

# A TRIBUTE TO KWÌKWÈXWELHP: RETURNING TO THE TEACHINGS

---

SANDEEP KAUR GLOVER

*Simon Fraser University*

## **Abstract**

*In 2016, as part of the SFU President Dream Colloquium: On Returning to the Teachings- Justice, Identity and Belonging, an interdisciplinary graduate cohort was invited to visit Kwikwèxwelhp Healing Village to further PDC participant understanding of intergenerational trauma and KHV's model of healing in the context of Education for Reconciliation (sfu.ca, 2016). This article, written reflectively from the point of view of a PDC participant, explores KHV's processes of healing rooted in Indigenous epistemologies of wholeness. In relation, the etymology and philosophical framework of one Indigenous model of healing, the medicine wheel, is examined.*

*Keywords:* healing, holistic education, indigenous, medicine wheel, reconciliation

## Introduction

In 2016, I participated in an interdisciplinary graduate course as part of the *SFU President Dream Colloquium: On Returning to the Teachings- Justice, Identity and Belonging*. The purpose of the 2016 PDC was “to create a rich experience of knowledge mobilization, diverse community engagement and capacity building for a new vision” in the context of *Education for Reconciliation* and the TRC issued *94 Calls to Action* (sfu.ca, 2016). The learning associated with the PDC series was unlike any ‘course’ I had taken in the past. For me, it was a journey of learning rooted in integrative experience. PDC participants were invited to draw from the whole self in speaking from stirrings of heart, mind, body and spirit while engaging in ceremony and dialogue with fellow graduate students, faculty and Indigenous leaders. Chief Robert Joseph, the first speaker of the PDC series, elucidated this way of being in his opening words. He shared that the work of reconciliation “starts with the heart” and requires us to “listen with our hearts and minds to each other in ways we’ve never done before” (Joseph, 2016).

As I sat in the Leslie & Gordon Diamond Family Auditorium during Chief Robert Joseph’s lecture, his words continued to echo from my inner ear. I wondered how I could embody this way of listening from and through the whole self. Stemming from this query, reflective writing became one of my primary modalities for expressing, listening and inquiring during the arc of the PDC. Participants served as witnesses to the poignant lectures, dialogues and ceremonies and were encouraged to communicate insights with their colleagues and the broader community in the hopes that these ripples would contribute to intercultural understanding (ex: Glover & Hunter, 2016). Reflective writing allowed me to lean into inner turbulence which often manifested in rawness of emotion, especially after hearing the many devastating stories resulting from colonization. As a non-Indigenous Canadian of Punjabi heritage, workshops with *Reconciliation Canada* supported deep awareness of the impact of colonialism related to residential schooling, intergenerational trauma as well as my ancestors’ experiences of racism with the *Komagata Maru* incident (Reconciliationcanada.ca, 2014).

When Dr. Brenda Morrison provided PDC participants the opportunity to visit Kwikwèxwelhp Healing Village (KHV) to further PDC participant understanding of intergenerational trauma and KHV’s holistic model of healing, I immediately wanted to join. I found Rupert Ross’ explications of the medicine wheel framework of great interest and sought to learn more about pathways to individual and collective wholeness. A high school educator of 18 years, I wondered how such holistic paradigms of healing could offer curricular potentialities for promoting well-being and self-awareness in schools. On September 23<sup>rd</sup>, 2016, I visited KHV and attended one of the monthly welcoming ceremonies at the Community House where the KHV community and members of society at large were invited to witness the ethos of connectedness characterizing KHV.

This article includes my reflections from that day. During the experience of visiting and the writing process that followed, my intention was to listen with the totality of my being, with and from heart, mind, body and spirit. This way of being is also reflected in foundational characteristics of Indigenous education in that “we learn through our bodies and spirits as much

as through our minds” (Cajete, 1994, p. 31). Although it has been over two years since my visit, the powerful images of what I witnessed not only remain with me, but continue to shape the way I conceive what it means to be human and the potentialities for living well together in current times. Though the 2016 PDC course has ended, the work of reconciliation is far from complete and my role as a witness to the teachings of the PDC remains relevant. Given that I am of non-Indigenous descent, there exist ethical considerations in doing this work. What is appropriate for me to reveal as a non-Indigenous person? What are the wishes of the KHV Community when it comes to sharing thoughts about the experiences at KHV and in association with the welcoming ceremony? And how may I communicate in a way that respects Indigenous ways of being and knowing? I am cognizant that my intention of serving Indigenous communities through writing, in and of itself, does not ensure ethical execution. Doing ‘good work’ in an ethical way requires the involvement of Indigenous communities in discerning what is communicated and how it may be done in a respectful way. I thank the KHV Community for taking the time and care to review my work and provide feedback as I seek to honour the teachings of KHV. My writing is a gesture of appreciation for the deep learnings that continue to emanate from this experience. I would like to thank the residents, employees and Sts'ailes Elders at KHV for illuminating the goodness that exists in all human beings. Also, I thank Dr. Vicki Kelly and Dr. Brenda Morrison for their guidance and for making the *SFU Dream Colloquium on Returning to the Teachings: Justice, Belonging and Identity* a beautiful reality.

As a tribute to Kwikwèxwelhp, I share my journey of inquiry through the dimensions of the heart, the mind, the body, and the spirit.

This structure of this exploration consists of:

1. A Journey of the Heart, Mind, Body, Spirit
2. An Exploration of the Etymology & Philosophical Framework of the Medicine Wheel

### **A Journey of the Heart, Mind, Body, Spirit**

#### **Kwikwèxwelhp Healing Village**

KHV is a minimum-security correctional facility for males in Harrison Mills, B.C., on the Sts'ailes Nation's land. “‘Sts'ailes’ is derived from the Halq'eméylem word ‘Sts'a'iles’, which means ‘the beating heart’” (Sts'ailes, 2018). KHV is one of ten Indigenous healing lodges in Canada. This Corrections Services Canada facility, consisting of fifty beds, became established as a Healing Village in 2001. Although the majority of inmates are of Indigenous descent, there are non-Aboriginal men placed at Kwikwèxwelhp based on their requests for alternative methodologies of healing.

#### ***September 23<sup>rd</sup>, 2016***

The day is grey and the drizzle is continuous. The last stretch of gravel road to Kwikwèxwelhp Healing Village is steep and after a long meandering ride, we finally approach the parking lot. My classmate secures our valuables in the trunk of her car as instructed. As I shut

the car door, I remind myself to keep an open heart and an open mind. We walk towards the main building to sign in, and I come face to face with preconceived notions that whirl in my mind's eye. *Where are the fences that usually line the perimeter of such facilities? Couldn't anyone just walk away at any time? Isn't there a risk of the inmates escaping the facility?* I acknowledge these thoughts as guests of the mind and remind myself to observe in an open manner. There is an expansive quality to the outdoor entrance, and indeed, no barriers regulated entrance and exit. Instead, a tall two-sided totem pole greets us upon entering the main building. This is not what I had pictured when thinking of a correctional facility.

There are some people lingering in the entrance as we wait to sign in. *Are they inmates or employees?* I would describe the emotional atmosphere as welcoming like the entrance to a community home. A sense of warmth emanates from the surrounding wood panelling of the building's inner walls. Once we sign in, our graduate group is officially welcomed by a therapist who assists men on their healing journeys. She then introduces our "resident" guide for the morning. Now I realize that inmates are called residents and that residents are free to wear their own clothing. One could not distinguish employees from residents and many of the residents mingled with employees like companions. Indeed, the strategic use of terminology such as "resident" versus "inmate" contributes to the residents' dignity and sense of belonging at KHV. I realize that the role of language cannot be underestimated as "inmate" versus "resident" influences how a person may see himself and his place within the community.

Our resident guide greets our group of interdisciplinary cohort members and communicates that he is nervous to be the guide of university graduate students. His tone is gentle and direct eye contact is a fleeting occurrence. I settle into the comfort of his company as I note the initial melting process of stereotypical notions. We follow him into the Community House, the spiritual and cultural anchor, which resembles a Long House in many ways, but differs in that KHV's residents come from various ethnic and cultural backgrounds. In this way, the KHV Community House is inclusive of not only non-Indigenous residents, but also members of the broader society who attend the ceremony to witness and support the healing journey of these men. As I walk in, I am welcomed by some of the residents and provided with a blanket that may be placed on a bench where I am seated in preparation for a Sts'ailes welcoming ceremony. I feel honoured to be invited to witness this ceremony and to be greeted with such warmth.

Staggered benches line the walls of the cedar Community House. I take in the burning scent of wood as I search for the source, an active stove at the base of the building. I feel a connection to nature as I note the elements of earth: the animated flame in the stove; the drums made of animal hide and wood; the blankets made of wool. My eyes circle the perimeter, and I notice pockets of graduate students and a network of KHV family members, residents, Elders and employees. On the benches directly across from me, I note the racial diversity of residents. I had mistakenly assumed that almost all of the residents would be of Indigenous descent. As I sit and observe, I sense anticipation for the work I am about to witness. The ceremony begins by recognizing the land of the Sts'ailes First Nation on which KHV is founded. Some of the

residents step down from their benches and initiate the welcoming ceremony with singing and drumming. A great depth of tone in our resident guide's singing voice is primordially grounding. Waves of reverberation permeate the entirety of my being as I absorb the synchronistic beats of the drums.

An Elder discusses the purpose of the welcoming ceremony. This Sts'ailes ceremony, "which historically honoured the birth of a child, has been adapted to include the inmates a powerful symbol of rebirth" (Innovation Unit, 2013). Those who are joining KHV are welcomed, and those who are leaving, are blessed on their continuing journey. This group is comprised of employees and residents. One of the Elders introduces himself and speaks about the process of healing. The Elder refers to mistakes as a sign of humanity and a symbol of strength in that all human beings courageously work through life's struggles. It is not the content of the Elder's words that strike me, but the tone of utmost respect and humility. I sense a blanket of interconnectedness being woven in holding this space and am reminded of a PDC participant's reference to KHV as a "healing container" where there exists an ethos of trust and compassion (Pearl, 2018, p. 47).

The Elder shares the need for all of us to find our own medicine in cultivating the entirety of our being. He encourages us to use the healing power of a tree, by placing our hands on the bark and feeling supported by mother earth. And from here, he discusses the analogy of the forest. When a pest attacks a tree, he says, the tree sends signals through an intricate, interconnected root system of many trees. It is through this network that other trees send chemicals through the roots. These chemicals act as a defence mechanism which is utilized as a protective layer for the attacked tree. The Elder expresses how this relational framework of resilience in nature is also reflected in our shared humanity and how we must draw on each other, our community, for true healing to occur for healing cannot occur in isolation. As I take in the richness of the teaching, one that draws from the laws of nature, I perceive a distinct level of engagement by the people around me. Through this shared experience, I feel connected to those around me regardless of familiarity or history.

Elders take turns speaking to the whole. As they speak, I am reminded of an Anishinaabe value, "kiizhewaatiwin", shared by Wab Kinew during his latest presentation in Vancouver. He expressed that "every culture on earth could benefit from this way to approach challenges of our time". There is no direct translation in English; its closest meaning is "living a life of love, kindness, sharing and respect". Kinew emphasized the need to restore these values in our present day, especially in working with populations such as "two-spirited", LGBT youth (Kinew, 2016). I sense the warming presence of kiizhewaatiwin as it is communicated by the Elders to all gathered in this space signifying reverence and inclusion.

A number of people are called to stand in a line at the base of the Community House. Both employees and residents, who are either leaving or entering the facility, are called to the center of the space. Another example of inclusion is exercised here as employees and residents stand together all in the same line. For me, this line represents life's dynamic path of which we are all a part. An Elder places a blanket on each person, deliberately covering the heart. He tells

us that this blanket represents a hug and that it is placed on the heart as protection. The Elder slowly and carefully places the blankets on each resident and explains that it is not uncommon for some to receive their first hug on this day and that this blanketing also represents a rebirthing, a new way of life.

As each blanket coats the hearts and spirits of the men, I examine the solemn expressions on their faces. I feel shivers as I begin to wonder how many of them have never been hugged before. For someone to take the time to gently place a warm blanket over the heart of each man is a powerful statement revealing the worthiness of every human being in deserving love and care. *When was the last time residents were touched with care whether in the form of a hug or a hand on the shoulder? When was the last time residents felt a sense of worthiness or were regarded with respect and love?*

As an observer, I am unaware of the pain experienced by the victims of the resident's crimes and this unknown is the cause of disturbance. I realize that I am privy to only parts of the whole and have not heard from the victims of the crimes committed. I try to perceive the situation from a victim's perspective although I am unable to comprehend their pain. *What if I was the victim of crime in one of these situations? Would I continue to feel sympathetic towards these men?* What I am experiencing illuminates only one side of the story; however, I may still absorb the learnings that arise through these men as they speak their truths. Indeed, there is truth in this place of healing and I choose to lean into it.

Suddenly, another thought surfaces. *If I had experienced intergenerational trauma due to the devastating legacy of residential schooling, could I have lost my way and resorted to crime? Could I have been in the shoes of one of these men under such circumstances?* There is a disproportionate percentage of aboriginal men placed in correctional facilities, 22.8%, in contrast to 4% reflected in the larger Canadian population and these percentages are accelerating each year (Office of the Correctional Investigator, 2014). The struggles of these men reflect systemic barriers of intergenerational trauma due to the legacy of colonization including poverty, substance abuse and residential schooling. I cannot fathom the reality of these populations because I am not caught in this confining cage of trauma, one that inexorably entraps multiple generations.

An Elder encourages every man on stage to speak his truth as we bear witness. The men who are bidding farewell are first to take turns sharing their thoughts. *How often do we hear the voices of those who have been marginalized? Is it not a human right to be heard? How does the recognition of one's truth and the sharing of this truth in a public setting contribute to one's self-efficacy and engagement in the healing process?* Blankets cover the residents' hearts as each man speaks with courage. Despite the wavering voices, each man continues to speak and I wonder if this sign of resilience is related to KHV's model of the healing container and its qualities of care and respect (Pearl, 2018). I pull myself back to the present moment. The tears are in full stream now. I hear sobs from almost every direction and am thankful to find some Kleenex in my jacket pocket. I certainly did not expect to feel this way. *What is this place?*

Evidence of transformation in its most potent form exists before my very eyes. *What is it that leads to wholeness and healing?*

And then the answer to my query seems to hit me in the face. A resident of heavy stature begins to speak about his love for a female Elder who sits before him. He addresses her as grandma. The female Elder, who is physically fragile, lights up with a warm smile as though she is greeting her own child. The resident crouches down in making himself smaller and moves in closer to embrace her. I pause. At this moment in time, I am not thinking about this man's history or future for I am fixated on this palpable connection between two human beings. As I capture this indelibly etched visual, I comprehend the significance of this moment. The name I have given to this mental image: *The Power of Connection*. The power of interpersonal connection within this community acts as a conduit for healing. I continue to observe what I perceive to be signs of connection, the conduit for healing, through smiles, tears, hugs and words of genuine appreciation. Indeed, the power of connection is reciprocal amongst employees, the Sts'ailes community, residents and family members. Pearl, a PDC colleague who has researched the nature of KHV's healing container, also describes the connectedness she witnesses at the welcoming ceremony:

*Imagine arriving at the prison for the first time as an offender and being wrapped in a blanket while listening to words of support for the journey of transformation ahead of you. Visualize an Elder telling you that the blanket you are wrapped in is a "blanket of love" and a "hug" available to you whenever you need it. Imagine, perhaps for the first time, being treated with respect and care. Envision the healing that takes place in such a safe container. (Pearl, 2018, p. 47)*

After the ceremony, I have a conversation with a resident about his healing journey and this interaction propels me to learn more about the facilitation of wholeness reflected in Indigenous knowledges. Cajete explains that within Indigenous education, "the whole human being and the whole community are integrally related" (Cajete, 1994, p. 180). At KHV, wholeness, as a way of being, is evident in the KHV community members' capacities for relationships with the whole self, with one another and with nature and embodied in processes such as dialogue, art-making, ceremony, ritual and prayer. During the visit, a number of residents discuss the symbolism of circle in representing wholeness, including the dimensions of heart, mind, spirit and body, while also representing one's interconnectedness to the greater cosmos and the principle of cycles. Though KHV's pedagogy of healing incorporates diverse approaches to foster resident wholeness based on the needs of community members, the underlying philosophy is rooted in foundational Indigenous principles, "that each person and culture contains the seeds that are essential to their well-being and positive development" (Cajete, 1994, p. 30). These principles are also evident in Rupert Ross's explication of Indigenous healing in the framework of the medicine wheel.

### **An Exploration of the Etymology & Philosophical Framework of the Medicine Wheel**

As an educator, I seek to further examine Indigenous pathways to wholeness and explore the implications of these philosophies and approaches within classroom practice and curricular

development. With the implementation of B.C.'s new curriculum, I have noticed that some educators of non-Indigenous descent are hesitant to apply Indigenous perspectives in their classrooms for fear of misrepresentation and/or appropriation. As a non-Indigenous educator, I am also aware of such sensitivities as I integrate Indigenous approaches in my classroom and collaborate with my colleagues in exploring the applications of Indigenous wisdom. In considering the complexity of such applications, I am reminded of Michael Nicholl Yahgulahaas' suggestion, which he shared during the *SFU Dream Colloquium series on Returning to the Teachings*, of intentionally employing a lens of respectful observance of Indigenous philosophies so that we do not inadvertently perpetuate colonization. Through this lens of awareness, the likelihood of projecting our own deeply entrenched western ideologies diminishes (Yahgulahaas, 2016). As I reflect on the *President's Dream Colloquium series*, I recall how each sacred ceremony is carried out with patience, kindness and open-heartedness by the Indigenous leaders and audience members as a co-creation of understanding. *In seeking to understand the framework and nuanced applications of the medicine wheel, I will employ a tone of kindness, respect and love, much like the intentionality of the Anishinaabe value of kiizhewaatiwin (Kinew, 2016). Chief Robert Joseph's wisdom, once again, surfaces as I fathom the importance of keeping an open heart and an open mind during this exploration (Joseph, 2016).*

In the *Canadian Journal of Native Education*, there are different hypotheses regarding the origins of the medicine wheel:

*There are differing opinions as to the origin of the medicine wheel. According to Indigenous scholar Marlene Brant Castellano, "the medicine wheel was part of the culture of nations of the plains including the Dakota, Blackfoot, and Cree" (2000, p. 30). This viewpoint is supported by historians who have noted that medicine wheels were stony formations created by Aboriginal peoples from the Plains (Bruyere, 2007). Even though the historical origins of the medicine wheel, including its teachings, are difficult to determine (Bruyere, 2007), many Aboriginal peoples are aware of the medicine wheel and use it in different ways (Graham & Stamler, 2010). This is because the diverse teachings have been shared by Elders and teachers within different Aboriginal societies. (Machado, Mitchell, & Verwood, 2011, p. 50, 51)*

Although the exact origins of the medicine wheel are nebulous, medicine wheels are used by many Indigenous groups and in a myriad of ways, reflecting culturally specific manifestations. With the imparting of Indigenous knowledge through means of oratory, diverse perspectives on the medicine wheel have been shared through the generations. Culture is a fluid construct and hermeneutic orientations allow for dynamic interpretations of the medicine wheel which vary amongst different Indigenous groups. There are different uses amongst groups, but there exist common conceptualizations, reflecting Indigenous philosophical underpinnings of the medicine wheel.

What is central to the medicine wheel is the notion of cycles as represented in the circularity of the wheel. In accordance with Indigenous epistemologies is that view that



“...everything the power of the world does is done in circle.” (Black Elk, as cited in Ross, p.55). The visual representation of the medicine wheel is a circle that includes four quadrants. These quadrants allow for various representations as illustrated in the *Sacred Tree*, encompassing a variety of hermeneutic orientations: the four directions, seasons, colors, animals, medicines, stages of life and human growth. The circle is pervasive in Indigenous cultures. “Gathering in a circle to discuss important community issues was likely a part of the tribal roots of most people” (Pranis, 2005, p. 7). Like the PDC cohort dialogues and KHV resident processes of interacting, circles are used in ceremony, for group discussions and healing activities (Ross, 2014, p. 56). The circle is also representative of the natural order of life and its cycles.

In Rupert Ross’ *Indigenous Healing: Exploring Traditional Paths*, Ross emphasizes the Indigenous paradigm of relationality in that everything in this universe exists interdependently. Ross refers to Elder Dumont’s recognition of the “importance of the circle” as “each component of Creation, though recognizable as a separate unit, only has meaning when in relationship to the whole” (Ross, 2014, p. 33). Being part of a whole, represents an “embeddedness”, in which everything is a part of everything else. There is a dynamic interplay between all elements of the universe at all times and all elements are interdependent. The critical question arising from the medicine wheel is not the linear western conception of “when you are”, but rather, “where you are” (Ross, 2014, p. 47).

This conception is reiterated in James Youngblood Henderson’s notion of Indigenous knowledge being “inherently tied to land, not to land in general but to particular landscapes, landforms, and biomes where ceremonies are properly held, stories properly recited, medicines properly gathered, and transfers of knowledge properly authenticated” (Henderson, 2008, as cited in Ross, p. 42). Thus, relationality encompasses the significance of place and the associated experiences, many of them being sacred in nature. The natural landscapes are not seen as separate from humanity, but a part of humanity to the extent that examined laws of nature translate into ways of being in the world. Language echoes this embedded relationship in that species of life are referred to as siblings and earth is mother.

Wab Kinew, during his latest presentation in Vancouver, clarified this salient distinction. “Mother earth is not a metaphor”, he stated. Human beings, according to Indigenous knowledge, are a part of the cosmos, and not constituting the top of a hierarchical chain. The medicine wheel captures the essence of our cosmic interdependence and reliance. In this way, there is a responsibility for all elements of creation. Balance is of principal significance in the medicine wheel. “People who are unhealthy were described as being out of balance” in relation to the quadrants of our holistic selves: the mental, physical, emotional and spiritual (Ross, 2014, p. 51). In contrast with Christian ideologies of human fallibility due to original sin, the medicine wheel recognizes the inherent goodness of human beings. This ideology extends beyond the goodness of human nature to the fundamental goodness of the entire cosmos. If people lose their way along the path of life, like the residents of KHV, it is not because they are deeply flawed or evil. Rather, this diverted path reflects the need for such individuals to examine the entirety of one’s being through the four quadrants in exploring *where* work needs to be done to reach balance.

Again, *where* becomes the focus, as opposed to *when*. In this way, a rejuvenation of the self, a restoration of the whole, becomes a possibility in forging an alternative path forward. In the *Sacred Tree*, it is articulated that humans are naturally drawn towards goodness based on “[visions] of what our potential is from our elders and from teachings”. These visions act as “like a strong magnet pulling us toward it” (Bopp, 1984, p. 102). Through this healing, it is believed that the individual also comes to comprehend any damage that has occurred due to misbalance, and in the restoration of self whether through the mental, physical, spiritual or emotional dimensions, the individual seeks to reconstruct any harm that has been done to another. It is through the examination of one’s positionality on the medicine wheel that one may strive for self-development stemming from self-exploration. Indeed, a deep respect for the relationality of all things and the striving for harmony within self and outside of self is an embedded principle of the medicine wheel (Ross, 2014, p. 52).

Based on this model, reverence for the other, given that we are interconnected within the greater cosmos, is expressed through gestures of gratitude. As such, “we should live our lives in an attitude of gratefulness for what Creation bestows on us, and of reverence for the uncountable contributions that every individual makes to the whole” (Ross, 2014, p. 58). Each contribution made by fellow man is a contribution to the entire cosmos. Thus, there is a reinforcement in valuing good actions as everyone plays a role in contributing to the goodness of the earth. Values of gratitude, humility and respect are highly regarded. Again, I am reminded of Wab Kinew’s reference to the related *Anishinaabe* value, “kiizhewaatiwin”; its closest meaning is “living a life of love, kindness, sharing and respect” (Kinew, 2016).

The healing qualities arising from the use of the medicine wheel cannot be achieved through strategy itself, for a deeper understanding of self in relation to the cosmos is essential for transformation. A trust in the ability for all human beings to find balance is integral to the medicine wheel philosophy of personal growth. At KHV, Pearl describes how “many of the residents share freely of their feelings, a sign of trust created by the [healing] container” (Pearl, 2018, p. 47). With trust, residents are able to find and restore balance and as residents perceive their place within the larger scheme of the universe, there is a sense of humility and reverence, for all creation is intertwined; thus, there is an awareness of how each action affects not only oneself, but one’s community. The philosophical underpinning of the medicine wheel constitutes a foundational knowing at KHV. Although seventy-five percent of the residents had life long sentences, they are treated with dignity and respect in their pursuit of balance and well-being by employees, Elders and peers. Perhaps each resident is able to adopt a positive self-concept based on their sense of belonging and agency within the healing container at KHV.

Within the community, there is an appreciation for relationships with one’s whole self and one another which contributes to well-being and a sense of belonging. KHV, over the fifteen years of operation as a healing community, has espoused holistic ideologies resulting in positive changes for residents and the KHV community. As I consider this indelible experience at KHV, one that continues to shape my views of community and wholeness, I ponder the implications of holistic philosophies and methodologies rooted in Indigenous knowledges for curricular

potentialities within the new B.C. curriculum in supporting student well-being. Once again, I'd like to express deep gratitude for my journey of learning at KHV and through the PDC. The resonance of these experiences continues to shape and re-shape my way of being and knowing in the world.

*We approach our lives on different trajectories, each of us spinning in our own separate, shining orbits. What gives this life its resonance is when those trajectories cross and we become engaged with each other, for as long or as fleetingly as we do. There's a shared energy then, and it can feel as though the whole universe is in the process of coming together. (Wagamese, 2016, p. 38)*

## References

- Bopp, J. (1984). *The sacred tree: Reflections on Native American spirituality*. Lethbridge, Alberta: Lotus Light Publications.
- Cajete, Gregory. (1994). *Look to the mountain: An ecology of indigenous education*. Skyland, NC: Kivaki Press.
- Glover, S., & Hunter, S. Simon Fraser University engaging the world. Retrieved from <https://www.sfu.ca/publicsquare/blog/2016/wabkinew-2016.html>
- Innovation Unit. (2013). *Criminal justice innovation: Healing village*. Retrieved from: <http://innovationunit.org/blog/201306/criminal-justice-innovation-healing-village>
- Joseph, Chief Robert. (2016, September 8). *SFU Dream Colloquium series on Returning to the Teachings, Justice, Belonging & Identity*. Lecture presented at SFU Convocation Mall Leslie & Gordon Diamond Family Auditorium, Vancouver.
- Kinew, W. (2016, Sept. 29) *Indigenous knowledge in a globalized world*. Presentation at Vancouver Playhouse, Vancouver.
- Machado, J., Mitchell, A. & Verwood, R., (2011). Supporting Indigenous students through a culturally relevant assessment model based on the medicine wheel. *Canadian Journal of Native Education*, 34(1), 49-66.
- Office of the Correctional Investigator. (2014). *Annual report of the office of the correctional investigator 2013-2014*. Retrieved from: <http://www.oci.bec.gc.ca/cnt/rpt/annrpt/annrpt20132014-eng.aspx>
- Pearl, T. (2018). From fragmentation to wholeness: Containers for healing. *Journal of the Canadian Association for Curriculum Studies*, 16(1), 36-52.
- Pranis, K. (2005). *The little book of circle processes: A new/old approach to peacemaking*. New York, NY: Good Books Skyhorse Publishing.
- Reconciliationcanada.ca. (2014). *Reconciliation Canada Dialogue Workshops*. [online] Available at: [http://reconciliationcanada.ca/wp-content/uploads/2014/09/ReconciliationCanada\\_Dialogue\\_workshop-guide.pdf](http://reconciliationcanada.ca/wp-content/uploads/2014/09/ReconciliationCanada_Dialogue_workshop-guide.pdf)
- Ross, R. (2014). *Indigenous healing: Exploring traditional paths*. London: Penguin Group.
- Sfu.ca. (2016). *President's Dream Colloquium on Returning to the Teachings: Justice, Identity and Belonging - Graduate and Postdoctoral Studies - Simon Fraser University*. [online] Available at: <https://www.sfu.ca/dean-gradstudies/events/dreamcolloquium/DreamColloquium-Reconciliation.html>
- Sts'ailes. (2018). *We Are Sts'ailes — Sts'ailes*. [online] Available at: <http://www.stsailes.com/we-are-stsailes/>
- Wagamese, Richard. (2016). *Embers*. Vancouver, BC: Douglas & McIntyre.
- Yahgulahaas, Michael, Nicholl (2016, September 22). *SFU Dream Colloquium series on Returning to the Teachings, Justice, Belonging & Identity*. Lecture presented at SFU Convocation Mall Leslie & Gordon Diamond Family Auditorium, Vancouver.