

Reclaiming Our Relationships: Exploring Students' Experience of Indigenist Antiracism Education in Nursing

By

Donna Leanne Kelly

BA BSN, University of Saskatchewan, 1983
MN, University of Victoria, 2000

A Dissertation Submitted in Partial Fulfillment of the
Requirements for the Degree of

DOCTOR OF PHILOSOPHY

In the Department of Public Health and Social Policy

©Donna Leanne Kelly, 2024
University of Victoria

All rights reserved. This dissertation may not be reproduced in whole or in part, by photocopy or other means, without the permission of the author.

We acknowledge and respect the Lək^wəŋən (Songhees and Esquimalt) People on whose territory the university stands, and the Lək^wəŋən and W̱SÁNEĆ Peoples whose historical relationships with the land continue to this day.

Reclaiming Our Relationships: Exploring Students' Experience of Indigenist Antiracism Education in Nursing

By

Donna Leanne Kelly

BA BSN, University of Saskatchewan, 1983
MN, University of Victoria, 2000

Supervisory Committee

Dr. Marilou Gagnon, Supervisor
School of Nursing

Dr. Billie Allen, Co-Supervisor
School of Social Work

Dr. Renee Monchalin, Member
School of Public Health and Social Policy

Abstract

Background: Despite having various levels of cultural safety education in nursing schools for over thirty years, we continue to see examples of inferior health service shaped by racism and racialized tensions experienced by Indigenous peoples. Nursing students continue to describe uncertainty regarding integration of decolonizing knowledge into their nursing practice. Nursing 484, *Understanding Indigenous Health and Wellness*, is a mandatory course for third year students focused on disrupting Indigenous-specific racism within the health care system. The course has adapted to meet changing knowledge levels and context of Indigenous discourse in our social environments. The current course, as reflected in this research, is built using an Indigenist pedagogical framework and employs strength based and Indigenous – led scholarship in support of a transformative learning experience.

Method: The study analyzes the process of delivering this course to third year students in the 2022 cohort. Data was gleaned from three sources: Instructor conversations, analysis of anonymously submitted student assignments entitled ‘Creating your Knowledge Bundle’ and a feedback circle with students to discuss emerging themes. Reclamation research, an Indigenist methodological framework built on three key pillars of Wahkootawin (Relationship), Waskawewin (Decolonization) and Tâpwêwin (Truth/Obligation) was used to construct and analyze the Knowledge Bundle assignment as well as analysis of the instructor conversations.

Results: This dissertation presents themes emerging from conversations with course instructors, student reflections from submitted Knowledge Bundles, and commentary from the student feedback circle. Instructor conversations reveal interrogation of their relationships with themselves and Indigenous communities, issues of transparency and pedagogy and navigating personal and professional truths. Student Knowledge Bundle assignments reveal insights into their own relationships with Indigenous communities, early influences, relationship with the land and territories, decolonizing knowledge and confronting privilege, personal obligation and professional paths forward.

Discussion: The results of this study will contribute to the development of Indigenous specific antiracism education in nursing schools. The use of Indigenist methodologies are positioned to enhance transformative educational opportunities that confront inequity and oppressive systems. Use of Indigenous led scholarship and method is offered as a tool to support of Indigenous people’s health through increased understanding of Indigenous-settler relationships in the health care system.

Acknowledgments

Writing this dissertation has been very challenging. I would not have undertaken such a task without the support and encouragement of many people.

I am grateful to my original supervisor, Charlotte Loppie, who was instrumental in helping me to see a path forward and quell my fear of academic pursuits. Charlotte convinced me that I had something to offer and that my life experience held value.

I am grateful to my family, who always support me, but needed to be particularly present during the final months. My partner Gerry, who is my spirit mentor. My sons Gabe and Daniel who help me understand myself and bring love into the world. A special nod to my son Daniel, who provided all the creative graphic design support and technical consultation. Without you, I would be lost.

I am grateful to my current co-supervisors who worked seamlessly to hear my voice, counter academic pushback, elevate Indigeneity and keep my mind thinking and dreaming. Marilou Gagnon and Billie Allen are a tag team made in heaven.

I am grateful to Renee Monchalin, the third member of my committee, whose Metis knowledge and positionality was a salve and a sanction.

I am grateful to the amazing Metis scholars who have paved the way for me. Christine Welsh for teaching me how to write and Metis leaders who have invited me into their Lodge space, under the strong leadership of Maria Campbell. You have helped me find my voice.

I am grateful to the School of Nursing for the financial support provided and the space created to help me flourish. Especially Professor Carol MacDonald and Professor Susan Duncan.

I am forever grateful to the cadre of First Nation, Metis and Inuit nurses who have shared their skills, knowledge, friendship, and heartaches with me over my 35-year nursing career.

I am grateful to all the nurses that work in First Nations, Metis and Inuit communities that I have witnessed over the years champion equity and wellness.

Lastly, I am grateful to be a proud Metis woman, descendant from the Qu'appelle Valley. I proudly carry the names Poitras, Amyotte, Racette, and Jeannotte in my family tree. I carry all my ancestors with me in all that I do. I acknowledge them and am so grateful.

Hiy Hiy! Maarsi.

Table of Contents

Supervisory Committee	ii
Abstract	iii
Acknowledgments.....	iv
Table of Contents	v
List of Tables	ix
List of Figures	x
Dedication	xi
Chapter 1: Aen Voyaazh.....	1
The Journey and Setting the Intention	1
For Whom Am I Writing This?	1
What Am I Afraid Of?.....	2
Why Is This Important?.....	2
I Have an Obligation	3
Research Question	4
Chapter 2: <i>Tawnshi . . . Dishnikashon</i>	7
Metis Identity: The Complex Space of Indigeneity.....	7
Who Am I? A Metis Biography.....	7
Who Am I as an Indigenous Nurse?	14
Chapter 3: Complexities of Being a Nurse	17
A Brief Look Back: Florence’s Legacy.....	17
Caring, Goodness, Obedience, Motherhood, and Subservience.....	20
The Benevolent and the Saviours	22
Residential Schools, Indian Hospitals, Silence, and Complacency.....	25
Chapter 4: Racism in Nursing.....	30
Evidence	30
Culture and the Canadian Context.....	31
Nursing’s Individual and Institutional Exits.....	35
Professional Organizations	39
Implications for My Work in Undergraduate Education	44
Chapter 5: Indigenist Methodology	51
Claiming the Indigenist Lane.....	53
Social Location	57
Metis Relational Perspectives.....	59
Reclamation Research	61
Understanding the Entwined	64
Wahkootawin (Relationship).....	65
Waskawewin (Decolonization)	66
Movement as Decolonization.....	67
Thoughts on Moving ‘Settler Thinking.’	69
Tâpwêwin: Obligation and Truth telling	70
Braiding the Strands: Creating and Securing the Knowledge Bundle	73
Chapter 6: Method	76
Nursing 484: Understanding Indigenous Health and Wellness.....	76
Nursing 484 Background and Evolution	76

Creating the Knowledge Bundle.....	78
Note About Knowledge Bundle Key Strands.....	81
Instructor Considerations for Course Delivery.....	83
Overview of the Study.....	85
Research Questions.....	85
Participant Recruitment.....	86
Instructor Recruitment.....	86
Recruitment of Students' Knowledge Bundle Assignments.....	87
Recruitment for a Feedback Circle.....	87
Approach to Data Analysis and Reflection.....	88
Process.....	90
Chapter 7: The Spirit of the Data.....	93
Instructor Conversations.....	93
Wahkootawin (Relationship).....	95
Spirit Connections: Relationship With Self.....	98
Spirit Cluster: Indigenous Instructor Experience.....	99
Spirit Cluster: Positionality.....	100
Spirit Connection: Relationship with Students.....	101
Spirit Cluster: Student Experience.....	101
Wahkootawin-Waskewiwin Intersection.....	104
Spirit Connection: Relationship With Land and People/Acknowledgements.....	104
Waskawewin (Decolonization).....	105
Spirit Connection: Transparency.....	106
Spirit Cluster: Understanding Exits.....	107
Spirit Cluster: Shifting Awareness.....	108
Spirit Cluster: Privilege.....	109
Spirit Cluster: Engaging With Racism and Power.....	109
Spirit Collection: Pedagogy.....	110
Spirit Cluster: Indigenist Pedagogy.....	110
Spirit Cluster: Process over Outcomes.....	112
Waskawewin-Tâpwêwin Intersection.....	113
Spirit Collection: Disrupting Performativity.....	113
Tâpwêwin (Truth and Obligation).....	115
Spirit Connection: Personal Truths.....	116
Spirit Cluster: Discomfort.....	116
Spirit Cluster: Obligation.....	117
Spirit Cluster: Contemplating Action.....	118
Spirit Connection: Professional Truths.....	119
Spirit Cluster: Insights to Role Obligation.....	119
Spirit Cluster: Action/Choice.....	121
Tâpwêwin–Wahkootawin Intersection.....	122
Spirit Connections: Ongoing Interrogation.....	122
Student Knowledge Bundles.....	124
Wahkootawin (Relationship).....	127
Spirit Connection: Examining Self.....	128
Spirit Cluster: Personal Feelings of Guilt.....	128

Spirit Cluster: Perfect Stranger Narratives	129
Spirit Cluster: Ideas Shaped by Family	130
Spirit Connection: Examining Experiences.....	132
Spirit Cluster: Ideas Shaped by Indigenous Friends	132
Spirit Cluster: Educational Experiences.....	134
Wahkootawin–Waskawewin Intersection	135
Spirit Connection: Shared History to the Land	136
Spirit Cluster: Family Connection to the Land	137
Spirit Cluster: Personal Relationship to the Land	138
Spirit Cluster: Segregation and Privilege	140
Waskawewin (Decolonization).....	142
Spirit Connection: De-/Reconstructing Self-Knowledge	143
Spirit Cluster: Privilege	143
Spirit Cluster: Identity/Ideas of Self.....	145
Spirit Cluster: Racism/Racializing	147
Spirit Connection: De-/Reconstructing Systems Knowledge.....	150
Spirit Cluster: Misunderstandings/Myths.....	150
Spirit Cluster: Oppressive Systems and Policy	152
Spirit Cluster: Education Systems.....	154
Spirit Cluster: Cultural Gaze	158
Waskewiwin and Tâpwêwin Intersection	159
Spirit Connection: Disrupting Systems	160
Spirit Cluster: Nursing Identity	160
Spirit Cluster: Leveraging Privilege and Disrupting Power.....	163
Tâpwêwin (Truth/Obligation).....	164
Spirit Connection: Personal Truths/Obligations.....	164
Spirit Cluster: Discomfort	164
Spirit Cluster: Shifting Narratives.....	166
Spirit Cluster: Ideas of Caring.....	167
Spirit Cluster: Barriers	170
Spirit Connection: Professional Truths/Obligations.....	172
Spirit Cluster: Responsibility	173
Spirit Cluster: Case/Situations	174
Spirit Cluster: Recognizing Cues	175
Tâpwêwin and Wahkootawin Intersection	177
Spirit Connection: Engagement and Futurities.....	177
Spirit Cluster: Ongoing Interpersonal Engagement	178
Spirit Cluster: Continued Self-Interrogation	180
Spirit Cluster: Engaging Community	181
Spirit Cluster: Working Across Difference	184
Honoring the Student Work	186
Student Feedback Circle	186
Decolonizing Relationships.....	187
Nursing Identity.....	189
Obligations	191

Chapter 8: Discussion	195
Complex Constellations	197
Instructor Conversations	199
Waskawewin	199
Content Work	200
Process Work	203
Wahkootawin	204
Settler Identity In Relation With Indigenous Presence	205
Indigenous Identity in Relation with Settler Presence	207
Student Relational Engagement	209
Tâpwêwin	210
Student Knowledge Bundles	213
Knowledge Bundle Teachings	214
Wahkootawin	215
A Practical Example of Intersection: Relationship to the Land	217
Waskawewin	218
Tâpwêwin	220
Knowledge Bundle Entwined	226
Reclaiming Myself	228
References	230
Appendices	245
Appendix A: Course Summary	245
Appendix B: Knowledge Bundle Rubric	257
Appendix C: Instructor Recruitment Email and Consent	262
Appendix D: Instructor Conversation Guide	266
Appendix E Student Feedback Circle Email and Consent	267
Appendix F: Student Recruitment Email and Consent	271
Appendix G: Instructor Conversations Data Table	275
Appendix H: Data Tables: Student Knowledge Bundles	293

List of Tables

Table 1. Relationship With Self and Relationship With Students	98
Table 2. Transparency and Pedagogy	106
Table 3. Personal Truths and Professional Truths	116
Table 4. Examining Self and Examining Experiences.....	128
Table 5. Shared History to the Land	136
Table 6. De-/Reconstructing SELF-Knowledge and De-/Reconstructing SYSTEMS Knowledge	142
Table 7. Personal Truths/Obligations and Professional Truths/Obligations.....	164
Table 8. Engagement and Futurities	178

List of Figures

Figure 1. Knowledge Bundle Strands	75
Figure 2. Organizing the Spirit of the Data.....	92
Figure 3. Instructor Venn Diagram.....	96
Figure 4. Instructor Infographic Summary Table	97
Figure 5. Student Knowledge Bundle Venn	125
Figure 6. Student Knowledge Bundle Infographic Table	126

Dedication

Dedicated to Muriel Rose Amyotte Poitras

My Metis matriarch whose immortality shines strong in her children, whose spirit lives in our heart, and whose voice sings forever in our dreams.

Chapter 1: Aen Voyaazh

The Journey and Setting the Intention

Somewhere along my teaching career trajectory, I decided that I would need to pursue a PhD. The value of one's contributions to an institution are measured by parameters created and sustained by and for the academy. Despite not seeing myself as a member of the academy, it did become apparent that working in an academic institution requires an interface with a particular academic language. I am unfamiliar with this language but recognize the currency it holds. I decided in my own self-interest, that if I had to do a PhD, I would pursue it on my own terms. Early on in the process, an Indigenous researcher and colleague suggested that I ask myself three key questions. Who am I writing this for? What am I afraid of? Why is this important? I use these three questions to help orient readers to my intentions and motivations for my doctoral work and to introduce the spirit of my research.

For Whom Am I Writing This?

I'm writing this dissertation for two people. Firstly, I am doing this writing for myself. In practical terms, I need institutional credentials so that I may keep up with the rules and guidelines for academic merit, scholarship and advancement. On a soul level however, I feel that working through this process is forcing me to 'grow up,' so to speak, and to find the courage to assemble, assert and critique my own thoughts. This is not an easy process though; lifelong fear has suppressed my license to speak. But more on that later. Metaphysically speaking, there is a little brown girl that lives in the recesses of my being that often reminds me not to take chances, or to 'zip it,' because regardless of what I say, it will be wrong, or mocked or irrelevant. Honestly, I am exhausted from listening to that little girl; I love her and care for her but it's time

she grew up. So, I am writing this for her own education, and to gain the skills deemed necessary by the academy. I know she can hear me and is pushing back at every turn.

Secondly, I am writing this for my mom. I speak about her later in the chapter, but she is my original warrior role model, although she also taught me how to be fearful of society and avoid risks. She too needs the freedom of loving herself and her brown skin, and her Metis knowledge and language. I want to celebrate her and see her come through the words I put to paper and my process of discovery.

What Am I Afraid Of?

Simply put, everything. I am afraid of failure, of ridicule, of stating an opinion that others will not like, of putting out ideas that may not align or conform to current trends. I am afraid that my vitriol or resentment towards white people who have hurt me will transform and seep into my teaching, my study, and my reflection. I am afraid that if I defy that little brown girl, I will end up in a state of humiliation and shame. Like in the movies, when the underdog tries to get above their station, or move into other social strata but fails and falls hard back to where they came from. There are risks involved in growing up but there is also reward—especially if I succeed.

Why Is This Important?

This work is important as it offers a structure, a path, and means to grow and expand. I need to nurture that little girl and encourage her to step out. I need to credit my mom and my ancestors in formal ways that acknowledge their strengths and contribution to the lives of my family and community. By speaking my truth and my story I can push back against the white people that shamed me when I was little, the white boys that harmed me, the white girls that excluded me, the white nurse instructors that told me to leave nursing school to work in the kitchens, the systemic white supremacy that dictates the parameters of my perceived value. It is

important that I stand up for myself and in doing so, reclaim space for my ancestors. Because in the end, it is not just for me that I do my work, it is for those relatives from before and those who come after.

I Have an Obligation

I have largely spent my nursing career within Indigenous communities and I have reflected on the possibilities of influencing change in our profession and nursing education. I have prospered economically from the profession and built a secure life for my family and myself. I know that there is reciprocity in the work that I do. For the benefits that I receive, I too am obliged to give back, to do my part to add to the betterment of my community. My current position is responsible to support the learning of pre-career nursing students. These are individuals just starting out on their nursing journey. I have an obligation to contribute to the undergraduate educational journey in ways that I deem important. My ancestors and the communities that I've worked for need to be recognized. In particular, I need to ensure that nurses understand the contemporary and historical contexts of Indigenous peoples and the impacts on health and wellness outcomes.

As I discuss later in the chapter, nursing has played its part historically and contemporarily in sustaining oppressive systems and colluding in harms committed against Indigenous peoples. Our profession is adept at disguising its tensions behind the imagery of good intentions, benevolence and caring. However, we are now living in a time where inequitable systems are being called out. Indigenous nurse activists are trying to dismantle the ways in which our profession participates in Indigenous-specific racism and structural inequities fueled by colonialism.

Creating pathways to approach and support change requires inquiry regarding the complexity of knowledge acquisition and transformational learning. Exploring undergraduate nursing education as it supports students within the health care system, I ask students to consider who they are and examine how their worldviews and identity act together to determine their relationships with Indigenous peoples within our colonial health systems. I believe it is time for nurses to be engaged in the decolonizing efforts to resist perpetuating colonial narratives and negative messaging and challenge racist practices. The aim of my inquiry as an educator is to find a way to support this outcome.

Research Question

The main goal of the proposed study is to explore undergraduate nursing students' insights into their learning journey through the course NURS 484 Understanding Indigenous Health and Wellness. This is a required nursing course in 2021 during which they are asked to create a *Knowledge Bundle*; an assignment through which students identify their own knowledge, influences, obligations and responsibilities as they reflect on their own bias and willingness to interrogate their relationship with Indigenous people. Both the overall course and the assignment utilizes an Indigenist framework which calls upon the concepts of *Wahkotoowin* (relationship), *Waskewiwin* (movement) and *Tâpwêwin* (obligation for truth), which will be discussed in subsequent chapters. I have included and analyzed both instructor and student narratives arising in the Knowledge Bundle assignment and summarize participants' insights and reflections on their own complex learning trajectory. My research was guided by the following three interrelated overarching research questions:

Part A: What was the instructors experience in teaching this Indigenist course content, including learning activities and grading student work? What insights do they have for future engagement with Indigenist coursework and supporting transformational learning?

Part B: Within the creation of the Knowledge Bundle assignment, what are student insights and reflections on their relationship with Indigenous peoples and communities?

- a. What are their personal relationships to the land and what insights have they gained?
- b. How do students understand their family history and the intersection with contemporary and historical Indigenous peoples/communities of this land?
- c. How will their own perception of being a nurse in the health care system inform their relationship with Indigenous peoples?
- d. How do students understand their own racial identity and its relevance within the cultural safety discourse?

Part C: Reflecting on the collated themes generated from the Knowledge Bundle assignments, how do students view their own learning journey in relation to these themes? Considering their recent completed clinical practice, how do these themes inform, support or challenge them?

As I will discuss more thoroughly in the method and data sections, finding ways to support student learning about Indigenist knowledge involves engaging both the student and instructor to reflect on their own learning and identify a-ha moments. The Knowledge Bundle analysis highlights the student voice and journey, while the instructor analysis looks at how instructors set out to support this student learning, while simultaneously establishing their own pathways. The focus group was a circle back moment meant to ground my initial analysis with those students who both completed the course and had some further time to apply the course

content to their clinical role. I believe that there is a strong rationale for ongoing exploration of one's personal and nursing identity within a relational profession. Knowing who you are is central to this work.

Chapter 2: *Tawnshi . . . Dishnikashon*

Metis Identity: The Complex Space of Indigeneity

My career as a community health nurse, and instructor and doctoral student at the University of Victoria exists within a lane of Indigeneity. I claim my Indigenous identity and my community claims me. I am obligated to offer my genealogy as way to let others know who I am, and where I come from. Particularly because I am utilizing Indigenous methodological and conceptual frameworks to guide me. It is important to acknowledge how I have ‘come to know’ and acquire my worldview through formal academic works of Indigenous leaders, my life experience and my family teachings. Uncovering my embedded worldview acts as a rosetta stone to aid in interpretation of all that I see and feel as I try to make sense of the world.

Who Am I? A Metis Biography

My mother is Rose Amyotte, born at home by a Metis midwife in 1926 on a road allowance¹ community in the area known as Katepwa in the Qu’appelle Valley of Saskatchewan. My father was Alexander Poitras born in 1918, whose family migrated from Metis settlements in Manitoba, to Turtle Mountain, North Dakota to the Qu’Appelle Valley in Saskatchewan. Both of my parents are from long lines of Cree-Metis families (Racette, Cardinal, Bellegarde, Jeunotte) reaching back to the 1700s. Both families lived among the other Metis families in the small towns and road allowance communities. My father worked as a labourer for the CN railway and we frequently moved, usually living in CN owned shacks located adjacent to the railroad tracks. My parents had seven children, of which I am the youngest.

¹ Road allowance communities were created through the forced dispossession of Metis lands by the government of Canada in the late 1800s to the 1960s. Small settlements arose on the margins of settler society as Metis people were forced into poverty and economic margins. The term road allowance refers to the ‘designated space that is measured between a paved or unpaved road and the boundary of where a section of private, municipal, provincial, railway or Crown land is marked’ (Logan, 2021,n.p.)

Stating who I am reveals the dissonance of my presence here. From early days of establishing European based systems of governance and land ownership, my ancestry has been both problematic and helpful. The Metis interconnection with the Hudson Bay and Northwest Trading Companies both facilitated European settlement and land dispossession and confounded it through Metis community establishment, roadblocks, protests and rebellion (Andersen, 2014; Troupe, 2019). My Metis ancestors were convenient trappers and interpreters, speaking French, Michif, Cree, and Saulteaux, but also inconvenient disruptors whose relationships with the land and each other maintained a collective community cohesion opposed to complete European assimilation. This backdrop of my existence places me at the center of colonization. My ancestors both contributed and resisted.

For many Canadians, mention of the word Metis conjures up images of Louis Riel and the famous trial ending in his death. Louis Riel is often described as a man with mental health issues and as the leader of a rebellion, which had little chance of success. History books describe his hanging as the end of the Red River Resistance and allude to his instability (Richardson, 2016). Within the Metis Nation, however, those of us reclaiming our culture, see Louis Riel as a pillar of our strength and survival. He represents our struggle to define our place in the history of this country and his story is our story (Richardson, 2016).

The complex history of Metis people mirrors the political hegemony used by governments to gain access to land economies. The administrative systems of treaty and scrip established artificially constructed lists of people and exclusionary boundaries that negated kinship and land ties (Andersen, 2014; Fiola, 2015; Hancock, 2017). Historically, we know that during the years following the Riel Rebellion, Metis people faced heightened racial discrimination and pressure to relocate from the lands we inhabited (Andersen, 2014; Troupe,

2019). The Canadian government was invested in settling the land with European immigrants and establishing agricultural land usage. Displaced from their relatives and unable to inhabit First Nation reserve lands nor welcomed into white communities, Metis livelihood relied on subsistence living of hunting, trapping, and fishing. Metis people took up residence on tracts of Crown Land called road allowances. This land was set aside for development of infrastructure or land not deemed useful for agriculture (Andersen 2014, Richardson, 2016; Troupe, 2019). Thus, the term *road allowance people* represents a generation of Metis people who became a source of cheap labour for landowners, often paid in goods such as clothing, boots and work tools rather than cash. This systemic exclusion prevented Metis peoples from full participation in land ownership and subsequent economic stability, resulting in a generation of families in poverty that were relegated to the margins of mainstream society (Troupe, 2019).

My ancestors lived along the road allowance lines with other Metis families in the Qu'Appelle Valley in Saskatchewan. They built shacks on the hillside along the road that is now known as the Fort Ellis Trail Road, but what was called in those early days, Michif Trail (Troupe, 2019). Families who lived along this line formed a collective alliance that relied on each other to survive. Families provided service to each other through sharing of goods, working together to collect medicines, gather berries, hunt, prepare and store meat, share medicinal knowledge and traditional midwifery service. The shared experience of families relying on each other for daily survival, life celebrations, kitchen parties and collective losses all contributed to the formation of a community.

My mother talks about the years when none of the families in the valley would have survived had they not shared resources and helped one another. Their proximity to each other meant that every family knew each other and what each needed and what each had to contribute.

Intermarriage established kinship with one another and helped to maintain stability (Troupe, 2019). This reliance and interdependence served as the backbone of the relational culture of the early Metis people and my ancestors. My mother's role in this story came to me in increments through the importance she placed on connections to her people during our returns to the valley. While living among white settlers in small towns she preserved and kept her identity safely stowed away where it would not be a target for ridicule. Family reunions held in the Qu'Appelle Valley were full of tales of the old days, hearing nicknames of my kin, snippets of Michif, and looking at old pictures of those who have passed.

In a Facebook post, Metis matriarch, author and activist, Maria Campbell (2020) talked about the death of Louis Riel and how often people think of the death of the Metis nation as a result of his hanging. She counters that argument by reiterating that the Metis Nation continues to exist and emphasized that nations are created and sustained by the stories of a people (Campbell, 2020). This assertion confirms the manner in which I reflect on my own Metis journey. I did not grow up day-to-day among my people but I learned stories and words by listening when I could despite my own migration away from my land of origin.

Metis people faced much racism and mainstream social exclusion in the 1960s and 1970s. There were challenges of poverty and confronting an emerging white Settler landowner class. A headline from a newspaper states, "Safe in Your Hands" The text reads:

Your hands could hold the future of a Metis child. Without parents, without a home free from prejudice and full of love, these children of Indian heritage face an uncertain future. If you have such a home and would like to adopt as your own a Metis boy or girl then you can become part of AIM. (Leader Post, 1968, p.14).

This paragraph from a late 1960s Saskatchewan newspaper advertisement illustrates the tenor of the relationships between Settler society and Metis families. The AIM program (Adopt an Indian and Metis Child) advertised Metis children from 1967–70, at which time, Metis

activists began organizing resistance through the creation of Metis-run social service organizations and pushing back on the racist undertones in the ads (Stevenson, 2017). This overt action however, only limited the occurrence of written advertisements. It did not change the way that settler communities, nor government agencies viewed Metis and Indian families. Money was always tight at our house and the fear of comparisons was always a threat for my mother. She hated the idea that we were a family to be pitied and judged by white settler rules and the shame associated with this drove her to deny our heritage whenever she felt threatened.

Growing up framed by racist social structures made me aware of my own contested identity at a very early age. The family shame inherited from my parents, encouraged denial and suppression of all things Metis while in the company of white people. Simple things like foods we ate at home were not to be discussed. Insider language that reflected our Metis jokes were kept secret. More trying times consisted of defending myself from fistfights after being chased down the street by local white boys determined to ‘catch the Indian.’ On the occasions that they did, I would screaming aloud “I am not an Indian,” both to save myself and perpetuate the lie that I would inevitably say repeatedly.

The salve to the unremitting violence however was safety within contexts of acceptance. Summer trips to the Qu’Appelle Valley where my mother’s family still lived, was an opportunity to see myself and *be seen* in ways that affirmed my value. I felt freedom and saw people that looked like me and I could laugh and share my brown skin without shame. Hearing stories of my Gran, my aunties, my cousins and being at the old home place in Katepwa made me feel connected to my people. My mom, cousins, and aunties would revel in stories, music, and laughter. These summer retreats of inclusion among my own people helped to heal from the relentless scorch trials of white judgement but were never enough to last. What I needed was

constant affirmation and clarity about who I was and where I fit in. Sadly, this was beyond the capacity of my parents, siblings, and myself to understand. Knowing what I know now, about the context of the 1960s and 1970s, I better understand my mother's fear of judgment, fear of being called out as a 'dirty Indian' and fear for the protection of her own children. This was the era of trying to hide in plain sight, while developing an acute awareness of potential threats or racializing which could affect our family. My early life was built on perpetuating the myth that we were not Indigenous and that as long as we did not say it, it would not be true. The complexities of racism made it impossible to live freely within one's own skin. Minimizing my difference in white spaces became a matter of saving my sanity and prolonging my survival.

I state this foundational knowledge as a transparency. Acknowledging my place within the Metis story is essential in locating myself and reclaiming my connection to my ancestors. Establishing my line, acknowledges who has come before me, which contributes to who I am and where I come from which by extension, validates what I claim to know and share. Along with this lineage however, is the acknowledgement that my parent's generation of Metis, actively sought to suppress their Indigeneity as a response to the shame they felt in the eyes of settlers. Both of my parents abandon their Michif and Cree languages in the hope of assimilating into settler society and allowing their children to do the same. In an article written by Metis Knowledge Holder, Maria Campbell, she says of Metis people, "Shame runs deep in our communities. I believe it was author bell hooks, who said, 'Shame is the result of an injury to the soul'" (Campbell, 2007, p. 5).

These complex social forces have resulted in a legacy of acquired shame and disbelief in my own value and strategically silenced my voice in white spaces. Only now, in my late 50s, am I able to state proudly, that I am an Indigenous nurse, Cree-Metis from Saskatchewan, with

thirty-four years of nursing experience and a lifetime of visibly enacted otherness. My worldview is a culmination of strategically living my Indigenous ontology while under a gaze of white superiors with implicit behavior rules for every aspect of life. My career choice to work predominantly in First Nations health has provided the bubble of safety and acceptance from those communities. This has allowed me to learn to love myself despite local Coast Salish Indigenous people not understanding my Metis story.

Relocating to the west coast has both allowed my Indigenous development within a safer non-white context but also added a layer of complexity not anticipated. Working for the Cowichan people positioned me as a visibly Indigenous woman but cloaked by an unspoken agreement that who I am will not displace the Coast Salish conversation. When I began my employment with Cowichan Tribes in the 1990s, I was told very clearly that I was to mind my place - keep my prairie culture within myself. I was to be mindful to not interrupt or influence the cultural ways of the people that I would be working with. I understood this to be a way of the community asserting cultural sovereignty and prioritizing how knowledge is sustained. What I did not realize was that working within a culture that was working to resist an overarching colonial culture, somehow silenced my voice and rendered my own Indigeneity invisible. To be more explicit, working for a Coast Salish First Nations community that was pushing back against white Eurocentric normativity meant a centering of Cowichan community cultural priorities. This of course, is valid and imperative. What is less obvious is the way in which my solidarity with the Cowichan people and my shared experience of being othered in mainstream white society became invisible.

As a migrant from the prairies, I was not a member of the community, nor did I have social or familial connection or standing. Ironically, tacit space created for white nurses came

with defined position within the powerful hierarchy of societal structure. White voices asserted authority and were allocated position despite the community desire to break free from dominant white discourse and white policy directives. The white voice is something known and deeply embedded in our constructed realities. Being Metis bound me to the community through a general definition of being othered by white society but at the same time, excluded me from cultural membership. Ultimately, the decision I made to move to the west coast removed me from my own ancestral cultural roots and the day-to-day evolution of our extended family culture and placed me in a bubble twice enforced. Not white. Not Coast Salish. Indigenous, but *Other*. Reclaiming that other is an essential piece of my ontological statement of identity and its influence on how I am building my research process.

Who Am I as an Indigenous Nurse?

Who I am as an Indigenous nurse? Not just a nurse but also an *Indigenous* nurse. I know that I cannot separate my professional self from my Indigenous self, even though I was told many times in my undergraduate education about professional boundaries and establishing a manner that ‘set a tone’ while at work that was ultimately different from how I was at home. This separation of our professional and personal selves shows up as a continuum of allowing your personhood to be witnessed by others in contextual settings. My Indigeneity was both my weakness and my strength, and ultimately cannot be extracted from my nursing identity. Knowing and articulating ones influences and motivations is key to understanding your place in the world and one’s place within a professional role. My insights here help to illustrate the importance of this knowing.

I think back to my years as an undergraduate student and I can still feel my face flushing red with shame when I recall my own role in perpetuating racism. Incidents like denying my

Indigeneity to student peers only to then apply for a scholarship or bursary available to Indigenous students only. There were times when patients were being assigned on the unit, and I was asked about wanting to take the ‘Native patient’ and I would decline. Or when I did work with the ‘Native patient’ and they would *see me* and want to *connect*, and I would only do so if we were alone but be aloof and cool if we were in front of others. These behaviors haunt me but also speak to the deep roots of internalized shame, learned behaviors and fear of a racialized gaze turned on me.

Being able to articulate these complex positionalities is the launch pad for my own exploration of who I am within this nursing role. The personal me and the nursing me are entwined in a complex tension shaped by the influences of my mother, my childhood and societal displacement of valued social standing. My mom worked dawn to dusk, often for others, usually white people, and got her self-esteem/validation by being in service to others....most of the time excessively so. Seeking external validation motivated by pursuit of sanctioned mainstream conformity was part of my mom’s coping strategies as she looked for acceptance as a Metis woman in a white supremacist world. I grew up with an ethic of service being important, showing how much you care for others by what you do for them, but also seeing the frustration from having no voice or endorsement for simply being oneself. I think that for me, I learned that ‘caring’ was defined through service, but also that there was currency involved in how I offered care. I realized how care/service could be used to *further my acceptability* in the eyes of the public apart from what was expected of me within my family and community and the *obligations* that caring within that realm conferred. Being in this state of competing tension is apparent to me only now. When I entered nursing, I could not, and did not see nor understand the intricacies of how I would learn to be a nurse to people, or how my internal worldview would shape my

responses and behaviors. I stated earlier that my work with First Nations communities provided me with a bubble of safety. My thirty years of experience has allowed me to find my nursing rhythm, understand my own bias and fear and to work on finding my professional voice, which is ultimately an extension of my own voice.

As I have grown and developed my own understanding of my power as nurse and the place that I occupy, I do not perceive the way that I interact with people as providing 'care' per se. I think I understand my role as 'making space' for people to be truly seen and heard, and to *activate* systems that will support that person. What I can or cannot provide in that interaction will be highly dependent on the limitations of my service ability. But even if I cannot do what another wishes for me to do in that moment, I leave the interaction knowing that they have had the opportunity to speak and I have supported their words and acted in ways that reflect an authentic regard even if that regard is full of tension, discomfort and ambiguity. Is that care? Perhaps. Maybe it is my definition of care. This makes me curious about how current undergraduate students perceive nursing and the implications of care and their own journey into the profession.

In my current role as a nurse educator, I am tasked with bringing students into the profession. My journey with undergraduates is meant to facilitate students taking up their own nursing identity amongst all the social, academic and personal ontological influences. My perspective as an *Indigenous* nurse educator is also layered with the experience of being racialized within the profession and adding to my tenuous attachment to its core values. My work with this research is to find ways to allow students to see their own bias, constraints and strengths prior to engaging with Indigenous peoples and prepare them with the tools to navigate complex relationships.

Chapter 3: Complexities of Being a Nurse

A Brief Look Back: Florence's Legacy

From an Indigenous methodological perspective, providing the genealogy of our knowing (Absolon, 2011) is key to both transparency, self-location and allocating regard both favorable and with critique to our knowledge roots. This concept is supported in Western philosophical traditions as evidenced in the writings of Foucault, who calls it 'history of the present' (as cited in Foth et al., 2018, p. 2) in other words, critical inquiry from a present question can be traced back to understand how we arrived at the present situation. This search for knowledge roots both disrupts tacit assumptions and critiques current concepts in order to make space for critical perspectives (Foth et al., 2018). To understand the genealogy of caring in nursing we must look to the narratives of early nurses that have contributed to both myth and substance of the profession. It is with this intent that I engage in some of the contested views of Florence Nightingale.

Florence Nightingale is credited with being the founder of modern nursing and in fact many purport that she indelibly made her mark in the field of epidemiology as well (Karoliussen & Hov, 2020; Magnello, 2010). Her reputation is as an angel of mercy ministering to the sick and wounded during the Crimean war. She is lauded for staunchly confronting those in positions of power to argue for her own processes of cleanliness and health. Her writings are among those enshrined in nursing lore and act as pillars to the foundation of a mighty profession built on altruism and beliefs firmly anchored in a Christian ethos (Godden, 2010). This may all sound palatable if one is coming from a perspective grounded in Eurocentric Christian worldviews; however, tensions soon arise, when we examine history in closer detail.

We cannot deny the contributions of Florence in giving shape to a gendered profession in a misogynistic and patriarchal 19th century Britain (Helmstader, 2010). In addition, the structure and formation of infection control, systematic review, assessment and careful statistical accounting of inputs and outcomes definitely contributed to the effectiveness and development of nursing work (Magnello, 2010). What makes less sense, is the complete laud and elevation to almost sainthood that has been bestowed on Florence with little critique or contemplation of her worldview and its impact on those she influenced. As a counter narrative it is important that recent writing positioned as critique be included in the accounting of our profession's 'Florentian' genealogy and examining the roots of nursing's stance as an extension of a particular worldview.

Karoliussen and Hov (2020) draw upon Nightingale's inherently spiritual worldview and perspective on the whole person. They state:

Nightingale believed that the patient's position encompassed their situation, condition, and state. This implied the nurses' responsibilities to enhance this position to ensure the God-given healing powers of human beings. She referred to these healing powers as "the divine Nature" Nightingale posited that in observing the patient, the nurse had the opportunity to "look for God's plan and to understand core principles of human health." (p. 236)

Two ideas are notable here. The first identifies the importance of the context of the patient's position referring to their 'situation.' This implies observation and judgment on how a person presents and influences that are impactful to the person's health status. The second idea is the connection Florence has between health, God, the patient and the nurse. All are linked in a fundamental relationship that reflects her perspective in facilitating God's plan. Florence links the two ideas within the responsibility of the nurse to bestow care knowing that God has a plan for healing. This implies that there is a higher power at work beyond the socio-political nature of the era, which create specific social determinants that may be seen as unresolvable or as part of

God's plan. By asserting the nurse as an actor to carry out God's plan, it builds on the moral high ground and justification of actions taken that represent a set of values that may not be aligned with that of the client.

Further, Florence's commitment to the colonial imperative of Christian British reform and the categorization of Indigenous peoples as inferior are documented in her report for the British government entitled *Sanitary Statistics of colonial British Schools and Hospitals* (Nightingale, 1863; as cited in Stake-Doucet, 2020). In this report, she speaks of the necessity of imposing British colonial rule saying that imposing anything else would be "simply preserving their barbarism for the sake of preserving their lives" (n.p.). This mirrors the underlying ethic that we see in settler colonialism overall, the goal of which is the elimination of Indigenous inhabitants and dispossession of their land for the sake of settler wealth (Grande, 2018; Waite & Nardi, 2019). "Othering" as seen in the colonizing efforts of early British rule is a function of racism and creates inequality by positioning people differentially within the ethno-racial ranking (Waite & Nardi, 2019). This ethic is seen in our nursing systems and relationships reflected in our judgment and assessment of patient characteristics and circumstance. Colonially tempered worldviews have sweeping implications for how we include or exclude racialized and patients deemed 'different' in our care interactions.

Nightingale identifies the role of the nurse as a manipulator of the patient environment where the "environment includes everything from the patient's food and flowers to the nurse's verbal and nonverbal interactions with the patient" (Wagner & Whaite, 2010, p. 226). What is excluded from this portrayal is the importance of one's worldview and positionality on the ways in which that environmental manipulation will be carried out. Hence, if one believes that a patient's environment, mode of living, surroundings etc. is dirty or reflective of ungodly

influences, the manner in which one will approach that patient may be very different than a patient deemed in alignment with the British and Christian codes of behavior and sacrifice. And although, I note, entering into revisionist history from a contemporary lens can lead to unsolvable conundrums, what is more telling is our profession's slow response to include contemporary critique in the exploration of nursing foundations and current modes of redress. If we are meant to explore and consider the implications of modern tensions in our profession moving to critique colonial roots will allow disruption of simplistic tropes which continue to undermine truth telling and real activism within our modern nursing care strategies.

Caring, Goodness, Obedience, Motherhood, and Subservience

The theme of *care* as synonymous with nursing has been prominent for the last four decades in nursing literature. Madeleine Leininger (1977) wrote on care and caring processes, caring behaviors, and caring relationships as being the focus of the discipline of nursing (Smith, 2019). Jean Watson's followed up with *The Philosophy and Science of Caring* in 1979. These formative writings from a nursing perspective sought to define our distinct role and contributions as a health care professional and as unique academic lane for inquiry and research. Wagner and Whaite (2010) completed a thematic review of Nightingale's writings, which they then cross analyzed with the caring science writings of nurse scholar, Jean Watson. The analysis identifies words, phrases, examples and passages that demonstrate the themes of nursing a patient to health under a caring ethos. Indeed Watson (as cited in Wagner & Whaite, 2010) wrote that "the carative factors in her work are highly consistent with Nightingale's call for a values-based approach to the nursing profession and that they both share a concern for the basic caring practices as well" (p. 227). Over these forty years, the caring mantra has largely been taken up, but not without some resistance or confusion. In a general sense we know that nurses work with

people to ‘get them better’ or support people in their search for wellness which must include some kind of caring process. What is less clear is the profession’s definitions and enacting strategies for caring. Caring is such a vast concept and that eludes consensus definitions among our practitioners. We are more inclined to interrogate this when care goes terribly wrong. It is with this in mind, that I explore some of the common concepts embedded in the complexity of the profession and their relevance to current practice issues.

Nursing’s tropes shape both the public’s image and our own tacit mythology about the characteristics of the profession. Patriarchy has entrenched a hierarchy of gender. Christian and godly history justifies subservience and sacrifice. The influence of caring stereotypes of motherhood/womanhood supports altruism and exploited labour in a paid environment (Barker et al.,1995; Cook & Peden, 2017; Jecker & Self, 1991). It is not surprising that we have difficulty coming to terms with a definition of care, as it exists in nursing. Many would argue that those characteristics are archaic and outdated. Albeit, nursing has evolved in some regards but upon examination of our health care system and the stressors voiced by nurses, we continue to see examples of these vestiges of our professional roots, which shape how we offer care.

The gendered history of nursing is well documented as an extension of domestic labour and housekeeping (Jecker & Self, 1991; Maggs,1996) typically associated with women, thus establishing nursing as a gendered profession, extending from our roles as mothers and caregivers within the family. Ironically, the additional push to describe caring in nursing as an extension of women’s natural inclinations (Benner & Wrubel, 1989; Carryer, 2020; Jecker & Self, 1991) creates both a stereotype and a dilemma as female nurses struggle to find neutral spaces in which to vent ‘uncaring’ frustrations. The cliché of being a ‘good girl and a strong boy’ lends itself well to a profession predominantly populated by cis-gendered women. Our

profession continues to perpetuate these tropes by maintaining the focus of the critique regarding gender on the male-female binary to the exclusion of evolving gender discourse. Inquiry regarding gender fluidity or gender queer issues in nursing yields a few recent articles that explore ways in which to navigate difference and learn about specific terminology and physical needs (Bell et al., 2019; Heyes et al., 2016). The issue of cis-gendered female centeredness within nursing structures is noticeably lacking however with only one article to be found exploring experiences of LGBTQ nurses in the workplace (Eliason et al., 2011).

Nursing's complex evolving identity flows from the roots of gender, hierarchy, Christianity and patriarchy. Our history shapes the myths of nursing, while contemporary structural under resourcing and inequitable power dynamics influence present realities for nursing relationships (Maddigan et al., 2023; ten Hoeve et al., 2020). Without intending to relieve nurses of their responsibilities, it is worth noting that the potentially unsafe spaces and fear of lateral violence (Vessey & Williams, 2021) in our work worlds make it difficult for nurses to disrupt policies, call out frustrations or act in the best interest of patients at all times. The ease at which nurses slip into the lanes of obedience in their search for approval have resulted in collective tacit collusion in oppressive and harmful nurse behaviors that are often hidden behind benevolent narratives or under the guise of saviorism and caring (Jecker & Self, 1991; Kelm, 1999; Lavalley & Harding, 2022; McGibbon et al., 2014; Symenuk et al., 2020).

The Benevolent and the Saviours

I began working as a nurse in First Nation communities in the late 80's with Health Canada, Medical Services Branch (MSB) as it was known at the time. MSB nurses were mainly white, employed by the government of Canada and were part of a large national hierarchy stemming from Ottawa. In my first week of work a member of my assigned First Nation

chuckled and said she was relieved to meet the new nurse....'someone who's not a great white hope." I was not sure that I knew what she meant by that statement, but as I learned, observed and experienced the relationship between some white MSB nurses and community members, it became apparent that there was a gap in the relationship. MSB had an organizational hierarchy, a specific mandate and seemed to attract nurses that came with staunch beliefs about rules and power. One of the nurses disclosed to me in dulcet tones that there were "still some Indians who were doing Sun Dances in their communities, and it makes our job that much harder....you have to be the role model of what they could be if they wanted." Of course, she was implying, that I was formally educated and obedient and falling in line with MSB and white mainstream acceptability. On the other end of the stick, the Community Health Representative would tell me, "I just tell that old nurse what she wants to hear; otherwise I won't hear the end of it! She's going to try to save us all!"

The attitudes of 'nurse knows best,' and 'nurse works to save the savage' is an extension of nursing's colonial, Christian and paternalistic histories. There is personal ego currency in those narratives that exist somewhere on a nursing identity continuum which shape our motivations and definitions of caring. Exerting 'nurse knows best' parentalism (Jecker & Self, 1991) as justification for overriding client wishes may be an extension of the nurse's caring stance as 'saviour' reflecting a selfishness of nurses to have their own needs met first (Barker et al., 1995). Conversely nursing can also be seen through western white supremacist and colonized systems (Smith, 2020) attributing wellness to individual choice and enacting health care's corrective interventions as a burden to be carried by nurses.

In a Facebook group of my graduating 1989 BSN cohort, members were posting updates about where their nursing trajectory had taken them. Most gave accounts of rising to

administrative roles, or highly technical positions and supervisory responsibilities. One nurse, however, stated, “I work for ***** First Nation, I know its not glamorous but I feel that this is where I can do the most good, and have the most impact.” I cannot speak to exactly the intent and meaning of this statement, but immediately this sounds like she is describing a consolation position of nursing, and that despite it being an Indigenous community, she is willing to sacrifice prestige and status to give of herself in this noble cause. She is their saviour. Statements like this act as a trigger for me. Is there an unspoken ego need that is being filled under the guise of providing service to a First Nation community?

The ways in which individuals leverage their nursing/caring actions to ultimately benefit themselves, albeit even unconsciously, results in a relationship that I understand as toxic benevolence (Gebhard et al., 2022). Examples of this include the following:

- Enthusiastic community cultural participation: ‘whole hearted’ participation in community cultural events but with caveats maintained by their own worldview as filter and entitlement. Jumping into community context without guidance, under the guise of providing ‘holistic care,’ or ‘cultural care’ and expecting to be told the details of cultural teachings, ceremonies and norms is potentially harmful and borders on exploitation. Positioning the work of nurses within a cultural lens can obfuscate core power and racist worldviews.
- Going above and beyond but with conditions: providing supportive holistic and patient centered care that goes ‘above and beyond,’ but is unrealistic or unsustainable ultimately results in frustration demonstrated through statements like, ‘it is never enough with them,’ or ‘despite all that I’ve done to help, there is simply no gratitude.’ This example shows the ‘conditional altruism’ (Slettmyr et al., 2019) that exists

- whereby the quality of nursing care is contingent on the expectation that the patient will recognize the efforts of the nurse.
- Performative antiracism rhetoric: where nurses become engaged in outward articulation of ‘personal lessons learned’ to showcase their growth and woke journey. Decrying one’s white privilege or past collusion in racism in health care provision, discourse or policy tables but remaining focused on feeling ‘bad, sad or mad’ (Aanerud, 2015, p. 102) which fails to generate change and ultimately act to justify one’s self-deprecating inaction. Without critique or insight into the ontological mechanisms of personal action or inaction nurses can inadvertently engage in benevolent posturing which serves only themselves. Badenhorst (2021) draws attention to the complex relationship between the goals of social liberation and the necessary internal self-repair work which when unattended to can result in individuals seeking to be activists becoming sidelined or inadvertently stuck.

Residential Schools, Indian Hospitals, Silence, and Complacency

The inconvenient history of harms perpetrated by nurses are largely absent from nursing education with the exception of niche areas of graduate study and emerging reckoning dialogue (Canty et al., 2022; Ducsharm et al., 2022; Schmalz et al., 2022; Symenuk et al., 2020).

Exploration of the Canadian experience of colonization and the attempted genocide of Indigenous peoples through the creation of residential schools, Indian hospitals and child welfare policies are beginning to uncover the participation and collusion of nurses within these oppressive systems (Drees, 2013; Lux, 2016; Symenuk et al., 2020). We know that Canada’s role in the subjugation of Indigenous peoples nationally has had profound impacts on health and social systems. Specifics examination of the history of Indian hospitals as an agent of social

control demands a more fulsome account. The interconnection of Indian hospitals with residential schools meant that children were often shuttled between hospitals and schools in different parts of the country (Lux, 2016; Meijer-Drees, 2013) without a family's knowledge further displacing peoples from their land and culture. Relocation and system wide inferior care demonstrates an example of the creation of 'docile bodies' (Perron et al., 2005) which are rendered powerless and without the agency to shift resources, or gain access to better services. The system was designed to establish controls on which would limit the spread of tuberculosis to the general population with minimal economic expense and humanitarian considerations furthering the settler agenda to secure successful dispossession, subjugation and assertion of settler interests. "The Prince Rupert board of health and concerned citizens created a petition calling for protection for 'infected natives that act as a reservoir of infection for other people'" (Lux, 2016, p. 76). The belief that Indigenous peoples were of inferior status meant that they warranted only as much service and care as deemed necessary to keep the settler population safe from contagion. This use of supposed health mandates to 'protect' mainstream society's interests relied on keeping hospital/school 'inmates' in positions of subjugation and relative powerlessness. Displacement from home fires, advocates, supportive networks all act to marginalize and isolate individuals.

History confirms that nurses involved in these hospitals tended to be of lesser qualification, underpaid and unable to secure work anywhere else. "Many could not or would not write the necessary examinations to become registered with the provincial nursing associations" (Lux, 2016, p. 81). Indeed, "Indian Health service hospitals earned the reputation as an employer that ignored professional nursing standards and ethics" (Lux, 2016 p. 83). Interestingly, the connection between religious organizations that ran residential schools and the hospitals was

evident in the staffing and administration of the agency. For example, “[t]he Fort Qu’Appelle Indian Hospital maintained an unwritten agreement with ‘the bishop that its hospital matron must always be Roman Catholic’” (Lux, 2016, p. 82). Indeed, many of the hospitals in BC in the first half of the 1900s were run by missionary initiatives through the Christian churches. The United Church ran hospitals on the North Coast, while Anglicans had hospitals in Campbell River and Alert Bay, and Catholics had hospitals in Vancouver and Victoria (Kelm, 1999). Alternately, the Canadian Government’s National Health and Welfare Department assumed control of Indian Health Services in British Columbia in the mid-1940s and opened Indian Hospitals in Nanaimo, Prince Rupert, and Sardis (Kelm, 1999).

The highly regulated and military style of Health Canada enacted the provision of ‘the medicine chest’ as described and contested in the numbered Treaties, in which there was provision for “a medicine chest and governmental aid in the event of pestilence” (Kelm, 1999, p. 117). Resources were carefully calculated to eek out the minimal amount of service while appearing to meet Treaty obligations (Kelm, 1999). Reliance on the Canadian government for these services within the bounds of federal reserve lands ensured that nurses and other practitioners tasked with providing ‘care’ on reserves became ‘agents of bio power’ (Perron et al., 2005). Kelm’s documentation in *Colonizing Bodies* explicitly links the role of colonization to the health and wellness of Indigenous peoples, highlighting the link between government power and institutional control on the bodies of Indigenous peoples. Socially constructed devices like reserves systems, residential schools, food scarcity and doling out western medicine culminate in pathologizing Indigenous bodies and communities such that nurses and other health care providers were used as pawns in systems to keep Indigenous peoples in positions of dependency. The missionary zeal of many nurses in Christian-run hospitals had stakes in

reforming Indigenous peoples for their own purposes thus perpetuating savage narratives, unsanitary living and white settler saviourhood. They were “on the forefront of forcing cultural change and the reform of Aboriginal bodily praxis. This was in step with the government’s colonizing agenda” (Kelm, 1999, p. 168).

My own knowledge of the Indian Hospital and Residential School system was very limited, as my family tried to obscure troublesome histories and painful realities. This ignorance continued all through my nursing education and into my early career despite my first job working for Health Canada based out of an office located right next door to the Fort Qu’appelle Indian Hospital. I was right in the middle of ‘ground zero’ for institutional inequity and had no insight into what this all meant.

Kelm’s documentation of institutional inequity and an inferior approach to care is so well hidden in our Canadian nursing story that it comes as shocking news to those of us in the profession celebrating 200 years of Florence Nightingale. Institutional uncaring behaviors and sanctioned policy has created the landscape for many Indigenous people’s current relationship with our health systems. The fact that we as a profession can continue to say, “I didn’t know” points to the selective aspects of our history made visible in our professional education and our unwillingness to critique in any depth the power dynamics and systemic racism that continue to plague our health systems. It seems easier to look to other countries and judge their difficult intersections with vulnerable populations. Re-visiting Nazi era nursing, the proliferation of eugenics and so-called mercy killing centered during the Second World War begs us to examine social systems generally and learn from the circumstances that authorized this behavior (Benedict, 2003; Foth, 2013). Smith (2020) describes manipulation of human health and bodies with the intent of serving social and political agendas as being readily discernable to critical

theorists but lacks traction in nursing. Without critique and investigation of concepts like 'biopolitics' (p. 2) nurses will continue to be steered away from difficult histories and not fully understand the invisible roots of the social determinants of health that frame our 'care.' Nursing history will "tell nice stories about good women who meant well" (p. 2).

Chapter 4: Racism in Nursing

Evidence

Recent high-profile coverage of racism by mainstream media has finally given voice to people who have long struggled to find equity and human dignity within their health care experiences. There are documented stories illustrating both historical and contemporary accounts of health care interactions that are racist and have resulted in direct harms to individuals and communities. The horrific and racialized death of Atikamekw woman, Joyce Echaquan, while in hospital in Joliette Quebec (Global News, 2020) was a tipping point, with Ms. Echaquan having caught evidence on cellphone camera of racialized slurs and uncaring nursing behaviors before her death. This however, is not an isolated incident. For generations, Indigenous peoples have been second-class citizens in regards to mainstream services (Allan & Smylie, 2015). The video footage of the racist and deadly care provided to Joyce Echaquan served to bring into clear focus the heartbreaking realities of being Indigenous in the health care system.

In 2008 we read about the high-profile account of Brian Sinclair and his death in the ER due to neglect caused by bias/racist stereotypes (Brian Sinclair Working Group, 2017). In 2020 we saw both the publication of a British Columbia government commissioned report detailing hundreds of accounts of Indigenous specific racism in the health care system (Turpel-Lafond, 2020). This followed the horrific and graphic video of Joyce Echaquan's death and the racist comments by a nurse, caught on camera (CBC, 2020). These few examples are not new nor are they surprising to those of us who identify as Black, Indigenous, or People of Color. What is new is the mainstream documentation of these occurrences.

Examining entrenched beliefs about the Indigenous body illustrates the legacy of our collective colonial history taking hold in current literature and thought. Pathologies that

categorize a diverse but socially lumped category of Indigenous people as being ‘at risk’ for every indicator of health disparity has seeped into the consciousness of all health care actors. Deficit-based discourse focuses on health indicators that consistently place Indigenous peoples in risk categories without contextualizing the impacts of colonization (Hyett et al., 2019). Many practitioners choose to ignore the contributing history, context and continued pathologizing of Indigenous bodies, disregarding the determinants of health and maintaining the belief that individual health choices are the principal contributing factors to the condition presenting. Indeed, the horrific video of Joyce Echaquan’s death captured the hospital employee asking Joyce “what would your children think of the choices you’ve made?”, while other staff nurses deny the existence of any racism in the health system (Banerjee, 2021a). Joyce’s encounter highlights both implicit biases exhibited by a health worker and reluctance by nurses to believe that this behavior is indicative of racism or blindness to colonizing influences. Sadly, ignorance of Indigenous histories and the trauma caused by colonial violence or claims of good intentions does not absolve workers of the harms caused by entrenched racialized belief systems that perpetuate the dehumanization of Indigenous peoples.

Culture and the Canadian Context

Blatant examples of harms by nurses force our profession to take a hard look at the mechanisms that perpetuate racism. For decades, dominant narratives of our collective Canadian sensibility have focused a superior view of ourselves as tolerant, apologetic and kind (Macdonald, 2020; Regan, 2010). Our use of strategies such as discourses of tolerance, multiculturalism, denial, political correctness, colour-blindness, equal opportunity and victim blaming obscure the truths of our colonial past and position us as benevolent Canadians. Democratic racism as discussed by Hilario et al. (2018) refers to the “ways in which people can

maintain a view of Canada as an egalitarian, fair and just society while avoiding the need to acknowledge or address the persistence and implications of racist ideologies” (p. 3). These ideologies show up in various ways embedded within the social structures of health care. Levels of oppressive behaviors, policies and practices stemming from racism are delineated in health care discourse into the categories of structural, Institutional and personal/individual (Allan & Smylie, 2015; Beagan et al., 2023; Nardi et al., 2020). Structural systems foster the ongoing nature of large-scale inequity, which tacitly inform social directives such as decision making regarding health infrastructure, geographic segregation and allocation of resources (Nardi et al., 2020). Institutional racism includes examples such as biased workload allocations, hiring policies and promotional criteria, which lead to underrepresentation of people of color in management and leadership positions (Beagan et al., 2023; Nardi et al., 2020).

Interpersonal racism includes behaviors and practices, which involve inequitable, biased and oppressive actions between individuals. Overt racist behaviors like racial slurs, hate crimes and bullying are typically what gets cited as requiring attention and often land on the ‘one bad apple’ excuse. However, covert actions labelled as micro-aggressions continue unacknowledged as they flow seamlessly into and out from personal ideologies and relationship dynamics. Examples include nuanced exclusion of people of color through judgement based on vocal accent or mode of dress, silence or failure to act by witnesses following a racialized situation, or delaying care for a ‘high maintenance’ patient of color (Mayoum, 2022; Nardi et al., 2020).

Nursing’s slow response to self-critique and unearthing racist mechanisms results in the profession using various strategies of denial, gas lighting or cultural tolerance in its attempts to obfuscate its role in perpetuating racism (Bell, 2020; Iradukunda, 2022). Although nursing’s focus on culture has remained the cornerstone of exploring and explaining difference among

populations despite early scholarship promoting self-examination as foundational to change. The profound writing of scholar and Maori nurse, Irihapeti Ramsden thirty years ago in her home territory of Aotearoa shifted nursing's conversation globally from cultural sensitivity and transcultural nursing to *cultural safety* (Ramsden, 2005). Her work recognized the sociopolitical power structures that shape health care experiences for the Maori people of New Zealand and called for nurses to turn their gaze inward and reflect on the role that their own realities and attitudes have on their perceptions of difference (Ramsden 2005). Collectively however, until very recently, the writings and advocacy present in mainstream cultural safety discourse is held at arm's length from deep professional and self-critique. Our focus on cultural responses such as ceremonial protocols, community health beliefs, ethnic foods and familial structures place the focus on the patient instead of the practitioner (Bell, 2020; Kalischuk, 2014; McGibbon et al., 2014). A cultural focus, under the umbrella of promoting cultural safety testifies to the misunderstanding of the intent of Ramsden work and sidesteps racism (Bell, 2020; Kelly & Chakanyuka, 2021; Wilkinson et al., 2022). There are entrenched exits to confronting racism evident in the ineffective uptake of cultural safety and humility in health care. Eurocentrism, white normativity and settler colonialism (Hantke et al., 2022; Waite & Nardi, 2019; Wilkinson et al., 2022) result in othering people of colour and reducing difference to a curiosity (Coleman, 2020; St. Denis, 2017). Undervaluing and 'othering' Indigenous or racialized knowledges (Beagan et al., 2023; Wilkinson et al., 2022) demonstrate epistemic racism. Structural issues such as lack of human and fiscal resources, inability to educate health professionals effectively and the denial of white privilege and its impact on power structures (Mayoum, 2022; Sharps et al., 2023; Valdez et al., 2023) maintain the inequities of the status quo. It is easy to see why the short cut to 'cultural responsiveness' is taken up as a solution to the 'problems of difference.'

Designing an ethnic menu is much easier than designing a professional development pathway of anti-racist learning that goes beyond one-off electronic courses.

This lag in our profession's willingness to interrogate our oppressive mechanisms has been outpaced by the work done within Indigenous studies and education, which has advocated for examining societal inequities perpetrated by the colonial project for decades. Discourse within Indigenous education and Indigenous health studies has been led by scholars disrupting othering narratives which pathologize Indigenous differences and bring racism, social determinants of health and community strengths into view (Adams, 1995; Battiste, 2013; Loppie, 2007; Loppie & Wien, 2009) thus shifting blame from individual difference to societal contexts and structures.

Meanwhile, nursing's reliance on cultural sensitivity discourse focused on "knowledge about cultural practices of diet, dancing and dress has taken us even further away from confronting colonialism in nursing" (McGibbon et al., 2014, p. 183). This culturally responsive approach teaches nurses and students that things will be better between practitioner and client if only the practitioner can access those things that make the client different. Nurses reason that best practice norms are not working or meeting the needs of the client, so it must be this 'difference' that is somehow contributing to unsatisfactory health outcomes. Seeing cultural difference in this way positions white norms as the standard, anything else is then relegated to the deficit position of "other", which is inherently a position of risk.

Indigenous education scholar, Verna St. Denis (2017), draws clear lines between a culturally responsive approach to engaging with Indigenous communities and a critical race approach. She explains that, within a culturally responsive approach, Indigenous people are viewed as "holders of traditions and specific practices, coherent societies with customs and

harmonious relationships and not impacted by colonization” (n.p.). Through this lens, non-Indigenous people become “passive bystanders, voyeurs, spectators and consumers. They are not asked to make changes and the ideologies of privilege and superiority are not interrupted” (n.p.). In contrast, a critical race approach views Indigenous communities as “being affected by systems of oppression, influenced by the social production of hierarchies [of] class, gender and religion” (n.p.). Non-Indigenous people within this paradigm are part of the racialized hierarchies and are implicated in oppression. In St. Denis’s words, “They are the beneficiaries of colonial violence and advantage through the myth of meritocracy” (n.p.). To advance beyond the culturally responsive approach in nursing, we must first acknowledge our role as voyeurs and beneficiaries of colonization and the privilege we continue to define within the discourse of meritocracy. Nurses must resist the temptation to ascribe health status to culture or racialized “risk” factors. To do so perpetuates pathologizing specific populations for their difference.

Enlisting critical pedagogy in nurse education holds the promise of combining the concerns of social justice and ethics in education to produce a meaningful learning experience (Kincheloe, 2008). Unfortunately, health care providers often “lack tools to engage critically with questions of race and racialization and how these are manifested in the context of asymmetrical settler colonial power” (Sylvestre et al., 2019, p. 1). This lack of capacity is supported by structural and individual exits to action that we employ to uphold the status quo.

Nursing’s Individual and Institutional Exits

Indigenous education scholar Susan Dion (2007) writes about the concept of the *perfect stranger* when referring to the relationship between white settlers in Canada and Indigenous peoples. The idea that settlers can live their life without knowing anything about the history of Indigenous peoples demonstrates the fact that history has been told from a settler worldview

tilted towards self-interest, supporting settler systems and centering whiteness. In my role as educator, I often hear the statements from students affirming their ignorance of Indigenous issues or their role in the systems that support this invisibility. Statements like, “I had a friend who was Native in high school and they never said anything”, or “I knew there were separate communities but I thought they wanted it that way”, or “I didn’t have any contact with First Nations people or residential schools or any of that, I’m not a part of it..” These declarations are stated to absolve people from feeling involved in the historic and ongoing oppression of Indigenous peoples. Dion says that until we interrupt the perfect stranger narrative, we will continue to see dispassionate people disengaged from the reconciliation conversation and potentially perpetuating old stereotypes, racialization and continued harm.

For nurses, this means that not only does our care need to encompass a solid understanding of biomedical theory, but the space in which we engage with Indigenous peoples, people of color or albeit anyone with equity needs, must disrupt the narratives that place Indigenous peoples in continued positions of inferiority. The ignorance identified by Dion, acts as the cornerstone of our exit strategies. Confronting difficult situations like racism cause great personal and institutional discomfort. As a nation of tolerant Canadians, we prefer to pursue avenues that are less inflammatory but ultimately ineffective.

Institutions and health care agencies often purport to be patient-centered and offer the safety of receiving care that meets individual needs. The realities of our health care system, however, often don’t align with patient best interests. The fiscal pressures of agencies are often cited as rationale for substandard care (Foth et al., 2018) which providers often cite as the reasoning for their sense of powerlessness and inability to advance professional development. Implementing the interpersonal relationship requirements requires supportive space for self-

interrogation to develop anti-racist practice. Hegney et al., (2019) found that health administrators were conflicted in their loyalties between supporting staff and answering to budget limitations but that ultimately were accountable to efficiency over care. Harvey et al., (2020) discuss the issues of work intensification resulting in longer working hours, higher acuity and more expectations on nurses overall. Recent media coverage identifies the increasing frequency of institutions utilizing private agency nurses at higher rates of pay but with potentially less local facility and community context knowledge adding to the orientation burden and inequitable compensation issues (Daflos, 2022; Lindsay, 2023). This institutional flux and inconsistent resourcing has implications for how well nurses can cope. Their ability to offer patient care based on current professional development and anti-racist relational practice in particular may be impacted.

The health care culture that nurses are currently in can be challenging to disrupt. Institutions maintain power over the positions that nurses occupy. Once on the unit, highly regulated systems and practices determine much of the expectation and evaluation criteria for nurse 'success' which does not include altering discharge goals or toppling fiscally shaped workflows. Nurses are generally rewarded for conformity, good behavior (Petrou et al., 2017) or at least silent acquiescence in the midst of complex health situations. Calling out racialized encounters or inequitable circumstance is a risky endeavour for the individual nurse and may have consequences for their place on the unit. Nurses, who choose silence as an exit to action, may be doing so for self-preservation, particularly if they themselves identify as Indigenous (Monchalin et al., 2020) or out of tacit and unchallenged complicity with system inequity.

Prominent exit strategies, serve to derail explicit conversation confronting racism preferring universal colorblind discourse or shifting the focus to 'other issues' or pseudo

solutions. Nursing's powerful narratives that purport equal treatment and thus equal opportunities, prevent uncomfortable discourse of personal benefits and inequitable distribution of resources and opportunity (McGibbon et al., 2014). Bell (2020) talks about initiatives filed under the umbrella of 'Equity, Diversity and Inclusion,' which do not necessarily name racism as root cause, but often focuses on contextual issues as diversity, culture, and 'including' people of difference into unchanged and unsafe working environments. Madden (2019) names several strategies employed to avoid direct disruption of oppressive acts. Administrators and policymakers can use of the term reconciliation as a smoke screen. Operationalizing reconciliation can be hampered by the ideology of 'nothing about us without us' which is an important tenant of ongoing work, but can stall the work of white settlers or agencies, as they "wait" to be informed by Indigenous people of the best approach forward but fail to engage in their own necessary work. The unrealistic expectations on Indigenous peoples to forgive and forget plays out repeatedly as settlers assert the need to move forward and stop focusing on the past. Madden specifies that the expectations placed on women in particular to "forgive and love while simultaneously obscuring and reducing space for suspicion, resentment and rage" (p. 302) places unrealistic criteria on potentially stressful interactions in which there are ramifications for the relationships with health care providers. Reluctance to explore these complexities can result in nurses withdrawing from interactions while describing the patient as 'problematic' or 'difficult.' Labelling Indigenous patients in pathologizing ways when responses do not fit our expectations as caregivers excludes consideration of client histories. Perceived acts of kindness from settler nurses that are rebuffed place Indigenous clients in suspect positions. Or alternately, with the realization of the atrocities of colonization, there can be a hyper focus on empathy (Aitken & Radford, 2018; Dion, 2017; Jurgen, 2020; Madden, 2019; Regan, 2010) by the care

provider which can be problematic as a strategy forward particularly if it is a poor mask for pity or toxic benevolence (Chapman & Withers, 2019). It inhibits the more difficult self-interrogation and ability to see oneself within the conflicted histories and replaces it with softer approaches of feel-good cultural responses. Going forward, decolonizing our positions as nurses must uncover the narratives that hold us in positions of power-over and resist coming to term with our own collusion in oppressive practice and ultimately nurse must be supported within health care systems and by their professional bodies.

Professional Organizations

In the article “The Occasional Evils of Angels,” Cindy Blackstock (2009) discusses the role of the helping professions and the incongruous occurrence of harms perpetrated by professions meant to heal and help. Part of her discussion explores the role of mandates in shaping the intention, structure and loopholes of professions while engaging and upholding oppressive practices. She identifies professional mandates as both a “necessary act of pragmatism and a cop out. They are pragmatic because no profession or institution can manage without structure and a cop out because it should not support inaction in the face of gross and demonstrated immorality” (p. 33). What we do not often fully understand as professionals falling within those mandates are the complex influences and power systems that have shaped the way we are forced to make decisions. The Google (2021) dictionary definition of *mandate* is “an official order or commission to do something” (definition 1) and “the authority to carry out a policy or course of action” (definition 2). Synonyms include words such as *directive*, *decree*, *authority*, *approval*, and *sanction*. These all speak to some sort of systemic or umbrella ruling regarding a specified role or action that is approved by an authoritative entity. It implies some sort of social contract, boundary setting and authorization. Conceivably, mandates give us rules

to operate by and tell us what is within our role and what is outside of our role. In nursing, we most often use the word 'scope' as opposed to mandate but both imply a particular designation as to what we can and cannot do. Our professional mandates are clearly defined with regard to biomedical skills and technology and provide directives and standards to provide patient centered care but can be challenging to evaluate. What we know for certain is that caring is complex and will show up in our practice as influenced by the socio-political landscape of the times we are in, the agency we work for and our personal ontological lens.

As discussed earlier, the roots and foundations of nursing have shaped patterns of behaviors, ideology and relationships that contribute to how we sustain inequitable experiences of patients. We also know that the hierarchies and stratifications we see in our systems today, like the LPN versus RN divide, have evolved from the search for professional identity and resisting inferiority status within patriarchal systems and economic pressures (Jecker & Self, 1991). Turkoski (1995) describes the usefulness of becoming a profession as elevating nursing's hierarchical positioning within the industry, making it more socially desirable for white middle class women to become nurses and secure economic stability. Historically stratified nursing categorizations mirrored the realities of societal racializing embedding social stratification within the profession. We continue to see this in our system today as the COVID epidemic revealed underpaid immigrant LPN's and care aids working at multiple institutions in order to make a living (Syed et al., 2020). This stratification influenced by social and racial categorizations can have significant implications for relationships on the unit, as lateral violence and authoritarian communication styles creep into already stressful environments. The fiscal realities are plain to see however and have implications for ongoing patient care, expectations and interdisciplinary working relationships. Retaining an LPN to work at a much lower rate of pay, but whom remains

governed by a regulatory board which is in line with RN standards encourages institutions to question hiring more expensive RN care providers. Thus, the struggle for recognition of expertise, institutional positioning and autonomous power remains an influence on the nurse's context for providing care.

Professional nursing organizations must confront this landscape as they move to give shape and structure to the ways in which nurses provide care and support to clients. The British Columbia College of Nurses and Midwives ([BCCNM] 2022) exists to *protect the public* through creating professional standards and limits on scope to ensure safe and ethical care. The role of Nurses and Nurse Practitioners of BC (2023) is to support nurses and nursing practice through advocating for healthy public policy, excellence in nursing practice and increase nurses' contribution to shaping the health system (n.p.). Both of these organizations play a role in how nurses take up social and professional mandates albeit with varying degrees of success. The BC Nurses Union (BCNU 2023) works to define limits and boundaries regarding *working conditions and labor relationships* with the interests of nurses at the forefront. All three of these professional bodies have a distinct role in responding to the changing nature of health care and the ways in which the public receive anti-racist, respectful and equitable service.

Prior to 2020, there was very little formal discussion of anti-racist and Indigenous specific racism in the nursing discourse. In fact, the public review and high-profile inquiry into the preventable death of Brian Sinclair, an Indigenous man ignored to death in the ER in a Winnipeg hospital in 2008, resulted in a report that denied the role of systemic racism as being influential in the outcome of Brian's death. This despite the fact that 150 other individuals were seeking services that same night and came away unscathed (Brian Sinclair Working Group, 2017). The reluctance of the court to pursue this line of inquiry or discovery markedly shows the

resistance of our systems to engage in self-interrogation and professional responsibility for contesting inequitable conditions. In BC, informed by the work of First Nations Health Authority, Ministry of Health and the Health Authorities, the BC Health Regulators (2024, n.p.) produced and signed the *Declaration of Commitment: Cultural Safety and Humility in the Regulation of Health Professionals serving First Nations and Aboriginal People in British Columbia*. This document was a collaboration among professional bodies, the provincial government and First Nation Health Authority to continue to develop learning opportunities for health professionals in BC towards addressing cultural safety. Without specific requirements at this point however, each health profession was left to plot their own course of action in response, which failed to yield concrete strategies in a timely way.

The murder of George Floyd, a Black American man caught on camera in 2020 however ignited a global response to racialized violence at the hands of police. Society was suddenly provided with ‘proof’ systemic racism is being perpetrated through our societal institutions. In BC, the complaints of Indigenous-specific racism within the health care system were the subject of a scathing report entitled, *In Plain Sight* (Turpel-Lafond, 2020), which revealed extensive accounts and documentation of racist encounters towards Indigenous people at the hands of the health care system in which nurses play a major role. These high-profile descriptions of racialized harms by helping agencies provided impetus for our nursing profession to confront some hard truths.

In the last three years, significant strides have been made to produce policy and practice guidelines for nurses and other health professionals in the province. In May 2021, a collective document was produced entitled “Constructive Disruption” which provided an apology statement and declared the commitment to antiracist practice by BC Health regulators (BCCNM, 2022).

The BCCNM practice standard entitled ‘Indigenous Cultural Safety, Cultural Humility and Anti-Racism’ came into effect in February 2022 and provides nurses with a professional mandate to enact anti racist practice. Along with the standard were companion guides and short videos aimed at educating nurses to their responsibilities under the new standard. This was followed by a progress report in 2022 (BCCNM, 2022) which examined the actions completed or in progress, which ultimately are aimed at a professional body level, ensuring standards and policy are in place to articulate accountability by its members. The actions were not necessarily designed to support individual nurses per se, in acquiring these skills.

This is a significant distinction in light of the level of responsibility placed on nurses to provide care, the resource poverty of our health system overall, and the role of the BCNU (2023) to protect nurses. The power of this union is significant as it represents an important and sizable labor force which has strong public support in principle but whose members are often named as perpetrators of poor patient care. BCNU firmly advocates on the side of nursing and has a mandate to protect nurses, their reputation and their employability. Challenges arise when the interests of the individual nurse, the patient, the professional body and the agency diverge, which is often the situation. This juxtaposition inherently resists self-interrogation at the individual level for fear of job loss or liability and leaves little room for direct confrontation of the issue. The BCNU website has several initiatives listed under their Truth and Reconciliation section, and which reflect an ongoing exploration of the issues and the willingness to continue their learning journey. When racism is entered into their search engine it produces headlines like, ‘Racism has no place in health care,’ or ‘apologies are not enough’ (BCNU, n.p.) which when clicked on show conversations with Indigenous nurses or nurses of color reflecting on the situation, and calling for action. The use of personal narratives and insight although enriching,

can be interpreted as a performative effort that yield minimal shifts in culture or accountability strategies.

Implications for My Work in Undergraduate Education

Considering this entire context of the history of nursing, the fiscal interests and restraints of agencies, and the professional mandates and accountability structures makes the complexity of entering into the profession daunting to say the least. This is especially so given the current shortage of staffing and the high turnover and acuity of nursing positions (Hildebrant, 2023). Provoking undergraduates to explore their motivations to enter the profession requires instructor insight into nursing and a practice of transparency about their own motivations. As an Indigenous nurse educator in an undergraduate program, I feel responsible to contribute to the exploration and preparation of students' motivations as they enter into this mire of helping work that is fraught with challenges.

Studies have explored the perceptions of nursing held by undergraduate students at the point of entry into programs and again midway through. For example, Glerean et al (2019) identified students perceptions of nursing formed through their own experience as a patient and the psychosocial impact that receiving care has on their notions of a caring profession. Other studies document ideas that reflect nursing as a calling and strongly synonymous with and ethic of *caring* (Lebraque et al., 2017; Petrou et al. 2017; Phillips et al., 2015). Albinson et al (2021) found that student perceptions of caring were expressed in terms of actions intertwined with a general view on human beings stating, "caring actions commence with the nurse's wish for the patient wellbeing" (p.2). They also assert that students were uncertain as to the methods of creating a caring relationship with patients, but were simultaneously motivated to do so, and asserted that a caring relationship is 'ultimately about love" (p. 5). Petrou et al (2017) found that

students in their first year found caring to be synonymous with nursing, while students in their later years had less idealism about nursing and prioritized a higher value on technology and skills. What these studies reiterate is the caring and altruistic mythos of an honorable profession lingers in the minds of students. As they proceed through their education however and are confronted with the harsh realities of the work environment which alters their sense of idealism.

Generally speaking, most student perceptions fell within two main dimensions, one relating to the skills/activities and technology of nursing and the other domain focusing on emotions, psychology and expressive behaviors (Labrague et al., 2017; Petrou et al., 2017). These core pillars are evident in nursing education literature as schools grapple with the evolving nature of nursing work and the competing priorities to engage in supportive ways with the public. Feller et al (2019) talk about the development of professional values in nursing education and point to how a nurse's decisions must meet patient expectation and be fiscally, institutionally and professionally responsible. They note that exercising decision-making for providing care comes through the values filters that have been taught and applied in their relationships. Their study utilized the professional values development scale (PVDS) to measure student perceptions of values within nursing. They then explored the inclusion of values formation within nursing education. The scale measures five factors, including: Caring (9 criteria), Activism (5 items), Trust (5 items), Professionalism (4 items) and Justice (3 items) (p. 319). They found that students gave the highest value to Caring and Trust and the lowest values to Professionalism; this is not surprising when we consider the images and ideas that the public hold regarding nursing. Public support of the profession relies on the empathy and compassion portrayed in popular culture and media regarding nurses. We do not see the push – pull of the profession as it slogs out policy directives, disciplinary procedures, peer review, and standards of practice.

Nursing theorists Benner and Wrubel (1989) write about a model of nursing education that is built on the primacy of caring, which is essentially good, and scaffolds learning so that the student gains nursing knowledge over the course of their education and progresses from novice to expert through application of these oft invisible nursing processes. Over time and with experience, the complexities of being a nurse become built in, and nuances of providing care are developed through philosophical and expert knowledge development. In theory, this makes sense, as this systematic way of learning to care appears structurally sound. Nurses working with complex patients however, whose experiences are outside of their own comfort zone often, have their values and worldviews challenged. Decisions are made by navigating through multiple health, institutional and personal systems. Without the support to demystify some of the unfamiliar worldviews and complexities and ‘expert’ nurse can revert to a novice experiencing tension in any emerging situation.

In 2017, in my role as a nurse educator, I was discussing the Brian Sinclair case (Brian Sinclair Working Group, 2017) with my students in class. The inevitable question came up from one of the students: “How could the nurses be so uncaring?” Others chimed in finding fault with the way that the staff handled this situation. They spoke about racism and how ‘unbelievable’ it is for an individual to feel and act this way in Canada where we are so ‘multicultural.’ We put this situation in the context of colonization and tried to articulate the circumstances of Brian himself. This led to an open discussion of difficult and uncaring situations involving nurses and Indigenous people witnessed by students. Many of these behaviors were rationalized within the lens of structural and institutional under resourcing leaving front line staff to burn out. All examples featured relatively concrete acts of inequitable treatment leading to potential harms for the client. What was absent from the discussion that day was the personal connection to the

tension and potential harm observed. Students were reluctant to disclose their own experience of these tensions, or they were unaware of the extent of their participation, complicity and adoption of systems being role modelled by senior nurses.

Alternately, last year I had a student in a community placement participating in outreach nursing and working with people who were in the hard-to-house population and involved in substance use. This required the student to visit areas of the city where her clientele was sheltering, sometimes outside, sometimes in rundown single occupancy rooms, sometimes in city owned shelters. In our discussions, she spoke to me about a nursing peer who complained about the “dirt, the stink and the ugliness of the people.” The student said to me, “and you know....I agreed. I hated going into those places. I hated having to try and be relational....and when I went home, I was so relieved. But I haven’t stopped thinking about that afternoon, and how I felt, and what that means about who I am.” The student spoke about her lack of experience with people who didn’t have homes or parents who provided for them, she spoke about the Indigenous people she saw that looked so broken and she spoke about how much she thought she knew about people and the care she could give, but in actuality she didn’t.

These examples of student engagement with challenging practice situations and complex clients demonstrate the gap in theoretical knowledge and the realities of practice. Understanding one’s responses to real situations that do not align with your own worldview require support and guidance. We teach the principles of unequal power dynamics, white privilege and socio-political contexts that go beyond culture that are built into popular concepts such as trauma informed practice and *cultural safety*. These are ardently attended to in classroom settings, yet wane as students become situated in clinical environments with multiple demands where they are confronted with their own biases. Expectations of efficiency and professionalism soon force

nurses to rely on tools designed to ensure ‘best practice,’ reflecting both social and biomedical developments and guidelines. It is easy to see the appeal of checklist style of nursing prompts for minimum care standards given efficiency pressures and competing demands of energy and internal resources. Limited time or space for relational practice or self-interrogation means students revert to competency checklists, ethnic food and ceremony preferences, reluctant nurse relationships, and cultural liaisons for any issues of ‘difference.’ Smith (2020) asserts that in the US, “the continued use of cultural competency as a teaching method and the fascination with genetics and omics leads to an obfuscation of structural racism as a predictor of health outcomes and forces a focus on “race” (as an unproblematized biological category) as a risk factor” (p.2). Nurses who experience feelings of bias may go unattended until fatigue removes any ability to filter and comes out as annoyance or worse. With little support to explore the tensions that we all bring to the clinical space, it is not surprising that we fall back on supposed best practice tools and scripts without truly knowing if this is in fact best. Indeed, what is defined as best practice reflects white normative and western biomedical systems that privilege ‘expert’ knowledge and sideline and circumvent community insight and wisdom. It is also ironic that ‘best practice’ is constantly changing as we struggle to face the realities of our complex systems and respond in reactive ways to the tensions in relationships of difference.

The act of harm that can occur in a single nurse-patient interaction or within a constructed systemic strategy is not a simple issue. It does not exist in the binary of good versus evil, but in the highly constructed and complex maneuverings of individual ontologies, environmental norms, epistemologies and the contextual pressures of the era that set the ethical tone for action or inaction. It is easier for us as a profession and as a society to decry harmful actions and state squarely that the ‘nurse didn’t care.’ Without digging into the occurrence and

naming our own complicity in supporting systems that lead to this harm, we will continue to see these situations occur, unchallenged and unchanged. Regarding the death of the Atikamekw woman, Joyce Echaquan, the nurse provided some limited form of task related care but certainly did not care about her in any way. In the coroner's inquiry regarding this case (Banerjee, 2021a), the nurse was reported to cry remorsefully that she was not racist nor did she intend any harm. Although this rings hollow in the aftermath of Joyce's death, I cannot help but feel that there is some nub of truth in how she understands her own experience of this situation. Somewhere in her mind, is a nurse that provides both caring for and about patients....but neither were fully functioning on that day nor does she have insight into her own worldviews that shape her relationship with Atikamekw people.

As an Indigenous nurse educator firmly planted within Indigenous community, I am committed to disrupting pedagogies and epistemologies that sustain beliefs and patterns that keep racialized views intact. Our focus on the caring narrative, as a defining characteristic of our profession can act as a distraction and prevent nurses from exploring our complicity in the racialized tensions and colonized beliefs that exist within relationships with Indigenous people. Waite and Nardi (2019) assert that educators and leaders "cannot teach and practice what they do not know. . . . [It is] paramount that we are informed more comprehensively and critically about our history to avoid the unconscious embodiment of the partisan, tainted, sanitized and opportunely forgotten history that promulgated racism" (p. 19). Interrogating the systems that are embedded in a very old profession that celebrates its white caring roots as the essence of our identity requires backbone and willingness to encounter the uncomfortable. Intentional incorporation of nursing knowledge that has been informed by Indigenous communities, knowledge holders, nurses of color is critical to shifting the white normativity of the profession.

Disrupting nursing's traditions and mythical caring ethos counters the centralized and socially constructed caring narratives that build and maintain our power within health care. Constructing a patient interaction ideally is built on self and professional knowledge, mutual respect and authentic client inquiry. Facilitating this requires education; professional processes and agency sanction that value transparency and critical exploration of long held nursing concepts that keep us in stasis. Asserting our nursing role by clearly naming influential and oppressive health systems, barriers to engagements and personal ontologies that cause us discomfort may be the way forward. Considering this, I see my journey to educate undergraduate nurses through transformative process embedded in my own Indigenous ways of knowing and being. I am uncertain as to the effectiveness of my goal; however, this journey is sure to uncover the major themes that we encounter in coming to terms with our own racist foundations.

Chapter 5: Indigenist Methodology

Colonization has profoundly affected the way all Indigenous peoples and Settler (new and old) Canadians think about the systems and relationships in this country and throughout the world. Ongoing hegemony, racism and patriarchy have shaped systemic domination of Indigenous peoples. Through sustained acts of resistance Indigenous communities are claiming authority and independence over their life ways and distinct knowledge. Recognizing the critical importance of this momentum has relevance for academic pursuits including research and pedagogy that contribute to self-determination efforts.

Linda Tuhiwai Smith (1999) writes that “colonized peoples have been compelled to define what it means to be human because there is a deep understanding of what it has meant to be considered not fully human, to be savage” (p. 26). She goes on to articulate how difficult this process is as often it is constructed within a binary structure of colonized and colonizer. This simplistic notion does not take into account the layers of complexity that inhabit each of these categories and between categories (p. 27). Indigenous researcher Margaret Kovach (2009) further supports this assertion when she talks about the academic shift occurring among researchers. She identifies the desire “to move beyond the binaries found within Indigenous – settler relations to construct new, mutual forms of dialogue, research, theory and action” (p.12). My experience as an Indigenous nurse and a human being supports this notion of complexity within difference. I see the ways in which Indigenous leaders are claiming a lane of knowledge that is distinctly their own, while simultaneously living with the realities of the western world and pressure to conform. Reclaiming the strengths of Indigenous voice and vision represents a decolonizing approach that disrupts pathologies and shifts to complex power narratives that

expand beyond binaries and advance self-determined Indigenous ontologies. Linda Tuhiwai

Smith states:

Self-Determination in a research agenda becomes something more than a political goal. It becomes a goal of social justice which is expressed through and across a wide range of psychological, social, cultural and economic terrains. It necessarily involves the process of transformation, of decolonization, of healing and of mobilization as peoples (p. 116)

In this way, Indigenous decolonizing research represents the transfer of power from western academic ways and means to Indigenous ontological and epistemological traditions. The control of the logistical strategies of implementing research creates the conditions for Indigenous spaces to be represented authentically and with legitimacy as defined by the distinct Indigenous knowledge of the researcher.

Indigenous decolonizing research and pedagogical innovation requires active disruption of Canadian and nursing history through truth telling of real stories of Indigenous peoples of this land. Those stories must expose the history of Indigenous family disruption, community subjugation, and dispossession of land and title. Government rules of conduct established through both violence and legislation ultimately forced Indigenous people into a position of inferiority in relation to European settlers (Allan & Smylie, 2015). We know that our health and nursing education systems reflect the power structures and entrenched settler beliefs that reflect our colonial history (Aitken & Radford, 2018; Cote-Meek, 2014). Confronting this reality can be overwhelming for students and faculty, as we come to understand that settler normativity is so “deeply embedded, attempts to disrupt ways of thinking and knowing can be met by resistance and misunderstood tensions.” (Sullivan, 2015; as cited in Aitken & Radford, 2018, p. 42) Thus, developing nursing education and research processes that are built on pedagogies and methodologies intended to disrupt myths and narratives that perpetuate colonialist beliefs is critical if transformation is ever to occur.

Claiming the Indigenist Lane

Contemporary Indigenous scholars are expanding the academic landscape and terminology through their work with Indigenous knowledge and processes. Twenty odd years ago, when I was doing my Masters graduate work, the language of decolonization and resistance was just beginning to emerge in my nursing sphere. The writings of authors like bell hooks (1994), Linda Tuhiwai Smith (1999), Leroy Little Bear (2000) and others introduced me to the process of disruption. A passage that stays with me to this day came from a book I read by Guatemalan human rights activist, Rigoberta Menchu (1983). She describes the experience of being 'Indian' within a Spanish colonized state, stating, "I am an *Indianist*, not just an Indian. I'm an Indianist to my fingertips and I defend everything to do with my ancestors" (p. 166). Her use of this idea of being an *Indianist* resonates with me as she asserts her ancestral knowledge as a rightful tool for activism and laying claim to what is justly hers. Twenty five years later, the discourse and evolution of Indigenous academic language continues to lay claim to worldviews and ontologies that advance our epistemologies.

In the book *Research and Reconciliation*, scholars Shawn Wilson and Margaret Hughes (2019) use the word *Indigenist* research to "describe a philosophical approach to research that centers Indigenous ontology, epistemology and axiology" (p. 7). This description positions Indigenous lived experience as significant and focal to this philosophical approach. It validates Indigenous existence without qualification and upholds the quest to decipher experience and knowledge through ones own Indigenous worldview, Indigenous relational ways of being and knowing that are located within our distinct experiences.

Cree/Metis educator, scholar, and early academic disruptor, Cora Weber-Pillwax (1999) wrote about Indigenous research methodologies as extensions of the teachings that exist in

communities.. Simply put, Pillwax stated that “the foundation of indigenous research must lie within the reality of the lived Indigenous experience” (p 42). She goes on to describe principles of Indigenous research upon which subsequent Indigenous academics have continued to articulate and develop. Foundational concepts such as interconnectedness of all things, transparency of vision and motivation, ultimate benefit for Indigenous communities, and being grounded in Indigenous epistemology as it is ‘lived out and given form within the community” (p. 42), all speak to the relationship between ontological, epistemological and axiological considerations. In his book *Research is Ceremony*, Wilson (2008) further articulates academic terminology through an Indigenous research lens. He asserts Indigenous knowledge systems as fundamental to positioning oneself within Indigenous research lanes. The interrelatedness between ontology and epistemology are rooted in one’s language and culture, which reflects distinct meaning and context. Wilson explains that within his Cree language, “an object or thing is not as important as one’s relationship to it” (p. 73). This means that the way we are with a thing, and what we know about a thing, are equally demonstrated through our relationship with that thing. This emphasis on relationship shapes our realities and these realities shape our relationships. Thus, Wilson states that ontology is asking, ‘what is real?’ (p. 33) within our systems of beliefs and relational contexts? Epistemology is asking, ‘how do we know what is real?’ (p. 33) in which the answers are linked to our modes of acquiring knowledge and how our relationships create access to this knowledge. Axiology considers the ethics, motivations to access knowing, and being. Wilson asks, “What part of this reality is worth finding out more about? And what is ethical to do in order to gain this knowledge and what will this knowledge be used for?” (p.34). Going through the motions of gaining knowledge without a sense of purpose is meaningless and can be unethical if that knowledge is not stewarded with integrity.

Wilson's descriptions of these key research terms assist in situating Indigenous worldview within an academic framework for the sake of scholarly engagement. The tools of western researchers are founded in this language and the intersection with Indigenous Knowledge then, probes Indigenous researchers to define our epistemologies and ontologies in ways that demonstrate specificity to our social location within our own Indigenous experiential and relational knowledge systems.

Esteemed Anishinaabe scholar, Kathleen Absolon (2011; *Minogizhigokwe*) in her book entitled *Kaandossiwin, How We Come to Know* asserts the necessity of making transparent one's *geneology of knowing* and the accountability to one's community teachers as a way to elevate the Indigenous knowledge that has propelled Indigenous thinkers throughout the ages, exclusive of western academic sanction. She also emphasizes the need to establish equitable positioning of Indigenous knowledge and processes juxtaposed to western methodologies. Creating pathways to organize and represent Indigenous knowledge production and representation still requires an interface with western academic traditions and processes if it is to interact within the academy. Learning how to do research as Absolon says, without becoming "more like a white person" (Absolon, 2020) through one's own teachings means assembling one's knowledge and resources in a way that stays true to one's identity and crafting models, frameworks and strategies that leverage and elevate Indigenous worldviews.

Indigenous researcher Margaret Kovach (2009) talks about the role that conceptual frameworks play in defining our stance as a researcher. She identifies these frameworks as potential tools to help us "make visible the way we see the world" (p. 41). Conceptual frameworks organize our process and allow cogent interface with academic traditions. The value of the Indigenous researcher identifying their framework is both to further the discourse on

Indigenous methodologies, and to provide insight into the diversity and specificity of that researcher's beliefs about knowledge production and influence on the research pathway. Kovach maintains, "the explicitness of our choices and the beliefs that influence them sends a purposeful message about who we are as researchers" (p. 42). Without having to ask for exceptions or permissions when Indigenous processes do not align with western methodologies, Indigenous frameworks alleviate the inconsistencies and tensions that arise when trying to combine western methods with Indigenous methods (Kovach, 2009). In this way, a conceptual framework assists the researcher with positioning their methods and work plan to align with their Indigenous worldview.

The decolonizing efforts from Indigenous scholars such as Weber-Pillwax (1999, 2009), Kovach (2009, 2021), Wilson (2008), Smith (1999), Absolon (2011), and others have broken through the "epistemic ignorance" (Kuokkanen, 2007, p.5) of universities which seek to remain focused on the accepted Eurocentric traditions. Within nursing, however, as discussed in earlier chapters of this work, the maintenance of white dominance within our education (Bell, 2020) has largely excluded the work and voices of Indigenous scholarship. Recent momentum shifts in response to the Truth and Reconciliation Commission of Canada (2015a), Black Lives Matter, and government reports of racism (Turpel-Lafond, 2020) within health care impel health professions to engage with Indigenous knowledge, pedagogy and research. Like anything when done hastily though, caution must be observed. Gaudry and Lorenz (2018) assert that education with the intent of 'Indigenizing' for the sake of settler access to Indigenous knowledge and resources is essentially a "euphemism for colonization" (p. 222). Preventing this approach requires that learning is done with Indigenous led processes, embedded in Indigenous worldviews and is continually mindful of our obligations to communities. This speaks to the

nature of relational ethics within research platforms that demand accountability to those we seek to represent. Performative positions that seek to mimic socially acceptable responses only serve the image of our profession and possibly our egos, but lack credibility with communities and individuals. Thus, the requirement for transparently documenting one's genealogy of knowing, their preparation and accountability for one's words and actions is paramount when claiming Indigenous space.

Social Location

Indigenous scholar, Cora Weber-Pillwax (2009) asserts "Identity shapes lived experience and embodies autonomy. Autonomy gives meaning to identity and can determine the shape of lived experience. Indigenous peoples tend to see all lived experience as sacred since the human is a sacred being, and it is impossible to isolate identity from lived experience" (p. 51). For me, this assertion affirms that knowing and being are implicit in my nursing identity. My Metis identity and life experience as discussed in Chapter 2, forms my frame of reference and acts as a core guidepost for navigating tensions with my nursing and personal worlds.

My pursuit of doctoral studies within a western academic institution challenges me to find ways to both reclaim and elevate my worldview while I utilize the semantic and conceptual organization demanded by higher learning. Undertaking this is significant to me as a Metis graduate student confronting my own discomfort with white settler hegemony. I feel the tension and uncertainty that exists within my difference while simultaneously relying on this difference to give me strength and a unique lane to articulate my thoughts. Stepping into the Indigenous methodological space requires personal inquiry and preparation triggering self-interrogation of both my motives and my authenticity. Metis scholar, Cathy Richardson, reflects on her own process to establish epistemological congruency and garnering both earned and unearned trust.

She aptly states, “It involves a boundless journey into the realm of creativity with the odd ‘dark night of the soul’ of doubt, fear and confusion” (Carriere & Richardson, 2017, p. 38).

This passage mirrors my own shifting sense of grounding as I expose myself to critique. My sense of Metis identity is contested within Indigenous and white spaces. My personal accounting of who I am in previous paragraphs reveals my ongoing search for existential Metis meaning. Am I able to claim Indigenous space when my experience has been influenced by colonization, fear and geographical distance from my community? The emerging and controversial formation of identity police (McKay, 2019) set to unearth anyone not deemed to have ancestral authenticity has placed all Indigenous scholars on notice that we must demonstrate our right to claim Indigenous space. The answer to this lies in the process of our lived experience, personal interrogation and adequate preparation. Kovach (2021) discusses the need for personal preparation as an integral part of doing research and engaging with Indigenous methodologies. Underscoring the idea that the self does not exist as a separate entity from our experience or contextual networks and community. She states that ‘we must view the self as interwoven into a larger tapestry not as a singular thread beyond the weave” (p. 137). In order to do that, a researcher must do the work to understand their place among the weave, finding and acknowledging their teachers, reclaiming their ancestral stories, engaging with mentors to re-establish their networks and knowledge matrices. As well as identifying their gaps, articulating outside influences, coming to terms with their amputations and voids while making space for forgiveness and recovery. This is not easy. Preparing to do Indigenous research work, is in my estimation, the most core distressing yet important work that I have undertaken but also yields the most gratifying results.

To assist with my preparation and academic navigation, with gratitude I can turn to Metis leaders and mentors who have laid the foundation within academia. Metis scholars such as Howard Adams (1995), Jeannine Carriere (2007, 2009, 2013), Catherine Richardson (2017), Maria Campbell (2007), Brenda Macdougall (2006, 2011, 2018), and Adam Gaudry (2015) and Gaudry and Lorenz (2018) validate the consolidation and critique of Metis being, knowing and doing. Seeing Metis assertions of ontology and epistemology within the academic landscape offers a profound personal sense of pride and liberation as I see my own history and context documented and presented as cogent frameworks with which to explore knowledge. These leaders provide the tools to think through my own work and feel confident in the configuration of a framework that legitimizes my ontological and epistemological sovereignty.

At my core, I am an Indigenous woman seeking to control and reclaim my own consciousness. I do this through disrupting educational efforts to exclude Indigenous methodologies. I can hear Metis scholar and self-proclaimed radical, the late Howard Adams (1995) orating from the front of the classroom about western domination over Indigenous peoples and “ideological hegemony that results in a standardization of thought and intellectual production” (p. 41). My identity acts as a guidepost for epistemological congruency. To exist as anything else results in dissonance.

Metis Relational Perspectives

Relationship by its very definition implies connection and co-experience. The nature of being in context together forms a connection among people of that context. Within my specific Indigenous environment, the history of Metis people’s survival was shaped by relationships, relational living, and the socio-political boundaries placed on us through government controls that limited or tested relationships with the broader community. Brenda Macdougall (2011),

Metis scholar and historian, has written extensively about the critical nature of relationship in defining Metis people. She states that being Metis is not about ethno genesis as much as it is about *values, beliefs and connection*. Being able to identify your relationships to community in a meaningful and fulsome way defines who you are and what your obligations are to the larger community (Personal communication, January 14, 2021). In her book *One of the Family*, Macdougall researches Metis culture within families in the early nineteenth century in Saskatchewan. One of the core features of the community culture is described through meaning found in the use of the language of the land. *Wahkotoowin*, is a Cree word that is loosely translated as ‘relationship.’ Macdougall states:

Wahkotoowin has been translated by scholars of the Cree language as relationship or relation but such a translation misses much of the meaning and sentiment that the term and its various derivatives actually express. As much as it is a worldview based on familial—especially an interfamilial- connectedness, *Wahkotoowin* also conveys an idea about the virtues that an individual should personify as a family member. The values critical to family relationships—such as reciprocity, mutual support, decency and order—in turn influenced the behaviors actions and decision making processes that shaped all a community’s economic and political interactions. (p. 8)

Indigenous scholar Adam Gaudry (2018) assert that “belonging to a Métis community is a practice of being a relative”(p.168). Therefore, *Wahkotoowin* and kinship obligations involve not merely a “relationship to ancestry” but also a “responsibility to reciprocity” (p. 168) that involves reciprocal relationships with living communities.

The ontology of relationship within this framework comes from knowing how you are placed, or seek to be placed, within the complex network of interactions with self, others, spirit and the land. From my point of origin within the Metis landscape, I have articulated my need to reclaim my role as part of the larger Metis collective. This has meant understanding my otherness within both Indigenous and white spaces, and recognizing my ancestral call to the responsibilities I hold to my own community. Once I have articulated this relational placement of

my own intrinsic value, I can then work to define how this affects my interactions with those from other collectives and within my professional and research approaches. *Wahkotoowin* demonstrates the connections in being, knowing and doing in ways that have a rippling effect overall. To be a part of the community implies not only ones' identity but ultimately what are the obligations to the collective?

As such, Wahkootawin implies that there are obligations inherent in the relationships you have. Once you *know* and understand that you are in a relationship, you have obligations to that relationship. This has implications for the responsibilities that one carries forth. It influences how you deem your interactions to be a reflection of your identity and responsibility. Utilizing *Wahkotoowin* as a specific Metis lens, I then ask questions of myself as a nurse. How am I in relationship with my work? My teaching? My students? My research? *Wahkotoowin* does not stop when I leave my community. It is a part of who I am. My ancestral relationships and blood memory is central to how I operate in the world, how I depend on others and how others depend on me.

I have always known that I was Metis but I have not always been able to make that known. The process of reclaiming my story and my conviction has strengthened my ability and confidence to navigate complexity, pursue inquiry and articulate my process through my Metis Indigeneity.

Reclamation Research

Reclamation (Google, 2023) by definition means “the process of claiming something back” (definition 1). This builds on the assumption that something was there before and was lost or subverted. I assert that nursing needs to reclaim an authentic relationship with Indigenous peoples and communities. Our profession mirrors the subverted relationship between settler

Canadians (nurses included) and Indigenous peoples and communities shaped by colonization, erroneous narratives and social segregation. Oppressive behaviors and acts of racism flow from internalized beliefs. Altering these beliefs means taking a hard look at their origins, examining our own identities and worldviews and actively moving towards change.

My research process, positioned within an Indigenist methodological space, asserts that repairing these damaged relationships requires a reclaiming of our human potential to be in good relation with each other. If we unmask erroneous narratives, re-story our own position within the relationship there is potential to transform. Indigenous knowledge holder Willie Ermine (1995) speaks about *Aboriginal epistemologies* in which Indigenous ways of learning focus on the process of turning inward to find wholeness and clarity. He asserts that Indigenous ontology rests within a premise of holism and to be authentic, one must resist the western tendency to *fragment* experiences of existence. Becoming whole is foundational to my process of reclaiming what has been lost, misconstrued, mis-represented and suppressed.

Indigenous scholar Susan Dion's (2007) works to disrupt the personal narratives that create invisibility as a tool for re-establishing these complex relationships. Writing and retelling stories is an important first step that provides space for exploring loss, celebrating reconnection and recognizing the possibilities for continued learning from each other (Dion, 2007). For my research specifically, reclaiming severed relationships that have been subjugated and misrepresented can assist in re-establishing the nurse-patient potential in concrete ways.

I have chosen to call my process '*Reclamation Research.*' This process acts in two ways. Firstly, it serves as a way to reclaim my own identity and explore my position within an Indigenous space but also within colonized societal, nursing and academic relationships. The necessity of being transparent when engaging in Indigenous research methodologies has the

resultant benefit/consequence of my own soul searching. Weber Pillwax (2009) talks about the importance of transparency with any Indigenist research activity. She identifies an iterative process involving mind, body and spirit as extensions of ancient Indigenous processes that Indigenous researchers have relied on for meaning and guidance for their work. This reliance connects the researcher to their own knowledge sources specifically locating their work and methodologies as “particularly derived and intrinsically connected to the original sources of their own indigeneity” (p. 48). My research process has emerged as a piece of my own story tied to my Metis identity and the work to reclaim, re-story, and re-establish the legitimacy of my knowledge and experience. Exploration and critique of my relationships through the filter of Indigenous epistemological analysis has confirmed my own iterative process of seeing and coming to know who I am and understand how I operate.

Secondly, it models ways of re-storying the paths travelled by Indigenous peoples and settlers together, and embarks on exploration of reframing the way settler nurses and other settler health care providers may decide to walk this journey. By making the severed relationships of our collective history visible, I offer another way to perceive the path forward. Identifying a shared space, one where differing perspectives do not need to be in positions of hierarchy or domination, but can instead create a space of becoming (Ermine, 2007). Ermine (2007) articulates this as a space where a “mindful gaze informed by values, a moral structure, and a sincere interest for justice” (p. 199) can provide consciousness about existence and purpose. At the core of this process, is the underlying spirit of relationship (*wahkotoowin*) in all our contexts. In our lived realities, there is no singularity of self. We are all entwined in relationship of some form; it supports our life and shapes our understanding. Positioning my dissertation research and inquiry regarding nursing education inside Indigenous relational pedagogy seeks to disrupt

hegemonic and white centered academic authority and power in pursuit of uncovering ancestral relationships that give us permission to engage in human-to-human dialogue (Ermine, 2007).

Understanding the Entwined

How I know, and how I am, is entwined in an interdependent development of my ways of knowing (epistemology) my ways of being (ontology) and my ways of doing (axiology). How I know what I know, comes from the way I operate in the world, which is guided, by my beliefs, knowledge and experiences in the positions I occupy. I believe I have obligation to my ancestral spirit, my community, and my Indigenous peers. These beliefs assist my decision-making in what I do and how I access and utilize knowledge. The knowledge I acquire is filtered through the nature of my relationship with my context, my opportunities and my commitment to my responsibility. Where knowledge is positioned and how it is utilized relates to the obligation I have to my people, my teachers and those that depend on me, which is a result of my way of being and my relationships. This complex intertwining of axis demonstrates an iterative and non-linear ontology. My actions are derived from my decisions, which are influenced by my knowledge, and values, which in turn spring from my obligations, which are inherently shaped, by *Wahkotoowin* and my ancestral teaching.

Our complex human existence requires ongoing reflection to be able to understand and articulate how we operate in the world. As part of our journey to wholeness the iterative nature of epistemology, ontology and axiology implies both reflection and action and requires deep self-interrogation, new learning, and exploration of personal worldviews and values. For my reclamation research methodology, I have identified three strands of exploration. In an effort to provide opportunity for transformation, participants engage in examination of their own

relational existence through these three overarching strands of inquiry: *Wahkootawin* (Relationship), *Waskawewin* (Decolonization) and *Tâpwêwin* (Obligation)

Wahkootawin (Relationship)

We all have stories that we carry that shape how we think of one another. Sometimes we do not even know how those stories influence our value matrix until we are tasked with action and decision-making. It is in these moments that we rely on and enact those implicit narratives to shape our path forward. An example in Canada are the geopolitical narratives of ‘breaking the land’ and ‘taming the frontier’ that feed the hard work narrative that settlers often used to justify their claim to the land and opposition to Indigenous peoples (de Leeuw & Hunt, 2018). The pursuit of dismantling the mythical binary that holds us all in constructed oppositions is the crux of reclaiming authentic relationships. This not only refers to human relationships but those we tacitly and intentionally maintain with our environment, our ancestors and our cosmos (Wilson, 2008). Within Reclamation research, relationship is represented within this Indigenist lane. Participants will be encouraged to explore and articulate the ways in which their relationship with Indigenous people is experienced, understood, and operationalized. *Wahkotoowin*, as defined within earlier paragraphs exemplifies the nature of one’s connection with their community of people. It embodies not only connectedness but asks, what are the obligations within that connection? By identifying one’s unique relationship we can begin to understand gaps and strengths that we have built into our own networks. Alternatively, identifying a perceived lack of relationship can also point to misunderstanding or a suppression of knowledge that erases the inherent relationship that exists in shared spaces.

Waskawewin (Decolonization)

In a conversation with Metis knowledge holder, Maria Campbell and other Metis academics and scholars (Person communication, February 2021), she called our attention to the word *waskawewin* and its importance to our own ways of knowing and learning. The simple translation of the word is movement. Contextualising this word within an Indigenist lens and particularly the Cree language, tells us more. In a broader context, *waskawewin* refers to the way that movement create change. Ultimately, nothing stays the same for any length of time. We are in constant flux and motion, meaning, we are not the same people today as we were yesterday. Each experience makes us shape shifters that require reflection and interpretation within the context of our relationships with the land and all beings. Maria reiterated that if we want change, we have to create movement (Personal communication, February 21, 2021). In a subsequent conversation Maria referred to *Waskawewin* as ‘shaking thing up’ (Personal communication, July 15, 2024).

My own reflection on *Waskawewin* builds on the ways in which my own mom would instill my personal agency when I would be ‘stuck’ on something. She valued work and interaction and eschewed idleness. If I was in a funk about something, she would encourage me to just start with doing something: “Do the dishes. Or fold your laundry. Just get up and get moving.” This ethic of physically shifting my energy would often prompt intellect and spirit to modify as well. *Waskawewin* embodies both the encouragement of my mom and the teaching of my mentor Maria. We exist in movement, moment by moment. Our relationship to the here and now, allows us an anchor or chance to reflect as we are continuing to evolve and experience incremental movement. Generating transformative experience is hopeful if one considers the

potential pliability of one's existence when understood through a lens of *waskawewin*. This provides opportunity for pedagogy focused on creating change

In this research context, *waskawewin* shows us both the limits and potential for generating insight and reflections from our work. Knowing that nothing is static, and that there can be shifting perspectives to every moment means that whatever we capture through our research methods is a limited depiction of movement that has not culminated nor completed but will continue to evolve. To write about sets of data, requires a pause that gives permission to convey the momentary breath of thought without committing to the concrete sterility and immobility of perceived fact. Interpreting the implications of being in constant motion has ramifications for the generalizability of any interpretive research from a philosophical standpoint. What we generate and record from our research interactions, is a reflection of the relational epistemology captured in that moment and housed within the specific ontology of the participants. Thus, the researcher then has obligations to uphold this knowledge within this context and present it as both representative of their own worldview, and of their established research relationships.

Movement as Decolonization. Decolonization asks for change, disruption, and movement away from colonizing thoughts and systems. The purposeful use of *waskawewin* grounds this methodology within the intention to create movement in our thinking and doing. Establishing this learning space within a nursing landscape offers an alternative to oppressive narratives and encourages seeing in new ways despite the potential discomfort that may ensue. The incremental and/or significant shifting of oppressive personal states requires the constant movement of thought, behavior and internal critique. The works of scholars such as Freire (1997) and McLaren and Farahmandpur (2001, as cited in Grande, 2008) draw attention to a

revolutionary critical praxis to incite change. This must include principles of collectivity, must be critical of underlying causes of exploitation, must be systematic in approach to deconstructing social classifications, must be participatory in involving community members and be creative in its options for processes. Articulating disruption from the perspective of critical theory creates an allied position and opportunity for non-Indigenous students and scholars to engage with Indigenous knowledge. It assists non-Indigenous learners to understand the imperatives within Indigenous decolonization but does not completely represent or act as interchangeable when addressing Indigenous centrality. Denzin and Lincoln (2008, as cited in Moodie, 2017) draw attention to critical theories positioned as often maintaining a white normative standard which has an ‘othering tendency’ within race theorizing’ (p. 6). They go on to say that critical race theory in particular must address issues of intersectionality and place-based struggle that are specific to Indigenous communities. Issues of sovereignty and self-determination and land rights tend not to be included in broad critical theories and pedagogies which Red Pedagogy (Grande, 2008) seeks to articulate.

Grande (2008) asserts that Indigenous decolonized discourse includes education and knowledge, which makes “no claim to political neutrality. Specifically, it must engage a method of analysis and social inquiry that troubles the capitalist” (p. 5). Indigenous research methodologies that seek to decolonize its contextual position within the dominant western academic landscape must take into consideration the ultimate aims to advance an evolving strength based position of our own, and remaining committed to unmasking colonizing influences of our western academic partners, our participants and ourselves. Pursuing *waskawewin* for nursing education with Indigenist pedagogy, directly confronts the claims of the profession, not as a capitalist mantle per se, but as a representation of a profession that reflects

colonial narratives meant to perpetuate the interests of the profession. Unmasking the narratives that prevent transformative learning and authentic relationship with self and Indigenous peoples is crucial to decolonizing the relationship as a whole.

Thoughts on Moving ‘Settler Thinking.’ Embedded in the decolonization journey is the naming of significant players involved in the creation and maintenance of colonizing system. Current language in DE-colonial discourse refers to ‘Settler Colonialism’ and the term ‘settler’ to imply those people and populations historically and currently positioned in seats of power over Indigenous peoples, that benefit from colonization and whom maintain the status quo for their continued benefit (Regan, 2010; Veracini, 2017). Patrick Wolfe (1999, as cited in Tuck & Yang, 2012) “emphasizes that settler colonialism is a structure and not an event” (p. 5). Tuck and Yang (2012) add that ‘settlers come with the intention of making a new home on the land, a homemaking that insists on settler sovereignty over all things in their new domain.” (p. 5). In this way, land and resources are seen as a most important commodity to be controlled and harvested for self-interest. The early settler is making a home that is rooted in “a homesteading worldview where the wild land and the wild people were there for his benefit” (p. 6). Eradicating the Indigenous peoples and the creation stories of their relationship to the land clears the way for settlers to narrate their own stories of harnessing the land, making it productive and rendering all Indigenous life invisible (Tuck & Yang, 2012). They go on to identify ‘settler moves to innocence,’ which refers to the desire and motivation of settlers to exist in a place of virtue and goodness and resist acknowledging their historical and current participation in the ongoing colonization of Indigenous peoples and “to find some mercy or relief in the face of the relentlessness of settler guilt and haunting” (p.9). This speaks to the need for creating settler

opportunity to confront their own histories, and narratives and claim a path forward that makes explicit the influences of colonial relationships.

Paulette Regan (2010), author of *Unsettling the Settler Within*, discusses the ‘myth of innocence’ over how and why Canadian society has “erased an Indigenous presence from the consciousness of mainstream North America” (p. 106). This reluctance to come to terms with our colonial past maintains the ideology of a benevolent and multicultural Canadian society that positions itself as less racist than its American neighbor (Backhouse, as cited in Craft & Regan, 2020). Our Canadian narrative invites images of acceptance, multicultural celebration and inclusivity that excludes images of racist behavior and systemic racist policies like the Indian Act, which continues to subjugate and mark Indigenous peoples as marginalized and perpetuate structural inequities (Varcoe et al., 2019). As part of the work to decolonize the relationship between nursing students and Indigenous peoples, which is ultimately the point of my explorations, reclaiming a relationship that is inclusive of suppressed narratives of Indigenous oppression and disrupt myths that perpetuate our ignorance. At a very basic level, Canadians are ignorant of the inequities that have been perpetuated through colonial practices. As Erica Jürgen (2020) argues that we must reclaim the early nation to nation relationships that tells the real story of the founding nations of Canada and “pierce through the historical ‘amnesia’ of settlers” (p. 123).

Tâpwêwin: Obligation and Truth telling

Shawn Wilson’s (2008) exploration of ethics in research asks, “What is it ethical to do in order to gain this knowledge and what will this knowledge be used for?” (p. 34). Within the epistemology-ontology-axiology triad, he describes axiology as examining the ways in which we associate value with knowledge use and consider our own ethical stance for stewarding this

knowledge. Winona Stevenson (2000, as cited in Kovach, 2021) speaks about truth or *tâpwêwin*, in research. She emphasizes that truth is bound with the integrity of the person that is speaking/sharing. Kovach (2021) reflects that our stories are our *tâpwêwin*, stating that “[i]t is about standing behind one’s words and recognizing collective protocol, about showing that one is accountable for one’s words” (p. 99). She goes on to highlight that this truth forms the ethical/axiological premise that may distinguish Indigenous practice/ontology from decontextualized ideas of fact or truth represented in western intellectual traditions. Absolon (as cited in Kovach, 2021) asserts that there is the deep understanding that we enter into reciprocal relationships imbued with “mutuality at its core” (p.101). It is this core ethical responsibility that I have as an Indigenous nurse and researcher that frames my epistemology and my ontology in both my research but also in my nursing practice.

Nurses are in trust relationships with human beings at vulnerable times in their life. As we take actions to support their healing and wellness, we are entering into highly intimate and highly contextual relationships. To safeguard the public, there are legislated rules and regulations, standards and guidelines that direct and guide nursing work. These are necessary directives meant to prevent harm and misunderstanding. However, it is impossible to regulate humanity, character, and value-laden judgements that require insight and deep reflection. Can our professional accountability mechanisms and educational/regulatory guidelines provide enough guidance to ensure *tâpwêwin*, or truth and trustworthiness of our behaviors?

Obligation, or *Tâpwêwin* (truth or trustworthiness) is the third strand of this framework. It speaks to and relies on the integrity and responsibility of learners to take actions that demonstrate truth in their words. Re-creating and re-storying the relationships shaped by colonization and settler agendas through active decolonizing of our minds and hearts will take us only so far.

Reconciliation requires following through with actions and standing behind our words which test our commitment. Paulette Regan (2010) has done significant work around the idea of unsettling settlers and exploring what it means to engage in reconciliation, or participate in apology processes or truth telling. The importance of these processes in creating the potential for transformation is fundamental. As a pedagogical strategy to decolonize relationships, Regan (2010) suggests truth telling that

not only challenges mainstream society's deeply held myths about history but also fosters a genuine willingness and ability among settlers to accept responsibility for the residential schools. Thus it is necessary to link the individuals' sense of personal responsibility to the collective socio-political, moral, and ethical responsibility that we carry. (p. 32)

This level of truth telling places the individual within contemporary Indigenous life contexts and thus applicable to their own settler lives. We are seeking ways to transform passivity and benevolence oft present in the oblique but caring nature of settler nurses. Reclaiming our relationship requires the activism embedded in Red Pedagogy (Grande, 2008) that insists that educators must 'link the lived experience of theorizing to the processes of *self-recovery* and social transformation" (p. 6). Reclamation research seeks transformation in which the settler participant feels the obligation to come to terms with uncovered knowledge regarding their connection to colonization. That transformation is dependant on the obligations one feels to take action and to utilize the knowledge and insight gained through *Wahkootawin* and *waskawewin* and make it their part of their own truth. Obligation within relational pedagogies and methodologies then, encompass the need to build relational *meaning and accountability* in the strategies we employ. Learning about Indigenous colonization for informational purposes does not fulfill this requirement. Making it your own truth and taking action to steward this knowledge towards an improved future does.

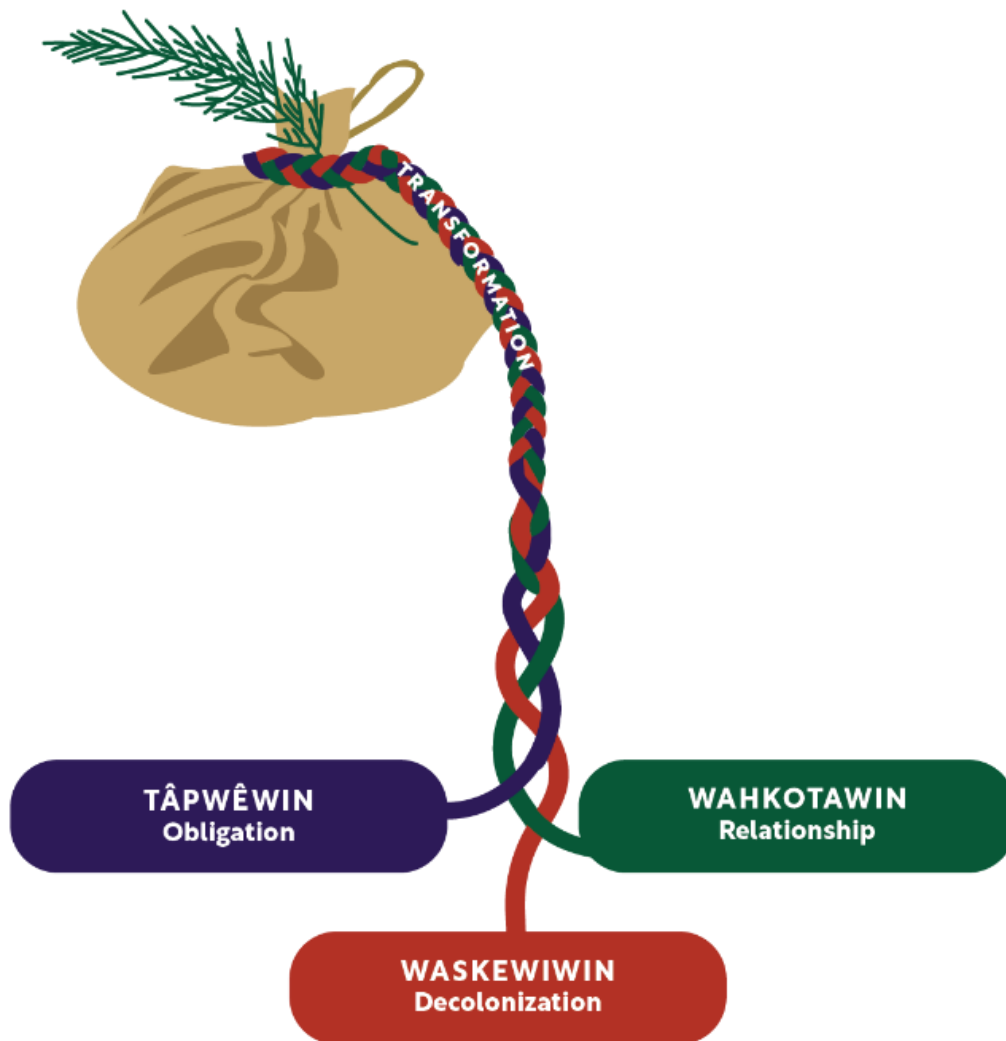
Braiding the Strands: Creating and Securing the Knowledge Bundle

A *Bundle* within the Cree/Metis context refers to an artifact that contains sacred ceremonial items. Knowledge keepers and medicine people would have items of ceremonial importance kept safe and wrapped for usage in specific situations requiring intention and healing (Maria Campbell, personal communication, July 15, 2019). These might be items used in ceremony such as sacred medicine pipes, Eagle feathers, and medicines collected for specific purpose. Metaphorically speaking a Knowledge Bundle is wisdom knowledge to steward your life, your insights, your spirit, and your relationships. This wisdom is acquired over time and through experience and reflection. We all have access to claim our Knowledge Bundle through intentional seeking and learning. It does not represent only what we might deem ‘cultural/ceremonial’ knowledge but encompasses knowledge we define as significant to our being. Our Knowledge Bundle includes what we have gained on our life journey, the insights we have collected through times of trial and reflection, and the gifts of teachings we have been given through direct transmission or tacit implications that are waiting to be unpacked. A Knowledge Bundle is different from just plain knowledge in that the *bundle* involves obligation or responsibility. There is a direct *connection between the gifts we carry in the bundle and our obligation for stewarding these gifts*. Knowledge for knowledge’s sake is just information, like a Wikipedia entry. However, a Knowledge Bundle encompasses one’s work to gain these insights and the commitment to do something with it, carefully and thoughtfully. The items we keep in our bundle must be used with intention and adherence to the obligations you have to your teachers, your people, ancestors, clients, family, or whomever you define as part of your web of relationships.

Creating our Knowledge Bundle as part of this research method means taking an active role in reclaiming knowledge that has been buried, stolen, forgotten, ignored or thrown away. We are reconstructing our relationships, seeking out new knowledge and finding meaning and relevancy for our personal obligations. Situating the student learning journey within Indigenist pedagogy encourages students, both Indigenous and non-Indigenous, to explore their own ancestral roots, motivations and internal processes that go beyond western professional regulatory guideposts. Positioning our effort to re-story the relationship among settlers and Indigenous peoples within this Indigenist conceptual framework brings the opportunity for settlers to engage in decolonizing work within a strength-based methodology. Kathy Absolon (1) describes a strong Knowledge Bundle of a helper as containing “knowledge of culture, community, colonialism and decolonization” (p. 192). These missing pieces, for many settlers, derails creating authentic relationships by seeing our intersections through the filter of societal hierarchies. This pedagogical method will support the individual work that nursing students must do, support their own discovery and transformation. If we understand that, a Knowledge Bundle embraces the reciprocal gift of insight it may be called upon for guidance and stability when faced with uncertainty. We can invite nurses to engage with the *Wahkootawin–Waskawewin–Tâpwêwin* strands to create and secure their bundles for use in daily life and in our nursing practice (Figure 1).

Figure 1

Knowledge Bundle Strands



Chapter 6: Method

This chapter provides a road map for how I conducted this study. I provide background and specific context details regarding how and why I engaged in this way with the students, including the description of the nursing course, the content and major assignment, the process of engagement and data collection, and the analytical process. This study is positioned within an Indigenous methodology, which is described in Chapter 5. Aspects of the analytical framework point back to that chapter and will be applied here.

Nursing 484: Understanding Indigenous Health and Wellness

Nursing 484 Background and Evolution

My role within the School of Nursing, at the University of Victoria is mainly within the undergraduate program and one of my primary responsibilities is to teach Nursing 484,. This course was originally created as an elective in the Post-Diploma Program and offered by distance beginning in 2005. I was one of the original writers of the course, along with a nursing colleague named Gail Peekeekoot. The impetus for creating this course came at the time when UVic was developing their online Cultural Safety video modules, highlighting Indigenous community members, knowledge holders and educators from the surrounding area. Those same people who were involved with the UVic curriculum team also supported the work of the course development.

Over the 20 years that this course has been offered, the content, format, assignments and intention of the course have evolved. In 2005, the main thrust of the course was for providing nurses with a broad but accurate historical education regarding colonization and the impacts on social determinants of health. The term cultural safety had only recently entered the nursing lexicon and much of the discourse focused on specific cultural traits and practices. Nursing 484

was meant to shift the gaze to structural inequities caused by colonial systems and policies. From 2005 until 2016, this course remained a distance education elective in the post diploma program. In 2016, in response to the Truth and Reconciliation Calls to Action Truth & Reconciliation Commission of Canada (2015b), the School of Nursing decided to offer this course as an elective to all the students in the undergraduate program on campus. This was the first time that I would teach this content in person to a group of 35 students. Albeit, I was excited by the opportunity but also unsettled to face a group of students with potentially troubling discourse. In 2017, Nursing 484 became a core course for all undergraduate students which I believe was one of the first mandatory Indigenous focused courses in nursing in the country.

Susan Dion's (2007) work with pre-service teachers influenced my developing inquiry into transformative education. Dion's work on the perfect stranger rationale, discussed in an earlier chapter, spoke to what I was seeing in nursing and the benign innocence and wide-eyed disbelief students had when hearing about colonization for the first time. Over time the volume of discourse in secondary school, post-secondary and media has increased regarding Indigenous rights and impacts of inequity and oppressive policy. By 2017, when this this course became a mandatory, most undergraduate students had some rudimentary knowledge of colonization, i.e. they had heard of residential schools but did not really know the extent or the impacts but few had heard about Indian hospitals.

I observed that most students responded with interest to the course content, but often lacked a sense of what to do with it, or would shut down with an overwhelming sense of guilt, or become afraid that they would intentionally further harm an Indigenous person by saying the wrong thing. In the years between 2018 and now, the course evolved from content knowledge to a focus on the process of learning and finding ways to make knowledge take hold in meaningful

ways. The course utilized Indigenous scholarship and modelled strengths and innovation in community health initiatives. It also started to focus more discourse on whiteness and privilege. In-class discussions were in small groups with topics arising from media and current events. The 2008 death of Brian Sinclair (Brian Sinclair Working Group, 2017) an Indigenous man in a Winnipeg ER was analyzed and discussed at length.

In 2021, when we held the course online due to the pandemic, I noticed a general decline in ‘classroom’ engagement, level of personal interrogation, and depth of small group discussion. I was not surprised by this, as it is a challenge to connect and create relationships in a virtual environment. When we came back together, in 2022, however there was a renewed optimism in how we learn together and share ideas in person.

In the prior two iterations of this course, students were asked to complete an assignment based on McIntosh & Cleveland’s (1988) *Unpacking the Invisible Backpack*. This involved personal interrogation into unearned privilege and systemic inequities. This learning activity was a useful tool to engage students in moving from an arms length approach of interrogation, to one of personal involvement. This served as a starting place for further development of what I now call the *Knowledge Bundle* Assignment.

Creating the Knowledge Bundle

Creating opportunities for transformational change in nursing is a daunting task. As noted earlier, transformational change requires investment by the learner wherein they see themselves within the story. Learners must feel they are part of the solution, to see themselves as holding both agency and obligation for enacting change. Educating undergraduate students to reach such a state requires creativity and thoughtful regard for learner capacity and interest. Doing so, with

an end goal of creating visibility of Indigenous issues, inequities, strengths and relationships requires careful stewardship of Indigenous philosophies, worldviews and cultural perspectives.

The current course developed at the University of Victoria School of Nursing is intended to be an evolving, strengths-based journey, examining the intersections among settler/newcomer nursing students, the historical and current issues affecting Indigenous peoples' wellness within the health care system. Students who identify as Indigenous are invited to engage in ways that reflect their own positionality and identity, knowing that colonization has influenced the ways in which students who have Indigenous ancestry feel safe or free to express their own learning, insight and transparency regarding Indigeneity. With the goal of transformation in mind, students are supported through learning activities that move through various topics including the meaning and impacts of colonization, the embedded nature of racism and its implicit presence and positioning within all of us, and the iterations of Indigenous community and individual lifeways that support and challenge wellness. Examples from Indigenous-led stories and narratives demonstrate the complexity of current community contexts such as housing and shelter challenges, land and resource issues, socioeconomic determinants, access to health supports, and family connectedness to name a few (see Appendix A, Course Summary). Each week students are asked to engage with specific topic areas of Indigenous-focused information, including for example, readings, films, news clips, research articles and guest speakers. They are also asked to reflect on specific topic questions that relate to the key strands of this Indigenist pedagogical framework of *Relationship, Decolonization, and Obligation*. Students are required to come to class having engaged with the weekly resources and prepared to discuss their questions and insights, both in small group sessions and in the larger circle format, depending on the situation. Personal journaling in response to weekly reflective questions is suggested but not required as

this is for their own reflexive work, to assist with making personal meaning freely and without instructor grading.

At the end of the term, students are asked to create and submit their *Knowledge Bundle Assignment*, which is a culmination of their learning shaped by the conceptual framework. Their submission is meant to provide an opportunity to document their own transformative experience of seeing themselves and reclaiming their role in relation to Indigenous peoples in Canada. This assignment provides a platform for students to find transparency in their own motivations and explore the potential supports or barriers for their nursing and personal engagement with Indigenous peoples.

The students come to Nursing 484 with their own unique social location and experience. The documentation of their reflexive learning expressed through the *Knowledge Bundle* assignment can take any form they wish. For example, previous students have chosen options such as a written academic paper citing references and resources; an audio recorded narrative; an arts-based project with contextual translations; or a slide presentation with written or audio narrative. Whatever they decide to submit constitutes their Knowledge Bundle. Students are provided with a rubric for evaluation that emphasizes reflexive processes and the identification of self within the analysis (See Appendix B).

Their Knowledge Bundle assignments explore four main topic areas:

1. ***Relationship to the land.*** Exploration of personal philosophy regarding the land and reflection on the meaning of land and Indigenous title and dispossession of the territory. This is meant as an exercise to enhance their understanding of the purpose of land acknowledgments and to interrogate their own relationship to the land through an experiential exercise and written reflection.

2. ***Family trajectory in Canada.*** Students have the option of completing a genogram if that is helpful in telling their story. They are asked to reflect on how they have acquired their perceptions about Indigenous peoples and Indigenous issues, including what they learned at home with family, at school, after school activities, in social groups with peers.
3. ***Perspectives on Nursing*** and the health care system. Students are invited to reflect on their own location within these systems. What is their story of coming to be a nurse? What are their experiences with the health care system and how may this have influenced their perception of nursing? Students are asked to consider the pedagogical framework to consider their place within the profession thinking through the following questions: a) what does caring mean in your practice; and b) what is your relationship to nursing and how will you define your obligations.
4. ***Racial Identity.*** Students unpack their knowledge about racial identity, including how this knowledge is transmitted, and how racial identity relates to their understanding of cultural safety. Exploration considers how racial identity informs and affects their ideas regarding relationship and obligation. In the context of *relationship*, students address how they “wear” a racial identity and reflect on their implicit and explicit relationship with this. Considerations include values that are tested or solidified in terms of addressing obligation. In particular, how values embedded in their practice may influence their obligations and priorities. Finally, students reflect on how racial identity is relevant in land acknowledgments and cultural safety initiatives.

Note About Knowledge Bundle Key Strands

As has been defined and explored more fully in earlier chapter on methodology, the terms below provide the three key strands upon which the course and the Knowledge Bundle

assignment are structured. I name the strands using the Cree word to designate each one. This is part of my own process to reclaim my language and ontological position as a Metis researcher. At the time of delivering the course to students, I had not yet fully confirmed that I wanted to use these three specific Cree words and was still reflecting on language and meaning. The 2022 484 course referred to the Knowledge Bundle assignment and the three strands but using the English words. As I have continued to explore, think and write within this research process, the Cree words have taken a more prominent place in my framework development process. In the analysis and discussion ahead, I use the English and Cree words interchangeably. Directions provided to students in preparation for their assignment work included the following explanations he strands in English only.

The Creation of one's own *Knowledge Bundle* is to actively claim/reclaim ways of being in relationship with each other through:

Waskewiwin (Decolonization): Purposeful interrogation of your own ways of knowing regarding Indigenous historical and contemporary life trajectories. Coming to understand myths of innocence, erroneous narratives and acquiring knowledge that reflects Indigenous realities, both historical and contemporary. Finding the ability to shift and move from one's entrenched positions.

Wahkootawin (Relationships): Identifying your past, current and future relationship with yourself and Indigenous peoples and the systems that shape this relationship. "*We are all connected*" is more than a saying; it reflects the fact that we are intrinsically linked in a network of complex intersections. This work includes reconnecting to your own ancestral/familial journey to be in relationship with Indigenous peoples and finding value in relationship.

Tâpwêwin (Obligation and Truth): Reflect on your truth and trustworthiness to define your relational obligations and identify the values and ethics that influence your obligations as both a nurse and as a citizen. Claiming your truths regardless of the tensions that may exist, and building trustworthiness that your words will be demonstrated through action.

Instructor Considerations for Course Delivery

When this course was first introduced to students on campus, it was an elective and therefore only those students who chose to take it were enrolled. There were two sections offered, and I taught one. The second section was offered to a sessional instructor who was hired to teach this section and preference was given to an Indigenous nurse who had experience with Indigenous communities and people and knowledge of the health system complexities as relating to Indigenous wellness. Once this course became a mandatory core course with five sections, considerable effort had to be made to find appropriate instructors. Preference was given to Indigenous nurses, but this was not always possible to find. Secondary consideration was Indigenous health educators or practitioners with a solid grasp of current health and wellness issues within the Indigenous communities. Since 2018 there has been an array of instructors, both Indigenous and white settler nurses. The white settler nurses came with a background in equity work and solid grasp of pedagogical processes. As a course coordinator, my role was to prepare instructors for this particular course, with orientation to the syllabus, the learning outcomes and processes and overall pedagogical framework. Several of the white settler nurses also engaged in their own community of learning professional development as it pertained to whiteness, privilege and fragility. As a team of instructors, we made a point to debrief regularly throughout each term, consult and align our opportunities for collaboration, guest speakers, student feedback and messaging and peer support.

Instructors approaches the course through the lens of their respective social location and expertise. Despite having a course syllabus and common required course readings, assignments and learning activities, each instructor brings their own strengths, limitations and techniques for engaging with the material. For this reason exploring instructor perspectives provides important background for the findings associated with this study that address student experiences and perspectives.

An additional note regarding the instruction of the course: As a result of a teaching grant that I received in 2022, I was able to invite Indigenous nurses currently in practice in the community to come to class at their convenience and add their perspectives alongside the non-Indigenous instructors. Their presence varied depending on their own schedules and they were not required to do any course administration or grading, but were invited to contribute to discussion through the lens of Indigenous community nursing practice. The community guest nurses were not involved in the research study but supported the settler instructors in their pedagogy. It was important for me as the course coordinator to value community nurses time and expert knowledge through respectful and reciprocal engagement. They were provided with all readings and learning activities prior to each class, encouraged to participate in whatever way they could, through their own stories and experiences without any expectation for extra work, assignment prep, grading or follow up. Their participation was for one term only.

For the study year, 2022, there were five sections. Three sections were taught by settler instructors, none of whom had taught this course before. One settler instructor was a full time faculty and two were sessional instructors. The other two sections were taught by Indigenous nurse faculty, both of whom had taught the course before but with the prior iterations of learning activities and assignments. All instructors were non-tenured.

Overview of the Study

Research Questions

As previously stated, this qualitative research project is located within Indigenist methodology that is informed by Indigenous knowledge, teachings and philosophy. My Reclamation Research study method itself is action-oriented Indigenous pedagogical research, in which I have created a course that directs students to engage in an Indigenist relational way to re-story their relationship and obligations with Indigenous peoples. As described in further detail below, my research is positioned to explore pedagogy and student experience through three points of access: Part A. Conversations with course instructors; Part B. Analysis of the student Knowledge Bundle assignment; and Part C. Student feedback circle. The study will specifically look at the course as delivered for the 2022 cohort and the specific assignment from that year, as well as the instructors who taught that cohort.

The research questions within three data sources are as follows:

Instructor experience and perspectives: What was the instructors experience in teaching this Indigenist course content, including learning activities and grading student work? What insights do they have for future engagement with Indigenist coursework and supporting transformational learning?

Student experience and perspectives – Knowledge Bundle analysis: Within the creation of the Knowledge Bundle assignment, what are student insights and reflections on their relationship with Indigenous peoples and communities?

- a. What are their personal relationships to the land, and what insights have they gained?
- b. How do students understand their family history and the intersection with contemporary and historical Indigenous peoples/communities of this land?

- c. How will their own perception of being a nurse in the health care system inform their relationship with Indigenous peoples?
- d. How do students understand their own racial identity and its relevance within the cultural safety discourse?

Student Feedback Circle: Reflecting on the collated themes generated from the Knowledge Bundle assignments, how do students view their own learning journey in relation to these themes? Considering their recent completed clinical practice, how do these themes inform, support or challenge them? Engaging students in a circle provided a chance to bring student voices into the analysis and hear about the realities encountered by students as they work to implement Nursing 484 learnings into their clinical practice. This part was intended to provide insight on student uptake and implementation of their learning and ultimately improve how we prepare students for complex clinical challenges.

Participant Recruitment

Instructor Recruitment

All four instructors of the 2022 N484 course, besides myself, were sent an invitation to participate in the study through email that was managed by a neutral third-party research assistant. They were provided with an overview of the project and consent form (Appendix C) Three of the four instructors agreed to participate. Of the three that participated, two were white settler instructors and one was the other Indigenous instructor. All were given the choice to have the discussion either over zoom or in person. All conversations were recorded and transcribed. The instructor discussions were open ended and poised to elicit each individual's experience of their interaction with the course material and student engagement. Initial broad questions were

asked to invite the instructors to talk about their experience, with follow up probes as appropriate (See Appendix D).

Recruitment of Students' Knowledge Bundle Assignments

Email addresses of students enrolled in NURS 484 (2022 winter term) are all housed in our central student registry at the School of Nursing. The School of Nursing student advisor sent out the study participation invitation to all students enrolled in Nursing 484 (2022 winter term) (Appendix E). The same email invitation was sent to the student representative of the nursing student association asking to post the invitation on the cohort's Facebook page. All correspondence, questions and consent forms were handled by a neutral third-party research assistant with a separate and secure email. Twelve undergraduate nursing students from this cohort agreed to participate. The identity of the student was kept anonymous unless the student acknowledged and consented to submit knowing that their submission revealed their identity (one student sent video narratives). Students voluntarily replied to the research assistant and submitted their Knowledge Bundle assignment via email. The research assistant removed any identifiers including student names and identifiable personal and family trajectory locations or any other personal or family identifiers. Of the twelve Knowledge Bundle assignments submitted, nine were in a paper format and three were PowerPoint slides. All three power points had audio commentary. Of the nine papers, two included audio recording via google drive, and of those two, one of them included video of the participant speaking.

Recruitment for a Feedback Circle

Participants for the feedback circle were recruited from the same cohort of students that completed the NURS 484 course from January to April 2022 and subsequently entered into their clinical rotation between May and July 2022. The whole student cohort was sent an email

invitation to participate in the feedback circle (Appendix F) Communication was managed by the third-party research assistant. Anonymity was not a requirement. The circle was held via zoom due to student schedule demands and convenience. Four students agreed to participate in the feedback circle and all were compensated for their time with a twenty-five-dollar gift card for lunch.

Approach to Data Analysis and Reflection

All sources of information, including the instructor recordings, student Knowledge Bundles assignments, and the student feedback circle were transcribed into text and subsequently analyzed. I considered the transcribed text an icon that represented a moment of interaction between the participants and myself. I situated my analytical process broadly within the western academic tradition of reflective thematic analysis (Braun & Clarke, 2022). I initially chose this method because of my familiarity with it as a qualitative analytical tool. I relied on its standing within the academic research community as an acceptable process of gathering insight from narrative, story and lived experience. However, as I was coding and reflecting on the transcribed data, I also reflected on how my process might be influenced or shaped by my Indigenist framework. I recognized that I was prioritizing my own Indigenist framework that centers relationality and interconnectedness of narrative, story and experience. This may not align perfectly to all specific processes as articulated by Braun and Clarke, who have advanced this method, but there are core processes that align with my overall approach.

As with other users of the method, I am compelled to locate my lens within the analytical process. As described in earlier chapters, my positionality is situated within my Metis kinship matrix. I acknowledge that my role as the researcher is as storyteller, actively engaged in interpreting through my own experience, cultural membership in the profession and racialized

population. I recognize that am not independent from my interpretive process, nor the subject matter and that my own embedded positionality places me as an insider sorting through the texts to identify what I deem as relevant meaning in my data. This aligns with reflective thematic analysis in that Braun and Clarke (2022) emphasize the “inevitable subjectivity of data coding and analysis and the researcher’s active role in coding and theme generation” (p. 8).

A space of potential divergence however, is how I position my research with emphasis on both understanding experience and meaning within a process of critique and appreciation. Where exacting thematic analysis researchers may specify their process in relation to specific analytical orientations, such as experiential or constructivist (Braun & Clarke, 2022) my approach landed somewhere in between these two orientations. I relied on the student or instructor experience to provide meaning and context, and utilized my Indigenous framework to organize and understand the interconnected nature of my search for transformation and reclamation. Layering my Indigenist methodological structure on the process of traditional western coding mechanisms didn’t always align in that I found it difficult to isolate units of texts as distinct analytical outputs (Braun & Clarke, 2022). However, the theoretical flexibility of thematic analysis as a sound qualitative method proved a useful jumping off point to begin to organize the data. The interconnected nature of my methodology lends itself to finding the intersections of meaning that encompass both epistemological and ontological lanes simultaneously. LaVallee (2009) utilized an Indigenous analytical process in her work and found it challenging to utilize a standardized approach to coding. She found that analysis seemed to “tear apart” (p. 34) participant stories. She ultimately chose to present her analysis through storytelling utilizing some higher-level participant themes that supported analytical insights. In my work, the importance interconnectedness was key. I found commonality with one of the core assumptions of reflexive

thematic analysis, of finding patterns of meaning anchored by shared ideas or concepts (Braun & Clarke, 2022). Analyzing my data with ‘patterns of meaning’ in mind along side my framework of the interconnectedness of the three key strands of relationship, decolonization and obligation provided the analytical structure that I needed.

I chose to re-language and configure my approach through reliance on these Indigenist methodological relational processes that I employed to unearth complex intersections of relationships. My Indigenist research lens values interconnected relationships and accordingly contextual constituents of meaning that reflect the implicit and explicit spirit of the participant’s description of their experience. This standpoint is significant to my research, as I sought to find these relationships within the participants’ words. To do this, instead of looking for distinct units of analytical outputs, I repeatedly asked myself, “what is the spirit imbedded in this text?” This fundamental question framed the way I looked for what reflexive thematic analysis calls “codes” and what I am calling the *Spirit of the Data*.

Process

Overall, I proceeded with analysis one data source at a time but used a similar organizational and analytical approach to my reading as I went through. Initially, I read and re-read the participants contributions multiple times to try to understand their perspective and specific commentary. I would make notes in the margins or pose questions to ponder later or within broader context; these notes helped me to understand my own interpretation of the texts. I also utilized the core question reflecting my fundamental process of looking for spirit.

Once I felt comfortable with knowing the content and the voice of each contributor, I began to organize the texts. My search for the Spirit of the Data utilized both inductive and deductive organizational thinking. Initial organizing generated *Spirit Clusters* of similar ideas

and meaning. These clusters were the result of my questioning and seeking the intent and meaning of the speaker. This inductive approach helped me to understand overarching common experiences among the study participants. These clusters changed over time, as I gained more insight into both the student experience and my own understanding how students and instructors approached the assignments and made sense of their relationships to the content of the course. Emerging intersections of meaning, I gleaned through moving clusters around within the three strands, and in and out of larger organizational concepts.

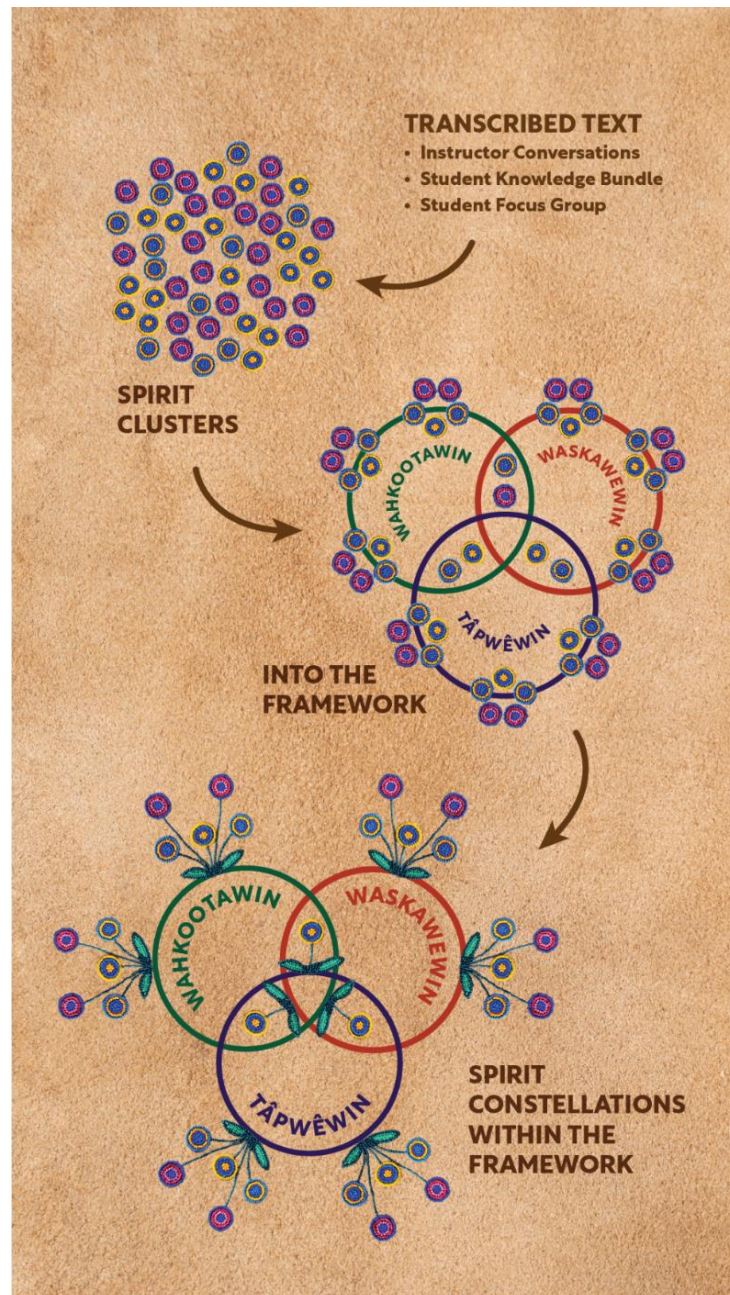
I established a list of Spirit Clusters, and within each cluster were excerpts from the transcripts utilized as examples and icons of meaning. I further engaged with these excerpts to understand how they represented a piece of the transformational and reclamation process. At this point, I referred back to the methodological framework to assist my thinking. I asked the fundamental question again, “What is the spirit of this data?, and *also*, “How/where does it live within the strands of *Wahkootawin*, *Waskawewin* or *Tâpwêwin*?” This process was more deductive in nature as I approached the Spirit Clusters with a framework of organizational thinking. This helped me to find the intersections of meaning and to map out some of the complexity of transformative learning. I also came to understand that the complexity of the experience of each participant was not reducible to singular meaning units or siloed clusters. What I found was that there was overlap among the clustered ideas, and that excerpts of the data could live within multiple areas of the framework.

Figure 2 shows the process of transporting data from the transcribed texts into Spirit Clusters of meaning. Placing Spirit Clusters into the overarching framework required visual mapping using a charts and sticky notes. I allowed clusters to be placed within multiple strands if they warranted. The duplication of ideas and concepts within the three strands began to show the

predominant intersections of meaning and how they lived within the methodological framework. As will be described in the data analysis, meaning from the Spirit Clusters emerged into patterns and *collections*. I name these overarching collections as *spirit collections*.

Figure 2

Organizing the Spirit of the Data



Chapter 7: The Spirit of the Data

Chapter 7 presents the analysis of the Spirit of the Data, according to the process that I described in Chapter 6. In this chapter, I provide the details of the data analyzed and organized according to my methodological process. I utilized the three strands of my reclamation research framework to illustrate meaning and positioning of key concepts. In Part A, I discuss the Instructor conversations, while Part B addresses the student Knowledge Bundles and Part C summarizes the feedback circle with students over zoom.

Note to the reader: While some research methods may present data cleanly without commentary or analysis, I have chosen to comment on excerpts through out the chapter. Posing questions, commentary, ideas and reflections from my perspective of researcher and educator flow along with the data. The reader will see analytical process in both this chapter and in the discussion in Chapter 8.

Instructor Conversations

Organizing the data using the Indigenist methodological framework guided my analysis of concepts that demonstrated alignment with the key strands, but also the implicit spirit and intention of meaning of *Wahkootawin*, *Waskawewin* and *Tâpwêwin* I repeatedly asked myself, what is the intention of this text and how is this concept related to the central ideas of the framework strands? What does it imply about transformation and reclaiming relationship? Concepts sometimes fit into one of the strands with ease while others intersected the strands indicating the complex nature of relationships and how our ways of knowing inherently inform our ontology. Thus, throughout my analysis there are multiple occurrences where an excerpt of text would align with more than one strand, and also live as an example of two strands coming together.

An example of this convergence of strands is the *spirit cluster of ongoing self-interrogation*. This cluster was discussed in relation to racialized experiences of teaching and learning. Settler instructors had to learn and teach about privilege, power, and racially located exclusionary processes. In this context, ongoing self-interrogation was a strategy for continuing the work to decolonize one's perspective. It encompassed continued self-reflection, thinking through evolving knowledge and finding a community of peers to debrief with regarding similar circumstance. Instructors spoke of their responsibility to continue the work to locate their 'racial' identity and disrupt oppressive and status quo narratives. This illustrates the obligations to continue one's education and humility through supporting one's authentic relationship with self, speaking one's truth and taking action to demonstrate your truth. The act of being in relation with others however, also implied the reliance on someone other than yourself to support you in this active journey, as part of your ongoing responsibility and obligation to interrogate self as you exist in context with others. When I was considering where it would fall within the framework, I kept thinking back to how Wahkootawin embodied interconnectedness as a necessity for survival of the Metis people. The ongoing journey to move through life was built on our ancestors' connections with each other. Coming to this work through a settler lens *requires relational engagement* with peers, students and wisdom keepers to assist with *articulating one's truth*. Therefore, for me, the ongoing self-interrogation belonged in the intersection of *Wahkootawin* and *Tâpwêwin*.

I continued to use this way of thinking as I read through and looked for meaning and intention. I tried to organize, reorganize and clarify the spirit of the text, knowing that this organization is a static way of capturing thinking in this moment. However, learning through the act of reflection and written interpretation and trying to articulate the spirit of an encounter is

what we do in academia. Ultimately, the complex and interrelated nature of experience does not lend itself well to creating clear and separate categories so I allowed data to exist within multiple locations of the framework. In the following sections, I articulate and discuss spirit connections and clusters gathered through analysis of the knowledge shared by participating instructors. I utilize narrative and graphics to describe the Spirit of the Data as well as provide rationale for organizational choices. A visual snapshot and overview of these connections and clusters is provided in a Venn diagram (Figures 3) and further aided by detailed infographic tables (Figure 4) listing the specific Spirit Clusters and connections generated through conversations with the instructors. Appendices G and H shows the data excerpts from transcripts as organized into the specific strands via use of a table. Each excerpt is labeled with an alpha-numeric identifier as a reference tool for supporting the narrative.

Wahkootawin (Relationship)

The spirit of *Wahkootawin* implies interconnected, reciprocal and meaningful reliance on others. This spirit goes beyond being in adjacent spaces or associated contexts; it means that at the core of the relationship there is something at stake and it is meaningful for all involved to be in this relationship.

Understanding one's relational connection to the course material required both content and process learning. Inherent in this was uncovering relationships, as they existed and could potentially be developed. Two key Spirit Connections positioned within the Wahkootawin strand were *Relationship With Self* and *Relationship With Students* (Table 1).

Figure 3

Instructor Venn Diagram

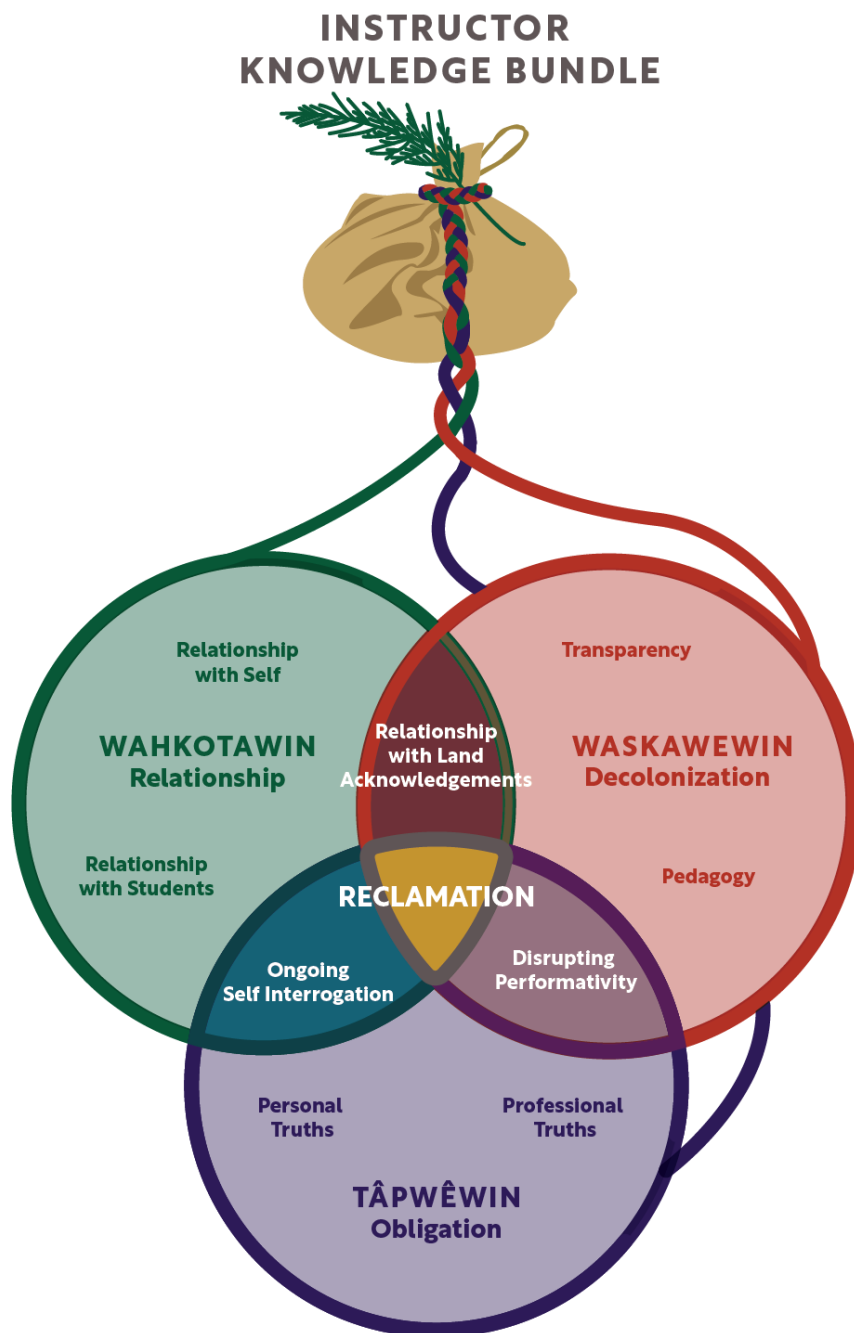


Figure 4

Instructor Infographic Summary Table

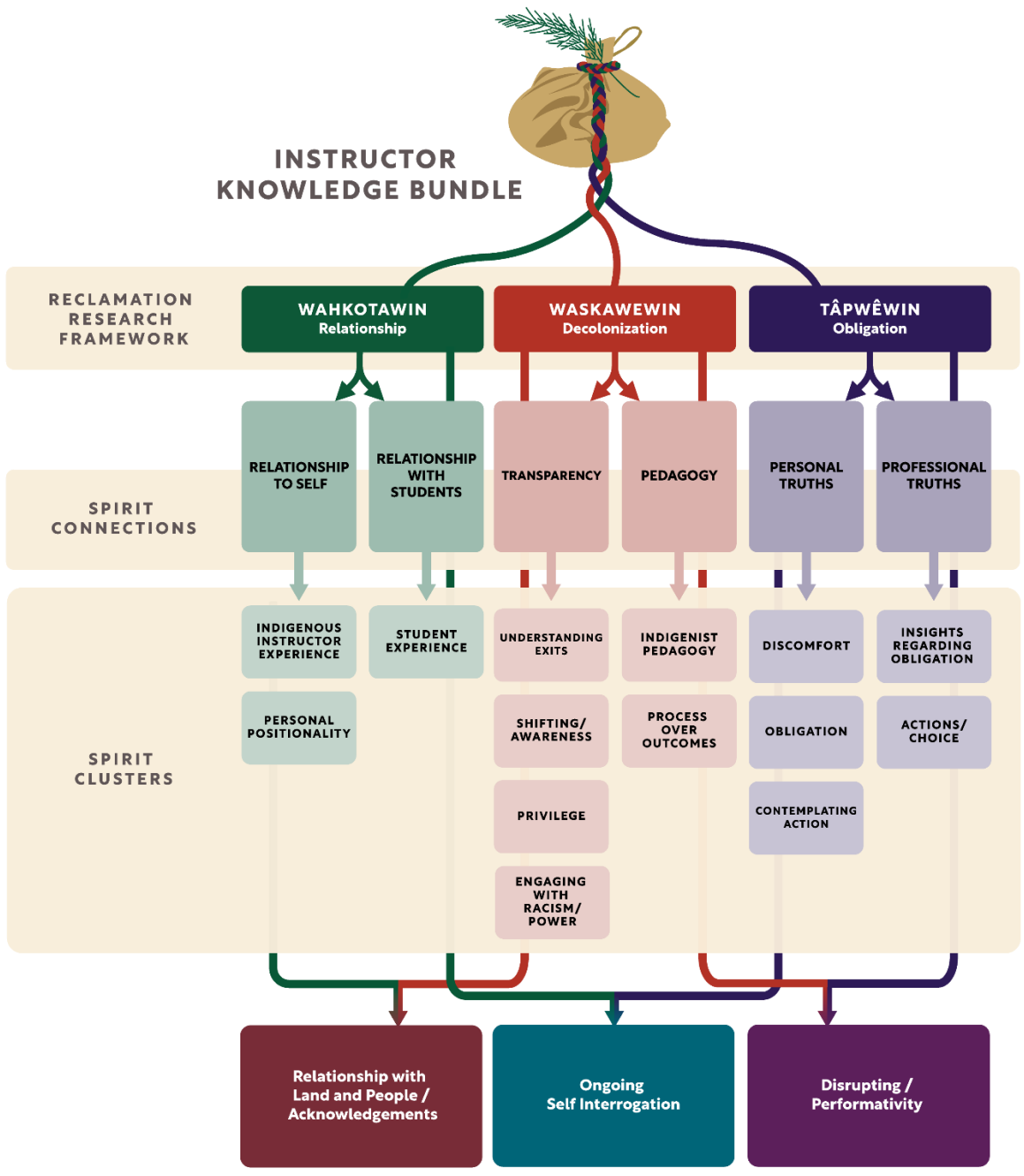


Table 1*Relationship With Self and Relationship With Students*

Spirit connection	Relationship with self	Relationships with students
Spirit clusters	Indigenous instructor Experience Personal positionality	Student experience

Spirit Connections: Relationship With Self

When I am asked to introduce myself within Indigenous contexts, I know that I am being asked to make my ancestry and relationship to the land transparent. I am demonstrating what I know about myself and how I am connected to my community and others. Being able to claim my Indigeneity publicly has meant that I unpack my own understanding who I am and how my history has influenced my self-concept and the relationship with the networks around me. For settler instructors, the process of coming to understand one's identity is as important. It is a process to uncover suppressed historical and contemporary relationships with the land and people. Specifically, in the context of decolonizing educational processes we are trying to reconstitute the right relationships among settlers and Indigenous peoples. A crucial first step is to explore how one's identity *in relation* to Indigenous communities and peoples has shaped one's own perception of self within this context.

All Instructors embraced the process of critical self-location and positionality both for themselves and as a student learning activity. This involved thoughtful articulation of one's identity intersections and social location through self-interrogation, critique of personal and family narratives and positioning themselves within our social context. For both settler and Indigenous instructors this involved deep reflection on ancestry, absence or presence of family stories, and the influence of this on their perception of self.

Spirit Cluster: Indigenous Instructor Experience. It is expected, that as an Indigenous person, claiming Indigenous space, we will identify our connection to communities. This has not always been the norm however and many Indigenous people who have been displaced or taught to be silent about our ancestry as a means of survival are only now coming to claim their lane more publicly. This has influenced the nuance and trajectory of how we self-identify. One instructor spoke about Indigeneity and how she is learning the importance of making your ancestry transparent and identifying your community and who claims you. She mentions aspects of how complex this learning can be:

That sometimes you pick up little things here and there that are like, Oh, I should also talk about my family, you know, because I never used to bring my grandparents into my, you know, self-location. But a lot of Indigenous folks who I admire and respect do that. And with the things that are going on right now, with regards to, you know, identity pretendian type things, right. I think the implication of self-locating, especially as a fair skinned white coded white passing Métis person, and I would imagine for nonstatus Indigenous folks as well, the importance of critically self-locating, . . . with all this controversy and stuff, that it's not just about who you claim to be, it's about who claims you. (W-I 4)

It is also noteworthy to reflect on the ways in which Indigenous faculty and community members are taught and expected to recite this community connection. Self-locating can be a means of affirming our connection, ancestry and commitment to elevate our Indigeneity and distinction-based perspectives. It also serves as a role modelling moment for students to witness and learn, but in essence, it also pushes back against white normativity and makes Indigenous relationships visible, prioritized and embodied in deeply cellular ways. This instructor also spoke about the work of being an Indigenous faculty member and how one's Indigenous identity and social location create expectations around your implied role, lane of expertise and assumptions to support non-Indigenous faculty in their own learning. She stated:

And the other thing that I'm kind of uncertain about that troubles me a bit, is when—and it's just for me—it really just amplifies how much work we have to do with faculty and

nurse education. It's great to educate students, right. Ramsden's original work² focused on nursing students, right. But if the faculty and the practicing nurses and leaders and policymakers and researchers haven't taken a course like 484 not saying that 484 is the be all and end all but if they do not have a critical situatedness themselves, they can sometimes perpetuate harm stereotypes unintentionally or intentionally. (W-I 6)

It can be as 'inconvenient' as it is empowering to claim Indigenous identity. For those Indigenous peoples who are fair skinned and white passing, the inconvenience can be bypassed in selected situations and choice enacted as to when to engage within your Indigenous identity. Visibly identifiable Indigenous peoples do not have that 'choice' and must often navigate racialized situations at both convenient and inconvenient times which can be an energetic drain on one's relationship with expectations and self.

Spirit Cluster: Positionality. Settler instructors spoke about the evolution of their own understanding of who they were on this land, and something as 'simple' as introducing oneself was full of implied messages and unstated histories. One instructor spoke about white normativity and how in the past she saw herself as a 'normal Canadian.' Being able to unpack that common phrase and see the implicit bias that is built into our societal discourse was important learning.

Not too many years ago. You know, I would have described myself as a normal Canadian, so on all of the things that are involved in those two words, normal, and then actually Canadian, when whatever Canadian, is, you know— (W-I 2)

This instructor went on to say how her family's absence of description of her ancestry and family story influenced the uptake of white normativity.

That's kind of a weird thing of growing up in a family unit is that what your parents think they're showing you isn't always what kids pick up, . . . what I would describe as like, . . . they didn't give us any sort of anything to grab onto in terms of ancestry (W-I 3)

² Irihapeti Ramsden is perhaps best known in Aotearoa New Zealand and internationally for the development of cultural safety—an educational framework for the analysis of power relationships between health professionals and those they serve (Ellison-Loshmann, 2003).

In this exchange, the instructor is reflecting on how they once would have identified themselves, and the overarching narrative within Canada, of white normativity. The process that she has undertaken to come to an understanding of her own social location has enabled her to disrupt and question, what ‘normal Canadian’ implies. It also meant reflection on her family of origin and the absence of strong ancestral or cultural guideposts, stories, priorities or responsibilities. The impact of these reflections demonstrated her process of coming to know herself. She reflects on her identity formation, identity narratives and how they intersect with our society.

Exploring the multiple intersections of our identities is part of the learning in this course. What is important is that positionality be understood in relation to Indigeneity in our social contexts. One instructor speaks to her process of going through the motions of naming her white settler social location and how this became more intense with the more she learned about the land. Once she understood that the land she grew up on had a history and connection to people, it made the acknowledgements more challenging.

And I would talk about, like, where I came from, and who, you know, my ancestry in terms that I was English, Scottish and Irish. And I would talk about—not every time but like, how it was hard, because now I had this, knowing that the land where I grew up in—and like a place that I identify with so much, wasn’t even ours. (W-I 10)

These reflections on identity and positionality speak to the importance of exploring one’s own identity *in relation* to others. How we construct our identity, both tacitly and explicitly, is not done in a vacuum, but is influenced by narratives in our environment. Making this journey transparent assists with recognizing learning needs and the foundations of our disconnection.

Spirit Connection: Relationship with Students

Spirit Cluster: Student Experience. Instructors spoke about role modelling their own process of self-interrogation as one means of supporting students to feel free to explore the

course content and develop their own learning. Moving through the Indigenist focus coursework posed a pedagogical learning trajectory where instructors had to work through discomfort of difficult topics, and the challenges of teaching Indigenist content. This was seen as a strength of the process, which aided instructors to create relationships with students based on mutual learning and transparency. Creating an environment for intentional inquiry requires both a supportive relationship that permits uncertainty, process and vulnerability. The pedagogy and process of this course, was an important factor in the learning, which will be discussed in greater depth in a subsequent section. However, the relational responsibility of the instructor to facilitate self-interrogation was key. Within the Wahkootawin strand, I looked for the ways in which instructors articulated their co-existence with students and the ways in which they built their relationship through the Indigenist learning.

One instructor reflected on how her approach to the Indigenist framework was about promoting a more equitable relationship with students:

It takes away the sage on the stage kind of activity to a large extent, not to full extent, but it really de-centers—like I found it actually quite a relief. Like Yeah. You know, because, like, I really think that people learn experientially and by engaging with each other.
(W-I 17)

Engaging with students by shedding the ‘expert’ lens was helpful for instructors. It moved from the pressure and disingenuous feeling of speaking on behalf of Indigenous peoples into praxis of demonstrating knowledge translation through their own relationship work. One instructor spoke highly of her experience of co-teaching with an Indigenous Community health nurse who came to class and how this demonstrated a true collaboration (W-I 18). As well, instructors wanted students to succeed in their learning, and recognized the potential emotional stressors and overall unknowns that they may encounter in doing this learning. Instructors felt that understanding their mutual learning journey was about building strength. It was not, “...that

the point of it all was to develop a negative white identity and sit around whining about that.”

(W-I 21).

Instructors also wanted to support students through navigating their own family context and challenges and push back that some were experiencing.

It was sad to me when I heard, like, one thing that struck me is, you know, when people talked about, like, how they'd been raised. And, you know, at best, it was usually like, a colorblind kind of thing, which is sad in itself. But then the ones who've been raised in overtly racist, like, just like, right in your face, like, direct comments that are disrespectful and rude, and to hear those stories of how those people had been, you know, raised is even sadder. And to hear about the family conflict, that that ensued, if they spoke about how they were different, and how shitty that was, I guess that's the one thing I hadn't counted on hearing about. (W-I 22)

Another instructor spoke about the pedagogy of grading, but in terms of how grades can interfere with relational learning and the ways in which students and instructors interact.

Reflecting on their mentorship and teaching relationship with students and the effectiveness, she stated,

And I, you know, have begun to push back on that in whatever way that I can. Because I don't know, I think in absence of like, ...one on one time with that person, you know, having a conversation with them is different than reading their writing, their polished, polished writing, final draft, you know, where they have 'thesaured' everything. Like having, a conversation with somebody is really different. I think you can get a better sense of maybe where someone's at, with their thinking, yeah, then an assignment. (W-I 23)

The value of creating a relational experience for students cannot be measured. While the impact of grades on learning is a lane of discourse beyond this specific work, it does indicate the influences and limitations on how we can ultimately create true reciprocal relationships as instructors and students. There are pressures on students to be perfect and seek external validation for scholarships, bursaries and academic prestige. Studies which look at the pressures that cause student anxiety and challenge student wellness in higher education illustrate the problematic dilemma of evaluating student work through grading and pressure filled assignments

(Jones et al., 2020; Tannock, 2015). There is pressure on instructors to ensure nurses progress through the program, minimize grade inflation and assert some kind of academic rigor (Del Prato & Bankert, 2021; Poorman & Mastorovich, 2019) These known challenges within post secondary education often work antagonistically with transformative or relational education experiences.

Wahkootawin-Waskewiwin Intersection

Spirit Connection: Relationship With Land and People/Acknowledgements

This Spirit Connection speaks to the practical realities of coming to understand one's relationship to the land we live on through uncovering suppressed information/knowledge. I position this cluster within the intersection of *Wahkootawin* and *Waskawewin* because of the relatively equal relevance to each of the framework strands. Ultimately, this is about one's relationship, but it often requires considerable knowledge acquisition, deconstruction, reconstruction and real movement of status quo narratives to grasp the implications for oneself. The spirit of this intersection involved finding oneself, coming to understand who you are within the history and current context of the original peoples of the land that continue to exist as active players in the world.

Instructors reflected on their process of coming to understand their relationship to the land in both practical ways and through a decolonizing lens. They considered how to model and teach about land acknowledgements and the evolution and purpose of these. There were realizations of what it means to be a settler on the land, words like intruder, or occupier were explored along with trying to work through the tension of being a landowner in a place that was not inherently theirs. One of the instructors spoke about how Indigenist learning 'lifts a veil' (WD-I 4) and allows one to see things outside of the colonial lens and start to understand their

own role in sustaining myths and narratives that obliterate Indigenous claims to land. These insights once gained, then also pose the question of now what? Instructors spoke about their own reflections on coming to understand that they lived on stolen land and articulated their own discomfort with the knowledge.

Here I was, as someone who was an intruder, and that I knew that and I wanted to say that right up front, and ask for each person to think about, if that's the case, then what does that mean, in terms of what you're going to do next? (WD-I 2)

I find that one of those points . . . confounds us, right, when we think about, we don't have a right to be here, yet. We're here. And we're landowners. (WD-I 3)

Another pivotal realization was a reflection from an instructor when she realized that even if she didn't have a personal relationship with any specific Indigenous people or individuals, that did not mean that she was not in relationship with the people of the land. She came to understand that simply by being here, in this territory there was an implicit and physical relationship with the historical and current Indigenous communities. She was part of it.

I think what really, I think, clicked in this course, in this semester. clicked for me that I had also been like, being aware that I need to be in I need to be—this, okay? . . . Those are those are my words, this was my thought was that I need to be in relationship with local Indigenous people like to be grounded here. . . . If I'm doing work here, like, that kind of has been part of maybe what I thought I was learning. . . . And I know I have written even in previous like, maybe in previous introductions for some workshops I've done or something, I would say that like that I still don't really have relationships with the local, Indigenous, any local Indigenous people. Like here from this little like W'SANEC area, and then I learned this semester that the way that I was framing that that like that, because I didn't have relationships with somebody that I could name that I wasn't in relationship with. Right, . . . and then what we're trying to teach students in this course, is that you are in relationship, whether there's an absence or, you know, like that the relationship is still there. . . . So that kind of clicked for me. Only this semester, I was like, Oh, I'm, I'm acting like there's no relationship just because I don't have a, like an actual partnership or a friendship with somebody. (WD-I 5)

Waskawewin (Decolonization)

As stated earlier, the language of decolonization asks for an 'undoing.' Through our education and self-interrogation we are seeking change, shifts in understanding and disruption of

the status quo. We want to see movement toward our end goal of transformation and reclamation. *Waskawewin* grounds this methodology within the intention to create movement in our thinking in whatever way it manifests. The instructors of this course are in a unique position as both learners of Indigenist pedagogy and evolving decolonizing discourse. Their position as instructors implies that they come to this course with baseline knowledge regarding anti-oppressive strategies for learning, and that their worldview aligns with the course goals. In the conversations we had together, it was evident that the decolonizing strand was more about disrupting institutional pedagogy and understanding ways that students would be challenged to process this material and engage in transformative learning. Instructors also reflected on their own learning curve with respect to current content, initiatives and Indigenist worldviews. The intention of creating movement through learning and teaching this course generated two main Spirit Connections: *Transparency* and *Pedagogy* (Table 2). Within each are several spirit intentions/clusters that demonstrate instructor process and insight.

Table 2

Transparency and Pedagogy

Spirit connection	Transparency	Pedagogy
Spirit clusters	Understanding exits Shifting awareness Privilege Engaging with racism/power	Indigenous pedagogy Process over outcomes

Spirit Connection: Transparency

A key spirit connection that emerged in the teaching was related to the need for transparency and authentic exploration required by the pedagogical framework and the challenges of our current social systems. Transparency implies that we can see through

something. In this context, I use transparency to house the process of uncovering, de-constructing and looking closely at one's own personal context and examining the lens through which we gaze. *Waskawewin* in this context denotes moving from opacity to transparency.

Spirit Cluster: Understanding Exits. Instructors discussed ways in which individual disengagement from the material could and would occur, both currently and in their past. One instructor spoke about their “righteous anger” (D-I 4) when they began to realize how complicit we all are in maintaining oppressive systems, and how lack of transparency regarding racism, oppression, and colonization is embedded into our nursing systems. She spoke about how much she did not know growing up, which was also a common theme among their students. It is important to understanding how we utilize ignorance to ‘arm’ us with rationale for lack of engagement. We really cannot acknowledge complicity until we bypass this exit and gain insight; then, we are forced to see what we have been missing.

Another instructor spoke about guilt and shame, and how the relational work can potentially invite these feelings that subsequently act as ‘exits’ from personal responsibility away from deeper reflection and learning (D-I 3) The mechanisms by which we shield ourselves from hard truths serve to keep us in safe emotional spaces. Confronting difficult subjects and seeing our own role within these systems can be emotionally heavy work to do. Examining these exits helped instructors prepare and understand their own resistance to the material and spoke about having to justify why this course was in place to begin with. One instructor reflected;

And that question came up from someone who writes textbooks for nursing students, the why—you know, why all of this . . . ? Why is there such an Indigenous focus? Right? And I mean, it even comes up in curriculum meetings, and all this kind of thing, . . . right? And that sometimes comes from students as well. (D-I 2)

This quotation confirms the ongoing nature of both having to work on one's own ability to see what has been occluded, but also being prepared to create transparency for others, beyond

the student cohort. This adds a layer of intellectual and emotional labour that isn't necessarily anticipated but inherently part of the process.

This was also evident in the work to support students in their own journey through resistance. Some of these issues would arise in classroom discussion and some in the written work submitted by students. At times, the lack of depth in student work was evident and instructors posed several reasons for apparent student disengagement. Possibilities included that students: were not that interested; had reduced capacity for their learning journey due to their own life contexts; were entrenched in a system that supports their thinking;

Struck me is when people didn't know it was like, ...oh, what you wrote there like that's, you know, did you actually like read any of this stuff? Or did you actually, like, come to any insights or knowledge? Cuz this is quite lacking. (D-I 5)

Spirit Cluster: Shifting Awareness. The hope of transformational experiences or education is really to involve oneself or the students in coming to see something differently. The course content and learning activities present opportunities for people to 'undo' old narratives. This may or may not occur in obvious ways, but in small increments. We may only realize that we are engaging in transformation through our experience of discomfort, struggle or unfamiliarity. The shifting that occurs in transformation starts somewhere, but only the individual can really identify where that is. Two excerpts below demonstrate insights that instructors spoke about as they reflected on their experience with the course.

I'm realising I may have less to say than others who have lived more. I Um, . . .in the sense of being pushed into margins or being, you know, more oppressed, or more like more experienced in struggle than me, like I, that's when I start to feel humble on one hand, but also. And again, this is learning in the last couple of weeks, you know, just in the last couple of weeks, . . . this sense of the risk that comes with how I self-locate . . . within my own story, versus within other people's stories. (D-I 8)

Still feel uncomfortable saying occupier, because it connotes a lot of other things, then again, if I can embrace that, and practice it, and really reflect on what that means, I figured, like, it's important for me to be continually learning and adapting. So as I said before, like I used to just, you know, identify as Métis, whereas now the more that I've

been doing my own studies, in my own journey, in my own work, I'm able to, like, I've learned things about my family in the last five years, that I'm now able to more authentically self-locate beyond just, Métis checkbox. (D-I 10)

These two quotations from an instructor illustrate complexity and nuance in how learning and meaning take hold. These two reflections speak to movement in how she understands identity, the nuance of how she understands oppressive experience and how that is reflected in self-location and intersections of identity. She also speaks to depth of learning and how deepening layers of meaning have presented themselves as she has engaged with discovery and coming to know her own family.

Spirit Cluster: Privilege. Instructors spoke about privilege and unearned benefits of their position in life. While discussing with students, the meaning and implications of privilege, instructors used their own life experience as example of making privilege transparent. In the first quotation, the instructor speaks to her own white privilege as a way to invite students to see her own process of learning and being vulnerable. She is role modelling her movement of thought.

For example, I am white coded, white passing. I find, especially with students, when I'm able to name that, then the privilege that kind of comes with it, I think it makes things a little less scary for students to self-identify with, like, the visible race identifiers, which social construct and all, but still, there's privilege associated with my fair skin. And I'm coming to learn that myself. (D-I 11)

In the second example below, the instructor simply states her standpoint clearly. Discourse regarding racism and whiteness names privilege as crucial to understand if racism is to be unmasked. Instructors must be prepared to examine their own privilege, and name unearned advantage as an example to students and to align with the direction of the course.

Like, it's always on my mind, because there's so many ways that I, you know, ...my standpoint is privilege. That means that there's lots of ignorance around me, its me, in me as well. Yeah, it's just part of the work. (D-I 13)

Spirit Cluster: Engaging With Racism and Power. Instructors reflected on their work to articulate and engage with racism and power. Their discussions in the classroom were

complex and iterative. They found no easy or simple way to unmask these concepts but found that they were foundational to unpacking systems knowledge. Issues of power and racism are embedded in our health care system and within nursing as a profession and are discussed in other nursing courses making this topic familiar albeit still challenging. One settler instructor spoke to the interrelatedness of all systems and how discussing racism brought in other key topics and illustrated how multilayered the work is.

We can't like can't just tear down one. . . . One form of oppression without tearing it all down, right. So when we're, we're in there, in like an intentional, antiracist space. . . . If you're not taking the rest of it all down, like sexism and homophobia and all if you're not doing all of it, . . . the power constructs between students and teachers, and like, then none of it is going to work, you know. (D-I 15)

Another instructor spoke to the application of these discussions to their nursing practice. Having this knowledge about witnessing racism on the unit creates challenges for students and they have to key in to not only their own triggers and biases, but think through what disrupting this may mean within the power relationships and culture on their unit. Instructors gave multiple examples discussed in the classroom where students had to work through their own barriers and fears.

The next thing when they witness and experience a critical incident, that is in their perception, fueled by unconscious bias or conscious Indigenous specific racism, how to manage and deal with that, first of all, you're a student nurse on the unit. (D-I 17)

Spirit Collection: Pedagogy

Spirit Cluster: Indigenist Pedagogy. The course contained current decolonizing content meant to disrupt colonial narratives and oppressive systems. The process of delivering this content was positioned within an Indigenist relational framework, in which colonial concepts, systems, phenomena, oppressive structures etc. were presented as a current function of our social systems and our relationships within those systems. The process also prioritized Indigenous-led research and community commentary and drew attention to current strength based initiatives

occurring with Indigenous health systems. The stance that ‘we all have a role in this system’ really allowed students and instructors to suspend value judgment about what they may have ‘done wrong’ and try to understand entrenched system hierarchies and where we each exist within those systems.

Instructors discussed their experience of teaching this course and the moments of reflection or thoughtful pause that they encountered throughout the term. They acknowledged that they all had their own learning to do, and welcomed the opportunity for external support and resources. For settler instructors they acknowledged their own discomfort in ‘leading’ within an Indigenist space (D- I 25, 26) but also how having a classroom partnership with an Indigenous community nurse allowed them to role model and acknowledge their own learning journey while creating space for Indigenous voices. They spoke about how important it was to be clear about their own processes and to create visibility of the learning, points of tension and struggle, as well as the strengths inherent in transformative learning (D-I 22, 23) Issues of classroom power, white privilege, understanding racism and the exits we use to rationalize were understandably the core points of decolonizing their work. However, understanding these concepts from an Indigenist approach allowed instructors to be learners along with the students, and to discard the ‘expert’ positionality in favor of a relational and transparent process.

Maybe like when I’m thinking about Indigenist pedagogy, thinking about the role of relationship and obligation in trying to internalise this stuff that we’re teaching, right. And I think maybe sometimes people would refer to that as transformative pedagogies, you know, maybe in sort of a Western academic way of interrogating things. You know, we think of how, how we get students to take up this, and so not that they’re the same necessarily, but just thinking, and this is, you know, sort of my own journey as well, trying to wonder about how instructors conceptualise what an Indigenist pedagogy might be outside of the actual content. (D-I 22)

And I think a lot of times, especially in nursing, we get a very culture focused. Indigenous pedagogy so it’s, you know, ... yeah, whereas, in this course, one of the nice things that I’ve noticed over the years, especially with your leadership, the transition towards Indigenous with the IST. In a similar way to, you know, feminist is, it moves from just

Indigenous, as like a noun, sort of a thing to Indigenous as more of an adjective. So there's action involved. And so when you add the IST on the end, or Indigenist pedagogy, I see it as, okay, we're doing a circle, but also, we can use the same method, perhaps that is an indigenous method, but from an Indigenist perspective. Then it really does shift the, like, intentionally shakes up and changes the like the power differential, even, you know, so being more mindful of my power-over as an instructor, and then demonstrating that to the students by being, you know, humble. (D-I 24)

Spirit Cluster: Process over Outcomes. Instructors spoke about the pedagogical challenges generally, regarding how to measure or know that a student was engaging with the disruptive discourse and not just pursuing content completion. (D-I 30) Instructors spoke about supporting students to “sit in discomfort” as part of the learning process and without judgement (D-I 32). They spoke of hearing the right words in assignments, but not really knowing if they ‘got it.’ (D-I 35) This also played out in the frustration with having to grade assignments and feeling challenged to assign a number to what is quite personal work. The Indigenist framework asked students to be ‘in relation’ with the learning and material. Creating an environment for students to feel safe and free to explore was, at times, an oxymoron, when instructors were required to grade assignments for the university’s requirements (D-I 40) and within physical spaces that did not allow for classroom circle processes (D-I 27). In addition, the Knowledge Bundle assignment was meant to be a reflection of student insight, not a checklist of required elements, so the diversity among student content and willingness to enter into reflective disruption also proved difficult to grade. There was some frustration with how the approach to getting students through the program felt like marketing education (D-I 31) as opposed to transformative education.

Pedagogically, however instructors felt some optimism with the ability to release the expert role of having all the answers and to engage as a co-learner/facilitator. Instructors also agreed that they all tried to advance the process of personal learning over the product outcomes. Despite students’ need to produce for grades, instructors spent time in circle with students, they role

modeled positioning their own experience within the discourse and tried to help students engage more deeply. These efforts reflected, “the intention is to observe and assist people with moving past that fear of engaging a little deeper” (D-I 32).

The structure of small group processing and discussion in each class was helpful to create a space where hard issues could be debated and pulled apart. The Knowledge Bundle assignment as well, provided an opportunity for continued student exploration and not regurgitation. (D-I 41)

That’s the point more than anything else in the course. Like it’s not the end grade is not the it’s none of it, that the point is to like, have people grow towards deeper knowledge, antiracism, you know, all of that thing. Oh, that stuff’s process is more important than any of the other pieces. (D-I 34)

Waskawewin-Tâpwêwin Intersection

Spirit Collection: Disrupting Performativity

The instructors talked about some of the challenges of trying to support students towards a transformative experience in their learning. This ultimately is what we want in education; however, the many structural and personal contexts that students and instructors bring into the teaching relationship can limit the kinds of transformative experiences available.

The intersection of *Waskawewin* (movement) strand and *Tâpwêwin* (truth/obligation) revolves around the concept of performativity meaning, saying the right things at the right time for superficial or inauthentic reasons. I do not mean to imply that students or instructors are intentionally lying or faking their learning but in my mind, performativity arises when perhaps the energy or capacity required to engage in a deep way, is just too great thus short cuts are taken. Persons may learn the correct words and concepts expected by instructors and provide regurgitation as opposed to personal applications, examples or explanations of how the disruptive learning applies to their specific lives. This is not uncommon. In our era of articulated reconciliation, people are gaining more and more awareness of the correct woke language and acceptable social positions as they seek to be seen as ‘a good person.’ This is perhaps a

superficial start to the decolonization process. The critical piece for transformation and reclamation however, lives in the idea of personal action and obligation. Existing within real relationships requires finding ones' truth about what we are willing to do or what we may not be willing to do. Performativity bypasses the hard work of being honest with oneself to answer those questions.

This was evident in the instructor conversations regarding land acknowledgements and how students struggled to know how to create one and what to do with it. Simply naming the traditional territory was often seen as performative by the instructors and they wanted to push students to find ways to take actions that go beyond simply acknowledgement of the Indigenous peoples of this land. The issue of grading also lives in the concept of performativity, since learning within our educational institutions is a commodity. The search for scholarship money is a crucial motivator and students may be less intrinsically motivated to disrupt their internal systems and more extrinsically motivated by the pursuit of high grades. In the excerpts below, instructors are reflecting on the ways that they have experienced varying levels of real and imposed engagement with Indigeneity, from pretending to 'play Indian' as with childhood games and tribal-like activities at summer camp, to curriculum-imposed requirements to write a land acknowledgement for grades. These examples demonstrate the complexity of transformative learning and how one must think through, how do these activities reflect personal meaning and engagement, and how will the process allow the learner to identify and express their own truth.

I think anybody can sit in a circle and talk and appropriate and pass around a talking stick, just like you would do if you were in, you know, the YMCA camp in the '80s. Everybody takes on a spirit name and all this kind of thing, right? So that's like, yeah, I would say that that's sort of the performative in Indigenous pedagogy, but it's performative, it's pretend; it's not authentic. (WT-I 3)

The cringe factor of the tribal activity at summer camp is obvious to many of us involved in decolonizing education. Less obvious is the risk of performativity in the ways we engage with

students who are learning this content. An example is one of our assignments for students to write their own personal land acknowledgement. The learning activity has a rubric and criteria, however those requirements are often viewed as a component to check off the list of ‘to do’s’ and a means to an end. This instructor spoke about it at the beginning of the term and the need to be reflexive and intentional. However, she speaks about the risk of being performative that is embedded into assignment because of the grading expectations and just generally the ways that students can engage with required written work. The subsequent paragraph also reiterates those feelings that sometimes students are just going through the motions.

Where like, part of it was when we were doing the land acknowledgments, I said, at the beginning of the semester, like we kind of named performativity. And then somewhere after, like, when they were working on their land acknowledgments. I could just sort of feel it. I don't know if I hadn't gotten some drafts or something. But I just brought it up, again, which I think we need to talk about performativity. Again, because they were sort of asking, we're asking you to perform a land acknowledgment. So there's some it's feels like it might be conflictual, or like, you know, conflicting information. We're like, don't be performative. You gotta be authentic. (WT-I 4)

Here's my relational something paragraph. Check, I did that thing. Yeah, no, yeah, no, I mean was what would have come out of them in a Knowledge Bundle, which is not meant to be a really structured paper, it was like, meant to be much more exploratory and personal. But they're just out for the grades. (WT-I 5)

Tâpwêwin (Truth and Obligation)

As discussed earlier, *Tâpwêwin* is the third strand of this framework that speaks directly to the obligation to stand behind one's words and demonstrate the commitment to anti oppressive action. Reclaiming our relationship requires the activism discussed by Grande (2008) that insists that educators must link lived experience to active processes of self-recovery and transformation. The Indigenist framework I name Reclamation research seeks transformation in which the participant feels the obligation to come to terms with uncovered knowledge regarding their own connection to colonization and confronts their own truths in how they will enact this going forward.

Utilizing the Indigenist methodological framework to explore the instructor experience, yielded two main spirit Connections: personal truths and professional truths (Table 3). Instructors spoke about the personal responsibility they had to embody their learning in their own lives, to question what they thought they knew, to be responsible for their own knowledge and where they saw themselves. One Indigenous instructor spoke about her sense of obligation as a value in which her accountability to her family and community was paramount. Professionally, instructors felt an obligation to support students and to embody their own learning and commitment to decolonized pedagogy. The realization of their own ignorance was an important step to understand the need for change within their own lives but also within nursing education. They spoke about the responsibility they felt to preparing nurses for their career and wanting to graduate nurses that were not racist. They also recognized that the work they do existed within a system that remained within a colonial structure and was less able to change. They also acknowledged the potential for nurses to backslide into status quo narratives without system support.

Table 3

Personal Truths and Professional Truths

Spirit connection	Personal truths	Professional truths
Spirit clusters	Discomfort Obligation Contemplating action	Insights regarding obligation Actions/choice

Spirit Connection: Personal Truths

Spirit Cluster: Discomfort. Being able to identify and articulate personal discomfort is an important process in reclaiming right relationships. Knowing your own role in obscuring

truth, whether implicit or intentional can be challenging. The instructors spoke candidly about their own reflections and feelings of embarking on this lane of education and the thorny bits that would both cause them to pause and reflect and in doing so create some visibility of underlying assumptions and values.

One instructor spoke about developing her own truth about how she fits within ‘cultural’ spaces and the attraction of acquiring access to these spaces without truly belonging. This required acknowledgement of privilege and insight into one’s motivations and personal journey.

Yeah, like, having this like space that felt like empty..., led me to all sorts of cultural appropriation, which is never going to serve me big picture if I’m trying to be in right relationship with people, you know. So yeah, I think developmentally, it is important to kind of understand, well, to unpack our own entitlement to have things that aren’t mine, right to like, recognize what it is to walk with privilege into a space and say that, like, I want that cultural knowledge because I don’t have enough of my own or, you know.
(T-I 10)

Another instructor spoke about her own discomfort in in developing her own land acknowledgement and positionality. Knowing how to communicate whom you are in relation to the people of the land means making uncomfortable truths transparent. Finding a way to express this can be challenging and unsettling.

I still feel uncomfortable saying occupier, because it connotes a lot of other things.
(T-I 4)

This instructor is able to say that learning this new language of social location in relation to colonization is unsettling. There is a learning curve involved. How we relate to specific words influence how we take them up in other contexts. The word occupier, demonstrates contested settler presence and may be too disconcerting.

Spirit Cluster: Obligation. Instructors all felt a great responsibility to the content of the course, to their co-facilitators and to their intention to create action oriented learning for the students. They expressed feelings of obligation to take action, and make the learning meaningful.

One instructor reflected on the importance of obligation as a value, in that she feels a strong pull towards her family and community and that she doesn't see that same definition of obligation in western education systems or curricula.

I think, in the context of this particular course, and this, like this, whether it's the course outline, or good, like curriculum, the undertones, whatnot. A sense of obligation at the end of it. I see it as a value. . . . I feel a strong sense of obligation to my family. And like my community and stuff. . . . And I think that's sort of a unique thing that like westernised nursing curricula doesn't say like, oh, what's your obligation to your family and your community. (T-I 3)

She went on to express how deeply a value can trigger your sense of responsibility in a way that goes beyond performativity and comes from deep within your cells.

It's different when you're doing something because someone told you it's the right thing to do versus when you're doing it because you experience it and I don't want to overuse the word embody. . . . But like when you really like when it's in your own cells, and you're doing it out of a different sort of motivation than just trying to do the right thing. Instead, it's you know, just being oneself and being respectful of protocol, being respectful of your own learning journey to and I'm and that vulnerability, I think is a good thing. (T-I 1)

Another instructor spoke about her obligations in her own life and that understanding privilege does not really do much unless there is a conscious shift to take action. She spoke about 'spending her privilege' and how her knowing more about the realities of living on this land propels her to do more.

For myself, I think it means that I need to find ways to you know, spend my privilege for—given that I have a whole bunch. I think that's what it means for me. Where to put my energy, . . . a bank, where I'm to draw from and I need to pay it back, like, in some ways, I mean, I can't do everything, like there's some things. I own this house. And right now I'm not prepared not to own it. So I realise there's always tensions there that you have to acknowledge, but I'm probably I've, I've looked up now how I can give money to the nations so they can pay them a tax for where I live. And so that's an example of, like, something I can actually do that would be meaningful to me, that speaks to that tension. So like, what are you gonna do about it? (T-I 9)

Spirit Cluster: Contemplating Action. Instructors had complex reflections on their own work and responsibility. Although the sense of obligation in relation to this material was

paramount, it didn't come to them in straightforward or easy ways. Thinking about their role in taking action required circling back to privilege they hold in any of their intersections of identity. They also contemplated their role in ongoing work for personal and family development. Reflecting on what this means for living life with intention and making space for this lane of knowledge, required instructors to consider their own contexts.

So yeah, I think developmentally, it is important to kind of understand, well, to unpack our own entitlement to have things that aren't mine, right,.. to like, recognize what it is to walk with privilege into a space and say that, like, I want that cultural knowledge because I don't have enough of my own or, you know. (T-I 10)

Now, you know, now I'm more interested in, in learning more about my, family lines, you know, I'm interested in those stories. I do see them more now is like building blocks of just my family story of my child's family story, right? What am I going to tell my child about their family story? (T-I 11)

Spirit Connection: Professional Truths

Spirit Cluster: Insights to Role Obligation. Instructors were all very engaged with taking action to make the nursing profession better. They all understood the urgency to address racism and oppressive behaviors within the system and to try and create change where they could. Instructors spoke about their interventions within student-instructor relationships, and the challenges of preparing students to enter a difficult and potentially broken health system. Instructors also felt great responsibility in knowing that they were preparing students to care for others and that they wanted to do their best to ensure that they were facilitating anti-racist nursing perspectives.

In the three excerpts below instructors reflect on their role within a system that perpetuates inequities. The structural oppression exists that despite our best efforts as instructors, often acts to push back on the student anti-oppressive intentions. They also reflect on their part within this system. All of us (instructors) were 'raised' within nursing education that reflects inequity and we have had to find our own way to confront this reality. Now however, we are

supporting our future nurses and feeling this obligation to act within our sphere of influence is real.

There is developing a sense of obligation, but it could backslide in the shitty system. You know, it can be pulled down by, you know, structural issues, because, you know, your aim is always like, changing, like, but structural oppression is sneaky, but you can, you know, you can move bits of it, you can't knock down the house (T-I 16)

Yeah, I do feel some obligation to make changes so that nurses aren't in that same position, right. Like that feels ... I do feel like I do, have some obligation and responsibility to like, when I see the problem with nursing education and the nursing environment, and I know I was a product of it, you know, to now be a part of making that better. (T-I 12)

Like weight responsibility and some nurse responsibility, because we're graduating people that are not prepared to be antiracist nurses, you know, antioppressive nurses, that's just like, completely bonkers, unacceptable, you know, completely bonkers, that that build all of those levels of like, really impactful safety have not been on our radar, you know? Yeah. (T-I 13)

In this last excerpt below, the instructor speaks to what I often think of as not taking a short cut. This instructor points to two ways that we can exit our professional responsibility. In our busy work on the unit, it is easier to delegate work/or complex care needs to someone else. In hospitals, often the Indigenous Liason staff will get called in for every patient who self-identifies as Indigenous, or when a nurse doesn't want to engage with an Indigenous client's contextual needs. Instead of making space within their own nurse-client interaction for identifying the specific context, they will immediately call the ILN (Indigenous Liason Nurse). This may be a reasonable option, but it can also be used as a short cut to removing oneself from a complicated interaction and cause the client to have to repeat information multiple times and to different people.

The obligation to not just call the Aboriginal liaison nurse, but the obligation to really listen and engage and see what you can figure out with the person that you're working with, on a on a human level, but like nursing, just I don't like the way that sometimes they get all like Universalist and humanist and all this kind of thing. And it's just like, No, that's not quite it. That's not the thing that the obligation for me is, . . . I think you do have an obligation to situate yourself and to continue your own learning journey, have an

obligation to the communities that you'll be working with as a nurse and as a person, but as a nurse, to continue their learning journey to be humble. (T-I 15)

This instructor also mentions getting all 'universalist and humanist' which can again, be used as a short cut or shield by nurses that maintain, 'I treat everyone the same,' or 'this person is a human being just like anyone.'" Ideas like this can mask nurse uncertainty or unwillingness to drill down into their own questions about how to proceed with respect and specificity. She identifies that its important to be a humble learner through one's career.

Spirit Cluster: Action/Choice. Instructors reflected on their own sense of obligation and what that meant for them to consider actually making a choice to change their practice, or instill in students that taking action was a choice that they could have within their own power. Despite being in an oppressive system, there are still opportunities for nurses to make a choice and create relationships with clients that are supportive and antiracist. It means having insight into their own motivations and skill set.

I see my own sense of obligation is to help students along the way I remember one of the first years I taught, and one of the Aboriginal liaison nurses, indigenous liaison nurses how she asked everybody, if they knew about trauma informed care, everybody puts up their hand, right? How many of you have practised it? And like, the entire cohort, there were like two or three people who were like, ah, and when they asked, right, there's like, this really impacted me about sense of obligation as an instructor in this class was, I have an obligation to not just teach about trauma informed care. But to there's a different like, . . . there's the knowing the doing and the being, you know, the epistemology, the ontology, the axiology, right? It's that it's that actually doing it. So how do we actually do it. (T-I 19)

But you can, you know, I'm saying this to life, . . . but you can apply a new coat of paint, you can buy some nice furniture, you can change the way you do things inside a house without knocking down the whole system you can make still make things better for people. And I think they'll try to do that whenever nobody crashes them in their efforts. (T-I 20)

I think at the end of this course, students have a choice, even throughout the course, they have a choice, and then they have life going on and whatnot. But they have a choice about to what depth they're going to engage. (T-I 22)

Tâpwêwin–Wahkootawin Intersection

The intersection between *tâpwêwin* and *Wahkootawin* brings us back to the importance of how we are in relationship with our truth. Where is the spirit of all that we learned through our movement in thinking, and the commitments we have made to take action? Who have we become? What do we need to support this shift? As a profession, we need to find support systems to maintain our best practices. If we truly feel responsible to sustain our intention, we then need strategies to avoid burn out and backslide into oppressive systems.

Spirit Connections: Ongoing Interrogation

Instructors spoke about a community of learning, where spaces could be carved out to debrief and explore issues in safe ways and to understand the omnipresence of white normativity. They also spoke about the ongoing need to unpack their privilege and overarching narratives that may inadvertently create inequities.

One other thing that I can think of, is I tried to say like, because taking part in that community of learning, really was a community of learning for me. And I did that because I needed I felt like he really needed to up my game to teach this course. You know, in a way that I could respect what I was doing. (TW-I 6)

One instructor when speaking about all the ways that normativity invades our systems felt that you had to remind yourself that it was all around, all of our systems are build on colonial white normative standards, so you had to continually educate yourself to ensure that you weren't perpetrating harm to people.

Yeah, can still be really normative in lots of other ways. And so it can be up there doing one thing, but then actively harming people because I'm not, you know, I'm not aware in another area. And so, yeah, I don't know. It's just, yeah, this is on my mind. Always. Right. Like, it's always on my mind, because there's so there's so many ways that I, you know, my standpoint is privilege. That That means that there's lots of ignorance around me, it me in me as well. Yeah, it's just part of the part of the ongoing work. (TW-I 4)

Instructors spoke about their relational work to support students in their learning, as mentioned earlier. This aspect of their teaching role really exemplified the work to disrupt what

we think we know, and introduce alternate ways of understanding; this disruption can and did cause discomfort. For both instructors and students. Our conversations covered issues of needing to sit in discomfort and acknowledge that it isn't easy to see oneself as complicit in oppressive systems. They also spoke about supporting and mirroring students to move past fear and to approach finding and articulating their own story through the discomfort they felt. Utilizing this as a catalyst for discourse was helpful in terms of creating movement in their thinking.

That I like, being able to move people past. . . . Or to help them move themselves past . . . whatever, like, not how to phrase it exactly. But the intention is to observe and assist people with moving past that fear of engaging a little deeper. And to make it fun at sometimes, but also to be like, No, it's okay. You're uncomfortable. Yeah, let's just sit in that discomfort for a second, you know, it's alright. (TW-I 7)

One instructor spoke about seeing her own privilege in the classroom and intentionally choosing to make space for other voices. She wanted to establish equitable space for her students to speak.

If I look at my sense of obligation based on my privilege, . . . what we're teaching in this class about privileges that, you know. It's that, okay, in recognizing my privilege, what do I do just sit there with it? Or do I actually do something about it, and actually then say, Okay, I have this unearned privilege. I'm going to pass the mic. Or I'm going to not in a patronising white saviour type of way....uhm... Look at like, tangible real life, things that I can do to uphold local Indigenous voices over not local Indigenous voices. (TW-I 2)

This same instructor felt that it was important not to slip into humanist narratives where we rely on the ideals that express generalities, or broad-spectrum kindness narratives. She stated that it was crucial to continue the learning, being specific about what actions are available to you as a nurse to follow through.

As educators there is a fundamental understanding that one must engage in life long learning and make space for new and current information. Content knowledge that reflects clinical developments, professional nursing standards or technological advances somehow seems easier for faculty to engage in. The challenges of self-interrogation and mining one's relational

experiences for insight and unmasking oppressive practice can feel exhausting. The reflection captured in the conversations, which I delve into further in the discussion chapter, with these three instructors and the insight into their process provides a solid foundation and role modelling for our nursing academy generally.

Student Knowledge Bundles

As described earlier Nursing 484 supported students to critically examine their relationship with Indigenous peoples in Canada. Students examine the intersections among Settler/newcomer nursing students and the historical and current issues affecting Indigenous peoples' wellness. The learning activities move through various topics including the meaning and impacts of colonization, the embedded nature of racism and its implicit positioning within all of us, and the iterations of Indigenous community and individual lifeways that support and detract from wellness. Student creation of their Knowledge Bundle constitutes a major reflexive assignment, which includes personal interrogation of their own family history; tracing timelines of significant family moments juxtaposed with colonization in Canada; unpacking oppressive policies; learning about restrictions on land use and resources; and locating their own life and family's trajectory in relation to these structural entities.

The spirit of learning is evident in the Knowledge Bundles submitted by the students. Using the data analysis framework and method described in Chapter 6, the following section presents examples and discussion that represents 12 students, each with their own unique experience and trajectory. Figure 5 shows the overarching Spirit Connections generated utilizing my Indigenous methodological framework. This is followed by a more detailed infographic table (Figure 6) that summarizes the main themes of learning as students gain insight into their own responsibilities for reclaiming their relationships with Indigenous peoples.

Figure 5

Student Knowledge Bundle Venn

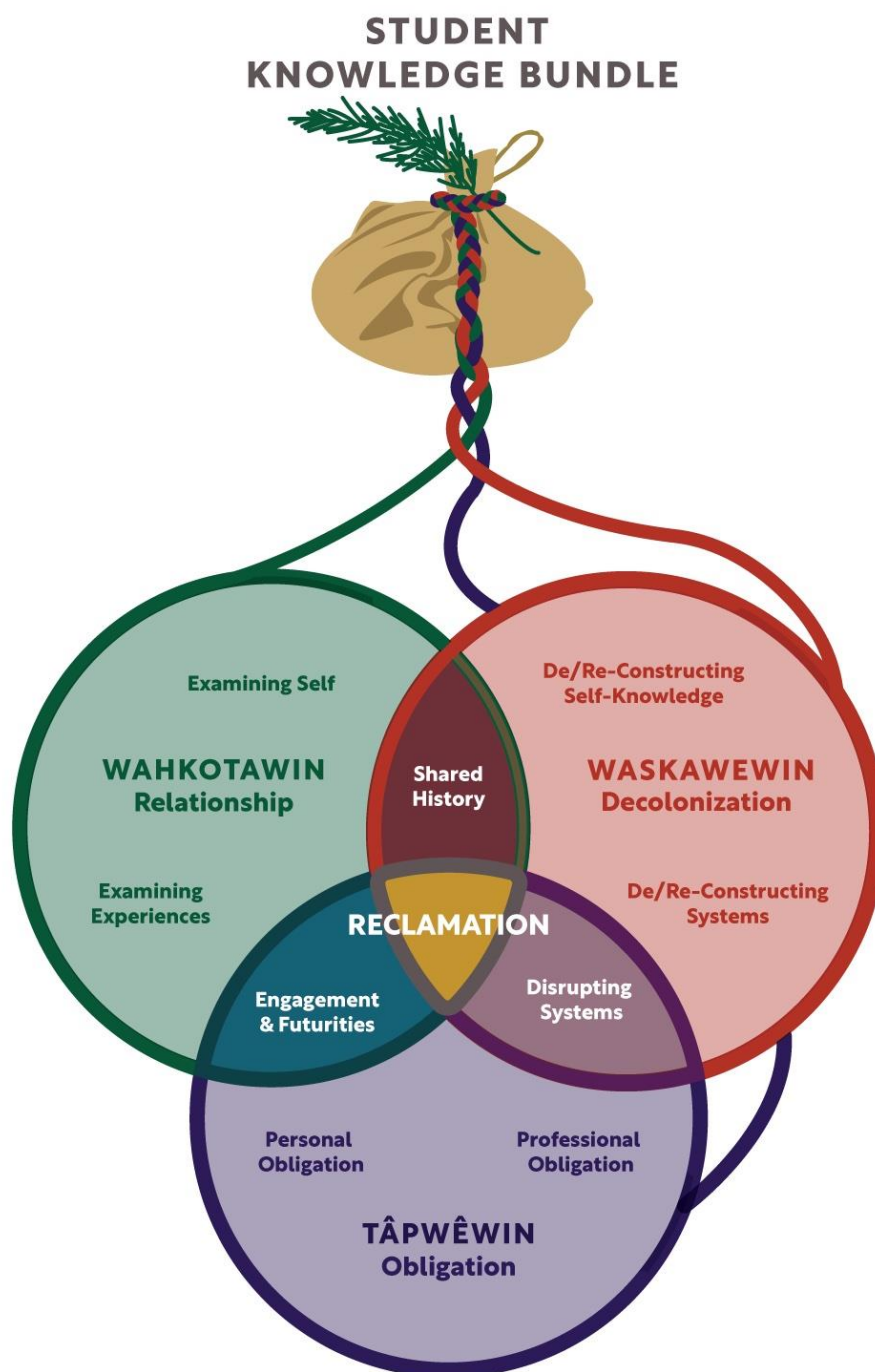
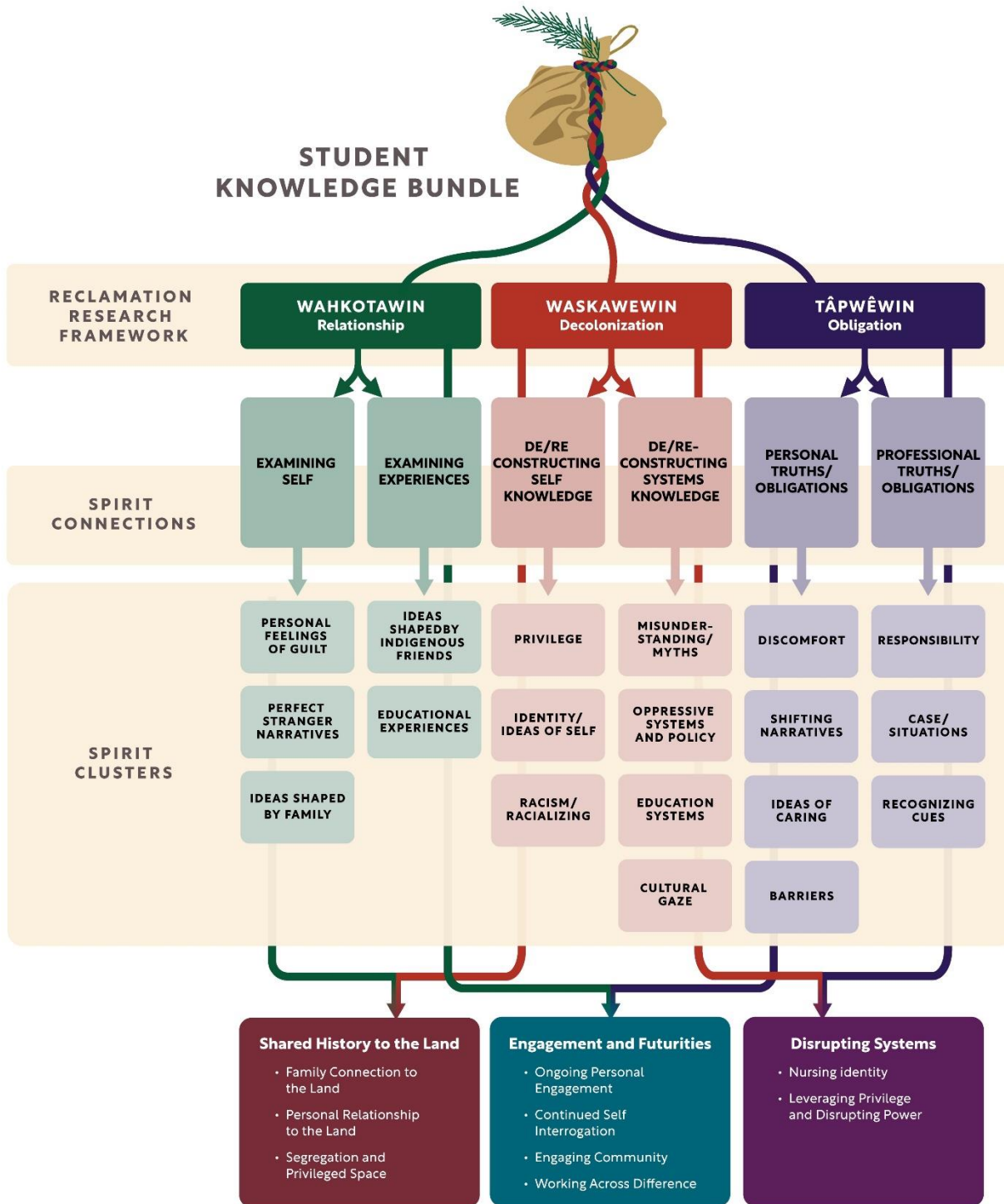


Figure 6

Student Knowledge Bundle Infographic Table



As with the Instructor conversation data analysis, the student Knowledge Bundles were analyzed to generate the spirit of the student learning and summarize main concepts and themes for discussion. From the ideas and intentions identified in the student assignments, clusters of similarly themed ideas were collated. These clusters were then placed into the methodological framework in appropriate strands and organized into connections that represented larger categories.

The examples provided in the following discussion are indicative of the intention required to make space for disassembling and reassembling one's own knowledge and engaging in transformative learning.

Wahkootawin (Relationship)

In Chapter 4, I discussed the meaning and importance of relationship or *Wahkootawin*, as it exists in my understanding of Metis and ontologies. The interconnectedness of all things, including ourselves, is central to the ways in which we all operate in the world. Of course, individually we have limited ability to see and understand the complexities of all relationships and in some contexts; the existence of specific relationships has been suppressed. This is the case for Indigenous – Settler relationships through the process of colonization and racism.

Students identified sources of their understanding and key points that influenced their relationships with Indigenous communities. Their reflections identified complex experiences and internalized feelings informed by tacit and explicit processes from family, friends and through their own direct experiences. I organized these reflections into the themes of *Examining Self and Examining Experiences* (Table 4), with the respective Spirit Clusters set out below:

Table 4*Examining Self and Examining Experiences*

Spirit connection	Examining self	Examining experiences
Spirit clusters	Personal feelings of guilt Perfect stranger narratives Ideas shaped by family	Ideas shaped by Indigenous friends Educational experiences

Spirit Connection: Examining Self

How we come to know, understand, or misunderstand is ultimately a function of our contexts and histories. Within my analytical framework, I identified two main Spirit Connections: *Examining Self* and *Examining Experiences*. The first one really focuses on student descriptions of their own processes and insight into their ontology. The second one describes the broader contextual influences of friends or experiential phenomena that shaped how they would interpret their interactions or non-existent interactions with Indigenous peoples. In the following section, I discuss the Spirit Clusters that help to animate and express the dimensions of each of these Spirit Connections.

Spirit Cluster: Personal Feelings of Guilt. Several students identified feeling a sense of guilt once they realized their own role in historical and contemporary oppressive systems as a result of their ongoing learning journey. One student spoke of feeling guilty and shameful for using race to their advantage as they have learned about whiteness and privilege. The same student also identified being surrounded by people who felt that Indigenous people got too much given to them by the government and were in the mindset of “blaming the victim” (W1). Coming to understand where these ideas come from both helped this student to understand her own confusion and process the guilt that she felt for holding negative feelings. It is important to understand how we acquire our beliefs and ideas in order to make any shifts in our thinking. We

do this through reflexively processing our experiences and thoughts through new frameworks and worldviews that may challenge or alter our positions

Another source of guilt was associated with being a land owner. As students learned more about land title, the manner in which their own families came to be on this land, or any land in Canada, and the inequities of land allocation/distribution, there were moments of pause and reflection where student named feelings of guilt. One student reflected on what it means to create a new home somewhere: “which I was not supposed to be? ...I have identified a sense of guilt in my whiteness and presence on land which has been stolen.” (W2). In my classroom setting, this theme also came up and we discussed the value of guilt and the barriers that it often creates for people to take action. Identifying a powerful emotion such as guilt is necessary if one wants to deconstruct the source and minimize its power. One student likened it to ‘Catholic guilt’ that she grew up with, and stated that

it certainly resonated with the idea since I was taught that everyone was born with original sin. To me, this strongly resembles the idea of white guilt in that rarely do either lead to action or self-improvement. (W5)

In this passage the student links their sense of guilt to inaction, which is often a typical human response. Avoiding issues that trigger insecurities or perceived negative characteristics feels logical from a personal protection stance. In terms of problem solving though, it leads nowhere.

Spirit Cluster: Perfect Stranger Narratives. There were common threads among all student submissions that documented the gaps in their day-to-day relationships with Indigenous peoples. Students spoke about believing that their land was earned without issue or any bearing on the history of colonization and oppressive land practices. Many grew up near reserve lands and only knew that those lands belonged to specific tribal nations, but knew nothing beyond the existence of those boundaries or of the significance of traditional territories. Students reported

knowing people from nearby reserves, but didn't ever think about what it meant to be on a reserve or to have significant interaction with the reserve community. One student noted,

The historical positions of our ancestors had no bearing on our current physical and social locations. The wrongdoings of colonization were beyond our control as they happened in the past. I would visit my xxx friends from school where they lived on the xxx Reserve. I recognized the reserve as Indigenous land but failed to recognize the traditional territories that I lived on. (W7)

Another student noticed that growing up surrounded by “sameness; my only human connections were to white middle-class people whose experience in society mirrored mine.” (W11). These examples demonstrate a seemingly benign process of exclusionary lived experiences that are built into our daily ways of life. The invisibility of colonial histories prevents meaningful relationships and keeps Indigenous peoples locked in stereotypes. Providing students the opportunity to examine without assigning a value to these experiences, it allows one to interrogate more closely the ways in which we take up and inherit both our knowledge and our gaps.

Spirit Cluster: Ideas Shaped by Family. Students spoke at length of their families of origin and the ways in which they had been influenced by those most closely aligned to them. Students identified biases that were only visible once they had started to learn about white privilege. They spoke about experiences where family members would say things that implied a sense that Indigenous people were less than, or unworthy. A student who attended a private Catholic school recalled hearing the white parents talk about how “Indigenous kids got full rides because of their race and at the time I thought nothing of it.” (W17). For the student, it was only looking back now that this comment could be understood as a racialized comment meant to subjugate without a full understanding of the roots of this statement. Another student spoke about internalizing beliefs and ideas that were passed along from her family and processing these value conflicts because of these beliefs.

From a young age I had immense compassion for their lived experiences. Simultaneously, I had also internalized the common stereotypes about Indigenous People (i.e., they are lazy, do not pay taxes, unintelligent, violent, etc.) from the messaging I saw in the media and conversations I overheard amongst my extended family. This created a dichotomy in my perception of Indigenous People because while I was empathetic to their historical experiences, I was scared of them. (W20)

Another student spoke about her emotional education from her parents when she was growing up that

developed into a fundamentally white savior set of beliefs around how I should be in the world. Despite not identifying as a Christian, I was raised in the Roman Catholic Church and this experience only served to reinforce these beliefs and attitudes along with a very Eurocentric world view. (W25)

As a recent immigrant to Canada, another student spoke of the shift in her parents' ideas of Indigenous peoples:

Before coming to Canada, they viewed Indigenous peoples in a beautified way, as peaceful, happy, caring about the land, and victims to colonials, the way it was portrayed in the movies, stories and comic books. But that changed when they saw reserves and what they heard on the news in Canada. They saw dirt, unkemptness, drinking, being on welfare, wanting the government's money, and the many negative and racist stereotypes that have been perpetuated for a long time. (W22)

Students also spoke about their own role within their families as they now act as educators themselves. Trying to decolonize their own relationships has spilled over into how they discuss these topics at home or with people close to them. For example, one student reflected on their conversations with their family, noting that

they did not understand how this was caused by colonialism, through intergenerational trauma from land stealing and residential schools among many other things. This is something that I still work on with them, trying to educate about what I have learned. (W24)

In all of these examples, students identify ideas that move beyond the perfect stranger narratives and into something more overtly oppressive or segregating. This speaks to the barriers that exist to creating real relationships and demonstrates how misinformation and implicit biases get transmitted from person to person in families.

Personal reflexivity involves examining oneself and critically interrogating ideas, values, beliefs held. The Spirit Connection, Examining Self emerged as part of that reflexivity. Students also reflected on their experiences with other people and institutions, which contributed to their understanding of their relationships (or lack of) with Indigenous peoples.

Spirit Connection: Examining Experiences

Beyond the immediate family influences, students also spoke about their memories of growing up and interacting within the broader community. The influence of their experience with peers and social interactions had an influence in shaping their ideas. As they worked through articulating these experiences, students sought to unpack and understand the weight of these experiences on their global perceptions.

Spirit Cluster: Ideas Shaped by Indigenous Friends. Students spoke about being invited to public events being held by Indigenous communities through their connections with an Indigenous friend. Things like awareness walks and cultural experiences were identified as sources of information through experience. One student also spoke about how her Indigenous friend was the only Indigenous person in her class and introduced her to racism discourse and white privilege.

K was the only indigenous-identifying student in my graduating class. K and her family introduced me to Indigenous practices and ideologies, exposed me to the truth of modern Indigenous discrimination and racism, and instilled a sense of strength and humility within me as a non-Indigenous ally. (W28)

More students however, identified their intersections with Indigenous classmates or people in their community from an arms-length interaction. One student spoke about the Indigenous kids on sports teams, as being “tough but not combative” (W30) and further speculated that there were no racist interactions in these team settings:

I do not recall a single instance of racially-motivated confrontations or prejudicial treatment. Still there was not widespread interaction of Indigenous kids or athletes with

conventional white kids, and certainly no Indigenous business owners, but workers, yes. (W30)

These passages demonstrate how students interpreted what they experienced within the lens they possessed at the time and that lingered into adulthood. From their own standpoint, they did not see racism or seek to understand of how their Indigenous peers may be experiencing the same situation. It speaks to how people may not understand what racialized marginalization is or how we define racism only as overt acts of hate. Examples such as this ask us to consider how we understand micro aggressions, systemic exclusion and our need to see ourselves as “good people.”

Students also reflected on their observations as a passive observer:

In middle school, while I was just starting my first romantic relationship, two of my Indigenous friends gave birth to their first children at the age of 14. After graduation, I watched as fentanyl took the lives of several members of the XXX community, including my friend’s teenage niece. (W32)

This same student goes on to speak of strengths observed as well:

I also watched as many of these friends grew into leadership roles within this community and continue to act as strong voices for Indigenous culture and rights. The stance that I took throughout most of these interactions were that of passive observer. (W32)

Another student described her fear and uncertainty in encountering an Indigenous person:

I started kindergarten, this was the first time I met someone who looked different than me; there was one Indigenous girl in my class, and I distinctly remember not wanting to be friends with her. As I reflect on this experience, I believe this resistance was a result of the lack of diversity I had in my life which informed my way of knowing. I equated whiteness with safety. (W31)

In these examples, students are wrestling with ideas that they have acquired externally that shape the kind of relationships they have with Indigenous communities. Watching someone of similar age experience a pregnancy while you are just dipping a toe into the idea of romance speaks to the chasm of experience between these individuals. Even though that student follows up her writing with examples of strength-based stories of leadership, there remains the unspoken

acknowledgement of difference without really attesting to why these differing trajectories exist. The little girl that avoids the other child who is different, demonstrates inherited cautions that are extensions of limited opportunity to flex engagement across difference. There is no real explanation as to the source of her reluctance but her reflection gives insight into her position of equating whiteness with safety.

Spirit Cluster: Educational Experiences. Students spoke about their educational opportunities either through formal school events or with experiences they gained in their external to family relationships. These sources of information influenced their understanding of how they existed in relation to Indigenous communities. Most students described educational opportunities that were lacking in substance or authenticity. A few students spoke about encountering decolonizing and anti-racist discourse once they were in post-secondary institutions. Students identified the cultural focus of elementary school in which they were taught the past lifeways of Indigenous peoples and were given examples of cultural skills and traditions, and/or were encouraged to act out being Indigenous. This cohort of students attended elementary school in the mid to late nineties. Knowing how controversial racism as a topic is generally, it is likely that explicit anti-racist approaches to understanding difference was not well articulated in the education system. One student gave an example of superficial cultural activities.

What this field trip taught my eight-year-old self was that Indigenous peoples were a relic of the past. Now that I think back about it, the tone was very 'Isn't this fun, kids? Go and learn how to make fire with sticks. Trade your candy for sea shells and pretend to be Indigenous. (W35)

Examples such as this demonstrate how education is devoid of living relationships with contemporary peoples. It is easier to gaze at museum-like images of peoples in geography and history texts than engage in the complexity of First Nation, Metis and Inuit experience in Canada's current milieu.

Students gave examples of learning that came through a variety of “educational” experiences from sources such as media and movies, arms-length community interactions, family members who had work connections with Indigenous communities. One student stated:

It was matter-of-fact, non-contentious, and multigenerational XXX First Nation families basically kept to their under-developed reservation lands. Not all First Nations, Indians then, families lived on the XXX land and lived in-town. Some played minor hockey and baseball alongside white kids; or were members of Cubs, went on outings, hikes to Ellison Park or summer camps. They were few, nothing more than an interesting curiosity, while at the same time, numerous '60s westerns TV shows routinely portrayed them, in black and white, as villains. (W40)

Student documentation of their learning and the source of their ideas about Indigenous peoples demonstrate a kind of piecemeal approach to acquiring knowledge. Families with proximity had opportunity, but without intentional insight and motivation to disrupt segregation, real relational experience and authentic engagement could not occur. Students with friends speak about their opportunities to learn because of their connection, but this also is dependant on the willingness of their friend to “teach them.” This can be problematic if we only depend on our friendships to facilitate and authenticate our learning, or to be both the catalyst and mechanism for decolonization. The work to decolonize these relationships can be difficult as it requires one to self-interrogate and to disrupt ideas that have come from trusted sources within individual networks, or that are implicitly part of the foundational landscape in which one’s life. As students shared in their assignment, making intentional space to examine oneself and one’s experiences is a pivotal starting place to understand what has contributed to the evolution of one’s relationship with Indigenous peoples.

Wahkootawin–Waskawewin Intersection

As with the instructor conversations, concepts and themes existed in more than one strand and in the intersection of the strands. In the reclamation model, the second strand, *Waskewiwin* (Movement) refers to the ‘shakeup’ that must occur within one’s worldview in order to embrace

change and transformation. In the data analysis, I found an overarching Spirit Connection that existed in the *intersection* between the first (*Wahkootawin*) and second (*Waskewiwin*) strand. As students began to engage in deep reflexive inquiry with the course content, their own sense of self and connection to the land experienced a shakeup of sorts. Their writing posed questions centering on their family trajectory and how they came to be on the land and what that implied (Table 5).

Table 5

Shared History to the Land

Spirit connection	Shared history to the land
Spirit clusters	Family connection to the land Personal relationship to the land Segregation and privileged spaces

Spirit Connection: Shared History to the Land

This Spirit Connection came from work that students did in uncovering the current and historical meaning of the land upon which they reside. It required students to both examine their personal relationship to the land, and unearth oppressive narratives, which rendered the original Indigenous landowners as invisible. What was noticeable in the student work was their own journey in coming to understand what land acknowledgements could actually mean, beyond a performative naming or recitation of words. As part of their work to reclaim their relationships, they examined their own family histories, and the trajectories of their journey in Canada; they explored what land meant to them personally and articulated insights into how relationships and identities are shaped by their connection to the land or segregation from the land.

Spirit Cluster: Family Connection to the Land. Initially, questioning how they came to be here (in Victoria) involved student's working to understand their family story. Some students were very familiar with their own ancestry and their immigration path while others had to do some deep exploration, have conversations with their own family members and interrogate the narratives that they held in terms of their own family's successes and challenges on this land. Students articulated narratives that exemplified a loose understanding of families purchasing land from government sources as a normative process. Although some discussions included the notion that there was unfair compensation, most students came to the understanding of dispossession of Indigenous lands and resources through their educational work to uncover colonial systems, as illustrated in the following examples:

I asked my mom like, do you know if there were any sort of direct relations between our families and Indigenous peoples in any way, whether it was as friends, or in wars, or what exactly, and she said that she didn't think so other than my ancestors bought land from Canada, or from the province or whatever, that ultimately belonged to Indigenous peoples, and which they were not fairly compensated for, and they still aren't. (W/D3)

During this time, migrants were obligated, for the first two years, to do free agricultural labor ([redacted], personal communication, February 18, 2022). I believe this practice instilled a colonial ideal in many to view the land as a commodity, associated with wealth, rather than foster a connection to the land rooted in respect (Babaluk, 2010). In my opinion, this ideology was ingrained into my parents and passed along to me. This is evident as for the first ten years of my life my understanding of land was transactional; I innately knew land ownership provided me with a sense of security. (W/D 34)

In these two examples, students reflect on the meaning of land and the wealth and opportunity that it brought to their families. The normativity of a land acquisition pathway, as something that was for the benefit of personal gain and financial stability, is a known and relatively accepted story in our consumer world. What is invisible is the impact on Indigenous communities, both in terms of continuity of historical relationships to the land, and also access to the resources of that land. Displacement was not readily articulated within settler family stories.

Another student commented on her family's privilege and wealth related to land ownership and modification:

While I can appreciate the positive impact of such infrastructure, I can't help but feel that in actively contributing to the modernization of Indigenous lands my grandfather perpetuated/normalized epigenetic racism and cultural erosion as he poured concrete over unceded lands. His landownership was not restricted to lək'wəḡən (Le-KWUNG-en) territory, also claiming land on xxx to build a 'vacation' cabin. He built this cabin nestled in the woods along the shore of a lake, utilizing it as an escape...Retrospectively, I can identify this as an incredibly privileged action. He now had the opportunity to disrupt the land in one space, only to move to another to benefit from the Indigenous land that he had assisted in eradicating just one island over. (W/D 6)

The act of acquiring more land, buildings and property is a showcase of a consumer society. That worldview is the very cornerstone of a colonial capitalist society. This student was able to experience the benefits of having access to family property and in her reflections acknowledged the privilege inherent in her experience.

Spirit Cluster: Personal Relationship to the Land. As part of an optional and voluntary learning activity in the course, students were asked to take some time to go out on the land (a local park or beach etc.) and spend a moment thinking about their own journey and what land means to them. It was a contemplative exercise intended to encourage students to engage in an active and embodied learning experience. Students responded in a variety of ways. Some reflected on the natural world, others spoke about seeing the land as a space that was not theirs originally. One student spoke about having no real sense of the land until she went away from her home and experienced difference. The following excerpts are student reflections about the meaning of land and acknowledgements in their own lives.

Playing in the woods as a child I would imagine places I could build a treehouse, in my teenage years I would imagine my "dream home," and as a young adult I began planning to purchase a "starter home" in Victoria. My philosophy about my relationship with the land was always about dominance and ownership and believed many of the false colonial ideas ingrained in me about land ownership and title rights. (W/D26)

Growing up on the traditional territory of the XXX First Nation I spent most of my time in the forests, rivers, and ocean and I think when I moved to the South Island is when I lost that strong connection to the earth. Living in the middle of a city, it is certainly challenging to not get caught up in the cycle of capitalism and lose touch with the relationships around us. (W/D27)

I have no real consent to the land and I do not have an ancestral or implicit deep- rooted historical connection to the land that Indigenous do, but I do feel that I have my own special connection to the land. (W/D 30)

the outdoors have just not been my scene for most of my life. I joke that I have a broken sense of smell because when I was young, my family like to be outdoors so I felt like a little bit of a black sheep, . . . and actually I need to look into whether that's got some racist roots, that phrase, black sheep. . . . But we would go for hikes and my parents would try to find ways to entice me and show me the beauty around me, and they'd be like 'Don't you love the smell? The smell of these beautiful wildflowers?' And I would say that I couldn't smell them, that they all smelled the same, and I think my parents thought I was just being stubborn but I genuinely couldn't, and all flowers do smell the same to me, and so, yeah, I had a hard time connecting with it. The first time that I did feel close was in 2010. I was in Ireland. I was doing my Masters in xxx and I was able to do some travelling on some time off, and one of the places I went was Ireland, and as soon as I set foot there, I just got this sense of like I've been here before, or my ancestors have been here before, and it was just so moving. I've never felt anything like that before and I wanted to stay. (W/D 34)

In all these examples, students are taking a moment to investigate their own relationship with land both tacit and explicit. The first example illustrates the direct connection to land ownership as an implicit and normative trajectory. Having this as a vision for one's future certainly frames the way that they see opportunity, planning, choices and pursuit of one's goals. The other three examples demonstrate the reflection on the natural world and what it means within their own contexts. One student speaks to the difference between rural and urban living and how the city clearly represents capitalism. The other two illustrate a consciousness of belonging to the land. One student comments on her own lack of direct connection, unlike the Indigenous peoples who were here first, while the other student experiences her own belonging when she traveled to her country of family origin. These student insights indicate a conscious reflection on their physical placement and their metaphysical belonging. Growing up in a

particular place can instill that sense of knowing that comes from familiarity, experience, interaction with the world around you. Those early life experiences can create our perception of 'home. While for others, location may only be just a location. Asking students to interrogate these ideas can unsettle ideas and anchors that have been taken for granted, resulting in a more acute awareness of the issues involved in occupying land and territory. The power imbued in being a landowner then, can also result in separating those who are not, or those who have moved to elsewhere for the benefit of the landowner.

Spirit Cluster: Segregation and Privilege. As we learned about the colonial policies that directly shaped the lives of First Nations, Inuit and Metis peoples through dispossession of land and forced segregation, students who grew up in towns, cities and farms considered their relationship and juxtaposition to communities and what this reality indicated in terms of their own role in and benefit from colonization. Students spoke about privilege of being landowners, and of having freedom of movement and capacity to purchase and access land resources easily. This in turn provoked reflections on privilege in a broader sense where students related their life experience to the structural privileges that exist in society for their benefit. The examination of these structural systems allowed students to articulate their privilege but also created opportunity to step outside the individual blame and help make sense of the pressures and influences that created these disparities. Although students felt somewhat powerless in terms of segregation, their ability to identify their specific juxtaposition was crucial in seeing how, in fact, their relationships were entwined with Indigenous peoples.

For example, one student described their proximity but separateness or segregation from Indigenous peoples:

We lived in xxx which has a huge Indigenous population (comparatively) and yet, all my childhood friends were white settlers in the area. (W/D 39)

In the quotation above, the perfect stranger narrative is reinforced by the absence of any real relationship between Indigenous people and the student's experience. Proximity is not the barrier; instead, systemic exclusion results in perceived and constructed barriers. This also speaks to the ability to understand difference and one's role in perpetuating the separation. This student sees in hindsight that there were Indigenous people around, but had none of them as friends. This is a crucial insight in understanding one's own place *in relation* to Indigenous peoples and what constructs or disrupts these relations.

Then moved to Victoria, and now my parents currently live in xxx, which is on the unceded territories of the Coast Salish. In that area, the specific nations of the Coast Salish are the Cowichan and Malahat. This really shows the privilege we have had in being able to move to different places and make these choices. We have benefitted from the colonial systems in being able to buy houses and land that was likely taken away forcefully from Indigenous people. (W/D 44)

The absence of these oppressive and discriminatory practices in my life is a part of what has led me to know I am safe in Canada. I know the government and other structures in society will protect me but, as I will explore later, I have since learned this is a privilege not every Canadian has. I was born in an urban bubble of white privilege. My only connection to the land was the sense of security it brought me. (W/D 47)

These two examples all speak to student insight into their own privilege and how that affords opportunities for their own life trajectory. Coming to understand that mobility and choice isn't equally accessed is another key insight. Naming relationship to the land and the benefits of being a land owner or the privileges inherent in their own experience,, also helped students to see the importance of understanding what land acknowledgements and decolonizing narratives are meant to do. The learning that needs to occur to disrupt the invisibility of First Peoples can be facilitated through engaging with the land. Identifying the territory, the people, the history and the current land issues is critical to understand one's positionality in relation. Colonial agendas perpetuate the invisibility of those peoples governments aimed to subjugate. DE colonial agendas serve to unmask and create visibility so that people can no longer say, "I didn't realize.'

Waskawewin (Decolonization)

Decolonization asks for change, disruption, and movement. The purposeful use of *waskawewin* grounds this methodology within the intention to create movement and “shake up” our thinking in whatever way it manifests. Establishing this learning space within a nursing landscape offers an alternative to oppressive narratives and encourages seeing in new ways despite the potential discomfort that may ensue. The incremental and/or significant shifting of oppressive personal states requires the constant movement of thought, behavior and internal critique.

In their Knowledge Bundles, students reflected how decolonizing content and reflexivity was shaking up what they thought they knew. Hearing stories from family that did not align with the critical histories and contemporary critiques of social systems placed students in an unfamiliar space. Evidenced in their writing were narratives that involved interrogating what their personal worldview and parse together strands of meaning regarding both themselves and systems. The Knowledge Bundle analysis generated two main Spirit Connections with subsequent Spirit Clusters within each (Table 6):

Table 6

De-/Reconstructing SELF-Knowledge and De-/Reconstructing SYSTEMS Knowledge

Spirit connection	De-/reconstructing SELF-knowledge	De-/reconstructing SYSTEMS knowledge
Spirit clusters	Privilege Identity/ideas of self Racism/racializing	Misunderstanding/myths Oppressive systems and policy Education systems Cultural gaze

Spirit Connection: De-/Reconstructing Self-Knowledge

De/Re constructing self-knowledge is about students voicing their insights as they begin to see where their thinking has come from, what has influenced it and how they are approaching reconstructing their thinking to align with a DE colonial perspective. This Spirit Connection is a significant piece of the Knowledge Bundle, in that it allows students to voice ideas and roots of their bias that perhaps they have avoided confronting. This section illustrates how students have moved in closer to the decolonizing process and articulated meaningful aspects of themselves as individuals. The Spirit Clusters within this connection focus on *Privilege, Identity/Ideas of Self and Racism/Racializing*.

Spirit Cluster: Privilege. Students spoke to the concept of privilege throughout their Knowledge Bundles, in relations to various contexts and to the topic they are exploring. Learning about privilege was foundational to understanding intersectionality, patriarchy and whiteness. These difficult ideas could be challenging for some especially if they had never encountered these concepts before; however, it was essential that student come to understand the concept of privilege before any shift in belief or worldview could occur. It is not enough to just see the word in print and intellectually know its meaning; students had to relate to the idea in some way and apply it to their own circumstance. Some examples from the student bundles follow:

I was born in an urban bubble of white privilege. My only connection to the land was the sense of security it brought me. (D1)

This first example demonstrates how this student perceived their benefits from the land. In the classroom, students engaged with articles and discussions that spoke to the land, resources and embodiment of meaning for the First Peoples of these territories. Issues of displacement and resource extraction illustrated differences in experience among settlers and contemporary landowners and traditional territorial ownership. The privilege of being on the land with no fear

from having it taken away is evident in this student's entry. The student acknowledges the security that land provided. While there is no consciousness of the grief experienced by those who were barred access to ancestral territories and ceremonial spaces now owned by others..

My Filipino friend and I were going to McDonald's and we were laughing and talking loudly when we entered. I remember the hiring manager was sitting in the foyer and she knew my friend through the Filipino families in town. The manager instantly came up to me and basically offered me the job (when I turned 15) because I was a "happy White girl" who they could put at the front counter to draw customers in. Looking back on this experience, I played right into this stereotype at the time and used it to my advantage I got the job a few weeks later). I can think of a few times over the years when I have used my White privilege or the assumptions people make based on my race, in my favor. (D10)

In this example, the student is able to think about, and provide an example of white privilege that advantaged her directly. In these kinds of situations, the privilege of being white is not often understood as a racialized advantage until it gets pointed out, or someone experiences it directly, and also makes the connection. Examples such as this can often be camouflaged by the 'I work hard for this job' narrative, there by discounting the exclusionary impact that the Filipino friend experienced and that the white girl used to her advantage, either consciously or unconsciously. Unmasking implicit privilege that allows us to become conscious of the bias that we hold, or that exist in the system. Learning these things and coming to consciousness in relation to bias and privilege shakes us up.

In this third example below, the student reflects on their awareness of feeling difference. Their ability to feel assured that entering into any public space is within their right aligns with her worldview and experience. They also reflect on how the explicit access granted to mainstream public spaces because of whiteness. But in spaces of difference....like the First Peoples House, there is a pause. The student says they would never enter the building just to look around. This is an interesting insight in that it makes me wonder personally how the creation of specific spaces for those who are typically excluded from mainstream spaces gets perceived by

the mainstream. Is this pause based on respect, or caution or perhaps fear? It's not clear, but a distinct separation is evident. This makes me wonder how we might create more porous delineations among distinct groups that reduce the barriers and encourage more relational interactions.

I never question whether I belong in a university or in a health care institution, but when I do interact in those environments I innately try and act serious and 'professional' because of how I was raised with the respectability politics of Christianity. Explicitly, this may show up more in the fact that I would not think twice about walking into a cathedral simply to look around and admire the architecture but have never dared to enter The First Peoples House on campus. (D5)

Spirit Cluster: Identity/Ideas of Self. How we view and understand ourselves is a huge piece of how we interact with others. I would dare say it is the foundation of all our relationships. However, having insight into our beliefs about self isn't always evident until we take a moment to do the work of critically investigating our own motivations and values. This course asks student to critically self-reflect in relation to the material they are learning from and to inquire about their own acquisition of beliefs and tacit worldviews. In the three examples provided, students articulate some of the implicit values that influence their behavior and the ways in which interactions with others can unfold. The insights articulated are important to illustrate how critical reflexivity can uncover one's tendencies or motivations that may not have been visible or acknowledged prior.

This first example illustrates insight into a student's gender identity. She names the influences of her mom but also acknowledges the impact of being socialized generally to think about the traditional professions of women as being forefront in her mind. This speaks to the implicit and powerful nature of our society and its influences in perpetuating stereotypical choices for specific gender roles.

I'm a cisgendered woman and I have been socialized as one for sure, and my mom did her feminist best to break gender stereotypes for me by buying me boy clothes and

encouraging me to take science and math, but still the three things that I always had on my what I want to be when I grow up list were nurse, teacher and mommy. So, you know, how very 1950s white lady in a poodle skirt of me. (D15)

In the next example the student reflects on her own benevolent nature. This is a common refrain for people who view themselves as ‘good’ people (Blackstock, 2009; Gebhard et al., 2022; Slettmyr et al., 2019). Helping professions in particular maintain the idea of good intentions and coming to the aid of others. This narrative extends to society as a whole as helping professionals see themselves in terms of ‘doing no harm’ or having no involvement in the atrocities that may have occurred prior. Thinking back to the discussion about the ‘perfect stranger’ narratives where helping professionals absolve ourselves of any responsibility in the oppressive systems that hold Indigenous peoples in position of inequity, the added confirmation of our benevolence psychologically further removes us from any complicity in harmful behaviors. This is a powerful mechanism that can obscure the realities of oppression as illustrated in the quotation below:

Prior to this, I saw myself as a benevolent person. While I did not have any connection to First Nations communities, I believed I was not inflicting harm because of my goodwill when in reality my lack of connection to my whiteness meant I was complicit in the continual harm inflicted on Indigenous Peoples by colonial structures in Canada. (D17)

In this quotation the student illustrates both their arm’s-length relationship to Indigenous peoples and the absence of understanding whiteness. Belief in the inherent goodness of helping profession work is a necessary component of maintaining status quo white supremacy (Gebhard et al., 2022). Not only for white helpers, but within the profession as a whole, which is predicated on the ideal of being white middle class. Constructing anything ‘other’ than that, invites the benevolent actions from those in helping positions to improve Indigenous ‘lot in life’ which is further sanctioned by our nursing stance on constructed narratives of our caring and kindness (Smith, 2019; Stake-Doucet, 2020).

In the next example, the student articulates her own process of coming to understand the impact of having a robust ‘saviour complex,’ which she describes as being influential in decisions to cross boundaries. She holds to the idea of best intentions despite breaking boundaries and describes her desire to be seen as “good” as a powerful motivator. She speaks about coming to understand this dynamic prior to entering nursing but notes that she had to learn about this by taking workshops. This speaks to the trajectory of personal growth that comes through both experience and education; the “shakeup,” for her, came when she made space for new information and critical self-reflection. Such work is neither easy nor automatic but required if we really want change to happen at a personal level. As our identities are so grounded in our historical and contemporary ontologies, the work to shift a core sense of self takes effort and intention.

Restorative Justice, that was sort of my first adult job after I graduated, I had no idea how co-dependent I was and how much of a saviour complex I had, and so I broke so many boundaries, you know, in—with the best of intentions, because I really wanted all of my clients to succeed, and so, you know, I wouldn’t take days off. I would drive them to their appointments. I was just so convinced that I was going to make a positive difference in everyone’s life I never used the word hero, or thought of the word hero, but I wanted to be like a good person. I wanted to be a good helper and a good healer, and I had no idea of the harm that I was doing until I finally started to take some workshops on boundaries, and I learned about co-dependency and whatnot, and I’m so glad that I’m entering nursing school after I understand that. (D18)

Spirit Cluster: Racism/Racializing. The last spirit cluster focuses on students’ ideas of racism and racializing as it showed up in their own lives. Throughout the course, the subject of racism and white supremacy was a key concept and students came to engage with this subject matter through reflecting on and articulating their own experiences. When I was reading the Knowledge Bundles, I was encouraged by the transparency and willingness of students to dig into their own experience and articulate issues that can be challenging to face. Our overall Canadian ethic is one of tolerance and multiculturalism (Henry & Tator, 2010; Hilario et al.,

2018) so to explore oneself to the degree that it may be in contrast to this narrative, invites discomfort. Generally speaking, however, the discourse regarding the complex issues of racism and racialized experience was insightful. Students spoke to different aspects of this discourse within their own lives.

The first example speaks to the myths that exist in families regarding race, racializing and racism. As we know, race is a social construct (Reading et al., 2013) yet holds so much social currency or liability in our world. How families comply with or resist the legacy of racial burdens is a unique feature of every individual. This student spoke to how she really had no clear idea of who her adopted cousins really were, in terms of their ancestry. She didn't have much contact with them, nor was there any explicit family conversation. In the absence of clarity, she filled in the blanks with her own suppositions. This situation makes me wonder what the specific context was in terms of clarity. It could be that she was young and just wasn't tuned in to the adult conversations. It could be that the stigma of adopting Indigenous children was a factor in promoting silence regarding this. We do not know. But it is noteworthy to think about how there may be underlying values that promote a silence regarding Indigeneity or engagement with this truth.

Two of my adopted cousins living with my aunt and uncle in Winnipeg are Indigenous, but I rarely saw my extended family growing up and I had such a limited understanding of the construct of race that I genuinely thought they were of African descent. (D26)

In the following example, this student is exploring their own perceptions of race as a social construct. The articulation of the fluidity of one's racial identity places an emphasis on one's experience as opposed to simply biology. This student is contemplating the complexity of how one grows and operates in the world and how personal evolution occurs. From my pedagogical experience, this passage suggests that the student is situated in a position of readiness to explore change and influences as the acknowledgement of social and external

factors as influential creates opportunity for the “shakeup” that is required for transformation and establishing relationships.

I believe that to wear racial identity is to conform to the shared values, beliefs, and traditions within your group. The relationship to our racial identity is subject to change and evolution throughout our lives through experiences, situations we encounter, the people we meet, personal exploration, and the knowledge we gain through academic studies, people, or shared experiences. (D27)

The next example speaks to the learning that students encounter regarding the ways in which racism and racializing is understood. Coming to understand how social systems establish entrenched personal beliefs and practices requires us all to unmask these beliefs and name them. The following student articulates both the tacit privilege inherent in whiteness and not having to do anything to achieve safety, as well as the intentional work required to think and act in equitable ways.

My implicit relationship would be my comfort in feeling safe in most settings and not worrying about someone making a statement about the colour of my skin. I think my explicit relationship is being aware of what it means, being conscious of the challenges that others have been through, such as some of my close friends, and sometimes thinking about the language I use or assumptions I make. (D32)

The last example in this section illustrates the invisibility of structural racism that is embedded into our passive regard for how racism is produced and understood. Social stratification, privileging whiteness, spatial construction of exclusionary neighborhoods are all tacit examples of how our social structures perpetuate inequity (Beagan et al., 2023; DiAngelo, 2015; Reading, 2013) Society can ‘problematize’ individual and racialized groups as responsible for their own circumstances through mechanisms of structural racism. Expressions like “they need to take care of their own health,” suggest individual agency as a normative expectation that built into structural racism (Beagan et al., 2023).

It wasn't until late middle school that I learned about racism. However, it was presented as an issue to be solved by non-white identifying persons, not something systemically present requiring governmental mobilization. (D37)

Ignoring structural racism perpetuates the belief that all people have equal opportunity to flourish reducing those with health disparities to be left to their own devices with health issues being a result of their inherent inferiority (Barceló & Shadravan, 2021). This student speaks to her new understanding that there is a role for the broader society in creating change and that her own personal learning is required to be able to support this change.

Spirit Connection: De-/Reconstructing Systems Knowledge

Building on the de- and reconstruction of personal knowledge and responsibility, students also reflected on their learning about systems and social contexts in maintaining inequity. It was important to be able to deconstruct oppressive practice and see where individuals fit and where systems maintain status quo. In my experience as a nurse educator, I have witnessed how learning about systemic and structural racism can assist learners to move through personal feelings of guilt. It is important ladderling towards taking action, to understand that there are systems, narratives and processes that operate outside of one's immediate control that have great influence over how our society shapes our life experience and relationships. In the sections that follow, I will present and describe the Spirit Clusters that inform the De/Reconstructing Systems Knowledge: misunderstandings/myths; oppressive systems and policy; education systems; and cultural gaze.

Spirit Cluster: Misunderstandings/Myths. This cluster illustrates some of the narratives and misunderstandings that students acquired and maintained regarding their perceptions of Indigenous peoples. They speak to the ways that messages are transmitted and upheld, the sources of knowledge, and the beneficiaries of stories. These examples also demonstrate the variety of “shakeup” or *waskawewin* that students needed to incur.

It wasn't until years later on a sports trip to Kamloops that the Residential School there was pointed-out to our carload of players. We regarded it just as any boarding school,

like those in England, and to which my father once attended as a young boy growing up in England. (D45)

In this first example the student speaks to her knowledge of residential school. Not having any sense of the Indigenous experience of colonization, there was no acknowledgement of the significance of the residential school as they drove by. This student equates the building to an educational institution attended by her father and perceives this as a normal boarding school. Her experience up to this point reflects only one lane of knowledge regarding boarding schools and does not entertain divergence from that. Understanding that residential schools in Canada were used as a mechanism of destruction for Indigenous families only came later.

When I was around 13 years old, I was sitting with my aunt and uncle while they discussed the racism displayed by American politicians. I proceeded to say that I was grateful that Canada did not have that problem (i.e. racism), and was disheartened to hear them say that Canada too has racist attitudes and practices, especially towards Indigenous peoples. (D48)

In this example, the student reflects on a discussion with her family about racism. She doesn't specify how she initially came to believe that there was no racism in Canada but she acknowledges that it was the comparison to the United States that aroused this comment from her. This phenomena of "at least we're not as bad as the Americans and slavery," is a narrative present in Canadian rhetoric that fosters the persistence of democratic racism (Hilario et al., 2018; Henry & Tator, 2010). Canada's focus on overt violence inherent in accounts of American style racism is a tipping point for Canadian moral high ground. There is a belief that Canada is not racist because of the erroneous historical accounts of non-participation in slavery. Persistent myths that are repeated or work their way into the tacit fabric of our national ethos only mask the actual complicity with racism. As the student declares, she was disheartened when she found out that Canada was racist too.

Another foundational belief embedded in white supremacy is the complete acceptance of the idea that settlers improved the lives of Indigenous peoples through advancement of science and technology. Epistemic racism allows the proliferation beliefs in the primitive and inferior nature of racialized and Indigenous epistemologies thus legitimizing the dominance of Western knowledge systems and suppression of all else (Reading, 2013):

To my understanding, colonizers brought new ideas and scientific innovations, and Indigenous peoples had never even heard of science. I thought the knowledge colonizers brought improved the lives of Indigenous communities. (D49)

This last example demonstrates the hegemony of western thought and worldviews over Indigenous knowledge. This student states clearly that she believed that the advent of settler colonizers was a benefit to Indigenous peoples. This speaks to the implicit belief that western European ways of knowing and operating in the world are superior and that Indigenous knowledge is primitive and lacking. Individuals may not explicitly agree with this statement thus it is important to illuminate the ways in which epistemic racism (Reading, 2013) actively suppresses Indigenous knowledge systems in pursuit of maintaining white authority. Only when hierarchies are visible can they be critiqued.

Spirit Cluster: Oppressive Systems and Policy. Through various readings and media sources presented throughout the course, students were able to learn about the oppressive systems that subjugate Indigenous people in Canada and maintain inequity. Students discussed residential schools, Indian hospitals, policy and legislation that influenced access to land, resources and wealth for both settler and Indigenous families. The comments below reflect some of the learning that students encountered.

Many Indigenous men and women served in this war as well, where they fought as equals alongside Canada's settler population, but were not afforded the same benefits upon returning to Canada, particularly in terms of the Veterans Land Act. (D53)

This first comment reflects a situation that directly impacts many settler families in Canada. It speaks to the land grants received by many veterans when they returned from the war. This same land grant was not provided for First Nation veterans creating immediate inequity and structurally limiting one's economic potential. Having this disparity plainly written into Canadian policy was important learning for students; especially for those who held the belief that people earn what they have through hard work only.

Another student commented on the complexity of Canadian laws and legislation regarding resources. The example below speaks to the role that the courts play in determining who has power to exercise influence over the rights of Indigenous peoples. This student insight demonstrated a new understanding that pushed back against narratives of 'complaining' Indigenous people. Colonial governmental structures and political maneuvering continue to affect contemporary Indigenous issues.

One important thing I found that year was that the Supreme Court of Canada ruled that Indigenous peoples do not have the power to veto resource development projects such as pipelines. It stated that while the government has a duty to consult with Indigenous communities, the National Energy Board is the final decision maker. This basically was going back on the Duty to Consult ruling of 2008, and taking away again the right of Indigenous people. (D56)

The learning trajectory that students encounter assist in peeling back the layers of misunderstanding. This student expressed new learning that involved laws, land and conflicting policy direction. Illustrating the complexity of decolonizing policy is helpful for grasping the enormity of the ways in which Indigenous people have been subjugated, but can also feel disempowering given the lack of immediate solutions available.

This last example below speaks to the profound impact of residential schools as a mechanism of genocide. Most Canadians do not realize the devastation on family life that these institutions had. The remains found in 2021 in Kamloops and at other Canadian residential

schools since has demonstrated to mainstream Canadians that structural racism was real and that turning a blind eye to history did not make it any less real. For this student, being able to discuss this reality with her family was a significant experience that added to her own knowledge and capacity for change.

The biggest things for Canada to remember is in 2021 we found the remains of 215 children found on the grounds of Kamloops residential school, which I know, I'm sure, was incredibly eye opening for my dad when he found out, and being in such close proximity, and I know my mom was pretty horrified, and it required some time to talk and discuss and share my own knowledge about residential schools through my opportunities in education with her, which really, I think, had an impact and eye opening experience. (D62)

The invisibility of societal violence and attempted genocide is not unintentional. Hidden graves, segregated children and schools, disempowered families, and structural mechanisms of governmental power all contributed to a colonial objective of displacing Indigenous communities and appropriating resources (Allan & Smylie, 2015; Lux, 2016) It was not in the interest of Canada to be transparent in their efforts to maintain control. Thus it is not surprising that the revelation of 215 children buried on school grounds was a revelation for some. Disregard is fostered through silence, suppression and obliteration of human stories.

Spirit Cluster: Education Systems. It is evident to me, that our education system has incorporated very little consistent content regarding colonization and its impact on Indigenous peoples' experience of Canadian settler society. In the classroom discussions, many students attested to the fact that detailed learning regarding Indigenous histories was new to them. As we moved through the term, students reflected on their sources of information and the kinds of experiences that left an impression. The Knowledge Bundle assignment asked students to recall significant learning moments if possible. Overall, accounts tended to be superficial, and focused on cultural characteristics of Indigenous peoples. In depth, examination of systems and policy

interrogation did not emerge until they were in post-secondary school. However, student reflections demonstrated an unreliable and erratic approach to engaging with decolonization.

In this first example, the memory that stands out for the student comes from her experience in grade school as an eight-year-old. No context or details of the learning event were provided but the lasting impression leans towards the one-dimensional storybook narrative of survival techniques and ancient existence. The idea of contemporary communities or complex societies was not evident in this student's education.

Growing up, I never really received a very good education about history, Canadian or American, and I definitely never learned a true and accurate, or inclusive account about Indigenous genocide inflicted by European settlers but I remember that it had something to do with Indigenous peoples and traditions, and we learned about bartering and trading with sea shells, making fire by rubbing sticks together, painting with smashed berries, and we got to see some petroglyphs. But what this field trip taught my eight year old self was that Indigenous peoples were a relic of the past. (D65)

This paternalistic example of elementary education can be explained away through the developmental level of the learner and the desire of the teacher to create an activity for 'fun.' Although, grade three may not be the place to introduce colonizing language, incorporating accuracy of the European migration into Indigenous lands could be enhanced.

Another approach documented by a student was in having white authoritative figure provide information about Indigenous peoples for western society. I have never read anything by Rupert Ross, but I understand that he has had written three books regarding his relationship with Indigenous peoples, within his role in the justice system and as a learner. His books appear to be targeted towards non-Indigenous people to act as a bridge to understanding. The student below talks about his books as their source of information and learning. They point to the attractiveness of having someone in the dominant culture writing about their experience and insights into Indigenous culture.

Rupert Ross is, he is like this older white guy, he's a lawyer in Canada, and at some point in his career he got really interested in Indigenous ways of being, and so he just did a 180 and he started publishing these books that helped westernized people, . . . such as two cultures, so I really love his books it's got someone who was raised in the culture that I was, the dominant culture of Canada, helping to sort of act, I think, like a bridge or a catalyst to like, link it, so that we better understand it. So that I better understand it. (D69)

I am introspective when I think about white people acting as a conduit for Indigenous ontologies and epistemologies. I agree that decolonization work should not solely rest on the shoulders of Indigenous peoples and with Regan's (2010) assertion that settlers learn through taking responsibility for intellectual and relational labor. Perhaps white settlers facilitating difficult topics for other white settlers is more accessible and provides the "credibility" that they need. I feel tension however if Indigenous peoples telling their own stories is circumvented. This reeks of epistemic privilege of western academics and writers (Dillard-Wright et al., 2023; Kerr, 2014) positioning their voice as sites of authority. Having never read Rupert Ross, I am unaware of his community engagement process or relational accountability mechanisms. I do know that accessing Indigenous specific knowledge must adhere to principles of relational ethics and relationality, which honors Indigenous wisdom and knowledge through prioritizing our own scholars and knowledge holders. Despite my caution here, I acknowledge that this student has accessed some measure of reflection initiated by a settler voice. Perhaps this is an area of further study for settler allies. .

The next example illustrates the power of media and stereotypes. The images and ideas about Indigenous peoples that we have all seen from media, movies, and novels have created and perpetuated stereotypes of Indigenous peoples and a persistent belief in the cultural tenants of historical depictions. In the *Imaginary Indian*, Francis (2012) points to tropes that identify the construction of many stereotypes that serve the public thirst for entertainment, subjugation, settler victory and power and mythical majesty to name a few. The pervasiveness of these images

tacitly infiltrates society without critique. This student however, also speaks insightfully about the dichotomy of the Hollywood version butting up against their school/life experience and the attributes that the student perceived. Remarkably, the student names her own fear of Indigenous people that she *did not know* which illustrates the power of both stereotypes and relationships.

The stereotypes plant the seed of stagnant and false narratives that relationships help to redirect.

I was never given much historical context aside from Hollywood depictions and in my head I think I developed two separate ideas of what it meant to be Indigenous. First, there were the Indigenous people I knew, and I thought because they talked like me, went to school like me, and played sports like me, there must be no difference between us. The second idea I had in my head, was a fictional depiction of what it must mean to be Indigenous and live on a reserve. Over time I subconsciously developed this idea based on movies and racist stereotypes that I heard from white friends and learned to fear any Indigenous person I did not personally know. (D72)

In the following example, another student speaks to the limits of their understanding of racism:

Despite my lack of historical education on colonization and Indigenous peoples, I grew up talking about race. I understood from a young age, Black Americans were not treated fairly and I understood the history of slavery. (D75)

Although they received information about slavery and Black Americans, that education did not extend to the systems of oppression in Canada. This comment illustrates ignorance of Canada's racism and how our fixation with moral superiority through discourses of tolerance, multiculturalism and distractive focus on American slavery sustains covert racist structures (Henry & Tator, 2010; Hilario et al., 2018)

Our education system as demonstrated in the previous examples is lacking substance, skill and capacity to disrupt oppressive narratives and engage in strength based learning. In the absence of contemporary and accurate knowledge, Indigenous led scholarship and truth telling, gaps will be filled in with assumptions and inaccurate depictions. Only those who are

intrinsically motivated to learn more stand a chance of finding accurate information while our education systems cater to the lowest common denominator.

Spirit Cluster: Cultural Gaze. This last spirit cluster provides examples from student reflections of their understanding of cultural safety. Although I am a huge supporter of cultural safety as a process to address the inequities among people, I also hold the view that as a concept it is mostly misunderstood. As I have written about in chapter three, the word culture tends to redirect the attention of people from examining self to examining “other.” Cultural safety in its original intent promotes examination of power as a necessary step to understanding difference and creating equitable systems (Ramsden, 2005). Critical race theory directs us to examine systems that perpetuate inequity and the profound role of white supremacy in creating these inequities (St. Denis, 2017). What I have witnessed in health institutions and among health professionals is the preference to focus on culture instead of white supremacy thereby off loading the responsibility for systemic change. It is preferable for health professionals to name ceremonial traditions or ethnic food preferences as an entry for their own relationship development. This can seriously limit the effectiveness and authenticity of being able to establish equity or relevant health practices.

In all the three examples below, students focus on culture as the source of action. The first one speaks to food choice; the second speaks to asking a patient about their culture; and the third looks to incorporating culture into the care plan..

I need to continually remind myself that there are so many, you know, fish in the water and I need to learn more about all of those other viewpoints, and like unlearn a lot of the assumptions that I have, and I was thinking about this the other day, how European our hospitals here in Canada are as well... how every little detail is geared towards white people, including our menus, but that would be such a great way to just start decolonizing our hospitals, is by adding a lot more international food, and especially like local Indigenous food to the menus, and just offering way more choice.(D83)

I think that it's really important to ask patients about cultural safety and how we can best honour their cultures. I started doing that in second year, in clinical placements, and I got the strangest looks every time I would ask someone 'Is there anything from your culture that you'd like incorporated in your care?' (D84)

We spoke on the importance for nurses to acknowledge people's diverse values, to have open and sensitive conversations regarding someone's cultural beliefs, and to ensure cultural considerations have been made in the patient's care plan. (D94)

I had to reflect on whether, as an instructor in this course, if I somehow communicated that integration of “cultural care” was reflective of the learning outcomes. I also wondered if despite learning about systemic and intrinsic colonial and patriarchal beliefs we are so hardwired to resist confronting racism, and choose to remain in the benevolent lane of offering cultural Band-Aids. Perhaps the nature of nursing and the desire to be ‘helpful’ by focusing on a perceived tangible support is more emotionally accessible for the practitioner. I do see the relevance of a plan of care for individuals that may reflect distinct cultural needs however; I continue to be curious about how learners perceive the role of “difference.”

Waskewiwin and Tâpwêwin Intersection

This intersection between *Waskawewin* and *Tâpwêwin* represents the junction between movement and truth/obligation. I speak more to the third strand, *Tâpwêwin* later in the paper, but suffice to say, the model is moving us towards our actions and taking responsibility for our own truths.

This, Spirit Connection–Disrupting Systems, and the subsequent Spirit Clusters represent how students name and understand their own truths within the work of disrupting colonizing systems. It highlights the interconnectedness of oneself with the systems that perpetuate oppressive structures through considerations of the Spirit Clusters: Nursing Identity; Leveraging Privilege; and Disrupting Power.

Spirit Connection: Disrupting Systems

Spirit Cluster: Nursing Identity. Our personal nursing stance is informed by our values and the standards of the profession. Most students who take up nursing want to be helpers. What is worth interrogating is how people embody the values of being a helper and how their implicit values shape their care. What does it mean to be a helper and what do one's values exemplify who you are as an individual?

At the time that these students were completing their undergraduate education, we were in the throes of the COVID pandemic and the work of nurses and other healthcare professionals was very visible. The 7 o'clock banging of pots and pans and heralding of the heroic efforts of the healthcare workforce was front and center. This made for noteworthy introspection by students as they examined their own position in relation to these narratives. At the same time, the Black Lives Matter movement was explicitly calling out racism along with the release of the In Plain Sight report (Turpel-Lafond, 2020) which provided evidence of racism in our health care system. This high profile discourse provoked students to engage in their own nursing interrogation of personal motivation for entering this field and grappling with internalized ideals of nursing and helping narratives.

In the excerpts below, students reflect on their nursing identity and the implicit factors that shape how they are perceived by others and in turn how they perceive their patients. They reflected on the potential barriers to supporting wellness posed by whiteness or the significance that their physical presentation may represent for someone.

The first student speaks to how their whiteness may add a layer of meaning for their patient, specifically as a threat. This student demonstrates some insight into tacit messaging that can be conveyed simply by what you represent.

For me personally, the hero narrative means a privilege and reflects the privilege I have to fit within that ideology as a white colonizer. But at the same time, this image also has the ability to hinder my ability to—it hinders my ability to form a nurse-client relationship. Some people may see me in this light as a stereotype, but won't see me for the value of knowledge or skill. For Indigenous people who still carry trauma or experience PTSD, or white coat syndrome, where someone's heart races at the sight of me or a healthcare professional. (D/T5)

This next example speaks to the internal “role shift” that occurs when stepping on to the clinical unit. The student’s awareness of their cognitive separation of who they are as a nurse and who they are as an individual is familiar to me. The trajectory of emerging competence of the nursing student is often bolstered by their unearned professional standing implicit with their uniform. This student voices a common experience for new nurses entering intimidating professional territory.

I do shift some of my personality when I'm in clinical and I really want to have a better integration of who I am as a person and who I am as a nurse, so that it doesn't feel like I'm just putting on this hat for eight or 12 hours a day, and then taking it off and leaving and then going and being somebody else when I go and leave the hospital. (D/T10)

This student aptly describes the shift that occur for many nurses, where a strategy of separation of the self is seen as useful. Albeit, our professional standards often speak to the creation of strong boundaries that keep our personhood distinct from our nursing work. This is an unrealistic task, given the nature of relationality and the need for humans to seek connection. However, the work to find the sweet spot in being able to be oneself while ‘in uniform’ requires accountability to one’s self-knowledge and an ongoing commitment to lifelong learning, both personally and professionally. Adopting anti-oppressive practice as a way of living (Thomas & Green, 2007) supports ongoing commitment to value all those we encounter inside or outside of our practice environments.

In the next excerpt, the student speaks to the shift they encountered as they developed their understanding of the nursing profession. As structures of patriarchy and hegemonic systems

are revealed during their education journey, they became increasingly unsettled. They identify a desire for shifting this narrative and creating change within the profession.

As a white settler, these narratives created a welcoming environment. I was able to see myself represented in popular conceptions of nursing and this seeded my desire to enter the profession. As I unpack these values, I have become increasingly uncomfortable with this dynamic and I struggle to feel pride in my position as a nurse. That is not to say I am unmotivated, instead, I am filled with a deep-seated desire to change nursing discourse to foster a more inclusive environment within the profession. (D/T11)

This reflection affirms the relevance of critical perspectives within nursing education, as a way for students to begin deconstructing the institutional oppression, epistemic racism and problematic nursing histories (Foth et al., 2018; Smith, 2019). The last example mirrors a common refrain from nurses collectively. This student affirms the values they hold for engaging with people in a respectful way, but the complexity of being able to enact these consistently given the pressures of the clinical world. Their reflection touches on the priorities that are often established to meet biomedical requirements above relational processes despite one's nursing identity and nursing values.

My values that I deem crucial to being a nurse are respect, compassion, empathy, competence, accountability, and safety. In nursing, it is extremely challenging to be able to put forward all those values in every clinical shift. However, it is important as a nurse to be able to be competent in nursing knowledge and be able to provide safe and compassionate care to patients. (D/T12)

Being a helping professional is fraught with dilemmas and pressure that tests one's values and commitment to equity. Self-knowledge is crucial, in terms of one's positionality and internal motivation. Coming to terms with the racist history of our profession, and the ways in which oppressive health structures continue to influence our practice is crucial. The social and clinical context of our nursing work will frame our nursing relationships regardless of our choices. How we choose to navigate that context is highly dependant on how we see ourselves as nurses.

Spirit Cluster: Leveraging Privilege and Disrupting Power. Educating people regarding privilege and power is meant to embolden learners to see their own potential for disrupting oppressive systems. In all the excerpts below, students speak to seeing their privilege and benefits of from a colonial system. One student reflects on their family history and the intersection with Indigenous histories; Another student reflects on their learning and of their potential to be an advocate within their nursing role. The third student speaks to the consciousness they have developed regarding their power and privilege and how it takes intentional work to utilize this for others.

The parallels and differences between my mother's role and my grandmother's roles in social work exemplify for me my responsibility to recognise how my family's history has intersected with indigenous histories to reject the notion of the perfect stranger in order to build a better future. (D/T19)

I also had no idea of the impact and extent to which I could use my position to advocate for many social justice issues that are important to me. This is how I situate myself within nursing and the healthcare system: as someone who has the honour to walk alongside others through their victories and their pain, to advocate for voices that have been silenced, and to hold hope for those who feel they have lost it. (D/T27)

'Leadership' roles being white-dominant, undeservingly affords me a position of power within a society that discriminatorily values western, white-centered opinion. Implicitly, I wear this pin of power and privilege on the inside of my shirt, often not acknowledging the extent to which it affects my life. Explicitly, I consciously move this pin to the front and center of my shirt, utilizing it to bring attention to issues of culture and race-based inequity and injustice. (D/T 32)

All of these insights give weight to the students' realization that they are active participants in a colonial system. The malaise that often results from viewing circumstances and phenomena from afar needs a shakeup. One must see themselves within these contexts if we expect that change will result. Inactivity or disengagement from learning leads us nowhere. Revelation that the implicit power of the nursing profession and of whiteness can be leveraged for action is a motivator. The option to use this privilege to re-story their relationships and support equity in nursing poses solutions over barriers.

Tâpwêwin (Truth/Obligation)

Tâpwêwin or truth/trustworthiness speaks to and relies on the integrity and responsibility of learners to take actions that demonstrate truth in their words. Defining our *Tâpwêwin* asks us to make a decision about our obligations. We have learned some truths, debunked some myths, and now we have to articulate our path forward that will define our actions and obligations. Organizing the student reflections within this strand led to two main Spirit Connections with several contributory Spirit Clusters set out in Table 7.

Table 7

Personal Truths/Obligations and Professional Truths/Obligations

Spirit connections	Personal truths/obligations	Professional truths/obligations
Spirit clusters	Discomfort Shifting narratives Ideas of caring Barriers	Responsibility Case situations Recognizing cues

Spirit Connection: Personal Truths/Obligations

The personal truths revealed by students spoke to the learning they encountered during the term and their willingness to be deeply reflective of their own biases and gaps in knowledge, as well as their strengths of character and motivation for systems change.

Spirit Cluster: Discomfort. Confronting difficult issues calls us all to move into a place of discomfort and uncertainty; being in this place takes courage. Students were asked to enter into personal reflexivity and interrogate their own ways of knowing. This explorations required articulating and processing uncomfortable insights.. Decolonizing our knowledge creates ongoing discomfort. Craft and Regan (2020) speak about the ‘pathway of learning and healing’ (p. xv) in that we struggle and fumble as we search for meaning in our unlearning and reframing

the way we understand long held beliefs. Living within a system that structurally relies upon inequity to sustain power hierarchies inherently resists dismantling. Our power however resides within our ability to recognize, name and confront our own role in systemic oppression; The acknowledgment of our role in oppression is uncomfortable but necessary. Our truths are not always on the moral high ground, but within grey spaces of unknowing and unseeing. The discomfort we incur as we make them visible is part of the process.

In the first two examples, students speak to their direct discomfort when uncovering problematic dynamics within nursing or within their own acquired narratives about Indigenous peoples. The first quotation depicts reflections of critiques in our classroom about nursing history and the profession's role in colonization. For many students this critique is new and the first time they have confronted a story other than benevolent healer.

As I unpack these values, I have become increasingly uncomfortable with this dynamic and I struggle to feel pride in my position as a nurse. (T2)

The discomfort that this student expresses is reflective of learning. The power of nursing's image as a highly esteemed profession does not give way easily. Without understanding this history students have made the decision to enter into the professional program. Once in, it can be difficult to accommodate these critiques knowing that they are now part of this history.

The next example expresses a sentiment I have heard many times expressed by non-Indigenous (settlers and people of color) people regarding benefits received by Indigenous students. I hear these kinds of comments when people are struggling with disparities and are searching for assistance. It is uncomfortable to confront one's own frustration and resentments regarding other people's supportive experiences.

Feel spiteful or resentful, and are ignorant of the historical context that allow Indigenous peoples to apply for some special funding for things like grants, tuition for postsecondary school. (T5)

In both of these quotations, students are confronting beliefs or thoughts that have held them in positions of bias. Tacit or explicit, when we come to see our own oppressive views it gives us pause and makes us question our own worldviews.

In the next two examples, students speak to the direct impact of guilt and the way it makes them feel. The discomfort encountered is a result of new learning, and uncovering the systemic inequities.

From a position of white privilege, it can feel uncomfortable to critically reflect on one's personal history to recognize one's problematic behavior, actions, or words. Such discomfort is accompanied by shame, guilt, or complete embarrassment in one's past. (D8)

Part of me wonders if colonization is the 'original sin' of white settlers? Although I have done a lot of work in learning about and acknowledging the generational wealth and privileges passed down to me through exploitation and colonization, I still struggle sometimes with imagining my path forward. (T4)

The first student speaks to how they feel reflecting on their own problematic behavior of the past. This kind of reflection can be unsettling for people, and in particular people who enter into the helping professions and had previously deemed themselves 'good' people. The second student aptly speaks to the struggle to know what do to now that they know. Living within a system that rewards exploitation and maintenance of the status quo leaves most of us with a sense of uncertainty and powerlessness in regards to formulating effective next steps.

Spirit Cluster: Shifting Narratives. This spirit cluster reflects student shifts in their knowledge, beliefs and understanding. This cluster helps to illustrate how ideas and narratives that they once held have been shifted or shaken up and room has been created for different ideas based on their learning and interrogation. This is particularly meaningful because the goal of this course is to support student nurses to understand themselves in relation to Indigenous peoples

and the ways they will nurse within that relationship. The passages below demonstrate where students pause and take an inventory of what has shifted for them in their learning trajectory. Albeit, this reflective writing is a product of a required assignment for their undergraduate program, so there certainly is room to critique the motivation of the student or authenticity of the reflections. However, even if the writing is not entrenched in individual commitment, I am bolstered by the knowledge that these students at the very least have the semantic capacity to identify the underlying processes of racism and oppressive practices. The foundation of anti-racist thought and action is present in their writing.

I was able to take away the gravity of Canada's history and about being more educated about it and the importance of seeing my own privilege in being here and acknowledging settler history and teaching others and why, as an uninvited settler, I need to be aware and go against what has happened and speak up. (T10)

My perceptions are embedded in racism and ignorance, for which I need to make an active change in my life and in bringing awareness to my family to ensure that I do not continue down this cycle. I will never know what it is like to be Indigenous or of color, but I can educate and hold myself accountable for my actions and words and in the end surround myself with people who will help me on this journey. (T11)

I finally was able to let go of the messaging I had picked up from society about Indigenous People. I was able to begin the messy process of decolonizing my knowledge which will continue throughout my life. (T13)

In these three examples, students speak of a *take away*, an *active change*, or *letting go*. These indicate some kind of shift in their thinking, or an acknowledgment of what they have learned. It is hopeful to think that student nurses entering their profession have this capacity and grasp of their own role in this story. Despite the challenges of clinical practice and competing demands, when confronted with points of tension and difference, it is possible to imagine that these students will remember, reflect and act on their own learning.

Spirit Cluster: Ideas of Caring. I included a section in the analysis on the idea of caring simply because of what nursing represents to many people, and because of our complex history

with toxic benevolence and patriarchal principles of care. In the course, our content on interrogating nursing as a profession focuses on rooting out some of the myths that surround Florence Nightingale, as well as the relationship between Christianity and nursing and the connection to Residential Schools and Indian Hospitals. One of the questions that I pose for students when working on their Knowledge Bundle is about themselves within the health care system. It is a broad prompt to engage students with complexity and their personal ontological and epistemological positions. I asked students to reflect on their thoughts of becoming a nurse, the hero narrative, white dominance and caring. Students wrote about what was meaningful in their own lives. When I was analyzing their responses, it was interesting to me how caring showed up in slightly different ways as illustrated in the examples below.

While I do, at times, battle with vague feelings of white fragility, my underlying morals founded in 'caring as nurturing' support me in maintaining a critical lens through which to re-frame my thoughts. (T18)

This first example clearly relates caring with a nurturing ethic. In Chapter three, I spoke about the role of nurses as framed by gender characteristics such as a maternal propensity, or a nurturing stance. It is interesting that this student identifies this as an important part of her moral lens and harnesses this ethic to assist them when feeling uncertain and battling with challenging feelings of white fragility. It prompts me to think about the importance of being able to identify what gives you strength and meaning in times of challenging discourse. This student may be unsettled when confronting white fragility yet draws on their underlying morals of caring to assist in moving forward.

This next quotation draws attention to the client experience as they are reflecting on meaning.

Some things I deem important to nursing. All relate to safety and security. I want the people that I care for to feel cared for. I want them to feel seen and supported by me and

I want to be a place where they can turn to when they feel like the system is failing them, or when they have questions that they might otherwise be too afraid to ask. (T20)

Here the student identifies the client as the key indicator of what care means. They identify the feelings of the client as the indicator, to feel safe, seen and supported. This insight is hopeful, as it slightly shifts the gaze from the nurse wanting to be seen as ‘good,’ to the client defining their experience and demonstrates the intent of cultural safety. It moves beyond old school nursing narratives of wanting to be *in charge* of client’s health choices, or care-taking, which implies a power imbalance and shifts focus to the client’s experience.

In this last example the student speaks to ideas of care and their responsibility. They use words representative of positive relational processes but also a caveat about earning respect.

So for obligation, I value honesty, knowledge, being accountable, having strong morals, and overall just being a good person. I think that everyone should be respected unless they do something harmful that has caused you to lose respect. Also, that no matter what, everyone deserves the same care, not just equal but equitable. (T23)

This quotation demonstrates complex feelings and hovers in the zone of uncertainty. This student names the values that are important to them, among those values is the idea of “being a good person.” This is such a powerful self-narrative, and as I have spoken about earlier, can derail being able to see one’s own tacit collusion in “not so good” systems (Smith, 2020; Hilario, Hilario et al., 2018)

The idea of respect is also a universal claim among all helping professions, and this student names it as a value, but with a caveat. They will respect the person unless they do something harmful. This claim demonstrates the complexity of personal values on shaping decision making.. Nurses engage in many situations where behaviors, health conditions and client contexts may not match the nurse’s definition of what is acceptable behavior. The statement that the student makes illustrates intersecting and diverging ideas and reveals that

understanding self is not simple nor straightforward but perhaps would benefit from further discussion

Spirit Cluster: Barriers. Making a change is difficult. We naturally rely on strategies and patterns previously used and supported by our worldviews. New ideas often require systems and personal support to be able to navigate barriers and backward slides in thinking.. In their Knowledge Bundles, the students identify their learning and interrogate their own perspectives. There is solid intent to incorporate these new learnings and yet we know that racism continues to occur in the health care system. What are the barriers that students encounter? Below are four examples that describe the student perspective regarding their encounters with the personal and systemic barriers.

I did not advocate for change when there was injustice, and I did not amplify the voices of my Indigenous peers. I justified this silence because the story I was taught was that colonization happened long ago and we had already moved on. (T33)

In this first example, the student admits that they did not advocate for change when an opportunity arose. In this situation, their silence indicated a lack of action likely motivated by fear. Most of us can identify with staying silent in situations where the risks were too great for what we were prepared for. Alternatively perhaps we have other rationales that offset the need for breaking silence. However, in this situation, the student understands that their silence perpetuated the injustice, and their rationale was rooted in the myths of historical oppression that were not relevant to them in this moment.

The next example by comparison, also illustrates the reluctance to move freely into action. Silence isn't identified as the tool, but could certainly be the outcome.

While I feel confident in my ability to identify discriminatory care, I have yet to move past utilizing white guilt as a barrier rather than a facilitator to action. Truly, I don't feel I can consider myself an ally, or honestly, a 'good' nurse, without moving past this and becoming comfortable with actively disrupting issues of race or culture-based discrimination. (T42)

This student names their guilt as a barrier, which hampers an active stance. In the classroom, we have spoken about how guilt can be a barrier to action, and even exist as a misplaced shield for personal responsibility. Our guilt can restrain us from putting ourselves ‘out there,’ because of fears of potentially doing something wrong, adding to the problem, facing our own bias and being uncomfortable, or telling ourselves that someone else will deal with it...’I’m not ready.’ These commonplace reactions that occur instantaneously in a moment of conflict are often strategies of self-protection and need to be unpacked and addressed.

The last two examples both speak to the student experience of nursing school. In the first one, the pressures to be competent in a clinical setting and focus on the biomedical aspects of their education take priority. This is a common reflection from students and the amount of biomedical, procedural, and pharmaceutical knowledge that is required by undergraduates can feel overwhelming. The pressure to pass courses and get good grades takes priority over the more “nurturing aspects” of nursing. In the following examples, students state that juggling all of the demands of becoming a nurse can feel unmanageable. In the first quotation, the student admits that their focus was not on relational ontologies, but on the biomedical necessities of the profession. Early career nurses are often still learning and developing their clinical knowledge and competencies. Strategies that prioritize their relational practice are still to be realized. Thus sometimes, the focus cannot be in both places. The second student reiterates the overwhelming nature of having to be everything when you become a nurse. My own experience as nurse for thirty years has witnessed some vast changes in the healthcare and social systems. The need for nurses to stay current with shifting social determinants of health and the responsibility to support everything from housing crises to global climate change feels like just too much to manage anything well.

I felt an obligation to dive into my studies and learn as much as I could so I would feel intelligent therefore confident and competent in a clinical setting. This pursuit of knowledge pushed me away from myself. I lost touch with my personal way of knowing and my values as I immersed myself in the biomedical perspective. (T39)

And so to think of transitioning from nursing school into real nursing is scary enough, and then to think of all these ethical responsibilities we have, and political responsibilities of creating meaningful change in provincial and federal, and potentially international systems and policies, it's just a lot. (T38)

These barriers voiced by students are not unlike what experienced nurses in practice have indicated for years regarding what is often considered 'extras.' The push for biomedical task completion often precludes the work to be anti-racist or anti-oppressive (Bell, 2024; Hegney et al., 2019). As students are learning these anti-oppressive strategies in the classroom, it can feel overwhelming to try to incorporate them while simultaneously developing competencies for client physical care. Constraints with time management, lack of staffing, medication management and fear of errors all contribute to the limitations experienced by new graduates in being able to flourish relationally and anti-oppressively.

Spirit Connection: Professional Truths/Obligations

The second Spirit Connection in the *Tâpwêwin* strand was identifying Professional Truths and Obligations. Nursing is a highly regulated profession, with standards of practice and clinical guidelines for everything. Undergraduate nursing students are learning the weight of our professional responsibility as they come to understand that there are safeguards in place to protect the public not the individual nurse. It is daunting to learn that their practice as registered nurses will be under scrutiny by their colleagues, licensing body, supervisors, employers and, most importantly, by their clients. The comments of the students as they worked through their Knowledge Bundles indicated some thoughts on their professional responsibility. I have organized these into three Spirit Clusters: Responsibility, Case Situations and Recognizing Cues.

Spirit Cluster: Responsibility. Students learn throughout their education that being responsible for their practice is a legal-ethical responsibility. This makes logical sense in terms of biomedical clinical skills and in situation where there are hands-on interactions with clients. What is often harder for students to grasp is the gravity of the psycho-social interpersonal responsibilities. Learning about equity oppression and marginalization is a lot for students to fully integrate into their practice while in the classroom. Only time will tell if they are successful at navigating these issues in real life interactions. However, in 2022 the BCCNM published a new standard of practice entitled *Indigenous Cultural Safety, Cultural Humility, and Anti-Racism*. This document sets out the standards to which Registered Nurses in BC must adhere. This standard is one of the first of its kind in the country, and realistically calls nurses to be accountable for equity and cultural safety. This standard along with the learning in their program has triggered some thoughtful reflection on their professional responsibility illustrated in the examples that follow.

In the first two examples, students speak about the strategies that they are drawing on. In the classroom, students practiced with scripts and discussions among peers in relation to examples of racialized situations. Learning about speaking up and disrupting was a new skill for many. The first student identifies her action plan as including these ‘formulas’ that she has read about.

Therefore, a major part of my ‘action plan’ to embody speak-up culture entails utilizing a ‘formula’ to support me in disrupting issues of race/culture-based discrimination amidst nurse-preceptor power-oppression dynamics. Following a call-out call-in principle, I’ll approach confrontations in two ways; calling-out should I feel the need to disrupt the conversation to prevent further harm, and calling-in during one-on-one debriefing after the event. (T44)

The second student speaks to the idea of practicing this skill in a lab or somewhat safe environment:

The idea that we practice skills in laboratory environments all throughout our nursing education, lends itself to question why we do not dedicate time to practice antiracism. I recognize that practicing anti-racist dialogue, may require some racist content and could be triggering for some individuals, but having a moderated space for white settlers to really engage with anti-racist ideas and content will allow us to adopt a stronger foundational understanding of the counter arguments we hope to use in racialized encounters. (T49)

What is notable here is that the student recognizes the unique possibilities of having a white settler space that could be used for engaging with this issue and actively practising a skill that is tricky, potentially volatile and requires courage.

The third example links the common mantra of “its not my fault” to an action perspective. We know that people will often deflect their engagement with racism or oppression because of its complex and threatening nature. This student states that even though she feels she has no role in creating racism, as an adult with a newly informed perspective, she can approach this with a sense of responsibility.

It's not my fault. It's definitely not my little eight year old self's fault that slavery happened or that racism exists, but I do have a responsibility as a white person to decolonize and unlearn the racist biases that I have been conditioned to accept. That is my responsibility. (T54)

In all three examples students are grappling with the level of responsibility that goes along with becoming a registered nurse and how they will be held accountable for their decisions. Approaching anti-racist practice like any other skill offers a strategy for competency. One student speaks about using a formula to assist with knowing how to respond in the moment, another speaks to practicing disruption in a ‘lab’ setting, and the third speaks to a moral responsibility as a white settler to own their role in this work. These reflections demonstrate student intent and the considerations of their own truths in developing their action plans.

Spirit Cluster: Case/Situations. Students reflected on situations in their clinical experience where they were witness to oppressive behaviors. In their Knowledge Bundles there

were reflections that spoke about not feeling prepared to act, or remaining silent. I included a section on specific experiences voiced by students to illustrate their reflexive approach to learning. It would be easy for students to ignore these situations, but to name them and identify their own personal and professional role demonstrates complex learning.

I approached my RN about spending more time with them to address this. The RN made a comment about how I won't make a difference because they were Indigenous. I remember my heart beating really hard and feeling a bit sick, as I responded by saying "I don't think race has anything to do with it." I have always had trouble speaking up to authority figures and even though I could have said more, I felt this was a win. I brought this up during praxis and my instructor spoke to the CNL. Realizing there is an incident report form for racism now, I think when situations like this present themselves I will be more prepared. (T76)

Really quickly shifted to other things and then other people started to talk about things to do with the surgery and whatnot, and, you know, in my head, everything was just going a mile a minute. I was like 'Say something, say something,' and I thought about the interrupt tool and there are so many steps to it and I just started to blank, and then the fact that the surgeon acknowledged that he knew on some level that what he said was racist because he's saying that—or he said that, you know, other people would find those offensive. And so he showed some awareness and that kind of threw me off. Anyways, I'm really ashamed but I ended up saying nothing, and I thought about that. . . . I thought about that for the rest of the day, and every day since, especially because I'm in N484 and I'm especially ashamed of my lack of response because I'd already been in this class for so many weeks, and I absolutely thought of myself as someone who would speak up, no questions. (T77)

These reflections demonstrate vulnerability and willingness to be let go of ego and be imperfect (McGuire-Adams, 2021). Transformational learning often includes a pedagogy of discomfort (Blanchet-Garneau et al., 2023) inviting students to share their not-so-good stories. Articulating mis-steps and examples of situations where there is room to grow can be intimidating, especially in a profession that is so highly underpinned by narratives of caring, advocacy and social justice (Jecker & Self, 1991; Maggs, 1996; Petrou et al., 2017).

Spirit Cluster: Recognizing Cues. This last spirit cluster illustrates the ways that students were organizing their own processes for creating an action plan. Now that they know more, they can do more. What is key in these examples is how students identified specific

markers that would indicate to them that they are experiencing something of note, or that something is occurring that creates inequity. In the classroom, we learned about racism and within that, the term micro aggressions, which many students had not heard before, nor understood. Undertaking critical analysis of language use like offhand comments or sayings can disrupt further pathologizing of distinct populations. In the first quotation, the student provides an example of their own learning regarding this.

How inappropriate it is to call people, such as Indigenous peoples, vulnerable, when a way more appropriate term is to say that they're a community under threat, and so that's another thing that I want to do is be really cautious about the language that I use and know the history behind it, and the implications of it. Calling someone vulnerable, almost places the blame on them and makes it sound like they've done something, or they could do something to change it. (T83)

The student shifts the focus of their language in this quotation by considering the implications of commonly used terms. Language often used to describe “at risk” populations perpetuates deficit based narratives which perpetuate stereotypes. The separation of individuals described in this way places emphasis on individual experiences of health deficits as opposed to bringing social determinants and structural inequities into focus (Hyett et al., 2019; Matheson, 2017). The student's new language shifts that gaze to broader social implications.

In the next example, the student speaks to their embodied learning about taking action in difficult situations. This student resonated with something that a guest speaker had said, in terms of a raised level of anxiety resulting from uncomfortable situations.

One of the speakers that we had in our class this semester talked about how, in uncomfortable situations when her body shakes, she described this as a way that her body is communicating to her that there is something that she needs to say. I get a little pit in my stomach and my hands get sweaty, and I definitely have nervous energy, but, you know, this energy makes me want to hide and it makes me want to quit. When she said this, it helped me to reframe the shaking, and there is so much power and so much change that can be initiated when we listen to these cues and... the cues of our body that say something isn't right, and we can use them to actually say something out loud, that something isn't right. I can take the cue of my body shaking and I can say out loud 'Hey, something's not right. I'm uncomfortable.' (T87)

What is noteworthy is that the student is in touch with her bio-psycho-social reactions and is able to understand them. Whereas in the past, a negative or anxious feeling could propel someone to walk away or shut down, this student is able to try to understand where this reaction comes from and perhaps develop strategies to assist in harnessing the energy as she so aptly states.

This next example brings to attention the limitations of having strong pre-set narratives about how we view ourselves. As discussed previously, the power of being seen as ‘good’ or ‘expert’ can influence our decisions in professional situations. This student sees the limiting value of this narrative, stating that they

sought to become an expert on topics in order to be seen as “good” and “capable.” Through the deconstruction of my own racial identity and internal bias I have come to recognise how limiting this can be. (T85)

These three examples illustrate the work of students in trying to define their own truth. Expressing their learning through explicit examples of shifts in thinking helps me as an instructor to identify student response to both content and process of the class. The first student articulates the phrase, ‘community under threat’ which demonstrates a shift in thinking that goes beyond semantics. The second student speaks to their embodiment of the learning and the third student reflects how racializing applies to directly to themselves. In all examples, connecting the learning to their personal ontology enhances the potential for integration into their practice.

Tâpwêwin and Wahkootawin Intersection

Spirit Connection: Engagement and Futurities

The last section of the Reclamation Model is the intersection of the *Tâpwêwin* and *Wahkootawin* strands. Moving around the circle and considering the complexity of learning, this junction reflects revisiting our relationships through the lens of our truth and obligation. This Spirit Connection–Engagement and Futurities (Table 8) speaks to the ongoing nature of the work

and how we will continue to engage with this knowledge and with people into the future. Four Spirit Clusters were identified in this Connection.

Table 8

Engagement and Futurities

Spirit connection	Engagement and futurities
Spirit clusters	Ongoing personal engagement Continued self-interrogation Engaging community Working across difference

Spirit Cluster: Ongoing Interpersonal Engagement. The first example speaks to the student recognizing the ongoing work to confront truths in their own life about the biases and privilege they hold, while at the same time expanding the range of influence to their networks.

I am explicitly working to define a non-racist white identity and becoming an ally through immersion and emersion. I recognize my willingness to confront my white privilege and implicit biases. I am also committed to combatting racism and oppression by translating my understanding of my white racial identity to other members of my race to relieve People of Color from tending to white fragility and hostility due to lack of education. (T/W3)

Note that the student is paying attention to relieving people of colour from doing all the work. The student comments on their role in contributing to the learning journey of other white settlers; this is a significant piece of equity labour that needs development in all circles. Within anti-racist study, scholars and activist have advocated for intentional spaces and opportunities for distinct groups to come together and learn/un-learn. The term racial caucusing is used to describe racialized groups coming together to learn collaboratively and share experiences of racism or enacting racism (DiAngelo & Burtaine, 2022). The student remarks on her role to engage with others of her own white racial group. It is hopeful to imagine this work taking hold beyond one's personal circle and moving into professional nursing networks.

The next example continues the work to educate others within one's circle of influence. This student recognizes the existence of common exits to engaging with racism discourse by naming colour blindness. They use the term *holding space* to indicate purposeful listening to people who are important to them. I appreciate this student reflecting on how they may introduce shifts in bias, beliefs and old narratives within their family. "Holding space" implies that there is intention for engagement. It is not easy to make room for comments and discourse you disagree with but serves as a way to invite dialogue.

Holding space for other White people in my life, like my family, and providing information in a judgment-free way around racism has become a personal goal of mine. This will hopefully ensure that their color-blind ideologies will change and they will make the journey through to autonomy. (T/W5)

This student articulates a concrete strategy for navigating racism within ones personal networks. Within families and personal networks, the stakes are high due to strong emotional bonds. Ones' home environment and primary relationships (Allen, 2020) have considerable influence on how our ideas evolve. Considering that most learners have two decades of family values shaping their worldview it is reasonable to expect that transformation will require time and process,

In this last example, the student makes the connection between their personal and professional life. Engaging in a deep dive of one's own ontology helps us to recognize the patterns in our behaviors; it can assist in seeing the connection with our values, beliefs and stories. This student recognizes that an anti-racist stance cannot only happen in one dimension of their life.

In my racial identity development journey, I have taken a passive bystander approach and through the interrogation in this course I recognize that I need to employ a more active anti-racist stance in both my career and personal life. (T/W6)

This comment underscores the complex structure of lived experience and learning. Moving from feeling passively neutral to an engage activist is an evolution supported through both epistemology and experiential learning. Retrospective examination of prior behaviors and choices helps us to set guide posts that indicate change or the need for change. Engaging in anti-oppressive living (Thomas & Green, 2019) involves a choice to continue to learn and value equity in all aspects of one's life.

All three examples demonstrate engagement in forward thinking. The journey to become anti-racist is not a static event, nor a one off but requires ongoing, iterative and energetic work. Becoming a disruptor within one's own life requires both exposure to disruptor knowledge (Bell, 2021; McGuire-Adams, 2021), and commitment to sustain the effort (Louie-Poon et al., 2022; McGibbon et al., 2014). This is particularly important to counter the passive neutrality that may occur from feeling overwhelmed or contested by those in meaningful close proximity. Students wrote about their families and broad personal and professional networks as both avenues of support and ongoing works in progress. It is important that learners find ways to continue to evolve and develop a critical lens and network of support.

Spirit Cluster: Continued Self-Interrogation. The work to stay on track and not lose our motivation and personal agency requires us to pay attention to the backslide into old narratives and our default positions. The necessity of continued self-interrogation is similar to the previous cluster in that it requires ongoing engagement with the content knowledge and self-inquiry. This cluster however emphasizes the need for *continued personal work regardless of social context* and circle of influence. Ultimately, the person with the greatest influence on one's behaviors and attitudes will be the person them self. In the two examples below, students focus on their own journey and attend to their evolving trajectory. In the first example, the student

leans into the idea of allowing themselves to be in a state of “unknowing.” Focusing on the need to learn and unlearn, as opposed to relying on our “expert” knowledge leaves room for growth and change.

Examine what I do not know about a given situation or subject rather than to express what I do know. In doing this, I can begin to reject colourblind narratives of Eurocentric-white-supremacy in order to explore, validate, and celebrate the voices of racialized communities and individuals. (T/W11)

The second example summarizes a student’s reflection on the learning; they talk of guilt but also revelation. Their example illustrates how knowing that one can harness their opportunities to learn, shift, and take control of their own role in systems can be very empowering. The statement at the end of the paragraph conveys a hopeful outlook.

Thinking back, I am ashamed it took me as long as it did to realize how untrue this is. I am a part of the dominant group and being surrounded by just the white majority has clouded my “open mindset.” Learning how my inherent biases and prejudices can have hugely negative influences on those around me, inspires me to learn ways in which I can be an advocate and put a stop to my unintentional harm. Cultural safety to me means that everyone, regardless of race, feels okay to be themselves and do their own practices. While this may take years, I do believe the healthcare system can do this. (T/W 9)

These examples demonstrate student intention for continuing to develop antiracist work. Student reflections on how they will do this work, encompasses confronting their truths about the relationships they have with self, and the knowledge they have gained. The obligation to taking up an antiracist approach to nursing must include continual checking in with oneself in honest and authentic ways as a barometer of progress or malaise.

Spirit Cluster: Engaging Community. In the classroom, we spoke about ‘community’ and what that looks like for nurses in a variety of settings. First Nation reserves are typically, what students think of when discussing community, especially in relation to land and the traditional stewards of the land. The importance of knowing those traditional territories and our responsibilities while there, was a key learning outcome. Beyond acknowledging territorial

“ownership” however, more complex discussion is required to identify our active roles in relationship building. The examples from the student bundles below demonstrate a spectrum of reflections about what engagement meant for them.

When I leave to a new land, I now understand the importance of identifying the traditional territories of the land, the history which had taken place, and to respect the land which I am on. (T/W15)

This first example builds on the land acknowledgement skill set. This student acknowledges the importance of local territories and knowing who the people of that land are, making clear that it is not an abstract concept but a practical and respectful action to take.

The second example moves into more dynamic based discourse that brings up the future and actions that can be taken for restoration and reconciliation. The reflections also indicate insight into how complex change can be. The student supports repatriation of lands and resources and acknowledges the complexity of stewardship and conservation. It affirms that we do not need to have all the answers, but until we know the questions and contexts, we can't institute supportive shifts.

How the land should be used moving forward, I feel that it is not my power to say, that those amendments should be made in partnership with First Nations and Indigenous peoples. The amendments should relook at what the promises were made. I do though think that we should ensure that rights are given back to Indigenous for the use of the land as before so that ties to the land and cultural practices can be rebuilt. Agreements should be in place that benefit Indigenous. At the same time though, I think we should ensure that a majority of natural land is protected through agreements due to climate and wildlife issues that we are facing, such as keeping regulations on hunting, so that the hunting supports communities but is not in excess, as I have been shown some people hunt moose for fun, which saddens me (T/W16)

This student's reflections acknowledge complex issues of land sovereignty for Indigenous communities while also identifying their own values of appropriate land/resource stewardship. These issues of rights, legislations and policy agreements are complex. In our class learning we only touched on the surface of these issues, but identified land as an important determinant of

wellness. This passage illustrates student considerations of Indigenous rights, which serve as an important jumping off point for future learning.

I included this last example as a reminder for my own instructional approach and to reflect on possible messaging that I may provide in class regarding the notion of community engagement. . This student speaks about her efforts to engage with a community via an email. This affirms to me that students have limited knowledge about First Nation governance and the operations at a Band Office. The example demonstrates a gap in knowledge regarding community engagement, what community priorities are and the absurdity of cold calls asking for a relationship. The intention of the student is authentic, but their mechanism for and insight requires further growth and learning.

I emailed a few Bands and Tribes, asking them, you know, how can I create a meaningful relationship with you and with the land, and a whole bunch of things, and I haven't heard back yet, so I'm thinking that email is maybe just not the best way to communicate.
(T/W21)

Ongoing development for the course to respond to this identified need may include reiterating the responsibility of who is tasked with the labor of learning. Further discussion into how we engage in anti-racist work, who does this work and resources available for supporting our learning will be important to make explicit.

In all three quotations, students are demonstrating their process of curiosity about engaging with Indigenous communities, and their rudimentary understanding of what that entails. The perceived and real separation among Indigenous communities (urban, First Nation reserves and remote) and settler communities illustrate the intended goal of physical separation and segregation through colonization. Students had very little knowledge of their neighboring land stewards, the agencies that provided services or families with whom they interacted.

Ongoing work remains as students continue to develop their knowledge and approach to community relationship building.

Spirit Cluster: Working Across Difference. This section names the challenges of working across difference. I use this word to draw our attention to the fact that there is great variety among people and populations. The expectation that all people will act or react in similar fashion is unrealistic. Yet, these differences among people, both physical and character, can cause tension, uncertainty and discomfort. Understanding that how we “categorize” or make sense of difference within our own worldview contributes to how we will engage relationally across difference.

The students’ excerpts below reflect perspectives of difference and insights on their own positions in the world. The first student names and reflects on their whiteness and position of power.

As a white nurse, inherently in a position of power over the vulnerable who need care, I need to establish my nursing practice with an understanding of this unconscious and subtle relationship that always exists. I need to find ways that I can have power over my power, and be conscious of the fact—be conscious of the ways that I move about space and make decisions as I practice. (T/W24)

In their reflection, they understand a nurses’ inherent power-over position while engaging in client care. Client vulnerability exists due to the nature of seeking health support, they may be unwell, or in a state of health deficit, thereby requiring intervention from care providers. This vulnerability juxtaposed with health providers creates an immediate level of difference within their relationship, regardless of any other individual characteristics. Noting this foundational level of difference is a crucial step in being able to build on addressing additional biases that may result from the complex intersectionality of people’s lives.

In the next excerpt the student deeply reflects on the awkwardness of skill building. They reflect on a situation where children innocently speak about a person’s colour or “race.” The

unease at which we are taught to approach racial issues transmits a tacit collusion that serves to silence robust engagement with difference. We damp it down early on. This student names this tendency as a parent.

When my children openly and loudly point out a stranger's race when we are out. My reflexive response in these situations is to silence them, so as not to draw attention to the other person's race. In doing this, I teach my children that race is a taboo subject and perpetuate colour-blind beliefs. I am learning to catch myself in these instances and to fight back against this implicit bias by encouraging their questions and teaching them to engage respectfully in racial discussions. (T/W28)

This example demonstrates the importance of early acquisition of antiracist beliefs and practices. Specifically in light of Canada's mythical tolerant mantra of multiculturalism (Hilario et al., 2018) which stifles society's willingness to face hard discussions about racism. Knowing how crucially important our early learning is, and the impact of parental role modelling on our values (Allen, 2020) it is important to create opportunities for active strategies that may assist with instilling antiracist perspectives within their personal circle of influence.

This last student aptly names fear as a factor in developing their skill at addressing differences, especially in relation to people of colour.

Being aware of how I act with different people, especially those of color, is something I have been afraid of delving into but realize must be faced if I aim to be anti-racist in all ways of being. While I tend to mirror people's energy, I have been analyzing how I personally act and how this has been influenced by my White upbringing. Becoming an advocate for others and standing up for social injustices, are values I highly respect in other nurses and where I hope to make a difference. (T/W31)

It is interesting to think about all the points of difference that exist among people and how we label some differences as easier to address and others as more problematic. The way we racialize people reflects internalized whiteness, our society's privileging of whiteness and the resistance that is built in to dismantling this supremacy. Fear like guilt can be a stifling emotion that limits our willingness to take risks especially among peer networks. We fear exclusion, which ironically is the very thing we are trying to eradicate throughout antiracist practice. We

fear retribution; we fear loss of power or social standing. Students new to antiracist work often state a fear of making mistakes, which mirrors society's value of perfectionism, and the need to be right (Okun & Jones, 2000) Working across difference involves revisiting the self, identifying where one exists in relation to our social context and what that location means. Relationality teaches about connection and accountability (Wilson, 2008). Perfectionism privileges accuracy or individual competency. Perhaps taking a risk at establishing a tentative and wobbly relationship is more important than solidifying politically correct distance.

Honoring the Student Work. Reading and reflecting on the student Knowledge Bundles has been a privilege as an instructor. Being privy to the thinking, the reflections and the points of tension that they experience while engaging in complex learning is humbling. The thoughts and insights shared by students demonstrates a level of trust. I acknowledge that trust. My method of meaning making is just one way to approach this data. It has helped to think through my own processes, and identify common threads shared by most and name the points of resistance that will continue to require support as we try to bring equity into our nursing practice.

Student Feedback Circle

The intent of the student feedback circle was two-fold. Firstly, as an act of reciprocity and recognition by offering a space for camaraderie and sharing knowledge, along with sharing food together. Secondly, to engage with students in this cohort, offer some preliminary analysis of the data, and receive their feedback in support of transparency and relational accountability. As it turned out, the circumstances for gathering had to be adapted to meet the needs of the students. Several attempts were made to engage and recruit participants with the help of the research assistant via email distribution and Facebook posting. Ultimately, due to clinical rotation schedules, we settled on holding the circle virtually using Zoom. Four students attended

and all were provided with a gift card to honour their time, energy and contributions. All four students were eager to participate and provided their perspectives on the thoughts that I offered about my reading of the Knowledge Bundles submitted for the research. One of the students in the feedback circle had also submitted their Knowledge Bundle to for the research project. They were known to me because the submission included video recording of themselves, which they fully consented to provide with their identity known.

During the zoom Circle, I had prepared a few slides that contained excerpts from the Knowledge Bundle that were representative of my emerging Spirit Clusters. I organized the discussion into three broad topics of *Decolonizing Relationships*, *Nursing Identity*, and *Obligation* (See Appendix X). The discussion reflected student comments, as they felt comfortable. I made no intentional effort to steer them away from anything they wanted to speak about and allowed the conversation to flow where they wanted to take it. We proceeded in “circle format” with participants taking a turn to add to the discussion from their own perspective.

Decolonizing Relationships

I started by reviewing some of the comments on the relationship slide and summarizing Knowledge Bundle reflections of historical, racialized and cultural learning. Students reflected on these excerpts from the Knowledge Bundle that demonstrated sources of acquiring knowledge of Indigenous peoples (See Appendix 5). The excerpts represented ideas and perspectives of student learning about their own sources of knowledge and impact on relationships. In the feedback circle, participants reflected on the ideas that resonated with them. One student spoke about how they avoid asking questions to clients about culture or personal identity issues because of the “strange looks” they might receive. This resonated with them in terms of cultural identity,

but also other axes of identity such as pronoun usage. They spoke about how health assessment forms minimize client contextual information that may be helpful for the delivery of care.

Even if there was just like a comment box at the end for anything about your life or your background or your culture that you think would be important for the health care team to know, that we could like incorporate it into your care. Just so that even if the nurses outside of that aren't always thinking about it, at least every time you admit a patient, it kind of gets that pattern sort of going in the health care system, I think could be helpful in terms of practice at least.

This student also reflected on where and how they learned to see difference and

Indigenous experience specifically. They stated:

There was huge focus on the fur trade which involved a lot of Indigenous communities across what is now Canada, but it was very much focussed on like how was their knowledge useful to colonizers in order to spread further west and acquire more material gain. And it wasn't necessarily taught in like a negative light towards Indigenous groups, but it was very much like their knowledge was only valuable in so far as it could benefit sort of colonizer society.

A subsequent student spoke about their educational opportunity and the cultural stories and enrichment they received because they identified as Indigenous.

I identify as Metis so I had a lot of enrichment classes that related, that I recognize are very unique because they were only offered for students who did self-identify as Indigenous or First Nations. They were really, really great courses, and I didn't have any direct connection to the communities that were coming and presenting to us. But it was really interesting just to hear the stories and to learn the ways that history was passed down and to be able to speak to Elders and to hear stories that were just very different from kind of . . . as XXX was saying, kind of the white-washed history that you tend to get in public school education.

Another student agreed with the discussion and added the influence of clinical unit culture and norms of what is expected of nurses.

I think it's also about patients' perceptions of nurses and what nurses do and can do. I've had a lot of placements in hospice where it's really appropriate, and sort of expected, to ask about culture and belief systems and like go into that spirituality as people approach death. It seems a little bit more natural for people to explore that role. But I've noticed in like med surg units, if I ask similar questions, it's very like why are you asking me that? It's so out of range? Why are you talking to me about that? And also, what are you going to do because you're not going to be here tomorrow kind of thing?

Another student also brought in the perspective of being a recent immigrant to the country. They spoke about the multiple ways that information is passed along and how it is received, based on motivation, time, need and social context.

What I was learning from school and just kind of society, and also what I was hearing from home, like from my parents, because they came, . . . like I said, we immigrated. So they were very busy and they got a lot of their ideas of like Indigenous people from their white co-workers who would tell them all these stereotypes. From there, I heard it from them, but I had different experiences in school and so I had these conflicting ideas, like this is what my parents are saying, this one thing, but they're getting the ideas from non-Indigenous people so it's just kind of perpetuating like further stereotypes.

All four students brought their experiences to the discussion of how relationships with Indigenous communities are facilitated or ignored. They concurred with the examples from the Knowledge Bundle regarding elementary and high schools experience. They too spoke of culture focused opportunities, or antiquated messaging about the benefits of colonization. They also agreed with the influence of parents and families on their understanding. The piece that is less clear for students is how to embody decolonizing knowledge to influence their relationship within their nursing practice. The ability integrate a practice of supporting differences in values, circumstance, or beliefs is highly influenced by time, pressures, unit culture and unit norms. These barriers and concerns also mirrored what was stated in the Knowledge Bundle data and inform how students take on their professional role.

Nursing Identity

The discussion of the unit expectations flowed into some ideas about nursing identity and the influences that students experienced as they move into their professional role. The slide that was presented mentioned hero narratives, colonizer influences and shifting perceptions. This group of students was completing their clinical rotation and would be soon graduating into their professional practice role. Their impending graduation and transition into professional practice

was also unfolding just as we were emerging from the COVID pandemic and the hero narrative was very prominent in health care discourse and media.

Students all agreed that nursing was synonymous with being caring, but how that was defined was less clear. One student stated that of the top three answers as to why people want to become a nurse, the first two are typically *to be helpful and they want to be caring*. They spoke about what that would look like in reality and how, because of the hero narrative and critiques of nursing, this student felt that most of their peers held a balanced approach to honouring the patient wants.

I'm here to try to help people get healthier and get back to the lives that they want to live, but I'm not sort of this, you know, this person with a torch who's going to lead them with a torch and I'm going to make all the best decisions because I have all that knowledge. I think a lot of our classmates are good about being sort of like we need to sort of discuss with the patients what they want based on their experiences, knowledge, what their sort of goals are for health. And I think we're pretty good about that. I think one area that I know I get caught up in at least, is trying to balance the . . . honoring what a patient wants when it's based on like their own religious or cultural beliefs.

This student also recognized that sometimes it's the health care systems that create the gaps in health supports and that the motivation to be a helper working through these complex gaps makes nurses unsure of how to maintain balance by being realistic in what they can offer. Another student agreed and spoke about the challenges of being in the Emergency Room and seeing the problematic health circumstances, navigating difference and trying to mitigate the harms that can occur there.

And it's not just as straightforward as I want to help people and fix problems. There's a lot of problems that you can't fix and sometimes it's about trying to create the situation that causes the least harm, and I see that in like the ER. I see a lot of how do we cause the . . . how can we cause the least amount of harm in this situation? Is it going to be more beneficial to forcibly treat somebody who doesn't want treatment, or respect it and their own cultural beliefs? And I see that battle a lot in the ER with people kind of having the western medicine versus traditional medicine arguments, and I think I've kind of seen that, and as I identify myself as a white colonizer that I'm automatically biased towards those medications and treatment plans because that's what I'm familiar with.

What is notable here is that the student positions themselves in the situation and tries to analyze their own identity influences within a complex situation. The need to “do” for and help in recognized western-defined biomedical action is a powerful influence.

Another student commented during our conversation that the overarching narrative of what and who nurses are (caring helpers) was primarily what she believed and it was not until she was in nursing school that concrete ideas and a realistic understanding began to emerge but was complicated by the multilayered expectations of what nurses need to know to be effective.

But I had no idea what a nurse was, like really what a nurse was, until I was halfway through the program. I was like oh, now I get it! But in first year, there was a lot of buildup, especially in our orientation, about like oh these are going to be the hardest four years of your life, and nursing is the most rewarding career, it's so great to be . . . like there's a lot of buildup. And that's not to say that that's not genuine from the people that that's coming from, but I do think that it sort of inflated this who I am supposed to be for other people in my role as a nurse, and what that looks like, and this whole like ultimate problem solver thing.

Nursing curriculum is entwined with our social systems and tends to reflect the evolving social issues of a changing population (Barker et al., 1995). The trend to consistently add content to nursing education also fuels the hero narratives that abound while in school, and can add pressure to be become a problem solver.

Obligations

Among the added pressures of our changing social contexts, nursing students reflected on their professional responsibilities and obligations to themselves and their patients. I presented some Knowledge Bundle slides that illustrated student perspectives regarding their obligations going forward (Appendix 5). These comments spoke to the ongoing learning and decolonizing that will continue in the context of nursing, and how they see “calling in” as an alternative to “calling out.”

One student spoke about moments of their learning that really helped to provide some core context and meaning. The student spoke about learning that their father's side of the family had adopted Indigenous children into that family during the sixties scoop. The student only learned of this very recently. Their reflections on this discovery mirrored their content learning from their 484 course.. They spoke about understanding oppressive structural systems as well as how their obligation or responsibility to "call people in" was how they now viewed their role. In the quotation below the student dreams about a way to open a conversation about the situation, the context and the motivation. Their language is full of inquiry that demonstrates push back on policy from that era.

So if my uncle's parents were still alive, trying to address that in a way that's sort of like I'd like to bring us together and we could talk about, you know, what your thought process was at the time, and maybe we could unpack why that was potentially harmful, why that ended up separating these children from their parents, and even if you thought you were doing the right thing at that time, why it was based on probably what your own parents taught you or society taught you, probably in the middle of the 20th century, and what could we have done for these children to make reparations for that, or kind of reconnect them with their family and community, instead of just calling them out and saying oh, you've clearly made a mistake, you're a bad person for taking these kids away from their parents.

Another student spoke about her realization that life is all about learning and unlearning and that seeing her own family move through their understanding was important for her own journey. Knowing that learning is a process and does not occur in a vacuum but within the personal context of the learner. Students carry their families and experiences as they go through their journey and must reflect on the teachings that they will continue to carry and those they will set aside.

There has been a lot of unlearning alongside of learning. I spent a good chunk of my childhood in a smaller town and my dad's from rural Alberta so it's not known When I was growing up, he was not an extremely culturally sensitive person. I would say that he's done a lot of learning as well, and has definitely changed how he talks, and it's been really interesting watching somebody in their 50's unlearn these habits at the same time that I am, but at the same time, that's still a decade of my life that I grew up with

kind of these negative associations with a lot of First Nations, . . . things like negative connotations with Reserves, you know, like living on a Reserve was lesser than living in a suburb, or that, you know, traditional healing methods were just essentially witchcraft. I'm trying to . . . yeah, I think I had to do a lot of unlearning, and I think realizing how much unlearning I had to do over the last few years

This excerpt clearly speaks to the power of our early years in creating our worldviews (Allen, 2020) and setting a tone for how we incorporate new or different knowledge. The impact of parental teaching is profound. It sets up our expectations and assumptions for building and sustaining future relationships thus making the learning and unlearning an extension of our family teachings. Transformational learning must include acknowledgement of the role of our early years as we come to terms with the ideas that we might not know we had. The risk and reward of shifts in thinking can have implications for our foundational relationships. This can be unsettling for the learner and increase the emotional burden for sustaining this work.

Another student spoke about the discomfort of learning and putting their learning into action. Their example was regarding learning to do land acknowledgements in the classroom and how when it came time for the students to do an acknowledgement, there was silence and profound discomfort. This experience made an impact for this student, which speaks to the role that emotions have in remembering experiences and taking something away from that experience. This student example illustrated the challenge that exists in creating action around uncomfortable subjects.

It was like, ugh, like I'm . . . why is this hard? I don't know why this is hard. I'm just talking about land and acknowledging the people whose land I'm on, and what does that mean to me? And I'm so uncomfortable and I just . . . she just created that invitation and that calling in, I guess you could almost classify it, you know saying what's up, and let's talk about it and let's be uncomfortable in this space together, and like the genuine curiosity that was so inviting is something that I hope one day I will be able to have that skill just as beautifully as she was able to have that flexibility with our class, so yeah, any time I think about land acknowledgments or anything where I'm like oh my gosh, this should be easy and I'm uncomfortable.

The fourth student concurred with the process of creating meaning and action in the learning. In nursing, there are high expectations around expert knowledge and the great responsibility for patients and families. This student spoke to their own discomfort in learning, and how reflecting in meaningful ways can be unsettling based on our past messages about how to learn.

I think a lot of that discomfortability just came from like years of grade school and university, you have to be perfect, you have to be an A . . . especially as a nurse. We have to be super smart and we can't get anything wrong. If we get something wrong, we might kill someone. But in 484, it's not about, you know, what's wrong or what's right, it's about looking inward and seeing okay, what are my biases, and having someone grade that, cause I know it's like a university class, like there has to be some kind of grade attached to it. There's kind of like a moral thing I think with that, like no, you're not reflecting correctly, that I think a lot of people struggle with.

Overall, the feedback from the student circle aligned with the content that was gleaned from the Knowledge Bundle participants. There was consensus that the learning is complex, and can be unsettling. The opportunity to engage with societal structures gives opportunity for seeing systems in a new light; however, the need to be able to function on a unit can also place students in positions of moral distress as they are learning how to prioritize and make nursing decisions. As one of the students said, “the program is very much like you need to be able to do all these skills to help your patients. You need to have all this knowledge to be able to pass the NCLEX. You have to be able to stand up . . . or live up to this level all the time” which places the very real pressures of someone’s physical body in your hands and occupying your focus.

The realities of learning to decolonize one’s perspectives (as will be discussed further in the next chapter) is a process that is iterative and requires time, intention, support and willingness to wade through discomfort. Seeing the level of engagement with the desire to move into this space, by these four students, was very heartwarming.

Chapter 8: Discussion

Colonization has had a direct influence on creating the inequities that exist within the daily lives of Indigenous peoples (Allan & Smylie, 2015; Drees, 2013; Kelm, 1999). Indigenous specific racism, has been well documented in my earlier chapters and in academic and media publications (Banerjee, 2021a; Brian Sinclair Working Group, 2017; Turpel-Lafond, 2020). The Truth and Reconciliation Calls to Action (Truth & Reconciliation Commission of Canada, 2015b) in response to these inequities have also been well publicized. Additionally, for over two decades, nurses have been provided with discourse and theory regarding ‘cultural safety’ (Kelly & Chakanyuka, 2021; Ramsden, 2005) and its place in our ethical frameworks. What is less clear however, are the specific strategies that are being implemented to dismantle oppressive health systems and support nurses in becoming culturally safe. We also lack insight into how nurses view themselves within the complex health care matrix and its racialized service delivery.

Esteemed Cree nurse leader, Madeleine Dion Stout (2012) and South and Downey (2006) have been on the nursing landscape for decades asserting community specific teachings alongside nursing praxis in the pursuit of equity and Indigenous peoples right to safe health care. My experience as an Indigenous community health nurse, and now an Indigenous nurse educator, gifted me with knowledge of the rich history of Indigenous nursing as shared through our oral networks, in person gatherings and national Indigenous Nurses Association. Thus, the call for equity and valuing of Indigenous knowledge, teaching and processes is nothing new. The wisdom of our many nurse elders has guided many of us throughout our practice. I have been the beneficiary of many of these meaningful and life affirming teachings that ignite my own power to enact change.

Although, I cannot duplicate these profound learning experiences for all nurses, I know that my learning did not take place in a linear fashion, with didactic methods of teaching. Transformation was ignited in experiences where my thinking head and my feeling soul came together. Whether through discomfort, elation, affirmation or disruption I needed to integrate the learning by finding personal meaning. I needed to see myself in the discourse, and find a way to create action that was within my reach and my responsibility.

In earlier chapters, I spoke about my obligation and motivation to support students in their antiracism learning journey. I also spoke about my need to honour my ancestors and reclaim my Metis lane by articulating my Indigenous perspectives supported by early Indigenous scholars. Thus, this research project was created to meet both needs. The methodology represents the voices of my people and Indigenous scholars who have acted as mentors. The method represents a pedagogy that leverages the importance of relationality as central to transformation.

Therefore, within the nursing education landscape, I set out to create meaning for both instructors and students to help maneuver through the complexities they are facing. What will instill an active sense of responsibility? I posed moving into a pedagogical space that centers Indigeneity and relationality. It emphasizes the whole person within their complex contexts, and builds on the assumption that humanity is complicated, learning is iterative and that our experience is a valuable teacher. Paulette Regan (2010), in her book, *Unsettling the Settler Within*, asserts that how people learn is as important as what they learn. She states, “history education in the wake of systemic violence and deeply rooted identity-based conflict must focus not only on curricula reform but on pedagogical reform as an effective means of transforming divisive histories and identities” (p. 11) The work to transform thinking must include efforts to shift explicit and implicit internalized bias. Indigenous scholars have articulated principles of

transformative learning that is grounded in relationality, ancestral connections and understanding oneself (Archibald, 2008; Battiste, 2018; Little Bear, 2000). Understanding the Indigenous philosophy of being *in relation* to those around you goes beyond acquaintance; it asks us to take on those relationships within a personal sense of obligation and meaning. The research model developed in my thesis is meant center an Indigenist philosophical paradigm to assist with an academic articulation of transformative learning. Reclamation research utilizes Indigenous epistemology and ontology to connect the importance of Wahkootawin (relationship) to understand and create *Waskawewin* (decolonizing) in our thinking, and articulate our *Tâpwêwin* (truth and obligation) in our nursing and life work.

The culmination of this process has helped me to see and understand the points of priority learning. Emerging from the student knowledge bundles and instructor conversations were the complex reflections of learners searching for meaning within high stakes environments. All the participants recognized their professional responsibilities and the importance of nursing in supporting wellness. The following discussion summarizes a consolidation of the spirit of the data and my own reflections on this research process as a nurse educator going forward in supporting undergraduate students.

Complex Constellations

In earlier chapters, I discussed nursing as a profession with a complex history embedded in patriarchy and colonialism (McGibbon et al., 2014; Smith, 2020; Symenuk et al., 2020). This mirrors life and the intersections of power and knowledge. Although, many of the undergraduate students may not articulate explicit knowledge of perspectives anchored in these paradigms, the tacit influences of these systems on the helping professions have shaped early uptake of their nursing persona and motivation for nursing as a career choice. Caring as a concept, though well

meaning and foundational to nursing, exists within this complex history. Nurses entering the profession do so with a caring intention, but often lack solid self-knowledge to understand their own worldview regarding what care is, how they will enact their ethics and what it means to be a nurse who cares within our rapidly changing health landscape.

Thus, educators must proceed to support students and peers knowing we are all entering into a space of uncertainty with which all of our values and beliefs will be tested as we explore challenging subjects. The model I have employed reinforces the notion that learning is iterative and takes multiple paths. Revisiting long held beliefs, challenging one's knowledge and assumptions may not be efficacious with one course, one class, or one reading. It may take a lifetime of revisiting perceptions amidst real life interactions to experience transformative learning and shift the ways we approach situations of uncertainty.

Entering complex spaces requires an understanding that life does not reflect neat checklists or assessment protocols. Embracing uncertainty can be both freeing and intimidating, especially in a profession that relies on biomedical standards of assurance. Western paradigms of medical knowledge and patriarchy attempt to build structures around 'accepted' scientific and societal knowledge, which often hinge on antiquated beliefs. Positional binaries of male/female, doctor/nurse, white/'colour' or Indigenous, RN/LPN, etc. all serve to categorize, abridge and reduce the effort required to reflexively examine meaning. As we know however, life does not exist in binaries and in effect, reliance on those categories often creates tension or perpetuates collusion in support of oppressive systems. Moving into complexity frees us from the need to categorize, label, or divide in opposition. If we believe that learning is iterative, complex, continuous and changing we can also admit to not knowing, or at least not knowing *now*. Our learning will continue as we add to the process and engage with additional material and

interaction. As one student stated, “*From a young age I had immense compassion for their lived experiences. Simultaneously, I had also internalized the common stereotypes about Indigenous people*” (W20). This insight into our own ways of knowing demonstrates release from the need to have certainty or embrace obsolete binaries and allows a path to find ourselves within the complex spectrum of being and learning. In the sections following, I discuss a summary of finding and implications for transformative pedagogy within complex constellations of living. Both instructor and student reflections illustrate the need for continued deep interrogation and intentional strategies to disrupt tacit collusion in maintaining the status quo.

Instructor Conversations

Waskawewin

As educators, we provide access to knowledge and hope to support student learning. We engage with the evolving nature of knowledge that reflects our environment, context and resources. To assume that we ‘know all we need to know’ is both an impossibility and a limiting approach to life. Thus, the role of the educator is to create opportunity for students to see their own evolution of knowing and in the model I have used, *Waskawewin* represents that opportunity.

The English translation of *Waskawewin*, which is ‘movement’ or the ‘spirit of movement,’ implies action or involvement by the learner. This idea came to me, as I reflected on my own life learning. Key moments of insight required engagement of both my mind and my heart. Recalling my mother’s simple strategy to ‘get busy’, was useful when experiencing an emotional challenge. After assigning me a task, she might be singing, or chatting about a family story, or her own life, or just the news around town. These moments, however simple they seem, taught me a strategy to employ in my own life as a parent and nurse. The teaching here was to

create some new energy, and get out of my slump by actually moving my mind and my body.

The added layer of interacting with mom's stories or songs helped me to process my feelings by broadening my perspective, getting out of my selfishness and shifting my perceptions.

Movement as metaphor is a key strand for the model. Accessing the Cree word for the model then came from Maria Campbell, as she spoke about *Waskawewin* and the ways in which our lives involved constant movement. We need to 'shake things up!' (personal communication, July 15, 2024).

Waskawewin also takes courage. Decolonizing our knowledge or shifting perspective means challenging beliefs and ideas that we may have been taught by others we esteem. This may challenge our own cultural teachings, family stories, and disrupt relationships that have served us in some way. Despite the challenges of confronting colonization the goal of shaking things up needs to be structured in ways that support students seeing themselves within the equation and the relevance of the learning. The instructors tasked with supporting this transformation both witnessed the journey of their students while simultaneously experiencing their own shakeup. Decolonizing their perspective fell into two broad Spirit Collections: Transparency and Pedagogy, which suggests that there is a need to examine both content of the discourse and the process of engagement.

Content Work. The instructors came to this course with prior decolonizing knowledge gained through their own journey towards reconciliation and anti-racist practice. They continued to develop their competency with critical race theory, whiteness and relationality by fully engaging with the course material and learning alongside their students. Revisiting colonization processes and history, inequitable systems and contemporary contexts reinforced their understanding and renewed their commitment to decolonization, which needed to be role

modeled in real time in the classroom. The course readings were specifically chosen to center Indigenous knowledge and scholarship. Positioning Indigenous knowledge in juxtaposition with western theoretical inquiry such as critical race theory created what Ermine (2007) describes as ‘an ethical space.’ Facilitating the uptake of often disruptive and uncomfortable knowledge required instructors to hold space for student resistance. Instructors spoke of their own learning as they focused on Indigenous-led scholarship and privileged Indigenous voices, which freed them from being the expert at the front of the class.

Ground breaking Indigenous educators have long advocated for centering Indigenous knowledge and authors in decolonizing education (Archibald, 2008; Battiste, 2018; Little Bear, 2000). Deeply socialized stereotypes of Indigenous peoples are maintained through perfect stranger narratives (Dion, 2007), and histories rendered invisible by western academia and epistemic racism (Reading, 2013). Thus the necessity to be transparent in one’s own learning through mobilizing Indigenous strength-based evidence, stories and worldviews allowed settler instructors to take a back seat to Indigenous scholarship.

Instructors also spoke about their responsibility to support the students and community guest speakers in a good way while continuing to disrupt colonizing narratives. They acknowledged that this course did not have all the answers but asked participants to explore deeply entrenched beliefs. Recognizing old narratives, or strategies formerly used as ‘exits’ to fully engage required sustained effort and commitment. (Louie-Poon, 2022) Confronting whiteness and power in relation to Indigeneity was a key component of this learning. Explicit content poised to educate students about the institution of racism was at times difficult. Instructors spoke about their own shock when they started to understand their whiteness and the ways in which all instructors acted in complicity with oppressive systems at different times in

their life. This discourse created uncertainty and triggered deep reflection on personal values and tacit beliefs as many students arrive in this course with pre-existing views on nursing, their own inherent goodness, benevolence and colour blindness.(Canty et al., 2022; McGuire-Adams, 2021) Competency, capacity and willingness to interrogate this material was essential for the instructors to be able to support their students.

Nursing and the complicated history that our profession (see Chapter 3) has with power, patriarchy and Christianity lays the foundation for tacit implications of Eurocentric white experience over Indigenous community knowledge and contexts. Dismantling these views and structures, if only in the classroom, requires the ability to face our own collusion in racism and oppression. Helping professions must confront those histories and contemporary structures that maintain our ignorance of oppression (Blackstock, 2009; McGibbon et al., 2014; Smith, 2020). Purporting good intentions requires interrogation and critical self-reflection to unmask potential patriarchal benevolence. Mandates and policies that have long been established to align with institutional policies and economic concerns need interrogation and restructuring to give voice to those experiencing the violence of racialized services. Instructors tasked with facilitating these discussions must feel competent to do so.

Deep interrogation does not come easily for anyone. Instructors spoke of their learning, their feelings of guilt or shame, and the recognition of their privilege, which was difficult to reconcile when trying to understand their relationship to the land and Indigenous community evolution. Decolonizing themselves included unlearning the personal and nursing narratives that may resist moving into discomfort and recognizing the exits that may have previously served them. One instructor felt a sense of anger at their own ignorance of whiteness. Another spoke of guilt at being a landowner and coming to understand the displacement that goes along with

appropriation of Indigenous lands. These are difficult insights to grapple with but necessary. Lorde (1981) discusses, guilt as a response to one's inaction or apathy. It serves to protect the status quo, and continued ignorance. The work to both learn about transformative and disruptive content and teach it requires commitment and willingness to exist in discomfort and role model risk taking by having frank discussions.

Process Work. It was important for faculty to develop their ability to support the student-learning journey while being able to sit with ambiguity. This was reflected in the instructor comments about process and pedagogical work. They were grateful for the access to Indigenous community nurses who supported student engagement in the classroom and centered Indigenous community experience. Sharing nursing stories and examples led by community voices decolonized curriculum in a very direct and practical way. This simple but self-determining approach illustrates the benefit for decolonizing education to be framed within “concepts of dialogue, respect for educational pluralities, multiplicities and diversities” (Battiste, 2013, p. 107).

They also spoke of their appreciation of moving into an Indigenist space, that emphasized Indigenous scholarship, resources and worldview. Establishing relationality among instructors at the outset and through ceremony was grounding, and having ongoing collegial support while facilitating content was critical. Centering and integrating Indigenous processes and pedagogy is an opportunity for transformation to occur within our education systems. (Cote-Meek, 2020) Cote-Meek notes that academia is a central site of ongoing colonialism and educators must engage in de-stablizing Western hegemony through centering Indigenous worldviews and voices. If we believe in the power of education to transform then utilizing Indigenist modalities could create a vision and practice of equity in supporting our future generation of nurses. All

instructors spoke about transformative learning and the intention to create key moments for students to see themselves in this course. However, they were not always certain that students, in actuality, had those experiences.

Instructors also reflected on the realities of the university systems and the overriding need to have high academic performance resulting in good grades for scholarships purposes. They noted that this was often the motivator for students to replicate course content and deliver a product aligned with course objectives. Instructors recognized the advantage that students with proficient academic skills had over those who may be more challenged to represent their learning in academic ways. Instructors spoke of performativity that is encouraged by our education system and albeit by nursing as a profession as students continue to seek affirmation that they are “good” people.

The framework that was built into the course delivery assisted instructors to support students in personally connecting to the material as well as to their professional practice. They reiterated that their own learning modelled process over outcomes. In the classroom they often named their uncertainty, deferred to the Indigenous community nurses, spoke about their personal and professional challenges and highlighted how their relationships with self and others have been impacted through their learning. De-emphasizing “expert” western knowledge and rebalancing the focus to Indigenous ways of knowing underscored the pedagogical process. The *Waskawewin* experienced and modeled by instructors required relational engagement with content and process allowing transparency of instructor uncertainty and willingness to interrogate their own relationships with Indigenous peoples in the classroom.

Wahkootawin

The very foundation of all Indigenous pedagogy, epistemology and ontology is

relationality (Absolon, 2011; Macdougall, 2011; Wilson, 2008; Wilson & Hughes, 2019).

Regardless of our personal, professional and social contexts, we all live in a highly complex matrix of relationships. Some are visible, structured and actively leveraged. Others may be tacit, suppressed or evolving. The ontology of relationship within this framework comes from knowing where you exist within your interactions with self, others, spirit and the land and your responsibilities to that relationship. *Wahkootawin* embodies the network of relational meaning in one's life. Thinking about your positionality in relation to Indigenous peoples we can ask: "where do I see myself in this story? How does this inform my interactions within my personal, professional and educational reach?"

Instructors reflected on their relationship with themselves, their families, their students, and the peoples of the land they inhabit. Instructors deeply interrogated their identity and the ways in which their identity influenced their relationships. My analysis of the conversation data identified three to three key elements that I feel are significant to highlight as they draw attention to the importance of self-interrogation when working within this Indigenist framework. These are: Settler identity in relation with Indigenous presence; Indigenous identity in relation with settler presence; and student relational engagement.

Settler Identity In Relation With Indigenous Presence. Exploring settler identity within this context recalls an earlier discussion in which Canadian narratives of "pioneers clearing the land" communicate the idea that nothing of value was here before they arrived (Allard-Tremblay & Coburn, 2023). The emergence of settler populations and communities in the "early" days of Canadian society is often portrayed as heroic, or mythical in terms of the efforts to create a new social order. Until this narrative is disrupted, people cannot see or understand their own participation or magnitude of this "clearing" and its resultant impact on

intact and established thriving Indigenous societies. Settler colonialism seeks to separate land from the rest of creation in the pursuit of territorial expansion and resource extraction (Starblanket & Kiiwetinepinesiik Stark, 2018) Understanding how histories are recounted forces us to see the ways in which colonial texts describe those histories to favor colonial agendas and dominance. Learning new ways of seeing the impact on our collective relationships and our place within that matrix is central to developing our own reconciliation plan. Settler instructors identified learning about how their presence here benefitted from land appropriation and displacement of Indigenous peoples. As one instructor stated:

And I would talk about, like, where I came from, and who, you know, my ancestry in terms that I was English, Scottish and Irish. And I would talk about . . . not every time but like, how it was hard, because now I had this, knowing that the land where I grew up in . . . , and like a place that I identify with so much, wasn't even ours. (W-I 10)

The realization that one's history and trajectory in this country is not isolated from the subjugation and displacement of Indigenous peoples is disturbing. This alone is often reason enough to turn away from confronting difficult relational realities. Settler instructors engaging with this material are often pulled into spaces of personal disquiet but they must find ways to make meaning of this insight as it pertains to their ongoing relationships with the land and Indigenous peoples.

Decolonizing one's relationship means disrupting our tacit acceptance of white normativity. So succinctly described by one of the instructors, who stated,

Not too many years ago. You know, I would have described myself as a normal Canadian, so on all of the things that are involved in those two words, normal, and then actually Canadian, when whatever Canadian, is, you know. (W-I 2)

This insight demonstrates the simple but powerful influence of the white settler state that positions whiteness as normative criteria against which all others are measured. These instructors spoke about this tension. They role modeled self-interrogation, which included classroom

discussion of their own ignorance of suppressed relationships with Indigenous peoples, coming to understand microaggression and tacit bias, and the trepidation of feeling scrutinized for their role in facilitating and Indigenous course. The process of developing and refining knowledge of their own positionality became the cornerstone of understanding how one exists *in relation* to others.

Indigenous Identity in Relation with Settler Presence. I have thought a lot about how I, as a Metis educator, have moved through my own interrogation and articulation of social location and positionality. As I described more fully in earlier chapters, coming to find comfort in my Metis identity was not automatic nor uncontested. Indigenous identity, nationhood, kinship, economies and presence on the land has been fraught with complexity and tension since the arrival of settlers to our shores. Indigenous people have been silenced, subjugated, poisoned, shunned, robbed, starved, kidnapped, raped, murdered, and incarcerated all justified by a Eurocentric colonial settler belief in our inferiority and in pursuit of the land appropriation. (De Leeuw & Hunt, 2018; Starblanket & Kiiwetinepinesiik Stark, 2018) I list these atrocities as a shock value, to juxtapose the risk and reward of maintaining an Indigenous identity throughout all these years of settler oppression. It is no wonder many Indigenous people hid, deflected, or minimized attention to their Indigeneity. Maintaining an Indigenous presence in this country is never without the overarching impact of being evaluated through a white settler lens. This does not mean that we are defined by settler states but calls attention to Eurocentric hegemony and its influence on perceptions of Indigenous people held in place through stereotypes. These often-negative casts on our identity serve as fence posts that I have had to navigate throughout my lifetime.

Ironically, in our current milieu, there is now an emergence of social capital to have Indigenous identity; in particular, within academic spaces where Indigenizing curriculum, teaching Indigenous courses and advancing reconciliation initiatives have become a goal post for institutions. This has given rise to an increase in opportunity for Indigenous peoples to assert their voice within institutions and made space for Indigenous peoples who are reclaiming and asserting their Indigenous ancestry. Some, are highly connected to their communities and working to enrich and proclaim their ancestral knowledges. There are also circumstances where Indigenous peoples are newly returning to their kinship ties and just beginning to find connection. The speed at which our institutions are demanding input for policy and curriculum change has set the stage for potential identity misrepresentation and a whole spectrum of benign stumbling as Indigenous individuals learn about themselves. The discussion of Indigenous identity within the academy or within our social systems is beyond the scope of this chapter however; this issue does affect how the work to decolonize our nursing education will proceed. Who will be supported with developing Indigenous distinction-based curriculum, policy and community engagement? Who will ensure that these initiatives are carried out without extractive processes, knowledge appropriation or identity fraud?

Indigenous academics are overtaxed with the demand to Indigenize, while at the same time under scrutiny to demonstrate their own authenticity. This scrutiny occurs in the institutional processes and inside the classroom. One Indigenous instructor spoke about her own process of self-locating and how it has evolved over time, as she has witnessed other Indigenous colleagues do this. Self-location has become a marker of the community that claims you and it ties us to our ancestral relationships (Macdougall, 2011). It centers relationality and the duties we have to our people. This can also be an added layer of pressure for Indigenous instructors within

settler institutions that benefit from our presence. Ultimately, however, the obligation inherent in our genealogy of knowing and ancestral line directs our efforts to provide clarity of our connections. Demonstrating our own process and challenges within our Indigeneity models the complexity of this relationship for our students and peers and allows us to grow and learn in real time. Engaging in this work however will require ongoing institutional and ally support for developing relational pedagogies that center Indigenous scholars and knowledge.

Student Relational Engagement. *Wahkootawin* does not restrict one's relational obligations to only people of one's own ethnic, cultural or familial community. The Cree word emerges from the community structures and processes and represents more than just acquaintance or familiarity. *Wahkootawin* underscores the obligations that consolidate and emerge from our meaningful connections. As a function of the pedagogical model, my intention is to approach students with this lens in mind. I acknowledge that I am obligated to these students in a reciprocal relationship of mentorship, learning, and support. The Indigenist model privileges *Wahkootawin* as a central transformational approach and invites us into a relationship of mutual regard, each learning our role and responsibility.

Instructors spoke about their relationship with students throughout this course as an extension of the relationality emphasized in course content. Instructors commented on the effort to create a classroom that promoted equitable relationships within academic parameters. Taking away the "sage on the stage" expert role, allowed them to be co-learners and invite vulnerability in learning. Instructors demonstrated this by inviting guest speakers from Indigenous communities and agencies and holding space for guest contributions without the need to evaluate by academic standards. They spoke about acknowledging student experience of the material and supporting them through the learning journey. One instructor reflected on a student's emotional

labor of having to confront their own family's biases in juxtaposition to the classroom learning. This is particularly important to recognize, as the instructor-student relationship is instrumental in supporting compassionate inquiry within the student's context, especially when others who are important and influential contest their learning. Ultimately, instructors acknowledged how important the tenor of the classroom was in creating a safe learning space. Being able to carry this learning forward relies on relational investment. Centering Indigenous relationality and knowledge supported its transformational power, resisted the hegemony of western knowledge (Starblanket & Kiiwetinepinesiik Stark, 2018), and potentially minimized performativity.

Tâpwêwin

Tâpwêwin shapes our ethical stance. A Cree word, meaning, "speaking the truth or speaking with precision and accuracy" (Cardinal & Hildebrandt, 2000, p. 48). Strict Cree law requires the duty or obligation to speak the truth be highly regarded and followed. Particularly in matters of great importance. Cree scholars, such as Wilson, Stevenson and Kovach assert this premise within to establish an ethical positioning of all we do in our relationships with Indigenous peoples. Wilson (2008) asks us to consider *what we will* do with the knowledge that we acquire. Stevenson (2000, as cited in Kovach 2021) states that truth is "*bound with the integrity of the person*" (p. 98) that is speaking/sharing. Kovach (2021) emphasizes that *Tâpwêwin* is about "*standing behind one's words* and recognizing collective protocol" (p. 99). The reclamation framework is built to be an active and iterative process for learners to engage with the course content. This third strand asks us all to consider then, what will we be accountable to in our learning journey? What are our obligations to Indigenous peoples within our personal and professional contexts?

In the conversations with the instructors, it was clear that all were very motivated to advance this course content in the best way they could. All instructors had prior knowledge of the content, had done some personal learning and had insight into their own privilege. In their role as instructors, they felt both a personal and a professional responsibility to support the advancement of this course, and to move beyond personal performativity. Discomfort was a collective experience despite having significant preparation to engage. White settler instructors felt uncertain about being at the front of the class and facilitating Indigenous focused knowledge. The addition of Indigenous guest speakers assisted to create a bridge and helped to role model collaboration. Despite this strategy breaking down pedagogical barriers and inherent power structures, instructors still had to navigate their privilege and be intentional about transparency of their own learning process. Providing examples in classroom discussion about being a landowner, or tacit assumptions about white normativity was at times difficult but necessary. Indigenous instructors discussed the potential discomfort triggered by content discussions. Learning how to co exist across distinct Indigenous difference while still claiming ones' own Indigeneity required thoughtful facilitation of the discussion but also role modelled uncertainty and willingness to learn.

Instructors also spoke of obligation and action as an extension of their learning. Although they experienced challenges in confronting their own truths and discomforts, they felt personally motivated to create opportunities for concrete action and personal growth. Instructors spoke about a sense of responsibility to course content and structure. Settler instructors expressed internal obligation to "spend their privilege" in ways that support equity and allyship with Indigenous peoples. The Indigenous instructor noted that her sense of obligation to her family and community and how she could feel it "in her cells." The nature of this course work and

requirement for self-critique, inquiry and preparation through reflexive engagement shaped the way that instructors developed their sense of accountability.

Within their roles as educators, all spoke about their sense of responsibility to the next generation of nurses and the future clients and communities that the nursing students would encounter. They spoke about the weight of responsibility in knowing the kinds of nurses they were graduating, and the necessity to prepare anti-racist nurses. They equated this responsibility to their own reflections on being part of an inequitable health system and ultimately spoke about choice to take action. They felt it crucial to assist students along the way were hopeful that their efforts would support students to make choices that affirmed their anti racist stance.

Overall Instructors were highly motivated to engage with the course material and process. They were committed to their own transparency and learning process. The value of relationality within the classroom was foundational for everyone's success and transformative experience. Knowing that they were potentially influencing the nurses of the future and preparing them for challenging clinical encounters, was a motivator for instructors to focus on the decolonizing work with sincerity and purpose.

The ability to relinquish expert models of pedagogy and embrace an Indigenist framework allowed supportive co-learning environments. Engaging students with the objectives of antiracist and anti-oppressive Indigenous perspectives meant the instructors themselves must also participate in the emotional and intellectual labor. Transformation will not occur through didactic reading or transcribing neutral texts. Transformative pedagogy asks as much from the instructor as from the student. I also assert that Indigenous instructors are tasked with an even heavier load. If nursing schools are intent on disrupting tacit patterns of unintentional collusion there is much work to be done by allies in leadership roles. Transparency, knowledge and

commitment are required if our profession is going to decolonize our relationships with Indigenous peoples, our nursing education and own our own truth.

Student Knowledge Bundles

Over the last decade, there has been considerable development in the creation of tools to instill the principles of cultural safety within health care providers. Nursing journal articles; online training modules such as San'yas (Browne et al., 2021); research projects evaluating implementation (Monchalin et al., 2020; Smylie et al., 2024; Wylie et al., 2021); webinars (ISC Collaborative, 2024) and practice guidelines and standards (BCCNM, 2022) are all being delivered and refined to address the learning needs of practitioners. We are in the early stages of evaluating the impacts of these strategies but what we do know is that there is not a consistent Indigenous informed approach to nursing education, nor is it universally delivered to all health care providers (MacLean et al., 2023, Narasimhan Chandanabhumma 2021).

As an educator in an undergraduate program, I have the opportunity and capacity to contribute to individual learning and ignite personal meaning in the early stages of one's nursing career. Engaging with students while still in school allows us to sidestep the need accommodate shift changes, or lunch hours as is the case for many later stage nurses in clinical practice. It also allows learning to occur in safer spaces outside of the stressor of unit culture and clinical practice demands. Despite this however, simply presenting the material as nurses emerge from their training, does not ensure adoption. As one student succinctly stated in their knowledge bundle,

To think of transitioning from nursing school into real nursing is scary enough, and then to think of all these ethical responsibilities we have, and political responsibilities of creating meaningful change in provincial and federal, and potentially international systems and policies, it's just a lot. (T38)

Knowledge Bundle Teachings

Knowing that undergraduate students have intense course loads it was important for me to situate this learning as less about the facts and more about internalizing transformation and the Knowledge Bundle as a metaphor for relational learning facilitated this. As explained previously, a *Knowledge Bundle* is wisdom knowledge to guide your life, your insights, your spirit, and your relationships. A Knowledge Bundle is different from just plain knowledge in that the *bundle* involves obligation or responsibility. There is a direct *connection between the gifts we carry in the bundle and our obligation for stewarding these gifts*. Students were asked to take an active role in reclaiming knowledge and relationships that have been oppressed. Using this Indigenist pedagogical approach supports students to identify their own ancestral roots and family stories that can help them reconstruct a new perspective.

Reviewing the student reflections from the Knowledge Bundle assignments was a privilege for me as an instructor. Many of the bundles that were submitted, I had not read before and it gave me great reassurance to know that students in other sections of the course were working as hard as the ones whose work I had read in my class. Overall, the assignments submitted represent thoughtful work done by students committed to both understand inequity and take action that disrupts oppressive structures. The focus of this discussion will present some overall thoughts on how students engaged with the coursework as seen through the framework of *Wahkootawin, Waskawewin* and *Tâpwêwin*. Detailed examples and analysis of the Knowledge Bundle data has been presented in Chapter 7. This discussion represents my own reflections on doing the work of supporting student learning, and the implications for applying this knowledge in nursing settings.

Wahkootawin

I believe that most people want to feel seen and connected to others. *Wahkootawin* represents those connections that are important to our lives but also includes the responsibilities that we have to uphold those connections. Meaningful relationships can only occur however if we are in fact, aware of one another's presence and interconnectedness.

Encouraging students to identify and explore their own relationships through learning activities that unearth their connections and disrupt perceived neutrality yielded heightened awareness regarding land, dispossession, privilege, and segregation. Settler discourse opened discussion regarding what Tuck and Yang (2012) call "settler moves to innocence" (p. 10) where they assert that maintaining an identity of goodness and innocence from racism or oppression removes any personal responsibility and perpetuates benevolence. The imperative to counter these narratives through directly situating the learning within the colonial matrix both creates an accurate social reality but also brings the intersection of Indigenous and settler histories into view. The implicit nature of *Wahkootawin* as an ethic of social regard embeds meaning and motivation to reconstruct and reclaim damaged or suppressed relationships and a recognition of our shared histories and connectedness. The work to uncover this shared history allowed students to define their own relational values and ethical obligations, as illustrated in the passage below:

While I hate to know that it took me developing a personal relationship with someone within a racialized group to truly appreciate the impact of our systemically racist society, it was this relationship that prompted me to question my own racial identity for the first time. (W38)

Students created their Knowledge Bundle by taking a deep dive into self-interrogation and relationality. They were tasked with articulating their relationships with Indigenous peoples and the land were exhibited or suppressed in their lives. This process of examination is meant to demonstrate that relationality is fluid, active and dynamic and reflects the nuances of context.

(Starblanket & Kiiwetinepinesiik Stark, 2018) state that “colonialism is always in relationship” (p. 182) and interrogation allows us to see the processes of power and the colonial agenda as both seeking to eliminate Indigenous control of land and replace it with settler productions of economies and ownership. Students were encouraged to uncover and take ownership of their own histories. Some students learned new information about their family trajectory; others revisited old family narratives with new eyes. The process of uncovering was a critical process to de-emphasize the settler narratives (Regan, 2010) of improving the land, taming the savage and creating opportunity and wealth for a better society. Students needed to understand the difficult but direct connection between settler agendas and Indigenous elimination.

Students continued their personal interrogation through examining their family teachings and stories and the experiences within school interactions or community norms. Some students experienced feelings of guilt and found it challenging to exist within the discomfort of seeing their own role in colonization and naming how this has shaped their relationships with communities throughout their lifetime. This realization required intentional discussion in class to allow students to grapple with the function of guilt as detractor from action and does nothing to motivate or sustain antiracist action (Hantke et al., 2022; Regan, 2010). Many students came into the class feeling that their life existed within a neutral space and that they did not have a direct role in colonizing actions. Being able to safely and courageously uncover and understand individual participation in larger colonizing systems was a profound moment. Seeing the interconnectedness of people whose lives intersect through time and across systems allowed students to find their own place in the relational matrix.

A Practical Example of Intersection: Relationship to the Land

Given the widespread use of land acknowledgements within our public institutions of late, it is useful to reflect on how we create these statements and examine what they mean to society. During the term, students were asked to reflect on their relationship to the land through in juxtaposition to a variety of educational readings and learning activities. This decolonizing content work was poised to interrupt tacit perceptions of innocence and neutrality. Student data contained examples of their emerging shifts in perspective of their family's relationship to being on Indigenous lands. As an extension of their learning students created their own land acknowledgements that reflected relationality and existence of colonial impacts. Acknowledgements were first person centered and identified their personal social location as well as their obligation to know local communities and stay current with land issues that affect wellness. Students constructing their own land relationship statements helped to move past performativity and into direct application where their personal histories and obligations became intertwined.

Land acknowledgements, for one, are totally a way to engage in my racial identity, my settler identity, and support cultural safety initiatives by disrupting the status quo. In land acknowledgements, I remind myself and others that my relationship to this land is not inherent. I have a duty to this land and to people, and hopefully these reminders will call on me to act unconsciously in support of our learning biases and facilitate antiracism.
(WD16)

The work to define one's own land acknowledgement can be so much more than performing a script. Land is our teacher, our common ground of understanding, our connectedness to each other. Reflecting this in our learning can be a practical approach to locating ourselves in our intertwined relationship.

Waskawewin

Decolonizing tacit assumptions and societal narratives is a lifelong process and can be quite intense. Moving through the course content required sustained effort and the willingness to suspend the need to be right and exist within a state of uncertainty. Some students found this unsettling. This speaks to the work embedded in the *Waskawewin* strand. It involves a shakeup. Not just a suggested new idea to contemplate, but a potential de-stabilizing of one's foundational understanding of how the world works. *Waskawewin* is the movement, the potential dismantling and restructuring of one's worldview.

In the Knowledge Bundles, the requirement to engage with decolonizing information and processes constituted the bulk of the learning. I was witness to student's reflections, which illustrated their own moments of insight, guilt, discomfort and effort to uncover alternate narratives in both their individual and systems engagement. Students worked to understand their own privilege and their social position in society. They shared examples of inequity from their own experiences and interrogated how they may have benefited from these systems tacitly and explicitly.

Students wrote about their ideas, narratives and implicit beliefs that they did not realize they carried. They identified powerful social messaging and media shaped by history short cuts, Hollywood myths and racial stereotypes. Reducing Indigenous peoples to cultural depictions of drumming and dancing or within health disparities of drunk and dead (Duncan McCue, n.d.) separate settlers from Indigenous peoples through cultural "othering" or pathologizing a population (Coleman, 2020; St. Denis, 2017; Wilkinson et al., 2022; Beagan, 2023). These reductive efforts serve the settler colonial agenda to control all aspects of political, economic and social society. Placing Indigenous peoples within subordinate, inferior social position allows

powerful colonial, and settler narratives of land appropriation, progress to take hold without critique, and confirms benefit to those in powerful positions (Bruyneel, 2021; Regan, 2010). The journey to access this understanding took time and intention.

A key component of the decolonizing process was learning about privilege, racism and whiteness without assigning values of good or evil. This was critical to moving beyond guilt or shame. Students risked writing about views that may not be politically correct, or if shared publicly may be evidence of bad character. However, through learning about oppressive systems, critical race theory and the importance of *Wahkootawin* to understand the self in relation to others, they were able to move beyond personal blame and courageously articulate their own worldview. In the excerpt below, the student reflects on her memory of seeing difference at an early age. She speaks to how her worldview made sense of this experience at the time.

I started kindergarten, this was the first time I met someone who looked different than me; there was one Indigenous girl in my class, and I distinctly remember not wanting to be friends with her. As I reflect on this experience, I believe this resistance was a result of the lack of diversity I had in my life, which informed my way of knowing. I equated whiteness with safety. (W31)

The student attributes lack of diversity as the rationale for equating whiteness with safety. Their initial foray into deep interrogation is emerging. Missing from this analysis is the question of why is whiteness equated with safety. Flipping the question one could ask why they equate color or Indigeneity with risk or threat. Allen (2020) speaks about white people growing up residentially segregated in mono racial communities, where they learn the “literacy of racism” that prevents white settlers from seeing how urban geographies preserve the colonial order and contain the threat of people perceived as ‘Others’” (p. 387). Settler society, white normativity and segregated land all work to destroy relationality among Settler and Indigenous peoples.

The risk in articulating tacit beliefs in the classroom is real and may be part of the reason students limit their shared insights about their own collusion. Students tend to write more freely

about oppressive *systems* as opposed to personal involvement. They often spoke about their ignorance of what was happening at a systems level, such as with residential schools, Indian Hospitals, Reserve policies or exclusionary practices. However, learning about critical race theory and the mechanics of how we exclude, oppress and collude in inequity allowed students to move closer to the issue. They gave examples of situations that they witnessed or participated in with new insight and critique. Obvious acts of racism clearly documented in the media (Banerjee, 2021a) provided jumping off points for students to consider individual and societal roles in perpetuating racism. Learning about micro aggressions, ignorance, color blindness, privilege and white normativity all helped students to understand their own tacit platforms of privilege or oppression.

It is crucial to note that we are all continually learning and our work to decolonize does not end. Movement never stops. Evolving critique and equity strategies requires us to stay open to new information and to interrogate what our systems define as ‘normal.’ Being willing to interrogate systems that have been built to advantage those in power disrupts the perceived social capital of being seen as a good or bad person. Students had to grapple with this intense learning. In particular, those students who interrogated the contexts of their family’s trajectory as settlers and came to see the beneficial stance taken in the telling. Once students understood that they were not being tricked into disclosing where they existed on a personal character evaluation scale, they could let go of the need to portray a certain image and reside in a space that supported their learning.

Tâpwêwin

Since 2015, knowledge of the Truth and Reconciliation Commission has entered the Canadian discourse. Many Indigenous peoples say there must be truth before there can be

reconciliation (Madden, 2019; Regan, 2010). This underscores the need for the realities of Indigenous existence to be told by Indigenous peoples. We also need to emphasize the equal importance for Canadian society to reckon with collective colonial truths, through interrogating our agencies, systems and policies. This includes our individual accountability of who we are and where we fit into the Indigenous landscape. Defining our *Tâpwêwin* involves effort to interrogate the influences of our individual perspectives and their intersection with prevailing professional contexts.

Nursing's time of reckoning with racism is here (Bell, 2021; Canty et al., 2022; Chinn, 2020; Smith, 2020). Students are faced with the realities of clinical practice that call on their ability to make critical decisions based on bio-medical knowledge but also socially mediated inputs from their lived experiences. Explicit and tacit contextual inputs shaped by worldviews and personal ethical frameworks have significant influence on how students understand presenting clinical situations. As a profession, we are responsible for best practice and safe environments for our patients. Sadly, evidence shows the erosion of nursing's ability to support the whole person in respectful ways and provides testimony of the worst examples of racist care (Banerjee, 2021a; Turpel-Lafond, 2020). Working through this evidence unmasked underlying power issues and agency constraints, which influenced the realities of moving into their professional roles.

Students contemplated on what the nursing profession meant to them. Their insights mirrored some of the nursing commentary in chapter three illustrating the powerful hero imagery and savior mythos of nursing through the years. (Jecker & Self, 1991; Kelm, 1999; Lavalley & Harding, 2022; McGibbon et al., 2014; Symenuk et al., 2020). Students spoke about their ideas of caring, and compassion and the intention to be "good" person and nurse. These reflections speak

to the nuances of the intention to do “good” work and the influences of systems, bias, and gaps in knowledge. Students also wrestled with the history of nursing, its colonial and patriarchal roots (Aitken & Radford, 2018) and its role in the painful histories of Indian residential schools and hospitals (Lux, 2016; Meijer-Drees, 2013). Insights into power dynamics, gender influences and the role of benevolence as an unintended and tacit substitution for social justice within nursing provoked some students to question their own role in perpetuating these ideas. Confronting and questioning our nursing profession is essential if we are to instill and activate future nurse advocates. Regan (2010) speaks about the colonizer ally as a settler making a conscious choice to learn from the truths of Indigenous peoples and create action that confronts ongoing oppression. Each nurse must be educated and aligned with the choices and decisions they will have to make as professionals.

The work of our professional body to support making the choice to be an anti-racist nurses and disruptor has only recently come into view. Prior to the release of the BCCNM (2022) Standard of Practice for Indigenous cultural safety, cultural humility and anti-racism in nursing, direct use of racializing and racism language was not readily applied within nursing circles; instead, terms like justice, equality and non-judgmental were linked to practice standards and expectations. Within my experience as a nurse educator, several challenging racialized encounters shared with me by students in their clinical experience yielded “beyond my scope” responses when discussed with the preceptor. Anti racist practice is now explicit within our standards but requires education and skill development. Becoming an active disruptor is part of the shifting expectations considered to be ‘within one’s scope.’ Many nurses will require support to move beyond a caring or benevolent mythos to one of facilitator and activist. Students also began to articulate their truth and obligation to uphold their newly acquired sense of

accountability. All of the students spoke about ongoing, personal learning required to develop their confidence and competency to integrate anti-racist practice. Students spoke about the courage required to move into uncomfortable spaces. Owning their truth, especially if it did not mirror “goodness” narratives, was challenging. Their reflections illustrated how owning one’s truth can be contradicting, messy and unclear. White settler students discussed feelings of white fragility when facing the pervasive impact of white normativity. It is not only important to call attention to the tacit racist views that are embedded in our systems and personal experiences, but as educators, we need to offer alternatives and strategies that can be sustained. Ideas of establishing communities of practice through racial caucusing (DiAngelo & Burtaine, 2022), consciously shifting language to disrupt assumptions and microaggressions (McGuire-Adams, 2021; Loppie & Barker, 2016), and shifting from a cultural focus to one of power systems (St. Denis, 2017; Hantke et al., 2022) offer a path forward.

In their clinical settings student felt intimidated and reluctant to take action when witnessing a racialized interaction. They worried their professional peers may see them as undermining authority or not being a team player. Students articulated the fear of those in positions of power and unit culture as determining what actions to take or not take, and the implications for their careers. Speaking out against status quo takes courage and effort and is not without risk. In his book entitled, *Settler memory*, Bruyneel (2021) quotations James Baldwin writing to his nephew that ‘many white people know better, but, as you will discover, people find it very difficult to act on what they know. To act is to be committed and to be committed is to be in danger’ (p. 3). This accurately reflects the risks perceived by students as they move into their professional role.

Students also articulated guilt when failing to act as a participant of an inequitable system. Some students reflected on taking the path of least resistance and discussed how feelings of guilt regarding their own lack of knowledge or confidence would steer them away from complex interactions, and that it was just easier to look away. This is consistent with earlier mentions of the role that guilt plays in silencing our efforts. The energy expended on guilty feelings distracts from the effort required to launch into activism. Lorde's (1981) assertions that guilt is another name for impotence and a device utilized for protecting changelessness ring true as student struggle understand their experience.

Students also spoke of the weight of responsibility they all felt, as they become nurses. They remembered why they were entering into a helping profession but felt they needed professional support. They were hopeful that nursing standards would support their disruptive actions and their personal learning would support the recognition of cues that signal a significant situation. They recognized the ongoing need to revisit personal and professional self-interrogation as a mechanism of professional learning. Amelie Perron, in the article "What Nursing Chooses Not to Know: Practices of Epistemic Silence/Silencing," Dillard-Wright et al. (2023) speak about 'care of the self.' Perron states that this refers to a commitment to oneself through embodied practices that "implies a questioning and challenging mindset directed at oneself first, to critically examine what one knows, . . . how one came to know in the first place, why one hangs on to certain kinds of beliefs . . . (especially those that produces harms) while overlooking others" (p. 4). This philosophical shift in defining 'care of the self' could be useful as we move to incorporate standards of practice in our profession that rely on reflexivity and self-knowledge.

Students wrote about seeing the value in being willing to make a change or shift one's perspective but also realized the challenges that lay ahead. The difficulties of confronting situations where your values or implicit biases are triggered is very much part of nursing in the current milieu. As we work to dismantle power systems that perpetuate subjugation, our own tendencies to "go with the flow" can confound our intentions to change. Disruptive activity comes with perceived and real risks to personal careers. Student ability to integrate DE colonial knowledge and ultimately noticeable change in practice requires leadership and agency support as well as engaged and knowledgeable educators that can activate transformative knowledge uptake early on. Nurses cannot be left to enact these processes in isolation. Although students were freely able to articulate their sense of obligation within this Indigenist framework and context, there are ultimately no guarantees that actions will ensue. The unintended slide to unsafe and racialized encounters is real. Students require mentors and peer supports who are prepared to engage in supportive but critical conversations. They require responsive clinical accountability mechanisms ready to disrupt coercive unit culture and oppressive policies. They require adequate resourcing for ongoing supportive antiracist professional education and avenues that allow them to be activators without fear of negative reprisals.

The health care system is fraught with barriers. The ability demonstrated by these students to articulate their knowledge and demonstrate their reflexivity by interrogating the status quo gives me hope. This ongoing critical analysis may hold them in a place of uncertainty for a time, but in my opinion, struggling with their *Tâpwêwin* indicates an improvement over accepting the stability of old practices that continue to sustain unsafe spaces and weary health care providers.

Knowledge Bundle Entwined

This research project was both an exploration of an Indigenist framework and a student engagement process. The framework allowed me, as a Metis Cree researcher to articulate my ideas about myself, my location, my learning. It gave me the structure to think and organize my approach. It also freed me from adhering to western academic systems of analysis and knowledge translation and allowed me to explore and advance Indigenist semantics, concepts and expression. The iterative nature of the framework aligned with the complex nature of transformative learning and gave me structure without strict boundaries for finding and sorting and isolating meaning.

In the Knowledge Bundle assignment, instructors witnessed and supported students to reflect on their learning by exploring specific prompts and assigned readings. The volume of information and historical facts regarding colonization and Indigenous peoples is vast and all consuming. If we stay focused on this aspect of our learning however, students can become lethargic in their willingness to find action. The immensity of the historical wrongs derail individuals from examining their own place in the story, as guilt and self-reproach occupy their energetic learning space. What I have learned over the years of teaching this material, and listening intently to the voices in these bundles, is that there must be room for individuals to see both their complicity but also their ignorance of the larger oppressive systems, including racism, patriarchy, and societal sanctioned exclusionary structures. It is also imperative to allow this understanding to flow without reproach from their instructor. As the saying goes, it is far more effective to “call someone in, than call someone out.”

The students who submitted the Knowledge Bundles were all sincere learners. They engaged with challenging subject matter, interrogated themselves and their relationships, worked

to disrupt oppressive narratives and plot a path forward that supported ongoing personal and professional learning. I also found, that transformational learning requires reflexivity that is supported by pedagogy meant to enlighten and not dispense. Both students and instructors must find themselves and their own narratives in the content to be discussed. Student relationships with decolonizing processes cannot be supported unless instructors too, enter into the learning. This crucial step creates vulnerability as we set aside expert roles and didactic processes.

The use of this framework as a transformational pedagogy is located within an Indigenist lane. This alone does not restrict its uptake by settler ally educators. The meaning of relationship, decolonization and obligation within one's own locality and social position is a useful approach to engaging the self, with social context and personal obligations. In their integrative review of literature, documenting anti racist efforts in nursing education, Blanchet-Garneau et al. (2023) found that uptake of critical perspectives in antiracist nursing education requires three interrelated constituents. That of understanding *power relationships*, a *critical consciousness* and *taking action*. I reference this academic work, not to validate the Indigenist pedagogical framework utilized in this dissertation but to propose Indigenist transformative pedagogy as a lane for learning. The Indigenist methodological framework utilized in this research may benefit others working to define the ways that they may approach those three constituents in their own settings. This inquiry models an integrative and iterative method poised for disruptive and transformational exploration that centers the *importance of relationality, self and systems interrogation*, and articulating one's *personal obligation/truth*. For my purposes, I choose to honor the language of my ancestors with Cree words that encompass their philosophical underpinnings. I choose to welcome uncertainty as we move in and out of seeing, naming and articulating our *Wahkootawin*, *Waskawewin* and our *Tâpwêwin*.

Reclaiming Myself

At the end of this journey, I ask myself, why did I do this? I can say all kinds of answers that speak to social justice, disrupting Indigenous-specific racism or educating the future generation of our profession. Those are all sound and plausible reasons, albeit inaccurate, to some extent.

I reflect on my reasoning after recently attending an event in Victoria. The Canadian Medical Association (2024) held a public event in which they offered an apology to First Nation, Metis and Inuit peoples in Canada for the role they played in violence committed against these communities. I attended to witness and listen. I listened to Indigenous leaders speak about their experience and their advocacy for their communities. They spoke from the heart. They shed a tear. They called forth their ancestors. I listened to the CMA diligently list results of meticulous research of their historical and contemporary organizational documents. They confirmed atrocities perpetrated by physicians colluding with government policy for the subjugation of Indigenous peoples. The list was extensive and triggering. As I listened, I sat in support, between two women. One who was my age and another who was about 20 years younger. Both were survivors of forced sterilization. They vibrated as we clung on to each other in an act of solidarity and strength. They rose at the end and hugged, cried and spoke about their futures. They felt seen, validated.

For me, I believe that is why I have embarked on this journey. To be seen. To be validated. Not by white people or white academic processes but by my people, my brown people who know who I am and whose legacy and strength I honour through my work. To be in solidarity and feel supported and support others.

I also offer my journey as a mark of resistance. I no longer want to bow at the altar of whiteness in my attempt to be acceptable, “normal” and conformist. I want to be Metis. I want to speak my language, but I cannot. I want to soothe my mother’s pain but I cannot. What I can do is elevate a Metis presence in the academy. What I can do, is affirm the experiences of Indigenous peoples who have suffered in our colonial system. What I can do is hold space for the learning that nurses need to do and I can help prepare nurses to make space for Indigenous people. To see us. Hear us. In some way, listening to the discomfort and uncertainty experienced by students gives me hope; it helps settle my own discomfort, knowing that maybe some of us are in this together. As we gather the strands of our bundles, we are reminded that we have much to care for. It is up to me to steward the knowledge I have been given, the legacy I have inherited and create the path that I too will leave for others. That is why I did this.

References

- Aanerud, R. (2015). Humility and Whiteness: “How did I look without seeing, hear without listening?” In G. Yancy (Ed.), *White self-criticality beyond anti-racism: How does it feel to be a White problem* (pp. 101–113). Lexington.
- Absolon, K. (2020). *Indigenous research methodology*. <https://ca.bbcollab.com/collab/ui/session/playback>
- Absolon, K. E. Minogizhigokwe (2011). *Kaandossiwin: how we come to know: Indigenous research methodologies*. Fernwood.
- Adams, H. (1995). *A tortured people: The politics of colonization*. Theytus Books.
- Aitken, A., & Radford, L. (2018). Learning to teach for reconciliation in Canada: Potential, resistance and stumbling forward. *Teaching and Teacher Education*, 75, 40-48.
- Albinsson, G., Carlsson-Blomster, M., & Lindqvist, G. (2021). In search of a caring relationship- Nursing students’ notions of interactions in the nurse-patient relationship. *Nurse Education in Practice*, 50, 102954. <https://doi-org.ezproxy.library.uvic.ca/10.1016/j.nepr.2020.102954>
- Allan, B., & Smylie, J. (2015). *First Peoples, second-class treatment: The role of racism in the health and well-being of Indigenous Peoples in Canada: Discussion Paper*. Wellesley Institute.
- Allard-Tremblay, Y., & Coburn, E. (2023). The flying heads of settler colonialism; or the ideological erasures of indigenous peoples in political theorizing. *Political Studies*, 71(2), 359–378.
- Allen, W. S. (2020). Learning to become White girls in a settler colonial context: Exploring the racial socialization of White Euro-Canadian women, *Settler Colonial Studies*, 10(3), 378–402. <https://doi.org/10.1080/2201473X.2020.1771976>
- Andersen, C. (2014). *Métis: Race, recognition, and the struggle for Indigenous peoplehood*. UBC Press.
- Andersen, C. (2014). *Métis: Race, recognition, and the struggle for Indigenous peoplehood*. UBC Press.
- Archibald, J. A. (2008). *Indigenous storywork: Educating the heart, mind, body, and spirit*. UBC Press.
- Badenhorst, P. (2021). Predatory White antiracism. *Psychoanalysis, Culture & Society*, 26(3), 284–303.

- Banerjee, S. (2021a, May 19). Fired Quebec orderly says her insults toward Joyce Echaquan were meant as motivation. *Global News*. <https://globalnews.ca/news/7876501/joyce-echaquan-death-inquest-orderly/>
- Banerjee, S. (2021b, May, 20). “I know I was mean and I apologize,” Quebec nurse tells inquiry into death of Joyce Echaquan. *CTV News*. <https://montreal.ctvnews.ca/i-know-i-was-mean-and-i-apologize-quebec-nurse-tells-inquiry-into-death-of-joyce-echaquan-1.5436281>
- Barceló, N. E., & Shadravan, S. (2021). Race, metaphor, and myth in academic medicine. *Academic Psychiatry*, 45(1), 100–105.
- Barker, P. J., Reynolds, W. & Ward, T. (1995). The proper focus of nursing: A critique of the “caring” ideology. *International Journal of Nursing Studies*, 32(4), 386–397.
- Barker, P. J., Reynolds, W. & Ward, T. (1995). The proper focus of nursing: A critique of the “caring” ideology. *International Journal of Nursing Studies*, 32(4), 386–397.
- Battiste, M. (2013). *Decolonizing education: Nourishing the learning spirit*. UBC Press.
- Battiste, M. (2018). Reconciling Indigenous knowledge in education: Promises, possibilities, and imperatives. In M. Spooner & J. McNinch (Eds.) *Dissident knowledge in higher education* (pp. 123–148). University of Regina Press.
- BC Health Regulators. (2024). [Homepage]. <https://bchealthregulators.ca/>
- BC Nurses Union. (2023). *Racism has no place in health care: BCNU is ready to work with the province and employers to address Indigenous-specific racism in BC's health-care system*. <https://www.bcnu.org/news-and-events/news/2020/racism-has-no-place-in-health-care>
- Beagan, B. L., Bizzeth, S. R., & Etowa, J. (2023). Interpersonal, institutional, and structural racism in Canadian nursing: A culture of silence. *Canadian Journal of Nursing Research*, 55(2), 195–205.
- Bell, B. V. (2020). White dominance in nursing education: A target for anti-racist efforts. *Nursing Inquiry*, 28(1), e12379.
- Bell, B. V. (2024). “We’d really love to but we’re really busy”: Silence, precarity and resistance as structural barriers to anti-racism in nursing education. *Journal of Advanced Nursing*, 80(1), 214–225.
- Bell, L. M., Brennan-Cook, J., Sisson, J., Steigerwald, M., Cook, C., Cicero, E. C., & Cary, Jr., M. P. (2019). Learning about culturally humble care of sexual and gender minority patients. *Teaching and Learning in Nursing*, 14(3), 216–218.
- Bell, B. (2021). White dominance in nursing education: A target for anti-racist efforts. *Nursing Inquiry*, 28, e12379. <https://doi-org.ezproxy.library.uvic.ca/10.1111/nin.12379>

- Benedict, S. (2003). Killing while caring: The nurses of Hadamar. *Issues in Mental Health Nursing*, 24(1), 59–79.
- Benner, P. E., & Wrubel, J. (1989). *The primacy of caring: Stress and coping in health and illness*. Addison-Wesley/Addison Wesley Longman.
- Blackstock, C. (2009). The occasional evil of angels: Learning from the experiences of Aboriginal peoples and social work. *First Peoples Child & Family Review: A Journal on Innovation and Best Practices in Aboriginal Child Welfare Administration, Research, Policy & Practice*, 4(1), 28–37.
- Blanchet Garneau, A., Lavoie, P., Sit, V., & Laurent Sédillot, C. (2023). Core components of an anti-racist approach among health professions educators: An integrative review. *International Journal of Medical Education*, 14, 131–136.
<https://doi.org/10.5116/ijme.64e9.b6b4>
- Braun, V., & Clarke, V. (2022). Conceptual and design thinking for thematic analysis. *Qualitative psychology*, 9(1), 3.
- Brian Sinclair Working Group. (2017). *Out of sight: A summary of the events leading up to Brian Sinclair's death and the inquest that examined it and the Interim Recommendations of the Brian Sinclair Working Group*.
<https://www.dropbox.com/scl/fi/2rcz3pdqk9ojtb4ajvnrw0/Out-of-Sight-Final.pdf?rlkey=jmak0rz5f3df23fpdm2ha943k&e=2&dl=0>
- British Columbia College of Nurses and Midwives. (2022). *Indigenous cultural safety, cultural humility and anti-racism*.
https://www.bccnm.ca/Documents/cultural_safety_humility/All_PS_cultural_safety_humility.pdf
- Browne, A. J., Varcoe, C., & Ward, C. (2021). San'yas Indigenous cultural safety training as an educational intervention. *International Indigenous Policy Journal*, 12(3), 1–26.
- Bruyneel, K. (2021). *Settler memory: The disavowal of indigeneity and the politics of race in the United States*. UNC Press Books.
- Campbell, M. (2007, November). We need to return to the principles of *wahkotoowin*. *Eagle Feather News*.
https://www.eaglefeathernews.com/quadrant/media/pastIssues/November_2007.pdf
- Campbell, M. (2020, November 19). *Facebook update*.
<https://www.facebook.com/profile.php?id=100008764506305>.
- Canadian Medical Association. (2024). Apology for harms to Indigenous people.
<https://www.cma.ca/our-focus/indigenous-health/apology-harms-indigenous-peoples>

- Canadian Nurses Association. (2021, June 9). *Nursing declaration against anti-Indigenous racism in nursing and health care*. https://hl-prod-ca-oc-download.s3-ca-central-1.amazonaws.com/CNA/2f975e7e-4a40-45ca-863c-5ebf0a138d5e/UploadedImages/documents/1_0876_Nursing_Declaration_Against_Anti-Indigenous_Racism_in_Nursing_and_Health_Care_EN_v3_Copy.pdf
- Canty, L., Nyirati, C., Taylor, V., & Chinn, P. L. (2022). An overdue reckoning on racism in nursing. *American Journal of Nursing*, *122*(2), 26–34.
- Cardinal, H., & Hildebrand, W. (2000). *Treaty elders of Saskatchewan: Our dream is that our peoples will one day be clearly recognized as nations*. University of Calgary Press.
- Carriere, J. (2007). Promising practice for maintaining identities in First Nation adoption. *First Peoples Child & Family Review*, *3*(1), 46–64.
- Carriere, J., & Richardson, C. (2009). From longing to belonging: Attachment theory, connectedness, and Indigenous children in Canada. In S. McKay, D. Fuchs, & I. Brown (Eds.), *Passion for action in child and family services: Voices from the Prairies* (pp. 49–67). Canadian Plains Research Center.
- Carriere, J., & Richardson, C. (2013). Relationship is everything: Holistic approaches to Aboriginal child and youth mental health. *First Peoples Child & Family Review*, *7*(2), 8–26.
- Carrière, J., & Richardson, C. (2017). *Calling our families home: Métis peoples' experiences with child welfare*. John Charlton.
- Carryer, J. (2020). Letting go of our past to claim our future. *Journal of Clinical Nursing*, *29*(3–4), 287–289. <https://doi.org/10.1111/jocn.15016>
- CBC. (2020, October 4). *Quebec launches public inquiry into death of Joyce Echaquan in Joliette hospital*. <https://www.cbc.ca/news/canada/montreal/joyce-echaquan-atikamekw-manawan-joliette-1.5749665>
- Chapman, C., & Withers, A. J. (2019). *Violent history of benevolence: Interlocking oppression in the moral economies of social working*. University of Toronto Press.
- Chinn, P. (2020). Overdue reckoning on racism in nursing. *Nursology*. <https://nursemanifest.com/2020/08/17/overdue-reckoning-on-racism-in-nursing/>
- Coleman, T. (2020). Anti-racism in nursing education: Recommendations for racial justice praxis. *Journal of Nursing Education*, *59*(11), 642–645.
- Coleman, T. (2020). Anti-racism in nursing education: Recommendations for racial justice praxis. *Journal of Nursing Education*, *59*(11), 642–645. <https://doi-org.ezproxy.library.uvic.ca/10.3928/01484834-20201020-08> (Original work published November 1, 2020)

- Cook, L. B., & Peden, A. (2017). Finding a focus for nursing: The caring concept. *Advances in Nursing Science, 40*(1), 12–23.
- Cote-Meek, S. (2014). *Colonized classrooms: Racism, trauma and resistance in post-secondary education*. Fernwood.
- Cote-Meek, S., & Moeke-Pickering, T. (Eds.). (2020). *Decolonizing and indigenizing education in Canada*. Canadian Scholars' Press.
- Daflos, P. (2022). *Concerns a vicious cycle underway as private companies increasingly staffing BC hospitals*. <https://bc.ctvnews.ca/concerns-a-vicious-cycle-underway-as-private-companies-increasingly-staffing-b-c-hospitals-1.6012061#:~:text=Concerns%20a%20'vicious%20cycle'%20underway,companies%20increasingly%20staffing%20B.C.%20hospitals&text=As%20B.C.'s%20hospitals%20falter,with%20an%20unclear%20price%20tag>
- De Leeuw, S., & Hunt, S. (2018). Unsettling decolonizing geographies. *Geography Compass, 12*(7), e12376.
- Del Prato, D. M., & Bankert, E. G. (2021). Academic grade inflation in nursing education: A scoping review of the qualitative and quantitative literature. *Nursing Education Perspectives, 42*(1), 11–16. <https://doi.org/10.1097/01.NEP.0000000000000723>
- DiAngelo, R. (2015). White fragility: Why it's so hard to talk to White people about racism. *The Good Men Project, 1*, 1-4.
- DiAngelo, R., & Burtaine, A. (2022). *The facilitator's guide for White affinity groups: Strategies for leading White people in an anti-racist practice*. Beacon Press.
- Dillard-Wright, J., Valderama-Wallace, C., Canty, L., Perron, A., De Sousa, I., & Gullick, J. (2023). What nursing chooses not to know: Practices of epistemic silence/silencing. *Nursing Philosophy, 24*(3), e12443.
- Dion, S. D. (2007). Disrupting molded images: Identities, responsibilities and relationships—Teachers and Indigenous subject material. *Teaching Education, 18*(4), 329–342.
- Drees, L. M. (2013). *Healing histories: Stories from Canada's Indian hospitals*. University of Alberta.
- Ducsharm, M. J., Graham, H., & Kent-Wilkinson, A. (2022). Addressing Indigenous-specific racism in healthcare as part of reconciliation: A nurse's responsibility to mitigate racism in healthcare. *International Journal of Nursing Student Scholarship, 9*.
file:///C:/Users/GE-User/Downloads/Oct.10+'22+Ducsharm+final+revised+paper+(1).pdf
- Eliason, M. J., DeJoseph, J., Dibble, S., Deevey, S., & Chinn, P. (2011). Lesbian, gay, bisexual, transgender, and queer/questioning nurses' experiences in the workplace. *Journal of Professional Nursing, 27*(4), 237–244.

- Ellison-Loschmann L. (2003). Irihapeti Ramsden. *BMJ : British Medical Journal*, 327(7412), 453.
- Ermine, W. (1995). Aboriginal epistemology. In M. Battiste & J. Barman (Eds.), *First Nations education in Canada: The circle unfolds* (pp. 101–112.). UBC Press.
- Ermine, W. (2007). The ethical space of engagement. *Indigenous Law Journal*, 6(1), 193–204.
- Feller, L. M., Fisher, M., Larson, J., & Schweinle, W. (2019). Nursing students' professional value development: Can we do better? *Nursing Education Perspectives*, 40(6), 317–321.
- Fiola, C. (2015). *Rekindling the sacred fire: Métis ancestry and Anishinaabe spirituality*. University of Manitoba Press.
- Foth, T. (2013). Understanding 'caring' through biopolitics: The case of nurses under the Nazi regime. *Nursing Philosophy*, 14(4), 284–294.
- Foth, T., Lange, J., Smith, K. (2018). Nursing history as philosophy: Towards a critical history of nursing. *Nursing Philosophy*, 19(3), e12210.
- Francis, D. (2012). *The imaginary Indian: The image of the Indian in Canadian culture*. Arsenal pulp press.
- Freire, P. (1997). *Pedagogy of the oppressed*. Continuum.
- Gaudry, A. (2015). Researching the resurgence: Insurgent research and community engaged methodologies in 21st century academic inquiry. In S. Strega and L. Brown (Eds.), *Research as resistance: Revisiting critical, indigenous, and anti-oppressive approaches* (2nd ed., pp. 243–267).
- Gaudry, A. (2018). Communing with the dead: The “new Métis”: Métis identity appropriation, and the displacement of living Métis culture. *American Indian Quarterly*, 42(2), 162–190. <http://www.jstor.org/stable/10.5250/amerindiquar.42.2.0162>
- Gaudry, A., & Lorenz, D. (2018). Indigenization as inclusion, reconciliation, and decolonization: Navigating the different visions for indigenizing the Canadian Academy. *AlterNative: An International Journal of Indigenous Peoples*, 14(3), 218–227.
- Gebhard, A., McLean, S., & Denis, V. S. (Eds.). (2022). *White benevolence: Racism and colonial violence in the helping professions*. Fernwood.
- Glerean, N., Hupli, M., Talman, K., & Haavisto, E. (2019). Perception of nursing profession: Focus group interview among applicants to nursing education. *Scandinavian Journal of Caring Sciences*, 33(2), 390–399.
- Global News. (2020, September 29). *Coroner investigating death of Indigenous woman at Quebec hospital*. <https://globalnews.ca/video/7367473/coroner-investigating-death-of-indigenous-woman-at-quebec-hospital>

- Godden, J. (2010). The dream of nursing the empire. In S. Nelson & A. M. Rafferty (Eds.), *Notes on Nightingale: The influence and legacy of a nursing icon* (pp. 55–75). Cornell University Press.
- Google. (2021). Mandate. In *Google dictionary*. Retrieved July 18, 2024 from https://www.google.com/search?q=mandate&rlz=1C1GCEB_enCA931CA952&oq=mandate&aqs=chrome..69i57j0i433l2j0j0i433l2j0l2j46i175i199j0.1659j1j15&sourceid=chrome&ie=UTF-8
- Google. (2023). Reclamation. In *Google dictionary*. Retrieved October 20, 2024 https://www.google.com/search?q=reclamation+definition&rlz=1C1GCEB_enCA931CA952&oq=reclama&gs_lcrp=EgZjaHJvbWUqDggAEEUYJxg7GIAEGIoFMg4IABBFGCcYOxiABBiKBTIOCAEQRRgnGDsYgAQYigUyBggCEEUYOzIGCAMQRRhAMgYIBBBFGDkyDwgFEAAAYFBiHAhixAxiABDIHCAYQABiABDIHCACQABiABNIBCTY1NjFqMGoxNagCCLACAQ&sourceid=chrome&ie=UTF-8
- Grande, S. (2008). *Red pedagogy: Indigenizing inquiry or, the un-methodology*. Routledge.
- Grande, S. (2008). Red pedagogy: The un-methodology. In N. K. Denzin, Y. S. Lincoln, & L. T. Smith (Eds.), *Handbook of critical and Indigenous methodologies* (pp. 233–254). Sage.
- Grande, S. (2018). Refusing the university. In E. Tuck & K. W. Yang (Eds.), *Toward what justice?: Describing diverse dreams of justice in education* (pp. 47–65). https://www.uvicfa.ca/wp-content/uploads/2020/11/Refusing_the_University.pdf
- Hancock, R. L. (2017). *From new peoples to new nations: Aspects of Métis history and identity from the eighteenth to twenty-first centuries*. University of Toronto Press.
- Hantke, S., St. Denis, V., & Graham, H. (2022). Racism and antiracism in nursing education: Confronting the problem of whiteness. *BMC Nursing*, 21(1), 146. <https://doi.org/10.1186/s12912-022-00929-8>
- Harvey, C., Thompson, S., Otis, E., & Willis, E. (2020). Nurses' views on workload, care rationing and work environments. *Journal of Nursing Management*, 28(4), 912–918.
- Hegney, D. G., Rees, C. S., Osseiran-Moisson, R., Breen, L., Eley, R., Windsor, C., & Harvey, C. (2019). Perceptions of nursing workloads and contributing factors, and their impact on implicit care rationing: A Queensland, Australia study. *Journal of Nursing Management*, 27(2), 371–380. <https://doi.org/10.1111/jonm.12693>
- Helmstadter, C. (2010). Navigating the political straits of the Crimean war. In S. Nelson & A. M. Rafferty (EDS.), *Notes on Nightingale: The influence and legacy of a nursing icon* (pp. 28–54). Cornell University Press.
- Henry, F., & Tator, C. (2010). *The colour of democracy: Racism in Canadian society*. Nelson Education.

- Heyes, C., Dean, M., & Goldberg, L. (2016). Queer phenomenology, sexual orientation, and health care spaces: Learning from the narratives of queer women and nurses in primary health care. *Journal of Homosexuality*, 63(2), 141–155.
- Hilario, C. T., Browne, A. J., & McFadden, A. (2018). The influence of democratic racism in nursing inquiry. *Nursing Inquiry*, 25(1), e12213. <https://doi.org/10.1111/nin.12213>
- Hildebrant, K. (2023). Healthcare News: BC is pushing to add thousands more nurses. But nurse educators say the field needs major change first. *Capital Daily*. <https://www.capitaldaily.ca/news/bc-to-add-thousands-nurses-but-nurse-educators-say-field-needs-major-change>
- hooks, b. (1994). *Teaching to transgress: education as the practice of freedom*. Routledge.
- Hyett, S. L., Gabel, C., Marjerrison, S. & Schwartz, L. (2019). Deficit-based Indigenous health research and the stereotyping of Indigenous Peoples. *Canadian Journal of Bioethics*, 2(2), 102–109. <https://doi.org/10.7202/1065690ar>
- ISC Collaborative. (2024). [Homepage]. <https://www.icscollaborative.com/webinars>
- Jecker, N. S., & Self, D. J. (1991). Separating care and cure: An analysis of historical and contemporary images of nursing and medicine. *The Journal of Medicine and Philosophy: A Forum for Bioethics and Philosophy of Medicine*, 16(3), 285–306.
- Jecker, N. S., & Self, D. J. (1991). Separating care and cure: An analysis of historical and contemporary images of nursing and medicine. *The Journal of Medicine and Philosophy: A Forum for Bioethics and Philosophy of Medicine*, 16(3), 285–306.
- Jones, E., Priestley, M., Brewster, L., Wilbraham, S. J., Hughes, G., & Spanner, L. (2020). Student wellbeing and assessment in higher education: The balancing act. *Assessment & Evaluation in Higher Education*, 46(3), 438–450. <https://doi.org/10.1080/02602938.2020.1782344>
- Jurgen, E. (2020). Teaching truth before reconciliation. In A. Craft & P. Regan (Eds.), *Pathways of reconciliation: Indigenous and settler approaches to implementing the TRC's Calls to Action* (Vol. 2, pp 119- 137). University of Manitoba Press.
- Kalischuk, R. G. (2014). Conceptualizations of culture and cultural care among undergraduate nursing students: An exploration and critique of cultural education. *Journal of Cultural Diversity*, 21(3), 99–107.
- Karoliussen, M. H., & Hov, R. (2020). Nightingale's legacy: Old holistic insight supported by new science. *Holistic Nursing Practice*, 34(4), 234–243.
- Kelly, L. P., & Chakanyuka, C. (2021). Truth before reconciliation, antiracism before cultural safety. *Contemporary Nurse*, 57(5), 379–386.

- Kelm, M. (1999). *Colonizing bodies: Aboriginal health and healing in British Columbia, 1900–50*. University of British Columbia Press.
- Kerr, J. (2014). Western epistemic dominance and colonial structures: Considerations for thought and practice in programs of teacher education. *Decolonization: Indigeneity, Education & Society*, 3(2).
- Kincheloe, J. L. (2008). *Knowledge and critical pedagogy: An introduction* (2nd ed.). Springer.
- Kovach, M. (2009). *Indigenous methodologies: Characteristics, conversations and contexts*. University of Toronto Press, Scholarly Publishing Division.
- Kovach, M. (2021). *Indigenous methodologies: Characteristics, conversations, and contexts* (2nd ed.). University of Toronto press. 2nd edition
- Kuokkanen, R. (2007). *Reshaping the university: Responsibility, Indigenous epistemes, and the logic of the gift*. University of British Columbia Press.
- Labrague, L. J., McEnroe-Petitte, D. M., Papathanasiou, I. V., Edet, O. B., Arulappan, J., & Tsaras, K. (2017). Nursing students' perceptions of their own caring behaviors: A multicountry study. *International Journal of Nursing Knowledge*, 28(4), 225–232.
- Lavallee, B., & Harding, L. (2022). How Indigenous-specific racism is coached into health systems. In A. Gebhard, S. McLean, & V. St. Denis (Eds.), *White benevolence: Racism and colonial violence in the helping professions*. (pp. 51–68). Fernwood.
- Lavallée, L. F. (2009). Practical application of an Indigenous research framework and two qualitative Indigenous research methods: Sharing circles and Anishnaabe symbol-based reflection. *International Journal of Qualitative Methods*, 8(1), 21–40.
- Leininger, M. (1977). The phenomenon of caring. Part V. Caring: the essence and central focus of nursing. *Nursing Research Report*, 12(1), 2–14.
- Lindsay, B. (2023). *Nursing agencies are staffing hospitals at 'huge cost' to the health-care system, experts say*. CBC/Radio Canada. <https://www.cbc.ca/news/health/cost-nursing-agencies-1.6839273>
- Little Bear, L. (2000). Jagged worldviews colliding. In M. Battiste (Ed.), *Reclaiming Indigenous voice and vision* (pp. 77–85). UBC Press.
- Logan, T. (2021, July 19). Métis road allowance communities. *Canadian Encyclopedia*. <https://www.thecanadianencyclopedia.ca/en/article/metis-road-allowance-communities>
- Loppie, C. (2007). Learning from the grandmothers: Incorporating Indigenous principles into qualitative research. *Qualitative Health Research*, 17(2), 276–284.

- Loppie, C., & Barker, A. (2016). *Racism and privilege in the everyday*. Indigenous Cultural Safety Collaborative Learning Series, 25 October. Available at <https://www.icscollaborative.com/webinars/racism-and-privilege-in-the-everyday>
- Loppie, C., & Wien, F. (2009). *Health inequalities and social determinants of Aboriginal Peoples' health*. National Collaborating Centre for Aboriginal Health.
- Lorde, A. (1981). *The uses of anger*. <https://www.blackpast.org/african-american-history/speeches-african-american-history/1981-audre-lorde-uses-anger-women-responding-racism/>
- Louie-Poon, S., Hilario, C., Scott, S. D., & Olson, J. (2022). Toward a moral commitment: Exposing the covert mechanisms of racism in the nursing discipline. *Nursing Inquiry*, 29, e12449. <https://doi-org.ezproxy.library.uvic.ca/10.1111/nin.12449>
- Lux, M. K. (2016). *Separate beds: A history of Indian hospitals in Canada, 1920s–1980s*. University of Toronto Press.
- Macdonald, D. (2020). Paved with comfortable intentions. In A. Craft & P. Regan (Eds.). *Pathways of reconciliation: Indigenous and settler approaches to implementing the TRC's Calls to Action* (Vol. 2, pp. 3–34). University of Manitoba Press.
- Macdougall, B. (2006). *Wahkootowin*: Family and cultural identity in northwestern Saskatchewan Métis communities. *Canadian Historical Review*, 87(3), 431–462. <https://doi.org/10.3138/CHR/87.3.431>
- Macdougall, B. (2011). *One of the family: Metis culture in nineteenth-century northwestern Saskatchewan*. UBC Press.
- Macdougall, B. (2018). Knowing who you are: Family history and Aboriginal determinants of health. In M. Greenwood, S. de Leeuw, & N. M. Lindsay (Eds.), *Determinants of Indigenous Peoples' Health: Beyond the social* (2nd ed., pp. 127–146). Canadian Scholar's Press.
- MacLean, T. L., Qiang, J. R., Henderson, L., Bowra, A., Howard, L., Pringle, V., Butsang, T., Rice, E., Di Ruggiero, E., & Mashford-Pringle, A. (2023). Indigenous cultural safety training for applied health, social work, and education professionals: A PRISMA scoping review. *International Journal of Environmental Research and Public Health*, 20(6), 5217, e1–30. <https://doi.org/10.3390/ijerph20065217>
- Madden, B. (2019). A de/colonizing theory of truth and reconciliation education. *Curriculum Inquiry*, 49(3), 284–312.
- Maddigan, J., Brennan, M., McNaughton, K., White, G., & Snow, N. (2023). The prevalence and predictors of compassion satisfaction, burnout and secondary traumatic stress in registered nurses in an Eastern Canadian province: A cross-sectional study. *Canadian Journal of Nursing Research*, 55(4), 425–436. <https://doi.org/10.1177/08445621221150297>

- Maggs, C. (1996). A history of nursing: a history of caring? *Journal of Advanced Nursing*, 23(3), 630–635.
- Magnello, M. E. (2010). The passionate statistician. In S. Nelson & A. M. Rafferty (Eds.), *Notes on Nightingale: The influence and legacy of a nursing icon* (pp. 115–129). Cornell University Press.
- Matheson, K. (2017). Rebuilding identities and renewing relationships: The necessary consolidation of deficit-and strength-based discourses. *MediaTropes*, 7(1), 75–96.
- Mayoum, A., Prajapati, D., Lamb, J., Kruth, M., Waddell-Henowitch, C., Baxter, C. & Thomson, A. (2022). Having hard conversations about racism within nursing education: A collaborative process of developing an antiracism action plan. *Journal of Nursing Education*, 61(8), 461–468.
- McGibbon, E., Mulaudzi, F. M., Didham, P., Barton, S., & Sochan, A. (2014). Toward decolonizing nursing: The colonization of nursing and strategies for increasing the counter-narrative. *Nursing Inquiry*, 21(3), 179–191. <https://doi.org/10.1111/nin.12042>
- McGuire-Adams, T. (2021). Settler allies are made, not self-proclaimed: Unsettling conversations for non-Indigenous researchers and educators involved in Indigenous health. *Health Education Journal*, 80(7), 761–772.
- McIntosh, P., & Cleveland, C. (1988). *White privilege: Unpacking the invisible knapsack*. <https://www.jstor.org/stable/community.30714426>
- McKay, D. L. (2019). Real Indians: Policing or protecting authentic Indigenous identity? *Sociology of Race and Ethnicity*, 7. <https://doi.org/10.1177/2332649218821450>
- Meijer Drees, L. (2013). *Healing histories: Stories from Canada's Indian hospitals*. University of Alberta Press.
- Monchalin, R., Smylie, J., & Bourgeois, C. (2020). “It’s not like I’m more Indigenous there and I’m less Indigenous here.”: Urban Métis women’s identity and access to health and social services in Toronto, Canada. *AlterNative: An International Journal of Indigenous Peoples*, 16(4), 323–331. <https://doi.org/10.1177/1177180120967956>
- Moodie, N. (2017). Decolonising race theory: Place, survivance and sovereignty. In G. Vass, J. Maxwell, S. Rudolph, & K. N. Gulson (Eds.), *The relationality of race in education research* (pp. 33–46). Routledge.
- Narasimhan, S., & Chandanabhumma, P. P. (2021). A scoping review of decolonization in Indigenous-focused health education and behavior research. *Health Education & Behavior*, 48(3), 306–319. <https://doi.org/10.1177/10901981211010095>
- Nardi, D., Waite, R., Nowak, M., Hatcher, B., Hines-Martin, V., & Stacciarini, J. M. R. (2020). Achieving health equity through eradicating structural racism in the United States: A call to action for nursing leadership. *Journal of Nursing Scholarship*, 52(6), 696–704.

- Newspapers.com. (2024). Safe! In your hands, AIM advertisement. *Leader Post*, 1968, p. 14
<https://www.newspapers.com/article/the-leader-post-safe-in-your-hands-aim/126076671/>
- Nurses and Nurse Practitioners of British Columbia. (2023). *About us*.
<https://www.nnpbc.com/about-us/>
- Okun, T., & Jones, K. (2000). White supremacy culture. *Dismantling racism: A workbook for social change groups*. ChangeWork. https://www.cwsworkshop.org/PARC_site_B/dr-culture.html
- Perron, A., Fluet, C. & Holmes, D. (2005). Agents of care and agents of the state: Bio-power and nursing practice. *Journal of Advanced Nursing*, 50(5), 536–544.
- Petrou, A., Sakellari, E., Psychogiou, M., Karassavidis, S., Imbrahim, S., Savvidis, G., & Sapountzi-Krepia, D. (2017). Nursing students' perceptions of caring: A qualitative approach. *International Journal of Caring Sciences*, 10(3), 1148–1157.
- Phillips, J., Cooper, K., Rosser, E., Scammell, J., Heaslip, V., White, S., Donaldson, I., Jack, E., Hemingway, A., & Harding, A. (2015). An exploration of the perceptions of caring held by students entering nursing programmes in the United Kingdom: A longitudinal qualitative study: Phase 1. *Nurse Education in Practice*, 15(6), 403–408.
- Poorman, S. G., & Mastorovich, M. L. (2019). The Meaning of grades: Stories of undergraduate, master's, and doctoral nursing students. *Nurse Educator*, 44(6), 321-325.
<https://doi.org/10.1097/NNE.0000000000000627>
- Ramsden, I. (2005). Towards cultural safety. In D. Wepa (Ed.), *Cultural safety in Aotearoa, New Zealand* (pp. 2–19). Pearson Education New Zealand.
- Reading, C. (2013). *Understanding racism*. National Collaborating Centre for Aboriginal Health.
- Regan, P. (2010). *Unsettling the settler within: Indian residential schools, truth telling, and reconciliation in Canada*. UBC Press.
- Richardson, C. L. (2016). *Belonging Métis*. JCharlton.
- Schmalz, D., Graham, H., & Kent-Wilkinson, A. (2022). A nurse's journey with cultural humility: Acknowledging personal and professional unintentional Indigenous-specific racism. *Quality Advancement in Nursing Education*, 8(3), Article 4.
- Sharps, P., Alexander, K., Njie-Carr, V., & Alhusen, J. (2023). How can adapting anti-racism move nursing closer to equity? *Journal of Advanced Nursing*, 79(5), e30–e32.
- Slettmyr, A., Schandl, A., & Arman, M. (2019). The ambiguity of altruism in nursing: A qualitative study. *Nursing Ethics*, 26(2), 368–377.
- Smith, K. M. (2020). Facing history for the future of nursing. *Journal of Clinical Nursing*, 29(9–10), 1429-1431.

- Smith, L. T. (1999). *Decolonizing methodologies: Research and indigenous peoples*. Zed Books.
- Smith, M. C. (2019). Regenerating nursing's disciplinary perspective. *Advances in Nursing Science*, 42(1), 3–16.
- Smylie, J., Rotondi M. A., Filipenko, S., Cox, W. T. L., Smylie, D., Ward, C., Klopfer, K., Lofters, A. K., O'Neill, B., Graham, M., Weber, L., Damji, A. N., Devine, P. G., Collins, J., & Hardy, B.-J. (2024). Randomized controlled trial demonstrates novel tools to assess patient outcomes of Indigenous cultural safety training. *BMC Medicine*, 22, 3. <https://doi-org.ezproxy.library.uvic.ca/10.1186/s12916-023-03193-y>
- St. Denis, V. (2017). *Critical race theory and its implication for Indigenous cultural safety* [Video]. [http:// www.icscollaborative.com/webinars/critical-race-theory-and-its-implication-for-indigenous-cultural safety](http://www.icscollaborative.com/webinars/critical-race-theory-and-its-implication-for-indigenous-cultural-safety).
- Stake-Doucette, N. (2020). *The racist lady with the lamp*. <https://nursingclio.org/2020/11/05/the-racist-lady-with-the-lamp/>
- Starblanket, G., & Kiiwetinepinesiik Stark, H. (2018). Towards a relational paradigm—Four points for consideration: Knowledge, gender, land, and modernity. In M. Asch, J. Borrows, & J. Tully (Eds.), *Resurgence and reconciliation: Indigenous-settler relations and earth teachings* (pp. 175-208). University of Toronto Press. <https://doi.org/10.3138/9781487519926-007>
- Starblanket, G., & Kiiwetinepinesiik Stark, H. (2018). Towards a relational paradigm: Four points for consideration: Knowledge, gender, land, and modernity. In M. Asch, J. Borrows, & J. Tully (Eds.), *Resurgence and reconciliation: Indigenous-settler relations and earth teachings* (pp. 175–208). University of Toronto Press. <https://doi.org/10.3138/9781487519926-007>
- Stevenson, A. (2017). *Selling the Sixties Scoop: Saskatchewan's Adopt Indian and Metis Project*. <https://activehistory.ca/2017/10/selling-the-sixties-scoop-saskatchewans-adopt-indian-and-metis-project/>
- Stout, M. D. (2012). Ascribed health and wellness, *Atikowisi miy̓w-āyāwin*, to achieved health and wellness, *Kaskitamasowin miy̓w-āyāwin*: Shifting the paradigm. *Canadian Journal of Nursing Research*, 44(2), 11–14.
- Stout, M. D., & Downey, B. (2006). Epilogue: Nursing, Indigenous peoples and cultural safety: So what? Now what? *Contemporary Nurse*, 22(2), 327–332.
- Syed, I. U., Ahmad, F., & Syed, I. U. (2020). COVID-19 and healthcare workers' struggles in long term care homes. Special Issue: Health of frontline workers during the COVID-19 pandemic. *The Journal of Concurrent Disorders*. <https://doi.org/10.54127/PPEU5097>

- Sylvestre, P., Castleden, H., Denis, J., Martin, D., & Bombay, A. (2019). The tools at their fingertips: How settler colonial geographies shape medical educators' strategies for grappling with anti-Indigenous racism. *Social Science & Medicine*, 237, 112363. <https://doi.org/10.1016/j.socscimed.2019.112363>
- Symenuk, P. M., Tisdale, D., Bearskin, D. H. B., & Munro, T. (2020). In search of the truth: Uncovering nursing's involvement in colonial harms and assimilative policies five years post Truth and Reconciliation Commission. *Witness: The Canadian Journal of Critical Nursing Discourse*, 2(1), 84–96.
- Tannock, S. (2015). No grades in higher education now! Revisiting the place of graded assessment in the reimagination of the public university. *Studies in Higher Education*, 42(8), 1–13.
- ten Hoeve, Y., Brouwer, J., & Kunnen, S. (2020). Turnover prevention: The direct and indirect association between organizational job stressors, negative emotions and professional commitment in novice nurses. *Journal of Advanced Nursing*, 76(3), 836–845.
- Thomas, R., & Green, J. (2007). A way of life: Indigenous perspectives on anti oppressive living. *First Peoples Child & Family Review*, 3(1), 91–104. <https://doi.org/10.7202/1069529ar>
- Thomas, R., & Green, J. (2019). A way of life: Indigenous Perspectives on anti-oppressive living. *First Peoples Child & Family Review*, 14(1), 81-93. <https://doi.org/10.7202/1071288ar>
- Troupe, C. (2019). *Mapping Métis stories: Land use, gender and kinship in the Qu'Appelle*
- Truth & Reconciliation Commission of Canada. (2015a). *Canada's Residential schools: The final report of the Truth and Reconciliation Commission of Canada* (Vol. 1). McGill-Queen's Press–MQUP.
- Truth & Reconciliation Commission of Canada. (2015b). *Truth and Reconciliation Commission of Canada: Calls to Action*. https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf
- Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*, 1(1), 1–40.
- Turkoski, B. B. (1995). Professionalism as ideology: A socio-historical analysis of the discourse of professionalism in nursing. *Nursing Inquiry*, 2(2), 83–89.
- Turpel-Lafond, M. E. (2020). *In plain sight: Addressing Indigenous-specific racism and discrimination in BC health care*. British Columbia's Office of the Human Rights Commissioner. <https://baseline.bchumanrights.ca/report/in-plain-sight-addressing-indigenous-specific-racism-and-discrimination-in-b-c-health-care/>

- Valdez, A., Fontenot, J., Millan, A., & McMurray, P. (2023). Knowledge, skills, and attitudes about diversity, equity, and inclusion among nurse educators. *Teaching and Learning in Nursing, 18*(2), 308–316.
- Varcoe, C., Browne, A., & Blanchet Garneau, A. (2019). Beyond stress and coping: The relevance of critical theoretical perspectives to conceptualising racial discrimination in health research. *Health Sociology Review, 28*, 245–260..
- Veracini, L. (2017). Decolonizing settler colonialism: Kill the settler in him and save the man. *American Indian Culture and Research Journal, 41*(1), 1–18.
- Vessey, J. A., & Williams, L. (2021). Addressing bullying and lateral violence in the workplace: A quality improvement initiative. *Journal of Nursing Care Quality 36*(1), 20–24. <https://doi.org/10.1097/NCQ.0000000000000480>
- Vessey, J. A., & Williams, L. (2021). Addressing bullying and lateral violence in the workplace: A quality improvement initiative. *Journal of Nursing Care Quality, 36*(1), 20–24.
- Wagner, D. J., & Whaite, B. (2010). An exploration of the nature of caring relationships in the writings of Florence Nightingale. *Journal of Holistic Nursing, 28*(4), 225–234.
- Waite, R., & Nardi, D. (2019). Nursing colonialism in America: Implications for nursing leadership. *Journal of Professional Nursing, 35*(1), 18–25.
- Watson, J. (1979). *Nursing: The philosophy and science of caring*. University Press of Colorado.
- Weber-Pillwax, C. (1999). Indigenous research methodology: Exploratory discussion of an elusive subject. *The Journal of Educational Thought (JET), 33*(1), 31–45. <https://www.jstor.org/stable/23767587>
- Weber-Pillwax, C. (2009). When research becomes a revolution: Participatory action research with Indigenous peoples. In D. Kapoor & S. Jordan (Eds.), *Education, participatory action research, and social change* (pp. 45–58). Palgrave Macmillan. https://doi.org/10.1057/9780230100640_4
- Wilkinson, A., Schiff, R., Kidd, J., & Moller, H. (2022). Acknowledging colonialism in the room: Barriers to culturally safe care for Indigenous peoples. *International Journal of Critical Indigenous Studies, 15*(2), 143–159.
- Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Fernwood.
- Wilson, S., & Hughes, M. (2019). Research is reconciliation. In S. Wilson, A. V. Breen, & L. Dupre (Eds.), *Research & reconciliation: Unsettling ways of knowing through Indigenous relationships* (pp. 5–20). Canadian Scholars Press.

Appendices

Appendix A: Course Summary

NURSING 484 UNDERSTANDING INDIGENOUS HEALTH AND WELLNESS

Although there are gradually more people of Indigenous ancestry entering the health professions, it remains that most health care providers in Canada are of non-Indigenous descent. Why does this matter? The interface between the non-Indigenous majority and the growing Indigenous minority is not a phenomenon that can be compassionately or practically ignored. Indigenous communities and individuals are demanding respect and acknowledgement of their culture and rights. It is essential for the health of Canada and Canadians to look at how colonialism and oppression has shaped our collective lives, and especially the lives of Indigenous peoples. We can then begin to work together for change. Indigenous communities are growing in size and, more importantly, strength and voice.

In 2015, The Truth and Reconciliation Commission of Canada issued a document outlining 94 Calls to Action to the people of Canada. This document is widely recognized as a powerful opportunity for reconciling and strengthening Indigenous and non-Indigenous relations. Institutions and individuals throughout the country have made a commitment to the enactment of the Calls to Action, from the federal government to the University of Victoria. Here is a link to the TRC Calls to Action:

http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf

Among the Calls for Action that specifically address Schools of Nursing:

TRC CALL TO ACTION 24: MEDICAL AND NURSING SCHOOLS

“We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism” (Truth and Reconciliation Canada, 2015, p.7).

As current and future nurses, we have the opportunity and the obligation to work towards generating understanding and equitable health and wellness for Indigenous peoples.

This course will investigate the context of Indigenous Peoples’ health in Canada and the influence of a history of colonization that has resulted in continuing power imbalances and disrupted relationships with and within the Indigenous population. We will critically examine and expose how most of the challenges to holistic health and well-being that Indigenous peoples in Canada face today are rooted in this concept.

Colonialism is the ideology that allows countries and citizens of those countries to move into territories populated by other people and to become the dominant force in that territory. The dominating group holds the belief that they have the right and even the moral imperative to bring “civilization” and “progress” to the people and land they are dominating. Understanding their own worldviews to be superior to those of the dominated group, colonizers forcefully and systematically impose their worldviews on the colonized people.

This course seeks to disrupt narratives of white privilege, settler normativity, and ongoing colonial structures which sustain anti-Indigenous racism. Students will explore self-location, relationships to the land, water and Canadian history and engage in reflective practice while examining health care systems and the relationship between nursing and Indigenous communities. Students will also develop knowledge and resources for their own nursing work through learning about Indigenous-lead health care policy and practice frameworks

STUDENT LEARNING OUTCOMES

Through this course, you will have the opportunity to:

1. Understand how ideology that informs notions of privilege racism and colonial practices have impacted indigenous peoples' health.
2. Critically examine our own role and responsibility in working against Indigenous-specific racism
3. Learn from Indigenous people and knowledge holders about the strengths and resiliency of Indigenous peoples' including how nurses may become allies in the promotion of health and wellness.
4. Recognize the value of creating partnerships with communities, agencies and diverse individuals that support the work of becoming an effective and trustworthy ally with Indigenous people.
5. Upon completion of the course you will have developed a framework for nursing practice based upon your personal and professional growth that will contribute to a nursing practice that is respectful, honors difference and works in partnership to promote health and wellness for Indigenous peoples.

This course does NOT:

- **provide a list of typical characteristics or cultural norms/practices among Indigenous people or examine specific diseases or health conditions**

Grading Structure

Assignment 1: Positionality and Personal Land Acknowledgement 10%

Assignment 2: Participation in Course 10%

Assignment 3: Team Based Project 20%

Assignment 4: Knowledge Translation Mini Conference 20%

Assignment 5: Creating your Relationship Bundle 40%

Total: 100%

Assignment 1: Personal Positionality and Land Acknowledgment

Value: 10%

Due date: Feb 18, 2022

Length: 1 page

Submission: Drop Box

Assignment 2: Course Participation**Value:** 10%**Due date:****Length:****Submission:****Grading Rubric:** Criteria for participation grade posted on Brightspace**Assignment 3: Group Praxis Project****Value:** 20%**Due date:** On or before Feb 28, 2022**Length:** n/a**Submission:** Drop box**Grading Rubric:** Posted to Brightspace**Assignment 4: Knowledge Translation Mini-conference****Value:** 20%**Due date:** March 25, 2022**Length:** N/A**Grading Rubric:** Instructions and grading posted in separate document on Brightspace**Assignment 5: Creating your Knowledge Bundle****Value:** 40%**Due date:** April 1, 2021 no later than 11:55 PM (Pacific Standard Time).**Length:** Will be discussed in class. Various modalities may be used to complete this assignment**Submission:** Submit to Dropbox in Brightspace**Grading Rubric:** Rubric posted in Brightspace

Week	Topic	Readings	IN CLASS Learning Activities	KNOWLEDGE BUNDLE	
				Personal Reflective Question (PRQ) (This is just for you.)	Bundle Creation Work (BCW) (This will be handed in in some form.)
ONE	Introductory week Pedagogical Journey	Circle as pedagogy Land acknowledgement resources: https://youtu.be/xlG17C19nYo https://apihtawikosan.com/2016/09/beyond-territorial-acknowledgments/ https://www.chla-absc.ca/docs/NAHLA	Introduction to Indigenous pedagogy and term Guest speaker beamed in via zoom	PRQ: What does the land mean to you?	BCW: Being on the land exercise. Photo/video/written response.

Week	Topic	Readings	IN CLASS Learning Activities	KNOWLEDGE BUNDLE
		LandAcknowledgement_4.pdf		
TWO	Revisiting the past	<p>Preparation for Class: Video https://theunforgotten.cma.ca/film/ (35 minutes)</p> <p>Indian Hospitals, Maureen Lux: Webinar: Indian Hospitals, Maureen Lux https://www.youtube.com/watch?v=ZLiyhvZTXXo (15 minutes)</p> <p>SKIM:</p> <p>Wilk, P., Maltby, A., & Cooke, M. (2017). Residential schools and the effects on Indigenous health and well-being in Canada—a scoping review. <i>Public health reviews</i>, 38(1), 1-23. https://publichealthreviews.biomedcentral.com/articles/10.1186/s40985-017-0055-6</p> <p><i>Decolonizing our knowledge: What did we know about the history of Indigenous peoples in Canada? How did we get that knowledge and what form did it take? (Experiential, written, oral, observational, modelled, implicit, explicit....)</i></p>	<p>Understanding Indigenous pedagogical approach to transformative learning. Practice using circle as pedagogy as a way to process.</p> <p>Break in to small group circles to have general debrief and discuss the content among your group. (20 minutes)</p> <p>Circle Discussion: Move into a large circle to bring the discussion together. Sitting in circle, discuss the film. Each student will talk about something that stood out for them in the film from the perspective of decolonizing, relationship or obligation. (Or any combination of)</p>	<p>PRQ: Think of you and your family's story of coming to live in Canada. Position this alongside what you know of the stories of Indigenous families of the land. How do these stories illustrate the complex relationship between settler and Indigenous Canada?</p> <p>BCW: Tell a story of your family in relation to the Indigenous peoples of the land you grew up on. It can be written, audio, family pictures, PowerPoint, podcast.... It is a reflection of your life trajectory in relation to the socio-political trajectories of Indigenous families/communities.</p>

Week	Topic	Readings	IN CLASS Learning Activities	KNOWLEDGE BUNDLE
		<p><i>Relationship:</i> How do I fit in to the history and current trajectory of Indigenous peoples in Canada? What is my family's story alongside the stories we see in the video? What makes me uncomfortable about this? What draws me in?</p> <p><i>Obligations:</i> Reflecting on my relationship to this knowledge, how do I find value and meaning in this? Where does it sit on my list of priorities? How is my role as a nurse obligated to engage with this? Where do I feel resistance?</p>		
THREE	Personal and Nursing power and privilege. Nursing's role in colonization	<p>READ</p> <p>Bell, B. (2021). White dominance in nursing education: A target for anti-racist efforts. <i>Nursing Inquiry</i>, 28(1), e12379.</p> <p>SKIM</p> <p>Waite, R., & Nardi, D. (2019). Nursing colonialism in America: Implications for nursing leadership. <i>Journal of Professional Nursing</i>, 35(1), 18-25.</p>	<p>Short summary of articles by instructors. (pseudo lecture)</p> <p>Small Circle: Initial debrief of articles and video with group members</p> <p>Large Circle: <i>Decolonizing:</i> What is your perception of being a nurse? How did you acquire this knowledge? How do the articles challenge or support your ideas? <i>Relationship:</i> How do you 'wear' the nursing identity?</p>	<p>PRQ: What makes you uncomfortable about the discussion of nursing's role in colonization and efforts to maintain the status quo? There may be things you disagree with in the articles and discussions. This is important to explore.</p> <p>BCW: Perspectives on Nursing. Explore your relationship with nursing and the way you see yourself. What does caring mean to you? What is white dominance and how does that show up in the systems that you work in? Use any modality you like to explore this. I.e; powerpoint, written text, photo essay, blog post style of reflection, podcast audio discussion with another student.</p>

Week	Topic	Readings	IN CLASS Learning Activities	KNOWLEDGE BUNDLE
		<p>EITHER of the following:</p> <p>McIntosh: Unpacking the Invisible Backpack</p> <p>OR</p> <p>Ted Talk of Peggy McIntosh. (18 minutes) Link below.</p>	<p>What is your relationship to nursing as a profession? <i>Obligation:</i> How does the idea of personal and professional privilege influence how you see your obligations? Both as a nurse and a member of society?</p>	
FOUR	Introduction of white racial identity, and 'othering'.	<p>READ BOTH</p> <p>Linder, C. (2015). Navigating guilt, shame, and fear of appearing racist: A conceptual model of antiracist White feminist identity development. <i>Journal of College Student Development</i>, 56(6), 535-550.</p> <p>Tools, R. E. (2020). Summary of stages of racial identity development. http://www.pstcc.edu/_files/pdf/Compilation_of_Racial_Identity_Models.pdf</p> <p>SKIM (FOR USE LATER) WRID Worksheet</p> <p>Extra: (just for fun) White fragility video</p>	<p>Instructor: Invitation to students to explore this content. Approach it from 'arms length' or dig in. Perhaps give a personal story of your own progression to understand this.</p> <p>Small group work: Spend some time in small groups discussing the WRID tool. (meta discussion) What is triggering or challenging? How does one approach having these discussions with others and self?</p> <p>Large group: Decolonization: How do we learn to be racialized? Relationship: What do racial 'categories' do for us? How do we fit in or resist? Obligations: What is the value we place</p>	<p>PRQ: Reflect on your own 'racial identity'. What does it mean to you to be 'white' or a 'person of color'? Use the tools provided this week to help you make sense of this.</p> <p>BCW: Reflect on the ideas presented this week.</p> <p><i>Decolonizing:</i> What is your knowledge about racial identity and how was it taught/transmitted to you? How does knowledge about this issue become understood?</p> <p><i>Relationship:</i> How do you 'wear' a racial identity? What's your implicit and explicit relationship with this?</p> <p><i>Obligation:</i> What values are tested or solidified in the interrogation of this concept? How does this fit into your priorities in life and work? How is racial identity relevant in land acknowledgments?</p>

Week	Topic	Readings	IN CLASS Learning Activities	KNOWLEDGE BUNDLE	
			on racialized identity? How do we distinguish our priorities to 'cultural groups' vs 'racialized groups'. What does this mean for our practice?		
FIVE	"Cultural safety" critique. How do we create meaningful action.	<p>WATCH:</p> <p>Verna St Denis webinar (culturally responsive vs critical race theory)http://www.icscollaborative.com/webinars/critical-race-theory-and-its-implication-for-indigenous-cultural-safety</p> <p>VISIT THE WEBSITE:</p> <p>Island Health Cultural Safety: https://www.islandhealth.ca/about-us/accountability/strategic-direction/cultural-safety</p> <p>READ:</p> <p>https://thediscourse.ca/vancouver-island/workers-tackling-anti-indigenous-racism-say-they-faced-scapegoating-and-backlash-at-island-health</p>	<p>Instructor: Review salient meaning of culturally responsive approach to difference and critical race approach</p> <p>Small group Discussion: Debrief what your ideas of cultural safety are. How have you heard the term used in clinical practice or within the health care agency/unit.</p> <p>Utilizing the racist action chart, discuss the ideas and rationales used in perpetuating complex and oppressive behaviors.</p> <p>Large group Circle: Decolonizing: How do we think of 'culture'? What is the difference between a culturally responsive approach and critical race approach.</p>	<p>PRQ: Nursing is vocal in statements that call out discrimination or in seeking 'equality' or 'equity'. What are your personal feelings about 'all of this'. What challenges you in your journey to interrogate and understand cultural safety?</p>	<p>BCW:</p> <p>In the readings for week 5 and 6 we see the tensions and supports that exist when we discuss racism in the health care system, individually, organizationally, and systemically.</p> <p>Reflect on your own participation in these aspects of racialized health care.</p> <p>Create an action plan utilizing your knowledge bundle framework to interrogate and/or address the following situation:</p> <p>CASE Example/ situation.</p> <p>Create a short video role-play with an accompanying text based reflection</p>

Week	Topic	Readings	IN CLASS Learning Activities	KNOWLEDGE BUNDLE	
			<p>Relationship: What is your culture and how may this represent 'otherness' or membership? How is this challenged when you speak about racism?</p> <p>Obligation: How willing are you to speak out? What is at risk? What can benefit? What is your priority?</p>		addressing the situation.
SIX	Consolidate Anti-Racism Knowledge within the health care system	<p>PERUSE ALL DOCUMENT WEBSITES BELOW:</p> <p>BCCNM Document: Constructive disruption to Indigenous-specific racism amongst B.C. Nurses and Midwives Link at end of document</p> <p>In plain sight https://engage.gov.bc.ca/app/uploads/sites/613/2020/11/In-Plain-Sight-Full-Report.pdf https://www.timescolonist.com/local-news/more-work-to-be-done-on-anti-indigenous-racism-in-health-care-turpel-lafond-4816277</p> <p>Joyce's Echaquan https://www.youtube.com/watch?v=E_hz3244M8A Joyce's Principle Link below</p>	<p>Instructor opening comments about racism in our clinical practice. The way we create culture on the unit, how we are implicitly involved in enacting racism and other oppressive behaviors.</p> <p>Small Circle: In small groups, discuss and debrief the video and reports from assigned reading. (15 minutes)</p> <p>Learning activity: Work through the BCCNM document in small groups. Each group will work through one of the action items from the report.</p>	PRQ: Think about a time that you may have participated in a health care encounter that felt awkward or 'not quite right'. Looking back at it now, through the lens of your knowledge bundle, what didn't you realize, or what were you resistant to accept?	

Week	Topic	Readings	IN CLASS Learning Activities	KNOWLEDGE BUNDLE
		Brian Sinclair document https://www.cbc.ca/news/canada/manitoba/winnipeg-brian-sinclair-report-1.4295996		
SEVEN	Reading Break			
EIGHT	Indigenous voices and gendered health care	Choose at least two of these resources. Come prepared to discuss some of the issues embedded in a gendered health care experience. https://www.mmiwg-ffada.ca/ MMIWG website https://www.kairosCanada.org/missing-murdered-indigenous-women-girls/videos (as much or as little as you want....a storehouse of resources) https://www.indigenoushealthnh.ca/sites/default/files/2016-12/Rebuilding_Strength_web.pdf George, J., Morton Ninomiya, M., Graham, K., Bernards, S., & Wells, S. (2019). The rationale for developing a programme of services by and for Indigenous men in a First Nations community.	In Class: 12 minute video/James Makokis https://www.youtube.com/watch?v=4Hj-a5AE-VM Instructor opening comments summarizing some of the gender based issues from the resources. Small group: Debrief / Discuss gendered health issues. Learning activity: 1 Create a tweet in your small group that can be tweeted out to the universe about gendered health care issues. Identify hashtags and utilize applicable knowledge gained from the resources today. 2 In pairs, practice asking a patient how they would like to be referred to. ie; what pronouns would you prefer? What is difficult about this conversation? What	PRQ: Consider your own family's influence on how gender is expressed. What messages did you get from an early age about gender?

Week	Topic	Readings	IN CLASS Learning Activities	KNOWLEDGE BUNDLE
		<p><i>AlterNative: An International Journal of Indigenous Peoples</i>, 15(2), 158-167. https://journals.sagepub.com/doi/10.1177/1177180119841620</p> <p>Harlan Pruden: Two-Spirit Reconciliation: Honouring the Truth; Reconciling for the Future https://www.youtube.com/watch?v=VkBsj0HD9NE (1 hr)</p> <p>BC Language guide http://www.bccdc.ca/Health-Info-Site/Documents/Language-guide.pdf</p>	<p>do you feel confident about?</p> <p>Large Circle: Decolonization: How do we learn about gender and what has been your own trajectory of coming to understand gender. What stereotypes exist for you in substantial ways?</p> <p>Relationship: How do you express your gender and relate to other genders? What are the challenges or supports that affirm or dispute your beliefs/knowledge about gender.</p> <p>Obligation: How does the gender conversation relate to trauma informed practice?</p>	
NINE	Indigenous lead health policy and practice frameworks	<p>READ: Matheson, K. (2017). Rebuilding identities and renewing relationships: The necessary consolidation of deficit-and strength-based discourses. <i>Media Tropes</i>, 7(1), 75-96.</p> <p>WATCH: Seizing Opportunities to advance Indigenous Self Determination through Policy with</p>	<p>Instructor: Introduce discussion on strength based and deficit based health strategies/policy</p> <p>Small group Learning Activity In class:</p> <p>Reframe a policy statement. Provide students with a policy that is a response to deficit-based data. What can we identify to reframe, or access</p>	<p>PRQ: Indigenous reporter and media person, Duncan McCue commented that an Elder told him, him the only way an Indian would make it on the news is if he or she were one of the 4Ds: <i>drumming, dancing, drunk or dead.</i> https://j-source.ca/does-an-aboriginal-canadian-need-to-be-drumming-dancing-drunk-or-dead-to-make-the-news/</p> <p>When we think about the many reports that provide 'information' about Indigenous people, what do you think about? How do deficit based statistical surveillance influence the way we think about</p>

Week	Topic	Readings	IN CLASS Learning Activities	KNOWLEDGE BUNDLE
		<p>Dr. Daniele Behn Smith and Dr. Shannon Waters. https://sppga.ubc.ca/events/event/policy-salon-covid-19-seizing-opportunities-to-advance-indigenous-self-determination-through-policy-with-dr-daniele-behn-smith-and-dr-shannon-waters/</p> <p>PERUSE: https://www.fnha.ca/</p>	<p>to create opportunities to leverage current strengths. Investigate the FNHA website. Identify resources that can be utilized with respect to understanding health trajectories and wellness supports.</p> <p>Think about the term 'trauma informed practice'. What are the ideas/assumptions embedded in this term? How does the history of colonization influence your ideas of engaging with Indigenous peoples and your understanding of TIP?</p> <p>Large Group Questions Decolonization: Think about how we measure and monitor Indigenous peoples health. What do these scales attempt to capture and how might they be influenced by our mainstream health systems.</p> <p>Relationship: How do health policies affect you? Think about the levels of control that you</p>	<p>and engage with Indigenous peoples</p>

Week	Topic	Readings	IN CLASS Learning Activities	KNOWLEDGE BUNDLE
			<p>have over your direct health care management. How might deficit-based policy decisions show up in the health practices for Indigenous peoples? How does FNHA influence your relationship with Indigenous health indicators?</p> <p>Obligation: Why is this information important?</p>	
TEN	Nurse disruptors Panel Discussion, questions submitted from student groups.	Zoom Panel of nurse disruptors.	Small group: Each group think about questions relating to course content that you may want to pose to the panelists.	
ELEVEN	Knowledge Translation Mini Zoom Conference	MINI CONFERENCE ON ZOOM PRESENTATION DUE MARCH		
TWELVE	Year end ceremony	Knowledge Bundle Assignment Due		

Appendix B: Knowledge Bundle Rubric

	Component Description	Mastery Level	Knowledgeable	Adequate	Needs work
	Description:				
Focus #1: Relationship to the Land 8 marks	<p>Experiential learning opportunity and reflection on personal engagement with the land. Detailed land exercise instruction provided.</p> <p>Exploration of personal philosophy regarding the land</p> <p>Exploring and articulating the presence and /or absence of connections with the land</p> <p>Reflection on the meaning of land and traditional Indigenous stewardship of the territory. (See Biography Assignment guiding questions)</p>	<p>Documentation and detailed description of experiential learning opportunity. May include photographs or creative expressions of event.</p> <p>Deep critical reflection identifying personal encounter with the land including exploration of personal philosophy</p> <p>Discovery of <i>significance</i> of land being accessed for this experience, including traditional names, potential sovereignty issues, connection to community and function.</p> <p>Utilizes readings and course resources to augment understanding and position own inquiry; takes inquiry further and brings in other resources to support statements.</p>	<p>General description of land experience with description of you need to be clear what some means of personal meaning.</p> <p>Acknowledgement of current learning or gaps in knowledge that inform or create dissonance in understanding the land issues.</p> <p>Acknowledgement of traditional territory and relationship issues.</p> <p>Utilizes readings and course resources to augment understanding and position own inquiry</p>	<p>A descriptive report of the experiential encounter with no evidence of personal reflection</p> <p>Relationship to land issues given cursory accounting with broad issues articulated.</p> <p>Reiteration of commonly known ideas regarding land acknowledgement without augmentation of personal research and inquiry.</p> <p>Partial use of readings and course resources to augment understanding and position own inquiry; key documents are missing</p>	<p>Theoretical consideration of land experience without personal reflection or experience.</p> <p>Does not use readings and course resources to augment understanding and position own inquiry</p>
Focus #2. Family Story	Locate yourself in	Thorough documentation	Some documentation of	Provides a family history with	Lists family history with

	<p>relationship to Indigenous people through looking at your own family history and the teachings that you received or didn't receive in regards to Indigenous peoples. Tell your story through whatever means you choose, as in the section above. The questions in the assignment description are a guide to direct your inquiry and analysis. Reflect on your family's trajectory in Canada. You can complete a genogram if that is helpful in telling your story. Utilizing a timeline of your life alongside Indigenous peoples in Canada can be helpful to create visibility of the policies that influenced creation of wealth, land ownership, and valued</p>	<p>of personal family positioning and identification of influential intersection with Indigenous communities. Deep critical reflection on personal location including contextual influences of family, peers, societal and systemic factors on perceptions and actions. Identifies influential gaps and potential rationale for these gaps. Analysis of personal and family role in creation of relationships in whatever form they exist. Utilizes readings and course resources to augment understanding and position own inquiry; takes inquiry further and brings in other resources to support statements Utilize resources to assist in identifying significant health, legal, educational and social policies that have played a role in shaping life outcomes</p>	<p>personal location and some family history Identifies influential trajectory of early and current influences but generalized the contextual factors to all Canadian experiences. General reflection on contextual factors that shaped personal trajectory. No linkages to family history. Utilizes readings and course resources to augment understanding and position own inquiry</p>	<p>minimal commentary on key moments of influence Minimal documentation of influential intersections between personal context and Indigenous context. Does not make connection between the history and present contextual factors. Does not account for current relationships with indigenous peoples from a personal position. Partial use of readings and course resources to augment understanding and position own inquiry; key documents are missing</p>	<p>no commentary or reflection. Absence of reflection on critical intersections between personal family trajectory and Indigenous community history Does not use readings and course resources to augment understanding and position own inquiry</p>
--	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

	participation in western society. See full description in assignment details.				
Focus#3: Nursing and the Health care system 7	The health care system is a complex web of challenges and supports that exist at personal, agency and systems levels. Reflect on your own location within these systems. <i>What is your story of coming to be a nurse?</i> Utilize the Knowledge Bundle Creation Framework to consider your own place within the profession See detailed questions in full assignment description.	Articulates perceptions of nursing profession and influences in making this career choice. Engages with the notion of 'caring' and explores how this informs personal perception of nursing role. Articulates and provides analysis of personal access experience and interaction with the health care system. (No personal or confidential medical information necessary). . Evaluation of personal experience with health care system utilizing an equity lens. Compares and contrasts services for various equity seeking groups and positions self within this analysis	Discusses health care access from a theoretical perspective with limited reference to personal reflection. Predominantly focused on analysis of systems. Mentions nursing and the ideals of the profession without critique. Applies equity lens to general considerations without specific examples or application to self. Utilizes readings and course resources to augment understanding and position own inquiry	Discusses health care system from theoretical perspective. Minimal personal engagement, Quoting information and perspectives learned in class but without application to personal circumstance. Identifying equity seeking groups without relevant application to overall discussion. Partial use of readings and course resources to augment understanding and position own inquiry; key documents are missing	No mention of personal engagement with health care system. Broad comments on systemic issues mentioned but not developed. Repeating and retrieving information from course resources without comment or application to nursing.
3. Understanding Racism and Racial identity 5	Exploration and articulation of the development of racial identity and	Able to thoroughly articulate multiple complex intersections of privilege and	Articulates concepts of privilege in relation to personal circumstance. Augments with descriptions of	Challenged to find meaning in the intersections of privilege and application to self. Uncertainty regarding systemic	Minimal engagement with racism discourse or application of knowledge to

	<p>implications for social relationships and societal meaning Exploration and articulation of racism and your participation in this phenomenon. (See assignment details for guiding questions)</p>	<p>application to health care outcomes Able to identify and apply examples of systemic racializing influences and how they benefit sectors of society and self Able to discuss 'whiteness' and racial identity formation and evaluate its relevance and applicability to complexities of relationships within current social landscape. Able to identify and evaluate personal points of inquiry, and uncertainty and create opportunities for personal reflection and transformation moving forward. Utilizes readings and course resources to augment understanding and position own inquiry; takes inquiry further and brings in other resources to support statements</p>	<p>equity seeking group experience. Articulates meaning of systemic racializing in broad sense without personal examples. Exploring concept of whiteness and racial identity formation from a theoretical perspective without application to social context. Contemplating implications of taking action and significance of transformation Utilizes readings and course resources to augment understanding and position own inquiry</p>	<p>racism and its manifestations in the health care system Minimal engagement with whiteness and racial identity discourse and exploration. Unable to articulate potential actions or ways to enact change Partial use of readings and course resources to augment understanding and position own inquiry; key documents are missing</p>	<p>personal situation Does not use readings and course resources to augment understanding and position own inquiry</p>
<p>Focus #5. Personal Action through role-play. 8 marks</p>	<p>Practice what you are learning through the development of a role-play scenario.</p>	<p>Creates work related case scenario regarding racialized tension on the unit. Articulates and applies new</p>	<p>Creates work related case scenario regarding racialized tension on the unit. Considers importance of the relationship with Indigenous peoples</p>	<p>Creates work related case scenario regarding racialized tension on the unit. Lists rationale for pursuing equity initiatives.</p>	<p>Creates work related case scenario regarding racialized tension on the unit.</p>

	<p>Video clip of your practice session. <i>Think about: Your relationship to Indigenous peoples going forward. What further work do you believe you need to do? What are you uncertain about?</i></p> <p>Include a paragraph that augments your analysis of the situation. (See Biography Assignment details)</p>	<p>knowledge within the summary of personal relationships with Indigenous communities. Evaluates own position and responsibilities within social context of society and how it will be reflected in personal and nursing work going forward. Creates well thought out plan of action that builds from critical self reflection and evaluates the realities of implementation. Provides video clip demonstrating use of specific strategies to address the issue. Role-play demonstrates consolidation of knowledge learned from course. Utilizes readings and course resources to augment understanding and position own inquiry; takes inquiry further and brings in other resources to support statements</p>	<p>and implications of racism on health care interaction. Examines the role of the nurse in supporting relationships with Indigenous peoples. Poses ideas for action that build on personal strengths and desire for improved health outcomes. Video clip demonstrates broad consideration of solutions based on new learning. Utilizes some course resources to augment understanding and position own inquiry</p>	<p>Includes theoretical arguments for supporting Indigenous peoples. Repeats supportive strategies that have been used in agency settings or mirror larger systemic approaches. Ex: “practice with a culturally safe lens” Limited use of readings and course resources to augment understanding and position own inquiry; key documents are missing</p>	<p>Struggles to articulate a path forward. Articulates general statements that support wellness overall. Absence of personal responsibility in enacting change. Does not use readings and course resources to augment understanding and position own inquiry</p>
--	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Appendix C: Instructor Recruitment Email and Consent

Part 1: This email invitation will be sent to all nursing instructors who taught NURS 484 in January – April 2022.

Reclaiming our Relationships

Exploring student experience of Indigenist anti-racist Education in Nursing

Hello,

I am one of the instructors from NURS 484 and am completing a research project as part of my doctoral studies in the Social Dimensions of Health program. There is a loud call to create decolonizing and anti racist learnings in nursing schools in Canada, yet there are few programs that do so. As an Indigenous nurse educator and the course creator, I am curious to explore how NURS 484 is experienced and acted upon by instructors and students. In particular, I am interested to see the themes and reflections that emerge from instructors teaching the course and grading the Knowledge Bundle Assignment.

With this goal in mind I am looking to recruit instructors who would be willing to have one hour (audio-recorded) discussion at a location of your choice to explore how personal location and sense of obligation influence teaching, grading and overall interactions with students in this course. If the discussion takes place on campus, your parking or bust ticket will be covered.

A detailed explanation of my research study is in the information document attached. If you are interested in participating in this study please contact the lead researcher at the email below.

Thank you in advance on behalf of the research team.

Lead researcher

Leanne Kelly, RN, BSN, MN, PhD(c)
School of Nursing
 University of Victoria
leannek@uvic.ca

Administrative research assistant

Arie Ross, PhD(c)
School of Public Health and Social Policy
 University of Victoria
 Add project email here

Thesis committee

- Charlotte Loppie, PhD
School of Public Health and Social Policy
 University of Victoria
- Billie Allan, PhD
School of Social Work
 University of Victoria
- Marilou Gagnon, RN, PhD
School of Nursing
 University of Victoria

Reclaiming our Relationships Exploring student experience of Indigenous anti-racist Education in Nursing	
<p>Lead researcher Leanne Kelly, RN, BSN, MN, PhD(c) <i>School of Nursing</i> University of Victoria leannek@uvic.ca</p> <p><u>Administrative assistant</u> Arie Ross, PhD(c) <i>School of Public Health and Social Policy</i> University of Victoria</p>	<p>Thesis committee</p> <ul style="list-style-type: none"> • Charlotte Loppie, PhD <i>School of Public Health and Social Policy</i> University of Victoria • Billie Allan, PhD <i>School of Social Work</i> University of Victoria • Marilou Gagnon, RN, PhD <i>School of Nursing</i> University of Victoria

CONSENT FORM

Goal and description of the study

The main goal of the proposed study, which I am completing as part of my doctoral studies in the SDH program, are to explore undergraduate nursing students' insights of their learning journey through NURS 484, a required nursing course during which they are asked to create a knowledge bundle.

There is impetus to create opportunity for nursing students to engage in decolonizing learnings and anti-racist pedagogy, yet few courses exist in nursing programs in Canada. As an Indigenous nurse educator and the course creator, I am curious to explore how NURS 484 is experienced and acted upon by instructors and students. With this goal in mind, this study is divided into 3 parts:

- **Part 1. Exploring the instructor perspective: NURS 484 is delivered by multiple instructors (including myself). In part 1, I will seek to understand how personal location of instructors and sense of obligation influence teaching, grading and overall interactions with students.**
- Part 2. Analyzing students' knowledge bundle assignments: NURS 484 requires students to create a knowledge bundle. I will seek to uncover what students articulate regarding their own understanding of their relationship to Indigenous peoples. I will also explore how students understand racialized tensions in their own life experience and view their obligations to be anti-racist. Finally, I will identify implications for nursing practice by drawing on students' insights.
- Part 3. Inviting students to a feedback Circle: Using Circle methodology, Part 3 will invite students to attend a feedback Circle during which I will explore preliminary findings from Part 2. I will be asking students how emergent themes from the data analysis represent the realities of their learning journey and the issues they see in applying knowledge gained to practice.

Your participation

To participate in Part 1, you have to be one of the instructors who have taught NURS 484 in January – April 2022. If you choose to participate in the study, you will have to complete a one-on-one semi-discussion that will take approximately 60 minutes. The discussion may occur in person or over zoom at a time of your choosing. With your consent, it will be audio-recorded and then transcribed.

Compensation

No compensation will be provided. Parking fees will be covered if you opt to come to campus for the discussion. Small gifts will be offered as part of cultural protocols of reciprocity.

Risks

There are no significant risks associated or anticipated with this study. The risks are comparable to those encountered in teaching NURS 484. The scheduling of the discussion may create minor inconveniences, such as time and traveling, but flexibility will be provided to accommodate your schedule and preferences.

Benefits

By participating in this study, you will contribute to the development of anti-Indigenous racism education and curriculum for future nursing educators and students. You will contribute to building a knowledge base for educational processes that enhance praxis in nursing, refining learning opportunities for nurses and better preparing nurses to engage in our health systems

Anonymity and confidentiality

As a NURS 484 instructor, your identity is known to the lead researcher and the students. Steps will be taken to remove identifying information from the research data: 1) you will be assigned a unique alphanumeric code that will serve to identify your contribution to the study, 2) identifying information will be removed from the transcription (e.g., name of cities, clinic, etc.), and 3) quotes used in the presentation of the findings will be anonymized.

Dissemination of Results

It is anticipated that the results of this study will be shared with others in the following ways: dissertation submitted to the university and publicly accessible, articles in peer-reviewed journals; presentations at academic and/or professional conferences; research brief that will be available on the UVic School of Nursing website and distributed to Schools of Nursing or other educators who may be interested.

Voluntary Participation

Your participation in this research is strictly voluntary. Your decision to participate or not will have no bearing on the relationship with the lead research for future courses or your employment at the School of Nursing. If you decide to participate, you may withdraw at any time without any consequences or any explanation, by contacting the lead research or the research administrative assistant. If you withdraw from the study, individual interview data will be destroyed and will not be used in the study. However, once data has been analyzed and presented in written format, there will be no way to remove individual contributions.

Contacts

If you have any questions about this study, feel free to contact the lead researcher, Leanne Kelly (Principal Investigator) leannek@uvic.ca or the research administrative assistant, Arie Ross [EMAIL TO BE INSERTED]

If you have any concerns or complaints about your rights as a research participant and/or your experiences while participating in this study, contact the Human Research Ethics Office at the University of Victoria (250-472-4545 or ethics@uvic.ca).

Your signature below indicates that you understand the above conditions of participation in this study, that you have had the opportunity to have your questions answered by the researchers, and that you consent to participate in this research project.

I consent to participate in this study

I consent to being audio-recorded

Name of participant _____

Signature of the Participant: _____ Date: _____

Appendix D: Instructor Conversation Guide

Part 1: These questions will guide the discussion with nursing instructors who taught NURS 484 in January – April 2022.

Reclaiming our Relationships

Exploring student experience of Indigenist anti-racist Education in Nursing

1. In this course we taught students about land acknowledgements and personal positionality. How do you introduce yourself and what are the implications for you in coming to this? Can you tell me about how this feels for you?
2. In this course, we tried to move into an Indigenist pedagogy as a foundation for learning. How did this work for you? What were some of the challenges and successes that you had?
3. When you were grading the knowledge bundle assignment, what were your main insights as you went along? How do you feel students responded to the work? Did you see indications of transformative learning and how did you define that? What were the main challenges you encountered, both personally and academically?

Appendix E Student Feedback Circle Email and Consent

Part 3: This email invitation below will be sent to all undergraduate nursing students who indicated in their consent to Part 2 that they would like to be contacted for part 3. It may also be emailed to the whole cohort if the required number of participants is not reached in the first mail out. (n=5-7)

Reclaiming our Relationships

Exploring student experience of Indigenist anti-racist Education in Nursing

Hello,

I am one of the instructors from NURS 484 and am completing a research project as part of my doctoral studies in the Social Dimensions of Health program. Over the last few months I have been analyzing data from the Knowledge Bundle assignments and pulling out themes that have emerged as overarching issues and meaningful concepts.

I am inviting you to be part of a feedback (audio-recorded) Circle on campus (2-3 hours) during which I will share preliminary findings from my analysis. I will be asking participants in the circle how emergent themes from the data analysis represent the realities of their learning journey and the issues they see in applying knowledge gained to practice. Your parking or bust ticket will be covered. A lunch will be provided.

A detailed explanation of my research study is in the information document attached. If you are interested in participating in this study please contact the lead researcher at the email below.

Thank you in advance on behalf of the research team.

In good spirit,

Lead researcher

Leanne Kelly, RN, BSN, MN, PhD(c)
School of Nursing
 University of Victoria
leannek@uvic.ca

Administrative research assistant

Arie Ross, PhD(c)
School of Public Health and Social Policy
 University of Victoria
 Add project email here

Thesis committee

- Charlotte Loppie, PhD
School of Public Health and Social Policy
 University of Victoria
- Billie Allan, PhD
School of Social Work
 University of Victoria
- Marilou Gagnon, RN, PhD
School of Nursing
 University of Victoria

Reclaiming our Relationships Exploring student experience of Indigenist anti-racist Education in Nursing	
<p>Lead researcher Leanne Kelly, RN, BSN, MN, PhD(c) <i>School of Nursing</i> University of Victoria leannek@uvic.ca</p> <p><u>Administrative assistant</u> Arie Ross, PhD(c) <i>School of Public Health and Social Policy</i> University of Victoria</p>	<p>Thesis committee</p> <ul style="list-style-type: none"> • Charlotte Loppie, PhD <i>School of Public Health and Social Policy</i> University of Victoria • Billie Allan, PhD <i>School of Social Work</i> University of Victoria • Marilou Gagnon, RN, PhD <i>School of Nursing</i> University of Victoria

CONSENT FORM

Goal and description of the study

The main goal of the proposed study, which I am completing as part of my doctoral studies in the SDH program, are to explore undergraduate nursing students' insights of their learning journey through NURS 484, a required nursing course during which they are asked to create a knowledge bundle.

There is impetus to create opportunity for nursing students to engage in decolonizing learnings and anti-racist pedagogy, yet few courses exist in nursing programs in Canada. As an Indigenous nurse educator and the course creator, I am curious to explore how NURS 484 is experienced and acted upon by instructors and students. With this goal in mind, this study is divided into 3 parts:

- **Part 1. Exploring the instructor perspective:** NURS 484 is delivered by multiple instructors (including myself). In part 1, I will seek to understand how personal location of instructors and sense of obligation influence teaching, grading and overall interactions with students.
- **Part 2. Analyzing students' knowledge bundle assignments:** NURS 484 requires students to create a knowledge bundle. I will seek to uncover what students articulate regarding their own understanding of their relationship to Indigenous peoples. I will also explore how students understand racialized tensions in their own life experience and view their obligations to be anti-racist. Finally, I will identify implications for nursing practice by drawing on students' insights.
- **Part 3. Inviting students to a feedback Circle: Using Circle methodology, Part 3 will invite students to attend a feedback Circle during which I will explore preliminary findings from Part 2. I will be asking students how emergent themes from the data analysis represent the realities of their learning journey and the issues they see in applying knowledge gained to practice.**

Your participation

To participate in Part 3, you have to be a nursing student who completed NURS 484 in January – April 2022. If you choose to participate in the study, you will have to participate in a Feedback Circle that will last between 2-3 hours and will be held on campus at UVic.

Compensation

No compensation will be provided. Parking fees and bus tickers will also be provided to cover the cost of transportation. A lunch and small gifts will be offered as part of cultural protocols of reciprocity.

Risks

There are no significant risks associated or anticipated with this study. The risks are comparable to those encountered in completing NURS 484. Taking part in the Circle may generate a sense of vulnerability or generate feelings of discomfort, shame, guilt, and so forth. The lead research will use a circle pedagogy, the same approach used to hold circles in NURS 484. If you need to step away during the Circle, you can do so. You can also ask for a break at any time. You can also decide to leave if you no longer wish to participate. If you need to debrief, the lead researcher will make herself available. Resources on campus are also available if you need support following Circle (e.g., Indigenous student support program, Wellness Centre). Participating in the Circle may create minor inconveniences, such as time and transportation. Transportation fees will be covered.

Benefits

By participating in this study, you will contribute to the development of anti-Indigenous racism education and curriculum for future nursing educators and students. You will contribute to building a knowledge base for educational processes that enhance praxis in nursing, refining learning opportunities for nurses and better preparing nurses to engage in our health systems

Anonymity and confidentiality

Your identity will be known to other Circle participants. However, we ask that all Circle participants agree in writing to preserving the identity of participants and content discussed confidential (see below). On the transcription of the audio-recording, your name will be replaced with an alphanumeric code. Any identifying information will also be removed from the transcription.

Dissemination of Results

It is anticipated that the results of this study will be shared with others in the following ways: dissertation submitted to the university and publicly accessible, articles in peer-reviewed journals; presentations at academic and/or professional conferences; research brief that will be available on the UVic School of Nursing website and distributed to Schools of Nursing or other educators who may be interested.

Voluntary Participation

Your participation in this research is strictly voluntary. Your decision to participate or not will have no bearing on the relationship with the lead research for future courses or your academic journey at the School of Nursing. If you decide to participate, you may withdraw at any time without any consequences or any explanation, by contacting the research administrative assistant. If you withdraw from the study after the Circle has been held, your contributions will remain on the audio file but will not be used in the study. However, once data has been analyzed and presented in written format, there will be no way to remove individual contributions.

Contacts

If you have any questions about this study, feel free to contact the lead researcher, Leanne Kelly (Principal Investigator) leannek@uvic.ca or the research administrative assistant, Arie Ross

If you have any concerns or complaints about your rights as a research participant and/or your experiences while participating in this study, contact the Human Research Ethics Office at the University of Victoria (250-472-4545 or ethics@uvic.ca).

Your signature below indicates that you understand the above conditions of participation in this study, that you have had the opportunity to have your questions answered by the researchers, and that you consent to participate in this research project.

I consent to participate in this study

I agree to maintain the confidentiality of Circle participants and the content discussed in Circle

Name of participant _____

Signature of Participant: _____ Date: _____

Appendix F: Student Recruitment Email and Consent

Part 3: This email invitation below will be sent to all undergraduate nursing students who indicated in their consent to Part 2 that they would like to be contacted for part 3. It may also be emailed to the whole cohort if the required number of participants is not reached in the first mail out. (n=5-7)

Reclaiming our Relationships Exploring student experience of Indigenist anti-racist Education in Nursing

Hello,

I am one of the instructors from NURS 484 and am completing a research project as part of my doctoral studies in the Social Dimensions of Health program. Over the last few months I have been analyzing data from the Knowledge Bundle assignments and pulling out themes that have emerged as overarching issues and meaningful concepts.

I am inviting you to be part of a feedback (audio-recorded) Circle on campus (2-3 hours) during which I will share preliminary findings from my analysis. I will be asking participants in the circle how emergent themes from the data analysis represent the realities of their learning journey and the issues they see in applying knowledge gained to practice. Your parking or bust ticket will be covered. A lunch will be provided.

A detailed explanation of my research study is in the information document attached. If you are interested in participating in this study please contact the lead researcher at the email below.

Thank you in advance on behalf of the research team.

In good spirit,

Lead researcher

Leanne Kelly, RN, BSN, MN, PhD(c)
School of Nursing
University of Victoria
leannek@uvic.ca

Administrative research assistant

Arie Ross, PhD(c)
School of Public Health and Social Policy
University of Victoria
Add project email here

Thesis committee

- Charlotte Loppie, PhD
*School of Public Health
and Social Policy*
University of Victoria
- Billie Allan, PhD
School of Social Work
University of Victoria
- Marilou Gagnon, RN, PhD
School of Nursing
University of Victoria

Reclaiming our Relationships	
Exploring student experience of Indigenist anti-racist Education in Nursing	
<p>Lead researcher Leanne Kelly, RN, BSN, MN, PhD(c) <i>School of Nursing</i> University of Victoria leannek@uvic.ca</p> <p><u>Administrative assistant</u> Arie Ross, PhD(c) <i>School of Public Health and Social Policy</i> University of Victoria</p>	<p>Thesis committee</p> <ul style="list-style-type: none"> • Charlotte Loppie, PhD <i>School of Public Health and Social Policy</i> University of Victoria • Billie Allan, PhD <i>School of Social Work</i> University of Victoria • Marilou Gagnon, RN, PhD <i>School of Nursing</i> University of Victoria

CONSENT FORM

Goal and description of the study

The main goal of the proposed study, which I am completing as part of my doctoral studies in the SDH program, are to explore undergraduate nursing students' insights of their learning journey through NURS 484, a required nursing course during which they are asked to create a knowledge bundle.

There is impetus to create opportunity for nursing students to engage in decolonizing learnings and anti-racist pedagogy, yet few courses exist in nursing programs in Canada. As an Indigenous nurse educator and the course creator, I am curious to explore how NURS 484 is experienced and acted upon by instructors and students. With this goal in mind, this study is divided into 3 parts:

- Part 1. Exploring the instructor perspective: NURS 484 is delivered by multiple instructors (including myself). In part 1, I will seek to understand how personal location of instructors and sense of obligation influence teaching, grading and overall interactions with students.
- **Part 2. Analyzing students' knowledge bundle assignments: NURS 484 requires students to create a knowledge bundle. I will seek to uncover what students articulate regarding their own understanding of their relationship to Indigenous peoples. I will also explore how students understand racialized tensions in their own life experience and view their obligations to be anti-racist. Finally, I will identify implications for nursing practice by drawing on students' insights.**
- Part 3. Inviting students to a feedback Circle: Using Circle methodology, Part 3 will invite students to attend a feedback Circle during which I will explore preliminary findings from Part 2. I will be asking students how emergent themes from the data analysis represent the realities of their learning journey and the issues they see in applying knowledge gained to practice.

Your participation

To participate in Part 2, you have to be a nursing student who completed NURS 484 in January – April 2022. If you choose to participate in the study, you will have to email your Knowledge Bundle assignment to the research administrative assistant.

Compensation

No compensation will be provided.

Risks

There are no significant risks associated or anticipated with this study. The risks are comparable to those encountered in completing NURS 484. Submitting your assignment may generate a sense of vulnerability, but it is important to note that the assignments are used for research purpose (i.e., to understand how students experience the Knowledge Bundle assignment), not for academic purposes (i.e., to evaluate you). Emailing the Knowledge Bundle assignment may create minor inconveniences, such as time and steps to locate (and assemble) your assignment, but this should take less than 30 minutes.

Benefits

By participating in this study, you will contribute to the development of anti-Indigenous racism education and curriculum for future nursing educators and students. You will contribute to building a knowledge base for educational processes that enhance praxis in nursing, refining learning opportunities for nurses and better preparing nurses to engage in our health systems

Anonymity and confidentiality

Upon receiving your assignment, the research administrative assistant will replace your name and student number with an alphanumeric code. Any identifying information that can be removed from the assignment will be removed. However, given the nature of the Knowledge Bundle, it may not be possible to completely de-identity the assignments. Assignments submitted by students who were enrolled in the lead researcher's section of NURS 484 will not be anonymous, as they were reviewed and marked by the lead researcher as part of the course. Nevertheless, the research administrative assistant will follow the process described above to remove identifying information from the assignment.

Dissemination of Results

It is anticipated that the results of this study will be shared with others in the following ways: dissertation submitted to the university and publicly accessible, articles in peer-reviewed journals; presentations at academic and/or professional conferences; research brief that will be available on the UVic School of Nursing website and distributed to Schools of Nursing or other educators who may be interested.

Voluntary Participation

Your participation in this research is strictly voluntary. Your decision to participate or not will have no bearing on the relationship with the lead research for future courses or your academic journey at the School of Nursing. If you decide to participate, you may withdraw at any time without any consequences or any explanation, by contacting the research administrative assistant. If you withdraw from the study, your assignment will be destroyed and will not be used in the study. However, once data has been analyzed and presented in written format, there will be no way to remove individual contributions.

Contacts

If you have any questions about this study, feel free to contact the lead researcher, Leanne Kelly (Principal Investigator) leannek@uvic.ca or the research administrative assistant, Arie Ross [EMAIL TO BE INSERTED]

If you have any concerns or complaints about your rights as a research participant and/or your experiences while participating in this study, contact the Human Research Ethics Office at the University of Victoria (250-472-4545 or ethics@uvic.ca).

Your signature below indicates that you understand the above conditions of participation in this study, that you have had the opportunity to have your questions answered by the researchers, and that you consent to participate in this research project.

I consent to participate in this study

I would like to receive the Circle invitation (step 3) and will make my decision to participate or not participation upon receiving the invitation.

Name of participant _____

Signature of Participant: _____ Date: _____

Appendix G: Instructor Conversations Data Table

WAHKOOTAWIN (Relationship)	
RELATIONSHIP TO SELF	
Indigenous Instructor Experience	
W-I 1	“So, English, Irish, Scottish, and some Greek. But so I kind of give that background of how long ago my family has come that I identify as white that identifies a settler. Yeah, in which countries so people can get that the history behind my families. And the implications of me getting to here.
W-I 2	not too many years ago. You know, I would have described myself as a normal Canadian, so on all of the things that are involved in those two words, normal, and then actually Canadian, when whatever Canadian, is, you know,
W-I 3	...that's kind of a weird thing of growing up in a family unit is that what your parents think they're showing you isn't always when kids pick up what I would describe as like, they didn't give us any sort of anything to grab on to in terms of ancestry.
W-I 4	I found that over time, and being here, and especially engaging with you, and with other indigenous, and non Indigenous people who do self locate frequently, that sometimes you pick up little things here and there that are like, Oh, I should also talk about my family, you know, because I never used to bring my grandparents into my, you know, self location. But a lot of indigenous folks who I admire and respect do that, and with the things that are going on right now, with regards to, you know, identity pretendian type things, right, I think the implication of self locating as a fair skinned white coded white passing Metis person, and I would imagine for non status indigenous folks as well, the importance of critically self locating. One it's not just about who you claim to be, it's about who claims you.
W-I 5	But like when you really like, when it's in your own cells, and you're doing it out of a different sort of motivation than just trying to do the right thing. Instead, it's you know, just being oneself and being respectful of protocol, being respectful of your own learning journey too and ...that vulnerability is shown...
W-I 6	And the other thing that's kind of uncertain about that, that troubles me a bit is when and it just for me, it really just amplifies how much work we have to do with faculty and nurse education. It's great to educate students, right. Ramsdens original work focused on nursing students, right. But if the faculty and the practicing nurses and leaders and policymakers and researchers haven't taken a course like 484 not saying that 484 is the be all and end all but if they do not have a critical situatedness themselves, they can sometimes perpetuate harm stereotypes unintentionally or intentionally

Personal Positionality	
W- I 7	in my younger years, I think I was out out in the world kind of looking for connection, you know, and going down the path of like, pseudo spiritualism and you know, like, seeking indigenous knowledge in South America. You know, I'm feeling really drawn to like shamanic practice, and all of those things where you're trying to just find culture
W-I 8	Okay, my dad's side, ninth generation Scottish settler. I don't always go into as much detail about the names of the people each time introduce myself, but oftentimes, I'll at least identify Scottish dad, British and a cree metis mom. And, and then often I forget that I like to include my children and my husband. And and it's those relationships. And then one of the things I recently started doing
W-I 9	That's how I feel sometimes, you know, and I'm still learning things like about my family or about their struggle, or about, you know, my family about their privilege, depending on which side of the family we're looking at here
W-I 10	I would go through all the, you know, the motions, saying that I was a white settler. And I would talk about, like, where I came from, and who, you know, my ancestry in terms that I was English, Scottish and Irish. And I would talk aboutnot every time but like, how it was hard, because now I had this, knowing that the land where I grew up in Ontario, and like a place that I identify with so much, wasn't even ours....
W-I 11	I'm still learning things like about my family or about their struggle, or about, you know, my family about their privilege, depending on which side of the family we're looking at here, you know, and then recognising.
W-I 12	personal positionality...I tried to demonstrate was that I could only speak from my own social location, I couldn't say anything for anybody else. And to acknowledge that and to own up obligations that I felt, as a white settler, clear on the fact that I didn't have a right to any of this place.
W-I 13	would have described myself as having no culture, like totally one of those Canadian people, I don't have any culture. I don't see myself as having a Canadian culture, and I don't have any cultural teachings that have been come and have come to me from my ancestors,
W-I 14	one of those, one of those side projects, right? Digging through digging through the archives to learn more about our family, why? Why did they leave Ireland? Why did they leave? England? I don't really know those things
W-I 15	And here's how I feel about this right now. It's my identity, it's my life. It's my evolution as a mother as a, you know, as a spouse, as a daughter. You know, as our parents get older and everything, so the feeling of it, I thinkis yeah, there's, there's a more humble sense of pride. I guess, if that makes sense. I'm getting to be more comfortable in my own skin.

W-I 16	<p>my name, and then my pronouns. And then I say that I'm a white settler, and of which descent. So sometimes I say, you know, like, the third to sixth generation, white settler. And it's all like, Anglo, Anglo European. So English, Irish, Scottish, and some Greek. But so I kind of give that background of how long ago my family has come that I identify as white that identifies a settler. Yeah, in which countries so people can get that the history behind my families. And the implications of me getting to there.</p>
RELATIONSHIP WITH STUDENTS	
W-I 17	<p>...takes away the sage on the stage kind of activity to a large extent, not to full extent, but it really decenters.</p> <p>like I found actually quite a relief. Like Yeah. You know, because, like, I really think that people learn experientially and by engaging with each other.</p>
W-I 18	<p>And the, for the students to see that, me kind of wrapping my head around the development of my own white identity. And speaking to that. And to see xxx I like working stuff out. And her, you know, speaking truth to power in the class, I think, in watching that they must learn things. Because we're both modelling ways to be.</p>
W-I 19	<p>And so that part of the implication is to demonstrate how to critically self locate. So for example, I am white coated white passing, I find, especially with students, when I'm able to name that, then the privilege that kind of comes with it, I think it makes things a little less scary for students to self like, identify with, like, the visible race identifiers, which social construct and all, but still, there's privilege associated with my fair skin.</p>
W-I 20	<p>yeah, family story that one has given me insights into, again, when leading up to and inviting people to write on their family, you know, inquiry that like yeah, if if you don't know, it's okay. Right Like, on one hand, we're really asking people to be, you know, digging into their own, you know keepsake box and finding their family history and stuff because some of them have never done that before. And a lot of students will say, you know, oh, I had to ask my parents because I didn't know, you know, like, and I always find that really interesting because they're, they're always a few that like, just had no idea where they come from.</p>
W-I 21	<p>Yeah, I just didn't want to give them the idea that they should have, like that the point of it all was to develop a negative white identity and sit around whining about that.</p>
W-I 22	<p>it was sad to me when I heard, like, one thing that struck me is, you know, when people talked about, like, how they'd been raised. And, you know, at best, it was usually like, a colorblind kind of thing, which is sad in itself. But then the ones who've been raised in overtly racist, like, like, just like, right in your face, like, direct comments that are disrespectful and rude, and to hear those stories of how those people had been, you know, raised is even sadder. And to hear about the family conflict, that that ensued, if they spoke about how they were different, and how shitty that was, I guess that's the one thing I hadn't counted on hearing about.</p>

W-I 23	You know, and they said all the right things about their family history. They, you know, so I don't know, it's just really hard to and it's really hard to gauge someone's learning. And then I think that's like a problem that I have with assessment in general. And I, you know, have begun to push back on that in whatever way that I can. Because I don't know, I think in absence of like,...one on one time with that person, you know, having a conversation with them is different than reading their writing, their polished, polished writing, final draft, you know, where they have 'thesaured' everything. Like having a conversation with somebody is really different. I think you can get a better sense of maybe where someone's at, with their thinking, yeah, then an assignment that you're Yeah, like I said, like they they polish. But our thinking isn't polished or actions aren't polished our actions and thinking is like in the moment?
W-I 24	So for example, I am white coded, white passing, I find, especially with students, when I'm able to name that, then the privilege that kind of comes with it, I think it makes things a little less scary for students to self identify with, like, the visible race identifiers, which social construct and all, but still, there's privilege associated with my fair skin. And I'm coming to learn that myself. And so being a little bit vulnerable slash open and honest about my own learning journey about accepting and embracing this unearned privilege that I have, I think demonstrates, but also invites students as one of the implications to also identify perhaps without defensiveness

Intersection with WASKEWIN	
Relationship with Land and the People	
WD-I 1	I think I was approaching it by demonstrating. And so every week, I would work on composing a land acknowledgement. So that I would demonstrate the elements that I thought were important. And I think that what I tried to demonstrate was that I could only speak from my own social location, like I knew that that was important that I couldn't say anything for anybody else. And I also wanted to acknowledge that we are embedded in a system.
WD-I 2	And that here I was, as someone who was an intruder, and that I knew that and I wanted to say that right up front, and ask for each person to think about, if that's the case, then what does that mean, in terms of what you're going to do next?
WD-I 3	And I find that one of those points... confounds us, right, when we think about, we don't have a right to be here, yet. We're here. And we're landowners.
WD-I 4	And, and also to try to say something, because I'd seen these new things that were, I mean, in a way, it sort of lifts a veil away from the way I saw things before, because you really see so many things through the lens of colonialism. And if you finally see things like that, then you see things in a different way. So I thought it was important in the land Acknowledgments too to point out, like new things that I noticed about the way the world was, it had to do with anything, basically. That was an observation of mine that

	had to do with First Nations. And just what was going on in the world. Try to add that in, but not like,....
WD-I 5	, I think what really, I think, clicked in this course, in this semester. clicked for me that I had also been like, being being aware that I need to be in I need to be.... this Okay,... those are those are my words, this was my thought was that I need to be in relationship with local indigenous people like to be grounded here.... If I'm doing work here, like, that kind of has been part of maybe what I thought I was learning.... And I know I have written even in previous like, maybe in previous introductions for some some workshops I've done or something, I would say that like that I still don't really have relationships with the local, indigenous, any local indigenous people like here from this little like Wsanec and, and then I learned this semester that the way that I was framing that that like that, because I didn't have relationships with somebody that I could name that I wasn't in relationship with. Right.... And then what we're trying to teach students in this course, is that you are in relationship, whether there's an absence or, you know, like that the relationship is still there.... So that kind of clicked for me. Only this semester, I was like, Oh, I'm, I'm acting like there's no relationship just because I don't have a, like an actual partnership or a friendship with somebody. Yeah, yeah. Yeah. Yeah. Just just the way it was. conceptualising relationship was, whatever. Concrete?
WD-I 6	the each person's story is so different that, you know, when you look at relationship with the land, yes,.... some people really do a deep critical reflection, discovery of the significance of the land, you know, and they're maybe they're really artistic and creative and can express it in that way
WD-I 7	people were talking and stuff, right. And she said, she said something about beads and feathers about how like that, that showiness that people do sometimes and whatever it might be, but I think this happens sometimes in pedagogy as well, like, you're the either like the Yeah, romanticised view of like,I find that, like, people in general are more, especially non indigenous folks that I've observed. And even, you know, indigenous folks that are newer, that are that are in the early stages of their learning journey about their identity or about their connections to their, their ancestors lands and waters and stuff. It's a lot easier to take people out and learn how to skin a fish, like we're going to do indigenous pedagogy, and we're going to go out in a canoe, and we're going to go and we're going to do all that fun stuff about the culture and the focus on the culture.

WASKEWIWIN (Decolonization)

TRANSPARENCY OF LEARNING/UNLEARNING

Understanding Exits

D-I 1	was in a different course in a different programme. Why are we having to learn about this, right like that, that questioning of why all this indigenous content, there are other oppressed people in the world?
-------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

D-I 2	...And that question came up from someone who writes textbooks for nursing students, the why...you know, why all of this why....? Why is there such an indigenous focus? Right? And I mean, it even comes up in curriculum meetings, and all this kind of thing...right? So that sometimes comes from students.
D-I 3	Yeah, I mean, then we talk about all the exits into sadness, guilt, shame. Which, you know, I know that I did. But I was pretty determined not to live there. Because I am a really practical person, I just realised, well, that's pretty pointless. It's not really a benefit to anybody.
D-I 4	I don't think I ever, like wallowed in guilt. I don't think that was a thing that I did. You know, certainly it was like, Maybe I just skipped it and just went to like, really righteous anger. And I think and I hope that's not a deflection, but I was like, I was just so pissed that I could have gone so many years of my life without knowing without understanding, like, kind of a reality of my privilege.
D-I 5	...struck me is when people didn't know it was like, oh, That's really lame, what you wrote there like that's, you know, did you actually like read any of this stuff? Or did you actually, like, come to any insights or knowledge? Cuz this is quite lacking?
D-I 6	I think can happen in a variety of ways. It's not just one path. One person I concluded, like, a they weren't making that much effort, it'd be, they weren't that smart. It's taken me a while to realise that there are some folks, you could just actually say that like, no, it's rare, but once or twice, you meet them. And then the other ones, I assume, are just so stuck in the system, that they can't make the move. And then there's another percentage that there's so much going on in their life that they just can't do this. And they could all be mixed up in combination. Yeah, yeah.
D-I 7	I've had resistance from students about certain topics initially. So like I said, the, you know, white privilege conversations in the past. I've even had problems in the past.
Ongoing Learning Unlearning/Shifting Awareness	
D-I 8	I'm realising I may have less to say than then than others who have lived more. I Um,..... in a sense being pushed into margins or being, you know, more oppressed, or more like more experienced of struggle than me, like I, that's when I start to feel humble on one hand, but also. And again, this is learning in the last couple of weeks, you know, just in the last couple of weeks,.... this sense of the risk that comes with how I self locatewithin my own story, versus within other people's stories
D-I 9	it's so easy to share things that we know about, but if it's not actually our story, they're like, well, like that, that's, that's a new thing for me that it's, you know, when you hear things more than once from your elders or your auntie's, then you realise that, oh, I guess there's something here for me. So like, I'm curious. And, like, at times, sort of sight fighting my defensive instinct, I guess, you know, to prove myself

D-I 10	still feel uncomfortable saying occupier, because it connotates a lot of other things, then again, if I can embrace that, and practice it, and really reflect on what that means, I figured, like, it's important for me to be continually learning and adapting. So as I said before, like I used to just, you know, identify as Metis, whereas now the more that I've been doing my own studies, in my own journey, in my own work, I'm able to, like, I've learned things about my family in the last five years, that I'm now able to more authentically self locate beyond just, metis checkbox
Privilege	
D-I 11	So for example, I am white coded, white passing, I find, especially with students, when I'm able to name that, then the privilege that kind of comes with it, I think it makes things a little less scary for students to self identify with, like, the visible race identifiers, which social construct and all, but still, there's privilege associated with my fair skin. And I'm coming to learn that myself. And so being a little bit vulnerable slash open and honest about my own learning journey about accepting and embracing this unearned privilege that I have
D-I 12	could even be, you know, the more I learned about my privilege, the more I realised that, that it becomes less of a thing I've just been told to do, "be culturally safe"..., and it becomes more of a thing that, you know, and so instead of just speaking it as words, then people then then you see students start to engage in that.....
D-I 13	Like, it's always on my mind, because there's so there's so many ways that I, you know, my standpoint is privilege. That That means that there's lots of ignorance around me, it me in me as well. Yeah, it's just part of the part of the work.
D-I 14	So yeah, I think developmentally, it is important to kind of understand, well, to unpack our mind entitlement to have things that aren't mine, right to like, recognise what that is to walk with privilege into a space and say that, like, I want that cultural knowledge because I don't have enough of my own or, you know
Engaging with Racism and Power	
D-I 15	We can't like can't just tear down one. ...One form of oppression without tearing it all down, right. So when we're, we're in there, in like a intentional, anti racist space.... If you're not taking the rest of it all down to like sexism and homophobia and all if you're not doing all of it, the power constructs between students and teachers and like, then none of it is going to work, you know....
D-I 16	And so at the end of the surgery, everything had been removed and there was no mentioned by the doctors, the nurses the team at all, about any sort of conversation or the decision making process about doing that. So for me as an instructor hearing this,

	<p>you know, two years after it's happened, it's still troubling the student and I also have lots of questions. I start to wonder, okay, so I can empathize with the feeling of disempowerment and also moral distress at this occurrence. And the questioning of you know, maybe there was a conversation but it's not documented. And so this student is wondering, Well, did they you know, what is this?... is this medical malpractice? Is this completely and entirely unethical? Did anybody actually talk to the patient about the decision and about why and the rationalization and explain could they have saved that ovary or not? And so this student has been holding on to this for two years had talked to like one other person about it.</p> <p>And so that the importance of clinical educators, theory educators, students, and then also nurses on the unit, really thinking more critically about these kind of life, death, reproductive type of experiences, the more the student was learning about forced sterilization of Indigenous women and other things in this course, the more she started to critically reflect on that and so we had a good conversation.</p>
D-I 17	<p>the next thing when they witness and experience a critical incident, that is in their perception, fueled by unconscious bias or conscious indigenous specific racism, how to manage and deal with that, first of all, you're a student nurse on the unit.</p>
D-I 18	<p>...that that can sometimes be a vicarious trauma for some students, so to witness that, or to experience you know, something said to themselves, so, I guess like, one thing that comes up consistently is the experience of observing the way that indigenous mothers as well as mothers who are either unhoused or may have substance use histories and or present realities and traumas is that student may witness the nurse or the doctor or the social worker, doing something that they know is causing harm to the mother to the baby, to the family, etc. And</p>
D-I 19	<p>Yeah, cuz it's really hard. It's hard. And because you're so often blindsided. Like, you just hear something and you just think, did, like, it's already gone. By the time you asked yourself, did I really hear that? Yeah. I know. That's, that's one thing that really makes it hard. Yeah. Is the just like it's already gone.</p>
D-I 20	<p>I moved from learning about anti racism to, you know, how will I actually enact this? And I think by doing skills based training, you then have the tools should you choose to accept because right now, like the policies, the practices, even the culture of the system, people don't have an obligation? Don't like... the system does not obliged you</p>
D-I 21	<p>but the understanding racism and racial identity, I find that the one that a lot of people that have gotten it, they've already covered it in their in their coursework, and so they're okay with it. But for some of those people who may have been the quiet one, or maybe missed that week, or whatever, that's sometimes the one where people are still like, sort of like struggling to go the distance of like exploring whiteness and racial identity</p>

	formation, beyond just like a theory or something they heard about, but really like, and I mean, that's, that's higher level, or deeper level, either or, kind of a thing. Yeah.
PEDAGOGY	
Indigenist Pedagogy	
D-I 22	which I think is more tied up to perhaps, identity, maybe like when I'm thinking about Indigenist pedagogy, thinking about the role of relationship and obligation in trying to internalise this stuff that we're teaching, right. And I think maybe sometimes people would refer to that as transformative pedagogies, you know, maybe in sort of a Western academic way of interrogating things. You know, we think of how, how we get students to take up this, and so not that they're the same necessarily, but just thinking, and this is, you know, sort of my own journey as well, trying to wonder about how instructors conceptualise what an Indigenist pedagogy might be outside of the actual content,
D-I 23	...the ones who have worked their asses off in the class. Those are the ones who really reflect back a sense of gratitude and how they've like changed their perspective, or their thinking about things, which is just like, I'm like, all the transformation, I'm hearing all the words that are in the intellectual papers about what transformational learning is, in the students own words, at the end of the term, right. And there's always a little bit of friction or a little bit of like, uncertainties and whatnot in the first like, three weeks are always a little awkward, but it just it gets it like the more they engage, the more we, you know, help them along the way without being judgmental as well
D-I 24	And I think a lot of times, especially in nursing, we get a very culture focused indigenous pedagogy so it's, you know, yeah, whereas, in this course, one of the nice things that I've noticed over the years, especially with your leadership, the transition towards indigenous with the IST, in a similar way to, you know, feminist is, it moves from just indigenous, as like a noun, sort of a thing to indigenous as more of an adjective. So there's action involved. And so when when you add the IST on the end, or indigenist pedagogy, I see it as, okay, we're doing a circle, but also, we can use the same method, perhaps that is an indigenous method, but from an indigenist perspective, then it really does shift the like, intentionally shakes up and changes the like the power differential, even, you know, so being more mindful of my power over as an instructor, and then demonstrating that to the students by being, you know, humble
D-I 26	And then yeah, and then also trying to call this in sort of an indigenous framework, but not being indigenous. So I think I think it's just a little bit awkward for me, you know, I was I was probably awkward, wasn't awkward for me, I was probably awkward in it, you know, trying to present it and speak to it, but then also be accountable to that I'm not speaking to it in the same way

D-I 27	the physical space to like run the course the way that it's meant to be run, right? You can't do the relational sort of engagement in circle, you can't do circle pedagogy if you can't do circles. So that, that isn't possible. It's not run the way it's supposed to be run, and people aren't getting the same kind of interaction.
D-I 28	and students aren't they just, they're not getting the opportunity to value it either. Because they're, I guess they're seeing that it's not being valued from the institution in in the way that we're not given the space to do it. So they can see right off the bat, that it's not valued. It's not valued enough to actually make it happen.
D-I 29	instead of just having a lecture, you're actually having a circle, and the circle and learning and then and then practising the end, and again, continuing to learn and evolve my own understanding of circle process. That's been a really great opportunity
Process Over Outcomes	
D-I 30	when students are so product oriented and grade oriented, that they're writing to the rubric, right, and like, I know that that there's some value in that and providing rubrics so they know what they need to do. But then they're also like, they're writing to the rubric. In a way that maybe doesn't even then it's not how they would attentively have written when they're like, oh, there's something about relational something and they're like, Okay, here's my relational something paragraph. Check, I did that thing. Yeah, no, yeah, no, I mean was what would have come out of them in a knowledge bundle, which is not meant to be a really structured paper, it was like, meant to be much more exploratory and personal. But they're just out for the grades. With people that aren't the people that are out there for the grades for, for identity reasons, or personal value, or, you know, monetary reasons need them. That's kind of a structure of this type of education is that they're gonna use those.
D-I 31	t's like, the brain is the only thing that's valued. And, you know, we don't do emotions, because that's not real. Nothing else is real. Only brain thinking is real. Yeah, that's separation of body and mind. And then that's been, like, ingrained into education, academics, all of the things. And so we made a school only to develop their brain, nothing else, nothing, you know, just their thoughts, just there, whatever... But not to actually holistically transform. I don't think that's, I don't think that's a goal of nursing education. You know, that's not made it. I wish it was, I wish though it was like explicitly a transformative programme or even just, you know, like, education, education is transformative. But that's not how I guess the marketization of academics right... of post secondary education has moved away from that kind of person development to just market development.
D-I 32	That I like, being able to move people past.... Or to help them move themselves past.... whatever, like, not how to phrase it exactly. But the intention is to observe and assist people with moving past that fear of engaging a little deeper. And to make it fun at sometimes, but also to be like, No, it's okay. You're uncomfortable. Yeah, let's just sit in that discomfort for a second, you know, it's alright

D-I 33	But that engaged process of the small group, the small group being like your little circle, right? You have an opportunity to develop trust with those people, like you actually get to engage in the process of, you know, hopefully creating supportive learning environment. And yeah, that caring side
D-I 34	That's the point more than anything else in the course. Like it's not the end grade is not the it's none of it, that the point is to like, have people grow towards deeper knowledge, anti racism, you know, all of that thing. Oh, that stuff's process is more important than any of the other pieces.
D-I 35	so it's like really good students are able to pick up the language that we're giving them and use it, you know, and so they're able to do that, and they know how to say it. And it's in context. And they're like, you know, they're able to do that. But I found it difficult to, to, to really know whether there had been significant change, or whether there was a language adoption,...one on one time with that person, you know, having a conversation with them is different than reading their writing, their polished, polished writing, final draft, you know, where they have 'thesaused' everything. Like having a conversation with somebody is really different. I think you can get a better sense of maybe where someone's at, with their thinking, yeah, then an assignment that you're Yeah, like I said, like they they polish. But our thinking isn't polished or actions aren't polished our actions and thinking is like in the moment?
D-I 36	We're gonna we're trying to push you people through, like, actually a transformative experience. And that necessarily becomes much bigger than indigenous versus whiteness, or like, you know, it just is bigger than that, you know. So I think that also requires more, more skill of the educator, if you're going to be really, really explicitly anti oppressive in any channel, then you have to be ready and like, willing and able to be like, really broadly anti oppressive, you know.
D-I 37	it's weird, in a sense to grade people's personal development, right? Yes. So there is that tension there
D-I 38	would I see how they developed an understanding of their own social location? Their racial identity. Did they have any clue that they were offering about how they understood the nature of systemic oppression and any identification of ways they participated themselves in that and that was really an important one for me, I think. Did the identify like outright their new understandings?
D-I 39	that would be that would be, you know, if I had any fault in my grading and that would be it? Because, yeah, I'm biased towards those who can show that they can think....if you equate thinking with writing, And being well read,...we couldn't be speaking to it. But if you don't read, then you don't speak as clearly often, as well. ... just that I, in listening to myself like that? I? I know. It doesn't reflect, like an oral tradition. No, so I can see that. But then, hardly any of those people in that class were

	raised in oral tradition right. They're just raised in a time where people don't read anything,
D-I 40	So then trying to stick that onto a rubric that, you know, where you're assigning a number to, like, really, really demonstrates that they know this, like, down, they use all the right words. You know, and they said all the right things about their family history. They, you know, so I don't know, it's just really hard to and it's really hard to gauge someone's someone's learning. And then I think that's like a problem that I have with assessment in general.
D-I 41	The structure of small group processing and discussion in each class was helpful to create a space where hard issues could be debated and pulled apart. The Knowledge Bundle assignment as well, provided an opportunity for continued student exploration and not regurgitation.
D-I 42	But that engaged process of the small group, the small group being like your little circle, right? You have an opportunity to develop trust with those people, like you actually get to engage in the process of, you know, hopefully creating supportive learning environment. And yeah, that caring side

Intersection with TAPWEWIN	
Performativity	
WT-I 1	And the other thing that's kind of uncertain about that, that troubles me a bit is when and it just for me, it really just amplifies how much work we have to do with faculty and nurse education. It's great to educate students, right. Ramsdens original work focused on nursing students, right. But if the faculty and the practicing nurses and leaders and policymakers and researchers haven't taken a course like 484 not saying that 484 is the be all and end all but if they do not have a critical situatedness themselves, they can sometimes perpetuate harm stereotypes unintentionally or intentionally
WT-I 2	it's different when you experience it, it's different when you're doing something because someone told you it's the right thing to do versus when you're doing it because you experience it and I don't want to overuse the word embody... But like when you really like when it's in your own cells, and you're you're doing it out of a different sort of motivation than just trying to do the right thing. Instead, it's you know, just being oneself and being respectful of protocol, being respectful of your own learning journey to and I'm and that vulnerability, I think is a good thing.
WT-I 3	I think anybody can sit in a circle and talk and appropriate and pass around a talking stick, just like you would do if you were in, you know, the YMCA camp in the 80s. Everybody takes on a spirit name and all this kind of thing, right? So that's like, yeah, I would say that that's sort of the performative in indigenous pedagogy, but it's it's performative, it's it's pretend it's not authentic

WT-I 4	Where like, part of it was when we were doing the land acknowledgments, I said, at the beginning of the semester, like we kind of named performativity. And then somewhere after, like, when they were working on their land acknowledgments. I could just sort of feel it. I don't know if I hadn't gotten some drafts or something. But I just brought it up, again, which I think we need to talk about performativity. Again, because they were sort of asking, we're asking you to perform a land acknowledgment. So there's some it's feels like it might be conflictual, or like, you know, conflicting information. We're like, don't be performative. You gotta be authentic
WT-I 5	here's my relational something paragraph. Check, I did that thing. Yeah, no, yeah, no, I mean was what would have come out of them in a knowledge bundle, which is not meant to be a really structured paper, it was like, meant to be much more exploratory and personal. But they're just out for the grades. With people that aren't the people that are out there for the grades for, for identity reasons, or personal value, or, you know, monetary reasons need them. That's kind of a structure of this type of education is that they're gonna use those.
WT-I 6	I think that's a real like something that's really missing and in some of our educational exchanges where people like all the performativity of Just education in general.... trying to be the expert, or feeling like feeling like we are supposed to be the expert
WT-I 7	I think we need to talk about performativity. Again, because they were sort of asking, we're asking you to perform a land a acknowledgment. So there's some it's feels like it might be conflictual, or like, you know, conflicting information. We're like, don't be performative. You gotta be authentic
WT-I 8	And just like naming those things, as we went, I can see some students like, okay, like, I don't have to perform it, I can also just write it. However I want, write it in, like, the instant trying to give you permission to please write it however you want, whatever makes sense, whatever is meaningful. So kind of coming back to those pieces, I think was was helpful.

TAPWEWIN (Obligation/Truth)	
Personal Truths	
Feeling Discomfort	
T-I 1	it's different when you experience it, it's different when you're doing something because someone told you it's the right thing to do versus when you're doing it because you experience it and I don't want to overuse the word embody... But like when you really like when it's in your own cells, and you're you're doing it out of a different sort of motivation than just trying to do the right thing. Instead, it's you know, just being oneself and being respectful of protocol, being respectful of your own learning journey to and I'm and that vulnerability, I think is a good thing.

T-I 2	I am responsible for certain things in my nursing practice, I'm accountable for certain things, obligation? Obligations?. I mean, you can look at it like a requirement. But really like, I think, in the context of this particular course, and this, like this, whether it's the course outline, or good, like curriculum, the undertones, whatnot. A sense of obligation at the end of it. I see it as a value.....
T-I 3	I feel a strong sense of obligation to my family. And like my community and stuffAnd I think that's sort of a unique thing that like westernised nursing curricula doesn't say like, oh, what's your obligation to your family and your community
T-I 4	I still feel uncomfortable saying occupier, because it connotes a lot of other things,
T-I 5	it's so easy to share things that we know about, but if it's not actually our story, they're like, well, like that, that's, that's a new thing for me that it's, you know, when you hear things more than once from your elders or your auntie's, then you realise that, oh, I guess there's something here for me. So like, I'm curious. And, like, at times, sort of sight fighting my defensive instinct, I guess, you know, to prove myself
T-I 6	we don't have a right to be here, yet. We're here. And we're landowners.
T-I 7	it's important for us to like grounded, grounded me sort of in a reality of like, what is mine? What could be mine? You know, whereas like me going and like, being a white shaman that's trained in South America, like,... That's not mine. So it's like, me having this gap of cultural knowledge or feeling like a.... Yeah, like, those can having this like space that felt like empty, led me to all sorts of cultural appropriation...., which is never going to serve me big picture if I'm trying to be in right relationship with people, you know.
T-I 8	the fact that that transformation in their thinking before I just felt guilty, and like, I overwhelmed, and I couldn't do anything, and I was sad, and I was afraid or I was crying or whatever, versus now they're feeling a sense of like, empowerment to say like, oh, well, that was a little fragile me, but look at me now. You know, I'm more informed, and I'm able to provide better care because of that...Or I'm getting skills based training. And, you know, I'm excited about the future
Contemplating Action	
T-I 9	<p>For myself, I think it means that I need to find ways to you know, spend my privilege for ...given that I have a whole bunch. I think that's what it means for me. Where to put my energy...</p> <p>....a bank, where I'm to draw from and I need to pay it back, like, in some ways, I mean, I can't do everything, like there's some things. I own this house. And right now I'm not prepared not to own it. So I realise there's always tensions there that you have to acknowledge, but I'm probably I've, I've looked up now how I can give money to the nations so they can pay them a tax for where I live. And so that's an example of, like, something I can actually do that would be meaningful to me, that speaks to that tension. So like, what are you gonna do about it?</p>

T-I 10	Yeah, like, having this like space that felt like empty..., led me to all sorts of cultural appropriation...., which is never going to serve me big picture if I'm trying to be in right relationship with people, you know. So yeah, I think developmentally, it is important to kind of understand, well, to unpack our own entitlement to have things that aren't mine, right,.. to like, recognise what it is to walk with privilege into a space and say that, like, I want that cultural knowledge because I don't have enough of my own or, you know...
T-I 11	now, you know, now I'm more interested in, in learning more about my, my family, my family lines, you know, I'm interested in those stories. Because I do see them more now is like building blocks of just my family story of my child's family story, right? What am I going to tell my child about their family story?
PROFESSIONAL TRUTHS	
Insights to Obligation	
T-I 12	being angry that I could stay ignorant for so long, despite my best intentions to be a good human, good person you know, and having gone through nursing education and being a nurse, and being that in the nursing environment, the nursing world, like, Yeah, I do feel some obligation to make changes so that nurses aren't in that same position, right. Like that feels that I do feel like I do, plus some obligation and responsibility to like, when I see the problem with nursing education and the nursing environment, and I know I was a product of it, you know, to to be a part of making that better.
T-I 13	And that's, that's some, like weight responsibility and some nurse responsibility, because we're graduating people that are not prepared to be anti racist nurses, you know, anti oppressive nurses, that's just like, completely bonkers, unacceptable, will shut, you know, completely bonkers, that that build all of those levels of like, really impactful safety have not been on our radar, you know? Yeah.
T-I 14	I think at the end of this course, students have a choice, even throughout the course, they have a choice, and then they have life going on and whatnot. But they have a choice about to what depth they're going to engage,...
T-I 15	the obligation to not just call the Aboriginal liaison nurse, but the obligation to really listen and engage and see what you can figure out with the person that you're working with, on a on a human level, but like nursing, just I don't like the way that sometimes they get all like Universalist and humanist and all this kind of thing. And it's just like, No, that's not quite it. That's not the thing that the obligation for me is.... I think you do have an obligation to situate yourself and to continue your own learning journey, have an obligation to the communities that you'll be working with as a nurse and as a person, but as a nurse, to continue their learning journey to be humble
T-I 16	there is developing a sense of obligation, but it could backslide in the shitty system. You know, it can be pulled down by, you know, structural issues, because, you know, your

	aim is always like, changing, like, but structural oppression is sneaky, but you can, you know, you can move bits of it, you can't knock down the house.
T-I 17	Like that feels that I do feel like I do, have some obligation and responsibility to like, when I see the problem with nursing education and the nursing environment, and I know I was a product of it,... you know, to now be a part of making that better.
Action/ Choice	
T-I 18	, the more I learned about my privilege, the more I realised that, that it becomes less of a thing I've just been told to do, "be culturally safe"... and it becomes more of a thing that, you know, and so instead of just speaking it as words, then people then then you see students start to engage in
T-I 19	I see my own sense of obligation is to help students along the way I remember one of the first years I taught, ... and one of the Aboriginal liaison nurses, Indigenous liaison nurses how she asked everybody, if they knew about trauma informed care, everybody puts up their hand, right? How many of you have practised it? And like, the entire cohort, there were like two or three people who were like, ah, and when they asked, right, there's like, this really impacted me about sense of obligation as an instructor in this class was, I have an obligation to not just teach about trauma informed care. But to there's,... a different like,..... there's the knowing the doing and the being, you know, the epistemology, the ontology, the axiology, right? It's that it's that actually doing it. So how do we actually do it,
T-I 20	But you can, you know, I'm saying this to life... but you can apply a new coat of paint, you can buy some nice furniture, you can change the way you do things inside a house without knocking down the whole system you can make still make things better for people. And I think they'll try to do that whenever nobody crashes them in their efforts
T-I 21	my tension was how to not push too much like that she wasn't ready to do
T-I 22	I think at the end of this course, students have a choice, even throughout the course, they have a choice, and then they have life going on and whatnot. But they have a choice about to what depth they're going to engage,...
T-I 23	And now I'm wondering what to do. And then also, here's what I'm thinking I should do, or you know, like, they're processing through that. And it's not like they get to it's got to be continual, and dynamic and ongoing, and a commitment to continue. To know that you're not going to know at all at the end of this class, you just got to that commitment to ongoing learning, I think is important. And a lot of people are continuing reflections.

Intersection with WAHKOOTAWIN	
Ongoing Self-Interrogation	
TW-I 1	And I think a lot of times, especially in nursing, we get a very culture focused indigenous pedagogy so it's, you know, yeah, whereas, in this course, one of the nice things that I've noticed over the years, especially with your leadership, the transition towards indigenous with the IST, in a similar way to, you know, feminine interest, it's, it's it moves from just indigenous, as like a noun, sort of a thing to indigenous as more of an adjective. So there's action involved. And so when when you add the IST on the end, or indigenist pedagogy, I see it as, okay, we're doing a circle, but also, we can use the same method, perhaps that is an indigenous method, but from an indigenist perspective, then it really does shift the like, intentionally shakes up and changes the like the power differential, even, you know, so being more mindful of my power over as an instructor, and then demonstrating that to the students by being, you know, humble
TW-I 2	that kind of thing is if I look at my sense of obligation based on my privilege, and what we're teaching in this class about privileges that, you know. It's that, okay, in recognising my privilege, what do I do just sit there with it? Or do I actually do something about it, and actually then say, Okay, I have this unearned privilege. I'm going to pass the mic. Or I'm going to not in a patronising white saviour type of way....uhm... Look at like, tangible real life, things that I can do to uphold local indigenous voices over not local indigenous voices. For students, like the obligation to not just call the Aboriginal liaison nurse, but the obligation to really listen and engage and see what you can figure out with the person that you're working with, on a on a human level,
TW-I 3	just I don't like the way that sometimes they get all like Universalist and humanist and all this kind of thing. And it's just like, No, that's not quite it. That's not the thing that the obligation for me is.... I think you do have an obligation to situate yourself and to continue your own learning journey, have an obligation to the communities that you'll be working with as a nurse and as a person, but as a nurse, to continue their learning journey to be humble, to realise that, you know, you embrace the epistemic of ignorance
TW-I 4	can still be really normative in lots of other ways. And so it can be up there doing one thing, but then actively harming people because I'm not, you know, I'm not aware in another area. And so, yeah, I don't know. It's just, yeah, this is on my mind. Always. Right. Like, it's always on my mind, because there's so there's so many ways that I, you know, my standpoint is privilege. That That means that there's lots of ignorance around me, it me in me as well. Yeah, it's just part of the part of the ongoing work.
TW-I 5	First of all, reports of witnessed or experienced racism in health care. And, for example, one student beyond just saying, oh, you know, they were answering the call bell late or they were doing this that the next thing when they witness and experience a critical incident, that is in their perception, fueled by unconscious bias or conscious indigenous specific racism, how to manage and deal with that, first of all, you're a student nurse on the unit.

TW-I 6	one other thing that I can think of, is I tried to say like, because taking part in that community of learning, really was a community of learning for me. And I did that because I needed I felt like he really needed to up my game to teach this course. You know, in a way that I could respect what I was doing
TW-I 7	That I like, being able to move people past... Or to help them move themselves past....whatever, like, not how to phrase it exactly. But the intention is to observe and assist people with moving past that fear of engaging a little deeper. And to make it fun at sometimes, but also to be like, No, it's okay. You're uncomfortable. Yeah, let's just sit in that discomfort for a second, you know, it's alright."

Appendix H: Data Tables: Student Knowledge Bundles

WAHKOTOOWIN (Relationship)	
EXAMINING SELF	
Personal Feelings of Guilt	
W1	I have felt guilty and shameful, especially when I have used my race to my advantage. I have also been surrounded by people who feel that (for example), Indigenous peoples are given too much by the government. These people have since been cut out of my life, but through this model, I can see how they fell into this stage and mindset of blaming the victim. While I definitely do not agree with this point of view, I can understand the feeling and the hopelessness that comes with realizing how big of a systemic issue this is.
W2	Further, what does it mean to create a new home somewhere, which I was not supposed to be? In past courses, I have identified a sense of guilt in my whiteness and presence on land which has been stolen.
W3	I feel victim to what I believe is a colonial ideology that owning a house with a yard equals success and stability. While this ideology lives on within me, I now understand I live on stolen land. Colonial practices related to land theft (some of which my grandparents were a part of) has led to disproportionately greater wealth for settlers compared to their Indigenous counterparts (Palmer, 2022). This realization complicated my connection to the land.
W4	Perhaps I have gone these years detached from the land as I have felt detached from a sense of self, or perhaps I always had some understanding that the lands of making up what is now Victoria were never mine to lay claim to. further, what does it mean to create a new home somewhere, which I was not supposed to be? In past courses, I have identified a sense of guilt in my whiteness and presence on land which has been stolen.
W5*	It was the first time I was exposed to a more diverse group of people, specifically more Indigenous People. I remember when I would pass Indigenous People on the street my heart would race as I would feel frightened and vulnerable for no reason other than from internalizing the messaging, I had acquired from growing up in a white supremacist society which has denigrated First Nations external identity
Perfect Stranger Narratives	
W6	Growing up, my family comfortably assumed the stance of the 'perfect stranger' (Dion, 2007). We claimed ownership over the land, with the idea that it was earned, rather than taken
W7	the historical positions of our ancestors had no bearing on our current physical and social locations. The wrongdoings of colonization were beyond our control as they happened in the past. I would visit my xxx friends from school where they lived on the

	xxx Reserve. I recognized the reserve as Indigenous land but failed to recognize the traditional territories that I lived on.
W8	Dismantling the perfect stranger narrative requires an examination of how we know about Indigenous peoples, recognition of our shared histories and relationships, and clearly defining our values and ethical obligations
W9	I grew up on the traditional lands of the K'omoks First Nation and admittedly still know very little about their history. What I do know, is how I have lived my entire life ignorant to the history of the Indigenous peoples around me including members of my own family.
W10	We could have been simply oblivious, which was easy with only a fraction of media exposure compared to today. I do not recollect any negative interaction with the First Nations community during childhood. Still there was not widespread interaction of Indigenous kids or athletes with conventional white kids, and certainly no Indigenous business owners, but workers, yes.
W11	In a city (xxx) where for the first five years of my life I was surrounded by sameness; my only human connections were to white middle-class people whose experience in society mirrored mine.
W12	Intentionally left blank
W13	until the last few years, I knew very little about the timeline of colonial violence. While my father's family immigrated to Canada in the late 1970s, I know very little of the ancestry on my mother's side, including when they arrived in Canada. Regardless of if I had grandparents living in the country at the time, when they were born, there were so many forms of explicit Indigenous-specific racism and abuse in place.
Ideas Shaped by Family	
W14	After doing my family's timeline I have realized just how much my perceptions have been shaped by my parents and their own biases and experiences. this parallel living experience really shocked me around how little I knew about what was going on. Especially around the first Truth and Reconciliation Event in Manitoba. I was in grade 4 at the time, and yet nothing was talked about in the classroom or mentioned at home.
W15	When I was around 13 years old, I was sitting with my aunt and uncle while they discussed the racism displayed by American politicians. I proceeded to say that I was grateful that Canada did not have that problem (i.e. racism), and was disheartened to hear them say that Canada too has racist attitudes and practices, especially towards Indigenous peoples.
W16	this very small community in the middle of Saskatchewan, was a young boy named Raymond, a classmate of hers, who was an Indigenous child and 60's scoop survivor today. And my mom actually had some interesting stories, some that I would not quite like to revisit as they were sort of horrific, of Raymond's mistreatment amongst all these prairie kids who clearly did not have better things to do. But, yeah, Raymond was an Indigenous boy and unfortunately there weren't too many... or Indigenous families

	<p>weren't... it was like pretty segregated communities as this was a pretty, obviously bleak... like coming out of the late 1950's, and was a pretty blue collar, bleak system in the prairies, as I've come to witness myself, and so... but it was interesting to hear my mom's account of Raymond and his account of the 60's scoop.</p>
W17	<p>For example, from grades 5 to 7 I went to xxx Catholic school in xxx and there were quite a few students from xxx First Nation I vividly remember overhearing some of the white parents talking about how the Indigenous kids got "full rides" because of their race, and at the time I thought nothing of it</p>
W18	<p>While my mother has talked about Indigenous health and the disparities they face, a lot of this information has been passed to me with a colored lens.</p>
W19	<p>My grandmother loved Indigenous art and culture and always spoke warmly and respectfully about her work in Indigenous communities. However, she never openly acknowledged her role in the harms inflicted on these Indigenous populations.</p>
W20	<p>followed in my grandmother's footsteps and graduated with a bachelor's in social work eight years ago. She now works for an Indigenous led organization that works to support and reunite Indigenous families with children in the child welfare system. The parallels and differences between my mother's role and my grandmother's roles in social work exemplify for me my responsibility to recognise how my family's history has intersected with indigenous histories to reject the notion of the perfect stranger in order to build a better future</p>
W21	<p>From a young age I had immense compassion for their lived experiences. Simultaneously, I had also internalized the common stereotypes about Indigenous People (ie. they are lazy, do not pay taxes, unintelligent, violent, etc) from the messaging I saw in the media and conversations I overheard amongst my extended family. This created a dichotomy in my perception of Indigenous People because while I was empathetic to their historical experiences, I was scared of them.</p>
W22	<p>before coming to Canada, they viewed Indigenous peoples in a beautified way, as peaceful, happy, caring about the land, and victims to colonials, the way it was portrayed in the movies, stories and comic books. But that changed when they saw reserves and what they heard on the news in Canada. They saw dirt, unkemptness, drinking, being on welfare, wanting the government's money, and the many negative and racist stereotypes that have been perpetuated for a long time</p>
W23	<p>I asked my mom like do you know if there were any sort of direct relations between our families and Indigenous peoples in any way, whether it was as friends, or in wars, or what exactly, and she said that she didn't think so other than my ancestors bought land from Canada, or from the province or whatever, that ultimately belonged to Indigenous peoples, and which they were not fairly compensated for, and they still aren't, so I very much acknowledge that I'm an uninvited settler, and I'm excited to learn more about what it means to be a responsible person living on this land.</p>

W24	they did not understand how this was caused by colonialism, through intergenerational trauma from land stealing and residential schools among many other things. This is something that I still work on with them, trying to educate about what I have learned. Their views are somewhat changing, but sometimes it is as if they have trouble believing how bad the government actually made it for Indigenous people. Luckily for me, I don't remember them though ever talking about them negatively other than mentioning the unkemptness on the reserves.
W25	All the emotional education I received from my parents growing up developed into a fundamentally 'white saviour' set beliefs around how I should be in the world. Despite not identifying as a Christian, I was raised in the Roman Catholic Church and this experience only served to reinforce these beliefs and attitudes along with a very Euro-centric world view.
W26	Speaking with my parents about racism has become more of a topic in our household over the years. This has especially been the case since taking Indigenous studies in the first year. Growing up I have heard my father make many racist and ignorant comments and while my mother has called him out for it, it is usually with much exasperation.
EXAMINING EXPERIENCE	
Ideas shaped by Indigenous friends	
W27	...friendship with a member of the Cowichan Nation. Without tokenizing the friendship, I want to recognize the tremendous debt I owe her for all she has taught me over the years. It has become a friendship where we feel mutually comfortable talking about everything and I have learned lot from listening to her share her own story and experiences with Canada's many colonial institutions. Together we attended events such as the memorials for Chantel Moore, protests at the legislature in support of the Wet'suwet'en Nation, and the MMIWG2S marches
W28	: K was the only indigenous-identifying student in my graduating class. K and her family introduced me to Indigenous practices and ideologies, exposed me to the truth of modern Indigenous discrimination and racism, and instilled a sense of strength and humility within me as a non-indigenous ally
W29	I don't remember how this interaction ended, what her reaction was, how this influenced our relationship later, or, especially, I don't know how this impacted her relationship with her own Indigenous identity, and how much has she received this in her life, and how much has this narrative that 'No, you're not Indigenous' perpetuated.
W30	They were teammates, physically tough but not combative, and I do not recall a single instance of racially-motivated confrontations or prejudicial treatment. Still there was not widespread interaction of Indigenous kids or athletes with conventional white kids, and certainly no Indigenous business owners, but workers, yes.
W31	I started kindergarten, this was the first time I met someone who looked different than me; there was one Indigenous girl in my class, and I distinctly remember not wanting to be friends with her. As I reflect on this experience, I believe this resistance was a result

	of the lack of diversity I had in my life which informed my way of knowing. I equated whiteness with safety.
W32	<p>In middle school, while I was just starting my first romantic relationship, two of my Indigenous friends gave birth to their first children at the age of 14. After graduation, I watched as fentanyl took the lives of several members of the XXX community, including my friend's teenage niece</p> <p>I also watched as many of these friends grew into leadership roles within this community and continue to act as strong voices for Indigenous culture and rights. The stance that I took throughout most of these interactions was that of the passive observer and the 'perfect stranger'</p>
W33	Indeed, with annual regional events like the XXX Stampede, XX minutes away from Vernon by car, the star cowboy was Kenny McLean, Indigenous, who became an international rodeo star and widely, publicly revered. There were also Indigenous senior lacrosse players, maybe one or two pre-helmet, junior hockey players, and the professional football player, Norm Kwong, who was Indigenous. I never witnessed any display of racial taunts at such sporting events. This does not mean they didn't occur, perhaps unspoken, or were unspoken about
W34	It wasn't until I returned to xxx for work in 2017 that prejudices seemed closer to the surface. While seeking cultural collaborations with the xxx First Nation, some local residents advised that the xxx were difficult to work with, were unreliable, or did things in their own good time.
Educational Experiences	
W35	But what this field trip taught my eight year old self was that Indigenous peoples were a relic of the past. Now that I think back about it, the tone was very 'Isn't this fun, kids? Go and learn how to make fire with sticks. Trade your candy for sea shells and pretend to be Indigenous.' Gross, super gross.
W36	I believe I was raised and attended school within an in-motion catalyst for change for Indigenous people, as I remember watching dances and presentations and having a Coast Salish storyteller visit my elementary school classes regularly. So the concept of interacting with the Indigenous community felt like a normal experience growing up or what I would call now as sort of a naïve-like colorblind ideology.
W37	When I was in the fourth grade I was introduced to Indigenous history and Indigenous culture. We learnt about Indigenous values and beliefs, their traditions, and their ways of being. I remember looking at pictures in the textbook of Indigenous men fishing and of women wearing colourful outfits and headdresses performing a traditional dance.
W38	While I hate to know that it took me developing a personal relationship with someone within a racialized group to truly appreciate the impact of our systemically racist society, it was this relationship that prompted me to question my own racial identity for the first time

W39	It was not until the last few years in the nursing program when I began to think about the land I am on and my relationship to it
W40	It was matter-of-fact, non-contentious, and multi-generational XXX First Nation families basically kept to their under-developed reservation lands. Not all First Nations, Indians then, families lived on the XXX land and lived in-town. Some played minor hockey and baseball alongside white kids; or were members of Cubs, went on outings, hikes to Ellison Park or summer camps. They were few, nothing more than an interesting curiosity, while at the same time, numerous '60's westerns TV shows routinely portrayed them, in black and white, as villains.
W41	followed in my grandmother's footsteps and graduated with a bachelor's in social work eight years ago. She now works for an Indigenous led organization that works to support and reunite Indigenous families with children in the child welfare system. The parallels and differences between my mother's role and my grandmother's roles in social work exemplify for me my responsibility to recognise how my family's history has intersected with indigenous histories to reject the notion of the perfect stranger in order to build a better future.
W42	K was the only indigenous-identifying student in my graduating class. K and her family introduced me to Indigenous practices and ideologies, exposed me to the truth of modern Indigenous discrimination and racism, and instilled a sense of strength and humility within me as a non-indigenous ally
W43	Having my close friend XXX (who I met later in high school), share her experiences and give me her perspective as an Indigenous person, has enlightened me enormously. She has opened my eyes to the reality that many Indigenous peoples face whether that is in healthcare or the racism that is embedded in the regular world.
W44	3 my best friend's mother was a local historian. She would take us out on the land and point out midden deposits, Indigenous uses for native plants, and other reminders of traditional indigenous ways of life. She taught me to look for the shadows of history on the land. I think about how students are taught that indigenous history is long dead....'shadows'.

WAHKOOTAWIN Intersection with WASKEWIWIN (Decolonization)	
Family Connection to the Land	
W/D1	My grandmother worked as a social worker through the 1960s, 70s, and 80s. In this period, large numbers of Indigenous children were removed from their families and placed in the child welfare system in the sixties scoop
W/D2	I asked my mom like do you know if there were any sort of direct relations between our families and Indigenous peoples in any way, whether it was as friends, or in wars, or what exactly, and she said that she didn't think so other than my ancestors bought land

	from Canada, or from the province or whatever, that ultimately belonged to Indigenous peoples, and which they were not fairly compensated for, and they still aren't
W/D3	In 1950, my grandfather relocated to ləkʷəŋən (Le-KWUNG-en) territory to take advantage of Indigenous land made available through colonial rule. During his time here, he continued his work as a carpenter, playing significant roles in constructing various well-known Victoria sites, including the original Johnston Street Bridge.
W/D4	I fell victim to what I believe is a colonial ideology that owning a house with a yard equals success and stability. While this ideology lives on within me, I now understand I live on stolen land. Colonial practices related to land theft (some of which my grandparents were a part of) has led to disproportionately greater wealth for settlers compared to their Indigenous counterparts (Palmer, 2022). This realization complicated my connection to the land.
W/D5	I imagine it was not one that was too friendly, as during my grandparent's era land was divided up by the government, and Indigenous people were forced onto the reserves. Having lived in smalltown prairies for a year when I was 10, I imagine that the prejudices and stigmas around Indigenous peoples to this day are not much different than what they were back then. Isolated places tend to have lower socioeconomic status and are often very set in their beliefs, especially those that are racist.
W/D6	While I can appreciate the positive impact of such infrastructure, I can't help but feel that in actively contributing to the modernization of Indigenous lands my grandfather perpetuated/normalized epigenetic racism and cultural erosion as he poured concrete over unceded lands. His landownership was not restricted to ləkʷəŋən (Le-KWUNG-en) territory, also claiming land on xxx to build a 'vacation' cabin. He built this cabin nestled in the woods along the shore of a lake, utilizing it as an escape...Retrospectively; I can identify this as an incredibly privileged action. He now had the opportunity to disrupt the land in one space, only to move to another to benefit from the indigenous land that he had assisted in eradicating just one island over
W/D7	community of xxx may exemplify Indigenous perspectives regarding land appreciation and spirituality, I feel it does so in a performative manner. Such superficial use undermines the value in explicitly identifying and explicating meaning from Indigenous concepts such as reciprocity, sovereignty, and two-eyed seeing. One could argue that in overlooking the Indigeneity of such practices, these community members are choosing to disregard the history of Indigenous peoples while actively westernizing them.
W/D8	The knowledge that my ancestors had part in the displacement of Indigenous peoples on what is now Vancouver Island is unsettling, however I feel competent in my knowledge to be able to move forward in a respectful and collaborative way with Indigenous communities in my nursing practice and personal life.
W/D9	She was born in 1923, on the unceded land of the xxx Nation (BCAFN, n.d.). In this time period where Canada represented limitless opportunity for my great grandparents, Indigenous children were being forcibly removed from their homes

W/D10	I am unaware of the ties my grandparents made to the land and its former occupants, as I was a child when I met them and most of my extended family is not close.
W/D11	I have never had a solid grasp of my ancestry beyond the basic assumption that I must be the descendent of Western European settlers. Without the knowledge of my family's immigration/settler history I have little to go on in terms of a side-by-side comparison of my family and colonization.
Personal Relationship with the Land	
W/D12	Thinking of these emotions and the freedom of being out on these lands and then it all suddenly being ripped from me and my family, brings bile to my mouth and a sinking pit in my stomach. I cannot fathom how it must feel being trapped on bits of land the government deemed "yours" and being unable to practice cultural traditions on the rest of your land. It's no wonder there are so many inequities to this day, how would that trauma not be passed on?
W/D13	I think Indigenous peoples have a spiritual connection to the land similar to mine. I believe there is power in living off the land, being respectful of resources, and building relationships with plants and animals in an area. If I was displaced from my home, I would be crushed.
W/D14	In feeling a disconnection to the land, I wonder if there are Indigenous peoples who feel the same disconnection, and I wonder if they feel there is a piece missing in this disconnect which I do not. I wonder if their thoughts of what might have been of the land are louder and less hypothetical than mine, due to the displacement of persons and destruction of culture which has not impacted my locality with the land in the same way.
W/D15	they did not understand how this was caused by colonialism, through intergenerational trauma from land stealing and residential schools among many other things. This is something that I still work on with them, trying to educate about what I have learned. Their views are somewhat changing, but sometimes it is as if they have trouble believing how bad the government actually made it for Indigenous people. Luckily for me, I don't remember them though ever talking about them negatively other than mentioning the unkemptness on the reserves.
W/D16	From my experiences, I have come to have a great appreciation for the variety of people and different cultures that now grace the coastal territories. Especially those of Indigenous peoples, whose beliefs hold deep respect for the earth. Understanding that the parks and rivers and mountains that I call home, were taken from Indigenous peoples who called these lands their home long before anyone else, has made me more conscious of my impact on it. Learning about my connections to these lands and what it means to me, has taken quite a bit of reflection and unpacking of my baggage.

W/D17	A large part of my identity relies on my relationship to this physical space, and I would feel as if I had lost a part of myself if I were unable to connect to this land I have lived in so many homes and have been part of so many communities, it has been difficult for me to identify how best to describe my relationship to the land. I've never really felt like I was from any one place.
W/D18	Land acknowledgements, for one, are totally a way to engage in my racial identity, my settler identity, and support cultural safety initiatives by disrupting the status quo. In land acknowledgements, I remind myself and others that my relationship to this land is not inherent. I have a duty to this land and to people, and hopefully these reminders will call on me to act unconsciously in support of our learning biases and facilitate anti-racism.
W/D19	As a fourth-generation settler, I wish to give my gratitude for the land that has allowed me to make progress toward becoming a culturally competent future nurse.
W/D20	So for my personal philosophy, I couldn't quite articulate my feelings in regards to land but I found a quote that I best believe encompasses my thoughts and feelings. "This we know: the earth does not belong to man, man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself." Chief Seattle, 1854.
W/D21	When I went away to play college for the University with Calgary, I remember thinking how foreign the ground felt. How hard and cold the dirt was, the dried grass, and the field was covered in crushed brick which was still a novelty for BC ball.
W/D22	meaning of land and indigenous title. For Indigenous people, the definition and meaning of land extend beyond the idea of property, economic opportunity, or a resource developed to extract and claim its benefits.
W/D23	Being by the ocean, feeling the blustery wind whipping my hair all over has always given me a wild feeling like if I can just breath deep enough it will carry me along on its path. Thinking of these emotions and the freedom of being out on these lands and then it all suddenly being ripped from me and my family, brings bile to my mouth and a sinking pit in my stomach. I cannot fathom how it must feel being trapped on bits of land the government deemed "yours" and being unable to practice cultural traditions on the rest of your land. It's no wonder there are so many inequities to this day, how would that trauma not be passed on?
W/D24	I realize now that I do have a connection to the land, for the aspirations I had are inherently tied to the land that my life has played out on. In exploring places such as SNIDŽEŁ and developing knowledge of the history attached to these places, I have grown appreciation for what has happened in the past for these places to be what they are today, and for question what they could have been without outside intervention
W/D25	In trying to research the traditional territories of the South Island for my personal land

	acknowledgement, I came across a variety of sources with either conflicting or overlapping boundaries. I became frustrated trying to understand this from a colonial perspective until I started reading Saltwater People by Dave Elliott
W/D26	Playing in the woods as a child I would imagine places I could build a treehouse, in my teenage years I would imagine my "dream home," and as a young adult I began planning to purchase a "starter home" in Victoria. My philosophy about my relationship with the land was always about dominance and ownership and believed many of the false colonial ideas ingrained in me about land ownership and title rights.
W/D27	Growing up on the traditional territory of the K'omoks First Nation I spent most of my time in the forests, rivers, and ocean and I think when I moved to the South Island is when I lost that strong connection to the earth. Living in the middle of a city, it is certainly challenging to not get caught up in the cycle of capitalism and lose touch with the relationships around us.
W/D28	feel a deep connection to this land, especially to the sea. As a child, my playground was the beach and I found my independence in the lush coastal forests. As I got older, I ventured into the mountains where I spent my youth exploring the vast Nuu-Chah-Nulth territories in Strathcona Park
W/D29	<p>I would like to take a moment to connect with the land upon which I stand, and express my deep gratitude to learn, live, and explore here as an uninvited guest. The Lək̓ʷəŋən peoples have gathered on this land for thousands of years, discovering connections with each other and the environment on a fundamental and spiritual level. These lands hold the knowledge and lessons of past and current Indigenous generations.</p> <p>As I stand outside, my bare feet connecting me to the earth, I am reminded that I find nature to be a grounding place. These lands have held trauma I have endured, and they've witnessed the moments where I have felt most alive. It is here that I am in the lifelong process of becoming more of myself, through the paradox of learning and unlearning. I am able to experience all of these aspects of life because of my surroundings;</p>
W/D30	I have no real consent to the land and I do not have an ancestral or implicit deep-rooted historical connection to the land that Indigenous do, but I do feel that I have my own special connection to the land.
W/D31	I personally feel a strong connection to the natural land no matter where I am. When I am outside, surrounded by the fresh air, the rustles of nature in the wind, and my feet feeling the warmth of the ground, even if wet, I feel at peace. Through my experiences of hiking, camping, gardening, and most important, playing and living how the land has enabled me to, I feel a thankfulness and respect for the land. Whenever being out just embracing nature, I have felt peace, a calmness within and around, as well as warmth.
W/D32	On this land, I have been <i>found</i> . I have found myself; I have grown from my mistakes and continue to acknowledge my values, beliefs, and biases. I am full of happiness and

	joy to be born on Canadian soil, to explore Vancouver Island, and delighted to be able to share this land with the settlers and the Indigenous Peoples.
W/D33	idea of land title has changed significantly for me through learning about the traditional uses of the land in specific areas around me. I no longer view land title simply as property ownership, but rather the inherent rights certain people have to live in connection with the land the way they had for many generations prior to colonization
W/D34	the outdoors have just not been my scene for most of my life. I joke that I have a broken sense of smell because when I was young, my family like to be outdoors so I felt like a little bit of a black sheep... and actually I need to look into whether that's got some racist roots, that phrase, black sheep... but we would go for hikes and my parents would try to find ways to entice me and show me the beauty around me, and they'd be like 'Don't you love the smell? The smell of these beautiful wildflowers?' And I would say that I couldn't smell them, that they all smelled the same, and I think my parents thought I was just being stubborn but I genuinely couldn't, and all flowers do smell the same to me, and so, yeah, I had a hard time connecting with it The first time that I did feel close was in 2010. I was in Ireland. I was doing my Masters in Wales and I was able to do some travelling on some time off, and one of the places I went was Ireland, and as soon as I set foot there, I just got this sense of like I've been here before, or my ancestors have been here before, and it was just so moving. I've never felt anything like that before and I wanted to stay
W/D35	All of this completely flipped my understanding of being in relationship with the land. They felt an obligation to protect the land even if the territory belonged to other nations, and there were no hard-set borders between the territories only general settlements and areas with specific value that were shared and cared for by different nations.
W/D36	During this time, migrants were obligated, for the first two years, to do free agricultural labor ([redacted], personal communication, February 18, 2022). I believe this practice instilled a colonial ideal in many to view the land as a commodity, associated with wealth, rather than foster a connection to the land rooted in respect (Babaluk, 2010). In my opinion, this ideology was ingrained into my parents and passed along to me. This is evident as for the first ten years of my life my understanding of land was transactional; I innately knew land ownership provided me with a sense of security.
W/D37	Existence is contextual and everyone will have unique relationships with the world around them based on their environment, personal experiences, and cultural influences. My own relationships with the world around me are constantly evolving with everyone I meet and all that I learn from various aspects of my life
W/D38	my relationship to the land stems from the people and the memories I have co-created with others. people that currently give me feelings of belonging and connection to land and place. These are the people who make me feel grounded and supported and connected to this land,

Segregation and Privileged Space	
W/D39	We lived in xxx which has a huge Indigenous population (comparatively) and yet, all my childhood friends were white settlers in the area.
W/D40	...began getting into free diving and spear fishing and for only \$10, I was able to buy a seasonal fishing license and harvest or catch seafood with minimal restrictions. This is just one of many examples of land use where colonial governments displaced Indigenous populations, placed restrictions on their traditional land use practices (Dyck & Tannas, 2019), and then gave those same privileges to settlers virtually unencumbered.
W/D41	Colonial policy forced many Indigenous communities onto reserves and attempted to either assimilate or eradicate them (Kitz, 2019). The legacy of these policies and attempted segregation/assimilation can be seen through the disconnection I felt with Indigenous communities.
W/D42	Growing up, my family comfortably assumed the stance of the 'perfect stranger' (Dion, 2007). We claimed ownership over the land, with the idea that it was earned, rather than taken
W/D43	I was born, and my family began building my childhood home on the unceded lands of the xxx nation. In elementary school, I would visit my Indigenous Friends who lived on the xxx Reserve.
W/D44	...then moved to Victoria, and now my parents currently live in xxx, which is on the unceded territories of the Coast Salish. In that area, the specific nations of the Coast Salish are the Cowichan and Malahat. This really shows the privilege we have had in being able to move to different places and make these choices. We have benefitted from the colonial systems in being able to buy houses and land that was likely taken away forcefully from Indigenous people.
W/D45	Because land is important as it provides resources to be able to live, develop, and grow, the dispossession of Indigenous people from the land they originally had title to has had many negative health outcomes on them. They had deep rooted connections to the land that provided their way of life that was then stripped from them, limiting their ability to access food and other resources.
W/D46	Reserves were meant to be part of a treaty-making process with settlers which was really just the removal of Indigenous people from their land and onto small portions of it. Land was not always officially surrendered to the government and the government actually forced Indigenous peoples onto reserves without their consent such as those that did not actually sign the treaty in places where treaties were being created, especially in BC.
W/D47	The absence of these oppressive and discriminatory practices in my life is a part of what has led me to know I am safe in Canada. I know the government and other structures in society will protect me but, as I will explore later, I have since learned this

	is a privilege not every Canadian has. I was born in an urban bubble of white privilege. My only connection to the land was the sense of security it brought me.
W/D 48	It was not until my graduation ceremony from UVic in 2019 when I heard a land acknowledgement for the first time, and the first year of the nursing program where I received meaningful knowledge of the processes of colonization, genocide, and continued racialization of Indigenous peoples
W/D 49	the ways in which we behave and the overarching capitalism we live in is not sustainable. Colonizers continue to deplete resources for profit, caring more about money than Indigenous rights starlight tours and the forceful removal of children from their homes. These interventions and attempts at cultural erasure have had lasting impacts that continue to harm Indigenous peoples
W/D 50	As we've learned in this presentation, racial identity can be considered a personal significance and meaning of the race to one's self-concept. I repeat this quote previously mentioned so that we can recognize the connection between the meaning of land for Indigenous people and how it embodies all aspects of racial identity and, in general, for Indigenous people mentioned earlier in this presentation.

WASKAWWIN (Decolonization)	
De/Re Constructing Self Knowledge	
Privilege	
D1	One of my first memories of my White privilege is my first job interview at 14. My Filipino friend and I were going to McDonald's and we were laughing and talking loudly when we entered. I remember the hiring manager was sitting in the foyer and she knew my friend through the Filipino families in town. The manager instantly came up to me and basically offered me the job (when I turned 15) because I was a "happy White girl" who they could put at the front counter to draw customers in. Looking back on this experience, I played right into this stereotype at the time and used it to my advantage (I got the job a few weeks later). I can think of a few times over the years when I have used my White privilege or the assumptions people make based on my race, in my favor.
D2	Being a white cis-presenting person, I had very few negative health care experiences and for the most part everyone treated me with respect and dignity.
D3	It has taken me a long time to realize the privilege of this naivety in my lack of understanding as a white female settler who had never experienced direct or indirect racism.
D4	I'm a white woman and a cis white woman, and I've had the privilege of only being reminded of this when a person of colour, or a marginalized group, identifies their race in relation to mine. I don't have to walk about my life worried that people think I'm

	stealing. I actually used to believe that police kept people safe, and I know that when I go seek care in hospital, most likely they're going to believe me over another woman of colour experiencing the same symptoms. We know that women are not always believed in healthcare, but I am going to be believed more likely than the Black, Indigenous and people of colour that are in my same position
D5	I never question whether I belong in a university or in a health care institution, but when I do interact in those environments I innately try and act serious and 'professional' because of how I was raised with the respectability politics of Christianity. Explicitly, this may show up more in the fact that I would not think twice about walking into a cathedral simply to look around and admire the architecture but have never dared to enter The First Peoples House on campus.
D6	I was never forced to look at my own life and privileges in contrast to the lives and oppressions of others, I was never forced to critically examine and confront the historical factors that led to these extreme inequities. Nor was I capable of critically viewing the Christian, colonial institutions that shaped many of my belief systems.
D7	Specifically, the realization that as a masculine cis-presenting person I directly benefit from the oppression of women. This would ultimately serve as a starting point for me to develop my understanding of intersectionality and how my identity is built up of many different aspects, all affording me some degree of privilege in a complex patriarchal society
D8	The absence of these oppressive and discriminatory practices in my life is a part of what has led me to know I am safe in Canada. I know the government and other structures in society will protect me but, as I will explore later, I have since learned this is a privilege not every Canadian has.
D9	I can love Christmastime as much as I want and I also need to be cognizant of all of the other meaningful holidays out there that aren't celebrated and as well known, and that that doesn't make Christmas more or less important than anything else out there for other cultures, and that I'm really privileged to have the ability to have something, you know, associated with my overall sort of culture, to be like the dominant thing, the reason why we get breaks from work and school, and time off, and stat holidays and whatnot, but I want to become more aware of other cultures' important dates, and advocate for people being allowed to have those days off of work and school, and for them to be much socially known, like Christmas is.
D10	I was born in an urban bubble of white privilege. My only connection to the land was the sense of security it brought me.
D11	I am substantially privileged as a white settler within a systemically racist system that favors whiteness
D12	taken me a long time to realize the privilege of this naivety in my lack of understanding as a white female settler who had never experienced direct or indirect racism.

Identity/Ideas of Self	
D 13	We are all carriers of our own personal history and the collection of knowledge we have built throughout our lives.
D14	...my identity within the healthcare system began to take form when I was 15 years old. For the following few years, I spent a significant amount of time in the hospital, therefore lacking many aspects of “normal” teenage development
D15	I’m a cisgendered woman and I have been socialized as one for sure, and my mom did her feminist best to break gender stereotypes for me by buying me boy clothes and encouraging me to take science and math, but still the three things that I always had on my what I want to be when I grow up list were nurse, teacher and mommy. So, you know, how very 1950’s white lady in a poodle skirt of me.
D16	My personal relationships related to my individual identity arise from needs of love, belonging and companionship. However, my relationships in my nursing identity and my individual identity involve kindness and mutual respect
D17	Prior to this, I saw myself as a benevolent person. While I did not have any connection to First Nations communities, I believed I was not inflicting harm because of my goodwill when in reality my lack of connection to my whiteness meant I was complicit in the continual harm inflicted on Indigenous Peoples by colonial structures in Canada
D18	Restorative Justice, that was sort of my first adult job after I graduated, I had no idea how co-dependent I was and how much of a saviour complex I had, and so I broke so many boundaries, you know, in... with the best of intentions, because I really wanted all of my clients to succeed, and so, you know, I wouldn’t take days off. I would drive them to their appointments. I was just so convinced that I was going to make a positive difference in everyone’s life I never used the word hero, or thought of the word hero, but I wanted to be like a good person. I wanted to be a good helper and a good healer, and I had no idea of the harm that I was doing until I finally started to take some workshops on boundaries, and I learned about co-dependency and whatnot, and I’m so glad that I’m entering nursing school after I understand that.
D19	or many years, there was no doubt in my mind that I was not racist. I viewed people from all ethnicities as human beings who did not deserve any less than I did, which I saw as my proof – essentially, I had a colourblind ideology
D20	since I grew up in a very conservative and religious environment where I was exposed to explicit racism, the fact that I did not voice overt racist messages led me to possessing a white saviour complex, believing I was a perfect ally
D21	When I think of my relationship with my racial identity, I think of its evolution from the beginning of colorblindness in my early childhood, where education focused on racism as a moral wrongdoing. However, I did not comprehend the impact race or racism had on people’s lives

D22	my understanding of racial identity and how it shows up in my understanding of cultural safety, yeah, like one of my sort of favourite ways of this being explained is like a fish doesn't realize it's in water until it's out of water. Like it's born in water, it lives in water, it doesn't even see it or notice it because it's just a given, and that's how I've felt in decolonizing myself and my knowledge and my beliefs and values and history and everything.
D23	I'm a white woman and a cis white woman, and I've had the privilege of only being reminded of this when a person of colour, or a marginalized group, identifies their race in relation to mine. I don't have to walk about my life worried that people think I'm stealing. I actually used to believe that police kept people safe, and I know that when I go seek care in hospital, most likely they're going to believe me over another woman of colour experiencing the same symptoms. We know that women are not always believed in healthcare, but I am going to be believed more likely than the Black, Indigenous and people of colour that are in my same position
Racism/Racializing	
D24	Growing up, I was colour blind to race because even though I had Indigenous friends, I was never able to see their Indigeneity and put it in the context of living in a colonial state.
D25	We, in our circle of childhood friends, were never aware or witness to adverse living conditions, overt prejudice or Residential School horrors until much later. We were aware of a difference of some, undefined description, except for skin-colour, but this was never an issue with us.
D26	two of my adopted cousins living with my aunt and uncle in Winnipeg are Indigenous, but I rarely saw my extended family growing up and I had such a limited understanding of the construct of race that I genuinely thought they were of African descent
D27	I believe that to wear racial identity is to conform to the shared values, beliefs, and traditions within your group. The relationship to our racial identity is subject to change and evolution throughout our lives through experiences, situations we encounter, the people we meet, personal exploration, and the knowledge we gain through academic studies, people, or shared experiences.
D28	My ignorance and lack of recognizing the detrimental impacts of Indigenous-specific racism were bred from societal views and the discrimination in my surroundings. Until mid-adolescence, I believed that I could not possibly be racist. It took time to learn and acknowledge the history and inequities facing Indigenous peoples, and longer to locate myself within this context.
D29	I feel more positive in my own white-identity but I still struggle with it knowing how I have many privileges. And I know although I feel more confident in being able to be anti-racist, that there is still fear and challenges I worry about facing, and that I don't think I will be ever perfect but know it is something I will continue to work on.

D30	I believe to be situated within Phase 2. I am explicitly working to define a non-racist white identity and becoming an ally through immersion and emersion. I recognize my willingness to confront my white privilege and implicit biases. I am also committed to combatting racism and oppression by translating my understanding of my white racial identity to other members of my race to relieve People of Color from tending to white fragility and hostility due to lack of education.
D31	I watched a documentary that really opened my eyes to the notion that racism is a white person problem. We benefit from white supremacy and continue to uphold and comply with it because we do not want to lose the benefits and power it provides us with.
D32	My implicit relationship would be my comfort in feeling safe in most settings and not worrying about someone making a statement about the colour of my skin. I think my explicit relationship is being aware of what it means, being conscious of the challenges that others have been through, such as some of my close friends, and sometimes thinking about the language I use or assumptions I make.
D33	I grew up in a society veiled in whiteness with no connection to my racial identity. I grew up in a country which convinced me I did not have a connection to my white skin.
D34	In a city (XXX) where for the first five years of my life I was surrounded by sameness; my only human connections were to white middle-class people whose experience in society mirrored mine. I grew up in a white dominant culture filled with propaganda which promoted an ethos of multiculturalism and acceptance when in reality it is a mere facade to disguise the entrenched systemic white supremacy
D35	How I've perceived the world for most of my life has been through an indoctrinated White lens from my parents and the world that they have grown up in. My racial identity has been subjected to being a White Canadian and for many years I was colorblind in this too. Little did I know how much this way of thinking was actually my White privileged speaking
D36	racial identity has always been white, even when I had not been aware of what it means to not be white in our society. My identification of being white I think of as automatic, through socialization from media, culture, and from growing up in primarily white spaces. In being white, my understanding of cultural safety is defined through the recognition that, particularly in healthcare, I have an implicit position of power (Kelly, 2022)
D37	It wasn't until late middle school that I learned about racism. However, it was presented as an issue to be solved by non-white identifying persons, not something systemically present requiring governmental mobilization.
D38	I am substantially privileged as a white settler within a systemically racist system that favors whiteness

	One component of this privilege is the fact that being positioned within western colonial systems, and I do not have to consider my racial identity as a barrier to receiving equitable treatment in public settings
D39	It was not until I started educating myself about racism, white supremacy, and fragility that I began connecting to my racial identity. I recognized and took ownership for my complicit role in Indigenous specific racism.
D40	Intentionally left blank
D41	Intentionally left blank
D42	I have subconsciously been raised with the 5 cultural morals of being white, “meritocracy, manifest destiny, white racelessness, monoculture, and white moral elevation”. From my education to my own family values, it is embedded in so much of what I have accepted as normal. To break apart this ignorance and better understand race, I have to face that everyone is racialized, including myself (McIntosh, 2009).
D43	Intentionally left blank
D44	We must understand our own racial identity to recognize the privileges we may have and address biases or misconceptions of others outside of our race, essentially creating a cultural self-awareness. This awareness prevents conveying any implicit or explicit biases that hinder the formation of a culturally safe environment, which means that everyone feels safe and respected.
DE/RE CONSTRUCTING SYSTEMS KNOWLEDGE	
Misunderstandings and Myths	
D45	It wasn't until years later on a sports trip to Kamloops that the Residential School there was pointed-out to our carload of players. We regarded it just as any boarding school, like those in England, and to which my father once attended as a young boy growing up in England.
D46	I recognized the reserve as Indigenous land but failed to recognize the traditional territories that I lived on
D47	We had a much larger module on Christopher Columbus and how he “discovered” America. Remembering back on that time, the underlying theme portrayed to me was that Indigenous peoples lived very simply and were less intelligent and civilized than European colonizers. The messaging went as far as to have me believe that colonization was helpful for Indigenous communities.
D48	When I was around 13 years old, I was sitting with my aunt and uncle while they discussed the racism displayed by American politicians. I proceeded to say that I was grateful that Canada did not have that problem (i.e. racism), and was disheartened to

	hear them say that Canada too has racist attitudes and practices, especially towards Indigenous peoples.
D49	I had definitely been exposed to Indigenous-specific racism, as evidenced by what was written above, but I didn't understand any of this to be racism. To my understanding, colonizers brought new ideas and scientific innovations, and Indigenous peoples had never even heard of science. I thought the knowledge colonizers brought improved the lives of Indigenous communities.
D50	xxx proudly believed Canada was the best country. I have internalized this sentiment and for a long time have held this as a strong belief. I was unaware of the harm and disparity colonialism has inflicted on the traditional stewards of the land
D51	I thought that the Indigenous community lived a very simple life as I was not aware of the colonial violence that Indigenous people faced in Canada. When I was in the tenth grade, I was taught about the arrival of European settlers and the negative effects of colonialism
D52	For example, from grades 5 to 7 I went to XXX Catholic school in XXX and there were quite a few students from XXX FN. I vividly remember overhearing some of the white parents talking about how the Indigenous kids got "full rides" because of their race, and at the time I thought nothing of it.
Oppressive systems and policy	
D53	Many Indigenous men and women served in this war as well, where they fought as equals alongside Canada's settler population, but were not afforded the same benefits upon returning to Canada, particularly in terms of the Veterans Land Act
D54	As I was young, I remember having a positive impression of the community and being impressed with the strong traditions and values they held. It helped shape my views in a positive manner. Unfortunately, we didn't yet learn about the sad and terrible history of colonialism from them or from school at that time
D55	a member of the Te'mexw Treaty Association along with T'sou-ke, Scia'new, Snaw-naw-AS and Malahat First Nations. This is a modern treaty that will not replace the treaties signed with Douglas in 1850, but will allow for a constitutionally entrenched understanding of self-government, land and resources and fiscal matters. It also means that the Songhees Nation will no longer be subject to the Indian Act. Therefore they will be allowed to use the resources and the land how they see fit and they'll get to have self-governance and take back their rights, not having them mandated by the government.
D56	One important thing I found that year was that the Supreme Court of Canada ruled that Indigenous peoples do not have the power to veto resource development projects such as pipelines. It stated that while the government has a duty to consult with Indigenous communities, the National Energy Board is the final decision maker. This basically was

	going back on the Duty to Consult ruling of 2008, and taking away again the right of Indigenous people.
D57	My grandparents were born in 1941 and 1944, both during the second World War. During WWII, several thousand Indigenous Peoples served in the war, without the same compensation as the rest of the veterans
D58	I was born in 1996, the same year the last Canadian Residential School closed, marking the end of the Residential School System and triggering a report on the effects of the same (Historica Canada, 2016).
D59	During World War II, my grandmother served in the Women's Army Corps. Many Indigenous men and women served in this war as well, where they fought as equals alongside Canada's settler population, but were not afforded the same benefits upon returning to Canada, particularly in terms of the Veterans Land Act
D60	Reflecting, I cannot imagine how those parents or grandparents must have felt, sending their children off the island to a Catholic school when there really wasn't much of another option. Understanding how residential schools operated, this must have been so triggering
D61	how it must have shocked a nation to hear what was actually going on in residential schools, because I know asking my parents, they may have been quite young when residential schools started to close but, you know, they just had no idea, and I think although my mom kind of had an idea, and I vaguely remember this, I sent her the link to watch the interview, and it's quite impactful and eye opening, and yeah, I think... as I've mentioned, I think it really just started to get the ball moving in the right direction.
D62	The biggest things for Canada to remember is in 2021 we found the remains of 215 children found on the grounds of Kamloops residential school, which I know, I'm sure, was incredibly eye opening for my dad when he found out, and being in such close proximity, and I know my mom was pretty horrified, and it required some time to talk and discuss and share my own knowledge about residential schools through my opportunities in education with her, which really, I think, had an impact and eye opening experience,
D63	Oka Standoff and crises, were a Mohawk activist clashed with Quebec police, leading to a barricade and standoff for 78 days because a golf course was to be built, or probably expanded I think, onto traditional burial land of the Mohawk, which is utterly ridiculous, and as we've discussed previously in this presentation, it was a direct example of Indigenous people losing their land for such not to be benefitted off of, such as golf courses and whatnot
Education Systems	
D64	While I cannot say that I know enough, speaking with my best friend who is Indigenous, my neighbor, or learning in the classroom, I have begun my journey of learning about and around the traditions and knowledge of the Indigenous peoples on Vancouver Island.

D65	Growing up, I never really received a very good education about history, Canadian or American, and I definitely never learned a true and accurate, or inclusive account about Indigenous genocide inflicted by European settlers but I remember that it had something to do with Indigenous peoples and traditions, and we learned about bartering and trading with sea shells, making fire by rubbing sticks together, painting with smashed berries, and we got to see some petroglyphs. But what this field trip taught my eight year old self was that Indigenous peoples were a relic of the past
D66	the standard programs continued to teach a very Eurocentric version of history that perpetuated white supremacist, colonial ideologies. Indigenous studies were separated from colonial history in a way that failed to recognise our shared histories
D67	I did not learn of the horrors of colonial violence until I was in grade 11. This would have been slightly before the time that The Truth and Reconciliation Committee released its final report, including the 94 calls to action.
D68	the interactions with them were all positive, learning about their schools re-teaching their languages, learning about cultural traditions, and how it is for community members now. We learned a little bit about the history of Canada and colonialism, but it was limited and otherwise the message I received was how they were resilient, working hard
D69	Rupert Ross is he is like this older white guy, he's a lawyer in Canada, and at some point in his career he got really interested in Indigenous ways of being, and so he just did a 180 and he started publishing these books that helped westernized people such as myself understand Indigenous ways of being, and he's just this wonderful bridge between the two cultures, so I really love his books it's got someone who was raised in the culture that I was, the dominant culture of Canada, helping to sort of act, I think, like a bridge or a catalyst to like link it so that we better understand it. So that I better understand it.
D70	my mom's best friend was, "a contract psychologist assessing levels of harm for Indigenous claimants who had been physically, sexually, and psychologically abused in residential schools" so, from a young age I was aware of the horrific harm residential schools caused The knowledge I gained hearing glimpses of survivors' stories while I was young and later having conversations with my mom about the impact of intergenerational trauma helped me develop my own perception of Indigenous People
D71	first exposure to in-depth understanding of Indigenous inequities and mistreatment was in my Women's Studies class at Langara College. I went to the Women's Memorial March in Vancouver in 2017 and that was eye opening to me. The Women's March included several Indigenous elders who honoured the missing and murdering Indigenous women
D72	I was never given much historical context aside from Hollywood depictions and in my head I think I developed two separate ideas of what it meant to be Indigenous. First, there were the Indigenous people I knew, and I thought because they talked like me, went to school like me, and played sports like me, there must be no difference between

	us. The second idea I had in my head, was a fictional depiction of what it must mean to be Indigenous and live on a reserve. Over time I subconsciously developed this idea based on movies and racist stereotypes that I heard from white friends and learned to fear any Indigenous person I did not personally know
D73	'The historical figures we choose to venerate say a lot about who we are', and I'm thinking about all of the celebrating that we do in Canada, like all of our main holidays are pretty Christian, and that's just not... it's not only not inclusive,
D74	the knowledge which has shaped who I am today I have acquired through the synthesis of information. Rather than an outward acquisition of knowledge I cultivated my way of knowing through an internal process of reflection; I critically reflect on moments before and during my life to find my own meaning
D75	Despite my lack of historical education on colonization and Indigenous peoples, I grew up talking about race. I understood from a young age, Black Americans were not treated fairly and I understood the history of slavery.
D76	Simply put, racial identity was not a concept explicitly taught to me. Instead, my understanding of the concept developed from stereotypes displayed amongst systemically racist media. I recall as a child feeling particularly excited when non-white characters were introduced to my white-dominant cartoons, but certainly never considering the accuracy in which they were portrayed, nor questioning why such an occurrence was so rare
D77	This Indigenous health course helped me be able to better connect with my white identity, in being able to reflect on it, and taught me concrete ways in which I can be anti-racist without having to ask those I know, to feel more independence in my ability to advocate for social justice and be anti-racist.
D78	understanding is based on learning from school and media, and a big part of it was when learning about power and privileges and having to reflect on the ones I hold. As a kid though, there was a very crude transmission of racial identity through what I was told by family and media at that time, which was that the color of my skin reflected my ethnicity and genetic being. It was only on the surface level.
D79	I think it's really important to note that race and ethnicity are social constructs, like Blythe Bell says in this great article, and so it's brought up a lot of very interesting conversations of course, and something that I was really horrified to learn was that in one of our first year textbooks from Camosun, it certainly says otherwise about race being biological,
D80	perfect vessel for me to further explore how I cultivate my knowledge. It allows me space to explore some of the key moments in my life, specifically in regard to my relationship or rather lack thereof with Indigenous Peoples, and share how this has shaped the knowledge I hold

D81	wholeheartedly create a knowledge bundle, we must look inwards to evaluate ourselves, recognize our foundational knowledge of Indigenous history and reflect on the interconnection of my life trajectory to explore how my relationship, comprehension, and awareness have evolved
D82	I believe my knowledge bundle emanates my gentle warmth and dedication to growth. Therefore, as a nurse I hope people feel my way of being as genuine and my interactions as nourishing because they feel seen, heard, and their experience was validated.
Cultural Gaze	
D83	terms of cultural safety, I need to continually remind myself that there are so many, you know, fish in the water and I need to learn more about all of those other viewpoints, and like unlearn a lot of the assumptions that I have, and I was thinking about this the other day, how European our hospitals here in Canada are as well... how every little detail is geared towards white people, including our menus, but that would be such a great way to just start decolonizing our hospitals, is by adding a lot more international food, and especially like local Indigenous food to the menus, and just offering way more choice
D84	And I think that it's really important to ask patients about cultural safety and how we can best honour their cultures. I started doing that in second year, in clinical placements, and I got the strangest looks every time I would ask someone 'Is there anything from your culture that you'd like incorporated in your care?'
D85	<p>I also really wanted to go up there and leave behind some tobacco, because I learned that in Health 111, it's a really great way of acknowledging the land and giving something back.</p> <p>We're so used to just taking and consuming things. When I say we, I mean a lot of colonial settlers. And so, yeah, I really wanted to start doing that, to start bringing tobacco everywhere I went.</p>
D86	I'm going to follow up and just stop by in person probably to ask like where can I get tobacco? Is it appropriate for me to do this? Is it possible for me to grow my own or is it just better to get it from like an Indigenous local source? What should I say and be thinking as I leave the tobacco on the land and whatnot? It's something that I really want to learn about and take with me. Like I'm planning on doing some travelling this summer, and I love the idea of bringing some tobacco to the new places that I'm going, and really like making it explicit to myself and to the land that I know that I'm an uninvited visitor and white settler, and this is me trying to start a relationship. A good, positive, ethical relationship with the land and the peoples
D87	At the ceremony today... it's Friday, April 1 st ... I was so moved and I have so many questions and I... yeah, I was just brought to tears so many times throughout the ceremony today at how welcoming they are and how loving everybody there presenting and the five people and Elder May Sam, they were just so incredible and I want to learn

	from them as much as I can and ethically be on this land, and so I'm going to look into how I can do that without being a bother and a burden. But, yeah, this is sort of where my family's history and Canada's history and Indigenous peoples' history intersects
D88	So in terms of cultural safety, I need to continually remind myself that there are so many, you know, fish in the water and I need to learn more about all of those other viewpoints, and like unlearn a lot of the assumptions that I have, and I was thinking about this the other day, how European our hospitals here in Canada are as well... how every little detail is geared towards white people, including our menus, but that would be such a great way to just start decolonizing our hospitals, is by adding a lot more international food, and especially like local Indigenous food to the menus, and just offering way more choice.
D89	... what was an appropriate way for me to acknowledge that was, and for me to say like 'I love you too and I'm so grateful for you doing this for us'. And so partway through, I went up to one of the males who was drumming and singing, and I asked him like what's an appropriate way for me to say thank you, and so he taught me the Hych'ka and the hand movement and everything, and it would have been so nice to have known that before going into the ceremony, so that's my little piece of feedback.
D90	Our class was able to go to the basement of St. Eugene Resort and learn more about the Ktunaxa First Nation culture and their beliefs.
D91	Additionally, my class was invited to the Aboriginal Gathering Place on the XXX campus to learn about the importance of healing through meditation by one of the XXX First Nation Elders.
D92	We spoke on the importance for nurses to acknowledge people's diverse values, to have open and sensitive conversations regarding someone's cultural beliefs, and to ensure cultural considerations have been made in the patient's care plan.
D93	As I was young, I remember having a positive impression of the community and being impressed with the strong traditions and values they held. It helped shape my views in a positive manner. Unfortunately, we didn't yet learn about the sad and terrible history of colonialism from them or from school at that time
D94	We spoke on the importance for nurses to acknowledge people's diverse values, to have open and sensitive conversations regarding someone's cultural beliefs, and to ensure cultural considerations have been made in the patient's care plan.

WASKAWWIN Intersection with TAPWEWIN (Obligation)

Nursing Identity

D/T1	in my identity as a nurse, I see myself as a critical thinker, a problem solver and a person who receives so much pleasure from getting to know people and their stories. When I
------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

	step into a clinical setting, I'm me but a different version of me. The people I care for are the dominating stories, the stories I get to be a part of, even just for a moment, and I get to share with them small, little bits of my own life without all the attention on me.
D/T2	The relationship between my nursing and individual identity is very overlapping. I think the values I hold and what I care about are shaped by my nursing education
D/T3	Being in nursing school, a lot of my life surrounds nursing and so it feels like it's my main focus, but my family, those I care about and spend time with outside of school, are completely separate.
D/T4	<p>My relationships in my nursing identity are those that have professional boundaries and appropriate topics to speak about, usually relating to work.</p> <p>When I step into a clinical space as a nurse, there are many tangible things that shift their meaning for me. My scrubs are a sign of my commitment to my profession, my stethoscope is a sign to my curiosity of learning, and my clinical nursing identification badge is a sign of how far I have come in nursing school. When I am in a clinical space and see my scrubs, my clinical identification badge and use my stethoscope, I am reminded of my nursing insight, my duty towards the profession, and my dedication towards providing exceptional care to patients.</p>
D/T5	For me personally, the hero narrative means a privilege and reflects the privilege I have to fit within that ideology as a white colonizer. But at the same time, this image also has the ability to hinder my ability to... it hinders my ability to form a nurse-client relationship. Some people may see me in this light as a stereotype, but won't see me for the value of knowledge or skill. For Indigenous people who still carry trauma or experience PTSD, or white coat syndrome, where someone's heart races at the sight of me or a healthcare professional
D/T6	I think everyone plays an important role, especially our generation of nurses as we bring new ways of being and thinking to light. Stepping into clinical, I feel myself take on a professional identity of someone who can compartmentalize situations, but I also feel my personal empathy take hold. I can put myself into my patient's shoes easily and how often the decisions that they make, have been affected by the trauma they experienced as children. This is one of the biggest things that I think I keep of my individual identity when I transition into my nursing identity.
D/T7	There are other things such as my hobbies. There are many things in life I love doing such as traveling, hiking, and swimming that are separate from nursing, but I still feel that nursing has shaped me in these things because I think about the social context of what is going on, and I think about equity in different settings. I think as I graduate and don't have to study so much I will have more time to do what I love outside of nursing and the things that mean to be me.
D/T8	Stepping into clinical, I feel myself take on a professional identity of someone who can compartmentalize situations, but I also feel my personal empathy take hold. I can put myself into my patient's shoes easily and how often the decisions that they make, have been affected by the trauma they experienced as children. This is one of the biggest

	things that I think I keep of my individual identity when I transition into my nursing identity
D/T9	Nursing also provides me with more motivation for working on myself and my mental health struggles. Nursing also provides me with an incentive, since I am painfully aware that if I am not caring for myself adequately, it is not safe for me to be practicing.
D/T10	I do shift some of my personality when I'm in clinical and I really want to have a better integration of who I am as a person and who I am as a nurse, so that it doesn't feel like I'm just putting on this hat for eight or 12 hours a day, and then taking it off and leaving and then going and being somebody else when I go and leave the hospital.
D/T11	As a white settler, these narratives created a welcoming environment. I was able to see myself represented in popular conceptions of nursing and this seeded my desire to enter the profession. As I unpack these values, I have become increasingly uncomfortable with this dynamic and I struggle to feel pride in my position as a nurse. That is not to say I am unmotivated, instead, I am filled with a deep-seated desire to change nursing discourse to foster a more inclusive environment within the profession
D/T12	My values that I deem crucial to being a nurse are respect, compassion, empathy, competence, accountability, and safety. In nursing, it is extremely challenging to be able to put forward all those values in every clinical shift. However, it is important as a nurse to be able to be competent in nursing knowledge and be able to provide safe and compassionate care to patients
D/T13	being a nurse, for me, includes being able to make decisions based on what your patient has voiced even if this is not what you would have picked for yourself. Understanding where you stand morally will help determine if you are a good fit to be someone's nurse and if you are capable of advocating for what they require.
D/T 14	The relationship between my nursing and individual identity is very overlapping. I think the values I hold and what I care about are shaped by my nursing education
D/T15	...being in nursing school, a lot of my life surrounds nursing and so it feels like it's my main focus, but my family, those I care about and spend time with outside of school, are completely separate.
Leveraging Privilege and Disrupting Power	
D/T16	As I unpack these values, I have become increasingly uncomfortable with this dynamic and I struggle to feel pride in my position as a nurse. That is not to say I am unmotivated, instead, I am filled with a deep-seated desire to change nursing discourse to foster a more inclusive environment within the profession.
D/T17	I recognize that I possess some knowledge and understanding of concepts such as racism, anti-racism, and culturally safe care, however, note that I still have work to do in engaging this knowledge in action

D/T 18	Intentionally left blank
D/T 19	The parallels and differences between my mother's role and my grandmother's roles in social work exemplify for me my responsibility to recognise how my family's history has intersected with indigenous histories to reject the notion of the perfect stranger in order to build a better future.
D/T 20	Adopting this perspective, promoting equity requires advocacy and amplification of Indigenous voices to create a collaborative system that honors and adapts to indigenous ways of knowing at all levels of healthcare (Downey, 2020).
D/T 21	I recognise that although I may not be directly responsible for colonization, I still reap the benefits and have an obligation to leverage my privilege any way I can to try and create a more equitable world.
D/T 22	As I continue to analyze my position as a white individual within our racist society, I am working towards utilizing such a position to emphasize the voices of marginalized populations and advocate for change in instances of inequity
D/T 23	During this reflection process, the core values tested for me have been respect and responsibility. Truly there are others as well but I wanted to focus on these two. As a white female settler and future health care professional, I am responsible for utilizing my white privilege and position of authority to address racism and inequities. I also have the responsibility to address any form of racism within myself.
D/T 24	As a white settler in a position of privilege, I have a duty disrupt the colonial systems that privilege me
D/T 25	In all areas of my life, but especially as a nurse, I have a duty to use my privilege to create a more equitable society
D/T 26	Adopting this perspective, promoting equity requires advocacy and amplification of Indigenous voices to create a collaborative system that honors and adapts to indigenous ways of knowing at all levels of healthcare (Downey, 2020).
D/T 27	I also had no idea of the impact and extent to which I could use my position to advocate for many social justice issues that are important to me. This is how I situate myself within nursing and the healthcare system: as someone who has the honour to walk alongside others through their victories and their pain, to advocate for voices that have been silenced, and to hold hope for those who feel they have lost it.
D/T 28	As a white settler, I recognize the privilege I possess and have benefitted from, and I commit to using my privilege to uplift Indigenous voices and wisdom. I commit to continuing to learn more about these lands, as well as the lessons and histories of their original inhabitants. In addition, I commit to advocating for the safety and wellbeing of Indigenous peoples and their communities.

D/T 29	As a white settler in a position of privilege, I have a duty disrupt the colonial systems that privilege me
D/T 30	Leveraging privilege can take many forms including but not limited to: monetary donations to Indigenous support organizations such as the Indian Residential School Survivor Society, volunteering with organizations that help address issues disproportionately affecting Indigenous peoples such as substance use or homelessness, and speaking out and taking action against racism in health care.
D/T 31	as the intersections of my identities as a white settler and a nurse place me in a position of significant privilege and power within the healthcare system (Bell, 2020; McIntosh, 1989). Some of the privileges that I am afforded in this position, such as feeling safe within our healthcare system, and being viewed as trustworthy, are privileges that should be afforded to all people
D/T 32	'leadership' roles being white-dominant, undeservingly affords me a position of power within a society that discriminatorily values western, white-centered opinion. Implicitly, I wear this pin of power and privilege on the inside of my shirt, often not acknowledging the extent to which it affects my life. Explicitly, I consciously move this pin to the front and center of my shirt, utilizing it to bring attention to issues of culture and race-based inequity and injustice
D/T 33	... obligations that I have regarding my racial identity as a person living in Canada, and especially as a nurse because there's so much power and authority as a nurse, whether I want it or not, and no matter how much I try to downplay it or even it out, there's just an inherent power imbalance that I always need to keep in mind and work towards.
D/T 34	At both personal and structural levels, identifying how racial identities can affect the way an individual or group may interact with a community is necessary, due to power imbalances that may occur due to this.

TAPWEWIN (Obligation)	
PERSONAL TRUTHS	
Discomfort	
T1	It may feel uncomfortable or simply hard to evaluate one's self evolution of their perception of Indigenous Peoples from the perspective of a white settler or third or fourth generation colonizer, but this activity helps to define the values and ethics that underpin my actions, relationships, and the obligations I have to be an ally citizen and future health care professional.
T2	As I unpack these values, I have become increasingly uncomfortable with this dynamic and I struggle to feel pride in my position as a nurse.

T3	I have always struggled with the notion of healthcare as a battle where there are heroes and villains. Instead, I have always envisioned caring as a collaborative exchange rather than something I heroically bestow on my patients.
T4	Part of me wonders if colonization is the 'original sin' of white settlers? Although I have done a lot of work in learning about and acknowledging the generational wealth and privileges passed down to me through exploitation and colonization, I still struggle sometimes with imagining my path forward
T5	Feel spiteful or resentful, and are ignorant of the historical context that allow Indigenous peoples to apply for some special funding for things like grants, tuition for post secondary school...
T6	Many of the Indigenous students are often disadvantaged in ways that make it difficult for them to apply to schools or get accepted. Racism is one disadvantage. Additionally, funding for people is often limited and awarded to people who have Status, meaning that the government has deemed them Indigenous enough to be Indigenous.
T7	From a young age I had immense compassion for their lived experiences. Simultaneously, I had also internalized the common stereotypes about Indigenous People (ie. they are lazy, do not pay taxes, unintelligent, violent, etc) from the messaging I saw in the media and conversations I overheard amongst my extended family. This created a dichotomy in my perception of Indigenous People because while I was empathetic to their historical experiences, I was scared of them.
T8	From a position of white privilege, it can feel uncomfortable to critically reflect on one's personal history to recognize one's problematic behavior, actions, or words. Such discomfort is accompanied by shame, guilt, or complete embarrassment in one's past.
Shifting Narratives	
T9	Dismantling the perfect stranger narrative requires an examination of how we know about Indigenous peoples, recognition of our shared histories and relationships, and clearly defining our values and ethical obligations
T10	I was able to take away the gravity of Canada's history and about being more educated about it and the importance of seeing my own privilege in being here and acknowledging settler history and teaching others and why, as an uninvited settler, I need to be aware and go against what has happened and speak up.
T11	My perceptions are embedded in racism and ignorance, for which I need to make an active change in my life and in bringing awareness to my family to ensure that I do not continue down this cycle. I will never know what it is like to be Indigenous or of color, but I can educate and hold myself accountable for my actions and words and in the end surround myself with people who will help me on this journey
T12	Looking over what we've covered in class, I realize just how much more I have to learn and understand about Indigenous rights, history, traditions, and issues that are still

	<p>arising. My perceptions are embedded in racism and ignorance, for which I need to make an active change in my life and in bringing awareness to my family to ensure that I do not continue down this cycle. I will never know what it is like to be Indigenous or of color, but I can educate and hold myself accountable for my actions and words and in the end surround myself with people who will help me on this journey. Learning Indigenous history and coming to a better understanding of how colonization has affected people, allows me to be more aware of how my actions, while well-intentioned, may be perceived.</p>
T13	<p>I finally was able to let go of the messaging I had picked up from society about Indigenous People. I was able to begin the messy process of decolonizing my knowledge which will continue throughout my life.</p>
T14	<p>This girl was super white presenting. She looked just like me, but she... so did her mom. They had blonde hair and they had green eyes. And on this field trip, we were doing one of these activities, and I cannot remember what it was, but I do remember her saying 'You know, I'm Native American', just like that. 'You know, I'm Native American!' So excited. And I didn't believe her and I didn't have any patience for her and I called her a liar. And I remember thinking how can you say that you're Native American when literally the field trip we just went on showed us that they're extinct, and you have white skin...</p>
T15	<p>When my children openly and loudly point out a stranger's race when we are out. My reflexive response in these situations is to silence them, so as not to draw attention to the other person's race. In doing this, I teach my children that race is a taboo subject and perpetuate colour-blind beliefs. I am learning to catch myself in these instances and to fight back against this implicit bias by encouraging their questions and teaching them to engage respectfully in racial discussions.</p>
T16	<p>I was focused on healing the wounds colonial Canada has inflicted on Indigenous Peoples and other minorities rather than understanding how my whiteness exacerbates the power imbalance present in a nurse-patient relationship (Auger, 2021). This perspective of cultural safety reflects my detachment to my racial identity. Rather than acknowledging my complicity in racism and working to address the disparity it creates I was overly focused on incorporating Indigenous Peoples' culture into the care I provide. My understanding of cultural safety has since shifted.</p>
Ideas of Caring	
T17	<p>since I grew up in a very conservative and religious environment where I was exposed to explicit racism, the fact that I did not voice overt racist messages led me to possessing a white saviour complex, believing I was a perfect ally</p>
T18	<p>While I do, at times, battle with vague feelings of white fragility, my underlying morals founded in 'caring as nurturing' support me in maintaining a critical lens through which to re-frame my thoughts</p>

T19	Restorative Justice, that was sort of my first adult job after I graduated, I had no idea how co-dependent I was and how much of a saviour complex I had, and so I broke so many boundaries, you know, in... with the best of intentions, because I really wanted all of my clients to succeed, and so, you know, I wouldn't take days off. I would drive them to their appointments. I was just so convinced that I was going to make a positive difference in everyone's life I never used the word hero, or thought of the word hero, but I wanted to be like a good person. I wanted to be a good helper and a good healer, and I had no idea of the harm that I was doing until I finally started to take some workshops on boundaries, and I learned about co-dependency and whatnot, and I'm so glad that I'm entering nursing school after I understand that.
T20	Some things I deem important to nursing. All relate to safety and security. I want the people that I care for to feel cared for. I want them to feel seen and supported by me and I want to be a place where they can turn to when they feel like the system is failing them, or when they have questions that they might otherwise be too afraid to ask.
T21	Because of this, I need to continue to decolonize my belief in the superiority of western medicine and exercise cultural humility in my approach to patient-centred care. There are countless ways of viewing health and healing, and they are greatly influenced by culture.
T22	Caring, to my practice, means being there for the patient or client as whole but also caring for myself. There needs to be a balance in care because to care for others to my best, I need to feel good. It also means providing care equitably, that to care I need to have conversations with patients to help me be aware of the determinants and barriers affecting them. I need to consider their needs in a holistic manner and ensure that they are safe, seen, and heard and, in general, the care is individualized to each person
T23	So for obligation, I value honesty, knowledge, being accountable, having strong morals, and overall just being a good person. I think that everyone should be respected unless they do something harmful that has caused you to lose respect. Also, that no matter what, everyone deserves the same care, not just equal but equitable.
T24	I think values of caring and treating people right, respectfully and equally, come out in looking at obligation, that standing up for what I believe is right is important. In life, it fits in the fact that I am always having to discuss with my family about what they say, and therefore I'm needing to educate them
T25	I have been super co-dependent like I said, and so I have tried to be everything to all people, and I just refuse to accept that I can't bend and twist to make absolutely everybody happy.
T26	I listen to my patients, understand their feelings, and provide comfort and care for them. I have considered nursing to being a superpower of its own and I have always wanted to be able to make a difference in people's lives.
T27	It is important to be able to provide safe, compassionate care towards our patients that is deemed competent in order to be appropriate towards patients needs. I hope in my

	future nursing practice, I am able to utilise my nursing knowledge and make appropriate actions that are deemed caring and safe towards my patients.
T28	My values that I deem crucial to being a nurse are respect, compassion, empathy, competence, accountability, and safety. In nursing, it is extremely challenging to be able to put forward all those values in every clinical shift. However, it is important as a nurse to be able to be competent in nursing knowledge and be able to provide safe and compassionate care to patients
T29	Being a nurse, for me, includes being able to make decisions based on what your patient has voiced even if this is not what you would have picked for yourself. Understanding where you stand morally will help determine if you are a good fit to be someone's nurse and if you are capable of advocating for what they require.
T30	When stepping into practice, I do feel a shift into a state of professionalism as I would assume many professionals feel when on the job
T31	This is accomplished in seemingly small ways, such as provision of privacy, as well as in larger way, like advocating for quality of care
T32	Justice is an overarching value necessary to the nursing profession, as nurses also act within communities and in leadership positions which can have widespread societal implications, such as through policy making and advocacy for marginalized populations. As I progress into my career, safety, dignity, and social justice will be guiding principles in my professional development and provision of care.
Barriers	
T33	I did not advocate for change when there was injustice, and I did not amplify the voices of my Indigenous peers. I justified this silence because the story I was taught was that colonization happened long ago and we had already moved on.
T34	While I am in the process of establishing myself as an anti-racist ally within my personal and professional life, the greatest challenge I have met in my development is speaking up.
T35	I knew I needed to help somehow but I had no idea where to start.
T36	Whenever I step onto the unit, I feel myself shift into 'task mode,' already overwhelmed with the potential of the day; stepping into an environment where bio-medical intervention dominates means I too often compromise my own notion of care to merely 'keep up'.
T37	...they are a good person and want to be one but, from doing this course, I realize it is harder to be and do than it is to say. Especially when biases affect the view of if someone is deserving of care.
T38	it's been one of the biggest challenges of my life, and so to think of transitioning from nursing school into real nursing is scary enough, and then to think of all these ethical

	responsibilities we have, and political responsibilities of creating meaningful change in provincial and federal, and potentially international systems and policies, it's just a lot
T39	I felt an obligation to dive into my studies and learn as much as I could so I would feel intelligent therefore confident and competent in a clinical setting. This pursuit of knowledge pushed me away from myself. I lost touch with my personal way of knowing and my values as I immersed myself in the biomedical perspective
T40	it's never really going to help people... pull people... it's never going to help people if we pull people into shame and discomfort with the feelings that... as these feelings evoke in us when we're called out on these things. That tactic is using shame to teach people and we know that it doesn't actually motivate anybody to change. It makes us more defensive and it makes us more likely to... less likely to engage in conversation, and engage in the subject matter and maybe even in the future. Maybe it makes them resent the topic.
T41	From a position of white privilege, it can feel uncomfortable to critically reflect on one's personal history to recognize one's problematic behavior, actions, or words. Such discomfort is accompanied by shame, guilt, or complete embarrassment in one's past. This process of looking inward to analyze our racial bias is, however, a part of gaining cultural awareness and competency that we can then use as an ally and within the care setting to encourage cultural safety by promoting the same reflective process.
T42	While I feel confident in my ability to identify discriminatory care, I have yet to move past utilizing white guilt as a barrier rather than a facilitator to action. Truly, I don't feel I can consider myself an ally, or honestly, a 'good' nurse, without moving past this and becoming comfortable with actively disrupting issues of race or culture-based discrimination
T43	Being a 'baby' nurse, I constantly feel the power-oppression dynamics between myself and my preceptors, establishing a substantial challenge to me 'speaking up.'
PROFESSIONAL TRUTHS	
Responsibility	
T44	Therefore, a major part of my 'action plan' to embody speak-up culture entails utilizing a 'formula' to support me in disrupting issues of race/culture-based discrimination amidst nurse-preceptor power-oppression dynamics. Following a call-out call-in principle, I'll approach confrontations in two ways; calling-out should I feel the need to disrupt the conversation to prevent further harm, and calling-in during one-on-one debriefing after the event
T45	This would include an obligation to remain critically conscious of individual, local, and systemic issues of inequity to uphold me as an anti-racist ally
T46	...recognize that I possess some knowledge and understanding of concepts such as racism, anti-racism, and culturally safe care, however, note that I still have work to do in

	engaging this knowledge in action.
T47	Without such critical reflection, we are at risk of ignorance and complacency. There are many settlers who don't pursue reflection of their implicit biases and their origins, so much so that many refuse to acknowledge the systemic barriers that marginalized groups face within our inherently white-supremacist, capitalist structures
T48	it means looking at the white dominance, the power systems, and systems of oppression in the workplace, and understanding health inequities due to racism. It is important in working with staff and patients or clients and in having a reflective practice and meaningful one. About taking the appropriate actions when necessary. The need to discuss racism and to advocate for changes.
T49	it helped solidify the importance of practicing for me. The idea that we practice skills in laboratory environments all throughout our nursing education, lends itself to question why we do not dedicate time to practice anti-racism. I recognize that practicing anti-racist dialogue, may require some racist content and could be triggering for some individuals, but having a moderated space for white settlers to really engage with anti-racist ideas and content will allow us to adopt a stronger foundational understanding of the counter arguments we hope to use in racialized encounters.
T50	And since learning how racism is still such a largely occurring systemic issue in healthcare, prioritizing continuing to learn and take opportunities to develop myself in being able to help make changes and being there for patients when they ask for help and advocating when needed
T51	this is important as I must be self-aware when caring for individuals whose culture is not the same as my own, especially in the context of historical traumas that have occurred in Canada's history with Indigenous peoples.
T52	It is a part of me that has helped develop my views on Canada, policies, systems and realizing I am in a position of needing to help make change. It has also developed my knowledge related to nursing that as a whole I think is important.
T53	recognize that I possess some knowledge and understanding of concepts such as racism, anti-racism, and culturally safe care, however, note that I still have work to do in engaging this knowledge in action
T54	It's not my fault. It's definitely not my little eight year old self's fault that slavery happened or that racism exists, but I do have a responsibility as a white person to decolonize and unlearn the racist biases that I have been conditioned to accept. That is my responsibility.
T55	Nurses have an implicit obligation to maintain ethical care of individuals and communities.

T56	This is important as I must be self-aware when caring for individuals whose culture is not the same as my own, especially in the context of historical traumas that have occurred in Canada's history with Indigenous peoples.
T57	For my personal practice, I incorporate values of dignity and justice into care I provide
T58	While I cannot hold responsibility for shifting the entire system, in obligating myself to exemplify a nurturing anti-racist praxis, I hope to disrupt the normalization of colonized healthcare.
T59	As a white settler holding a position of power as a health-care worker, I am obligated to establishing and maintaining culturally safe environments in all nurse-patient integrations
T60	I have explored my perspectives, history, and racial identity to claim an identity as a developing anti-racist ally. Moving forward, I am obligated to utilizing an 'call-out, call-in' framework to support myself in disrupting instances of race and culturally based discrimination in an out of professional settings.
T61	it will prioritize me using culturally safe, anti-racist, trauma and violence-informed care and to always talk to the patient, to get their consent as much as possible, to get their input and feedback, to ask them questions and explain my decisions and practices, and try to provide education as much as needed.
T62	Staying up to date and being a willing learner, is another important value as a nurse. This ensures that new practices are prioritized and that policies like the ones targeting racism are taken seriously
T63	In all areas of my life, but especially as a nurse, I have a duty to use my privilege to create a more equitable society (McIntosh, 1989). To facilitate I will utilize the new professional standard set out by the British Columbia College of Nurses and Midwives (BCCNM) (2022). The core concepts outlined in the standard include adopting a practice rooted in self reflection, a commitment to lifelong learning about culturally safe practices, actively engaging in anti-racist practice, contributing to safe healthcare experiences, and person-led, strength-based, trauma-informed care
T64	As a white settler holding a position of power as a health-care worker, I am obligated to establishing and maintaining culturally safe environments in all nurse-patient integrations.
T65	it will prioritize me using culturally safe, anti-racist, trauma and violence-informed care and to always talk to the patient, to get their consent as much as possible, to get their input and feedback, to ask them questions and explain my decisions and practices, and try to provide education as much as needed.

T66	Going into working in health care which has been built on colonial structures, which is rooted in racism that continues today, I plan to practice anti-racism, reflect on myself, and advocate for change.
T67	So, for obligations, we have a legal and ethical obligation to report racist behaviours under the new BCCNM practice standard. Speaking up is the right thing to do. It aligns with my moral values and knowing that inaction is just as bad as racist actions. Overall, an obligation is not just for the BCCNM practice standard... it's also just what I believe should be done.
T68	think becoming very aware and not making any assumptions, and being curious and opening... open, sorry, and questioning, and just being humble and doing my best to make sure that everybody feels safe continually, not just asking once, but checking in with them and letting them know that I'm an ally and that I want to do everything I can to make sure that they feel that their dignity is being honoured.
T69	it is crucial to implement cultural safety initiatives, especially in the healthcare system to be able to provide excellent, culturally safe care and have improved patient outcomes. I believe all patients should feel safe being at the hospital and that it is important for nurses to be an ally towards all their patients
T70	When we use techniques like calling in or, you know, using education and inquiry, we create an opportunity for dialogue and for inquiry on both sides. This is more likely to have a ripple effect and may even change perspectives, even if ever so slightly
T71	there will always be a different perspective or contexts through which to examine a topic. By adopting an expert stance, he is only limiting what he can learn; however, by remaining curious, his leaning is limitless. In my own practice, I use this stance in my own approach to cultural humility and cultural safety as a way of continually learning and developing my self-reflective and interpersonal practice.
T72	It is my responsibility to move about space with conscious awareness of the history that has been lived here, of the genocide that continues today, and the power I hold as a non-Indigenous, white settler
Cases / Situations	
T73	We know that's not always likely and when we call in people to respond on their inappropriate comments, they are often defensive, actually believe what they're saying, that Indigenous people do get a free ride
T74	So, in that first reaction, the nurse responding to the comment doesn't know how to respond. It's awkward and it just ends. This does nothing. This reaction does nothing to help the nurse making this hurtful comment come to any awareness about what she's saying, nor does it leave the responding nurse feeling very good. So instead, the responding nurse chose to respond by first acknowledging the feelings that were brought up, and she said 'Yeah, I realize that things are difficult but it didn't

	<p>sit right with me.’ This invited comment... the commenting nurse to... the person who said the free ride comment... to clarify their meaning behind the comment and this gave the nurse the opportunity to say ‘Yeah, it really wasn’t about Indigenous people. I’m just frustrated that my grandma didn’t have supports.’</p>
T75	<p>Joyce Echaquan, which we’ve discussed in class extensively, but when she livestreamed her being in the hospital and refusal by health care professionals to treat her. Now I thought this was extremely impactful and something really big to have happened in my life, not only as a... while I’m going through nursing school, but to kind of highlight the state of... or absence of cultural safety within the health care profession now, and it kind of emphasizes the importance and the role we have, and what role and how impactful we can be, even on the individual level, and why we take classes like this is to carry forward and graduate, and enter these settings where there might be problematic or, you know, mistreatment of Indigenous, and we can be activists and allies and participating in combatting that oppression and hardships, and just total mistreatment, and hopefully avoid any future stories similar to Joyce’s.</p>
T76	<p>I approached my RN about spending more time with them to address this. The RN made a comment about how I won’t make a difference because they were Indigenous. I remember my heart beating really hard and feeling a bit sick, as I responded by saying “I don’t think race has anything to do with it”. I have always had trouble speaking up to authority figures and even though I could have said more, I felt this was a win. I brought this up during praxis and my instructor spoke to the CNL. Realizing there is an incident report form for racism now, I think when situations like this present themselves I will be more prepared.</p>
T77	<p>really quickly shifted to other things and then other people started to talk about things to do with the surgery and whatnot, and, you know, in my head, everything was just going a mile a minute. I was like ‘Say something, Janice, say something’, and I thought about the interrupt tool and there are so many steps to it and I just started to blank, and then the fact that the surgeon acknowledged that he knew on some level that what he said was racist because he’s saying that... or he said that, you know, other people would find those offensive. And so he showed some awareness and that kind of threw me off. Anyways, I’m really ashamed but I ended up saying nothing, and I thought about that... I thought about that for the rest of the day, and every day since, especially because I’m in N484 and I’m especially ashamed of my lack of response because I’d already been in this class for so many weeks, and I absolutely thought of myself as someone who would speak up, no questions</p>
T78	<p>Intentionally left blank</p>
Recognizing Cues	
T79	<p>growing up about ‘Catholic guilt’ and certainly resonated with the idea since I was taught that everyone was born with ‘original sin.’ To me, this strongly resembles the idea of ‘white guilt’ in that rarely do either lead to action or self-improvement</p>
T80	<p>truly, I feel the only differences between ‘nurse [self]’ and ‘true [self]’ stem from fear</p>

	and anxiety surrounding having to conform my practice to meet the bio-medical definition of best practice.
T81	By applying this understanding to practice, I must be able to recognize when my presence could be triggering and be comfortable taking a step back to create space for how those patients need to heal. This may come in the form of family, community healers, or simply another available nurse that may not have the same triggering effect.
T82	the importance of disaggregated data, and so I really want to look into research that has disaggregated data on race and ethnicity and sex and gender and age, and a lot of other things, so that we can really better understand the people who are more vulnerable.
T83	how inappropriate it is to call people, such as Indigenous peoples, vulnerable, when a way more appropriate term is to say that they're a community under threat, and so that's another thing that I want to do is be really cautious about the language that I use and know the history behind it, and the implications of it. Calling someone vulnerable, almost places the blame on them and makes it sound like they've done something, or they could do something to change it.
T84	My experience of this process is far from linear and requires continual learning and unlearning of deeply imbedded implicit biases. For example, while I explicitly reject colour-blind ideologies, I still catch myself reacting to deeply imbedded, implicit values
T85	sought to become an expert on topics in order to be seen as "good" and "capable". Through the deconstruction of my own racial identity and internal bias I have come to recognise how limiting this can be
T86	Shamefully, it took the social isolation of a pandemic and an eight-minute video of a police officer killing a black man for me to realize that I am not excluded from racism because I believe I am a non-maleficent person. Rather, my ignorance to white supremacy means I have played a complicit role in racism myself as a dominant presence. However, I innately am because I am a white female in a profession dominated by white females. Specifically, my whiteness places me in a position of power which I only recognized after the death of George Floyd.
T87	one of the speakers that we had in our class this semester talked about how, in uncomfortable situations when her body shakes, she described this as a way that her body is communicating to her that there is something that she needs to say. I get a little pit in my stomach and my hands get sweaty, and I definitely have nervous energy, but, you know, this energy makes me want to hide and it makes me want to quit, and when she said this, it helped me to reframe the shaking, and there is so much power and so much change that can be initiated when we listen to these cues and... the cues of our body that say something isn't right, and we can use them to actually say something out loud, that something isn't right. I can take the cue of my body shaking and I can say out loud 'Hey, something's not right. I'm uncomfortable.'

T88	I value integrity in myself and others, and to me integrity means following up one's beliefs with actions can practice and better prepare to act with integrity when witnessing racism in the health care system.
T89	As nurses we need to acknowledge our own biases, and provide competent, safe, and ethical care, regardless of anyone's racial identity.
T90	it is important to not only ensure that my own practice reflects the values and standards I have for nursing practice, but to also speak up when I see others not providing safe, appropriate care and to enact anti-racism.

*	
ENGAGEMENT AND FUTURITIES	
Ongoing Interpersonal Engagement	
T-W1	...think becoming very aware and not making any assumptions, and being curious and opening... open, sorry, and questioning, and just being humble and doing my best to make sure that everybody feels safe continually, not just asking once, but checking in with them and letting them know that I'm an ally and that I want to do everything I can to make sure that they feel that their dignity is being honoured.
T/W2	From a position of white privilege, it can feel uncomfortable to critically reflect on one's personal history to recognize one's problematic behavior, actions, or words. Such discomfort is accompanied by shame, guilt, or complete embarrassment in one's past. This process of looking inward to analyze our racial bias is, however, a part of gaining cultural awareness and competency that we can then use as an ally and within the care setting to encourage cultural safety by promoting the same reflective process.
T/W3	I am explicitly working to define a non-racist white identity and becoming an ally through immersion and emersion. I recognize my willingness to confront my white privilege and implicit biases. I am also committed to combatting racism and oppression by translating my understanding of my white racial identity to other members of my race to relieve People of Color from tending to white fragility and hostility due to lack of education
T/W4	And since learning how racism is still such a largely occurring systemic issue in healthcare, prioritizing continuing to learn and take opportunities to develop myself in being able to help make changes and being there for patients when they ask for help and advocating when needed
T/W5	Holding space for other White people in my life, like my family, and providing information in a judgment-free way around racism has become a personal goal of mine. This will hopefully ensure that their color-blind ideologies will change and they will make the journey through to autonomy

T/W6	in my racial identity development journey, I have taken a passive bystander approach and through the interrogation in this course I recognize that I need to employ a more active anti-racist stance in both my career and personal life
T/W7	better grasp on how to call others out and myself on racist behaviors or biases and how to move forward, although I still find myself sometimes wanting to turn to people of colour, such as my friends, to check what they think is best to do
Continued Self Interrogation	
T/W8	The past few years I have been questioning my way of knowing in regard to land and my innate need to own it. From this self-reflective inquiry I realize I have developed a privileged, self centered relationship with land and have neglected my obligation to learn and connect with the original custodians of the land
T/W9	My awareness of oppression was limited, I thought that it was a thing of the past, and racist actions and behaviors were only from really bad people. Thinking back, I am ashamed it took me as long as it did to realize how untrue this is. I am a part of the dominant group and being surrounded by just the white majority has clouded my “open mindset”. Learning how my inherent biases and prejudices can have hugely negative influences on those around me, inspires me to learn ways in which I can be an advocate and put a stop to my unintentional harm. Cultural safety to me means that everyone, regardless of race, feels okay to be themselves and do their own practices. While this may take years, I do believe the healthcare system can do this.
T/W10	there is a need for continuous self-reflection on perceptions and biases that influence not only care when working as a nurse, but in life’s interactions as well, because many perceptions and biases have been taught by society and are deep rooted, and reflecting on them allows us to make changes personally and notice how changes can be made with others or system levels.
T/W11	examine what I do not know about a given situation or subject rather than to express what I do know. In doing this, I can begin to reject colourblind narratives of Eurocentric-white-supremacy in order to explore, validate, and celebrate the voices of racialized communities and individuals
T/W 12	I was able to work through this guilt and shame and accept the duality that I am racist and a good person
T/W 13	my obligation to my racial identity includes taking the opportunity to engage with my racial identity as often as I can, so it isn’t such a shock to my system when it comes up.
Engaging Community	
T/W 14	nurses must avoid promoting ideas for social reform without the community engagement and consultation of Indigenous peoples because ultimately they are the most knowledgeable when it comes to their own health and healing

T/W 15	When I leave to a new land, I now understand the importance of identifying the traditional territories of the land, the history which had taken place, and to respect the land which I am on
T/W16	...how the land should be used moving forward, I feel that it is not my power to say, that those amendments should be made in partnership with First Nations and Indigenous peoples. The amendments should relook at what the promises were made. I do though think that we should ensure that rights are given back to Indigenous for the use of the land as before so that ties to the land and cultural practices can be rebuilt. Agreements should be in place that benefit Indigenous. At the same time though, I think we should ensure that a majority of natural land is protected through agreements due to climate and wildlife issues that we are facing, such as keeping regulations on hunting, so that the hunting supports communities but is not in excess, as I have been shown some people hunt moose for fun, which saddens me.
T/W17	...essential that we work together with Indigenous peoples to develop plans to rebuild our social structures. This is not only the necessary step needed to save the land, but also one of ethical and moral importance.
T/W18	...also use my power and privilege to uplift Indigenous voices. I also continually make the active decision to learn about Indigenous cultures, histories, and the strengths and wisdom they hold. In doing this, I do not attempt to force Indigenous peoples to educate me, and instead listen to the messages of those who have made the personal decision to share their voices to educate others.
T/W19	Justice is an overarching value necessary to the nursing profession, as nurses also act within communities and in leadership positions which can have widespread societal implications, such as through policy making and advocacy for marginalized populations. As I progress into my career, safety, dignity, and social justice will be guiding principles in my professional development and provision of care.
T/W20	Leveraging privilege can take many forms including but not limited to: monetary donations to Indigenous support organizations such as the Indian Residential School Survivor Society, volunteering with organizations that help address issues disproportionately affecting Indigenous peoples such as substance use or homelessness, and speaking out and taking action against racism in health care.
T/W21	I emailed a few Bands and Tribes, asking them, you know, how can I create a meaningful relationship with you and with the land, and a whole bunch of things, and I haven't heard back yet, so I'm thinking that email is maybe just not the best way to communicate.
T/W22	May I soon grow to develop a relationship with the peoples whose land I inhabit so that I may deepen my relationship to this land and in the way that I know best, through community and through people

Working Across Difference	
T/W23	I was focused on healing the wounds colonial Canada has inflicted on Indigenous Peoples and other minorities rather than understanding how my whiteness exacerbates the power imbalance present in a nurse-patient relationship (Auger, 2021). This perspective of cultural safety reflects my detachment to my racial identity. Rather than acknowledging my complicity in racism and working to address the disparity it creates I was overly focused on incorporating Indigenous Peoples' culture into the care I provide. My understanding of cultural safety has since shifted.
T/W24	As a white nurse, inherently in a position of power over the vulnerable who need care, I need to establish my nursing practice with an understanding of this unconscious and subtle relationship that always exists. I need to find ways that I can have power over my power, and be conscious of the fact... be conscious of the ways that I move about space and make decisions as I practice.
T/W 25	The course has made me reflect on my own biases and perceptions and how I need to continually reflect moving forward. To provide the care that I hope for patients, I will reflect on my interactions with them and work hard to set aside premade perceptions and biases.
T/W 26	Not only is it important that I look at what others are doing, but I will also reflect on my own practice, behaviors, biases, and perceptions to ensure that I am providing care that is culturally safe and anti-racist as well as person-centered.
T/W 27	really check in a lot with myself about what are my values, and beliefs, assumptions and biases, and I try to understand those and understand others' needs and how I can explicitly and just internally like do the work that I need to do to help others feel safe.
T/W28	when my children openly and loudly point out a stranger's race when we are out. My reflexive response in these situations is to silence them, so as not to draw attention to the other person's race. In doing this, I teach my children that race is a taboo subject and perpetuate colour-blind beliefs. I am learning to catch myself in these instances and to fight back against this implicit bias by encouraging their questions and teaching them to engage respectfully in racial discussions
T/W29	white supremacy and continue to uphold and comply with it because we do not want to lose the benefits and power it provides us with. This seems so obvious looking back, and I honestly feel embarrassed to say I didn't fully grasp onto that concept until a mere two years ago. But from that point onwards, I believe I began to display behaviours aligned with anti-racism (although I will not state that I am anti-racist since that is not up for me to decide). I started to initiate conversations with my white friends to discuss our positionality and the concrete steps and decisions we must make to tackle racism
T/W30	For me this means creating and supporting a speak up culture not only in healthcare but in society. As I value my ability to be present with individuals and hold space for people to feel seen and heard I believe I am in a position where I am able to call out racist behaviors

	<p>in a non-threatening way. In a way which calls out the racist behavior or action while calling the person into the conversation</p>
T/W31	<p>Being aware of how I act with different people, especially those of color, is something I have been afraid of delving into but realize must be faced if I aim to be anti-racist in all ways of being. While I tend to mirror people's energy, I have been analyzing how I personally act and how this has been influenced by my White upbringing. Becoming an advocate for others and standing up for social injustices, are values I highly respect in other nurses and where I hope to make a difference. Acknowledging my Whiteness and where I come from, is only the beginning step to being anti-racist but I am proud to stand for change and equality for all cultures and races. In times when I feel myself falling back into the Disintegration stage, I plan to rethink where I am and retrace the steps that have led me to where I am right now.</p>
T/W32	<p>My racial identity now shows up in my understanding of cultural safety by understanding that the color of the skin does not define a person's values, wishes, connection to their own race, or experiences. Therefore, one cannot make assumptions about the care being provided and culturally safe care can only be determined and defined by the person receiving care. This also means that race cannot be ignored. It needs to be considered to acknowledge privilege and power differentials and therefore the potential experience of the client, such as inequities that may need to be attended to.</p>