Electronic Thesis and Dissertation Repository

9-27-2019 12:00 PM

Excavating Feminist Phenomenology: Lived-Experiences and Wellbeing of Indigenous Students at Western University

Eva Lynn Cupchik, *The University of Western Ontario*

Supervisor: Regna Darnell, *The University of Western Ontario*
: Helen Fielding, *The University of Western Ontario*
: Janice Forsyth, *The University of Western Ontario*
A thesis submitted in partial fulfillment of the requirements for the Doctor of Philosophy degree in Theory and Criticism
© Eva Lynn Cupchik 2019

Recommended Citation

Excavating Feminist Phenomenology: Lived-Experiences and Wellbeing of Indigenous Students at Western University

Abstract

The Truth and Reconciliation Commission underscores the need to incorporate narrative accounts of Indigenous students' experiences as part of wide-scale de-colonizing efforts. This dissertation asks: how do Indigenous students experience their identities at Western University? What is at stake for phenomenology, feminist methods, and Indigenous theory in the post Truth and Reconciliation era?

There is a gap between theories centering on reflective cognition in philosophy and the embodiment of land prevalent across Indigenous cultures. However, phenomenology can provide a method to facilitate dialogues with discourses outside Eurocentric domains that empathize with marginalized communities' struggles, through an understanding of location-based knowledge. Echoing phenomenology's goals, I facilitate dialogues between participants' life narratives and theory. I explore how Indigenous learners' experiences inform concepts in phenomenology, Haudenosaunee, Cree, and Anishinaabe thinking before they become marked literary categories.

I undertake a 'two-eyed seeing' approach, from Eurocentric and Indigenous perspectives, to connect non-hierarchal epistemologies across nation-specific expressions. In Chapter Two, I discuss relational, land-based methods, through Dolleen Manning's Anishinaabe 'mnidoo' concept, Merleau-Pontian phenomenology, and feminist epistemologies in terms of dialogues with Indigenous students and Elders. In our discussions, I explore concepts about community, health, and belonging in relation to lived theories of embodiment, places, and being, within an interpretive circle. Chapter Three discusses the impacts of language, reflexivity, emotion, oppression, environmental repossession, and experience within feminist research methods and Indigenous

paradigms, through anthropology's ontological turn. Chapter Four discusses how experiences influence Indigenous artists in their efforts to create work that is emergent from and reflexive of culture and identity. Chapter Five surveys concepts that include: citizenship, human rights, and freedom through Indigenous scholars' episodes of wellbeing and theories about emergent governance. I conclude, by offering Indigenous students' reflections about education, ally-ship, and reconciliation.

Indigenous subjectivities are unique, not homogenously categorized. This project's interviews bring forth information missing from research involving community-based wellness services without statistical representation in government and university strategic plan reports. Hearing individuals articulate desires to instigate healing in their communities is a powerful gesture and offers teachable moments for the listener. I hope that when interviewees speak their gifts and insights, in our interactions, it inspires continued activist incentives that foster community-wide changes.

Lay Summary

The Truth and Reconciliation Commission underscores the need to incorporate narrative accounts of Indigenous students' experiences as part of wide-scale de-colonizing efforts. This dissertation asks: how do Indigenous students experience their identities at Western University?

I undertake a 'two-eyed seeing' approach, from Eurocentric and Indigenous perspectives, to connect ways of knowing across nation-specific expressions. In discussions with Indigenous students, I explore concepts about community, home, health, and belonging in relation to lived theories of land-based knowledge, within an interpretive circle. It is clear through dialogues with Indigenous students and Elders how the interpretive flow of interviews can mirror affective medicine wheel components, holistic embodiments of health, and relationships with living beings.

Chapter three discusses the impacts of language, reflexivity, emotion, oppression, environmental repossession, and experience within feminist research methods and Indigenous paradigms, through anthropology's ontological turn. Chapter four discusses how experiences influence Indigenous artists in their efforts to create work that is emergent from and reflexive of culture and identity. Art forms can be a process of healing for many Indigenous students. I discuss Indigenous artwork as resisting, speaking back to objectification within institutional structures.

Chapter five surveys concepts that include: citizenship, human rights, and freedom, through Indigenous scholars' episodes of wellbeing and theories about emergent governance. Resisting top-down institutions, through non-hierarchal government structures among Indigenous nations contradicts state measures for control. I conclude, by offering Indigenous students' reflections about education, ally-ship, and reconciliation. Indigenous voices can influence change.

Keywords: Identity; Traditional knowledge; Transnational feminism; Phenomenology; Epistemologies; Land-based ontologies; Indigenous students, Flesh, Lived-experiences, Reconciliation, Being, Culture

Acknowledgements

Land Acknowledgment

Western University is situated on the traditional territories of the Anishinaabeg, Haudenosaunee, Lunaapeewak, and Attawandaron peoples, who have longstanding relationships to the land and region of southwestern Ontario and the City of London.

Dedications

I dedicate this dissertation to shared values of kindness and caring, in honor of my late Aunt Zelda, Uncle Will, dear friend and colleague Brianna, and my late Grandmother. I complete this work in the spirit of my late Great-grandparents and relatives- you will be remembered. Part of me is of their minds. They taught me about the phenomenology of existence and embodiment. This project is an exercise in healing from grief. I feel grounded in the land-based truths of life and loss. It is key to recognize all bodies, our women and trans persons in both pedagogy and practice.

Thank you to Professors Marieme Lo, Mari Ruti, and Michelle Murphy for your mentorship at the University of Toronto. Marieme, you changed the course of my life, proving that critical thinking is possible through rigorous scholarship and teaching. Thank you to staff and professors at The Women and Gender Studies Institute and Mark S. Bonham Centre for Sexual Diversity Studies. You kindly accepted my MA work, continuing to support radical pedagogy and transnational feminist research, at the intersections of gender, sexuality, and marginalized identities.

Thank you, Mary Bunch and Dolleen Manning for introducing me to The Theory Centre. There is a place for reflexive thinking in the academy. Thank you to Melanie Caldwell, Dr. Alan Pero, Dr. Jan Plug, and Dr. Tilottama Rajan at Theory and Criticism. You accepted me into this

groundbreaking program and fostered a wonderful education. Thank you to all the professors whose courses I had the pleasure of taking over these four years, in Women's Studies and Theory and Criticism. The Theory Centre is a transgressive place, where interdisciplinary scholars can spread their wings.

A community is transient and fluid. I am blessed to partake in several. Thank you to my cohort at Western. I have learned more from you than any program can offer. We survived our comprehensive exams together and continually support each other on our respective journeys. Love to my Women's Studies cohort at UofT. Collegial support is the anti-thesis of bureaucracy.

Thank you to my committee, Professors Regna Darnell, Janice Forsyth, and Helen Fielding. Regna, you brought me into your beautiful family of students. The non-class is a support group of diversified knowledge. Thank you, Nathan for your tutelage about maintaining sanity for draft revisions. Thanks to Helen's Merleau-Ponty reading group; it is nothing less than a pure joy, discussing phenomenology, across disciplines and subject-positions. Thank you, Janice, and First Nations Studies for supporting this project and providing a safe, restful space to conduct interviews. Thank you to Anthropology department staff for kindly allowing me resource access. Equally, thanks to Dan and Mary Lou Smoke, Bimadoshka [Annya] Pucan, Prof. Chantelle Richmond, Prof. Pauline Wakeham, Dr. Maureen Matthews, and Prof. Gerald McKinley for their wisdom, honesty, courses, and council, which lay foundations to cultivate this project's intentions.

Thank you to my West coast family, Ray Lazanik, Connie, and Oscar. Your hospitality and council are deeply cherished. Thanks to Aaron and Céci for your beautiful friendships in London. Thanks last to my friends in Toronto including Charles, Pranika, Audrey, Marie, Brock, Amanda, and the Stines/Brooks family. I am forever rooted, at home in our kinship. Thanks to my parents, Grandfather, Uncles, Aunts, cousins, and very dear brother David. I am nothing without your love.

Table of Contents

List of Figures

List of Plates

List of Appendices

1. Introduction

Figure 1. Interviews and Personal Communication

Annya [Bimadoshka] Pucan, interview, September 26, 2018 [Anishinaabe from Saugeen First Nation, Turtle Clan] [Recent doctorate from the Department of Anthropology, Western University]

A. Pucan, personal communication, January 25, 2019

A. Pucan, personal communication, April 18, 2019

Awâsis, interview, November 2, 2018 [Oji-Cree Métis from Niagara, originally The French River voyageur ancestral lines, Pine Marten Clan] [Doctoral candidate, Department of Geography, Western University]

Barbra A. Meek, personal communication, December 12, 2018 [Chippewa] [Professor of Anthropology and Linguistics at The University of Michigan]

Borrows, J., personal communication, December 18, 2018 [Anishinaabe from Chippewa of the Nawash First Nation] [Professor and CRC in Indigenous Law at the University of Victoria]

Dave Monture, interview, July 18, 2018 [Mohawk from Six Nations of the Grand River, Bear Clan] [Undergraduate student and poet, in Creative Writing and English Literature at Western]

Dave Monture, personal communication, May 3, 2019

Dave Monture, personal communication, May 5, 2019

D. Dunn, interview, November 30, 2018 [Bush Cree from Beaver Lake First Nation] [Medical Student at the Schulich School of Medicine and Dentistry, Western University]

Jennifer Komorowski, interview, Oct. 9, 2018 [Oneida from Oneida Nation of the Thames] [PhD candidate, Center for the study of Theory and Criticism, Western University]

Kalley Armstrong, interview September 4, 2018 [Algonquin from Kitigan Zibi Anishinabeg First Nation, Maniwaki Quebec] [PhD student, Department of Anthropology, Western University]

Marie, interview, December 7, 2018 [Anishinaabe from Caldwell First Nation, Turtle Clan] [PhD student, Physiology and Pharmacology, Schulich School of Medicine and Dentistry, Western]

Melissa Schnarr, interview, April 16, 2019 [Anishinaabe, Walpole Island First Nation, Turtle Clan and Wolf Clan] [PhD student, Critical Policy, Equity and Leadership Studies, Faculty of Education, Western University]

Myrna Kicknosway, personal communication, January 22, 2019 [Bodawatomi/Odawa Anishinaabe, Walpole Island First Nation, Loon Clan]

Myrna Kicknosway, personal communication, March 19, 2019

Myrna Kicknosway, personal communication, May 23, 2019

Paul Porter, interview, January 11, 2019 [Haudenosaunee from Six Nations of The Grand River] [Undergraduate student and president of the Indigenous Student Association, Western University]

Roger Roulette, personal communication, December 12, 2018 [Ojibway, MacGregor, Manitoba] [Anishinaabemowin language educator and community leader]

Siobhan, interview, October 16, 2018 [Métis from Temagami, Ontario, originally Saskatchewan] [PhD Candidate, activist, Center for the Study of Theory and Criticism, Western University]

Sundown, interview, February 13, 2019 [Seneca and Oneida from Oneida Nation of the Thames and Tonawanda Band of Seneca Indians in Western New York, Turtle Clan] [Undergraduate student, First Nations Studies and Social Sciences, Western University]

Wade Paul, interview, July 16, 2018 [Maliseet from Saint Mary's First Nation, Nova Scotia] [MA candidate, Department of Anthropology, Western University]

1.1 Situating the Project in a Talking Circle

This dissertation is a talking circle, a conversation between Indigenous student participants with myself as interviewer and project facilitator, as well as interviewees with one another. I am not the project's omnipresent voice but an interpreter of diverse subject-positions for interviewees and theorists. In the practice of large talking circles, Cree researcher Sean Wilson (2008) explains through enacting Indigenous methodologies, "each person has the opportunity to" discuss a topic without interruption (p. 40). Metaphorically, discussions with Indigenous scholars move in a circular manner, addressing ways of being, "indigeneity," which is present in "stories" and epistemological knowing across communities (Hunt, 2014, p. 27). Given my urban location in London, surrounded by Oneida Nation of the Thames, Chippewas of the Thames, and Munsee Delaware Reserves, I think it is important to engage student groups that are traditionally rooted on this land about being well, evolving identities, kinship, and Indigenous community development.

I engage the Anishinaabemowin language, which represents nations in Canada that include Chippewa, Odawa, and Pottawotomi, forming The Three Fires Confederacy (Pucan, 2019). The Haudenosaunee Confederacy comprises six nations: Cayuga, Onondaga, Oneida, and Seneca, Mohawk, and Tuscarora people. Rather than imposing a dominant authoritative voice, participants' experiences drive the project to create an interpretive flow that gestures a whole intersecting narrative. For Sean Wilson, unlike Western methodologies, an Indigenous research "paradigm…is larger than the sum of its parts" (p. 70). Indigenous methods include "four entities…Methodology, Axiology, Epistemology, and Ontology" that "blend" in equal components of an expressive talking "circle." Dialogues with students circulate in harmony, connecting topics of wellbeing, kin, and education. The power of this work aims to move beyond the confines of a large taking circle to embodied reconciliation practices with local implications.

Anishinaabe scholar Kathy Absolon (2011) explains how, Indigenous "worldviews/roots are informed by ancestral lineage," although the "personal and political make-up, nations, and the sacred laws that govern care" (p. 58), on continually occupied lands. Traditional knowledge is holistic, derived from "spirits, humans, animals, plants, sky world, and earth elements" (p. 59). Gathering knowledge challenges researchers to situate their individual selves within "methodologies," solidifying "memory, location, and" intentionality through a drive for theoretical "congruency" (p. 67), not only producing results. A de-colonial thought process "involves a progression, a development…a planned or unplanned series of actions…clearly defined ahead of time or nebulous and emergent" (p. 85). Analogously, thematic patterns connecting this project's interview dialogues are non-linear, open-ended, and evolve in analyses without assuming closure.

Smithers, Graeme, and Mandawe (2017) describe "identity" as "experiences that" relate a "sense of self…ways of knowing…and personal growth" (p. 6). Indigenous subjectivities are not universal referents that I write in phrases about identity and wellbeing. Each expression of Indigenous selfhood revealed through interviews with students, challenges literary tropes that aim to define a homogenous world presence and meanings of wellness. This work does not seek knowledge about Indigenous peoples for intellectual ownership purposes, but wishes to express ontological fluidity, ways of being in students' narratives to pursue real change (S. Wilson, 2008).

The Truth and Reconciliation Commission underscores the need to incorporate narrative accounts of Indigenous students' experiences as part of wide-scale de-colonizing efforts. Scholars Brian Rice and Anna Snyder (2008) outline the terms of settler reconciliatory "methods," aiming to build "trust" with Indigenous communities by addressing ongoing healing work, "psychosocial barriers," and "structural issues" (p. 45). Domains of "institutional responsibility" include listening to communities' "needs" (p. 46), especially those expressed by inter-generational trauma

survivors. Dissertations that engage dialogues can impart "general knowledge," not only creating a "publicly sanctioned acknowledgement" (p. 48), such as former Prime Minister Stephen Harper's televised apology for Residential schools; instead exposing oppression against Indigenous nations.

Reconciliation in Canada is not ideological, relegated to representational domains, but a fundamental condition of existing on Indigenous ancestral territories. It is not a political speech act, marred by the systematic erasure of marginalized voices as is common in American media cultures. There are different modes of reconciliation within the breath of being; reconciliation of oneself, community, with Indigenous peoples, and lands. The pragmatics of reconciling genocide extends to abstract or reflexive healing experiences, in relations across both traditions and nations.

Situating an individual's body, in relation to being on Indigenous territories engages urgencies that affect nations subjugated under *Indian Act* stipulations. To recover from colonial laws includes, practicing responsible awareness, embodied reflexivity, active willingness to change, and seeking concrete knowledge about how inter-generational trauma influences Indigenous nations through non-symbolic, methodological understandings. Departments that are marginalized within traditional academic streams, such as Theory and Women's Studies programs can introduce courses geared toward grounding resolutions about political events affecting historically oppressed transnational communities. Eurocentric theoretical discourses can practice decolonizing systems of thought, which instill reflexive actions, teachings, and research methods.

Recording Indigenous learners' stories challenges stereotyped models about identity and inaccurate narratives, delineated by Residential schools to families of survivors. Beyond the TRC's instrumental goals, decolonizing active mentalities of organizations, communal "listening…sharing decision-making" strategies, upon "issues of mutual interest" can heal settler and Indigenous relations (p. 57). The incorporation of "healing practices" with Indigenous

3

communities into a university's TRC responses reconciles traditional wellness programs, ally-ship, courses, services, and graduate fieldwork incentives (p. 58). I will engage transnational feminist methodologies to interpret the oral narratives of Indigenous students. This method connects scholars' phenomenal [experiential] and ontological [self-forming] episodes, across social dimensions of being in communities. In dialogues, students address their experiences of wellbeing at Western university, urban centers, and on Reserves. Interviewees discuss how their emotional processes interact with institutions, on Reserves, and in London. Among themes about identity, individuals address how emergent models of wellness resist pathological mental health structures.

I explore the intersections of feminist phenomenology and Anishinaabe theories of being in cultural worlds, through a transnational lens. Feminist phenomenology, extending from Merleau-Ponty (2012) "is philosophy for which the world is always" present, grounded "prior to reflection" (p. xx). To perceive worlds is not apprehending concrete elements, seeking an essence [a universal object that becomes conscious]. Philosopher Linda Martín Alcoff (2000) locates Merleau-Ponty's world-making project outside objectified, distant encounters, but in a synthesized consciousness. Likewise, I define 'worlds' as socially and privately engaged in a plurality. Individuals can perceive their many experiences of worlds as revealed in a primary, sentient world.

Existentialist psychologist Rollo May (1958) distinguishes three reciprocally conditioned "modes" of being in worlds: The "*Umwelt*" [human/animal biological world of drives], *Mitwelt"* [world of interconnections], and "*Eigenwelt*" [self-awareness as both subject and object of reflection] (p. 61-63). This project's interviews honor a world of "interrelationships," between human and spirit beings beyond inner thoughts. My previous worlds build harmoniously, colliding in unison with interview participants' narratives that can recall interpretive memories and thoughts.

4

Social phenomenologist Albert Schutz, translator George Walsh (1967) explains, "…believes that our social experience makes up a vast world (soziale Welt) that is constituted," through networks "of dimensions, relations, and modes of knowledge" (p. xxvii). For Schutz, the "*Umvelt* consists of…immediate consociates" through direct perceptions, wherein individuals observe and sense developing "social relationships." Indirect perceptions emerge from the world of "contemporaries (Mitwelt)" who can become friends within inhabited "social realms." Indirect knowledge of "contemporaries," such as this project's interviewees, through preparatory research about their personal interests translates into direct interactions (p. xxviii). As the researcher, without reducing interviewees to an "ideal type" from transcript interpretations by surmising their behaviors, identities, and intentions about indigeneity, we can dwell on exchanged social horizons.

For phenomenologist Edmund Husserl (1973), "*…the structure of the known and of the unknown is a fundamental structure of world-consciousness*…a structure of the world as horizon of all individual real things capable of being experienced" (p. 37). The world presents "to consciousness as horizon," with "particularities" that need further inquiry, to apprehend their active meanings. Differently from Husserl, Merleau-Ponty's notion of experience forms an embodiment of perceptible horizons beyond physical actions, object identifications, the pragmatics of intentionality, scientific analyses, and social reflections. Merleau-Ponty's dialogues respond to ideal assumptions from Post-Enlightenment debates about perception, language, nature, and material world apprehension through embodied reflexive modes of being in relations with others.

Feminist phenomenological research can draw on experiential dimensions of being in spaces and times. Feminist discourses in the last fifty years, phenomenologist Linda Fisher (2000a) explains, present a "skepticism and ambivalence about how much, or to what extent, a phenomenological approach is truly beneficial" (p. 5), as it does not traditionally foreground

political injustices. However, there is "potential" for relationships between feminisms that uphold a critical methodology and phenomenological discussions about language, in terms of self-other dialogues (p. 7). Phenomenology does not historically include feminist critiques in theories about perception, experience, and subjectivity; nor does it address sexual differences (Fisher, 2000). Wherein, both "consciousness" and bodily experiences dwell "as such" (p. 20), without gender distinctions. It is the attention to "crucial specificities" about "sex and gender" (p. 21), in terms of marginalized experiences that are missing from phenomenology's discourse on personal identity. Despite incongruent genealogies, "phenomenology and feminism share" a "commitment to descriptive and experiential analysis" (p. 33), through embodied reflexivity about the implications of transnational practical world events, including genocidal trauma from settler colonial legacies. I perceive feminist phenomenological theory in terms of prioritizing another being's experiences above personal interpretations; fostering a two-eyed seeing approach that balances life narratives and their abstractions. Phenomenology always exists in relation to lived expressions of identities.

I place the late philosopher, Maurice Merleau-Ponty, feminist phenomenological, and contemporary social anthropology in conversation with Indigenous students' narratives. Phenomenology, unlike traditional, gendered strands of philosophy dealing with logical inquiry, though emerging from Eurocentric traditions can be open to non-linear critiques about perceiving bodies, aesthetic experiences, cultures, and becoming in the world. Merleau-Ponty resists Husserl's structured form of deducing sentient information [bracketing material phenomena] from lived events only in consciousness. Merleau-Ponty's capacious offerings in writings about embodiment, subjectivity, and language foster intersections with feminist critiques that incorporate his work; in terms of systemic inequalities, global capitalism, along with cross-cultural ontologies.

There is a gap between theories centering on reflective cognition in philosophy and the embodiment of land prevalent across Indigenous thinking. Phenomenological methods foreground lived-experiences as fundamental conditions of transnational epistemologies. In *The Order of Things*, the late historian Michel Foucault (1994) explains, "In any given culture and at any given moment, there is always only one *episteme* that defines the conditions of possibility of all knowledge, whether expressed in a theory or silently invested in a practice" (p. 168). I argue, in congruence with Anishinaabe, Cree, and Haudenosaunee 'epistemologies' that *epistemes* are rooted in land-oriented ways of knowing. Phenomenology can provide a method to facilitate responsible dialogues with discourses outside Eurocentric domains that empathize with marginalized communities' struggles, through an understanding of place-based knowledge. This project offers, what scholar Julia Emberley (2014) describes as "an assemblage," to "challenge the fixity of dualisms," oscillating layered ideas about "the ephemeral and concrete, the animate and inanimate, material and immaterial" modes of being (p. 10). I situate phenomenological thinking in feminist research practices, to make explicit Indigenous students' narrations about their evolving identities, discovering home communities, rooting land-ties, ceremonies, and fostering wellbeing.

Surpassing the limits of theoretical embodiment, ontological queries about existence root themselves firmly in land-based cultural teachings for Indigenous nations. Following Anishinaabe scholar and visual artist-curator from Kettle and Stony Point First Nation, Dolleen Tisawii'ashii Manning's work, phenomenology can intersect with Indigenous thinking, bringing Eurocentric theories about worlds, self, material realms, and language into conversation with nation-specific knowledge. I am interested in patterned experiences of being in worlds, cultures, and identities, from the living accounts of Indigenous students. A reflexive feminist paradigm for research acknowledges the non-linear relationships between Indigenous nations and Canadian governing

bodies. Experiences of identity, education, family, and health ground their conceptual meanings in episodic narratives. I aim to interpret, preserve, and translate Indigenous scholars' knowledge, through storied engagements that navigate discourses about wellbeing and kin-like communities.

Experiences of wellbeing can inform concepts that construct Eurocentric and Indigenous epistemologies. I will balance themes about students' life episodes at Western University, as the founding basis for concepts in phenomenology and Indigenous theories. I will explore how Indigenous learners' life episodes inform theoretical concepts in phenomenology, Cree, Haudenosaunee, and Anishinaabe thinking before they are categorically instantiated in literature. I am not the expert on feminist phenomenological discourses. However, Indigenous students and Elders are the authorities of their own bodies, life narratives, opinions, experiences, and cultures.

By this dissertation's end, I can better understand how the narratives of interview participants lend themselves to theoretical ideas in phenomenology about land, identity, wellbeing, and transnational locations that ground meanings. Hearing Indigenous students articulate desires to instigate healing in their communities is a powerful reconciliatory gesture and offers teachable moments for the listener. I hope that when interviewees speak their gifts and insights in our interactions, it inspires continued activism/research endeavors to foster community-wide changes.

Figure 2. Outline of Project Intersections
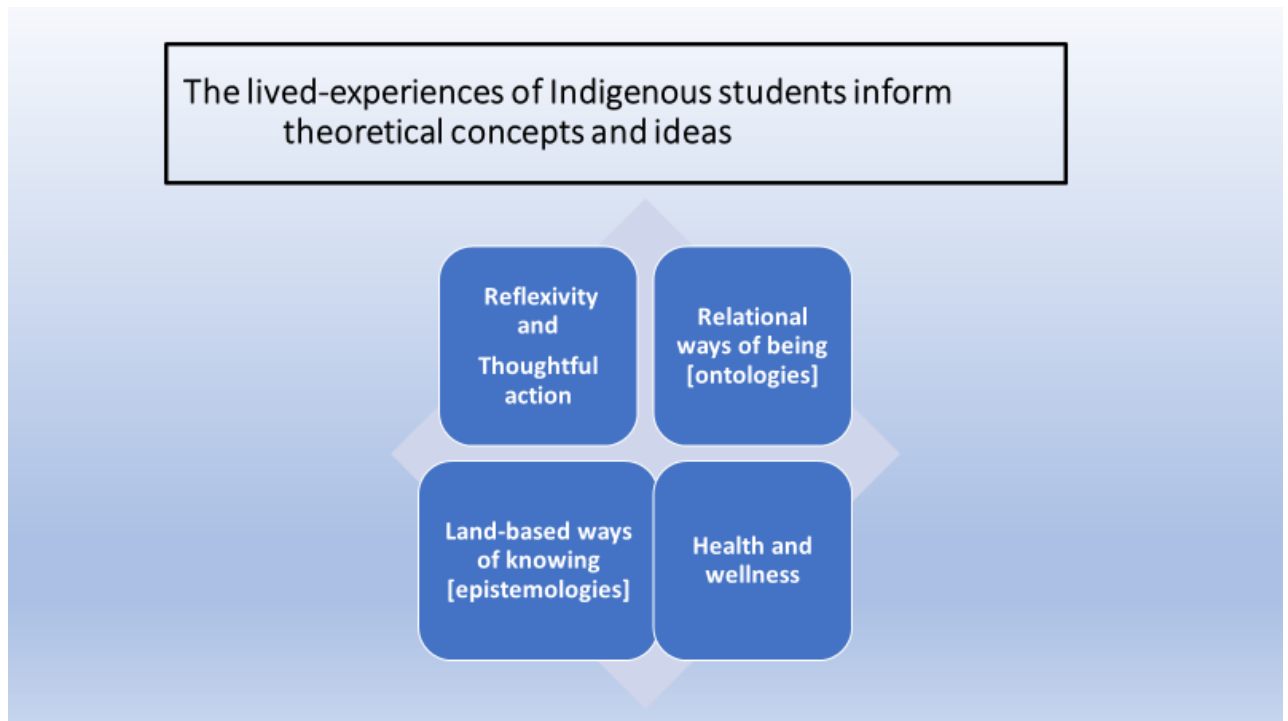
Wellbeing is both ontological [i.e., it shapes ways of being] and phenomenological, predicated upon lived-experiences. Experiencing healthy bodies entails living relationally within cultures and communities, intertwining social networks and earth cycles. I do not hypothesize wellbeing in a homogenous framework, it is open-ended. It is not possible to achieve a single conclusion on the premises of wellbeing and reconciliation that emerge from interviews. I do not make definitive statements about wellbeing and policy in the dissertation's conclusion. For Haudenosaunee artist, writer, political activist, and scholar David Monture, wellness means, "To be [in] good physical shape, educated in terms of knowing what is healthy food, what is healthy behavior, knowing one's identity [whether it be gender identity or indigeneity]" (personal communication, July 18, 2018). He asserts, "One factor that has resulted in ill health includes the end results of colonialism. Be it the extremities of the Residential school experience, or the loss of land, water, and the ability to make a living on the land" (personal communication, July 18, 2018).

Monture is writing a novel about a character who embodies the wisdom of Nelson Mandela and describes "colonialism as being a total invasion of one's lands, water, spirit, even of the genes. As a result, there will be ill health, both mentally and physically" (personal communication, July 18, 2018). Wellbeing as ontological "covers the whole of being…not only health, mental wellness, freedom, dignity, and de-colonization…there are many attributes" (personal communication, July 18, 2018). Embodying wellness is not just "physical health" and wealth (personal communication, July 18, 2018). It is "having an appreciation of the natural world, relating to other people, and having learned from one's travels" (personal communication, July 18, 2018). [See Appendix B].

Wellness is a multi-faceted and dynamic part of identity. It is a means of "seeking understanding," about bodily "constructs, its moving parts," lived, and spirit worlds (D. Dunn, personal communication, November 30, 2018). Experiences of wellness are not a 'buzzword' that locates heath in a universal body and mental state. I am conscious of the wellness industry, which sells individualized self-care products, strategies, and regiments to financially stable Caucasian CIS gendered women. The wellness industry treats consequences of illnesses with preventative measures in product-form, outside their root causes. Wellness, as the commodification of treating the whole individual with mass advertising is not this project's focus. Inter-generational trauma and bodily pain is communal, physically, and emotionally sensed through shared experiences. It is not possible to devise objective medical evidence about healing that is separate from grounded relationships with land, body, culture, and community. This dissertation explores less the functional, medicinal aspects of wellness, than it reveals the stakes of being well for Indigenous students at Western. Wellness in this work applies broadly to mental, physical, spiritual, social, spatial, temporal, and educational aspects of becoming. Health is crucial to embodying and

constructing identity. In our dialogues, interview participants reflect and interpret how a 'wellness' concept implicates legal hierarchies, practical decision-making, education, and political outcomes.

Furthermore, interviews with Indigenous students can bring forth information missing from research involving community-based mental wellness university services without statistical representation in strategic plan reports. Indigenous persons' subjective experiences shared within this project, emphasize the necessity for their ongoing participation in decision-making initiatives, concerning policies about wellbeing, land defending, Truth and Reconciliation initiatives, education, and health services resource funding at Western University. Oneida theorist Jennifer Komorowski describes holistic wellness as functional, in both theoretical content and in practice:

> Theoretically, it's a whole life involving process. Every aspect of your life. Not just your physical health, going to your family doctor…but your mental health, as well. Doing activities with your family. Having a work, family life balance. And then also being involved in other community things outside of your family. In practice, in my own life… I'm so busy all the time. If I have schoolwork to do, an essay to write, a seminar to give, it's a whole involved process. I'm just surrounded in books all the time and everything else gets neglected. (personal communication, Oct. 9, 2018)

Anishinaabe scientist Marie explains that health mostly consists of the physical body, while, wellness reflects the whole of being; spiritual, physical, mental, and emotional aspects of the self:

> Wellness is [the physical body]; health is [the experience]. If your physical health is doing well, you are stronger to carry your spiritual self. The body is just a vessel. Wellness is not physical health. If I am doing well, I mean emotionally, physically, and spiritually well. If I'm doing ok, one of my aspects of wellness is off. (personal communication, December 7, 2018)

The lived-experiences of wellness reflected in the interviews of this project are not systematic. They can inform the category of 'wellness' that dominates mental health and policy discourses. This project begins with land-orientated, grounded engagements of being in place. Embracing one's relations with and responsibilities to lands is part of equitable practices in research. Only then is it possible to explore the conceptual domains of identities and communities.

1.2 Transnational Feminist Epistemologies

In traditional philosophy, theory and practice are in a binary structure of opposites, between conceptual elements and their corresponding actions. In this project's analyses, theories and methods co-construct epistemologies, ways of knowing subject-positions. For Marxist cultural theorist Raymond Williams (1983), "Theory is always in active relation to *practice,*" which entails a "systematic explanation of things done" and "observed" (p. 317). Williams explains, "*Praxis* is *practice* informed by theory" (p. 318). However, in keeping with feminist epistemologies, praxis is "a whole mode of activity" that an individual embodies through reciprocal actions, thoughts, and words. Praxis therefore surpasses the "opposition between theory and practice." Richa Nagar and Amanda Lock Swarr (2010) explain, "Praxis is understood as the process of mediation through which theory and practice are interwoven" (p. 6). Phenomenologist Max van Manen (2007) describes praxis as "thoughtful action" (p. 128), whereby one necessarily includes the other in phenomenological methods. Anthropologist Donna Haraway (1988) explains feminist theories as "an earth-wide network of connections, including the ability partially to translate knowledges among…power-differentiated-communities" (p. 580), which mark applied research practices. A reflexive feminist methodology can ground abstract theories about wellbeing, identity, and community in research participants' lived-experiences; paradigm and method are co-constitutive.

Swarr and Nagar (2010) express how, across "feminist scholarly (activist) engagements, the idea of situated knowledge" allows for reflections on the "mutually constitutive nature of the intellectual and political" (p.6). There are "three specific practices" that feminist scholars have engaged in their separation of "theory from method" and "research process from research products" (p. 7), to develop political accountability in their work. These practices include, "the engagement of critical positions and reflexivity, whereby reflection on the researcher's gender,

race, and class shapes the content of the research," and the "juxtaposing of multiple voices" from the consultants, to disrupt the "authority" of their own. Feminist methods ask the researcher to "enact accountability" by sharing "interview transcripts, life histories, and finished projects with the informants," having their receptions in mind throughout. This project's interviewees can access their comprehensive transcripts, to reference job applications, grants, and future endeavors. Though several individuals revised the documents, participants have yet to provide written feedback on their dialogue templates. This research honors Indigenous students' and Elders' rights to access their contributions. Being respectful of research participants is not validating interview analysis, instead offering individuals choice. I do not request transcript feedback as it is voluntary. An opportunity to consult transcripts and the final document is still open. Respecting the agency of interviewees to choose their participation in further discussions overcomes a research agenda.

In Chandra Mohanty and Jacqui Alexander's (2010) article "Feminist Genealogies," three crucial elements form their definition of the transnational. It is "a way of thinking about women in similar contexts around the world, in different geographical spaces…a way of understanding unequal relationships between peoples, rather than a set of embodied traits," and concerns economic, political, and ideological processes that require "critical antiracist positions" (p. 24), to enable responsible praxis in research. Transnational feminism is the study of inequality as it effects identities across global locations. This paradigm can also reflect many nations that co-exist in one country, such as multiple Indigenous communities across Canada. Transnational feminist ways of knowing converge upon specific places. Women and trans persons can share dialogical experiences about oppression, bodily orientation, health, and resistance that contribute to a location-based depth of meaning. Further, transnational feminism by thinking laterally about applying knowledge, surpasses the restrictions imposed by Western gender segregating categories.

13

Transnational feminism also speaks back to reductionist Eurocentric feminist movements that project a homogenous image of women and trans persons. The lived-experiences of marginalized groups are heterogenous, outside universal categories that nominalize oppression and identity. Feminist methodologies, of all critical paradigms incite an engagement with the narratives of diverse groups; a pre-cursor to understanding ontologies that reflect ways of embodying worlds. However, Indigenous epistemologies about gender injustices, producing nation-specific cultures, decision-making, and relational experiences of being on traditional lands have unique representations in feminist methods, resisting universalist identity assumptions (Emberley, 1993).

Senegalese scholar Marieme Lo, from her fieldwork engaging the lived experiences of women traders who travel between Dakar and New York explains, "Transnational connections" converge "local and global sites of production, distribution and consumption," to become "crucial nodes" within "female entrepreneurial expansion" (p. 508-509). Lo integrates non-metaphorical, agential "complexities," across Senegalese women's "transnational practices" through international trade, in "the nexus between spatial expansion and identity formation" (p. 511). Lo upholds two main variables of transnational feminist epistemologies, interrogating "diasporic social networks," through "gender and power relations" (p. 513), in a given environment. This dissertation is congruent with the methods deriving from transitional feminist practices, rather than aiming to un-cover specific gender dynamics within sites of global-capital that affect economic wellbeing for marginalized groups. Revealing the hierarchies embedded through oppressive spaces resonates from Indigenous students and Elders' narrative phenomena, affirmed within dialogues.

Transnational feminist discourses think critically about the affective experiences of women and trans persons in different global spaces. However, practices do not solely engage political debates about gender injustice, racial inequalities, and discrimination, but include the

emotional labor of kin-networks. Unlike traditional ethnography in anthropology, feminist praxis does not analyze behavioral traits, in the communities that researchers engage. Instead, unearthing hierarchal relations between marginalized groups and systems of oppression foreground research protocol. Individuals' embodiments are not qualified through analytic deductions. Though data is critical to demonstrate concerns about populations; e.g., missing and murdered Indigenous women, incarceration rates, water crises, suicides on Reserves, statistics correlate information that lacks explanation. Indigenous persons express narratives, irreducible to numerical functions. Numbers reveal facts, though groups speak their historical origins. It is key not to generalize data that reveals important concerns about nations healing from trauma. Statistical evidence indicates empirical content about experiences without conveying the nuanced stories from represented communities.

Ideologies about marginalization can proliferate exclusion, suspicion, and bestow authentication measures for settlers, along with Indigenous researchers. This dissertation engages issues about wellbeing and experiences of health without professing an identity politics. As filmmaker Trinh T. Minh-ha explains, personal stories "are not naturally political" (Chen, 1992, p. 82). I do not make objective claims about Indigeneity and self-forming, outside of emergent themes from interviewees' accounts. Further, I do not analyze gender injustices through leading interview questions and responses. Concerns about discrimination, along intersecting lines of gender, race, and class need to emerge organically from conversations. I also do not impose marginal categories upon research participants. This approach does not compromise the depths of narratives and feminist methodological integrity with pre-conceived theories about indigeneity. De-centering ideological tropes about marginality from interview questions fosters a dialogic, open-ended paradigm of inclusivity. I aim not to impart a dominant voice, when analyzing

interview transcripts, circumventing discussions, which are too abstract. I focus a balanced assertiveness with my narrator presence, in dialogue with interviewees, theorists, and shared ideas.

It is not solely because of being Indigenous that students and Elders can share their insights and experiences. Indigeneity is not an immediate cause of forming the self for all individuals, but one aspect of many subjective layers. The wisdom shared by interview participants, in our dialogues surpasses any political or categorical affinities implemented to qualify their permission to speak from desired subject-positions. There are no direct connections between identifying as Indigenous, sharing perspectives about cultures, and understanding wellbeing. Individuals can identify with abstract subjectivities that are cultivated through political discourses. However, it is the methods by which scholarship grounds conceptual identities that solidifies their cross-cultural salience and translatability. However, although it is progressive for private and public institutions to reflect upon oppressive tactics by forming relationships with Indigenous nations, objective, responsible thinking about the ideological language of reconciliation within academia remains paramount. Qualifying an individual's inherent right to express their identities [with state approved documents] contradicts the intentions of collective ally-ship, in activism, research, and pedagogies.

For interviews with Indigenous students to engage reconciliatory practices with meaning, Cindy Smithers Graeme and Cree medical practitioner Erik Mandawe (2017) suggest how questions can address the prospect for "cultural regeneration and political resurgence" (p. 2). However, participants do not have to comment on the conditions of reconciliation or emergence of Indigenous nations, though space exists in conversations for such reflections to occur. Interview dialogues facilitate reconciliation without upholding it as proposed "research objectives" (p. 14).

Robert Andrew Joseph (2008) states an understanding of "reconciliatory justice between the nation-state and Indigenous peoples," in a "dynamic…process and not an event" (p. 212), with

a finite ending. Public acknowledgment of residual traumas in testimonies is a strong condition for "restitution…the restoration of what was taken to right the imbalance caused by injustice" (p. 219). However, reconciliatory practices not only reveal past discretions, "but anticipate present and future wrongs" (p. 222), with joint decision-making between all parties to resist normalized, institutional hierarchies. Non-pathological experiences of healing inspire the resonating effects of Indigenous students' narratives. Storytelling, outside a fixed paradigm does not justify restorative dimensions of being. I resist making causal links between Indigenous scholars' life episodes and congruent political connections, unless they emerge organically from themes shared in dialogues.

Feminist epistemological frameworks, Hesse-Biber (2012) explains via Sandra Harding are theories "of knowledge that" delineate "a set of assumptions concerning the social world, who can know and what can be known" (p. 5), acknowledging the positions of multiple perspectives and ways of being. Epistemological assumptions influence a researcher's decisions, "including what to study" and how to go about engaging the selected domain. For Hesse-Biber, methodology "is a theory of how research is done" and "method is a technique used for gathering evidence," often applied interchangeably with the former. Epistemology, Kovach (2009) explains is "a system of knowledge that references within it the social relations of knowledge production" (p. 21). It is different from "ontology," which studies "the nature of being and reality." Methodology, Kovach (2005) states, "is about process" (p. 30). Three "key themes of Indigenous methodology" delineate "the relational, collective, and methodological." Echoing Sean Wilson's perspective, research translates as ceremony, unique to each participant. In this instance, settler and Indigenous researchers question their intentions and goals in producing respectful, culturally grounded work.

In Anishinaabe traditions, Lynn Gehl (2017) defines "Debwewin Journey methodology as a holistic process" that incorporates knowledge fluidity, emanating both "heart and mind" (p. 55).

I am mindful of speaking personal truths. However, I do not employ the Debwewin methodology, as it is unique to Anishinaabe ceremony and research. Although I empathize with its purposes as embodied in truth telling practice, which resonates Indigenous land-based perspectives and intents.

Transnational feminist epistemologies are culturally resurgent practices that foreground phenomenal episodes, prior to subjective, Euro-centric discourse analysis. Both Indigenous and feminist epistemologies adhere to processes of identity forming that outline theoretical concept development. However, Indigenous research practices institute specific forms of reflexivity based in clans, places, and tribal affiliations. Interpretations of Indigenous research methods are unique to each participant who contributes project interviews. Though features of reflexivity, cultural safety, and community engagement persist, there is no homogenous, singular definition of 'an Indigenous research method.' Indigenous students interpret methodologies in varying theoretical frameworks, through complex layers of understanding and expression, specific to our interactions.

Political theorist Mehmoona Moosa-Mitha (2005) discusses how feminist theorists undertake a reflexive challenge by privileging "the specific over the universal" (p. 54). This paradigm does not presuppose a whole category of being, which measures truths about subjectivities. She continues, knowledge is both "subjective and a form of translation across cultures" (p. 66). I engage a collective form of reflexive thinking, addressing cross-cultural experiences of wellbeing, localizing both 'community' and 'home,' while examining how the nation-specific perspectives of participants dialogue with one another. For Moosa-Mitha, "Indigenous communities interact with settler groups through intimate knowledge of those cultures by way of their own" (p. 66). Interviewees to whom I spoke negotiate both Eurocentric and Indigenous methodologies in their research paradigms, stories, personalities, and living narratives.

Across dissertation sections, many words in Anishinaabemowin and Cree are not literal translations. Terms, such as 'kwe' [woman in Anishinaabemowin] and 'Debwewin' [truth] are interpretations of concepts, spoken by Indigenous authors and students in unique methodological contexts. I avoid normalizing the orthographies of Indigenous language dialects. I use the spelling of Cree, Oneida, and Anishinaabemowin words as written by interviewees' and literary theorists.

Awâsis and Jennifer Komorowski work through both land-based 'kwe' methodologies and Western paradigms in their respective environmental activist, resistance work, and research about Indigenous women authors who express traditional knowledge through literature. David Monture, P. Porter, and Siobhan reflect upon Western political systems, with insights about Indigenous nations' quests for independence, educating cultures, student governance, and re-claiming agency.

Marie, D. Dunn, and Wade Paul foster a 'two-eyed seeing' approach, conducting Western scientific research into nutrition, diabetes, and wellbeing, from Indigenous epistemological perspectives. They channel diagnostic, top-down medical systems through artistic, cyclical, and interpersonal ways of administering treatment. Annya Pucan and Kalley Armstrong partake in action-based methods, through respective curatorial and hockey coaching roles. Repatriating and educating about sacred objects, alongside Saugeen First Nation entails Pucan's embodied framework for cultivating Anishinaabe teachings in Museum spaces. Coaching Indigenous youth through sport permits Armstrong to offer a healthy method for healing from inter-generational trauma. Sundown teaches his traditional music in the Oneida and Seneca languages, while recording within mainstream industries. He challenges Indigenous youth to learn about their cultures, through the meanings of his songs. Melissa imposes co-constitutive arts-based ways of being and knowing within her research methodologies, working alongside youth at N'Amerind Friendship Centre. Evident in participants' ideas from a practical lens, "difference-centered

theorists" who choose to be conscious of "differences as fluid concepts" prioritize dialogical

aspects of knowledge-making (p. 67). Theorists who tune into differences use, whether conscious

or sub-conscious phenomenological methods, when analyzing "perceived truths and

representations of the Other." Given its Eurocentric theory-based roots, my project's framework

honors relational, non-hierarchal protocols, but does not explicitly practice Indigenous research

methods. Through a calibration of differences across participants' teachings and narratives, this

work engenders reciprocity and Indigenous knowledge translation. In solidarity with Indigenous

research methodologies; I aim to understand cultures as living entities, while instilling a respectful,

trust-based, inclusive model of collective support, through conversations with students and Elders.

1.3 Phenomenological Analysis and Dialogue

The methods for analyzing themes emerging from interviews are strongly associated with

Smith, Flowers, and Larkin's (2009) iteration of "interpretive phenomenological analysis" (p. 16).

For these researchers, interpretive phenomenological inquiry seeks "to capture the particular

experiences" of individuals that are unique. I believe that a shared inter-subjectivity, an

"overlapping and relational nature of engagement in the world" persists between this project's

interviewer and interviewee (p. 17). This practice engages the "meaning-making activities of

individuals," their perspectives that are embodied "in relation" to community, self, and concrete

life events (p. 18). It refuses the premise that objectively, a researcher is saturated by generic

patterns in their disseminations of interviews. A research participant's "meaning-making,"

concerning their experiences is "first-order, while the researcher's sense-making" and interpretive

praxis remains "second-order" (p. 36). I ask individuals to provide one or more life episodes [with

details] about their experiences of wellbeing at Western University and in London. Indigenous

students' narratives define their embodied places, where thematic relations in dialogues connect

across one another through a continuum of events. Participants' stories create a lived mosaic, sharing common and divergent themes. Their expressions and experiential knowledge guide any hermeneutic insights. Interpretive phenomenological research methods intersect with transnational feminist methodologies as they both foreground embodiment, reflexivity, and collective identities.

Indigenous student's life episodes are illustrative; they situate imagery and teach lessons. I do not interpret details that factor participants into a goal-oriented analytic system. This would require the delineation of categories and sub-categories of information into formal patterns, rather than permitting conceptual insights to emerge from dialogues. Emergent themes from interviews reinforce previously marked theoretical concepts within roadmaps, specially designed for each participant. However, many ideas spoken by interviewees are not yet articulated through literary avenues. Merleau-Ponty's "hyper-dialectic," a praxis of reflexivity "tells us to be as ceaselessly and creatively reflective about the processes of our reflection (making it *reflexive*) … about our subject-matter" (Mallin, 1996, p. 247). It entails putting forth additional reflections after the initial embodied perceptions of spatial communications without ideology. There is a hyper-dialectic engagement between the interviewer and interviewee, upon which I reflect after our discussions in analysis. Interviewees do not provide written feedback on their interview commentary, but they contribute its placement in the dissertation. Examined topics in the dissemination of this project's stories are merely abstract without real context from the lived-experiences of Indigenous students.

Conversations are not only dialogical but require measures of thoughtful action in both their preparatory and reflective stages. Although there is an order to interactions with Indigenous scholars and Elders across preparations, discourses, transcriptions, and interpretations, I introduce a non-scripted dialogue. Foregrounding the voices of Indigenous students in discourse analysis eliminates a systematic imposition of structure. Theoretical insights do not take precedence above

interviewees' input. Narrative intelligible variability imparts fluidity across interview dialogues and corresponding theory. I survey themes that participants share in terms of their contributions to discourses of resilience, survival, embodiment, kinship, and health for Indigenous communities.

The function of knowledge production is concerned with creating experiences in lived worlds. Haudenosaunee scholar Marshall Hill (2017) explains with reference to poetics, "each poem articulates distinct ways of being and knowing" and has the potential to "collude and/or resist modernity/coloniality" (p. vi). Like poetic forms, the function of "knowledge production must be conceptualized as an embodied practice, a relationship that can connect thinking and doing to decoloniality" (p. 4). I conclude from Hill's work that epistemology repeats ontology. In this process, Indigenous 'ways of knowing' actively engage the diverse embodiments of interviewees and theorists, when researchers institute de-colonial work. For Merleau-Ponty, the function of praxis takes place in advance of developing a concept in language. The act of thinking occurs before creating a thought. Merleau-Ponty (2012) explains, "Thus, it is not *because* I think that I am certain of existing, but rather the certainty that I have of my thoughts derives from their actual existence" (p. 402). Transnational epistemologies ground actionable research without producing a conceptual hierarchy. Experiences of place, space, kinship, genders, sexualities, ethnicities, and racial aspects of identities give bodily perceptions meanings. Kinship for Indigenous nations is a mode of interactions connected to lands, animate through actions, in a broad network of relations. Kin-like networks challenge the heterosexual nuclear paradigm. I do not interpret politics about gender, family structures, and sexuality; though interviewees discuss contexts of marginalization.

1.4 Research Questions and Methodologies

How do Indigenous students experience their identities within institutions, such as Western University? Where is the root of wellbeing for Indigenous students at Western? What does it mean to listen deeply, when conducting interviews with Indigenous students? What does reconciliation mean to Indigenous and non-Indigenous students in daily life and research practices? What is the process of grounding ontology [being] in land and experiences for Indigenous students? What is at stake for phenomenology, feminist research methods, and Indigenous theory in the post Truth and Reconciliation era? What is at stake for the wellbeing of Indigenous communities at Western?

The above questions span major themes from this project, in relation to interpretations from interviews as they address critical theoretical concepts and transnational feminist research methods. Through listening to stories about identity, bodily health, and healing within academic communities, it is possible to share the meanings of reconciliation practices for Indigenous students. A grounded understanding of selves, communities, place-based knowledge, and perception demonstrates the centrality of land to Indigenous notions of becoming. The bottom-up epistemologies of being that emerge from land-based knowledge pose a challenge for critical theory. A dogmatic approach to expressions of nation, citizen, government, policy, and law in Western scholarship evades how literary concepts draw meaning from narrative experiences. Rather than performing a truth-seeking dialectic [debate toward synthesis, consensus on a topic], interview dialogues with Indigenous students bring to the fore themes about wellbeing, challenges of forming identities, and feelings of belonging with kin groups in state-funded dominant cultures.

Transnational feminist methodologies are the core of this project. As non-hierarchal, open ended and capacious practices, they ease social justice activism for researchers to work alongside, though not speak for self-identified oppressed communities. Knowledge emerges from interviews

23

with Indigenous scholars to produce shared interactions, subject-positions, and dialogues. Phenomenology as methodology requires deep, attuned listening to nuanced social encounters. It presents a method for van Manen (2014) to question without seeking "determinate conclusions" (p. 29). Contrasting other qualitative methods, phenomenology does not compare "outcomes" with "repetition, calculation, trends, and the indexing of data" but situates meaningful events. Similarly, feminist research methodologies present intersectional understandings about identities, global locations, and nation-to-nation relations. I build an interpretive bridge across Indigenous students' ontological experiences of wellbeing on ancestral lands, to Western and Indigenous phenomenological concepts about healthy bodies, traditions, healing, and forming subjectivities.

There is a distinction between richness [qualitative research] and precision [quantitative data]. Whereas, interviews in qualitative domains, Briggs (2001) explains are commonly "organized around a central, asymmetrical opposition," where the interviewer asks "standardized" questions that solicit responses in a sequence (p. 132). Dave Monture discusses how, "Linear, quantitative thinking is prohibitive in understanding traditional knowledge of the natural world" (personal communication, May 3, 2019). Conversely, through "informal interviews," an interviewer diverges from a set list of "questions" (p. 133), to encourage participants' narratives.

Open-ended interviews do not place constraints on the content of shared episodes and their expressive modes of delivery. The interviewer aims to explore "the phenomena in question," but only as it accentuates themes in fluid dialogical interactions. For Anderson and Jack (1998), it is important to tune into "the levels on which" the interviewee "responds" and re-interprets "original questions" (p. 134). "Oral history" interview methodologies are not kinds of "information gathering" with a "focus" on precise "questions," but rather emphasize a natural "interaction process" (p. 140), through participants' own self-constructed experiences. This project grapples

with Indigenous students' examples of identity forming, wellbeing, community, genocide, kinship, and survival. Dialogues offer participants "the freedom" to share "thoughts and experiences," while gaging how expressions surpass "prevailing…concepts" regarding their own subjectivities.

This dissertation research does not make definitive claims about wellbeing. It practices a non-reductionist methodology with participants guiding the interview flows. Vivid imagery in narrators' descriptions aids the interviewer [me] to recollect life episodes during transcription. Interview participants contribute strong narratives. The preparatory stages entail gathering background information about participants with tailored questions that challenge preloaded assumptions. I prepare each participant's interview two weeks or a month in advance of its date. I also research the artwork, writings, activism, and projects engaged by each potential interviewee.

Therefore, among habitual interview questions, specific ones reflect each interviewee's current artistic endeavors, activism, research interests, and projects. I further construct a roadmap of potential themes for prospective students that might surface in conversation. I note how potential topics coincide with prior interviews and ideas articulated in field-notes. I outline relevant theoretical components from literature within the dissertation, in advance of conversations. This trajectory prepares my body, mind, and spirit to engage in responsible discourse. The interview process, a three-part interaction between interview participants, critical theorists, and interviewer requires patience. Throughout the interviews, I pose very few questions in a call and respond style.

Guiding questions that reflect interviewees' specific interests allow participants to sense our conversation's preparatory foundations. This method enables individuals to set their comfort levels and lets them entrust me with personal stories. Through layers of engagement, interviewees connect the project's themes with unique perspectives and events. Topics unfold by the interviewee's pace, thought patterns, and willingness to continue reflecting on or retreating from

a spoken topic. Dialogues are not prescribed and are thus un-predictable. A measure of reflexivity follows, wherein I interpret narratives and wisdom offered by individuals through dialogues and literary concepts in Western/Indigenous philosophies. Last, after the interviews, I openly and substantively code transcripts according to chapter sections. I integrate quotes into the main document, by embedding themes with intersecting commentary, earlier interview narratives, and theoretical descriptions. Though I impose a structure for interview preparations and transcript analysis, methods unfold without categorical imposition, grounded in emergent themes and ideas.

I interviewed twelve Indigenous students ranging from youth to Elders. Eight individuals were graduate scholars at Western University, three in undergraduate programs, and one medical student, all community leaders. Interviews ran from one to two hours in length. Though students attend Western, their affiliations, kinship networks, lived-experiences of wellbeing, and opinions are not restricted to a geographic location, expanding across the continent. It is not possible to achieve a fixed number of themes from interviews or reach saturation [where no further ideas emerge from dialogues], as Indigenous encounters of wellness are similar, different, and evolving across participants. No empirical measurements can reflect the profundity of dialogic interactions.

Although I reference Anselm Strauss, Juliet Corbin's, and Judith Holton's (2010) insights on qualitative research processes, I do not use standard "grounded theory" methodologies (p. 21). I do not "generate concepts" through coded dialogues, as sorted tropes stem from participants' narratives (p. 23). I directly revise interview dialogues, to "fracture" and interpret content without deriving a "core category" or "variable" from which to "integrate" emerging comparisons (p. 29). The ontological salience, across ways of being and patterning for Indigenous scholars' experiences occurs prior to using an imposed coding mechanism. I do not abstract the substantive nature of phenomena about wellbeing and identity to form a "latent," unified theory (Holton, 2010, p. 30).

26

However, aligning with 'grounded theory,' I tune into layers of dialogic fluctuation concerning theoretical meanings, not the analytic function of data, as such (Holton, 2010). In so doing, I record connections between interviewees' quotes and theorists' ideas, writing detailed "memos" that surpass basic descriptions, to create an open-ended "conceptual rendering of the material" (p. 33).

Concerning themes such as home and belonging, participants as philosophers converse with one another, narrating each concept's importance in relation to subjective experiences. Upon entering revised transcript quotes in necessary dissertation sections, I insert the main points from each interview within a cross-participant analysis. Thereby, I have a clearer perspective about how each participant's contributions inform the larger project. I was not able to conduct focus groups and use participant observation methodologies to assist with the breath of research. I did not have the organizational means to formally recruit participants for ethnographic and fieldwork purposes that is in keeping with Western University's Office of Human Research Ethics Board regulations.

This project was approved by Western's Ethics board on September 17, 2018 and is protected until October 6, 2019. Sociologist Janice Forsyth, director of First Nations Studies at Western University supported this project, though I did not have third party recruitment and planning assistance from an Indigenous organization. Therefore, it was not possible to conduct focus groups and sharing circles. This inspired value for one on one communication. I worked as a 'writing support tutor' with Indigenous Services at Western and did not discuss this project at length with individuals during work hours, as it can invoke conflicting interests/discomfort for students and staff. However, interviewees reached out to participate through word-of-mouth snowball sampling. I e-mailed students to engage in dialogue based on their activism, leadership, artistic projects, and research interests. Students and I do not reach affirmative truths in discussions but foster relational understandings. Interviewees' can direct the relevance and timing of questions.

Given that many interviewees are colleagues, there are various ethical boundaries to consider. I refer to interview participants using the word "Indigenous," to respect the land-based foundations of our dialogical engagements and distant closeness we endorse. The word 'Indigenous' displayed in many scholarly articles is standard ethics protocol, refereeing to original peoples of North America. Although dialogues unfold without an imposed hierarchy, I uphold the suggestions of formal academic discourse through interview analyses, which addresses First Nations, Inuit, and Métis students as 'Indigenous.' However, many individuals do not self-refer as 'Indigenous' using informal, cultural language, such as 'Indian,' in conversation with kin groups.

Anishinaabe scholar/curator Annya [Bimadoshka] Pucan (2019) explains how "Indian is a legal term…recognized by Canadian race-based law, namely The Indian Act" (p. 4). Though Pucan identifies as "Indian," born in the 1970s, "the social-political agenda," inspired by Saugeen efforts at independence prompted an "identity change to Native in the 1980s…Aboriginal (1990s), and further Indigenous (2000s)." For Pucan, 'Indian' is a term "referring to a specific group of people in history" with resonating legal "ramifications" (p. 5), in present *Indian Act* legislation. Politically correct language does not justify the right to self-name among Indigenous communities.

Beyond the rules of address, I am conscious about the sensitive content spoken in discourses, concerning identities, family challenges, trauma, and varying degrees of community acceptance. Themes from interviews that reflect medicinal and ceremonial knowledge, clan-based roles, and band council debates, participants kept private. At certain points, individuals did not share detailed stories about issues in their home communities, to honor national confidence and cultural protocol. Upon discussions with Anishinaabe Elder Myrna Kicknosway, I have become aware of a potential sense of "embarrassment" that students can endure for not knowing about traditional knowledge, growing up in assimilated urban centers, rather than Reserves (personal

communication, January 22, 2019). Individuals can also internalize a sense of 'not belonging' in drum circles, Indigenous academic spaces, and ceremonies, due to feeling un-deserving without status or formal band membership. Qualifying Indigeneity is a sensitive ongoing process that Indigenous students must often overcome. Despite topics needing caution or pause, the sincerity of conversations with Indigenous scholars emerges in our relational understandings of trust. We remain accountable to each other's safety, comfort levels, and theoretical limitations, once interviews are complete for the health of future interactions. Several interviewees are dear friends.

Amidst reconciliatory initiatives at Western, I seek insights from Indigenous scholars about wellbeing in cities and on Reserves. The content spoken in our interactions does not illustrate but informs the substance of abstract concepts within each chapter. Participants chose to be quoted in the analysis by name or pseudonym, becoming co-creators of its thematic content. Anishinaabe researcher Kathy Absolon (2011) explains, "The academic requirement of confidentiality…goes against culturally appropriate way of" embodying genealogies "of knowledge" (p. 162). Common to "oral traditions," researchers acknowledge "who and where they received teachings," from Elders and storytellers. Except for personal and culturally sensitive material, crediting informative sources in a project's analysis upholds the "respectful nature of knowledge production." Concerning participant acknowledgement for Anishinaabe writer/PhD student Melissa Schnarr:

> To name Elders and [participants] is to honor the knowledge given. If you want to be named in a research project, it is your right. When I approach youth, [I recognize] the relationships in communities. I intend [to get consent from multiple levels of the community, including parents for my MA [PhD] research. I will have a feast for the families [to discuss the prospect of naming participants in analysis] (personal communication, April 15, 2019).

Interactions do not deduce the subject-positions of interviewer or participants to apprehend their perspectives. There is no phenomenological reduction of person, knowledge, objects, and worldviews in our dialogues. Indigenous identities are variant, not homogenously categorized.

However, many experiences reflect similar patterns about self-discovery and the importance of community. Each experience of being Indigenous is unique. Engagements with communities, cultures, and land-based knowledge construct their conceptual affiliations. Concepts are not ideological structures but reflect lived episodes of wellbeing. A delicate balance can incorporate both Western and Indigenous epistemologies within the premises of identity forming. Both domains can re-think teaching methods and ground research practices. In theorizing aspects of their cultures, interviewees are phenomenologists, articulating experiential meanings of becoming, the prose of Indigeneity, traditional knowledge, and living conditions of being well. While listening to Indigenous student's narratives, I aim to embody their lessons, spirit, and perspectives.

1.5 Two-Eyed Seeing

It is hierarchal to assume the identities of others as marginalized and seek validation for presumptions already embedded in project strategies. Donna Haraway (1988) asserts, "The knowing self is partial…never finished, whole…and *therefore* able to join with another… without claiming to be another" (p. 586). In ethnographic research for anthropologist James Clifford (1986), "non-systematic…partiality of cultural and historical truths" dominate praxis (p. 6). Culture-specific reflexivity is essential for research methodologies. It is crucial to complicate methods that aim to derive evidence about subjects. For Merleau-Ponty (1968), in his posthumously published work, *The Visible and the Invisible*, a "hyper-reflection," reflecting on the process of reflection surpasses the reductionism of perceived objects and discourses in "a distinct act of recovery" (p. 38), offering profound engaged contextual meanings for social actants.

Reflecting upon abstractions, transcending interview materiality reveals content about worlds that house objects and languages. This paradigm translates into dialogic interactions, where simplistic reflections obscure the mutual environments and differences shared by interviewer and

interviewee. We reflect upon silent thoughts, question awkward pauses through mis-assumptions about identities, reactions, and emotional states across interviews. Although there are overlaps, a researcher's external perceptions necessarily conflict with participants' internal experiences of selves, being queer and Indigenous. Having insight about a person's queer and Indigenous identities is not an objective or aesthetic measurement that is observably evident in an individual's face and bodily expressions. Indigenous students' appearances to outsiders can differ from how they feel internally [emotionally], psychically, and viscerally. Formal experiments in the sciences do not quantify a person's intuitions about identities, such as queerness or Indigeneity. To become aware of marginalized encounters stems from learning about individuals' experiential life patterns.

Experiences of marginalization and colonization vary for Indigenous students at Western. Indigenous persons can identify as marginalized within an oppressed group, depending on gender and class related circumstances. Others do not associate their identities with the premises of marginalization. Colonization and marginalization are related but distinct processes. Colonial subjectivities are tied to land-based experiences of dispossession and trauma for Indigenous communities. Whereas, marginalization can reflect transnational experiences of oppression on the intersections of identity. Caucasian persons can also be colonized or institutionalized by hierarchal [academic] systems. It is difficult for individuals to understand their experiences as 'colonial,' without engaging the doctrine or ideology of oppression in scholarship, literature, and media. The feelings associated with being marginalized pertain to living in both Indigenous traditional and dominant cultures. The articulation of being oppressed, 'I am colonial' is a processual becoming that dwells inside and outside of life experiences, simultaneously. It is possible to move [intend] between worlds; becoming the agent that grounds narratives and reflects about their implications.

Indigenous health researcher Debbie Martin (2012) describes Western science as "a social and cultural construct with global, and often indigenous, origins" (p. 25). Dakota scientist Kim Tallbear (2013) explains, for a Western "genomic narrative" conception of "origins," the molecular compounds of humans "move and *settle…through* landscapes," prescribing an "environment/human divide" (p. 514). However, Indigenous understandings of "peoplehood" can emerge "*in relation with* particular lands and water," intertwined with "nonhuman actors" who do not comprise a "genetic population" (p. 515). Haraway's (1988) "critical positioning" fosters reciprocal, mutual understanding and produces cross-cultural scientific collaborations between Western and Indigenous theories (p. 586). Martin (2012) developed a paradigm in collaboration with "Mi'kmaw Elders Albert and Murdena Marshall from Eskasoni First Nation (near Cape Breton) and Cheryl Bartlett from Cape Breton University…a two-eyed seeing" perspective, supporting "that there are diverse understandings of the world" (p. 24), in cohesive yet unique scientific discourses and life narratives. Reflecting through our interviews allows this project's collaborators to articulate experiential home and place-based knowledge. "Two-eyed seeing" stresses that one recognizes "the partiality" of their perspective to understand "multiple epistemologies," without trading places. One eye is "never subsumed or dominated by the other" and each one "represents a way to see the world that is always partial." Lavallée and Lévesque (2013) echo how, in a hybridization between Eurocentric and Indigenous perspectives on a given health topic, "two-eyed seeing requires an attentiveness to bi-cultural ways of knowing" (p. 206).

In solidarity with Donna Haraway, Martin (2012) further clarifies, "When both eyes are used together, this does not mean that our view is now 'complete and whole'" (p. 31). Binary structures assume separation between Western and Indigenous knowledge systems. Differently, a two-eyed seeing paradigm is "a new way of seeing the world" that respects cultural particularities.

Within a "local ecosystem," interdependent parts "are in a state of constant flux" and "no one part can be changed without causing changes" to others (p. 32). "Indigenous philosophies recognize interconnections and relationships," rather than separate elements distinct from a whole. The concept "interactive harmony" is an ethic for humans to "contribute to the whole," in ways that accept "the strengths, beauty, and limits of our ecology." This project balances epistemological positions through a paradigm of two-eyed seeing, without displaying favoritism. One eye resides in phenomenology and feminist discourses and the other analyzes the living narratives of Indigenous students without overlap. The values of identity categories are subject to interpretation.

In doctoral research that entails digitizing wax cylinder audio recorders of ceremonial songs by Elders from home at Saugeen First Nation, Annya [Bimadoshka] Pucan (2019) institutes a "*two-ears healing approach,*" to understand the balanced, meaningful actions in Anishinaabeg "sound-based" teachings (p. 6). An empirical [abstract] position without epistemological grounding in lived worlds is reductionist. Instead of "accepting the existence of diverse perspectives, two-eyed seeing" encourages reflexive worldviews. Reflexivity "considers how different beliefs and values" can mold researcher and informant transnational perceptions (p. 33).

The meanings of labels, such as Indigenous, queer, gay, and black vary across languages and cultures; they are not homogenous constructs. Individuals' identities can be intuited and sensed but are not directly accessible to others [ethnographers, researchers] or to oneself. Therefore, conceptual experiences vary for each research participant. Episodes are context-specific and cannot be subsumed under larger identity-related literary tropes. Dialogues reveal thoughts about imposed names and expected appearances, but analysis does not do them justice. I converse with Indigenous students, as they navigate each other's narratives in relation to critical theorists from Western and Indigenous phenomenological standpoints. However, students' words express

identities on their own terms. Theorists, I [as interpreter], and Indigenous scholars explore the ontological foundations of identity and wellbeing. Across nation-specific lenses, students can highlight the cross-cultural salience of caring for all relations, selves included on traditional lands.

However, it is generative to avoid deeming all Eurocentric scholarship linear, narrow, and discriminatory. The institutionalization of theoretical concepts restricts how experience can influence transnational meanings and etymologies of keywords. There are streams of critical theory, such as feminist epistemologies, community-based participatory action research, emergent-design methods [where data emerges organically from anthropology fieldwork without presuming results], and life narrative phenomenology that are open to dialoguing with Indigenous ways of knowing. Diverse epistemological perspectives can progress reflexive teachings, research, and pedagogies. It is important to engage cross-cultural theory and practice without hierarchy. Additionally, it is imperative for Indigenous and non-Western scholarship to resist a recapitulation of essentialist discourses, by dismissing philosophical tropes from the European canon. Understanding critiques reinforces communication between Indigenous and Western ontologies.

The historical roots of 'keywords' and their contemporary adaptations vary between traditions. Words, such as 'epistemological' and 'identity' share meaning, while translating different forms of knowledge for Western and Indigenous theoretical paradigms. Moreover, it is important for theorists to interpret words in their appropriate lived contexts and embodied correlations. Reflexivity entails responsible, cross-textual interpretations. The meanings of ways of being vary across Western and Indigenous networks of knowledge. Referencing her roots, Dolleen Manning (2017b) explains, "Ojibwe mnidoo ontology is not only relational across species, but it also operates outside of animate/inanimate borders" (p. 6). Anthropologist A. Irving Hallowell introduces the phrase "other than human persons" to represent "the Ojibwe concept

'mnidoo'" (p. 22). Ontology manifests outside of subject and object dual relations that dominate linear theories about perception and material apprehension. Manning continues, "Indigenous approaches to ontology are notably different, since they are constructed according to complex and dynamic interrelational threads that presuppose an energy-infused world in which multiple possible realities are happening at the same instant" (p. 75). Ontological experiences are not singular, but relational; they impart phenomenal ways of becoming that speak across communities.

Forming a kinship with feminist methods, Darnell (2015) affirms how "relational ontologies" can foster a meeting place between ways of being across cultures (p. 9). Echoing scholar Jarrad Reddekop (2014), an "atomistic" ontology of Christian, Eurocentric solipsism that foregrounds property, autonomy, and wealth detracts from Indigenous relational teachings (p. 19). Relations among inanimate, spirit, and living beings exist "prior" to formations of bounded atoms/entities, occurring on multiple structural levels (p. 35). A relational ontology develops the framework of reconciliation practices, which evolves through phenomena emerging from narrative experiences. Reconciliation is not only a practice, action, or thought but encompasses a way of being. An ontology of reconciliation expresses a transnational feminist method that interrogates the lived contexts of marginalized subjectivities. The Indigenous students, whom I interviewed understand, while embodying land-based relational ontologies, ways of being in urban, Reserve communities, and kin-like groups; reconciling both traditional and Eurocentric dominant cultures.

Kwakwaka'wakw scholar Sarah Hunt (2014) explains, "ontological differences" across practices, such as "the potlatch" are reduced to formal descriptions, being "in the spaces between intellectual and lived expressions of Indigeneity" (p. 30). Knowledge about traditional Indigenous accounts of place are "alive," un-fixed, always partial, and "emergent" (p. 31). This project offers insight into land-based perspectives of Indigenous students. Concepts such as health, language,

and labor originate from relations with lands that harbor the embodiments of ancestors. Recognition of Indigenous participants and contributors' multiple nations inscribes feminist paradigms, a fluid becoming in lived worlds. Discussions include "heterogeneous, placed-based ways of knowing" that inform how students' live and perform "indigeneity" (Hunt, 2014, p. 29). This research translates knowledge from Indigenous students' teachings about navigating healthy identities. Sociologist Arthur Frank (2005) describes the experiential layers of dialogical meaning:

> Dialogue depends on perpetual openness to the other's capacity *to become someone other* than whoever she or he already is. Moreover, in a dialogical relation, any person takes responsibility for the other's becoming, as well as recognizing that the other's voice has entered one's own. (p. 967)

Marginalized feelings pertain to living in both Indigenous traditional and Western cultures, in addition to urban and Reserve environments. It is difficult for individuals to mark/understand their conceptual experiences as 'colonial,' without engaging the doctrine of oppression in scholarship, literature, and media. The articulation of being oppressed, 'I am colonial' is a processual becoming that dwells inside and outside of life experiences, simultaneously. It is possible to move between worlds; becoming the agent that engages grounded social encounters and reflects about their implications. However, perceptions and feelings of events can be unclear/obscure for the interviewee, at the initial moment of their utterance. Through dialogic inter-play with the listener, a feedback loop can disambiguate the details of participants' narratives to conceive further clarity. This process also occurs in casual follow-up conversations with interviewees. However, I cannot nominalize interviewees' experiences as colonial/oppressive. Dialogues can only guide a participant through an introspective narrative analysis, without imposing direction or causation upon the sequence of episodes and their emotional consequences.

1.6 Dissertation Structure

It is important to move beyond categorical mediations of phenomena in philosophy, toward dialogical feminist methods. It is equally necessary to revise the underlying structures and epistemological premises of research methodologies. The architecture of a transnational feminist research paradigm shifts and evolves, in the course of interviews without searching for positive conclusions. Crucial points explored in this project include, narratives about embodiment, belonging, identities, kin networks, and home lived by Indigenous students at Western University, as they inform concepts in phenomenology, Anishinaabe, Haudenosaunee, and Cree thinking. Categories do not solidify the basis for communal relationships. Students' experiences of wellness resist labels, orchestrating dialogues with Indigenous and European theorists. Experiencing health is both an ontological and phenomenological concern for Indigenous students and Elders. A sense of being well intertwines with, and grounds land at the first level of world perception. The practice of research for Indigenous students dwells in holistic experiences of wellbeing and living identity.

In chapter two, I discuss relational, land-based methods, through Dolleen Manning's Anishinaabe 'mnidoo' concept, Merleau-Pontian phenomenology, and feminist epistemologies in terms of dialogues with Indigenous students and Elders. The body centers Indigenous concepts of physical, spiritual, emotional, interdependent relationships with land, as expressed through interview dialogues. In our discussions, we explore concepts about community, home, and belonging in relation to lived theories of embodiment, places, and beings within a reflexive, interpretive circle. Chapter three discusses the impacts of language, reflexivity, emotion, oppression, environmental repossession, and experience within feminist research methods and Indigenous paradigms, through anthropology's ontological turn. Reflexivity in phenomenological research attunes thoughtful actions to creative narrative practices. Chapter four discusses how

experiences influence the perspectives of Indigenous artists in their efforts to create work that is both emergent from and reflexive of culture and identity. This chapter explores the embodied dimensions of creative media resistance across Indigenous and Eurocentric art cultures. Cultural expressions derive from the artistic creations of Indigenous writers, poets, and musicians. Chapter five surveys concepts that include: citizenship, identity, human rights, and freedom through Indigenous students' episodes of wellbeing and theories about emergent, non-hierarchal governance. I discuss Indigenous students' opinions and emotional accounts of legal discourses and institutional frameworks. I conclude, by offering Indigenous students' reflections about education, ally-ship, and reconciliation. Situating narratives, as one medium to heal from genocide can articulate the inter-generational effects of suffering and echo shared urgencies towards change.

This project explores the depths of meaningful episodes that are embedded in conversations with Indigenous students about wellness, community, family, education, and culture. However, scholars construct theoretical meanings and insights from the ground up, in all recorded content. The voices of individuals receive full credit for constructing and understanding relational themes. Conceptual patterns among participants correlate and diverge, through processual levels of tension.

Foregrounding a participant's words above reductive analytic techniques, through critical listening challenges my preconceived notions about Indigenous cultural perspectives. Digesting concrete facts and metaphors in a story are essential to balance the implicit effects and explicit consequences of narrative details. During our dialogues, I am completely immersed in participants' life-worlds. I cannot recall the exact wordings of conversational tropes. The stories that interviewees' express, captivate my attention through a process of deep listening. Obtaining a mindful bodily state as the listener establishes connections with land, prior to making literary abstractions that espouse subjectivity claims. Maintaining continuity with Indigenous community

members at Western University, after the dissertation is complete holds me accountable to continue practicing the lessons I learned and nurture developing relationships. Further adaptations of this work, through publications and talks requires carefully presenting Indigenous students' perspectives, diverted to a larger scholarship audience. Impacts from experiential and intuitive knowledge spoken by Indigenous students and Elders will become clear through project feedback. I am grateful interviewees and Elders for lending their hearts and minds to completing this project.

1.7 Justifications and Limitations of the Project

It is crucial to know your project's limitations and potential for growth. This dissertation will not directly affect Indigenous nations' health and wellness. However, through our interactions, the participants give examples about how they envision forthcoming contributions to communities and research incentives. This work shares knowledge about what Indigenous scholars hope to carry out in their future reconciliatory and wellbeing practices. To engage directly with Indigenous groups, this project requires orchestrating a community-based participatory action research design.

In a CPBR method, Indigenous participating organizations shape a research proposal's framework. In employing a CPBR method, it is possible to utilize an Indigenous organization's nation-specific methodology, according to cultural safety protocols for engaging a group's [Friendship Centre's] membership. As I do not embody the subject-position of an Indigenous woman, lacking community blood relation ties, I refrain from using an 'Indigenous methodology.' It is important to uphold respect for Indigenous communities by not assuming their positionalities.

Differently, through critical life interviews, Indigenous students consent to sharing their nuanced experiences about wellbeing and identity in connections with literary concepts. I interpret dialogues in a Eurocentric tradition, but Indigenous scholars, as theorists, dictate their relations

with themes. European philosophers and settler theorists write critical theory differently from how it is expressed by Indigenous students in dialogue. Concepts are more cross-culturally accessible, capacious, and relatable in language, when orally communicated through lived-experiences. Theoretical ideas do not refer to but are informed by Indigenous students' non-idealized narratives.

Though permitted, interview participants did not revise and edit their e-mailed transcripts. Dave Monture is the only student who provided oral feedback about his theoretical placement in an earlier draft [he requested to read the entire dissertation three times]. Dave spoke on his learning journey, asking questions about transnational feminism, my usage of Haudenosaunee philosophies, and un-familiar theoretical concepts. Dave also notes that I conduct un-obstructive interviews and listen carefully to life narratives. As per the Ethics Review Board approved Letter of Information and Consent, interviewees retain the right to receive their personal transcript or whole dissertation and make comments; the option remains open, even after final draft submission.

The power dynamics of the interviewing and writing process reside with Indigenous scholars. I am the project's facilitator, not its director, mediating students' episodes, insights, and critical intersections. This work's intent is not to receive participant feedback on the explicit theory sections, as there is not enough time, ethical clearance, and funding to engage this additional layer of complexity. This work does not aim to empirically measure Indigenous students' understandings about critical theory and wellbeing. I believe it is more important for Indigenous research participants to experience theoretical concepts, rather than understand esoteric details. Therefore, chapter directions emerge bottom up from interviewees' narrative contributions. After the interviews ended, participants shared how the process was interesting and hoped their words are helpful to inform the project's intersections. Informal discussions, after the defense public

lecture can address specific conceptual inferences across Eurocentric and Indigenous methods. I will reflect on thoughts or concerns that Indigenous students offer after submitting the final draft.

I do not make presumptions about Indigenous research participant and community members' abilities to understand this project's literary content. Indigenous communities have vast knowledge bases that can interpret concepts with an intuitive understanding of words, such as 'ontology,' across the chapters. The practical dimensions of critical life interview methods, expressing narratives that echo feminist phenomenology resonate with communities that practice qualitative research. However, students' experiences inform theories, not vice versa. Concepts that speak to formal academic disciplines are in constant dialogue with Indigenous scholars' reflections about wellness. I resist making claims of a utility value or teleological, means to end necessities within feminist phenomenology research and theory. Dimensions of the discipline offer a grounded practice, through interview methods, transnational epistemologies, and embodied reflexivity. Ideas that conceive abstractly, I apply only if they inform Indigenous students' narratives. I avoid using complex technical phrasing without it having potential to reflect Indigenous students' experiences.

I do not incorporate a methodology [empirical] chapter. The heaviest theoretical offerings reside in chapters two and three. Chapter four invites aesthetic readings of Indigenous art practices. While chapter five engages the pragmatics of experiencing 'Indian' status, policy, and governance. In keeping with transnational feminist ways of knowing, theory and method combine to interpret Indigenous students' experiences across dissertation sections. I do not expect this project to be intelligible for all Indigenous people. The theoretical density of phenomenology can be intimidating for scholarly groups that deal in quantitative, pragmatic information dissemination, and research processes. Given that I train in feminist epistemologies and critical theory, rhetorical uses of words such as, 'ontology,' 'epistemology,' and 'phenomenology' can resonate with

scholars who research across theoretical disciplines. However, I aim to render this work palatable, outside of specialized domains for a diverse audience including scholars and community members. Each Indigenous contributor, both undergraduate and graduate engages in critical thinking, grounding their art, research, activist, scientific, kinship, and medicinal endeavors in lived worlds.

There are further limitations in terms of Merleau-Pontian conceptual debates. To excavate Merleau-Ponty's phenomenological ideas in full, a careful survey of epistemological differences across streams of phenomenology is necessary. However, I engage Merleau-Ponty's theoretical paradigms of embodied reflexivity, to inform critical life narrative methodological and ethnographic tools. Rather than perform a field study of phenomenologists, including Edmund Husserl, I interpret connections between subjectivities, identities, and perceptions through transnational feminist epistemologies, social anthropology, Anishinaabe, Cree, and Haudenosaunee thinking, as they reflect Indigenous students' experiences. I aspire to cultivate multiple genealogies through interlocutors from social-cultural anthropology, feminist phenomenological, and Indigenous theoretical discourses, reaching across transnational research methodologies and paradigms. Truth and Reconciliation with Indigenous nations is a primary, ontological component of being in the world on traditional landscapes. Studying phenomenal experiences begins from a sense of living in place and connecting with the land's original stewards.

I envision potential use for this project, in helping critical phenomenologists and ethnographers think reflexively about Indigenous theory, land, being, and embodiment. This work can also inspire students to interrogate phenomenology and uncover its relational capacities with Indigenous methodologies. Indigenous groups that aim to research community wellbeing, through interview methods can benefit from engaging this research's dialogues. Adaptations of chapters, concerning Indigenous health policies can be revised without technical language and presented to

Indigenous organizations or academic institutions upon request. Future iterations of this work can manifest at the right time. I encourage oral feedback on written content, intentions, ethics, theory, and research methods from Indigenous and settler academics or activist community leaders alike.

I am reflexive about my subject-position of Eastern European [Ashkenazi] Jewish descent, having a higher education, learned biases, the privileges associated with teaching Western knowledge systems, and their limitations. Biases from a scholarly background in Eurocentric critical theory influence my theoretical perspectives and interpretations. However, there is no hierarchy imposed between Indigenous and Western theories; all sides are speaking across one another. Sean Wilson (2008) explains how an "axiological" method, common among "early positivist" thinking, "justified unethical" research to produce scientific results and salient ethnography (p. 36). I do not list axioms, from which I draw conclusions about wellbeing in the project's analyses. There are no formal interview questions or responses. Respectful protocol for cross-cultural research is contingent upon its contributions to reconciliation initiatives across Indigenous-settler relations at Western University. In cultivating lasting friendships with Indigenous students, while producing work that is impactful to communities and scholarship, this dissertation has completed its intentions. Reflecting feminist methods, the purpose of ally-ship is imperative to research. I enter this work from the subject-position of an empathic settler ally, Indigenous community supporter through editing/tutoring work at Indigenous Services, and friend.

How a scholar perceives their worlds and concerns among Indigenous communities on the ground stands in constant tension. Rather than impose a distance between Indigenous peers and myself during interviews, I aim to discover our similarities and differences. Discussions have profound effects on my presumptions about the challenges Indigenous students overcome to attend university. Interviewees and I bring histories of perceptual levels [horizons] into dialogue, sharing

our situated knowledge. In so doing, we give traditional concepts their grounded contexts and residual meanings. Suspending negative thought patterns and erroneous burdens in the meeting room, we reflect about each other's ideas and intentions without judgment. Indigenous students and Elders, as knowledge protectors deeply impact my understandings about survival, responsibility, kinship, valuing education, ethics, and nurturing community. This project is a humbling process of listening to participants without adding reactive commentary. It is challenging to reflect deeply about conversations, before making theoretical claims and thematic connections. In analyses, I wish to celebrate interview participants' voices, nations, kin, cultures, and wisdom.

Chapter 2

2.1 Theories of Culture in Social Anthropology and Indigenous Thought

The spirit [genius] of a culture as embodied is not a cognitive phenomenon in contemporary anthropology. Culture and identity foreground relational, land-based ontologies in Western and Indigenous modes of thinking. Embodiments of cultures and languages create Indigenous theories, situated in place-based understandings. In this section, Americanist anthropology moves away from literary abstractions through ethnography to prioritize non-reductive and reflexive practices.

2.1.1 Challenging Essentialism in Anthropology

Aesthetic interpretations of cultures are not cognitive and perceptible without context. Transnational narratives share generic and dynamic, creative patterns. From her longstanding genealogical research, Regna Darnell (2017) discusses how the late Americanist anthropologist Franz Boas perceived culture as "dynamic and grounded in a specific environment, operating in history" (p. 2). Boas strongly believed that "race, language, and culture were non-comparable phenomena," distinct variables, which needed to be separately analyzed. Through Boas, Darnell (1998) describes "race, language and culture" as impossible to objectively classify, due to "historically-situated diversity" among groups (p. 276). Avoiding "generalizations about *the* American Indian," Boas resisted common premises advocating for a simplistic and "ethnocentric unilinear evolution" of race (p. 278). Darnell (2017) concurs, through Boas, it is important for scholars to understand "how cultural knowledge is uniquely structured in the mind of each of its members" and embodied for communities (p. 14). Expressing "whole culture patterns" within feminist research methods does not "invalidate the sophistication and complexity of intuitions." Processes that uphold "freedom of thought…racial and cultural diversity" need protection to resist

the vagueness of individual terms (p. 14-15). For Boas, "environmental factors" influence mental and physical qualities that are evident in the "census data" of diverse populations (p. 19). Further, the concept of "personality itself cannot be defined independently of its cultural context" (p. 21).

Anthropologist George Stocking (2001) notes how Boas locates the sentient "inner meanings" of a nation's ceremonial elements, such as "the rattle" with spiritual purposes that stand "unlike outwardly" appearing "effects" (p. 31). Meaning is the key variable that mediates relations between "elements and cultural wholes," with a directional cause. Although language has "universalist" classifications for Boas in "broadly defined categories" (p. 33), there is an integration of part-whole connections, akin to Indigenous teachings in place and time. A culture's languages are not dependent upon universal logic and "external conditions," but formed of "ideas," internal to an "individual actor," through "un-conscious" levels of "genius" (p. 34). As Susan Philips (2001) explains, "The language a group speaks entails a culturally distinctive worldview" (p. 190). Darnell (2014) iterates how a nation's language "behavior" arises from "the structure of…*parole*," emerging "local norms" (p. 177), in metaphoric cultural expressions and ontologies.

In "The Study of Geography," Boas (1887) delineates two features of the mind's role in processing fact-based phenomena, "its aesthetic wants, and feelings, which are the sources of two branches of science" (p. 139), between physicists and cosmographers. Aesthetic desires in scientific paradigms arrange systematic clarity among phenomenal variables, toward "general laws and ideas." Boas articulates how "physical sciences arise" from logic-cognitive drives. Challenging the biases imbued in aesthetic impulses from abstractions of Naturalist research, "cosmography" gears toward "affective" personal feelings, emerging between a scientist/philosopher and their environment. Affective practices within social sciences embrace "the subjective unity" of relational connections across "simple and complex phenomena" (p. 140),

appearing in an observer's mind and not only their distinct elements. For Boas, it is key to understand "the individuality in the totality" and vice versa, through an Indigenous nation's cultural teachings, language patterns, and expressions from their perspectives without reductions.

Anthropologist George W. Stocking (2001) expresses how Boas embodies subjective phenomena, "manifest in material objects, and in customs, beliefs, and behavior studies" (p. 73), through research field notes. Boas aims to research objectively, asymmetrically, "without the distortion of his own cultural subjectivity." Analogously, transnational feminist discourses study gender dynamics across local and global locations of labor, engaging hierarchies from material practices, such as Senegalese women selling commodities in New York' trade markets (Lo, 2016).

For Darnell (2019b), resisting dominant paradigms, "Americanist anthropology and the paradigm shift it brought about" enables "the emergence of a decolonial politics arising from Indigenous agency" (p. 7). Boas takes interest in developing civilization among Indigenous and non-Indigenous societies. He "sought a space in which people of different races and cultural traditions could coexist" (Harkin, 2017, p. 43). Boas deems it necessary to appreciate a "culture's genius," to understand its "holistic and integrative" elements, which he achieves in his fieldwork with the Kwakwaka'wakw people of the Northwest Coast. Darnell (2017) relates how Boas advocates for an "inductive" analytic method, focusing on emergent linguistic patterns and cultural elements, without imposing a deductive hypothesis into research paradigms with Indigenous nations (p. 6). He focuses on "folklore elements" of cultures as "psychological," "accessible" in a "distribution of traits which reflected" past histories, "resulting" from a people's "subconscious choices" (Darnell, 1998, p. 280). Darnell (2001) continues, Boas emphasizes the "spatial distributions" of specific cultures "as clues to reconstruct the successive temporal contract of

peoples" (p. 41), in oral traditions without documented records. Resisting the rigidity of evolutionary racial "progression" (p. 43), cultural patterns can dwell in a community's expressions.

Anthropologist Michael Asch (2105) explains, "British anthropologists," including "Malinowki" mirrored Boasian scholars in style, by "compiling detailed ethnographies" (p. 486), through fieldwork with Indigenous communities However, unlike Boas's impetus to express unique cultural practices among groups, British anthropologists foreground "rules," demarking ways of everyday being that "could be reduced to a few structural patterns," derived from global contexts. First generation Boasian scholars, Edward Sapir and Ruth Benedict continue traditions of interpreting social processes, classifying languages and behaviors from Indigenous communities' perspectives, through privileged cultural affinities. I believe, an embodied approach to Boas's paradigms bridges grounded feminist theories and Indigenous research methodologies. Mohawk researcher Audra Simpson (2003) reflects upon traditional anthropology's ethnographic fieldwork with Indigenous nations, before its ontological revolution toward experiences of being:

> Anthropological work on the Iroquois has fixed upon intelligibility, upon cultural pattern and persistence, upon that which is clearly discernible to outsiders. This fix on order, stability and intelligibility has formed an agenda of research that has rendered meaningless to analyses those elements of culture that are mimetic, mainstream, or culturally anomalous to outsiders. (p. 110)

A. Simpson (2003) continues, "Culture is a theory and a set of meanings, processes and practices; it is not a matter to be assigned a value nor is it to be adjudicated" (p. 111). Culture, therefore cannot be reduced to written value judgments, observations about different behavior, kinship, and spirit in ethnographies. Culture as dynamic, non-hierarchal, and fluid is a necessary factor of communal self-perception within many Indigenous communities. Dave Monture articulates cultures as lived and embodied through "a system of survival in what is now an exponentially changing world" (personal communication, May 3, 2019). Contemporary Boasian

anthropologists, congruent with feminist methods conduct reflexive analyses of cultures in their ethnographic research. First hand oral expressions, from the voices of Indigenous community members are integral to emergent theory in anthropology's ontological turn and feminist phenomenology. Present interdisciplinary ethnography shifts from determining behavioral patterns to hearing narratives, challenging abstractions, cultural presumptions, and rigid concepts. This section explores the enriching theoretical and practical developments in Boasian thinking. For Darnell (2015), applying cross-cultural methods to research paradigms transgresses a desire for definitive, fixed results, thus encouraging "the whole" to "become greater than its parts" (p. 4).

Anthropologist Paul Radin is interested in the individual's roles toward understanding patterns across cultures. History, as sentient for Radin arises from an oral tradition that establishes a nation's past for its members. Darnell (2017) suggests that "Paul Radin developed life history methods to capture what Boas called 'the Native point of view' through dialogue with the anthropologist" (p. 7). For Radin, the potential to engage in philosophical dialogues was equivocal between the Ho-Chunk [Winnebago] and non-Indigenous scholars. 'Primitive' communities, though expressing different socio-economic organizations were not intellectually, racially, or biologically inferior to Europeans. However, the 'Native viewpoint,' though precise in meaning can be too reductionist without accounting for the multiple perspectives about Indigenous identities, originating in nations' traditional protocols. Dolleen Manning describes efforts to balance a Western feminist phenomenological framework, in synchronicity with her roots within Anishinaabe knowledge systems. Though language dialects fluctuate across territories and traditional practices, individuals embody the mentalities of their specific cultures. Only then can a nation's traditions surpass reflections, assessments, and relations. Language cannot disinterestedly

label a community's behavior. Each descriptive word in ethnographies has meanings that precede their written and spoken content. The spirit of a nation in an oral tradition is the voices of its people.

Virginia Young (2005) explains that for her former teacher, anthropologist Ruth Benedict, "Culture was always an enveloping and multifaceted whole, though always malleable by its members" (p. 16). Further, "In culture growth and in the transmission of culture in each generation, recasting of meaning often takes place, whether initiated within groups by individuals or as a result of outside pressures…" In Benedict's later work, "culture is a multi-faceted whole" that is affected [changed] by a society's members. Unlike scholars who uphold Freud's paradigm of the unconscious for Benedict, "anthropologists believe that whole personality is evident in behavior." For Benedict "culture resided only in individuals." Colleague Edward a describes the "unconscious perception of form and pattern in the behavior of others." Benedict agrees with Sapir; professing, there is a "basic personality in each culture" (p. 17). She describes, "how culture controls and shapes psychological impulses and drives and selects psychological attitudes," though omits writing about individuals' personalities. Benedict addresses "the psychological sources of culture, the representation of culture in individuals," and later in her career, she explores "how learning takes place within culture." Cultures, in Benedict's work can evolve into whole Gestalt, layered, abstract figure/ground structures. In contrast, I argue that for Indigenous nations, holistic dimensions of culture do not form a unified totality or language dialect. They are distinct components of subjectivity, while flowing into a multi-variant selfhood across mind, body, and nations. The dynamics of language and identity are predicated on place-based relations with lands.

The role of the anthropologist Edward Sapir (2002) believes "is to analyze how culture is made up of a system of patterns," [i.e., relations], privileges subjectivities, and does not exist in a static totality (p. 43). From observing behavioral forms, "the anthropologist builds up cultural

patterns which they believe are socialized and transferred by the individual." Culture, for Sapir pertains to "abstractions of concepts gained from experience" (p. 55). For Sapir (1924), the keyword "culture is used technically by the cultural-historian to embody any socially inherited element in the life of man that is material and spiritual" (p. 402). Through Sapir's contemporaries, Regna Darnell (2001) explains, "Like Boas, Kroeber foregrounded culture rather than society as the core of thinking anthropologically" (p. 70), including historical analysis. Kroeber's notions of a culture as "super-organic phenomena" are more complex than inorganic human sciences (p. 71).

For Kroeber, the anthropologist was "supposed to isolate the level of the cultural" (p. 73), to seek deeper meaning. Darnell (2001) continues that in Kroeber's work, "Factors of the individual in culture were held constant in order to explore the explanatory potential of the cultural level" (p. 75), which are integrative and historically embedded. Shadowing Edward Sapir, phenomenologist Edith Stein (2006) envisions how "each culture points back to a mental center to which it owes its origin…whose special distinctive soul shows up and is mirrored in all the community's productions" (p. 23). Culture, by this conceptual framing is a mentality, displayed through a community's artistic productions and aesthetic dispositions. Being a cognitive process, in Stein's iterations "culture, manifested as the expression of" a "community's genius," allows researchers "to move from the individual description to cultural analysis" (Darnell, 2001, p. 76).

Sapir perceives the influences of personality [behavior] upon cultural functions. Darnell (2019a) clarifies how Sapir understands cultures as plural and inherited, "with diverse histories and courses of development…not necessarily arranged in a hierarchy" (p. 4). A genuine culture requires a patterning of elements that hang together. For Sapir (1924), genuine cultures embody a society's "national genius," though need to relate individuals with their communities, beyond "biological and psychological…hereditary traits" (p. 405). Sapir elaborates, "The genuine

51

culture…is inherently harmonious…in which nothing is spiritually meaningless" (p. 410). Genuine cultures "cannot be defined as…mechanism" (p. 412), but connect with language families, across oral traditions, each with a unique set of rules. Relationships between speakers and languages articulate a culture's ingenuity, beyond instrumental means of production for the sake of capital gain. However, for Sapir, not every culture has an internal pattern. A culture "that does not build itself out of the central interests and desires of its bearers…from general ends to the individual, is an external culture." Conversely, genuine aspects of cultures are "internal," extending from individuals to fulfill performative ends. Cultural linguistic patterns have spiritual and dynamic qualities that work in unison, connecting to outer experiential structures. Perspectives that oscillate conceptual meanings ground nations, clans, kin-network, and language communities.

Donna Haraway (1988) juxtaposes, "The view from a body, always a complex, contradictory, structuring, and structured body, versus the view from above, from nowhere, from simplicity" (p. 589). Although for Boas, Darnell (2001) explains, "The position of the observer was the fundamental face of…anthropology" (p. 111), culture is not a concept accessible from a universal position. Indigenous students, interviewed in this research situate meaningful relations and ways of knowing historically, from within their cultures. Discussions include topics, concerning wellbeing and institutional structures. Foucault (1972) agrees that historians "name" cultural objects, which define and take precedence above lived theoretical concepts (p. 46). This project's conversations with Indigenous scholars do not simply "connect concepts or words with one another." Conversely, the interviewer and participants, in a reciprocated dialogic "practice" consciously and intuitively analyzing stories. A reflexive method situates themes from the interviews within broader discourses, across Indigenous and Eurocentric paradigms. I do not aim

to derive an inner dialectical truth-content about cultures that seeks resolutions and objective results but instead engage the premises of students' identities, traditional knowledge, and survival.

Raymond Williams (1977) delineates an "interchangeable" relationship, "in the late eighteenth century," between the terms "'civilization and culture'" (p. 14). Each concept harbors "the problematic double sense of an achieved state and an achieved state of development." Eventually the terms diverge. Rousseau accused "'civilization'" of forming "superficial external properties, distinct from a natural state of human 'needs' and impulses.'" Rousseau's intervention, "through the Romantic movement" set the stage for an evolution of "culture- as a process of 'inner' or 'spiritual'" being, which is distinct from "'external' development." Culture, in a renewed "abstract sense" becomes associated with "with religion, art, the family and personal life," in opposition "to 'civilization' or 'society.'" Culture evolves into "a general process of 'inner' development," including "the institutions and practices of meanings and values" (p. 14-15). The components of cultural practices solidify a distinction from "'external' institutions and practices," known as "'society'" (p. 15). It is "'inner life,'" through expressions of "'art' and literature'" that found "the deepest resource of the 'human spirit.'" Stemming from "ambiguity" surrounding "civilization as" the "received state of development" that is "increasingly retrospective" and continually "threatened," culture developed into "an anthropological and sociological- concept" (p. 15-16). Edward Sapir (1924) reinforces, "Every profound change in the flow of civilization…in its economic bases tends to bring about an unsettling…readjustment of culture values" (p. 413).

Sapir concurs that progressive civilizations bring cultural practices into being. For Williams (1977) "Enlightenment thought, embodied in the new physical sciences" perceives "history" as "the progressive establishment of more rational and civilized systems" (p. 16), within ordered societies that use culture. In synchronicity with "civilization's" goal of achieving "higher

53

forms" of "natural" organization, cultures, as secular interpretations "of human development" aim to both "understand" and "build…social order." Darnell agrees that civilization entails plurality in its functional meanings. 'Traditions' in many recent ethnographic iterations emerge from the ontologies of communities. Therefore, experiences of cultures are land-emergent and context specific. Sapir (1924) echoes for Indigenous nations, "authentic expression…not as logically ordered by science, but as directly and intuitively presented to us in life" (p. 425), foster a potential to demonstrate artistic genius. Cultures are not isolated inner self-concepts. Resonant cultural performances express a community's multiple identities, not through appearances in civilization.

Sherry Ortner (1984) describes anthropological practice as "neither a theory nor a method in itself, but rather, a symbol" (p. 127). Ortner explains, "symbols were vehicles for meanings and of culture," shaping "the ways social actors see, feel, and think about" their worlds (p. 129). Differently from Clifford Geertz and Benedict, Ortner determines that culture is "not abstractly ordered, deriving its logic from hidden structural principles, or special symbols," to emphasize "coherence" (p. 130). For Sapir (2002) cultural theory is not only symbolic "things… lists, or…overt patterns" but also lived "activities" (p. 85). Cultural practices, from the perspectives of community members "value" life events, beyond the abstract "naming" of "objects." Culture is a "sequence of possible behaviors" (p. 121), not always perceptible to ethnographers, though inferred through experiences and performances of research participants. Prominent "oppositions of Western thought" include concepts varying from, "subjective/objective, nature/culture, mind/body" (p. 134). However, research through anthropology's ontological turn can interrogate relations between oppositional constructs. Ortner realizes how "the practice of fieldwork" endorses binary thinking, suggesting a paradox "to participate and observe" simultaneously (p. 134). Conversely, reflexivity is a mindful endeavor; combining thought with action that connects a

researcher to ethnographic practices, while reconciling the binaries across informants and communities. Respecting the relational ontologies of nations thus imparts cultures with meaning.

Culture within classical anthropology is a holistic expression, a self-reflection in the mind that emancipates from the earth, land, and community, considered autonomous entities. According to Caulfield (1974), anthropology tolerates "a more or less imperialistic structure to its world and has failed to develop a consistent, critical body of theory on imperialism, or even, for all its study of cultural change, on the simple process of exploitation" (p. 183). Caulfield charges that Boasian scholars were not interested in "the situation of conquest" (p. 184), including the history of colonization, as the anthropologist's position was grounded in an elite European/American dominant culture. Boas's concerns with the extinction of Indigenous languages and cultures had romantic [aesthetic] meanings about preservation, disconnected from the political crisis of neocolonialism, in which anthropology has a stake. Americanist anthropology did not explicitly address colonization in the Inter-War years, while "acculturation and culture-and-personality" remained focal points (p. 184). "The study of culture as abstracted from the exploitative reality" of Indigenous communities is not addresses (p. 185). Though cultural ecologists, including Sidney Mintz, Geertz, and Marshall Sahlins exposed colonial situations "with emphasis on economic relations" (p. 186), and evolution, they do not address the present historical impacts of imperialism.

Feminist anthropologist of the Arab world, Lila Abu-Lughod (1993) states, "As a professional discourse that elaborates on the meaning of culture in order to account for, explain, and understand cultural difference, anthropology ends up also constructing, producing, and maintaining difference" (p. 12). Challenging ethnographic methods, where "interpreters" extract information, participants' voices are not labelled as "the interpreted" (p. 13), but shape and construct knowledge in dialogue with researchers. It is important to give a "description of the

actual circumstances and histories of individuals and their relationships" in ethnographies (p. 14), rather than make claims about communities' behaviors, social patterns, and spiritual performances. Cultural practices are fundamental to identities, embodied on Indigenous territories. Therefore, lived implications of neo-colonial histories are not isolated facts but engender the healing responsibilities of all Indigenous and settler individuals, across both urban and rural communities.

2.1.2 Cultural Zeitgeist

Ethnologist, Han Vermeulen (2015) researches how the German anthropological tradition embarks on "a paradigmatic shift," away from the customary behaviors of objects in "premodern sociocultural anthropology…toward the study of peoples and nations" (p. xv). Language, its cognitive and cultural implications, "as markers of ethnicity" proliferated though "Franz Boas, who from 1886 on modernized the German perspective on ethnology in the United States," within a "holistic" paradigm (p. xv). Preceding Boas, Matti Bunzl (1996) explains, for German philosopher Herder "each human group could be understood only as a product of its particular history" (p. 20). Each "*Volk*" [nation, group] "embodies a unique genius or *Geist*" to form "an organic whole." Opposing "French Enlightenment, which based its universalism on the essential sameness of human beings as rational actors," Herder focusses on the "individual contribution of each cultural entity to humanity at large." Following reductive European discourses, each nation's "values, beliefs, traditions, and language" can only become intelligible from the unique perspectives of its citizens. From European to Americanist traditions of classical anthropology, the study of cultural "differences" is imperative to cultivate an understanding about "history at large" (p. 45). This process entails learning about embodied genius mentalities emergent in social groups.

Klaus Vieweg (2011) states, "The purpose of a philosophy of mind (*Geist*) can only be to introduce the *concept (Begriff)* into the knowledge of mind" (p. 87). "The German term *Geist*

denotes a philosophical, metaphysical principle that cannot" properly translate into concepts of "mind" or "spirit" (p. 88). To perceive *Geist,* "one must understand it as the stages in a process of self-production." This linear process of "self-generation" aims to seek "self-determination or autonomy" of the mind as "self-liberation." The "lower, abstract determinations and the higher, concrete determinations" of the activity of *Geist* are "logically-based." However, for Franz Boas separate from language and culture, race with physiological rather than spiritual origins does not manifest into unified *Geist* formations in a person's self-concept (Stocking, 2001). Within a nationalist period, Zeitgeist addresses the prevalence of genius in German folk-culture, which anthropology purports to capture through ethnographic representations. Kroeber decided, "The incidence of inherited genius…was invariant across space and time" (Darnell, 2001, p. 79). Like art, though a different construct land has sentient qualities intrinsic to its material appearances. Landscapes have spirit, temporally implicit in their beings without explicit verbal descriptors. However, unlike Eurocentric artistic cultures, Indigenous nations do not ask for aesthetic judgments from ethnographers in their writings, to apprehend the sentience embedded in imagery.

America's colonial treatment of its Indigenous population further complicates the notion of 'spirit.' Dakota historian Phillip Deloria (1998) discusses how British author "D.H. Lawrence…intuitively" finds "native people at the very heart of American ambivalence" (p. 3). The concept "of noble savagery" allows colonial writers to both idealize and dispossess Indigenous populations (p. 4). In keeping with philosophers, such as Rousseau, "pure and natural Indians serve to critique American society." On the other hand, an emphasis "on savagery" justifies an incentive to eliminate "barbarism." For Deloria, the "contradictions embedded in noble savagery" are the pre-conditions of "American identities." For Lawrence, "American incompleteness" foregrounds "an aboriginal spirit of place" that is amiss. This "unexpressed spirit of America," a not yet

revealed cultural Zeitgeist, can emerge only by eliminating or assimilating Indigenous groups. For America to adapt its "unexpressed spirit," Indigenous peoples must be either included in the settler cultural imaginary or removed from their traditional lands. The Western conception of Zeitgeist is fraught with colonial impositions from ethnographic abstractions in writings. In opposition, Indigenous traditional knowledge and creative productions do not substantiate false assumptions concerning their community's 'spirit.' Ethno-journalist Maureen Matthews (2016) confirms that attempts to mend "the Ojibway Zeitgeist" are tempting for anthropologists because it prescribes a "convenient assumption that all Ojibwe people share cultural norms" (p. 15). It is misleading for researchers to group Ojibwe people within a "homogenous zeitgeist," in accordance with "linguistic/tribal affiliation." Indigenous artists, knowledge-holders, and policy-makers articulate multiple expressions of their nation's Zeitgeist qualities beyond a linear behavioral categorization.

Sapir interrogates the hierarchies implicit in classical ethnographic texts. In Sapir's Zeitgeist formation, each nation has a spirit that connects to cross-cultural practices. However, spiritual knowledge harbor frameworks of meaning that are nation-specific. An individual senses knowledge and emotions, which their relatives embodied in verbalized thoughts and gestures. Embodied ancestral consciousness inspires a person's actions, intuitions, and perceptions. Spirit grounds ancestry and inter-generational knowledge for many communities. The individual is not reduced to physical appearances. It is difficult for an outsider to understand how multiple ancestral subjectivities embody a human's identities, inherited roles, and intentions without sustained community engagement. It is not accessible for ethnographers to understand a nation's spirituality.

Akin to Sapir' epistemology, *Geist* is not Max van Manen (2007) explains "absolute notion or quality, rather objective Geist is a dynamic human life phenomenon…a self-forming process" (p. 14). For Lynn Gehl (2017), aspects of "the human spirit reside" inside and outside of an

individual, "in two places at the same time" (p. 27), proving the dynamic partialities of cultural genius. However, *Geist* supplies cultural evidence, measuring a 'nation state's' character in ethnographic writings regarding behavior, instead of reflecting spiritual and experiential meanings.

The lived body is not reducible to a cognitive mentality. Nature and spirit intertwine with the body among Indigenous cultures. Medical anthropologist Mary-Ellen Kelm (2001) explains, "Just as the body resides at the intersection between the self and the social, so too did the body, in contemporary Aboriginal understandings, inhabit a place where the human and the non-human realms overlap" (p. 83). Some anthropologists focus on the social organizational elements and personalities within Indigenous communities, expressed in traditional protocols. In addition to the "human realm," whereby everyday practices occur, the "non-human realm" is equally important for Indigenous nations, "inhabited by animals, spirits associated with animate and sometimes inanimate objects, souls, and ghosts" (p. 83). Knowledge keepers, not ethnographic methods that focus on abstracting societies' behavioral patterns can best express a nation's cultural wholeness.

For anthropologist and linguist Dell Hymes, this practice is essential. Scholte (1966) explains that for Hymes, "The empiricist tradition understands mind and language not as a priori givens but as aposteriori activities united with the rest of sociocultural life in their observable role in the behavioral act" (p. 1195). Language practices express lived-experiences in cultures that unite and maintain the strength of communities. Language persists within an embodied process that is not purely cognitive and intuitive. For Hymes's student Regna Darnell (2001), "Native consultants must be recognized as skilled and highly creative poets in an oral tradition" (247), for whose voices take priority over that of the ethnographer. Reflexive scholarship about culture is critical, given the violent treatment of Indigenous traditions within Residential schools and Reserves in Canada.

Sociologist Andrew Woolford (2015) reflects how traditional practices were deemed "interesting," aesthetically captivating among staff in church-state run Residential schools, rather than "integral" to an Indigenous nation's health and function (p. 193). However, cultural behaviors were restricted and disciplined, to ensure that Indigenous students assimilated into religious, spiritual cultures. Resistance against cultural violence, by Residential school students did occur. Woolford explains that students "learned practices of cultural hybridity" (p. 193), within a settler economy, to become future leaders in their communities. As discusses in this project, cultural resurgences through Indigenous political movements, healing narratives, inter-generational knowledge, and learning strategies can inspire ethnographies to reflect upon grassroots initiatives.

2.1.3 The Gestalt of Culture

Transitioning to cultural practices in contemporary Eurocentric scholarship, 'Gestalt' logic aims to capture the wholeness of an individual's multiple characteristics. Within this project, layers of cultural experiences create depth through interview dialogues, shared between an individual and their worlds. A part would be an element of the individual [their private life], in relation to a whole [their family life]. Layers of experiences merge to construct an interpretative flow of information about interviewees' communities. Edith Stein (2006) describes an "ongoing community of life," as both family "blood kinship" (p. 21), and friendship, between distinct, yet connected individuals.

Philosopher Antonio Calcagno (2007) explains, for Stein "'community…possesses a character, is marked by the reciprocity between its members…. analogous to the individual personality" (p. 35). Stein perceives "the human person as the defining element of the community," beyond a reactive "psychological feeling…in a behaviorist model, or a social contract" that solicits implicit "participation." The concept of community is not reduced to "contracts of rights and obligations, geography, race, and spirit," but reflects "a…phenomenological attitude." The person,

as "a multiplicity" for Stein evolves, in relation to many worlds and other beings "with a unique psyche, spirit, nature" (p. 36). "A community," Calcagno affirms for Stein "develops through an active exchange of on all levels" (p. 48), a plurality of reciprocal connections. Differently, a society "is…grounded through …formal laws and institutions enacted by its members" (p. 48). Through interpreting phenomenal aspects of their communities, Indigenous nations can form a nexus of relations, which solidify experiential differences with settlers in unified, cross-cultural dialogues.

Culture functions like a Gestalt within Americanist anthropology, where its components surpass a whole conceptual structure. Benedict emphasizes "… the representation of culture in individuals," and later explores "how learning takes place within culture" (Young, 2005, p. 17). Gestalt psychology, Benedict (1959) explains, "Justifies the importance of the whole, rather than of separate parts…which cannot account for unified experiences" (p. 51). However, I argue that perceptions in Gestalt paradigms are not "divided into objective fragments." Instead, the "forms provided by past experiences" are crucial to living Gestalt processes, where an organized unity like culture, ethnicity, kin, identity, and community become greater than the sum of its many parts.

Philosopher Dorothea Olkowski (2017) perceives how "structure emerges intuitively in our perception in the form of the gestalt" (p. 11). She continues that "the gestalt can be said to arise at the intersection of this "two-ness" of duration and the simultaneous existence of objects in space, which is the moment of perception" (p. 13). Benedict (1959) conversely states, "The whole (of a culture) determines its parts, not only their relation but their very nature" (p. 52). Olkowski understands the gestalt figure to be variable. Rather than being only a figure on a ground, Gestalt fluctuates. Similarly, individuals engage fluid interactions of wholeness, nature, and being within a partiality of experiences. In addition to reflections in the mind, Gestalt processes are bodily manifestations. This dissertation mirrors a gestalt metaphor, reflecting Indigenous students' lived

narratives. Zeitgeist, as spirit embodies community traditions, not captured in a firm totality. Identities do not create abstract parts within Indigenous cultures but ground an evolving presence.

A. Irving Hallowell's research with Ojibwe communities shaped his insights about human and non-human relations. As Nyce and Bowers (2017) assert, Hallowell was interested in experiences of "the ideational," which he deemed a more profound response to categories of the "psychological" and incredibly important for the project of anthropology (p. 112). For Hallowell, Nyce and Bowers continue, "The ideational is what structures experience, because it links the individual to a culture's folk epistemology and ontology." However, rather than dwelling on a culture's ideal significance, its spirit, Hallowell's research foregrounds the experiences, relations, and beliefs of his Ojibwa informants. Hallowell respects his collaborators' voices, in Pauingassi Berens River Manitoba, giving storytellers credit for their ideas without re-interpreting their words. Hallowell changes "Gestalt psychology's concept of the behavioral environment," to represent "those elements of culture, the felt, the internal, the perceived," and "imaginary" that encompasses an individual's experiences. Importantly, Hallowell takes interest in "the concept of the self" and its theoretical implications for anthropology (p. 113). The self is not singular or aesthetic, for it shapes interactions within an individual's social "behavioral environment" (p. 115).

Hallowell's (1960) perceives the self as "the axis of a worldview" (p. 2), in embodied perspectives. Virginia Young (2005) elucidates, Hallowell "was interested in theories of perception, particularly how preliterate peoples' perceptions of time and space differed from Western culture-based theoretical formulations" (p. 184). Hallowell further "described a culturally constructed self-image in Ojibwa thought and stressed its importance in understanding the individual..." (p. 185). Archivist Maureen Matthews (2016) articulates that Hallowell "found that the Ojibwe were interested in possibilities and potentialities," including the phenomenal relations

of animate/inanimate beings, "rather than categorical pronouncements" (p. 109), concerning natural functions. Resonating Merleau-Ponty's phenomenology, in fieldwork insights about Indigenous ontologies and traditions, Hallowell "did not believe that his…informants anthropomorphized the natural world" in human behavior, but ground Ojibwe senses of becoming.

2.1.4 Resisting Structuralism

For Ortner (1984), Lévi-Strauss's structuralism concerns how "pairs of opposed terms are arranged and combined into actual cultural productions," such as "myths, marriage rules, totemic clan arrangements" (p. 135), among others. Structuralism highlights the systematic organizing of a community's cognitive thought patterns, physical behaviors, and expressions. Ortner continues, "Lévi-Strauss grounds the structures" he discovers "beneath society and culture in the structure of the mind," rather than bodily experiences. Lévi-Strauss assumes a rigid position, "where meaning is established by contrasts" and "nothing carries any meaning in itself" (p. 136). In this paradigm, "structures" are separate "from the actions and intentions of actors." Furthermore, Lévi-Strauss holds that although paralleling one another, "myth" does not reflect "society," but myths share an "underlying structure," reflecting "social organization" (137). For Lévi-Strauss (1966), an individual adopts "bricoleur" mannerisms to collect transmitted "signs," figures, and "messages" (p. 20), from their signifying communities. This identity defers from a scientist's mentality, which deciphers the enclosed operationality of concepts through planning structures and creating events.

Conversely, "the bricoleur…speaks through the medium of things," without conveying explicit "purpose" (p. 21). The bricoleur is more interactive, open-minded, adaptive, and understands that work is subject to change. Lévi-Strauss determines how "mythical thought," through story-ing becomes "an intellectual form of bricolage" for Indigenous societies. "The bricoleur," when formulating myths, "builds up structures by fitting together events" (p. 22), avoiding sciences' hypothetical and theoretically ends. Darnell (2014) echoes, for Lévi-Strauss a nation does not have to analyze "myth cycles," to share the pragmatics of their "encoded experience" (p. 177). However, in agreement with Darnell, communities have deep knowledge of their mythical intents and narrative cohesion. The affective powers of myths, through artistry in orality are not reduced to factual "abstract relations" with explicit "aesthetic" features (p. 25). The structures of stories in traditional cultures are fluid inter-generational mandates, where speakers carry a responsibility to keep ceremonial knowledge alive. The narrative bricolage emerges from narrators' embodiments of metaphor, illustrated lessons embedded in a nation's historical survival.

Central to criticisms about structuralism, Ortner (1984) reflects is "the denial of any significant impact of history" and "the role of subjects in social and cultural process" (p. 138), including the lived, devastating events of neo-colonialism and genocidal trauma. Therefore, a resistance to structuralism foregrounds the ontological experiences of diverse groups. Ortner (1984) asserts, individuals are not "passive enactors of" a "system, but active agents and subjects in their own history" (p. 143). In this frame, Merleau-Ponty (1963) suggests a reciprocity, across

"the will to express and the means of expression" for communities in narrative form (p. 55).

Merleau-Ponty's reciprocal process corresponds "to those between the productive forces and the

forms of production…between historical forces and institutions," meaningful experiences that

establish in active, relational networks, outside state restrictions embedded across time and space.

There is a parallel across practicing cultures and systemic functions, where individuals

exert an influence. Human actions, however, in relation to historical processes are not for Ortner

(1984) "entirely determined" by systems (p. 144). The quest for contemporary anthropology is a

measure of deciding where systems originate and how they re-produce. Ortner (1984) directs

research about "modern practice theory" within relationships between "human actions and global

entities" (p. 148), in terms of over-arching systems. "Practice theory" explains "the genesis,

reproduction," and meaningful "change of a given social/cultural whole" (p. 149). Similarly,

transnational feminism connects the gendered impacts of globalization within imbalanced political

economic circumstances. Feminist research practices call for consistent self-reflexivity about

responsibilities, institutional roles, identities, and knowledge translation, as they connect with a

community's narrative circumstances. In so doing, Ortner (1984) affirms, "culture becomes part

of the self" (p. 153). Humans construct the effects of historical events, such as genocide, through

practices of institutional structures [academic organizations, corporations], upon Indigenous lands.

2.2 Identity through the lenses of Feminist Phenomenology and Indigenous Theories

In this section, through Indigenous students' interpretive guidance, I contrast Western phenomenological and Indigenous theories about spirit, being, holistic embodiments, earth, self, nation, kinship, roles, culture, land as pedagogy, grounded normativity, world-travelling, the self as multiple, identity, and becoming as emergent. Merleau-Ponty's concept of a 'hyper-dialectic praxis' [reflecting, thoughtful action] influences place-based thinking in cross-cultural research.

2.2.1 Embodied in a Sense of Place

The late philosopher Sam Mallin (1996) expresses through phenomenologist Maurice Merleau-Ponty's major work *The Phenomenology of Perception* how "our capacities or modes of being-in-the-world are initially given modes of openness or levels" that result from encounters with lived-worlds and communities (p. 249). "These capacities" are "lines whose inflexions sediment inexhaustible ways of" encountering a world. Merleau-Ponty (2012) reconciles perceptual and reflective thinking in social worlds, through active processes of embodying levels:

> Between myself, who is analyzing perception, and the self who is actually perceiving, there is always a distance. But in the concrete act of reflection, I cross this distance; I prove, by doing it, that I am capable of *knowing* what I was *perceiving*; I overcome in practice the discontinuity of these two I's… (p. 45)

Merleau-Ponty (2012) brings embodiment to bear on processes through which phenomenology theorizes lived-experiences. He understands bodies as "a knot of living significations and not the law of a certain number of covariant terms" (p. 153). Bodies sense and perceive differently based on experiences of race, gender, sexuality, and intricate aspects of identity. Therefore, embodied individuals, not autonomous persons engage the level of a 'world.'

Phenomenologist Helen Fielding (2005) explains Merleau-Ponty's perceptual levels as "dimensions or worlds we move into or corporeally take up" (p. 279). Merleau-Ponty situates "the

body as the first level" of perception, which allows individuals' to experience a space. Concerning "tangible" entities, Alphonso Lingis (1998) reinforces, "Levels are sensory data that do not occupy a here and now to the exclusion of other data" (p. 26). Each "tangible" entity "forms on a level along with its pattern…which is also a wave of duration…a temporal formation." Embodied sensations, such as hearing, touching, and tasting assume the form of levels, through sentient relations among beings who remain intertwines within landscapes. However, "land" is grammatically spoken and written as an "inanimate noun," which is agentive, carrying persons, spirits, Creator, and earth (C. Westman, personal communication, December 13, 2018). Ojibwa language teacher and translator Roger Roulette explains, it is "what the land carries," which "renders it animate" (personal communication, December 12, 2018). Therefore, humans embody land at the first level perception, its aesthetic dimensions, sensibilities, and spiritual manifestations.

Feminist phenomenologist Johanna Oksala (2006) describes how Merleau-Ponty's "tacit cogito or the body-subject does not refer to personal subjectivity," it is "understood as an anonymous and preconscious layer of subjectivity" (p. 216). In the *Phenomenology of Perception,* there are two readings of subjectivity: The first distinguishes "the separate 'layers' of subjectivity" (p. 217). Upon a base level of perception, "all forms of subjectivity are founded," to encompass an individual's relations. Layers of subjectivity entail: 1) "anonymous, personal subjectivity; 2) personal, individual subjectivity; and 3) interpersonal inter-subjectivity" that forms "the linguistic, community, culture, and history." Oksala continues, "According to Zahavi, a second and more fundamental interpretation is to understand" subjectivity "as an apriori" [intuitive and theoretical] "structure" of being (p. 234). Through Merleau-Ponty (2012), I conclude, in the interactions between things, entities have "*apriori"* capabilities they observe in all "encounters with the outside." Animating and embodying the object, a "thing's sense inhabits it as the soul inhabits the

body" (p. 333). Describing a function of embodiment, Merleau-Ponty explains, "Relations among things or among the appearances of things are…mediated by our body" (p. 334). Therefore, "the setting of our own life must in fact be all of nature," consisting of intertwining lands, other beings, and worlds. Individuals' can sense conceptions of land, self, and body, through lived-experiences.

The land has a subjectivity; it is living, connecting to an individual's first perceptual level, situated through bodily schemas. In their research about Amazonian Quichua Philosophy and Practice, researchers/theorists T. D. Swanson, and Jarrad Reddekop (2017) describe, "a shared body as a network of relations" (p. 684). This self is "shared" in the "bodily and behavioral qualities" of "a network of plants, animals, rivers, and mountains" (p. 685). Communicating with and embodying the landscape's beauty allows individuals to "receive their gifts" (p. 692). Amidst the "barriers of speciation," Quichua individuals are "comprised of a body that is shared with the land, and that reflects the diversity of species within a particular territory." Kin networks "who live in relation to the same land" can "develop bodily similarity" that is "mediated" by living alongside others. Moreover, among Quichua cultures, "the human body is shared…in relation to the land" (p. 694). The land itself senses an overlapping relationship with humans and non-humans. The "land is a conscious ecology that works" with individuals "who respond to it by adapting their beauty to its own." Lands and humans, therefore engage in a reciprocal dialogue with other than human beings to communicate. Bodies and earth intertwine, prior to human perceptions, nature, and other-than human beings, at the primary stages of existence. The "aesthetic orientation" of relations with territories and beings is not "static," but "dialogical" (p. 702). Inter-relations across landscapes engage subjects through senses, such as touch, smell, sight, sound, and emotions, creating the ontological conditions of perception, which for Merleau-Ponty comprise a lived world.

2.2.2 Subjectivity, World-Travelling, and History

Reflection is composed, in part of creative abstractions, which leave out the ambiguity of the world. For feminist phenomenologist Mariana Ortega (2016), the oneness of consciousness is not "a Kantian transcendental ego that is outside of experience" (p. 78), a unified sense of self. It is awareness of the multicity of selves, embodiments, and one's "temporal existence" on a continuum of lived-experiences. For Merleau-Ponty (2012), pre-personal anonymous bodies that orchestrate personal motivations to act, while being conditioned by surrounding worlds can perceive. In this instance, humans are not aware of the worlds by which they are conditioned: "The perceiving person has an historical thickness, he takes up a perceptual tradition, and he is confronted with a present" (p. 247). Though referencing experimental, ocular experiences of perception, a background for Merleau-Ponty consists of layering spatial levels, upon which people orient their perceptions. On a level, the body's foreground blends into pre-existing phenomenal, social dimensions of spaces, evident through adjustments to lighting, room angles, and environmental changes. Without being a passive recipient of information, the agential body "plays an essential role in establishing a level" (p. 260). "Perceptual" grounding consists of sensing "a general milieu for the coexistence" of bodies and "integrated" worlds (p. 261). Without "ever appearing…space is neither an object" (p. 265), nor a connective action willed by an individual. I believe that historical events resonate colonial impositions, prior to a person's awareness of their body's land-orientation. Settler individuals embody historical land erasure with traumas, inheriting the healing responsibilities to restore environmental justice and reconcile with its original keepers.

History, upon which subjects reflect in daily encounters, instills a background structure for Merleau-Ponty. However, corporeal experiences for many Latina feminists reflect the foreground of living. Embodied selves do not recede and blend with a primary 'world,' but can world-travel

(Ortega, 2016). The effects of world travelling are self-forming. Past levels, which form identities, carry over to create new worlds. However, a hierarchal structure remains implicit in world-building processes. Individuals bring complex histories to bear on their present situations, obscuring the linear, active/passive behavioral paradigm, instantiated by Euro-centric scientific thought. Marxist activist/PhD candidate Siobhan expresses a contemporary Métis identity, challenging homogenous cultural spaces, through her participation in resistance movements against hierarchal institutions:

> When I moved to The University of Ottawa, I joined the Revolutionary Students Pan-Canadian Movement. Meeting other Indigenous people who are also interested in left wing politics, but also meeting really good allies…and one of the founders who was studying de-colonial history. We would always read theory, then do some activist stuff, and go to rallies on the side. From the very beginning, there was always anti-colonial literature available. This is an area of activism that is open to these ideas- they are not new here. It was a way for me to express what it is to be Indigenous and pissed off in an era where we can't return fully to what was there before, in terms of a political structure. The Métis nation is the result of colonialism. We do not have a before. Métis is also about taking what we can and using it against the colonial system. Authors like Fanon do a really good job of presenting that as a possibility. (Siobhan, personal communication, October 16, 2018)

Due to objectifying encounters with their colonizers, transcendence is often not possible for colonized persons. An individual can become an object when they face a colonizer's gaze. This process disrupts "the dialectic between body and world" that Merleau-Ponty believes can facilitate the "ambiguous corporeal schema" (Murphy, 2008, p. 205). The late political philosopher Franz Fanon (1984) processes the body in a "dialectic" relationship with both "world" and land as entity, rather than being passive, and only apprehended through empirical interactions (p. 83). Fanon's concept of "the historico-racial body" evolves from state powers' de-humanizing treatment of colonized individuals (p. 84). He further explains, "Below the corporeal schema I had sketched a historico-racial schema" that is not akin to universal bodily sensations and perceptions. Fanon's "racial epidermal schema" replaces Merleau-Ponty's corporeal structure, where an individual's visible skin-identity is scrutinized, reduced to pure color, rather than a capable, embodied agent.

70

Subjecting himself to an "objective examination," Fanon grounds the "ethnic characteristics of blackness," in shared responsibilities of layered intersections across "body, race," and "ancestors."

Reflecting on theories about spatial "awareness," Feminist scholar Radhika Mohanram (1999) reads Merleau-Ponty as embodying "whiteness in the same terms of blackness," through non-static "interactions" (p. 17), across situations. Although diverse bodies function "optimally and" have "a sense of wellbeing within a familiar geographical setting," Mohanram affirms, there are variations of sensorial experiences. Foregrounding motility in a location, "embodiment" for Merleau-Ponty is place-based and "inter-dependent with identity" (p. 18). However, the experiences of space, body, land, race, and time are not common for all subjectivities. Mohanram captures Fanon's dis-ease, as "the black body is only ever represented, never experienced" outside of "a discursive construct" and requires factual groundings to affirm its racial connotations (p. 20).

Fanon (1986) explains, "There are times when the black man is locked into his body" in the experience of becoming self-conscious, whereby they are "no longer a" structural "cause" of being, but "an object of consciousness" (p. 175). Therefore, for Mohanram (1999) processes of ontological "displacement" allow the "Negro/female/perverted body to come into being" (p. 51). Racialized bodies "cannot transcend their materiality" within a unified "dialectic of subject and object," as they remain objectified by the colonizer's glare. Fanon's colonized/colonizer split lies beneath the surface of a prescribed universal body and takes part in the "development" of its "schema" (p. 52), fundamental to forming racial self-concepts. Phenomenologist Al-Saji (2010) confirms, the concept of race is not a natural "property of the black, material body" (p. 884), but socially, culturally, and historically determined. An individual's body schema does not emancipate from [subject and object] societal relations but is embedded in the colonial histories of territories.

In dialectical encounters with other beings and [non-]material entities, individuals embody the land's subjectivity, inheriting its in-justice displacements on a first level of world engagement. Mohanram (1999) reiterates a "woman's body is coded not only racially, culturally, sexually and socially but also nationally" (p. 82), embodying marks of national imaginaries. A woman's body "functions to mediate the connection between the male citizen and nation," a form of "nurturance" (p. 83), disconnecting her from territorial placements. Many women-identified persons carry the weight of their national identities, bearing traditional land-based knowledge, while "re-producing" populations and maintaining national geographic "boundaries" (p. 85). Experiences of place construct their occupiers' bodies and racial categorizations. Mohanram (1989) clarifies that "place" and "body" intersect, where "meaning" emerges (p. 200), through epistemological grounding across layers of evolving selves. The concepts of place and body "do not have meaning, prior to their discursive practice," visceral representations in lived worlds. Indigenous women's resurgences, by re-claiming their places in nations resist state measures that determine 'Indian status' eligibility and control over resources. Settler communities are equally responsible for participation in neo-colonial institutions that outlaw marginalized bodies from accessing cultural freedom and holistic wellbeing. Learning to re-embody the pain buried in lands, by engaging decolonial actions re-shapes a community's understandings about the premises of marginalization.

2.2.3 Mnidoo-Worlding and Perception

Instead of suggesting that entities exist outside the subject by way of a G-d's eye view, one must first experience the world prior to reflecting on its intuitive components, such as time and space. Merleau-Ponty pushes back against the premises that reflective thoughts are empirical, in isolation, such as the idealized space in Kant's critique of pure reason. A grounded theory of the body relates to worlds. Being in the world is necessary to understand the subjective, living 'I.' For

Merleau-Ponty (2012), there is no "self-possession of clear thought" (p. 396). In an intertwinement with the world, a person discovers "the profound movement of transcendence that is my very being, the simultaneous contact with my being and with the being of the world." Anishinaabe thinker Dolleen Tisawii'ashii Manning's 'mnidoo-worlding' is non-linear. The mnidoo concept moves past figure/ground and traditional Gestalt part/whole relations that institute Eurocentric notions of culture and spirit. Beings for Manning (2017b) consist of "mnidoo, little spirits" (p. 3). Dolleen, conversing with her late mother Rose Manning notes simultaneous, phenomenal experience of "mnidoo," as "something that is happening, and is about to happen at the same time."

Anthropologist A. Irving "Hallowell coined the term "other-than-human persons" as an English translation of the Ojibwe concept of 'mnidoo'" (p. 22). In a different vein, Manning (2017b) understands "mnidoo-worlding to be an unconscious conceding or an interruption of intentions that is embedded over generations" (p. 199). Mnidoo consists of "differing ways of being" that converge in one "instant" (Manning, 2017a, p. 156). Mnidoo blend their "temporal potencies," a simultaneity that collapses "into one instantaneous body," while maintaining distinct "phenomenal materiality" (p. 157). Manning elucidates how Merleau-Ponty's concept of "possession makes no inside/outside distinction, since it is the 'degree zero of spatiality'" (p. 158). Distinguishing from Merleau-Ponty's thought, Manning contends "that mnidoo-worlding also erodes boundaries while paradoxically instantiating them as" perceptible (p. 159). Mnidoo "consciousness, and by association agency, arises as an encrusted exchange between animacy, 'inanimacy,' and immateriality" that are interconnected "energies/processes." There is a loss of self-possession in a mnidoo consciousness. The mnidoo self emancipates from the lived world though remains intertwined with land. Mnidoo energies are infinitely "reverberating," passing through each other for "all my relations," as reciprocally possessed and not overlapping in the form

of a chiasmic "being-in-the-world adhesion" that manifests between self and world (p. 165). The mnidoo being is not an independent construction of self-ego but passes through relational worlds.

Reflecting Trinh's "multivocality" concept, of "juxtaposing voices" in research institutes a "non-identifiable" grounding, "where boundaries" between interviewer and interviewee "are always undone, at the same time they are accordingly assumed" (Chen, 1992, p. 85). Manning's (2017a) "trajectory introduces another dimension of experience… a different kind of sensibility, not as an entwined and reversible of-ness but instead as a with-ness" (p. 162-163). Mnidoo beings do not use inner cognitive reflection to assert their self-possession in worlds. Manning's articulations of mnidoo energy demonstrate how individuals' consistently dwell "in relationship" with phenomenal beings; human, material, and spirit (Myrna Kicknosway, personal communication, March 19, 2019). Analogously, participants and researchers exist through converging, layered relationships, not as isolated enclosed selves but dialogically link words, thoughts, histories, movements, emotions, and living bodies in larger narratives of reconciliation.

Sto:lo social worker and heritage educator William Julius Mussell (2008) solidifies how, "In relationship…whether it is with people, land, creatures, or the Creator…one must be willing to take responsibility for the impact of behavior…to become changed for the better," as each being "is a potential teacher in the ongoing journey to wholeness" (p. 336). This non-linear process does not manifest by merging or exchanging states of consciousness but mirrors practical healing engagements between Indigenous and settler groups that address compensation for state inflicted harms. Through dialogues, interviewees and researchers can aspire to bridge a chiasm [lacunae], across theoretical and practical subject-positions, resisting subjective enclosures, barriers to manifesting fruitful discourse. Human minds cannot dominate and internalize animate/inanimate bodily entities, as they are on equal conceptual grounding. Interactions with mnidoo [spiritual] and

physical worlds blend embodied levels of perception that recognize distinct, separate properties and variables, while collapsing distances to instantiate a sentient barometer of relational wellbeing.

Jarrad Reddekop (2014) describes questions of self in Manning and Merleau-Ponty's paradigms that are not separate from, but "fundamentally embedded in the world" (p. 183). The self is located within "a complex web of relationships" that exist prior to a person's embodiments of their social environments. Relationships allow for "transforming" conceptual "fixities" and personal/collective growth. Mallin (1996) determines how Merleau-Ponty "over-privileges the human and attributes a kind of passive or second-order existence to the non-human" (p. 252). Agreeing with Mallin's take for Manning (2017b), "unlike mnidoo-worlding…Merleau-Ponty privileges human subjectivity" (p. 205). In the mnidoo experience, "neither center not self is limited to the notion of a bounded reality cut off from an outer world" (p. 213). The "infinite mnidoo dimension" has an interior "mnidoo-world-self presencing" that "requires the dissolution of ego or self-self (bounded intentional human consciousness)" (p. 229). The "world-mnidoo suffuses the All to which I am grounded, interdependent, and coexistent," as Manning challenges the object above subject paradigm. She re-thinks the liminal spaces between living and material entities. This is evident in her image for "The Murmuration of Birds" chapter in a spearfishing scenario, which questions the linearity of human consciousness and object presence, through imagery of an angler, attempting to spear a fish that is not fixated but appears to move out of place.

Dolleen Manning's 'Mnidoo' dimension echoes Baruch Spinoza's concept of bodily affection. For Spinoza, part and whole relations are in all material things. Infinite thoughts are attributes, which are in all [extended] substances, such as humans and objects. An extended substance has infinitely many attributes. All whole things in nature are perfect in G-d's vision; therefore, it is not possible to have an objective judgment. Actual essence is the acted idea of a

functioning thing, its affections, and images. A mode characterizes how a substance comes to be and functions through affections. For Spinoza, Deleuze (1988) explains that affect refers to a mind, which is part of the natural world. "Image affections or ideas" therefore create a "state" of consciousness for the "affected body and mind" (p. 48). "From one state to another, from one image or idea to another, there are transitions" that fluctuate from "a greater or a lesser perfection." Whereas, "durations" of "states, affections" are correlated to "variations of perfection," which form a continuous state of being with many "feelings" or "affects" (p. 49). Deleuze clarifies, "There is a difference in nature between the *image affections* or *ideas* and the *feeling affects* that are a specific type" of idea or affection. Affect does not restrict an "image or idea; it is of another nature, being purely transitive, and not…representative," as it is lived in "duration." Further, a "common notion is the representation of a composition between two or more bodies," substances, and its "unity" (p. 54). Spinoza understands common notions in terms of how bodies [human and entities] function, relative to a being's visceral dimensions of "extension, motion, and rest" (p. 55).

Spinoza's concept of affection is inter-corporeal, as bodies affect one another in movements. Differently, little spirits that are embodied in a substance, "person or object's" mind, while also connected to nature and spirit worlds propels Manning's 'Mnidoo' construct. Mnidoo energies for Manning (2017a) create a body's affections, dissolving rigid binaries and ideas within a whole being: "Mnidoo/bodies (animate, inanimate, and intangible), in piercing one another, do indeed fuse, in a sense, or in some dimension as an indistinguishable whole" (p. 163), defying hierarchies into one layered experience. However, unlike Spinoza's drive to understand the body and mind's impetus toward perfection within G-d's vision, the "mnidoo self" is also a "world self" that cannot be mastered (p. 169). With efforts to achieve mnidoo consciousness, one must "temporarily override" their "sense of selfhood" (p. 170). In a 'mnidoo' experience, a being is

"constituted" within a "world-relationality" that is continuous through life's durations and produces affects, emotions for a being. Audra Simpson (2003) discusses a "community consciousness" in Kahnawake cultures that is predicated on the convergence of "historical event and political processes" (p. 72). This "mode of consciousness" manifests in "the social interactions" among group members. Mohawk consciousness does not reference a cultural Zeitgeist that reflects communities' spirits, but marks grounded, personal, and powerful narratives.

Métis scholar Kim Anderson (2016) clarifies, "The Western mind engages a concept of western liberal individuation. This is contrary to the values of Native cultures, where a sense of self and individual is grounded within a sense of responsibility to community and relationships" (p. 50). Darnell (2004a) outlines, "Where people belong is not a place but an idea of self in relation to community" (p. 79). Despite colonial efforts toward assimilation, Darnell (2008) continues, "Anishinaabe and other First Nations communities have preserved the expressive styles and communicative economies of their traditional languages and cultures" (p. 104). "The potential for human communication across cultural boundaries" (p. 105), fosters an interpretive communal paradigm. Community is not a "settled place," but "the set of interpretive conventions and social ties binding together a group of people" (p. 108). The interpretive premises of Indigenous communities include shared economies, kinship, landscapes, cultures, and place-based knowledge.

Researchers need to understand the dynamic nature of communities. It is for Darnell (2004a) necessarily "important to dissolve binary distinctions between urban and rural First Nations individuals" (p. 79). Concretely, the experiences of belonging to a community vary for Indigenous students at Western. Interviewees emphasize both the "uniqueness of their own experience" and their collective relations across peer groups (Darnell, 2019b, p. 10). However, there is no single "generic narrative," for Indigenous students to express acceptance within Reserve

and urban communities. Many encounters with residences are fluid, changing, collective, and continued negotiations of selves. Each story, heard and told differently to listeners can resonate in unique ways for interview participants, accenting the whole variability of Indigenous ontologies:

> Part of being from a First Nations community, people are claiming me to be a member, just as I'm claiming them. People who self-identify don't have a community that's claiming them back, it's very one sided. If you're not tied to a community, what's the point at claiming you're Indigenous? What does it matter? There's no getting away from where I belong. There's no pretending I come from somewhere else. There's no adopting some other identity that is who I am. And I've been it since the day I was born. (A. Pucan, personal communication, September 26, 2018)

Melissa experiences community as un-settled in a fixed place, but evolving through relationships:

> For a significant part of my life…community was a troubling word, in that I never really felt that I belonged anywhere, being urban Indigenous. My Mom was taken in the Sixties Scoop. My mother eventually discovered her biological parents [on Walpole and I ended up spending summers on the Reserve]. Because I grew up in the city, I had this notion that I was never really Indian [with the narrative that real Indians come from the Reserve]. On top of that…there was the external issue of London [being] pretty racist…everyday you are reminded that you are not white. For the first seventeen years of my life, we had no connection to relatives. My Grandparents were grateful for us to have found them. My mother [the youngest] was taken by the Indian Agent. Margaret Kovach talks about self and relation. I don't see community as a group of people, but as connections. (personal communication, April 17, 2019)

Siobhan reflects on the multi-faceted aspects of living a Métis identity, grounded in her upbringing.

Métis denial and resurgence are recurring themes, across her family's relationships with identity:

> [I liken my communities] to my being Métis. In the sense that it is precarious and dangerous for me to not surround myself with people who are either also Indigenous or at the very least allies. Something would be missing otherwise. I do identity as Métis. But I grew up in Teme-Augama Anishinaabe [un-ceded] territory. The name of the Reserve in my hometown [Temagami] is Bear Island. I grew up on their territory…so having to contend with the various aspects of my identity, while learning how to be a part of a community was an important part of my formation. There was always a feeling of respect towards that nation and their transitions, as well as a sense of inclusion and cross-national relationships. Dealing with the fact that I'm white passing and Métis, while living on another nation's land, was something that I was constantly having to contend with. The question of identity is very much at the forefront of my mind, when choosing relationships and dealing with family. (personal communication, October 16, 2018) [See Appendix C].

Oji-Cree Métis and two-spirit spoken word artist/Geography PhD Candidate Sâkihitowin Awâsis

echoes a land-based sense of community. They are situated relationally in a Marten Clan identity:

> I carry several names. My English name is Cortney. My common name is Awâsis. I also carry an Ojibwe name in lodge. My introduction situates myself on this landscape. I'm part of the Warrior, Pine Marten Clan. I grew up in Niagara. Originally from The French River voyager ancestral lines. I also have roots from Maniwaki, Red River, they got around. I live in Antler River. I am also a visitor on these territories. When you say community, I think about my role in the landscape as a Marten. I also think of community in that broad sense, everything in creation. The clan system is not based strictly on blood, like a nuclear family. When I go to a community, I'm looking for the Martens. If you came to my community, I'd provide for you and vice versa. We've all moved around too. Pine Marten roles are to be strategists, to know the needs of your communities; food, clothes, shelter, medicine. (personal communication, November 2, 2018) [See Appendix D].

Theorist Sarah Ahmed (2006) articulates relation with home as "a migrant orientation…the

lived experience of facing at least two directions: toward a home that has been lost, and to a place

that is not yet to home" (p. 10). Affective experiences of home are "not about being fixed into a

place, but rather it is about becoming part of a space where one has expanded one's body" (p. 11).

Home is a feeling, saturated "with bodily matter" and conflicting "memories." Memories of loss

and resurgence embody the experiences of being at home. Ahmed (2000) explains, "Home is

some-where; it is indeed else-where, but it is also where the subject is going" (p. 78). Many

Indigenous students locate home on territories where their kin-like networks [comprised of blood

relations, distant, and/or chosen family ties] reside. Marie locates her feelings of belonging and

home at her parents' house, on traditional lands they safely protect. Though active in traditional

activities back home, Marie has recently come to understand her Indigenous identity. Caldwell

First Nation is on a journey to re-claim lost knowledge and regain a foundation of cultural stability.

Even if her nation acquires Reserve status, Marie's continuity with the land remains unaffected:

> My nation is Caldwell First Nation. We originated [at] Pelee Island and then came to Point Pelee. [This kept] moving our community outward. A large number of our band members are in Leamington and Essex county- no farther than London. We've never had a Reserve at all. We've never had that land base that was ours. We just knew this used to be our

traditional territory. I was always involved as a kid with volunteering within our community. To me belonging is… I belong at home. It's something I had to learn. I want to be able to come home [when away at University]. I've been [at Western)] for six years now, undergrad, and then grad school. Home [is] Leamington. It's the waters, the land. I've spent every summer [fishing] on the water with my Grandpa, with my Dad. [Even without Reserve status], we've always hunted and fished [the land]. [My nation] is not changing by a physical document. Now the [government will recognize it, as I've always recognized it]. I would never say going home to the Rez. It is just home. (Personal communication, December 7, 2018)

For Melissa, home is a relational base to honor kin, re-affirm, and cultivate Anishinaabe identities:

Home connects with being Indigenous. Home is not a location, but relations. I think about the sweetgrass fields in Walpole and running around them barefoot with my cousins, [these images resonate strongly]. My connection to the land is not [possible] to describe anymore [though is an integral part of my culture]. A lot of [scholars] talk about re-learning, to denote this idea that [as Indigenous people we have internal knowledge, which due to colonialism goes un-recognized, until it is considered valuable]. Reading [Anishinaabe epistemologies in literature reflects profound feelings] that are incongruent with [what I have lived outside in the world]. It is surreal to [hear writers speak thoughts that are embedded within blood memory, values connected to land]. Re-learning is reclaiming and respecting who you are. It is [embodying not only cognitive but holistic wellbeing]. There is a dissonance… if you are not respecting the knowledge that you have and places you came from. Belonging is part of wellness- having a strong sense of self [that emerges] from a reclamation journey with affirming [teachers]. Giving back to communities is [part of the heart of Indigenous epistemologies]. My Mother passed this gift onto me. She always made me [challenge the way things are]. My journey of reclamation, even though [my Mom] has passed, is her journey too. Every success that I had goes behind me to her, just as every success that she had comes forward to me. This year, I made more progress on that journey. [My Mom] has walked along with me the entire time [her presence is alive].

Siobhan equally grounds her experiences living at home in northland traditions and Métis identity:

Not having access to Métis traditions meant that I had to find my own way. I strive to not take up Anishinaabe ritual or spiritual practice. Having to engage with that informed how I was later on in my life able to re-integrate with other members of the Métis community and other nations. I moved to Southern Ontario after high school. Having that knowledge of how to talk to Elders or talk to people about their Indigenous backgrounds without coming off as a settler…was something that helped me immensely and helped my mental wellbeing…re-integrating and searching for those answers...which is an experience that a lot of young Indigenous people have regardless of their nation. On the other hand, connecting myself to the land in Northern Ontario. I always feel the call to go back there and be on that land. Even though it's not Métis land per se. I owe that place a lot. I don't feel the same connection to the physical or natural spaces of Southern Ontario, where I'm living now. There's a rootedness when I go up north, that I've been unable to experience any other place. (personal communication, October 16, 2018) [See Appendix E].

Paul Porter is twenty-four years old and he grew up on Six Nations of the Grand River. He

moved to London from Brantford in 2015 and is currently pursuing majors in Health Sciences and

Biology at Western. Porter's experiences of community, wellness, and belonging continue to grow:

> Community and belonging to me means home. Home can be anywhere people are concerned with your wellbeing; [people who] help cultivate your growth. Wellbeing is very broad. There [are] so many different aspects of it. Wellbeing cannot be narrowed down to a single determinant. My community stretches across different regions. I'm the president of the Indigenous Student Association. I also do a lot of volunteering within Indigenous Services and outreach programming. I have made connections with many Indigenous youth across the country. In the position that I am now [ISA president], it is partly my responsibility to give non-Indigenous students at Western a representation of Indigenous youth. My community base has grown exponentially in the past year…since I came back to school. Wellbeing is not instinctual. You don't realize it until you speak with people [from communities, such as Oneida of the Thames. I didn't know it was there, until I came to London…now I consider people from that Reserve family]. [Prior to London, at 17], I lived in Brantford by myself. Moving to London was entirely different, as well [not just in terms of education]. The city is one of the biggest places I've ever lived. [All locations that I call home] are inter-connected. (personal communication, January 11, 2019)

Sundown associates a feeling of home transnationally, between Seneca traditions on the childhood

Reservation where he grew up and through ceremonies with his Oneida community in London:

> I was born here in London, but I moved around a lot. I guess a sense of belonging wasn't really apparent to me, until I got older and lived on a Reservation. I made the decision to move [to be with my father at Tonawanda in Western New York]. I liked the culture…it made me feel a sense of belonging…in who I am. Every summer I'd go there, take language classes, and go to Longhouse. That's why I moved there…at a young age. The way that it was back then, I felt there was a lot of strength there and a better sense of community. Because all the Elders and community [members] worked together with us youth…and did their duties. That's what gravitated me towards learning my ways and becoming who I am today. When I moved back here [London Ontario], I went straight to the Longhouse culture. I feel at home in different territories that I go to… not just at Tonawanda. That goes along with the teachings that I've learned too. (personal communication, February 13, 2019)

2.2.4 Indigeneity and Belonging

Among the Indigenous students I spoke to about identity and wellbeing, a few situate their Indigeneity as layered within a "multi-cultural" framework" (W. Paul, personal communication, July 16, 2018). Indigeneity in this sense can be fluid, open-ended, and is not reduced to a concept. Dolleen Manning and Mariana Ortega disrupt the ways in which phenomenology reifies subjectivity as universal. They place more emphasis on the body as intuitive and intersubjective. Forming a sense of identity entails a quest for developing subjective "self-understanding" and honest knowledge about objective "self-truth" (Weir, 2008a, p. 11). Kalley Armstrong identifies as "Canadian" and "Native" (personal communication, September 4, 2018). Discovering his roots through research, Wade Paul's experience of Indigeneity is open-ended: "I identify myself as multi-cultural. I consider myself to be Indigenous, English, Canadian" (personal communication, July 16, 2018). In high school, though aware, Paul did not identify strongly with being Indigenous:

> I knew that my Dad grew up on Reserve, that my uncle and family still live on the Reserve in Fredericton. But I grew up in London. It was very out of sight out of mind. When I was younger, I identified more with being Canadian and English. But as I aged, it was something I always had an interest in that continued to grow with me. (personal communication, July 16, 2018)

With more experience, D. Monture has a very informed and deep sense of self. Dave is Bear Clan and his mother is from the St. Regis reservation in New York State that expands into Ontario and Quebec. She grew up on the Akwesasne Reservation, on the banks of the St. Lawrence River in New York State. Monture's homeland therefore resides on both sides of the border. He asserts, "Provincial, state borders are dotted lines only" (D. Monture, personal communication, July 16, 2018). David's father's relatives are at Tyendinaga Reserve near Belleville. His heritage is specifically, "Upper Mohawk, from the Upper Mohawk Castle in New York State…Canajoharie

Creek along the Mohawk River" (personal communication, July 18, 2018). Dave has profound

knowledge about the un-bordered Mohawk diaspora, inspired by work, poetry, and earlier travels.

Indigenous identities evolve at various stages. Jennifer Komorowski is discovering her Indigenous

identity that persists through her mother's Oneida heritage. Although it supports government

control of Indigenous populations, having 'Indian status' legitimizes her sense of personal identity:

> Growing up away from an Indigenous community and my Mom being adopted. I feel kind of like an outsider... 'like you don't belong.' At the same time, theoretically you're also just participating in the colonial system of government and their control over you. (J. Komorowski, personal communication, Oct. 9, 2018)

Although Sundown identifies with teachings of his father's Seneca traditions, an

Indigenous identity is rooted in Oneida matrilineal cultural protocol and remains intrinsic to being.

Oneida women are the pivots, carrying inter-generational knowledge to maintain family identities:

> Haudenosaunee people are a matrilineal society. Whatever my mother is, that's what I am. I don't ever identity as a Seneca person [like my father]. Because of that knowledge that my Dad carries, that is what got me inclined to culture. That's why I know about my identity. It's really complex. Say somebody was half Oneida [their father] and their mother was European. When that happens...say they want to learn Oneida because [of their Dad]. You tell them, the only way you can be Oneida is by their mother. They get mad, they'll get discouraged [about] their culture. It makes a lot of sense. And it makes our society work in a really good way. People have to really understand that. We're not saying that [people] are not Oneida. When you become Oneida, you have to go and do that ceremony... And understand where you sit...in society. The Longhouse is a guideline for life. That's the way we analogize...life itself. When you learn about Longhouse, you are supposed to apply it to your life. (personal communication, February 13, 2019)

Expressing identities, while living on ancestral lands provide the 'Indigenous concept' with

meaning. Tallbear (2013) elucidates, "It is not simply firstness in relation to the temporality of

settlers that grounds indigenous peoples' identities *in place*" (p. 514). The label 'Indigenous' does

not emerge from colonial utterances about original territorial groups, as "peoplehoods" evolve

from meaningful encounters with "land- and/or waterscapes." The notion of "genomic Indigeneity

focusses on biological decent...from founder populations...between groups across time and

space…on particular continents" (p. 516). "A biogeographic" account of indigeneity is more akin to dated ideas about race and self-naming, without reflecting Indigenous nations' "social" relationships and movements *through* "landscapes," instead assuming their "inevitable disappearance," by admixture within dominant populations. Many Indigenous nations [in the US] use genetic testing as a method to verify the blood quantum that renders individuals eligible for band membership and 'Indian' status, eliminating a potential for subjective kin-like ties. Other nations accept familial "affidavits" in lieu of DNA tests, which prioritize "technoscientific knowledge" (p. 524). However, Tallbear cautions that implementing genetic testing exalts its practice, as "legitimate grounds for identity claims that" can "overtake" Indigenous nations' independent governing tactics and citizenship rights (p. 525). Aspects of inner identity strongly resonate with Indigenous students, irrespective of 'blood quantum' and standings with ancestral nations. Persistent efforts by individuals to learn about cultural practices leads to engagements with identities; a person desires this in practice. D. Dunn interprets expressions of Indigeneity as ontological processes, which surpass categories and scientific testing methods for authentication:

> The definition of Indigenous is referring to [something that is] from this place, of the land; this is an Indigenous food, plant, and culture. Only because people have different notions of what Indigenous means. People associate Indigenous with 'spiritual.' Instead of using the word Indigenous, I use the word 'land-based.' Instead of the word traditional, I will use the word land-based. I don't know where the word Indigenous comes from [it may be colonial]. I am not going to say [that] I am Indigenous [but that] I'm Cree. My family is Bush Cree [an Indigenous culture from out West]. There's a bit of un-packing. People have a better understanding of what Indigenous means, but not necessarily what Indigenous is. We are all going through healing. We are un-learning what we have been taught around Indigeneity and land-based thinking, and we are developing a new language. It shifts every few decades or so. Prior to the seventies, if you were 'Indigenous,' you were an Indian according to the government. In the sixties and seventies came the word 'Aboriginal,' another colonial term to define Indigeneity [adopted by many communities, including my Grandparents]. After that came 'First Nations.' After that came 'Indigenous.' Now we are in this place where let us just call it for what it is: and say I'm Cree, I'm Anishinaabe, I'm Haudenosaunee. It helps un-perpetuate this belief of pan-Indigeneity. There are over seventy different language families. Over four hundred different nations [630 in Canada].

We are all very different, but we are always highly reflective of the land. (personal communication, November 30, 2018)

Indigeneity is not a fixed concept and can incite a hesitation to self-identify. Growing up in an urban Western dominant culture impacts comfort levels about disclosing an experience of identity:

> Meeting Indigenous people…I don't know if I feel comfortable self-identifying. I want to be Native so badly… But I don't know if I feel comfortable doing it because haven't lived a true Indigenous life…because I grew up in a white family. I grew up in a white culture. (K. Armstrong, personal communication, September 4, 2018)

Marie's experiences with self-identifying are context-specific. She needs to establish trust with a person, before sharing details about her Indigenous identity. This was an important lesson as the interviewer. Instead of asking individuals to self-identify directly, in future interviews, I asked participants to introduce themselves, however they see fit. Each person has a unique introduction:

> [Self-identification] depends on whose asking. If it's some random person asking [at school], I'll just say, my name is [Marie]. But if I'm in a context where I know I'm being asked by another Indigenous person, I will tell them I'm an Anishinaabe Kwe from Caldwell First Nation, Turtle Clan and my name is [Marie]. I won't self-identify until I feel comfortable with the person. I want to get to know you first before I let you know. [This is because] I'm a white passing person. You would never know that [I'm Indigenous] by looking at me [I'm white, blond hair]. I don't like telling people right away because I feel judged. I wait to self-identity until I know them, and I feel comfortable talking to them about it. Usually, there are follow up questions [such as, what's your nation, etc.]. I want to be sure that it's a genuine conversation with that person before I self-identify. There are a lot of other people who feel that way too. (personal communication, December 7, 2018)

Introductions are cultural protocol for Oneida people. Sundown is rooted in the Turtle Clan family:

> My Oneida name, in my language means 'he slices the skin.' It is an old name given to me by Wolf Clan mother Grace Elijah. It means to help. I'm a helper. I try to live up to that name in any way possible, in any situation in my life. I said my clan- The Turtle Clan [the clan turtle, as opposed to the animal]. There are three families in each clan. I belong to one of them [Lonúhse.s, it means extended house]. That title goes back to our clan mothers and original names. [There are three families across North America]. I have been given the responsibility as a faith-keeper to my Lonúhse.s family. I'm still learning that introduction to my family. [Titles] become a part of who you are. I grew up in Tonawanda [Seneca territory]. [The Oneida people, part of the Six Nations Confederacy] migrated up here because of the wars that were going on [The Beaver Wars- 17th century, The War of 1812]. When [the Oneida people] moved here [to Southwestern Ontario] … a lot of our ceremonial people moved [as well]. That's why you find our [Oneida] culture is really strong here… a lot of the title holders and clan mothers came over. The warriors stayed in New York to

fight. The knowledge keepers came this way to protect that knowledge. A lot of the women and children moved up to Wisconsin. There was a stone that followed us, when we migrated here. And when it stopped, we decided to stop moving. Wherever it went, that's where we stayed. There's no stone, but the story has been told that way. [The Oneida are] people of 'the standing stone. (personal communication, February 13, 2019)

Melissa offers an introduction in Anishinaabemowin, situating her family's clan-based identities:

I was born in Peterborough and [grew up in London]. My Mom's family's from Walpole, my Dad's family is from Six Nations. I've just completed a first year of a Masters program, here at Western in the Education Department [Critical Policy, Equity, and Leadership Studies]. If I am in a circle that is mostly non-Indigenous, I just identify as Indigenous. If I am in an Indigenous circle, I usually identity as Anishinaabe, but I will always recognize that my father was Mohawk and comes from Six Nations. I see myself following my mother, who was Anishinaabe. My Dad is from the maternal [Haudenosaunee] society and my Mom is from the paternal [Anishinaabe] society. [My mother was Turtle Clan and I discovered my father's Wolf Clan]. In Anishinaabe culture, you honor the father. Therefore, I identify as Wolf Clan. Turtle Clan persons are teachers, storytellers, and knowledge keepers. But Wolf Clan [members] are protectors [the police of the community]. That fits me too, because I have a social justice, critical drive. It's about what your Elders say…My Mom went to a medicine woman and asked what clan [her daughter would be]. The women said [that I will be both Turtle and Wolf Clan]. Though, ultimately, I would have to choose what path I will take. (personal communication, April 17, 2019)

Experiencing Indigeneity is interdependent with nation-specific clans and kin-like structures.

Familial networks [blood related or chosen] foster communities of belonging for interviewees:

We should have been raised knowing our clans. We've experienced large scale cultural disruption. A lot of people, myself included had to go through a relearning journey…finding Elders…talking about our genealogy and where we're from, in order to actually find that information. Prior to coming back to university, I was working with women, youth, and families at Atlohsa. That generation coming up who know who they are. They know they have a place in lodge. They know their clan. They know how to introduce themselves in the language. Those kids were going back and teaching their parents, who maybe had never heard the language before, who didn't know what clans they were. The ones coming up, they have the chance to take it for granted. They have the chance to just know who they are and let that inform every part of their life. A lot of our adults are still in that learning process. It's something powerful happening with the clan gatherings and clan teachings. It doesn't necessarily mean that you're going to follow a traditional life. It is not a faith-based thing. It's our way of understanding a more expansive family structure. (Awâsis, personal communication, November 2, 2018)

86

Kinship networks contribute to a profound sense of Indigeneity and wellbeing for Porter. In caring

for his brothers, from youth until now, Porter deals with residual stress and ongoing life challenges.

> When I first moved to London, I had this conversation with my Grandmother about coming [back to the Reserve for ceremonies. However, I was a full-time student and had two jobs]. My sense of belonging was lost on that adventure. [I said to my Grandmother that] I wasn't really going to practice all of our traditional things all the time [because I needed to make room for education], to progress in life. My Grandparents are my home, my origin. [My Grandmother] shaped me culturally as an Indigenous person. [My Aunts also influenced me]. One side of my family grew up Christian. The other side grew up going to Longhouse [Haudenosaunee on both sides]. My motivation to come to school is for my brothers. I have come to accept where I came from and [have] moved on. It actually really did bother me. Talking about mental wellness is a big thing for me. All that stuff, I bottled up for so long. (personal communication, January 11, 2019) [See Appendix F].

Indigenous Services at Western has visiting Elders council and spiritually guide youth,

while fostering regular ceremonies. Darnell (2019a) highlights, "Contemporary Indigenous elders,

usually in urban centers, offer effective counselling based on cultural principles and community

support. Many of these elders…share their experience of also having suffered," giving "their

teachings authority and verisimilitude…they are accepted as role models for the…possibility of

recovering selfhood and rejoining community. …to lead effective resistance," centering "all

levels" of relations (p. 3). Visiting Anishinaabe Elder-in-Residence, from Walpole Island First

Nation, Myrna Kicknosway elaborates how student learning about identities, kin-like structures,

and ceremonial roles is being "normalized" within universities, facilitating "an opportunity for

discovery" (personal communication, January 22, 2019). Many Indigenous students at Western

University appear Caucasian, though identify differently on the inside. Due in part to stigma

concerning identifying as Indigenous, students may not wish to be recognized for their mind, body,

and spirit. Students also experience judgment from Indigenous and non-Indigenous peers about

qualifying their self-identification. Individuals who appear Caucasian may also feel they are taking

funding opportunities away from their peers who are more visibly of an Indigenous background.

Myrna Kicknosway asserts through Eurocentric and traditional educations that Indigenous students "need a firm grounding" in their identities, with the ability to "stand up" and feel proud about personal growth (personal communication, March 19, 2019). Individuals have strong knowledge of physical being but can also harbors their inner embodiments and clan-ties with earlier generations. Indigenous students at Western are educating their [Grand]parents, who may be alienated from a sense of Indigeneity about languages, clans, and land-based cultural practices.

Pucan (2019) confirms, though many Indigenous "families continue to identify within the clan system," matrilineal societies face "gender inequality" through patriarchal "clan membership" laws, adjudicated by *Indian Act* policies (p. 22). The families of Indigenous students continue to internalize shame about their Indigenous heritage. On the other hand, student-led paths of cultural understanding can resist an impulse to hide Indigenous identities. This action is pervasive among Reserve communities that endured colonial oppression through state-controlled restrictions. In the process of fostering Indigenous awareness toward reconciliation in schools, it is important for students to be "seen, heard, and understood" (Myrna, Kicknosway, personal communication, March 19, 2019). Cree medical student/artist D. Dunn reflects about his multi-cultural background, the epistemological complexities of his urban Indigenous experiences, and self-discovery journey:

> On my Mom's side, we are Cree, and British, and Irish. On my Dad's side we are from the Pacific Islands [Sabuyan Island] and Middle East. The difference between separating this urban and on the Reserve Indigenous experience. When I was younger and didn't know what I know today, I [felt] that being urban [disavowed] my Indigeneity. Because I didn't have mentors and teachings. Indigeneity truly is a way of thinking. Rather than other things that try and quantify it [blood quantum in the US]. [In Canada], they look at matrilineal lines to assess Indigeneity. I've learned through my thirty years that you come to this place of understanding yourself and where you come from not necessarily by the place that you found yourself growing up. But what you have chosen to seek out in this life. Whether those are land-based teachings, Indigenous ways of knowing and being, or whether that's academia, sciences. (D. Dunn, personal communication, November 30, 2018)

2.2.5 Re-thinking Indigenous Identities

As Plains Cree scholar Paulina Johnson (2017) explains, perception in Cree Nêhiyawak traditions occur through four minds that construct layers of the self. Being in Nêhiyawak cultures subsists outside the mind, evolving from "the spirit world into the present" (p. 107). An "ontological beginning," from which a Nêhiyawak "sense of self is derived" institutes being in the world. There is no self-possession in Nêhiyawak culture, which encourages four selves, minds, "including our physical, mental, emotional, and spiritual being." Four aspects of self can encompass the "four directives of east, south, west, and north…four layers of communication" and connect to how Nêhiyawak individuals "feel, hear, sing in ceremony, and love" (p. 105). Individual's holistic self-directives also reflect, "The four phases of life, from infant, to child, to adult, and to Elder," as well as "the four elements of life including fire, earth, water, and air." Individuals have also "survived the last three phases of the earth" from volcanoes, to floods, and ice ages, with the fourth being a "shift in consciousness" yet to come (p. 106). Identity is multiple, as selves belong to earth cycles in Nêhiyawak traditions, shared collectively with one's ancestral kin and communities. Though persons experience "communicative freedom at the micro-level," there are "political economic constraints imposed" upon "processes of identity-making" (p. 108).

An individual's roles among Indigenous cultures include, caring for the earth, relatives, and protecting ceremonies, while resisting hierarchies. An identity is not a totality that manifests prior to individuals' embodiments of their inherited community roles. It is not possible to conceptualize identity without its lived practices and expressions in oral narratives. The individual does not own the ego. Challenging identity "repertoires" as "exclusive and singular," for linguist Kroskrity (2001), is key to foreground "interactivity" (p. 107), in relations with layers of being.

Cherokee scholar J. Byrd (2014) states, "Regardless of methodological approach, indigeneity is a matter of orientation, a manner of being placed, and an active presence in the act of interpretation" (p. 614). She continues, "Indigeneity not only produces a set of patterning" that aligns "in certain ways within and against colonialism but provides the backdrop through which patterns make sense" (p. 615). Furthermore, "Racism, classism, and settler colonialism are each and all structures and not events." Lived-experiences resist universal categories of Indigenous identities. Individuals sense their identities prior to their spoken and written meanings in language. Abstract notions of self can overlap with concrete experiences, but do not merge into one another.

Indigeneity connects to individuals' ancestral and contemporary senses of self. Furthermore, speech acts do not name Indigenous selfhood into being. Self-identifying as Indigenous person has aesthetic components whereby, your physical expressions, appearances, behaviors, and community standing validate your authenticity. A. Pucan expresses a phenomenon wherein, "people can embody what people expect to see. Instead of that reality. Coming from an impoverished community, addictions, trauma, all this stuff" (personal communication, September 26, 2018). Within domains, such as Western University, there are common perceptions about how an Indigenous person is supposed to look and behave, instead of prioritizing their community roots and knowledge. There is a distinction between an individual's physical appearance and their inner senses of being. Many Indigenous persons have multiple ethnic and racial affiliations that are not recognizable in a reductionist gaze. Eurocentric dominant cultures emphasize the effects of facial significations, as markers of self-declaration in social encounters. Through experiences that are internal, however, identity is a continual "being and becoming" (Ortega, 2016). With reference to "woman of color identity," Ortega (2016) explains this "active process of identification" is not "a given name but something one becomes," due to "location and relations with others" (p. 163-164).

90

Oji-Cree, Métis spoken word artist/scholar, Awâsis articulates two-spirit identities in a global Indigenous community. Awâsis (2012) explains, "Gender fluidity has traditionally been part of Indigenous culture…However, the term Two-spirit, translated from the Ojibwe *niizh manidoowag*, was not agreed upon until 1990 at the Intertribal First Nations/Native American gay and lesbian gathering in Winnipeg" (para 1). For Awâsis, Two-spirit being allows "gender-variant Indigenous people…to honor our ancestors by reclaiming our identities." Two-spirit experiences resonate with transnational, inter-cultural fluidity, and non-hierarchal governance. Indigenous cultures articulate nation-specific concepts about two-spirit identities and their ceremonial roles:

> I'm coming to understand that my way of understanding Two-spiritness transcends Turtle Island. The fluidity of Nizh manidoo[g]. It's about traditional Indigenous roles. Everyone is Indigenous to somewhere. The power that it's had here, in creating a movement, I would love to see that in other places. I would love to see [a global community] of Two-spirit people. It's a beautiful, powerful thing to say that our cultural understanding isn't of this binary system. A lot of Indigenous cultures are rooted in individual autonomy as the foundation of our nation's autonomy. Two-spirit people have an important role [in claiming this]. (Awâsis, personal communication, November 2, 2018)

Subjectivity is a lived practiced ontology, not based on visual appearances. Awâsis locates their sense of Indigeneity in a Two-spirit identity. This is a unique way of being Indigenous, living nation-specific roles and family responsibilities. Therefore, an experience of Two-spirit energy does not have a fixed gender and sexuality designation. Two-spirit labor practices were historically distinct and equally valued in ceremony. Among many Indigenous nations, "prior to colonization, gender variance was understood as a gift: Two-spirits were considered to have the power of both women and men and were often seers, leaders, healers, mediators, or medicine people" (para 2).

Darnell (2012) adds, "The third-person pronoun for a living individual among Indigenous languages, does not distinguish gender" (p. 37). Tribes allotted "specific rituals for children who acted in accordance with a gender that differed from the sex they were ascribed at birth" (Awâsis, 2012, para. 3). Furthermore, "Many Indigenous languages did not even include concepts for sexual

orientation. Although there were culture-specific, Two-spirit gender norms, variation from those

norms was often appreciated." Two-spirit ceremonial and social expressions are more powerful

than grammatical categories, such as the male/female language pronoun binary. Awâsis articulates

traditional concepts about Two-spirit beings, from their Oji-Cree, Métis ceremonial experiences:

> I use the term, Nizh manidoo as a term to unite Nishnaabe people specifically. Collectively, we received a spirit name. Now it's much larger than the Nishnaabe Confederacy. People are using that term to rally around. Two-spirit has a completely different meaning in other languages. We had unique and distinct gender roles, prior to contact. There are three or four ways of describing gender in Anishinaabemowin and seven or eight in Cree. I honor the legacy of Two-spirit women, Ogichidaa Kwe, who were full warriors. That was there role. There is power in the umbrella term 'Two-spirit.' What resonates more deeply with all our people on every corner of Turtle Island are those nation-specific roles. Two-spirit might not have any meaning for all communities. I'm always interested in what those original roles were like. We carry the burden of peace in a way. (personal communication, November 2, 2018)

Tyler Argüello (2016) delineates how the "disciplinary technologies (psychiatric

classifications)" set forth by Western institutions permitted the body to "become a site that

maximizes life, productivity, and capital" (p. 234), within societal 'norms.' A norm is an

ideological structure of language [shaped by discourses] that reflects cultural tendencies. The body

encounters normalized systems, inscribed through institutional networks. In philosopher Judith

Butler's work norms make up the world, such as institutional regulations that shape individuals'

gender and sexual identity expressions. For Butler (1990), gender identity is performed and comes

into being by "expressions" that are "said to be its results" (p. 34). Identities evolve through

experiences and inform the daily norms individuals encounter. Many persons enact agency, as they

move through life phases and construct, rather than become produced by norms at each stage.

Butler analyzes subjective experiences of gender in theory. However, individuals are not restricted

to identity performances within solidified and formative structures in practice. Indigeneity, unlike

Butler's conception of gender is not "only a doing" that constitutes a presupposed, self-declaring act. Dynamic Indigenous identities resist common miss-perceptions about behavioral appearances.

Gender and indigeneity are not primarily categorical; they flow into one another. Categories for Trinh (1991) do not contain definite meaning and "like all classificatory schemes" need to be continually voided, rather than appropriated (p. 31). However, transcending the abilities to name and categorize, re-imagines the limitations of classifying identities. Indigeneity varies for each of this project's interviewees. For Annya Pucan, Indigeneity "is something you're born with. You're raised with it. It's not something that you read about in a book. Self-identifying's personal. Part of being Indigenous in this country, is suffering because of it" (personal communication, September 26, 2018). Pucan continues, "For Indigenous people [self-identifying is] heavily economically tied. If you hire someone who claims that they're Indigenous, the company checks a box for the government. It fits this idea that people want to believe [that Indigeneity represents]."

Kalley Armstrong discusses the complex phases of indigeneity, fostered through both sports, coaching and her academic courses at Harvard. University is a space where Armstrong feels connected with, and inspired to engage research about concerns affecting Indigenous communities:

> I'm trying to think my phases of it. I remember, growing up as a kid, I'd be on the soccer field and I'd put a feather on my headband. For me at that time, there was no hesitation to be like, I am Native. And I loved every part of it or that my Grandpa was Native. I was so proud of it. I'd write stories about it. It's not that I lost it. It was always there. When I started to play with my friend in Junior hockey, we were both Native and would talk about that. Where it really started to blossom, in my last year at Harvard, I was an athlete there. I was navigating academics carefully. I wouldn't choose anything that would challenge me because [a] I didn't think I could handle it and [b] Hockey was always number one to me. (personal communication, September 4, 2018)

Armstrong felt inspired to switch gears from her routine in sport, by challenging the ambiguities of self-knowledge, through an Indigenous education. She courageously faced vulnerabilities in an Indigenous history class, and the prospect of encountering failure on her self-identifying journey:

Finally, my senior year there was this course…that looked so interesting…it was an Indigenous history course [it was a seminar]. It was in a smaller room…I was always in big classes. I remember e-mailing the professor. At the time, I had no idea who this professor was. He was just a name. Anyways…I was like, I don't know if I can take this… I tried to say, I'm not that smart. I don't know if I can handle this, but I'm really interested in the content. But he was like, why don't you come and try it out. And I sat around that table and everyone was so smart… I wish I could take that course now after being here because I've learned more. I learned a ton in that course. (K. Armstrong, personal communication, September 4, 2018) [See Appendix A].

Wade had a similar experience with his Indigeneity evolving at University. He met Indigenous students of varied backgrounds who inspired his drive for self-knowledge and increased learning:

In Elementary School, I didn't know anyone besides my own family [that] was Indigenous. I got to High School and met a couple of other Indigenous peers. I was always really interested to learn and talk to them. It definitely was something that really kind of blew up exponentially when I got to Western and interacted with a lot of Indigenous people, fellow students [who] had grown up on Reserves. When I got exposed to it, I really felt it was a part of me [that] I wanted to know more about. (personal communication, July 16, 2018)

Marie's Indigenous identity is more recently developing. Caldwell First Nations is also on the path of reclaiming the land that it lost to colonialism and corresponding traditional knowledge systems:

My Indigenous identity, I've only come to embrace in the last four years. I was always a part of my community events. [Hunting, fishing, and harvesting wild game] is part of my Indigenous identity and what [makes] me feel Indigenous. I haven't really embraced it as the whole culture [the medicine wheel, the spiritual side, wellness side]. It makes me un-comfortable when people ask me about that. We didn't have a Reserve, a community. We lost a lot of our traditions, our songs, our language. Losing all our land…constantly being re-located. The colonizers want [Pelee] Island, [so we move to the mainland]. Now colonizers want mainland, so 'go find somewhere else to live.' They were kicked out of all their houses. [The government made Point Pelee] a national park and everyone became scattered. We only have three-hundred band members on our list. Our nation is always dying out. There's been a lot of loss of everything. There's been nothing to hold us together. Not that home base. Eight or nine years ago, we did settle a land claim. Right now, our Chief and Council is in the process [of making] Reserve status. We bought land [with money from the previous land claim] in Leamington [Ontario], but it's not Reserve status. Un-ceded [territory] is usually [where a community] has never lost the land. They have always had ownership over the land. [Caldwell First Nation] wouldn't have un-ceded territory because [we lost the land) and we're re-claiming it [as Reserve status]. In 2016, we had a [an inter-community] pow wow on our purchased land. The whole sense of it…I'm on the beginning scale. (personal communication, December 7, 2018)

2.2.6 Animate and Inanimate Beings

Manning (2017b) expresses, there are no standardized "Anishinaabemowin terms for animate and inanimate, which have been externally imposed by western anthropologists" to fixate the "ambiguous distributions of these concepts in the lived-realities of the Ojibwe" (p. 6). She continues, "Anthropologists cannot agree whether these purported 'animating' mnidoo forces are metaphorical or literal" (p. 8). Furthermore, "Anishinabe conceptions of Manitou were poorly transcribed into English as spirit, spirit-soul and animism, in keeping with Christian concepts of 'spirit' in conjunction with notions of the soul (psuché) from Greek stoicism" (p. 16). The concept of animism reflects "processes of change" (Battiste, Bell, & Findlay, 2002, p. 86). It "derives from a living archive of observation and experience" that is "embedded in the linguistic structure of Aboriginal languages" and their "expressive diversity and precision" (p. 86). Animism firmly grounds Indigenous knowledge systems in language expressions. For Hallowell (1960), in the "Ojibwa universe…reified person-objects which are other than human" share the same ontological status and take up the same "animate linguistic class" as human beings (p. 5). Hallowell explains, *"…*the Ojibwa recognize, apriori, potentialities for animation in certain classes of objects under certain circumstances" (p. 6). Echoing Hallowell, Reddekop (2014) asserts, "In Ojibwa thinking personhood is extended to include things that we would classify as inanimate beings…stones that have been said to be alive and change form" (p. 120). Inanimate/animate qualities of stones within Indigenous cultures have nation-specific meanings and social, interactive utilities. R. Darnell highlights the intentional agency of rocks, which live longer than human beings, accruing "stable forms of wisdom," and have learned from "experience" (personal communication, April 8, 2019).

Furthermore, "Regna Darnell and Anthony Vanek…have argued with reference to the Plains Cree (a people closely-related, culturally and linguistically to the Ojibwe) that…animacy

lies in something having power" (p. 122). Through Darnell's (2012) research, "The animate grammatical category in Cree" organizes the living world "in the same degree that human persons" live (p. 31). The Slavey language, on the other hand adheres to a hierarchy within animacy, whereby "some things are more alive than others." Animate linguistic patterns "structure experience." Darnell (2012) continues, "Living beings…considered objects in Indo-European languages" cross "linguistic boundaries," to emphasize interdependent relations between "hunter and prey, land and its human use, nature and culture." Lived worlds entail "human persons, animals, birds, fish, many plants" with self-defense capacities, such as "thorns" that are "useful to humans, spirits, tobacco that moves to the spirit-world" (p. 37), connecting others. Entities that live also include, "the bow that powers the movement of an arrow," genitals, "for their life-giving capacity," and "containers that give form," including "spoon or lakebed." An object with capacities of "self-propulsion…or purposeful movement," like human behavior acts onto world structures.

Matthews (2016) explains that Ojibwe nations "'personify' natural objects for entities are not "conceived… as inanimate… in the first place and then deliberately imagined…to be animate" (p. 53). Reddekop (2014) echoes "…animacy operates as a relational concept: it is by virtue of its effecting something else" (p. 122), a spoon's capacity to hold liquid allows its animate qualities to emerge. Differently for Reddekop, "animals are always animate, but lose their animacy when dead or rotting; similarly, a tree may be animate but a piece of wood from that tree, having lost its capacity for growth, will be inanimate." Factors that distinguish whether inanimate things develop animate capabilities depend on their active "characteristics" (p. 123), in lived world engagements.

An individual's subjective experiences with objects affect their understandings of its categorizations. "Bringing worlding and mnidoo together," Manning (2017b) "contends that consciousness, and by association, agency arise as an encrusted exchange between animacy,

96

'inanimacy' and immateriality, all of which are mnidoo (little energies) that are gashka'oode (entangled) Nii'kinaaganaa (relations/relatives)" (p. 32). The form of objects [their animacy] constructs an intersubjective process between object, subject, and Creator. For Manning (2005): "All of existence is Anishinaabe epistemologies," including objects, have a "subjectivity…with the facility to 'know'" themselves (p. 86). The subjectivity of objects is enacted by their performing necessary "responsibilities" in a "phenomenal mode of existence." Therefore, objects partake in dialogues with receiving subjects. "Inanimate objects" embody animate qualities without requiring human consciousness to apprehend their visible qualities. The ontological value of objects is a non-idealized interaction with other beings. Utility values placed upon objects derive from their animate purposes. The historical conditions of entities formulate their lived significance.

For Marx, Sarah Ahmed (2006) recollects how objects are significantly "formed out of labor" and not reducible to material entities (p. 41). Objects do not passively implicate the natural attitude, everydayness of perception. Ahmed clarifies, although objects can become alienated from "their histories of arrival," history is not "the property of an object" that engenders a "sensuous certainty." Various forms of precarious labor with unique generational contexts and bodily histories influence how objects 'arrive.' Commodities are objects that embody human labor power, to qualify their animate capabilities. Objects do not only gain exchange-value as commodities, by embodying the abstract labor production of workers. They engage humans and non-humans in social exchanges that surpass the grounds of capitalist production, toward affective engagements.

Ahmed (2010) explains ways that objects can mediate intentional experiences of happiness, "Happiness is not simply about objects, to experience an object as affective or sensational is to be directed not only toward an object but to…conditions of its arrival" (p. 25). The facts of "actions performed on the object (as well as with the object)" grant it animate qualities, prior to its functions

(p. 43). Object contours form bodily horizons that establish presence within their "surfaces and boundaries," marking "the edge of what can be reached" (p. 55). Therefore, "bodily" experiences reflect the histories of objects that are reachable, depicting their social conditions for arrival. The animacy of objects guide their embodied, direction-oriented impacts through community relations.

2.2.7 Multiplicious Selves and Time

In *Borderlands/La Frontera: The New Mestiza* chapters, "Tlilli, Tlapalli: The Path of the Red and Black Ink" and "La conciencia de la mestiza," the late Latina Feminist scholar Gloria Anzaldúa (1987) wisely expresses, "In attempting to work out a synthesis, the self has added a third element which is greater than the sum of its severed parts" (p. 102). This new consciousness is "a mestiza consciousness" that is both the source of "intense pain" and "creative motion." The "situatedness" of "in-betweenness or being in the borderlands," experienced in *mestiza* consciousness on the "US-Mexico border" inspires for Ortega (2016), an ontological "tolerance for ambiguity" (p. 25). A "*mestizaje* of multiplicity and oneness" engenders animate "existential" senses of being a continuous self," while recognizing the importance of "social identities" (p. 40). The "*mestiza* is embodied and situated in a particular space," where "economic, cultural, and historical circumstances" intersect (p. 45). Similarly, experiences of Métis 'in-between' identities have political implications, subject to government recognition and surveillance of economic utility. State interference regulates terms for how a Métis individual passes as both white and Indigenous.

Scholar Chris Anderson (2014) affirms, "Métis hybridity, like all hybridity is not innate but, rather, actively produced and reproduced" (p. 39). "Métis hybridity," often interpolated as "half-breeds in the colonial state's racial imaginary" is the continual denial of "peoplehood." The *mestiza* and Métis experiences, though subject to different global circumstances, both have ontological and material dimensions that are not objectively clear. Métis individuals can internalize

encounters with outsider settler/Indigenous judgments about possible mixed physical appearances, dual traditional roles, and land-ties, un-confirmed by the state. Siobhan lives a non-conformist blending of Métis and Caucasian embodiments in her worlds, resisting concrete state-designated labels. She articulates nuanced experiences of a Métis ontology [way of being in Canadian society]: "The Métis identity, this 'in-betweeness' is only useful if Métis people don't oppose the Canadian state. Something like me poses a problem" (personal communication, October 16, 2018).

Mariana Ortega (2016) furthers Anzaldúa*'s* "view of the complexity of the self," which dwells in *neplantla* [a place between worldly perceptions] and has "various intersecting social identities" that are "fragmented by oppressive norms and practices of dominant culture" (p. 46). Ortega shares Anzaldúa'*s* conceptions of self as having the existential "sense of being an 'I,' the possibility of being a whole, of healing," which can remain both "multiple and one." Dolleen Manning's experiential process of mnidoo-worlding, though related is distinct from Ortega's interpretation of subjective, *mestizaje* consciousness. For Manning (2017a), human consciousness barriers get in the way of mnidoo-worlding. Possessed by world, "we are dispossessed of autonomous self and yet also delivered over to an authentic world-self, a mnidoo-self" (p. 169). The process of mnidoo-worlding passes through a body, mediating different forms of perception and ontological experiences with land. Ortega (2016) re-iterates through *mestizaje* consciousness, a "multiplicious self" (p. 64), while surviving colonialism dwells simultaneously in many worlds. *Mestizaje* embodied beings welcome an openness to ambiguity, refuting total states of autonomous selves, and like mnidoo can facilitate receptiveness to "all my relations" (Manning, 2017a, p. 165).

For Linda Martín Alcoff, through Ortega (2016), "The critique of identity is specially linked to the Hegelian-influenced view that the self is indeterminate, and that freedom resides in the self's ability to resist external influences" (p. 147), such as religious ideologies. Forming a

kinship with Anishinaabe relational theory, Alcoff proposes a "hermeneutic notion of identity as horizon," including other beings as part of the self. "Multiplicious selves" have "multiple intermeshed identities" that are "horizons from which to interpret and experience worlds" (p. 269). Variations of selves enhance reflexive knowledge and "disclose possibilities of becoming with" others (p. 169). Ahmed (2000) reflects how conceptually, "becoming has…been privileged within recent Western critical theory as a way of understanding the subject that does not assume the stasis of being" (p. 119). David Eng (2010) proposes a non-static expression of in-betweenness, which "gives way not only to alternate ways of *knowing* but also…to alternate ways of *being,* indeed of *becoming*" (p. 70). Individuals experience subject-positions, shared in-between spaces and times.

In Western theoretical discourses, the self perceives in relation to itself. Self/other distinctions in philosophy impose a dominant culture. Many Indigenous theories and transnational feminist methodologies perceive the self as multiple collectivities. Ortega (2016) suggests, "From a Foucauldian perspective, we could say that the life of the multiplicitous self as she inhabits some worlds and travels to others is always permeated with relations of power that subject her and discipline her" (p. 68). However, Ortega's "multiplicitous self" has agency with many "social identities" that intersect across "race, gender, sexuality, class, ability, nationality, ethnicity, religious" (p. 74), among other identifiers of being. "The multipliticitous" self, negotiates many identities in their world-travels, between institutions, home, family, and religious domains (p. 75). A *mestizaje* experience is necessarily "de-centered" from a homogenous, unified being (p. 76). Having multiple "intermeshed" layers, while "situated in specific locations," selves with unique histories can "tactically highlight different identities," as individuals navigate their interconnected worlds. Enduring a "continuity of experience" is key for the "multiplicitous self's" fluidity (p. 78).

For Ortega, time establishes a pre-given totality that fosters multiple experiences. In Heidegger's work, "the past, present, and future" intertwine to comprise fundamental ontological characteristics of time (p. 79). Heidegger's temporal dimensions are not "linear" sequences of "nows," but allow the self to "project toward the future while being in a present situation" that informs earlier events. As the late queer/critical race theorist Jose Munoz (2009) elucidates, motion reflects "Temporal unity…the past (having been), the future (the not-yet), and "(the making-present)" (p. 186). For Merleau-Ponty, in keeping with Heidegger, the subject is agential within unifying experiences of time. Time-oriented experiences, in a "multiplicitous" world-play encompass cross-cultural existences for *mestizaje* communities. *Mestizaje* are social agents, directing unified temporal stages, while navigating an evolving sense of place and holistic identity.

2.2.8 Traditional Knowledge and Mnidoo-Worlding

Dolleen Manning institutes traditional inter-generational knowledge and community narratives in her research. Manning (2005) explains the game of "Aazhidebtoo" is a "local ball game played by children" of her mother and mentor "Rose Manning's generation at Kettle and Stony Point" (p. 15). This form of "play" is emblematic of "the permeation of Anishinaabe epistemology into everyday life." The game "prioritizes the individuals' tactical maneuvers" rather than competition. Unlike baseball for Aazhidebtoo, the "main objective is for a batter to hit the ball and run back and forth as many times as possible between two bases." "Basic principles" embedded in the game of Aazhidebtoo "are found in everyday indirect speech patterns," by way of "verbal bantering." The present verbal banter is "Anishinaabe oral storytelling practices and communication in general, "echoing the "metaphor" of running back, and forth in aazhidebtoo."

Manning's (2005) "Aazhidebtoo" further "resembles dialectics…in Plato's dialogues…or in the dizzying mutual gaze of the master and slave" (p. 16). However, unlike the hierarchy

101

embedded in Western dialectics, throughout "aazhidebtoo" there is no privileging of either side within a back and forth exchange or "mediation between a thesis and its anti-thesis." The "going back and forth" encourages and "opening up" of "the self of being" without a fixed "truth." A person "exists through dialogue" with "other realities that are not restricted to one concept of time, space, and expression" in a reciprocal exchange. Exchanges in Anishinaabe oral histories, embodied through 'aazhibedtoo' are intersubjective. The 'hyper-dialectic' is a process through which individuals can reflect using their bodies. The practices of aazhibedtoo dialogues resemble Merleau-Ponty's concept of 'the hyperdialectic,' a non-linear, reflexive practice. Simms (2017) clarifies, "The hyperdialectic is a method that keeps in view and satisfies the complexities of gestalts/structures and their transformations" (p. 145). The form of a 'hyper-dialectic' can occur in verbal discourse where both parties are reflective of their statements, thoughts, conscious of multiple relations, and the ambiguities existing between either subject without privileging one's commentary above the other's. Similarly, movement in Aazhibedtoo manifests "a dialogical experience" with physical communication among beings (Busch, 2008, p. 39). Different from Merleau-Ponty's 'hyper-dialectic,' aazhidebtoo participants do not derive truth-value in dialogue.

The existences of living earth, ancestral lands, and communities pre-exist their reflections in an individual's mind. As Manning (2005) explains, in "The phenomenal reality of existence mnidoo (spirit worlds) and body are not different, but united" and defined as "one's soul" (p. 41). "Existence itself is not represented by" a single voice, "but rather by a multiplicity of voices that emerge where language" (p. 43), paralleling artwork is both spoken and silent. Existence in Anishinaabe theory consists of "three constituent interdependent elements: Phenomena, mnidoog (spirit worlds), and force," each formed by the "process of existence…defined as dynamic communal force" (p. 46). These elements "are not separate entities" of matter, but "constitute one

of the other" in a non-hierarchal evolving "interdependent network" (p. 47). The mnidoo phenomenon is not isolated to a reflecting mind. "This mnidoo-world-ing subtends existence by passing through it. Human consciousness in some sense is also a dimension of a worlding process.

Manning (2017a) continues, "Mnidoo presencing, is the linchpin between interior and exterior horizons, upon which perception stands out from a conflicted and indeterminate terrain" (p. 171). Unlike, Eurocentric philosophical individuation, the 'mnidoo' self-concept of an individual and collective identity-forming work together. The embodied self is present through historical relations with land and community. Mnidoo-worlding encompasses a 'hyper-dialectic' praxis that co-ops "integrative-thinking," pointing to "open-ended wholes," allowing for the possibility of "transforming the I" (Simms, 2017, p. 151). Likewise, an open structure foregrounds my interviews with Indigenous students. Interviewees and I are reflexive about subject-positions. Neither of us aims to solidify consensus. We nurture the lack of closure toward future interactions.

2.3 Indigenous and Western Theories about Language, Body, and Land

Cross-cultural ontologies of becoming ground Anishinaabe and Western theories in parallel yet distinct ways. Understanding embodied attunements and depths are the core of whole selves that emerge from place-based traditions. In this section, I devise how concrete experiences of wellness manifest by fostering Indigenous traditional knowledge, ceremonies, healing practices, and cyclic nutrition. Balanced paradigms of wellbeing reflect bodily connections with land. Language as emergent from places and experiences is central to preserving traditional knowledge. I further discuss how the meanings of keywords in social sciences can be reductive and rigidly indicative of cultures. Conversely, animate and inanimate qualities of objects are inscribed within the verbal structures of Indigenous languages. It is clear through dialogues with Indigenous students how the

interpretive flow of interviews mirrors affective, encircled medicine wheel components, kwe as methodology, holistic embodiments of health, and interdependent relationships with living beings.

2.3.1 Embodying Health within Indigenous Cultures

Feminist phenomenologist Helen Fielding (1999) asks; does Foucault disembody the subject in his objective turn, wherein he seeks to understand "how language shapes" the visibility of bodies (p. 78)? For Lawrence Hass (2008), Foucault insists "that the self, the body, and its behavior are…strictly 'constituted' by societal norms and coercive practices" (p. 92). Hass articulates through Foucault "that society is 'totally constitutive' of one's body, imposing all form and definition, renders the body essentially passive and formless, a content less material substrate, a 'blank slate'" (p. 93). In contrast, I believe that Foucault conceives of agential bodies, which are influenced by institutions. In so doing, Foucault attempts to further the link between the subject and identity but does not prioritize varying forms of framed bodies. He is more concerned with the material body's objectification within systems of power, rather than how individuals engage institutional structures. He proposes a method to examine the universal subject's role in archival relations without addressing placed-based experiences of embodiment. The physical body has different affects for persons and does not fixate a rigid paradigm for analyzing disciplinary control.

"Partial perspectives" (p. 80), Fielding (1999) observes, are mediating internal biases and opinions, through self-reflexivity in research practices. Similarly, anthropologist James Clifford (1986) argues that "ethnographic truths are inherently partial-committed and incomplete" (p. 7). In hermeneutic, interpretative practices, "the simplest cultural accounts are intentional creations, that interpreters constantly construct themselves through the others they study" (p. 10). However, ethnographic declarations of certainty are not possible by studying the lived body alone, which

Fielding (1999) explains, "is always enmeshed in varying degrees of ambiguity" (p. 80). Interpreting identities in ethnographies does not warrant abstractly departing from the informants' bodily articulations. Fielding continues, "For Foucault, then, there is no primordial body that is taken up and lived within a field of cultural and social relations" (p. 81). Individuals can live their "depth of embodiment" in non-descriptive, open networks, across places, cultures, and positions.

For many Indigenous communities, Maori theorist Brendan Hokowhitu (2009) explains, "There is nothing more immediate and everyday than the body" (p. 108). The body is foundational to the development of "Indigenous existentialism." Unlike Enlightenment thought, the body is connected to "mind, spirit, and the external world" for Indigenous nations. Knowledge stemming from the body's material "*immediacy*" and not its dualistic relationship with mind develops Indigenous perspectives about selves, beyond conclusive research (p. 111). An informant's body is agential, not passively embedded in relations of power, through dynamic ethnographically attested hierarchies. It is a "thinking" and "holistic" body that presents "the interplay between history, present, and future" to "produce social meaning" (p. 114), in written and oral narratives. Embodiments of Indigenous spiritual and cultural realms express their meanings outside of an institutional "power complex" to cultivate inter-dependent, relational, whole senses of being well.

Naomi Adelson (2000) affirms, "From a Cree perspective, health has as much to do with social relations, land, and cultural identity as it does with individual physiology" (p. 3). The Western traditions of health assume it to be "a natural category against which one can then determine a relative degree of non-health" (p. 4). Furthermore, individuals "presume universal ideals of bodily comportment and confuse or conflate them with…unrealistic ideas about some universally knowable standard of health" (p. 5). Moreover, "health is neither a category nor an entity that can be known universally against which a measure of "non-health" can be determined.

Among communities of "the Whapmagoostui Cree the concept of health – *miyupimaatissiiun* – ultimately transcends the individual." Health and wellbeing therefore occupy an ontological position "as part of the realm of 'being Cree'" that has both cultural and political meanings (p. 9).

The Whapmagoostui Cree experience "is a process of identification" situated in colonial, "historical" contexts, wherein "land, and the production and interpretation of specific and distinctive beliefs and activities" are "inseparable from health." Every Whapmagoostui Cree individual has a unique sense about what nourishes their identities, whether it is "hunting, fishing, and trapping" on traditional lands, practicing ceremony, and owning businesses" (p. 13). Among the Whapmagoostui Cree, "there is no word that translates into English as 'health'" (p. 14). The closest "phrase is *miypimaatisiiun*," which Adelson "translates to 'being alive well.'" The concept of 'being alive well' is an ontological state of "being healthy" and community "belonging, determined" less "by bodily functions" than by the "balance of human relationships" (p. 15). The Cree philosophy of *miypimaatisiiun* moves "discourses on health beyond the boundaries of the physical body by connecting physiological wellness to social and political wellbeing" (p. 60). Adelson confirms, not a separate abstract category, holistic wellbeing for "the northern Cree can only be fully understood within the context of the connections between land, health, and identity."

Reflecting upon their own unified sense of wellbeing, Awâsis articulates the chiasmic relationship between healing territories and oneself, exercised through concrete actions, caring for all relations:

> The standard thing to draw on is the medicine wheel- considering the physical, mental, emotional, and spiritual parts of ourselves. My work around justice is largely focused on increasing communities' capabilities to practice our traditional governance structures. That line of work really led me to realize that, in order to participate in our own legal system; demands access to a clean and healthy landscape. We can't harvest poplar or willow and build our lodges if we don't have a more balance relationship with the land, to provide for those things. We can't just focus only on our healing. We also have to look at the healing of the land. People have this romantic notion of mother earth. This isn't an abstract thing. It's acknowledging the role that the land has as one of our caregivers. She nurtures us.

We've failed on a lot of our responsibilities, but the land never fails on hers.' We continue to be provided with the things we need to live. She also gives us an opportunity to release those things that we don't need to carry. That's a really powerful thing, the ability to let go. A lot of our ceremonies are based on that. Whether it's going to the river, to let it cleanse you. Or more complex, multi-day ceremonies with hundreds of people. Remembering our responsibilities can be really healing for us. Not just recognizing what the land gives us, but also what our gifts are to give back. What is the offering in the work that I do? What am I actually giving back? Making it easier for the people coming after me to do that same work. And to do it better than I do. I can contribute to tools that are going to help heal future generations. (personal communication, November 2, 2018)

Marie discusses the embodied nature of diabetes experiences among Indigenous communities and holistic treatment options. She provides evidence for Awâsis's description of mutual care responsibilities, between land and self. Working through both Western and Indigenous paradigms encourages medically intricate, effective, nation-specific traditional land-based diets:

It matters what we put inside our body and it matters that it's natural. I'm not against pharmaceuticals. There is a time and place for them [but] they are over-used. [I implement] the concept of 'two-eyed seeing' [founded by Mi'kmaw Elders Albert and Murdena Marshall from Eskasoni First Nation], using Western medicine with traditional medicine. I want to help Indigenous people, especially in my community [and others…eat traditional foods], to help with diabetes. [The lifestyle of Indigenous people has changed]. [Our genetics have] adapted to eating the Western diet. [The Indigenous diet] is completely opposite. I want to help create more dietary plans that follow traditional root[s] that are more suited to [Indigenous] people. The main thing is cyclic eating. Traditionally, we only ate what [came off] the land. Your body responds better to the nutrients and foods that are within season. That's something we don't do anymore. We would eat more proteins in the fall [squashes], winter [fish and deer]. In the summer, [we'd eat more berries and fruits]. It's trying to eat within the season. I sit on the AIAI [Association of Iroquois and Allied Indians youth council], including, Delaware Nation at Moravian town, Oneida, Caldwell, Batchewana, Hiawatha First Nation, Mohawks of the Bay of Quinte, and Wahta Mohawks. They are the governing council of those nations in Southern Ontario. Each nation sends one or two youth reps [I'm the representative from Caldwell First Nation]. It's very intimidating because I don't have a lot of the traditional knowledge. Whereas, other youth council members grew up on the Rez and they have the teachings. They are like Elders to me. I am standing behind them in the line of knowledge. Our nation has lost a lot of things. Everything feels like a struggle. (personal communication, December 7, 2018)

2.3.2 The Phenomenological Reduction

The phenomenological reduction Max van Manen (2014) explains with allegiance to Edmund Husserl "is the method to" reflect upon "the meaning structures" of individual and collective "experiences" that are taken for granted in bodily and linguistic habits (p. 215). The first step of the reduction is negative as it removes "what obstructs access to the phenomenon," through "the epoché" technique or "bracketing." Positively, the phenomenological reduction "leads back to the mode of appearing of the phenomenon." Husserl used "the Greek word epoché" [meaning abstention], "to indicate the act by which the natural attitude of taken-for granted beliefs" are suspended. Husserl uses the term "bracketing" as "parenthesizing, putting into brackets the various assumptions that might stand in the way from access to the ordinary or the living meaning of a phenomenon." Smith, Flowers, and Larkin (2009) echo, Husserl brackets "the taken-for-granted world" to focus on intended "perception" (p. 13). Husserl's "idea of bracketing has mathematical roots," relating "to the idea of…treating separately, the contents of the brackets within equations."

For van Manen (2014), as receiving subject, researchers should "open" themselves up to interviewees' stories by "bracketing" cultural presumptions (p. 216). The reduction consists of reflecting upon the emergent "phenomena" that is "given" in one's experiences (p. 217). Performing a reduction can provide "thematic insight" into the contexts of life narratives and visual artworks. However, the reduction "is incomplete" if it is "only an expression of a factual empirical incident," such as physical illness and does not focus on participants' embodiments of 'dis-ease.'

For Merleau-Ponty, his translator Donald Landes (2012) asserts, it is impossible to perform a "complete reduction" of unifying phenomena, through bracketing methods that describe meaningful experiences without situating a world-oriented contextual field (p. xxxviii). Artworks can achieve a phenomenological reductive state, as they bring the meaning structures embedded

in worlds into appearance, through relational ties with perceivers. Analogously, interviews stage a merging of narratives, between interviewers and participants, enabling "a unity of flowing experience" according to dialogic trends (Husserl, 1973, p. 38). Descriptions of episodes do not only reveal themselves [come into appearance] within a performative space. Speakers and listeners intend writings, expressions, speech acts, movements, and emotions through a shared reflexivity.

For Margaret Kovach (2009), a researcher considers "who they are in the asking" of interview questions, as they connect with a "holistic epistemology" that does not aim to achieve total [completive] understandings of selves (p. 111). Indigenous students' identities are impossible to bracket away from grounded events, such as cultivating health. In congruence with Ojibwe concepts about wellness that link body and spirit to emotional harmony, Awâsis and Marie reveal holistic, not reductive, but circular intentions, which reflect healing senses of being (Child, 2011).

Bodily intentionality is a primary feature of perceiving wellbeing. It is a process of deriving action-oriented meaning inspired by intentions, such as desire/will, directed toward objects of thought, including persons in worlds. Merleau-Ponty (2012) determines, through experiential connections how an "intentional arc creates the unity of the senses, with intelligence, and the unity of sensitivity and motricity" (p. 137). The importance of intentionality depends on the sentient relationships between things perceived and perceivers, in coherence with present environments. The phenomenological bracketing method can intend a structure into spaces that are hierarchal, imbued with subjective biases about perceived information. Personal intentions project social and economic status, past levels of wellbeing, and the legacy of colonialism onto scenarios that permeate embodied deductions. Therefore, bracketed content in the époche needs to reflect change.

For Oksala (2006), "This means understanding époche not as total, universal and complete, but as an endless, circular and always partial task" (p. 238). Like Husserl's epoché, Ulin (2017)

109

reveals how Ricoeur's method brackets "the external references of a text in order to explore the text's internal coherence," akin to Lévi-Strauss's "analysis of myth" (p. 145). By outlining "the internal dynamics" of a text, "external references can be restored." Although Merleau-Ponty foregrounds meaning through embodiment in the epoché, a reflection of his method can re-visit the untapped biases that shape how subjects intuit outer phenomena in time and space. Additionally, persons bring inner histories and experiences to bear on their perceptual encounters.

Concerning episodic, interview-based research, van Manen (2014) explains Edmund Husserl's concepts of "the epoché and the reduction" as imperative to "practicing the method phenomenology" (p. 218). Embracing the reduction outside of a prescribed "set of rules, schema of steps" (p. 220), can open its method to non-Western, relational perceptions. It is fruitful to "bring the hidden, invisible, originary aspects of meaning that belong to pre-reflective phenomena" within individuals' lifeworlds [episodic situations] into "nearness" (p. 221), with a perceiver/interviewer. For Husserl (1973), "The retrogression to the world of experience is a retrogression to the 'lifeworld'… in which we are always already living…pre-given" and can furnish all "cognitive performance and scientific" analyses (p. 41), though is lived in embodiments. However, aspects of 'invisible' suffering through inter-generational trauma are not subject to interpretation. Bracketing levels of life narratives does not reveal the invisible roots of oppression.

Differently from van Manen and in congruence with Merleau-Ponty, I believe that researchers are not reducing phenomena in a formulaic, logical order, to grasp the depth of narrative meaning. An individual is attentively "turning to the world when in an open state of mind" through "bracketing," for anticipating pre-conceived finite notions about participants' narratives can obscure their voices. Filmmaker Trinh emphasizes location-centered aspects of communication; for instances that women and trans folks speak are equally important to sites "of

language they occupy (or do not occupy) in their struggle" (Chen, 1992, p. 86). Themes from discussion topics in dialogues emerge from embodied place-based listening, between interviewer and interviewee. Speaking "nearby" and not "about a subject" for Trinh, through interpretations of phenomenal experiences can ensure that narrative objects are not up-rooted from their grounding and distantly posited for reductive analysis (Chen, 1992, p. 87). The histories and perceptual biases of researchers can produce knowledge in relational, in-between spaces, through dialogues with informants; they are reflexive variables, not bracketed for reductive examinations. Dene scholar/psychologist Suzanne Stewart (2009) delineates Schwandt's list of research biases:

> Bias due to over-reliance on central informants, and selective attention to specific or salient events; bias due to the researcher being in the field/location of research; and bias due to the participants being interviewed at the site of the research. (p. 59)

Stewart explains that when reflexively engaged, biases can be "considered part of the research experience as a non-objective or non-operational event." Field-notes can articulate biases that inform valuable processes for "data analysis." Therefore, "assumptions and beliefs become a part of Indigenous research methodology" and can be challenged by interviewees' encounters with health (p. 60). Awâsis and Marie challenge my linear perspectives about building physical/mental strength through exercise and emotional resilience. Instead, they inspire bodily conceptions of wellness, in teachings about healing the self within collective and holistic land-based relationships.

2.3.3 The Medicine Wheel

This dissertation is a dialogue between the identities of research participants, their words, ideas, researcher/narrator, critical theory, and historical spaces groups inhabit. Reflecting on Mikhail Bakhtin's thought, Simon Dentith (1995) notes how "dialogic engagements" characterize our "utterances," which remain grounded in unique "situations" and subject-positions (p. 15). Through readings of Bakhtin, scholar Hanah Owen (2011) describes narratives that intersect in

conversation, as "oriented toward one another" (p. 149). Words contact each other in a hermeneutic flow, "a word about a word addressed to a word" (p. 193). For Bakhtin (1981), living utterances in dialogue are "oriented toward an answer-word," anticipating its "concrete" structure and "direction" (p. 280), without assuming the necessary rhetorical placement of a listener's response.

A hermeneutic circle evolves between research participants, their narratives, and me as interviewer. We move between specific and general topics, constructing non-linear, yet cohesive dialogues. This dialogic interplay is not conclusive but remains open. Philosopher Hans Georg Gadamer (1975) explains, "The hermeneutical experience also has its logical consequence: that of uninterrupted listening" (p. 422), prevalent in critical life episode dialoguing. The hermeneutic circle is an interpretive nexus of actions, experiences, and identities that form an individual's senses of sel(ves). Phenomenologist Max van Manen (2007) explains, "Dilthey's structural nexus belongs to a particular lived-experience (a pattern or unit of meaning)" that is part of "a system of contextually related events" (p. 37). Robert Ulin (2017) suggests that for Dilthey, "The object of knowledge in the human sciences inclusive of the social sciences and humanities" pertains to "humanly created social meanings" (p. 142). For Sean Wilson (2008), in a circular manner, change from one idea shifts another concept to "affect new change in" the "original" act or pattern (p. 70).

Among Indigenous cultures, spirit worlds have equal bearings on relations that co-create social meanings. The land as living being implicates cultural wellness, through an interpretative continuum of ideas, depicted in Anishinaabe imagery. Sides of the medicine wheel have cyclic effects upon each other and uniquely for all persons who embody its teachings. Smaller talking circles between dialogues, interpretations, and reflections with participants in project interviews empower a mirroring of the medicine wheel's movements, land-based fluidities, and intentionality.

In the medicine wheel, knowledge from intuiting and experiencing the lived world intertwine or flow through one another. A non-linear encircling creates the self to contrast a separation of intuited [apriori] and sentient knowledge [aposteriori] information, which foregrounds Enlightenment thought. Perceived entities and sensed phenomena are not deduced, bracketed into separate categories in a medicine wheel paradigm but exchange meaning harmoniously. In keeping with Anishinaabe ontologies, lived-experiences, embodied, and spiritual phenomena remain active medicine wheel elements, not sequential, distinct levels of perception.

"Attributes or powers," as formulated by Gwawaenuk Nation Indigenous cultural trainer and professor emeritus Bob Joseph (2013) form medicine wheel elements. Though consistent in shape, medicine wheels can vary in aesthetic structure, nation-specific meanings, and written content. However, intrinsic to all versions, "medicine wheels represent the alignment and continuous interaction of the physical, emotional, mental, and spiritual realities" (Joseph, 2013).
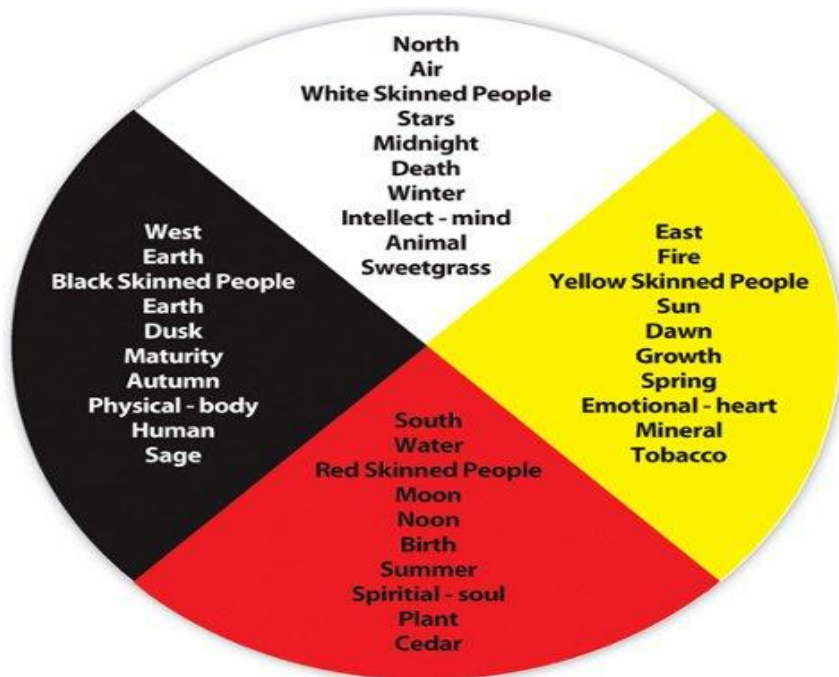
Plate 1. *Joseph, B. (2013, April 16). What is an Aboriginal Medicine Wheel?*

Medicine Wheel:

South, Earth, Sweet Grass, Summer, Physical Health, Adolescence/Youth

West, water, sage, Autumn, emotional health, Adulthood-Parents.

East, Fire, Tobacco, Spring, Mental/Health, Birth/Child.

For artist D. Dunn, the medicine wheel is a teaching tool; it has two dimensions from mind to paper. Echoing Merleau-Ponty (1964), engaging the medicine wheel is not a "two-dimensional" experience that entails perceiving its aesthetic features (p. 172). To embody the medicine wheel, individuals need to sense its depth, a "third-dimension" of being whole. Embodying the wheel not only beckons feeling its visual, circular presence, but calls for adopting the embedded content in actions. There is a difference between learning from and living with the medicine wheel teachings:

> The medicine wheel is a model. It shows us in two dimensions how is it that we can explain and teach, how to care [for the self]; the biological, physical, spiritual, and emotional aspects of that wellness. The medicine wheel is a teaching tool, used to conceptualize that balance in a variety of different ways. A medicine wheel, versus you living it are going to be different. One [medicine wheel] is in three dimensions and one [a person] is in two. It's a model. It helps us in our intellect, colonial oriented minds. We needed something to help explain [the process of holistic wellness]. You totally experience that when you sit with the land, with those one's who came before it…not just old people. I am talking about water, sun, moons. If you are looking for words, [instead] you will find communication, sound, and resonance. It's inside of you too, maybe you've tuned it out. If you tune into it, there is listening [with your head and heart]. Inside of all of us is a heartbeat of mother earth. It's that drum that we use in ceremony. There's a beautiful relational aspect to having that awareness. (D. Dunn, personal communication November 30, 2018).

Holistic wellbeing that resonates from individuals outward, exemplifies the medicine wheel's center in Anishinaabe cultures. The medicine wheel is a form of technology without a correct way to interpret its messages. The wheel consists of life cycle stages, sacred medicines, natural phenomena, seasons, and directions represented in circling layers. It has a hermeneutic, interpretive flow that grounds sustainable elements of being, though differently received across nation-specific lived-experiences. The medicine wheel is subjective and non-linear. The earth and

body intertwine in the wheel's fluid motions, which translate inner experiences of movements [through sport, art]. Relational physical selves embody spirit, heart, and mind, dwelling within the earth's [air, fire, soil, and water]. Families, communities, and nations support the self at its core. Five elements [metal, earth, water, and fire, wood] evolve, change, and regenerate in a medicine wheel's living aesthetic compositions, extending outward from the human intellect's spiral center. Mirroring the medicine wheel's movements, feminist and Indigenous epistemologies convey experiences based in lived narratives of Indigenous students that reflect [identity and health], by circling into one another. Aspects of the project are not bracketed off in separate categories but flow into an interpretive harmony. The figure below outlines a relational paradigm that is not a metaphor but reflects medicine wheel epistemologies to ground the lived-experiences of wellness:

Figure 3. Concept Map that Mirrors The Medicine Wheel
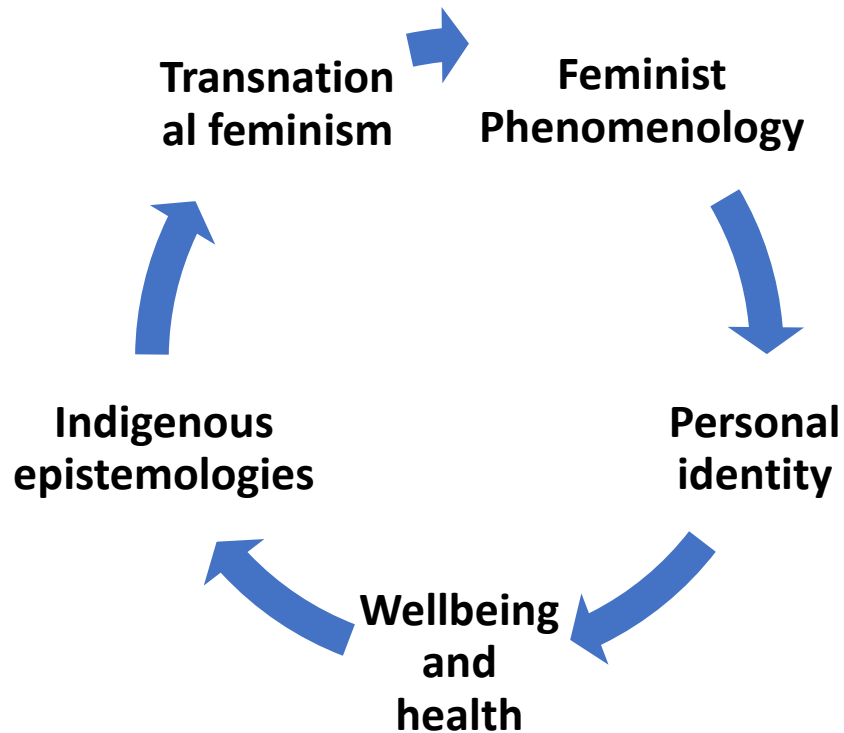
Repossessing language, medicines, cultures, and lands can foster Oneida wellbeing and teachings:

> Language is very important. I've watched language deteriorate in Haudenosaunee societies. Seeing a lot of Elders leave. All they left behind [is to keep] following the ways. That's why I'm here at Western…to open up my own school…and teach my culture/ways to my community and the next generations. [Wellbeing] is important to me because the Elders told us to keep [the language] going on. When the ceremonies run out, that's when the world is going to stop. You can see that happening today because of a loss of…some of our language. If we keep the cycle of the ceremonies, [earth cycles] will keep going. We are renewing the earth [with ceremonies]. Celebrating these simple things in life, like a flower growing. When you honor that, you are honoring the life cycle. [The cycles of your life reflect the cycles of the earth]. The medicine wheel is Anishinaabe. We have something similar [the Haudenosaunee people], our Creation story…that gives you the same [matriarchal] teachings as the medicine wheel [the first person on earth was Sky Woman]. I teach [the medicine wheel to] children in the schools here in London. As I got older, I wanted to learn about who I am [My Grandfather was Anishinaabe from Chippewa of the Thames]. I started connecting again to Anishinaabe teachings. But I still feel that I don't have rights to run the ceremony. (Sundown, personal communication, February 13, 2019)

Reflecting the utility of medicine wheel healing components, Barbara Waterfall and Elders Dan and Mary Lou Smoke (2016) explain, "The recovery process is contextualized as beginning in the Eastern direction…a place of new beginnings and involves a process of moving around the wheel through the directions of east, south, west, and north" (p. 12). In their counselling practices, Dan, and Mary Lou address kin-like healing networks in urban Indigenous communities, by way of a recovery drum circle. The recovery "Medicine Wheel Fire Starters Circle" encompasses four processes of a person, recognizing their issues with substance abuse, acknowledging their commitment to recovery, "self-forgiveness," and the "harms and hurts acquired" through a person's life. Facilitating recovery through sharing, music, and support can stop "the negative behaviors associated with drinking and using chemical substances." Within the recovery circle, all decision-making is egalitarian. The act of listening to another person's challenges, silences, and one's body without judgment is a holistic, circular experience that acquires "great merit" (p. 14).

Resonating with the medicine wheel teachings, Marie's experiences and understandings about Western and Indigenous conceptions of wellness in relation to holistic implications are evolving:

116

That meaning has changed throughout my life. I thought that health was only the physical body. The concept of wellness is more the holistic approach. It all started when I [began] the medicine wheel teachings: the mental, physical, spiritual, and emotional [aspects of being]. That's wellness. It's not just, am I physically okay? Are my mind, body, and spirit taken care of? These things are inter-twined into one. I really [started learning about wellness], at Indigenous Services. I've had exposure to [these teachings before, when Elders brought them to our community]. I never really wanted to learn or ask, or just have these conversations…but [Indigenous Services is] a safe space [to ask these questions]. I want to learn because we didn't have this in our community. It made me more interested in getting involved in my own community. And [to ask] questions of my Elders. Getting sick this last summer, I learned that [mental and physical health] are [inter-connected]. It's holistic. If I'm stressed, my joints hurt. A regular person can maybe feel it, but I will know exactly. It taught me to listen to my body. [The body reminds you when it is unwell, as does the earth]. (personal communication, December 7, 2018)

Conversely, the Eurocentric concept of subjectivity references human cognition and self as singular, dominating other beings. Differently, the medicine wheel perceives body, mind, and earth on equal grounding. Mohawk scholar Marlene Brant Castellano (2008) articulates, "human beings" are not "at the center of the universe," but embedded "in complex relationships" (p. 387). As opposed to reifying sensibility in perceptual relations, Castellano asserts through medicine wheel dynamics, "Words, actions, and thoughts have wide-reaching, timeless impacts that cannot be discerned by…physical senses." "Spiritual awareness" embodies imposing outside forces. In transitioning from communal and individual healing to reconciliation projects, Indigenous nations desire forms of "redress" (p. 397), from compensating state institutions that can nourish wellbeing.

However, it is important as scholars Pauline Wakeham and Jennifer Henderson (2013) suggest, not to idealize the "redressing" state's intentions as "enlightened" (p. 7). Interrogating the methods behind state apologies [Canada's former Prime Minister Stephen Harper, on June 11, 2008 to Indigenous nations] reveals [in]-sincerities in "plural and varied" directions (p. 8). Wakeham (2012) expresses how previous government efforts at reconciling with Indigenous relations emerged after the Quebec "Oka Crisis…in 1990," where "Kanien'kehaka…Mohawk" people resisted municipal land encroachment to build condominiums on their sacred burial

grounds, resulting in a Canadian police officer's death (p. 14-15). Following military action that "barricaded" the Kanehsatake Reserve "inside for seventy-eight days…cutting" families off from outside food resources, under "helicopter surveillance," Canada began its "first reconciliatory initiative…the Royal Commission on Aboriginal Peoples (RCAP) in 1991." This mandate aimed to review the state's relations with Indigenous nations, while repairing its progressive images. However, the RCAP final report published in 1996 explains un-resolved "grievances" about gendered injustices, treaty rights to housing, self-governance, family health, cultural healing and language revitalization projects, education funds, and Indigenous nations' holistic wellness. For a "circle of wellbeing" to be complete, "self-government, economic self-reliance, a partnership of mutual respect with Canada, and healing…in body, mind, and spirit" needs state and Indigenous nations' support, toward creating safe programs (Royal Commission on Aboriginal Peoples, 1996).

Navigating state "political discourses," the RCAP report Dale Turner (2013) explains roots four principles, "…the right of self-determination…the right of self-government…protected by section 35 of the constitution," through urban "communities" and Reserve "nations" (p. 103). RCAP challenges the context of "Aboriginal title" as "constitutional" rights "to the land itself." In addition, "concrete decisions about the nature of Aboriginal self-government" appear within RCAP's suggestion of "mutual recognition, reciprocity, responsibility, and sharing" (p. 103-104). The voices of Indigenous community members are tangential to a re-constitution of sovereign "nationhood." In response to RCAP, the Liberal federal government released its 1998 *Gathering Strength: Canada's Aboriginal Action Plan* (Turner, 2013). However, this program failed to manifest, though it resulted in a "'Statement of Reconciliation'… delivered by Jane Stewart [former Minister of Aboriginal Affairs] (p. 105). Resulting from this statement, grew "the Indian Residential Schools Settlement Act, the formation of the Indian Residential Schools Truth and

Reconciliation Commission (TRC)," the Aboriginal Healing Foundation, and finally" Stephan Harper's "formal apology," which focused on Residential School policies and their "destructive legacies." RCAP advocates for inherent rights, nation-to-nation relationships, and self-government practices, when facing systemic abuse by way of traditional language eradication (Turner, 2013). TRC initiatives to hear Residential school testimonies surpass the superficial function of apology.

As Eva Mackey (2013) contends, "the act of apology" is not a move to innocence, washing clean a government's hands of Residential school trauma, "land theft," cultural eradication, and "broken treaties" (p. 48-49). Wakeham (2012) explains, a direct "…apology is the property of the state that speaks of and for" its own "civility," rather than addressing the "aggrieved party" (p. 18). Apologizing can instill an imbalance for two groups, serving the apologizers linear, fiscal, and territorial interests (Mackey, 2013). Whereas, redressing intent is a reciprocal healing operation, respecting the sovereignty of Indigenous nations in mutual dialogue with government ideologies.

For Mackey (2013), echoing "the Quebec Native Women's Association" (p. 57), there is a difference between recognizing Harper's apology, in contrast to accepting its terms. The apology refrained from mentioning a key variable of equal treaty relations, Indigenous nations' "access to lands and resources" (p. 58). For Wakeham and Henderson (2013), "redress" is not a "signifier" but represents actual efforts to seek "justice for grievances," beyond the reductionist "coming together" and national solidarity affiliated with "reconciliation" (p. 9). The practice of "redress" invokes a mandate beyond symbolic regret, demanding "ac-countability, compensatory action, and concrete reparations" from state institutions, toward Indigenous nations. The work of redressing projects is "performative, productive," and emotive, instantiating "constitutive power" (p. 10), in practice. "Demands for restitution" surpass limitations from earlier "financial reparations" that prioritize "material resources" in "form" (p. 15), healing the lived effects of cultural dispossession.

Sharing experiences of wellbeing for Indigenous communities is a land-based re-claiming gesture, interdependent with embodiments of place. Experiences do not call for ethnographic descriptions, as words fail to justify feeling rooted in landscapes. Interpretive flows, across this project emerge through interviews that mirror the medicine wheel's movements. Dialogic phrases from conversations are not autonomous signifiers. Each utterance integrates with ontological dimensions of medicine wheel expressions. A participant can engage the intent of their ancestors, building unique identities in grounded, cyclical affinities, to create diverse reparations incentives.

2.3.4 The Hermeneutic Circle and Narrative

Phenomenologist Paul Ricoeur (1984) describes, "The hermeneutic circle" as "the correlation between explanation and understanding" (p. 218). This is a shift from the "dialectic between comprehension and understanding," creating a "new *Gestalt*," toward opening a world that "proceeds from the nature of the referential function of the text" (p. 210). Ricoeur (2006) situates "reference" as "the aspect of meaning," contained within a literary work "that possesses…intentional orientation towards a world and the reflexive orientation towards the self" (p. 171). Artworks uphold a similar function by projecting their own worlds and setting in motion "the hermeneutic circle," to reach a deeper layer of understanding within audiences' perspectives.

Metaphors of artistic works reflect inward towards the author's text, its contexts, and outer worlds to which discourses refer. Ricoeur's "working hypothesis thus" invites readers "to proceed from metaphor to text at the level of 'sense' and the explanation of 'sense,' then from text to metaphor at the level of the reference of a work to a world and to a self… the level of interpretation

120

proper" (p. 171). This project is a hermeneutic narrative practice. There is interpretive movement across topics between interviewer and interviewees. At varying levels of understanding, we move from within a dialogue to symbolic outside exchanges, and back to each other. Participants interpret questions and I engage their responses with commentary that perpetuates flow. However, Indigenous students' voices create a guiding inter-play with tropes and ideas from theory analyses.

Donna Haraway's cyborg figure has the capability to animate language and make boundaries across nature, gender, and cultures porous. Like a hermeneutic circle, cyborgs allow cyclic energy to flow and rejuvenate through a subject's movements. The cyborg harbors natural, non-material qualities that adapt to shifting identities, contingencies, and substances. Haraway explains (1991), "The cyborg is a kind of disassembled and reassembled, postmodern collective and personal self" (p. 163). Having a metaphoric function, it transgresses "boundaries, potent fusion, and dangerous possibilities which progressive people might explore as one part of needed political work" (p. 154). Haraway's cyborg is not human-centered but shapeshifts between living and non-living beings. Reflecting the medicine wheel's balance, land-based energies that propel a cyborg's permeable functions cycle through one another, to foster an individual's holistic wellness.

2.3.5 Language and Sensibility

> Indeed, with Merleau-Ponty's philosophy of living corporeality, language is not divorced from, but rooted in the natural world. For him, below the abstract level of representation, language is a marvelous conjunction of a social-cultural structure sustained by carnal life, but a structure which can be transformed and transcended by embodied acts of expression. In a phrase, carnal life and non-material linguistic structures are in a relationship of reversibility. They are an intertwining of the visible and the invisible. (Hass, 2008, p. 190)

For phenomenologist Jerry Gill (1991), 'Linguistic activity revolves" around "embodiment" and, "the notion of gesture" (p. 92), throughout Merleau-Ponty's writings on language. Gestures, which are "imminent in speech," give languages meaning. As part of a broader

cultural and "social reality," language is understood through "embodied activity." Movements that contribute to storytelling dialogues exemplify their meaningful gestures as speech phenomena. Merleau-Ponty encapsulates "speech" as the "natural extension of" embodied movements (p. 93).

There is a sensibility to language. Merleau-Ponty (2012) disagrees with intellectual premises that insist, "Thought has a sense and the word remains an empty envelope. The word is merely an articulatory, sonorous phenomenon, or the consciousness of this phenomenon, but in any case, language is only an external accompaniment of thought" (p. 182). Conversely, for Merleau-Ponty, a sentence gives a word its sentience and intentionality. Language embodies a place through worlds, as bodies prepare to carry out thoughts, such as feeling the word 'cold.' Therefore, languages can transcend individuals' perceptions in corresponding bodily movements.

Merleau-Ponty (2012) situates languages as "cultural" objects that communicatively perceive beings (p. 370). He states, "In the experience of dialogue, a common ground is constituted between me and another…inserted into a shared operation," without "a creator" (p. 370). Elucidating about the reciprocal conditions of dialogue, Merleau-Ponty insists, the "perspectives of collaborators…co-exist through a single world." Through interviews, research participants lend me thoughts, raise objections [or pause] from responding discourses, and draw on themes to instigate further commentary. As the researcher, once withdrawing "from the dialogue," to interpret and remember it in transcription, I "can reintegrate it into my life," embodying archived, profound lessons. Moreover, the "social world" pre-exists staged dialogic interactions, where a balanced "coexistence" with interviewees makes explicit shared ideas and subjectivities (p. 379).

Words shift contexts, when animate objects become inanimate in Anishinabek cultures, depending on their sentient interactions with beings. Just as bodies change perspectives for Merleau-Ponty, words do not signify content, but develop meanings when spoken. Merleau-Ponty

(2012) agrees that words are "employed in the context of a certain situation" (p. 425). Their present "motor" sensibilities are "not an object for consciousness… made up of a certain number of physical characteristics." For Merleau-Ponty, the process of disambiguating phrasal forms can build their content, prior to receiving corresponding knowledge through experience. Deconstructing the literal uses of words is not crucial to a person's layered embodiments of language. While un-packing textual content, the speaker and writer forget that, upon which they are reflecting. In the initial verbal exchanges of this project's interviews, it is not possible to understand intentionality behind word choices and their correspondence to participants' stories. However, my reflections in post-interview transcript analyses ground students' verbal expressions.

*Kurt Danzinger (1997) discusses how *Keywords*, Raymond Williams explores fundamentally important connections between terms in "social and political debate, like democracy, society, behavior, and personality" (p. 12). Williams (1983) provides historical backgrounds of "a *vocabulary*: a shared body of words and meanings in general discussions" about "the practices and institutions" within "*culture* and *society*" (p. 15). Akin to Merleau-Ponty for Williams, "Keywords are significant, binding words in certain activities and indicative in certain forms of thought," directly tied to sensible experiences. The vocabulary chosen by Williams investigates how "problems of meaning" inform the lived, performative implications of "*culture* and *society*." The concept of "behavior," Danzinger (1997) articulates, for Williams delineates "how the twentieth-century change in the meaning of the word" supplies "a morally neutral description of human actions" (p. 12). The "keywords approach," Danzinger cautions, risks singling out a word to promote "an excessively atomizing account of conceptual history" (p. 13) without foregrounding its embodied layers. The historical roots of terms and their contemporary adaptations vary between traditions. The implications of word clusters, their intended past and

present meanings form social interactions. For Danzinger, all terms are "embedded in a network of semantic relationships from which they derive their meaning and significance." Therefore, changing intentions in the context of terms connect to "a larger whole…a *discursive formation.*" It is important to avoid obscuring/fetishizing words, such as 'Indigenize,' by signifying ideologies outside of grounded narratives about student health. The language implemented in strategic plans aiming to 'Indigenize' university programs needs to resonate with, and serve individuals living on Reserves, beyond political audiences that benefit from expressing and profiting off keyword use. The ideology of Indigenizing needs grounding in a settler community's intentions of reconciliation and reflection; beyond its literary trope potential that can stray from experiential narrative contexts.

For theorist Michel Foucault, the 'subject' is constructed from within discourses, can exist outside of them, and is produced by their rules and socio-historical lived implications. Foucault's concept of "discursive formations," explained by Dreyfus and Rabinow (1982) in *Michel Foucault Beyond Structuralism and Hermeneutics*, "group together…speech acts, which refer to a common" element and "produce the object about which they speak…in four categories, objects, subjects, concepts, and strategies" (p. 61). The embodied implications of discourses are imperative to language's utility. Foucault concludes that using language structures the functions of empowered systems. However, diverse subjectivities respond uniquely to placed-based effects of [state] oppression. Habkirk and Forsyth (2016) explain how, "The physically active body is a highly contested site," on which de-centered "power relations are inscribed…reinforced or challenged" (p. 2). Historical "prohibitions against the Potlach and Sun Dance ceremonies, and the Tamanawas dance…cultural practices for Aboriginal people living on the Plains and… the Pacific Northwest coast" solidify the written inscriptions of assimilative policies, onto bodies of Indigenous nations' members. Bodies became normalized in church-state funded sports, religious, and labor practices.

Discursive structures do not simply posit humans as docile, within a state-controlled power nexus. For Habkirk and Forsyth (2016), "Moving" bodies are "politically charged" objects that adapt to meanings "in different social contexts" (p. 2). Trihn asserts how the form of "power relationships are not simply found in the evident locations of production but circulate" across individuals' social, political, and contextual experiences (Chen, 1992, p. 90). The body is not universal but differently objectified for all subjects. Silence, actions, movements, and dialogues form interdependent networks. Meaningful life events thus extend beyond their verbal utterances.

Reflecting on Merleau-Ponty's work in *The Prose of the World*, translator John O'Neill (1973a) articulates: "We are the language we are talking about…we are the ground of language .... It is through our body that we can speak of the world, because the world in turn speaks to us through the body" (p. xxxiii). Language and community are not complicit within a system that reveals "the genesis of its own meaning." In many cultures, Kurt Danzinger (1997) explains, "Language has its own history," as "it informs the thought and practice of large groups" (p. 13). Danzinger affirms, "Language constitutes an integrated world of meanings, in which" terms articulate one another "to form a coherent framework for representing" inter-cultural knowledge.

Living this philosophy, Indigenous nations organize clan-specific discursive communities through distinct ways of empowering knowledge and unique teachings. Discourses with Indigenous students intersect thematically with literary theorists in my project's analysis. Western and Indigenous epistemological frameworks echo participants' words and my interpretations as narrator. The dialogic interfacing of narratives, theoretical connections about identity, and wellbeing ground reflections that form a discursive community. The dynamic culture-based roots of verbal expressions disrupt their systematic functions. Keywords do not signify and define object properties in their singularity, outside of lived contextual networks. The form [meanings] of terms

in legal policy, voiced by communities informs their content. It is important not to aim for a mastered control of familiar words in political discourses. Analogously, being this project's narrator, I do not impose absolute control over thematic interpretations shared across interview participants. I write pre-ambles to introduce quotes, as patterns across conversations interconnect.

Throughout *Keywords* as explained by Danzinger (1997), Raymond Williams describes "historical changes but could only speculate about reasons" (p. 14). Social institutions, including "dominant systems of belief and education," such as ideological schools of thought are not reducible "fixed forms" (p. 129-130). Institutional "relationships are more than systematic exchanges between fixed units" and obtain a "consciousness when they are lived" (p. 130). Similarly, the uses of phrases in literature and common discourses are not universal. The purposes and content of words evolve differently for all nations. Williams (1983) explains that a word's "complexity…is not finally in the word but in the problems which its variations of use significantly indicate" (p. 92). However, words are not only indicative, gesturing toward functions in dialogues.

The embodied utilities of words, their emergence, and implementations are of concrete importance. For Danzinger (1997), "texts" that foster change directly relate "to historical actors" (p. 14). Through writings, "authors become part of an ongoing historical process" that is complicit within neo-colonialism. Authors bear the responsibility to reflect about neo-colonial acts, upon Indigenous lands, which sustain historical backgrounds of their literary practices. "The historical significance" of how writers use theory depends "on the state of the discursive field of which the text is part." Discursive relations can group speech acts in performative contexts. Through Michel Foucault, Dreyfus and Rabinow (1982) explain, "Discursive relations, are in a sense at the limit of discourse: they offer it objects of which it can speak…" (p. 63). However, discursive relations are

126

not a method to analyze objects. When articulated in oral narratives, discourses name language

practices, ground spatial foundations of Indigenous ontologies, and classify Eurocentric cultures.

Merleau-Ponty (1973b) emphasizes communication as "membership in a common

world…our roots in the same land and our experience of the same nature" (p. 141), which

encourages cultural knowledge translation. Although individuals perceive similar objects and

share lands, experiences of worlds are not unilateral. Orality teaches "meaning to both the speaker

and the listener," from a story's depths. Interview dialogues cannot take for granted the implicit

context-specific meanings in words themselves. Both interviewee and researcher, through enacting

speech need to "bring meaning into existence." Merleau-Ponty (1973b) "cannot assign speech a

location" (p. 141), as he does not consider it conceptually fixed. However, embodying language

animates emotional resonances of words, beyond their arbitrary forms to semantic roots in poetic,

metaphoric places of belonging, a way of "singing the world" (Merleau-Ponty, 2012, p. 193). Cree

artist D. Dunn reflects about the inter-sensorial nature of Indigenous and non-Indigenous

languages. Land-based teachings offer each language both phonetical and embodied dimensions:

> Talk to any language speaker. It's weird teaching the language in a classroom with a
> blackboard because the language is in [the] land- it's a living language. It's really weird to
> put it in that two-dimensional sense [from cognition to paper]. [All movement within the
> phonetics of language] engages all [of] your senses. That's what is lost when you don't
> learn the language on the land. Language transcends linguistics. [It's not only aesthetic,
> but inter-sensorial and spiritual]. We are stuck in our heads because we are using a language
> that is reflective of this colonial space- this institution. Embodied is a word that helps you
> understand [multi-sensorial language]. (personal communication, November 30, 2018)

For Manning (2017b), the gap of perceiving with language ensures that "discrete entities

never merge" (p. 49), to form wholeness in articulations. Anishinaabemowin "is marked by a

unique, chiasmic structure of interrelationality… that articulates a subtle and intimate relation with

the environment" (p. 51). Though verbal structures interact and overlap with their environmental

referents, each side remains distinct without assuming completion. Among Indigenous languages,

verbs consist of "locatives, place indicators, personness, animacy, and inanimacy," constructed within a coherent order (R. Darnell, personal communication, December 12, 2018). The ontologies of Indigenous cultures emerge from and ground language articles, such as determiners. Pucan (2019) clarifies how the English language presents "a hierarchy completely ingrained within the" language's structure (p. 135). Therefore, meaning layers of enriched depth, within Anishinaabemowin are "inadequately translated into simple English" (p. 142). A "relationality" between "identity and culture" reflects complex interactions for both "language and self" (p. 143).

Manning (2017b) outlines how "Anishinaabemowin follows different logics and value systems, starting with" an "ontological" premise that "everything is alive" (p. 81). Ojibwa language teacher Roger Roulette clarifies how "locatives are a mode of thinking" that indicate movement and connections to being in worlds (R. Roulette, personal communication, December 12, 2018). The meaning of verbs in English is evident because of their grammatical form. Roulette explains, "In Ojibway, spatial" understandings take priority, while "number and time markers" are components of "the verb" structures. In Anishinaabemowin, "temporals," distance, "multiple locatives," and directional[s] are "embedded in the word." Matthews (2016) expresses Hallowell's fieldwork observations with the Upper Berens River Ojibwe, wherein Anishinaabemowin "speakers make" animate/inanimate "distinctions" in language "un-consciously," as "gender agreement" becomes "a grammatical habit" without "semantic implications" (p. 54). Furthermore, the process of becoming writes into the models [adjectives, adverbs] of Indigenous languages. Differently, time, intent, person, and space are made explicit through English verbal assemblages.

Darnell (2019b) clarifies how time and space are coded into Ojibway "polysynthetic" verbal structures [word parts have independent meanings], sharing "entailments of personhood" that describe the language's ontological functions (p. 19). Expert speakers do not directly address

themselves "as individual or community," without grounding land-based relations in terms of developing their being. In English, keywords such as, experience, identity, and subjectivity utter their referent concepts without describing the corresponding lived practices, common to Ojibway expressions. Depths within Indigenous languages can impart meaningful actions in words and intentions. Land and Anishinaabe language dialects converge in the expressive domains of sound (Pucan, 2019). Anishibaabe words "mimic" sounds of their descriptive referents, such as water, "in nature" (p. 151). Location-based dialects reveal epistemological aspects of Anishinaabe knowing and interacting with animate/inanimate beings, through living patterns on ancestral lands.

In the Northern Dene Kaska language, directional[s] are discourse markers and locatives are pre-positional phrases. Causal relationships expressed through word usage are pertinent. For Athabaskan languages, "verbs play a key role" in the process of understanding movement and relationships with objects (B. Meek, personal communication, December 13, 2018). Unlike English and French grammar in Kaska dialects, "It is important to start with relationships then figure out the object's role within a sentence." It is equally necessary to embody the form of words in Ojibwa languages: "Indigenous" thoughts about "nature and culture" are "embodied in the [Algonquian] language" (M. Matthews, personal communication, Dec 13, 2018). This allows a speaker to understand an utterance's sentience, which contains implicit meaning. Channeling Mikhail Bakhtin (2011), rather than institute a "passive understanding of discourse" common in traditional linguistics, the meanings of an "utterance" (p. 281), its social, emotive, and spiritual interfaces feature prominently within Indigenous expressions. The "speaker's intentions…enriches" and does not only "mirror" the form of words. Bakhtin continues, "Language- like the living concrete environment…is never unitary" and embodies "the consciousness of the verbal artist" (p. 288). Language may appear whole, "as an abstract

grammatical system" of conventional "forms" that is separate from its substantiating lived realities and historical becoming. Languages, including English and Ojibway are "not neutral mediums," instead encompassing "the intentions of others" and landscapes (p. 294). Verbal structures in many Indigenous languages ground actions without applying symbolic contexts to grammar categories. My interview participants are each learning their nation's language dialects, spoken by ancestors.

Orality, Lawrence Hass (2008) explains for Merleau-Ponty refers to a "characteristic operation of the mind," whereby "some overwhelming initial form, figure, datum or image is creatively transformed and reorganized in a way that radiates new meaning or insight, and which brings a strong feeling of necessity" (p. 160). For Trinh, "poetic…language is fundamentally reflexive" and expresses revolutionary meanings, which resist commodifying knowledge in a media driven "vehicle of ideas" (Chen, 1992, p. 86). Beyond the symbolic expressions of words, Indigenous students embody speech and intend meanings through poetics across English, Cree, Oneida, and Anishinaabemowin language forms. Words gesture profound experiences of the land.

2.3.6 Attunement

Mariana Ortega (2016) describes Heidegger's "account of self" that dwells in the spaces and times of worlds, as *Dasein*, a particular [there being] (p. 51). Heidegger's self resists "Cartesian subjectivity, in which the subject is a substance or thinking thing" that senses elements outside the mind through "metal representations." *Dasein* interacts with world substances, through a potential for action. Rather than imbued with a concrete set of "properties, Heidegger's *Dasein* 'self'" is "always *in process*, *in the making*" (p. 52). *Dasein* "makes choices while moving toward the future" in the stage of "projection" (p. 52). Heidegger (2010) states, "understanding is always attuned....as a fundamental mode of the *being* of Dasein" (p. 138). Further, it is Dasein's "mode of being as a potentiality" that "lies existentially in understanding" (p. 139). Selves are "*thrown"* into

the world that is "always already present" (p. 53). However, selves interact with animate and inanimate beings, not only objectively, but also as relational, attuned, reflexive embodied subjects.

The practice of seeking deep understandings through dialogue is cross-cultural. Attunement is the first step of an interview, an orienting attitude. While present with my interview participants, we tune into one another, seeking joint understanding through stages of engagement. At each interview's beginning, I lay down the preparatory foundations. I provide a background of the project and pose introductory questions about community, identity, and belonging. If the participant feels comfortable, they bring me into the depths of their lives. The interview participant then guides the narrative through storied layers and insights. I adjust written questions according to emergent discussion themes from earlier interviews. The interviewee and I share a frame of reference that enables profound understanding, beyond the premises of attuning to a form of abstract care. Michel Foucault (1986) suggests, "…the interplay of the care of the self and the help of the other blends into preexisting relations," forming a reciprocated "intensification of social relations" (p. 53). Assembling questions based on reflections about interviewees' endeavors and interests, establishes the potential for a relationship, prior to our interaction. Caring for, and educating one another, the participant and I create the project of building wellbeing. The interview is a lived hermeneutic that fosters commensurable acts, dialogue, attuned reflexivity, and thinking.

The late queer theorist Jose Munoz offers a new way of being in the world, a living hermeneutic. He does not fixate the lived-subject in an affirmative order, which prevents temporal unity and creativity. Munoz instead offers a utopian logic of representation based in the aesthetic cumulative experiences of being that consists of intuition/will, intention [action], affect, and emotion. Utopia is an effect of the present that is always not yet-there, an ordering of objects that only lived-subjects can frame as they perform their identities in the present. The lived 'I' is also

131

not an implicit or fixated structure, which signifies imaginary/abstract representations. The 'I' in Munoz's utopia consists of the always-moving self as 'queer,' outside the binds of linear time (Munoz, 2009). Feeling outside of oneself to encounter the other allows for a mode of consciousness that is not self-enclosed, which can ground the "surplus of affect and feeling in the aesthetic illumination of art," mirroring "the not-yet conscious or in-determinacy of the not-yet-there" in everyday lived "queer experience" (p. 3). Interview narratives within this dissertation are themselves a living hermeneutic. The animate 'I' from dialogues with Indigenous students is not systematic. It reflects connecting identities that are moving, interpreting, changing, and evolving.

2.3.7 Feeling Structures

In an earlier work, *Marxism and Literature*, Raymond Williams, Heather Love (2007) suggests offers an important link between "cognition and affect," by way of "feeling structures" in art (p. 11). Love extends William's "diagnostic usefulness of affect" (p. 12), toward life challenges faced by queer subjects. Through his work's contributions, Williams considers "structures of feeling" that are relevant "to literature as the juncture of the psychic and the social." In studies about personal identities, such as queer theory, William's contemporaries "uncodified subjective experiences" that resist "formal laws and ideologies." The connections between "experiences and ideology," through William's literature resonate individuals' encounters with "homophobia," transphobia, and racism that are not explicitly nameable in language. Williams (1977) proposes a more fluid experience, as opposed to using "formal concepts," such as "worldview or ideology" to surpass a set of "systematic beliefs" (p. 132), within a permanent historical period. A feeling structure entails, the "interrelating continuity" between "affective

elements of consciousness and relationships…thought as felt and feeling as thought." For Williams, the shared "meanings and values" of experiences are "lived," emergent, and intertwined.

Sociologist Avery Gordon (2008) expresses how feeling structures are not "self-contained" but delineate the "social nature of…the subjective…the texture and skin of the *this, here, now, alive, active*" (p. 198), a contemporaneous flesh of existing in communal relations. Furthermore, affective connections are not bound to human interactions, but include natural, discursive, and spiritual realms. Literary aesthetics harbor shared and continual structures of feeling. Agreeing with Gordon, Lauren Berlant (2011) explains how Williams sustains an "incitement to think about the present as a process of emergence" (p. 7). He "wrote and interpreted all literary work in terms of the articulation of historical and bodily events" (p. 65). Historical, oral accounts of trauma have present, embodied, visceral, non-ideological implications for Indigenous and queer communities, shaping processes that can foster wellbeing. Narrative memories about surviving cultural oppression manifest into collective feeling structures, distributed across nations, kin, and the state.

Feeling structures evoke personal and shared cultural memories. In Audre Lorde's, *The Uses of the Erotic: The Erotic as Power,* the erotic becomes a structure of feeling, describing subjective experiences that are non-linear, but inter-connected with emotions, thoughts, and sensations. The erotic is not a keyword that holds un-critical individual uses. An erotic feeling has utility through its intrinsic functions. The erotic is not a representational concept, but a metaphor, lived through its embodied correlations. The erotic is acted into the world, intersecting with the dissonance of identity forming and will to explore deep feeling. By experiencing "the fullness of this depth of feeling and recognizing its power," we demand the same respect of ourselves. The erotic "is not a question only of what we do; it is a question of how fully acutely and fully we can feel in the doing." The word "*erotic* comes from the Greek word eros- personification of love,"

appearing from "chaos, and personifying creative power and harmony" (p. 55). Lorde's erotic passes through you, holistic, embodying mind and soul. Reflecting Lorde's perceptions of the erotic, Manning (2017b) describes "mnidoo" energy as passing through" her, always constituted in being, "it is never fully and inextricably comprehensible as an object that stands apart" (p. 202).

Like the effects of "mnidoo," for Latina feminist Gloria Anzaldúa, literary text is alive, though it appears inanimate. Anzaldúa (1987) explains how "picture language precedes thinking in words; the metaphorical mind precedes analytical consciousness" (p. 91). Therefore, images inform descriptive words that bring literature to life. The metaphoric experiences of *'mnidoo'* and 'the erotic' are ontological and inform their linguistic expressions as keywords. Congruently, for Merleau-Ponty (2012), "Thought and expression are…constituted simultaneously" (p. 189). Individuals "do not primarily communicate with 'representations' or with a thought, but rather with a speaking subject, a certain style of being in relations to 'world.'" Echoing Anzaldúa, Merleau-Ponty (2012) professes, "We live in a world where speech is already *instituted*. We possess in ourselves already formed significations for all these banal words" (p. 189), previously expressed in metaphoric thought. Experiences of speech predate conceptual meanings in thinking. Ideas correlate to objects within previously understood and felt non-linear linguistic structures. Animate qualities of concepts are fluid, like evolving identities and spoken traditional knowledge. Feminist methodologies uncover expressions that bring experiential meanings in dialogues to life.

Chapter 3

3.1 Bridging Transnational Feminism and Phenomenology

The methodology of phenomenology is to uncover experiences, through research participants' narratives. Transnational feminist epistemologies bridge Western and Indigenous theories across the non-hierarchal medium of critical life narrative interviews. Phenomenological research methods ground foundations of reflective critical theory in the practice of dialogue with Indigenous students. This chapter situates anthropologists from the ontological turn who practice ethnography including Hallowell, Poirier, and Povinelli in conversation with Indigenous students' perspectives about time, space, identity, flesh, and subjectivity. The ontological turn moves away from language as cognitive and ethnographic behavioral abstractions to experiences, theories of being that are unique to communities. I engage Western and Indigenous premises of body ontologies, traditional knowledge, environmental repossession, lifeworlds, labor, and identity expressions in relation to Indigenous students' wellbeing. I further explore racial embodiments through feminist scholarship about emotion and oppression. I conclude by discussing how ontologically oriented ethnography is a relational practice that can write the living accounts of Indigenous nations, articulated through experiences that resonate from interviewees perspectives.

3.1.1 Transnational Feminist Epistemologies

Feminist epistemology, Hesse-Biber (2012) explains via Sandra Harding is "a theory of knowledge that delineates a set of assumptions concerning the social world, who can know and what can be known" (p. 5), in relation to being. Epistemological assumptions influence a researcher's decisions, "including what to study" and how to go about engaging the selected domains. According to Hesse-Biber, a methodology "is a theory of how research is done" and

"method is a technique used for gathering evidence," often used interchangeably with the former. A prevalent debate in feminist epistemologies concerns the use of objectivity in research practices. Hesse-Biber explains Sandra Harding's critique of "the traditional positive concept of objectivity" in the social and hard sciences, as focusing "only on the context of justification in the research process" (p. 10), rather than prioritizing how researchers' values can inform their positionalities.

In contrast, throughout "Situated Knowledges," Donna Haraway (1988) describes the tendency of objective actions to perform "the G-d trick" (p. 589), which pretends to offer universal visions about cultural events without self-reflexivity enacted as the researcher. Sandra Harding, however, Hesse-Biber (2012) continues emphasizes the "subjective judgments" imposed by researchers, "when selecting problems to solve, data to collect, and when organizing research communities" (p. 10), shaping the exclusive/inclusive elements of work. Harding's theory of "strong objectivity" requires "all researchers to reflect on their agendas, values," assumptions, and queries. This eliminates the positing of a hierarchy between consultants who are being engaged and ethnographers. For Harding, "when the dominant group is homogenous" it "benefits from maintaining assumptions" (p. 6), without critical interrogation. To overcome this problem, ever prevalent within anthropology, a researcher needs to begin "thought from the lives of marginalized people" that will "generate critical questions" and less "partial accounts" in data analysis. I further argue that knowledge needs to emerge from the voices of self-identified marginalized folks, ahead of mainstream elite contributions. This process resists the impetus of researchers and journalists to determine what counts as valuable information in their reflections about events. The voices of community members need written/spoken priority, before researchers assert their written opinions.

This prevents, Unangax̂ scholar Eve Tuck (2009) explains, "damaged-centered narratives" that expose "uninhabitable, inhumane conditions in which individuals continue to live" (p. 415),

often sensationalized in media reports, from becoming the problem-solving hypotheses of scholars

who do not understand cultural knowledge and the neo-colonial impacts of trauma families, lands,

and traditions once completing fieldwork. Prominent issues affecting Indigenous communities on

and off Reserves are not hypothetical. It is not simply a matter of problem solving, as concerns are

multi-layered and systemic. Pucan shares insights about community-wide inequalities, reflected in

urgent narratives, sustained impoverishment, wellbeing, and social injustices present on Reserves:

> Back to equity. The people who suffer the most I find, are the people who are on Reserve[s]. Even Indigenous people who are status members who live in an urban center. They're still the poorest of the poor. But they're not as poor as the people on the Reserve. There's that little wee bit of difference. When I think about seats at medical school for Indigenous folks… those should go to people on the Reserve. When I think of leadership programs, they shouldn't be going to academics. They should be going to grassroots people from the Reserve, in order to build that capacity in those communities. It's hard to talk about here because we want to protect people's emotional wellness. This isn't a safe place to focus on these kinds of issues and they're going to claim it's unsafe. We can't talk about the real issues affecting us in our communities. (personal communication, September 26, 2018)

It is difficult for me, as researcher to understand the realities of which Pucan speaks. I have

a visual image of poverty, though it is not conceptual but concretely lived. The effects of

colonialization are not dependent upon visible experiential modes and can present as reflexive

thoughts about suffering, literature that engages with a lack of circumstantial knowledge, and

sustained forms of oppression on Reserves. It is important that members of First Nations on

Reserves with access to education and economic opportunities support families living in precarious

circumstances, as Pucan does with her archival research at Saugeen. It is the responsibility of

settlers, benefitting from resources, such as water, food, and paper to be mindful of the indirect

implications that consumption has for rural Indigenous communities. There are social and

environmental injustices affecting First Nations, beyond this dissertation's scope. I do not aim to

develop a problem-solving narrative. This project strives to reinforce the groundwork for improved

wellbeing on Reserves, as echoed through Indigenous theorists' and interviewees' voices. Participants share incentives for community healing, as the agents, not victims of their narratives.

3.1.2 Feminist Praxis and the Flesh

Vanguard transnational feminist scholar Jacqui Alexander (2005) explains its founding premises:

> Of immediate importance to feminism is the meaning of embodiment and body praxis, and the positioning of the body as a source of knowledge within terms differently modulated than the materiality of the body and its entanglement in the struggle against commodification, as it continues to be summoned in the service of capital. (p. 329)

Alexander (2005) continues "…the contemporaneous task of a theory of the flesh…is to transmute this body and the pain of its dismemberment to a remembering of the body to its existential purpose" (p. 329). Differently, Merleau-Ponty perceives flesh ontologically, an element, which is more important than being as concept. He understands flesh as the common substance across humanity, an engagement between world and subject. For Merleau-Ponty, Hass (2008) explains, "Flesh exists as carnality, the reversibility relation that folds around écart, the difference-spacing-openness at the heart of perception…as an element of being" (p. 137-140). Beyond a physical body, Merleau-Ponty (1968) confirms, "The flesh is not matter, is not mind, is not substance" (p. 139). He continues, persons "must not think the flesh starting from substances, from and body and spirit…but…as an element…of a general manner of being" (p. 147). However, I believe the flesh is not a universal construct and institutes cross-cultural experiences of identities, through inter-connected yet distinct relations with individuals' worlds. The global experiences of woman and trans persons, their oppressions, and resistances can resonate across both visible and 'un-perceived' bodily markings of flesh. For example, feminist literary critic Hortense Spillers grounds flesh in the visceral captivity experienced by African American women during slavery. Spillers (1987) outlines how inter-generational "markings on the captive body render a kind of

hieroglyphics of the flesh" (p. 67). The racialized, fleshed body is not only an element of being that structures worldly encounters but remains subjugated within colonial, empowered institutions.

Philosopher Linda Martín Alcoff (2000) suggests, "Feminist theory needs a better account of the relationship between theory and experience…understood as embodied in some fundamental sense rather than cut off from the body or existing in some free-floating immaterial discursive realm" (p. 47). For Spillers (1987), the "materialized…unprotected female flesh offers a praxis and a theory…for living and for dying" (p. 68), as embodiments of human suffering. She continues, "…the captive female body locates…a moment of converging political and social vectors that mark the flesh as…prime commodity of exchange" (p. 75). Flesh can be an immaterial, circulated form of capital, by which colonial regimes fetishize marginalized bodies in distributions across slave markets, obscuring their precarious labor practices and living subjectivities. However, with its tactile, reversible qualities, flesh concretely writes the stories of bodily survival for the margins.

Beata Stawarska (2006) in her article "From the Body Proper to Flesh," explains how Merleau-Ponty's "phenomenon of touch" includes the "body proper" of the self and that of the other, in a co-presence of touching and being touched (p. 93). A principle of sensible reversibility occurs "where the active form (touching) reverses into the passive mode of being touched," for multiple bodies. "Sensible reversibility" extends to vision for Merleau-Ponty, "a co-presence arises between the activity (seeing) and passivity (being seen)." There is a continuum between the subject who can be seen and objects in their field, presenting a perceptual depth that inscribes flesh as "participation in the world." The experience of moving "between activity and passivity" foregrounds social exchanges for individuals of diverse subject-positions (p. 94). Sensing phenomena in Merleau-Ponty's work mirrors phenomenological social interactions. Through political theorist James Tully's (2016) concept of "imaginary transposition" (p. 61), passive/active

barriers of perception do not separate interview participants from researchers. Individuals can use active listening minds to understand embodied states. Elder Myrna Kicknosway asserts, "The mind has a lot of information, equal to information from the body" (personal communication, May 23, 2019). Therefore, it is important to listen with body and mind, a reflection of the land's holistic wellbeing. A listener is reflexive of an interviewee's subject-positions, digesting the effects systemic oppression can leave upon their affective, embodied, and narrative experiences of flesh.

Liz Stanley and Sue Wise (1990) explain "that once admitting the existence of feminist standpoints" (p. 28), there is no theoretical [apriori] reason for constructing a hierarchy. Each position is a bodily way of knowing and being with unique "ontological and epistemological validities," as contextually grounded truths. In *When the Moon Waxes Red*, Trinh T. Minh-ha (1991) states, "What is put forth as truth is nothing more than a meaning" (p. 30), as it does not have universal value. For Trinh, "The interval between meaning and truth" is necessary, as both dimensions allow continuous, fluid dimensions to emerge. A focus by sociologists, Maori scholar Tuhiwai Smith (2012) indicates, concerning "primitive people" is the extent to which they can "develop thought and ideas about religion" (p. 52). Eurocentric theories underscore how "simple societies developed the components of the classification systems of language and modes of thought." This research process makes distinctions between fundamental language structure and "cultural aspects of the life-world," including distinguishing civilized from [so-called] 'primitive' groups. I believe, the spirit of traditional cultures is one such distinction. Radin, through fieldwork with the Ho-Chunk nation criticized moral inferiority imposed upon nations, perceiving informants as intellectual equals, within oral traditions. Darnell (2001) confirms that Radin's 1920s project is "geared to even out the power differential between the primitive and the civilized…a space for"

diverse "conversations" (p. 162). Like Radin, researchers can resist categories that situate Indigenous traditions in binary opposition to 'civil' Eurocentric societies, aiming to reify the later.

3.1.3 Phenomenological Reflexivity

Theoretical dimensions of phenomenological research inform its practice and require a translation of multi-cultural knowledge. Tami Spry (2001) discusses the importance of being-there emotionally and mentally, when conducting auto-ethnographic research: "Autoethnography is a felt-text that does not occur without literary discipline and the courage needed to be vulnerable in rendering scholarship" (p. 714). Dualist language patterns that remain un-interrogated such as, "mind/body, objective/subjective" restrict the potential for cross-cultural literacy (p. 724). It is paramount to "view knowledge in the context of the body from which it is generated" (p. 725). Field notes and interview analyses are not separate from "the body that" generates them (p. 726). It is key to interpret "flesh to flesh" dimensions of dialogues as equal. Moreover, "embodied writing" needs to "reflect the corporeal and material presence of the body," creating a reciprocation between researcher and interviewee. While L. Anderson (2006) states that auto-ethnography requires the researcher be "visible, active and reflexively engaged in text" (p. 383). Spry (2001) brings forth the construct of dialogic performing, "whereby the performer engages the text of another, oral or written, with a commitment to be challenged and changed" (p. 716). This allows for a dialogue between performers in the act of conversation. Embodied performances are shared experiences "that cultivate the discursive production of identities in the presence of a space" (Brodgen, 2010, p. 370). The embodied subject position of the research participant can meet the researchers in union, "transforming the authorial 'I' to an existential 'we.'" When interpreting this project's interviews, I am speaking with the participants and not for them. Knowledge originates from exchanges, translates ideas, life histories, and is always moving in an ever-changing present.

John O'Neill (1973a) translates Merleau-Ponty's "concept of reflexivity as *institution* rather than as transcendental constitution" (p. xxxviii). The concept of "reflexivity" is not dependent upon a "transcendental subjectivity" that achieves cognitive unity through dialectical reasoning, but co-exists within "a field of presence," alongside other beings. Reflexivity is intentionally brought to bear on perception. Merleau-Ponty's conceptual understandings of institution and reflexivity osculate "through a series of exchanges between subjectivity and situation," where "ideas…are continually established and renewed" (p. xxxix). Reflexivity is not mainly "a priori" intuitive, but institutes action-based methods of reflection, after feeling an event's passing. Agency is not anonymous behavior. It conducts many experiences, circumstances, and ways of being. For Arendt, Italian scholar Stefania Lucamante explains, "action is aesthetic creation" outside of linear "rules," toward ends of "social integration" (p. 193). Actions "characterize" the abilities of individual to "appear," extending beyond the physical boundaries of bodies, "in the midst of others." Reflexive actions, stemming from interviews can foster equitable meaning making that implements community voices in a network of relations, with speakers and listeners. George Walsh (1967) explains for phenomenologist Albert Schutz, "action is behavior directed toward the realization of a *determinate* future goal" (p. xxiv). Action maps both "an element of "futurity and…pastness." A measure of completing the action persists, while "it is still anticipated," from a person's earlier intentions and projects, granting present experiences meaning.

Anishinaabe policy leader Christy Bressette's doctoral work engages *Meno-Bimaadziwin* Action research, in her fieldwork and home community at Chippewa of the Thames. Articulated through participation in research methods, Bressette (2008) learns how "Indigenous knowledge" is "an entity that supports a culturally-based methodology" (p. 30). Important principles of "action research" include, "reciprocity, relevancy, and reflexivity." The concept of "*Meno-Bimaadziwin*"

as a verb, embodies Anishinabek "cultural epistemology," while guiding "seven teachings: wisdom, love, respect, bravery, honesty, humility, and truth." Each teaching is predicated upon a practice of reflexivity, "responsive self-awareness" to "actualize" one's full "potentiality" (p. 109).

Furthermore, "action research provides an opportunity to free people to question hegemonic beliefs and cultural self-doubt" (p. 113). Action research critically reflects upon and can transform oppressive situations into results. Living the premises of *Meno-Bimaadziwin* can foster strong decision-making and self-determination skills, in practice for Indigenous communities (Bressette, 2008). Bressette [originally from Kettle and Stony Point First Nation] combines "the participatory components of action research and the active reflection components of *Meno-Bimaadziwin*," creating "a research methodology" that is "culturally familiar" (p. 117), for her diverse Anishinaabe communities. Firmly rooted in her Anishinaabe kin-like networks at Chippewa and in London, for Bressette, *Meno-Bimaadziwin* action methodology develops an epistemological congruence with place-based traditions. Like Dolleen Manning's inter-twinning 'mnidoo' subjectivity, Bressette encourages using both Eurocentric qualitative and Indigenous land-based research methodologies. *Meno-Bimaadziwin* action research shares a kinship with feminist methods, toward joint emphasis on the reflexive meanings of marginalized experiences.

Differently, transnational feminist epistemologies, though emphasizing location-specific knowledge championed by women of color upon active reflections about gendered oppression, continue to uphold dominant analytic patterns and interpretive, ethnographic styles. It is a challenge for both settler and Indigenous researchers to balance nation-specific, culture-based practices in relations with progressive, cross-cultural, and intersectional paradigms of knowledge.

3.2 Translating Knowledge

3.2.1 Indigenous Research Paradigms and Environmental Repossession

In *Towards an "Indigenous Paradigm" From a Sami Perspective*, Sami researcher Rauna Kuokkanen (2000) explains how contemporary theory embraces language to designate categories. She expresses that "some feminist theories and practices" focus on social and political changes in society, though many "approaches often exclude notions of collectivity as well as land rights which are central elements for Indigenous peoples" (p. 415). Kuokkanen argues, there are four social and political defining terms of an "Indigenous paradigm" (p. 417). This epistemology aims to decolonize Indigenous societies and "maintains a critical stance towards Western metaphysical dualism," which informs current "research practices," based on "a holistic approach," constructing "a balance between different areas of life and… does not separate intellectual, social, political, economic, psychological and spiritual forms of human life." An "Indigenous paradigm" also ensures that researchers have "a clear connection" to their own culture, which reflects the data from research practices with communities. Traditional knowledge is a "prerequisite" of Indigenous cultures and change (p. 418). Dave Monture's research projects include staging a transnational symposium to reclaim the Americas, by challenging the "misunderstanding of the Indigenous worldview…wellness is a better global understanding of the achievements of Indigenous people" (personal communication, July 18, 2018). Dave is interested in creating better public policy that connects wellbeing to creative writing, by fostering traditional knowledge. Monture's projects reject the linearity in pedagogy, citations, poetry, novels, and policy work. He suggests embracing academic roughness to create beautiful art. From his foundational teachings, Monture (2019) describes The Haudenosaunee *Thanksgiving Address*, in contrast to patriarchal academic institutions, bureaucratic regimes, and governing systems that restrict creative, bold developments:

In the *Thanksgiving Address*, humans are not at the center of the universe and do not claim dominion over the Natural World. The Haudenosaunee spiritual framework is a system of seasonal thanksgiving celebrations of the Natural World, its seasons, its creatures, plants and medicines, its waters and the responsibilities and interconnectedness of all in this Great Mystery. (p. 3)

Drawing from traditional knowledge, Kathleen Wilson (2003) states, "The land does not just represent a physical space but rather, represents the interconnected physical, symbolic, spiritual and social aspects of First Nations cultures" (p. 83). For Anishinaabe geographer Chantelle Richmond (2016b), an Indigenous knowledge system requires daily wellbeing, "historically dependent on intimate relatedness to one's local ecosystem" (p. 154). An Indigenous knowledge system is "dynamic, integrated knowledge that is shared orally and best learned by practicing with others" (p. 155). The Elder's role is to share Indigenous knowledge with "younger generations, through ceremony and spiritual/social practices" that foreground the need to maintain a "balanced relationship with the land." However, processes of "environmental dispossession" erode "opportunities for IK [Indigenous Knowledge] transmission," as land development has made it "difficult for Indigenous communities to access the resources of their traditional environments." There is a "narrow bio-medical" definition of health used by Western scholars, when conducting research with Indigenous nations (p. 156). Preserving knowledge is a goal of intercultural research. Shaping projects with Indigenous organizations includes determining prominent issues, interacting with environmental crises, and deriving strategies that are intelligible toward healing communities.

Richmond (2016b) continues, "De-colonizing research methodologies" is a means of putting Indigenous community aspirations concerning "health, environmental, and social issues" (p. 156), as primary research objectives. In this manner, "cultural dimensions" that affect the health of Indigenous communities appear through non-structured research methods, such as arts-based practices and interviews, which in turn can become accessible to diverse "policy-audiences."

Richmond, Tobias, and Luginaah (2013) describe a community-based participatory action research methodology as non-hierarchal at each stage, fostering "an increased sense of community ownership of research," which results "in continued community engagement with the research" (p.133). A CBPR approach to research can "preserve and transfer Indigenous knowledge to new generations…that is integral to guiding the development of strategies toward improving and maintaining health and wellbeing" (p. 137). Tobias and Richmond (2016a) affirm, knowledge is "acquired through experience" and "transmitted orally" in a CBPR project, which is "integrated" with non-Western paradigms, by fostering "culturally appropriate knowledge translation" (p. 231).

My dissertation does not use a CBPR approach, during the interviews and discourse analysis. However, transcripts are available to participants for critiques of themes, interpretations, and practical implications. Researchers need to be open to embodied learning and cultural protocols, when receiving teachings about land-based traumas. Understanding environmental injustices manifest when researchers embody the lands and include its nations in research designs:

> We all go through a process of re-learning and un-learning in different ways. Sometimes that's through embodied learning. [Embodied learning] is learning through all [of] those senses that transcend [the] intellect; that incorporate spirit, emotions, [and] land. We are all humans and land-based people. Our teachings may have come from different places, different land[s], maybe they come from institutions. Embodied learning warrants that truth; we are more than just talking heads, in our minds. Embodied learning is a way of exponentially learning as a student, as a human [moving between bodies, spirits, and minds]. (D. Dunn, personal communication, November 30, 2018)

Melissa challenges the rigidity of research methodologies. She clarifies the necessity to institute cultural protocols in arts-based PhD project designs with youth at N'Amerind Friendship Centre:

> My theoretical framework is going to be Anishinabek epistemologies. My research methodology is going to be making baskets with high school youth at N'Amerind [inspired by my Great-grandmother's Blackash basket-weaving practice]. We will do sharing circles. One part of the research project will be [empowering youth through] skill development. [Youth] will be learning skills [that are useful after the project is over]. Groups will create a 'you-tube' episode, where they can tell a story. I will [employ respectful protocols, in

collaboration] with the community [for recruitment]. [Respectful cultural protocols] are essential to research [epistemologies]. The Ethics Board [Western University's research monitoring system] is interested in the [PhD project's] steps. [Whereas, I question] how [to] approach the community. I will [offer the youth food, before the project begins]. After the project is done, we are going to have a community event to celebrate [video art produced by the youth]. [I learned] about [ethnography and phenomenology] in a research methods course [this year]. However, the [practices of Western methodologies] do not contain within them cultural protocols, such as [offering meals to communities, before even discussing collaborative research projects]. (personal communication, April 17, 2019)

Tobias and Richmond (2016a) in their CBPR research with Elders in two Anishinaabe communities along the north shore of Lake Superior explain how "natural resource extraction," in this region is increasing without "proper consultation and "resulting in environmental contamination" (p. 237). Therefore, re-connecting communities to nurture traditional lands, by practicing "traditional ceremonies," such as "the full moon ceremony and the sweat lodge" is imperative to Anishinaabe Elders. Richmond and Big-Canoe (2014) continue, for many Anishinaabe communities, resultant "direct forms" of "environmental dispossession" by outside industries can "physically" disable the "use of land," through "contamination events" and "sever access to traditional food systems" (p. 127). "Indirect forms of dispossession" can manifest by way of "policies, regulation, or development," intending to disconnect "Indigenous peoples' links to their lands," and transmissions of Indigenous knowledge, across generations. "Environmental repossession," as the praxis of wellness manifests through "social, cultural, and political processes by which Indigenous communities are reclaiming their traditional lands and ways of life" (p. 133).

Richmond (2016b) affirms how environmental repossession can occur only when Indigenous communities become "co-creators of strategies" (p. 165), for research projects that resist IK erosion by government regulations. Responding to concerns that affect Indigenous nations facilitates urban justice, amidst present territorial atrocities. Land-based, inter-cultural,

environmental repossession initiatives can foster collective wellbeing. Marie expresses how caring for traditional lands sustains healthier bodies and communities. Health and land overlap in a being:

> Land is culture and culture's land. When we'd go on hikes in the bush with my Dad. He'd point out different leaves [explaining to us what we can eat]. It's all from the land. Home…it's the territory…it's going fishing…and going hiking. If the land it healthy, you're healthy, the foods it produces are healthy. Health and wellness [are] what you put into your body [food, water]. We are the land. [If] we could environmentally re-claim the land, fix it, and minimize pollution we would have better wellness because we would have better health. (personal communication, December 7, 2018)

Caring for, and defending the land is a key part of how Porter grew up on Six Nations and intrinsic to his wellbeing. He would care for his Grandparents' farm, growing both produce and medicines. He continues similar efforts with Western's Indigenous Food and Medicine Garden. Environmental repossession is not an objective phenomenon in need of media validation. Preserving resources fosters Porter's sense of Indigeneity, central to life on the Reserve and city:

> We are out here to take care of the land. We the protectors. When we use medicines, we [do not take it all out of the same spot in the ground]. Medicines grow naturally. This idea has been here for thousands of years. Now that it's becoming mainstream, people are looking toward Indigenous people [for guidance]. [However], we are still being tossed aside forcefully. I do research with the Biology department at Western. I'm studying algae right now. I worked for [the] Mini-University [Indigenous Youth camp] at Western. During the time of our planning, we had to work in the Indigenous Food and Medicine Garden. For me, it's almost therapeutic. Being in the garden…reminds me of a time when I was super young [helping my Grandma] and [receiving] teachings. It gives me a sense of inter-connectedness [grounding]. [Taking care of the land] is always there, built into me. (personal communication, January 11, 2019)

3.2.2 Traditional Knowledge and the Land

Land has depth that starts in the body. Anishinaabe writer Leanne Betasamosake Simpson (2014) explains, "Land, aki, is both context and process" (p. 7). L. Simpson (2014) discusses her experiences in community, "being a practitioner of land as pedagogy and learning" (p. 19). The land is ontological, has its own being, and teaches individuals from a vast array of roots. In Western economic traditions, land has a capital value through development of property. The value ascribed

to land justifies permission for government legal and economic sovereignty. Michael Asch (2014) describes how Indigenous nations' territorial and health funding claims are "subordinated to the legislative authority of the Canadian state" (p. 11). However, the apriori "political rights of Indigenous peoples" exist prior to Canada founding its authority. It is a matter of how "the Crown gained sovereignty," in relation to "the pre-existence of Indigenous societies" and not vice versa.

Among Indigenous cultures, land has value in and of itself; it is not a commodity, an object designed for capital distribution. Anishinaabe journalist/author Tanya Talaga (2018) clarifies, the colonial notion of land belonging to no one, "terra nullius," in fact has a different meaning "for First Peoples" (p. 47). Among Indigenous communities, "land belongs to everyone," it "is a common holding." Land does not circulate for profit among capitalist institutions. It is valued outside of a fixed economic system and directly connects to an individual's ontological wellbeing.

Indigenous scholar/activist Kelly Aguirre reflects that within Indigenous resurgence, "d*iscursive*" refers "to the whole assemblage of narratives and communicative practices conceptualizing and codifying Indigenous-Settler relations" (p. 187). Similarly, Dene scholar Glen Coulthard (2014a) theorizes, "grounded normativitivies" are "patterns of life derived from interdependency with homelands" (p. 193). Anishinaabe writer Leanne Simpson (2017) articulates the experience of "grounded normativity as the base of" Indigenous "political systems" and economies (p. 22). Feeling grounded in locations that include a "non-linear network" of beings is imperative to Indigenous health discourses (p. 23). "Grounded normativity" does not reference an object but is a "generated structure born and maintained from deep engagement with Indigenous processes that are inherently physical, emotional, intellectual, and spiritual." Cross-cultural affinities of being-in-place emerge from grounded connections with land. However, marginalized Indigenous peoples dependent on state funds may not be free to embody land relations. Settler and

Indigenous groups with financial status have stakes to ground interactions in care for earth beings.

Though expressed in academic conceptual discourses by Indigenous theorists, Awâsis engages the

concept of grounded normativity through activism, creative research practices, and methodologies:

> I'm looking at different kinds of Indigenous rights; inherent rights to our communities, acquired rights through struggle[s] with state institutions, constitutional rights, Indian rights, treaty rights, [which have an inherent role in our communities], treaties between nations with non-human beings, and modern treaties. [I'm looking at how these rights engage] with Anishinaabe pipeline resistance. I'm asking community leaders, hereditary chiefs, band [tribal] councilors in the [United] States [about] how band consultation [and] energy decision-making processes can be improved. I'm rooted in Coulthard's concept of grounded normativity; place-based approaches to ethical systems, our ways of living, cultural practices, political economic systems. It's grounding all those in how we normally understand them in our communities. Leanne Simpson, inspired by Coulthard's work said the closest thing to grounded normativity in Anishinaabemowin is Nishnaabewin, our lived-expressions of being Nishnaabe. I'm grounding my critiques of capitalism [and] heteropatriarchy; how these colonial power structures are present in [decision-making] about energy, through grounded normativity. How are we embodying anti-capitalism [and] gender-balanced Two-spiritedness in our communities? And [I'm] leveraging that as an embodied critique of these systems. (personal communication, November 2, 2018)

Jenn K is interested in the continuity of traditional land-based knowledge and its literary presence:

> Growing up I would have thought traditional knowledge to be things you pass on…your Elders to you. My Mom taking us to that group for adopted Indigenous people would have been a way of passing on traditional knowledge. But now I think about it as ideas, ways of thinking. I'm really interested in reading a lot of Indigenous women scholars, like Leanne Simpson and Lee Maracle, and the way they conceptualize the world. Not just as it exists now. But how it needs to be moving forward. (personal communication, Oct. 9, 2018)

> Connections between self, land, and world influence the realms of Indigenous literature.

Instead of being a domain of appropriation, literary expressions [fiction, non-fiction, poetry] make

space for Indigenous women 'to write back,' against the restrictions of dominant genres and

discursive expectations. Maori women are historically the knowledge keepers, decision-makers,

and traditional leaders within their communities. Therefore, for Maori scholar Stewart-Harawira

(2007) processes of "writing back" allow "Maori women" to resist and reclaim their culture's

"ways of being and knowing" (p. 126). Jenn Komorowski is researching how written expressions

can encourage Indigenous women to re-affirm their agency and community roles. Julia Emberley (1993) explains how Indigenous women authors and poets resist "dominant ideological representations," in the process of "remaking subjectivity through the very act of writing" (p. 19).

For variant Indigenous cultures, relations between identity, land, and nation are crucial to critique subjectivity. Through an intricate reading of Leanne Betasamosake Simpson's *As We Have Always Done: Indigenous Freedom Through Radical Resistance*, Komorowski (2017) elaborates:

> Simpson…uses the concept of kwe to think about how traditional knowledge is passed between generations. This type of inter-generational connection is made more difficult when there is an emotional disconnection or shaming of the desire to express emotion. In freeing Indigenous women from these stereotypes, it allows them to also engage in kwe as practice. (p. 16)

Komorowski (2017) continues, "Indigenous women must adopt a stance which allows them to be freed from the suppression of the settler state; this could be achieved by adapting Maracle's Indigenous feminism," reclaiming decision-making power within their home communities or enacting "Simpson's kwe" (p. 17). For L. Simpson (2017), kwe "at its core" is a "method" of "refusal," pushing back against "colonial domination and heteropatriarchy" (p. 33). L Simpson abstracts kwe from its compounding use in Anishinaabe polysynthetic verbal structures that describe individuals' genders. She expands the word kwe outside of its literal context [woman in Anishinaabemowin] to foster potential meanings, including a liberating emotional means of expression for Indigenous women and Two-spirit subjects. L. Simpson asserts, through kwe that Indigenous resurgence movements "must be concerned with the reattachment of our minds, bodies, and spirits," to relations that are "grounded" in experiences of land (p. 44). There can be no hierarchy between the land's relationships to "bodies," irrespective of "urban, reserves, and rural" locations. L. Simpson echoes Indigenous persons need to harbor a "body sovereignty" (p. 110), which endorses political independence and resists institutional policies that instill fear-based

151

cultures of bodily shame. She expresses how land is a form of pedagogy with its own "context and process" (p. 151). "Coming to know" the land's intelligence informs a person's "whole-body" and everyday "practices in the context of freedom." Awâsis is "really inspired by Simpson's kwe as method to understand colonial processes. [They ask] What does it mean to use Nizh manidoo[g] [Two-spirit identities] as method?" (personal communication, November 2, 2018). For interviewees, embodying the land's connections to identities and cultural teachings can transform feminist methods, toward shared comprehension of Indigenous communities and bodily wellbeing.

3.2.3 Life-worlds and Body Ontologies

Nerferti Tadiar (2012) contends "…material conditions" and "social relations are the very conditions of capitalist exploitation" (p 11). The concept of "life-times" refers to the "social and cultural capacities and practices" and "to the heterogeneous temporalities within which these capacities and practices concretely operate from the standpoint of people's remaindered lifeworlds." Transnational feminist methodologies aim to bring forth individual's personal lifeworlds in their own words, instead of generalizing the visible, material labor of communities.

Desjarlais and Throop (2011) confirm how everyday lifeworlds are "never reducible to" fixed "theoretical" concepts and "typification" (p. 92). For Tadiar (2012), in exemplifying the practices of lived worlds, "life-times is an attempt to account for the productivity of social practices of life and experience, which appear to lie outside the formal site of labor exploitation and yet are continuing sources of appropriable value" (p. 11). "Life-times" is a form of "living labor" that delineates "labor as subjectivity" and the "*living source* of value," in feminist Marxist discourses.

Living labor encompasses collective spiritual and emotional wellbeing. Gayatri Spivak (1993) considers the importance of including voices from the margins in dominant economic and

cultural practices: "Let us move to consider the margins (…the silent, silenced center) of the circuit marked out by this epistemic violence, men and women among the illiterate peasantry, the 'tribals,' the lowest strata of the urban sub-proletariat" (p. 78). Marginalized voices do not form a universal subjectivity. In response, Siobhan's Maoist practices support the bestowing of power toward groups that identify as oppressed. The human subjects of class labor surface at each Socialist level. Siobhan delineates how aspects of Maoism connect to class structures among Indigenous nations:

> The core idea of Maoism is that new class structures [and struggles] will re-emerge under Socialism. It's an anti-revisionist movement. Putting the power back into the hands of the people, away from the party, to strengthen the party. Revisionism within the Marxist milieu is the removal of class struggle- it insists there is a point where class struggle is no longer valid. Maoism is trying to re-inject class struggle at every tier of the social movement. Marxism has to be re-shaped to material conditions, wherever we're existing. Dealing with these things in their reality. Instead of forcing them inside Marxist categories of proletarian and bourgeois. We have an Indigenous community within the settler-colonial state, which has its own class stratification onto itself. Indigenous people have their own national bourgeoisie that has revolutionary potential [and their own proletariat], unlike the national bourgeoisie in Canada and Quebec. (personal communication, October 16, 2018)

Anthropologist Heather Howard-Bobiwash explains, how in the 1960s, "Native women" in urban centres, such as Toronto "did not equate their relative economic success with assimilation" (p. 106). Rather, Indigenous women used "their class mobility to support the structural development of Native community organizations," through building communal pride. Many women came to cities for "higher education" and took up forms of labor with elite settler families (p. 108). Indigenous persons from rural areas, Howard explains moved to Toronto, forming "a professional middle class" along with "men who gained skills in the armed forces… or technical trades" (p. 108). Women "sought to integrate into the cosmopolitan and consumer lifestyle of mainstream" city groups, "while valuing and promoting their Native heritage." Colonial legacies, influencing "the specific and enduring nature of Native poverty" that reflect, "symbolic gendered divisions of labor," contribute "to understanding how class is conceptualized

from a Native perspective" (p. 109). The "Native middle class" constitutes "particular historical, gendered, and cultural contexts" (p. 110), distinct from Eurocentric, theoretical notions of hierarchy. Resisting "linear" assimilation, urban Native cultures relate to Marxist conceptions of proletariat and Bourgeoisie groups without fulfilling state class designated meanings. Defining "lower-, middle-, working-, or professional-class categories" are not autonomous categories upheld by capitalist affiliations, but reflect "ongoing interactions within and between Native and non-Native communities" (p. 111). Settler allies helped financially establish urban Friendship Centres, including "the Native Canadian Centre of Toronto and its inspiration, the YMCA, "North American Indian Club," founded "in 1950" (p. 112). However, unlike benevolent efforts from sympathetic funders who encouraged citizen-empire building, Indigenous women's urban activism developed in "common experiences of politicized identity, cultural appropriation... and their sense of duty to affirm Native cultural identity," within "strong self-determined communities" (p. 120).

It is evident that many racialized bodies remain outside of dominant economic models. Individuals who live sexual labor, un-documented workers, gender based oppressed groups, and non-citizen identified Indigenous laborers often maintain precarious employment without government support. The lived worlds of self-identified marginalized individuals need acknowledgement, protection, and inclusion within Marxists, socialist discourses that, equal to bourgeois organizations uphold "revolutionary potential" (Siobhan, personal communication, Oct 16, 2018). On a similar vein, Kalindi Vora (2012) argues, "that the category of reproductive labor makes visible a type of productivity that is essential yet unseen" (p. 683). Reproductive labor, such as "commercial surrogacy" is performed by Indian women (p. 684). Indian women produce "vital energy rather" than capital value in their labor practice. Surrogates conduct affective and biological labor, to "extend life in the first word." Vora emphasizes the importance of acknowledging not

only capital production, but also experiencing "subjectivity" within "categories of labor" (p. 684). In solidarity, Argentinian-born feminist Maria Lugones (2010) emphasizes how, "embodied subjectivity" and "institutional" sources of power "are equally concrete" (p. 754). The ideal formations of institutions engender grounded experiences of labor oppression and survival.

Judith Butler (2010) explicates the precarious nature of bodies, wherein state institutions do not validate many labor forms, or consider all lives worth grieving. She proposes a "body ontology" that acknowledges an individual's being within social and political "norms," which historically "maximize" precarity for some and "minimize" it for others (p. 2-3). Butler notes, "Precarity designates that politically induced condition in which certain populations suffer from failing social and economic networks of support and become differentially exposed to injury, violence, and death" (p. 25). For Argüello (2016), individuals "embody the discourses promoted and sustained by institutions," the social context [norm] always "precedes the individual" (p. 235). However, identity tied to land, body, labor, and place exists prior to a subject performing onto existing norms. Indian surrogate women express body ontologies, rather than accept subordinate, exploitative, and false narratives. Surrogate women's labor practices embody feminist resistance.

Oneida scholar Marshall Hill (2017) explains, "Violence is…the constitutive relation of settler-society," dispossessing "Indigenous peoples of their land and agency," while submerging individuals under "hierarchal relations…of settler authority" (p. 68). Through colonial assertion, "Indigenous bodies" become "devoid of agency…women are discarded while their bodies are consumed for the benefit of the…state," prompting settler autonomy. Communities need to articulate their own identities, rather than remain ignored in a class-based model. Reflexivity about a worker's subject-positions, in relations with precarious discriminatory labor can foster acts of

reconciliation. Assuming responsibility for employment/academic privileges, through political initiatives at work and in class, promotes solidarity with marginalized individuals toward change.

3.3 Experience, Ontology, and Ethnography

3.3.1 Feminist Perspectives on Lived-Experience and Emotion

Raymond Williams (1983) describes embodied lived "experience" as "the fullest, most open, most active kind of consciousness, and it includes feeling, thought" (p. 126). Experience is thus interdependent and reciprocal. It "involves an appeal to the whole consciousness, the whole body, against reliance in limited faculties" of knowledge (p. 127). In his ethnography, *Shelter Blues: Sanity and Selfhood among the Homeless* inspired by Williams, anthropologist Robert Desjarlais (1997) notes how "few ethnographers address experience in more than abstract terms" (p. 11). The "ontic status of experience" (p. 12), its manifestations through embodied behaviors and emotions are not universal or fundamental to existence. Like Heidegger, for Desjarlais, "experience is not a primordial existential given but rather a historically and culturally constituted process" (p. 13), following grounded aspects of being in worlds. Through experiencing, individuals gain "articulations of self-hood…possessing depth, interiority, unity, and stability" within "social conditions" that foster identity forming. Noting an experience is a retrospective act.

For Merleau-Ponty (2012), "Experience is either nothing, or it must be total" (p. 269). Desjarlais (1997) responds differently, for "the sum of experience" is not only defined by surpassing "its parts," in search of "wholeness" and "human agency" (p. 16). Experiences in practice can "build toward something more than a transient, episodic succession of events." Desjarlais recounts how many residents of Boston's Station Street Homeless Shelter did not identify with having agential social experiences, due to oppressive everyday circumstances.

156

"Subjective and temporal contours of residents' lives" existed in different terms from the normative standards of experiential behavior (p. 18). Episodic struggles, through perceptions and "tactile" institutional encounters defined the meanings of 'experiencing' for Station Street residents. Individuals paced through restrictive, police monitored city landscapes, embodied in thoughts, and narrative memories as both "physical and metaphoric" (p. 20). However, phenomenal experiences root dually in the "mindful introspection" and visceral negotiations of spaces for individuals living through precarious, abject circumstances on Boston's streets (p. 22).

Feminist scholar Joan Scott, in "The Evidence of Experience" recognizes how, "The process of making visible the experience of a different group exposes the existence of repressive mechanisms, but not their inner workings or logics; we know that difference exists, but we don't understand it as relationally constituted" (p. 777). To expose institutions' repressive mechanisms, Scott explains, "We need to attend to the historical processes that, through discourse; position subjects and produce their experiences" (p. 779). However, unlike Scott, Desjarlais interprets through fieldwork how experiences for residents at The Station Street Shelter manifest outside of linear historical productions, in embodied movements of survival. His informants' narratives resonate emotions in response to meaningful life episodes. For many Indigenous cultures, painful feelings are not individual experiences; they incorporate relational land-based accounts of being.

Embodiment is an intertwinement between human energy, beings, and the earth. It is not rational, but open-ended. To embody can be experiential: standing over a family member's grave, at the inter-face between life and death. It can also dwell below the surfaces of narratives, in modes of survival without reflection. Interviews within ethnographies capture embodied phases of shared experiences through articulations of phenomena between speakers and listeners. However, Paul

explains, "It is difficult to quantify lived-experience," for it is emblematic of how "the social is

embedded" that "is incredibly important" (personal communication, July 16, 2018). He elaborates:

> I think that social experience and the way it becomes embodied is very important…very difficult to understand. If we were to take two nearly identical people and put them through the same experience, they're probably going to experience it quite differently. To quantify it in that way becomes very hard. And that's the challenge that people who are doing research with social determinants of health have to find-that way to bridge that gap…to really explain using the scientist's words, in their own language that social experience actually is quite detrimental to overall health. (W. Paul, personal communication, July 16, 2018)

Through feminist methodologies, Scott (1991) concurs, "It is not individuals who have

experience, but subjects who are constituted through experiences" (p. 779). In theoretical analysis,

experience "becomes not the origin of our explanation, not the authoritative (because seen or felt)

evidence that grounds what is known, but rather that which we seek to explain, that about which

knowledge is produced" (p. 780). Moreover, embodied through dialogues, the "use" of

"experience…is ultimately… a unifying phenomenon" (p 784), without a prescribed measurement.

Regarding scholarship, Scott (1991) clarifies, "The term *linguistic turn* is a comprehensive

one used by Toews to refer to approaches to the study of meaning that draw on…theories of

language 'since the primary medium of meaning was obviously language'" (p. 788). Schools of

thought, including feminist theories draw on experiences of oppression to signify identity

discourses about genders and sexualities. Scott outlines how, "subjects are constituted

discursively" and "experience is a linguistic event (it doesn't happen outside established

meanings), but neither is it confined to a fixed order of meaning" (p. 793). Emergent circumstances

from events are not dependent on linguistic constructs; instead, they substantiate nominal worlds.

Linda M. Alcoff (2000) explains, it is faulty to "reduce" experience "to the sphere of

language," missing "the ways in which meanings, and thus the historical motion of cultures, can

be imparted and transformed through non-discursive modes of practice" (p. 50). Ideologies project onto situations instead of originating from thoughtful actions, while individuals can engage social, non-ideological dialogues. Similarly, multi-disciplinary artists share phenomena that do not carry ideal values in dominant languages but are reflexive of lived events. Rhetoric that reinforces a school of thought, in creative art does not form identities through a re-iteration of theoretical isms.

Phenomenology addresses the experiential dynamics that are shared within communities. Scott (1991) elucidates, "Since discourse is by definition shared, experience is collective as well as individual" (p. 793), in constructing subjectivities. Life events have sentient dimensions that influence how individuals engage their worlds. Past levels of perception influence present understandings of situations that are both linguistic and visceral. With aims to process their social connections, people reflect upon interpersonal spaces in universities, cities, protest movements, and communities. There is a bias applied in perceiving environments that occurs prior to a linguistic event. A person has the power to challenge an embodied paradigm of interpreting identities, places, and land that sediment over time, manifesting in prejudices. Scott iterates, "Experience is a subject's history. Language is the site of history's enactment…Historical explanation therefore, cannot, separate the two" (p. 793). However, language develops through historical experiences and does not carry a higher ontological and material value. Subjects embody concepts that are not only linguistic, but also emotional. An individual chooses to adopt racist attitudes when they surface from the background of thought into the foreground of behavior, prior to committing a verbal assault. Memories of racism are often specific to social contexts. Racist occurrences, educator William Julius Mussell (2008) explains, performed through inter-personal relations entail "absence of belief in the worth and capabilities of those who are its target" (p. 332).

Racist attitudes engender habits, speech acts, violence, literature, and offensive gestures. D. Dunn

shares the racism he experienced at church, in his youth for not appearing phenotypically Filipino:

> I grew up going to Seventh Day Adventist church. This church was a Filipino Canadian church. I experienced a lot of racism because of the way that I looked… by my Filipino peers. I was picked on because I was tall, [I had] long hair. [Kids] would talk about me behind my back in the language. I have an older brother who didn't get picked on at all. Those experiences shaped my feelings towards that part of my ancestry. There's a lot of un-packing and processing that needs to happen in seeking [a healthy Filipino identity]. How can I self-identify as something [when peers from that group denied my authenticity]? I love that I have multiple cultures and languages within my background. [However], it is easier for me to say that I'm Cree. (personal communication, November 30, 2018).

Emotion is embodied below a threshold of linguistic awareness. Alison Jaggar (1989)

explains how Cognitivist assumptions create "an artificial split between emotion and thought,"

reducing emotions to "an affective or feeling component and a cognition that supposedly interprets

or identifies the feelings" (p. 156). Cognitivist assumptions about emotions instill a "positivist

distinction between" empirically measured, "shared, public, objective" realms and the "private,

subjective world of…feelings." Affect is a bodily expression of emotion. Lauren Berlant (2011)

adds, the strength of affect is "a site of potential elucidation…from the ways its registers the

conditions of life that move across persons and worlds." She continues, "The aesthetic rendition

of affective experience," in testimony, literature, and material arts "provides evidence of historical

process" (p. 16), which can be leveraged by Indigenous communities against written legal claims.

Phenomenologist Alia Al-Saji (2014) understands "affect as tendency" and locates it within

"a process always open to further elaboration…and becoming…feeling, seeing, and acting

differently" (p. 139). Affective experiences situate bodily intentions through relations, linking

"racialized" biological traits with their "immediately felt effects on the racializing body" (p. 140).

Al-Saji draws upon Henri Bergson's call "to slow down…perception and affect" (p. 147). The

process of "racializing" another's body intensifies "faster than the speed of thought," producing a

"naturalizing effect." Internalized experiences of marginalization are prevalent for individuals with non-normative bodies. The exterior realms of discriminatory judgment can move within interior selves, forcing individuals into states of reflexivity about marginalized feelings. A "hesitation" can interrupt the internal violence of "racializing affect" and its perceptual consequences. A hesitating act creates "the temporal interval that affect occupies," questioning its immediacy, while permitting it to flow through social interactions. Processes that reveal the "socio-historical" horizons and subject positions that constitute affect-oriented exchanges permits "interventions." Persons who embody forms of privilege through outward appearances can experience "hesitancy in bodily" movements, while empathizing with the emotions of "lived…systematic oppression" (p. 151), while enduring discrimination against racial, ability, sex, ethnic, and gender differences.

In *The Cultural Politics of Emotion*, Sarah Ahmed discusses how emotions mediate the relationships between individuals and their social environments; they are not only passionate expressions of will or active goal-oriented phenomena. Likewise, while actively engaging and constructing worlds, Alison Jaggar (1989) asserts how emotions can be "habitual responses" that "presuppose language" (p. 159). However, emotions are not dependent upon verbal expressions.

When sitting with my late Grandmother in the hospital, patients were communicating with little vocabulary, but used physical gestures to share feelings. The embodiment of emotion in love is acutely present without linguistic foundations. Similarly, the effects of narratives build affective, intensive flows in stories between speakers and listeners. Beyond the sensory qualities of stories that include spatial, stylistic, and temporal features, emotions impart meaning to foster healthy dialogical experiences. Ali-Saji (2014) outlines how individuals perceive "*according to*…affective attachments, and hence do not see them" (p. 160), as they neutralize, becoming normative to

demarcate the contents of visibility. Ahmed (2004) suggests that emotions align individuals, communities, bodily space, and social space through the intensity of their "attachments" (p. 16).

Ahmed continues that emotions, such as hate work by sticking "figures" [subjects] together, creating a coherence, in the visceral expressions of racism (p. 45). Emotions may have an effect of a certain history that moves backward and forward, between "signs, figures and objects." However, it is important to critically interrogate, rather than assume the conscious relationships connecting "violence and identity" (p. 59). Without de-valuing their importance, the effects of racial injuries and their affective implications for a victim "cannot function in a narrow sense as evidence or an identity claim." Individuals do not instigate truth by performing racist attacks for "the language and bodies of hate…operate to make and unmake worlds," while harming the wellbeing of others. "Listening to the affects of hate" crimes acknowledge their randomness and like embodiments of emotion are not prescribed in "advance." Habitual "emotions" can be "performative: they both generate their objects, and repeat past associations" (p. 194), while forming racist bodily attitudes. Signs of racial aggressions "work on and in relation to bodies" that become "saturated with affect" (p. 194-195). For Al-Saji (2014), reflecting upon reasons for perceptible "socially instituted attachments" challenges the premises of racial exclusion, to instigate change (p. 160). She continues that "antiracist transformations need to occur at the affective, perceptual, and bodily level" (p. 162). They confront pre-reflective habits through assumptions that individuals' project. Claiming identities within affective exchanges during interviews resists the causes of institutional racism and its' harmful effects on marginalized bodies.

3.3.2 Reflexivity in Research Practices

Mohawk scholar Audra Simpson (2003) articulates how, in traditional anthropological writings "value is attached to texts by the factors of *distance* and *difference*" (p. 133). Therefore, "the space that the researcher placed between himself and the culture and people that he studied was critical." Furthermore, the closeness to Iroquois culture, as defined by "Iroquois ethnological texts… had to be mediated by something, or someone," to ensure their validity. A. Simpson continues, "The important role played by the Iroquois interlocutor (informant, collaborator, friend)" was imperative to authenticating ethnographic writings, "while the writer (either Iroquois or non-Iroquois) remains *distant* or *different* from that culture." The inter-subjectivity between a researcher and their community participants' ways of being is a phenomenon of anthropology's ontological turn. The researcher is accountable to community members who collaborate with their projects. In this role, a researcher is reflexive about the hierarchal implications of their privileges.

Alison Weir (2008b) calls for a transformative identification practice, which transcends the "recognition of sameness and difference" (p. 125), to one of interdependence. Identification in this case becomes a process, not only of coalition building around sameness in a category of feminist practices, but one of "remaking meaning." It requires an individual to engage another person's standpoint empathically. It is not only a matter of switching places imaginatively, but instead a willingness to change the self. Luce Irigaray (2008) reminds us, "each subject is always already affected by the existence of the other" in a "duality of worlds" (p. xv). Individuals become themselves, in relation to other beings at the level of embodiment before perceiving lived worlds.

Robert Desjarlais (1997) introduces Charles Sanders Peirce's categories of "firstness, secondness, and thirdness" (p. 129), to describe lived-experience of survival in Boston's Station Street Shelter. Firstness "refers to the phenomenon of a singular quality," whereas "secondness to

any interaction involving two elements," dwelling in ambiguous presents. Within "secondness," individuals can endure "opposition and tension against the senses" without external mediation. Second-ness can be an overcoming of tensions individuals occupy in relations with environmental beings. Awareness of worlds, outside of personal narratives is key to a grounded transcendence, through de-centered forms of existence; layered medicine wheel entities that encircle intellects. "Thirdness" is a mediating actant, an ontological condition of becoming with transcending capabilities, from its habitual engagements in worlds (p. 130). Thirdness provides a "moral" reasoning function through purposeful, integrative mediums. It can further address intentional movements of dialogues, mediating the relationships between humans, spirits, and material realms.

Anthropologist Johannes Fabian (2002) states, the "attribute intersubjective signals a current emphasis on the communicative nature of human action and interactions" (p. 24). Therefore, "intersubjective time precludes a distancing," which is phenomenological and demonstrates "that social interaction presupposes intersubjectivity" (p. 30). This claim "requires the participants involved are coeval (within a mode of temporal relations)," to share the same time. Fabian cautions that historically, anthropology constructs "its Object (the other), by negating the coeval existence of the object and subject of its discourse" (p. 50). The subjective experiences of anthropologists partake in "historical conditions that require their critical awareness" toward "authoritative claims" (p. 89), while conscious of problematic cultural interpretations as representing fixed data. "Doing anthropology" as praxis, Fabian explains, demonstrates "temporal and spatial distance." A hermeneutic interpretative distance is "not a fact but is an act" that requires the anthropologist to be "self-reflexive" about their subject-position and research intentions during fieldwork (p. 90). He continues, "Reflexivity (based on memory of past location) enables individuals to be in the presence of others" who become the "content of our experience" (p. 92).

164

This process entails "the conditions of possible intersubjective knowledge," a dialogic exchange between a researcher and their consultants, with aims to be "knowingly in each other's present."

For Darnell (2019b), the act of fieldwork involves "day-to-day engagement…beyond that of the linguist" (p. 3), recording their informants on tape or writing notes from a comfortable distance. Fieldwork builds "layers of experience" (p. 4), while "internalizing" lived perceptions. Reflexive fieldwork can inspire community-healing acts that extend beyond limiting abstractions.

Thirdness entails the abstract, mediating distance established between researcher and interview participant in fieldwork (Desjarlais, 1997). It is necessary for researchers to move past the rigid solipsism of firstness, cross-cultural mis-communications, and tensions in secondness, to enter a third shared time-space with their project informants. However, 'thirdness' embodies individuals in concrete, grounding practices that do not transcend from cognition. For Desjarlais (1997), integrating 'firstness' and 'secondness,' thirdness does not impose abstract value judgments upon participants' experiences, but "integrates, moderates, regulates, and begets" life narratives through empathic connections with communities (p. 181). I aim to occupy a space of thirdness, in the dissemination [analysis] of discussions with Indigenous students. However, it is a struggle to foreground interviewees' voices in relations with theoretical models. I avoid situating my being as narrator alongside, yet not equal to resonating thoughts about queerness, overcoming trauma, family roles, and restoring health, unless explicitly relevant to interviewees' commentary.

For anthropologist Thomas Csordas (1990), "phenomenology is a descriptive science of existential beginnings, not of already constituted cultural products" (p. 9). Csordas demonstrates, "Through a paradigm of embodiment, Merleau-Ponty and Bourdieu collapse the analytic dualities between subject and object" (p. 34), which is a framework to understand co-constitutive material and subjective worlds. Csordas proposes to recognize the body not as "an object, but as a subject

in experiential terms," which "defines culture as embodied" (p. 36). In agreement with Csordas, Trinh Minh-ha (1989) in *Native, Woman, Other* states, through dialogue with the other's language, "writing…is an ongoing practice that is concerned with creating an opening where the 'me' disappears and the 'I' comes and goes" (p. 35). Interpreted by phenomenologists Smith, Flowers, and Larkin (2009) for Merleau-Ponty, "The perception of 'the other' develops from an embodied perspective," where social relationships necessitate "being from a position of difference" (p. 19).

Though it is possible to share in mutual empathy, a person's embodiments of land, tradition, kin, time, and identity are not readily perceptible. Trinh (1989) explains, 'I' is therefore not a unified subject, a fixed identity…it is, infinite layers" (p. 96). Furthermore, "Difference is that which undermines the very idea of identity…it cannot bear in itself an absolute value," for the measurement purposes of scientific research. I believe that a researcher can sense embodied differences, though it is not possible to know, directly or fully, another's subject-positions. I do not engage a style of affective detachment during interviews but practice an empathic understanding by listening closely to participants. I am deeply affected by the stories offered and experiences resonating emotions. It is crucial for anthropologists to acknowledge how research consultants are irreducible to an imagined subject with perceivable and prescribed behaviors. Cultural expressions are uniquely divergent, founded upon experiential layers of social meanings.

3.3.3 Situating Anthropology in the Ontological Turn and Dreamings

The anthropologist, for Lila Abu-Lughod (1991) is not "a being that must stand apart from the Other," they need to question "the situatedness of their knowledge… the outside is a position *within* a larger political-historical complex" (p. 468). Though anthropology has adjusted to dialogic practices and resists "speaking for the other," it needs to challenge the foundations of "global power," the institutions upon which it is based (p. 469). The culture concept "operates like

its predecessor race with political advantages," as it "allows for multiple rather than binary differences" (p. 470). Culture is "learned and can change…it removes distance from the realm of the natural and the innate" across configurations, in "behaviors, realms, traditions, and rules." Relativism is a traditional anthropological method that aims to derive the underlying structures of cultures, using comparative historical/geographic data across both Indigenous and Western groups.

Latour (1993) references Lévi-Strauss's conflation of "human" and "non-human production," in keeping with traditional anthropology's "symmetrical position" (p. 103), which equilibrates abstract relativism, instead of marking systemic hierarchies across cultural groups. The dichotomies between nature and cultures impart a separation of humans, non-humans, material, and spirit realms. Conversely, anthropologist Bruno Latour's (1993) critique of modernity inscribes how "…*the very notion of culture is an artifact created by bracketing Nature off*. Cultures-different or universal- do not exist, any more than Nature does. There are only natures-cultures" (p. 104). Lévi-Strauss, Latour continues, "distinguishes Western" society's "interpretation of Nature" from the homogenous concept of "Nature itself." Latour (1993) counters, *"It is impossible to universalize nature as it is to reduce it to the narrow framework of cultural relativism alone"* (p. 106). Instead, the "collectives" of "natures-cultures simultaneously construct humans, divinities, and nonhumans," not only materiality. Collectivities differ, though share aspects of how they "divide up beings," their "properties" (p. 107), and functional processes. Efforts to achieve "symmetry" in anthropology "not only" resonate "equality," but emphasize the "…practical…differences," asymmetrical dominant relations, persisting between natural entities, Indigenous, and Eurocentric communities. A nation embodies unique contradictions, ontologies, and oral narratives, through land-based traditions that reflect discursive variables of social agency.

Abu-Lughod (1991) explains, "Discourse has more diverse sources and meanings in anthropology" (p. 472), by way of its Foucaultdian roots. Discourse imparts "notions of discursive formations, apparatuses, and technologies," which "refuse the distinction between ideas and practices or text and world." Prevalent in cultures, for Abu-Lughod (1991), "Practice and discourse work against the assumption of boundedness" and "idealism" (p. 472). It is important for anthropologists not to shift from the concept of "culture to nation" and instead focus on "groupings, identities, and interactions across borders" that reflect the local [place-based] values of a community (p. 473). Problems of generalization in anthropological research are common features, to mark a culture's "homogeneity, coherence, and timelessness" (p. 475). Universalisms remove differences through an exclusive "professionalism" that does not empathize with "particular" relations in communities. Contrary to making binary "theoretical assumptions" about cultures, ethnographers can seek "textual means of representing" nations, from the voices of informants whose ontologies they interpret in recorded narratives and collective knowledge sharing (p. 476).

The ontological turn in anthropology as championed by Sylvie Poirier, Nurit Bird-David, and Elizabeth Povinelli focuses on Indigenous communities' experiences of land and place. Desjarlais and Throop (2011) confirm how phenomenology renders a profound impact "on the reflexive turn in anthropology that emerged in the 1970s and 1980s" (p. 95). Ethnographic practices in anthropology's ontological turn are phenomenological, focusing on ways of knowing, rather than language and behavior. On the other hand, the linguistic turn in philosophy studies connections between signs, signifiers [gesturing symbols], and referents [absent objects that are referenced]. Words have surplus meaning onto themselves without needing world-based significations. This permits new signifiers to emerge in a chain, even when the referent [content of a phrase] is lost. Further, the linguistic turn in philosophy emphasizes how language, in its

relations to cultures can reflect an endless chain of signifiers without grounding. Configurations of cultures are not ethnographic concepts that serve interpretive and descriptive processes. However, ontological relationships between subjects and languages, as emergent from lands shape their cultural experiences. In embodiments of Indigenous languages, the referent of land is not ideological [abstract] but maintains a constant presence. Darnell (2008) professes, the "rootedness" of an individual "within landscapes…facilitates the accumulation of wisdom within a territory over time" and maintains a consistency between "relations of people to land and vice versa" (p. 240).

An individual's environment solicits their gaze to cultivate an experience of perception. Merleau-Ponty (2012) outlines ontological features of language through his insights about speech, "…the linguistic and intersubjective world no longer causes us any wonder; we no longer distinguish it from the world itself, and we reflect within a world already spoken and speaking" (p. 189). Moreover, the practice of "speech is a gesture, and its signification is a world." (p. 190). A person's expressions about being can ground the function of art, literature, and oral narratives.

Both philosopher Paul Ricoeur and the anthropologist Claude Lévi-Strauss, Ulin (2017) explain, "Language solidifies social relations" and implicates meaningful actions (p. 139). This is a feature of the linguistic turn in Western philosophy and had implications about how to conduct anthropological research. For Derrida, Ulin stipulates, "A critical reading requires" the examination of what is left out of texts and who is performing the erasure (p. 145). Foucault and Bourdieu analyze social action in terms of how power relations are intrinsic to language in contemporary theory. Bourdieu places "an emphasis on symbols as structured and the structuring of structures" (p. 149). It is necessary to acknowledge how "iterations of the linguistic turn," in anthropology "seem to produce speech communities that are bounded," a concern that limits the concept of "culture" (p. 151) Cognitive interpretations of cultures reproduce contemporary

practices in traditional anthropology. Thus, researchers need to consider "agency as differentially positioned" within communities and worlds that have permeable boundaries. Fixed concepts without reflection impede ontological grounding in verbal expressions and their lived correlations.

Jarrad Reddekop explains how, reflexive of anthropology's ontological turn, "Eduardo Viveiros de Castro has argued that Amerindian thought generally tends to assume that different beings occupy different viewpoints which understand the world in ways that are structurally similar, but that shift according to that being's situated position relative to others" (p. 134). In Ojibwe cultures "meaningful dialogic interaction with other beings is only properly possible on the basis of such becoming-aligned…through co-habitation of what we might call shared planes of transparency or modes of perspectival being" (p. 135). Moreover, "it is possible for beings to transform and so open different channels of communication" (p. 127). A style of thought does not begin through a G-d's eye view, which classifies beings within "a universal taxonomy" of animate and inanimate (p. 138). Individuals are "immersed in the world," within the "specific kinship networks" that one has "inherited" (p. 138). However, I caution placing aesthetic values on the concept of 'the social,' to articulate Indigenous or settler nations' attributes. The 'social construct' is a judgment about how groups interact, [re]-iterated through Western discourses. The act of naming verbal interactions and movements presupposes that intentions among cultural groups possess sensible characteristics [a personality, style], interpreted from an outsider's gaze. Political and cultural independence prescribes Indigenous communities with the freedom to practice traditional ceremonies, without an outsider naming their behavior with sentient properties. Only nations can describe the conditional effects of their societal appearances to an outside interpreter.

3.3.4 Dreamings

The land, from an Indigenous perspective is active, a living being. An ethnographer cannot reflect upon a culture's spirit, consciousness, and modes of expression without understanding its relations to community spaces. Through research across Western Aborigine nations, Poirier (2005) explores how "social actors participate creatively, in the process of re-evaluating mythological, ritual elements (their territorial inscriptions), and the social and cultural avenues that permit such a process to occur" (p. 5). Poirier engages the ontological experiences of Indigenous Aborigine groups within natural environments. She explains, "Dialectic and dialogic relationships between individual experiences and collective expressions, structure and event, creative action and cultural change are known as endogenous historicity" (p. 6). This form of history reflects "the coeval nature of the value of ancestors and the role of spatial rather than temporal referents" that are components of Aborigine cultures. The "dream realm provides both cognitive and narrative potential," for Indigenous nations to reflect upon "events, relationships, and experiences among the human, ancestral, and non-human" components, which can emphasize "the land as a sentient actor" (p. 7).

For Poirier, "dream socialization" includes, the ability of "local dream theories to reveal the local notion of a person and their community's" ways of knowing and being. Narratives translate, structure, and communicate the spatial and temporal details [who, where, how] of "a dream experience." In Aborigine societies, the "mediatory, creative role ascribed to dreams" are the "spoken word of…ancestors…subject to collective scrutiny" (p. 8). Through Bruno Latour, Poirier iterates how modernity is one "nature-culture among others," presenting a dichotomy between "animality and humanity, matter (body and mind, instinct, and reason)," outside fluid relationships across humans, spirits, animals, and plants in their shared environments. Worlds that

do not support a "dualistic mode are viewed as non-modern." Australian Aborigines "resist the modernist and dualistic mode of thought," to live embodied ways "of being-in-the-world" (p. 10).

Poirier (2005), through her reading of Nurit Bird-David recounts "a relational epistemology" whereby "notions of the person and sentient agents are not limited to humans only" (p. 10). Bird-David replaces "I think therefore I am" with "I relate therefore I am," which emphasizes "epistemology, knowing rather than being." Like Merleau-Ponty, Poirier believes that "ontologies are not only thought they are lived" (p. 11). This position contrasts the individual, "sedentary way of the Western World" (p. 12). Rather than singular, a "dividual" identity consists of a "network of social relationships that are intrinsic to the Aborigines' sense of self and composite identities" (p. 13). In a "dividual," as opposed to a unitary being "action is always an interaction… (inter-subjectivity or interagency)" across locations. Poirier's conceptualizes a "bodily-self," as the container of an individual's flesh [elemental being], highlighting a "sense of unity between body and mind, as well as the embodied character of all knowledge and identity."

Landscapes, according to Elizabeth Povinelli through Poirier (2005) are named intentional places, "endowed with consciousness" (p. 11). Sarah Ahmed (2006) suggests that spaces are not "absolute and "dependent" on "location," as individuals "are contained by space" (p. 13), in their social interactions. Spaces are "sensational," aesthetic, inhabited, and "orientated," not derivative from a totality. Poirier (2005) "highlights the paramount importance of social and territorial spaces as networks of named and sentient places" (p. 52), for Aborigine communities. Territorial spaces account for "ancestral tracks" that are "spatio-physical narratives of the ancestors' journeys, actions, and performances across the land." This process exemplifies Dreaming phenomena in Belyuen Aborigine cultures. *Tjukurrpa* [Dreaming)] is a "cosmology, an ancestral order, and a mytho-ritual structure" in Belyuen communities. Dreamings do not make binary distinctions

between conscious and un-conscious perceptions, as "expressions are embodied in the land" and "intrinsic to an Aborigine's sense of self." Povinelli (1993) derives in fieldwork how Australian Indigenous women "interrelate three significant aspects of contemporary life: mythic (Dreaming), meaning and social action, cultural and ecological probability and happenstance, and land conflict" (p. 680). In connecting with other beings and spirits, Dreamings pass through an individual's body.

Povinelli is interested in "whether the Dreaming order and an ecological calculus present" imparts Belyuen women with enough certainty that action does not overcome an "indeterminacy of future meaning and outcome." There is a difference between "*acting* as if the future course of events was determinable" and "*using language* to safeguard present decisions from future attributions of fault" (p. 686). Belyuen women need to balance "attributing meaning to an ongoing stream of action that may prove wrong," which causes social tension and the potential for "missing an opportunity to draw meaning from action that could prove beneficial to" communities (p. 688). To navigate this ambiguous "socio-cultural landscape," Belyuen women "integrate stories of past events into present action, drawing out meaning without making a causal relationship." The ability for Belyuen people "to interpret environmental signs" through Dreamings facilitates their assertion of identities in social groups. Interpreting the messages of Dreaming locations without pathological judgment "manifests itself at various social levels" of perception and in kin-like networks (p. 693).

Within a Belyuen worldview, Povinelli (1993) continues, "*being there* or *having been there* provides firm footing for a group's meaning-claims" (p. 693). A person's "degree of familiarity with the site and personnel involved in a story makes an important difference of how one can interpret it" (p. 694). The "discursive power of each group," concerning the "interpretation of a series of events" and Dreamings determine its status within a larger society. When interacting with other Indigenous groups, Belyuen communities access their superior knowledge of locations and

Dreamings, "undermining contrary interpretations" (p. 694). However, Belyuen groups cannot access the same knowledge through encounters with settlers, where "a new interpretive criterion dominates." "Interpretive power" is important across "explanations of land-human interactions" and the foundational meanings of causal experiences. D. Dunn elaborates about how the land speaks, if you are willing to attentively listen and interpret all of its sensorial power. He explains that land-based embodiments of space and time are emblematic of Cree living social perceptions:

> Seeking those stories that come from the land [are a major part of my arts practice]. The land has words. The land has language. The land communicates with you. You need to give yourself permission and the opportunity to go listen… and that's how I shape my identity. Space is land. Time and space work together. If I look at a patch of land, now it has snow on it. In five months from now, [it likely will not]. Our relationship with space has everything to do with wellbeing. I am very curious with how the external environment affects the internal environment. I'm seeking out how the outside [environment] reflects the inside [land-based wellness]. Those cycles outside of us, the water outside of us [is in relation to the moon]. Tides go up [full moon], tides go down. Inside of us, as life-givers, women have their own cycle that is happening, we call it moon time. There is no coincidence that the average cycle within female reproduction is twenty-eight days. It is twenty-eight days for a full moon. The outside is in the inside too. [Women have] their own life-giving energy. When you go into menopause, you are part of all that energy that is life giving…you are the moon. You have all of the energy of the universe. It is a powerful space to be. At that time, you will be asked, as women to be community leaders, Elders, medicine [people]. [In your late forties, early fifties] that is the time that you are working directly with creation energy. (personal communication, November 30, 2018)

In Aborigine traditions, Poirier (2005) explains, concepts such as "the social, natural, and cosmological" are "interwoven into a seamless whole," without "ontological dichotomies between dimensions" (p. 53). Irving Hallowell (2010) explains from his extensive fieldwork, "All animate beings of the person class are unified conceptually in Ojibwa thinking because they have a similar structure-an inner vital part that can change…an essence of being" (p. 556). The apriori [theoretically deduced] conditions of understanding include abilities to sense without calculating aposteriori reasoning through objective experiences. The inner elements of an individual's being include "personal attributes such as sentience, volition, memory, and speech" that "are not

dependent upon outward appearance." Hallowell notes how the self in Ojibwa traditions is responsible for embodying causes of events, as opposed to recognizing only external conditions. Similarly, Belyuen cultures negotiate responsibilities for the causal effects of Dreaming spaces and their implications on community decision-making. Thoughts, feelings, and subsequent actions effect present and future consequences of 'Dreaming' interpretations. Belyuen traditions provoke narrative memories in Dreaming spaces, beyond their environmental, aesthetic material attributes.

Poirier (2005) articulates how Aborigine peoples "are a node within a nexus of relationships… people, places, and ancestors, including human and non-human beings" (p. 119). Povinelli (1993) explains that "the past is not a stream of actions segmented, experiences, and done with" (p. 696). Belyuen women can use "conditional language in the present when referring to human-land interactions," to both protect themselves "from future accusations of fault" and to "safeguard the future past" that is coming soon. The Dreaming inscribes a "complex semiotic framework" that is used by Indigenous communities to understand "*their* and *our* contemporary life" (p. 697). Different from Eurocentric theories of language, the Dreaming is not "a set of texts commenting upon an artificially closed concept of tradition or society." Dreaming places speak to Aborigine cultures without using linguistic word associations but with an open spatial resonance.

Merleau-Ponty perceives relations in abstract space as derivative from lived-space. Henri Lefebvre (1991) explains that space is not only a way of "organizing sensory phenomena" (p. 206), through Kantian outer intuition. Facets of global human production organize "…certain kinds of social relations, its spaces, and times" (p. 211). A limited understanding of human consciousness imposes a linear structure onto spatial and temporal experiences. However, individuals bring their personal histories to bear on places, which can inspire memories through objects, smells, and nature. Space is not restricted to an outer intuition of sensibility by utilizing experiential reasoning.

175

For Sarah Ahmed (2006), individuals orient in relation to objects, outside of bodies with their own "horizons" (p. 113), from emerging worlds. Aspects of identity, including race, gender, sexuality, ethnicity, and class guide the effects of orientating within locations. Cultural imperatives to produce space with property, territorial [national] boundaries, and digital media disrupt its cyclical elements that interconnect landscapes. While for Lefebvre (1999), bodily "rhythms are lived" and enter "within a general construction of time, movement, and becoming" (p. 193-194).

Dreaming rhythms, however, are not subject to human modes of production. They form earth cycles and land-based memories, not aesthetic, unified formations that qualify sensory experiences of space. Dreamings express Aborigine ways of being, where human, natural, and non-human energies intertwine without boundaries to create a reciprocated, affective pattern of relations. Poirier and Povinelli encapsulate anthropology's ontological turn, foregrounding Aborigine non-linear perceptions of time, space, causality, values, land-based reasoning, and social wellbeing through embodied interpretations of Dreaming encounters. Mirroring feminist methods, relational, ontological foundations in ethnographic research prioritizes the importance of transnational Indigenous epistemologies through interviewees' research directions or perspectives.

Chapter 4

4.1 Cultural Resurgence within Indigenous Artistic Practices

Aesthetic theories of perception vary cross-culturally and inform the creation of artworks, from different ontological positions that lend themselves to phenomenology. Perceptual experiences of art vary across nations, through a distinction between emergent and experiential meanings. Art forms can be a process of healing for many Indigenous students. Foundations of poetic, musical, and literary discourses ground Indigenous scholars' narratives. Creative expressions are fundamental components of identities that determine conditions of an individual's being. There are healing qualities of inanimate objects, such as musical instruments that become animate in their interactions with humans. Haudenosaunee Wampum belts express the narrative materiality of oral treaties between settler and Indigenous groups. In this chapter, I discuss Indigenous artwork as resisting, empowering, speaking back to objectification within institutional structures. I further explore how media, cultural reclamation, and resistance challenge the borrowing of Indigenous and queer practices, by dominant Western industries. How are Indigenous traditional art forms resisting oppression, by conveying messages of kin-survival, wellness, and embodied resurgence?

4.1.1 The Dialogic Function of Artwork

> The revolutionary movement, like the work of the artist, is an intention that creates its own instruments and its own means of expression (Merleau-Ponty, 2012, p. 471).

Theorist Etienne Balibar's (2013) claims in his work *Identity and Consciousness,* through John Locke "that all ideas or perceptions proceed from sensation and reflection" (p. 36). Phenomenologist Helen Fielding (2015) states, "Feminists have made significant methodological interventions in this tradition. Investigating, what happens when we begin with the assumption that embodied lived-experience structures the reflective process itself?" (p. 281). Balibar (2013) explicates Locke's incentive to explore the mind's "own functioning" (p. 43). Locke's work engages "personal identity" as it encompasses the mind's perceptions of "internal" and "external" sense." Balibar demonstrates how Locke "isolates mind/thought" from "the verbal principle of identity within the element of consciousness" (p. 44). Locke tries "to establish a unity" between "the concepts of *consciousness, self and identity* in the theory of the Person." He carries this out, by combining "the interiority and exteriority of the mind into a 'topography' that constructs 'the subject' as a complex set of relations." Balibar concludes, "Reflection" is not only becoming conscious of "experience," but appears as "being itself" (p. 52), a function of interiority. However, individuals embody worlds through varied perceptual levels, mediating interior and exterior levels. Reflections about being in spaces are not cognitive sense impressions. Intuiting the lived-world is not predicated upon sentient relations but embodied in being. Reflexivity combines actions, mindfulness, and spirit. Art forms can support communally reflected sensations. Artwork reflects the ideas and subjectivities of artists, as they relate to perceivers. Like identity, art is never independently a measure of a subject's inner self but re-iterates through intersecting relationships.

Through arts-based fieldwork, phenomenologist Helen Fielding's (2015) notes how Brian Jungen's 'People's Flag' is "composed of multiple pieces of worn clothing, sewn together by

hand" (p. 282). When Fielding spends time with the work, the red uniformity disappears and individual pieces of clothing, including shirts, hats, skirts, vests, bags, and umbrellas begin to pop out in variations of reds, browns, pinks, and oranges. After a while, distinct colors, and shapes of garments, joined by stiches and worn by different bodies begin to appear. In this instance, Fieldling moves to the level of the work and is seeing "according to it" (p. 283). Perceiving "according to the work" shifts an individual away from being only a passive observer who distantly apprehends an object's aesthetics to one who embodies form, content, and takes part in its sentient materiality.

In Merleau-Ponty's, *The Visible and The Invisible* (1968), 'the color red' is always a "red something" (p. 284), colors are always intertwined with texture, shape, size, and object-identity. Each piece of red cloth in Jungen's flag is a work of "relations" that "extends beyond the interactions of red colors… to the reds that belong to various cultures, to national flags, to religious symbols" and the "significations of personal experiences." Jungen's flag "allows the viewer to experience how to move from the general concept of the red flag to the particularities of experienced material redness that support that concept and also break it apart." Through encountering Jungen's artwork, Fielding's vision intertwines in a synesthetic manner with other senses, such as touch. As vision and touch overlap, while Fielding perceives the flag's totality, "she can feel the textures of the materials" (p. 286). Merging both sensations enhances the artwork's potency and reminds the perceiver how "each garment was individually stitched into the whole by many laborers involved in" the mass-production of clothing, forming the flag's sentience.

A dialectical movement between general concept and material particularities in Jungen's piece, like ethnographic reflections about cultures, inspires a layered inter-play between subject, concept, and object. Fielding's encounter with 'People's Flag' includes observing the piece as parts within a whole, the weaving of the articles of clothing repeated over time, "the invisible work

179

of each particular laborer," one's own clothing, in "The Tate Modern, itself a converted factory" (p. 286). This is not an individual process, but shared by participants at the Museum, including the intuitive work of artists and laborers who contributed the garments. The 'People's Flag' takes part in the material, affective, and sensible dimensions of the lived world, by expanding the texture of fabric toward an understanding of garment producing exploitative labor. In this sense, the artist can cultivate the viewer's perceptions of their work through a piece's phenomenal elements and political significance. Awareness of the emotional and physical labor involved in constructing People's Flag captures its embodied material presence and broader educational purposes. Experiencing this piece is not a material process, but interacts with matter, the artist's identities, and creative objectives. Artwork can "bring embodied being to our thinking" (p. 288), surpassing the limits of cognitive operations to mediate diverse perceptions, across inner and outer sensations.

There is little distinction between art, healing, and living for many Indigenous artists. An expression of tradition, history, identity, and daily being in worlds, artwork is emergent, while cultural backgrounds shape representations. For Indigenous artists, creating art is a way of life and institutes cultures. The meanings of artwork derive intuitively from the artist's voices. The painting and song have an intersubjective relationship with the perceiver. Artists' creative processes are developed aposteriori through experiential knowledge. A perceiver can sense elements from within a work and draw on experiences to develop a framework for understanding. Similarly, narrative expressions bring embodied beings to present significance in dialogue. Klein (2001) explains that "narration" links "events and elements in a construction of meaning" that "designates a spatial and temporal order" (p. 163). Analogously, in my project, there is no fixed order to participants' life events and shared lessons. Klein continues, "Narratives do not contain within them a measure" of

"truth-value," but continuously evolve. Themes between speakers and listeners are not fixed in the moment, but like fluid artwork remain subject to growth and change along a participants' journey.

4.1.2 Indigenous Traditions of Wellbeing

Robbins and Dewar (2011) explain, "Among Indigenous cultures, traditional healing practices" (p. 1), and medicinal knowledge are orally communicated across generations. Healing does not occur in autonomous beings but develops in a "community mind," extending from private individualism toward empowering collective Indigenous voices (p. 3). It is important to de-center oneself in the healing process and connect relationally to communities. Teaching Indigenous traditional practices is critical, given how from 1885 onward, *Indian Act* legislation "banned ceremonies, such as the Sundance and the Potlach" (p. 4). Janice Forsyth (2007a) explains, "Missionaries…tried to establish schools in eastern Canada as early as the 17th century," though Indigenous land-based ways of knowing and living off resources were still imperative to community survival (p. 100). Residential schooling emerged as nations, "weakened by disease and starvation…acquiesced to federal demands to settle on reserves." To facilitate criteria for schooling, "religious officials implemented curricula geared towards their own practical and moral objectives" (p. 101). The state provided grant-based "per capita" fiscal support, depending on "the number of bodies recorded in each school." Superintendent of Indian Affairs, Ducan Campbell Scott's amendment to make Residential schools, where students could not speak their nations' languages or practice ceremonies while upholding Christian values, mandatory in 1920 requires a prompt reversal, by supporting Indigenous cultural expressions in urban and Reserve communities.

Medical anthropologist Mary-Ellen Kelm (1998) asserts, "Residential schools' health education…has a two-fold purpose: to improve the hygiene and health of students, and to teach students domestic practices… they would bring home with them to reserve communities" (p. 62).

However, "rather than preserving the bodies of the children who were entrusted to their care, the Residential schools tended to further endanger them through exposure to disease, overwork, underfeeding, and various forms of abuse" (p. 57). Forsyth (2007a) reiterates that once completing Residential schools, pupils were not prepared to "take their place in the dominant labour force" or "effectively" contribute to Reserve life (p. 102). Though government "images" of moving bodies "in formation," such as sports and cadet drills evoked visibly believable "ideas about health and wellbeing" to settler audiences, students were treated harshly without input from their kin (p. 103). Through a gendering of labor, male students engaged "vigorous activities" in sport and vocational training, to gain the acceptable masculine norms that can enhance their assimilative status. Young women practiced domestic labor, though possessed enough "stamina" to clean "entire institutions."

Forsyth (2005) continues how at schools, Indigenous women experienced stereotypes, as "hedonistic and in desperate need of proper moral training," if they contradicted acceptable "Victorian" behavioral etiquette (p. 70). However, Forsyth asserts that women "rejected, resisted, and subverted the changes imposed on them by religious authorities, government agents" (p. 72), and clergy. Indigenous women cultivate healing practices for their nations as knowledge holders.

Robbins and Dewar (2011) highlight the importance of ceremonial practices, connecting bodily knowledge with "earth, nation, universe, family, self, and community" (p. 5). The healing concept for Indigenous cultures, as if a metaphor is not abstract in design, but comes into being through "authentic relationships" with land, spiritual realms, and clan-specific roles. Therefore, "access and control over land is central to Indigenous knowledge" and facilitates the "protection and use of Indigenous healing methodologies." Ceremonies protect nation-specific territories and youth from losing a sense of traditional identity. In a parallel vein, D. Dunn shares his Sundance family experiences and their abilities to foster collective healing across united Indigenous nations:

My Sundance family, we do it in a Lakota style. A Sundance family is a spiritual family. The Sundance is a warrior ceremony. [It] is not nation-specific [people of different ethnicities can join]. It is a four-year commitment. You have to finish those four years [they don't have to be consecutive]. You are part of creation…every year for four years. You don't Sundance for selfish reasons because you are trying to prove that you are a warrior or that you are seeking strength. You are dancing because you want to see people in your community and your family be well, healthy, and happy. You dance because you are able to. It's a very physically and spiritually demanding ceremony. You really do have to transcend outside of your space. According to Western science, you can't survive that many hours, days [without water and food]. You finish and you're like, I could keep going. [In my family], there are 30 men and 50 women. [Sundance] teachings are shared between nations, in a way of seeking wellness. (personal communication, November 30, 2018)

Varying ethnicities and Indigenous cultures have nuanced ontological interpretations of artistic expressions. Though founded upon healing and community, the Sundance is not art. Aesthetic works, through performances and visual arts do not foreground equivalent meanings in Sundance. Rather, Sundance fosters inherent connections with spirit, kin, earth, body, and mind:

I had a lot of powerful experiences in the [Sundance ceremony] that transcend logic. It has shifted me [to seek]…with more direction…as somebody who can speak with, and to [humans and spirit realms]. It was through the ceremony of Sundance [that I could find my identity]. Sundance is one of the most beautiful ceremonies that I have ever been part of. You can Sundance anywhere. Through Sundance, I was looking for a connection with my ancestors. [It] is a life-long thing. It is very emotional. Sundance is ceremony, while pow wows are about community. However, pow wows are not inherent parts of our culture. It's something we've adapted through a traumatic historical reason. In order to make food and money, we danced [for our bread]. My conception of art is creating something that is part of your spirit [into something that is tactile, that is experiential]. Sundance is not a show, it is not a performance, and [it is not ceremonial art]. It's not an actual dance. You are not going for a performance value, a creativity value, you are simply [connecting with spirit]. (D. Dunn, personal communication, November 30, 2018)

The musical environments in which Sundown records, performs, and teaches flow into one another. However, ceremonies grant a more distinct experience of spiritual community leadership:

[All teaching and recording domains] correlate with each other. I wouldn't differentiate between teaching and recording. Ceremonies…[it's] different. I feel [a] deeper more emotional feeling inside, as opposed to teaching [music]. When I teach…it's a relaying of information, [just like an interview]. Getting younger ones to understand it. So, they can get on the same path…to participate in the Socials, fully, with everything they have. When I record and teach, it's like a doorway for [students to] take these paths to ceremonies… to finding that spiritualism in the songs and dances. When I am performing [in cities], it is a

different crowd…among people who are just learning…there is not much culture. I still feel that sense of giving them something to believe…to acknowledge [in-themselves]. (personal communication, February 13, 2019)

Sundown experiences his roles as recording artist, educator, and ceremonial leader to be inter-connected, not compartmentalized in silos. Sundown's musical practices through recording and teaching are fluid, blending into one another. He supports a commitment to convey traditional knowledge in the Oneida language through his interpretations of songs, no matter who is listening:

> Today's Indigenous generation…I feel like we are losing a lot of that connection to the earth. Singers [in my style] are changing their singing. They have English lyrics in them. [Artists] will take a radio song and make it into [a traditional song with our chants]. That's a loss of connection to our language. Is it really cool? It is stirring [youth] into mainstream society that isn't connected to the earth…who we are as Indigenous people. [Indigenous musicians adapt traditional lyrics onto mainstream beats]. It's a good and bad thing. I have made mainstream music that connects with youth. [The songs have a purpose depending on the audiences' cultural affinities]. The song with DJ Shub [Smoke Dance One], we wanted to be in dubstep [to help individuals who like dubstep music connect with their Indigenous identities]. Other music makes [youth] stay [in mainstream culture] to stay colonized. I want our culture to still exist. I have a dance troupe that I run now; [we do work in the schools and museums, such as Aga Khan and Museum London]. We do performances, social dances. They are meant to relay the true stories [about] the songs. Other groups relay the wrong message. They don't teach the right contexts of these songs and dances, [just performing them for entertainment]. True stories [make audiences] feel satisfied. They make just as much [if not better] sense. I have [my dance troupe] entertain in the right way and teach the right things. Other musicians are imposing a [Pan-Indian, Noble Savage aesthetic in performances]. (personal communication, February 13, 2019)

Languages are social determinants of Indigenous health and healing. Melissa Schnarr embraces how non-standardized Anishinaabe language dialects refuse institutional language forms. There are variations across regions that fluctuate, from Walpole to Peterborough. Robbins and Dewar (2011) situate the uses and teachings of Indigenous languages through song within a strong paradigm of "cultural continuity and community health" (p. 7). Further, conveyed within song, "Indigenous languages contain encoded specifics about traditional healing methodologies." Relationships between self, land, health, time, space, and identity write themselves into the grammatical structures of polysynthetic verbs, in Anishinaabemowin and Cree that articulate

184

through music lyrics. Teaching Indigenous youth sacred songs about identities and living with earth cycles is a preservation that can support nation-specific healing practices across generations. In so doing, Darnell (2018) suggests, "a time depth of direct transmission through oral traditions" of song and story can "shade into" spatial kin-like relations "over seven generations" (p. 240). Individuals who occupy "the seventh position" emerge as pivots "held in temporary stasis," the "contemporary transmitter" of traditional knowledge to present Indigenous communities (p. 241).

4.1.3 Intuition and Healing Instruments

Animacy describes a capacity to interact with the world. The inanimate category of objects consists of things made by people, such as tools. Maureen Matthews distinguishes between a "trans-national category" of art objects that are displayed in galleries for profit, celebrating the artists' ideas and "artefacts" featured in Museums, and less valued for their "external appearance than…original historical, biographical" meanings that interpret personal memories (p. 18). Artefacts are repatriated to Indigenous communities, due in part to "inalienable historical and personal connections, moral and cultural claims," tangential for reconciliation efforts. Through anthropological, curatorial research at The Manitoba Museum, Matthews (2016) describes how objects that "live" possess "a social personhood" (p. 21). Claiming "ownership" over an object reduces persons/subjects to their "least socially active." "Person/objects have agency," developing the "capacity to act in their world," amidst social relationships. "Rights claims" that Indigenous communities make toward "person/objects" are "similar to ownership claims" that individuals make about material entities, such as land and ceremonial instruments (p. 22). Instruments can become active when they intersect with persons, such as in encounters between a perceiver and reader of artwork/artefact, or literary text. "Artefacts" have a degree of "personhood" and therefore possess traceable "lives." They have spirits that manifest prior to an object's display at museum

exhibits and before interactions with researchers/handlers. Matthews clarifies how "artefacts shift registers of meaning…as their multiple and often conflicting relationships" converge in "the museum contact zone" (p. 178), frequented by perceivers and curated materials. Negotiating conflicts that artefacts endure when animate, in the face of human judgment and physical manipulation is central for curators to cultivate healthy relations with the objects' original keepers.

As previously expressed, Anishinaabe scholar Dr. Annya Pucan's doctoral project digitizes traditional Ojibway songs, recorded on wax cylinders by Dr. Edward Seaborn [a founder of The University Hospital at Western] of singer and traditional healer Robert Thompson [her distant kin from Chief's Point]. She is bringing the recordings about travel [Canoe Song], Thunderbird Song, the Chippewa Love Song, Buffalo Song, Beaver Story, and medicine [embodied spirituality] back to her community [Saugeen First Nation] in hopes of revitalizing Anishinaabe language and culture. In the song, "To Make Medicine to Smoke in A Pipe," Thompson describes the body as "a vessel, a container for the Great Manito spirit to experience the physical world" (Pucan, 2019, p. 138). For Pucan, "Objects are animate while they are protecting songs," as "the containers" of song melodies in material instruments (personal communication, January 25, 2019). The animany of objects, such as 'wax cylinders' depends on "an individual's perspective" and their perceptual levels of engagement (A. Pucan, personal communication, January 25, 2019). Pucan elaborates:

> The audio recordings provide…a renewed way of thinking about the world and how we occupy space, both in the physical realm and the non-physical…the ability to bend time allowing today's Anishinaabeg to hear the voices of Chief's Point and their language, their stories, and to experience the relationships that formed around the land. (p. 144)

The language of technology leverages Pucan's (2019) healthy partnerships, striving to build Anishinaabe "Mino Bimaddziiwin (The Good Life)" (p. 14). Therefore, repatriating sacred objects back to Indigenous communities, such as hand drums and sacred songs, from the property of museums can fundamentally restore and reactivate their meaningful intents to educate and heal.

Barbara Waterfall, Dan, and Mary Lou Smoke (2008) explain through Goudreau et. al. that "Indigenous women's hand drumming and singing has health promoting impacts" that include self-empowerment with voice, "building healthy identities," connecting to "culture and traditions, expressing feelings, preventing disease, positive thinking, and confidence" (p. 14). The drum is both actor and instrument, "a healer and a teacher" (p. 15), as it interacts with humans and spirit worlds. The artistic practice of hand drumming is a self-determining and de-colonizing act, "within a depth of musical space" (Lingis, 1998, p. 33). The drum animates power through movements and sound-making during ceremonies. Hand drums represent "the heartbeat of the people, of nature, of the earth. The drum stick is an extension of the self and used respectfully" (Pucan, 2018).

The hand drum connects to its musicians during ceremony. The artist's souls, their ceremonial roles, and consistent movements of the stick connect to a drum's spirit, encapsulating its animate nature. The experiences of musical depth are ontological, in relation to being, not simply perceptual, and can fully connect with land. Sundown discusses the spiritual aspects of vocal gifts from the Creator. Singing can heal spirits and uplift individuals enduring painful times:

> What I do teach in the schools is singing…about the drum. If someone has a gift or talent from the Creator… don't ever take that for granted. When you carry that gift, you should be generous enough to [share it with others], as well. I tell people about that balance. Don't ever abuse [your gifts] and use [them] in the wrong way. Somebody [using voice] to boast themselves [is a way of abusing their gifts]. If you do, the Creator can take [gifts] away from you. I carry this big drum. I got young guys sitting around it [I teach them]. Singing and drumming all together is medicine. It uplifts spirits. That's what you are doing…you are talking through this entity of the spirit world. You can't take it for granted because you are working with the spirit realm, where you are helping people, giving off this medicine, uplifting their spirits. (Sundown, personal communication, February 13, 2019)

Art practices can be a healing mechanism, creating a community of shared knowledge for survivors of genocidal trauma, along with their kin. Fielding (2005) professes, artwork "exposes that there is no absolute origin nor end" (p. 287). Art can trace identity back throughout generations, while exceeding "the imposition of meaning" (p. 288). Meaning in artwork emerges

from the gap between what is "sensually sensed" and cognitively understood. Bodily understandings of artistic, land-based healing practices reveal profound depths of sensations through intuition. In film and music, for Cree artist D. Dunn, creating artwork is a method of fostering self-care. He embodies this multi-dimensional process through a calibration of energy:

> As it stands, I look at my arts practice as self-care. It is how I keep myself balanced. Art is not only [the ability of] technical prowess. My art is in storytelling, in communication, in using words. That is my practice. Sometimes you can get healing by listening to [a storyteller]. When you spend time in spaces, you definitely get more out of it. I let creation take on the role of curating experiences. I follow intuition. It is a connection with self and other [forms of] awareness, curiosities. That gut feeling. [Intuition] is just a word. Truly, it is thinking at a [broader] level. It [is] multiple [forms of awareness]. We are human beings and we are made of energy, [reacting to other energy]. We are sound from [water, the sun]. The colonial mind-set [steers way from a fluid perspective of energy]. [We don't have a language for land in medicine], we need art to transcend that language. That is the importance of my arts practice. (personal communication, November 30, 2018)

Through researching feminist phenomenology, I concur with scholars that intuition is an inter-corporeal sense, encompassing both space and time. Anishinaabe knowledge gained from experience, Lynn Gehl (2017) explains is intuited through "an entire body and mind entity" and cannot be "delineated…into smaller bits" (p. 47). Animal being, through Anishinaabe teachings possess a form of "pre-knowledge" (p. 96), an intuitive orientation of the perceived world, prior to experiencing sensations. This contrasts reflections that designate a cognitive, bodily form of knowing, before individuals perceive surrounding worlds. Intuition is not a structured concept, though subjective and expressed in artwork through diverse knowledge bases. It is not necessary to qualify intuition in a transcendental apprehension of objects. Intuition holds the postulates of inner temporal and outer spatial sensations, embodied in relationships. An individual can experience their intuitions in dynamic real-world interactions, not as linear and logical processed.

Dorothea Olkowski (2017) explains, "…intuition is an easily overwhelmed sensation, and it fails to produce the Idea, the concept" (p. 7). The body processes intuition while the mind thinks

188

in terms of metaphor, an opening of knowledge without truth claims in art, music, literature, and research. For Sapir (2002), "an intuitive mind is an historical mind…that" foresees "actions," in relation to inter-personal, "symbolic" (p. 167), consequences, not purely reflecting sensibility. Intuition is a "direct awareness of relations" (p. 168), within situations, reflecting cross-cultural dimensions of being. Manning's intuitive design is not a structure, incongruent with phenomenology's body-concept that is regulated by established norms. For Manning (2017b), "bodies," land, and "artworks are Indigenous textual citations" (p. 236). They store traditional knowledge without claiming authority, intuited in a nation's cultures for kin healing from trauma.

Music is profoundly intuitive with both healing and de-colonizing powers. Hearing others convey their experiences through sound, rather than dormant thoughts is medicine. Listening to a musician articulate the feelings you cannot speak in song is powerful. Performing music is to work directly with spirit energy. Emotion releases from Sundown's vocal and drum performances without the listener having to speak. Audiences can sense the intent behind Sundown's lyrics without diluting land-based meanings of Oneida words in translation. Feld and Fox (2001) explain how "voice" has "become a metaphor for difference, a key representational trope for identity, power, conflict, social position, and agency" (p. 155-156). Lived and "metaphorical invocations of voice…link embodied expression with social" intentions (Feld & Fox, 2001, p. 156). The cadence, tone, meaning, and rhythm of song bridge across listeners' emotional states. From his Flamenco guitar practice, D. Dunn shares insights about the land-based fulfilling power of music:

> Language is a reflection of land. If music is a language, it is totally coming from that land. Land, language, place, and time create communication and our relationship with those spaces. Music speaks to us through rhythm, cadence, and tonality. It's really a language. [You will feel a] sad song. There's something in that communication that resonated with you. Communication is a universal language and sometimes that is through the cultural phenomenon [of] music. We label things as happy, sad, but all of that is just energy. What is sound? It's just energy. It is part of our identity [on Turtle Island]. We have come

accustomed to labels. Any pathology, 'un-wellness.' Any dis-ease can be reflected as a block of energy somewhere in your body. (personal communication, November 30, 2018)

4.2 Embodiment and Metaphor

In a metaphor structure, a concrete element modifies something abstract at different written and spoken levels. Metaphor is simultaneously figurative and literal. For Bakhtin (1981), the "unfolding of a metaphor presumes" a "unity of language" that does not mediate "correspondence with its object" (p. 298). Land cannot be a metaphor, as it exists prior to an objectified concept, though can represent a figurative expression. Therefore, re-claiming ancestral territories is both a physical and linguistic expression for Indigenous nations. Decolonization is abstract, in terms of its conceptual instantiations. However, its implications for communities are concrete and not representative of ideal settler narratives that advocate for equality. A decolonization process is not a depiction of metaphor because it has actionable purposes embodied in reconciliation practices.

Tuck and Yang (2012) explain, "Decolonize (a verb) and decolonization (a noun) cannot easily be grafted onto pre-existing discourses/frameworks, even if they are critical, even if they are anti-racist, even if they are justice frameworks" (p. 3). Decolonization "is not an approximation of other experiences of oppression," as it cannot represent the eradication of oppression for communities. Decolonization is not a thoughtful practice that figures into but enacts theoretical narratives about reconciliation in actions. It involves "the repatriation of land" and "the recognition of how… relations to land have always already been differently understood and enacted" (p. p. 7).

The reconciling practices of decolonization are not justified in speech acts. Metaphor results from the shift of concrete experiences to an understanding or the narrative form of that experience. Metaphor is therefore asymmetrical or decentered and becomes an imaginary manifestation of an individual's experiences. It also contains an intended juxtaposition between two facts or a dissonance. These facts can express a literary and visual figure in artwork, novels,

and oral narratives. However, experiences of colonialism and decolonization are not figurative/representational. "Directly and indirectly benefitting from the erasure and assimilation of Indigenous peoples" is a concrete phenomenon that requires thoughtful action, self-reflexivity, and willingness to accept one's subject-positions and responsibilities towards reconciliation (p. 9). Representational discourses do not resonate the inter-generational effects of unnamable atrocities.

Trauma is visceral, embodied, and grounded. Holocaust and inter-generational Residential school experiences can be political for certain persons, but it varies. Ideological shifts in the uses of language, including traditional scholarship within projects and de-colonial initiatives do not emancipate a researcher from their complicity in settler-colonial institutions. Resisting oppressive structures beckons the changing of worldviews, behaviors, and citing practices. A reciprocated dialogue between Indigenous and Western theories can emerge, when researchers balance metaphoric literary tropes with their correlating lived-effects spoken by Indigenous communities.

4.2.1 Literature Indigenous Thought

The Trickster figure is not abstract but subject to interpretations by readers and writers. The Nanabush can be a trickster in Ojibwa culture, Coyote in the Plateau [U.S.], and Raven out West. The Trickster subject is a shapeshifting human or animal that implements Indigenous literature, oral narratives, and forms of artwork, having the ability to analyze Eurocentrism in Western literary cultures. Trickster appears in both human and non-human [animal] forms and Haraway (1988) explains is "the potent tie between meanings and bodies" (p. 596), in literature, artwork, and life circumstances. The body of the Trickster does not dwell in a closed space; it is open and shifting. It is important to find an expressive agency not tied to language as structure, emblematic of the Trickster figure's purpose. Non-verbal language expressed in movements encompasses the Trickster's behaviors. Trickster influences are not metaphoric, as the figure is

191

both concrete and imaginative, yet not a literary in origin. Reflecting on Haisla author Eden Robinson's novel about community grief through a young Indigenous women's journey, *Monkey Beach*, Julia Emberley (2014) describes "a Trickster mode of signification whereby the past and the present maintain a kinship that provides…clues to help the reader/listener navigate the difficult journey from pain, trauma, and violence to freedom" (p. 129). The Trickster being shapes entire narratives, character roles, timelines, and emotions through practical implications of ironic events.

A goal of Trickster criticism, Rauna Kuokkanen (2000) asserts challenges and deconstructs "stereotypes (the invented sign of the 'Indian'), fixed meanings, as well as notions of unified voice, stasis, and authority of Western discourse" (p. 416). In poststructuralist theories, the Trickster is "a semiotic sign and as a holotrope" that is "whole…both signified and signifier." It has a concrete role to play. Allan J. Ryan (1999) explains, "Irony binds widely separated opposites into a single figure so that contraries appear to belong together" (p. 8). A series of contradictions define the Trickster figure: "Chaos and order, sacred and profane, farce and meaning, silence and song, good and waste, word and event…male and female, play and reality." The Trickster composes "ironic symbolism in a text," while living its implications through novel plots, and painting figures. The "ironic imagination" in a Trickster figure reveals "the double-sidedness of reality." The Trickster being imparts "ironic wholeness" across life events that construct "hierarchies" (p. 9). When a Trickster becomes present in a story, it signals that an element "will require ironic interpretation."

Cree scholar Neal McLeod (2000) describes "narrative irony" as the phenomenon, where "no interpretation can exhaust" any story (p. 450). "A constant play between the individual and the collective" in narratives can develop the layering foundations for an "interpretive nexus" of ambiguities to manifest. Analogous to lived-experiences, a narrative discourse is "unsettled and constantly" shifting, although it moves "diachronically" (p. 451). A Trickster figure embodies the

"liminal," transitional "space" of a narrative to unpack its ironic complexities, bridging temporal possibilities across cultures in relationships "between humans and animals." I believe, through linguistic anthropologist Dell Hymes "that the two-step pattern of ironic exchange, along with other comic and ironic configurations" (p. 10), by the Trickster's active role in literature and visual arts can aid Indigenous communities to cope with painful implications from precarious episodes.

Within Indigenous artwork, The Trickster entity requires the engagement of the reader/viewer to fulfill its ironic, teachable purposes. The Trickster figure of the 'Fur Queen' in Tomson Highway's *Kiss of the Fur Queen* is a recurring presence that ruptures the aesthetic composition of scenes in times of distress/joy, transitioning from lived to spirit worlds. The Trickster's presence signals a turning point for main characters, the Okimasis brothers Jeremiah and Gabriel. The boys feel disconnected from the oppressive elements of urban life in Winnipeg, having moved together from Eemanapiteepitat, Northern Manitoba. The brothers do not assimilate into Western dominant culture but use its artistic mediums to reconcile their Indigenous identities. Piano becomes a method of healing for Jeremiah and ballet a survival tactic for Gabriel, in the wake of abuse suffered at Birch Lake Residential School. Removing themselves from the feelings of otherness that purvey daily life, the boys spend time practicing their art forms of choice. Creative outlets that become assimilative practices allow the brothers to heal pain, in their bodies and minds.

The Trickster Fur Queen embodies a guiding figure in troubled moments for Jeremiah as the story progresses for example, when lost and drunk in the woods near his community. In this scene, the Fur Queen, in the shape of a fox performs her fluid identity with theatrics, imitating a Hollywood stage show. Highway (2005) writes, "With an arm sheathed in white chiffon, she flipped her bushy tail, like a boa, over a slender shoulder. Her eyeshadow was so thick she could barely lift the lid" (p. 231). The Fur Queen speaks to Jeremiah's bewilderment, "Honeypot, the

193

way you been suckin' back that whisky these past three days, you're bound to see a few things you never seen before" (p. 232). She then disappears into a fog, sweeping back over Jeremiah and unites with the northern wind. In the novel's final scene, the Fur Queen guides Gabriel's spirit out of his body, as she did for the boys' father Abraham Okimasis, fostering a reunion with spirit world protectors: "Rising from his body, Gabriel Okimasis and the Fur Queen floated off into the swirling mist, as the little white fox on the collar of the cape turned to Jeremiah. And Winked" (p. 306).

The Trickster 'Fur Queen' is abstract in Highway's novel, shifting between animal forms to guide the main characters, pointing out ironies from their daily challenges. The aesthetic gestures in Highway's semi-autobiographic work, his use of natural metaphors, candid imagery, memories, and honest depictions of Indigenous survival, through Gabriel and Jeremiah refuses Western literary norms. Turning away from affirming Canadian pride with reflections of youth in Northern Manitoba and Winnipeg, Highway signifies a realistic account of Indigenous experiences, at the hands of settler-state violence without alienating his readers. Highway's novel sheds light on Indigenous voices omitted from Canada's traditional literary canon. *Kiss of the Fur Queen* encourages a re-creation of the Okimasis brothers' adventures in Tomson's readers' minds.

Cree painter Kent Monkman is using the visual medium to educate audiences, naïve about the damages of settler-colonialism. Monkman features Indigenous voices in his work's foreground, reflecting their meanings within community traditions. In Monkman's work, 'Miss Chief' is a representation of the painter and serves to disrupt traditional landscapes, by reformulating Victorian era paintings from Albert Bierstadt [among other artists]. He adds Indigenous persons engaging in daily activities and confrontations with colonizers into his re-created imagery, asserting their presence and resisting the erasure performed by historical painters. The Trickster

figure, 'Miss Chief' solidifies the ironic nature of an empty terrain. She reminds perceivers that Indigenous peoples are present on falsely presumed barren landscape canvasses and environments.

Plate 2. Monkman, K. (2017). Charged Particles in Motion.

A re-creation of Bierstadt's Yosemite Winter Scene (California, 1872).

Abstract events in writers and painters' artworks, can initially subtend the form of a metaphor structure. Metaphors appear where concrete gestures, the uses of aesthetic imagery, and literary tropes shift representations of characters in artwork, such as Miss Chief's presence among settlers on barren land. Differently, irony is a re-conciliating function that synthesizes contradicting events for which it raises one's consciousness. The insertion of a Trickster figure into their respective novels and landscape paintings allows Monkman and Highway to reconcile contradictions within dialogical representations of colonialism. Through an engagement with art, readers/perceivers witness the effects of ironic events at play in both words and visual expressions.

Seneca professor Mishuana R. Goeman (2014) describes experiencing "spatial" occupations "of land" as informing the nominal "classification of 'Indian'" (p. 236). Goeman outlines "a settler-colonial grammar of place," to "expose the…spatial logics at work" through Indigenous land dispossession and stereotyped imagery. Settler places express grammatical

meanings within patterned systems of "syntax" (p. 237). Occupying land for Indigenous nations endures "not only physical…but also…material, symbolic, and lived spaces" from the "body" to "home." "Visual art, through its presentation of the familiar," such as Monkman's reproducing established painting styles with Indigenous presence "upsets a grammar of place often internalized by Native people," by "overlapping" landscapes with traditional symbolism, beyond their stagnant "politics of scale" (p. 243). Highway disrupts the urban space of Winnipeg, in narrating the Okimasis boys' adventures. He tricks a false settler imaginary of Indigenous city life with beauty.

Rauna Kuokannen (2000) cautions, it is necessary not to "appropriate Western aesthetics and literary theories in analyzing Indigenous peoples' literature" (p. 420). The domain of political aesthetics is challenging earlier understandings of Western "aesthetic experience" as "neutral and independent from political meanings and power relations" (p. 422). There are significations, through aesthetic expressions of Indigenous cultures that are not abstract sensuous phenomena but embedded in reconciliatory actions. Texts live and breathe; they are not only art objects that a person apprehends through written critiques. Using "cautious reading strategies," it is possible to instill problem solving tools that form a "conscious composite of elements from both Western and Indigenous philosophical and theoretical traditions" (p. 425), fostering heterogenous and perceptible artistic traditions. The Trickster figure is unique to Indigenous literary cultures, disrupting conventional art interpretations with an ironic content, form, and text-shifting presence.

4.2.2 Openness in Artwork

> The being of sensation, the bloc of percept and affect, will appear as the unity or reversibility of feeling and felt, their intimate intermingling like hands clasped together: it is the flesh that, at the same time, is freed from the lived body, the perceived world, and the intentionality of one toward the other that is still too tied to experience. (Guatarri, Deleuze, 1991, p. 178)

Across his oeuvre, Deleuze is seeking generic principles. In *What is Philosophy*? Deleuze asks the question, what makes art stand-alone? He determines that art begins prior to human beings. However, his work encounters limitations, conducted through a specific Euro-Western, masculine lens that he projects onto a vision of art. He concludes that art has the power to make feel [not as state] and to make seen in a captured moment. This position differs from Kant who seeks the conditions for experiences and Merleau-Ponty who is interested in the embodied perceiver, as they experience lived-worlds. Artwork, for Deleuze (1991) has the power to substitute "perceptions, affections, and opinions," with a monument composed of "percepts, affects, and blocs of sensation" that can replace language (p. 176). The late literary theorist Eve Sedgwick (2003) imbues affects with embodied capabilities of being "attached to things, people, ideas, sensations, relations, activities, ambitions, institutions…including other affects" (p. 19). Art partakes of things that move perceivers in compounds of percepts and affects, forming its interior composition. Deleuze and Guatarri (1991) state, "…the artist, including the novelist, goes beyond the perceptual states and affective transitions of the lived. The artist is a seer, a becoming" (p. 171).

For Deleuze, artwork including literature and poetry generates energy that is not predicated upon lived-experiences of the perceiver. Just as the event gives structure to lines for example, in the singularities that composes the square. Affects and percepts make up the event of the artwork. Percepts are composed of perceptions that are parts of experiences. They undergo a becoming that consist of speeds, chaos, and things which destroy. Affections are transitions of bodily states

between the perceiver and the artist. For Deleuze, you are no longer a subject when you confront the percept in an encounter with a piece of art. Affect has the power to form bodies, creating objective states. Therefore, affects and percepts can preserve what they extract from the perceiver's experience. Art in Deleuze's conception becomes autonomous, obtaining the power to move itself.

Merleau-Ponty in *The Visible and The Invisible* investigates the intertwining of vision and movement, whereby the viewer partakes of the art object's sensuousness. On the other hand, Deleuze locates a self-sustaining power in the work of art that is separate from the affective bodily experiences of the perceiver. Classical art [the creation of aesthetics] and philosophy [the forming of concepts] for Deleuze intermingle; they are necessary for one another to exist. Art forms are therefore always relational and deterritorialized with foundations shifting at their origins. Deleuze's system evolves in relations of otherness; truth is shifting, and difference stays consistent.

For Merleau-Ponty, vision is shaped through its relationships with the visible and is not pre-given. There is no transcendental subject, whereby two entities come into a relationship. Merleau-Ponty (1968) states, "The presence of the world is precisely the presence of its flesh to my flesh, that I 'am of the world' and that I am not it, this is what is no sooner said than forgotten: metaphysics remains coincidence" (p. 127). Flesh is an element that does not originate in "bodies and spirit and is a concrete manner of being" (p. 147). Flesh as body is an ontological element of being. Flesh can present as metaphor that embodies a dynamic network of tangible and intangible relations (Gill, 1991). Rachel McCann (2017) locates the flesh in "the body's sensory openness to, and interrogative attitude toward, the lived world" (p. 68). In art, flesh consists of a distance between the perceiver and work. It is a thickness, separating perceivers from their engaged object.

Merleau-Ponty, in agreement with Deleuze explains how a thing itself motivates the way it is perceived. Depth for Merleau-Ponty is therefore an embodied perspective and experiential.

Merleau-Ponty (2012) contends that a perceiver intertwines with the sensual consistency of artwork and takes part in its' becoming, "Depth cannot be understood as the thought of an acosmic subject, but rather as the possibility of an engaged subject" (p. 279). Depth for Deleuze includes non-spatial dimensions that extend beyond or before representation. This permits artwork to distinguish itself, while inter-dependent with a perceiver's sentient, tactile, and ocular engagement.

Although Deleuze (1991) works through abstractions rather than embodiment, he expands Merleau-Ponty's theory of flesh, locating how sensory elements of "percepts and affects" (p. 164), in artwork emerge from the depths of a perceiver's shifting gaze. Deleuze's critique of phenomenology entails that a lived-body frees their flesh, as the being of sensation. Deleuze and Merleau-Ponty both affirm difference as essential to producing artwork. A painting is different in context, each time it is created, like a poem. However, for Merleau-Ponty, artists and perceivers embody the functions and expressions of artworks. Non-linear experiences of making art can be embodied through intuitive relationships with a work. Affects are not independent or autonomous constructs. Affective experiences consist of verbal memories, feelings, actions, perceptions, and sensations. Though aesthetic settings of artworks capture 'affects,' they do not detach from a perceiver's bodily experiences. The body extends affective energy outward, through encounters with artistic phenomena. The lines of artwork, literature, poetry, and oral narratives equally convey emotions with intensities that build their deliveries and receptions in relationships with audiences.

In *Decolonizing Methodologies* Linda Tuhiwai Smith (1999) explains, "The spatial vocabulary of colonialism" is "assembled around the line, the center, and the outside" (p. 52-53). Smith continues the line maps territories "to survey land, to establish boundaries and mark the limits of colonial power" (p. 53). Smith explains how "the line" consists of "maps, charts, roads, claims, the Church, prison, mother country, foreground and the Outside," including "empty land

and reserves." The associated words to the line, center, and the outside describe the functions of each concept, in terms of fragmenting Indigenous territories and endorsing oppressive treatments of women. In Deleuze's (1991) work, people and things are becoming relationally between two singular points; a line that orders connects them. Philosophy builds on fixed lines, such as in the figure of a house, as "the non-organic life of things" (p. 180). This premise contrasts Tuhiwai Smith's critique about the line as linear colonial institutions. In Tuhiwai's description, the line does not have the relational functions of becoming and instead is bound to remapping Indigenous lands, while forcing communities to relocate. In Smith's work, connections between persons and things do not link mathematical points but reach beyond singular entities to institute affective connections. This effect mirrors the intensive attachments created by crafts, poetry, and narratives.

It is critical to be reflexive about the values of land and place in social science/humanities curricula, medicine, and law, before introducing technical words from established discourses. Places on maps have abstract, fragmented associations, while naming lands concretely grounds and develops Anishinaabe identities. Through her research, Melissa Schnarr (2018) explains, "…what is distinct in Indigenous invocations of place is the inextricable linked to land. Within an Indigenous framework, in fact, one can superimpose 'place' onto land; they occupy the same epistemological location" (p. 7). Claiming Indigenous territories on maps without honoring how land-based knowledge affiliates nominal meanings, re-distributes Anishinaabe ways of knowing, away from its lived geographic locations. It is key for settler land claimants to understand reasons for naming locations, from the descendants of its original inhabitants. This process can solidify Indigenous nations' rights to claim their lands. Indigenous artworks and literary cultures often reflect traditional knowledge of land relations. Art practices can become land-emergent creations.

For Mishuana Goeman (4014), "Places are constructed through reiterative practices…social productions that provide the context" of "actions" (p. 247), outside urban and Reserve binaries. Therefore, "making absent the presence of Native people" with "specific tribal affiliations…and histories to specific places is part of" settler "discursive" mandates in media representations, images, legal policies, and pedagogies. The Indigenous body as "signpost" in art recalls "the history of relocation" that effaces "original inhabitation." Settler colonial logics "order land and bodies in a particular schema" that dominates spatiality (p. 51). Further, "spatial and temporal contradictions" develop "settler" tactics with divisive "recognition" of "tribal" nations, enforcing identification cards and band membership restrictions (p. 252). Embodying ancestral lands through mobility across cities, Reserves, and tribal epistemologies re-roots Indigenous artists, scholars, and spiritual leaders in kinship roles that can re-claim state-imposed geographies.

For Melissa, Anishinaabe epistemologies are region-based and culturally shared. She navigates an urban Indigenous identity, while receiving teachings from Elders and spiritual leaders on Reserves:

> I identify as an urban Indigenous person but have relations at Walpole and Six Nations. I'm a reflection of the land and the land is a reflection of me. This area [Deshkan Ziibi] was shared by Anishinaabe and Haudenosaunee people. I received teachings from Northern and Southern Anishinaabe teachers, Lenape, and Mohawk [informal cultural teachers]. There is a [land-based transnational mix of Cree, Lenape, Haudenosaunee, and Anishinaabe people] in London. [Most] of what I know comes from my mother and relations on [Walpole Island]. What I learned came from outside of the [standard] curricula at Windsor [from Wanda Maracle]; respecting the land, when you take food, [water] from it. An [organic] relationship with Elders [inspired a transmission of knowledge]. I had professors [in workshop class at Windsor who] were supportive of me, advocating, and validating [on my behalf]. This [inspires vulnerability in my writing and art]. I [wrote] a lot this past year, which goes back to the holistic piece. It is not just my mind that I am working with, [in creative writing practices] but my emotions, body, and spirit. These poems, ideas [express] illogical [experiences, outside of the brain]. (personal communication, April 17, 2019)

Art does is not separate from its perceivers and creators, instituting relational ways of becoming. Ontology [being] dwells collectively in art. For Heidegger (1971), spoken art in the

201

form of poetry "names beings for the first time," bringing them "to appearance" (p. 73). Poetry for

Hill (2017) creates knowledge, articulating "distinct ways of being and knowing," while resisting

colonial systems (p. vi). "Poetics" bridge "language to embodied experiences," in "material and

epistemic-political contexts that give them meaning" (p. 6-7). Melissa Schnarr channels a merging

of embodied Indigenous perspectives that empower and reinforce her arts-based research practices:

> One of the big issues I've had, in my course work is a compartmentalization of theoretical frameworks and methodologies [they walk down the same path]. It is hard to disentangle ways of being from ways of knowing. My maternal Great-grandmother was a Blackash basket-weaver. That basket is Indigenous epistemology [shared across generations as useful, land-based, embodied, pragmatic, and not abstract knowledge]. Ways of being and ways of knowing are one person in my mind. The best art comes from the artist putting themselves into that painting, poetry, basket. You have to be living whatever your culture is…Anishinaabe…Haudenosaunee. Writing from my experiences has resonance. As an Indigenous artist/writer, having that knowledge, coherence between Anishinaabe epistemology and my own self [my identity, relations] makes creative works that much better. (personal communication, April 17, 2019)

Maureen Matthews (2016) instantiates, the "grammatical animacy" and intentionality of

natural entities, which are clear through embodiments in Ojibwe cultures (p. 51). On the other

hand, Heidegger (1971) resists agency in nature, contending there is "no language" in the beings

of stones and plants, which prevents "an openness of what is" (p. 73). "Naming" is required to

nominate "beings to their being *from out* of their being." Theorist Mel Y. Chen (2012) explains

the nominal phenomenon whereby, "…factors that influence how identification, kinship, codes of

morality, and rights" effect "who and what" can "possess language," distributed across "human

and non-human discourses," such as "disability" and racial identity (p. 91). Legal policies grant

protection to individuals, named through policy discourses that prioritize the discursive

recognition of bodies. Butler (2011), reflecting Merleau-Ponty offers a distinct perspective,

"Language and materiality are fully embedded in each other" (p. 38). They are interdependent

elements but not reducible to one another. It is not a matter of naming subjects and objects into a

linear category. I believe, there is no ideal queer and Indigenous individual who justifies theoretical affinities. Queer and Indigenous theories explore connections between politics, art, identities, and living social relations to critique applications of concepts from life narratives, outside state arbitration. This project's interviews do not profess a nominal coded labeling of Indigeneity. Instead, language and its experiential basis in dialogues intertwine to form unity of understanding.

4.3 Wampum Belts and Legal Discourse

There is a distance between the perceiver and object of art in Western traditions. Similarly, communities affected by policies in Canada are expected to receive its sanctions passively, without a role in their institution and creation. Artistic expressions of treaties, such as Wampum belts emerge from oral traditions that speak reciprocally. The Two-Row Wampum belt's principles express oral agreements between Haudenosaunee and settler groups. Christy Bressette (2008) discusses aesthetic elements, which "the Haudenosaunee Two-Row Wampum Treaty" forms, as reflexive of "how different nations can live…in parallel harmony without interfering or forcing ideology upon the other" (p. 88). Originally, the Two-Row Wampum was an "agreement made between the Haudenosaunee (Five Nations of the Iroquois) and the Dutch in 1613" (p. 89). The belt's patterns include "two rows of purple wampum beads" representing a "Haudenosaunee canoe and European ship," paddling the "river of life" side by side "against a background of white beads."

Anthropologist Michael Asch (2014) describes the Wampum imagery through a river that represents "an international border," separating Indigenous and settler individuals, travelling parallel in their own canoe, "following" distinct "laws and customs," without attempting to "steer each other's vessel" (p. 103). However, the Wampum depiction of many nations with unique "civic," "ethnic," and cultural affinities co-existing respectfully within a country, supported by The UN Declaration on the Rights of Indigenous Peoples is not Asch (2014) believes, "a realistic

expectation" (p. 104). Instead, a patronizing, government-run party dictates to Indigenous bands, which are granted lesser value, opportunities, and limited rights. Asch suggests reconciling a peaceful "heterogeneous" formation of many inter-dependent nation-states, in treaty relations with the "homogeneous" ideal, a centrally governed yet multi-national country. An "ethical community" in Canada does not result from "merging" all nations into one, but through a "principle" that sets up links between them without a sovereign enforcing land borders (p. 124). Although each settler and Indigenous "partner" has "sovereignty" to use their "language…they are equal nations" (p. 131), supporting autonomy, while in need of the other for survival. Asch continues, "The goal" of a treaty "relationship" is not to "share the land by cutting it into 'parts,'" with borders that "separate nations," but "to differentiate areas" that link respectful participation.

Seneca Scholar Penelope Kelsey (2014) explains, "Wampum belts are intrinsically linked to Hodinöhsö'ni visual code" that entails "a set of mutually understood symbols and images that communicate culturally-embedded ideas to the viewer" (p. xii). The belt's symbols "arise from traditional forms" of artistry, "such as pottery, beadwork, wampum, and sculpture" and "contemporarily applied in media as varied as painting, film, metalsmithing, and digital displays." Wampum belts serve "aesthetic engagements" within "extensions of the ideas recorded in purple and white shell" that "chiefs and clan-mothers used to record international diplomacy and treaty agreements" (p. xii-xiii). "Iroquois symbols" are "reconfigured in wampum belts, beadwork, ribbonwork, quilting, cornhusk dolls, masks, pottery, leatherwork, painting, sculpture, film, photography, literature, multimedia works" that bridge traditional and contemporary arts (p. xii). Through integrating Iroquois "symbols in wampum…original instructions encoded in cultural belts" are recalled, alluding "to prophesies recorded," by rearticulating their "guiding wisdom" of honoring "nation-to-nation compacts" (p. xiii). Therefore, Haudenosaunee artists maintain

traditional continuity with their pre-colonial roots, by heeding the instructional purposes of contemporary wampum crafts. Wampum belts convey more than functional beauty. The artistic compositions of the Wampum patterns reflect actualized treaty negotiations. Wampums harbor cultural expressions of a nation's oral histories, rather than existing only in material object designs.

Cardinal, Collins, Fox, King, L'Hirondelle, and Makokis (2005) confirm, "The Treaty of Niagara" was "negotiated in 1764 between Britain and twenty-four First Nations in the vicinity of the Niagara Peninsula" and outlined Britain's "annual compensation to First Nations" (p. 43). The treaty outlines the form of a "two-row Wampum belt," which in its design of "two parallel rows of beads symbolized" the mutual support between two cultures (p.44). However, The Treaty of Niagara in its written form represented Britain's dominance over First Nations and settler expansion. Kelsey (2014) adds, The George Washington belt of 1794 "is composed of non-Native and Indian figures linking hands in friendship with a longhouse in the middle" (p. 30). The belt signifies that "the United States is being brought into the existing peace that is recorded in the Hiawatha Belt…itself a representation of a longhouse with a council fire in the middle." Britain and the United States did not respect the artistic purposes embedded in the peaceful co-existence of Wampum belts. The mandate for respectful living between Indigenous and settler communities, in Wampum artistry represents a tactile legal binding across groups without reproducing words. This agreement style differs from an emphasis on written treaties, favored by settler powers. As the Wampum belt functions to emerge through its artistic forms, settler, and Indigenous parties must uphold a dimension of the art's calling without misinterpreting and re-imaging its intentions.

Like connections between the artists and perceivers of artwork/music, there needs to be an interpretive flow between subject, judge, and juror in legal proceedings. Legal discourses do not address the experiences of subjects of whom the law protects. Similarly, aesthetic theories of art

omit the artist's perspectives from intellectual claims. The audiences to whom policies address can change meanings of legal discourses. Through aesthetics [tone, pace, rhythm] of oral testimonies,

Indigenous communities speak back against legal policies that are oppressive and inaccurate treaty accounts, confirmed in Wampum belts. Written policies about Indigenous nations are physically inanimate. However, Wampum belts, while produced in treaty relations with settlers, recount tales of Haudenosaunee nations' resilient governing structures, immemorial land presence, and kin-like networks that render animate this art-object's spirit-message of community. Sundown discusses the peaceful effects art/crafts practices inspire on his personal healing journey:

> When I first started doing Corn Husk, I was in a bad place in my life…living the fast life. I had to heal myself. Corn Husk was healing for me. My father is working a lot with healing people. My father taught me how to make Corn Husk ceremonial masks…it got me on this better path in life. I started creating them and getting better. My masks were getting intricate and getting noticed. I got to this point, where I was able to revitalize something [this ancient practice]. [My people] made a lot of different things out of Corn Husk [beds, moccasins, clothing]. It took me a year to grasp this art. Jamie Jacobs [my older cousin] showed [it to] me. I listened to what he said. I started making more masks. They have life to them. [Ceremonial masks] are very sacred items. I am making a spirit that can travel into [people's dreams to help them]. [This practice] got so hard to do [hence, why fewer people do it]. [Wampum belts and Corn Husk masks] come from the earth. Scientists took our Five Nations Confederacy [Hiawatha] Belt and tried to find [its] age under a microscope… [to justify] that we didn't exist prior to contact. [Scientists] cannot put a number to the age of the [Wampum belt beads]. Our people really did live off the earth. [These art forms remain] part of who we are…our culture. (personal communication, February 13, 2019)

The intricate meanings in Wampum belts speak without explicit verbal content. They encompass speech in artistic forms that equate written policies, recognized by settler governance. Wampum belts and orality can provide evidence for Indigenous community land claims, Residential school traumatic episodes, and environmental injustices. If governments consult Indigenous persons' through artistic mediums, unwritten avenues of expression can influence the legal treatments, healing, and repatriation of territories. Adorno (1997) explains, "Through form, artworks gain their resemblance to language…" (p. 120). In this sense, the form of policy writing

206

has aesthetic components in Wampum designs. However, stories embody a practice that expresses historical truths. Testimonies in courtrooms as valid legal proceedings are essential for land-based justices. Wampum belts as sentient, convey the affective, grounded materiality of oral narratives, while embodying a nation's wellbeing to reveal its storied, open, and fluid cultural truth-content.

4.3.1 Storytelling

> Communities rather than individuals enable the doing; one does with someone else, not in Individualist isolation (Lugones, 2010, p. 754).

Storytelling is a creative de-colonial act that establishes relationships between speakers and listeners. Oral traditions are ways of preserving Indigenous cultures across generations. The storyteller comes from another place. Walter Benjamin, in his essay "The Storyteller," discusses how many experiences converge through one voice from speakers to audiences. For Benjamin, story is part of the fluidity of cultural lived-experiences. The event of listening to stories becomes part of its content and effects, creating a dynamism. The hearer can internalize stories to live them and sustain their meanings. Cree scholar Neil McLeod (2007) narrates how, "Cree narrative memories challenge the dominant norms which have structured Canada's" legitimacy and the national archive's "interpretive privileges" (p. 45). Michel Foucault (1972) describes who the "archive" embodies, "the first law of what can be said, the system that governs the appearance of statements as unique events" (p. 129). It is necessary to continue the flow of intergenerational knowledge through Elders' narrative memories, which differentiate circumstances, archived in Canada's nation-building project. McLeod (2007) continues, "The communal meaning of oral cultures is generated in action," constructed by multiplicities, "does not belong to one person, and is organic" (p. 55), always becoming. McLeod explains that archived, living-memories transfer through Cree Elders, for whom the stories resonate. When a story ends, the fire goes out in a sweat lodge. Fire and embers are the Grandfathers around which narratives assemble. McLeod clarifies,

"Stories are maps upon which people can draw to make sense of experience" (p. 58), like layers of meaning in poetry and paintings, which beckon a reader's empowerment. McLeod explores how a singular voice in story connects with multiple points, tying both land and place. Theories about story-ing challenge dominant notions of temporality, space, and the universal subject as cohesive.

Literary theorist Maurice Blanchot (1982) perceives art itself as origin, in the experience of the Open, "the tension of an infinite beginning" (p. 153). Art manifests from a speaker's historical knowledge in narrative form and confirms the beginnings of events, advocating for their continued preservation across communities. Stories, an oral art form, like poetry, bestow an opening into cultures, experiences, and identities. For Hill (2017), the poem is a "contact zone, that challenges the reader from a concrete positionality" (p. 21), altering their assumptions and beliefs. Like poetry and visual art, narratives instill "a thinking from/with rather than about," by inviting a listener to join "in the shared construction of meaning." Paulina Johnson (2017) reminds settlers, "Oral narratives," in many Indigenous cultures bring "stories about identity and wellbeing to the forefront" of research (p. 82). Linking traditions, narratives "are maintained through a systematic process that" footnotes a story's origin, lessons, speakers, and who it addresses (p. 83).

Stories ground their historical roots in the lived-experiences of earlier narrators and listeners. Darnell (2010) explains, "Sapir insisted on an aesthetic dimension in the assessment of culture based on its meaning for individuals" (p. 233). In Nêhiyawak cultures, meaning emerges from the artistry of spoken narratives. Aesthetic dimensions of Nêhiyawak traditions create stories that weave into the unified identities of individuals. Moreover, stories are embodiments of process, not ideological tropes that represent detailed events. Hill (2017) professes that storied experiences are open-ended without an "abstract truth that" fixes the "play of meaning" (p. 21). Agreeing with Hill, for Heidegger (1971) tales can be original reflections of a community's "historical existence"

208

and outline the "conditions" needed for transmitting knowledge to future generations (p. 78).

Awâsis describes their embodied storytelling practices and its resonating effects upon audiences:

> I think about Nishnaabek storytelling traditions. There are two main types: Dibaajimowin= everyday story. Aadizookaan[an]= traditional legend. They have a really old spirit. They are living entities. I don't think of myself as a storyteller in that sense. You have to spend almost your whole life training to be a storyteller that can call these beings. These two types can really intertwine, as well. We can tell Dibaajimowin about Aadizookaan. It's not two rigid categories. There are more protocols surrounding Aadizookaan. My storytelling, Diabaajimowin are part of my truth telling, re-claiming who I am. To tell hard truths that don't get peoples' backs up in a way that resonates with them, that moves them to action…their body is reacting. It's a way of struggling through things…fleshing out concepts that I don't understand. Stories that I'm sharing are embodied experiences. I carry them with me in a really physical sense… my muscle memory takes over. In a spiritual sense, these stories are picking me. I don't have a lot of creative control over when they come out. In that way, I feel like a vessel. Storytelling helps me connect to these Aadizookaan [ancient stories]. I hear these stories recited in lodge with different teachers. My storytelling [allows me] to reflect on my relationship with those beings, as well.

> My Two-spirit identity is part of my embodied experience. It's also a different truth to tell some audiences. It's really empowering for other Two-spirit people to see Two-spirits just speaking their truth and being who they are unabashedly. People seeing that you can still be taking up space in a lot of un-conventional ways. The goal is to move people. To get them feeling as passionate as I do about certain causes. I'm writing for my community on the front lines. Whether that's to honor them or to entertain them when they're cold at a blockade. (personal communication, November 2, 2018)

Wade Paul appreciates meaningful stories. Listening to traditional narratives allows Paul

to immerse himself in their words and contexts. While engaging stories, individuals can "suspend

reality," but engage their imagination to process the lessons (personal communication, July 16,

2018). Paul reflects on "The Faceless Cornhusk Doll," an Ojibwe tale from a pow wow, in youth:

> I liked that it was a lesson. I wasn't anticipating a lesson and the story had a lesson to it. And to me it didn't seem forced and I was very willing to suspend reality to accept and listen to the story. It was definitely a unique experience. I definitely don't suspend reality that much. Even to accept stories and things. The fact that I was willing to suspend reality to listen…really sank in with me I was participating in the oral tradition by actually listening to a story. (W. Paul, personal communication, July 16, 2018).

Poetry and oral narratives are sentient communicative art forms. Hill (2017) captures a poem's intentionality, which "fosters a mode of storytelling that foregrounds Indigenous epistemology and social agency" (p. 63). In their community engagement workshops, using poetry as the means for youth to express their healing-journeys, resistance, and identity, Awâsis asserts:

> Poems were a way for [people] to bring voice to [hurt]. [For people] to work through their own healing and struggle with these things, I worked with youth [The Mino Bimawdiziwin Program: A Good Way of Life at Atlohsa]. It's such a beautiful thing to see young people, specifically young women find their voice. To actually realize that they have something important to contribute…that they are the experts of their own experience… is an extremely powerful thing. Women are told to be quite and [not to] exist…fall into the background. Seeing the transformation over a couple weeks of working with a group of young women on poems is amazing. (personal communication, November 2, 2018)

4.3.2 Time, Memory, and Culture

Describing continuity that is present in time, Merleau-Ponty (2012) insists there is no "absolute" self-possession for a subject, as "the hollow of the future is always filled by a new present" (p. 250). Much like history, time is rooted in presence for Merleau-Ponty, however it is not trapped in the "now… we conceive of time before we conceived of its parts; temporal relations make events in time possible" (p. 437). Time flows from earlier experiences into an embodied present: "Time only exists because I am situated in it, that is, because I discover myself already engaged in it" (p. 447). Merleau-Ponty determines all events meaningful in a moment, inscribing "that time and sense are one" (p. 450). For "subjectivity to open up to an Other and to emerge from itself," it connects with time. Merleau-Ponty continues, time is a dimension of subjectivity, equal to sexuality, being, natural, biological, and cultural realms in land relations: "Time is literally the sense of our life, and like the world it is only accessible to the one who is situated in it" (p. 454).

H. A. Fielding (2017) clarifies for Merleau-Ponty, "Objective time is understood in terms of space, for time is the spacing of moments…in the thickness of the present" (p. 93). Fielding exemplifies how "…on the internet temporality is collapsed into space" (p. 96), though individuals relate differently to a momentary co-existence of phenomena in cyber-spaces. Earlier internet activity is revealed in digital navigation, converging personal spatial-temporal interactive worlds. Within systematic expectations of this "modern age," Heidegger's concept of "'enframing' [*Gestell*] refers to the endless or infinite processes that mark the way of being" across "objective" experiences of "time" (p. 100). As humans become "conditioned both corporeally and cognitively by the" inhabited "world," they "reveal…nature, as a storehouse of energy, stranding…in reserve, ready to be efficiently switched around." The substance of an issue is subject to capitalist demands.

Spaces constitute the background of perception, for a person who embodies past and present levels of being. Merleau-Ponty (1964) asserts that space is not only "homogenous to itself" with "interchangeable dimensions" (p. 173). Drawing from Cree traditional knowledge, D. Dunn agrees that spatial orientations form relations of time, not as distinct intuitive postulates, and work in unison. Space immerses within temporal experiences, building conceptual and emotional resonances, while fostering embodiments of wellbeing. Sharing land-based teachings is a healing art that combines cyclic sensations of time, as they correlate with meaningful interactions in place:

> I feel like there is a time element, a temporality. Not clock time. There's an aspect of wellness that we often forget about. Because we are stuck with the clock way of thinking. One thing that I like to explore in my arts practice, and this has to do with wellness is time and space. Transcending our own relationship with time, getting out of that [system]. One of our biggest illnesses is time. The only thing that [I truly] have no control over is time. [Empirical time affects your sense of wellbeing]. Time, in the twenty-four-hour sense is a construct. Time [reflects] the cycles that [are] our earthly lives- the calendar year. We have quantified time using the Gregorian calendar and the twenty-four-time piece. In Plains Cree, there is a word for a clock that translates to false-sun, fake-sun. [Human experience reflects] land, time, and space. The clock is not my time. That calendar in my phone is not my calendar, it is the seasons. I'm looking at the land. Right now, mother earth is just

settling into bed because its winter. It's time for her to sleep. She's been taking care of us for the last three months, growing food for us. Or I can just say, it's December and it is winter. Time creates pathologies in our lifestyles. We can choose to reduce our bodies [physiology] into moving parts. <u>But, seeking understanding of constructs is wellness.</u> There is more to it than what we've been taught, [such as] 60 seconds equals a minute. I find a lot of mental, physical, and spiritual wellness, when seeking out those truths [about time]. When receiving teachings from different Elders and medicine people. That is why it's part of my arts practice. There is a different relationship with that truth, when you walk with it in a way that's more human, more land-based. I don't want to say more Indigenous. I prefer to step away from that nomenclature, that categorization…it creates a category, if I say that's an Indigenous way- it is a land-based way. [This terminology gives] other people of different nations, non-Indigenous people [permission] to connect with that way of thinking. Truth is you are of some land. You can connect with this teaching. It is for everyone. Just like Sundance. (personal communication, November 30, 2018)

I argue that language orders itself around time and space in Western philosophical traditions. There is an over-determination of the present moment in critical theory. The immediacy of the now, solicited by technology use forgoes important dimensions of inter-generational and traditional knowledge, brought forward through stories. Time is anachronistic and non-categorical for many Indigenous cultures. Evident in the orality of life narratives, passed down across generations, an earlier event makes future causes a present lesson for its listeners. Indigenous theories about space and time are emergent from understandings of land. The first spatial level is land-based learning, an outer sensation that compliments inner perceptions of material elements. Postulates of intuition drive inter-sensorial experiences, all that a subject embodies toward a cause. Time is not only the inner sense of objective dimensions. As intuitive, time intertwines with spatial embodiments of being, including relationships with identities, languages, and narrative memories.

4.3.3 Resisting Identity Categories

> It's a quick step from there to discounting the lesbian- or, for that matter, anyone who refuses to slip quietly into a "post-racial" future that resembles all too closely the racist past and present- as *identitarian*, when it's actually the listener who cannot get beyond the identity that he has imputed to the speaker. Calling the speaker *identitarian* then serves as an efficient excuse not to listen to her, in which case the listener can resume his role as speaker (Nelson, 2015, p. 54).

History is yet to be written for many Indigenous nations. A. Simpson (2003) explains how the concept of "history," in Mohawk culture "is produced through discussion, debate and enactment, through social interaction that perpetuate and create the past, through the living of the present" (p 72). For Simpson, "Historical memory determines social acknowledgment" (p. 72-73), within communities; by recognizing individuals' differences. Across Eurocentric discourses, there are no original memories that construct narratives of queer and trans bodies, separate from a universal selfhood. However, queer cultures presume their ideal existence in literature, theory, and media. Conversely, Indigenous cultures have origin narratives based in nation-specific traditions. As opposed to gender identity, expression, and sexuality that are fixated categories, Awâsis states:

> Two-spirit is more expansive [than gender identity, expression, and sexuality] and less vague. It's a way for me to connect to people. The way I want to understand who I am is through my culture, my way of seeing the world. And not being limited to LGBTQ categorizations. And creating a space for Two-spirit people to connect and revive nation-specific roles and responsibilities. (personal communication, November 2, 2018)

The queer and Indigenous person can resist universal categories in diverse ways. However, refusing state misrecognition of the body and perceived identities on lands is fundamental to decolonizing practices for many Indigenous communities. The production of queer theory, questioning who theorizes can advocate for non-truths, responsible dialogues with Indigenous methodologies (Simpson & Smith, 2014). The demystification of critical theory interrogates conceptual "ownership," normalized within Eurocentric traditions (Simpson & Smith, 2014). For

Audra Simpson and Andrea Smith (2014), universal claims of "objectivity rest on the notion that individuals can transcend their historicity to decide what is true" (p. 2-3), across times and cultures.

Emancipating from post-modern dichotomous truth regimes, for Smith and Simpson (2014) it is critical to ask, "How we can…intelligently theorize current conditions in diverse spaces inside and outside the academy," including our social, environmental "responses" (p. 7). For queer and Indigenous studies, "theory is not antagonistic to practice" but sustains mutually reinforcement (p. 8). Historical "intellectual" concerns for "Native Studies" marks theory as distracting from "developing projects" that engage political concerns. However, theoretical strategies with practical outcomes in research initiatives have become necessary components of scholarship, to challenge representational "capitalist…and settler-colonial logics that were shaping Native policies" (p. 9).

For Smith and Simpson (2014), it is key for queer and feminist theory to not only cite "Native women's writings" as "demonstrating the racism of first-and second wave white feminism" (p. 16). A "politics of inclusion…presumes that feminism is defined by white women" awaiting literary responses from Indigenous scholars. However, collaborative de-colonial projects "help support a revolutionary politic emerging from the praxis of indigenous communities." Indigenous feminist and queer theories can address "the manner in which settler states impose heteronormativity on Native communities," reified "to further colonization" (p. 17). Reconciling culture and "land appropriation," through commodified "labor exploitation" is a fruitful endeavor for transnational feminist discourses to address in both pedagogies and research practices (p. 18).

Critical theorist Mari Ruti (2017) delineates how, literary scholar Heather Love preserves the shame and pain of queer histories without advocating for commodifying pride, toward "a triumphant future" (p. 176). The political effect of pride that resides in queer subjects needs a grounded "historical" context, through depths of survival that permeate into present de-colonial

214

experiences, resonating with art (p. 177). Love iterates how, "A politics of optimism diminishes the suffering of queer historical subjects" (p. 29), blocking continuity between past and present historical events. She is "telling a history of early twentieth-century representation that privileges disconnection, loss, and the refusal of community," highlighting the "dark retrograde aspects of queer experience." Whereby, queer individuals are refusing dominant cultures, to highlight the importance of suffering within a "queer historiography" (p. 146). Given the assimilation of LGBTQ2S+ groups into economic cultures [the queer pride festival], while inheriting privileges associated with nation-state enhancement across North America, Love describes a communal shame that "lingers on well into the post-Stonewall era" (p. 147). For Love, the "Gay Shame" movements in America "focused on the shamefulness of gay pride and communism" (p. 153). However, systemic loss, emblematic of activism in Western queer cultures, policy discrimination against families, lack of job security, incarceration, and HIV/AIDS stigma contrasts the very foundations of original colonial histories that are being refused by Indigenous communities, with testimonies about genocidal trauma, land-based cultures, and longstanding territorial relationships.

Scholar Andrea Smith (2010) describes Jose Munoz's theory of "dis-identification," as the refusal "to assimilate within" a political "structure" nor its strict opposition (p. 56). The function of dis-identification "neither fully accepts nor rejects dominant cultural logics, but internally subverts them, using the logic against itself," forming a kinship with de-colonial practices. For Heather Love (2007), many queer cultures dis-identify with mainstream activism through a practice of "backward activism" (p. 152), such as the 'Gay Shame' movement and provocative art.

In *Disidentifications*, Munoz (1999) discusses art installations by the late queer Latin American performance artist, Felix Gonzoles-Torres who "used a minimalist style to speak to a larger social order that enabled him to adopt a disidentity" (p. 165). Munoz, through the work of

Nancy Fraser describes, "The public/private binary as enclaving certain matters to protect them from debate, to the advantage of the dominant group and to the disadvantage of the subordinates" (p. 169). Munoz emphasizes how Gonzoles-Torres "resisted the public/private binary in dominant culture." His work reflects "post-modern strategies performed by AIDS activists," including "the creation of the upward pointing 'Silence=Death' pink triangle distributed by ACT-UP organizers, in remembrance of gay male suffering during the Holocaust." Munoz expresses how "private loss," in Gonzolez-Torres's work dis-identifies with conventional aesthetics to "become public art," separating the billboard's political causes from its residual effects in perceivers' minds (p. 170).

Similarly, the 'Red Dress Project' outdoor art installation publicly educates Canadian residents about Indigenous communities' private losses, including missing and murdered women. Founded by Métis artist Jamie Black, the project aesthetically responds to an ongoing erasure of Indigenous women in Canada, by honoring each missing women's story on red dresses that hang from trees across university campuses. Black is making present the absence of Indigenous women's bodies on their ancestral lands, which otherwise goes un-questioned. In disrupting public spaces, Black reminds individuals that private losses require intercultural efforts against colonial impositions. She transgresses normative installation practices, by using the land as her public canvas to honor fallen Indigenous women. Her art performs the lived realities of trauma in healing displays. However, installations of resistance alone cannot dismantle systemic violence. As scholar Pauline Wakeham (2012) delineates, each act of resistance is "conditioned by particular...historical contexts," embedded in locations without "the weight of any homogenizing rubric" (p. 25). Aesthetic works have limited abilities to foster change without educating groups about oppression.

Artistic works that function as reconciliatory gestures of Indigenous awareness exemplify the uniqueness of resistance. The Arctic Exile Monument Project consists of two sculptures, by

216

Inuit carvers Simeonie Amagoalik [1.8 meters] and Looty Pijamini [2.1 meters], aiming to commemorate the families that were relocated further north, by Canadian government officials, in the 1950s (Wakeham, 2014). Between 1953 and 1955, the RCMP, empowered by "the Department of Resources and Development, moved approximately 92 Inuit from Inukjuak, formally called Port Harrison, in Northern Quebec, and Mittimatalik (Pond Inlet) … Nunavut," to re-settle "2, 000km away…on the High Artic islands" (Madwar, 2018). Economic factors of the declining fur trade, leading to increased government support for Inuit families, along with a need "to establish Canadian sovereignty in the Arctic" prompted relocation efforts. Officials coerced Inuit families to move under the guise of "improved living conditions," promising their return after two years. Instead, the Inuit communities "endured hardships" that implicated wellness across "generations."

In the spirit of healing, Wakeham (2014) describes how Amagoalik's sculpture lives on Resolute Bay, "Cornwallis island" facing the ocean and is "positioned at the original site where" individuals "first landed in 1953" (p. 115-116). The sculpture, Amagoalik's final limestone carving, depicts "a solitary Inuk man bracing himself in a guarded pose," emphasizing "the broad contours of a body seemingly frozen in place." Pijamini's granite work dwells at Grise Ford, portraying "a mother and child" who are surveying the Arctic Ocean, bidding farewell to deserting "ships that brought them ashore" (p. 117), now sailing away. Both monuments "frame" animate figures in "static, rigid poses, registering the devastating separation from kin and homeland," through forced "exile" (p. 119). The works express resilient, land-based Inuit cultures that survive "alienation" and resist "settler appropriations" through commodification of traditional [Inuksuk] art, often "mistakenly interpreted…as human forms," when many "land markers are non-human shaped designs that indicate plentiful hunting" grounds (p. 120). Wakeham concludes, "The Arctic Movement Project honors…the ability to transform forced dispossession into a renewed

engagement with the land." Powerful carvings speak "the long journey toward government recognition" (p. 128), acknowledging past wrongs and sustainable health needs on Inuit territories.

Rae Stephenson, from Vuntut Gwitchin First Nation, Old Crow Yukon clarifies, given that "Inuit communities form a majority on their traditional territories, they can control government activity" (Royal Commission on Aboriginal Peoples, 1996). Most Inuit communities "in the North share in one of three major land claims agreements: the James Bay and Northern Quebec Agreement, signed in 1975; the Inuvialuit Final Agreement (1984), covering the Inuvialuit in the western Arctic; and the *Nunavut Land Claims Agreement Act* and the *Nunavut Act* (1993)," along with the recent Labrador Inuit Land Claim Agreement [2005]. However, even with governing abilities, nations continue to struggle. Julia Emberley (2007) asserts how, concerns among Inuit families entail curbing violence, malnutrition, and the lack of "funding arrangements" with agencies, regarding functional shelter (p. 237). Family "overcrowding, and inadequate and unsafe housing conditions" result in depleted wellbeing. Reconciling with Inuit communities has aesthetic qualities in stone carvings on northern landscapes but needs concrete state actions, to foster actual community reparations toward affordable produce, healthcare, and fair resource decision-making.

Glen Coulthard (2014b) describes the importance of "critical theory" not "becoming complicit in the very structures and processes of domination" that overlook ethical, decolonial practices (p. 61). The Canadian state's "long-term goal of indoctrinating the Indigenous population to the principles of private property, possessive individualism, and menial wage labor…constitute an important feature of Canadian Indian Policy" (p. 63). Moreover, it is not only the proletariat struggle of land-loss for capitalist organizations' gains in Marxist theory that defines Canadian histories, but the lineage of experiencing territorial "*dispossession*" (p. 62), for Indigenous nations.

Coulthard (2014b) elaborates how the Marxist "primitive-accumulation" thesis, pertaining to "coercive" impositions from colonial powers on Indigenous nations' lands are replaced in Canada, by "the asymmetrical exchange of mediated forms of state recognition and accommodation." Coulthard reflects about the land claim battles, against the government, fought by his traditional Northwest Territories homeland, a region "occupied by the Weledeh (or Yellowknives) and Chipewyan Dene" (p. 64). In the last sixty years, northern settler populations have pushed for state-endorsed "economic initiatives…in the form of non-renewable resource development" (p. 65). However, resisting settler development, "In 1969…sixteen Dene chiefs convened at Fort Smith under the sponsorship of the Department of Indian Affairs and Northern Development," to advocate for "a more independent and aggressive political body to represent their communities' concerns….the Indian Brotherhood of the Northwest Territories (IB-NWT)" (p. 67). Following suit, "The Inuvialuit…established the Committee for Original Peoples' Entitlement in 1970….in 1971 the Inuit Tapirisat of Canada was formed….finally, in 1972, the Métis Association of the Northwest Territories was set up to represent the interests of the Métis and nonstatus Dene population." Indigenous 1970s activism, such as "the Mackenzie Valley Pipeline Inquiry" emerged to "investigate the environmental and social impacts" caused by state resource expansion; warning against pipelines, by consulting impacted parties on hazards (p. 68).

Therefore, Coulthard (2014b) affirms, "…Indigenous struggles against capitalist imperialism are best understood…as oriented around the question and meaning of *land*" (p. 69). Non-hierarchal relationships for "Indigenous ways of thinking are often expressed with" a "spatial referent" (p. 71), reflecting land dispossession and reclamation efforts, beyond linear temporal interactions. Furthermore, acknowledging "culture as the interconnected totality of a distinct mode of life encompassing the economic, political, spiritual, and social" is fundamental to comprehend

219

state engagements with Indigenous "land-claim proposals" (p. 74). The federal government, through negotiations with Dene nations invests in extinguishing their "broad and undefined rights and title claims…in exchange for a limited set of…benefits," within enumerated settlement contexts that protect cultural practices. However, emphasizing "Indigenous economies and forms of political authority" toward institutional "sovereignty," the IB-MWT, in 1976, proposed a government agreement that recognizes Dene rights "to retain ownership of…traditional territories…political jurisdiction…the right to practice and preserve…languages, customs, traditions, and values" (p. 75-76). Coulthard explains how "cultural" and not "political rights, constituted the core issue…in the settlement of a Dene land claim" (p.81), obscuring activism for independence with legislative concerns to mark state resource impositions. Instead of a "discourse of sustainability underwriting the Dene claims," activating "political and economic relations that...foster the reciprocal well-being of people, communities, and the land over time," government "development projects" aim to sustain territorial longevity to appease corporate investors (p. 86).

Scholar Andrea Smith (2010) cautions about how "political organizing can be enabled by counter-identification" through artistic practices of resistance that still name "the U.S. as a settler colonial state" (p. 58), advocating for its continued existence. She continues, "A disidentification approach can lapse into a politics that does not address the issue of Indigenous genocide." Importantly, Smith reminds her readers of Glen Coulthard's plea for Indigenous activists to "seek recognition from one another, as well as other oppressed communities" (p. 60), such as queer organizations, not only in art projects, which are funded by state grants. The nation-state is abstract, embodied through its practical implications and painful effects it can engender for Indigenous and marginalized communities. Subjectivity can identify decolonial activist teachings with creativity.

Andrea Smith (2010) describes the queer theory subject as not having a firm political referent and can "assist Native studies in critically interrogating how it can unwittingly re-create colonial hierarchies even within projects of decolonization" (p. 63). Artworks that resist state naming practices can advocate for a politics of inclusion across queer and Indigenous boundaries. As theorist Scott Lauria Morgensen (2010) instills, "Non-Native queers can learn from Native activist how to focus identity politics on challenging settler colonialism….being accountable to histories of displacement by questioning one's sense of place (p. 122). De-colonial art is resistance.

Foucauldian theorist Lynne Huffer challenges queer theory's aim to destroy the subject, in its quest for subjective liberation without implicating marginalized experiences. Huffer (2013) concurs, an exception, queer of color critique questions the subject's idealization, desiring to "reclaim subjectivity" (16), without destroying its existence. Mari Ruti (2017) explains that Huffer "accuses Butlerian performativity," along with Eve Sedgwick's of "self-referentiality that effectively excludes the other" (p. 160). For Huffer, queer theory's performative subject disavows communal relations, eschewing their ethical, reparative meanings (Ruti, 2017). Huffer (2013) asserts, "...the radically unstable queer 'I' or 'we," at once "assumes and denies its own claims to discursive authority" (p. 63). Therefore, Ruti (2013) continues, queer theory's refusal of a sovereign identity "establishes the unstable (non-sovereign) queer subject's legitimacy as uniquely antinormative, subversive, and deviant" (p.161). The ontological possibilities of queer subjectivity guide its lack of sovereignty toward an unstable empowerment. Huffer and Ruti agree the queer subject is not ideally posited, but transformative in reflexive, caring relations with other beings. However, the queer subject is phenomenally rooted in worlds on Indigenous lands, inheriting histories of settler-colonialism and genocidal trauma. Abstracting performative qualities, psychical, and ideal queer disruptions, first emerges from the level of land-based responsibilities.

In dismantling the sovereign ontological subject of the Enlightenment, it is necessary for state institutions to recognize an individual's subjectivity. For the 'queer I' to maintain an ontological status of relational undoing without fixed definition, its connecting effects need excavating. The queer subject can be complicit in a settler discourse of de-colonial efforts toward reconciliation. Therefore, an unstable queer subject is accountable to a land-based ontology of being with diverse social worlds on Indigenous lands. The queer subject does not perform discursive power in its rise to existence but lives a profound accountability to disrupt linear thinking and its institutional consequences for marginalized communities. The self not only exists in animate relations with others, defining queer theory aims, but dwells on Indigenous landscapes.

Challenging the state-controlled spaces of appearance, for the late political genius Hannah Arendt consists of public action through political discourses. Human relations between actions/reactions that mutually engage activism can be a foundation for artistic resurgence. For theorists Markula and Pringle (2006) through a reading of Foucault, "the aesthetic stylization of the self, denotes a self that is open to re-creation alongside constantly changing conditions of society," giving the subject a "new form" (p. 149). Aesthetic dimensions in art that engage testimonies from survivors of trauma can educate officials through public statements, which demonstrate the private suffering of Indigenous people. Lucamante (2014) converges Arendt and Simone Weil's theories in "the concept of uprooting (déracinement)" that speaks to depriving humans of a homely place (p. 195). In this process, nations are "submitted to forced labor, deported, and treated as nonentities," as if their communities never existed. Countering the premises of ontological and physical displacement with art, discourses of state refusal can inspire policy-makers to adapt in legal iterations, changing perspectives expressed by oppressed groups.

222

Rauna Kuokkanen (2000) challenges present literature about the Eurocentric "aesthetic experience" as separate from lands, "neutral and independent from political meanings and power relations" (p. 422). Within Sami cultures, landscape "aesthetics" have practical implications for its human and non-human inhabitants (p. 423). Through Indigenous resurgence work, such as the environmental dispossession campaign, 'Idle No More,' activist groups are fostering conditions of change, not existing in docile relations with state policies. The Idle No More movement was begun in the fall of 2012, as a grassroots campaign founded by four women from Saskatchewan, Jessica Gordon, Sylvia McAdam, Sheelah McLean and Nina Wilson. The original campaign educates Canadians about Bill C-45. Dene scholar Glen Coulthard (2014a), in *Red Skin, White Masks Rejecting the Colonial Politics of Recognition* describes the founding components of Bill C-45:

> The Jobs and Growth Act, which is a four-hundred-page budget implementation bill requesting changes to the Indian Act, the Fisheries Act, the Canadian Environmental Assessment Act, and the Navigable Waters Act. These changes threaten to erode Aboriginal land and treaty rights as they restrict environmental assessment of government resource development projects, making it easier for special interest groups to access First Nations reserve lands for the purposes of economic development. (p. 160)

The Idle No More movement Coulthard further states, "organizes largely through social media, flash mob round dances in public places, such as shopping malls, street intersections, and legislature grounds, and runs community led teach-ins" (p. 161). Cree/Dene political theorist and music producer Jarett Martineau (2015) iterates that "the movement organizers in Vancouver, during one week in December 2012, mobilized more than one thousand people daily to enact round dances throughout the city" (p. 233). By early January, the momentum generated from media attention granted to the hunger strike of Chief Theresa Spence of Attawapiskat First Nation, in response to inadequate on-reserve housing, "compelled the Harper government to call a January 11th, 2013 meeting with the Assembly of First Nations" (Coulthard, 2014a, p. 161). Although this meeting failed to repeal Bill C-45, the Idle No More movement continues it advocacy initiatives.

Jacques Rancière's (2009), in *Aesthetics and Its Discontents* describes the "aesthetic regime of art" in terms of "the re-distribution of the sensible, of places and identities, spaces and times, the visible and the invisible, noise and speech" (p. 25). This regime makes a distinction "between forms of autonomous art and heteronomous art, art for its own sake and art in the service of politics, museum art, and street art" (p. 32). Rancière identifies two rules that govern the aesthetic regime: 1). "There is no art without a specific form of visibility and discursivity which identifies it as such. 2). There is no art without a specific distribution of the sensible, aesthetics, tied to a form of politics" (p. 44). Martineau and Ritskes (2014) believe "Indigenous art is inherently political" and fosters an "enduring presence" (p. i), a reflection of nations' ancestral ties and rights to live on traditional lands. Indigenous artworks, narratives, and literature "disrupt" the "distribution of the sensible" within "the aesthetic regime" of art (p. ii). Art converges with activism and resistance in the political movement, Idle No More. Rancière (2009) notices how, "critical art negotiates tension which pushes art towards 'life' and that which sets aesthetics apart from other forms of sensory experiences" (p. 46). He continues, "Political art is art if it produces objects that in texture and experience have a status outside of the realm of consumption" (p. 96).

Art for art's sake can be political in that it exists beyond the utility value of art objects, toward everyday experiences of the sensible. While the ends of critical art institute the mobilization of political happenstance, its powerful effects, which are present in Idle No More's activist endeavors. The group does not aim to generate capital for economic and branding prosperities. Its primary interests consist of raising awareness about systemic injustices and independence for Indigenous governance on and off Reserves. Indigenous political movements, such as Idle No More re-distribute both tangible and discursive sentient information within a Eurocentric artistic regime that values representation, results, linearity, and order. Its aesthetic expressions, in protests

and media ground Indigenous survival, through a land-based recapitulation of cultural knowledge. The organizers foster direct connections between "art, activism, resistance, and resurgence" (Martineau & Ritskes, 2014, p. iii). By reclaiming urban spaces, Indigenous artistic/activist movements can reimagine community-based relationships. Like Idle No More, Siobhan seeks hard truths in her activist work and research against political norms that affect Indigenous communities:

> My grad work is based on studying the cultural production of the communist milieu in Canada. And how that milieu has interacted with Indigenous activism in Canadian history. The Revolutionary Communist part of Canada has an Indigenous commission. They are actively seeking Indigenous community input on their party program. Indigenous members of the party are working on consulting with their communities on documents, which the party produces, mainly the program. The RCP program proposes revolution for Canada. The RCP is unique, in that it's the only party [in Canada] that says it will guarantee the rights of Indigenous nationhood, up into and including succession. Every other communist party in Canada currently talks about upholding hereditary rights that the government has already established, or re-negotiating treaties through a peoples' parliament. The Communist Party of Canada… their revolutionary path is one of taking over parliament and then establishing bodies that will re-negotiate the way we interact with Indigenous people. The RCP rejects this model because it is time for settlers to take the lead of Indigenous people, in these conversations. (personal communication, October 16, 2018)

Awâsis reflects about the role Indigenous activism plays in imagining alternative governing structures. Land-based activism, such as Idle No More inspires youth to cultivate equitable Indigenous futures. Artwork that expresses activism can leverage power to shift legal institutions:

> I think our ability to attain self-determination really rests our formal institutional governance, being rooted in more grassroots, land-based councils. If we can leverage our power from the land. But [using] these institutions to further leverage acquired rights that are rooted in our inherent law[s] and responsibilities…is our best chance of attaining liberation. A large part of why this movement has picked up in last few years is Idle No More. It gave young people energy to get involved in their communities, run for council. It brought new life to [governing] bodies. (personal communication, November 2, 2018)

Music comes from the earth, is reconciliatory, and speaks its own form of activism. Sundown does not preach activist, de-colonial rhetoric, and ideology in his music, for the songs resist colonialism onto themselves. Sundown feels it is essential to preserve the meanings of songs, in their original dialects, honoring Elders who bestowed traditional musical knowledge upon him:

225

I'm maintaining the culture as my Elders have taught me. You are giving people that spark to learn more [about their] culture. That's what it did for me…seeing these singers performing. That's where I see the activism in the work that I do. I try not to put any messages out there. The songs…are an entity too…a spirit. [The ceremonies, songs, and dances], they'll do their own work. I don't need to voice [their meanings] in any kind of way. Because [then] you are giving in to that colonialism [communicating songs in English]. [There is no ideology in the song. It is not an idea of resistance, like Idle No More, but speaks for itself]. The song will spark somebody to go and learn that knowledge [find their own path]. That's where the activism takes place. That's where the resistance happens. That sense of identity, sense of belonging comes [from the songs]. I translate [them] in my head, when I'm singing, but I won't put it out [in English, except for album song titles]. It's for your own self to interpret [songs]. Language comes from the earth…. Through the dialect that I have when I sing… from the Oneida, [or] Seneca language. [And my life], which is part of the earth. (personal communication, February 13, 2019)

4.3.4 Cultural Borrowing in Queer and Indigenous Communities

For Edward Sapir, "cultures are based in the interactions of specific individuals and the 'world of meanings' that guide those interactions" (Spencer, Barnard, 1996, p. 139). "Every individual is the representative of one subculture" that is abstracted from the generalized culture of the group in which one takes part. Culture, as Adorno (2001) conceptualizes in the West "has become openly, and defiantly, an industry obeying the same rules of production as any other producer of commodities" (p. 9). "Culture is no longer the repository of a reflective comprehension of the present in terms of a redeemed future; the culture industry forsakes the promise of happiness in the name of the degraded utopia of the present," thus fulfilling its ironic presentation. The culture industry of mass production will reproduce its economy, in borrowing from aesthetic practices of marginalized cultures. Positively, Darnell (2001) explains that Boas devised in fieldwork how cultural "…borrowing was the primary process whereby folklore elements retained their present form" (p. 50), changing based on a community's psychological interpretations. Indigenous nations can borrow mythical, ceremonial elements from kin-like cultures, to reinforce layered meanings in their oral traditions. However, media organizations are 'borrowing' aesthetic components from sub-cultural oppressed groups, without permission to circulate their products toward capital gain.

226

Music industries borrow artistic styles, such as vogueing from queer and trans folks who perform this genre in 1970's 'ball cultures,' until today. The art of vogueing is a performance form with roots in queer of color New York communities, many of whom are dealing with the economic burdens of HIV/AIDS. The vogueing genre defines hip-hop culture and is profitable for musical artists, such as Madonna. However, the success of vogueing does not benefit the communities from which this dance form emerges. Across Canadian nation-state project building, over the last two centuries, First Nations symbolism from the northland, barren landscapes, artefacts, canoes, and totem poles became commodities for nationalist productions. Therefore, resurging Indigenous and queer artistic/political movements are essential to resist the appropriation of artefacts, traditions, and nation-specific expressions. In so doing, artists can re-claim their craft's meaningful integrity.

There is a distinction between thinking cultures and embodying them in practice. Cultural appropriation mirrors discriminatory research practices, where ethnographers borrow traditional knowledge from Indigenous communities without giving credit [by name and place] to Elders who share their narratives. Ethnography within feminist phenomenological practices aims to capture a community's style, their "distinctive kind of coherence" (Lingis, 1998, p. 35). However, style is different from spirit, as "the levels we perceive" are not reducible to aesthetic connections but remain embodied (p. 36). It is imperative that sources of knowledge from community members' cultures are carefully honored in research, only included with an organization's spoken permission.

An artist's inspiration for their work may not be perceptible without directly communicating emotion in literature, visual arts, poetry, and oral narratives. In her dissertation research, Jenn Komorowki discusses the cultural borrowing that inspires the novel *Bear*, written by settler Canadian author Marian Engel that won a Governor General's Literary Award in 1976. The novel's storyline is influenced by Indigenous [Bear mythology] as told by Engel's consultants:

227

The protagonist of the book's sexual freedom has been re-framed through 'the other.' Her sexual awakening [in the 1970s], breaking sexual taboos for women is framed through a story that is traditionally Indigenous. It makes me think about settlers who are indigenizing themselves. It's important to draw attention to that. It's an interesting book, but where are these ideas coming from? (personal communication, Oct 9, 2018)

It is important to honor the bodies of the artists, poets, and performers whose expressions dominant media industries borrow from continuously. The film *Paris is Burning*, directed by Jennie Livingstone depicts the lived-expressions of 1980s drag Ball Culture in New York, championed by Latino, African American, gay, and transgendered communities. In *Race and Representation*, scholar bell hooks explains that queer people of color in *Paris is Burning* imitate the perceivable norms of white dominant cultures through appearances and behaviors, at the expense of their wellbeing. She cautions for audiences of the film to be conscious of the biases from which they approach the narrative. The film is not a "politically neutral" work, celebrating black drag culture (Hooks, 1992, p. 150). For bell hooks, Livingstone's absence from the film prevents viewers from understanding the director's standpoint in its construction. The ritual of the ball pageants revels with meaning beyond what appears on screen. Their subversive power is not "readily visible" to an outsider looking in, at which point their depictions become spectacles. The director frames the film's scenes, by imposing a structure of divided moments through pageantry and sadness without connecting their meanings. Many of the ball pageant contestants featured are managing the AIDS crisis, the realities of marginalization, systemic inequalities, healthcare, and the desire for acceptance within a white dominant culture, while their personal narratives are missing from the film's content. As bell hooks points out, there are many disconnections between Livingstone's absent self-reflexivity and reactions from white audiences for whom the film is marketed. A role of the critic is to repair conflicting affects and life narratives within the film's composition that stand in tension with beautiful performances, dance movements, and chosen kin.

Although voguing is not restricted to a given minority group and is a broad amalgamation of queer cultures, movements do not flow according to dominant performance guidelines, as bodily expressions expand in multiple directions. The drag artist Dorian Corey explains, through bell hooks's work how to "re-imagine the aesthetics of black gay male life with complexity" (p. 155), in gestures, costumes, and performances. Carey highlights the value of fantasy which ball participants embody to "transcend the boundaries of the self," while recognizing its limitations. He encourages artists not to yearn for a star identity and overcome escapism towards self-acceptance. These words are reparative mediums of the film, steering it away from the spectacle of the pageants that contrast scenes of suffering. This is an important lesson for the audiences of *Paris is Burning*. As perceivers, we take part in the film's intensity through its aesthetics. However, there are realities of survival and pain that performers endure, under the film's imaginary surface.

Awâsis explains how cultural appropriation from Indigenous traditions occurs at the hands of industry. Indigenous artists need to occupy the spaces that dominant cultures keep as their own:

> There's definitely borrowing going on. The roots of hip-hop combine West African rhythms and Indigenous pow wow music. It's the basis of the beat. Indigenous people have always been present in hip-hop. Things in black culture and Indigenous culture are becoming really cool and exotic. That tends to the appropriation side of the spectrum. The most harmful extreme [is] wearing a headdress that you haven't earned. Each of those feathers should be earned; [not] wearing it as a costume. Recognizing that there are ways to have culture exchange that are more respectful. There's no reason why you can't wear a pair of 'mocks.' Wearing a headdress is even more of an honor than earning a degree. A lot of the time, this borrowing [is] happening in the media; wearing feathers or painting your face or clothing. [When people are] appropriating our cultures, they don't have any real humans in mind; that people they see pass by everyday are Indigenous. We're just erased in the media. I think that social media has worked in our favor. We can publicly shame people. We're more aware of when it's happening now. We can leverage Indigenous twitter or social media to report these things. (personal communication, November 2, 2018)

Son of the late Vine Deloria Jr., Lakota historian Phillip Deloria (1998) discusses the "performance of double identities" associated with "playing Indian" as two-fold: "known through

visible faces or context and inappropriate dress" (p. 34). In the acts of "playing Indian Americans invoked a range of identities" that "emerged from the categories of Indian and Briton," including "aborigine, colonist, patriot," and "citizen" (p. 36). The post-Revolutionary American identity category was therefore "both aboriginal and European and yet was also neither." The un-stable American identity was fraught with "contradictory meanings assigned to interior and exterior Indians." The interior conception of Indigeneity contradicts "the exterior, savage Other," which "assured Americans of their own civilized nature" (p. 37). Delineating the category of "exterior, savage Other" allows Americans to justify "the dispossession of real Indians" whose survival continually re-constructs Indigeneity. Conversely, in a mimetic gesture, "modernist Indians imitated and appropriated the Other viscerally through the medium of their bodies" (p. 120).

Deloria explains, "Native people turned to playing Indian, miming Indianness back at Americans" (p. 125), with aims to re-define the activity. Although it may alter, challenge, and dissuade Indigenous stereotypes, "native people playing Indian might also re-affirm them for a white audience" (p. 126). Therefore, Indigenous art forms, inspired by traditional practices and state political resistance against falsified stereotypes can restore cultural survival. This entails breaking away from Rancière's (2008) Eurocentric aesthetic "regime of mimetic representation" (p. 5), a classified, sentient distribution impedes the creative freedom of reconciliatory expressions.

4.3.5 Indigenous Media Futures

> Part of what I see is tense movement, people moving: the tension between dehumanization and paralysis of the coloniality of being, and the creative activity of be-ing (Lugones, 2010, p. 754)

Media has become increasingly less personal, enabling fewer connections between humans and their environments. Music VJ and radio DJ cultures let audiences interact with current social injustices in a public forum. This medium of communication proudly influences social and political climates across Canada; it is a platform for marginalized communities to speak their concerns. Currently, digital forms of social media adopt this method through Facebook and Twitter outreach; the founding of Idle No More, the #Me Too movement. Television shows through digital portals, such as Netflix put forth an international platform for the dramatic aesthetics of human behavior. Despite the positive effects of internet activism, individuals are further disconnecting from land-based issues that dominate personal relations, environmental injustices, politics, and their community's needs. It is important that grassroots activism, through Indigenous leadership and education stands firm, in addition to securing media network-based exposure. Urgencies, such as clean water access and housing on Reserves [Garden Hill, Cat Lake First Nation] require transnational attention without relying on digital means to confirm their relevancy. Making Indigenous community struggles visible through activism is necessary for their improvement. However, issues affecting Indigenous communities in Canada are not resolvable by media exposure alone. De-colonial incentives need sustained engagement by dominating media avenues.

Making space for digital archival project, such as Annya Pucan's dissertation can help Reserves access language resources, irrespective of rural locations. However, Reserves [owned by the Crown] need to fund wireless internet bandwidth and computer access, which allows youth engagement with digitized cultural projects (Pucan, 2019). Darnell (2003) suggests the idea of

adapting Indigenous "traditional forms associated with oral tradition, to modern technologies which have the potential to produce social cohesion" (p. 125). A collaborative approach to creativity breaks "down local boundaries and models," while "interpretive uses of media productions for local agendas" can be fruitful expressions of Indigenous digital, performative arts.

Inspired by the "It Gets Better Project in the United States" that offers, "LGBTQ+ youth support, Tunchai and Kevin Redvers" set up, "We Matter, a national Indigenous-led non-profit organization" (Talaga, 2018, p. 137). In response to "The Attawapiskat suicide crisis in James Bay, We Matter" is a "youth empowerment group" that "uses multimedia" platforms, such as "videos, art, writing" to positively connect Indigenous communities with "role models and allies." This movement is firmly community driven. Reflecting about the success of media outlets, Wade Paul discusses the importance of sharing cultural and political information about Indigenous peoples across interpersonal communications, "not through CBC's Indigenous section" (personal communication, July 16, 2018). We need to discuss "the truth un-edited. These are the problems. This is what we want to see different" (W. Paul, personal communication, July 16, 2018). Political news media resources often divulge agendas that reflect viewer interests, scandals, and ideologies. Indigenous-led programming ensures that audiences can understand immanent community issues.

Creative moments change perception, sensibility, and reflection. Diverse voices influence professor of architecture Rachel McCann's pattern concepts, which construct material forms, including art and building designs. For McCann (2017) embodiments disrupt institutional, linear systems, while patterning emphasizes "relational" dynamics of flesh, seeking "encounter, difference, and mutual transformation" (p. 68). Echoing McCann and feminist methods in aesthetic reflections, exploring the sentience of patterns fosters understanding about how marked bodies experience oppression. Foregrounding the effects of social roles, McCann describes Gregory

232

Bateson's "pattern theory" as a logical aesthetic medium that "highlights the visual and spatial aspects of" patterns within a relational, discursive framework (p. 70). Bateson determines "patterned systems…as recursive… responding to the same rule or motif…across different scales." McCann furthers Bateson's theory, suggesting that "a pattern's repetition and redundancy" allows individuals to "observe…understand-or at least intuit- the rules for interaction," among perceived and inter-connected architectural dimensions that foster the potential for transgressive creativity.

Bateson does not believe in a cause-effect reasoning method, but is more interested in cultural embodied relations, differences, and distinctions that construct patterns. Cultural patterns for Bateson make abstractions meaningful. Embodying the meanings of cultures disrupts the reductionism of individuals' outward appearances and affects the "reshaping of societal patterns" (p. 77). Darnell (2001) argues that for Bateson "reflexivity was the key to coevolution," patterns that were "not restricted to the human domain" (p. 95). In agreement, McCann (2017) delineates how "form" challenges essentialism and does not "follow function, nor is it indicative of the underlying structure of the pattern itself" (p. 79). Patterns do not need a vocabulary, as the mind runs in relational networks. Bateson encourages creative freedom toward active experimentation in metaphor, art, and literature (McCann, 2017). Ojibwe scholar Brenda J. Child (2011) describes Anishinaabe writer Gerald Vizenor's concept of "*survivance*," which "invokes…the unique history of survival and resistance," sustaining "Indigenous creativity in their communities" amidst colonial violence (p. xxvii). Ojibwe women can inspire their nation's creative healing foundations.

Melissa Schnarr founded the Indigenous Writer's Circle. She is an effective and caring group chair with aspirations for the circle's evolution. Dave Monture and Melissa have secured a good meeting place at University College for workshops, in connection with SAGE [Supporting Aboriginal Graduate Enhancement at Western] coordinator Joette Lefebvre. The group envisions

a blog and online database to assemble writings from workshop participants, toward publishing

anthologies. The IWC is an independent student initiative that meshes creative art forms, including

music, poetics, prose writing, and fine art. The organization is peer based without formal academic

supervision, fostering risk-oriented behavior in its members. However, professors, artists,

community facilitators, and knowledge keepers conduct IWC workshop sessions. The IWC has

plans to expand toward community writing groups at Fanshawe, Friendship Centers, and Reserves.

Melissa describes the essence and future imaginings of the Indigenous Writer's Circle at Western:

> Dave Monture and I started the Indigenous Writer's Circle with no expectations. We had six [students] at our first meeting. They were really into [the workshopping process]. Our second meeting ended up being about how [writers can] resist [institutional gatekeepers] in the academy and publishing world. I have been told that because I write fantasy and sci-fi, I don't write Indigenous literature. Re-enforcing this idea that Indigenous writing is [a compartmentalization of creativity]. Let's do more than just meet and create something; a public reading as purposeful resisting…to increase [the] representation of Indigenous voices. I prefer creative writing, though I still enjoy academic writing. There's an artistry to creating [argumentative flow in essays]. To enlighten and entertain, [translating your creative voice through an academic medium]. [Indigenous academics] are [traversing] intersecting pathways, [creative versus logical, colonial versus traditional knowledge]. (personal communication, April 17. 2019)

There is an over-determination of verbal self-expression through social media and

institutional identity politics. Communities disclose their personal identities and experiences in

artwork, movements, thoughts, and intentions without only using a medium of verbal/written

language. Aesthetic representations of communities that value oral traditions are founded upon

creative forms of communication. However, sociologist C. W. Mills (2000) discusses how, "The

idea of a university as a circle of professional peers…each practicing a craft…tends to be replaced

by…a set of research bureaucracies….of intellectual technicians" (p. 103). How can a bureaucratic

"training center" make space for traditional knowledge mediums and freedom of cultural

expressions? Dave Monture explains, "It's not only in observing our young Indigenous students'

dependency on technology. Observing the academy as an institution is also a sophisticated means

of colonization. The academy provides for a disciplined system of training and various silos of knowledge" (personal communication, July 18, 2018). Unlike Pucan's arts-based repatriation efforts, many academic institutions use technological formatting to advance a colonizing form of learning that disciplines critique and fosters dominant scholarly imperatives. Interactions with technology can further operate in a series of abstractions. Many technological practices encourage mental stimulation, but disrupt embodied, cyclical encounters with earth rhythms. Emancipating from clock time with automatic responsive technology is a linear process. The apprehension of digitized resources needs grounding in a state of cultural mindfulness that recognizes bodily presence in communities, moments, and places. It is important to remain connected with land, traditions, wellbeing, reconciliation, activism, and creative writing in this increasingly digital age.

Chapter 5

5.1 Re-Imagining Hierarchies and Law across Western and Indigenous Paradigms

The composition of policies structure form, causing binaries that can implicate marginalized un-consulted audiences for whom statutes directly consequent. However, resisting top-down institutions through emergent government structures among Indigenous nations contradicts state measures for control. Challenging the pathologies of health within dialogical relationships foregrounds open counselling practices and narrative research methodologies. Further, oral testimonies about trauma mirror artistic practices that refuse hierarchies in legal expressions, reflecting Indigenous epistemologies that challenge normative court proceedings. In this chapter, experiences of wellbeing resonate with Indigenous political independence, congruent with a feeling of body sovereignty and holistic wellness, among communities performing cultural revitalization efforts. Communal decision-making strategies can foster diverse representation on Indigenous nations' band councils, allowing subjugated voices an equal platform for contributions.

5.1.1 Reserves as Spaces of Exception

Foucault's concept of bio-power, theorist Laurent Berlant (2011) explains makes the body discursive, influenced by institutional norms, while controlled through state mandated powers "to regularize life," instill "authority" upon groups, and recalibrate what "constitutes" a healthy people (p. 97). While "sovereign agency signifies the power to *permit* any given life to endure," bio-power institutes disciplinary regimes, surveilling populations according to state mandated ideals about health, productivity, citizenship, and behavior. The Canadian state's treatment of Indigenous students at Residential schools enacted bio-power to control pupils' bodies, for the benefit of reinforcing sovereign citizens and church values. Sovereignty is "misrecognized as an objective

state" that self-legitimizes, by intending to offer "security and efficacy" to its people. It creates an illusion that "ordinary subjects of democratic/capitalist power" can enact agential decision-making (p. 98). The Canadian government's sovereignty model aims to control Indigenous Reserve populations, by passing legislation that reinforces policies to protect Crown waterways and lands.

Audra Simpson (2008) describes cigarette smuggling in the 1990s, through state dominant media "as an abuse of a system of indigenous rights recognized under Canadian law," outlining problems for Canada's "recognition…of indigenous sovereignty" (p. 191). The federal government filed a "2001…Racketeering Influenced and Corrupt Organizations (RICO) suit….against R.J. Reynolds and others…tobacco manufacturers" that "conspired to avoid paying Canadian taxes on cigarettes" produced in Canada, while exporting them to international "distributors" (p. 192). Indigenous nations became false examples of corruption during the suit. There is a history of surveilling "indigenous economic activities" between urban and Reserve locations, through "state-police" presence in communities (p. 195). However, living on the Ontario/American border, Akwesasne "Mohawks…refused to consent to colonial mappings and occupations of their territory," acknowledging un-contained relations with ancestral waters." Overemphasizing Indigenous participation in "the R.J. Reynolds decision" solidifies "the fragile sovereignty of a settler nation-state…that…requires, along with taxation, the vanquishing, through law, of indigenous sovereignties" (p. 196). To criminalize "Iroquois traders…Mohawks in particular…obscured the means of the production…of Big Tobacco's surplus." The act of ignoring "Indian political orders," such as the Jay Treaty "perpetuated the notion that there are actually only *two* legitimate political regimes in play- Canada and the United States." The 1764 Jay Treaty, signed by Canada and the United States allowed cross-border trading, affirming "the rights of

Indian nations, occupying areas near the U.S.- Canadian border, among them the Iroquois Confederacy nations- the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora" (p. 201).

Antonio Calcagno (2007) describes phenomenologist Edith Stein's concept of "rights," as both "personal and juridical," establishing "jurisdictions" in which "people can operate" (p. 54). There are "three basic types of rights: pure, positive, and individual or subjective." For Stein, "pure and positive rights" have universal human features, omnipresent, "applicable to all persons in the state," while being influenced by "specific conditions, cultures, and situations" (p. 54-55). Whereas, "a subjective right is confined to" an "individual….sanctioned by the state" (p. 55), in circumstances, including legal border crossing debates affecting Indigenous and settler territories.

Audra Simpson (2008) continues, despite "explicit" laws to move freely between countries without charge, "Canada and the United States" retained "the power to define…how that right to pass shall be rendered and respected" (p. 202), for select Indigenous community members. Amidst resistance from "Iroquois communities on both sides of the border," toward dissolving "traditional governance" structures, Canada reformed border policies that impact Indigenous nations (p. 204). Thus, "In 1933, Canada" instilled "its own terms of Indian admissibility at the border (p. 206). Recognition protocol surveyed "individuals" who "were non-Indian and has Indian status" from "the Canadian state, such as non-Indian women who married Indian men," with separate rules "for Indian women who married non-Indian men," gatekeeping bodies that aimed to cross. Seneca professor Mishuana Goeman (2014) affirms for Audra Simpson, "The border is a place of deep power struggle and enunciation- a moment that crosses time…and ultimately affects subjecthood" (p. 254). Goeman's continues, "The passport is concrete and abstract simultaneously," restricting "movement" and feelings of "belonging" in "tribal nations," based on 'Indian' identifying criteria.

Sociologist Sunera Thobani (2007) describes laws, outlining terms of Canadian assimilation with enfranchisement, formal education, and "Indian-ness" (p. 48). "The 1857 Act for the Gradual Civilization of the Indian Tribes of the Canadas," instituted by "John A. Macdonald," outlines the rights for Indigenous persons to obtain "British citizenship," by giving up their "Indian status" in addition to being male, at least twenty one, "literate in English or French…no debts," and demonstrating proper "moral character" (Chinook Multimedia, 2018). By achieving the state's citizenship "requirements, the Act stipulated that a successful applicant would receive" twenty hectares of their nation's Reserve, communal land through "individual title." This Act's civilizing attempts ended in failure, aiming to eliminate Indigenous traditional values. Thobani (2007) explains, this policy "was followed by the Gradual Enfranchisement Act in 1869," granting "the superintendent of Indian Affairs" the operative right "to determine access to Indian lands." "The British North America Act (1867)" legally solidified "the Canadian nation," followed by "Indian Act (1876)" legislation that separates "governance of Indigenous people "from that of nationals."

Simpson (2008) reflects how influencing future policies, the "1876 Canadian Indian Act…is a uniform body of law that has sought to" function with "a regulating technique of power," to monitor un-lawful Indigenous nations occupying Reserve spaces (p. 215). The law forms "an ontological state of political subject-hood" that maintains "the territories, bodies, and cultures of Indians in Canada." Forms of Indigenous cultural practices, such as trading goods can evolve, but their features have the same meanings and values over time under settler laws (Simpson, 2008). Colonial policies about cross-border movements, justifying 'Indian' status, band membership identification, and permitted trading activities control the subjective rights of Indigenous nations.

For Indigenous populations to assimilate and obtain state protection and recognition, they had to give up 'Indian status.' Giorgio Agamben (1995), in his major work *Homo Sacer* describes

the "relation of exception" by which "something is included solely through its exclusion" (p.18). The sovereign regime within Canada's governments decides what is included and excluded from the "juridico-political structure," in addition to how either side accrues "meaning" (p. 19), for a state-defined Indigenous person/nation. "The state of exception" does not have a permanent location and "opens the space" for Reserve territories to exist in Canada, under strict regulations [frequent practice among extermination camps in Nazi Germany]. Reflecting on the work of Giorgio Agamben, Thobani (2007) articulates how, "zones of exclusion organized by the reserve system" and the stereotyped "Indian body" became "a site of exception to the law" (p. 48). The government created Reserves as exceptions from state laws, "…organized through the imposition of band councils," which can restrict "the participation of women" in decision-making practices concerning membership, as communal resources are historically "channeled through men" (p. 49).

As state exceptions, it is possible to speak cautiously about European 'ghettos' in terms of Canadian Reserves for Indigenous people. Ghettos aimed to segregate, restrict, surveil, and through Nazi Germany exploit labor and exterminate Jewish groups across continental regions, such as Hungary, Lithuania, Vienna, and Poland. Lucamante (2014) explains how pre-Holocaust ghettos offered Jewish communities "physical protection from external attacks, which, paradoxically lead to their exclusion" (p. 189). Historian Tim Cole (2003) notes, although ghettos had internal governance, spiritual, cultural, and communal organizing potential, their foundations across Europe were the "antithesis" of Jewish diasporic "assimilation" (p. 27). Differently, the Reserve concept in Canada aspired to assimilate, religiously indoctrinate, and control lands and resources across Indigenous territories. Reserves, instituted by state-church run operations restricted the movements, governing freedoms, and decision-making of Indigenous community members, especially women under an Indian Agent's watch, through 1885 Pass System policies

(Forsyth, 2005). Therefore, repatriating territories, cultural artefacts, granting independence, funding sustainable healthcare, and education services for Indigenous nations is a government reparations duty that needs support from settler residents in the wake of ongoing cultural genocide.

Edith Stein (2006) explains that every legal proclamation "implies a command," by the "law-giver" onto the subjects of its "sovereign territory," beckoning a conformity of behavior, "according to the content of the statutory regulations" (p. 54). Commands, often implemented by state-appointed Indian Agents who controlled Reserve populations are "conditional," direct, and time-bound, projecting future expectations for acceptable comportment and promising sanctions against resisting individuals. Antonio Calcagno (2007) notes how for Stein, "A command implies both a commander and….a mutual understanding of reciprocation" in relationship with 'commandees' (p. 55). The interaction between "commander" and "commandee" needs government sanctioning and cannot "be forced," in fear of placing "the coherent unit of the state" at risk. Regulations, implanted by commands are further subject to "continual *interpretation*," which for Stein (2006) are undertaken by state recognized "agencies" (p. 55). By interpreting commands, agencies deconstruct their "sense content" (p. 56), making explicit social intentions. A command, as such does not incite "a deliberation" about whether receiving individuals can use free will to implement and obey its requirements (p. 60). The function of governance, in reciprocation with "law-making" determines undisputed "commanding acts of the state" (p. 61). However, Indigenous nations do not exist in solidarity with state commands; they are not vessels of policy enactment. Rather, Indigenous groups aspire for self-governing rights of land resources, band councils, kin, and legislative decisions, instead of accepting forced, divisive *Indian Act* laws.

Drawing on knowledge about state relations with Indigenous nations, Komorowski speaks to exceptions that persist on Reserves. She outlines the economic price of reinforcing Indigenous identities, kin-like ties, and raising families on Reserves, while caring for traditional homelands:

> [Reserves] are administrated by Federal administration. Whereas, in London your water comes from the municipality and your education is provided by the provincial government. When you're on the Reserve, it is all up to the Federal government. They're receiving a completely different standard of everything. There are so many problems with clean water and [lack] of schools. So, children have to leave homes just to go high school, which is ridiculous. I think, [the government] is putting aside the human rights of Indigenous peoples. So many Canadians would say, 'if you don't like it, just leave the Reserve. Go to the city or somewhere better.' Growing up somewhere your whole life, you don't want to leave your family and traditional territory behind. Rather, you'd want to improve those things; have clean running water and enough housing for everyone. (personal communication, Oct. 9, 2018)

Many Reserves are no longer places of cultural extinction. Band members and families can visit home. The 'Accordion' model of Algonquin social organization, Darnell (2004a) observes can trace "specific genealogies," whereby "someone always remains on the home territory, holding the place" (p. 80), for individuals who retain the right to return. Darnell and Manzano (2004b) further outline "substantial continuity within an experience of mobility" (p. 184). In other words, "closeness to the reserve is not an objective distance but a perceived ease of access to 'home.'" Though submerged in a history of geographic restrictions, presently Indigenous persons "are not bounded by the spatial constraints dictated by the legal and governmental regulations of mainstream Canada" (p. 185). However, current human rights exceptions delineated by *Indian Act* status recognition laws affect whether Indigenous folks can access sustainable housing on Reserves. Effects of state control upon band members through resource allocation vary regionally:

> It depends on the Reserve. In the prairies, [the government] put [communities] into a small space with land that wasn't viable for growing crops or doing any kind of farming. People were basically starving to death. If you are not allowed to leave to hunt either, what is the purpose of that? (J. Komorowski, personal communication, Oct. 9, 2018)

In response to *Indian Act* imposed governing strategies, Marie highlights problems with Indigenous nations' band funding and decisions-making practices. She concurs that band councils can engage their youth leaders and scholars for advice about facilitating policy issues. She regrets that Caldwell First Nation intellectuals and scientists are not sitting on council to assist programs:

> Government funding is not given in the right way. Even with my own chief and council…. They don't use it in the right way either. Bands have to spend their funding [in specific areas, to get it renewed] next year. If you don't spend that money, you lose it. It's faulty. If we were given the time and [did not spend] money out of fear of losing it, we could implement it in the right way or save it in the right way, to do proper programming. We could hire the proper personnel. Hire social workers in our community to work with nutritionists, nurses, and dieticians. So, it's more of a health programming team. There [is] a lot of disfunction within nations themselves [including mine]. In an ideal world, chief and council would listen to me and we could work together to implement [programs]. It's not going to happen anytime soon. [At Caldwell First Nation] we have a chief who oversees four council members and [they] make decisions for the nation. We have a governance policy that oversees the council. (personal communication, December 7, 2018)

A Western education for Indigenous band council members theoretically builds capacity in communities, though does not automatically lead to practical changes. Thinking differently and receiving an education from a Eurocentric institution can be perceived as threatening, for governing systems on Reserves. Porter is rooted in grassroots community governance with his work on the Indigenous Student Association. His family back home challenge the normalized hierarchies, embedded within Six Nations' Reserve council structures. Porter's relatives advocate for traditional continuity and the need to ground decision-making practices in community values:

> We have our band council [back on Six Nations]. The band council was imposed on us by the Canadian government. There's a discrepancy, not just [with] funding, but [in] being [part] of the community. It you [are governing]; you have to be heavily involved [with your community and take on a lot of their values]. My family [doesn't] vote for anything. [My Grandma explained that band council does not] practice our practices. I was confused about [this, we're all Indigenous from the same community]. My family [has an issue with band council members for not being involved in their community]. [Band council members] are all profiting [from their positions]. My family is more centered around cultures and traditions, not government-run [structures]. Although, they [still have a say in council decisions and ideas]. I went a different route with it, [working on the ISA]. There are two separate things that operate in two separate ways: [tradition and governance]. In chemistry,

you talk about wavelengths. If they are opposites, they amplify each other. That's how I see governance within the community. [People] are fighting with each other. Creating a disturbance [that is] making [the situation] worse. You need to be on the same frequency for it to work. (personal communication, January 11, 2019).

5.1.2 Urban Justice within Indigenous Communities

The symbolic power of The Toronto Native Community Centre, Cultural anthropologist Heather Howard-Bobiwash (2011) explains, is "understood in relation to the move in anthropological theory away from the concepts of 'culture' and 'place' as fixed or whole entities" (p. 90), which measures peoples' changing interpersonal relations. A fixed paradigm does not accurately reflect the "socio-political relations between Indigenous persons and nation-states" that are resisting "deterritorialization," by reclaiming their "culture" and "place" (p 91), in communities across the country. The Red Power movement in Canada "that was heavily dominated by men" unites, based on urban and rural categories (p. 97). "Urban organizations and leadership distinguished themselves from their rural counterparts," while having to finding new ways of legitimizing their roles as "Native leaders, and communities." The Toronto Friendship Center's "vision statement" does not exalt the government, "instead focusing on Native culture as the nexus around which all its social action should revolve" (p. 100). Amidst Indigenous rights recognized in the Canadian Constitution Act, the court system has become a tool, which defines their conditions. Howard-Bobiwash explains, "Urban Aboriginal people were largely left out of this process by provincial and national Native political organizations," despite making up "more than half" of Canada's Indigenous persons (p. 102). Presently, individuals are re-inserting themselves within their Reserve communities that can be exclusionary toward members who locate to urban areas. Experiences of Indigeneity shift, according location and life circumstances. However, enduring social inequalities is a normal part of city living for many Indigenous persons.

Counteracting marginalization, anthropologist Susan Lobo (2009) describes urban Indigenous communities as "fluid networks based on relationships" with "Urban Clan Mothers" who offer "household gathering spots…short-term or extended housing and food for" kin relations transitioning in cities (p. 1). "The women who head key households" and services to urban Indigenous community members are "strong but low-profile activists." Lobo draws on fieldwork from Indigenous populations in the "San Francisco Bay Area" that are "multicultural…dispersed residentially," comprising "a network of individuals, families, and organizations," through "flexible interactions" (p. 2). Rarely do urban Indigenous communities "cluster in ethnically homogenous geographic locations," differing "substantially from more visible ethnic-based neighborhoods." Given that, urban community "membership" is not bound through "blood quantum or genealogical criteria," as on Reservations, there are fewer "political boundaries" to contend (p. 7). Communities can "exhibit physical fluidity," expanding to areas that "reflect seasonal opportunities." Therefore, amidst spatial changes, Urban Clan Mothers provide a supportive grounding for mobile kin-networks, equal in value to "formal organizations" (p. 5-6). Indigenous women household leaders and protectors are "fulfilling culturally based traditional roles…adapted to urban environments," while circulating both "resources and knowledge" (p. 18).

Concerning Indigenous presence in urban regions, Glen Coulthard (2014a) states in *Red Skin White Masks* how, "Native spaces in the city are now being treated as urbs nullius- urban space void of Indigenous sovereign presence" (p. 176). Gentrification, Ritskes and Martineau (2014) confirm, mirrors "state initiatives to displace Indigenous persons, often to prisons, reservations, and historical texts" (p. vii). It is necessary "to reclaim city spaces as Indigenous" in the de-colonial struggle against corporate occupations of "the urban," with efforts to reform "individual stories and community relationships." Persons who have access to city benefits, while

exploiting natural resources, display a detachment from Indigenous lands persisting under the concrete. Further, the aesthetics of culturally variant mosaic enhance and diffuse Indigenous traditions, which underly cityscapes. Settlers living in urban centers need to lift the urban mask of heterogeneity and recognize nation-specific Indigenous networks, extending from Reserves into cities. Urban settlers can reconcile with Indigenous nations, by managing consumption of land resources. Through activism, honesty, and support, diverse settler groups can self-educate about injustices affecting Indigenous peoples, upon whose land their multi-cultural foundations manifest.

There is ongoing tension between traditional practices and progress on the Reserve and in cities. Mikmaq scholar Bonita Lawrence advocates for the mutual empowerment of urban and Reserve based Indigenous people, through national alliances not exclusionary practices. Lawrence (2004) explains how "urban Native people struggle to find ways of anchoring their Native identities in collective ways" (p. 191). The rigid classification whereby individuals decide whether to live as Native or white creates "boundary problems for mixed-race persons," whose identities reside on the "margins of Nativeness" (p. 187). Many individuals who identify as white and Native through inter-marriage are pressured to choose a side and live by it. Resisting classification systems can occur in urban cultures; with both Indigenous and settler organizations making space for non-categorically bound [mixed-race] identities. This can occur by including Reserve-less, non-citizen, status, and non-status individuals who have lost touched with clan identities, due to *'Indian Act'* interference under the membership umbrella of services for Indigenous personnel. D. Dunn iterates tensions, which manifest between urban Indigenous and Reserve-based experiences:

> We create dichotomies between urban Indigenous experiences and on the Rez Indigenous experiences. I feel in a lot of ways that diminishes and inherently takes away from that experience of growing up urban and Indigenous [and saying that it's less than]. When people would ask me where I'm from; that used to be my least favorite question because I found it so deeply problematic and traumatic. Growing up [an urban Indigenous kid from

246

Toronto] and not having a sense of self and identity…here are these intimidating kids from the Rez who have their language and have this Rez that they're from, [which] they can go home to. I didn't want to answer that question [where are you from?]. It brought up a lot of shame and traumatic feelings. Back in my Grandma's era, the name of the game is surviving [by fitting in]. You didn't tell people that you were an Indian. Now it's like: This is how I look, and this is who I am. (personal communication, November 30, 2018)

The passing of Bill C-31 in June 1995 has mixed implications. Howard-Bobiwash (2011) clarifies; the bill purports to end "discrimination against Native women and their children" who had lost their Indian status through marriage to non-Indigenous men or enfranchisement [a 2nd generation cut off] (p. 102). Following Bill C-31's passing, the federal government underestimated the amount of people eligible for status re-instatement. Bands, now responsible for separately granting Indigenous women and their children membership did not have the means to meet requests for "housing applications and education." The state upheld important principles of "eliminating sexual discrimination by reinstating women who lost their rights and granting bands control of membership." However, band decision-making processes, in compliance with governments concerning who receives fiscal support for housing, education, and child-care under the 'second generation rule' excludes Indigenous women's families, for whom rights are pertinent.

Anishinaabe scholar Kathy Absolon and Cree researcher Cam Willett (2004), being children of "dis-membered" Indigenous mothers who married British men are immersed in a process of "re-membering, re-claiming and re-searching" their "Aboriginal" identities (p. 6). Seeking traditional "knowledge is solution focused" (p. 7), with a purpose of survival. The process of "deconstructing history" requires an excavation of rigid practices that institute reductionist ideologies, racist discourses, and mis-representations of Indigenous nations (p. 9). A fluid narrative, between interviewees, researchers, and theorists in this project's analysis can facilitate "the remembering process of individuals' experiences into a collective knowing and consciousness" (p. 13). In a perceived kinship with Absolon and Willett, Melissa is healing from

her late mother's 'dismembering,' having been adopted into a German family during the Sixties

Scoop, outside of Walpole Island. In so doing, Melissa lives what it means to embody Anishinaabe:

> I think the colonial governments; their policies have always been about 'divide and conquer.' The people, before contact, they had their own communities, nations [with a] coherence. Haudenosaunee and Anishinaabe people shared portions of land. There was no hard borderline. It wasn't peaceful and [ideal]…not to romanticize. Even until this day, there are policies about carving up the Indigenous body: Who has status versus who doesn't? Who lives on the Reserve versus who doesn't? Who is an Indian based on *The Indian Act's* blood quantum? After two generations, you could be a hundred percent Native, but not have status as a Native person. [Cherokee novelist] Thomas King talks about [*The Indian Act's* two generation cut-off] as another kind of genocide, another way of disappearing Indians. [Women losing status for marrying out is a 'dismembering']. In contemporary times, you can see [government-initiated divisions through] nation against nation [competition] for resources, [preventing Indigenous communities from developing a sense of solidarity]. The band system is a colonial system, not the traditional way [nations] would govern themselves. Band councils [can] dismember people, but [this process] is hinged on [the concept of] status to begin with. Canada is the only country in the world that has legislation [defining] who is [and isn't] part of an ethnic group with *The Indian Act*. It comes down to this legal definition of status. 'Dismemberment' is the murdered and missing women and girls, [a] systemic looking away, not even acknowledging [Indigenous women] as people [who deserve to be searched]. (personal communication, April 17, 2019)

Darnell (2003) notes that beyond state assumptions of assimilation, "half of Canada's

Native population lives off-Reserve" (p. 121). She elaborates, "The interconnected decisions of

families over time rapidly demonstrates that" urban Indigenous populations "may remain stable in

numbers but that they are not always the same individuals" and retain active ties to home Reserves.

Developing nation-specific decisions are critical toward independence, diversity, Reserve, and

urban justice for Indigenous communities. Poet/scholar Awâsis (2012) remains hopeful that social

institutions across "urban and reserve communities, education, awareness, and dialogue about

sexual, cultural and gender diversity" halts "the replication of colonial relationships" (para. 12).

Indigenous and Métis identity categories emerge throughout Canadian urban multicultural

populations. Métis scholar Tricia Logan (2008) asserts how a "Métis identity is not based on

genetics" (p. 74). Rather, Métis communities developed through cultural lifestyles that involved

"seasonal hunting, periodic return to fixed trading bases, and mobile art forms," such as "decorative clothing." Métis nations historically "fell between the jurisdictions of federal and provincial governments," while "subject to inconsistent and disorganized policies" (p. 75). Colonial authorities perceived Métis groups as threats for settling lands. They presently occupy precarious spaces with lacking government commitments toward funding education. Métis communities evolve through shifting, outsider conceptions about their place within Canada's map.

Amidst bureaucratic enclosures and stereotypes about halfway constructed beings, ontologically, Métis groups consist of "a culture and language…always greater than the sum of its original parts" (p. 81-82). In the wake of Residential school traumas, Métis children/Grandchildren of survivors can remember and share profound forgotten knowledge, by "regaining lost memories of…customs" (p. 85). In prairie communities, Métis groups spoke "Michif (and its many dialects) …a practical blend of French and several First Nations languages" (Royal Commission on Aboriginal Peoples, 1996). Among "eastern Métis" communities, "a fishing economy shaped settlement patterns." Métis groups are equal partners in nation-to-nation land-based relations with state organizations. Siobhan expresses her multiple senses of being Métis and Maoist. She resists the categorical misassumptions that Canadian politicians can infer about Métis nations' identities:

> Broadly I'm a Métis person. But my interactions with the Métis community have been somewhat disparate because of my family history. But in relation to the Métis nation, I see myself still as a part of that community. Because my goal is the preservation and continuation of Métis lifestyles. Which includes spiritual beliefs, but also an active condemnation of the Canadian state. Métis identity has been advantageously used by the Canadian government, to appear as if it is a natural blending of Indigenous/settler cultures without any negative attachments. [Métis folks] are the logical extension of the cultural mosaic that is Canada. (personal communication, October 16, 2018)

The Charter of Human Rights in Canada does not give specific rights but states their government recognition for quality. Enumerated grounds inherently pertain to all citizens, residents, and documented persons in Canada without specifying the nation and culture-specific

needs of communities, such as First Nations and Métis folks. Policy language is exclusive, granting persons who are compliant with nation-state regulations protection under Federal law. For Agamben (1995), legal discourse saturates within the organization of "human language" (p. 21). Policy language obtains the role of a "sovereign," working "in a permanent state of exception" and presumes that nothing exists "outside." By the fact "of being named" in policies and laws, where a person acquires official legal recognition, language "expresses the bond of inclusive exclusion."

Language in policies organizes personal identity. It is important to consider the power of language in categorizing Indigenous, trans, gender non-conforming individuals through Common law. Legal scholar Kyle Kirkup (2018) explains, "In June 2017…the Parliament of Canada passed Bill C-16, An Act to Amend the Canadian Human Rights Act and the Criminal Code. The legislation adds the terms 'gender identity or expression' to the Canadian Human Rights Act, along with the hate crimes provisions of the Criminal Code" (p. 81). Kirkup explains, "…as of 2017, every province and territory in Canada has passed explicit anti-discrimination protections for trans people – three jurisdictions use the term 'gender identity,' while the others use 'gender identity' and 'gender expression.'" Gender identity, differently from sexual orientation, according to the Ontario Human Rights Commission, Kirkup defines as "each person's internal and individual experience of gender" (p. 83). On the other hand, gender expressions pertain to "how a person publicly presents their gender." Terms are un-critically fused together under Canadian policy "as a way of capturing both how individuals internally identify their gender and how they externally perform it" (p. 85). "Gender identity," for the Ontario Human Rights Commission in the year 2000, includes "bio-medical understandings" of a person's lived disconnection between their sex category and inner self, as well as "expression, behavior, and conduct that signal gender to the outside world" (p. 100). The gender identity concept in Canadian human rights terminology is a

product of "1960s psychiatric discourses" that assumes trans folks are a "narrow class of persons in need of treatment" (p. 107). "Gender expression" is a concept that "emerged in the 1990s" to reference "the performative dimensions of gender," said to be prevalent for all "members of society." A person's assigned gender is interchanged with 'sex category,' in the Charter's s. 15 on equality, to assume biological differences. Whereas, 'gender identity,' though not written in the Charter under s. 15 on 'equality the person,' is given at birth without choice (Ledgerwood, 2016).

Arielle VanderSchans (2015) in her Master's thesis, "The Role of Name Choice in the Construction of Transgender Identities" explores how trans identities form when "a disconnection occurs between an individual's assigned gender at birth according to physical traits and that which they relate to emotionally" (p. 2). VanderSchans clarifies, "Not all trans individuals exist on the traditional men-to-women spectrum and many identities outside of this range include third-gender, agender, bigender, genderqueer and two-spirit identities" (p. 4). Therefore, a trans individual outside the male-to-female binary may not seek a changing of their birth anatomy, to match their experienced gender identity. Instead persons can aim to shift aspects of themselves, including name, dress, behavior, and legal documents in the process of affirmation. If trans spectrum folks are implicated in writing Charter policies addressing [sex discrimination], the multiplicity of identities, their historical roots, implicit meanings, consequences, and reflections upon experiences can have concrete representation. Moreover, amidst lack of consistency, progress affirms the legal rights of trans spectrum individuals in Canada across intersecting identities. Nevertheless, the Charter of Rights continues to validate persons whose identities are visually perceptible, with 'sex' and Indian/Métis status cards for institutional applications. The Charter declines to name Indigenous and undocumented persons who do not identify as state citizens yet deserve explicit legal protection. Awâsis (2012) situates the historical discrimination of Two-spirit communities:

251

Since European colonization, Two-spirit practices were driven underground, and in some cases eliminated…Despite commonly being mentioned in reports made before 1850, by the mid-1800s, Two-spirit individuals and traditions seemed to have disappeared from record. This means that before the federal government banned all Aboriginal cultural ceremonies in 1925, and even before the racist and sexist *Indian Act* was passed in 1876, Two-spirit ceremonies and identities were already near extermination. Although legislation was used as a colonial tool to further prevent Indigenous peoples from practicing traditional healing and spirituality, it was preceded by conversion and forced assimilation to colonial gender norms by missionaries. (para. 4)

Amidst historical erasure, Awâsis discusses the importance of Two-spirit inclusion in ceremonies:

I feel really blessed that our Sundance family is so open. Our late former Sundance chief made it really clear that people get to choose the side of the lodge they're on. He would never tell us that we have to accept this person. It's important that we have the opportunity to dialogue about these things. To come to the conclusion that it's the right thing for us to do every time. What does it mean to be Two-spirit inclusive? It's about respecting people, who they are. I would have never thought I'd have to opportunity to be part of something like that growing up. It changed how I think about Two-spiritness, in some ways. There are some people in our lodge who go on both sides. It has nothing to do with their sexuality at all. Their work takes them to both sides. To me that's a Two-spirit thing. A lot of those people wouldn't even think about it that way. It shows how those roles have survived without being dictated by lesbianism or gayness. The 2 in LGTQ2S reduces us to a sexuality, when our roles are more. But it lets other Two-spirit [individuals] know that we're here. People's fluidity and personal responsibilities override anything that culture or tradition could dictate. There's a men's side and women's side and other lodges where there's also a Two-spirit section in the middle. [This occurs] at water gatherings at Kitigan Zibi [Aninishinabeg First Nation and] Garden River [First Nation]. I sat on the Two-spirit council and the Women's council. It's a way to honor the water and give back. There are different kinds of offerings you can do. (personal communication, November 2, 2018)

5.1.3 Freedom, Citizenship, and Human Rights

In her book *Exalted Subjects*, Sunera Thobani (2007) discusses how "nationals benefitted from state protection of their rights" (p. 58), through colonial establishments across Canada, while reproducing the law's denial of Indigenous rights in the process of policy-making. Nationals built their identities in the "social imaginary" of the nation and historical records. In these narratives, the national subject posits "legal entitlement and humanity," contrasting non-civilized [others], such as Indigenous persons. Further, "Nationals actively participate in their own self-exaltation," while "inventing" and romanticizing "the Indian" who is subjected to "history and civilization."

252

Channeling Emma Laroque, Thobani continues that Indigenous communities "were constituted either as ignoble savages…requiring forceful subjugation, or as noble savages" who are complicit under government rule. Exalted "nationals actively erased or distorted" the "presence" of Indigenous persons, in both their minds and "historical" records, enabling state expansion (p. 58).

Membership, for Indigenous communities during the early days of "*Indian Act*" history was, A. Simpson (2003) confirms, not a "right," but "regarded as mark of an uncivilized state of being" (p. 26). Dave Monture elaborates, "*The Indian Act* imposed a system that is diametrically opposed to the Haudenosaunee worldview, where state power resided with women" (personal communication, July 18, 2018). Enfranchisement into Canadian society, a consequence of Indigenous women marrying outside of their community is a gesture of civility, rather than cultural loss. Concerning the political climate and evolution of citizenship in Canada, Monture continues:

> On my Ontario birth certificate, there was a separate designation on that year, 1949, stating: 'Birth of an Indian.' Because you were a federal person, you weren't considered an Ontario citizen quite yet. And of course, my father had no vote…at the same time, up until 1953, it was illegal to practice the Sundance, the potlach, it was illegal to have a bingo, to hire a lawyer to advance your bands interests against the Canadian government, you can go to jail for that…so that's all in my lifetime. (personal communication, July 18, 2018)

Racial, class, and gender discrepancies produce Eurocentric legal systems that become part of its citizenship dialogue. A. Simpson (2003) explains, "The primary way in which the state's power is made real and personal is through the granting of citizenship" (p. 45). Identifying as Anishinaabe without formal status, writer, and policy activist Lynn Gehl (2017) envisions "a separation of First Nation band council membership and citizenship into two entities or processes" (p. 143). However, individual bands can rely on *Indian Act* registration to decide band membership rights whereas, "at the larger Anishinabek Nation level a citizenship code would be more inclusive." Within a citizen-inclusive framework, individuals with status can retain "treaty rights," such as "education…health benefits and the right to reserve land." Conversely, "non-status"

individuals "would be entitled to citizenry without treaty rights" (p. 144). However, conscious that her paradigm invites "two classes of Anishinaabeg" identity, Gehl believes including non-status Indigenous folks within Anishinaabe citizenry endorses "the grand chief's agenda" of moving away from *Indian Act* premises of recognition. I also believe the concept of citizenship needs further examination. Gehl delineates how individuals "are not born citizens of nation-states such as Canada," but are groomed with "collective national subjectivities" through carefully organized "cultural strategies," including flag raisings for "national anthems" (p. 160-161). Therefore, it is paradoxical to recapitulate the colonial title of citizenship within Indigenous governance systems. It is fruitful for individuals who identity as 'non-Status Indians,' having not grown up on Reserves with sustained community land-ties, to enter a larger framework of Anishinaabe national solidarity without enduring band exclusionary politics, identity labeling, sanctions, and state-led restrictions.

John Locke (2002) exclaims, "The state of nature has a law of nature to govern it…and reason, which is that law, teaches all mankind…that being all equal and independent, no one ought to harm another in his life, health, liberty, or possessions" (p.3). The right to enact agency over one's holistic health care is an apriori fundamental, inalienable right, subsumed within the categories of life and liberty. Liberty pertains to a person's legal freedom and security. Wellbeing refers to an individual's physical, holistic body, in virtue of being in the world. The abilities to make decisions, express identity, and perform meaningful labor are inherent rights of existence.

For D. Monture however, "If the measure of mental health is only economic success [having a thick bank account], but you're stressed to commute to work, and the high costs of daycare and all of the stresses…I don't think that's mental health…that's one's lack of freedom" (personal communication, July 18, 2018). Locke (2002) continues, "So that however it may be mistaken, the end of law is not to abolish or restrain, but to preserve and enlarge freedom" (p. 25).

254

Freedom here refers to citizens who are recognized by the state. Freedom is not intrinsic to all persons, if it is subject to regulations. Features of wellness, including heath, childcare, and nutrition are not rights, which justify citizenship for Indigenous communities, but distribute measures of freedom. *The Indian Act* historically regulates Indigenous persons' cultural, political, spiritual, and kinship freedoms. State protection depends on labor forms, which confirm measures of citizenship.

Who has the right to be free, if the subject of freedom is not universal? For Merleau-Ponty (2012), freedom is embodied "in the thickness of the pre-objective present," wherein "corporeality" and "sociality" are located in "the pre-existence of the world" (p. 457). Freedom is embodied in everyday life events. The concept of freedom has racial and class implications within a hierarchal, neo-colonial environment. Merleau-Ponty is gesturing to the ideal concept of freedom, as though it applies to all equally in form. Enfranchisement for Indigenous women was automatic, until *The Indian Act* was amended in 1985; marrying a non-Indigenous man resulted in her loss of status. To be free came at the cost of involuntarily relinquishing Indigeneity, in exchange for state-recognized identities. This was the price of gaining 'freedom' within European society. For Indigenous persons who lost status under discriminatory laws, freedom is not based in a cognitive "pre-objective present" (p. 457), but reflects earlier traditional rights, since removed.

Therefore, freedom is not universally accessible to individuals non-compliant with institutions, who cannot influence government economic prosperity. Precariat, proletariat, and bourgeois identities, within reductive class-based categories articulate experiences of freedom differently. State financial productivity and personal wealth do not secure liberty. However, citizens who receive acknowledgment from governing organizations can aspire towards a free existence. This differs from individuals in precariat groups whose un-placeable physical bodies remain alienated from the very concept of freedom itself. Individuals living on northern Reserves

255

in Canada who are enduring precarious situations without adequate resources cannot take part in national advancement. Indigenous nations in search of independence may refuse Canadian citizenship, while re-gaining their unique identities. In so doing, communities do not have access to, or neither aspire toward embodying freedom. Indigenous persons have inherent rights to resist legal debarment from education, childcare, and healthcare funding, housing, and job opportunities.

The Enlightenment subject predicates the will to power and freedom. John Locke (2002) explains, "The freedom, then, of man, and acting according to his own will, is grounded on his having reason, which is able to instruct him in the law he is to govern himself by…" (p.28). Simone de Beauvoir on the other hand, does not situate free will in reasoning abilities. For many individuals living in marginalized circumstances, reason is not a medium by which to access freedom. De Beauvoir (2006) explains "The word freedom" needs to be rid "of its concrete meaning," as it only "realizes itself by engaging in the world" (p. 34). Lack of agency is implicit in the universal concept of freedom. Agency is ontological and concerns how recognized bodies express their desires, beliefs, and identities, whereas freedom is phenomenological, "embodied in definite acts of behavior." Human actions/identities are inter-connected and cannot perform "singular objectives." Therefore, persons do not intend their freedom and self-governance to exist independently of relations within Anishinaabe thought. Humans' abilities to embody "passion" [emotion] are mutually "reliant…clearly distinguishable" interactions with living and spirit worlds. Reason is a not a regulating faculty of intention, as persons care for relations with actions.

In *The Critique of Pure Reason*, Manning (2005) interprets how Immanuel Kant aims to discover things "outside" of time's "succession" and empirical space (p. 97). Time is an inner intuition that in "succession" permits "the actuality of appearance," while "space is an outer intuition that gives form to appearances," both encompassing "the subjective constitution of the

256

mind." Therefore, for Manning everything that is perceived "in the phenomenal realm of appearances necessarily stands in relations of time." Further, "Kant's noumenal realm" encompasses things-in-themselves, "outside of the intuition of the appearances of things," it is not graspable "through human reason," and subject to "conditions of space and time." Manning articulates the "noumenal realm" as part of the "Gi zhemnidoo, a dynamic communal force" that includes things-in-themselves and stands outside of Kantian linear time. For Kant, "reason is the only route to understanding and knowledge." Therefore, at reason's limits, "intuition of space and time, and human knowledge end." Linguist Georg Lakoff and philosopher Mark Johnson (1999) exclaim how "reason is shaped by the body" (p.15), without transcending its contours, emerging from emotions and experiences. The self is not "monolithic" (p. 16), but grounds relations in being.

Unlike Kant's critique, reason in Anishinaabe philosophy does not unify concepts into principles, applied to legislate desire/will. Rather, the practice of reason Manning (2005) explains, occurs "when operating without passion, as man's most limited route to full knowledge of himself and all of existence" (p. 98). Experiences of time, known phenomenally "as a succession of past, present, and future is an illusion" that is "shattered by mastering reason as an isolated attribute," to connect with "the dynamic communal force, Giz hemnidoo" (p. 97-98). For Merleau-Ponty (2012) similarly, "objective thought and reflective analysis," emblematic of Kantian reasoning "are but two appearances of the same error, two ways of ignoring phenomena" (p. 468). It is not possible to deduce a conscious state of freedom [class-consciousness], from an "objective condition of the proletariat." Nor can a person reduce "the proletarian condition" to a categorized state of "consciousness." Deducing free will from subjectivity does not consider the life-worlds of Indigenous persons. Individuals endure presently implemented *Indian Act* laws that authenticate identities, by instituting mandatory status cards for band membership rights and resource access.

Journalist/author Tanya Talaga (2018) explains the shared history behind UNDRIP, "The United Nations Declaration on the Rights of Indigenous Peoples," which collectively represents "370 million Indigenous people" worldwide and was signed by "143 countries" (p. 182-183). Scholar Jodi Melamed (2011) outlines UNDRIP as the hard-fought "product of international Indigenous activism" (p. 185). It encompasses the United Nations "first-ever recognition…of an Indigenous right to self-determination…collective rights…a new right to be free, prior, and informed consent." UNDRIP can provide "an important legal tool for Indigenous peacemaking," if properly instantiated through "effective international customary law." However, UNDRIP "did not pass unanimously" during its inception, weakening a plight for legal intervention (p. 194). "CANZUS states" with large Indigenous populations including, "Canada, Australia, New Zealand, and The United States" positioned UNDRIP to be "aspirational," devastating for territorial infrastructure and fiscal resource advancement. A threat of "Indigenous peoples" cultivating independence and existing from "their own knowledge systems" was "at stake in the refusal of CANZUS" (p. 196), since recognized by Canada in 2016. Further, the articles of UNDRIP challenge "the conventional rights discourse…concept of land as property" and consultation duties in Article 32 (p. 197). Collectively, they unify a "structure of knowledge," based on binding relations between culture and land, outside state-imposed boundaries. Traditional "ceremonies" manifest in "sentient" relations with territories, not relegated to "human activities" (p. 198). A legal right "to maintain a spiritual relationship with" land-based "entities signals," it is not in occupying property that Indigenous nations claim land "tenure," but through enacting "responsibilities" outside of global capitalism. "State-recognition" is essential for UNDRIP's effects to instantiate without the government's rhetoric, through conditions that "administer" control (p. 216). The state can acknowledge UNDRIP as having similar legislative values to The

258

Charter of Rights, when consulting policies and designing projects with Indigenous communities. Talaga (2018) confirms, orchestrated by NDP party member and "Residential school survivor Romeo Saganash....on May 30, 2018, a private member's bill ensuring that Canadian laws confirm with the principles set out in UNDRIP passed unanimously in the House of Commons" (p. 183).

However, there is still persistent a gap in knowledge and clarity between the Canadian Charter of Rights and Freedoms and the UN Declaration on the Rights of Indigenous Peoples. Efforts to clarify the cryptic, abstract language of outdated discriminatory policies by Indigenous nations' defendants in Common law courtrooms are fruitful evidence that can proliferate justice. However, Melamed (2011) is adamant that Indigenous activism and human rights claims are not juridical conditions but caring for land relations contributes to statutory mandates for equality. Through insights about international law, Komorowski sheds light upon exclusionary premises of The Charter of Rights and Freedoms against Indigenous peoples, in relation to UNDRIP policies:

> [The Charter] is a document that is written to exclude you [Indigenous people]. 'Oh, we're forced to add them in, just put a line at the bottom.' A lot of people are calling on Canada to uphold the UN Declaration on human rights for Indigenous people. The stage we're at right now, that is more important than the Canadian Charter for Human Rights. Because it specifically applies to Indigenous people. And that might force [the government] to stop making the Reserve a state of exception and give everyone equal human rights. That space [the Reserve] is a place [where] generations of people have lived. Your Great-grandfather had to take a pass to leave that place. (personal communication, Oct. 9, 2018)

The question of rights for Indigenous people, under the Charter section 25 affirms the benefits of earlier treaties and current land claims, while upholding section 15 on equality. Within section 25, there is no mention of nation-specific rights and self-determination applicable to Indigenous communities; besides, noting equality, freedom from discrimination, and permission for programs under the Charter section 15. The concept of protection and land rights in section 25 on 'Aboriginal, treaty or other rights and freedoms' below is subject to individuals' interpretations:

> The Constitution recognizes the rights of Aboriginal peoples of Canada (which include Indian, Inuit and Métis groups) to protect their culture, customs, traditions and languages. Section 25 makes it clear that other rights contained in the Charter must not interfere with the rights of Aboriginal peoples. For example, where Aboriginal peoples are entitled to special benefits under treaties, other persons who do not enjoy those benefits cannot argue that they have been denied the right to be treated equally under section 15 of the Charter. (Government of Canada, 2017)

Section 35(1) of the Constitution Act, 1982 is constituted within Charter s. 25's third clause, residing outside its enumerated grounds, yet claims Indigenous nations' gender equal treaty rights:

> The existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are recognized and affirmed. The Supreme Court of Canada has ruled that section 35 means that Aboriginal rights under treaties or other laws are now protected under the Constitution Act, 1982. (Government of Canada, 2017)

Dale Turner (2013) explains how section 35(1) reconciles Canadian sovereignty, in relation to "Aboriginal systems of law," without constituting traditional "understandings of nationhood" (p. 108). In contrast, the UN Declaration outlines actual rights that Indigenous persons are entitled to receive from their respective nations. For example, Article 18 states, "Indigenous people have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions" (UN Declaration on the Rights of Indigenous Peoples, 2008, p. 8). This statement encourages nation-based protection for Indigenous cultures embodied on lands, equality, and self-determination in relations with state agencies. UNDRIP speaks to an urgency for transnational Indigenous nations to communally "define existing rights" (Talaga, 2018, p. 192). Legislative decision-making rights are essential to Indigenous community freedoms. Over five years, the federal government is instituting "consultation protocols" with Indigenous nations that address "the constitutional duty to consult on impacts to Section 35 rights under the Constitution Act" (Indigenous and Northern Affairs

Canada, 2014). "Protocols," in keeping with reconciliation initiatives aim "to promote relationship building and clarify…responsibilities between governments and Aboriginal communities" toward equal roles designing "future" projects. The steps of respectful consultation entail that Indigenous and government agencies clarify "who needs to be consulted, the procedures…stages of consultation, and timelines," conveying fundamental "information sharing." In so doing, a dialogue can be "facilitated… between Aboriginal communities and industry proponents leading to improved relationships and economic opportunities." However, beyond authorizing government stakes in resource development by seeking input from communities, the rights for Indigenous persons to express cultural identities, Thobani (2007) notes, "their being-for-themselves" and having "power to name themselves" in treaty policy is essential to re-think "the category Indian" (p. 50). *Indian Act* clauses beckon new meanings, informed by the identities of Indigenous nations.

For Rousseau and Locke (2002), private property is the backbone of hierarchy and inequality in "the state of nature," where a person is "free" (p. 56). For Locke, "The great and chief end, therefore, of men's uniting into commonwealths, and putting themselves under government, is the preservation of their property; to which in the state of nature there are many things wanting" (p. 57). Dave Monture explains, in Haudenosaunee cultures, before patriarchal intervention with *The Indian Act*, European property rights as controlled by male leaders did not substantiate laws:

> Women controlled the means of production, medicine, soils gardening, plants, waters, and lineage. It was less important who the father was for communities. Women selected or 'de-horned chiefs' [adorned with a Gustoweh of wild turkey feathers, eagle feathers, and deer antlers] for incompetence or bad behavior. (personal communication, May 5, 2019)

The notion of property is Thobani (2007) articulates, "Claimed by the national subject" in their apprehension of "the innocence of the land," its status as empty, "terra nullius" (p. 60), prior to contact. "Colonial violence' is "projected on to the land," aiming to control and eliminate Indigenous populations. Though property is unequally distributed in Post-Enlightenment thought,

it legitimizes a subject's ability to obtain private land as derivative of their inherent rights to freedom. However, in present governance, Indigenous nations do not enter a title of citizenship, by distinguishing between property rights, because Reserve lands held in common by its stewards.

Philosopher Jean-Jacques Rousseau institutes a social contract that imposes restrictions upon the state of nature, where 'primitive' groups exist freely on un-governed lands prior to civil societies. The sovereign government, empowered by a perceived, common group's will converts laws of nature into formal policies. Rousseau (1993) explains, "Each of us puts his person and all his power in common under the supreme direction of the general will, and, in our corporate capacity, we receive each member as an indivisible part of the whole" (p. 192). In so doing, citizens agree to share "in the sovereign authority" that legislates communal intent, through subordination of un-civil populations (p. 193). Rousseau continues, laws pertain to a "general object," considering "subjects *en masse* and actions in the abstract…it may set up several classes of citizens, and even lay down the qualifications for membership of these classes, but it cannot nominate…such persons as belonging to them" (p. 211). Therefore, laws are normative ideals not reflections of social circumstances. Conditions of the social contract include fostering nuclear families, gender differences, employment, moral reasoning, legal policies, denying Indigenous land-ties and willed freedom: "As the citizens, by the social contract, all are equal…but no one has a right to demand that another shall do what he does not do himself" (p. 269). The contract promises transcendence from a lawless state to moral purity. However, the social contract is a dehumanizing endeavor. Indigenous subjects, implicit to an 'uncivilized natural society' cannot participate in sustaining a common people's elected government and shared affective community.

Rousseau's legacy persists. The state paradigm onto itself is a product of legislative thinking, based in Enlightenment political consciousness. For phenomenologist Edith Stein

262

(2006), "The state, as a social pattern that organizes itself on its own authority, calls for a creative power that lends content and direction to its organizing potential and converges an inner authenticity [upon it]" (p. 24). Thus, "It's only when civil law and ethnic personality are directly opposed to each other that the survival of one of them, or even both of them, is imperiled" (p. 25). The state, Antonio Calcagno (2007) explains, through Stein "must provide an ontological…forum whereby its members can criticize" its policies, "bringing to light flaws…that need to be modified, corrected, or eliminated" (p. 103), along with productive, non-reductive legislation that beckons reinforcement. However, Canadian polity often restricts critiques from Indigenous organizations.

Opposition from Indigenous nations against environmental injustices and government legal control of Indian status conflicts with state-approved contractual moral laws. Because they are dependent on state decisions about land rights, identity claims, marked by Residential school legacies, ceremonial banishment, and enfranchisement, the experiences of freedom are not accessible for many Indigenous nations to claim as their own. Monture reflects on his experiences:

> In my experience, working with George Manuel, Noel Starblanket, David Ahenakew, and George Erasmus…We were always running up against the interests of the Canadian state, the status quo. A legal system basically built around protecting property…. and a bureaucracy that gives advice accordingly. Most Canadians sadly don't have a clue about the nature of the bureaucracy and its role in the Canadian state. Too many people think cabinet ministers can make decisions and keep promises. I would have to say maybe too much power resides with the bureaucracy. The power of deputy ministers is significant. They write the briefing notes. They advise ministers rather cautiously. They're there to defend the state, whichever government is in power. There are officials, professional bureaucrats who are in positions to literally take a cabinet document from the top of the pile and put it on the bottom of the pile; [to establish] controlled timing [about] how decisions get made…who makes the decisions and so on. It's a very sophisticated system of protecting the Canadian state. I would [surmise] that [idea] in the case of a shaky MMIW inquiry. That there has been an interference by the Justice Department and The Privy Council Office to avoid liabilities of the Canadian state…and RCMP's handling of these policy matters and so on. (personal communication, July 18, 2018)

Siobhan explains the Canadian agenda toward profiting off below ground resources, to increase

the comfort of middle-class groups, at the expense of Indigenous nations' wellbeing and safety:

> We are a majority proletarian nation. Of those workers, there are people who are approaching a middle class standing [the labor aristocracy]. People who are unionized and well educated. They have a greater standard of living that is guaranteed by the ongoing dispossession of Indigenous land, misuse, and exploitation of resources [oil fields], as well as gains made from imperialist exploits on the part of Canada [super-profits]. (personal communication, October 16, 2018)

Komorowski explains that Indigenous governing structures were historically more sophisticated

than Europeans nations that settled in Canada. A de-valuation of Indigenous self-governance and

decision-making practices about environmental initiatives on their traditional lands persists today:

> When the British or French came to Canada, there were systems of government in place. Whether they recognized them or not. There were more people living in the Americas under organized societies, than there were living in Europe in 1491. Part of the whole Canadian project is to also say that Indigenous people weren't organized and didn't have these systems in place. If you think about the Oneida, they're part of the Iroquois Confederacy and they had agreements with the British. They were governing themselves…they were an organized society. It's almost impossible to take Canada back after 150 years and say that it's not legitimate because so much time has passed. Which is why the whole process of reconciliation's so hard. There are different ways that you can reconcile. The most extreme is to say, 'oh well give us our land back.' If you look at the De Beers diamond mine up North [near Attawapiskat First Nation]. The money that is supposed to go to Indigenous people goes into a trust fund. They are not even able to have administration over their own money. It's administrated for them, like they're a child or incompetent person [a ward of the state]. The provincial government gets a much larger share, even though this is Indigenous land that [De Beers] is on. There are a lot of problems in the way that it is set up. They provide a certain amount of jobs for the Indigenous community, but a huge majority of their workers [is] white people. They wanted to build a second mine, but the community wouldn't let them do it. (personal communication, Oct. 9, 2018)

Anthropologist Benedict Anderson (2006) explains, "Nationalism invents nations where

they do not exist" (p. 6). He continues that a nation is "imagined, limited, sovereign, and has a

community" (p. 7). For A. Simpson (2003), nationalism is "the expression of a particular form of

collective identity that embeds desire for sovereignty and justice" (p. 44). B. Anderson (2006)

believes, "Communities are to be distinguished…by the style in which they are imagined" (p. 6),

their aesthetic sense of being and cultural Zeitgeist. He concurs that nations are imagined communities because they have "a deep, horizontal comradeship" (p. 7). National representation expresses through speech acts and predetermines how sovereign nation-states define social groups.

Benedict Anderson's analysis recognizes a gendered hierarchy within nation-to-nation relations. He explains, "Freedom…is the sovereign state," an exercise of authority outside the confines of a nation (p. 7). The nation is a universal concept and a model of the function of humanity. In other words, A. Simpson determines, "Nationalism emerges when there is a dissonance between the state's representation of the subject and the subject's self-definition, objectives, political goals, and objectives" (p. 44). However, unlike an imagined state, face-to-face relations between Indigenous communities and settlers are the bedrock of a nation. Embodying freedom is not an ideal construct, given in the mind, but performed with actions. Healthy experiences can define how Indigenous communities perceive their sovereignty, wellbeing, and political expressions. Independence prescribes "agency" for Indigenous organizers who protest the state, while resisting fixed, institutional, and spatial "group relations and distributions" (p. 44-45).

Jenn Komorowski indicates how the concept of a nation, such as Canada is not imagined, but possesses actual responsibilities. Referencing fiscal practices on her traditional land, Jenn explains:

> I think, a nation-to-nation relationship should mean that the Oneida nation is administering their own territory. Rather than having little bits of money given to them for housing or education… They should be able to spend the money where they see fit without having to beg for it. (personal communication, Oct. 9, 2018)

Land, wellness, language, and identity intertwine in nation-to-nation relations. However, there is a lack of communication between government ministries and Indigenous communities in treaty discussions about environment affairs, which influence the health of families. Common and civil law represent themselves; they claim to function in the best interest of the state. Though

proposing to endorse human rights, legal systems in fact protect sovereign governments that claim to support its entire people. Indigenous persons were not citizens with voting rights in Canada until 1960. Therefore, traditional legal structures and functions of Canadian legislatures exclude Indigenous communities. Additionally, in Western law the mind legislates individuality and freedom of expression as separate. Differently for Indigenous theories, mind, body, and earth are first principles, but they do not operate autonomously; thus, preventing aspects of wellbeing to fall beneath societal categorizations. One is not the idea of the other and Creator lives in every aspect.

In Paulina Johnson's (2017) Nêhiyawak Nation of Maskwacìs, within the bounds of Samson Cree Nation, a "Constitution" that envisions "sovereignty and autonomy" was constructed between herself and community Elders, to restore the "traditional governance structure" (p. 8). Nêhiyaw being cannot be reduced to a singular Zeitgeist [cultural spirit] and universal subject under the Law, given that individuals live "four sets of self, including physical, mental, emotional, and spiritual being" (p. 105). Instead of writing by-laws that need approval by Indian Affairs protocol, Johnson and her collaborators introduce concrete laws that have existed in Nêhiyawak cultures since its origins and far prior to Canada's establishment. The laws are not only a "system of rules," but convey "a deep spiritual connection that ties" individuals together. "Sacred law" pertains to how individuals "interpret the action of treaty....the direct connection between pipes…and words spoken…" (p.120). Natural law is not a set of moral conditions imposed by governments to discipline nations in nature. It pertains to an individual's interconnections within Nêhiyawak cultures, including the "earth, stars, plants, sun, and the entirety of creation." Influenced by kin, "customary law" is "the ways we have unconsciously come to know" (p. 121). She continues, "Traditional law is the interconnected flow," from one generation to the next "back into creation" (p. 122). It is not bound to human ethical codes regarding a citizen's visible behavior.

266

Similarly, health encompasses inter-relations between living and non-living beings. It is a feature of Cree law. The "spirit" and "intent" of treaty is "bound to levels of sacred law, traditional law, and natural law" (p. 127), within Nêhiyawak cultures. The Nêhiyawak people do not express a "static being" whose "language is bound to one description or knowing" (p. 161). Laws that effect Nêhiyaw being and ontology intertwine with "the earth, land, water, and animals." They are in accordance with Natural Law that operates through "a respectful relationship with all living things...a wholistic foundation." With the document of The Laws of Maskwacîs, Johnson is not able to convey "the mindset" of her people, though it encompasses Nêhiyawak national foundations. It is not possible to capture Nêhiyawak will, through a decree of governance. Individuals exist in relationship with the laws of nature in Nêhiyawak traditions. Communities do not strive for emancipation through developing social contracts that aim to entrust state initiatives.

5.2 Refusing Sovereign Power

The expressions of power for Hannah Arendt manifest in lived, concrete actions. Arendt (1958) states, "For power, like action, is boundless, it has no physical limitation in human nature, in the bodily existence of many, like strength" (p. 201), across social networks. For Arendt, power operates through praxis, action-based thinking in behavior (Lucamante, 2014). Foucault (1990) explains how power is "both intentional and non-subjective," set forth within "a series of aims and objectives" (p. 94-95). Power is a relational process, involving resistance and dominance. Markula and Pringle (2006) understand Foucault's "power as productive, something embedded in all human relations" (p. 146). Markula and Pringle claim, rather than enacting" a "refusal or revolution that rids an individual or groups of individuals of power, there are multiple points for resistance that modify and change the course of power relations" (p. 147). Thus, individuals partake in "power

relations…to engage in practices that free" them from dominating forces. Indigenous persons who give oral testimonies follow the rules of legal deliberations, while resisting their linear orientations.

For many Indigenous communities, A. Simpson (2014) expresses in *Mohawk Interruptus*, "a politics of refusal" that is essential to resist complicity with state powered education, health, and legal institutions through land and resource dominance (p. 22). This process stands opposed to "co-existing" with settlers, by accepting racist pedagogies, devaluation of languages, accusations of difference, pressures to assimilate, and the dispossession of lands." Many Indigenous nations cannot "accept" the conditions for a peaceful co-existence imposed by the state.

In Foucault's (1990) own language, there need to be "multiple points of resistance," for Indigenous activists to fight against the government's "power network" (p. 95). A. Simpson (2014) confirms, "Mohawks are asserting *actual* histories," toward communal resurgence and "legislating interpretive…possibilities of movement, treaty, and electoral practices" (p. 22). This includes the act of refusing to accept state-imposed terms of "misrecognition" (A. Simpson, 2003, p. 71). The experiences of political resistance embody speech acts, performances, and mobilizations efforts, not ideological concessions in government negotiations. Ministries that regulate identities, funds, and land benefits need a sustained refusal through Indigenous nations' self-determining initiatives.

Modes of co-habitation for diverse populations in cities, reflect colonial histories and the importance of embodying settler responsibilities. Ahmed (2006) suggests that "inheritance" is "both bodily and historical; we inherit what we receive as the condition of our arrival into the world" (p. 125). Individuals in dominant classes, including immigrants who are not solely responsible for disenfranchisement are its benefactors, and therefore bear accountability for the inherited consequence of colonization. Individuals choose to be involved in de-colonial projects through activism, legal work, and behavior. Judith Butler (2015) importantly states how one must

"think vulnerability and agency together" (p. 139). Policies write the vulnerability of populations they aim to control. The description of vulnerable groups, which require protection under The Charter of Rights and Freedoms in Canada, reproduces "the very problem" it is trying to address.

It is necessary that groups inform policies written to address their protection. Activist initiatives can distribute sensible aspects of power through self-governing organizations that protest within public spaces. The assembly has a powerful presence. For Butler (2015), it is "already speaking before it utters any words" (p. 156). This form of speech differs from an individual declaring their "will through a vocalized proposition." Within assembly movements, "embodied actors" may or may not "enact their claims through language" (p. 157). The assembly's sentient, tangible qualities "to move or be still, to speak and to act" exist "prior to, and in excess of" a government's mandates for protections (p. 160-161). Butler situates "the coming together of a crowd" as expressive, preceding "any particular claim or utterance it may make" (p. 161). Refusing to assemble is a wordless demonstration. Assembly speeches of resistance articulate the ontological level of a body. Social plurality, in the face of sovereignty voices "the un-documented, partial or non-citizen" (p. 170). Assemblies enact the function of "popular sovereignty." This philosophy differs from "state sovereignty," as it forms "a people through acts of self-designation and self-gathering" that are "verbal, non-verbal, bodily and virtual," across various places, spaces, and "public stages." Therefore, "self-determination is a crossing of" political "bodily" expressions, including "silent actions." Assemblies channel the voices of their supportive populations. Responsible settler and Indigenous organizations advocate with and not on behalf of their people.

Based on experiential knowledge with politics, Siobhan outlines the adjustments necessary for Canadian revolutionary movements to include, and learn from Indigenous communal activism:

269

What we have right now in Canada is not a democracy. It is designed so that people don't participate in it. The Assembly of First Nations tries really hard. They encourage participation within the confines of the colonial apparatus. Encouraging us to vote in Federal elections. The fact that there is low voter turnout among Indigenous communities is not an example of apathy or the fact that our communities can't take care of themselves. It is because they do not have faith in the government. My activism aims to create a situation where we can come together as a community and create ways forward for ourselves with settler allies. That's going to require people [each Indigenous nation] getting together and talking about these things. Treaties need to be re-negotiated. There are areas of land [on which] nations' have contending claims…. without the watchful eye of the colonial caretaker. Or else we are going to end up with a regurgitation of *Indian Act* policies. I think, with the current Canadian state, it is in [the best interest of territories] not to sign a treaty. If there were to be a communist revolution in Canada, the treaty would resemble more the drawing of new borders. It wouldn't be a treaty because there would no colonial state that the nation is subject to [in the same way that there is now]. The fact that there are un-ceded territories is a great source of strength and hope for a lot of Indigenous activists, myself included. [The Indigenous Commission of the RCP] takes this as proof of the fact that, if there is going to be a significant revolutionary movement in Canada, it has to include Indigenous people. They are the ones doing the reclamation work for hundreds of years now. They have been doing the resistance that settlers haven't [done]. The revolutionary movement has a lot to learn. (personal communication, October 16, 2018)

In *First Person Plural: Aboriginal Storytelling and the Ethics of Collaborative Authorship*

Sophie McCall (2011) recounts how the late "Mohawk legal scholar Patricia Monture-Angus" questions the assumption that "benefits of nation-to-nation relations" will manifest at Indigenous community levels (p. 120). Monture-Angus perceives how self-governing tactics in Canadian politics remain gendered and classed, which "reinforces social hierarchies within *Aboriginal* communities." She further comments that The Royal Commission on Aboriginal Peoples section on self-government benefits an "elite landed class," while disconnected from most Indigenous nations. Instead, Monture-Angus introduces an idea inspired by Paulo Freire, to seek "independence" and connections in the process "of self-determination." Re-claiming historical, constitutional nation-to-nation relationships is tangential for self-determining activism. Practicing independence require a "listener" to accept "responsibility for what" they hear in multi-layered testimonies (p.121). Organizing interdependent dialogues challenges linear deliberation methods.

However, a strong Indigenous self-governing idea in urban centers emerged from RCAP's final report. Métis history teacher Al Ducharme suggests that agencies ensure Indigenous representation on city project management boards (Royal Commission on Aboriginal Peoples, 1996). In cities with large Indigenous populations, "Aboriginal affairs committees" within organizations can utilize their educated, decision-making powers toward "co-management arrangements" of government programs, such as "daycare centres, housing services" for kin networks. Ducharme advocates for a united "community of interest…that has emerged over time in an urban setting, through voluntary association of people from different Aboriginal backgrounds" who can "design and control their own city-wide institutions." In so doing, Indigenous leaders can influence the directions of programs. Taking initiative, Reserve nations can institute "urban branches of their home-based services and programs," to assist community members living in cities. This paradigm does not encourage Indigenous communities to mimic autonomous governing structures by gaining individual power. Independence from state rule connects traditions, resists universal leadership, protects lands, and fosters community wellbeing.

5.2.1 'Differends' and Western Law

In Lyotard's *The Differend*, a theory about language groups moves into that of phrases. For Lyotard (1988), each instance is brought into relation by phrases, which do not pre-exist them: a "differend is the unstable state and instant of language" where an event that needs to be spoken in "phrases" is felt, but "cannot yet be uttered" (p. 13). The decision to respond with a phrase is always political. In legal spheres, the differend consists of damages and the loss of means to prove them in court. Many survivors of trauma cannot justify in phrases, the atrocities they witness and continue to endure. Differends occur when a judge does not have access to metalanguages that can decide fairly between two different phrases, for each plaintiff in a dispute. In a differend, one side

271

testifying about the matter of trauma cannot prove their position because it lies outside of normative legal narratives, as plaintiffs "recognize that what remains to be phrased exceeds what they can presently phrase." Differends "have properties in common," including a "universe that occurs "prior to" their representing "phrases." For Lyotard, "the reality of the subject, is fixed in networks of names," contributing to ways of being, and "signifies itself in an experience" (p. 46). Thus, phrasing experiences develop in phenomenological reflections, prior to expressing speech.

Contrarily, for Indigenous cultures, ontological relationships with land precede the subject's naming through legal discourses. The phrase, in testimony surpasses an event that it signifies with concrete information. A phrase links together four points each time it occurs: 1) The "addressor" [who speaks] 2) The "addressee" to whom the phrase is presented. 3) The "referent" the phrase is about and the "sense" which contextualizes it (p. 48). The sense of a phrase adheres to "a regimen of phrases" and "genre of discourse in which it is inserted" (p. 49). However, Indigenous nations' experiences connect to a web of relations that cannot articulate singular phrases. A "genre of discourse" creates a "set of rules for the formation" of their obeying "phrases." Therefore, a political genre imposes a "regimen" of thinking onto groups, such as colonial ideologies that exceed the problems caused by their implementing effects. A state representative intends each phrase towards a population [Indigenous nations], referencing treaties that are established prior to each instant of courtroom deliberations regarding current land-claims.

Indigenous women assume positions outside of legal regulations, in their acts to protect ancestral territories from industry, without a phrase to articulate spiritual land ties. Lyotard concurs that a judge who rules in their favor is exceeding formal laws. Legal personnel do not have a genre of discourse to reference territorial affinities, outside explicit language statement. The voices of Indigenous land defenders and painful feelings they engender in differends remain silent without

272

discursive claims to residence. Lyotard concludes that phrase utterances cannot process the historical facts of land dispossession for industrial profit, from broken treaties with Indigenous nations. The living realities of colonialism precede linguistic abilities for reasoning using phrases.

Furthermore, the intent to control, by instantiating legal rhetoric expresses phrasing that precedes its genre of discourse. State parties determine land claims before Indigenous plaintiffs speak their dissent. The senses of each phrase derive from government aims to surveil Indigenous lands, bestowing universal ideologies of citizenship, and imposing restrictions on populations. Legal discourses can assume implicitly neutral subjects. However, the phrases spoken by Elders and knowledge holders, when giving courtroom testimonies in traditional languages can mobilize resistance by labeling subjective traumas, which surpass hierarchal descriptions of English words.

Paulette Regan (2010) observes how "Western research paradigms and practices privilege objectivity and neutrality over subjectivity and engagement" (p. 27). Inserting a "critical personal voice into an academic work" and legal phrasing is complex, as it is phenomenological, not "neutral, objective, or abstract" (p. 29). The subjects of phrasings are irreducible to pre-existing, regimented universe genres, as individuals experience similar traumas differently. Legal debates through phrases evade the foundations of Indigenous cultures, where land-based knowledge distributes evidence about how nations are situated in place. It is essential to re-think the process of policy-forming, claimant intentions, jury selections, and main languages [English] spoken in court proceedings. Though sympathetic to problematics imposed by archetypes of legal structures, Lyotard does not interrogate phrases as derivative of institutional regimes. Rather, he accepts their subjects as the personae of legal discourses. Protests by Indigenous groups that are the addressees of land disputes will persist, until differends result in equal discussions about losses from genocide.

Cultural genocides, since the advent of colonializing Indigenous territories, across the Americas predate European assessments of ethnic cleansing. Eliminating traditional knowledge continues through institutionalized governance tactics within Canada's *Indian Act* policies. However, Lyotard accurately states that genocides, such as the Holocaust are not only recognized through acts, statistics, artistic representations, and descriptions of traumatic losses. He explains:

> They will say that history is not made of feelings and that it is necessary to establish the facts. But, with Auschwitz, something new has happened in history (which can only be a sign and not a fact), which is that the facts, the testimonies which bore the traces of *here's* and *now's*, the documents which indicated the sense of senses of the facts, and the names, finally the possibility of various kinds of phrases whose conjunction makes reality…has been destroyed as much as possible. (Lyotard, 1988, p. 57)

Genocidal damages are not resolved through courtroom representations with individuals recounting atrocities to a passive jury. Lyotard (1988) clarifies, to comprehend its purposes and limitations, "A presentation does not present a universe to someone: it is the event of its (inapprehensible) presence…placed in a phrase universe" (p. 61). However, it is possible to convey the impact of traumatic events in narratives. When stories about historical violence and cultural losses speak through survivors' accounts, past encounters are not represented in an ideal, universal genre of collective suffering but made present within experiences. While listening to Residential school and concentration camp trauma, individuals bear witness to literal realities of genocide and become responsible participants in reconciliation efforts. Lyotard believes that restraints imposed on legal systems cannot uphold the effects of testimonies. However, cultivating independence allows Indigenous nations to resist present state-controlled territory and band membership erasure.

As Lawrence Hass (2008) articulates through Merleau-Ponty, there is a "distinction" between the "speaking word," the enunciated sound and the "already spoken word" (p. 178), an idea that is imagined in speakers' minds and unknown to listeners. Similarly, A. Simpson (2003) describes how the Haudenosaunee Wampum belt and its messages of peaceful co-existence in

"The Great Law of Peace" (p. 50), established inter-generational connections among Indigenous communities, prior to written treaties with settlers. There is a gap between the implicit traditional meanings of the Wampum belts and their purposes in settler imaginaries. The legal implications of territorial sharing between Indigenous and settler communities can express dialogic reasoning, in Wampum belt designs, to signify treaty discussions. Though originating from oral treaties with settler land developers, Wampum belts do not explicitly articulate legal phrases and so remain invalidated by court systems. The Wampum belt's aesthetic forms, ceremonial presence, and intentional phrasings engender messages of kin-like responsibilities in non-verbal representations.

5.2.2 Policy

Paul Ricoeur (1984) claims, the "dissociation of the verbal meaning of the text and the mental intention is what is really at stake in the inscription of discourse" (p. 190). Policy functions in a comparable manner. Ricoeur continues, "What the text says now matters more than what the author meant to say, and every exegesis unfolds its procedures within the circumference of a meaning that has broken its moorings to the psychology of its author" (p. 191). Written policies disembody lived contexts, whereas for Ricoeur, "The spirituality of discourse manifests itself through writing, which frees us from the visibility and limitations of situations by opening up a world for us, that is, new dimensions of our being-in-the-world" (p. 192). Policies can have similar effects if they manifest collaboratively, including the addressed group in their creation process. In many policy writing endeavors, "an unknown, invisible reader has become the unprivileged addressee of the discourse" (p. 193). University policies need to address the concrete implications they impose upon Indigenous student communities. Through interpreting the referential functions of policies, it is possible to justify their meanings, intentions, political, social, and cultural impacts.

Legal policies include words that are devoid of metaphor, depth, process, experiences, and imagination. For legal scholar Joanne Conaghan (2013), the law is "a relatively closed space within which specific legal operations are performed" (p. 11). Law in this sense is separate from the phenomena of the lived world, from which it derives content. It is therefore necessary to uncover "the hidden narratives in legal texts" that represent the law "as a discursive site or practice," to explore "the purposes through which law confers meaning" and structures "experience" (p.13).

Conaghan (2013) challenges the paradigm by which law functions, "not in terms of content," but with an emphasis on "form" (p. 15). Government policies claim to represent the sovereignty of their people. While, legal discourses purport to protect moral integrity and the interests of the state; to act democratically on its behalf. For E. Stein (2006), "Positive laws are created or put into effect through deliberate acts, and therefore can be…diverse" (p. 39), but policies remain distinct from the concrete implications of text. Stein (2006) furthers that despite 'equal acts' of freedom, "…the apriori fabric of the law as such…claims to regulate the behavior of persons." However, bureaucratic procedural dictation is not effective in legal discussions within a nation-to-nation network of Indigenous and settler groups. Testimonies in courts, separate from the effects of positive laws are imperative; to re-construct judicial proceedings, while giving subjective injustices and inter-generational traumas voice, a condition for wellbeing among nations. Policy as cultural Zeitgeist, through abstract interpretations of social groups restricts its form to an objective legal mandate for communities, without input from nations about their needs.

Further, a community's interpretations of policies should contribute jointly to their evolving content and shape aesthetics properties. Legal categories lack an embodied, lived foundation. Therefore, policies as speech acts do not concern the oral narratives of individuals they address. The social concerns that inform policy need to be reflexive of self-identified marginalized

276

communities. Accordingly, Awâsis (2012) situates gender identity as the signifier that colonial institutions used "to determine policy" (para. 5). Governing bodies refused "to acknowledge chiefs who were women or Two-spirits, excluding them from colonial state structures, private ownership, and the wage labor force." Policies are not ideological documents. They need participatory design in collaborative efforts between Indigenous Elders, students, teachers, and settler representatives.

5.2.3 Land, Language, and Treaties

Indigenous languages have intersubjective meanings between speaker and world, prior to their interpretation by a listener. Therefore, spoken narratives call for intersubjective participation between speakers and listeners. Akin to Merleau-Ponty's perspective, they need an overlap between words that evoke mental images and bodily expressions. The relationship between a listener and speaker includes a reciprocation of dialogic content. Traditional knowledge in the courtroom needs to include oral/life-narratives as evidence of place, time, and lived-experiences. The application of knowledge is key for treaty negotiations. Words inform concepts and have underlying meanings. For example, the words 'poverty' and 'ethnicity' signify a concept to its readers. However, the implications of poverty and ethnic identities are experienced outside of their word signification in narratives. Words have meanings that are both theoretical and lived in action.

Therefore, language in legal documents is not reflexive of words' corresponding lived gestures. If Indigenous nations can speak their courtroom testimonies in traditional languages, then contexts embedded in verbal structures including time, action, location, and direction can supply necessary land-based evidence. English translations of court transcripts dilute both technical depth and evidential knowledge that encompasses Indigenous language dialects. Given that land is not separate from language for Indigenous nations, testifying about treaties justifies a right to place in

277

the meaning structures of stories. Without learning place-based knowledge that constructs Indigenous languages spoken in testimony, it is not possible to judge the concrete merits of claims.

Julia Emberley (2014) outlines how testimony is a fluid "expression of the individual," the "collective" retelling "of traumatic events' (p. 14). "Testimonials" encompass "a hybrid genre combining…autobiographical forms, such as life writing, diaries, and letters, with…historical…public accounts of bearing witness." The "cultural phenomena" emerging from testimonial memories is not a fixed object for analysis. As Emberley explains, testimonial practices align with Sto:lo writer Jo-Ann Archibald's concept of "the Indigenous storywork" (p. 54). Stories take part in "a collective repository of knowledge" that reflects "a web of interconnected threads," rather "than a striated space demarcated by fixed lines" (p. 55). Through un-bracketed narrative spaces, actions, silences, and emotions converge, repairing a perceived emptiness. The "regeneration of Indigenous storytelling" is part of "a heterogeneity of epistemological practices," foregrounding a witnessing of narrative trauma in "contemporary testimonial practices" (p. 62), such as RCAP and the TRC. Indigenous story-ing in testimonies does not adhere to Eurocentric authorial ownership conventions, "private property rights" (p. 66), separating humans from nature and the commodification of novels. Through "Indigenous storytelling the question of ownership devolves to who has responsibility for knowing, learning, telling, and handing over stories to the next generation." Testimonies connect listeners with truthful events that reconcile legal discourses.

Embodiments of land among Indigenous cultures are technically embedded within languages and legal protocols. For Anishinaabe legal scholar John Borrows, "Law is conjugation, not classification," expressed through nation-specific languages of claimants (personal communication, December 11, 2018). Life-narrative histories in courts, from representatives of all Indigenous nations are imperative to instantiating policies. Anishinaabe legal scholar Aaron Mills

(2017) calculates questions of time, space, and place as imperative to construct a nation to nation "constitutionalism" that has "in mind the ongoing act of constituting community, not an identifiable set of documents and/or unwritten conventions, preceded by a definite article" (p. 211).

Treaty for Mills (2017) "is understood as the intentional deepening of the intersocietal political community that always-already exists." Mills is "openly hostile to the reduction of treaty to contract." He elaborates, "The sovereign, responsible for enforcing the formal union, replaces the need for actual relationships" (p. 213). Mills advocates for interdependence among communities. He does not endorse the humanist freedom project, which professes autonomy that mirrors neo-liberal ideologies. As it pertains to land treaties, there is a transportability of knowledge during negotiations. There is also a hierarchy embedded in contract relations, an uneven distribution of power across sides. Consultation is not collaboration, which needs to occur prior to policy and decision-making. Treaties on the other hand premise fair exchanges among parties. Inclusive language in policy can uphold long-term positive implications for marginalized communities. However, treaty negotiations are not reducible to semantic changes in the wording of national anthems, pipeline related policies, educating tools, and human rights codes. Successful treaties sustain engagements with storied history, Wampum belt imagery, and respect for the land.

There is an implicit hierarchy in legal processes of deliberations. Paulina Johnson (2017) explains, "The Duty to consult" which originate in "the Supreme Court of Canada's ruling *Haida v British Columbia,*" forces the Crown to consult Indigenous nations about their actions or that of a "third party" (p. 173), which can implicate communities. Johnson reiterates that consultation is imperative to "maintaining Indigenous culture" and the "health of a nation." Consultations about environmental decisions between Western legal councils and Indigenous communities are imperative to the process of decolonization. *Delgamuukw v British Columbia* (1998) proves the

validity of oral history testimonies in the courtroom. *Delgamuukw vs British Columbia* is a decision whereby the court systems in Canada recognize oral histories as legitimate forms of testimony. The practice of "common law," McCall (2011) infers depends "upon the processes of giving testimony, responding to witnesses, and cross-examining evidence" (p. 139). However, the methods for evaluating what counts as legitimate oral history as Darnell (2018) explains are "subject to the same standards of reliability and validity that were applied to other forms of evidence" (p. 242). "Certainty" and legal "objectivity" in courtrooms prevail above the content of testimonies that reflect personal encounters. Oral histories are factual accounts of legal texts, based on firsthand experiences. There are revelations about the public and private spheres embedded in the expressions of Indigenous claimants that can inform policy makers about discriminatory *Indian Acts* laws in Canada. It not only about naming wrongs as derivative symbols of genocide but proving through orality their implications toward present wellbeing concerns among Indigenous communities. It is critical to challenge habitual state juridical dispositions and courtroom practices.

Government projects need to be designed in collaboration with Indigenous communities at initial stages, mitigating the potential for hierarchy among interested parties. Informed consent pre-supposes the compliance of an Indigenous community in government judicial decisions, though needs reinforcement and feedback at each stage. Anishinaabe political scientist Heidi Stark (2017) clarifies, as opposed to case-based rigidity written in Common law, "Anishinaabe sacred law" values the "pre-existing responsibilities" and relations inherent in "creation stories, ancient teachings, and spiritual principles" (p. 254). The interconnections of "spiritual practices," such as pipe ceremonies with "political acts" embedded in treaty discussions, "enabled the Anishinaabe to develop political relationships that carried the additional obligations and commitments of kin" networks (p. 257). The regulations of treaty "rights" need to correlate with the mandates of

"Anishinaabe legal traditions" (p. 258). Stark instantiates, "Treaties were not just made between nations but also necessarily incorporated all of creation" (p. 266). The "creation" of treaties is "impacted and transformed," by the sovereign actions of "Anishinaabe" communities in relations with settler groups. Sophie McCall (2011) outlines "The Royal Proclamation" [1763], which "recognizes the existence" of Indigenous nations "and their rights to the land," predicated on "prior occupancy" (p. 142). Therefore, as written in policy statute, "Aboriginal rights exist independently of the Crown's" recognizing land title and remain accountable to animal, earth, and spirit relations.

However, the Royal proclamation serves to proctor Crown interests, territorial expansion, and state economic growth. Treaty clauses are historically iterated in state re-cognized language, with limited room for interpretation beyond the literal meanings of words (Stark, 2017). Being "culturally subjective institutions," courts do not fundamentally recognize treaty "signatories" between Indigenous nations and the Crown as proven gestures of sovereignty (Stark, 2017, p. 273). Judges struggle to understand the contemporary needs of Indigenous nations, supassing "archaic," traditional practices of fishing and hunting. The "pre-existing" connections and sacred "legal frameworks" that give treaties meaning are essential features of reconciliation initiatives (p. 274).

Though McCall (2011) explains, "Delgamuukw…was the first land claims trial in Canada" that included "Aboriginal Elders, scholars, House Chiefs, and other community members as expert witnesses," it relied strongly on interpretations of testimonies. Throughout the trial, "interpreters translated the testimony told in Gitksan or Wet'suwet'en," while "stenographers recorded these translations" in "shorthand" form (p. 148). At each day's end, "court employees converted the shorthand back into prose," to facilitate cross-examination of the transcripts "by the judge and lawyers." Moreover, the "decontextualizing" of "the court testimony had a profound effect on" its meanings. Shifts in testimonial content, through interpretations of translations profoundly

influence the intentions of court narratives. Plaintiffs from Gitksan and Wet'suwet'en communities need to show "concrete proof of their presence" on the land (p. 154). However, concrete land "delineations" are not possible within Gitksan and Wet'suwet'en traditions, as "travel and mobility" connect to a sense of community wellbeing. Their presence in traditional places is lived within identities. It is not possible for Common law to apprehend Indigenous presence on landscapes, for a person and their home are unified. Furthermore, territorial practices and contemporary relations exist on a continuum for Gitksan and Wet-suwet'en people. Darnell (2004a) mentions that for "the Algonquians (largely Ojibwe, Potawatomi, and Delaware)," traditional land practices "involved hunting, fishing, and gathering" (p. 80). In modern daily endeavors, "newer resources include education and wage labor, especially seasonal jobs in lumber, oil, forestry, or tourism." Arthur Frank (2009) aptly shares, "*Claiming* is, in practice, always *reclaiming*" (p. 196), which applied to ancestral lands stolen for ownership by colonial institutions.

5.2.4 Meaning in Speech and Testimonies

There needs to be a mode that eases action through speech. Hannah Arendt's (1958) concept of speaking is a praxis of phenomenology that necessitates a being with others, a plurality:

> The action he begins is humanly disclosed by the word, and though his deed can be perceived in its brute physical appearance without verbal accompaniment, it becomes relevant only through the spoken word in which he identifies himself as the actor, announcing what he does, has done, and intends to do. (p. 179)

Action in form is juxtaposed to an unspeakable force that concerns meaning-making, working collaboratively with language. Speech is not only verbal communication, but like the act of listening can be embodied. Scholar Hana Owen (2011) explains that Derrida criticizes Western philosophy for its "essentialist" tendencies in the search for conceptual truths (p. 140). A "metaphysics of presence" emerges from "the hierarchal ordering" of "binary oppositions," among

Eurocentric philosophical concepts. Contemporary scholarship's drive to support "reason and rationality" above dialogical relationships in linear "modes of thought" entail that "identity precedes otherness, speech precedes writing, and reality precedes imagination." The first concept of each binary is more valuable than "their oppositions by virtue of their presence." However, Indigenous theories prioritize reciprocation between opposites in a dichotomy. Each concept, such as wellbeing informs their opposite, in an exchange of traditional knowledge. It is important to live the negative aspects of an episode with its positive attributes, the joy of living and pain of loss.

The logocentric culture of Eurocentric theory professes to privilege speech above writing. Speech is typically "favored over writing" due to its articulating from "the presence of speaking subjects" (p. 140). Writing is a less certain gesture without the author's presence and therefore allows "for a free play of meanings." For Derrida, writing challenges politics in ways that speech cannot, as nothing exists outside of the text. However, speech, writing, and silence are equal means of expressing trauma, while being interconnected in action. Engagements with language are "situated in the dialogical elements of everyday life" (p. 148), in social interactions with living beings and spirit words. Written documents, Darnell (1999) declares, "hold great prestige" (p. 59), under the prevue of legal discourses. However, writing is inherently "prone to error," when it is devised as "tangible and real," especially within academic and legal circles. In fact, interpretations of narratives filter through a writer's "standpoint" biases. The handling of Gitksan and Wet'suwet'en testimonies proves that oral claims are less reliable to courts than marked evidence. This judicial "decision fails to engage the insights that history is always a contested construction reflecting multiple points of view," while dialogic "consensus" between Indigenous and settler groups actualizes in "face-to-face negotiations, as opposed to written documents alone" (p. 60).

By Arthur Frank's (2005) reading, theorist Mikhail Bakhtin anticipates "each voice" in a narrative to contain "the voices of others" who are not materially present (p. 966). Each character in a novel "is formed in dialogue with other characters" and can interact freely. For Kovach (2009), contrary to premises of dominant theory, written narratives have less "immediacy in that the storyteller need not be physically present" with "a listener" (p. 100-101). Similarly, in legal transcripts from oral testimonies, a finalized written story is dependent upon "the reader's interpretation" (p. 101). Connections "between the reader and storyteller" become "conceptual" in a finished written product, "not tangible." The existence of "the story" is interdependent upon "the dynamic relationship between teller and listener." For Bakhtin, Owen (2011) infers, writing and speech changes amidst shifting circumstances in "the dynamic process of becoming" (p. 146). However, Frank (2001) charges, "thinking with" a "story that resists becoming a narrative means listening to silence" (p. 361). Testimonies, as spoken and silent gestures disrupt legal procedures.

5.2.5 Emergent Governing Structures Having a Seat at the Table

The question of having a seat at the table is key for persons who carry diverse roles within an Indigenous community, i.e., two-spirit persons, clan mothers, Elders, knowledge keepers. Bodily perspectives that emerge from outside the self always mediate experience. They are not cognitive deductions. Therefore, oral histories and written accounts need tracking and revision in Common law over time. The interconnections and continuity between land claims and wellbeing are key components of treaty relations. Robbins and Dewar (2011) concur, "Indigenous policy" that concerns "traditional healing" must facilitate agency, decision-making, and the potential for communities to access, implement, and design "healing methods," rooted in their "accumulated traditional knowledge" (p. 11). Policy supporting community-specific traditional healing practices needs to "demonstrate an understanding that expressions of Indigenous knowledge and healing are

contingent" upon the interactions between humans, non-humans, nature, and language's abilities to originate from landscapes. Awâsis supports an emergent, instead of top-down governance structure among Indigenous nations; whose band councils can exclude two-spirit and marginalized identities that have important perspectives to share in meetings about community legal processes:

> In academia, Indigenous nations are referred to [by] the institutions of band council[s], which [are] imposed on our communities. It completely replicates European systems of decision-making. There's one single chief who's kind of responsible; for a long time, they're predominantly male. Councilors have a minor role; they all have to be elected. Our traditional governing structures are consensus based, emergent leadership. When someone has specific skills to solve [an issue], you're going to raise them up as a leader. Then they're going to come back down. It was much more inclusive and egalitarian. Two-spirit people and disabled people have unique ways of looking at the world. Why would you exclude them from decision-making, from community life, when they have something that's unique to contribute? (personal communication, November 2, 2018)

Awâsis clarifies that band-governing networks are not mimicking Western institutions. Instead, connections with land and all relations fuel decision-making practices about emergent community issues. Whether or not this governing paradigm works is in practice, nation-specific:

> The band council process [replication of the colonial system] is very linear. These linear processes [of governance] are working alongside constellations. It's not just as simple as council. Some people on council went and saw their clan mother or did ceremony. There are people who are on council and traditional societies. Acknowledging that we are not limited to state sanctioned forms of governance…liberates us from having to always shove our concerns into a language that is legible to institutions. Our ways of governance don't rely on institutionality. [They] rely on our connection to the land. Our power comes from the land. It doesn't come from the top of this hierarchical system. It comes from who we are as people of this land. The outsider's interpretation of us is the only way that we can possibly have power is through this system that they understand. It's come out of a place of needing to survive and extreme coercion. [We need to increase] the power of both traditional councils and these institutions. (personal communication, Nov 2, 2018)

Concrete experiences with land speak throughout oral narratives. Land claims are not done justice by written documents professing to outline evidence of place. Mutual responsibility between lawyers, court employees, and Indigenous communities requires self-aware reflection in testimonial hearings. Testimonial content and contexts need to emerge, un-altered, from the voices

285

of witnesses in legal deliberations. In solidarity with Michael Asch, interactions, Jim Tully (2016) explains, manifesting between Indigenous and settler groups need to build "from the ground up," through a premise of "deep listening" that "attends to the embodied and place-based dimensions of dialogue" (p. 57-60). This "genuine way of listening and empathic dialogue" respects the validity of oral testimonies (p. 63). For Tully, the practice of compassion means, "sharing the passions of suffering and well-being with others….in modes of acting politically and ethnically together." Treaty and healthcare disputes, Residential school testimonies, and legal policies are "only understood through honest relations with others." Healthy communications about restoring Indigenous cultures, languages, nation-specific independence, teachings, land-claims, and traditional knowledge for Mussell (2008) consists of "verbal and non-verbal messaging" (p. 333).

On the other hand, Western research methods, Arthur Frank (2005) realizes, practice "monological" styles in scholarly conduct, wherein "the space belongs to the researcher" and participants "occupy that space on condition that they act according to rules" (p. 970). Dialogical researching incentives facilitate a "shared space," a living metaphor, where interview participants' narratives "are not edited to fit the analytic," rigid criteria. Researchers and court witnesses, Darnell (2012) professes hear "the same story differently" and use it to make sense of their "experience" (p. 42). The "capacity to imagine, to respond to a story and its teller" remains "at the core of being human" and calls upon Residential school survivors to speak from their living truths.

5.3 Indigenous Women and Legal Expressions

Oneida scholar Lina Sunseri (2011) explains, "Rigid boundaries of Indigenous cultures and national identities" are instituted by the *Land and Enfranchisement* and *Indian Act*s [1880] in Canada, where a person's registration as "Indian" is predicated on "blood quantum in relation to male kin, phenotypic racial characteristics, and Reserve-based lifestyles (behaviors)" (p. 86). Prior to colonization, Indigenous women had more "egalitarian status in their communities" with economic and political responsibilities equal to their male kin (p. 89). A goal of settler-colonialism is to maintain Indigenous women in a "docile, feminine role" that "liberates them from hard labor."

Brenda J. Child (2011) explains how in the United States "Ojibwe women re-formed their families, communities, and work habits…to cope with dispossession and the loss of resources," on their Reservation communities. However, "the ceremonies and philosophy of the Midewiwin," a "healing society for the Ojibwe," led by women's medicinal gifts maintain "longevity in the Great Lakes region" (p. 91). Despite cultural preservations through disruptions in Canada and the US government officials removed Indigenous women's status, along with their children's, denying legitimate mixed-race identities. Sunseri (2011), through Bonita Lawrence describes how Indigenous women became prime targets of policies "designed to 'bleed off' Indigenous people from their communities" (p. 119). This mentality persists in Residential school systems, "ideologically based on the construction of Aboriginality as primitive" (p. 123), state 'wards.' Barriers preventing Indigenous women from access to "housing, employment, health-care services, and their exposure to violence" justified their children's removal to Residential schools.

While enduring the destructive effects of the *Indian Act*, Mohawk author Sylvia Maracle (2003) articulates how many Indigenous "women found themselves in urban settings" (p. 71), for a variety of reasons contingent on survival. Women moved from Reserve areas, often "victimized

by the violence in their communities…they married out," and became "disenfranchised of their Indian status and band membership." Other women moved to urban areas because they felt marginalized by "band policies" in their communities that restricted access to "housing" (p. 72). Women sought education, childcare, healthcare, and long-term employment in urban centers, while corresponding with home Reserve kin networks across distances, to uphold traditional obligations. Maracle (2011) marks a difference between Indigenous community members who are "title" holders and "leaders" (p. 73). Many Indigenous women who were barred from any "formal" leadership positions on Reserves that were set aside for men became "natural" leaders and decision-makers in urban environments, creating Friendship Centres (p. 74). Although "women's secretariats and councils" are emerging to orchestrate equitable band funding policies, established leadership positions are necessary, beyond consulting roles (p. 76). Governing members of their "home" communities (p. 78) often unfairly assess women's "affairs" off Reserves. Women are not token references for their nations' gender assessments, although they remain conscientious participants in efforts toward concrete both "internal and external" policy implementations (p. 79).

Indigenous women do not merit losing their full identities to conform in city spaces. Cree Sociologist Janice Forsyth (2007b) iterates how "issues specific to Aboriginal women," in "environments dominated by" those of "non-Aboriginal women," such as race family, sport, and cultural politics, "tensions between ideas about gender, culture, race, and ethnicity" become struggles "for legitimacy" (p. 160). If Indigenous women's nation-specific, urban/Reserve "experiences do not correspond to the" narratives of "the majority group," pertinent concerns are reduced to an "Aboriginal issue" label. Under the uniting, yet reductive "umbrella term-Aboriginal or women" (p. 165), projects create divisions, by assuming the difference of Indigenous women's

needs in sport. While encouraging Indigenous women's participation in athletics, organizations are further marginalizing groups, impeding their project's effectiveness in cities and on Reserves.

Urban and Reserve presence is crucial as many Indigenous women Darnell (2004a) agrees, "Speak for their generation about their places in networks of kin and community and not of themselves as unique" (p. 86). Forsyth (2005) reinforces how, asserting cultural resilience, "Nishga and Tsimshian women held great power and authority within their societies," in traditional ceremonies, and "they maintained control over the production and distribution of food," along with "their ongoing role in the fur trade" (p. 72). Indigenous women "found ways to contribute economically to their families…even in the face of serious opposition from local authorities and government agents." For example, women of British Columbian nations' lives evolved with new working roles "as cannery workers, interpreters, freight packers, domestic service, and missionary personnel" (p. 73). Brenda Child (2011) explains through historical colonialism until today, her Ojibwe women kin in Minnesota "held the majority of sustained leadership roles" in communities, "through…visionary work of organizing new schools, Indian centers, social services, and legislation" (p. 160). Inter-generational responsibilities for Ojibwe women to lead their nations is imperative for a holistic sense of wellbeing, both on Reserves and in urban regions (Child, 2011).

Lina Sunseri (2011) understands de-colonial endeavors as "processes by which colonial relations between Indigenous peoples and the Canadian state are interrupted with new ones" that recognize each nation's right to independence (p. 93). Furthermore, "decolonization requires traditional ways of governing," through equitable practices within Indigenous nations that can repair culturally de-stabilizing state policies and impart recognition of "written knowledge of land ownership laws" (p. 96). Facing state-imposed governing models, Darnell (2004a) explains,

"Decision-making" for Indigenous nations as relational, "non-linear and embedded in a frame of meaningful action" (p. 87), through grassroots efforts reclaims diversity manifest in band councils.

In *Unsettling the Settler Within*, scholar Paulette Regan (2010) explains that "proposed legal and bureaucratic solutions" take away from the "substantive political recognition necessary to make radical changes within conservative institutions" (p. 35). "The Alternative Dispute Resolution Program ADRP" was instituted by the Federal government in 2004 to "resolve individual claims" of abuse, "cultural loss, and intergenerational trauma" at Residential schools (p. 36). ADRP also "provided compensation based on validating and settling claims on a balance of probability that the acts of individual perpetrators constituted tort wrongs." For Regan, this is a form of "reparative politics." It facilitates "fiscal compensation, apologies, rewriting historical narratives, and historical commemoration." Regan emphasizes philosopher Sue Campbell's statement that in the Truth and Reconciliation "context," Canadians need "to understand the difference between forensic and narrative forms of truth telling as it relates to legal versus political testimony" (p. 47). Regan explains through Campbell that although "the commission is not a public inquiry," Canadians need to witness Residential school testimonies as the legitimate witnessing of trauma without "adversarial skepticism," prevalent in courtrooms. Regan reiterates Dominic Lacapra's point "that individual self-reflection merely encourages passive empathy or a neutral distancing from the Other that is insufficient to effect social and political change" (p. 51). It is critical not to reduce difference and sameness by equilibrating a community's oppression with empathic thoughts. Reflexive actions, through reconciliation initiatives challenge the causes of land-based inequalities without reacting to perceived consequences that can effect marginalization.

5.3.1 Status and *the Indian Act*

The Indian Act, Chery Suzack (2010) emphasizes is a "dehumanizing structure" (p. 131). Julia Emberley (2007) concurs, "The formation of patriarchy and heteronormativity in the nineteenth century emerged as a political strategy to dispossess women, to privatize the equitable distribution of power and knowledge… evident in contemporary indigenous societies" (p. 263). In practice, the infantilizing effects of state oppression, patriarchy, and *The Indian Act* are mutually exclusive. Pierre Trudeau and Jean Chrétien's [then Minister of Indian Affairs] 1969 White Paper, Cree Sociologist and sport policy leader Janice Forsyth (2007a) confirms, entails a "series of consultations with Aboriginal leaders" (p. 97), to strategize about changing or dissolving *The Indian Act*. However, rather than revising *Indian Act* stipulations with Indigenous community leaders, "federal objectives…proposed to abolish…. historical" nation-to-nation relationships "by transferring responsibility to the provinces," while privatizing land ownership and prioritizing assimilationist policies. The Indigenous subject is guarded in legal documents through 'Indian' band membership status; federal perception, underlining state responsibilities to fund education, resources, Reserve housing, kin, and health rights. However, the labels 'status' and 'non-status,' naming Indigenous identities contradicts a neutral subject of Common law discourse, addressed in legal proceedings. Discussing the loss of status, band recognition, and renewable fiscal support for Indigenous women and children under *The Indian Act*, Dave Monture expresses, "This is how Canada's registry system was used to eliminate fiduciary responsibility toward status Indians, on whose lands they need to build pipelines, etc." (personal communication, July 18, 2018).

Kalley Armstrong explains with reference to her Indigenous identity, "The status card would make it feel real to me, but it's not necessary. It's not about getting a card. It's more about feeling a sense of belonging and knowing where we're from. I'm still in the process of accepting

who I am" (personal communication, September 4, 2018). For Armstrong, a status card will not cultivate her sense of Indigeneity [the experience of her Indigenous identity]. For Wade the status card represents benefits growing up, though he yearns to learn more about it. For Dave, it supplies a sense of certainty in his work travels. It also caused a measure of frustration when his Tlingit wife and Indigenous children were granted secondary status under section 6(2) of *The Indian Act*, in their attempts to move to Canada from Alaska. Monture reinforces, "This is Canada's policy to eliminate this critical mass of status Indians," a way of imparting population control over Indigenous populations (personal communication, July 18, 2018). Further, international Indigenous persons are not the Federal government's fiscal responsibilities and are therefore barred full status upon immigrating to Canada. Earlier Acts promoted enfranchisement to deplete the power and knowledge of status Indians (Mackey, 2013). At present, agencies monitor a critical mass of status Indigenous groups according to specific eligibility terms. The government perceives Indigenous nations as heterogeneous in cultural presence, but homogenous in their negotiations of land claims. As discussions with Indigenous scholars confirm, each nation has unique perspectives about independence, cultural resurgence, environmental injustices, identities, and gender equality.

Mohawk researcher Beverley Jacobs and Anishinaabe community organizer Andrea J. Williams situate important Bill C-31, which the Canadian government passed in 1985, to amend *The Indian Act*, aligning with parameters from Canada's Charter of Rights and Freedoms. This bill, Jacobs and Williams (2008) explain, "Abolished the concept of enfranchisement," the impetus to sell or to lose Indian "status through marriage" (p. 124). It called upon the "reinstatement of status to people who had lost their status plus one generation." The government permitted Indigenous bands without state consultation, "until mid-1987 to set up their…membership codes" or allow persons with status and "historical community" relationships their full band reinstatement.

The inspiration for feminist and Indigenous women's activism to instill Bill C-31, Julia Emberley (1993) states, lies with "Bill C-79 section 12(1)(b)," passed "in May 1951" (p. 88). This bill extended discrimination from "the 1876 Indian Act," where Indigenous women lost their band membership by marrying a male of another First Nation. Within the confines of Bill C-79, for Indigenous women choosing to marry non-Native men, earlier "supplementary rights, band benefits, and marginal access to annuities….allowed by the acts of 1869 and 1876 were now completely expropriated from her on the date of marriage." Conversely, under Bill C-79 "(section 11[1][f])…. non-Native and non-status women who married status Native men accrued their spouse's status re-instatement. This bill defines the intentionality of patriarchy (Emberley, 1993).

Emberley (1993) continues, Bill C-31, passed in 1985 demonstrates the government's ceding of "its jurisdiction in defining the constituency of 'Indian-ness,'" though still governs who can declare being an Indian subject. Bill C-31 is the laboring fruit of Tobique women Jeannette Lavell and Yvonne Bedard "whose complaint against section 12(1)(b) failed because the Supreme Court ruled that the Indian Act was exempt from the Canadian Bill of Rights (13)" (p. 89), the now defunct section on protecting civil liberties against hate speech. In defeat, the Tobique women brought Sandra Lovelace's case [who, along with her children lost status, including access to Reserve housing, education, and health funds for ten years after divorcing a non-Indigenous man] to the United Nations Human Rights Committee, which ruled "in Lovelace's favor." Four years later, with "intense lobbying" from varied "women's advocacy groups…Bill C-31 was passed."

Though an improvement from the *Indian Act*, discrimination from Bill C-31 persists. Beverley Jacobs and Andrea J. Williams (2008) explain, "Children of Indian men who married out are registered under section 6(1) and can pass down their status" (p. 124), irrespective of the child's mother's status. Conversely, the "children of reinstated women" who married "non-status men fall

under the new section 6(2) category." Indigenous women under the category 6(2) can "only pass status to their children," if their father [whose name must be disclosed to authorities] has full status.

However, the Quebec Supreme court' ruling on *Descheneaux c Canada* successfully argued *The Indian Act*, RSC, 1985 c. I-5 is a violation of the Charter's section 15(1) on sex discrimination (Hogg, 2016). This case became the catalyst for Bill S-3, a feature of the government's "two-stage response" (p. 1), to institute collaborative reconciliation measures through restorative justice programming efforts, designing projects with Indigenous communities.

However, the experience of successfully obtaining status reinstatements are fraught. Komorowski discusses the difficulties she and her sister encountered on a quest for 'Indian status':

> Our whole life when we were adults, me and my sister maybe called a couple of times…the people who answered the phone explained that 'you can't have status because you're a bastard daughter.' So, like...the whole sexist thing. If my Mom had been born a boy instead and she was my Dad, I would have had status basically my entire life and [my children], possibly. If the '6(1)(a) all the way' thing had gone through my children could have had status. I applied for status last December and my application is still pending…I called in the summer and they just said it was active and that's a good sign. My Mom is basically one of the examples in 'your paper work,' the 'sibling issue.' There were different examples of people who had unequal status because of sexist policies. A boy [who was] born to un-wed parents with an Indigenous father would have had full status his whole life. Whereas, my Mom didn't have status until 1986 and she couldn't pass that on to us. It was two siblings with unequal status. Because a theoretical brother of hers would have always had status and could have passed it on to his children. The Bill S-3 that went through a year ago is why [I applied for 6(1)(a) status]. It could take up to two years. I guess, my mother's birth records are still sealed. The government has access to that. You know how the government is ridiculous. [The Bill S-3] was trying to get rid of sexism in *The Indian Act*, protesting and had the catch phrase, '6(1) (a) all the way.' This is the part of the act where you can pass on status to your children. There are band politics around 6(1) (a). The whole thing with the Mohawk group in Quebec [Kahnawake Reserve, where fifty percent blood quantum is required to qualify for band membership]. Men threatened by people taking their power away… Discrimination is engrained in their community. [Jennifer and younger sibling Rowan got 'status' on June 6, 2019] (personal communication, Oct. 9, 2018).

In his performances travelling, overseas, Sundown asserts his Oneida and not Canadian identity:

> While doing this art and while singing, I've [been across seas]. We went to Norway and Austria. I told the ambassador of Canada [to Norway] that I'm not a Canadian. That's how

we got up there [on our Canadian passports, though Haudenosaunee passports are being made]. I still have my Red Card. I am doing this for you…but someday [my people] are going to be here on our own account, not Canada's account. [The ambassador] said he knows…and that [Oneida] people are fighting and still there…it was a good conversation that we had. I want to showcase who I am [here with performances]. [My Red Card] has my name and clan on there. It comes from our traditional government…it follows our mother. It has the Jay Treaty on there. The border recognizes it. Unlike the [government issued] status card [that is patriarchal]. Even some animals have more rights than our people. [The Sami people of Norway] know all about The Wampum Belts and treaties that were broken. (personal communication, February 13, 2019)

The act of granting status to Indigenous persons aims to homogenize their identities. However, experiences of having 'Indian status' can be re-claimed by Indigenous groups. Amidst fiscal debates, 'status' is not only a category used by the government to register Indigenous persons. Indigenous students can articulate the meanings and experiences of situating status in their own words. Nevertheless, the 'status' title continues to authenticate Indigenous scholars and Elders at institutions, including Western University: "If you want to have your treaty rights and education funding, you need to have it" (J. Komorowski, personal communication, Oct. 9, 2018).

 People are many multiplicities in terms of their ethnic, racial, and gender backgrounds. Naming one aspect of the self through designating status makes it easier for governments to keep track of their funding obligations to Indigenous peoples. Although it can legitimize Indigenous identity, status cards impose a binary between authentic and inauthentic. The experiences of being Indigenous do not function within rigid bounds of status identification. Indigeneity is a complex process, spiritual, kin, and community driven. It is damaging to empirically measure Indigenous identities based on blood ties, as it evolves through ancestral knowledge and embodying cultures.

5.3.2 Healing and Restoration

Métis anthropologist Craig Proulx (1997) considers how the "healing-as-justice repertoire in contemporary legal discourses excludes Indigenous women" (p. 278). Indigenous women maintain, "They have not been sufficiently consulted in the creation and implementation of alternative justice mechanisms in their own communities." In these instances, Indigenous women are excluded from "equal participation" within justice healing narratives. Furthermore, patriarchal dominance of "the formal justice system" and "Aboriginal alternative dispute resolution initiatives" places many Indigenous women in precarious legal circumstances (p. 279). Proulx reviews "directions in Aboriginal law/justice," to establish "self-determining over law/justice in rural and urban contexts" (p. 372). He describes "emerging justice philosophies and practices" that mitigate the "over-representation of Aboriginal peoples in prisons and over-involvement in other areas of justice." The main reasons for the justice system's failure are "discriminatory justice processing based on cultural difference" (p. 375). Little attention in legal deliberations sets aside a specific focus on "Aboriginal ideas," concerning "social dysfunction, healing, and restoration."

Proulx expresses how a "culture conflict thesis maintains that only recognition of the cultural difference of Aboriginal people, and reforms and new practices based upon it, will guarantee culturally appropriate justice" (p. 376). According to Proulx, "few judges have any real experience of the" lived-experiences of Indigenous peoples in Canada, which limits the ability to fairly assess legal circumstances. This is prevalent theme in Common legal discourses. The *R. v. Gladue* Supreme Court of Canada decision [1999] supplies legislative clarity about the "sentencing of Aboriginal offenders" (p. 377). This policy allows judges to consider the "circumstances of Aboriginal offenders in deciding whether to impose incarceration and enable the possibility of using restorative justice alternatives to incarceration," while upholding the "traditional goals of

296

sentencing." Proulx raises concern about how non-Indigenous judges will determine the necessary "evidence" for offenders and their need to manage biases during 'Gladue report' interpretations, given their "lack of knowledge about Aboriginal peoples." Indigenous women are concerned about the gendered effects of Indigenous and settler judges' claims who can reduce their issues to stereotyped "intimate violence within Aboriginal communities." Processes that revise the systemic effects of inter-generational trauma upon criminal behavior is a progressive move. However, Gladue reports need timely, sustainable funding in urban and rural locations. They require writers, trained in cultural safety protocols and the legacies of oppressive legal practices. Oversight into the state-led causes of law defying actions, with restorative justice incentives can foster equality for Indigenous women through court and incarceration reform, using alternative healing measures.

Researcher Jennifer Llewellyn describes "restorative justice" as sustained efforts to organize conditions of "equality in *social* relationships," across "personal and intimate" connections within a "political space" (p. 189). A "healing" outcome of restoring relationships includes achieving the phenomenon of dialogical "social truth" (p. 191). "Restorative justice practices" can bridge the gaps "between truth and reconciliation," by allowing "stakeholders" to jointly create amendment plans to heal "the nature and extent of harms suffered" (p. 193). Prepared, legally fair encounters "between the parties involved" in restoring justice without hierarchy is a healthy measure of coming "to know and understand each other's perspectives and stories" (p. 193). "Restorative justice" processes, offer a mandate of communal inclusivity in designs for project-development. Practices grant "a more central role to victims," beyond "the current justice system," along with reintegrating "wrongdoers and communities" over forced "isolation" (p. 194). "Voluntary" participation in restorative programs, between the Canadian state and Indigenous communities is key to building sustained nation-to-nation partnerships (p. 195).

Government institutions are not only "witnesses" to Truth and Reconciliation testimonies in court trials, but equal "parties" (p. 197), active participants toward funding and orchestrating solutions.

Indigenous scholar Cheryl Suzack (2010), in her book chapter "Emotion before the Law," outlines the situations in which Indigenous women have been forced to "seek judicial review of Indian Act amendments in Canada in order to secure legal recognition of their claims" (p. 128). Indigenous women have transformed personal attachments to "identity, kinship, culture, and community over legal meaning." Claims that Indigenous women are bringing to court include, "enfranchisement that upon reinstatement has prevented the transmission of status to children and Grandchildren, claims of wrongful deregistration because of marriage despite proof of Indigenous ancestry (entitlement), and claims that breach women's status right…that remain embedded from pre-contact times." The identities of Indigenous women "made visible in legal discourse" are not reducible to their "representations in legal narratives." The "Aboriginal woman-as-feeling-subject emerges as an ephemeral presence" and conveys her affective experiences about how "Indian Act categories are lived as gender-specific forms of injury," while her story can subsume legal assumptions. The "objectivity of legal discourse is inscribed" ahead of hearing and respecting the stories of individual women protesting their status in court, such as in the case of Yvelaine Moses. The "woman-as-feeling-subject" is both "constrained by law because she is subject to its regulatory authority," while generative for legal systems as she highlights "new forms of social understanding" (p. 129), through sharing presumed narratives about embodying political suffering.

Alison Jaggar (1989) describes "outlaw emotions" as what dominant [legal institutions] perceive to be "unconventional responses," often "experienced by isolated individuals" who endure perpetual inter-generational trauma. "Outlaw emotions" are incompatible with "dominant perceptions and values" (p. 166), though resonate strongly with feminist theories about resisting

298

inequality. Suzack (2010) suggests the "Aboriginal-woman-as-feeling-subject" enacts political labor by expressing outlawed emotions (p. 129). Though "submitting to the law's" authoritative process in their narratives, Indigenous women "can generate new understanding about how identity," as defined by *The Indian Act* affects living. The 'Aboriginal-woman-feeling-subject' figure works in a "dialogical process of meaning making," connecting "Indigenous feminist politics" and "social disempowerment." Jaggar (1989) asserts, "The emotional responses of subordinated…women in particular, are more…" circumstantially "appropriate than" reactions in dominant legal discourses (p. 168). Outlawed emotions, in testimonies about experiencing trauma challenge inaccurate stereotypes of Indigenous women's oppression and their legal implications.

Indigenous women's identities are internally dynamic, unique, changing, and experienced collectively. However, legal discourses separate identity from lived-experiences, by objectifying in language the prescribed un-generalizable emotions that encompass being an Indigenous woman. The expressions of Indigenous women's identities are outlawed embodiments. The interior subject-position of an Indigenous woman, Suzack (2010) highlights does not "conform to its outer manifestation as legal statute" (p. 131). The law's claim to own universal knowledge about Indigenous women's identities does not account for the realities of gender discrimination and violence, interrogated by feminist theorists. Legal organizations use instrumental logic whereby an outcome/utility-based model defines the meaning of identity. Annya Pucan affirms how identity is a "storied…living breathing entity that reacts to its environment" (p. 16). Conversely, naming identities confirm a legal document, such as The Charter of Human Rights, where phenotypic qualities in a person only measure objectivity, age, ethnicity, gender, sex, etc... These qualities are ideological in form and remain un-supported by lived contexts. Therefore, subjective and emotive aspects of selves, including self-perception are not useful in policy determined by the courts.

Representations of "Indigeneity," in Canadian legal discourses reduce stereotypes that affect "disenfranchised Indigenous women…who cannot point to the specificity of different First Nations practices to support their Indian status claims" (p. 131), as their membership is in dispute. "An Indigenous feminist practice that uses case law stories to theorize the issues confronting disenfranchised Aboriginal women" can generate solutions to reform current practices (p. 132). A current debate among feminists is "reconciling Indigenous feminism's goals with Indigenous women's life stories and experiences." That which connects Indigenous women as determined by *The Indian Act* "is the source of their common oppression" (p. 133). However, the struggles of Indigenous women do not only depend on shared experiences of marginalization, for this "risks appropriating their voices and experiences," which may not equally resonate political sympathies.

According to Suzack, feminist phenomenologist Iris Marion Young proposes a "pragmatic orientation towards women that enables feminists to think about women not only as a strategic formation" through common attributes, but "as a purposeful social positioning that does not rely on self-identity" to determine "the social production and meaning of membership" (p. 133). Transnational feminist epistemologies present a similar paradigm in research. Women are not discursive categories, but have connecting stories about oppression, across global locations and life circumstances. In her research, Suzack outlines the importance of Indigenous women's embodied identities "as central, not peripheral, to the concepts underlying law" (p. 136). Attuned listening by feminists and legal practitioners about Indigenous women's stories, concerning oppression at the government's hands is critical to end *The Indian Act's* stronghold on gendered inequality. Indigenous women's accounts about their experiences [as-feeling-subjects] in engaging the law, wellness resources, kin-like networks, and band membership relations stem from

narratives that ground legal claims. Just as physiological experiences of health are emotional, outlawed communications, including testimonies can resist oppressive discourses within the law.

However, I do not wish to idealize the effects of testimony as problem solving, positive contributions against legal discrimination. This project makes space to establish solidarity for Indigenous folks who share different stories yet resonate similar experiences, whether personal or familial when facing the law's stronghold. Testifying is a symbolic act that informs court systems about incidents and substantiates evidence. It is imperative that Indigenous women and trans persons control the processes of recording testimony, background research, and material evidence in court trials. Victims of sexual violence, including Indigenous women in Canada should not have their emotional oral narratives dismissed by lawyers in courtrooms. Violence against Indigenous women's bodies is in part the direct consequences of state-endorsed efforts to control the land. Emotions that Indigenous women and Residential school survivors display in testimonials is not proving the violence perpetuated against their flesh and territories, itself an intertwining process of erasure. Emotions that emanate from testimonies can inform juridical evidence but alone do not represent the embodied truths of suffering. [See Appendix I, Women and Trans Centre at Western].

5.3.3 Ontologies of Wellbeing

Métis legal scholar Yvonne Boyer (2014) explains, "Law making powers that affect" Indigenous persons' health in Canada which include, "the provision of medical care by the federal government" [subject to authority], "the ability to practice traditional health care" away from government sanctions, and "the right to good health care" (p. 126). Boyer states that "health is an Indigenous treaty right (has constitutional protection)" (p. 127), which may continually violate the Canadian legal system's treatments of comparable medical care for Indigenous persons in urban and rural areas. Comparing "Indigenous and non-Indigenous health determinants," Boyer explores

301

whether the Canadian government can justify their implementing a "three-tiered health system" that further marginalizes Indigenous women and children. Northern Indigenous communities do not have barrier-free access to medical services, as promised in the 1984 Act. Limiting Indigenous communities' rights to healthcare funding at three government levels is a violation of "protection found in treaties, the Royal Proclamation" (p. 128), and Canada's Charter of Rights and Freedoms.

From her research about Reserve suicides, Talaga (2018) states, "The federal government funds "health programs and clinics on reserves," while "the Non-Insured Health Benefits program provides coverage for all First Nations and Inuit people" (164), regardless of location. Non-Insured benefits coverage includes, "dental care, drug needs, medical transport, and mental health counselling" (p. 165). Complicating matters, "the provinces are responsible for providing health and hospital care" to Indigenous communities on and off Reserves. Funding therefore derives from both provincial and federal sources. The federal government, "in 1984 adopted the Canada Health Act, which governs how funding for health care services is transferred to the provinces." The goal of this act is to endorse consistent and convenient medical service access without fiscal barriers for all persons. Though "Indigenous political bodies" are gaining "control of federal health care funding, policy and service gaps" (p. 165), continue to interfere with adequate wellbeing resources.

Darnell (2003) describes a "persistent miscommunication," between "bio-medicine" and Indigenous concepts of "healing" (p. 122). Within Indigenous cultures, "wellbeing is much more than the absence of illness." A "physical, moral and physical state" foregrounds "balance." Patients, "family, and community" actively participate "in the healing process" of their nation's members (p. 123). There is no universal healing paradigm for Indigenous nations, although to heal from loss is a transnational phenomenon. Diversely populated nations can assist each other develop counselling, grassroots programming, and educational resources to reconcile communal wellbeing.

In contrast to political obstacles, Indigenous scholars' lived-experiences about engaging wellness resources lend a narrative dimension to institutional policies at Western University. Narratives become a healing function onto themselves. Dialogue and the acknowledgement of shared experiences, as opposed to pathology in treatment, is a healing determinant. Further, it is important for Indigenous persons to receive medical care in a financially accessible, culturally safe environment. Acoose, Blunderfield, Dell, and Desjarlais (2009) teach "cultural safety" as "the design and delivery of government and institutional policy" (p. 11). This practice "entails not just the agreement and understanding that cultural differences matter in social and health policy delivery, but also the need to make a real difference in methods of delivery and the ultimate effectiveness of the policies." Transparency about the quality of government health care practices for Indigenous communities is critical to wellness, education, and harm reduction. Through cultivating safe practices, in consultation with Indigenous groups at university institutions, "the power of cultural symbols, practices and belief extends political power to the Aboriginal people."

Sociologist Andrew Woolford (2015) explains, "Modern medicine provided a means for knowing and gaining control over Indigenous bodies as such" (p. 241). This form of bio-politics was persistence in Residential boarding schools where children "came under Western medical control." Residential school policies "targeted Indigenous children as embodied subjects, seeking to re-pattern" their behaviors, such as eating, walking, and speaking. Jacobs and Williams (2008) note how, at the beginning of the 1920s, "it was illegal for parents to keep their children out of Residential schools," while they were "unaware" of risks toward "physical, mental, emotional, spiritual, sexual, cultural, and verbal abuse" (p. 126). Janice Forsyth (2007a) elaborates, after 1949, Indian Affairs increased their "responsibility" to operate government-schools, instead of previous church-directed protocols (p. 104). Churches were pre-occupied with conversion tactics, rather

303

than instilling the necessary "vocational training" for Indigenous youth "to become productive members of society." Amidst public outcries at the un-healthy Residential school environments, government officials hired "professionally trained staff" and teachers who could "implement provincial curricula," while offering restrictive, grant-based funding. Eventually, Indian Affairs lessened their involvement in daily Residential school operations, once "administrative" responsibilities were transferred to "regional school authorities" (p. 107), marking the demise of institutions. Indigenous students began to attend schools, both funded and staffed by public boards.

Regna Darnell (2006) identifies "three recurrent themes of loss in the generic rhetoric of Residential school healing: traditional food, mobility on the land, and language" (156). Through political resistance movements of the 1970s "mobilizations, retention and revitalization of traditional language was largely left to women" (p. 153). In keeping with the continual effects of genocide, Indigenous "language loss" creates "a discontinuity of generations in many communities which resulted in permanent loss of traditional knowledge" (p. 157). Indigenous women's leadership roles are imperative to reinstate healthy land-based and Western educational paradigms.

Narrating Residential school experiences, in dialogue between survivors and family members can be a medium for healing. Testifying about suffering across generations in courts can also heal. It is necessary to define and change the causes of stress that apply throughout Indigenous communities. Darnell (2018) explicates two main influences of stress levels for Indigenous nations as, "Residential school trauma and fear of environmental contamination" (p. 236) Cultural safety is imminent; to reassure the children and Grandchildren of Residential school survivors that institutional trauma will not repeat, when seeking medical care. However, in Western health models, "stress as a cause of illness" is often constructed as "the fault of the victim" and "contingent on lifestyle choices." Despite earmarking government health funds, Talaga (2018)

echoes without leaning about the painful effects of Residential schools, "the medical system in Canada" does not fully "recognize the historical racism that affects Indigenous families" (p. 166).

Health and inter-generational trauma are connected for the families and communities of individuals who survive colonial violence. Siobhan explains her mental health and Métis identity in terms of inter-generational trauma, as institution-based colonialism can perpetuate experiences:

> I have a strong history of mental illness in my family. I myself suffer from ADHD, general depressive disorder, and post-traumatic stress disorder. I self-identify that way and was formally diagnosed that way. These things are integral to my experience as an Indigenous person. My father committed suicide when I was six years old. Not only because the suicide rate for Métis men is forty percent higher than it is for white men in Canada. And that he was not treated adequately. This would have been the early nineties so there was a poor understanding of what was happening to him. I can only speculate as to how poorly he related his symptoms to his doctor. Our exposure to that as a family is tied very distinctly to the fact that we're Métis. He committed suicide a few months after the death of his father-who was a lifelong alcoholic. He was the most visibly Indigenous of my Grandparents generation. He had been in the military [World War II] and was giving veteran housing after the war [a four-room shack with a dirt floor] in Ancaster, just outside Hamilton. They had been living in worse conditions on the prairies. All of these things are not things that the general population of white people in Canada experience in the same way as Indigenous people. That generational trauma that my Dad passed down on to me, for better or for worse, is something that goes back even farther than my Grandfather. All the men in our family [father's side] have either died of heart disease, alcoholism, or killed themselves. That is a fact of our family. On my mother's side it's different because she's Irish Scotch. She's very much accepting of the beliefs, even though she's Christian. She was active with Indigenous people there [in Temagami]. All of these things connect back to the fact that capitalism and colonialism are really not offering options for mental health. Capitalism would be much happier, if I as a Métis person ceased to exist. (personal communication, October 16, 2018)

Dene scholar Suzanne Stewart (2009) explains, the "core concepts of community, cultural identity, holistic approach, and interdependence" need to be present in "the process of counselling and healing" (p. 57). Furthermore, "mental health services are largely delivered to Native communities by non-community members and from a non-Native paradigm" (p. 63). Psychiatry and "counsellor training programs for individuals working in Native communities could incorporate an Indigenous paradigm of mental health and healing into its curriculum." In many

complicit institutions, "The Western paradigm of mental health is marked by beliefs in logical positivism, linear thinking, and individualism that promote illness instead of Indigenous wellness" (p. 64), describing pathologies, rather than holistic health. Talaga (2018) explains, often "Western medicine isolates mental, spiritual, and physical treatment" (p. 141), as opposed to engaging diverse aspects of the self. Among Indigenous cultures, the "healer acts as a spiritual leader and counsellor" who is "responsible for individuals' physical, spiritual, and mental health, as well as" community social wellness. Diagnoses in Western mental health practices often measure affective responses, physical symptoms, and cognitive abilities. Normal reactions to painful trauma include addiction, depression, anxiety, and fears, which contradict pathologies through a healing process of spirit work. It is important to have diverse care measures in place for individuals, wherein they are not reduced to patient status. A person's narrative experiences of trauma, colonialism, racism, sexism, homophobia, culture, and class discrimination are integral elements of individual wellness.

Darnell (2015) explains applying scientific practices in medical anthropology to Indigenous holistic methodologies that valorize "local, experiential, and longitudinal" knowledge from communities enhances the experiences of wellbeing (p. 8). Reflecting on his studies, Wade Paul challenges the reductive paradigms that infiltrate Western scientific discourses about health:

> I have been [focused on] a hierarchal model [in the sciences] that identifies a main cause: Change in diet causes Indigenous diabetes [it is a social determinant of health]. [Once noting this fact], we can come up with plans to change the diet. As I've widened that scope, I've seen that the diet's a certain way because of certain influences. I've [become] quite fascinated with the effect[s] Residential school[s] [have] on the social experiences [for Indigenous folks in Canada] revolving food. So, I think my relationship to cause and effect is a lot more rhizomatic now. [I see] how things are all connected, not that straightforward line: If you went to Residential school, your diet changed and now you have diabetes. To seeing all the connections [that] Residential schools had [upon] trauma, [which] led to social processes, leading to more traumas. So, now we're seeing that down the line, if you are the grandchild of someone who went to Residential school, you are still feeling some of the social effects that are contributing to diabetes in different ways. Seeing things not as just a linear cause and effect [model] is how [my perspective has] really changed the most.

[Inter-generational trauma, affects physical, mental health, and wellbeing. Diet is not the proximate cause of ill health]. (personal communication, July 16, 2019)

The lived-experiences of Indigenous persons, as they narrate mental and physical healing journeys are equally important to health care practitioners' behavioral observations. Darnell (2014) explains, through "Anishinaabe thought…women and men are culturally defined as complementary in their social roles as stewards of both health and environment" (p. 7). At Walpole Island First Nation, "traditional women complement the work of the Health Centre as guardians of water and environment," a condition for human wellbeing. Whereas, many "traditional men remain hunters and fishers who still exploit…subsistence resources and strive to pass on their experience of the land to children and grandchildren." Marie discusses her community inspiration, emerging from Caldwell First Nation and strong drive to pursue Indigenous wellness practices. She reflects on scientific research endeavors and land-based, culture-specific diabetes patient care:

> My community inspired me to do research. I've always wanted to give back. I wanted to do something for diabetes and obesity. I still do think you need some [Western] drugs. But they can be used in combination with traditional medicines, as well, [for a] more holistic approach. [This] would be a lot more effective. I've always wanted to learn [and] share that information. I have always had the mind for science- [which is abnormal for someone from an Indigenous community]. In my own community, there's no one who pursued science. Science is very empirical- very black and white. A lot of Indigenous minds are not empirical in sensibility and [thinking]. If you treat in the context of culture, you will [have] a more effective treatment. There [are] the patient's [cultural] beliefs towards medications [to consider]. The science doesn't mean a lot to me without context in Indigenous ways. It's a more holistic approach. It's the thoughts you're thinking, it's the words you're saying, it's [your actions]. Taking a glass of water is medicine. Breathing is medicine. Medicine is taking time with [my family] and going for walks. To do the work, you need to be qualified. [However], qualification and knowledge are two different things and I wish they were one. Traditional healers pass the exam of life. (personal communication, December 7, 2018)

Pucan (2019) describes medicine as "cultural artefact" that can blend "natural *and* Western methods" (p. 169), beyond their perceived differences. Mary-Jo Kelm (1998) explains, although "Western medicine had gradually become more and more intent on classification and delimitation, Aboriginal medicine was adept at blurring boundaries and refused the non-Native dichotomy of

307

'natural' and 'spiritual'" (p. 83). Heather Howard-Bobiwash (2018) emphasizes the importance of "choice and responsibility," when facing biomedical practices in diabetes "bariatric" surgical care (p. 818). Common diabetes weight-loss strategies inscribe the right to personal "responsibility and choice… onto, a collective Indigenous body. Self-determination for bodily treatment protocol is critical for each Indigenous person, in managing the "burden" of chronic illness. "Bariatric surgery" as the cure for diabetes, complicit in "settler-colonialism" aims "to replace and revise" the "imperfections (physical, behavioral, and political)" of "Indigenous bodies" (p. 819). Howard notes that a network of land, social, and spirit relations within individual "politics," among "Indigenous" communities are tangential variables in "collaborative" decision-making practices about treating diabetes. Indigenous patients are the embodied, cultural agents, not statistics of care. Settler researchers, Indigenous interview participants, and medical practitioners have a responsibility to foster each other's wellbeing in lived choices and policy-making across nations.

D. Dunn approaches Western medicine with the spirit of his arts practice. He articulates the institutional tensions between structure and spirit, encountered in medical school. Artistry in healing work is land-based and fosters a spirituality that extends the boundaries of physical realms:

> My art and medical practice[s] are the same thing. We are taking care of each other's spirit. We have a belief that wellness is just our bodies. I know that we are 90 spiritual and 10 percent physical. Our spirit is more of us than [is] our physical bodies. [I work right] with spirit energy in my arts practice. Western society [does] not quite understand the prospect of artists being medicine people. Some of us have gifts, in working with specific tools to help other people; whether that's storytelling, doing sweat-lodge, or conducting Sundance, or working in a hospital and doing surgery. The first thing we want to do ideally is to find out what those gifts are and pursue them. We work in a very institutional framework around medicine. There is a hierarchy in our society [with] doctors, lawyers, and engineers at the top. We are assessed to have the right answers according to a certain set of laws [and] rules, across specialties. I felt coming into medicine that I have my own language. It is arts-based. It is land-based. The medical language, I'm learning. There are a lot of silos. We [are] trained to think in boxes. I've struggled with getting the "right" answer on the exam. Doctors work with pharmacology and manipulation- that is their realm. But it is not exclusively what healing looks like; maybe what symptom management looks like.

Medicine is breaking things down into their moving parts [physiology]. [Making] connections [across] space, time, and wellness is how healthy practitioners practice medicine. We don't get those teachings in [classes]. There are spiritual and emotional aspects to being sick. Artists…address other aspects of being. They [use spirit], in their practice. It's a beautiful way to heal. (personal communication, November 30, 2018)

5.3.4 Resisting Pathology

Researcher Marieme Lo's (2013) work engages "counselling as social practice through the concealed social and communicative dimensions of women trader practices, empirically examined" (p. 468), at two urban market sites in Dakar, Senegal. Ways of mobilizing global knowledge, especially marital and reproductive life aspects are central to Lo's method of inquiry. In daily Senegalese life, agents besides Indigenous healers play the role of counselor. Senegalese women during the reproductive age are consumers, potential clients of traders. The narratives of women traders reveal their "multiple and intersecting roles…as confidant par excellence, counsellors and healers in the context of their trading practice." Senegalese women trader-healers "provide empirical grounding to the ontological premise of counselling in…urban markets." Moreover, art-object commodities represent a field of discursive mapping through embodied verbal exchanges, between market goers and women traders. Value hinges on social, ceremonial, physical, relational, and affective elements in the sharing of private information with transactions.

Giving meaning to dialogues, market places construct the social roles of traders and clients, before orthodoxies of dominant Muslim culture make their presumptions. Discourses forbidden in Muslim culture that are pushed into the private sphere, include "sexuality and marital emotional relations" (470), as well as gender, age specific spaces, and women's social circles, embedded within larger existential questions and dilemmas. Discussion topics in the market are not unified or homogenous and there are no absolutist claims that shape the empirical boundaries of inquiries.

Conversations reflect multiple domains in women's lives such as, matrimony, sexuality, reproductive health, art, familial concerns, politics in managing household, and intra-women dynamics. Identities and commodities as binding discourses, in the fluid spaces of the market focus on gender-specific needs, which shape intimacies. The intersecting subjectivities of women traders in Senegal and their product exchanges are significant alternatives to a pathological economy of health service provisions. Lo's collection of women's stories allows traders to speak their economic positionalities within an oppressive economy. Mirroring Lo's revelations about women traders in Dakar's marketplace, Indigenous students' narratives embedded in this work bear the culture-specific ontological premises of wellbeing. Scholars' voices express urban and Reserve discourses about collective healing efforts and ongoing resistance that cultivates terrains of justice.

Cree scholar Paulina Johnson (2017) explains how perceptions about Indigenous cultures are often "linked to substance abuse, sexual abuse, Residential schools, economic dislocation, and non-Indigenous political interference" (p.157). Beliefs about Indigenous nations frame stereotypes, outside of an individual's engagement with their community. Pathology consists of biased misconceptions that diagnose, in advance of a situation, instead of care workers putting forth an effort to understand community dynamics and cultural protocols. Pathological diagnoses and legal decisions regarding mental health base answers on the false logic of objective evidence.

A non-pathological, dialogue-based approach to psychiatric care in Finland has emerged, entitled "Open Dialogue." Researchers Seikkula and Olson (2003) explain how Open Dialogue "translates Bakhtin's concept of dialogism into a co-evolving process of listening and understanding" (p. 409). Counselling practices require "creative participation in language that attends not only to what people say, but also to the existing feelings and sensuous responses that flow between them." Therefore, challenging interrogatory methods during therapy meetings, "the

dialogical emphasis is on generating multiple expressions, with no attempt to uncover a particular truth" (p. 410). Open dialogue programs can resist the limiting "experience of pathology" (p. 416).

Mussell (2008) explains how many Indigenous Elders engage in open-dialogues with youth/adults who seek their council to develop culturally safe, embodied "communities-of-care" (p. 332). Elders give teachings and tell stories from personal lived-experiences without asking for their listener's input or feedback. Topics of conversations flow organically without calculated switches, between leading questions that anticipate prescribed answers/reactions. Elders are not extracting information to diagnose their students. They are sharing life episodes with examples to help listeners understand teachings; concerning engagements with spirit worlds, grieving, and the gaining of bodily health through interactions with kin groups. An Elder storyteller can heal along with their listeners. Pathology is the anti-thesis of healing with reciprocated storytelling practices.

Healing journeys differ for all survivors. Voices need valuing within institutional structures. The concept of 'institution,' as founding an idea and community for Merleau-Ponty can only instantiate retrospectively. An institution is not only a university and medical governing body:

> Thus what we understand by the concept of institution are those events in experience which endow it with durable dimensions, in relation to which a whole series of other experiences will acquire meaning, will form an intelligible series or a history-or again those events which sediment in me a meaning, not just as survivals or residues, but as the invitation to a sequel, the necessity of a future. (Merleau-Ponty, 1970, p. 41)

It is necessary to think critically about components of an institution, its structures, and impacts, by foregrounding the accounts of inter-generational trauma survivors. Within the context of healthcare, patients' life episodes orchestrate empowering foundations of wellness and resist pathological healing models. In legal contexts, the words of legislation signify ideal concepts, but do not represent community realities. Whereas, stories and testimonies emphasize subjective meanings. Therefore, Indigenous students' narratives need to inform university policy content, as they are instituted from the premises of experiences. Hearing from the sources of knowledge gives

history context. Forsyth (2005) elucidates how, feminist researchers can usurp "the boundaries of traditional historical discourse" (p. 76), by questioning false legislative imagery with oral histories. Policies affecting individuals can only be justified once they are brought into being. To institute brings something new into existence, such as reconciliation with Indigenous nations that is grounded in sentients worlds of mutual care. [See Collaborative Care Health Model, Appendix H].

Challenging hierarchies within band council structures, Marie proposes instituting the funding of collaborative diabetes programs, medical personal, and policy initiatives at Caldwell First Nation:

> The government [gives] funds for programming, to train people [without] looking for [what] training is needed. Go listen to the actual nation, the community, and ask them what they need. From talking to nurses in communities about diabetes…they say… we've got the money to take blood pressure and monitor [physical health]. But [not] for the mental health side of the disease, living with the chronic disease. At the AIAI diabetes engagement session, the nurses wanted to use extra funding to hire social workers. So, they can take a more holistic approach to treating diabetic patients. Treating diabetes and the spirit. Policies need to acknowledge this. It's 'the two-eyed seeing' [approach, integrating] Western and traditional medicine, in all of their senses. Yes, treat the diabetes, take the time to listen to [patients], offer them alternative therapies. [It takes time and money to hire qualified workers]. It's not just treating disease, in these communities; the problems are bigger. There needs to be more communication. And there needs to be more knowledge translation [between government workers] and traditional healers. [People need to translate government language though Indigenous community perspectives]. [This is necessary] to avoid historical disparities, [amidst] a tumultuous relationship with the government. [Listening] to each other and [working] together, by [creating an inter-cultural collaborative health care approach]. (personal communication, December 7, 2018)

Siobhan discusses the Canadian state's resistance to fund wellness resources for Indigenous persons and their children who experience the effects of ongoing inter-generational trauma. Through her activist endeavors, Siobhan expresses hope for a colonial and capital free nation-state. She is not healing from trauma in a Western autonomous model. Her experience is inter-subjective:

> And the generational trauma that's being passed on to myself through the form of PTSD, ADHD, and depression. When the government pays for that, they are having to clean up the mess of hundreds of years of colonialism and this is not something they want to do easily. Systematically, people are more likely to be denied help for these conditions if they are a member of a demographic that is not close to the center of Canadian society [white,

straight, CIS men], if they're [not] citizens. In terms of wellness, getting active in my community has helped me work through these problems, in a way that bourgeois therapy couldn't. I don't have to see myself as an individual facing these things. I see myself as a part of a community of individuals who are facing these things together. I am more accountable for my behavior…with external boundaries [motivations]. Knowing that things aren't hopeless. Capitalism is not a monolith. We can smash it. Colonialism is not going to be the death of me. Those things are important. Activism helps me see that even when I don't feel like it's true. (Siobhan, personal communication, October 16, 2018)

Student governance is actively part of Porter's community incentives. He believes in bottom-up governance, not top-down power structures through instituting band councils. During his tenure as president, Porter aims to make the Indigenous Students Association representative of cross-cultural activism toward reconciliation initiatives on campus, while promoting collaborations with University Student Centre clubs. He consults with the USC about Indigenous awareness and change, amidst the Strategic Plan. Porter does not speak for but with his peers. He educates student groups about on/off Reserve concerns, inter-generational trauma, environmental injustices, protecting land resources, and supports Indigenous youth/peers to achieve their dreams:

My whole motivation to run for the [ISA] presidency was based on personal experience, growing up the way that I did…in the [traditional] culture, having this general sense of curiosity, wanting to be involved in Western culture [institutions], to pursue that higher education. [Being involved in governance inspired a] drive to be more professional. Back home, some of the ideas that I had were not accepted by everybody [having a Western education]. It's the intrinsic things within me as a person that [shows] my background and the culture [of] ceremonies- the protocol, how we are supposed to [first] govern ourselves as an individual. [This philosophy] wasn't being represent by the ISA as an organization, at Western. Some of the ideas that I had as [a general member] of the ISA, were not really heard. When I came back to school, [during] the Indigenous Strategic Plan [to] Indigenize Western…I wanted to be more involved…making changes that will help pave the way for the next generation of [Indigenous] kids who want to come to university. Growing up within my culture, going to ceremony, going to Longhouse, I was just learning. People would make fun of me for learning things. My Grandma shaped this idea that 'you don't be-little people, you educate them.' You don't talk about people. You work with them, to guide them [where they should be focusing their attention]. I wanted to work in a different sense [for the ISA]. (personal communication, January 11, 2019) [See Appendix G].

Embodiments of trauma from the direct and in-direct effects of colonialism vary for each of this project's contributors. Many Indigenous students are the relatives, children, Grandchildren,

and Great-grandchildren of Residential school survivors, given the age range of participants. All interviewees embody the impacts of cultural genocide with varied degrees of closeness. However, each participant expresses a desire to resist colonial incentives in their research and creative practices. Decolonizing through art, words, actions, policy, medicine, wellness programing, nutrition, education, and parenting, are important components of Indigenous identities. D. Dunn explains that all individuals embark on a unique journey to heal their pain through varying means:

> We are all healing in different ways. Sometimes it is physically. We have pathologies inside of us that need healing, emotionally, spiritually, mentally. They are addressing our very human relationship with disease, unbalance. What I'm curious about is actually helping people. We are all here seeking something. Before we come into our physical bodies as spirit, we sit with Creator. Creator goes through with us, who do you want your helpers to be? We find our helpers along the way. Our ceremonies [get us] back to knowing why we are here. Combining medicine and art simultaneously is the vision. It is the dream. I have no idea what that would look like. Maybe you're on to something [about] ceremony, sweat-lodge [being] art. (personal communication, November 30, 2018)

Sundown explains that Reserve youth embody their cultures organically. Conversely, Indigenous students across London are less familiar with cultural protocols. Sundown educates learners about the Oneida language and significant role of speaking reconciliation through music:

> I am teaching non-Indigenous kids too. I get to relay this whole outlook about what Indigenous music is for them, at a young age, which is very powerful. I get to break those stereotypes out there now. [I would teach] three classes at a time. I show [students] what Indigenous music is. What it is meant to do…the spirituality. These kids are going to be running these countries [as] leaders. They are going to be in control of what happens. For the Indigenous kids…I get to give them [a sense of] pride in who they are. They can go home [feeling empowered in their classroom]. That's healing. That is where true reconciliation happens. When I do teach, that is my main goal. To relay this message that we're still here. Our culture is still alive. Just like [it is in] mainstream music. [Giving kids a sense of hope. To connect with music as a way out from inter-generational trauma]. I always try to implement language in whatever I do now [in the schools]. The songs come from Oneida culture. [Indigenous students living on Reserves] know the songs. [Youth] are more inclined to the music. Whereas, working here [in London], I have to explain more and teach more in depth. (personal communication, February 13, 2019)

5.3.5 Facets of Cultural Genocide

For Woolford, (2015), settler colonialism is a process in which "the colonizer establishes a dominant settler population in the colonized territory," ruling "that population from within while seeking the removal of the 'native'" (p. 42-43). Woolford notes a distinction between the cultural genocide of settler colonialism in Canada and "non-colonial genocide," such as that of the Holocaust. Though not the same, there are connections between cultural "genocide as a rubric for examining specific forms of settler colonial elimination" (p. 43), and systematic bodily erasure. Paul explains, "The embodiment of a trauma can be quite serious. It becomes easier when we start drawing on multiple events (lived-experiences that are personal or inter-generational)" (personal communication, July 16, 2018). The embodiment of experiencing cultural genocide is traumatic and has lasting effects upon future generations. The effects of genocide are not finite, but ongoing, through children and Grandchildren of survivors. The systematic process of cultural genocide includes placing children in Residential schools, eliminating traditional languages, performing medical experimentation, instilling cultural prohibition, religious indoctrination, and racist propaganda. It is necessary to listen, and not only hear the words spoken by survivors' testimonies.

Armstrong discusses how researching Indigenous literature at Western helps to orchestrate a storied understanding about her Grandfather's cousins' lives, after Residential schools. This has deepened Kalley's knowledge about struggles and inter-generational traumas facing her relatives:

> My Grandpa…has this multitude of stories and layers of complexity- that I've further understood being in school. Before they were just stories. I wouldn't say I analyze his stories. But I can make deeper connections that I couldn't make before, based on my school work here. [My Grandpa] would talk about walking down the street with his Grandma who was Native. He was a Native kid and he looked Native. It wasn't good in that community to be Native. When he tells me the story, he feels bad for walking with his Native Grandma. They were up in Garson Ontario, up in Falcon Bridge, white mining towns in Sudbury.

They were the only Natives in those towns. He remembers feeling kind of embarrassed. I remember him telling me that story when I was younger. I remember crying because I felt his pain. But I never totally understood it in the context of what was going on at the time. Now, I can connect to it on a deeper level because I know what was maybe happening behind the scenes, before writing. When I was younger, I didn't know about Residential schools. But now, when he talks about his cousins in Residential schools and visiting in the summers, I can make deeper connections. The way some of his cousins ended up after Residential schools. I can understand it more now. What they would have gone through and why they ended up where they ended up. (personal communication, September 4, 2018)

Lyotard (1988) explains, "The silence that surrounds the phrase, *Auschwitz was the extermination camp* is not a state of mind [état d'âme], it is the sign that something remains to be phrased…something which is not determined" (p. 57). Woolford (2015) professes the importance of witnessing oral testimonies and records shared by Residential school cultural genocide survivors in courts, as "they provide a sense of life at the school…where much evidence has been destroyed" (p. 103). He reflects, "After thinking that their stories have too long gone unheard and unacknowledged, it is not so much the lack of compensation that hurts survivors but the feeling that their suffering is going unrecognized…that they are doubted and discredited" (p. 282), which recapitulates inhumane treatments students endured at Residential schools. Evidence from The Truth and Reconciliation Commission of Canada [with 94 calls to action] can outline lived, factual genocide for its readers. The document mobilizes government agencies to ameliorate conditions on Indigenous Reserves, by foregrounding education, research, housing, healing, and sovereignty.

The Truth and Reconciliation Commission, funded by the Indian Residential Schools Settlement Agreement [IRSSA], Cree scholar Janice Forsyth (2013) explains has the "mandate to construct a comprehensive history of the school system…to house the information" responsibly, and develop "projects" that can foster "the remedial process" (p. 30). In addition to the TRC, reconciliation practices, Darnell (2019b) confirms, are "largely work to be done by non-Indigenous people," with efforts to "move beyond an egregious history of abuse and discrimination in a public

discourse of respect and access to opportunity" (p. 22). Forsyth (2007a) continually expresses how "abstract concepts," embedded in *Indian Act* "legislation…supported by a network of compliant institutions, influenced…opportunities that were made available to Aboriginal people" (p. 109), accenting Canadian sporting history. Therefore, grounding Indigenous students' narratives about institutions, art, teaching, sport, music, kin, and wellbeing can reclaim the inter-generational agency lost through *Indian Act* ideologies. Representational language in policies do not encompass the lived-experiences of unnamable atrocities and their inter-generational effects. Trauma is visceral, embodied, and non-ideological. Therefore, preserving the spoken and silent content of testimonies from Indigenous scholars, Elders, and survivors is paramount for settler allies to participate in reconciliatory justice movements. In addition to recording the facts about genocide, efforts to assist Indigenous scholars with healing their communities, include a continual narrative engagement that supports communally designed, maintained, and implemented project initiatives.

Scholar Naomi Rosh White (1998) reminds us through late Holocaust survivor Elie Wiesel that Shoah events cannot be "written or spoken about directly" (p. 173). For White "Holocaust testimony alludes to unspeakable truths," which are significant "to individual and collective identity." White (1998) explains, "Communication about experience is constituted by shared symbols and is embedded in cultural practices" (p. 173). She continues, "Language is a tool for making sense of experience" (p. 174). However, it can also "violate the meaning of this experience…by subverting and distorting what it is being used to represent." To witness is to become aware, which explained by White "entails the interpretation and attribution of meaning to experience" (p. 177). Many theorists argue, "Events become meaningful after they have occurred and been respectively grasped." To speak about the Holocaust's effects, for White "is necessary for the construction and maintenance of self and identity" (p. 180). "Identity is the name" given to

ways individuals' are "positioned in narratives of the past." Through stories, "survivors (with their listeners) structure and give significance to experience, fusing past and present memory and contemporary understandings." The [Grand]-children of Residential school survivors embody this process. As students' narratives attest, speaking from earlier knowledge can heal present moments.

Chapter 6

6.1 Reconciliation and Education from the Perspectives of Indigenous Students

An environment that fosters strong communities to enhance students' experiences, Western University needs to prioritize diversity, not facilitate integration into a fixed social, economic, and political climate. Contrary to appearances, intersecting multinational, racial, gender, and ethnic differing identities of scholars are not emphasized within homogenous campus spaces. Indigenous Services at Western, under the umbrella department of 'Student Experience' is a safe space for students to gain spiritual grounding from Elders, counsellors, advisers, traditional knowledge, healthy food, tutoring, and community engagement. Indigenous Services staff and students are mostly from Anishinaabe, Cree, Inuit, and Haudenosaunee nations, across regions in Alberta, Ontario, and Quebec. However, the service hosts transnational Indigenous learners and Elders, from all over North America and beyond. Many scholars desire the freedom to move between home territories and urban cities. Therefore, Indigenous Services offers a homely, open, accessible environment to fulfill intrinsic community values with services that accommodate specific needs. Wade Paul notes the ceremonial groundings that Indigenous Services creates for his cultural safety:

> As an undergrad, I'd visit Indigenous Services quite a bit. I was there, and they were doing a smudge [a ceremony involving medicinal plants that connects to land, aiming to foster mindfulness and healing]. And I remember I took part in it…the first time I took part in any ceremony. We did the smudge …and after doing that I felt very up-lifted, just like a lot lighter and more at ease. That was an event where I realized it was something that I enjoyed and wanted to do more of. Indigenous Services has their weekly e-mail. The ever presence, which is a lot more than I've had before really comforts me…it is really safe to explore in greater depth. (personal communication, July 16, 2018)

Ceremony at Indigenous Services permits a sense of belonging. Monture conveys his experience:

> [In the 1970s], there were six to eight Indigenous students at Western who didn't know each other and very limited services. Now there are four hundred Indigenous students. That is a significant change in numbers and volumes. There were very limited services and now there are very advanced Indigenous services for students, providing academic advice, Elder

319

counseling, and healthy food choices. Indigenous Services is outstanding. It's like night and day, and I'm very thankful for that. (personal communication, July 18, 2018)

Equally valuable for Marie, Indigenous Services is a space to receive teachings, resonating home.

Indigenous Services runs 'A circles of support' and 'leadership program.' I feel like I belong here. It was the first place I felt comfortable [talking] about my Indigenous identity and [embraced] it. Erik M. [facilitated] the Seven Grandfather teachings. He gave the whole teaching [to his knowledge, what he understood]. Erik [also] taught the fourteen Grandfather teachings. For every teaching, there's an opposite. For love, there's anger. It's a balance. You have to experience the negative with the positive. You need to experience opposites. We all had to talk about different ways we've experienced the different emotions and concepts of the [Fourteen Grandfather Teachings]. I never felt so connected to something. [This was in] fourth year, when I felt the most grounded and inspired. The humility, the love. I came to IS in first year. It really intimidated me because I'm a white passing person. I don't belong anywhere. I don't belong with other white people because I don't identify that way. When I first walked into IS, I felt that I [was] not Indigenous enough. In fourth year, [I went back and] everyone was so welcoming. I was more mature and less afraid [of rejection]. Mandy made me feel comfortable. [She made me feel like] this was a safe space. (personal communication, December 7, 2018)

Jennifer Komorowski is also grateful for the foundations of Indigenous Services: "I know about IS now, so I go there once and a while. Knowing it's there is something that I like. I've gotten to know a few people more lately" (personal communication, Oct. 9, 2018). Indigenous Services at Western challenges fixed perceptions of Indigeneity with their inclusive programing. It creates an open space that fosters students' varied experiences of Indigenous identities. However, resisting an organization that operates under bureaucratic terms, Pucan cautions, "People who should be having access to specialized services [Indigenous Services], in terms of closing those gaps are getting left behind, anyway" (personal communication, September 26, 2018). It is difficult to recruit Indigenous students from rural locations. Individuals living on Reserves deserve equal access to health resources, family support, and educational services that design leadership opportunities. Within the Indigenous Services at Western, students should not feel a need to reveal themselves, to declare their identities for recognition purposes. There is no explicit pressure from IS to self-identify, as staff are very friendly, patient, hardworking, accommodating, kind, and open-minded. However, many individuals who frequent the space are

white passing from mixed backgrounds. It is not possible to recognize a person's indigeneity based on their skin color. Questioning glances from staff and peers can be difficult for students wishing to acclimatize, feel relaxed and welcome in the service. Students, who present as Caucasian, may feel differently internally, and wish to honor their Indigenous spiritual embodiments. Racial micro-aggressions that individuals endure in spaces on campus, such as the UCC do not need replication through judgements in the Indigenous Services environment. There is a difference between self-identifying and feeling pressure to self-authenticate [justifying reasons for using a service]. Being Indigenous ontologically is not a question of nation affinities, performances, status, and authentic justifications, but develops from sincere identity-expressions.

Student associations can articulate desires for reconciliation and cultural restorations. Siobhan expresses the need for Indigenous student unions to have their own university governing power:

> Having an assembly of Indigenous students on campus that has some sort of power, in relation to the student union or the administration would be huge. [There is an Indigenous students' association. I'm not sure about its assembly status though]. Or whether or not it's able to govern itself or if it's a consultative body. Part of my not feeling a part of the institution, even when [student unions are offered] is that [I've been involved in other student unions] and they are not areas that actually serve to empower Indigenous students. But [they] are places of manufacturing consent. It calls into question the legitimacy of the university itself. Which is precisely why these things are not being attempted. It's difficult. (personal communication, October 16, 2018)

In contrast, Porter is comfortable with the ISA's structure, consultation roles, activism, and mantra:

> [The ISA's] base philosophy [is in] the constitution…As the president you are responsible for projecting how Indigenous people should be represented [with reference] to culture. You're supposed to be a resource for students. You are the voice of Indigenous students. I can't speak [for] everybody's cultures [ISA members are of diverse backgrounds]. Our main goal is to help cultivate Indigenous knowledge and to give [the Western community] a general idea [about] Indigenous people. I'm a resource for consultation within the university. Student Experience [the umbrella sector for Indigenous Services gets] me to go to meetings and bring up any issues that Indigenous students are facing. The USC [is] getting heavily involved in Indigenous knowledge. We're trying to change [dominant] perspective[s] [about Indigenous people]. I don't have decision-making powers, but I do have a heavily weighted voice now. [Indigenous inclusion has always been important]. I don't have the final say in things. I'd feel un-comfortable with that. I would love to have

the power to make big changes. [However], I feel like a lot of people would abuse that power. What if an eighteen-year-old [runs for ISA president, gets it, and has] no idea about [decision-making]? As long as it helps my people, I'm happy to [consult]. (personal communication, January 11, 2019)

Western University needs to prioritize various teaching styles and the perspectives of staff, above material elements of student experience. It is not simply about recruiting students and maximizing their fiscal contributions. Though students' experiences are components of the university's wellness services, they also reflect Western's branding initiatives. Indigenous students are not only evidence of success, department profits, academic goals, and recruitment/marketing strategies. Individuals do not embody Bourdieu's (2005) notion of "symbolic capital," as loyal signage, potential "resources," and "goodwill" investments toward explicit future "credit" (p. 195).

Indigenous students need to access university and institutional opportunities on their own merit not only predicated within identity politics. Indigenous students can fill a quota for program enrollment but also need the quality of their work and test scores equally acknowledged in committee decision-making. It is important for departments not to commoditize the demand for Indigenous scholarship through creative projects with students' home communities. Indigenous persons who live on Reserves without education funding and work prospects are often excluded from a university's branding discourse. The contributions of Indigenous theorists, athletes, and scientists in academic professional development programs are more important than representation.

Foregrounding scholars' and Elders' ideas, achievements, identities, and contributions are important without commodifying their efforts. Grassroots student engagement in the university's political fabric is essential. Pucan reflects, "I was never taught a solution- based education. I got taught how to concentrate on deficits. Education is letting us down because it teaches us to be critical, we need [the pragmatic], to be more balanced" (personal communication, September 26, 2018). Battiste, Bell, and Findlay (2002) add, the "pedagogy traditionally employed by"

322

Indigenous peoples "comprises" highlighting inter-generational knowledge, pertaining "to a particular people or its territory" (p. 87). The concept of wellbeing is not only a matter of physical health but reflects traditional governing practices at universities and on Reserves. Pucan continues:

> One of our courses in FNS should have been policy-based. The Prof picks a policy and we spend an entire semester breaking it down, effects on the individual, benefits to the government… In that way, our work would [better support] Indigenous communities. We can work as a class and send it off to the communities and let them do what they want with it. (personal communication, September 26, 2018)

Marie perceives her role as both a teacher and researcher. She hopes to educate Indigenous youth about traditional diets, resisting Western dietary culture, policy-making, and community activism:

> I want to foster the teaching of proper and traditional nutrition. Liz Akiwenzie has always inspired me. She does a lot of teaching [about] food. It's targeting the youth. That's what I'm pushing for on the AIAI youth council. We need to focus on our Elders and treat them. But we're forgetting about the youth. If we don't give [youth a] proper education, they are going to grow up and be in the same positions [as] our Elders. We need to change that cycle now. Education gives me the accreditation, qualifies [me with] that knowledge. I really want [more policy] implemented for younger generations. [I want to influence youth to get involved] in changing patterns around nutrition…getting away from the Western diet and moving toward the traditional diet. It's providing more resources to dieticians and physical activity programs. My two populations of interest are Indigenous people [urban and Reserve communities] and people with autoimmune diseases. After that, whoever else benefits from any teachings I could give. (personal communication, December 7, 2018)

In work endeavors, Melissa honors her late mother's Indigenous leadership and cultural advocacy:

> I have a lot of experience with Indigenous youth. My first job was as a literacy teacher with Frontier College at Deer Lake First Nation [Oji-Cree]. I was teaching literacy skills in a fly-in community. Literacy is not just reading and writing. The [youth and I] did crafts, nature walks, photography projects, poetry, comic books, story-time, over the summer. I also ran the alternative secondary school out of N'Amerind Friendship Centre, here in London. I facilitated the Outdoor Education Course. I developed the curriculum for teachers to teach different parts of the [program]. We did field trips onto the land. Recently, I worked at the Northwest London Resource Centre as a skill developer and trainer for youth [through] arts, after school programming. It's part of building relationships with youth, reciprocity, community involvement, and [passing] on what I know to other [urban] Indigenous youth [who may not have access to cultural teachers and resources available on the Reserve… carrying on my mother's work]. (personal communication, April 16, 2019)

Porter embodies a strong drive to receive Indigenous traditional and Western forms of education:

> My Aunty was a big influence on me. She really cultivated my education. She always got me to think critically about books. The education system on the Reserve is really terrible. [My brothers] never get homework. The structure of [curricula for the Reserve schools] are Indigenous and culture-based. Growing up there, we had homework, but it wasn't a lot. My Aunt would bring back spelling and reading books from the US. I broadened my education by myself. [Two of my Aunts went to college]. I am the fifth oldest [of my forty-three cousins]. [I am the first one in my immediate family] to go to university. It is a different dynamic when I go home now. Everyone asks me questions, [if they need help with tasks, such as doing taxes]. (personal communication, January 11, 2019)

Jennifer Komorowski conveys the importance of getting an education, though she is not yet connected to her mother's Oneida heritage: "Getting a university education can be a way to find your voice. And speaking up for yourself or other people in your [Indigenous] community who maybe don't have that voice…or the ability to become educated and go to school" (personal communication, Oct. 9, 2018). She wishes to contribute to Indigenous scholarship in her doctoral research: "I'm more focused on my specific field of research, women's writing. I'm interested in the voices of women. Especially with so many women who are missing and murdered" (J. Komorowski, personal communication, Oct. 9, 2018). Jacobs and Williams solidify, contrary to false media stereotypes, "Many missing and murdered women were forced into the child welfare system and adopted out…included as an offender in a federal or provincial jail…and victims of poverty and powerlessness living in unsafe neighborhoods" (p. 133). Educating about resurgence is imperative to bring Indigenous women's stories forward, not as missing, but presently resonant.

Learning about, while being grounded in, traditional Oneida knowledge and cultures helped Sundown find the motivation to pursue a Western University education. He aims to achieve personal, scholarly, and traditional growth through his studies and creative leadership on campus:

> I struggled through school. I was lost. I didn't understand who I was. Learning my ways…I started to understand why. Once found, I am pursuing school. It took a while. Having that foundation of who I am, brought me here. The knowledge is very important…it helps a lot

with life itself. It helps me to navigate things around me in life… [to] be a better person, [prouder in who I am] … more functional. Knowledge and understanding about who I am helped me progress in other areas of my life, such as school… helped me get [to Western]. (personal communication, February 13, 2019)

Upon leaving to seek an education, Pucan feels a conflicted sense of belonging on her Reserve, although she is a band member: "It's both ways. You're not accepted in the mainstream and you're not accepted in the Indigenous community. So, you end up in the shadows, maybe?" "The government says that I belong there. Do the people claim me or are they forced to claim me? That's a question for them" (personal communication, September 26, 2018). This is a powerful sentiment to carry, while navigating the professional demands of university and issues back home.

Pucan's Anishinaabe birth-name is 'Bimadoshka,' asserting her embodied place at Saugeen. Using Ojibwe language teacher/writer Basil Johnston's method, Pucan (2019) describes traditional "layers of meaning" within names. For the "Anishinaabe" language, names hold "valuable information" about the "individual," along with their "original instructions" (Pucan, 2019, p. 85). Spiritual teachers and radio hosts Dan and May Lou Smoke describe "original instructions" as fundamental to a continuous "harmony" among beings on earth. They express how a seed's instructions to "automatically grow toward the sun are contained in its DNA, just as humans" know to grow old and imitate other beings. The surface level of 'Bimadoshka,' confirmed by her Grandfather expresses the concept of "Laughing Water," followed by its "prefixes and suffixes" in phonetic "appearance" (p. 154). Emerging from the word "apiidashkaa," which references "[timing between waves of a lakeshore]," Bimadoshka's "philosophical" meanings utter "sound the water makes when it crashes on a rocky shore" (p. 155). The complexities of Pucan's Anishinaabe identities resound in her name's intentional significances, rooted in land, water movements. A sense of ontological belonging and land-ties express the contexts of 'Bimadoshka.'

There is a fine line from belonging to ownership. A. Pucan translates community, in her archival work at Chief's Point, though experiences a sense of removal. She asserts that "action and not status" determine the authenticity of Indigenous identities (personal communication, April 18, 2019). The premise of 'having a community' in the Indigenous context reflects a discourse of possession and conversely acceptance. The ego [subject/personality] does not belong to an individual, but exists relationally, across spirit worlds, sentient beings, and lands (May, 1958). It is paradoxical for a band member to feel isolated from a territory, while claiming the right to return home. Neither Pucan, nor Saugeen can offer objective evidence about the state-approved permanence of authentic requirements for Indigenous band membership. It is important that bands reflect about their roles in cultivating the outsider experiences of persons. It is crucial for councils not to internalize state-practiced actions of exclusivity, suspicion, and judgment against members.

With reference to eradicating injustices, Pucan (2019) observes how "de-discriminating women under" *Indian Act* legislation revisions is adding "new members to communities without increasing funds and land-base," to help nations "absorb" a growing population (p. 16). Resisting a drive to qualify band membership, beyond instituted council mandates creates healthier community interactions for Indigenous nations. Further, bands can be aware of equal needs-based budgeting and their complicity in monetizing certain members toward receiving a university education with state funding. Indigenous learners can have a fiscal value associated with their roles, contributing to university quota fulfillments and recruitment goals. Many students with band funding dedicate their graduate research toward pertinent concerns within their nations. However, students are not commodities who are indebted to funders through research and cultural initiatives.

It is important for scholars to choose their academic directions, studying diverse subjects and schools of thought in a well-rounded learning experience. Students can also draw on aspects

of studies that do not reflect their immediate subject-positions, to inform diverse methods toward reconciliation. A discourse of victimhood does not permeate this project's discussions about identity. It is not due to students being Indigenous [in an identified marginalized group] that individuals can speak about the effects of trauma and family healing incentives. Learners do not need to leverage a marginalized identity to increase the profile of institutions, helping them appear progressive, unless students are stewards of their community roles, perceptions, and contributions.

Through the last century, Canadian Residential schools attempted to control the bodies of Indigenous youth and restrict healthy endeavors. Theorizing with Michel Foucault's bio-power construct, Cree sociologist Janice Forsyth (2013) researches "the use of the body as a political tool," as it immerses within cultural, "social and historical conditions" (p. 20), empowered by Canada's church-run, government funded Residential schools to indoctrinate, discipline, and surveil Indigenous students. The moving bodies of Indigenous youth were "monitored and controlled" through "physical education," for "social, political, and economic" agendas toward 'civilizing' populations, while enhancing Canadian nation-building projects (p. 21). Sport as disciplinary was a productive means of imparting "docility" onto the bodies of Residential school pupils, to "facilitate their integration into mainstream society." Canada's "federal government affirmed its support" for the use of "sports and games," as civilizing measures aimed to replace traditional knowledge, ceremonies, and language eradication with "Native assimilation" (p. 27).

Forsyth (2013) elaborates how many Residential schools used "poorly equipped…basement halls for recreational purposes," with staff who "lacked the training, experience, and imagination to implement a physical education program," worsening already precarious health circumstances for students, including "poor air circulation" (p. 28). Despite ulterior government motives, including transferring "communal values" and "competitive spirit"

327

(p. 31), into prospective state-endorsed autonomous success for Indigenous students, many Residential school athletes sought refuge, meaning, and hope in sports, such as hockey. Travelling for games and practicing with peers afforded players a sense of freedom with proper nutrition, otherwise restricted by harsh school policies and labor expectations. However, the positive effects of sport in Residential schools instill a questioning pause. Survivors' reflections concerning their roles in Residential school sporting activities can indicate "how bodily practices…sport and games, are implicated" (p. 32), in affective, gendered, non-binary, ambiguous, complicated events.

The late Ojibwe author and elite hockey player Richard Wagemese, in his autobiographic novel *Indian Horse* describes the complexities of his experiences playing sport, amidst witnessing explicit suffering at St. Jerome Indian Residential School in White River Ontario. Reflecting about a sense of freedom and layers of kinship developed among his teammates on the ice, Wagamese (2012) explains: "I no longer felt the hopeless, chill air around me because I had Father Leboutilier, the ice, the mornings and the promise of a game that I would soon be old enough to play" (p. 66).

Contrary to false advising distributed through state propaganda, concerning the Canadian "benevolent" offering of sport for Indigenous youth in Residential schools, Armstrong explains, "Each…experience was so different. Sport may have saved some of those kids and sport might have not saved some of those kids. There is no clear answer" (personal communication, September 4, 2018). Janice Forsyth affirms Residential school team sports practiced assimilationist tactics, raising youth in search of survival (2007a). For Great-grandchildren of Residential school survivors, Armstrong continues, "Hockey might help these kids. I'm not placing [them] on a hierarchy and suggesting they need help. However, hockey is there for them and if they want to experience it, they can" (personal communication, September 4, 2018). First Nations, Métis, and Inuit youth need institutions to hear their stories. When it is difficult to voice emotion, players can

328

express themselves physically in sport. A lived metaphor for ontological growth and recovering health, sport is not only performative. If a person cannot speak, they might have a chance to play.

Armstrong is part of a movement to restore physical wellbeing for Indigenous communities without pre-supposing its necessity. Guest coaching at hockey camps on Indigenous Reserves and for The Little Native Hockey League, Armstrong educates about positive spaces for Indigenous persons to discover who they are through sport. The Little NHL is a league for Indigenous youth from Ontario nations, established by former Black Hawk Hockey teammates of [Anglican] Sioux Lookout Residential School (Habkirk & Forsyth, 2016). The LNHL features Indigenous NHL players, while aiming to foster sportsmanship, education, respect, and traditional protocols. Armstrong recounts important roles sport plays in her life and that of her Grandfather's, George Armstrong's [Hockey Hall of Fame member and former captain of the Toronto Maple Leafs]:

> I look at my Grandpa and I see how hockey has forged his life. And when he was maybe going through some bad things as a Native growing up, hockey might have given him the confidence he needed to push through and make him feel like he belonged. In my experience, hockey saved me, whatever I was going through as a kid in high school. It made me feel a sense of purpose. (personal communication, September 4, 2018)

Armstrong reflects about coaching experiences at The Little Native Hockey League tournament, which includes teams from Indigenous nations, in terms of how it transforms identity:

> What I felt walking through that rink with those kids and going out on the ice and coaching them. And having them hold up their banners. The united front of these nations. The kids were playing against each other, but they were playing for each other. The week that I coached The Little NHL was life changing. (personal communication, September 4, 2018)

329

6.2 Ally-ship and Wellness at Western University

Continuing with themes about Indigenous health discourses, according to The National Collaborating Centre for Aboriginal Health (2016), "Three pillars of healing…embody principles of holistic health," including a need to reclaim "history, cultural interventions, and therapeutic healing" (p. 7). To foster a fruitful healing journey, it is necessary to educate Indigenous and settler persons about the "impacts of Residential schools," their "historical context," and present effects of inter-generational trauma, while encouraging community empowerment through "immersion in cultural activities and language." For Dave Monture, the institutional "limitations on creative identity becomes a wellness issue" (personal communication, July 18, 2018). Monture elaborates, "Observing the academy as an institution," it "is also a sophisticated means of colonization."

Furthermore, "The academy provides for a disciplined system of training and various silos of knowledge." It is important to institute "Education for education's sake," where students feel the joys of "learning, discovering." Students need more ideas and less formatting. With reference to creative writing options for Indigenous students, Monture suggests, "In this day and age we deserve to tell our own story in our own way." Let us celebrate, "creativity, ideas, and the joy of learning…and return to the professors the joy of teaching and interaction with students. We need to balance the power equation to the benefit of grad students," re-imagining dynamic pedagogies.

As beneficiaries of Canada's Truth and Reconciliation initiatives, such as Western University's Indigenous Strategic Plan [passed by the Board of Governors and Senate on November 24, 2016], community members have a responsibility to act critically about issues facing their Indigenous peers. Instead of universities being in business with Indigenous nations to increase student enrollment and funding, institutions can develop grounded relationships, predicated on mutual enhancement. It is important to prioritize the values of teachings and

education access for individuals from marginalized communities. It is equally key to accept that

promoting higher education for members on Reserves is not the solution to poverty and mental

health but can be an option for communities. Creative and reflexive teachings are more powerful

than capitalism. Public and private sectors across Canada that fund scholarships and grants need

to work together by amending institutionalized oppression for urban and rural Indigenous groups.

Without resorting to philosophical ideas devoid of actual grounding, Siobhan lives the

experiences of merging anti-capitalist theory with intersectional practices in her activist research:

> My research is a formal case study into cultural production and how it can bolster or hold
> back revolutionary movements. My activist work is based very clearly on trying to
> ameliorate the conditions of working class and Indigenous people, communities with
> revolutionary potential. Also, building a world that will sustain and get rid of the very
> forms of oppression we experience now. Theory is useless, unless it is put into practice.
> They have to feed back into each other. If it doesn't come from practice, it's philosophy or
> not theory. (personal communication, October 16, 2018)

Practicing ally-ship involves reflecting and self-educating about diversity in research and

teaching methods. Ally-ship concerns implementing sincere tolerance, accepting differences, and

learning from each other's subjectivities in theory and practice. Settler researchers embody allied

identities; they are not authorities on Indigenous concerns. Ally-ship is not an ethical measure of

behavior. Allied research can foster policy change that influences Indigenous wellness initiatives.

Marie reflects upon the important roles of allied researchers, alongside Indigenous communities:

> As an ally, your research is important. It's showing [that] we can work together. You're
> not fighting against us. As long as your heart is in the right place and you're trying to do
> the right thing, no bad will come of it. [Allied research] belongs there. It's all very
> important to re-build bridges. If we start working together, then we now open those lines
> of communication and create that safe space. [Indigenous communities] don't have to trust
> the institution[s] of [the university and government], [if] we can work with allies and
> [progress forward]. We can't keep fighting against non-First-Nations people and within
> our own nations. My generation [and younger generations understand that more] than older
> generations. You can't label feelings as wrong or right. [Some Elders] went through a lot
> in [their lives] and they might just never see another way. (personal communication,
> December 7, 2018)

Awâsis describes organizations in London that can feature and honor Indigenous nations' legacies:

> I was just in a consultation with Museum London. I really challenged them to meet or surpass whatever they have for the history of London with Indigenous history. Giving access to Indigenous peoples to interact with these artifacts, with these archives, to be able to create from them. And to re-home a lot of those sacred objects back in our communities. (personal communication, November 2, 2018)

Does philosophy share a reflexive task, in the face of reconciling from cultural genocide? Critical theory dedicates much literature to de-constructing the Holocaust and re-building after genocidal destruction. In keeping with the post-war philosophical climate, Western literature notes how it is impossible to conceive of representational aesthetics in the face of human suffering (Rancière, 2009). However, sentient aspects of artworks, music, policies, sport, and experiences continue to speak toward reconciliation within transnational Indigenous communities. Aesthetic practices of this project remain grounded in the systemic realities of trauma, narrated by survivors' kin. Genocide is an international phenomenon; it is not limited to one marginalized group but transcends borders and collective emotions in communities. Here in North America, we live among the concurrent effects of cultural genocide. However, even though structural changes are underway, violence and discrimination against Indigenous nations continues. As individuals who receive help from government funding, critical theory scholars live a hermeneutic [an interpretive practice] that co-exists with oppressive systems. We need to reflect upon the systemic effects of Residential schools, while implicating practices of reconciliation in abstract research and pedagogy. Like, shelter, food, and water, education is a human right that needs improvement. Amidst a drive to make universities more research focused, it is important that scholars resist hierarchies with grassroots pedagogy. Teach and brand with an understanding of being in place, situated on Indigenous lands and the responsibility to reconcile, prior to making abstract inquiries.

Before interrogating feminist academic concepts about identity, such as 'othering' and essentialism, teachers ought to begin their semesters with lessons addressing settler-colonialism,

in relation to issues affecting Indigenous communities. Pedagogues can adjust their relationships with land to decolonize active learning practices and foreground inclusive philosophies in curricula. Research methods can evolve to include non-Western [Indigenous] ways of knowing and being. Instructors from the [social] sciences, medicine, law, and the humanities can include non-linear knowledge systems in methodologies courses. Dr. Tilottama Rajan is among progressive educators who propose an incentive for scholars to balance political and theoretical epistemologies in their scholarly endeavors, citation practices, fieldwork, and social interactions.

6.3 Future Research: Healing from Inter-Generational Trauma

6.3.1 Personal Reflections

Being a settler who walks the earth with relative ease, I enter spaces without facing discrimination due to my race and gender identity. An outsider alongside Indigenous communities at Western University, I empathize with the effects of inter-generational trauma from within my family. My Grandmother left Latvia before the Holocaust though lost most of her kin except for potentially one [or two] siblings. Her mind and body endured much emotional trauma. The effects of loss trickled down into the lived-experiences of my late Aunt who took care of her mother until the end. My family, since divided is trying to find our lost relatives, whose names and stories remain absent. There is a connection of loss shared by many Jewish and Indigenous communities. However, differences arise in the practice of assimilating. To survive as refugees in a new country, many Jewish Canadians choose and have opportunities to receive an education that cultivates economic stability. The healing journeys of Indigenous students at Western are not antidotes to my family's loss from genocide; their narratives are not for my benefit as researcher and outsider.

The abilities to conform within dominant race, class, and gender structures allow certain Jewish families to benefit from the development of Canada's nation-state. Therefore, strong connections persist between Indigenous and Jewish communities, in terms of sharing traditional values, life histories, surviving trauma, and marginality. However, the responsibility to honor Indigenous nation-specific pleas for self-determination, environmental justice, and wellbeing is essential for Jewish people living on this land. Jewish families need to acknowledge the mark of suffering and become conscious about complying with settler-colonial practices through assimilation efforts. Rather than being ashamed of loss and pain, Jewish groups can show radical empathy to Indigenous nations by self-educating about reconciliation and supporting communities.

Forming alliances with interview participants' holistic perspectives regarding health and inter-generational knowledge through sensing kinship, I reflect ancestral philosophies from the 'shtetl' within phenomenological feminist methods. 'Shtetls' are chosen villages outside of an urban context among pre-Holocaust European Jewish communities. They are not ghettos; walled communities with government-restricted mandates as ethnically Jewish neighborhoods imposed by persecuting regimes, such as Nazi Germany. 'Shtetl consciousness' reflects embodied, traditional land-based teachings, embracing wisdom from the old country [Eastern Europe]. It can be utilized in the contexts of transnational lived communities across cultures and social locations.

Cross-cultural student collaborations, at Western University can advocate for collective educating about different forms of marginalization. Porter's ISA colleagues engage USC groups whose members encounter injustices, land-dispossessions, and recovering from genocidal trauma:

> We are working with the Canadians for Justice and Peace in the Middle East. We are [jointly] talking about land-dispossession [through events, such as Dispossess but Define]. Hopefully, it brings in the Black Students' Association. We talk [with individuals] about battles in their homelands, treaty rights, apartheid in South Africa. [Simultaneous] things were/ [are] happening [to] African and Indigenous people with the same tactic[s]. It's not

news. Why aren't we working together, towards a bigger change? I [want] to make sure that everyone knows I [can] contribute [to anyone's passions and goals]. (personal communication, January 11, 2019)

Many communities live the embodied realities of remembering trauma. Holocaust awareness is not analogous to processes of decolonization. However, they share parallel features concerning education about systemic inequality, cultural genocide, and caring relationships with land. Recovering the facts of colonial genocide is a transnational endeavor, across Rwanda and South Pacific regions. It is important not to remain imbued in solipsistic narratives about pain. Communities that suffer tragedy can support each other's collective wellness and healing journeys.

I continue to inherit the racial, land-based, socio-economic privileges from my family's assimilation into dominant cultures. However, instead of focusing on victimization and pain, I can help with Indigenous/settler reconciliatory and wellness efforts at Western University. Further, Indigenous [women] scholars who continue to overcome oppression do not merit performing and carrying the burdens of survivor's guilt as it distracts from their progressive, activist, de-colonial pedagogies. It is interesting to engage past genocidal imprints, while addressing the present effects that colonialism asserts upon Indigenous nations. Obtaining access to Indigenous territories calls for active reflexivity about environmental health, diversity, hierarchies, and educational injustices in classrooms. Reconciliation is both a cyclic and collective healing process. Albeit challenging to produce this project, learning from Indigenous learners, teachers, and Elders is a powerful gift.

It is important to foster culturally safe spaces for queer and trans people in classrooms, while starting from a de-colonizing base. This process includes accepting recognition and critical action toward inter-disciplinary program reconciliation efforts. Literature has stakes in truth and reconciliation practices with Indigenous communities, even if it is not made explicit. Finding literary or ontological connections with Indigenous land reclamation and nation-specific

independence is both the settler instructor and student's imperative. The theoretical saturation of knowledge is important for Theory Centre comprehensive exams. However, the application of land-based theoretical knowledge, through a lens of Truth and Reconciliation is fundamental to responsible scholarship and research practices, dialoguing with [not for] Indigenous communities.

We live in anti-theory times; fascism is on the rise, the cost of living is increasing, and systemic inequality abundant. What can a reflexive practice of critical theory offer to experiences of marginalization? Facing institutional hierarchies, limited job and education opportunities, financial insecurity, and rising health risks, Indigenous and Eurocentric theoretical frameworks lend a non-ideological paradigm to understand current de-colonial processes within communities.

An ontology of reconciliation, a relational way of being is the grounding of decolonizing practices for teaching and learning in Canadian institutions. It is a lived epistemology; a way of knowing that develops in relations with Indigenous communities and lands. An ontology of reconciliation is embodied in a feminist theoretical framework that attunes to phenomenal experiences of Indigenous health and wellbeing. It is intersectional, permeating across varied personal identities and subjectivities. This paradigm can be instituted by settler and Indigenous organizational structures in policies with several conditions: A settler individual needs to forgive their complicit ignorance, when facing earlier transgressions about joining academic hierarchies. Reconciliation extends beyond an ethical imperative to an embodied self that connects with land.

Settlers need an open mind to work collaboratively with Indigenous peers who share varied theoretical perspectives and research/activist methods. Individuals need to respect colleagues of diverse cultural/ethnic backgrounds and scholarly foundations who can resist institutional mandates for programs. Last, persons need to critically reflect about the nature of being situated on Indigenous lands, while honoring the project of repatriation. Truth and Reconciliation

336

initiatives to hear Residential school testimonies surpass the superficial function of apologies, strategic plans, funding, staff training, ninety-four calls to action, or ideological imperatives that can acknowledge and teach the consequences of Residential Schools. Dialogues across settler and Indigenous groups can resonate knowledge translation about concerns on Reserves and in cities with patience, being responsible for each community's wellbeing, despite state political tensions. This project is a modest offering to reconciliation efforts at Western University, Indigenous, and Eurocentric critical theories, echoing Indigenous policy concerns across three-tiered governance.

A major take-away from conducting interviews is the urgency for Indigenous students to be at decision-making tables, sharing thoughts, and insights with interested parties despite institutional barriers. Land stewardship within academic communities is an inherent right, on par with education and nourishment. Indigenous groups should not have to ask for presence on university governing committees. Students and Elders do not assume designated roles to speak land acknowledgements at committee meetings. Working alongside state institutions, without endorsing their hierarchal policies is a fruitful step toward funding reconciliation operations. It is possible to fight for Indigenous nations' governing independence, treaty rights, and environmental decision-making powers, while negotiating with government organizations. Alienating federal and provincial ministries from conversations is not a productive endeavor. However, government endorsed institutions, including hospitals, think tanks, ministries, and universities need Indigenous women and trans persons invited to serve at the highest levels of policy adjudication and proposals.

Settler-Indigenous project grants allotted from the federal government can be antidotes to competitive SSHRC and OGS student funding. Institutions can apply for grants through Indigenous community-run selection committees at the university level, which determine amounts based on need. Departments can obtain funding that enhances student research toward

reconciliation. I struggle with serving politically radical Indigenous communities. My dependence on academic institutions for job security rejects a position of refusal in favor of compromise. I aim to overcome this contradiction, serving both Indigenous and Eurocentric institutions respectfully.

Indigenous students and Elders need base-budget voting rights and oversight of university decisions. The institution can monopolize financial power, but Indigenous persons need to define the conditions for settler engagement in reconciliation projects. I did not interview senior administrators in 'Student Experience' sectors at Western to collect data on the specificities of strategic plans and policies. Therefore, I do not make definitive claims or evaluate specific policies. However, mental health and Indigenous strategic plans need to work collaboratively, not as isolated projects. Pathological diagnoses of Indigenous groups contrast holistic caregiving models.

Federal and provincial ministries also need to have gender-equal Indigenous representation on government strategizing committees; formulating the grand design of policy from cross-cultural perspectives. Universities need Elders and Indigenous student representation on the Board of Governors and Senate. As shown in our discussions, Indigenous students are critical thinking leaders who can positively affect the fiscal programming of their communities at Western University, in urban industries through kin-network building, and on Reserves. Amidst bureaucracies, Indigenous students embody traditional knowledge based in grassroots planning initiatives. Indigenous community decision-makers can have a powerful impact, despite the effects of institutions that profit off state exemption from law-abiding practices and financial protection.

The Western canon of philosophy, as harboring containers of knowledge can be restrictive. Abstract concepts need ontological grounding in lived-worlds, outside of their established affiliations. It is important to challenge fixed areas of scholarship that are not open to think differently about the practical implications theoretical ideas can impose upon Indigenous nations.

338

The regimented ideals of academic productivity are not in tune with holistic experiences of wellbeing. Conversely, Indigenous communities substantiate the foundations of scholarship at Western. Students give life to research grants and projects that surpass the university's marketing brand. Humility, spirit, and listening are the ingredients for understanding reconciliatory practices. I have learned the importance of humble and measured approaches when interpreting dialogues.

Interviews with students shift the ways I perceive being on land and embodying kinship. Reconciliation is about forgiveness and understanding. For Dave Monture (2018), "Peace will not be complete unless reconciliation is achieved" (personal communication, July 18, 2018). He "hopes the country will evolve [as it remains incomplete]" (personal communication, July 18, 2018). The experiences of healing from inter-generational pain are not solipsistic but consist of cross-cultural and communal processes. It is possible to forgive, and challenge state run institutions harmoniously. Many issues are facing Indigenous youth today including poverty, access to education, violence, incarceration rates, food security, self-determination, and health. Engaging urgent topics affecting Indigenous communities in theory and practice assists with efforts to foster real change. Indigenous scholars' insights and soulful teachings are this project's highest blessing.

The university is a self-sustaining system. It supports intellectual and research success on the one hand with potential for creative growth. However, given its allegiances to increasing profits, enrolment numbers, endowments, and strong investments, is it possible to de-colonize the academy? Is it possible to institute reflexive norms about land, environmental justice, health, and community responsibility? These queries will be long-standing, until change occurs for Indigenous students at Western. Albeit a capitalist institution with hierarchal incentives, the university's scholars, teachers, workers, and staff propel its productive engines. Testimonies from Indigenous students and Elders about healing from inter-generational trauma are poetry, scholarship, kinship,

policy, prayer, love, and hope. It is necessary to listen carefully and preserve individuals' voices. In so doing, settler allies keep the narratives and teachings of Indigenous scholars and knowledge holders at Western alive. When it is all said and done; only the students' footprints will remain. Their words and spirits are emblematic of land, wellbeing, history, justice, education, and peace.

Appendices

Appendix A: Dialogue with Kalley Armstrong

The space definitely didn't feel as safe as I do with you guys. But I felt safe with him because he was re-assuring me. And he is a very famous professor. I had no idea at the time. His name is Phillip Deloria, he's Vine Deloria's son. He wrote *Playing Indian*. I would meet with him and be like, this is what I'm going through, and I have questions about this…he was so supportive and so humble. He was so awesome. That was what really spearheaded my wanting to get into Indigenous academics, because of him. I wrote a paper about Residential schools. He was so supportive, gave me a good grade, and was proud of me. He was the one who really got me going. That was my first academic experience [of Indigeneity]. (K. Armstrong, personal communication, September 4, 2018)

Appendix B: Dialogue with Dave Monture

When you look at the advanced architecture, irrigation systems of the Inca people, the fact that some sixty percent of the world's food supply originated in the Americas without a grasp of gathering that knowledge together and using that as a benchmark to improve mankind. If the academy doesn't acknowledge that, then the academy is part of the problem. (D. Monture, personal communication, July 18, 2018)

Appendix C: Dialogue with Siobhan

I identify as a communist, in addition to being Métis. The reasons for this are many. The main one [is] growing up super poor and super angry with a single Mom…you start to look for answers. I started getting interested in left politics in high school. One of my favorite teachers was also Métis. He would actively teach the history of the Russian revolution, in a progressive way. He would actively teach us about Ipperwash, Gustafsen Lake, and Oka that were not a part of the standard curriculum. He was always encouraging me to lean into those political feelings [about how to make change]. He was very candid, talking about issues of apartheid. He taught us critical thinking and wasn't afraid to tell the settlers in the class when they were being settlers. Having a radical teacher at that age was important. That's how I found my way to Marxism. (Siobhan, personal communication, October 16, 2018)

Appendix D: Dialogue with Awâsis

My ties [are] ancestrally to the French river, to the great lakes' basin. I also think about the urban community here. My responsibilities are relative to those different levels. I think about the whole great lakes region that transcends the Canada US border as my community and homelands. I have deeper ties to more specific regions, where we are here [in Southwestern Ontario]. (Awâsis, personal communication, November 2, 2018)

Appendix E: Dialogue with Siobhan

I'm hoping to visit family on the prairies. Maybe I'll feel a sense of rootedness there, on actual homeland. The patience and teachings of the Temi-Anishinaabe nation have not been lost on my sense of self or the way I interact with land. Temagami had yearly pow wows. They were a very welcoming experience…a place to feel at home. They did a day camp

for Indigenous youth [on the Reserve]. We would hike around the island [to] learn traditional teachings. The camp did a very good job of combining white perspectives with [Indigenous beliefs]. It was mostly Indigenous youth and settlers from the town. And close family friends, a woman who was very supportive of my questions [Virginia Mackenzie]. She was very active with the band council. She ran an 'Indigenous experience' camp as an Elder. She helped me through a lot of questions about what was appropriate to do spiritually…how to go about asking those questions. She was the first person to open my eyes about Indigenous activism, when I was eight years old. (Siobhan, personal communication, October 16, 2018)

Appendix F: Dialogue with Paul Porter

I have a lot of family. Not just biological family. I have three best friends. They are my family. Their parents are my family. I have a lot of Moms. [In my] first year, I never came to IS. Now, I have [my family at Indigenous Services]. I [also] had family who came [to Western]. I was always busy, [a] full-time student, working two full-time jobs. I [chose to] take on the responsibility to help raise [my brothers]. I opted to take care of everybody. I took on that paternalistic role. The whole idea of family is to cultivate their education. It's interesting. (P. Porter, personal communication, January 23, 2018)

Appendix G: Dialogue with Paul Porter

Porter ran a youth resource program at the White Pines Wellness Center. He continues to share

knowledge about grassroots wellness activism with the Indigenous Student Association members:

[If my brothers' wellbeing is not good, mine] is not good. It's not [about] being a leader. My Aunty brought [this] up to me: How are you supposed to help all these people, if you are not well yourself? I am focusing on building myself up to be able to take on these roles. I ran a youth group, back home [on Six Nations Reserve], based on mental health and suicide [at White Pines Wellness Center]. We got grant funding. We had cooking classes, after school programming. [We took youth] on trips. We talked about alternatives to drinking and doing drugs. I was fifteen when we started it with friends. It was still going, up until last year. We ended up thinking about what kids do. We decided that we wanted to start working towards making a change. [Taking steps toward our end goal]. Talking about education, mental health, suicide. How it affects everybody and not just one person. We did sharing circle[s], we did check-ins, we played games. [Giving kids] a different perspective on things. We'd hold youth dances. We [also secured funding] through the band council on the Reserve. Last year was not a good time for the ISA. They were facing de-ratification [from the USC]. They weren't meeting membership minimums. You [need] to have twenty-five students to be a USC ratified club. We have a lot more Indigenous students than that. [However], people were not signing up [for ISA events]. There was also a [false] idea [that only Indigenous students can join the ISA]. Openness [to other cultures] is what I learned from going to ceremony- how we're supposed to be as a people. I want to [represent] how I was raised, [and] how I was told our people are supposed to act. I want to change [how Indigenous] students are represented within Western's community. I want to do more for my community. (P. Porter, personal communication, January 11, 2019)

Appendix H: Collaborative Care Model

In an open dialogue collaborative health-care model, all decision-makers respect a person's lived-experiences, race, gender identity, sexuality, ethnic, and cultural backgrounds. In response to the Truth and Reconciliation Commission's 94 calls to action, healthcare workers should actively reflect about their positions in hospital systems. The experiences and healing journeys of individuals in care will be the most crucial factors of any health-related decisions about treatment, medication, and support through collaborative services. Policy reform is important to persons seeking wellbeing and for their families. The perspectives of policy writers, personal support workers, teachers, researchers, health service providers, ceremonial leaders, and band council members can influence non-hierarchal, community-designed wellness decision-making processes.

The individual care model between patient and doctor imparts too much of a power imbalance. It is difficult to open-up and trust mental health workers, if they are evaluating your behavior as symptomatic. A health practitioner is responsible for their complicity in systems that perpetuate hierarchy, pathology, and discriminatory practices. Doctors in both public and private businesses need to be held legally accountable for their practice models and the medications they prescribe to patients. There needs to be a law passed at both provincial and federal court levels that necessitates oversight for psychiatric [support worker] decision-making. Upon a patient's request, if they give consent, a medical practitioner will consult an individual in care's kin-like networks [communities]. People who can be consulted include, the subject in council's family members, doctors, community living peers, partners, spiritual advisers, Elders, and colleagues. Formal accreditation is not necessary in the consultation process concerning a person's wellbeing. An individual seeking help's community will participate in decisions about treatment, prior to fixing medical diagnoses. A collaborative care model mandates the oversight of drug prescriptions and

treatment plans in consultation with a person's kin groups, prior to fixed health-related decisions. There is no institutional hierarchy in the collaborative decision process for a patient receiving care.

Appendix I: Women and Trans Centre

Without diminishing the importance of wellness education, a Women and Trans Centre would benefit the health of Western University's transnational communities. A peer educated and de-pathological organization with its own budget and programming freedom can support individuals in need of sexual health counselling, violence prevention, assistance with healing from trauma, among other needs affecting marginalized communities. De-centering power and control of the wellness industry at Western can positively affect individuals who live in precarious circumstances yet do not wish to engage psychiatric interventions, within a supportive environment. A diverse team of councilors, volunteer medical professionals, social workers, peer educators, spiritual advisors, and student mentors can run workshops for youth seeking resources about their evolving identities [gender transitions], health treatments, family management, additions, sexual violence, academic concerns, relationships, and healing journeys within an open, collaborative grassroots service. Rather than prioritize risk averse, funding-efficient convergent, triage health services, bottom-up community-based providers can foreground Western University's commitment to deliver responsible and radical wellness care. The Centre can improve leaners' efforts at balancing healthy minds and bodies, while developing thriving leadership skills.

Date:17 September 2018

To: Regna Darnell

Project ID: 109551

Study Title: Moving to the City: Lived-Experiences of Indigenous Persons at Western University.

Application Type: Continuing Ethics Review (CER) Form

Review Type: Delegated

Meeting Date: 05/Oct/2018

Date Approval Issued: 17/Sep/2018

REB Approval Expiry Date: 06/Oct/2019

Dear Regna Darnell,

The Western University Research Ethics Board has reviewed the application. This study, including all currently approved documents, has been re-approved until the expiry date noted above.

REB members involved in the research project do not participate in the review, discussion or decision.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario. Members of the NMREB who are named as Investigators in research studies do not participate in

discussions related to, nor vote on such studies when they are presented to the REB. The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

Please do not hesitate to contact us if you have any questions.

Sincerely,

Daniel Wyzynski, Research Ethics Coordinator, on behalf of Prof. Randal Graham, NMREB Chai

Western✵Research

You are being invited to participate in this research project about the lived-experiences of self-identifying Indigenous persons at Western University and their relationships with mental wellness resources in London Ontario. Being a self-identified Indigenous person at Western University over eighteen years of age, you were approached by an individual from a participating organization. This document is intended to provide you with the purpose of this work and to inform you of what to expect from this interview.

Procedure: Interviews will be approximately two hours and will be conducted in person by myself. I will be asking a series of questions from the above-mentioned topic. The interview will follow an in-depth semi-structured format guided by the natural flow of conversation. With your permission, I would like to audio-record your verbal consent prior to beginning the interview. I would also like to take notes for the purposes of transcription following the interview.

Voluntary Participation: Your participation in this study is completely voluntary. You may decide not to participate in this research or to be interviewed now and then change your mind later on. You may leave the study at any time without affecting your academic standing and employment status. If you have contact with spiritual 'Elders', you may want to speak with them before you make a decision about participating in this research study.

Withdrawal from Study: Participation in this project is strictly voluntary and participants are able to decline answering any questions, or to withdraw from the interview at any point without consequence. Should you decide to withdraw or to stop the interview midway through, you have the option to remove all data (delete the recording and all notes) you have provided or you may allow the researcher to keep what you have provided thus far. Throughout this research project, I aim to be respectful of the research participants and to honor their perspectives and experiences.

Confidentiality: All of the interviews are kept strictly confidential. Personal identifiers include your name and your ethnic and gender identities. Direct quotes may be used in the analysis (dissemination) of the interviews. However, your name will not be used to identify you with your interview transcript. You have an opportunity to choose a pseudonym at this time and write it on the letter of information form. All interview recordings and notes will be kept in a secure environment. When the research project is complete, all identifiable information will be retained for at most five years and then destroyed. Copies of interview transcripts and thesis notes will be available to participants upon request. Individuals can send a follow up e-mail to myself or the principal investigator should they wish to see the interview transcript and thesis notes. Participating organizations will not have access to any information for research purposes. They will not have access to personal information spoken during this interview without your consent. Representatives of The University of Western Ontario's Non-Medical Research Ethics Board may require access to your study-related records to monitor the conduct of the research. If you have

any questions, you may contact the principle investigator or the Office of Human Research Ethics at The University of Western Ontario. You do not waive any legal rights by consenting to this study. No compensation is provided for participating in this interview. In order to confirm that you are verbally consenting to participate in this interview, do you agree to answer the following questions?

As stated above, audio-recording is optional. Are you comfortable being audio-recorded? As stated above, you do not have to agree to be quoted when I write up the results. Would you like to be quoted by name or by pseudonym? As stated above, "participating organizations will not have access to your age, personal contact information, and pseudonym."

Thank you for taking the time to answer these questions.

Appendix L: Interview Questions

1). Can you please introduce yourself? 2). What are your preferred pronouns; i.e.: She, he, they? 3). What do community and belonging mean to you? 4). What are your communities? 5). What location[s] do you call home? 6). What does it mean to be Indigenous, in your experiences? 7). Do experiences of home interconnect with your senses of an Indigenous identity? 8). What does wellness mean to you? 9). How do experiences of community and belonging connect with your sense of wellness? 10). What do you require to sustain a keen sense of wellbeing? 11). Do you self-identify as a 'land-defender,' water-keeper, storyteller, faith-keeper, other roles? 12). What is this role's traditional significance, its ceremonial responsibilities, and was it hereditary/chosen?

Urban and Rural Environmental [In]-justices

1). How do environment factors [land mining, industries] surrounding your communities affect the mental/physical wellness of you and your kin [you can speak to inter-generational and genealogical trauma]? 2). Do you have thoughts about environmental repossession and Indigenous political movements? 3). Are there differences between urban and rural Indigenous experiences? 4). Do your identities and senses of Indigeneity shift when you are dwelling in urban and rural locations? 5). Do your labor practices, artistic endeavors, and familial commitments evolve, as well? 6). What are the conditions that affect decision-making processes for you and members of your community, when moving between Reserve and urban spaces? 7). Are there specific factors that influence decision-making abilities of Indigenous women, in the process of moving between cities and Reserves? 8). Do you have decision-making power in both consultative and governing roles at Western/in London/on Reserves?

Education: 1). What does traditional knowledge mean to you? 2). Do you aspire to learn about traditional knowledge in your research endeavors? 3). How does obtaining an education at college and university connect to experiences of mental and physical wellbeing? 4). Has the legacy of residential schools [and its effects on your family] inspired your drive to receive a university education? 5). Can you speak further to embodied learning and Indigenous pedagogical/teaching methods? 6). How does this practice contribute to environmental repossession initiatives across Indigenous territories? 7). Does the academy make space for creative expressions, activist dialogues, and policy work in education/wellness programs? 8). Are professors endorsing artistic creativity/activist mentalities within their assignments and reading materials? 9). What does the concept of a land-based ontology [experiences of being in worlds that are grounded in place] mean for you? 10). How does it connect with a sense of wellbeing and identity? 11). How do language, place, and land intersect? Are they co-constitutive in artwork, teachings, and research projects?

Creativity: 1). Do you partake in artistic endeavors, including poetry, oral narratives, creative writing, gaming, music, and storytelling? 2). Do you engage arts-based research practices? 3). Are there specific aesthetic techniques you are using to express messages about health, decolonization, healing, land, place in your storytelling, music, art, poetry, and political activism? 4). Is art/activism/literature/poetry a healing practice for you? 5). How does your intuition factor into creative processes and oral expressions? 6). Do you experience dominant media industries [radio, gaming, music, fashion] as borrowing from queer and Indigenous artistic cultures? 7). How do you experience time and space through spoken word/art/teachings, across urban and rural locations?

Policy and Human Rights

1). How do you define human rights? 2). Do you recognize the Canadian government's relationships with Indigenous communities on wellness/health policy related issues? 3). What are

your experiences/opinions about the government's-imposed justice system and Reserve structures? 4). What changes are necessary to improve Indigenous communities' relationships with Canadian legal governing bodies, concerning wellness and health? 5). Do you see positive and negative aspects of The Charter of Human Rights and Freedoms? 6). How does it contrast the UN Declaration on the Rights of Indigenous Peoples? 7). What does the concept of "institution" mean to you? 8). If you feel comfortable, can you please describe experiences with institutions?

Ally-ship and Concluding Thoughts

1). Can you speak about the important concept of ally-ship? 2). What does ally-ship mean to you? 3). What responsible actions does the practice of ally-ship require and from whom? 4). What does Indigenous Services at Western University mean to you? 5). How do you feel about taking part in this interview? 6). Has it been generative to articulate your research incentives/activist endeavors? 7). How can this dissertation contribute to Indigenous student wellness?

References

Absolon, K. E. (2011). *Kaandossiwin: How We Come to Know*. Fernwood Publishing: Winnipeg, MB.

Absolon, K. & Willett, C. (2004). Aboriginal Research: Berry Picking and Hunting in the 21st Century. *First Peoples Child & Family Review,* 1(1), 5-17.

Abu-Lughod, L. (1991). Writing against culture. In R. Fox (Ed.), *Recapturing Anthropology: Working in the present* (pp. 137–162). Santa Fe, NM: School of American Research.

Abu-Lughod, L. (1993). Introduction. In *Writing Women's Worlds* (pp. 1-42). Berkley, CA: University of California Press.

Acoose, S., Blunderfield, D., Dell, C. A., & Desjarlais, V. (2009). Beginning with Our Voices: How the Experiential Stories of First Nations Women Contribute to a National Research Project. *Journal of Aboriginal Health*, 4(2), 35-43.

Adelson, N. (2000). *Being Alive Well: Health and the Politics of Cree Well Being*. Toronto, ON: University of Toronto Press.

Adorno, T. W. (1997). *Aesthetic Theory*. (R. Hullot-Kentor, Trans. & Ed.). Minneapolis, MN: University of Minnesota Press. (Original work published 1970).

Adorno, T. W. (2001). *The Culture Industry: Selected Essays on Mass Culture*. J.M. Bernstein (Ed.). New York, NY: Routledge. (Original work published 1991).

Agamben, G. (1995). *Homo Sacer. Sovereign Power and Bare Life.* W. Hamacher & D. E. Wellbery (Eds.). & D. Heller-Roazen (Trans.). Stanford, CA: Stanford University Press.

Aguirre, K. (2015). Telling Stories Idle No More, Indigenous Resurgence and Political Theory. In Coburn, Elaine (Ed.), *More Will Sing Their Way to Freedom* (pp. 184-207). Black Point, NS: Fernwood Publishing.

Ahmed, S. (2000). *Strange Encounters: Embodied Others in Post-Coloniality.* New York, NY: Routledge.

Ahmed, S. (2004). *The Cultural Politics of Emotion*. Edinburgh, UK: Edinburgh University Press.

Ahmed, S. (2006). *Queer Phenomenology: Orientations, Objects, Others.* Durham, NC: Duke University Press.

Ahmed, S. (2010). *The Promise of Happiness*. Durham, NC: Duke University Press.

Al-Saji, A. (2010). The Racialization of Muslim veils: A philosophical analysis. *Philosophy and Social Criticism*, 36(8), 875-902.

Al-Saji, A. (2014). A Phenomenology of Hesitation: Interrupting Racialized Habits of Seeing. In E. S. Lee (Ed.), *Living Alterities: Phenomenology, Embodiment, and Race* (pp. 133-173). Albany, NY: SUNY Press.

Alcoff, L. M. (2000). Phenomenology, Post-Structuralism, and Feminist Theory on the Concept of Experience. In L. Fisher & L. Embree (Eds.), *Feminist Phenomenology* (pp. 39-57). Dordrecht, NL: Kluwer Academic Publishers.

Alcoff, L. M., & Potter, E. (Eds.). (1993). Introduction: When Feminisms Intersect Epistemology. In *Feminist Epistemologies* (pp. 1-15). New York, NY: Routledge.

Alexander, J. M. (2006). *Pedagogies of Crossing: Meditations on Feminism, Sexual Politics, Memory, and the Sacred.* Durham, NC: Duke University Press.

Alexander, J. M., & Mohanty, C. T. (2010). Cartographies of Knowledge and Power: Transnational Feminism as Radical Praxis. In A. L. Swarr & R. Nagar (Eds.), *Critical Transnational Feminist Praxis* (pp. 23-45). Albany, NY: State University of New York Press.

Anderson, B. (2006). *Imagined Communities.* London, UK: Verso. (Original work published 1983).

Anderson, C. (2014). *Métis: Race, Recognition, and the Struggle for Indigenous Peoplehood.* Vancouver, BC: UBC Press.

Anderson, K. (2016). *A Recognition of Being: Reconstructing Native Womanhood*. Toronto, ON: Second Story Press. (Original work published 2001).

Anderson, K. & Jack, D. C. (1998). Learning to Listen: Interview techniques and analyses. In R. Perks & A. Thomson (Eds.), *The Oral History Reader* (pp. 129-142). New York, NY: Routledge.

Anderson, L. (2006). Analytic Autoethnography. *Journal of Contemporary Ethnography*, 35(4), 373-395.

Anzaldúa, G. (1987). *Borderlands La Frontera*. San Francisco, CA: Aunt Lute Books.

Arendt. H. (1998). Action. In *The Human Condition: Second Edition* (pp. 175-247). Chicago, IL: University of Chicago Press. (Original work published 1958).

Argüello, T. M. (2016). Fetishizing the health sciences: Queer theory as an intervention. *Journal of Gay & Lesbian Social Services*, 28(3), 231-244.

Asch, M. (2014). *On Being Here to Stay: Treaties and Aboriginal Rights in Canada.* Toronto, ON: University of Toronto Press.

Asch, M. (2015). Anthropology, Colonialism and the Reflexive Turn: Finding a Place to Stand. *Anthropologica*, 57(2), 481-489.

Awâsis. (2012, September 1st). Hearing Two-spirits: Two-spirit Voices Are Integral to Cultivating Community Resistance and Decolonization. *Briarpatch Magazine*. Retrieved from https://briarpatchmagazine.com/articles/view/hearing-two-spirits.

Bakhtin, M. (1981). Discourse in the Novel. In M. Holquist (Ed.). & C. Emerson (Trans.). *The Dialogic Imagination: Four Essays* (pp. 259-423). Austin & London: University of Texas Press.

Balibar, E. (2013). *Identity and Difference: John Locke and the Invention of Consciousness*. S. Sandford (Ed.). & W. Montag (Trans.). London, UK: Verso.

Battiste, M., Bell, L., & Findlay, L. M. (2002). Decolonizing Education in Canadian Universities: An Interdisciplinary, International, Indigenous Research Project. *Canadian Journal of Native Education*, 26(2), 82-201.

Berlant, L. (2011*). Cruel Optimism*. Durham, N.C.: Duke University Press.

Big-Canoe, K., & Richmond, C.A.M. (2014). Anishinabe youth perceptions about community health: Toward environmental repossession. *Health and Place*, 26, 127-136

Blanchot, M. (1982). *The Space of Literature*. (A. Smock, Trans.). Lincoln, NE: The University of Nebraska Press.

Boas, F. (1887). The Study of Geography. *Science,* 9(210), 137-141.

Bourdieu, P. (2005). *The Social Structures of the Economy*. (C. Turner, Trans.). Cambridge, UK: Polity Press.

Boyer, Y. (2014). *Moving Aboriginal Health Forward: Discarding Canada's Legal Barriers.* Saskatoon, SK: Purich Publishing Ltd.

Bressette, C. R. (2008). *Understanding success in community First Nation education through Anishinabe Meno-Bimaddziwin research* (Doctoral dissertation). Retrieved from Libraries and Archives Canada. (978-0-494-43043-9)

Briggs, C. L. (2001). Interview. In A. Duranti (Ed.), *Key Terms in Language and Culture* (pp. 132-136). Oxford, UK: Blackwell Publishers.

Bunlz, M. (1996). Franz Boas and the Humboldtian Tradition: From Volksgeist and Nationalcharakter to an Anthropological Concept of Culture. In G. W. Stocking Jr. (Ed.), *Volksgeist as Method and Ethic: Essays on Boasian Ethnography and the German Anthropological Tradition* (pp. 17-79). Madison, WI: University of Wisconsin Press.

Busch, T. (2008). Existentialism: The "new philosophy." In R. Diprose & J. Reynolds (Eds.), *Merleau-Ponty: Key Terms* (pp. 30-43). Stocksfield, UK: Acumen Publishing.

Butler, J. (1990). *Gender Trouble.* New York, NY: Routledge.

Butler, J. (2010). *Frames of War.* New York, NY: Verso.

Butler, J. (2011). *Bodies That Matter.* New York, NY: Routledge. (Original work published 1993).

Butler, J. (2015). *Notes towards a Performative Theory of Assembly.* Cambridge, MA: Harvard University Press.

Byrd, J. A. (2014). A Return to the South. *American Quarterly*, 66(3), 609–620.

Calcagno, A. (2007). *The Philosophy of Edith Stein.* Pittsburg, PA: Duquesne University Press.

Canada. Royal Commission on Aboriginal Peoples. (1996). *People to People, Nation to Nation: Highlights from the Report of the Royal Commission on Aboriginal Peoples.* Ottawa, ON: Ministry of Supply and Services Canada.

Castellano, M. B. (2008). A Holistic Approach to Reconciliation: Insights from Research of the Aboriginal Healing Foundation. In J. Dewar, G. Younging, & M. Degagné (Eds.), *Response, Responsibility, and Renewal: Canada's Truth and Reconciliation Journey* (pp. 383-403). Ottawa, ON: Aboriginal Healing Foundation.

Caulfield, M. D. (1974). Culture and Imperialism: Proposing a New Dialectic. In D. Hymes (Ed.), *Reinventing Anthropology* (pp. 182-212). New York, NY: Pantheon Books. (Original work published 1972).

Chen, N. N. (1992). "Speaking Nearby": A conversation with Trinh-T Minh-Ha. *Visual Anthropology Review*, 8(1), 82-91.

Chen, M. Y. (2012). *Animacies: Biopolitics, Racial Mattering, and Queer Affect.* Durham, NC: Duke UP.

Child, B. J. (2011). *Holding our World Together: Ojibwe Women and the Survival of Community*. New York, NY: The Viking Press.

Chinook, Multimedia. (2018). 1857 - An Act for the Gradual Civilization of the Indian Tribes of the Canadas. *CANADIANHISTORY.CA.* Retrieved from https://canadianhistory.ca/natives/timeline/1850s/1857-an-act-for-the-gradual civilization-of-the-indian-tribes-of-the-canadas

Clifford, J. (1986). Introduction: Partial Truths. In J. Clifford & G. E. Marcus (Eds.), *Writing Culture: The Poetics and Politics of Ethnography.* Berkeley, CA: University of California Press.

Cole, T. (2003). *Holocaust City: The Making of a Jewish Ghetto*. Routledge, New York, NY.

Conaghan, J. (2013). *Law and Gender*. P. Craig (Ed.). Oxford, UK: Oxford University Press.

Coulthard, G. S. (2014a). *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition.* Minneapolis, MN: University of Minnesota Press.

Coulthard, G. (2014b). From Wards of the State to Subjects of Recognition? Marx, Indigenous Peoples, and the Politics of Dispossession in Denendeh. In A. Smith and A. Simpson (Eds.), *Theorizing Native Studies* (pp. 56-99). Durham, NC: Duke University Press.

Csordas, T. (1990). Embodiment as a Paradigm for Anthropology. *Ethos,* 18(1), 5-47.

Danzinger, K. (1997). *Naming the Mind*: *How Psychology Found Its Language.* London, UK: Sage Publications Ltd.

Darnell, R. (1998). *And Along Came Boas: Continuity and Revolution in Americanist Anthropology.* Amsterdam, NL: John Benjamins Publishing Company.

Darnell, R. (1999). The Primacy of Writing and the Persistence of the Primitive. In J. D. Nichols (Ed.), *Papers of the 30th Algonquian Conference* (pp. 47-62). Winnipeg, MB: University of Manitoba Press.

Darnell, R. (2001). *Invisible Genealogies: A History of Americanist Anthropology.* Lincoln, NE: University of Nebraska Press.

Darnell, R. (2003) Algonquian Perspectives on Social Cohesion in Canadian Society. In H.C. Wolfart (Ed.), *Papers of the 34th Algonquian Conference* (pp. 115-128). Winnipeg, MB: University of Manitoba Press.

Darnell, R. (2004a). Persistence of Nomadic Habits in Urban-Rural Migration: Towards a Qualitative Demography. In H. C. Wolfart (Ed.), *Papers of the 35th Algonquian Conference* (pp. 75-89). Winnipeg, MB: University of Manitoba Press.

Darnell, R., & Manzano Munguia, M. (2004b). Nomadic Legacies and Urban Algonquin Residence. In H. C. Wolfart (Ed.), *Papers of the 36th Algonquin Conference* (pp. 173-186). Winnipeg, MB: University of Manitoba Press.

Darnell, R. (2006). Residential school discourses and the discourses of self-government: Changing resonances of land and language in Algonquian narratives. In H. C. Wolfart (Ed.), *Papers of the 37th Algonquian Conference* (pp. 149–160). Winnipeg, MB: University of Manitoba Press.

Darnell, R. (2008). First Nations Identity, Contemporary Interpretive Communities and Nomadic Legacies. *Arcadia*, 43(1), 102-113.

Darnell, R. (2009). Cross-Cultural Constructions of Work, Leisure and Community Responsibility: Some First Nations Reflections. *Journal of Occupational Science*, 16(1), 4-9.

Darnell, R. (2012). The Nature of Knowledge: Calibrating Discourses across Cultures and Finding Common Disciplinary Ground. *Journal of Canadian Studies*, 46(2), 26-44.

Darnell, R. (2014). An Elegy for a Structuralist Legacy: Lévi-Strauss, Cultural Relativism, and the Universal Capacities of the Human Mind. In R. Darnell & F. W. Gleach (Eds.), *Anthropologists and Their Traditions across National Borders* (pp. 173-183). Lincoln, NB: The University of Nebraska Press

Darnell, R. (2015). Applied Anthropology: Disciplinary Oxymoron? *Anthropologica,* 57(1), 1-11.

Darnell, R. (2017). Franz Boas as Theorist: A Mentalist Paradigm for the Study of Mind, Body, Environment, and Culture. In R. Darnell & F. W. Gleach (Eds.), *Historicizing Theories, Identities, and Nations* (pp. 1-27). Lincoln, NB: University of Nebraska Press.

Darnell, R. (2018). Reconciliation, Resurgence and Revitalization: Collaborative Research Protocols with Contemporary First Nations Communities. In M. Asch, J. Borrows, & J. Tully (Eds.), *Resurgence and Reconciliation: Indigenous-Settler Relations and Earth Teachings* (pp. 229-244). Toronto, ON: University of Toronto Press.

Darnell, R. (March 15, 2019a). *Thinking the Aftermath OF Lobotomy: Some Things I Know for Certain*. MLL and CSTC Graduate Conference: Coding– Decoding – Recording, University of Western Ontario.

Darnell, R. (2019b). *Walking Alongside Wisahketchak: Fieldwork, a Retrospective Exercise That Takes a Long Time.* Department of Anthropology, Western University, London Canada.

Deleuze, G. (1988). *Spinoza: Practical Philosophy.* (R. Hurley, Trans.). San Francisco, CA: City Lights Books.

Deloria, P. J. (1998). *Playing Indian*. New Haven, CT: Yale University Press.

Dentith, S. (1995). *Bakhtinian Thought: An Introductory Reader.* New York, NY: Routledge.

Desjarlais, R. (1997). *Shelter Blues: Sanity and Selfhood Among The Homeless.* Philadelphia, PA: University of Pennsylvania Press.

Desjarlais, R., & Throop, J. C. (2011). Phenomenological Approaches in Anthropology. *Annual Review of Anthropology*, 40, 87-102.

Dreyfus, H. L., & Rabinow, P. (1982). *Michel Foucault: Beyond Structuralism and Hermeneutics*. Chicago, IL: University of Chicago Press.

Emberley J. V. (1993). *Thresholds of Difference: Feminist Critique, Native Women's Writings, Postcolonial Theory*. Toronto, ON: University of Toronto Press.

Emberley, J. V. (2007). *Defamiliarizing the Aboriginal: Cultural Practices and Decolonization in Canada.* Toronto, ON: University of Toronto Press.

Emberley, J. V. (2014). *The Testimonial Uncanny: Indigenous Storytelling, Knowledge, and Reparative Practices*. Albany, NY: SUNY Press.

Eng, D. L. (2010). *The Feeling of Kinship.* Durham, NC: Duke University Press.

Fabian, J. (2002). *Time and The Other: How Anthropology Makes its Object*. New York, NY: Columbia University Press. (Original work published 1983).

Fanon, F. (1986). *Black Skin, White Masks*. (C. L. Markmann, Trans.). London, UK: Pluto Press. (Original work published 1952).

Feld, S. & Fox, A. (2001). Music. In A. Duranti (Ed.), *Key Terms in Language and Culture* (pp. 154-158). Oxford, UK: Blackwell Publishers.

Fielding, H. (1999). Depth of Embodiment: Spatial and Temporal Bodies in Foucault and Merleau-Ponty. *Philosophy Today*, 43(1), 73-85.

Fielding, H. (2005). The Body of Art: The Singular Plural of the Feminine. *Journal of the British Society for Phenomenology,* 36(3), 277-292.

Fielding, H. A. (2015). Cultivating Perception: Phenomenological Encounters with Artworks. *Signs: Journal of Women in Culture and Society*, 40(2), 280-288.

Fielding, H. A. (2017). Open Future, Regaining Possibility. In H. A. Fielding & D. E. Olkowski (Eds.), *Feminist Phenomenology Futures* (pp. 91-110). Bloomington, IN: Indiana University Press.

Fisher, L. (2000a). Introduction. In L. Fisher and L. Embree (Eds.), *Feminist Phenomenology* (pp. 1-17). Dordrecht, NL: Kluwer Academic Publishers.

Fisher, L. (2000b). Phenomenology and Feminism. In L. Fisher and L. Embree (Eds.), *Feminist Phenomenology* (pp. 17-39). Dordrecht, NL: Kluwer Academic Publishers.

Forsyth, J. (2005). After the Fur Trade: First Nations Women in Canadian History, 1850-1950. *Atlantis*, 29(2), 69-78.

Forsyth, J. (2007a). The Indian Act and the (Re)-Shaping of Canadian Aboriginal Sport Practices. *International Journal of Canadian Studies*, 35, 95-111.

Forsyth, J. (2007b). To my Sisters in the Field. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health,* 5(1), 155-168.

Forsyth, J. (2013). Bodies of Meaning: Sports and Games at Canadian Residential Schools. In J. Forsyth & A. R. Giles (Eds.), *Aboriginal Peoples and Sport in Canada: Historical Foundations and Contemporary Issues* (pp. 15-35). Vancouver, BC: University of British Columbia Press.

Foucault, M. (1972). *The Archaeology of Knowledge and the Discourse on Language.* (A. M. Sheridan, Trans.). New York, NY: Pantheon Books.

Foucault, M. (1988). *The History of Sexuality Volume 3, The Care of the Self*. (R. Hurley, Trans.). New York, NY: Random House.

Foucault, M. (1990). *The History of Sexuality. Volume 1: An Introduction.* (R. Hurley, Trans.). New York, NY: Random House.

Foucault, M. (1994). *The Order of Things: An Archaeology of the Human Sciences.* (Pantheon Books, Trans.). New York, NY: Random House. (Original work published 1966).

Frank, A. W. (2001). Can We Research Suffering? *Qualitative Health Research*, 11(3), 353-362.

Frank, A. W. (2005). What Is Dialogical Research, and Why Should We Do It? *Qualitative Health Research*, 15(7), 964-974.

Frank, A. W. (2009). Tricksters and Truth Tellers: Narrating Illness in an Age of Authenticity and Appropriation. *Literature and Medicine*, 28(2), 185-199.

Gehl, L. (2017). *Claiming Anishinaabe: Decolonizing the Human Spirit.* Regina, SK: University of Regina Press.

Gill, J. H. (1991). *Merleau-Ponty and Metaphor.* Atlantic Highlands, NJ: Humanities Press.

Goeman, M. R. (2014). Disrupting Settler-Colonial Grammar of Place. In A. Smith and A. Simpson (Eds.), *Theorizing Native Studies* (pp. 235-266). Durham, NC: Duke University Press.

Gordon, A. (2008). *Ghostly Matters: Haunting and the Sociological Imagination*. Minneapolis, MN: University of Minnesota Press.

Goudreau, G., Weber-Pillwax, C., Cote-Meeks, S., Madill, H., & Wilson, S. (2008). Hand Drumming: Health Promoting Experiences of Aboriginal Women from a Northern Ontario Urban Community. *Journal of Aboriginal Health,* 4(1), 72-83.

Government of Canada. (October 10, 2017). *Your Guide to the Canadian Charter of Rights and Freedoms.* Retrieved from https://www.canada.ca/en/canadian-heritage/services/how-rights-protected/guide-canadian-charter-rights-freedoms.html#section25intro

Graeme, C. S. & Mandawe, E. (2017). Indigenous Geographies as Reconciliation. *The International Indigenous Policy Journal*, 8(2), 1-19.

Guattari, F., & Deleuze, G. (1991). *What is Philosophy?* (H. Tomlinson & G. Burchell, Trans.). New York, NY: Columbia University Press.

Habkirk, E. J. & Forsyth, J. (2016). Truth, Reconciliation, and the Politics of the Body in Indian Residential School History. *History Matters*. Retrieved from http://activehistory.ca/papers/truth-reconciliation-and-the-politics-of-the-body-in-indian-residential-school-history/

Hallowell, A. I. (1960). Ojibwa Ontology, Behavior, and World View. In S. Diamond (Ed.), *Culture in history: essays in honor of Paul Radin* (pp. 1-24). New York, NY: Columbia University Press.

Hallowell, A. I. (2010). *Contributions to Ojibwe Studies. Essay, 1934-1972.* J. S. H. Brown & S. E. Gray (Eds.). Lincoln, NB: University of Nebraska Press.

Haraway, D. (1988). Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective. *Feminist Studies*, 14(3), 575-599.

Haraway, D. J. (1991). *Simions, Cyborgs, and Women: The Reinvention of Nature*. London, UK: Free Associated Books.

Harkin, M. E. (2017). What Would Franz Boas Have Thought about 9/11? In R. Darnell & F. W. Gleach (Eds.), *Historicizing Theories, Identities, and Nations* (pp. 41-61). Lincoln, NB: University of Nebraska Press.

Hass, L. (2008). *Merleau-Ponty's Philosophy*. Bloomington, IN: Indiana University Press.

Heidegger, M. (1971). The Origin of the Work of Art. In (A. Hofstadter, Trans.). *Poetry, Language, Thought* (pp. 17-78). New York, NY: Harper & Row Publishers, Inc.

Heidegger, M. (2010). *Being and Time*. (J. Stambaugh, Trans.). New York, NY: SUNY Press. (Original work published 1953).

Henderson, J. & Wakeham, P. (2013). Introduction. In P. Wakeham & J. Henderson (Eds.), *Reconciling Canada: Critical Perspectives on the Culture of Redress* (pp. 3-31). Toronto, ON: University of Toronto Press.

Hesse–Biber, S. N. (2007). Introduction. In S. N. Hesse-Biber (Ed.), *The Handbook of Feminist Research. Theory and Practice* (pp. 1-26). London and New Delhi: Sage Publications.

Highway, T. (1998). *Kiss of the Fur Queen*. Toronto, ON: Doubleday Canada Limited.

Hill, M. (2017). *The Revolution Will Be Social and Poetic: The Urgent Poetics of De-colonial Thought.* Retrieved from Electronic Thesis and Dissertation Repository. (5018)

Hogg, E. (December 1, 2016). *Bill S-3: A rushed response to Descheneaux* [weblog comment]. University of Calgary Faculty of Law. Retrieved from https://ablawg.ca/2016/12/01/bill-s-3-a-rushed-response-to-descheneaux/.

Holton, J. (2010). The Coding Process and its Challenges. *The Grounded Theory Review*, 9(1), 20-40.

hooks, bell. (1992). *Race and Representation.* Boston, MA: South End Press.

Howard-Bobiwash, H. A. (2009). Women's Class Strategies as Activism in Native Community Building. In S. S. Krouse and H. A. Howard (Eds.), *Keeping the Campfires in Urban Communities Going* (p. 105-125). Lincoln, NB: University of Nebraska Press.

Howard-Bobiwash, H. A. (2011). The Friendship Centre: Native People and the Organization of Community in Cities. In H. A. Howard-Bobiwash & C. Proulx (Eds.), *Aboriginal Peoples in Canadian Cities* (pp. 87-107). Waterloo, ON: Wilfred Laurier University Press.

Howard-Bobiwash, H. A. (2018). Settler Colonial Biogovernance and the Logic of a Surgical Cure for Diabetes. *World Anthropologi*es, 817-822.

Huffer, L. (2013). *Are the Lips A Grave: A Queer Feminist on the Ethics of Sex?* New York, NY: Columbia University Press.

Hunt, S. (2014). Ontologies of Indigeneity: The Politics of Embodying a Concept. *Cultural Geographies*, 21(1), 27-32.

Husserl, E. (1973). *Experience and Judgement: Investigations in a Genealogy of Logic.* L. Landgrebe (Ed.). & J. S. Churchill (Trans.). Evanston, IL: Northwestern University Press.

Indigenous and Northern Affairs Canada. (2014). *Strengthening Partnerships: Consultation Protocols.* Retrieved from https://www.aadnc aandc.gc.ca/eng/1400073250630/1400074531009

Irigaray, L. (2008). Introduction: The Transcendence of the Other. In *Sharing the World* (pp. ix-xxi). New York, NY: Continuum.

Jacobs, B., & Williams, A. J. (2008). Legacy of Residential Schools: Missing and Murdered Aboriginal Women. In J. Dewar, G. Younging, & M. Degagné (Eds.), *Response, Responsibility, and Renewal: Canada's Truth and Reconciliation Journey* (pp. 119-143). Ottawa, ON: Aboriginal Healing Foundation.

Jaggar, A. M. (1989). Love and knowledge: Emotion in feminist epistemology. *Inquiry: An Interdisciplinary Journal of Philosophy*, 32 (2), 151-176.

Johnson, P. R. (2017). *E-kawôtiniket 1876: Reclaiming Nêhiyaw Governance in the Territory of Maskwacîs through Wâhkôtowin (Kinship)* (Doctoral dissertation). Retrieved from Electronic Thesis and Dissertation Repository. (4492)

Joseph, R. A. (2008). A Jade Door: Reconciliatory Justice as a Way Forward Citing New Zealand Experience. In J. Dewar, G. Younging, & M. Degagné (Eds.), *Response, Responsibility, and Renewal: Canada's Truth and Reconciliation Journey* (pp. 205-233). Ottawa, ON: Aboriginal Healing Foundation.

Joseph, B. (2013, April 16). What is an Aboriginal Medicine Wheel? In Working Effectively with Indigenous Peoples [Web log post]. Retrieved from https://www.ictinc.ca/blog/what-is-an-aboriginal-medicine-wheel.

Kelm, M.-E. (1998). *Colonizing Bodies: Aboriginal Health and Healing in British Columbia, 1900-50*. Vancouver, BC: UBC Press.

Kelsey, P. M. (2014). *Reading the Wampum: Essays on Hodinöhsö:ni' Visual Code and Epistemological Recovery*. Syracuse, NY: Syracuse University Press.

Klein, H. E. M. (2001). Narrative. In A. Duranti (Ed.), *Key Terms in Language and Culture* (pp. 162-165). Oxford, UK: Blackwell Publishers.

Komorowski, J. (2017). *Do They Have Feelings? Expressing Indigenous Women's Affect Through Aesthetic Creation*. Theory and Criticism, Western University, London, Canada.

Kovach, M. (2005). Emerging from the margins: Indigenous methodologies. In S. Strega and L. Brown (Eds.), *Research as resistance: Critical, Indigenous And Anti-oppressive Approaches* (pp. 19-36). Toronto, ON: Canadian Scholars Press.

Kovach, M. (2009). *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. Toronto, ON: University of Toronto Press.

Krostrity, P. V. (2001). Identity. In A. Duranti (Ed.), *Key Terms in Language and Culture* (pp. 106-110). Oxford, UK: Blackwell Publishers.

Kuokkanen, R. (2000). Towards an "Indigenous Paradigm" from a Sami perspective. *The Canadian Journal of Native Studies, 20*(2), 411-436.

Lakoff, G. & Johnson, M. (1999). *Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought*. New York, NY: Basic Books.

Landes, D. A. (2012). Translator's Introduction. In *The Phenomenology of Perception* (pp. xxx-li). (D. A. Landes, Trans.). New York, NY: Routledge. (Original work published 1945).

Latour, B. (1993). *We Have Never Been Modern*. (C. Porter, Trans.). Cambridge, MA: Harvard University Press.

Lavallée, L., & Lévesque, L. (2013). Two-Eyed Seeing: Physical Activity, Sport, and Recreation Promotion in Indigenous Communities. In J. Forsyth and A. R. Giles (Eds.), *Aboriginal*

Peoples and Sport in Canada: Historical Foundations and Contemporary Issues (pp. 206-229). Vancouver, BC: University of British Columbia Press.

Lawrence, B. (2004). *"Real" Indians and Others: Mixed-Blood Urban Native Peoples and Indigenous Nationhood*. Lincoln, NB: University of Nebraska Press.

Lévi-Strauss, C. (1966). *The Savage Mind*. (G. Weidenfeld & Nicolson Ltd, Trans.). Chicago, IL: University of Chicago press.

Llewellyn, J. (2008). Bridging the Gap between Truth and Reconciliation: Restorative Justice and the Indian Residential Schools Truth and Reconciliation Commission. In J. Dewar, G. Younging, & M. Degagné (Eds.), *Response, Responsibility, and Renewal: Canada's Truth and Reconciliation Journey* (pp. 183-205). Ottawa, ON: Aboriginal Healing Foundation.

Lo, M. (2013). Confidant par Excellence, advisors and healers: women traders intersecting roles in Senegal. *Culture, Health & Sexuality*, 15(4), 467-481.

Lo, M. S. (2016). En route to New York: diasporic networks and the reconfiguration of female entrepreneurship in Senegal. *Gender, Place, and Culture*, 23(4), 503-520.

Lobo, S. (2009). Urban Clan Mothers: Key Households in Cities. In S. A. Krouse and H. A. Howard (Eds)., *Keeping the Campfires in Urban Communities Going* (p. 1-22). Lincoln, NB: University of Nebraska Press.

Locke, J. (2002). *The Second Treatise of Government and A Letter Concerning Toleration*. New York, NY: Mineola, NY. (Original work published 1946).

Logan, T. (2008). A Métis Perspective on Truth and Reconciliation. In J. Dewar, G. Younging, & M. Degagné (Eds.), *Response, Responsibility, and Renewal: Canada's Truth and Reconciliation Journey* (pp. 69-91). Ottawa, ON: Aboriginal Healing Foundation.

Lorde, A. (1984). Uses of the Erotic: The Erotic as Power. In *Sister Outsider: Essays and Speeches* (pp. 53-60). Berkeley, CA*:* Crossing Press.

Love, H. (2007). Epilogue: The Politics of Refusal. In *Feeling Backward: Loss and the Politics of Queer History* (pp. 146-163). Cambridge, Mass: Harvard University Press.

Lucamante, S. (2014). *Forging Shoah Memories: Italian Women Writers, Jewish Identity, and the Holocaust.* New York, NY: Palgrave Macmillan.

Lugones, M. (2010). Toward a Decolonial Feminism. *Hypatia*, 25(4), 742-757.

Lyotard, J.-F. (1988). *The Differend: Phrases in Dispute*. (G. V. D. Abbeele, Trans.). Minneapolis, MN: University of Minnesota Press.

Mackey, E. (2013). The Apologizers' Apology. In P. Wakeham & J. Henderson (Eds.), *Reconciling Canada: Critical Perspectives on the Culture of Redress* (pp. 47-63). Toronto, ON: University of Toronto Press.

Madwar, S. (2018, July 25). Inuit High Arctic Relocations in Canada. *The Canadian Encyclopedia.* Retrieved from https://www.thecanadianencyclopedia.ca/en/article/inuit-high-arctic-relocations.

Mallin, S. B. (1996). *Art Line Thought*. London, UK: Kluwer Academic Publishers.

Manen, M. v. (2007). *Researching Lived Experience.* New York, NY: Routledge. (Original work published 1997).

Manen, M. v. (2014). *Phenomenology of Practice*. Walnut creek, CA: Left Coast Press, Inc.

Manning, D. (2005). *The give: hunting for moose in the mouth of nothingness - an Anishinaabe philosophy of slips, slides and simultaneity* (Unpublished master's thesis). Western University, Canada.

Manning, D. (2017a). The Murmuration of Birds: An Anishinaabe Ontology of Mnidoo-Worlding. In H. A. Fielding & D. E. Olkowski (Eds.), *Feminist Phenomenology Futures* (pp. 154-182). Bloomington, IN: Indiana University Press.

Manning, D. T. (2017b). *Mnidoo-Worlding: Merleau-Ponty and Anishinaabe Philosophical Translations* (Doctoral dissertation). Electronic Thesis and Dissertation Repository. (5171)

Maracle, S. (2003). The Eagle Has Landed: Native Women, Leadership, and Community Development. In K. Anderson & B. Lawrence (Eds.), *Strong Women Stories: Native Vision and Community Survival* (pp. 70-81). Toronto, ON: Sumach Press.

Markula, P., & Pringle, R. (2006). *Foucault, Sport and Exercise: Power, Knowledge and Transforming the Self*. New York, NY: Routledge.

Martin, D. H. (2012). Two-Eyed Seeing: A Framework for Understanding Indigenous and Non-Indigenous Approaches to Indigenous Health Research. *CJNR*, 44(2), 20-42.

Martineau, J. (2015). Rhythms of Change Mobilizing De-Colonial Consciousness, Indigenous Resurgence and the Idle No More Movement. In E. Coburn (Ed.), *More Will Sing Their Way to Freedom* (pp. 230-253). Black Point, NS: Fernwood Publishing.

Martineau, J., & Riskes, E. (2014). Fugitive Indigeneity: Reclaiming the Terrain of Decolonial Struggle through Indigenous Art. *Decolonization, Indigeneity, Education & Society*, 3(1), I-XII.

Matthews, M. (2016). *Naamiwan's Drum: The Story of a Contested Repatriation of Anishinaabe Artefacts.* Toronto, ON: University of Toronto Press.

May, R. (1958). Contributions of Existential Psychotherapy. In R. May, E. Angel, and H. F. Ellenberger (Eds.), *Existence: A New Dimension in Psychiatry and Psychology* (pp. 37-92). New York, NY: Basic Books.

McCall, S. (2011). *First Person Plural: Aboriginal Storytelling and the Ethics of Collaborative Authorship.* Vancouver, B.C.: UBS Press.

McCann, R. (2017). Crafting Contingency. In H. A. Fielding & D. E. Olkowski (Eds*.), Feminist Phenomenology Futures* (pp. 66-87). Bloomington, IN: Indiana University Press.

McLeod, N. (2000). Plains Cree Identity: Borderlands, Ambiguous Genealogies and Narrative Irony. *The Canadian Journal of Native Studies*, 20(2), 437-454.

McLeod, N. (2007). *Cree Narrative Memory: From Treaties to Contemporary Times*. Vancouver, BC: Purich Publishing.

Melamed, J. (2011). *Represent and Destroy Rationalizing Violence in the New Racial Capitalism.* Minneapolis, MN: University of Minneapolis Press.

Merleau-Ponty, M. (1963). *In Praise of Philosophy.* (J. Wild & J. M. Edie, Trans.). Evanston, IL: Northwestern University Press.

Merleau-Ponty, M. (1964). Eye and Mind. In J.M. Edie (Ed.). & C. Dallery (Trans.). *The Primacy of Perception and Other Essays* (pp. 159-193). Evanston, IL: Northwestern University Press.

Merleau-Ponty, M. (1968). *The Visible and the Invisible*. (A. Lingis, Trans.). Evanston, IL: Northwestern University Press.

Merleau-Ponty, M. (1970). *Themes from the Lecture at the Collège de France 1952-1960*. (J. O'Neill, Trans.). Evanston, IL: Northwestern University Press.

Merleau-Ponty, M. (1973b). Dialogue and the Perception of the Other. In C. Lefort (Ed.). & J. O'Neil (Trans.). *The Prose of the World* (pp. 131-147). Evanston, IL: Northwestern University Press.

Merleau-Ponty, M. (2012). *The Phenomenology of Perception.* (D. A. Landes, Trans.). New York, NY: Routledge. (Original work published 1945).

Mills, A. (2017). What is a Treaty? In M. Coyle & J. Burrows (Eds.), *The Right Relationship: Reimagining the Implementation of Historical Treaties* (pp. 208-248). Toronto, ON: University of Toronto Press.

Mills, C. W. (2000). *The Sociological Imagination.* New York, NY: Oxford University Press. (Original work published 1959).

Mohanram, R. (1999). *Black Body: Women, Colonialism, and Space.* Minneapolis, MN: University of Minnesota Press.

Monkman, K. (2017). *Charged Particles in Motion* [Painting]. Retrieved from http://www.kentmonkman.com/painting/2007/charged-particles-in-motion

Monture, D. (2019). *Response to Tomson Highway.* Testimony, Trauma, and Revitalization in Indigenous Writings, Department of English and Writing Studies, Western University, London Canada.

Moosa-Mitha, M. (2005). A Difference-Centered Alternative to Theorization of Children's Citizenship Rights. *Citizenship Studies*, 9(4), 369-388.

Morgensen, S. L. (2010). Settler Homonationalism: Theorizing Settler Colonialism within Queer Modernities. *GLQ*, 16(1), 105-131.

Munoz, E. J. (1999). *Disidentifications.* Minneapolis, MN: University of Minnesota Press.

Munoz, J. (2009). *Cruising Utopias: The Then and There of Queer Futurity.* New York, NY: New York University Press.

Murphy, A. (2008). Feminism and Race Theory. In R. Diprose & J. Reynolds (Eds.), *Merleau-Ponty Key Concepts* (pp. 197-207). Stocksfield, UK: Acumen Publishing Ltd.

Mussel, W. J. (2008). Decolonizing Education: A Building Block for Reconciliation. In J. Dewar, G. Younging, & M. Degagné (Eds.), *Response, Responsibility, and Renewal: Canada's Truth and Reconciliation Journey* (pp. 321-341). Ottawa, ON: Aboriginal Healing Foundation.

Nelson, M. (2015). *The Argonauts*. Minneapolis, MN: Grey Wolf Press.

Nyce, J. M., & Bowers, E. (2017). Continuity and Dislocations: A. I. Hallowell's Physical Anthropology. In R. Darnell & F. W. Gleach (Eds.), *Historicizing Theories, Identities, and Nations* (pp. 107-155). Lincoln, NB: University of Nebraska Press.

Oksala, J. (2006). Female Freedom: Can the Lived Body Be Emancipated? In G. Weiss & D. Olkowski (Eds.), *Feminist Interpretations of Merleau-Ponty* (pp. 209-229). University Park, PA: Penn State University Press.

Olkowski, D. (2017). Using Our Intuition: Creating the Future Phenomenological Plane of Thought. In H. A. Fielding & D. E. Olkowski (Eds.), *Feminist Phenomenology Futures* (pp. 3-20). Bloomington, IN: Indiana University Press.

O'Neill, J. (1973a). Translator's Introduction: Language and the Voice of Philosophy. In C. Lefort (Ed.). & J. O'Neil (Trans.). *The Prose of the World* (pp. xxv-3). Evanston, IL: Northwestern University Press.

Ortega, M. (2016). *In-Between: Latina Feminist Phenomenology, Multiplicity, and the Self.* Albany, NY: SUNY Press.

Ortner, S. (1984). Theory in Anthropology since the Sixties. *Comparative Studies in Society and History*, 26(1), 126-166.

Ortner, S. (Ed). (2002). Key Symbols. In R. Darnell (Ed.), *American Anthropology 1971-1995.* (pp. 142-155). Lincoln, NB: Nebraska University Press.

Owen, H. M. (2011). Bakhtinian Thought and The Defence of Narrative: Overcoming Universalism and Relativism. *Cosmos and History: The Journal of Natural and Social Philosophy,* 7(2), 136-156.

Philips, S. U. (2001). Power. In A. Duranti (Ed.), *Key Terms in Language and Culture* (pp. 190-193). Oxford, UK: Blackwell Publishers.

Poirier, S. (2005). *A World of Relationships: Itineraries, Dreams and Events in the Australian Western Desert.* Toronto, ON: University of Toronto Press.

Povinelli, E. (1993). 'Might be something': The Language of Indeterminacy in Australian Aboriginal Land Use. *Man,* 28, 679-704.

Proulx, C. (1997). Justice as Healing: Current Critiques. In D. H. Pentland (Ed.), *Papers of the 29th Algonquian Conference* (pp. 276-285).

Proulx, C. (2000). Current Directions in Aboriginal Law/Justice in Canada. *The Canadian Journal of Native Studies*, 20(2), 371-410.

Pucan, A. (2018). *Voices of Chief's Point: An exhibit of culture, history, and digital repatriation.* London, ON: Advanced Imagewerx.

Pucan, A. (2019). *The Anishinaabeg of Chief's Point* (Doctoral dissertation). Retrieved from Electronic Thesis and Dissertation Repository. (6161)

Rancière, J. (2008). Aesthetic Separation, Aesthetic Community: Scenes from the Aesthetic Regime of Art. *A Journal of Ideas, Contexts and Method*, 2(1), 1-15.

Rancière, J. (2009). *Aesthetics and Its Discontents*. (S. Corcoran, Trans.). Cambridge, UK: Polity Press. (Original work published 2004).

Reddekop, J. (2014). *Thinking Across Worlds: Indigenous Thought, Relational Ontology, and the Politics of Nature; Or, If Only Nietzsche Could Meet A Yachaj* (Doctoral dissertation). Retrieved from Electronic Thesis and Dissertation Repository. (2082)

Regan, P. (2010). *Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada*. Vancouver, BC: UBC Press.

Rice, B., & Snyder, A. (2008). Reconciliation in the Context of a Settler Society: Healing the Legacy of Colonialism in Canada. In J. Dewar, G. Younging, & M. Degagné (Eds.), *Response, Responsibility, and Renewal: Canada's Truth and Reconciliation Journey* (pp. 43-64). Ottawa, ON: Aboriginal Healing Foundation.

Richmond, C. A. M. (2016b). Applying decolonizing methodologies in environment-health research: a community-based film project with Anishinabe communities. In N. E. Fenton & J. Baxter (Eds.), *Practicing Qualitative Methods in Health Geographies* (pp. 153-167). New York, NY: Routledge.

Ricoeur, P. (1984). The Model of the Text: Meaningful Action Considered As a Text. *Social Research*, 51(1), 185-218.

Ricoeur, P. (2006). Metaphor and the Central Problem of Hermeneutics. In J. B. Thompson (Ed. & Trans.). *Hermeneutics & the Human Sciences* (pp. 165-182). Cambridge, UK: Cambridge University Press.

Robbins, J. A., & Dewar, J. (2011). Traditional Indigenous Approaches to Healing and the modern welfare of Traditional Knowledge, Spirituality and Lands: A critical reflection on practices and policies taken from a Canadian Indigenous Example. *The International Indigenous Policy Journal*, 2(4), 1-17.

Rousseau, J.-J. (1993). *The Social Contract and Discourses*. (G. D. H. Cole, Trans.). London, UK: Everyman. (Original work published 1913).

Ruti, M (2017). *The Ethics of Opting Out: Queer Theory's Defiant Subjects*. New York, NY: Columbia University Press.

Ryan, A. J. (1999). *The Trickster Shift: Humour and Irony in Contemporary Native Art*. Seattle, WA: University of Washington Press.

Sapir, E. (1924). Culture, Genuine and Spurious. *American Journal of Sociology*, 29(4), 401-429.

Sapir, E. (1949). *Language: An Introduction to the Study of Speech.* London, UK: Harcourt Brace Jovanovic. (Original work published 1921).

Sapir, E. (2002). *The Psychology of Culture.* J. T. Irvine (Ed.). New York, NY: Mouton de Gruyter. (Original work published 1993)

Schnarr, M. (2018). *Paper Narratives: Decolonizing our Maps.* Social Context of Education, Faculty of Education, Western University, London Canada.

Scholte, B. (1966). Epistemic Paradigms: Some Problems in Cross-Cultural Research on Social Anthropological History and Theory. *American Anthropologist*, 68(5), 1192-1201.

Scott, J. W. (1991). The Evidence of Experience. *Critical Inquiry*, 17(4), 773-797.

Sedgwick, E. (2003). *Touching Feeling: Affect, Pedagogy, Performativity.* Durham, N.C.: Duke University Press.

Seikkula, J., & Olson, M. E. (2003). The Open Dialogue Approach to Acute Psychosis: Its Poetics and Micropolitics. *Family Process*, 42(3), 403-418.

Simms, E. M. (2017). Adventures in the Hyper-dialectic. In H. A. Fielding & D. E. Olkowski (Eds.), *Feminist Phenomenology Futures* (pp. 141-153). Bloomington, IN: Indiana University Press.

Simpson, A. (2003). *To the Reserve and Back Again: Kahnawake Mohawk Narratives of Self, Home and Nation* (Unpublished doctoral dissertation). McGill University, Montreal, QC.

Simpson, A. (2008). Subjects of Sovereignty: Indigeneity, the Revenue Rule, and Juridics of Failed Consent. *Law and Contemporary Problems,* 71(3), 191-215.

Simpson, A. (2014). Indigenous Interruptions. In *Mohawk Interruptus: Political Life Across the Borders of Settler States* (pp. 1-35). Durham, NC: Duke University Press.

Simpson, A. & Smith, A. (2014). Introduction. In A. Smith & A. Simpson (Eds.), *Theorizing Native Studies* (pp. 1-31). Durham, NC: Duke University Press.

Simpson, L. B. (2014). Land as Pedagogy: Nishnaabeg intelligence and rebellious transformation. *Colonization: Indigeneity, Education & Society*, 3(3), 1-25.

Simpson, L. B. (2017). *As We Have Always Done: Indigenous Freedom Through Radical Resistance.* Minneapolis, MN: University of Minnesota Press.

Smith, A. (2010). Queer Theory and Native Studies: The Heteronormativity of Settler Colonialism. *GLQ: A Journal of Lesbian and Gay Studies*, 16(1-2), 42-68.

Smith, L. T. (1999). *Decolonizing Methodologies Research and Indigenous Peoples*. New York, NY: Zed Books Ltd. (Original work published 1999).

Smith, L. T. (2012). *Decolonizing Methodologies Research and Indigenous Peoples* (2ⁿᵈ ed.). New York, NY: Zed Books Ltd. (Original work published 1999).

Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative Phenomenological Analysis, Theory, Method, and Research.* Sage publications: London, UK.

Spencer, J., & Barnard, A. (1996). *Encyclopedia of Social and Cultural Anthropology*. New York, NY: Routledge.

Spillers, H. J. (1987). Mama's Baby, Papa's Maybe: An American Grammar Book. *Diacritics,* 17(2), 64-81.

Spivak, G. (1993). Can the Subaltern Speak? In P. Williams, & L. Chrisman (Eds.), *Colonial Discourse and Post-Colonial Theory* (pp. 66-107). New York, NY: Columbia University Press.

Spry, T. (2011). Performative autoethnography: Critical embodiments and possibilities. In N. Denzin & Y. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 497-513). Thousand Oaks, CA: Sage.

Stanley, L., & Wise, S. (1990). Method, Methodology and Epistemology in Feminist Research Processes. In L. Stanley (Ed.), *Feminist Praxis: Research Theory and Epistemology* (pp. 20-60). London, UK: Routledge.

Stark, H, K. (2017). Changing the Treaty Question: Remedying the Right(s) Relationship. In M. Coyle & J. Burrows (Eds.), *The Right Relationship: Reimagining the Implementation of Historical Treaties* (pp. 248-277). Toronto, ON: University of Toronto Press.

Stawarska, B. (2006). From the body Proper to Flesh: Merleau-Ponty on Intersubjectivity. In Gail Weiss, Dorothea Olkowski (Eds.), *Feminist Interpretations of Merleau-Ponty* (pp. 91-107). University Park, PA: Penn State University Press.

Stein, E. (2006). *An Investigation Concerning the State.* (M. Sawicki, Trans.). Washington, D.C.: ICS Publications.

Stewart, S. (2009). One Indigenous Academic's Evolution: A Personal Narrative of Native Health Research and Competing Ways of Knowing. *First Peoples Child & Family Review,* 4(1), 57-65.

Stewart-Harawira, M. (2007). Practicing Indigenous Feminism: Resistance to Imperialism. In J. Green (Ed.), *Making Space for Indigenous Feminism* (pp. 124-139). Black Point, NS: Fernwood Publishing.

Stocking, G. (2001). *Delimiting Anthropology*. London, UK: The University of Wisconsin Press.

Sunseri, L. (2011). *Being Again of One Mind: Oneida Women and the Struggle for Decolonization.* Vancouver, BC: UBC Press.

Suzack, C. (2010). Emotion before the Law. In J. Barman, S. M. Huhndorf, J. Perreault & C. Suzack (Eds.), *Indigenous Women and Feminism: Politics, Activism, Culture* (pp. 126-149). Vancouver, BC: UBC Press.

Swanson, T. D., & Reddekop, J. (2017). Looking Like the Land: Beauty and Aesthetics in Amazonian Quichua Philosophy and Practice. *Journal of the American Academy of Religion,* 85(3), 682–708.

Swarr, A. L., & Nagar, R. (2010). Introduction. In A. L. Swarr & R. Nagar (Eds.), *Critical Transnational Feminist Praxis* (pp. 1-23). Albany, NY: State University of New York Press.

Tadiar, N. X. M. (2012). Life-Times of Becoming-Human. *Occasion: Interdisciplinary Studies in the Humanities*, 3, 1-17.

Talaga, T. (2018). *All Our Relations: Finding the Path Forward.* Toronto, ON: House of Anansi Press.

Tallbear, K. (2013.) Genomic articulations of indigeneity. *Social Studies of Science*, 43(4), 509-533.

Thobani, S. (2007). *Exalted Subjects: Studies in the Making of Race and Nation in Canada.* Toronto, ON: University of Toronto Press.

Tobias, J. K., Richmond, C. A. M., & Luginaah, I. (2013). Community-based participatory research (CBPR) with Indigenous communities: Producing respectful and reciprocal research. *Journal of Empirical Research on Human Research Ethics,* 8(2), 129–140.

Tobias, J. K., & Richmond, C. A. M. (2016a). Gimiigiwemin: Putting Knowledge Translation Into Practice with Anishinaabe Communities. *International Journal of Indigenous Health*, 11(1), 228-243.

Trinh, M.-h. T. (1989). *Woman, Native, Other.* Indianapolis, IN: University of Indiana Press.

Trinh, M.-h. T. (1991). *When the Moon Waxes Red: Representation, Gender, and Cultural Politics.* New York, NY: Routledge.

Tuck, E. (2009). Suspending Damage: A Letter to Communities. *Harvard Educational Review*, 79(3), 409-427.

Tuck, E. & Yang, K. W. (2012). Decolonization is not a Metaphor. *Decolonization, Indigeneity, Education & Society*, 1(1), 1-40.

Tully, J. (2016). Deparochializing Political Theory and Beyond: A Dialogue Approach to Comparative Political Thought. *Journal of World Philosophies*, 1, 51-74.

Turner, D. (2013). On the Idea of Reconciliation in Contemporary Aboriginal Politics. In P. Wakeham and J. Henderson (Eds.), *Reconciling Canada: Critical Perspectives on the Culture of Redress* (pp. 100-115). Toronto, ON: University of Toronto Press.

Ulin, R. C. (2017). An Epistemological Shift in the History of Anthropology. In R. Darnell & F. W. Gleach (Eds.), *Historicizing Theories, Identities, and Nations* (pp. 135-157). Lincoln, NB: University of Nebraska Press.

United Nations. (March, 2008). *United Nations Declaration on the Rights of Indigenous Peoples*. Retrieved from http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

VanderSchans, A. (2015). The Role of Name Choice in the Construction of Gender Identity. *Masterpieces, Master's Major Research Papers and Proceedings of WISSLR*, 1(2), 1-23.

Vermeulen, H. F. (2015). *Before Boas: The Genesis of Ethnography and Ethnology in the German Enlightenment*. Lincoln, NB: University of Nebraska Press.

Vieweg, K. (2011). The Gentler Force Over Pictures: Hegel's Philosophical Conception of the Imagination. In Gray, R. T., Halmi, N., Handwerk, G. J., Rosenthal, M. A. & K. Vieweg (Eds.*), Inventions of the Imagination* (pp. 87-102). Seattle, WA: University of Washington Press.

Vora, K. (2012). Limits of "Labor," Accounting for Affect and the Biological in Transnational Surrogacy and Service Work. *The South Atlantic Quarterly*, 111(4), 681-700.

Wagamese, R. (2012). *Indian Horse.* Douglas & McIntyre: Madeira Park, BC.

Wakeham, P. (2012). Reconciling "Terror" Managing Indigenous Resistance in the Age of Apology. *The American Indian Quarterly,* 36(1), 1-33.

Wakeham, P. (2014). At the intersections of apology and sovereignty: the artic exile monument project. *Cultural Critique*, 87, 115-143.

Walsh, G. (1967). Introduction. In G. Walsh & F. Lehnert (Trans.). The Phenomenology of the Social World (p. xv-xxxi). Evanston, IL: Northwestern University Press.

Waterfall, B, Smoke, D., & Smoke, M. L. (2016). Reclaiming Grassroots Traditional Indigenous Healing Ways and Practices Within Urban Indigenous Community Contexts. In S. L Stewart, R. Moody, & A. Hyatt (Eds.), *Indigenous Cultures and Mental Health Counselling: Four Directions for Integration with Counselling Psychology* (pp. 1-15). New York, NY: Routledge.

Weir, A. (2008a). Home and Identity: In Memory of Iris Marion Young. *Hypatia*, 23(3), 4-21.

Weir, A. (2008b). Global Feminism and Transformative Identity Politics. *Hypatia*, 23(4), 110-133.

White, N. R. (1998). Marking Absences: Holocaust Testimony and History. In R. Perks & A. Thomson (Eds.), *The Oral History Reader* (pp. 172-183). New York, NY: Routledge.

Williams. R. (1977). *Marxism and Literature.* Oxford, UK: Oxford University Press.

Williams, R. (1983). *Keywords: A Vocabulary of Culture and Society*. Oxford, UK: Oxford University Press.

Wilson, K. (2003). Therapeutic landscapes and First Nations peoples: an exploration of culture, health and place. *Health & Place*, 9, 83–93.

Wilson, S. (2008). *Research is Ceremony: Indigenous Research Methods.* Black Point, NS: Fernwood Publishing.

Woolford, A. J. (2015). *This Benevolent Experiment: Indigenous Boarding Schools, Genocide, and Redress in Canada and the United States*. Winnipeg, MB: University of Manitoba Press.

Young, V. H. (2005). *Ruth Benedict: Beyond Relativity, Beyond Pattern*. Lincoln, NB: University of Nebraska Press.

Curriculum Vitae

Name   **Eva Cupchik**

Post-Secondary Education and Degrees

The University of Western Ontario *London, Canada* PhD   2015-2019

University of Toronto M.A.   2013-2014
University of Toronto Hon. B.A. (Distinction)   2010-2013
Ryerson University *Toronto, Canada*   2009-2010

Related Work Experience

The University of Western Ontario   London, Canada

Tutor at Huron University Writing Services   June 2019- *Present*

The University of Western Ontario   London, Canada

Writing Tutor at Indigenous Services   September 2017- April 2019

The University of Western Ontario

Research Assistant in the Anthropology Department January 2017-August 2018

University of Toronto at Scarborough and St. George   Toronto, ON

Teaching Assistant   September 2013- May 2015

Sociology of Inequality; The Politics of Gender and Health; Introduction to Women and Gender Studies

Community Involvement

Glad Day Bookshop

Post-Secondary Liaison and All-Round Volunteer   May 2013-*Present*

Pride Toronto

Research Team Member   June 2015- April 2016

Central YMCA of Greater Toronto

Assistant to the Volunteer Coordinator   June 2015- August 2015

University of Toronto

Student Ambassador   May 2013-June 2014