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Transformative Social Work Education: Student Learning Needs and the Truth and Reconciliation Commission's 94 Calls to Action

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TRANSFORMATIVE SOCIAL WORK EDUCATION:
STUDENT LEARNING NEEDS AND THE TRUTH AND RECONCILIATION
COMMISSION'S 94 CALLS TO ACTION

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Abstract

The social work profession has played, and continues to play, an integral role in the development and implementation of discriminatory and harmful practices against Indigenous individuals, families, and communities across Canada (Blackstock, 2011). The Truth and Reconciliation Commission of Canada's (TRC) 94 Calls to Action provide a comprehensive list of recommendations of which the primary focuses on child welfare. This Call to Action centres on ensuring that social workers are, "properly educated and trained about the history and impacts of residential schools" (TRC, 2015). This responsibility falls to Faculties and Schools of Social Work Social work to ensure social work students are acquiring adequate knowledge to work with Indigenous individuals, families, and communities. This mixed method study is situated within an Indigenous research methodology. The goal of this research was to develop an in-depth understanding of student experiences and learning needs surrounding the implementation of the TRC's 94 Calls to Action. It was important to explore student experiences and learning needs as they primary stakeholders in social work education and will be working with Indigenous people upon entry into the social service field.

This study was conducted with Bachelor of Social Work, Master of Social Work, and Master of Social Work – Indigenous Field of Study students from Wilfrid Laurier University, Renison University College at the University of Waterloo, and McMaster University. The study included 14 social work students distributed across five qualitative sharing circles and a quantitative survey that was completed by 142 social work students. The research questions explored the depth and breadth of student understanding of Indigenous peoples, knowledges, worldviews as well as their experience and learning needs surrounding the implementation of the TRC's 94 Calls to Action.

The themes that emerged from the research articulate a preliminary understanding of gaps in social work student learning needs in identifying and implementing the TRC's 94 Calls to Action in education and practice. The themes are grouped under six categories: structures, education, emotions, indigeneity, self and identity, and tangible recommendations. The themes are discussed subsequent to a literature review on the colonial history of social work, reconciliation in the Canadian context, and the decolonization of social work education.

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To parents Tamara and Tom: thank you for always believing in my when I don't believe in myself. I am so proud to call you both my parents, I'm glad I chose you. I love you.

To my sister, Madison: thank you for making me laugh at the silly things and for checking in on me from time to time. You are a pretty great little sister. I love you.

To my family; You have all been amazing supports and have encouraged me to stay strong in my conviction and stick with it even when it was tough. I love you all.

To my Elder, Awnjibinayseekwe Banakonda Kennedy-Kish Bell: You have helped me uncover the deepest parts of my being. You have taught me to nurture my Spirit and center my fire. No words can describe how much love, guidance, and support you have given me. Gchii Miigwetch Good Human!

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INTRODUCTION AND LITERATURE REVIEW

Chapter 1: Introduction

The social work profession has played, and continues to play, an integral role in the development and implementation of discriminatory and harmful practices against Indigenous individuals, families, and communities across Canada (Blackstock, 2011). National assimilation policies such as the Indian Residential School System (IRS) operated in part due to the social work profession's support and aid in the removal of children from families, and the cooperation between the federal government and Christian churches (Sinclair, 2007; Trocme, Knoke & Blackstock, 2004). As such the profession has inflicted harm that has interrupted traditional transmission of culture, parenting skills, and knowledge of the Land (Stanton, 2011). The Truth and Reconciliation Commission of Canada's (TRC) 2015 report called into question the ethics of social work practice and its involvement within the IRS and the Sixties Scoop. The subsequently issued 94 Calls to Action provide a comprehensive list of recommendations of which the primary focuses on child welfare. This call to action centres on ensuring that social workers are, "properly educated and trained about the history and impacts of residential schools" (TRC, 2015). This responsibility of learning falls to Faculties and Schools of Social Work to implement in explicit ways through curriculum and the culture of the profession. Social work students, as primary stakeholders in social work education, require that their educational and learning needs in relation to the TRC's 94 Calls to Action be addressed. These schools exist to provide the formative years of social work practitioners who will actively work with Indigenous populations in various social service settings in their careers. It is the intent of this study, done through an Indigenous research framework, to provide exploratory research into social work students' learning needs and experiences of the TRC's 94 Calls to Action.

Location of Self

Ni Nduzhiinzi Garrison McCleary. Nii Ndulunaapewi wok African, wok Scottish, wok

Irish. Hello, my name is Garrison McCleary. I come from Guelph, Ontario and I now reside in

Kitchener, Ontario. I am Lenape, African, Scottish, Irish, English, and Welsh. I am the son of

Tamara and Thomas McCleary. I am the grandson of Kaydon and Doreen (Peterson) Highgate,

and Dorothy (Lloyd) and Gary McCleary. I am the great-grandson of Eva Mae (Handsor-Harris)

and George Oliver Highgate, Doreen (Jackson) and Lawrence Peterson, Carona (Waugh) and

Fredrick Lloyd, and Vincent and Muriel (Bigrigg) McCleary. I recognize that there are one

thousand ancestors before me, and one thousand yet to come. I am here because many helpers

have walked this educational and research journey with me. I identify as male and prefer the

pronouns He/Him/His. I introduced myself in this way to honour my ancestors, the Creator, and

all my relations. I acknowledge that I write these words on the territories of the Attawandaron,

Anishnaabe, and Haudenosaunee Peoples. I am a guest on this territory, and I am responsible to

maintain relationship with the peoples and beings that inhabit this place, the Land and the Water.

I am embarking on this research journey for many reasons. In part, this is a journey of

self-discovery after years of denying my own Indigeneity. I have always felt disconnected from

the colonized ways of knowing, being, and doing, especially within the Academy. I struggled to

pick up my knowledge bundle because I never thought I was Indigenous enough to lift that load.

I am standing in this research to begin reclaiming and renewing, within myself, my traditional

ways of knowing and being as a Lenape, alongside my other ancestral ways of knowing that I

have inherited from my African and British ancestries. More often than not, I have witnessed

how the voices of Indigenous scholars and knowledge keepers have been treated as tokens within

the Academy, only appearing as guest speakers when the instructor felt they could not cover

"cultural" knowledge. In placing Indigenous scholars, ways of knowing, and research methodologies at the forefront of this research I have contributed to the work of space making and Indigenizing within the Academy.

This research also speaks to my keen awareness of the field of social work's structural support of colonizing theories and practices. I witness and experience the lack of representation of Indigenous individuals, families, and communities in defining our own social services and the overrepresentation of non-Indigenous individuals in mandating culturally inappropriate services, such as the child welfare and justice systems. Social work education stands at a pivotal moment where this phenomenon has the potential to be challenged and rewritten; where Indigenous voices are heard, and where self-determination is a reality. Social work education stands at a crossroads delineated by choices.

As a mixed-raced individual, I am in constant battle with the external moulding of identity that informs my internal identity struggle. I clearly do not fit into the compartmentalized boxes to which settler society so desperately wants me to conform. I have had to come to terms with that moulding, and with self-identifying as an Indigenous person. I still struggle with the conceptualization of colonization in my context, where I have ancestral lines that bind me as both the colonizer and the colonized. I am aware that my physical body, the melanin in my skin, the visual representation others see, is a product of violent imperialism where I have been fragmented (Smith, 1999). Dr. Barbara Waterfall (personal communication, Spring 2017), a self-identified, biracial Indigenous scholar at Algoma University, told me that if biracial individuals can find ways to make meaning and peace with their own identities, then Indigenous and non-Indigenous peoples can also do the same through the process of reconciliation. I see myself steeped in the process of learning how to bring Indigenous and non-Indigenous peoples together

and developing new ways of knowing each other. In this research, I am partly seeking to identify where the Academy fails to understand the reconciliatory action of bringing Indigenous and non-Indigenous peoples together and where individuals can make meaning of their relationship to each other.

As a graduate student in a Master of Social Work program, I want to see Indigenous peoples and ways of knowing represented fairly and fully within academic settings (e.g. Indigenous research methodologies in course content). I want to see the sites where active decolonization is taking place. I want my worldview, as an Indigenous student, reflected in assignments, readings, and classroom settings. Unfortunately, I have yet to see this fulfilled within the social work Academy. There have been attempts to make decolonizing adjustments; however, these institutions remain places of colonized knowledge and practices. My hope is that this research can inform Schools of Social Work of how they can support students and faculty to create brave spaces where they can engage in "courageous conversations" (Arao & Clemens, 2013, p.141). These brave spaces involve taking courageous risks in support of transformational learning that allows student and faculty to see ideas in new ways (Arao & Clemens, 2013). It is in these spaces that I think the decolonizing work in the Academy and in social work practice can begin.

I understand this research journey as only a beginning. I am still firmly rooted in the Eastern door. I am in my infancy. With the support of my Elder Awnjibinayseekwe Banakonda Kennedy-Kish Bell , my supervisor Dr. Gus Hill, many faculty members such as Dr. Kathy Absolon-King, Laura Mastronardi, and Dr. Lori Hill, along with my partner and family, I have been given the opportunity to experience the unfolding of knowledge throughout this research process. That unfolding of teachings and knowledge will continue long after this project is

complete. I am accountable to those teachings and to those that have gifted them for me to carry. I walk humbly into this research with the purpose to provide insight into how institutions of social work education can better serve my community and the people I love.

Problem Identification

The TRC's 94 Calls to Action is a major document that directly relates to social work education. In the primary call to action, which focuses on child welfare practices, social work education has been specifically called to educate social work students on the history and impacts of the IRS system. In 2017, The Board of Governors of the Canadian Association for Social Work Education (CASWE), the national accrediting body for social work educational institutions, endorsed a Statement of Complicity and Commitments to Change. This statement highlighted the association's commitment "to ensuring that social work education in Canada contributes to transforming Canada's colonial reality" (CASWE, 2017). This was seen as a major milestone in the profession's acknowledgement of complicity in the Canadian colonial experience. However, since then little has been done by the association in mandating or tracking student learning of the TRC and the 94 Calls to Action. As such, one could infer that there is a gap in student knowledge and understanding of how the TRC and the 94 Calls to Action are directly related to them as social workers and Canadian citizens. This is concerning, as social workers will be working with Indigenous people in their careers. This study has attempted to provide exploratory research into social work students' learning gaps and needs in relation to the TRC's 94 Calls to Action.

Chapter 2: Literature Review

The Social Work Profession's Complicity in the Colonial Narrative

The historical relationship between Indigenous Peoples of Canada and the social work profession has not been mutually beneficial (Blackstock, 2011; Kennedy-Kish Bell, Sinclair, Carniol, Baines, 2017). The social work profession is complicit in the abuses that occurred at the residential schools and continues to participate in the separation of thousands of Indigenous children from their families and communities. These historical and current policies and practices have contributed to cultural genocide of Indigenous people in Canada (Sinclair, 2004; National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019). At the time of confederation, around the end of the fur trade era in the mid-1800's, the Canadian state no longer recognized a need for Indigenous people and saw Indigenous sovereignty as an obstacle to colonial and capitalist expansion. This further entrenched a colonial ideology, rooted in racial inferiority and Land acquisition, in Canada (Sinclair, 2004). This ideology led to deliberate and sustained efforts to remove Indigenous Peoples from their lands (Leduc, 2018). Many of these policies outlawed traditional cultural practices with the expectation that they would vanish; in some cases, these policies were successful. The creation of the IRS system in the 1870s and its continued employment well into the 1990's was a direct result of these assimilationist policies. Approximately 47% of children were admitted to residential schools on grounds of parental neglect; it is estimated that over 6,000 children died during their stay in IRS (Truth and Reconciliation Commission, 2015).

Sinclair (2007) explained that as enrollment in residential schools declined in the latter half of the 20th century, rates of child apprehension, transracial fostering, and transracial

adoption of Indigenous children grew at a distressing rate (Sinclair, p. 67). This phenomenon

was named the "Sixties Scoop" (Blackstock, Trocme, 2004; Sinclair, 2007; Trocme, Knoke &

Blackstock, 2004). This period lasted from the early 1950's until the 1980's. During this time,

thousands of Indigenous children were apprehended without the consent of their families or local

First Nation bands (Sinclair, 2007; Trocme, Knoke & Blackstock, 2004). Nearly 70% of children

adopted during this period were adopted by non-Indigenous families, thereby separating

Indigenous children -- as residential schools had previously done -- from their families, their

communities, their languages, and their cultures. Furthermore, transracial adoption of Indigenous

children has a breakdown rate of 95% by the time the child reaches their teenage years,

regardless of placement age (Sinclair, 2007).

The rate of transracial adoption has significantly decreased since the harm to Indigenous

children has been better understood; however, Indigenous children continue to remain in the

foster care system at statistically high rates. Sinclair and many other scholars have noted that the

current statistical trends in child welfare indicate that the "Sixties Scoop" has evolved into the

"Millennium Scoop" (Trocme, Knoke & Blackstock, 2004; Sinclair, 2007). The Indian Welfare

Agreement, a 1965 agreement between the federal and provincial government, made the federal

government responsible for reimbursing the Ontario government 93 cents for every dollar spent

on Indigenous child welfare services on reserves. The 1970's saw greater demand by Indigenous

communities to have control over their own child welfare and social assistance systems (Sinha,

& Kozlowski, 2015). As of 2011, there were 12 operational First Nations child welfare agencies

in Ontario working on reservations; however, most Indigenous children continue to reside off-

reserve, and outside the jurisdiction of these agencies (Underwood, Lewis, & Thomson, 2012).

In February 2019 the federal government tabled Bill-C92 "An Act respecting First Nations, Inuit

and Métis children, youth and families" that was intended to cede jurisdiction of child welfare for First Nations, Métis, and Inuit children to Indigenous governments to tackle an overwhelming foster care crisis. Bill C-92 received Royal Assent on June 21, 2019 (An Act respecting First Nations, Inuit and Métis children, youth and families, 1st Session, 42nd Parliament, 2019). This legislation could bring potential benefit to Indigenous communities who will now have the ability to generate social services that meet the needs of their unique communities. Whether this legislation will fix anything or not, it is clear that the social work profession has played, and continues to play, a large part in the provision of social services that do not meet Indigenous people's needs.

The social work profession has played a large part in the development of environments where trauma occurs and is perpetuated. The inter-generational trauma caused by the IRS, Sixties Scoop, and Millennium Scoop continues to cripple many Indigenous communities across Canada. A quote from Chief Justice Kimelman's (1982) report on Indigenous adoptions and placements in Manitoba, titled *No Quiet Place: Review committee on Indian and Métis Adoptions and Placements,* shows insight into the reality of social work practice and Indigenous child welfare in Canada: "the road to hell was paved with good intention and the child welfare system was the paving contactor" (Kimelman, p. 196). This strong statement speaks to the potential uphill nature of reconciliation work in Canada.

Reconciliation in the Canadian Context

The TRC defines reconciliation as returning to, or building anew, a relationship where there is conciliation, mutual respect, and assistance (Truth and Reconciliation Commission, 2015). Indigenous and non-Indigenous peoples' relationship has been depicted through multiple treaties such as the Two-Row Wampum, which highlights the parallel, but not crossing paths of

existence for Indigenous (canoe) and Settler (tallship) peoples in the common Waters of Turtle Island (North America); however, non-Indigenous people have struggled to keep up their responsibilities in these treaties (Leduc, 2016). The TRC specifically calls on the spirit of reconciliation, and for non-Indigenous people to honour and revitalize the spirit, intent, and words of our past nation-to-nation treaty relationships (Freeman, 2014, p. 217; Joseph & Joseph, 2019; Mahoney, 2016; Truth and Reconciliation Commission, 2015).

There is considerable controversy over how Indigenous and non-Indigenous peoples can be reconciled with each other. Freeman (2014) pointed out that some of the barriers to reconciliation lie in the uncomfortable truths to which both Indigenous and non-Indigenous people must attend. Freeman (2014) believed that if we can become reconciled to these truths, true decolonization can begin. Indigenous people are challenged to move toward being reconciled to the

> "... fact that non-Indigenous peoples are here to stay on Turtle Island…and no matter how much restitution is offered, nothing settlers can ever do will make up or restore what was lost or damaged through colonialism. Indigenous peoples also must reconcile themselves to the decisions of their ancestors to sign treaties, which offered non-Indigenous people a way to be here legitimately." (Freeman, 2014, p. 218)

On the other hand, non-Indigenous peoples are challenged to reconcile themselves with how the violent colonial assimilation policies and their modern-day legacies continue to impact Indigenous peoples and communities in negative ways (Joseph, 2016; Manuel & Derrickson, 2017). Similarly, for the social work profession this means there must be an acknowledgement of the profession's complicity in the historical, and current, colonial violence against Indigenous peoples and communities (Trocme, Knoke & Blackstock,2004, Sinclair, 2007). Non-Indigenous

peoples are challenged to acknowledge that they are beneficiaries of the genocide of Indigenous peoples in the form of colonial hegemony over Land, culture, politics, and access to health care and education (Joseph & Joseph, 2019; Long & Dickason, 2015; Manuel & Derrickson, 2017; Talaga, 2017; Warry, 2008). Finally, they are also called to be reconciled to the "very unpleasant vision of Canadians that emerges from Indigenous scholarship. Our nation is founded on broken promises, prejudice, illegitimate assumptions of sovereignty, and colonial violence" (Freeman, 2014, p. 218). This is particularly poignant for the social work profession that claims altruistic intention as its driving force, while still acting as an agent of the colonial government in the removal of Indigenous children from families and communities. Mahoney (2016) pushed further in calling all non-Indigenous people to acknowledge that Canada "cannot be built on a living lie" and must do everything they can to expose the true "Canadian Origin Story" (p. 29). These statements may highlight barriers for social work students when learning about the colonial history of Canada and its modern-day impact on Indigenous peoples and communities.

Social work education is only beginning to comment on reconciliation and what it means in the context of the Academy and the education of social work students (CASWE, 2017). Many Indigenous scholars such as Leduc (2017), are emphasizing the importance of reconciliation in social work education; however, there is little empirical work by non-Indigenous scholars in this area. This is currently seen as a challenging dynamic for the future of reconciliatory action within social work education as the burden of engagement appears to rest solely on Indigenous scholars. This is inherently exemplified in the decolonization discourse in education.

Decolonizing Social Work Education

There is a tremendous amount of literature that positions education as the potential catalyst of social and systemic change (Battiste, 2013; Cote-Meek, 2014; Dion, 2009; Ives, N.,

Aitken, O., Loft, M., & Phillips, M., 2007; Manuel, Derrickson, Klien, 2018; Rodriguez, 2018; Tuhiwai-Smith, Tuck, Yang, 2018). Justice Murray Sinclair stated in a 2015 CBC news article that "education is what got us into this mess…education is the key to reconciliation" (Canadian Broadcasting Corporation, 2015). However, many scholars are wary of how education, in its current form, will begin that process of change. Rooted in the colonial narrative, the Academy continues to exert power over the creation and dissemination of knowledge through its policies and practices. Battiste (2013) highlights how cognitive imperialism has created the Academy whose sole purpose is to maintain Eurocentric knowledge domination, despite calls from Indigenous communities and scholars for reform (p. 26). Battiste is not alone in identifying this trend- many decolonizing and anti-racist scholars have identified the struggle that Indigenous scholars and those representing other knowledges face within the Academy (Absolon, 2011; Dion, 2009; Kennedy-Kish Bell, Sinclair, Carniol, Baines, 2017; Kovach, Carriere, Montgomery, Barrett & Gilles, 2014; Smith, 1999; Styres, 2017).

Social work education, like many other professional programs that intend to develop socially aware graduates, are findings it challenging to dismantle colonial education in favour of a more Indigenized curriculum (Cote-Meek, 2012). One of the key factors in this process is assessing existing levels of understanding of incoming students. A 2018 article by Schaefli, Godleweska, Korteweg, Coombs, Marcom, and Rose, highlighted Ontario first-year university students' lack of knowledge about First Nations, Métis and Inuit people and topics. This article described the alarming lack of knowledge and ignorance students hold towards First Nations, Métis and Inuit people, including the structural and systemic nature of the colonial violence they face (Schaefli et al., 2018). They also described the social and familial patterns that support students' overwhelmingly apathetic responses to the struggles faced by First Nations, Métis and

Inuit people (Schaefli, et al., 2018). Although these report findings include first-year students from a variety of disciplines it can be inferred that they are generally applicable to first year social work students. This lack of knowledge and ignorance is pervasive in post-secondary education and is seen by many decolonizing scholars as the primary barrier in achieving a decolonized Academy (Coulthard, 2008; Dion, 2009; Truth and Reconciliation Commission, 2015)

There is a considerable amount of literature that examines the pedagogical shifts in social work education over the last two decades. Many Indigenous educators have called for systemic changes to education; particularly, how education serves the needs of Indigenous students (Baskin, 2013; Battiste, 2014; Hart, 2002; Kovach, 2010; Sinclair, 2004; Smith, 1999). However, the classroom continues to be dominated by Eurocentric worldviews to the exclusion of Indigenous and other knowledges (Harris, 2006; Baskin, 2013; Battiste, 2014). Baskin (2006) stated that "it is not possible to understand any of the contemporary social issues affecting Aboriginal peoples without an examination of the history of colonization from Aboriginal perspectives" (p. 5). Social work education continues to prepare social workers to work in social service settings that promote Eurocentric pathologizing of clients. This is a primary reason why social work has caused so much harm within Indigenous communities (Baskin, 2006). The cause for concern is the well-documented fact that social workers will work with a disproportionately large number of Indigenous people throughout their career (Hart, 2002; Sinclair, 2004).

Emotions and Reflective Social Work Practice

Reflective practice has become a primary learning objective in social work education and a norm within social work practice (Ingram, Fenton, Hodson, & Jindal-Snape, 2014; Hall & Simeral, 2017; Heron, B., 2005; Horton-Deutsch & Sherwood, 2017; Laing & Humphreys, 2013;

Lam, C., Wong, H., & Leung, W., 2007; Maclean, 2010; Pease, B. & Pease, B, 2007; Sicoro, 2017). There is a general consensus among social work educators that having students engage in reflection is a healthy and reliable tool used to improve the use of self in one's professional practice and personal life. However, there is varied opinion on how reflection should be used as an assessment tool within the classroom (Berman, 2001; Boud, 1999; Rai, 2011). There is a growing body of literature that critiques the use of reflective assignments in social work education and its overall success in creating more self-aware practitioners (Rai, 2006, 2011). Boud (1999) argued that reflective writing should be excluded as a formal assessment tool and, where this is not possible, schools need to evaluate what the emotional impact will be on students and prepare accordingly (p. 125). The Canadian Association for Social Work Education's 2013 Accreditation Standards document provides learning objectives under multiple different domains. Domain III highlights program content such as curriculum and field education. This domain explicitly states the ability of social work students to engage in self-reflection as a key learning objective:

> "Social work students acquire ability for self-reflection as it relates to engaging in professional practice through a comprehensive understanding and consciousness of the complex nature of their own social locations and identities. Students develop an awareness of personal biases and preferences to advance social justice and the social well-being of social work service users." (Canadian Association for Social Work Education Accreditation Standards, 2013, 1.3.1.1)

This statement exemplifies how important self-reflection is considered within the Canadian social work education context and provides insight into how Schools of Social Work could be using reflection as an assessment model to maintain adherence to the accreditation standards.

Although self-reflection is a common practice in social work education, there is limited literature that chronicles the effects self-reflection has on students. Social work students, in studies conducted by Rai (2011, 2006) identified the emotional challenges of reflective writing and the vulnerable positions into which instructors encouraged them to go. Their experience of reflective writing left them feeling vulnerable because their self-disclosure was critically examined by instructors that did not know how to assess reflective work; instead, they opted for an academic assessment of student's reflections (Rai, 2011). The emotional responses elicited through the use of academic assessments can cause social work students not to engage fully within the skill of reflective writing. As such, Berman (2001) questioned whether instructors should even respond to self-disclosures of such personal nature such as abuse (Berman, 2001). Berman agreed with Boud (1999) that student reflections should not be used as an assessment tool and instead instructors should take empathetic and sensitive approaches to providing feedback to students (Berman, 2001; Boud, 1999). Rai (2006) argued however, that when students and instructors developed a relationship based in a mutual understanding of the emotional significance of the reflective writing, students were more open to circular feedback on their writing and felt more emotionally secure about their feedback overall (Rai, 2006).

Rai (2011) provides insight into how this student/instructor relationship can be built through forgoing academic jargon in favour of reflective language. The use of language within the assignment was critical to informing the student of the requirements and expectations of the reflective writing assignment. In assignments where there was use of academic language such as "essay" or "assignment" students often submitted work that failed to incorporate enough reflective work. This often-caused confusion for the student about the instructor's expectation.

However, in assignments that used language such as "use of self" and "story" students provided reflective work commensurate to the instructor's expectations for the assignment (Rai, 2011).

There are some considerable gaps in social work education in terms of decolonization perspectives, including the ineffective use of reflective work. There is little literature that has provided insight into if or how the TRC has changed this narrative. The following study and subsequent findings may aid in addressing this gap in the literature.

Waagaagin (Fiddlehead)

This study's methodological framework was developed using an Ostrich Fern fiddlehead harvest as a metaphor for the research journey. I thought it important to include here a brief natural history of ferns as well as their uses. The Ostrich Fern (*Matteuccia struthiopteris)* can be found in temperate climates across the colder regions of North America, Europe, Asia, and parts of Oceania. It can grow upwards of 1.8 metres in height and is comprised of three general parts: roots or rhizome, stem, and frond or crosiers (MacKinnon, 2014; Steffan & Olsen, 2015). In the early spring the fiddleheads of the Ostrich Fern, Waagaagin in Anishinaabe, emerge from the rhizome of the fern in a tight curl (Kennedy-Kish Bell (personal communication) 22 July 2019; Canadian Encyclopedia, 2013; Steffan & Olsen, 2015). The tight curled crozier was dubbed the fiddlehead due to its resemblance of a violin scroll (MacKinnon, 2014). As the weather warms in North America, the crosier unfolds to present a brilliant green colour that often dominates the boreal and northern part of the Carolinian forest floor (Canadian Encyclopedia, 2013; MacKinnon, 2014; Steffan & Olsen, 2015). Sori are singular spore structures can be found on the underside of the crosiers in the spring. It is the sori that are tasked with reproduction and propagation (Steffan & Olsen, 2015).

Fiddleheads of the Ostrich Fern are edible and can be harvested in mid-spring when they are about 15 centimetres tall. They can be eaten raw; however, in the late 1990's there was a food-borne illness outbreak in British Columbia that was caused by the consumption of raw fiddleheads (MacKinnon, 2014; Steffan & Olsen, 2015). It is advised to cook the fiddleheads for 10-15 minutes (Steffan & Olsen, 2015). Cooking the fiddleheads can be achieved by boiling, steaming, or pan frying.

Many Indigenous communities, including the Maliseet and Mi'kmaq who are situated on the East Coast of North America, used the fiddleheads to create a spring tonic to replenish essential vitamins they were unable to consume during the winter months (MacKinnon, 2014). The Ostrich Fern stems were also used by many Indigenous nations to help with back pain and expedite the release of afterbirth (Small, 2015; MacKinnon, 2014). In Canada today, fiddleheads are one of the only native plant species that have become a commercially harvested vegetable (Small, 2015). Due to the fiddlehead's importance to Indigenous peoples, as well as its ability to survive the imposition of colonial agricultural practices, the fiddlehead is a great metaphor for the unfolding of research processes. The next section will provide a methodological framework that uses the fiddlehead as its central theme. My engagement with the fiddlehead was a constant reminder of my process of holding onto and lifting up traditional Indigenous ways of seeing, being, knowing, and doing informed my decolonizing journey in this research.

SECTION II:
THEORETICAL FRAMEWORK AND METHODOLOGY

Chapter 3: Theoretical Framework and Methodology

Medicine Wheel

The Anishinaabe Medicine Wheel (see Figure 1) stands as one of the central symbols of the circle in Indigenous wholism. The medicine wheel used in my wholistic approach is defined by the directions: East (red), South (yellow), West (black), and North (white) (Hill, 2014; Nabigon, Hagey, Webster & MacKay, 1998). Within these directions lie the fundamental tenets of self: spiritual (East), emotional (South), physical (West), and mental (North). In the Annishinaabe culture one moves through their life starting in the East and moving clockwise around the wheel. To be prepared to enter this research in a good way, I had to take into consideration these four tenets of self and self-in-relation (Absolon, 2010; Bishop, 2010; Hart, Straka & Rowe, 2017; Hill, 2014; Kovach, 2009; Nabigon, Hagey, Webster & MacKay, 1998). This was achieved by my active attention to my needs while journeying with this research including participation in ceremony, physical activity, reflective writing, and engagement in academic discourse. It was also important for me to attend to the needs of participants, taking into consideration their four aspects of self. This was facilitated in circle and during the conversations afterwards.

Four Principles of Good Practice

Awnjibinayseekwe Banakonda Kennedy-Kish Bell 's (2017) Four Principles of Good Practice (see inner circle in Figure 2) provides social work practitioners with a framework that outlines their relational responsibility to those with whom they walk. I found the principles of kind honest sharing and strength especially relevant to how I interacted with all four parts of self
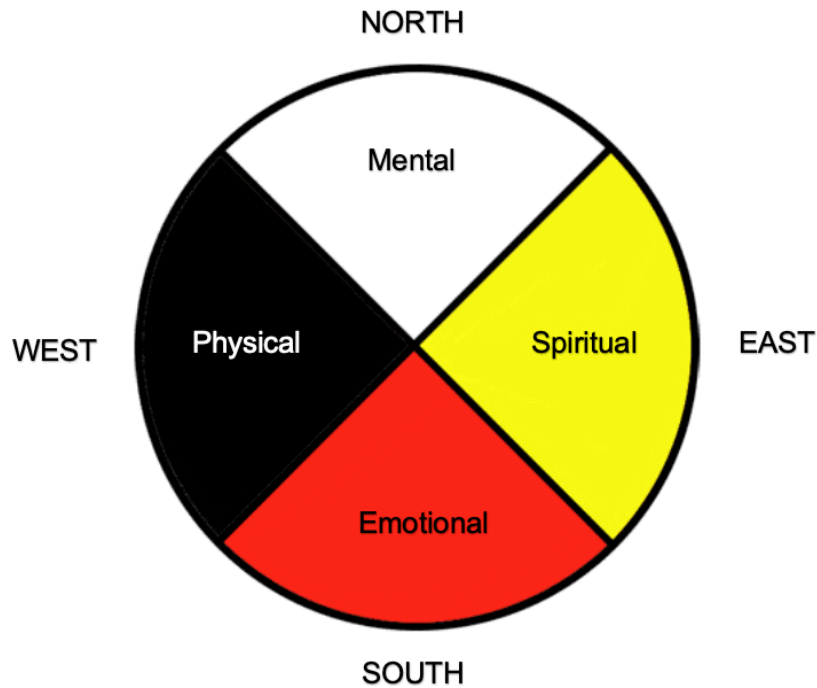
Figure 1*: Anishinaabe Medicine Wheel*

and with those that were walking with me on my research journey (Kennedy-Kish Bell, Sinclair, Carniol, Baines, 2017). The inclusion of this teaching as a theoretical framework is for my personal preparation and reflection as a researcher conducting this study. The ideal wheel (see outer circle in Figure 2) highlights the stages an individual goes through in mobilizing knowledge. This framework was used as a guide for how I prepared myself, conducted the research, and related and communicated with the participants, my supervisor, thesis committee, and all others who interacted with me during this research process. It is also reflected in the writing of this thesis through my attention to participants' authentic voices, and the honouring of their stories. I came into this research with a vision (seeing) of making social work education more aware of student learning needs. My own experience as a social work student (feeling) informed my movement towards knowing. It was in the process of learning traditional teachings such as the medicine wheel and the Seven Grandfather and the Little Boy teachings that I was
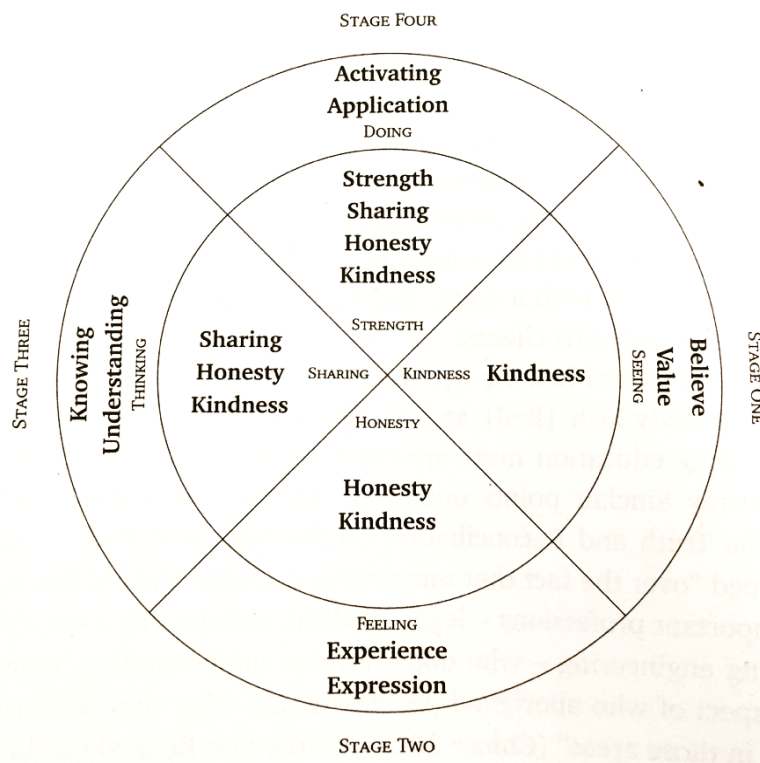
Figure 2: *Four Principles of Good Practice and the Ideal Wheel (Kennedy-Kish Bell, Sinclair, Carniol, Baines, 2017)*

able to root myself in a critical Indigenous lens (thinking). With that critical lens I engaged in the praxis of this research: data collection, meaning making, and knowledge mobilization (doing). This framework informed my personal preparation, including ceremony, as well as the preparation and implementation of the study. Although this study is complete, my journey is not. I will continue to move through this wheel repeatedly throughout the entirety of my life.

The Medicine Wheel and the Four Principles of Good Practice are lenses through which I viewed the research. They informed my encounters with participants and of the process of meaning making and analysis. They also provided insight in the discussion section of how the findings of this study can be mobilized to initiate implementation of the TRC's 94 Calls to Action with particular attention to student learning needs in Faculties and Socials of Social Work.

Methodology

Introduction

Upon embarking on this project, I began to search for methods that I thought would address the research questions and the field of social work. During a time of reflection and often stressful decision-making, I concluded that this research cannot, and should not, be approached from a western-centric methodology. This conclusion was derived both from a decolonizing perspective, and a personal one. It was important to provide a space for Indigenous methodology in this work that centered around the reclamation of my dormant traditional knowledge. For the purpose of this thesis, I have used the conventions of my institution to describe the processes of research below.

Methodological Framework

Kovach (2009) outlines an Indigenous methodology contextualized in a Nēhiyaw (Cree) epistemology, although many characteristics can also be attributed to other Indigenous nations and cultures. At the center of all research is the "self" that is in constant relation with other people, Creation, and ancestors, and is deeply rooted in a wholistic epistemology (Absolon, 2010; Kovach, 2009; Sinclair, 2009; Simpson, 2011). There are seven key qualities that Kovach explains: (1) holistic epistemology, (2) story, (3) purpose, (4) the experiential, (5) tribal ethics, (6) tribal ways of gaining knowledge, and (7) reflection of colonial relationship. Each of these qualities within the theoretical model have been ascribed a characteristic to echo a Western qualitative framework; however, the distinguishing factor in Indigenous research is the centrality of tribal or traditional knowledge. From Kovach's 7 key qualities, the author herself articulates six tenets of research are as follows: (1) researcher preparation, (2) research preparation, (3)

Figure 3 *Indigenous Research Framework with Nehiyaw Epistemology (Kovach, 2009, p. 45)*

The Petal Flower
Wholistic framework for
Indigenous methodologies
in search for knowledge

1. Roots
Foundational elements

2. Flower Centre
Self as central to the search

3. Leaves
The journey, process, transformation

4. Stem
Methdological backbone and supports

5. Petals
Diverse ways of search for knowledge

6. Environment
Academic context
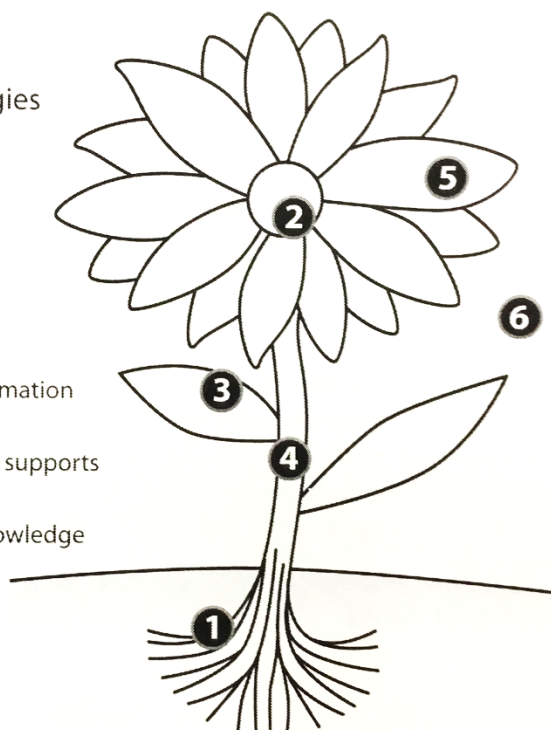
K. Absolon, 2007

Figure 4 *The Petal Flower Wholistic Research Framework*

decolonizing and ethics, (4) gathering knowledge, (5) meaning making, and (6) giving back (see Figure 3).

Absolon (2011) outlines a wholistic framework for Indigenous methodologies using a Petal Flower. This framework has six tendencies, they are as follows: (1) roots: foundational elements, (2) flower centre: self as central to the research, (3) leaves: the journey, process, and transformation, (4) stem: methodological backbone and supports, (5) petals: diverse ways of searching for knowledge, and (6) environment: academic climate (see Figure 4). I have chosen to borrow from Kovach's (2009) Nēhiyaw (Cree) epistemology of self-in-relation and Absolon's (2011) Petal Flower framework. These two scholars have provided frameworks encompassing traditional and theoretical knowledge of how to gather and make meaning of data in a good way, which is to be consistent with traditional ways of knowing, gathering, and meaning making. I draw upon their work, and those whose shoulders their work stands on, in my Fiddlehead Gathering methodology.

Fiddlehead Gathering Methodology

I chose the Ostrich Fern fiddlehead for my methodology because it was a source of many nutritious adventures into the bush with my father when I was young. I carry these memories with particular attention to the relationship I share with the fiddlehead on the harvesting journey. The fiddlehead spoke to me and connected my understanding of traditional knowledge with how I walk in the world. For me as a young person the fiddlehead harvest symbolized the end of winter and the beginning of spring, when all of Creation would wake and begin to flourish again. I remember the unique feeling of bending down to harvest the first fiddlehead and the sun warming one half of my face, while the other side remained chilled by the previous night's frost. I developed a relationship with the fiddleheads over many visits throughout my childhood. I

Table 1:

Comparison of Methodological Frameworks

Title	1st Tenet	2nd Tenet	3rd Tenet	4th Tenet	5th Tenet	6th Tenet
Indigenous Research Framework with Nehiyaw Epistemology (Kovach, 2009)	**Researcher Preparation:** grounded in inward-knowing and experiential.	**Research Preparation:** methods, sample, interpretation,	**Decolonizing & Ethics** application of a decolonizing and ethical lenses	**Gathering Knowledge:** praxis of data collection	**Making Meaning:** inductive, analysis, contextual, thematic	**Giving Back:** mobilization of knowledge that is meaningful to community and is reciprocal in nature
The Petal Flower Wholistic Research Framework (Absolon, 2017)	**Roots:** Foundational elements (i.e. Traditional Knowledge)	**Flower Centre:** Self as central to the research	**Leaves:** the journey, process, and transformation	**Stem:** methodological backbone and supports	**Petals:** diverse ways of searching for knowledge	**Environment:** academic climate
Fiddlehead Gathering Methodology (McCleary, 2019)	**Rooting my feet:** Traditional knowledge (i.e. 4 Principles of Good Practice, Ideal Wheel, and Medicine Wheel)	**Preparing my Basket:** development of research methods	**Heading for Water:** time to embody 1st and 2nd tenet and situate both within a decolonizing Paradigm	**Collecting and Co-constructing:** praxis of research, meaning making and analysis	**Feasting:** knowledge mobilization	N/A

Legend

Researcher Preparation: traditional knowledge, ceremony, medicine, etc.	Methods or Research Preparation: development of methods	Personal Reflection and Decolonizing: time to embody researcher preparation and place oneself in a decolonizing sphere	Praxis of Research: data collection, making meaning, and analysis	Knowledge Mobilization: reciprocity through distribution of findings to stakeholders	Environment: academic and institutional climate for research to occur

could tell when it was time to pay a visit when the air turned warm in mid-April. I am

relationally accountable to the fiddleheads. My memories of those days gathering are not just

mine, rather they are co-constructed between me and the fiddleheads. It seems completely

natural for me search out the fiddleheads once more to host another co-constructed narrative, this

time however, with many more people along the journey. Although there are similarities

between my Fiddlehead Gathering Methodology and the work of Kovach (2009) and Absolon

(2011), neither of these frameworks were able to connect with my own personal journey in the

way the fiddlehead does. I have created a colour coded table that highlights the similarities and

differences among all three frameworks (see Table 1). Through all five stages of this framework

I have engaged with the Anishinaabe Medicine Wheel teachings of wholism as described by Hill

(2014) and Nabigon, Hagey, Webster, and MacKay (1998) and Awnjibinayseekwe Banakonda

Kennedy-Kish Bell 's (2017) Four Principles of Good Practice.

      The Fiddlehead Gathering Methodology has five tenets that are as follows: (1) rooting

my feet, (2) preparing my basket, (3) heading for water, (4) collecting and co-constructing, and

(5) feasting (see Figure 5);

(1) The ***rooting my feet*** tenet centres on my experience of the research. This tenet is

    situated in the rhizome of the Ostrich Fern, just above the roots and below the stem.

    This is where that life forces emerges, pushing forth the Fiddlehead or crozier that

    will give birth to the unfolding of the frond. This is the moment I wait for each

    spring, a sign that the fiddlehead picking season is upon us. How we come to know,

    and what we know, can only be determined through what we have experienced

    (Absolon, 2010; Kovach, 2009). This tenet focuses on the integral aspect of

    traditional knowledge and self-understanding within the research process. This
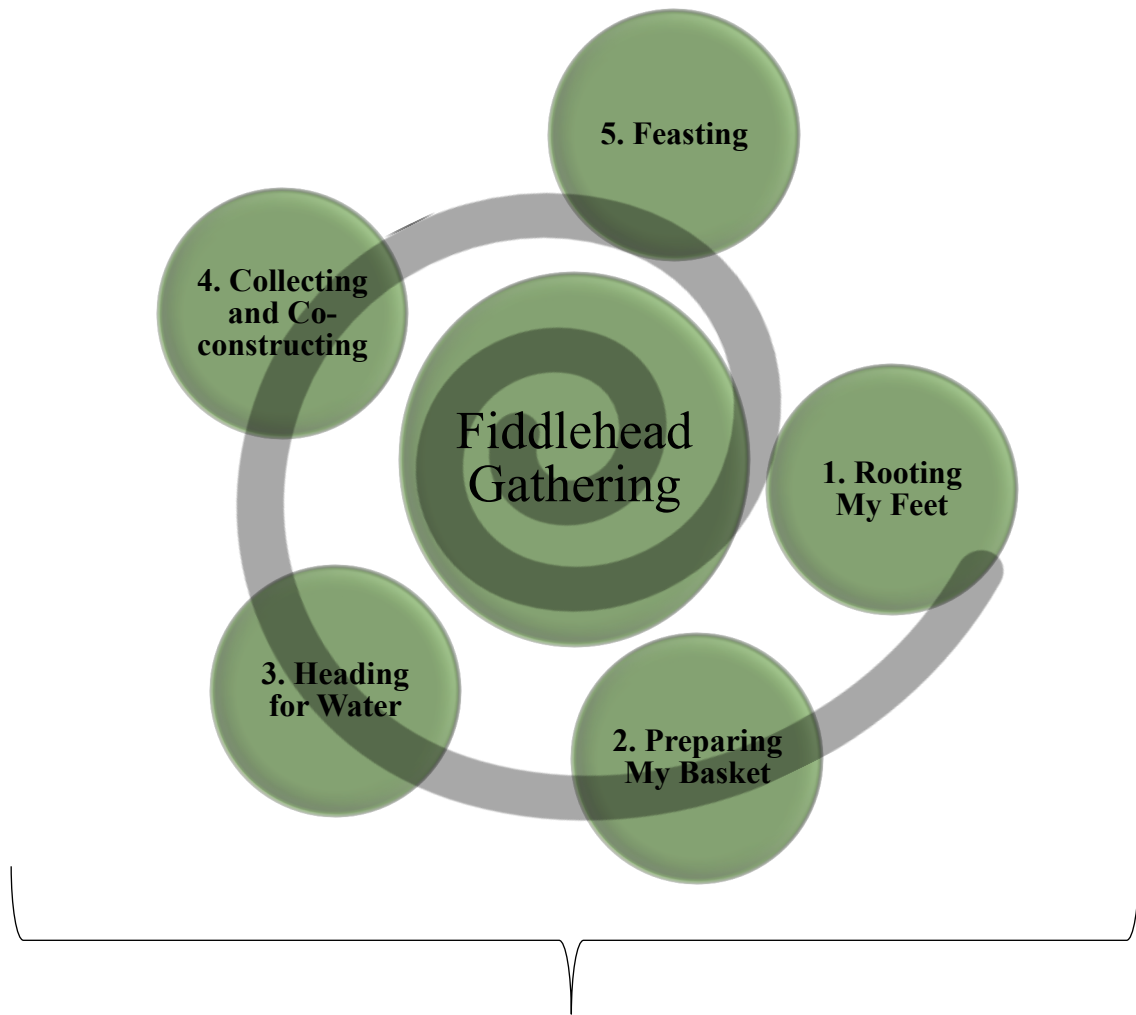
5. Feasting

4. Collecting
and Co-
constructing

Fiddlehead
Gathering

1. Rooting
My Feet

3. Heading
for Water

2. Preparing
My Basket

Figure 5: *Fiddlehead Gathering Methodology*

(2) reflective process is deeply rooted in Indigenous ways of knowing that include

ceremony, prayer, Elders, and dreams. My preparation to conduct the research paid

off in ways that became apparent in the way the data emerged. Without the rhizome,

no new growth can emerge; without the researcher preparation, no knowledge can

emerge. Part of this preparation work involved absorbing traditional knowledge and

developing an inward knowing that informed my work with integrity, to ensure the

research was meaningful to my community. It was important within the process that I

sought out community and traditional knowledge (Absolon, 2010; Bishop, 2010;

Hart, Straka & Rowe, 2017; Hill, 2008; Kovach, 2009; Lavellee, 2009). I honoured

this tenet by journaling about my positionality within this research, and how my

experience has informed me. I have continued to come to understand my role an

Indigenous scholar in upholding Indigenous ways of knowing and being within the

Academy. I sought, and will continue to seek, traditional teachings from community

Elders such as Awnjibinayseekwe Banakonda Kennedy-Kish Bell. I have also been

given generous advice and support by Dr. Gus Hill, my supervisor, in how to walk

into this research with my Indigeneity at the forefront. I have situated myself on the

Land, specifically within the Haldimand Tract, taking time with Creation and

intentionally offering Tobacco. I have sought the help of medicine and prayer as I

prepared and entered this research journey, calling upon my ancestors for support and

guidance.

(3) The ***preparing my basket*** tenet speaks to how the research methodology is developed.

This tenet is representative of my preparation for fiddlehead harvesting. This is the

time when I collect all my tools, my rubber boots, knives, basket, and bowls, making

sure they are all clean and in working order. It is also the time when I prepare my offering to the Ostrich Fern: gently crushing dried Semma (Tobacco) leaves and placing the offering into my medicine bag for later use. I lift up the traditional practices of gathering knowledge (fiddleheads) over the western models of research (cash crop farming). Similar to the preparation of my tools for fiddlehead gathering, the inclusion of community and Indigenous scholars in the development of this methodology was about preparing my research basket before setting out to do data collection. An important part of nurturing relationship was seeking guidance from Indigenous scholars, in particular the faculty members of the IFS program at Wilfrid Laurier University. I employed sharing circles as my method for gathering knowledge alongside a quantitative survey that was distributed to sample of BSW, MSW, and MSW-IFS students.

(4) The ***heading for Water*** tenet upholds a decolonizing framework that seeks to validate Indigenous knowledges beyond those privileged by academic institutions (Hart, Straka & Rowe, 2017). I have rooted myself in traditional knowledge and ceremony in the first tenet and I have developed my method of data collection in the second; the third tenet focuses on the embodiment of the previous two. This period of time allows all the dust that was created during the busy-ness of preparing to settle. When I reflect on gathering fiddleheads, it is during the travel to the harvest site, via the road and then the small forest path towards the river, when I have the time to embody teachings and remember how to harvest honourably. The very act of embodying these teachings is inherently decolonizing, because it privileges Indigenous ways of seeing, being, knowing, and doing. To decolonize throughout the research process is to

recognize value in Indigenous knowledges and alternative ways of knowing (Bishop, 2010; Lavelle, 2009; Smith, 1999). This tenet is representative of my search for the fiddleheads near water. Flood plains or the banks of rivers are perfect places to start. This search for water is a recalling of the source of life, of where we come from. Similarly, it is important to understand history, and how colonization has marginalized specific ways of knowing.

    I honoured this tenet by respecting the diversity of Indigenous knowledge by lifting up Indigenous authors and voices in this research, privileging Indigenous research methodologies and ways of making meaning, practicing reciprocity and relational accountability, going to water for personal Ceremony, and rooting myself in the teachings of the Medicine Wheel and the Four Principles of Good Practice.

(5) The ***collecting and co-constructing*** tenet attends to how a researcher makes meaning from the knowledges shared and expressed by participants within a traditional knowledge sphere. This tenet is representative of the harvesting of the Ostrich Fern fiddlehead. It is during this stage of my search for Fiddlehead that I come to know its purpose-- to develop in co-relationship with the Fiddlehead. This is a story that can be shared with those who are on their way here. This story belongs to the little ones who are relying on us to be caretakers of these narratives. Along the way, I have been collecting memories and stories that tell of both my journey to find the Fiddlehead, and of the Fiddlehead's journey to find me. I now have arrived at the place of harvest. This is when I place my Semma down and give thanks to those Fiddleheads who have worked so hard in preparing their new growth for my coming. My search for the Ostrich Fiddleheads is symbolic of that transformative journey I need to make

meaning. I adhered to this tenet by honouring the stories and knowledge shared by recognizing I am not the author of these stories. I also maintained relational accountability with participants, asking permission during and after the writing process to use their stories and quotes, and maintained the integrity of the participants' stories through accurate recording, transcription, and member checking.

(6) The final tenet, *feasting*, focuses on the reciprocal and relational nature of Indigenous research. This characteristic speaks to approaching research in a good way that engages respectful "protocol, showing guardianship over sacred knowledges, standing by the cultural validity of knowledge, and giving back" (Kovach, 2008, p.147). This tenet is representative of the feasting that happens after a successful fiddlehead harvest. My father and I would always share the harvest with family. It was during this time, when we cooked up the fiddleheads with garlic and butter, that we shared our co-constructed stories of our journey in search of the fiddleheads. This tenet also characterizes "collective responsibility." Just like I would provide the harvest at a feast to all those relations, I have honoured this tenet by offering participants refreshments after the sharing circles, mobilizing the knowledge within community, and maintaining relationship with participants by sharing findings from the research process.

Goal of Research

It was the aim of this study to investigate, in an intentional way, Bachelor of Social Work and Master of Social Work students' learning needs in taking up the TRC's 94 Calls to Action in their academic and professional lives, through the telling of their own stories. It was the goal of this study to develop an understanding of where there may be possible knowledge gaps in

student learning needs around the TRC's 94 Calls to Action, and to provide recommendations to Schools of Social Work on how to mitigate these gaps. The following questions are those identified in my proposal for this thesis research:

1) What are the experiences of BSW and MSW students in relation to the TRC's 94 Calls to Action?

2) What are BSW and MSW student learning needs to take up the 94 Calls to Action?

3) What role do Schools of Social Work have in supporting BSW and MSW students to take up the TRC's 94 Calls to Action?

I decided to focus on BSW and MSW level students' needs because these are the levels of social work programming granting accredited status as social workers. There is no CASWE expectation for PhD-level studies to include curricular considerations around the TRC's 94 Calls to Action.

Rationale for Mixed Method Approach

This research utilized a mixed methods approach using quantitative survey data, and sharing circles (Drawson, Toombs & Mushquash, 2017; Hill, 2016; Kovach, 2009; Kovach, 2010; Lyons, 2010). These two methods are used as complimentary tools in providing a more wholistic framework to collect data. As an Indigenous researcher, I understand that quantitative methodologies do not capture the nuanced and relational aspects of story that reveal themselves during the circle process. However, there is a need for quantitative data to provide academic and other institutions with empirical evidence to justify the reallocation of resources to resolve issues and deficits. As such, I have designed this study as a mixed method with both survey and sharing circle approaches to data collection.

Design of the Study

Sampling procedure and recruitment.

This study used non-probability sampling via purposive sampling to gather broad, as well as generalized, information that will inform future studies (Palys, 2008). I used purposive sampling to recruit participants based on their ability to meet eligibility in the study; namely, identifying BSW and MSW students at three participating universities in Southwestern Ontario. Due to my membership in the IFS cohort I used convenience sampling to recruit IFS sharing circle participants (Patton, 2002). The IFS sharing circle participants were all students enrolled within the IFS program at Wilfrid Laurier University.

Quantitative survey recruitment.

I administered the survey at three universities: McMaster University (Mac), Renison University College at the University of Waterloo (UW), and Wilfrid Laurier University (WLU). These institutions are located within or adjacent to the Halidimand Tract. I contacted the respective Faculties/Schools of Social Work at these universities for permission from their Deans/Directors to conduct research with their students. Indigenous faculty members were also contacted using Indigenous protocol to show respect for their academic spaces and build relationality in this research. These faculty members were offered Semma and asked to be gatekeepers within their Faculties/Schools. Once permission was granted by Deans/Directors I reached out to teaching faculty members with the request to speak to students during their class time to describe the project and request participation. I placed posters (see Appendix H) around campuses to recruit potential participants to complete the online survey.

Sharing circle recruitment.

I conducted sharing circle recruitment though the quantitative survey process. I asked survey participants at the end of the survey if they would like to participate in a sharing circle at a later date. I then contacted the participants who expressed their interest in participating in the sharing circle and provided each of them with an "Information and Informed Consent for Non-Indigenous Field of Study Sharing Circle Participants" information letter (see Appendix D) to read and sign.

IFS sharing circle recruitment.

Wilfrid Laurier University houses the Indigenous Field of Study (IFS) MSW program. MSW students in the fulltime IFS program at Wilfrid Laurier University were asked if they would like to be contacted further to participate in a sharing circle process that was comprised of only IFS students. Due to my membership within the IFS cohort, I used convenience sampling with my peers (Marshall, 1996). I sought permission to make an announcement to the cohort about my research and the IFS learning circle through the Program Elder, Awnjibinayseekwe Banakonda Kennedy-Kish Bell, and the Program Administrator, Cara Loft. If a student identified an interest in participating, I contacted and provided them with an "Information for Indigenous Field of Study Sharing Circle Participants" (see Appendix B) Information Letter and a "Consent Form for Indigenous Field of Study Sharing Circle Participants" (see Appendix C) to read and sign. I also placed posters on the IFS bulletin board on the third floor of the Faculty of Social Work. As Dr. Gus Hill is the supervising faculty member of my thesis, and the Associate Dean of the program, he did not participate in any way with the recruitment of IFS MSW students due to a declared conflict of interest.

Description of sample.

The survey sample was comprised of 142 participants (70 BSW, 57 MSW, 8 MSW-IFS) (117 WLU, 14 UW, 11 Mac). The sharing circle sample was comprised of 14 participants (6 BSW, 3 MSW, 5 MSW-IFS) (11 WLU, 2 UW, 1 Mac). All participants were enrolled in either a BSW, MSW, or MSW-IFS program from one of the three participating universities: McMaster University, Renison University College at the University of Waterloo, and Wilfrid Laurier University. The approximate number of enrolled students in each program is as follows: McMaster University (400 BSW, 180 MSW), Renison University College at the University of Waterloo (50 BSW, 50 MSW), Wilfrid Laurier University, (400 BSW, 180 MSW, 37 MSW-IFS) The survey sample size represents an estimated 10.92% of the total enrolled social work student population across all three participating universities, 18.96% of enrolled students at WLU, 14% of enrolled students at UW, and 0.01% of enrolled students at Mac.

Survey.

The cross-sectional, quantitative survey was administered online to BSW and MSW students at all three participating Faculties/Schools of Social Work. The survey methodology sought to follow Shaughnessy, Zechmeister, & Jeanne's (2011) six steps for preparing a questionnaire: (1) decide what information should be sought, (2) decide how to administer the questionnaire, (3) write a first draft of the questionnaire, (4) re-examine and revise questionnaire, (5) pretest questionnaire, (6) edit questionnaire and specify procedures for its use (p.167-168). Due to a condensed timeframe for data collection, I was unable to pretest the questionnaire, which will be discussed in the limitations of this study.

It was the purpose of the survey questionnaire to capture data that addressed reflective practice in a classroom setting (e.g. assignments, course content, testing), BSW and MSW

students' understandings of Indigenous knowledge and individual feelings towards reconciliation with Indigenous peoples, and student learning needs in taking up the TRC's 94 Calls to Action. It collected demographic data of BSW and MSW students that helped identify experiences related to specific demographics such as First Nations, Métis, and Inuit students.

Location, structure, and process of circles.

Sharing circles. Five qualitative sharing circles were conducted and recorded using a microphone and Garageband software with BSW, MSW, or MSW-IFS students who had been recruited through the survey responses. This is where the Indigenous value of relational being played an essential role (Absolon, 2011; Hill, 2014; Lavellee, 2009; Simpson, 2011). The sharing circles were based on circle pedagogy, as described by Hart (1997), Lavallee (2009), and Nabigon, H., Hagey, R., Webster, S., & MacKay, R. (1998). Circle began with a smudge and song, after which I explained the circle process and the protocol that the sharing circle followed. I used a sacred grandfather (rock) from my territory as the talking object, and it was passed clockwise around the circle. I do this regardless of territory because I am the facilitator, and I employ Anishnaabe teachings. Whoever was holding the grandfather shared their story within the circle; everyone else used this opportunity to listen and open themselves up to the speaker's story (Hart, 1997; 2002; Kovach, 2009; Lavalle, 2009; Nabigon, Hagey, Webster & MacKay, 1998). This process went through multiple rounds of the circle. Each research question represented one round of the circle. Throughout, participants engaged in a sharing of their reflective process and their general understanding of Indigenous peoples, knowledges, worldviews, their role within the 94 Calls to Action, and to what degree their school of social work has aided in their learning about the TRC's 94 Calls to Action. After the circle was complete, I informed the participants that I would be calling them in approximately one week to

member check their data (Patton, 2002). The use of Circle was important as it provided a space within the university, and the research, for a completely Indigenous method of knowledge sharing. It honoured the individual stories of Indigenous students within the social work Academy (Hart, 1997; Kovach, 2009; Lavellee, 2009).

Conversational interview follow-up. At the end of the sharing circles all BSW, MSW, and MSW-IFS students were informed that I would contact them for a follow up conversational interview to see if they had any more information they would like to share after reflecting upon the sharing circle experience. Conversational interviews allow for a flexible sharing of knowledge that is in line with Indigenous oral traditions and do not use a structured or semi-structured set of interview questions. Such structured questions place limitations on the participant's narrative and can show disrespect to their story (Hart, Straka & Rowe, 2017; Kovach, 2009). A conversational approach allowed for the participants to take control of their stories and bring forward what they believed was important for me to hear in that moment (Kovach, 2009).

Researcher's Personal Journal

I kept a small journal throughout the entire research process wherein I highlighted moments of concern, question, and conflict. I used this journal frequently, particularly after experiencing the sharing circles and reading survey responses. The journal was used as a reflective tool. It was later used for my personal development reflections in the writing of this thesis, as well as outside the context of this research. At times, I struggled with the weight of this work and participants' stories. This journal provided a space for me to work through these challenges and continue on my research journey.

Ethical Concerns

The support of Elders, such as Awnjibinayseekwe Banakonda Kennedy-Kish Bell, were pillars of strength in this research project. Awnjibinayseekwe provided oral and written teachings, guidance, and support in making sure the research was being done in a kind, honest, and loving way that promoted the interests of our people and knowledge systems. These teachings helped prepare me, as the researcher and facilitator of sharing circles, to attend to the wholistic needs of participants. This preparation helped mitigate any potential ethical concerns from arising such as emotional distress or harmful self-disclosure. This project received ethics clearance through the Wilfrid Laurier University Research Ethics Board (REB), the University of Waterloo REB, and McMaster University REB. There were no ethical issues throughout this research.

Informed Consent

Each survey participant was asked to read the "Information and Informed Consent for Survey Participants" document (see Appendix F), acknowledged they read the document, and gave informed consent before they moved onto the online survey. If a participant declined consent, they were unable to participate in the survey.

Each sharing circle participant was given either an "Information and Informed Consent for Indigenous Field of Study Sharing Circle Participants" or "Information and Informed Consent for Non-Indigenous Field of Study Sharing Circle Participants" document (see Appendix B and Appendix C, respectively) to read through prior to the interview. This form outlined the study's purpose, data collection and methods, how the information would be used, and possible ethical considerations. The ethical considerations and any participant questions were discussed before the sharing circles commenced. After this discussion, the participants confirmed or refused their voluntary participation through signing or verbally consenting to the

"Information and Informed Consent for Indigenous Field of Study Sharing Circle Participants"

document (see Appendix B) or the "Information and Informed Consent for Non-Indigenous

Field of Study Sharing Circle Participants" document (see Appendix C).

      I became aware throughout this process that there are diverse ways of knowing and

being, and the knowledges shared throughout this project are not the intellectual property of

myself as the researcher as per the principles of Ownership, Control, Access, and Possession

(O.C.A.P.) (First Nations Information Governance Centre, 2014). Therefore, consent and

acknowledgment of the genealogy of this knowledge was extremely important during writing

and knowledge mobilization of the research findings.

Confidentiality

      I took steps to safeguard the confidentiality of the sharing circle participants by asking

the other members of the sharing circles to keep the content of the circle confidential, but I

cannot guarantee that they will do so. I informed participants that they should keep this potential

breach of confidentiality in mind when sharing.

      In keeping with Indigenous traditions, when writing about the sharing circles I have

identified participants by first name and school. All participants in the sharing circles expressed

their want to have their names associated with their shared knowledge. To mitigate any issues

with consent, I simply asked them to identify their wish to have their name associated with their

shared knowledge on the consent form. Some deans and chairs of participating schools identified

an issue of confidentiality with having institutions named in the findings of this study. I replied

that the institutional affiliation of participants in this study was extremely important to the story

and narrative of the participant. To remove the institution would be to remove a key part of their

story. Subsequently, institutional affiliation is indicated alongside quotations from sharing circle participants.

I have protected the confidentiality of research participants and any individuals named in the circles by:

(1) storing the data in a secure, locked location that can be accessed only by myself,

(2) replacing participant names on documents with codes for the purposes of data analysis and in any public documentation,

(3) only identifying the institutional affiliation of a quote from the survey,

(4) only identifying the source of quotations or ideas reported in research documents with the specific consent of the sharing circle participant.

Notes and recordings of the interview will be stored for five years, after which they will be shredded, or otherwise destroyed. Notes and recordings of the sharing circles have been made available to, and were used only by, the research team (myself, Dr. Gus Hill, and Dr. Tim Leduc). They will not be played or made available to the public or anyone outside the research team.

Risks to Participants

There was a very low risk that participants might experience emotional discomfort during or after the sharing circles. This was mitigated by my attention to circle process and checking in with each participant after the circle was complete during the meal, a time when people are generally more relaxed and open. In this research I attended to maintaining traditional protocol and this helped mitigate risks to participants.

Data Analysis, Trustworthiness, and Triangulation

Throughout the research, I was in a process of constant reflection, in part due to the requirements of the Master of Social Work, Indigenous Field of Study program. I engaged with ceremony and medicines on a regular basis and was in circle two to three times per week. Grounding myself in the culture, ceremony, and the teachings of my Elder, Awnjibinayseekwe Banakonda Kennedy-Kish Bell and thesis supervisor, Dr. Gus Hill, allowed for an honest and genuine engagement with the research in a good and humble way. This grounding, or rooting, is consistent with first tenet of my Fiddlehead Gathering Methodology: rooting my feet. This rootedness informed the development of a data collection method and subsequently the fourth tenet of the Fiddlehead Gathering Methodology: collecting and co-constricting. The praxis of this tenet is explained below.

I began by reading through each transcript twice, writing notes and questions in the margins, identifying emergent themes, and noting their nuanced contexts. I also maintained a researcher journal that allowed me to highlight my biases and personal thoughts as I read each transcript, which were subsequently used to inform the discussion section.

I began a micro-analysis triangulation through the use of open coding for theme and sub-theme development with my supervisor and a committee member to ensure trustworthiness of analysis. This method of initial analysis is consistent with the work of Taylor & Bogdan (1998). We coded using in-vivo and intuitive codes through a shared process that used a projector, three different coloured markers (one for each person), and two transcript passages. Each person was first asked to individually read through the transcripts and highlight any emerging codes. Once each individual had completed their task the transcripts were projected on a smartboard screen.

One by one, starting with the student, then the supervisor, then the committee member, we collectively highlighted the codes on the transcript. This process was repeated multiple times.

My supervisor and I aggregated the data from low level codes to higher level codes. This refining process allowed for meaning to be derived and increased the usefulness of the data. The themes and categories then emerged from the frequency of occurrence. For ease of access for the reader, from top to bottom, data moves from categories, to themes, to subthemes (see Table 2).

SECTION III:
RESULTS AND FINDINGS

Chapter 4: Results and Findings

Introduction

The understanding of social work student learning needs and the TRC's 94 Calls to Action emerged from the data in six categories, each of which have numerous themes. The six categories are: structures, education, emotions, indigeneity, self and identity, and tangible recommendations. An overview of the emergent categories and themes are shown in Table 2.

Structures

The theme of structures was pervasive throughout the data in relation to participants' understanding of systemic issues that affect their learning. Participants identified structural barriers at the macro, mezzo, and micro levels with colonialism permeating all levels of structural interaction.

Colonialism. When asked the question, "At this time how would you define decolonization?" most survey participants highlighted decolonization as a process about re-learning the histories and impacts of colonization while focusing on decentering those narratives in favour of making space of others. Emily added that the decentering of whiteness was at the core of the decolonization process and the challenges many students face when exploring whiteness:

> "The idea of the entrenched white supremacy in everything and understanding white supremacy and just whiteness as a catch-all term, of it's not people in white hoods, it's that universalism of ideas and being discomforted by different ways of knowing and things like that, and not understanding that as whiteness and as white supremacy."

Table 2:

Thematic Structure of Student Learning Needs and their Experience of the TRC's 94 Calls to Action

Student Learning Needs and their Experience of the TRC's 94 Calls to Action
- Structures
  - Colonialism
  - Institutions
  - Faculty
  - Classroom
- Education
  - Faculty Knowledge
  - Student Previous Knowledge
  - Current Program of Study – Indigenous Content
  - Current Program of Study – TRC Content
  - Reflective Practice
- Emotions
  - Apathy
  - Anticipatory Fear of Judgement
  - Attending Emotions
- Indigeneity
  - Neo-pan Indigeneity
    - Land Acknowledgments
    - Exposure
    - Check Boxes
    - Anonymity without Responsibility
  - Ancestral Indigeneity
    - Whole Person
    - Relationship with the Land
    - Circle
    - Community
    - Relational Accountability
    - Embodiment
- Self and Identity
  - Self (Who are you?)
    - Ancestors
    - Self-knowledge
    - Self-awareness
    - Reclamation of Self
  - Identity (How do you identify?)
    - How do others perceive you?
- Tangible Recommendations
  - Indigenous Role Models, Guides, and Faculty
  - Faculty Training
  - Exposure to and Inclusion of Indigenous ways of Seeing, Being, Knowing, and Doing in Course Content
  - Wholistic Pedagogical Framework
  - Physical Space: Always at the Margins
  - Action and Allyship

Many Indigenous participants spoke to how the process of colonialism has restricted their access to their ancestral knowledges and ways of seeing, being, and doing. A survey participant from Mac added that the conversation should move away from centering colonialism and focus on, "relearning our cultural traditions, and languages" and focus on "heal[ing] from the effects of the inter-generational trauma that Indigenous people have endured."

Institutions. Participants identified racial bias in how Indigenous and non-Indigenous students and institutions are compared to one another in terms of funding allocation and tokenism. Richelle spoke of her experience in the WLU BSW program and its lack of embedded Indigenous course content despite the institutional narrative that it was an Indigenous-based program. She highlighted the issues with how the institution places the burden of Indigenizing the Academy on the shoulders of Indigenous faculty:

"Don't just depend on Indigenous people to do it all the time. 'Cause we are tokenized, and it's frustrating. Especially when I was doing my undergrad at the Brantford campus, they said it was an Indigenous-based program and an Indigenous-based school, and I found out really quick [they just] said those things, right? It wasn't actually embedded in anything really."

Shirley spoke of the connections between institutional indigenization strategies and their funding. She highlighted the lack of accountability within the institution for how the strategy and funding actually helps increase non-Indigenous people's awareness of Indigenous ways of seeing, being, knowing, and doing: "They obviously wrote into the proposal outcomes, deliverables. Who's going to be accountable for that? And they've received a lot of funding"

Another common understanding expressed by many participants was how students and faculty are so entrenched within the structure of the Academy that they fail to recognize and

critique its role in the ongoing colonization of knowledge. Emily added that many students and faculty feel uncomfortable in engaging in this conversation: "I don't think we…do that kind of critical thinking work around what is it that we're doing in the Academy, because that's really uncomfortable if you've built your whole life around it."

Faculty. Most participants emphasized the social work faculty or school's identity crisis. Christine highlighted the Wilfrid Laurier University MSW program's struggle in knowing the kind of graduates it wants to create in relation to micro/macro practice, social justice, and reflective practice: "I think this program is so fundamentally confused about what it wants to offer students and what kind of graduates it says it wants to produce." Another participant from WLU expressed further concern about the faculty's lack of critical engagement with current and aspirational course content:

> "So they haven't really taken the time to assess what is essential to create the kind of grads that we want to put out in the world, what's essential to creating the kind of social workers that we want to put out into the world and that aligns with all these other things that we're saying that we're doing and we're saying that we want to do."

Many students in the IFS program discussed the limitations they felt were placed on the IFS program and team by being a part of the larger Faculty of Social Work. Jessica stated: "I just feel like if they were one hundred percent in control of every aspect of the post-secondary education as it relates to this program, I feel like this program would go from like a hundred to a thousand, you know?"

Classroom. Most students talked about the classroom being a place that was not safe for discussions on Indigenous topics. This was due, in part, to students feeling discomfort around being called out for mistakes in language, or lack of knowledge. However, some participants

highlighted the fact that these discussions still needed to take place. A survey respondent from

Mac stated: "I think it is important to ask these questions and engage in the discomfort of

coloniality as White people. Being discomforted is something that we need to do in the

classroom." Some participants, especially those who identified as white cis-gendered females,

felt that the classroom was a safe place for expressing opinion. One survey respondent from Mac

stated, "As a non-Indigenous, white woman, I feel safer expressing my opinion because I am less

likely to be attacked on the basis of my racial identity. As such, the classroom setting creates

space for me to be welcomed and to freely share my opinion."

Most students from the IFS program stated that the IFS provided the safest classroom

space due to the support scaffolding around the classroom. A survey respondent from WLU

stated: "The classroom is a predominantly Indigenous space, all social workers, some Elders

available, safest space there is!" This narrative was in contrast to the other Indigenous students'

experiences of settler social work classrooms where many felt the instructors and students

regarded them as experts on pan-indigenous narratives, regardless of whether they identify with

the specific nation or cultural identity being discussed. Richelle explains:

> "Even social work professors and instructors depend on the Indigenous student[s] in the
>
> classroom to validate what they're saying, or what they're educating you on. Like if [they
>
> were] talk[ing] about Cree people they'd be looking at me, and I'm like, "I'm not Cree".
>
> I'm not going to speak to any of that 'cause that's not my way, you know what I mean?
>
> And I'm not going to go "Yeah, I know about that Nation" when I don't."

Meaning making for structures. Structures provide the context for education that plays

a large role in how people are able to learn. Participants spoke about the colonial reality

informing the development and sustained function of academic institutions within the Canadian

landscape. It is within this reality that classrooms within academic institutions have formed the minds of social work students for generations. Students have identified that these spaces, as they currently are, do not provide the necessary brave environment and knowledge for learning success. This is especially true, as will be seen in the next category of education, where they identify a significant lack of foundational knowledge present.

Education

The category of education was salient throughout the data set and focused on students' and faculty members' previous knowledge and the inclusion of Indigenous and TRC content into participant's current programs of study**.** The five themes that make up this category are: faculty knowledge, student previous knowledge, current program of study – Indigenous content, current program of study – TRC content, and reflective practice.

Faculty knowledge. Participants identified faculty knowledge as a key component of student learning success related to the TRC and Indigenous knowledge. When asked, "Do you feel your instructor has an adequate understanding of Indigenous peoples, knowledges, and worldviews?", 60% (n=85) said yes, 18% (n=25) said no, and 22% (n=32) did not answer (N= 142) (see Table 3). There is a statistically significant amount of "no response" answers in the survey data that are concentrated from the latter half of the survey questionnaire. The survey length, which was not realized prior to data collection due to study time constraints and their resulting impact on pre-testing, is one possible reason for this high number of "no response" answers.   In the subsequent qualitative question, respondents were asked to explain why they did or why they did not believe their instructors had an adequate understanding of Indigenous peoples, knowledges and worldviews. These responses painted a very different picture as many respondents were under the assumption that the previous survey question was about their

Table 3:

Do you feel your instructor has an adequate understanding of Indigenous peoples, knowledges, and worldviews?

Do you feel your instructor has an adequate understanding of Indigenous peoples, knowledges, and worldviews?

22%
n=32

18%
n=25

60%
n=85

N=142

■ Yes ■ No ■ No Answer
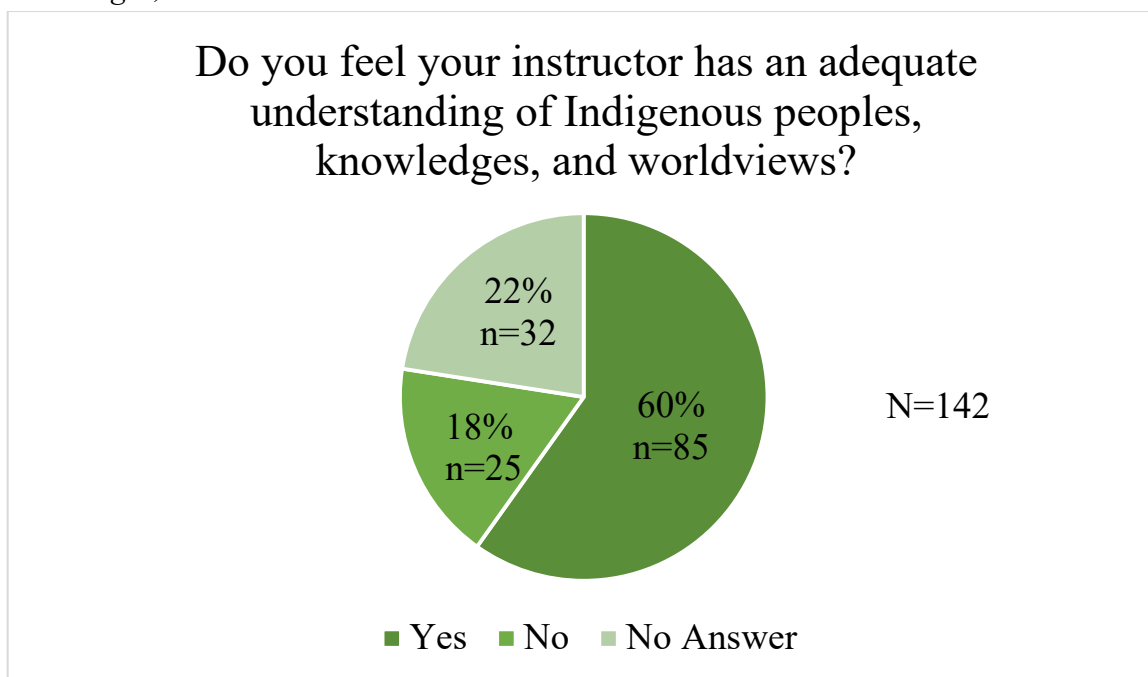
instructors of Indigenous courses not instructors across all courses. In this question participants spoke about the lack of continuity of knowledge about Indigenous peoples, knowledges, and worldviews across all course topics. This is exemplified by a WLU student when they stated: "Adequate knowledge on a topic that is so often sidelined takes a considerable amount of intention. I think that some of my professors have done that work/are in the process of continuing to receive teachings, etc. But I certainly don't think that that is the standard."

Most respondents also stated that they would be comfortable asking difficult questions to instructors/faculty about Indigenous topics. However, they did not believe the instructor would be able to provide them with an informed answer. A survey respondent from Mac stated: "I feel that the instructor is unable to answer those questions and/or if I am worried that an Indigenous

student will be tokenized in order to have my question answered." Another respondent from WLU stated: "I feel like I can ask these questions, but I feel like most professors are not equipped to answer them."

Many participants believed that instructors/faculty also did not have an understanding of the TRC and the subsequent 94 Calls to Action. It was also highlighted that instructors/faculty are struggling with incorporating them into their course content. Amy a BSW student exemplifies this in her statement, "I don't know if that's because it's an intimidating document with so many complex components that are kind of interwoven, or if they just don't understand it, or if they just don't understand how to incorporate it?"

Participants' previous knowledge. Most participants highlighted their lack of knowledge about Indigenous peoples, knowledges, and worldviews before entering their current program of study. Most participants stated that they were not taught about the history of Indigenous topics through the eyes of Indigenous peoples. Instead, they were exposed to colonial narratives of Canada. Many participants did not know about the legacy of the Indian Residential School System until their first year in undergraduate studies. Monika, a BSW student, stated, "It wasn't until my first year of my post-secondary education, in Social Work 101, that I can remember learning about residential schools."

Jessica further elaborates on how much knowledge she thought she had before entering her BSW program at Laurier: "When I started my post-secondary education journey, I came to realize that I didn't know as much as I thought I did. I knew about residential schools; I didn't know they were still standing. I knew that they impacted a generation, I didn't know that they impacted generations." This was a common experience for many participants in both the survey and the sharing circles.

Some students, who were immigrants to Canada, highlighted that they had no formal education on Canadian history or Indigenous peoples, knowledge, and worldviews before they came to post-secondary education. A WLU survey respondent stated: "I was educated outside of Canada. We learned more about Canadian geography; to be honest, I do not remember learning any history about Canada at all."

Current program of study: Indigenous content. Participants identified a disparity in the level of Indigenous course content and non-Indigenous content. This is exemplified in Emily's statement:

"There isn't as much of a--you know, incorporating Indigenous knowledges into writing papers. We don't talk about it in the same way that we talk about theory, which is a mistake, but I think that's the thing I've noticed the most."

Most students identified that they do feel that they can have discussions about Indigenous topics and when they do, they are often surface-level and lack the depth and breadth needed to develop a better understanding. A survey respondent from WLU stated: "Many instructors seem to mention Indigenous peoples; however, we do not go into in-depth understandings and teaching unless in an Indigenous studies class." This supports the assertion that there is a lack of depth and breadth in classroom discussions about Indigenous topics.

Another survey respondent from the MSW program at WLU highlighted how the learning environment does not support discussions on Indigenous topics: "Overall it does not feel encouraged to discuss indigenous issues in the regular two-year program." Many participants also stated that when Indigenous content was incorporated, and discussion happened in the classroom and the broader learning environment, it is not initiated by non-Indigenous faculty.

Emily stated, "But yeah, and again the only times I've really seen those things integrated into the classroom was when it's really been the initiative of Indigenous people."

Most of the self-identified Indigenous participants expressed a need for more inclusion of Indigenous content into course content and need to stop "siloing" Indigenous knowledge to Indigenous-specific courses or Indigenous Field of Study programs. Shirley stated:

"It needs to stop that we're not seen as, people in Canada who have nothing to contribute, as we have a lot to contribute, right? And this is what Laurier needs to hear. This is what Laurier needs to understand. They've embraced [the IFS] now it needs to show up in other ways."

Current program of study: TRC content. When asked if they had learned about the TRC in the course work for their current program of study, (n=104) participants said yes, (n=13) said no, and (n=25) did not respond (N=142) (see Table 4). When asked if they had learned about what the 94 Calls to Action are in their current program of study course work (n=85) said yes, (n=31) said no, and (n=26) did not respond (N=142) (see Table 5).

Many respondents in both the survey qualitative components and the sharing circles identified a difference between understanding the TRC and the 94 Calls to Action and knowing about the TRC and the 94 Calls to Action, often stating that they knew about them but did not understand them. A survey respondent from WLU shared their experience:

"Maybe I'm missing something, but I don't think I've ever actually been taught about the TRC (or their 94 calls). It's been referenced, which is much different. I know about it because I went and read myself, but that doesn't centre the learning."

Participants also stated that there was a lack of inclusion of the TRC in all course content, not just Indigenous courses. Wherever it was included, it was as a reading that

Table 4:

In your current program of study coursework (BSW or MSW) have you learned about The Canadian Truth and Reconciliation Commission (TRC)?

MSW) have you learned about The Canadian Truth and Reconciliation Commission (TRC)?
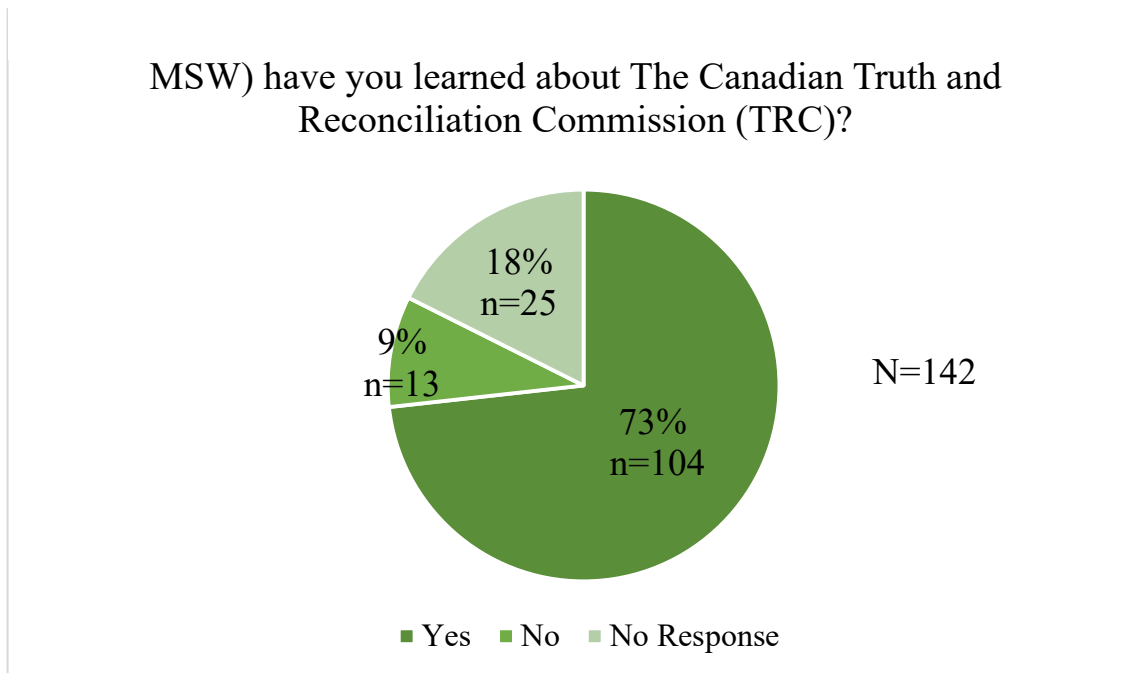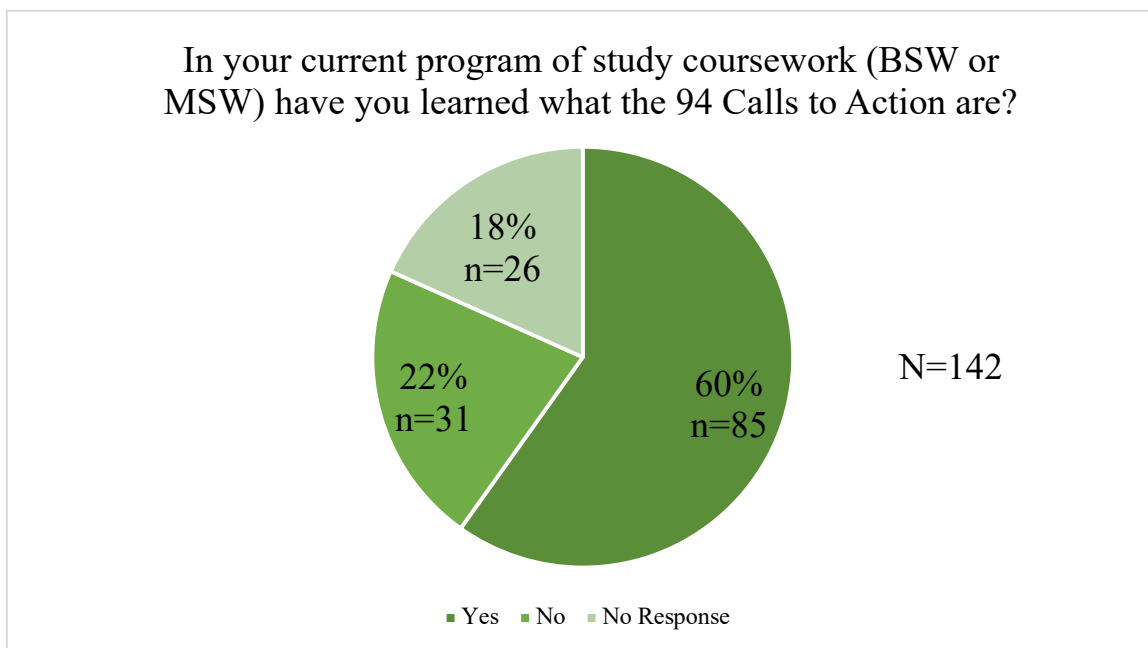
18%
n=25

9%
n=13

73%
n=104

N=142

■ Yes ■ No ■ No Response

Table 5:

In your current program of study coursework (BSW or MSW) have you learned what the 94 Calls to Action are?

In your current program of study coursework (BSW or MSW) have you learned what the 94 Calls to Action are?

18%
n=26

22%
n=31

60%
n=85

N=142

■ Yes ■ No ■ No Response

was later never discussed. Christine explains: "I actually found the content to be insufficient, so the amount of information was insufficient, the depth and breadth of the Commission was nowhere, the instructor's ability to engage the material was zero, as in there was nothing."

Reflective practice. Most participants highlighted the limitations of reflective assignments and practice within the social work classroom. Many stated that they saw the classroom as a homogenous space where the instructor/faculty did not facilitate how students should engage in a reflective process that challenges their own stereotypes, prejudices, and biases. A WLU student stated: "I don't know how much more I can unpack my whiteness and I've spent some time around that. I've spent some time doing work around that before this program. How many more times can I tell you how white I am and how white my family is, and like my history and where that privileges me in the world in black history month without hearing

about other stories of black excellence. We are centering whiteness which needs to be talked about and we need to examine that privilege."

Participants also identified the need for support after opening themselves up during the reflective process to reduce the risk of personal harm. Christine states:

"How much more can I self-emulate before it gets to a point where you're just exhausted. That is what we are taught and that's white apathy at its finest. But it's just so sad, it's just so frustrating, it's just so upsetting, I can't engage with this anymore and I'd rather turn it off because I'm burning out kind of thing, right?"

It seems as though self-reflection is a key pillar of social work education; however, the data suggests there is serious gaps in its potential effectiveness due to students encounter with overwhelming emotion during self-reflective exercises.

Making meaning in education. Education is a process for learning the foundations of social work practice, whether it be formal or not. It can act as an appraiser of knowledge generation and mobilization without focusing on the multiple truths present, as is consistently demonstrated in the colonial conqueror and conquered narrative in textbooks and discourse. This has often left students with a knowledge deficit, unprepared to work in a reality where multiple truths exist. Participants struggled to address the dissonance between knowing and not knowing often causing them to experience emotional chaos. This experience will be described by participants in the next category, emotions.

Emotions

The theme of emotions was prevalent throughout the data, mostly centering around the role emotions play in participants' learning environments. The three themes that make up this category are: apathy, anticipatory fear of judgement, attending emotions.

Many participants identified their emotional responses to their learning environments, course content, and failed attempts by instructors at attending to student emotions, as key factors in learning success. When asked to identify the top three emotions they experienced when learning about Indigenous topics such as the Indian Residential School System, survey participants (N=142) identified sadness (n=65), shame (n=51), and anger (n=44) in their top three. Further analysis revealed that sadness was the most dominant emotion experienced by participants across all three schools of study.

Apathy. Participants identified an apathetic nature amongst their fellow classmates when discussing Indigenous content and the TRC. Many respondents credited this apathetic nature to the disconnection between predominant social work student demographics (white, middle-class, cisgender, female) and Indigenous realities. A survey response from WLU participant

exemplifies this concept of apathy: "Whites always say they don't know instead of saying I ignored this issue because it does not benefit me to know."

Christine expresses how many students have used the complexity of the decolonization discourse to disengage with uncomfortable conversations about their complicity in the ongoing colonial narrative. She further elaborates on the how the failure of students to engage in those conversations will not impact them in any negative or positive way:

"You could literally start at such a short space, such micro-level but yet people are like, 'how will we ever solve this problem of decolonization' as if it's some type of thought experiment and not something that directly impacts people. It's just because it doesn't impact them."

Anticipatory fear of judgement. Many participants identified fear of judgement as being one of their major reasons for not engaging in discussions about Indigenous topics. This fear of judgement often stemmed from their concern over saying something offensive without intentionally doing so, regardless of whether it was a clarification-seeking question or a comment. An example of this comes from a WLU survey respondent: "Sometimes I find myself so weary of being another shitty white person that I almost disengage because I am scared of being wrong."

Attending emotions. Participants identified a gap in the support provided by instructors and faculty members in creating scaffolding for students to attend to their emotions. When asked if they were guided by their instructors to attend to their emotions, survey respondents said (N=143), no (n=35), maybe (n=30), and yes (n=49) (see table 6). When asked if their school prepares them enough to navigate emotions or feelings that may be associated with learning about Indigenous issues such as the IRS, survey respondents said (N=143), not well at all or

slightly well (n=45), moderately well (n=47), and very well or extremely well (n=23) (see Table 7). Sharing circle participants differed slightly from survey respondents, and overwhelmingly highlighted the gap in support for students as they were allowed to expand beyond the confined parameters of the survey questions. This was a subtheme identified across all three participating Faculties/Schools of Social Work. Many students felt that their experience of emotions associated with new learning was not validated and normalized by instructors or faculty. Furthermore, instructors and faculty did not provide students with direction in how to navigate the complexities of those emotions. Jordanna, a BSW student, highlighted the emotional weight many participants identified and the subsequent lack of support by instructors and faculty for all aspects of student self, in her metaphor of drowning:

"I feel like sometimes they've tied little weights to our feet and it's your job to kind of figure out how to untie the knot and get to the air before you give up and move onto another profession. I think that speaks to burnout, because people just were not taught from conception self-care and self-worth, and when you think about the four quadrants, we don't talk about those four quadrants as social workers very much in our program, and I think that that's really missing."

Christine further discussed how many students know that it is in the uncomfortable spaces that growth and understanding can happen, but without the support and guidance of faculty that can be difficult:

"The faculty's inability to provide some type of direction to students to let them know, hey, if you're feeling really shitty right now, that's normal, it happens, X-Y-Z has worked for me in the past, here are some reasons why you should persist even though you might

Table 6:

Were you guided by your instructor to attend to emotions?

Were you guided by your instructor to attend to your emotions?

20%
n=28

25%
n=35

21%
n=30

34%
n=49

N=142

■ No ■ Yes ■ Maybe ■ No Response

Table 7:

Does your school prepare you enough to navigate emotions or feelings that may be associated with learning about Indigenous issues such as the IRS?

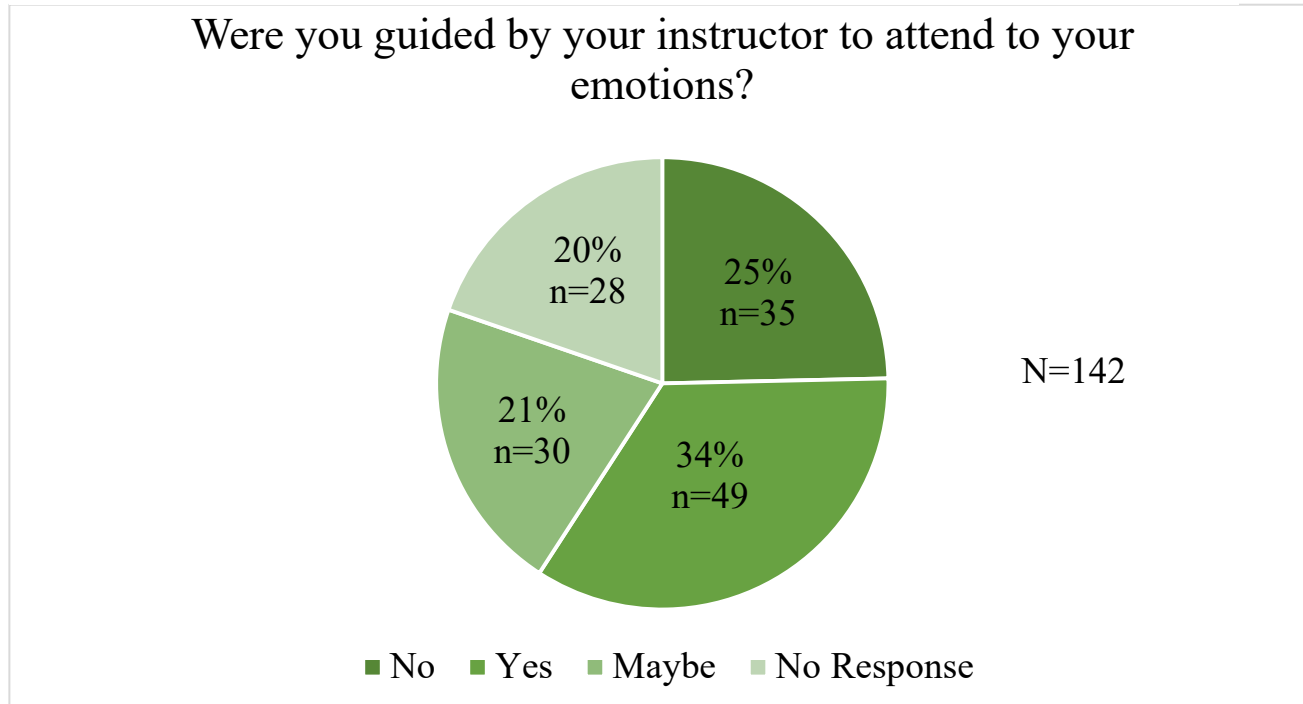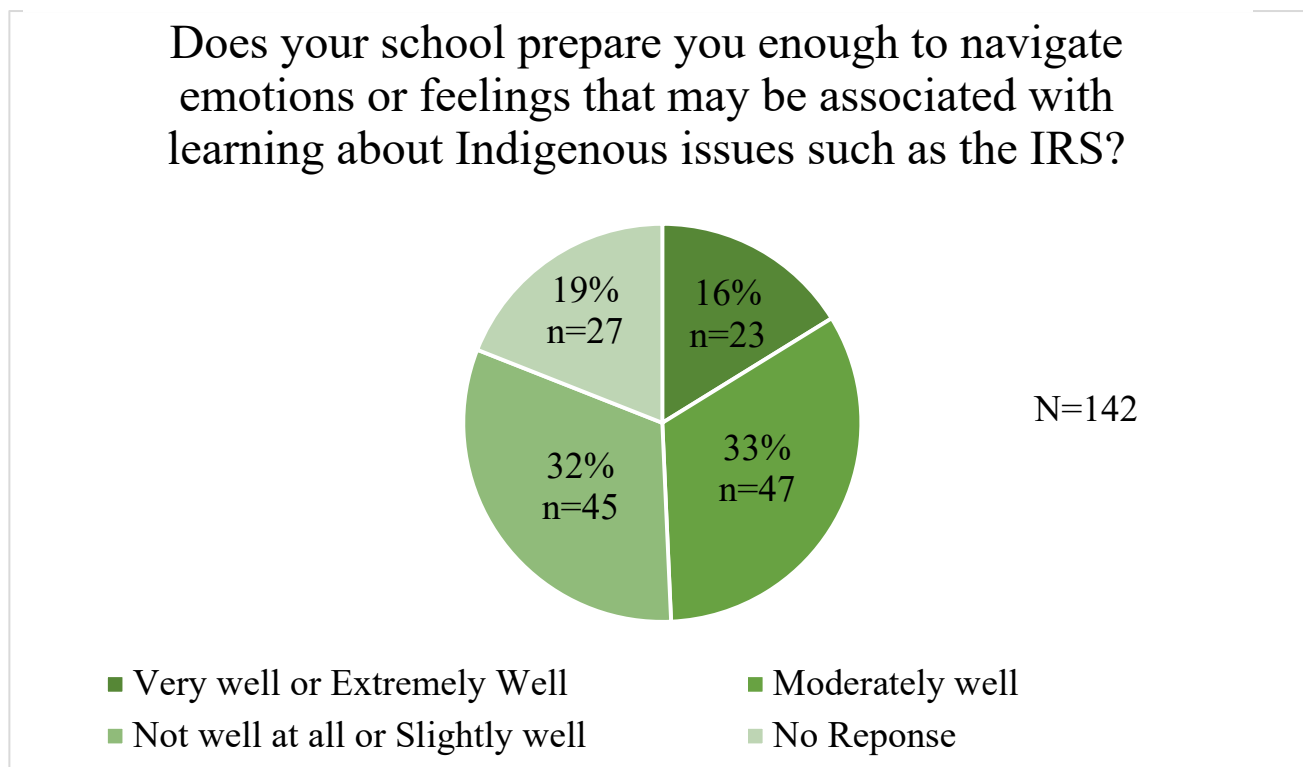## Does your school prepare you enough to navigate emotions or feelings that may be associated with learning about Indigenous issues such as the IRS?

19%
n=27

16%
n=23

32%
n=45

33%
n=47

N=142

■ Very well or Extremely Well   ■ Moderately well
■ Not well at all or Slightly well   ■ No Reponse

not be feeling great, and here is a definition of fragility, apathy, all the good stuff that you

might want to be falling back into, and these are the reasons why you shouldn't."

Making meaning of emotions. Many participants described an experience of heightened

emotion when learning about Indigenous topics such as the IRS and Sixties Scoop. This

experience highlights a capacity for empathy that is an important, and often underrepresented,

aspect of the personal decolonizing journey. However, participants highlighted the absence of

faculty/instructor's support and guidance in attending to these emotions. This has the potential to

create both a culture in the classroom, and in the field, where student's failure to attend to their

emotions have tangible repercussions for the people, families, and communities they are walking

with. The following category speaks to the importance of bringing together both an appreciation

for one's personal emotional processes and knowledge to create fertile soil for non-Indigenous

people to engage in understanding Indigenous peoples, knowledges, and worldviews.

Indigeneity

The theme of indigeneity was salient throughout the data and focused on two main

subthemes of neo-pan and ancestral indigeneity. The neo-pan indigeneity theme centres on

participants' identification of Indigenous topics that are not specific to any traditional nation,

cultural knowledge, or connection. The four subthemes present within the neo-pan indigeneity

theme are: Land Acknowledgements, exposure, check boxes, and anonymity without

responsibility. The ancestral indigeneity theme centres on participants' identification of

Indigenous topics that are directly related to connection to traditional nation or cultural

knowledge and teachings. The six subthemes of the ancestral indigeneity theme are: whole

person, relationship with the Land, Circle, community, relational accountability, and

embodiement.

Neo-pan indigeneity.

Land acknowledgements. Participants varied in their support for the use of Land

Acknowledgements in the classroom and more broadly within their faculty or school of social

work. Some participants, like Jordanna, highlighted the potential for the acknowledgements to

become tokenistic and lack genuine understanding behind the words:

> "It's kind of like you've been taught to say it but you don't understand the purpose
>
> behind it, and so I feel like the Land Acknowledgement, people need to learn what it
>
> means to Indigenous individuals to be acknowledged that this is their Land and why we
>
> say it, and pronunciation of names."

Other participants, such as Maggie, felt that Land Acknowledgements make a valuable

contribution to beginning conversation around settler recognition of Indigenous title and

advancement of reconciliation:

> "I know that some of my colleagues are questioning about the Land Acknowledgement
>
> that we do in the class. It's like okay, we do the Land Acknowledgement and now what,
>
> but for me, I think even just bringing awareness, because when I came to university, I had
>
> no idea whose Land I am on. So, I think that awareness is so important. We have to start
>
> somewhere, right?"

Exposure. Most participants identified their exposure to Indigenous culture and teachings

as valuable in coming to understand Indigenous peoples, knowledges, and worldviews. Monika

shares her experience of this: "I think the biggest learning was really just experiencing the

culture." However, some participants showed concern for the use of culture and traditional

teachings as valid methods of knowledge transfer. A WLU survey respondent states: "I question

whether or not to consider listening to 'stories' about one individual to be academic 'learning' and wonder how much this method can teach someone."

Participants also identified the struggles faced by Indigenous instructors/faculty when attempting to engage students through the use of Indigenous pedagogy. Some participants felt that students were disrespectful, confrontational, and unwilling to engage fully in the Indigenous instructors'/faculty's classes. Jordanna explains her emotional reaction:

"I have been a little bit ashamed and sad at the lack of respect when it comes to Indigenous teaching and knowledge and way of just the class operating. Sitting in circle, the resistance to sit in circle and go around and share and talk and other students rolling their eyes, being like I don't want to do this, why do we have to check in."

Strategic plan. Most participants highlighted how their university and faculty, or school of social work is beginning to make concrete attempts at incorporating Indigenous ways of seeing, being, and doing into a structural framework, such as through the drafting of strategic plans. However, participants stated that these measures are often seen as checkboxes and do not go far enough for students. Shirley exemplifies this in her statement about WLU's strategic plan:

"There's no specific Indigenization strategy for Laurier. It's embedded in their academic strategy, it's embedded in diversity and equity, right? It's not even on its own. And what does that say, right? What does that say? It's like two lines in the entire academic plan, and yet, people outside would look at Laurier and think 'Oh, wow, right on, awesome. They're running all these Indigenous content programs.' But that's not the lived experiences of students who've gone through undergrad programs."

Anonymity without responsibility. Participants identified issues with both students and the faculty in using the process of Indigenizing the Academy as a way of skirting around taking

responsibility for harms done and perpetuated in the classroom and other environments. Jessica

expresses her frustration with this in her statement:

"So, someone mentioned in class the other day that sometimes, privileged people don't

see that they're privileged, but this institution sees their privilege and then hides behind

the guise of like, empathy. 'Oh, I understand, I know, we're working on it' and like, okay,

that's great, you've been working on it. Show me. Show me the results of your work.

Other than a meeting saying, 'Yeah, we're working on it.'"

Many other participants highlighted that they believed students should be able to ask

questions anonymously after class instead of during class time, stating they feared the potential

judgement they might face if they hurt anyone with their question. A WLU survey respondent

stated: "No one wants to be offensive so I think there is a lot of confusion and myths that could

still be disrupted if people felt like they could ask questions (perhaps anonymously)."

Ancestral indigeneity.

Whole person. Some participants identified a need for instructors/faculty to attend to all

aspects of their being-- most particularly, to the emotional and spiritual aspects of self that they

believed are so often excluded in academic spaces. Christine stated that without the attention to

the emotional and spiritual aspects of herself, burnout is an almost certain consequence:

"When I think about what's left in the tank to give, I find myself coming up short a lot of

the times because I am emotionally and spiritually exhausted by dealing and thinking

about these things because it's painful. So, it's about finding stuff that's going to keep

fanning the flames and keep feeding the fire."

Many participants, especially those in the IFS program, highlighted the benefits of a

wholistic program that focuses on all aspects of the student. Cathy explains:

"I'm really proud that I learned a lot more about myself, 'cause this program has not only

impacted, my mental capacity, but also, my emotional and spiritual growth. Along with

my physical body responding to all that, and I'm becoming a lot healthier."

Relationship with Land. Participants identified Land as a place of connection and fertile

ground where the reconciliation process can flourish. Many highlighted the fact that this

relationship is not encouraged within the Academy. Emily highlighted the need for a relationship

with Land for Indigenous and non-Indigenous people to live healthy lives:

"I keep trying to find space or trying to create space with other Indigenous students that

I've met who are also interested in doing very place-based environmental social work and

how to incorporate Land as something not only that we need to be mindful of if we want

people to be healthy and happy and to ensure their wholistic wellness."

Circle. Participants identified circle process and pedagogy as being vital in their learning

process about Indigenous peoples, knowledges, and worldviews. Many also highlighted the

transformational aspects of circle that aided in their attentiveness to and engagement within the

course work and personal growth. Alena, a BSW student, explains how the classroom and

research circle affected her learning:

"So, the only circle time within a class setting we had was with [professor], and it was

great. If you asked me right now what we did, [I can] tell you step by step, I can tell you

what was in that room, who was in that room, or the colours. It was a very memorable

piece and I took it with me, and it's going to stay with me for the rest of my life. Same as

this, you know, because this type of relation and discussion that we're having, it builds

the relationship, so we're not going to be moved to just throw it away or to lose it or to

forget it. So, I think this is what I'm unlocking in a lot of Indigenous study courses, it's the space, where it's conducted."

Relational accountability. Many participants identified that settlers need to be engaged in decolonizing the Academy and their prospective practice. However, participants highlighted that they believe that many settlers do not know they too have a stake in understanding and deconstructing colonial narratives. A WLU survey respondent stated: "I think all the courses should talk about Indigenous issues and stress that we have a stake in them as settler-Canadians."

Some participants also highlighted other students' lack of respect and accountability to Indigenous instructors/faculty while taking Indigenous courses. Jordanna explains this through the telling of her experience in one of her BSW classes: "So in [professor's] class, the numbers just slowly get smaller and smaller, and to me, I'm looking and I'm like, that's a physical representation of you saying, fuck you, in a nutshell."

Embodiment. Most participants felt that they do not know enough about Indigenous peoples, knowledges, and worldviews, or the TRC's 94 Calls to Action. This, in turn, left many stating that they cannot walk forward from their program and embody the 94 Calls to Action in their personal and professional lives. Those participants who had work experience in social work fields also highlighted that if they had known more about Indigenous peoples, knowledges, worldviews, and the TRC's 94 Calls to Action before entering practice they would have been more prepared to work with Indigenous communities, families, and individuals. A WLU survey respondent stated:

> "I could have been so much more effective in my previous roles with indigenous children and older adults if I had been equipped with this information sooner. I could have been part of the solution instead of perpetuating the problem."

Making meaning of Indigeneity. Participants spoke about their often-positive interaction with Indigenous ways of seeing, being, knowing, and doing within the classroom. They highlighted this exposure to culture as a way to better understand and come to know Indigenous peoples and topics. However, this way of coming to know if often explored through a pan-Indigenous lens, running the risk of erasing the unique and important aspects of individual nations cultures and customs that are intrinsically tied to the Land upon which these classes are being taught. There is hope in moving beyond a pan-Indigenous way of knowledge sharing when faculty/instructors and students engage with ancestral indigeneity that centres traditional knowledge and teachings, often specifically tied to the Land and territory. In order to engage fully with ancestral indigeneity, students have to understand who they are and where they come from. This topic is explored by participants in the next category of self and identity.

Self and Identity

The category of self and identity was significant throughout the data set. This category focuses on participants navigation and exploration of the self (who they are) and identity (how to you identify). This category is divided into two themes: self (who are you?), and identity (how to you identify. The subthemes of self (who are you?) are: ancestors, self-knowledge, self-awareness, and reclamation of self. The subtheme of identity (how do you identify) is: how do others perceive you?

Self (who are you?).

Ancestors. Many participants highlighted that Indigenous courses have taught them the importance of knowing your ancestors, and where they came from. This process of coming to know was uncomfortable for many participants as it was their first time learning about their family's complicity in colonial violence such as being given or purchasing stolen Land upon

arrival in Canada. This knowledge, they said, now informs their understanding of their

responsibilities in creating relationships with Indigenous people that foster reconciliation. A

WLU survey respondent shared their discomfort upon entering the program:

> "My discomfort comes from entering into to university without a clear understanding of
>
> my social location and the impact that my ancestors had on Indigenous people. I felt
>
> deeply disappointed that topics being introduced were areas of true Canadian history that
>
> was never discussed in my educational, social, or familial environments. The information
>
> I had learned was a very skewed, paternalistic and bureaucratic view of Indigenous
>
> people."

Self-knowledge. Many self-identified Indigenous participants highlighted the

embodiment of knowing, when participating in specific ceremonies even though they were never

given the teachings about them. Amy explains:

> "My heritage is sort of mixed and sort of--there is an Indigenous component but nobody
>
> is willing to talk about it, and all the people who know the actual truth are dead, how
>
> they've not left anything but a trail of tiny little breadcrumbs that have all been eaten.
>
> This has also been a journey of self-discovery for me and it's crazy - like when I smudge,
>
> I almost start crying, it's just such a powerful feeling of connectedness."

Self-awareness. Most participants identified that since they began engaging in

understanding who they are, they are more aware of how they experience and act in certain

situations. In specific, what makes them comfortable or uncomfortable. This has allowed them to

critique or challenge misplaced emotions or behaviours in specific settings and focus on

developing a deeper self-knowing that better informs their decolonizing work moving forward.

Katie explains this in her statement about how she became aware that a material symbol she was wearing had connections to the oppression of Indigenous peoples:

"We were talking about something happening in South Dakota and talking about the Black Hills, and I'd just happened to be wearing a necklace that was made of rose gold from the Black Hills, and it was a cross and I'm Christian, so that was something. I came up to him after the class and I was just crying, like how do I reconcile that part of me, that part of my history and potentially what my religion, my family has done, and the work that I want to do. So that conversation with him was really important because he told me, you know, just remember that it wasn't you that didn't do all of those bad things, and that because you're learning about it, you have a chance to do better."

Reclamation of Self. Participants, specifically those in the IFS program, identified a sense of groundedness in knowing and lifting up of who they are. Many highlighted that the program has provided an introduction into a self-knowing and self-awareness process of which they now crave more, deepening their sense of self. Richelle explains:

"Yeah, so just prior to the program I didn't have much Indigenous knowledge. But that's changed a lot since September. I always felt the urge to know that side of myself, I guess, that cultural side and that spiritual side. And our teachings and our ceremonies. So, for me, I guess, it's um, even though it hasn't been that long it's a time in my life that's significant for me."

Identity (how do you identify?).

How do you identify? Most participants did not blatantly highlight their identity throughout the data. However, there was a considerable amount of discussion of the experience of "whiteness" and social work. Most participants identified as social workers and many

identified as white or settler, without the acknowledgement of ancestral lineage. A WLU survey respondent identified the responsibility identity carries, for white and settler-identifying students when learning about Indigenous topics: "To an extent, I find we are still engaging too superficially with these topics. Deeply investigating what we do as settler, social workers would be valuable."

How do others perceive you? Many participants highlighted how they, as non-Indigenous peoples, were perceived differently and more positively than Indigenous peoples. Jordanna explained this by describing each of the 94 Calls to Action as a voice for those who have to unfairly assert or prove their identity:

"Those 94 Calls to Action, I think, are also 94 voices that have been spoken that have said, this is what I need to be recognized as a human, to be able to practice in the way that I want, because nobody questions me when I listen to my worship music in the car, when I ground myself in my own practice, but an indigenous person, even when they come to go shopping, when I used to work, they have to show their native status, and it's like they're constantly having to prove themselves, where I never have to prove myself."

Making meaning of indigeneity. Participants highlighted the differences between the understanding of self and the understanding of identity as a key learning experience in their current program of study. Learning about self was often first experienced in Indigenous courses that were taught by an Indigenous instructor/faculty member. The understanding of identity was most commonly discussed and included in settler courses taught by settler instructors this is a cause for concern. There is a perceived disconnect that is not discussed in self-reflective writing assignments within the classroom. It seems as though instructors/faculty struggle to bring those in the two aspects of the whole into relationship with each other.

Tangible Recommendations

Throughout the data, participants identified multiple tangible recommendations that Faculties and Schools of Social Work can begin discussing or implementing to attend to students' learning needs surround the TRC's 94 Calls to Action. This category is comprised of six themes that are as follows: Indigenous role models, guides, and faculty, faculty training, exposure to and inclusion of Indigenous ways of seeing, being, knowing, and doing in course content, wholistic pedagogical framework, physical space: always at the margins, and action and Allyship.

Indigenous role models, guides, and faculty. Participants identified the importance of hiring and supporting Indigenous faculty, as they provide an essential and unique perspective within the faculty/school of social work on Indigenous realities. A WLU survey respondent stated:

> "I am currently enrolled in my first Indigenous Studies course taught by [professor] at Laurier's Brantford Campus. [Professor] uses [their] experiences and background to add another level to the education of the class which many other Indigenous studies class (as my peers have stated) were not as informed."

Some participants, particularly those self-identifying Indigenous, highlighted the importance of the active presence of Indigenous scholars; however, they emphasized that it is hard work and that cannot be done by a single Indigenous faculty member alone. Shirley exemplified this: "Laurier needs to hire more Indigenous faculty, because it's exhausting work."

Faculty training. Most participants identified an overarching gap in instructor/faculty classroom facilitation skills and understanding of Indigenous peoples, knowledges, and worldviews, the TRC, and the 94 Calls to Action. Most participants suggested that there need to

be a more workshops and courses for instructors/faculty to learn how to facilitate and lead

discussions within the classroom. A WLU student stated: "I think we need to start with the

people who are leading the courses and perhaps giving them some guidelines on how to engage

their classrooms in these conversations."

Many participants felt that instructors/faculty had not done the reflective work with in

relation to Indigenous peoples, knowledges, worldviews, the TRC, and the 94 Calls to Action

which they were asking students to engage. An example of instructor/faculty training that was

talked about frequently by Indigenous students was culture camp. Shirley provides some insight

into how instructors/faculty can gain a better understanding of these topics:

> "So somehow that revenue needs to be um, built up. Built up to bring more of the truth
>
> into this university and um, or, to ah, to have more faculty and staff come together,
>
> maybe, maybe the IFS faculty run a Culture Camp for all of, all of those professors.
>
> Maybe they're out on the Land for five days as staff development and understanding,
>
> understanding and bringing self into their work, you know? Maybe that's something that
>
> they, they can consider, as a recommendation."

Inclusion of Indigenous knowledge in course content. Most participants who talked

about their recommended ways of incorporating Indigenous content highlighted the need for a

course specific to the TRC and the 94 Calls to Action. Amy spoke to how this course could

address the lack of TRC inclusion in the classroom:

> "I really feel like there needs to be an entire class dedicated to it, and I'm not just saying
>
> one section where one class day, we discuss it; I mean an entire course dedicated to
>
> unpacking the TRC, interacting with it, parsing it out, figuring out applications as simple
>
> as what ally-ship really means in the context of TRC."

Participants further explained how the TRC could, and should, be incorporated into placement courses such as courses integrating theory and practice. A WLU survey respondent stated:

> "Have a placement seminar near the beginning of the course that addresses the calls to action and ways in which we can address them in our practicum placements. Perhaps including this knowledge in our learning plans as well, as a way to measure if they are being attended to."

Wholistic pedological framework. A recommendation that participants identified was the acknowledgment of students' four aspects of self, inside and outside the classroom. This includes the spiritual and emotional dimensions to which there is a lack of attention within academia. Layne summarizes this succinctly this in her statement: "It's important that educators, in general, understand that, like, I'm a whole being."

Physical space: always at the margins. Participants identified the need for physical space that is dedicated for Indigenous peoples, knowledges, and worldviews and is not on the margins of campus. Many participants explained their frustrations with the lack of, or difficulty in accessing, physical space and support for Indigenous students. Shirley articulated how this issue hinders Indigenous students in the IFS program from accessing ceremony and teaching and provides a recommendation for how to mitigate the issue:

> "Laurier needs to buy Land. They need to buy if they truly are sincere about this Indigenous, Indigenous pedagogy. Right? It's a shame that we have to go on borrowed farm Land and walk five hundred miles just to go to our lodges. . . That's not how we take care of ourselves if we follow this way. So, they need to get Land. Make it feel like it's ours, that we're not intruding. Boy that's awful feeling. To go and sit with Creator and

in prayer and in song, enclosed in these rules that are not ours. It's hard. And it's

disruptive, um, in our relationship with Creator so. They have people who give 'em this

endowment money. Go buy some Land. Buy some Land so it belongs to Laurier. Belongs

to the program. Belongs to us, we can be the caretakers of it. That's part of our teachings,

right? To be caretakers of the Land and our lodges, you know? That's part of our

growth."

Action and allyship. Most participants said that they felt stuck just acquiring knowledge

about Indigenous peoples, knowledges, worldviews, the TRC, and the 94 Calls to Action. They

wanted to know how to mobilize that knowledge into action. They wanted to know tangible

things that they can do as social work students, and soon-to-be practitioners, to be good allies.

Emily's statement demonstrated questions that could yield the types of answers students are

looking for in learning how to create knowledgeable action even within the confines of

institutions and agencies: "What do I have to--what permits do I need to smudge and stuff like

that, which is bureaucratic red tape, which is ridiculous? But even trying to balance that

bureaucracy administration with how we make this happen."

Making meaning of tangible recommendations. Participants have provided

recommendations from their positionality as learners in social work education that seek to close

their present knowledge gap and develop a more robust self-reflective process. Although the

study comprises roughly 10% of the enrolled student population at the participating schools of

social work, one can infer that many more students are also experiencing these gaps in

knowledge and reflective processes. As students are the primary stakeholder in social work

education, institutions should take care in heeding these recommendations. This new direction

may potentially be the catalyst, that the profession has been waiting for, to actively incorporate

the 94 Calls to Action into education and practice.

SECTION IV:
DISCUSSION AND CONCLUSIONS

Chapter 5: Discussions and Limitations

This chapter provides reflection on my growth as an individual and researcher, which is in line with Indigenous research methods, discussion of emergent themes, and limitations of the study.

Growth as a Person

When I asked Gus to be my supervisor in July 2017, I was a student enrolled in the non-Indigenous MSW program at Wilfrid Laurier University, and had just recently graduated from an extremely Eurocentric institution. At that time, I would have never thought I would change academic streams and complete my graduate degree in the IFS program. I am so happy that I did. I originally embarked on this research journey out of academic interest and curiosity; however, it quickly became motivated by my experience of coming to know who I am and where I come from.

Ever since day one of this project I have been challenged to unsettle my entrenched colonial beliefs in favour of uplifting the knowledges and worldviews of my ancestors. I struggled immensely within my first year in the settler program and this thesis acted as my life raft, saving me from drowning in the settler social work discourse that often forgets to include Indigenous knowledges and worldviews. Being one of the few people of colour and the only self-identifying Indigenous person in the settler program was extremely difficult. By the middle of my first year I could tell that I was struggling with navigating classroom discussion and maintaining a balance within myself. I know Gus could see this change in me and began suggesting that I should look into transferring to the IFS for the fall of 2018 to complete my thesis and degree. I took some time to think about what the change would mean, included my family and friends in the decision-making process, and eventually decided to transfer.

The IFS program provided me with fertile soil to plant and establish my roots, and flourish. It provided me with a circle of people who were invested in my growth and development; people who wanted to see me grow as an Indigenous man. Throughout this research project I have struggled at times with the heaviness of the work and often questioned my reasons for starting this journey. The participant narratives often tested my spiritual, emotional, physical, and mental resolve. I eventually conceded that I could not do this project on my own. When I was struggling, I received an outpouring of support and love from my family, friends, supervisor Gus, and Elder Awnjibinayseekwe Banakonda Kennedy-Kish Bell. Their support helped remind me of the reasons why I began engaging in this work.

I attempted to engage, on a daily basis, with the Medicines and Ceremony while conducting this research project. I found it difficult with all my course work, employment, and thesis research, to remember to slow down and make time to spend with the medicines and attend ceremony. I found the mornings and evenings were the best time for me to reflect and place Tobacco down for prayers. That constant thanksgiving and prayer, I am convinced, led me to dream about my Fiddlehead Gathering methodology, and fed my Spirit.

My relationships with Gus and Banakonda have allowed me to learn so much about myself and my responsibility to take my place within the Circle. Right from the beginning of our supervisory relationship, Gus directly exposed my discomforts and insecurities with my identity and forced me to make decisions about the path I wanted to travel. His straightness is what I needed to move beyond my insecurities and become the balanced person I knew I wanted to be and could be. Banakonda relentlessly reminded me to stand firm in who I am, to never leave myself out, and to remember that I am always whole. The balance between Gus and Banakonda,

their teachings and constant reminders, helped ground me when I was feeling torn apart by identity politics and the culture of the Academy.

I would not change any of the struggles associated with my journey, for they have made me who I am today, and they will inform me as I continue to walk this path. I made the choice to take up this thesis, and I am proud that I did. I know that my ancestors are proud of me. I am grateful for the sacrifices they made in order for me to have this opportunity learn and grow. I know it is now my responsibility to continue to understand and come into deeper relationship with the teachings and stories I have been gifted.

Growth as a Researcher

I began this project only ever having done research as part of my undergraduate honours thesis. I was still an inexperienced researcher and was grateful for the help of my thesis committee in helping me develop a feasible, and succinct, research proposal. I made the conscious decision, with a little guidance from my supervisor, to stand firmly in an Indigenous research framework and methodology. I struggled with retraining my brain to think and operate from an Indigenous worldview instead of the Eurocentric perspectives that were taught, and upheld, in my formal education. At times, when I was struggling to grasp concepts deeply rooted in Indigenous worldview, I thought it would have been easier to revert back to the comfort of Eurocentric research methodologies. Indigenous scholars at the Faculty of Social Work and my colleagues in the IFS program constantly challenged me and reminded me to remain focused on the Fiddlehead Gathering methodology that I chose, and the benefits that would come from remaining steadfast.

I was privileged to have a great and supportive committee that believed in my success from the beginning. They set the bar high and when I struggled, they showed me the path

forward and walked softly behind me. Gus created a supervisory contract that confirmed, in

writing, that his sole intent was to be an active guide in my learning and growth as a researcher.

One of the most important aspects of this contract stipulated that any academic work Gus and I

worked on together, throughout our supervisory relationship and beyond, will have me as first

author. Therefore, my ideas or concepts will never be written by Gus, without my direct input,

consent, and leadership. This contract made it safer for me, as a young researcher, to engage

fully and openly in the process of analysis and theme development without the fear of my ideas

being appropriated.

I learned a great deal through the process of data analysis, and triangulation, with Gus

and Tim. Together, we inductively created a beginning coding framework to guide my data

analysis process. This was a collegial process and equal weight was given to my codes and

themes. Having never engaged in this type of analysis before, I enjoyed the discussion of codes

and emergent themes. This process allowed me to understand how triangulation was important to

the validity of the findings. After the first analysis meeting with Gus and Tim, I was better

equipped to continue coding individually before returning to them for further supervision and

triangulation on difficult passages of text.

The journaling process was extremely cathartic for me throughout the research process.

Many themes emerged from this collection of thoughts and questions including emotions such as

anger, sadness, and frustration, and questions for further research. As I was writing the

discussion section of this thesis I often went back to my journal and found where I had been

connecting nuances and contexts during the data collection process. This was extremely

important to my meaning making process and something that I will continue to employ in other

research projects.

I remain uncomfortable in my understandings of theoretical aspects of research. I know It is a journey and a process to become a practicing researcher, identifying and working on my weaknesses, struggles, and vulnerabilities. I am a person who has little patience for detail, and this is needed for research to have impact. Patience is something I am still learning both as a social work practitioner and academic. Walking with people on their journey, means meeting them where they are at and not hurrying them along. Again, this is a sphere where my patience is lacking at times, particularly when people are slow to recognize their assumptions that I see are actively harmful. I will need to continue reading and coming to know the multiple theoretical underpinning of research design and analysis. Coming to know and understand the processes of research is an unfolding process that will take time. This understanding is consistent with Indigenous views of education and searching. I now know I have the basic research skills in my bundle to move forward into other research work. This bundle will continue to help inform me, as it grows in size.

Discussion of Emergent Themes

It was important to me, as a critical Indigenous researcher, to conduct a study that provided empirical evidence to Faculties and Schools of Social Work of the knowledge gaps in student learning around TRC's 94 Calls to Action. What follows is a critical reflection on emergent themes and a process of meaning making, consistent with Indigenous ways of conducting research. I will use some comparisons between the literature and the data in the discussion section. It would be a disservice to the data to pay greater attention to the literature; rather, I will draw on the literature where it serves the data.

Many of the themes presented within this thesis highlight gaps within the literature regarding student learning about the TRC and its 94 Calls to Action.

Lack of knowing. The emergent themes from the data suggest that the classroom is a microcosm of underlying structures and systems that fail to meet student learning needs for wholistic student success. Most participants expressed that they entered their current program of study with little-to-no understanding of Indigenous peoples, knowledges, and worldviews, which is a cause for concern. Despite the hundreds of years of colonial reality in Canada, many participants still only began to learn about the IRS, Sixties Scoop, and Millennium Scoop, in their first year of study. This data suggests that social work students are experiencing the same lack of knowledge about First Nations, Metis, and Inuit peoples, knowledges, and worldviews as other first year university students in the province of Ontario (Schaefli et al., 2018). Alarmingly, those who had identified learning about these national assimilation policies before entering their current program, were not aware of how these policies continue to affect Indigenous peoples, families, and communities today. These findings are also similar to the findings of Schaefli et al. (2018). Why is this concerning? One possible reason is that this lack of knowledge can continue to feed negative stereotypes and prejudices about Indigenous people, further compounding race relations and making it more difficult to create new and lasting relationships between social workers and Indigenous peoples and communities. According to participants, Indigenous social work courses that are intended to teach social work students how to work with Indigenous peoples continue to fall short of providing the necessary content for their future practice. Instructors and faculty members are using these courses to provide foundational knowledge about the colonial reality in Canada that students should already have acquired before entering their programs. Participants highlighted the need for a second mandatory Indigenous social work course that focuses on practice with Indigenous individuals, families, and communities. Faculties and Schools of Social Work should feel concerned that their graduates leave with little

knowledge about what social work practice with Indigenous peoples looks like, given that many of these participants will work with Indigenous peoples in their careers. The face-to-face interactions between Indigenous peoples, families, communities and social workers are certainly the most obvious places harm should be prevented, however this does not go far enough. People are living colonial realities all the time and have to acknowledge that reality, not just in relationships with Indigenous clients, but throughout their practice and personal lives. Even if a social work practitioner is not interacting with an Indigenous person at a precise moment, through the interrogation of self, they still need to understand the history of colonization and how they continue to live and uphold colonized systems. Once this knowledge is established it is the responsibility of the person to mobilize that knowledge into something actionable that challenges those systems.

There is a similar concern with participants' understanding of the TRC and subsequent 94 Calls to Action. Participants found the TRC document to be very large, daunting, and abstract. They failed to recognize their complicity within the 94 Calls to Action. According to the TRC, it is the responsibility of educators and administrators to engage students in understanding the TRC and the 94 Calls to Action. Without knowledge about the Truth and Reconciliation Commission's report and other documents, the 94 Calls to Action could seem fragmented and difficult to understand.

The classroom environment. The classroom environment was one of the most salient themes that provided insight into the students' experiences of content through course assignments and discussions. The majority of participants identified that the classroom was not a safe place to discuss Indigenous topics; however, those that identified as settlers more frequently stated that the classroom was a safe place for them to engage in discussion. It should be noted

that students who identified the classroom as unsafe often cited a fear of judgement for being

wrong, or being racist, as their main reason for not engaging. I question the validity of whether

these classrooms are really unsafe for these discussions or if there is simply an absence of

courage among students and faculty to engage in brave discussions (Arao & Clemens, 2013).

Schools of social work are challenged to intentionally nurture brave spaces for discussion, and in

the process to ensure Indigenous students are not put in the spotlight to answer questions about

Indigenous topics. One might infer that feelings of safety or courage within the post-secondary

classroom are a measure of the degree/level of relationships that have been nurtured or

developed. This is a similar relationship to what Rai (2006, 2011) described as leading to the

successful implementation of circle self-reflection processes between student and instructor.

Those that had deeper, more meaningful relationships had a better outcome, both emotionally

and academically, when engaging in reflective assignments and receiving/giving feedback. It is

important to identify that this relationship has to be fostered by both parties involved. This is also

true for the creation of a brave classroom space. While it is the responsibility of faculty to initiate

this relationship faculty cannot create these spaces without social work student's active

participation.

      Classroom facilitation. Participants identified that instructors and faculty lack the

knowledge to initiate discussions on Indigenous topics, including the TRC. Many students

attribute their lack of knowledge to the failure of instructors and faculty to include Indigenous

content. However, participants failed to acknowledge their own complacency as a driving force

for not seeking out knowledge. These are two related, but separate, issues that need to be

addressed. Faculty need to better acquaint themselves with the history of settler and Indigenous

relations, Indigenous research, and Indigenous resistance and resurgence movements. Current

knowledge is not enough. For example, Land Acknowledgements are one of the few ways that faculty members attend to Indigenous topics; however, participants identified how even these fall short most of the time, and some say Land Acknowledgements are becoming problematic. It is the responsibility of instructors and faculty to role model ongoing learning about this knowledge for their students. Participants were very vocal about needing this type of mentorship and role modeling from their instructors.

Participants expressed concern with graduating and going into practice without knowing how to work with Indigenous peoples in community. This nascent awareness suggests potential progress in student understanding. Instructors need to prepare students using critical self-reflection within the classroom and course assignments. These assignments need to move beyond the superficial listing of identities and focus on the student's use of self in relation to others, in particular Indigenous peoples. As noted by Berman (2001), Boud (1999), and Rai (2006), these reflections should not be used as an assessment tool but rather used as a method of growth through reflection. Many students think that because they were not taught about Indigenous peoples in their formal education, that they are now absolved of responsibility for not knowing. This could be why participants identified an overwhelming environment of apathy within their programs. Students need to be safely challenged and assured of the value of their learning and shown how to take risks within their learning journeys. This has broader implications for the social work profession which needs to focus on continual learning and critical self-reflection for practitioners even after graduating from professional school.

Reflective practice. Critical self-reflection cannot happen in an environment of homogenous people; rather, instructors and faculty need to emphasise the differences of knowledge and worldview within their classroom. Participants identified that the overall racial

and experiential uniformity of students and faculty in social work education does not allow for a critical understanding of self-in-relation. Many participants identified how reflective assignments are often superficial and centre, instead of interrogating, whiteness. The homogenous nature of the social work classroom, which often reflects a cis-gendered, white, and female experience, is not the reality once in the field. Social work students need to be equipped to enter into their careers with the ability to critically examine themselves in relation to the Indigenous peoples and communities within which they will work.

Understanding where, and to whom, one belongs is an important concept that is directly related to engaging in critical self-reflection, but that is not talked about in settler social work education. Participants identified that Indigenous social work classes encouraged and nurtured them to engage with the self (who am I) in relationship to their identity (how do I identify). Understanding the relationship between the self and identity helped create a space for participants to engage in how their ancestral legacy plays into their identity as social workers. Participants identified a need for more facilitation of this inward-looking work throughout the entirety of their programs. Often this self-reflective work elicits complex emotions for social work students, having support structures in place is extremely important to providing space for students to attend to and understand these emotions.

Attending to emotions. There is a need for instructors and faculty to better support social work students in attending to emotions following new and difficult learning. Participants identified that their top three emotions they experienced after learning about Indigenous topics such as the IRS, Sixties Scoop, and their complicity in the ongoing colonial reality, were sadness, shame, and anger. These emotional reactions hold insight into the emotional uncertainty of student engagement with this new learning and exemplify potential empathic responses

students are experiencing as well. If, in fact, expressions of empathy are present, there may be considerable room for further engagement with students and actionable outcomes in the future. However, after experiencing these emotions, participants highlighted that instructors and faculty do not, and are not equipped to, help them attend to their emotions in a productive and action-oriented way. Participants identified how they struggled to engage with topics such as colonialism, race relations, and complicity in colonial oppression when they feel emotionally and spiritually exhausted. In order for the TRC's 94 Calls to Action to become a reality, students must be able to engage fully in discussions with the ability to attend to their emotions in a constructive way.

Participants spoke about issues and learning needs in ways that paralleled Indigenous understandings of wholism. For instance, participants noted that they were emotionally and spiritually exhausted when working through understanding their concepts of self and identity. While the Indigenous ideas of wholism are more encompassing, participants in this study were expressing needs that are more wholistic than the programs currently address.

Structures and systems. IFS students identified the constrictions they think academic institutions place on the program and the potential benefits for the program if it were to leave the institution. One could infer that there is a potential lack of knowledge about how the program is embedded within the structure of Laurier as a larger institution and the possible ramifications of the IFS extricating itself from the university. One such ramification was identified by other IFS students around the allocation of funding for Indigenous vs. non-Indigenous academic institutions.

Participants identified how deep-rooted structural and systemic barriers are to the incorporation of Indigenous and other ways of knowing within the Academy. Schaefli et al.

(2018) discussed how these institutional barriers are further compounded in the social work academy by deeply ingrained stigmas, stereotypes, and prejudices about Indigenous people in media, pop culture, and non-Indigenous family relationships. The identification of these barriers is extremely important to the decolonizing discourse; however, there is little this study's findings can add to the already rich literature on colonial reality in post-secondary education in Canada.

Tangible recommendations. Based on their learning experiences, participants were able to identify tangible recommendations for their programs. As students are the primary stakeholders in social work education, it would be wise of social work programs to listen to the voices and heed their recommendations. Students are the experts in their own narrative; they understand what they need to succeed. Therefore, Faculties and Schools of Social Work are challenged to remove themselves from the paternalistic nature of the Academy and walk gently with students on their learning journey.

Limitations of the Study

There are a number of limitations to this study of social work student learning needs and the TRC's 94 Calls to Action. I have identified the limitations below and provided rationale.

Sample. As the case with many studies the sample exhibited self-selection bias. Regardless of existing knowledge of the TRC, participants might have been self-selecting based on comfort with talking about Indigenous knowledges and cultures and their own relation to those knowledges and cultures. Many of the participants who engaged in the survey and sharing circles had already heard of the TRC's 94 Calls to Action and were seeking more information on how to learn further. Students who were not exposed to the TRC's 94 Calls to Action, or Indigenous content at in the classroom or beyond, were not as represented within the sample.

Survey. The survey method, including the length and distribution of the survey, proved limiting. Due to the time constraints of the research, I was unable to pretest the survey before distributing the online link to Schools of Social Work for recruitment. This meant that I was unable to know how much writing was required in the qualitative sections measure and overall how long the survey took to complete. As such, there was a considerable drop in participant responses in the latter half of the survey resulting in a large amount of unfinished or skipped responses.

There is an overrepresentation of WLU students in the survey, comprising 82% of respondents. This overrepresentation limits the survey findings ability to represent the populations at Mac and UW.

Sharing circles. While some of the IFS part-time cohort students completed the survey, I did not hold a sharing circle for them. The ability to find a mutually agreeable time, within the time constraints of this project, was too difficult as most of the part-time cohort are not on campus often and do not reside locally.

Data collection. Data collection methods themselves were a limiting factor, as many non-Indigenous students who had never experienced circle protocol may not have been comfortable participating in a circle sharing format. Additional time was spent on discussing circle protocol, how the circle works, and reminding people to stay present. For those that chose to participate in the circles, there may have been uncomfortable feelings with elaborating on topics or ideas that they believed painted them in a negative or judgmental light.

Chapter 6: Implications and Conclusion

Implications for Research

There is lack of literature that reports on social work students' learning needs around and experience of the TRC's 94 Calls to Action. This research has begun to identify and address this gap; however, there are two substantial areas of research that must yet be addressed: student and faculty knowledge gaps about colonial reality, the TRC, and Indigenous knowledges, and structural barriers to implementation of stakeholder recommendations.

Before Schools of Social Work can implement participants, recommendations expressed in this study, more research on student and faculty knowledge gaps must be conducted to audit the necessary course content and method of delivery that best suit their needs. This would take the form of a qualitative research study to capture the nuanced responses of students and faculty and include overarching curriculum mapping. These nuances will be extremely important when curating a classroom environment that fosters relationality, and respect for learning and personal growth. This study's findings provide some initial insight into how academic institutions' structure affects social work students' learning. It would be in the best interest of social work education to conduct research on the structural barriers that inhibit stakeholder recommendations becoming a reality.

Implications for Social Work Education

The social work profession has been specifically called to take action in the TRC's 94 Calls to Action; yet, there has been little engagement with the TRC since its release in 2015 (Truth and Reconciliation Commission, 2015; CASWE Statement of Complicity and Commitment to Change, 2017). Despite its limited sample, this research begins to shed light on the extent of social work students' gap in knowledge and understanding of Indigenous peoples,

knowledges, and worldviews and their complicity in the 94 Calls to Action. In order to produce practitioners competent enough to work with Indigenous peoples and communities without doing more harm, Schools of Social Work must address this lack of knowledge and the lack of introspective critical self-reflection. This redress should be swift in its implementation. Social work educators must attend to the emotional upheaval that students face when learning about Indigenous topics such as the IRS, Sixties Scoop, and the ongoing colonial reality. To address this need, participants recommend that Schools of Social Work implement instructor training in classroom facilitation and assessment of reflective writing.

Social work education is challenged to create a systemic plan to address the critical lack of knowledge of Indigenous peoples, knowledge, and worldviews, and the TRC's 94 Calls to Action held by instructors and faculty. It is the responsibility of educators to be role models to social work students on how to engage and work with Indigenous peoples and communities in light of this knowledge in a good way.

Conclusion

The social work profession plays an integral role in the development and implementation of discriminatory and harmful practices against Indigenous individuals, families, and communities across Canada (Blackstock, 2011). The TRC's 94 Calls to Action specifically challenged social work education to make sweeping changes in how social work students learn about the impacts of the IRS legacy. As such it was the overall aim of this research was to provide insight into social work students' learning needs and experience of the TRC's 94 Calls to Action. The findings of this research have potential to facilitate the implementation of the TRC's 94 Calls to Action in Schools of Social Work through the heeding of student recommendations. Social work students are struggling to realise their complicity in, and in many cases their

unchecked ignorance of, the 94 Calls to Action, often searching for answers from faculty that cannot adequately guide them. Faculty and instructors need to be role models that emulate the value in learning by seeking out information about the TRC and Indigenous knowledges and worldviews. Social work students shared their learning experiences with me in the hopes that this research would assist in their search for deeper understanding of self-in-relation with Indigenous peoples-- one aspect of the realization of reconciliation.

The literature and the findings of this research make it very clear that there are fundamental structural changes that have to occur in social work education, that speak to the needs of the student learning experience. Participants in this research have identified a need for faculty to attend to the spiritual, emotional, physical, and cognitive aspects of students in, and outside of, the classroom. While faculty bear part of this responsibility, there is also a need for students to attend to these aspects of self in their individual learning journeys. This research shows the changing landscape in social work education since the beginning of the reconciliation era.

This unfolding of this study is comparable to the unfolding of the fiddlehead. It has emerged in just the right environmental conditions (both academically and politically) with the support of the roots (traditional knowledge). The participants have been on their own gathering journeys and they took the time to walk with me on mine. I can safely say that this feast (thesis) is a collective narrative that provides nourishment for future gatherers who are seeking to prepare themselves and their baskets for their journey into this topic. It is my sincere hope that this research contributes to the importance of the TRC and its implications for social work education.

SECTION V:
APPENDICES

Appendix A

LAURIER
Inspiring Lives.

Email Recruitment Script
Sent on Behalf of the Researcher
by the Holder of the Participants' Contact Information

Garrison McCleary, BA
Masters Candidate in Social Work – Indigenous Field of Study
Study Title: Transformative Social Work Education: Student Learning Needs and the
Truth and Reconciliation Commissions 94 Calls to Action

Wilfrid Laurier study about BSW and MSW student learning needs

Dear BSW and MSW students,

Garrison McCleary, a Wilfrid Laurier Master of Social Work – Indigenous Field of Study student, has contacted [Name], [chair or dean] of Social Work asking us to tell our BSW and MSW students about a study he is doing on BSW and MSW student learning needs surrounding the Truth and Reconciliation Commission's 94 Calls to Action. This research is part of his Master program in Social Work -Indigenous Field of Study at Wilfrid Laurier University.
The following is a brief description of his study.

If you are interested in getting more information about taking part in McCleary study please read the brief description below and or contact garrison McCleary directly by using his Wilfrid Laurier telephone number or email address. **Tel: 519-831-0686** or **gmccleary@wlu.ca** . The researcher will not tell me or anyone at McMaster University who participated or not. Taking part or not taking part in this study will not affect your status as a BSW or MSW student at McMaster University.

Garrison McCleary is inviting you to a brief survey about your learning needs in relation to the Canadian Truth and Reconciliation Commission's 94 Calls to Action. The survey will take approximately (20 minutes) of your time. The survey can be accessed here:

https://wlu.ca1.qualtrics.com/jfe/form/SV_elz9icP5BibGWoJ

This research is intended to help the field of social work and post-secondary education. This will be achieved by providing Schools of Social Work with a foundational understanding of student learning needs through widespread dissemination of the findings. It is my hope that the

findings will provide a starting point for Schools of Social Work to initiate discussions about the TRC's 94 Calls to Action.

This study has been reviewed and received ethics clearance through the Wilfrid Laurier Research Ethics Board (ERB#5923). . If you have any questions please contact Jayne Kalmar, PhD, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-1970, extension 3131 or REBChair@wlu.ca

This study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE#40668). If you have questions for the Committee contact the Office of Research Ethics, at 1-519-888-4567 ext. 36005 or ore-ceo@uwaterloo.ca

This study has been reviewed and received ethics clearance through the McMaster University Research Ethics Board (REO#0687). If you have any questions please contact Daniel Tesolin, Research Ethics Officer, McMaster University, (905)-525-9140 ext. 23142 or tesolind@mcmaster.ca.

Appendix B

INFORMATION & INFORMED CONSENT FOR IFS SHARING CIRCLE PARTICIPANTS

Project Title: "Transformative Social Work Education: Student learning needs and the Truth and Reconciliation Commission's 94 Calls to Action"

Researcher: Garrison McCleary, Lyle S. Hallman Faculty of Social Work (mccl3710@mylaurier.ca)

Faculty Supervisor: Gus Hill, PhD, Associate Professor, Associate Dean, Indigenous Field of Study, Lyle S. Hallman Faculty of Social Work (519.884.0710 x5279; ghill@wlu.ca)

Dear participant,

Thank you for considering participation in this research project! Your participation in this study is completely voluntary, and the purpose of this form is to ensure that all ethical considerations related to your participation have been explained to you. If you have not done so already, please take a moment to read the enclosed "Information for Focus Group Participants" memo.

Sharing Circle

The research activity you are being asked to participate in is a focus group in which you will be asked questions about your experience as a student at your school of social work and your reflective response to the TRC calls to action.

The focus group itself will take approximately 2-3 hours to complete and, with your consent, will be recorded on a digital audio recorder. If you choose not to have your interview audio recorded the researcher may ask to take notes. If you do not consent to have your interview audio recorded or have the researcher take notes, you are unfortunately unable to participate in this study. Only the researcher, Dr. Gus hill (supervisor), and Dr. Tim Leduc (thesis committee member) will ever hear the recordings or see the notes from this interview, and these data will be used only for the purposes of the study outlined in the "Information for Focus Group Participants" memo.

Your confidentiality will be safeguarded as described in the "Information for Focus Group Participants" memo.

Statement of Risks
There is minimal risk anticipated. There is a possibility that controversial statements made by participants might cause them anxiety or create conflict in their community. Given the group format of this session we will ask you to keep in confidence information that identifies or could potentially identify a participant and/or his/her comments

The researcher will not identify participants by name, title or school (unless otherwise stated in consent); however, given the relatively small number of individuals who occupy positions suitable for participation, it may be possible for a motivated individual to attempt to discern a participant. In keeping with Indigenous traditions, if participants choose they may have their names associated with their shared knowledge the researcher will make cite them where their knowledge is shared as part of this research project.

Ethical Considerations
Confidentiality: The researcher will protect the confidentiality of research participants and any individuals named in the interviews by:
(1) storing the data in a secure, locked location that can be accessed only by the investigator,
(2) replacing participant names on documents with codes for the purposes of data analysis and in any public documentation,
(3) storing the master sheet of names with their corresponding codes in a secure location separate from the data and any other documentation, and
(4) only identifying the source of quotations or ideas reported in research documents with the specific consent of the interviewee after vetting the text in question.

Notes and recordings of your interview will be stored for five years, after which they will be shredded or otherwise destroyed. Notes and recordings of your interview will be available to and used only by the research team, and will not be played or made available to the public or anyone outside the research team.

Participation in this study is voluntary. You have every right to not participate, to refuse to answer specific interview questions, or to withdraw from the study at any time without penalty or consequence.

Use of Your Comments
In some cases, the researcher may wish to use direct quotations from your interview to illustrate findings in a research report or presentation. In such cases, no information will be included with the quotation that will enable anyone to identify you as the source of the quotation. On the other side of the page you will be asked to indicate whether you consent to the use of direct quotations from your interview in this way. In keeping with Indigenous traditions, if participants choose they may have their names and institution associated with their shared knowledge and the researcher will cite them where their knowledge is shared as part of this research project.

This research will be used for the completion of a master's thesis by Garrison McCleary, B.A., M.S.W. (Candidate) under the supervision of Dr. Gus Hill, PhD.

After the research has been completed the researcher will prepare a document that is in accessible language with BSW and MSW recommendations for departments of social work. This document will be sent to all participants who have identified their wish to be informed on the ongoing research and findings, through either the survey or the learning circles. It will also be forwarded to the Dean and Associate Deans at all three institutions participating in the study.

This research will be presented at multiple conferences in an attempt to mobilize the research findings and potential recommendations to social work institutions. These conferences may include, but are not limited to, the Canadian Association of Social Work Education Annual Conference, the Indigenous Research Symposium at the University of Manitoba, and the 10th Robert Macmillan Symposium in Education at Western University.

Your Consent

Signing on the back of this form indicates that you have read the "Information for Interview Participants" memo and the information above, and that you freely and willingly agree to participate in an interview for this research project. Even after signing this document, you are still free to refuse to answer specific research questions or to withdraw your participation entirely at any time.

This study has been reviewed and received ethics clearance through the Wilfrid Laurier Research Ethics Board (ERB#5923). . If you have any questions please contact Jayne Kalmar, PhD, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-1970, extension 3131 or REBChair@wlu.ca

This study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE#40668). If you have questions for the Committee contact the Office of Research Ethics, at 1-519-888-4567 ext. 36005 or ore-ceo@uwaterloo.ca

This study has been reviewed and received ethics clearance through the McMaster University Research Ethics Board (REO#0687). If you have any questions please contact Daniel Tesolin, Research Ethics Officer, McMaster University, (905)-525-9140 ext. 23142 or tesolind@mcmaster.ca.

IFS SHARING CIRCLE CONSENT FORM

By signing this consent form, you are not waiving your legal rights or releasing the investigator(s) or involved institution(s) from their ethical, legal or professional responsibilities.

_____

I have read and I understand the above information and the information in the "Information for Focus Group Participants" memo about a study being conducted by Garrison McCleary of the Lyle S. Hallman Faculty of Social Work at Wilfrid Laurier University. I have had the opportunity to ask questions related to this study and to receive satisfactory answers to my questions.

- I am aware that I have the option of not allowing my voice to be audio recorded.

- I am also aware that excerpts from the interview may be included in publications to come from this research, with the understanding that the quotations will be anonymous, unless I have consented to associate my name with my shared knowledge.

- I was informed that I may withdraw my consent at any time without penalty by advising the researcher.

With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.
☐YES   ☐NO   Verbal Consent: ☐YES   ☐NO

I agree to the use of anonymous quotations in any publication that comes of this research.
☐YES   ☐NO   Verbal Consent: ☐YES   ☐NO

I wish to be cited when my knowledge (quotes, etc.) is being used within the research writings, publications, and presentations.

☐YES   ☐NO   Verbal Consent: ☐YES   ☐NO

I agree to have my interview audio recorded.   ☐YES   ☐NO
Verbal Consent: ☐YES   ☐NO

    If no, I agree to have the researcher take notes during my interview. ☐YES   ☐NO

I would like to receive email updates about the project as results become available.
☐YES   ☐NO

The researcher may be interested in completing a follow up interview in the next 12 months. Do you agree to be contacted for a follow up interview in the future? (Note: checking 'yes' does not obligate you to participate, but only gives us permission to contact you.) ☐YES   ☐NO
Name: _____ (Please print)
Signature: _____
Verbal Consent: ☐YES   ☐NO _   Date_____

Appendix C

INFORMATION & INFORMED CONSENT FOR NON-IFS SHARING CIRCLE PARTICIPANTS

Project Title: "Transformative Social Work Education: Student learning needs and the Truth and Reconciliation Commission's 94 Calls to Action"

Researcher: Garrison McCleary, Lyle S. Hallman Faculty of Social Work (mccl3710@mylaurier.ca)

Faculty Supervisor: Gus Hill, PhD, Associate Professor, Associate Dean, Indigenous Field of Study, Lyle S. Hallman Faculty of Social Work (519.884.0710 x5279; ghill@wlu.ca)

Dear participant,

Thank you for considering participation in this research project! Your participation in this study is completely voluntary, and the purpose of this form is to ensure that all ethical considerations related to your participation have been explained to you. If you have not done so already, please take a moment to read the enclosed "Information for Focus Group Participants" memo.

Sharing Circle
The research activity you are being asked to participate in is a focus group in which you will be asked questions about your experience as a student at your school of social work and your reflective response to the TRC calls to action.

The focus group itself will take approximately 2-3 hours to complete and, with your consent, will be recorded on a digital audio recorder. If you choose not to have your interview audio recorded the researcher may ask to take notes. If you do not consent to have your interview audio recorded or have the researcher take notes, you are unfortunately unable to participate in this study. Only the researcher, Dr. Gus hill (supervisor), and Dr. Tim Leduc (thesis committee member) will ever hear the recordings or see the notes from this interview, and these data will be used only for the purposes of the study outlined in the "Information for Focus Group Participants" memo.

Your confidentiality will be safeguarded as described in the "Information for Focus Group Participants" memo.

Statement of Risks

There is minimal risk anticipated. There is a possibility that controversial statements made by participants might cause them anxiety or create conflict in their community. Given the group format of this session we will ask you to keep in confidence information that identifies or could potentially identify a participant and/or his/her comments

The researcher will not identify participants by name, title or school (unless otherwise stated in consent); however, given the relatively small number of individuals who occupy positions suitable for participation, it may be possible for a motivated individual to attempt to discern a participant. In keeping with Indigenous traditions, if participants choose they may have their names associated with their shared knowledge the researcher will make cite them where their knowledge is shared as part of this research project.

Ethical Considerations

Confidentiality: The researcher will protect the confidentiality of research participants and any individuals named in the interviews by:
(1) storing the data in a secure, locked location that can be accessed only by the investigator,
(2) replacing participant names on documents with codes for the purposes of data analysis and in any public documentation,
(3) storing the master sheet of names with their corresponding codes in a secure location separate from the data and any other documentation, and
(4) only identifying the source of quotations or ideas reported in research documents with the specific consent of the interviewee after vetting the text in question.

Notes and recordings of your interview will be stored for five years, after which they will be shredded or otherwise destroyed. Notes and recordings of your interview will be available to and used only by the research team, and will not be played or made available to the public or anyone outside the research team.

Participation in this study is voluntary. You have every right to not participate, to refuse to answer specific interview questions, or to withdraw from the study at any time without penalty or consequence.

Use of Your Comments

In some cases, the researcher may wish to use direct quotations from your interview to illustrate findings in a research report or presentation. In such cases, no information will be included with the quotation that will enable anyone to identify you as the source of the quotation. On the other side of the page you will be asked to indicate whether you consent to the use of direct quotations from your interview in this way. In keeping with Indigenous traditions, if participants choose they may have their names and institution associated with their shared knowledge and the researcher will cite them where their knowledge is shared as part of this research project.

This research will be used for the completion of a master's thesis by Garrison McCleary, B.A., M.S.W. (Candidate) under the supervision of Dr. Gus Hill, PhD.

After the research has been completed the researcher will prepare a document that is in accessible language with BSW and MSW recommendations for departments of social work. This document will be sent to all participants who have identified their wish to be informed on the ongoing research and findings, through either the survey or the learning circles. It will also be forwarded to the Dean and Associate Deans at all three institutions participating in the study.

This research will be presented at multiple conferences in an attempt to mobilize the research findings and potential recommendations to social work institutions. These conferences may include, but are not limited to, the Canadian Association of Social Work Education Annual Conference, the Indigenous Research Symposium at the University of Manitoba, and the 10th Robert Macmillan Symposium in Education at Western University.

Your Consent
Signing on the back of this form indicates that you have read the "Information for Interview Participants" memo and the information above, and that you freely and willingly agree to participate in an interview for this research project. Even after signing this document, you are still free to refuse to answer specific research questions or to withdraw your participation entirely at any time.

This study has been reviewed and received ethics clearance through the Wilfrid Laurier Research Ethics Board (ERB#5923). . If you have any questions please contact Jayne Kalmar, PhD, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-1970, extension 3131 or REBChair@wlu.ca

This study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE#40668). If you have questions for the Committee contact the Office of Research Ethics, at 1-519-888-4567 ext. 36005 or ore-ceo@uwaterloo.ca

This study has been reviewed and received ethics clearance through the McMaster University Research Ethics Board (REO#0687). If you have any questions please contact Daniel Tesolin, Research Ethics Officer, McMaster University, (905)-525-9140 ext. 23142 or tesolind@mcmaster.ca.

NON-IFS SHARING CIRCLE CONSENT FORM

By signing this consent form, you are not waiving your legal rights or releasing the investigator(s) or involved institution(s) from their ethical, legal or professional responsibilities.

I have read and I understand the above information and the information in the "Information for Focus Group Participants" memo about a study being conducted by Garrison McCleary of the Lyle S. Hallman Faculty of Social Work at Wilfrid Laurier University. I have had the opportunity to ask questions related to this study and to receive satisfactory answers to my questions.

- I am aware that I have the option of not allowing my voice to be audio recorded.

- I am also aware that excerpts from the interview may be included in publications to come from this research, with the understanding that the quotations will be anonymous, unless I have consented to associate my name with my shared knowledge.

- I was informed that I may withdraw my consent at any time without penalty by advising the researcher.

With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

☐YES ☐NO Verbal Consent: ☐YES ☐NO

I agree to the use of anonymous quotations in any publication that comes of this research.

☐YES ☐NO Verbal Consent: ☐YES ☐NO

I wish to be cited when my knowledge (quotes, etc.) is being used within the research writings, publications, and presentations.

☐YES ☐NO Verbal Consent: ☐YES ☐NO

I agree to have my interview audio recorded. ☐YES ☐NO
Verbal Consent: ☐YES ☐NO

If no, I agree to have the researcher take notes during my interview. ☐YES ☐NO

I would like to receive email updates about the project as results become available.

☐YES ☐NO

The researcher may be interested in completing a follow up interview in the next 12 months. Do you agree to be contacted for a follow up interview in the future? (Note: checking 'yes' does not obligate you to participate, but only gives us permission to contact you.) ☐YES ☐NO
Name: _____ (Please print)
Signature: _____
Verbal Consent: ☐YES ☐NO _ Date_____

Appendix D

INTERVIEW PROTOCOL AND QUESTION GUIDE FOR IFS STUDENTS

Project Title: "Transformative Social Work Education: Student learning need and the
                      Truth and Reconciliation Commission's 94 Calls to Action"

Researcher: Garrison McCleary, Lyle S. Hallman Faculty of Social Work
                      (gmccleary@wlu.ca)

Faculty Supervisor: Gus Hill, PhD, Associate Professor, Associate Dean, Indigenous Field of
                      Study, Lyle S. Hallman Faculty of Social Work (519.884.0710 x5279;
                      ghill@wlu.ca)

Intro Paragraph

Koolamalsi! Ni Nduzhiinzi Garrison McCleary. Nii Noongiiyayii Guelph, Ontario. Nii
Ndulunaapewi wok African, wok Scottish, wok Irish, wok English. Hello, my name is Garrison
McCleary. I come from Guelph, Ontario. I am Lenape, African, Scottish, Irish, and English. I
identify as male and prefer the pronouns He/Him/His.

I want to say anushiik to all of you for participating in this circle and sharing your stories.
As a student myself, I understand that there can be challenges in meeting our learning needs
within the classroom. In 2015, the Truth and Reconciliation Commission made 94 calls to action.
Section one titled "child welfare" calls for social workers and others who conduct child-welfare
investigations to be properly educated and trained about the history and impacts of residential
schools and the potential for Aboriginal communities and families to provide more appropriate
solutions to family healing. Section 65 calls for the post-secondary institutions and educators, in
collaboration with others to establish research that will advance the understanding of
reconciliation. I am interested in understanding more fully what these calls to action mean for
you as an IFS student, if you're learning needs are being met within the IFS program, and if not,
what the IFS and Faculty of Social Work can do to help meet your needs. It is my intent that this
interview will be conducted in circle following all circle protocol. There are three questions that
will be asked in this circle. We will go around the circle as many times as needed for each
question. Each question will get its own rotations through the circle.

Questions

1. Upon reflection, explain you are feelings about how you understood Indigenous peoples and knowledges before entering your current program at your School of Social Work?
2. Upon reflection, could you describe your experience of learning about Indigenous peoples and knowledge systems in your school of social work?
3. When taking your whole self into consideration, what do the 94 Calls to Action mean to you?
4. Do you believe your school of social work are meeting your learning needs surrounding the 94 Calls to Action?
5. What can the Faculty of Social work at Laurier do to meet Indigenous students learning needs surrounding the Truth and Reconciliation Commissions 94 Calls to Action?

Closing Statement

I would like to say anushiik to all of you again for participating in this circle today. The knowledge you shared will help inform Schools of Social Work on the learning needs of students in learning about and taking up the 94 Calls to Action. I will also share the findings of the research with you once the meaning making has taken place.

Appendix E

Focus Group Protocol and Question Guide for NON IFS Students

Project Title: "Transformative Social Work Education: Student learning need and the Truth and Reconciliation Commission's 94 Calls to Action"

Researcher: Garrison McCleary, Lyle S. Hallman Faculty of Social Work (gmccleary@wlu.ca)

Faculty Supervisor: Gus Hill, PhD, Associate Professor, Associate Dean, Indigenous Field of Study, Lyle S. Hallman Faculty of Social Work (519.884.0710 x5279; ghill@wlu.ca)

INTRODUCTION AND INSTRUCTIONS:

Koolamalsi! Ni Nduzhiinzi Garrison McCleary. Nii Noongiiyayii Guelph, Ontario. Nii Ndulunaapewi wok African, wok Scottish, wok Irish, wok English. Hello, my name is Garrison McCleary. I come from Guelph, Ontario. I am Lenape, African, Scottish, Irish, and English. I identify as male and prefer the pronouns He/Him/His.

Thank you for choosing to participate in my research! As a student myself, I understand that there can be challenges in meeting our learning needs within the classroom. In 2015, the Truth and Reconciliation Commission made 94 calls to action. Section one titled "child welfare" calls for social workers and others who conduct child-welfare investigations to be properly educated and trained about the history and impacts of residential schools and the potential for Aboriginal communities and families to provide more appropriate solutions to family healing. Section 65 calls for the post-secondary institutions and educators, in collaboration with others to establish research that will advance the understanding of reconciliation. I am interested in understanding more fully what these calls to action mean for you as a student, if you're learning needs are being met, and if not, what your school of social work can do to help meet your needs. It is my intent that this interview will be conversational, in keeping with the Indigenous methodology of the research, and that these questions are to assist if necessary.

What is a focus group/sharing circle? A focus group/sharing circle is an interactive group discussion where we can gain several perspectives about a topic and members of the group can think about and comment on what others have said in the group.

In a minute, we will all introduce ourselves. But first, I would like to walk you through the consent form that is in front of you.

Confidentiality: Before we begin our discussion, I want to spend a few moments talking about confidentiality and to go over some basic ground rules for our focus group/sharing circle discussion today:

- Everyone's views are welcomed and important.
- We *are* assuming that when we learn about one another's views, they remain confidential. In a small community (group) like this, people are identifiable to some degree by their views and opinions.
- Having said this, and having made these requests, you know that we cannot guarantee that the request will be honoured by everyone in the room.
- So we are asking you to make only those comments that you would be comfortable making in a public setting; and to hold back making comments that you would not say publicly.
- If you want to stop being in the focus group/sharing circle you can you can leave or stay and simply stop talking, but it will not be possible for you to pull out your data from the flow of the conversation because of the interconnected nature of the group discussion where one person's comments can stimulate the sharing of comments made by others in the group.
- Anything heard in the room should stay in the room.
- All voices are to be heard; we will be using circle protocol. The grandfather (rock) will be used as our speaking space. Whoever has the grandfather is the one who can speak. All others must listen during these moments and wait for the grandfather to reach them in the circle before you can speak.
- We pass the grandfather around the circle in a clockwise motion. The grandfather cannot be passed across the circle.
- You can expect this discussion group to last about 2-2.5 hours

Use of Tape Recorder
- As you will recall, this focus/discussion group will be recorded to increase accuracy and to reduce the chance of misinterpreting what anyone says.
- All tapes and transcripts will be kept on an encrypted hard drive by the researcher.
- Names will be removed from transcripts. Participants will have coded numbers attached to their name which only I will know. However, many Indigenous peoples will want to have the option of having your name associated with your story. This is an option in this research and consent for your name to be associated is also found on the consent form.
- Only I, Dr. Gus Hill, and Dr. Tim Leduc will have access to transcripts (with your personal names removed if so desired) of this focus group.
- I'll also ask that when using abbreviations or acronyms, you say the full name at least once to aid transcription.

Final comments before circle
- Attached to your consent forms is a sheet that outlines support resources should you need any following the circle.

- I will also be available after the circle to speak with anyone should they desire.

Questions

1. Upon reflection, share your understanding of Indigenous peoples and knowledges before entering your current program at your School of Social Work.
2. Upon reflection, could you describe your experience of learning about Indigenous peoples and knowledge systems in your school of social work?
3. At your school of social work what kinds of opportunities where you given in your classrooms to discuss the 94 Calls to Action and their relation to the social work profession?
4. When taking your whole self into consideration, what do the 94 Calls to Action mean to you?
5. Do you believe your school of social work are meeting your learning needs surrounding the 94 Calls to Action?
6. What would your recommendations be for McMaster, or Laurier, or Renison to help meet your learning needs?
7. What would your recommendations be to faculty and staff in addressing your learning needs in taking up the 94 Calls to Action?

Closing Statement

Is there anything else you'd like to add about your learning needs, the TRC's 94 Calls to action, or what Schools of Social Work can do to help you reach your learning needs that you haven't been able to say because of how I've structured the interview?

Anushiik (thank you) for participating in this research.

Appendix F

LETTER OF INFORMATION / CONSENT

INFORMED CONSENT FOR SURVEY PARTICIPANTS

Project Title: "Transformative Social Work Education: Student learning needs and the
                            Truth and Reconciliation Commission's 94 Calls to Action"

Principle Investigator: Garrison McCleary, B.A., M.S.W. (Candidate) Lyle S. Hallman Faculty of
                            Social Work (mccl3710@mylaurier.ca)

 Faculty Supervisor: Gus Hill, PhD, Associate Professor, Associate Dean, Indigenous Field of
     Study, Lyle S. Hallman Faculty of Social Work (519.884.0710 x5279; ghill@wlu.ca)

        Thank you for considering participation in this research project! Your participation in this
survey is completely voluntary, and the purpose of this form is to ensure that all ethical
considerations related to your participation have been explained to you. If you have not done so
already, please take a moment to read the information below.

Purpose of the Study:
        It is the aim of this study to investigate, on a broad scale, Bachelor and Master of Social
Work Students learning needs in taking up the TRC's 94 Calls to Action in their academic, and
professional lives, through the telling of their own stories. It is the purpose of this study to
develop an understanding of where there may be possible gaps in student learning needs and
current social work education, as well as provide possible recommendations to Faculties of social
work about how the possible student learning gap may be diminished or closed completely.
        The research activity you are being asked to participate in is a focus group in which you
will be asked questions about your experience as a student at your school of social work and
your reflective response to the TRC calls to action.

Procedures involved in the Research:

The survey will be administered electronically to BSW and MSW students and is comprised of 40 multiple choice and short answer questions. The survey will take roughly 20 minutes of your time.

The purpose of the survey questionnaire is to capture data that addresses reflection practice in a classroom setting (e.g. assignments, course content, testing), BSW and MSW students' understandings of Indigenous knowledge, individual feelings towards reconciliation with Indigenous peoples, and student learning needs in taking up the TRC's 94 Calls to Action. It will also collect demographic data of BSW and MSW students, which will help identify experiences related to specific demographics. The surveys will be administered to Bachelor of Social Work (BSW), and Master of Social Work (MSW) students at three specific universities that represent diversity within social work education, and that are situated on the Haldimand Tract; Wilfrid Laurier University, Renison University College, and McMaster University. Wilfrid Laurier University delivers BSW, and MSW programs, Renison University College delivers BSW and MSW programs, McMaster University delivers BSW, and MSW program. The surveys will be voluntary and confidential.

Potential Harms, Risks or Discomforts: There is minimal risk anticipated. There is a possibility that controversial statements made by participants might cause them anxiety or create conflict in their community. Indigenous students may experience feelings or emotions that might upset them. This emotional/psychological experience is not outside of the purview of the everyday experience as an Indigenous person. A list of support/counselling resources can be found here.

You do not need to answer questions that you do not want to answer or that make you feel uncomfortable.

When information is transmitted over the internet privacy cannot be guaranteed. There is always a risk your responses may be intercepted by a third party (e.g., government agencies, hackers). Wilfrid Laurier University researchers will not collect or use internet protocol (IP) addresses or other information which could link your participation to your computer or electronic device without first informing you.

Potential Benefits

The research will not benefit you directly. I hope that what is learned as a result of this study will help us to better understand how Schools of Social Work can support BSW and MSW students in taking up the TRC's 94 Calls to Action.

Anonymity:

The researcher will protect the anonymity of research participants by:
(1) storing the data in a secure, locked location that can be accessed only by the research team,
(2) storing the master sheet of contact information for potential focus group/sharing circle participants in a secure location separate from the data and any other documentation, and

Anonymous survey results will be kept for five years. This information will be kept on Qualtrics (for online survey) and is password protected. Once the survey has been closed all data will be downloaded to a secure (encrypted) hard drive. The online data will be destroyed. The data downloaded to the encrypted hard drive will be retained for five years, after which it will be destroyed

Participation and Withdrawal:

Participation in this study is voluntary.

As the survey is anonymous it will be impossible to track who said what. Therefore, the researcher is unable to withdrawal surveys completed by the participant. However, a participant may choose to withdrawal before the completion of the survey for whatever reason, even after signing the consent form. If a participant decides to withdraw before completion of the survey, there will be no consequences to them

Information about the Study Results

I expect to have this study completed by approximately *May 2019.* If you would like a brief summary of the results, please let me know how you would like it sent to you.

After the research has been completed the researcher will prepare a document that is in accessible language with BSW and MSW recommendations for departments of social work. This document will be sent to all participants who have identified their wish to be informed on the ongoing research and findings, through either the survey or the learning circles. It will also be forwarded to the Dean and Associate Deans at all three institutions participating in the study.

This research will be presented at multiple conferences in an attempt to mobilize the research findings and potential recommendations to social work institutions. These conferences may include, but are not limited to, the Canadian Association of Social Work Education Annual Conference, the Indigenous Research Symposium at the University of Manitoba, and the 10th Robert Macmillan Symposium in Education at Western University.

Questions about the Study: If you have questions or need more information about the study itself, please contact me at:

Garrison McCleary
gmccleary@wlu.ca
519-831-0686

This study has been reviewed by the McMaster University Research Ethics Board and received ethics clearance. If you have concerns or questions about your rights as a participant or about the way the study is conducted, please contact:

McMaster Research Ethics Secretariat
Telephone: (905) 525-9140 ext. 23142
C/o Research Office for Administrative Development and Support
E-mail: ethicsoffice@mcmaster.ca

This study has been reviewed and received ethics clearance through the Wilfrid Laurier Research Ethics Board (ERB#5923). . If you have any questions please contact Jayne Kalmar, PhD, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-1970, extension 3131 or REBChair@wlu.ca

This study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE#40668). If you have questions for the Committee contact the Office of Research Ethics, at 1-519-888-4567 ext. 36005 or ore-ceo@uwaterloo.ca

By providing your consent, you are not waiving your legal rights or releasing the investigator(s) or involved institution(s) from their legal and professional responsibilities.

I consent, begin the study

I do not consent, I do not wish to participate

Appendix G

Survey Questions

Q2 What school of social work do you attend?

○ Wilfrid Laurier University

○ McMaster University

○ Renison University College

Q3 Please identify your current student status.

○ Undergraduate Student Full-Time

○ Graduate Student Full-Time

○ Undergraduate Student Part-Time

○ Graduate Student Part-Time

Q4 What program of study are you in?

○ Bachelor of Social Work (BSW)

○ Master of Social Work (MSW)

○ Master of Social Work (MSW) - Indigenous Field of Study

○ Other

Q5 What year of study are you in?

○ 1

○ 2

○ 3

○ 4

○ 5 +

Q6 Are you in any specialized program? (e.g. streams or fields of study)

▼ Yes ... No

Q7 If you answered yes to the previous question, please indicate what specialized program.

_____

Q8 Do you identify as a FNMI student? Please select all that apply.

☐ First Nations

☐ Metis

☐ Inuit

☐ Non-Status

End of Block: Demographics

Start of Block: Practice Experience

Q9 How many years of social work practice experience do you have?

○ 0 -5

○ 5-10

○ 10-15

○ 15- 20

○ 20 +

Q10 Have you ever worked with Indigenous individuals, families, or communities?

○ Yes

○ No

Q11 Do you believe you could improve your social work practice in relation to Indigenous peoples?

○ Yes

○ Maybe

○ No

End of Block: Practice Experience

Start of Block: Previous Knowledge of Indigenous Peoples and culture

Q12 In secondary school (high school) what amount of knowledge of Indigenous peoples did you have?

○ A great deal

○ A lot

○ A moderate amount

○ A little

○ None at all

Q13 Please provide a brief description of what you learned about Indigenous peoples in secondary school (you may use point form) .

_____

_____

_____

_____

_____

Q14 How comfortable did you feel with Indigenous peoples, knowledges, and worldviews within your schooling before entering your current program of study?

○ Extremely comfortable

○ Moderately comfortable

○ Slightly comfortable

○ Neither comfortable nor uncomfortable

○ Slightly uncomfortable

○ Moderately uncomfortable

○ Extremely uncomfortable

Q15 Please share some reflections about your comfort level with your previous understanding of Indigenous peoples, knowledges, and worldviews before entering your current program of study.

_____

_____

_____

_____

_____

Q16 During your post-secondary (college/university) education how many courses have you taken on Indigenous peoples, knowledges, and worldviews?

○ 0

○ 1-3

○ 4-6

○ 7-9

○ 10 +

Q17 After taking these courses how comfortable do you feel with Indigenous peoples, knowledges, and worldviews?

○ Extremely comfortable

○ Moderately comfortable

○ Slightly comfortable

○ Neither comfortable nor uncomfortable

○ Slightly uncomfortable

○ Moderately uncomfortable

○ Extremely uncomfortable

Q18 Please share some reflections on your comfort level after taking these courses.

_____

_____

_____

_____

_____

Q19 In your current program of study coursework (BSW or MSW) have you learned about The Canadian Truth and Reconciliation Commission (TRC)?

○ Yes

○ No

Q20 In your current program of study coursework (BSW or MSW) have you learned about what the 94 Calls to Action are?

○ Yes

○ No

Q21 At this time how would you define "decolonization"?

_____

Q22 Are you aware of the Canadian Indian Residential School System?

○ Yes

○ Maybe

○ No

Q23 Are you aware of the term "60's Scoop"?

◯ Yes

◯ Maybe

◯ No

Q24 Are you aware of the term "Millennial Scoop"?

◯ Yes

◯ Maybe

◯ No

Q25 Do you find barriers in the classroom to understanding The Canadian Truth and Reconciliation Commission's 94 Calls to Action?

◯ Yes

◯ Maybe

◯ No

◯ Unsure

End of Block: The Truth and Reconciliation Commission

Start of Block: Classroom Education and Emotional Response

Q26 On a scale from 1-10 indicate how comfortable you are with Indigenous issues.

Extremely uncomfortable   Extremely comfortable

0   1   2   3   4   5   6   7   8   9   10

Click to write Choice 1	

Q27 How prevalent are discussions about Indigenous peoples, knowledges, and worldviews in the classroom?

○ A great deal

○ A lot

○ A moderate amount

○ A little

○ None at all

Q28 Did you feel safe when discussing these issues in the classroom?

○ Yes

○ Maybe

○ No

Q29 Did you experience any feelings when you learned about Indigenous issues such as the Canadian Indian Residential School System?

○ Definitely yes

○ Probably yes

○ Might or might not

○ Probably not

○ Definitely not

Q30 If you can, please identify the emotions you were feeling by clicking on the emoji that best describes those emotions. You may choose up to 3.

HAPPY	AFRAID	SAD	FRUSTRATED	ANGRY
SMUG	DISTRACTED	CONFUSED	SURPRISED	GUILTY
PROUD	ENRAGED	ECSTATIC	HOPEFUL	OVERWHELMED
SHOCKED	EMBARRASSED	HOPELESS	DISGUSTED	ASHAMED
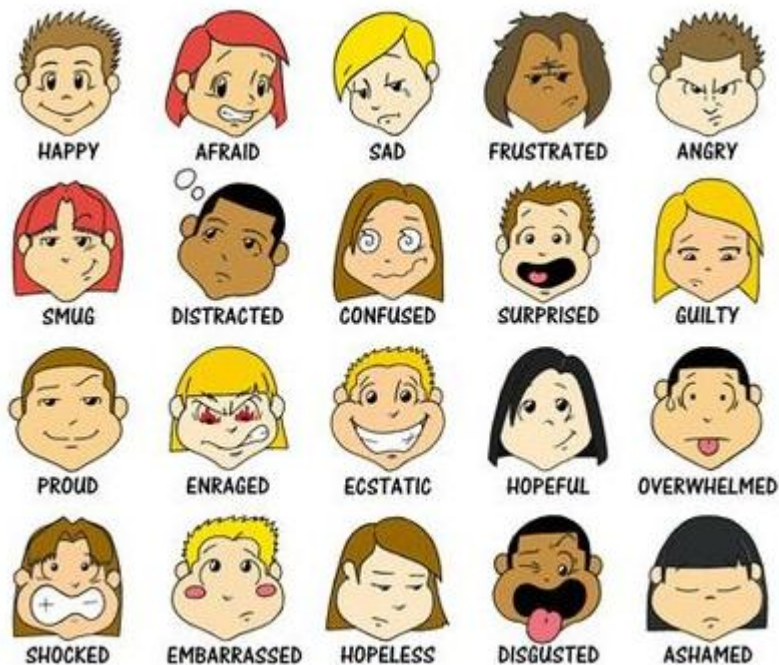
Q31 Were you guided, by your instructor, in ways to attend to your emotions?

○ Yes

○ Maybe

○ No

Q32 Do you believe your school prepares you enough to navigate the emotions or feelings that may be associated with this new learning?

○ Extremely well

○ Very well

○ Moderately well

○ Slightly well

○ Not well at all

Q33 After experiencing the emotions or feelings, did your school or instructor provide you with methods to transform those feelings into something actionable?

○ Yes

○ Maybe

○ No

End of Block: Classroom Education and Emotional Response

Start of Block: Safe Space

Q34 Do you feel safe in voicing your opinion in a classroom setting? Please explain (point form is acceptable).

    ◯ Yes _____

    ◯ No _____

Q35 Do you feel you are able to ask difficult questions about Indigenous peoples, knowledges, and worldviews in a classroom setting? Please explain (point form is acceptable).

    ◯ Yes _____

    ◯ No _____

Q36 Do you feel you are able to approach your instructor with difficult questions about Indigenous peoples, knowledges, and worldviews? Please explain (point form is acceptable).

    ◯ Yes _____

    ◯ No _____

Q37 Do you feel your instructor has a adequate understanding of Indigenous peoples, knowledges, and worldviews?

    ◯ Yes

    ◯ No

Q38 Why or why not (point form is acceptable)?

_____

_____

_____

_____

_____

Q39 In reflecting on the questions in this survey, and your coursework, can you identify any learning needs you have that are not being met by your coursework, instructor, or the school, in relation to the Truth and Reconciliation Commission's 94 Calls to Action and Indigenous peoples, knowledges, and worldviews?

○ Yes

○ Maybe

○ No

Q40 Please use the text box below to identify any of your learning needs that are not currently being met in relation to the Truth and Reconciliation Commission's 94 Calls to Action and Indigenous peoples, knowledges, and worldviews.

_____

Q41 What can your instructors and/or school do to meet your learning needs, in relation to the Truth and Reconciliation Commission's 94 Calls to Action and Indigenous peoples, knowledges, and worldviews?

_____

Q42 The researcher is also conducting focus groups and sharing circles for this research project. If you would like to be added as a potential participant in focus group and sharing circle research

process, please type in your name and email address below. The researcher will contact you if you are selected to participate.

○ Name (First, Last) _____

○ Email _____

End of Block: Qualitative Narrative Interview Recruitment

Appendix H
RECRUITMENT POSTER

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