# *Mi'gmaq Sagamaq Mawiomi[1]*


# *New Brunswick Mi'gmaq Indigenous Knowledge Study (NBMIKS) Guide v. 4.0*


March 2019 **[2]**

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[1] Mi'gmaq Sagamaq Mawiomi (MSM), means Gathering of the Mi'gmaq Chiefs. These Gatherings enable the Chiefs to work collaboratively on issues of serious concern for the Mi'gmaq of New Brunswick. It represents all of the Mi'gmaq Chiefs in New Brunswick.

[2] This document was ratified by the MSM member Chiefs on February 10th, 2016.  It is a living document and will be updated on an ongoing basis. This version was updated in March 2019.

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## Sample Map of Mi'gmaq Land Use[3]
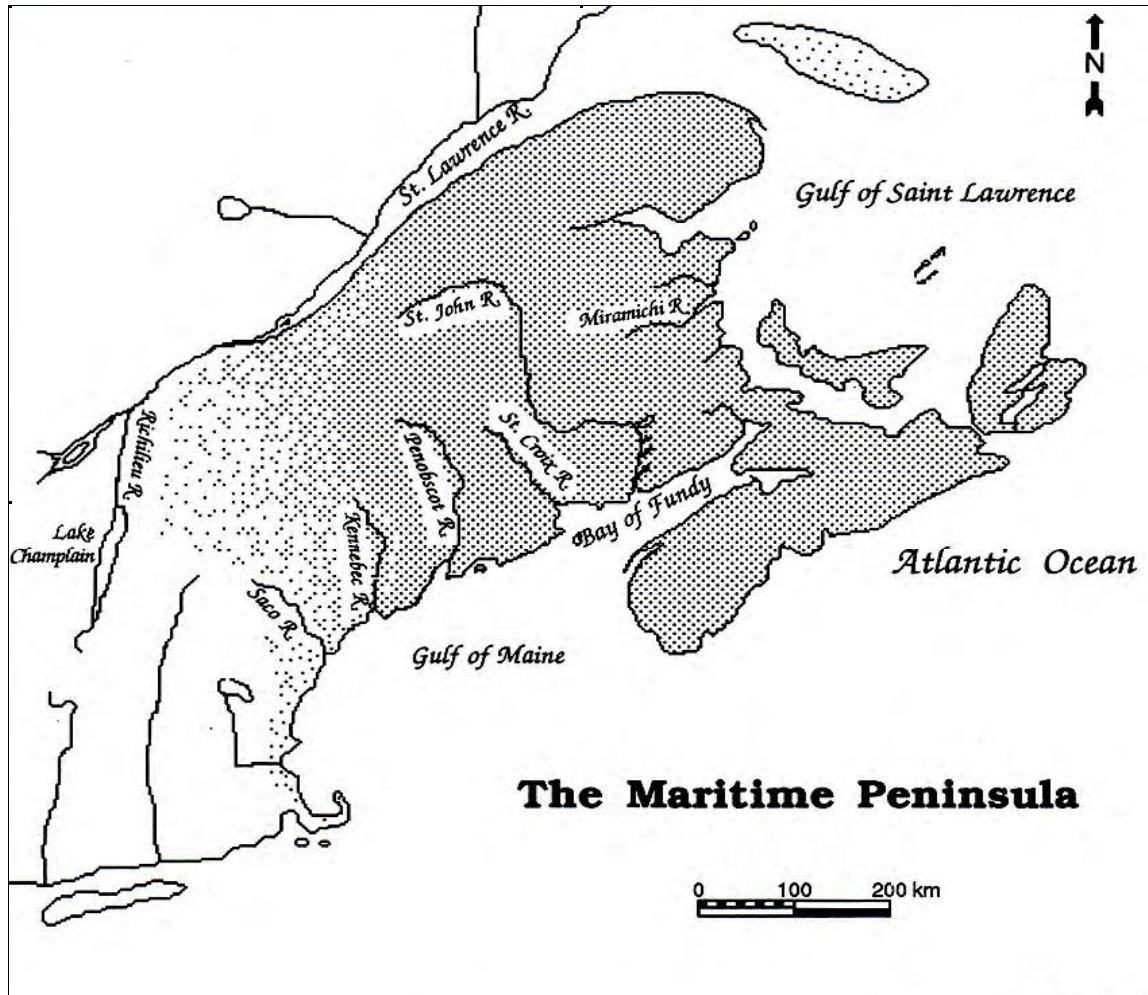
*Archaeology of Southern Gespegewagig*



Figure 1. The Maritime peninsula of northeastern North America (Leonard 1995:20). The shading is a cartographic representation of a fluid and diff use boundary.

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[3] Figure 1: Leonard, K. (1995). *Woodland or Ceramic Period: A Theoretical Problem*. Northeast Anthropology 50, 19-30.

**Foreword**

Mi'gmaq Sagamaq Mawiomi [Gathering of Mi'gmaq Chiefs] was formed in September 2015 in order to promote a strong unified voice for the Mi'gmaq in New Brunswick.

The Mi'gmaq Sagamaq Mawiomi established Mi'gmawe'l Tplu'taqnn Incorporated in November 2015 to assist in protecting and advancing Mi'gmaq rights and interests.

This New Brunswick Mi'gmaq Indigenous Knowledge Study Guide ("Study Guide" or "NBMIKSG") was developed with the valuable support of Mi'gmaq and Wolastoqiyik Elders and Knowledge Holders[4]. This Study Guide is intended to provide guidance in the initiation, timing and execution of Indigenous Knowledge Studies within New Brunswick.

**M'st No'gmaq [5]**

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[4] Knowledge Holders may be Elders or Mi'gmaq of any age group who are land and or waters users and understand and utilize Mi'gmaq culture and traditions.

[5] The Mi'gmaq end a prayer with the words "M'st No'gmaq" as an acknowledgement to our ancestors and to all creation for giving us the lives we have. Translated into "All Our Relations" these words express our social/spiritual concept of understanding that each and every life depends on all other beings (animate and inanimate) for survival here on Mother Earth. Embedded within this concept is the reality that all creation, and all it encompasses, are interconnected and interdependent upon one another as a collective. The collective includes future generations as well as the present and past so this concept of M'st No'gmaq has relevance throughout the temporal and spatial dimensions of our spirituality.

### Glossary of Terms

Within this New Brunswick Mi'gmaq Indigenous Knowledge Study Guide:

"**Consultation**" and the "**Duty to Consult**" are a legal and constitutional terms developed by the courts that set rules and standards that the Crown must meet in order to uphold its honour when dealing with First Nations, whenever the Crown considers any decision or action that might impact asserted or (in part) court affirmed Aboriginal rights, Treaty rights, Aboriginal title or Aboriginal interests. See for example: *Haida Nation v. British Columbia (Minister of Forests)*, 2004 SCC 73; *Taku River Tlingit First Nation v. British Columbia (Project Assessment Director)*, 2004 SCC 74; *Mikisew Cree First Nation v. Canada (Minister of Canadian Heritage)*, 2005 SCC 69.

"**Crown**" means any federal or provincial ministry, department, agency or representative.

"**Ground-truthing**" is a process of traveling to a land or water use site that was discussed in an NBMIKS interview to confirm and expand upon the information shared about that site. A more detailed explanation of ground-truthing can be found in Appendix (B).

"**Interim Consultation Protocol**" is a working agreement between the First Nation members of Mi'gmawe'l Tplu'taqnn, the Government of Canada and the Government of New Brunswick, which guides the procedural aspects of consultation in New Brunswick.

"**Justification**" and "**Duty to Justify**" legal and constitutional terms developed by the courts that set rules and standards that the Crown must meet in order to uphold its honour when dealing with First Nations, whenever the Crown considers any decision or action that might impact court affirmed Aboriginal rights, Treaty rights, Aboriginal title or Aboriginal interests. See for example: *R. v. Sparrow* 1990, SCR 1 1075; *R. v. Badger*, [1996] 1 S.C.R. 771; *R. v. Marshall*, [1999] 3 S.C.R. 456; R. *v.* Sappier; R. *v.* Gray, [2006] 2 S.C.R. 686, 2006 SCC 54.

"**Kepmite'tmnej ta'n wettapeksulti'k**" translates to "Let us greatly respect our Mi'gmaq roots" and references that Mi'gmaq acknowledge themselves as being born from and rooted in the traditional lands of Mi'gma'qi (See Appendix E).

"**Knowledge Holder**" may be Elders or Mi'gmaq of any age group who are land and or waterway users and understand and utilize Mi'gmaq culture and traditions.

"**Mi'gmaq Community**" means any one of the Mi'gmaq communities in New Brunswick.

"**Mi'gmaq Community Researcher**" and "**Community Researcher**" mean an individual with appropriate qualifications designated by a Mi'gmaq Community to work with the Mi'gmawe'l Tplu'taqnn Research Team on an Indigenous Knowledge Study.

"**Mi'gmaq Participant**" means any Mi'gmaq who has agreed to participate in a NBMIKS and often as an interviewee.

"**Mi'gmawe'l Tplu'taqnn**" means Mi'gmawe'l Tplu'taqnn Inc., the not-for-profit company that assists, reports to and takes direction from Mi'gmaq Sagamaq Mawiomi.

"**MSM**" means Mi'gmaq Sagamaq Mawiomi, an institution focusing on rights issues which provides policy and governance assistance to the Mi'gmaq of New Brunswick.

"**NBMIK**" and "**MIK**" refer to Indigenous Knowledge of the New Brunswick Mi'gmaq. This includes the collection and adaptation of knowledge that Mi'gmaq hold in accord with all components of the natural environment and the interrelationships that exist between all Creation (animate and inanimate matter); therefore, m'st no'gmaq (all my relations).

"**NBMIKS**" and "**New Brunswick Mi'gmaq Indigenous Knowledge Study**" mean all components of a study, which includes the planning, collection, analysis, protection, reporting and distribution of Mi'gmaq Knowledge in New Brunswick.

"**NBMIKS Committee**" means the New Brunswick Mi'gmaq Indigenous Knowledge Study Committee, which will review all matters related to Mi'gmaq Knowledge Studies in New Brunswick. This Committee will report to the Mi'gmaq Chiefs & the Mi'gmaq Elders Advisory Committee.

"**NBMIKS Guide**" or "**NBMIKSG**" means the New Brunswick Mi'gmaq Indigenous Knowledge Study Guide and includes all attachments, schedules, appendices and amendments that may be developed from time to time, because this is a living document.

"**NBMIKS Report**" means any document that considers NBMIKS data pursuant to any Project defined in this NBMIKS Guide.

"**Nekutulimk**" is a Mi'gmaq concept that precedes the Western idea of sustainability. The Unama'ki Institute of Natural Resources defines nekutulimk as "the use of natural bounty provided by the Creator for self-support and well-being of the individual and community. Nekutulimk is achieving adequate standards of community nutrition and economic well-being without jeopardizing the integrity, diversity, or productivity of our environment".

"**Project**" includes any legislative or policy change, undertaking, or development activity, process or research that has triggered a NBMIKS.

"**Proponent**" includes the Crown, a company, group or person proposing a Project.

"**Research Team**" means the group of Community Researchers and members of the Mi'gmawe'l Tplu'taqnn research department working on a given NBMIKS under the direction of the NBMIKS Committee.

"**Response Burden**" is the effort required by an interviewee to answer questions.

"**Scouting**" is time spent on the land or water looking in search of plants, animals or other natural materials for harvesting.

**"Vicarious trauma"** is the stress experienced by professionals and individuals who witness traumatic stress in others such as Indigenous Knowledge researchers and interviewees during an Indigenous Knowledge study (See Appendix D).

## Introduction[6]

Throughout Canada and, indeed, around the world, Indigenous Peoples are both demanding and being asked to participate in a variety of land use planning, environmental or natural resource[7] management decisions, projects and most importantly government policy and legislation, which are affecting Indigenous Peoples' use, occupancy and management of their lands and waters.

New Brunswick must not be an exception to this movement.

Mi'gmaq ways of knowing include the principles of Kepmite'tmnej ta'n wettapeksulti'k[8] and netukulimk[9], which are the foundation of the need for incorporating Mi'gmaq guiding principles into all government and industry decisions.

The Mi'gmaq have a comprehensive knowledge of our use and occupancy of the lands and waters by Mi'gmaq in pre-contact, historic and contemporary times. However, there is an absence of a comprehensive catalogue of Mi'gmaq activities which can have varied negative results, from non-participation in important decisions affecting our lives and our constitutionally protected rights; to potential destruction of sites of sacred, spiritual, practical or archaeological significance; to increasing levels of mistrust and conflict between Indigenous and non-indigenous parties.

The Mi'gmaq have continuously used and occupied our Territory, part of which is now known as New Brunswick, since time immemorial. Furthermore, there is physical evidence of some thirteen thousand years of Indigenous occupation of Mi'gma'qi (Nicholas, 2010). Mi'gmaq cultural values are grounded in a spirituality and appreciation of the interconnection of all beings, animate and inanimate. Mi'gmaq knowledge is a collection of shared and layered experiences of Mi'gmaq observations over millennia. These collections of observations on the lands and waters continue to be passed down and developed with every new generation of Mi'gmaq. A NBMIKS completed in 2016 by Mi'gmawe'l Tplu'taqnn clearly demonstrated that Mi'gmaq Indigenous Knowledge is at least 10,000 years old. A recent "discovery" of a lake and a river system submerged beneath the Northumberland Strait using the Western science & engineering tools of Lidar and Bathymetry affirmed what we have known for millennia.

The Mi'gmaq collective experience is a living body of knowledge known as Indigenous

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[6] This is a working document and is subject to amendment and updating. Mi'gmaq Sagamaq Mawiomi is engaging Elders, Knowledge Holders, those exercising Aboriginal and Treaty rights, community members and the leadership of the Mi'gmaq in development of this process guide. The exercise is not time limited but rather it is a permanent and ongoing process. A study process guide, concerning Indigenous Knowledge, is a living and adaptable document, and thus will be updated from time to time as needed.

[7] The Mi'gmaq conception of nature is different than Western (European) conceptions of nature. Nature is not simply a resource for exploitation. Nature is alive and anything taken from nature must be done with appreciation and respect.

[8] **"Nekutulimk"** is a Mi'gmaq concept that parallels the Western idea of sustainability. Full definition in glossary of terms.

[9] **"Kepmite'tmnej ta'n wettapeksulti'k"** translates to "Let us greatly respect our Mi'gmaq roots". Full definition in glossary of terms and Appendix E.

Knowledge (we prefer the use of Indigenous Knowledge (IK) over TK or TEK).[10] It is an evolving knowledge system that is scrutinized and tested in accordance with the techniques that have been passed down by our Elders, in conjunction with new systems of information and knowledge gathering. We assert that Mi'gmaq cultural values and practices shall be given the respect they deserve as mechanisms of democratic governance and sustainable resource management. Ours is a venerated and legitimate knowledge system with at least the equal value of Western scientific knowledge as evidenced by the growing body of knowledge where Indigenous Knowledge corroborates scientific knowledge.

Background

The past three or more decades have seen a dramatic rise in the use of Indigenous Knowledge (IK) in development, natural resource management, environmental decision-making, legislation and government policy. This is true throughout the world, with recent increases in uptake of this approach following the United Nations' adoption of the Declaration on the Rights of Indigenous Peoples in 2006. Furthermore, in Canada the Royal Commission on Aboriginal Peoples (RCAP) and the Truth and Reconciliation Commission (TRC), with its calls to action, provide a strong foundation for the use of Indigenous Knowledge throughout this country.

Indigenous Knowledge is defined, under the rubric of traditional environmental knowledge, as "a cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission (Berkes, 1998). Indigenous Knowledge is also an integral part of Indigenous Peoples' laws, which are a foundation of their societies.

In Canada, IK research was developed in response to Aboriginal "land claim" processes as well as to major development projects such as the McKenzie Valley Pipeline in the Northwest Territories. A significant amount of IK research has taken place in Northern Canada, with more recent projects throughout the rest of the country. Initially, IK research in Northern Canada relied on the testimony of one key traditional Knowledge Holder for one or more projects (Usher 2000). The methodology has since been refined substantially as a result of poor outcomes in resource development, co-management and "land claims" processes (Tobias 2009; 2000).

Preceding the Supreme Court of Canada decision in *Delgamuukw* in 1997[11], oral history testimony was not always considered as evidence in Canadian courts. Since the Delgamuukw decision, Indigenous Peoples and their oral traditions, in the form of Indigenous Knowledge, have been given equal recognition to other forms of common law evidence such as archival documents or expert witnesses.

According to Tobias (2009; 2000), effective IK research is best carried out within the parameters of a land use and occupancy study, which examines the Indigenous Peoples' use and occupancy of a given territory. Use and occupancy studies rely on robust social scientific

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[10] Mi'gmaq Sagamaq Mawiomi favours the nomenclature Indigenous Knowledge (IK) over traditional knowledge because IK is a living term which recognizes the past, present and future manifestations of specific Indigenous culture(s). Traditional knowledge and traditional ecological knowledge have been used by governments and industry to confine that knowledge to specific time periods, areas or project sites based on misconceptions that Indigenous cultures and practices are static and "frozen" in the past.

[11] *R. v. Delgamuukw*, [1998] 1 C.N.L.R 14 (S.C.C.), rev'g [1993] 5 C.N.L.R. 1 (B.C.C.A.), rev'g [1991] 5 C.N.L.R. (B.C.S.C.).

research methods and can support Indigenous Peoples in upholding their inherent rights, international legal rights, and their Aboriginal and Treaty rights.[12] They can affirm self-determination and self-governance.  IK research can also provide support for fundamentally important issues such as the implementation of the Treaties of Peace and Friendship concept of shared stewardship, which must guide natural resource development.

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[12] In addition to court affirmed rights in Canada and rights under International Law, the inherent rights of the Mi'gmaq include corresponding responsibilities bestowed upon them by the Creator.

## INTERPRETATION

### Research Principles – OCAP®[13]

The NBMIKS Research Principles are based on the OCAP® Research Principles of Ownership, Control, Access and Possession (see Appendix A). The OCAP® Principles provide a prescribed approval process for the collection, analysis and reporting of research data generated from Indigenous communities and in this case Mi'gmaq communities throughout the Province of New Brunswick.

Nothing in this New Brunswick Mi'gmaq Indigenous Knowledge Study Guide or any related discussions, communications or documentation shall be interpreted as to abrogate, derogate, define, or in any way affect, limit or detract from the inherent, Aboriginal and Treaty rights that the Mi'gmaq individually and collectively hold.

For greater certainty nothing in this document shall be interpreted as Consultation, as it is described by the Supreme Court of Canada in a series of constitutionally significant decisions. The rights that Indigenous Peoples hold are fundamental to the constitution and the foundations of Canada. The Mi'gmaq as an Indigenous People, who hold constitutional and legal rights, are clearly distinguishable from stakeholders.

This Study Guide is intended to complement the established Mi'gmaq processes and protocols that pertain to Mi'gmaq Indigenous Knowledge data collection.

### Study Triggers

The requirement for a NBMIKS is triggered the moment the Crown contemplates a decision that may impact the inherent, Aboriginal and Treaty rights, Title or rights of the Mi'gmaq in New Brunswick under domestic and international law. Mi'gmawe'l Tplu'taqnn and other relevant Mi'gmaq organizations, that have been formally delegated by individual New Brunswick Mi'gmaq First Nations to consult on their behalf, will be contacted at this point pursuant to the Interim Consultation Protocol (ICP).[14]

For example, when the Crown contemplates any decision regarding a potential natural resource project Mi'gmawe'l Tplu'taqnn will review correspondence        relating to such a potential project.  Mi'gmawe'l Tplu'taqnn may determine that subsequent meetings with both the Crown and the potential project proponent are necessary. Based on its understanding of a proposed project, Mi'gmawe'l Tplu'taqnn will determine the scale and scope of the NBMIKS needed to effectively assess potential impacts to Mi'gmaq Rights.

The Crown or a formally delegated proponent or entity are responsible for funding each NBMIKS.  Mi'gmawe'l Tplu'taqnn will be fully responsible for the administration of funding and financial oversight of the NBMIKS, unless collaboration is requested with Mi'gmawe'l Tplu'taqnn

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[13] *OCAP®* is a registered trademark of the First Nations Information Governance Centre (FNIGC). See*: www.FNIGC.ca/OCAP

[14] Although it is not dealt with in this document in any detail, the Crown owes specific constitutional duties to the Mi'gmaq.  For example, should the Crown infringe a court affirmed Mi'gmaq right, the Crown is held to a very strict legal and constitutional duty to justify any infringement of Mi'gmaq rights.  This fact is well established by the Supreme Court of Canada.  As one part of the duty of justification, Consultation must be meaningful and therefore must include a Study that meets the standard set out in this document.

or the Crown by specific Mi'gmaq First Nations who have chosen to individually conduct consultation as described under the terms of the ICP and wish to jointly manage funding responsibilities.

## NBMIKS Phases & Format

The suggested phases and format of a NBMIKS are:

- Phase I: Study Scoping & Study Description
- Phase II: Desktop Literature Review
- Phase III: Mi'gmaq Community Information Sharing
- Phase IV: Knowledge Holder Engagement & Community Cultural Values Mapping
- Phase V: Individual Interviews and Biographical Mapping
- Phase VI: Interim Report to Community
- Phase VII: Follow-up interviews
- Phase VIII: Groundtruthing
- Phase IX:  Data Analysis & Community Review of Draft Final Report
- Phase X: Final Report

### Phase I NBMIKS Scoping & NBMIKS Description

Depending on the issues giving rise to the duty to consult, the Crown or formally delegated proponent or entity will provide Mi'gmawe'l Tplu'taqnn with a description of a proposed project. Mi'gmawe'l Tplu'taqnn will in turn subsequently provide a full description of the NBMIKS to the relevant body.

#### NBMIKS Area Scoping

NBMIKS scoping will be informed and made possible as a result of the knowledge garnered through the desktop literature review. When determining a study's geographical area, Mi'gmawe'l Tplu'taqnn shall consider the nature of NBMIK data, which demands the following:

- NBMIK data is continuously evolving and therefore any NBMIKS will require use of the most recently approved version of the NBMIKS Guide;
- Collection of NBMIK data will cover an area beyond the proposed Project footprint as determined in the initial research scoping of the NBMIKS Area;
- Collection of information about Mi'gmaq use and occupation of lands and waters must recognize and describe their importance to Mi'gmaq cultural and spiritual beliefs and practices;
- Describe the significance of the inclusion and recognition of Mi'gmaq historical, spiritual and cultural information in the proposed study;
- The final dimension of Project scoping is a very important step, the identification and employment of Mi'gmaq Community Researchers. In some cases, it will be necessary for Mi'gmawe'l Tplu'taqnn to train Mi'gmaq Community Researchers.  If training of Mi'gmaq Community Researchers is required, the cost of this training will be included in the budget submitted for funding the NBMIKS.

**Phase II Desktop Literature Review**

The desktop literature review comprises a search of mainstream archives and Indigenous archives that document land use and occupation in the study area. Valuable information is derived from this process including documented or published:

- Archeological studies, sites and artifacts[15] ;
- Audio and video recordings;
- Current use and occupation of the land such as scouting, hunting, fishing, gathering and sacred/ceremonial sites;
- Drawings, paintings, carvings and other art;
- Mi'gmaq place names, former habitation sites, burial sites and portage routes;
- Petroglyphs;
- Photographs;
- Pictographs;
- Primary and secondary accounts of Mi'gmaq customs, practice and traditions and where and when they occurred; and
- Relevant maps (including historical maps).

**Product(s) of the Desktop Review**

- Historic contextualization of the information gathered[16];
- Historical narrative;
- Searchable bibliography of reference materials; and
- Temporally-based, comprehensive inventory[17] of land and water use and occupation.

**Phase III Knowledge Holder Engagement**

When the Desktop Review and initial Project Scoping are completed, it is necessary to engage and inform Mi'gmaq community members about the NBMIKS and to identify Knowledge Holders.  An initial community meeting is to be held in Mi'gmaq community by Mi'gmawe'l Tplu'taqnn staff or designate.  The representative(s) shall:

1) Share information about the proposed project for which the NBMIKS has been triggered;
2) Describe all the steps of the NBMIKS and how the results will be used; ensuring the use will be in keeping with the NBMIKS Research principles described above;
3) Explain how the land use data will be gathered (e.g. interview process);
4) Describe how the data will be verified, stored and shared;
5) Collect concerns from community members about the project or the NBMIKS process;
6) Arrange for a second community session when Community Cultural Values Mapping (CCVM) will take place.

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[15] This list is in alphabetical order for ease of reading only. It does not in any way designate any priority or importance of the information.
[16] This list is also in alphabetical order for ease of reading only. It does not in any way designate any priority or importance of the information.
[17] This comprehensive inventory is limited by the materials we are able to access, which in turn is based on technical and financial capacity.

**Phase IV Data Collection**

### Informed Consent of the Land User/Interviewee

Before NBMIKS data collection takes place, it is necessary to secure informed consent from each Mi'gmaq participant. Before informed consent is requested Mi'gmawe'l Tplu'taqnn will repeat steps 1 through 5 of the Knowledge Holder Engagement process to ensure each participant is fully aware of the proposed project and the NBMIKS process. This can be done in a group Community Cultural Values Mapping (CCVM) or individually prior to the biographical mapping session.[18]

A written Consent and Release form is explained and completed. A current example form is attached as Schedule C. However, it is a living document that will be updated from time to time.

### Interview Process

The following key points will be included:

- Interviews shall be conducted in the Interviewee's language of preference:
  - A translator for the interviewer if requested; this determination will be made by the Community Researcher in advance of the interview date to ensure adequate time is given to schedule a translator.
  - The translator will be someone the interviewee recommends or deems appropriate.
- a central interview location will be designated for each community. Exceptions will be made for participants who prefer an alternate location of choice (for example: the interviewee's own home).
- Interviewees shall have the right to be accompanied by a friend, personal advisor or witness(es) of their choice;
- The Research Team shall provide appropriate materials including a Project description, in terms understandable to the interviewee, any relevant maps and appropriate recording devices that have been approved by the NBMIKS Committee;
- Interviewees will be provided with an honourarium (This is financial compensation for their time, not their knowledge) and will also be offered ceremonial tobacco.[19]
- The Research Team shall be knowledgeable about and respectful of Mi'gmaq cultural norms and values.
- The Research Team shall consider "response burden" and "vicarious trauma" (see glossary)
  - Response burden is commonly addressed by limiting the length of an interview and giving adequate time for the interviewee to answer questions. To this end, an interview will last no longer than three hours in one day per interviewee (with an intermission during a natural break in the conversation every hour), based on the willingness of the interviewee to continue. A timer will be set at the beginning of the interview and reset after each break to prevent fatigue in both the interviewee and

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[18] Community Cultural Values Mapping is a process tool to identify and engage key community land users while collecting preliminary land use data.

[19] The NBMIKS Committee will determine an appropriate rate of compensation based on the scale of the project and the study.

researchers.

- o Secondary traumatic stress (Vicarious Trauma) is a concern for researchers who are interviewing residential school survivors, intergenerational survivors and others who have experienced traumatic events in their life.  Mental and spiritual health support for interviewees and the Research Team is needed to mitigate the effects of working with victims of trauma in the interview setting.  Interviewees may require support as a result of revisiting past trauma through the interview process.  Funding needs to be provided to cover the honourarium for a traditional Practitioner to conduct healing/talking circles and ceremonies as required

    - o The interview process may be spread out over two days or more in the case of Elders or the infirmed.  This determination will be made by a Community Researcher prior to the interview or during the interview process as may be needed, so scheduling the extra time can be made.

- The direct experience of an interviewee (first-hand accounts) will be captured during the land use mapping interview and the experiences of persons they know (second hand accounts) shall be captured during the oral history interview.
- Once the interview is complete the participant will be reminded of the transcript review process and a tentative date for the review will be scheduled between the Community Researcher and the participant
- Representatives of the NBMIKS Committee may be present during interviews with the consent of the person being interviewed.

### NBMIKS Research Standards

Indigenous land use and occupancy mapping research methods, as discussed further in this Study Guide, have become the international norm for completing Indigenous Knowledge studies. Within the Indigenous land use and occupancy study process biographical mapping is one of the key methodological techniques. Biographical mapping is a process whereby an interviewer sits down with a given Indigenous land user and maps the person's land use or occupancy throughout their lifetime. The biographical mapping session includes an Oral History interview where second-hand information[20] is documented along with first-hand Indigenous Knowledge data.  The digitization and subsequent compilations of these biographical maps creates a data set, or composite. These composite maps create a pattern of resource use and land occupancy, which is a crucial component in the development of a comprehensive knowledge set for a given Indigenous group, and, that group's territory and resources. The comprehensive knowledge set will cover areas such as plant and animal harvesting areas, scouting areas, campsites, and places of spiritual and cultural importance.

### Phase V Interim Report and Review

Once an initial round of interviews has been conducted there will be an interim report in which findings are presented and shall include preliminary maps.  The NBMIKS Committee will review any interim report to ensure compliance with the NBMIKS Guide and any related requirements.  This is an opportunity to make necessary refinements of the research process for the second stage of data collection.  This interim report is confidential as among the Mi'gmaq and proponent.

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[20] In this context, second hand information means information that has been handed down to the interviewee.  This may be information from family members (such as grandparents), friends or those Knowledge Holders known to the interviewee.

**Phase VI Data Collection Stage Two**

Based on the findings of the interim report and the feedback of the Committee, it will be determined whether a second round of interviews is necessary. The collection of NBMIKS data is dependent on a number of factors including those used to determine the amount of data outlined in the scoping of the study.  When conducting a NBMIKS, the Research Team shall make every effort to obtain relevant information from as many community members as possible. Proper scoping of the study will ensure that appropriate time, funding and resources are available to enable the collection of sufficient NBMIK data. Ideally the number of Knowledge Holders interviewed would be 100% but this is methodologically difficult.  The study will involve all genders and all age groups.

Mi'gmaq communities in New Brunswick range in size from about 150 members to more than 3,000.  Sample design in these communities will therefore vary.  In smaller communities a larger percentage of land users will most likely be engaged in the study whereas the number of land users in a larger community may lead to a lower percentage of the population being interviewed.  The community information session, Community Cultural Values Mapping session and referrals from land use interviewees will all serve to identify as many Knowledge Holders as possible.

In the event that an insufficient amount of NBMIK data is collected the circumstances must be fully explained in both the interim and final reporting processes. Additional research therefore may be necessary following each reporting stage.

### NBMIKS Groundtruthing[21]

Groundtruthing sessions will include the use of land and waters with interviewee(s) traveling to the study area to confirm land and waters use data collected during the interviews and to further elicit the memories of Knowledge Holders. The Knowledge Holder may request to be accompanied by an assistant of their choice.

**Phase VII Analysis & Final Report**

This Phase includes all work specific to the analysis of NBMIKS data, reporting and disclosure of NBMIK information. It is recommended that a NBMIKS both consider and address, at a minimum, the following two key elements:

### MIKS Data Analysis

When reporting NBMIKS data a Geographic Information System (GIS) software or equivalent technology will be utilized and data will be presented in a general coded form that reflects overall knowledge, use and occupancy of the land and waters (a composite map).  The identity of individual interviewees will be protected by a corresponding PIN.

The following factors will be used to determine the significance of NBMIKS data:

- o the uniqueness and nature of the land or waters resource use/occupation; and

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[21] See Appendix B for full description of the Groundtruthing Methodology

      o   the cultural use or spiritual meaning of the land or resource use/occupation.

### Disclosure and Reporting of NBMIKS Data

NBMIKS Report findings shall contain NBMIKS baseline information such as the type of use and species harvested or observed.

NBMIK data shall be represented in the report through a variety of means including the use of GIS.

Confidentiality of a Mi'gmaq Participant's NBMIKS data shall be protected as described elsewhere in this Study Guide.

The NBMIKS Report shall provide recommendations on the avoidance, mitigation or remediation of potential impacts of the Project in a manner that reflects Mi'gmaq cultural perspectives.

Mi'gmawe'l Tplu'taqnn and any partner(s) shall have a reasonable period of time to review and comment on the report and propose amendments and then determine when and how it is to be forwarded to the Proponent and or Crown.

The NBMIKS Report must protect the intellectual property rights that the Mi'gmaq individually and collectively hold to all information provided for each study. An approved statement to that effect is appended to this document as Schedule B.

### Phase VIII Data Management

Data management for Mi'gmawe'l Tplu'taqnn Mi'gmaq Knowledge guidelines, beyond or in addition to this Study Guide, will be based on the NBMIKS Research principles. A comprehensive set of data management protocols will be developed and implemented, which will include data documentation, harmonization, storage, retrieval, cataloging, and dissemination policies, to be periodically reviewed and amended by Mi'gmawe'l Tplu'taqnn.

Data sets will include records of archival resources, which will be stored using a bibliographic software package.  Additional data will include standard academic bibliographies, classified according to keywords; shape files and resultant maps created in geographic information systems; a keyword searchable database of Knowledge Holders (identified only by PIN); digital video files, catalogued by keyword and timeframe; and oral histories that are culturally appropriate and comply with Mi'gmaq law.  Mi'gmawe'l Tplu'taqnn will serve as custodian of this data until such time as a directed otherwise by MSM. Mi'gmawe'l Tplu'taqnn will store the data in a secure setting and back it up regularly.

### Amendments

This NBMIKS Guide may be amended at any time as deemed necessary by the MSM.

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# Appendices

## Appendix A: OCAP® Research Principles and Protocols

**Reference**

**Abstract**

The principles of ownership, control, access and possession (OCAP®) crystallize themes long advocated by First Nations in Canada. Coined by the Steering Committee of the First Nations' Regional Longitudinal Health Survey, the principles are discussed as an expression of self-determination in research. The key notions outlined in this paper relate to the collective ownership of group information; First Nations' control over research and information; First Nations' management of access to their data and physical possession of the data.

Following a critical review of colonial research practices and recent institutional efforts to improve ethics in Aboriginal research, this paper highlights policies and strategies adopted by First Nations' organizations – approaches which offer a way out of the muddle of contemporary Aboriginal research and the ethical dilemmas that characterize it. The benefits of OCAP® are described including the rebuilding of trust, improved research quality and relevance, decreased bias, meaningful capacity development, and community empowerment to make change.

**Introduction**

Ownership, control, access, and possession, or OCAP®, is self-determination applied to research. It is a political response to tenacious colonial approaches to research and to information management. OCAP® has become a rallying cry to many First Nations and should be a wakeup call for researchers. It offers a way out of the muddle of contemporary Aboriginal research by non-Aboriginals and the ethical dilemmas that characterize it. The principles of OCAP® apply to research, monitoring and surveillance, surveys, statistics, cultural knowledge, storage and archiving, dissemination and so on. OCAP® is broadly concerned with all aspects of information, including its creation and management.

**Ownership**

Ownership refers to the relationship of a First Nation community to its cultural knowledge/data/information. The principle states that a community or group owns information collectively, in the same way that an individual owns their personal information.

**Control**

The aspirations and rights of First Nation Peoples to maintain and regain control of all aspects of their lives and institutions extends to research, information and data. The principle of control asserts that First Nation Peoples, their communities, and representative bodies are within their rights to control all aspects of research and information management processes which impact

them. First Nations' control of research should include all stages of a particular research Project – from conception to completion. The principle extends to the control of resources and review processes, the formulation of conceptual frameworks, data management and so on.

**Access**

First Nation Peoples must have access to information and data about themselves and their communities, regardless of where it is currently held. The principle also refers to the right of First Nations' communities and organizations to manage and make decisions regarding access to their collective information. This may be achieved, in practice, through standardized, formal protocols developed by the Peoples themselves.

**Possession**

While ownership identifies the relationship between a People and their data in principle, possession or stewardship is more literal. Although not a condition of ownership, per se, possession (of data) is a mechanism by which ownership can be asserted and protected. When data owned by one party is in the possession of another, there is a risk of misappropriation, breech of understandings and agreements or misuse of the data. This is particularly important when trust is lacking between the owner and possessor.

Most importantly, OCAP® is forward-looking and pro-active. It opens up new avenues for the expression of self-determination and self-governance in the areas of research and information and provides a measure of hope for positive change. Before looking at the way forward, a review of the challenges posed by past practices in First Nations as well as Inuit and Métis research is in order.

## Appendix B:  Groundtruthing

Groundtruthing is a mapping process of going out on the land with Knowledge Holders to confirm and further the data that was recorded during individual biographical mapping interviews.

A visit to land use area(s) is scheduled with the land user, their companion, an interviewer and a Research Team member to operate the GPS device and to take notes as needed.  A video and audio recording of the groundtruthing activity can be used to back-up data collected.  The process of groundtruthing begins with a review with an interviewee of their individual land use map produced from a biographical mapping session.

The site visit begins with the verification of points or areas identified by the land user as areas previously or currently used.  Typically this exercise expands and extends the areas identified by the land user as they travel on the land.  As noted anthropologist Julia Cruikshank found in her work with indigneous Yukon Knowledge Holders, memories of the land that were relayed during sit-down interviews were very much enhanced once she travelled with the Knowledge Holder to the place described in the story (Cruikshank 2000, 2005).   Terry Tobias (2009)[22] describes groundtruthing as a process of verifying base maps with a GPS unit during field excursions.  Tobias suggests groundtruthing take place on an ongoing basis in order to record changes to land use and impacts from industrial development.

Waypoints (the digital measure of latitude and longitude) for are recorded with a GPS unit. These points are then uploaded into ArcGIS in order to create a composite (multi-user) land use and occupancy map.  The groundtruthing map data is then incorporated into the composite land use maps from the primary IK Study.

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[22] Tobias, T. (2009). Living proof. *Ecotrust Canada, Vancouver.*

## Appendix C: Community Cultural Values Mapping

Community Cultural Values Mapping Sessions ("CCVM") has four defined purposes within the full scope of an NBMIKS:

1) to identify land-users for the individual mapping sessions
2) to introduce communities to the process of IK Studies
3) to verify biographical map data and to prompt the memory of potentially forgotten land use activities
4) to gather land use data from individuals who may not be candidates for individual biographical mapping due to time and funding constraints.

The CCVM sessions are conducted prior to the individual (biographical) land use and occupancy interviews/mapping.

At the beginning of the CCVM session, the Research Team will brief the participants on the Project, the NBMIKS objectives and how the data would be used. The Research Team then reviews the permission form with the participants and, if they agreed, invite them to sign consent to being audio and video recorded and to allow their information to be used for the purposes of this NBMIKS.  To identify which participant mapped which feature, each participant was given a PIN.

During the session, respondents are primarily asked about their Mi'gmaq Indigenous Knowledge, their knowledge of cultural sites as well as commercial harvesting activities. Some participants may map additional themes outside of these prioritized categories such as their personal harvesting locations or personal recreational areas.

One interviewer asks the participants' questions from the interview guide and records the mapped information in a notebook. The other interviewer marks features (points, lines, and polygons) identified by participants on an ArcGIS map.  A map is projected onto the wall screen for all participants to see. The participants are instructed to use a laser pointer to determine the precise location of the features they identify. The ArcGIS computer screen is video recorded to allow for post-interview verification as required.

A separate audio file of the interview is also made to provide back-up.  A series of oral history questions are posed to the participants. These questions may be related to the participants' perspectives on the proposed Project or general land use information. The participants are audio and video recorded for this portion of the session.
The structure of each session can vary depending on the size of the group. When the group is smaller (10 or fewer participants) the structure can be less formal, and the participants have the ability to have the most amount of dialogue. Although questions are asked from the interview Guide, there is no order in which the questions are asked, and the flow of the interview is very fluid.

A formal structure may be followed for a larger group (more than 10 participants) in which the interviewer asks questions following the order of the interview guide. In a larger group the talking circle method may be utilized in order to encourage optimal participation from each member of the group. The talking circle has long been used by the Mi'gmaq to better facilitate group discussions, providing many benefits to participants including energy sharing and support. The participants' sit in a circle and share their knowledge and map features one-by-

one.  Although there may be little back and forth dialogue between participants, the objective of prompting memory is still achieved in the large group mapping setting.

All participants receive an honorarium for their time to take part in the CCVM sessions. Quality assurance measures are taken in data gathering, back-up and analysis. Interviewers are provided with training on the CCVM toolkit and methodologies in advance of the field interviews to ensure consistency. Senior Mi'gmawe'l Tplu'taqnn Research staff review all tools and deliverables.  A formal post-interview verification process does not occur for the Community Cultural Values Mapping sessions; rather, the group setting in itself is a form of verification in which participants are able to comment on the accuracy of one another's data collected as part of the Study.

Geographic data are processed to create maps that depict the knowledge and land use of the respondents. The maps should be viewed as supplementary to the composite maps from the individual biographical maps and interviews.

# Appendix D: Vicarious Trauma

## VICARIOUS TRAUMA:
## A REFLECTIVE PRACTICE APPROACH© [23]

What is Vicarious Trauma?

The term Vicarious Trauma was first used in 1990 by McCann and Pearlman from Traumatic Stress Institute / Centre for Adult and Adolescent Psychotherapy.  It recognised that working with survivors of trauma carries impacts for workers.

VT is the impact on a worker after exposure to trauma work with clients and it reflects the impacts and the changes, or transformations, of the worker over time.

VT Definitions:

The transformation of the therapist's or helper's inner experience as a result of empathetic engagement with survivor clients and their trauma material. Simply put, when we open our hearts to hear someone's story of devastation or betrayal, our cherished beliefs are challenged and we are changed. (Saakvitne & Pearlman, 1996)

The issue is not whether or not workers experience VT, the issue is how aware we are and how active we are in dealing with and attending to these issues. If experiences of VT are not dealt with well, or at all, negative impacts can be overwhelming and detrimental to the worker's quality of life.

This is a lovely (but quite long) quote from Jan I. Richardson 2001 Guidebook on Vicarious Trauma:

> Vicarious trauma is the experience of bearing witness to the atrocities committed against another. It is the result of absorbing the sight, smell, sound, touch and feel of the stories told in detail by victims searching for a way to release their own pain. It is the instant physical reaction that occurs when a particularly horrific story is told or an event is uncovered. It is the insidious way that the experiences slip under the door, finding ways to permeate the counsellor's life, accumulating in different ways, creating changes that are both subtle and pronounced.
> Vicarious trauma is the energy that comes from being in the presence of trauma and it is how our bodies and psyche react to the profound despair, rage and pain. Personal balance can be lost for a moment or for a long time. The invasive and intrusive horrors infiltrate and make their mark. The waves of agony and pain bombard the spirit and seep in, draining strength, confidence, desire, friendship, calmness, laughter and good health. Confusion, apathy, isolation, anxiety, sadness and illness are often the result.

The transformation or changes that occur in the anti-violence worker are not all negative; it is the negative components of the change that are the focus of vicarious trauma. The transformation also brings about positive changes. Anti-violence workers describe the deep satisfaction of their

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[23] © Jenny Gilmore 2015

work and recognize the strength, dedication and courage that women have to begin a new day of renewed hope. Rose-coloured glasses are removed and the world becomes clearer, more vivid. The layers of mirage are stripped away and the world is exposed in both its beauty and horror.

Related Terms:
**Burnout** – this refers to extreme circumstances where the worker is suffering personally, and professionally from their work; it is usually accompanied by a high degree of negativity
**Primary traumatization** – this refers to the impact of trauma on the actual victim of the traumatic event. This may be applicable to workers if they have experienced their own trauma
**Secondary traumatization** – this is usually about family members or close friends who witness a loved one's traumatic event. It can also refer to workers who actually witness a client's trauma. This is not a vicarious experience, it is when the worker directly witnesses the incident.
**Compassion fatigue** – came from Figley who used it to refer to people who suffer from being in a helping capacity for a long time
**Countertransference** - refers to the unconscious feelings that arise in the worker while in therapy. Some refer to it as the total of the worker's response and reaction to the client. Mostly though, countertransference refers to our baggage that we take into the counseling process.

Empathy:
Empathy is both central to our work in a positive way but also one of the critical issues in workers who develop VT. Again, the most crucial factors in preventing the negative effects of this are self-awareness and self-care. Rothschild talks about a form of conscious empathy. Empathy in this form leads to compassion. However, when we are not conscious it can have quite detrimental effects on us. Rothschild talks about unconscious empathy as being a form of emotional infection where we 'catch' the client's feelings. We need to learn to choose when this is necessary for us effectively doing our jobs and when it is detrimental for us.

General Points:
• It happens over time; it is a process not an event;
• It can affect any workers not just those doing long term intensive therapeutic work;
• It can happen for workers doing both short term and long-term work;
• It is specifically a result of work with survivors of trauma, regardless of the nature of this work;
• It affects most of us at some time although workers who have been doing this work for a long time have usually developed sufficient coping strategies that they are only minimally affected;
• Our own personal experiences, especially of trauma will impact on our susceptibility to VT;
• The organizations we work in can have a massive impact on either enhancing or inhibiting our ability to cope with the work we do;
• VT is not just an individual worker issue or even an organizational or sector issue, it is also a social issue and a feature of the way in

which we live in our society;
• We are all greatly and profoundly changed through doing this work.

The following information is taken, virtually word for word from Yassen, J. "Preventing secondary traumatic stress disorder." In Compassion Fatigue: Coping with Secondary Traumatic Stress Disorder in Those Who Treat the Traumatized. C. R. Figley (ed.). New York: Brunner/Mazel, 1995.

Risk Factors – Personal:
• Our personal make-up
• How we deal with things (avoid or not, especially our emotions)
• Own experiences of trauma but also if they are not resolved
• Our own therapy
• Current life circumstances
• Supports
• Spirituality
• Work style, boundaries, etc.
• Training and professional history
• Supervision
• Balance in our lives generally

Risk Factors - Situational:
• The nature of our work (work with survivors, level of intensity of our work, cumulative exposure)
• Support in workplace
• Overall organizational culture

Risk Factors – Cultural Context:
• If as workers we have a sense of powerlessness about social responses to the issues we are working with.

**Signs and Symptoms**
The Personal Impact of Secondary Traumatic Stress:

**Cognitive**
• Diminished concentration
• Confusion
• Spaciness
• Loss of meaning
• Decreased self-esteem
• Preoccupation with trauma
• Trauma imagery
• Apathy
• Rigidity
• Disorientation
• Whirling thoughts
• Thoughts of self-harm or harm toward others
• Self-doubt
• Perfectionism
• Minimization

**Emotional**
• Powerlessness
• Anxiety
• Guilt
• Survivor guilt
• Shutdown
• Numbness
• Fear
• Helplessness
• Sadness
• Depression
• Hypersensitivity
• Emotional roller coaster
• Overwhelmed
• Depleted

**Behavioural**
• Clingy
• Impatient
• Irritable
• Withdrawn
• Moody
• Regression
• Sleep disturbances
• Appetite changes
• Nightmares
• Hypervigilance
• Elevated startle response
• Use of negative coping (smoking, alcohol or other substance misuse)
• Accident proneness
• Losing things
• Self-harm behaviours

**Spiritual**
• Questioning the meaning of life
• Loss of purpose
• Lack of self- satisfaction
• Pervasive hopelessness
• Ennui
• Anger at God
• Questioning of prior religious beliefs

**Interpersonal**
• Withdrawn
• Decreased interest in intimacy or sex
• Mistrust
• Isolation from friends
• Impact on parenting (protectiveness, concern about aggression)
• Projection of anger or blame
• Intolerance
• Loneliness

**Physical**
• Shock
• Sweating
• Rapid heartbeat
• Breathing difficulties
• Somatic reactions
• Aches and pains
• Dizziness
• Impaired immune system

**Impact of Secondary Traumatic Stress on Professional Functioning Morale**
• Decrease in confidence
• Loss of interest
• Dissatisfaction
• Negative attitude
• Apathy
• Demoralization
• Lack of appreciation
• Detachment
• Feelings of incompleteness

**Behavioural**
• Absenteeism
• Exhaustion
• Faulty judgement
• Irritability
• Tardiness
• Irresponsibility
• Overwork
• Frequent job changes

**Performance of Job Tasks**
• Decrease in quality
• Decrease in quantity
• Low motivation
• Avoidance of job tasks
• Increase in mistakes
• Setting perfectionist standards
• Obsession about detail

The Gifts – Transforming VT
We need both good quality strategies and self-care processes to help us deal with VT.
We can also limit the extent to which we are affected by transforming the meanings that we make.
Whilst difficult and demanding, there are gifts in this work for us all:
• Our sense of hope;
• Our admiration for human resiliency;
• Our recognition of the difference one relationship can have in someone's healing and life.

Reflective Practice
It is widely acknowledged that the most effective tool in the prevention of VT is awareness.
Awareness is the essence of reflective practice.
Research shows that when the possibility of vicarious trauma is not recognised or acknowledged, people may be more detrimentally affected because there are few if any efforts to prevent or reduce this harm. (Morrison)
The essence of reflective practice is being conscious of what we are doing and why. Being conscious is terribly important because it is the only way that we can guarantee growth and change. If we are not conscious of what we are doing and why we are doing it, then the opportunities for change are drastically limited.
The awareness we are looking for is multifaceted – it includes awareness of our behaviours, language, thoughts and feelings, our bodies, others around us and their energy and language.

In very simple terms and in many areas of our lives, if we are more aware we are less vulnerable and we have greater capacity to live our lives as we choose – and in relation to our practice, we are more solid as practitioners.

3 Steps to Developing Reflective Practice:
1. A dynamic and relevant framework for practice which leads to consistency and integrity in our practice;
2. A clear knowledge of our role, purpose and boundaries;
3. A good and reflective relationship with self.

1. Framework for Practice:
In order to reflect on our practice, we need a base to work from - a well developed and evolving practice framework.
The purpose of a practice framework is to guide our practice by ensuring that we are conscious of what we do and why. Through a process of conscious reflection we ensure integrity and consistency in our practice.
The emphasis here is on being conscious of what we are doing and why.
Elements of a framework for practice:
• Values and Principles
• Theories and Understandings
• Actions and Strategies
• Reflection
The most important aspect of any framework is to ensure that there is consistency between the different elements.
When there is a consistency between our values and actions, we tend to feel content.
When there is inconsistency between our values and actions, tension usually results and it may become a significant issue in our work and how we feel about ourselves.

2. Purpose and Boundaries:
Workers need to know their role, purpose and boundaries.

There are some things that we as workers are responsible for in this work and some things that we have no control over. It is extremely important that we

are able to tell the difference.
Our role is not to do the work for the other person, it is to provide the space for the work to be done and at times to provide some compassionate guidance if obstacles present themselves.

3. Relationship with Self
We need to ensure that we are looking after ourselves and attending to our own issues. Relationship with Self:
So, what do we mean by a good relationship with self?
• We come to know ourselves, value ourselves and accept who we are, our strengths and challenges, without judgement or inflating / deflating ourselves;
• We know our tender points and we know how to care for ourselves and keep ourselves safe;
• We prioritise ourselves and are prepared to put the time and energy into us and maintaining our own self.
Therefore, a good and conscious relationship with self is characterised by:
• an independent sense of self;
• a capacity for agency; to be free to make choices and carry them out;
• a capacity to advocate for yourself and the values and principles you believe in;
• a capacity to advocate for others;
• a positive and realistic sense of your own power;
• no judgement of yourself and others;
• good boundaries - knowing what is yours and what isn't;
• no defensiveness but an openness to learning new things and to being challenged and challenging;
• kindness and generosity of spirit combined with a compassionate heart.
In order to do this, we have to make sure that we achieve a balance between the different parts of our personal lives (Saakvitne & Pearlman, 1996) including:
• Spiritual
• Physical
• Emotional
• Relational
• Psychological
• Creative
• Sensual

Self-Care
The Headington Institute suggest 3 categories of self-care:
Physical - regular exercise, sleep, healthy eating, water, humour, limitedalcohol, yoga, relaxation techniques, massage, repetitive activities;
Emotional and relational - nurturing relationships, contact with friends, talking, humour, reflection in all forms, creative activities, movies, books, music, balanced priorities, realistic expectations, counselling;
Spiritual - knowing your values, participating in a community, regular meditation, meaningful conversations, singing or music, contact with inspiring adults, being in nature, solitude.

Self-Care Strategies:

Morrison gives examples of self-care strategies:

• Socio-political involvement
• Interests which are separate from work
• Taking breaks at and from work
• Debriefing opportunities
• Maintaining professional connections
• Maintaining connections with people outside the sector
• Accepting support
• Giving support
• Treating ourselves well
• Physical activity and bodily self-care
• Spiritual engagement
• Humour
• Identifying successes

Self-care is not just a yearly or monthly occurrence but is an integrated and consistent process of attending to ourselves and keeping ourselves well and happy.

Self-care needs to be both proactive and reactive.

Self-care happens at work as well as at home.

It is just as important to take the time to do nothing and give ourselves some space to just be. Our aim is to be a human being not a human doing.

On a very practical level:

We need to be checking in with ourselves often throughout the day and you need to establish your own routine.

Time to become conscious of the day at the beginning and end of the day. Look at the day and what it holds and what your hopes are for the day. Then review the day at the end and see how you feel and how intact you are now.

At the end of the day do something that will help you move into a new space that is about you and the other parts of your life.

Explore and express the other parts of you when you're not at work.

In addition to this we need to ask ourselves the question about how we can sustain our commitment to a higher level of self-care.

• Making appointments with ourselves and treating them as seriously as appointments with other people;
• Regular professional supervision appointments (internal, external, peer support);
• Regular checking times throughout the day to ensuring we are being mindful of how we are;
• Always something in the diary to look forward to; something for you, not for work.

Self-Care Homework!!

So, your homework is to make 5 appointments with yourself before you leave here today:

Think of 5 things you would like to do. They may be things you used to do or totally new things. Then make a realistic date with yourself to do them and mark them in your diary as appointments. Try to include some activity that involves contact with the earth. These appointments that you make with yourself are as important as ones you make with others.

The Context of Trauma Work

Basically, everything that a worker might do to try to prevent or deal with VT, can be made harder or easier depending on the organizational context. There are a few points that I would like to make about the organisation's responsibility to workers in relation to dealing with and preventing VT.

• In the first instance I think that there is a responsibility on all organizations to review the extent to which their core business exposes workers to VT.

• All staff at management level and in the case of NGOs, all Management Committees, need to be actively interested and concerned with staff well being.

• Organizations need to have a well-developed understanding of VT and how it impacts on workers who work with survivors of trauma.

• Worker's professional identity and value is tied in remuneration, in wages and conditions. Organizations have a responsibility to ensure that workers are compensated for their work at a level that clearly demonstrates its value.

• Workers should be provided with consistent opportunities for supervision, support, debriefing, ongoing education and training, team building, etc. and a culture of openness and transparency when it comes to processing all client and staff related issues. These opportunities should always be provided in a way to maximize worker safety.

• Workplaces should encourage peer support and supervision processes.

• Workplaces can ensure that the physical space is conducive to the work that occurs there and that staff have spaces to both work effectively and to relax together.

• Diversity of work, including caseloads, is a significant factor in reducing VT.

• High caseloads and long waiting lists make significant contributions to worker stress.

• Part of a worker's satisfaction is in knowing that they have made a difference and have made a significant contribution to their client's life and well-being. Restricting the number of sessions that a worker is allowed to have with each client is not only ineffective but also inherently damaging for workers.

• Organisations should prioritise worker health and well-being by encouraging workers to do their own work and feel supported in their personal lives

The broader social context is also very important:

• Inability to create large scale social change;

• Devaluing of this work;

• Our sense of powerlessness.

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International society for Traumatic Stress Studies www.istss.org
The Australasian Society for Traumatic Stress Studies - www.astss.org.au/
The Headington Institute - www.headingtoninstitute.org
Traumatic Stress Institute / Centre For Adult and Adolescent Psychotherapy –
http://tsicaap.com/

## Appendix E:  Mi'gmaq Honour Song

## Mi'gmaq Honour Song by George Paul ©

Mi'gmaq Phonetic
(English Translation)

Kepmite'tmnej ta'n teli l'nuwulti'kw Geb-mee-day-d'm'nedge dawn deli ul'new-ul-dee-k
(Let us honor the people that we are)

Nikma'jtut mawita'nej Neeg-mahj-dewt Ma-wee-dah-nedge
(My people let us gather)

Kepmite'tmnej ta', wettapeksulti'k Geb-mee-day-d'm'nej dawn wetta-beg-sul-deeg
(Let us greatly respect our Mi'gmaq roots)

Nikma'jtut apoqnmatultineg Neeg-mahj-dewt abohn-maw-dul-din-edge
(My people let us help one another)

Aponqnmatultinej ta'n kisu'lk teli ikaluksi'kw wla wksitqamu way ya heyo Abohn-maw-dul-din-nedge dawn gee-suelk deli-gah-lug-seek wulla-wug-seet-gah-moo
way yah hey oh
(Let us help one another according to Creator's intention for putting us here on Mother Earth)

Chorus
Way oh way hi yah
Ha way oh hey oh hey hi yah
Way oh hey hi yah
Ha way oh hey hi yah
Way oh hey hi yah
Way oh hey hi yah
Ha way oh hey hi ya hey yo

Way oh way hi yah
Ha way oh hey oh hey hi yah
Way oh hey hi yah
Ha way oh hey hi yah
Way oh hey hi yah
Way oh hey hi yah
Ha way oh hey hi ya hey yo

Repeat entire song 4 times…once for each direction North, South, East & West and repeat the chorus in the final verse

## Schedules

## Schedule A

## Consent Form

**Title and description of the research project.**

_____

Include the name of the funding sources of the research Project, the name of the organization or name of the individual(s) involved.

**Team**
The survey is a joint initiative of the following organizations or people.

_____

(If there are more than one).

**Objective of the study**
In a few points, description of the "goal" of the study and why it should be carried out.

**Duration of the study and method(s) used**
The Mi'gmaq Participant will take part in research (number of sessions, length of sessions) during which he /she will answer to either: questionnaires, directed or semi-directed interview, etc. The sessions anticipated (date and time of sessions).

**Advantages/Disadvantages**
Enumeration of the middle and long-term advantages and disadvantages for the individual and the community as well as a complete explanation of the use of this study for the community.

**Protection of personal information**
The data obtained from the study will be strictly used for the purposes of said research. Mention how the information gathered will be used. The names of the Mi'gmaq Participants will not appear in any report, except if they so choose. Moreover, confidentiality of the answers must be ensured according to the mandate of the Research Team; the answers will not be made public under any circumstances.

**Duration of the conservation of personal information**
The data gathered will be kept for X days/weeks/months/years then destroyed (means of destruction).

Mi'gmaq Participant Initials _____

**Language used**
The language used during the research proceedings must be chosen by the Mi'gmaq Participant. If the occasion arises, translation services will be included in the NBMIKS budget proposal

**Right to refuse or withdraw**
The Mi'gmaq Participant will be able to withdraw from the research Project at any time, without having to give a reason and will not suffer any kind of prejudice.

All questions concerning the project can be addressed to the Research Team at:

_____  _____

_____  _____

_____  _____

I the undersigned, _____
(*Name in capital letters*)
freely consent to participate in the research project entitled:

« Insert title of the research project ».

I have signed two copies of this form and will keep one.

_____          _____
Signature of the Mi'gmaq Participant          Date

_____          _____
Signature of the Research Team Leader          Date

Note: For research with an UNDERAGE individual a specific Mi'gmawe'l Tplu'taqnn form must be completed. A parent or guardian must co-sign the form and be present for both the explanation and interview.

## Schedule B

## Intellectual Property Rights

The MSM and Mi'gmawe'l Tplu'taqnn support The United Nations General Assembly decision to adopt the ***United Nations Declaration on the Rights of Indigenous Peoples*** (UNDRIP) in 2007. The Declaration recognizes the equal human rights of Indigenous Peoples to all other peoples against any form of discrimination and seeks to promote mutual respect and harmonious relations between the Indigenous Peoples and a State. The UNDRIP is clear about the importance of Indigenous Intellectual Property Rights (IIPRs).

Article 31 states that Indigenous peoples "have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge and traditional cultural expressions."[24]

Indigenous people maintain both individual expressions of IIPRs through their life experiences and creations as well as communal IIPRs through enveloping and ongoing cultural knowledge and practices.

MSM and Mi'gmawe'l Tplu'taqnn support the UNDRIP's principle of individual and communal IIPRs. Mi'gmaq IIPRs in their many manifestations must be recognized and respected by all persons and organizations wishing to operate in the territory of the Mi'gmaq in New Brunswick.

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[24] Note: The MSM and Mi'gmawe'l Tplu'taqnn favour the nomenclature Indigenous Knowledge (IK) over traditional knowledge because IK is a living term; which recognizes the past, present and future manifestations of Indigenous cultures.

## Schedule C

## Steps in the NBMIKS Process

**NBMIKS Trigger (Earliest contemplation of an effect on Aboriginal and Treaty Rights)**

Phase I: Study Scoping & Study Description

Phase II: Desktop Literature Review

Phase III: Mi'gmaq Community Information Sharing

Phase IV: Knowledge Holder Engagement & Community Cultural Values Mapping

Phase V: Individual Interviews and Biographical Mapping

Phase VI: Community Report & Review

Phase VII: Follow-up interviews

Phase VIII: Groundtruthing

Phase IX: Data Analysis & Community Review

**Phase X: Final Report to determine effects on Mi'gmaq Aboriginal and Treaty Rights)**