APPLYING THE FIRST NATIONS CAREER/LIFE PLANNING MODEL

by

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We accept this thesis as conforming
to the required standard

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April 1999
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Date April 13, 1999
ABSTRACT

Very few career models have been developed that provide counsellors with tools to facilitate First Nations' career development even though existing contributions to the literature state the need for culturally sensitive models and interventions. This thesis examines the appropriateness of the First Nations Career/Life Planning Model, developed by McCormick and Amundson (1997), when used with First Nations adolescents. The purpose of this study was to (a) receive feedback on the strengths of the existing model and (b) find out from participants how the model could be improved. The ultimate goal was to produce a model/intervention that would be sensitive to the unique challenges of First Nations career development. The viability of the model is based on how well the model addressed the career/life planning concerns of First Nations adolescents as portrayed by the literature and by the reports of First Nations participants themselves.

The study examined the responses of 7 First Nations adolescents, their families and/or community members after taking part in the First Nations Career/Life Planning Model. All participants, except one, were from First Nations communities in the Vancouver, British Columbia area. After the career session, participants were interviewed to gain access to their experiences with the model.

The feedback given by the young people, family and community members revealed that the First Nations Career/Life Planning Model was a positive experience for all the participants. The comments given by the participants related to five general themes: Increased self-awareness, input from peers, family and community members, cultural practices, recommendations for the First Nations Career/Life Planning Guide, and input on the counselling process.
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Chapter I

INTRODUCTION

Rationale for the study

Theories of career decision-making, vocational development and optimal occupational fulfillment are products of mainstream European and North American societies (Osipow & Littlejohn, 1995; Axelson, 1993). From Parsons to Super to Holland, career-counselling theories generally promote the working values of mainstream cultures and for the most part have based their research on middle-class white males (Leung, 1995; Zunker, 1998). Even though there is evidence of change, comparatively very little research focuses on the career development of racial and ethnic minorities (Betz, 1993; Betz & Fitzgerald, 1995; Bowman, 1993; Fouad, 1994b). Even fewer models and interventions are designed to take into account the worldviews, perceptions, and experiences of First Nations (Herring, 1990).

Ahia (1984) warned “whenever alien psychologies are applied to different cultures without modification or contextualization, the most likely result is that of professional discouragement and stagnation” (p. 340). The relationship between First Nation peoples and modern psychological theory and practice epitomizes the discouragement and stagnation Ahia is speaking of and has spilled over into career counselling First Nation populations. The result is a shortage of culturally relevant career development models and interventions (Leung, 1995; Martin & Farris, 1994; McCormick & France, 1995; Zunker, 1998) stemming from Native values and the realities encompassing their relationship with the modern world of work.

Periodic governmental reports (Canada, 1996; Department of Indian Affairs, 1995a, 1995b, 1997a, 1997b) on the socioeconomic status of Canada’s aboriginal population highlight the need to develop career models and interventions that are going to help Canada’s young
aboriginal population break through career barriers and find “career satisfaction.” For instance, only 53% of registered First Nations people completed high school by the 1991 census, compared to 72% in the mainstream population (Department of Indian Affairs 1997a, p.4). In addition, it is reported that the unemployment rate of First Nations people is higher than for any other group in Canada. In 1991 the total aboriginal unemployment rate in Canada was 19.4%, double the rate for non-native Canadians (Department of Indian Affairs 1995b, p.90). The unemployment rate for on-reserve populations, in the same year, was 53.2% (ibid.). On-reserve social assistance rates, according to a governmental background paper by Statistics Canada (1995), have been on the rise. The same report stated that 43% of Canada’s on-reserve Native population was on some form of income assistance in 1992, a figure that is four times greater than the national average. Citing Hamilton and Sinclair (1991), Charter et al. (1992) list Manitoba’s on-reserve social assistance rate at 80% and northern Manitoba’s unemployment rate up to 75%. Charter, Persaud, Poonwassie, Williams, and Zinger (1992) point out that the unemployment rate for Manitoba’s Native population is four times higher than for non-native people. Martin (1991) states that unemployment rates among the United States’ Native Americans is five times higher than the national average. Martin (1991) also observes that Native Americans are on the “bottom of almost every social statistical indicator” (p. 276), this includes having the highest unemployment rate, lowest education level, lowest income, poorest housing, and worst transportation. Sadly, Canada’s aboriginal populations are in the same predicament (Canadian Medical Association [CMA], 1994; Health Canada, 1995).

According to the literature, there are certain key criteria that can increase the effectiveness of a First Nations’ career counselling model that can assist First Nation youth in fulfilling their career potential. First, the model must take into account the worldview and
cultural values of Native people (Lafromboise, 1990; McCormick, 1995; Zunker, 1998). Second, the model must instill a natural desire within the First Nations youth to generate their own knowledge (Hawks & Muha, 1991). Third, the model must include the First Nations community (Choney, Berryhill-Paapke & Robbins, 1995; Hawks & Muha, 1991; Lee 1984; Martin, 1991; McCormick, 1995; Zunker 1998). Fourth, the use of role models has been described as essential for expanding career knowledge and for instilling career self-efficacy (Berg & Iantuono, 1979; Martin, 1995; McCormick, 1995; Zunker, 1998). Fifth, counsellors must be aware of the external barriers that impede career development and assist First Nations in surmounting those barriers (Martin, 1991; Lipinski, 1989). Finally, counsellors must take into account the effect that “living in two worlds” has on the career development of Canada’s aboriginal people (Fordham & Ogbru, 1986; Garrett, 1995; Garrett, 1996; Haig-Brown, 1995; Lipinski, 1989; Westby & Roman, 1995).

The First Nations Career/Life Planning Model developed by McCormick and Amundson (1997) is an intervention to be used for First Nations career/life planning. The goal of the model is to increase First Nations youth awareness of themselves, using a culturally sensitive approach, and then to translate those personal patterns into the realities of the world of work. The model attempts to integrate First Nations’ values such as balance, connectedness, and spirituality with essential career components such as labour market options, interests, and educational background. The authors posit that the model is respectful of First Nations’ culture and the role culture plays in the career counselling process (i.e., talking circle, prayer). They also believe that the First Nations Career/Life Planning Model is flexible enough to adapt to cultural variations among aboriginal communities. McCormick and Amundson (1997) state:

The career/life planning model ... is designed to be consistent with the worldview of First Nations peoples. As such, the key components of connectedness, balance, needs, roles, gifts and values are integrated with more traditional career counselling concepts. A centric approach is utilized to reflect the overall integration of the various
components. Gathering information on each of the eight components is envisioned as a communal process involving input from family and community members as well as self-reflection. (p.12)

**Purpose of the Study**

This study consisted of field-testing McCormick and Amundson’s First Nations Career/Life Planning Model with a population of First Nations male and female high school students living in British Columbia’s lower mainland area and receiving feedback on ways the model worked and how it could be improved. Because family, peer and community members were also involved in the process, feedback from them was also necessary. The research question posed was, *what changes need to be made to the First Nations Career/Life Planning Model to make it a culturally viable and an appropriate career development tool for adolescent First Nations?* The object of the research is to provide an intervention that practitioners can incorporate into their career counselling practices that will enhance the career development process of First Nations adolescents.

**Research Approach**

Because the research question focuses on the experience of participants the methodology needed to be qualitative to get at what anthropologists have described as “thick descriptions” (Geertz, 1973). These descriptions or experiences, as related by participants, provide the rich detail that assist in developing the model beyond its present composition by immersing the model into the context of First Nations participants. Although the authors of the model have been careful to incorporate ideologies that assume to fit aboriginal worldviews, First Nations people must be able to describe, if the model, fits with the realities of their daily experiences.
First Nation participants who experienced the intervention were interviewed, using semi-structured interviews, immediately after the career sessions, to uncover their experiences and receive feedback.

A cross-case analysis methodology was used for two reasons (Miles & Huberman, 1994; Stake, 1995; Yin, 1994). First, each case could be assessed individually to capture the essence of each participant's experience with the model. Second, all cases could then be analyzed together to extract common experiences.
Chapter II

LITERATURE REVIEW

Introduction

The literature review provides a context in which this research can find a place. The focus of the review will include issues in adolescent career development, the role of family and community in career exploration, strengths and weaknesses of traditional career theories when applied to First Nations youth, existing cross-cultural career models, and an exploration of general cultural, socioeconomic, and personal factors that can significantly influence First Nations career development. It is clear that all many of these factors are interrelated and influence one another but to fully explore the complexities of those connections would necessitate going beyond the scope of this study. Each construct will be briefly reviewed on its own in order to provide a general understanding of key issues as they relate to the career development of First Nations youth. In addition, the review will be used as a marker to establish a sense of what defines a culturally relevant career model according to existing research.

Adolescent Career Development

Since Eric Erickson began writing on adolescent development and identity, career theorists have been looking at the relationship between adolescent development and vocational exploration and decision-making (Vondracek, 1992). Erickson (1968) stated that in order for an individual to feel a sense of "wholeness", as they make the transition into adulthood, there must be continuity between past experiences and future hopes (Blustein & Noumair, 1996). In other words, individuals must form a "coherent ego" or a stable sense of themselves (Blustein & Noumair, 1996, p.433). According to Erickson, one of the greatest developmental challenges for
adolescents in their pursuit for "coherency" is the "inability to settle on an occupational identity" (Vondracek, 1992, p.130). Indeed, today most career theories attempt to explain how career development is affected by the adolescent stage of development and vice versa. Vondracek (1998) makes the following comment:

Establishing a relationship between those two areas of research [vocational identity and identity development] appears particularly important for research on adolescent vocational development, because this is the developmental stage during which identity and career issues are expected to be not only salient, but also closely interrelated (p.14).

Recognizing Erickson's observations career theorists have been working on making the task of career/life planning easier for adolescents.

Career decision-making in adolescence is further complicated by a rapidly changing labour market. For adolescents the challenge of successfully implementing a career/life plan is on the rise (Bidewell, Schneider, & Broman, 1998). Not only do youth have to negotiate emotional, physical and social transitions from adolescents to adulthood they have to confront changes in the world of work. Rules that existed for an older generation of workers no longer apply. For instance, Angus Reid reports that ideas such as "science and technology will save us" and "a good education means a good job" are fast becoming myths (Reid 1996, p.21). An increasing gap between low paying jobs and high paying jobs and the delay of full-time adult employment are two more examples of how the economy affects the career decisions of youth today (Bidwell, Schneider, & Borman, 1998). Currently, career theorists argue that the most important advice that adolescents can receive from career counsellors is to prepare oneself for change and to embrace chance (Adams, Gullotta, & Markstrom- Adams; Shultz 1996; Krumboltz, 1998).
Theorists conclude that it is important to take advantage of youth's natural development and tie career learning and exploration into youth's daily activities. For instance, the U.S. government's National Occupational Information Coordinating Committee (NOICC) has developed guidelines to help enhance the career/life planning of its youth (J. Lester, personal communication, October 23, 1998). The Blueprint for Life/Work's Design is Canada's version of career development guidelines based on NOICC's research (Human Resources and Development Canada, 1998). The following is a list of competencies that the developers believe, if incorporated by career programs and materials, will enhance career/life planning of Canada's youth.

<table>
<thead>
<tr>
<th>COMPETENCY 1:</th>
<th>Build and maintain a positive self-concept</th>
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<tr>
<td>COMPETENCY 2:</td>
<td>Interact positively and effectively with others</td>
</tr>
<tr>
<td>COMPETENCY 3:</td>
<td>Change and grow throughout one's life</td>
</tr>
<tr>
<td>COMPETENCY 4:</td>
<td>Participate in life-long learning supportive of life/work goals</td>
</tr>
<tr>
<td>COMPETENCY 5:</td>
<td>Locate and effectively use life/work information</td>
</tr>
<tr>
<td>COMPETENCY 6:</td>
<td>Understand the relationship between work and society/economy</td>
</tr>
<tr>
<td>COMPETENCY 7:</td>
<td>Secure/create and maintain work</td>
</tr>
<tr>
<td>COMPETENCY 8:</td>
<td>Make life/work enhancing decisions</td>
</tr>
<tr>
<td>COMPETENCY 9:</td>
<td>Maintain balanced life and work roles</td>
</tr>
<tr>
<td>COMPETENCY 10:</td>
<td>Understand the changing nature of life/work roles</td>
</tr>
<tr>
<td>COMPETENCY 11:</td>
<td>Understand, engage in and manage one's own career building process</td>
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</table>
Although the above competencies may address ideal career development skills for the majority of Canada's youth population, incorporating these same competencies with First Nations youth represents a major challenge.

Statistics indicate that First Nations populations in general fall below the national norms for education and labour force participation (Department of Indian Affairs and Northern Development, 1997). The Report of the Royal Commission on Aboriginal Peoples (1996) reports:

As a group Aboriginal people do not participate fully in the Canadian economy. They produce and earn less than an equivalent number of other Canadians. More than 150,000 Aboriginal adults do not know the satisfaction of earning an adequate income and being economically independent. As a result the wealth they could potentially produce is not being realized (Vol. 5, p.24).

The Report also illustrates that the lack of education among Aboriginal people has contributed to poorer living conditions and poorer overall prosperity.

Because of high unemployment and low education levels adolescent youth are often exposed to family, friends and communities living in despair. Without the opportunity to witness family, friends, and communities working in a variety of occupations and finding career successes First Nations youth (a) have limited career knowledge (b) have fewer employment opportunities (c) have less motivation for advancement and therefore must battle against the odds for developing, or even having the motivation for developing career skills and competencies.

Family Influence on Adolescent Career Planning

"Career is shaped by expanding spheres of influence" (Cochran 1997, p. 133) and one of the most influential "spheres" in adolescent career development is the family. Past research has shown that "family dynamics" strongly influence and can even predict the success of adolescent
career development (Young et al., 1997, p.83). Families have direct influence on their children’s career development by (a) actively engaging in a youth’s career exploration process and (b) family structure, levels of education, and social status.

Young et al (1997) explain that it is natural for youth to turn to their parents for ideas on careers and for parents to be genuinely concerned about their child’s occupational future. If this relationship has been positively nourished from the beginning (cultivation of safety and security) then it is believed that the prevalence of curiosity and exploration will increase (Kracke, 1997). Kracke (1997) argues that if parents can remain flexible and open to new ideas, as the youth begins to explore career options, the more likely that youth will engage in exploratory activities that will foster healthy career development.

Parents who make efforts to help their children cultivate healthy, productive social skills without “intentionally” thinking about influencing a youth’s career decision are in reality “active agents in influencing their children in a broad range of areas in career development” (Young & Friesen 1992, p. 198). In fact, Young and Friesen’s (1992) work shows that many of the career competencies listed by the Canadian government (i.e. acquisition of values and beliefs, facilitating human relationships, developing personal responsibility) begin in the home.

Other influences that the family can have on adolescent career development are outlined by Penick and Jepson (1992):

“Family background factors found to be associated with career development include parents’ socioeconomic status (SES), their educational level, and biogenetic factors such as physical size, gender, ability and temperament. Findings about family structure refer to the influence of family composition, family size, spacing of siblings and birth order” (p.208).

The genesis of adolescent attitudes towards career stem from these familial influences. However, “within each family, the level of involvement can vary, offering both positive and
negative influences" (Lankard 1995, p 1). For instance, education levels, annual incomes and family dynamics (i.e. level of communication, expectations, and values) can either enhance or impede career adolescent career development (Lankard 1995, p.1). For example, Lankard (1995) illustrates that youth living with “controlling” and/or “dominating” parents often choose careers that will satisfy parental wishes rather than choose careers that will be personally satisfying (p.2). Penick and Jepsen (1992) sketch out the consequences to youth career development if families are too enmeshed or disengaged:

Adolescents from enmeshed families may have difficulty mastering career development tasks because they are unable to distinguish their own from parental goals and expectations. They may not acknowledge their own unique qualities because family rules require that they think and act like the family norm. Adolescents from disengaged families may lack familial support and interaction, resulting in limits on self-knowledge and task orientation that interfere with mastery of career development tasks (p.220).

Bandura (1997) believes that vicarious experiences of self-efficacy (witnessing others’ positive or negative experiences) shape individual beliefs of future possibilities. This concept of what one sees others doing, one believes they can achieve, has an important impact on adolescent career development. If youth are surrounded by positive family role models and are influenced by supportive and successful family environments then they will believe the same is possible for them. Bandura (1997) explains:

A substantial body of research shows that the beliefs of personal efficacy play a key role in career development and pursuits. The higher the perceived efficacy to fulfill educational requirements and job functions, the wider the range of career options people seriously consider pursuing and the greater the interest they have in them (p.423).

Traditional Career Counselling Theories

As Brown (1996) indicates, “well-constructed (career) theories are comprehensive: they apply equally... to people of all ethnicities” (p. 514). Although many theories attempt to either
establish an ethnic paradigm or raise awareness of unique barriers none of the following major theories are comprehensive. They do not apply “equally” and they do not provide a culturally sensitive foundation for a unique model/intervention for First Nations career/life planning.

Mainstream theories of career counselling can be divided into roughly five main categories (see Table 1.1) and are seen as either established or evolving (Zunker, 1998). Traditional career counselling theories, until recently, have focused their attention on the career development of mainstream populations (Leung, 1995). Although many of the current major theories have tried to prove that their theories are adaptable to ethnic minorities they have not embarked on substantial research that includes minority populations, nor have they considered additional variables (ethnic identity development, socioeconomic barriers) that can make ethnic career development more difficult (Fouad, 1993; Leong, 1993; Leung, 1995). Despite the fact that each theory generates positive gains in career development for ethnic minorities, including First Nations, they also have their share of shortcomings when applied to minority groups. Perhaps the most promising courses of thought are the constructivist, sociological, and learning theories.

The constructivist paradigm helps to understand the client from the client’s vantage point according to present activities or action with one’s surrounding environment (Brown, Brooks, & Associates, 1996). The premise is that the career experience of an individual cannot be reviewed separate from their environment or out of context (Brown et al., 1996). Zunker (1998 citing Sharf, 1996) states that the truth or reality of an individual “is really a matter of perception” (p.83).

From a First Nations’ viewpoint this philosophy is perhaps the most attractive because the counsellor must try to understand the conceptualizations or constructs of the client rather than assume he/she knows them. However, as Brown et al. (1996) points out, an understanding of
present behavior limits future planning because the present is the constant focus and is always changing. Zunker (1998) asserts that it is necessary to take into account the First Nations’

### Table 1.1

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<thead>
<tr>
<th>MAJOR THEORIES OF CAREER COUNSELLING</th>
<th>ESTABLISHED</th>
<th>EVOLVING</th>
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<tr>
<td>Constructivist</td>
<td></td>
<td>Young, Vallach &amp; Collin (Contextualism)</td>
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<tr>
<td>Sociological (Blau, Gustad, Jessor, Parnes &amp; Wilcox, 1956)&lt;sup&gt;2&lt;/sup&gt;</td>
<td>Hotchkiss &amp; Borow (Sociological)</td>
<td></td>
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<tr>
<td>Trait-Oriented (Parson, 1909)</td>
<td>Holland (Holland Typology)</td>
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<td></td>
<td>Dawis &amp; Lofquist (Work-Adjustment)</td>
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<tr>
<td>Learning-Based (Bandura, 1977)</td>
<td>Krumboltz (Learning Theory)</td>
<td>Lent, Brown &amp; Hackett (Social Cognitive)</td>
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<tr>
<td></td>
<td></td>
<td>Peterson, Sampson, Reardon &amp; Lenz (Cognitive Information Processing)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hackett &amp; Betz (Self-Efficacy)</td>
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<tr>
<td>Developmental (Ginzberg, Ginsburg, Axelrad &amp; Herma, 1951)</td>
<td>Super (Life-Span, Life-Space)</td>
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<td></td>
<td>Gottfredson (Circumscription &amp; Compromise)</td>
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<td></td>
<td>Tiedeman (Ego-Development)</td>
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<sup>2</sup> Note: names in parenthesis indicate original author(s) of theory.
individual potential in context of future aspirations. A concern with contextual thought is there is no predictive quality, a tenet of career counselling that is so prevalent for successful vocational counselling (Brown, Brooks & Associates, 1996). Also, if a person is seen as an entity in the context of other forces (i.e. culture, society) then there is the assumption that the client is unable to take full control of oneself (Brown et al., 1996).

Sociological theorists see vocational choice and advancement influenced upon by broader implicit and explicit sociological institutions such as social position, racial discrimination, gender, etc. (Zunker, 1998). The theory further establishes that an individual will reach a certain point in the social structure, with accompanying perks or disadvantages, where they will then be able to make career choices (Zunker, 1998).

From the vantage point of sociological career theories external factors that impede First Nations career development are recognized. For instance, high unemployment is recognized as a outcome of the ‘inequities’ of implicit social structures (i.e., large corporations) beyond the control of individuals (Hotchkiss & Borow, 1996). Moreover, this approach provides a basis for assessing the needs of the Native client within the context of their social networks such as family and community (Johnson, Swartz, & Martin, 1995). Yet, the theory also seems to have the potential of negating the power, resources, and cultural strengths of First Nations and individual strength in overcoming external barriers to gain control over which career path to pursue rather than resigning to a predetermined position on a sociologically determined ladder.

Krumboltz’s Learning Theory of Career Choice, Social Cognitive Theory, Cognitive Information Processing, and Self-Efficacy Theory are career theories based on learning. Each one stems from social learning theory espoused by Bandura (Bandura, 1997; Brown, 1996). Although the theories do well in arguing the role of unique learning environments and self-
efficacy in career development each fails to discuss the effect of ethnicity on various constructs of career (Brown, 1996). Although, Johnson et al. (1995) attest, it is paramount that aboriginal populations that are embarking on career-decision making integrate “their unique personal, environmental and cultural characteristics into the process” (p. 126), the theories that hold to these ideas seem to lack discourse that would indicate culture as a serious component of career development and learning. Instead, they superficially superimpose the ideas of mainstream career theories that do little to validate cultural paradigms of career. For instance, Darou (1987) illustrates that in a northern Native community where there are few career choices to be made, career choice may not be an important construct of career development and learning. Nevertheless, career theorists insist that traditional constructs of career universally apply.

Trait-oriented and developmental theories of career counselling are perhaps the most removed from understanding the reality of the First Nations relationship with the world of work. Although they do provide helpful frameworks for understanding peculiarities among individuals, such as patterns of career development and personal characteristics, and even though trait-oriented theories are empirically strong, out of all the theories, they may be the most problematic when working with a First Nation clientele.

Trait-factor theory postulates that one can find a match between one’s disposition and certain job characteristics and uses a number of tests to discover a match. The underlying assumptions, as outlined by Shultz (1995), are that (a) the process is cognitive, (b) occupational choice is a one time event, (c) there is a single right goal for each person, (d) a certain type of person works in this theory, and (e) there is a vocational choice for everyone. In light of First Nations’ values almost each assumption fails to meet criterion that would deem it relevant for this population.
The established psychometrics associated with trait-factor have based their norms on mainly mainstream middle-class populations and may have little relevance for First Nations peoples (Eby, Johnson & Russell, 1998; Fouad & Spreda, 1995; Marsella & Leong, 1995). As Johnson et al. (1995) indicate, these tests must be copiously scrutinized item by item to ensure the validity of the test results fit with cultural and social influences. Furthermore, the theory fails to include a holistic approach (Heinrich, Corbine, & Thomas, 1990; Lafromboise et al., 1990) to career development by only focusing on the scientific, cognitive approach. Whereas, as McCormick and Amundson (1997) would argue that First Nations career development needs to address the physical, social, emotional and spiritual components to be culturally appropriate. Furthermore, by stating that there is a career choice for everyone ignores the fact that certain external barriers discourage First Nations from obtaining various occupations because of location, education, regional needs, and so forth.

Developmental theories such as Super's Life-Span, Life-Space approach, and Gottfredson's Circumscriptions and Compromise Theory assume that all individuals develop the same and strive for certain developmental goals. Recognizing that the spectrum of acculturation for First Nations people is varied, it is recognized that First Nations' values are generally different from the dominant culture and that those values stem from different developmental processes and goals. For instance, whereas aggressiveness and competition may be a value to strive for in Euroamerican culture, cooperation and non-aggressive behavior is seen as desirable in Native cultures.
Cross-Cultural Issues in Career Counselling

Although annual reviews of career counselling research reveal that career theories and interventions for ethnic minorities are lacking, the last decade has seen an increased interest in the models developed specifically for unique cultural groups (Fouad, 1994a). Many current career texts include sections and chapters that discuss implications for minority groups in general or for specific groups such as African American, Hispanic, Asian and First Nations/Native American (Brown, 1996; Sharf, 1992; Zunker, 1998.). Publications, such as Leong’s (1995) 
*Career Development and Vocational Behavior of Racial and Ethnic Minorities* are becoming more essential as minority demographics change and impact the world of work. Although it would go beyond the scope of this thesis to review the career counselling models for each specific population, the following summarizes current ideas that should be addressed when career counselling minority populations.

Ivey (1999\(^3\)) outlines a number of guidelines that can help psychologists implement more culturally sensitive practices. They are:

1. Make a life-long commitment to cultural expertise.
2. Continually develop awareness of issues of discrimination and oppression.
3. Pay attention to the unique worldview and cultural background of clients.
4. Recognize the client in -context.
5. Recognize that contextual therapy may often require non-traditional interventions.
6. Examine traditional practice interventions for their cultural appropriateness (e.g. person-centered, cognitive-behavioral, psychodynamic) and contextual awareness.
7. Receive on-going feedback and assessment on personal cultural competence (peer review, review by member of the cultural community, client evaluation)

The purposes of these guidelines are to assist counsellors to be more sensitive to the needs of individuals from different cultural backgrounds and to ensure clients are getting appropriate attention in regards to their mental health. As with psychotherapy, these and a number of other

\(^3\) Guidelines received from Dr. Allen Ivey during a presentation at the University of British Columbia, February 1999.
cross-cultural career issues should be in the forefront of career counsellors’ minds when working with minority clients.

According to Zunker (1998) the goals of a career counsellors working with cross-cultural groups should be:

On developing career counseling objectives and strategies that will assist individuals of various ethnic groups overcome a multitude of barriers including prejudice, language differences, cultural isolation and culture-related differences...counselors are being challenged to become culturally aware, evaluate their personal views and understand that other people’s perspectives may be as legitimate as their own (p.421).

Some strategies might include exposing ethnic clients to role models from the same cultural group, incorporating traditional language and cultural practices, inviting family and community members into the career counselling process, reviewing how minority members identity with their own cultural group and others, and advocating for clients (Hawks & Muha, 1991; Zunker, 1998).

Leung (1995) posits that because career and personal issues are closely related it is very important, when working with multicultural clients, that a “holistic” approach be used to explore all the issues of one’s life as it relates to career issues (p.559). If a counsellor can intervene at a “systems level, group level and individual level” then the counsellor is making use of the client’s cultural context in an expanded way (Leung, 1995, p.560).

Cultural Factors in First Nation Career Development

When counselling an individual who has different worldviews it is important that the counsellor understands the client from that view. The counsellor needs to be aware of how culture affects and influences the client. Ahia (1984) asserts that the responsibility lies with the counsellor to dismantle biases towards culturally different clients. If they do not, they will feel
frustrated and may unintentionally do more harm than good. Adopting openness to the client’s experience of reality will promote clearer communication between client and helper.

Career decisions are likely to be influenced by cultural values. Counsellor awareness of differing worldviews is critical to successful career exploration. Respect for and knowledge of First Nations worldviews and values, according to Lafromboise et al. (1990), is crucial for developing a good counselling relationship and “for defining the counseling style or approach most appropriate for the client” (p. 629). McCormick (1996) asserts that a lack of knowledge about First Nations’ perspectives can lead a counsellor to apply inappropriate counselling strategies because of “faulty assumptions”. For instance, Lafromboise (1990) cautions that if counsellors try to lower the expectations of Native clients and patronize them, the clients will feel that counsellors from the dominant culture are making an attempt to change their values rather than help them to manage their problems. Research indicates that counsellors who demonstrate a respect for the “natural helping styles” of the culture will be viewed by the First Nations client as trustworthy and credible (McCormick, 1996, p.165).

McCormick (1996) espouses that the First Nations values of balance, connectedness, and transcendence “are some of the most important means and ends of counselling as described by First Nations people” (p.164). McCormick continues by stating that “the aim of healing” for First Nations people is to maintain a balance between the physical, mental, spiritual and emotional aspects of the individual, to strengthen interconnectedness with the community, family and nature, and to “transcend the ego” (McCormick, 1996 p.164). Careful examination indicates these values are very different from most western goals of therapy, which advocate individualism, autonomy, and the development of one’s ego. Whether the theory of choice be affective, cognitive, or behavioral, psychotherapist tend to focus on only one approach
(McCormick, 1996). Meanwhile, First Nations value the integration of all three components including spirituality.

Balance is closely associated with harmony and the medicine wheel is a symbolic representation of balance (Bopp, 1984). Spiritual, emotional, mental, and physical are viewed as equal parts of the whole (McCormick, 1995). If one has balance in their lives then they are in harmony with themselves, family, community, nature, and the universe. Realizing and moving towards balance is healing. Moving away from balance is perceived as becoming ill. Reviewing the placement of career in the medicine wheel with the client, according to McCormick (1995), may help the client to visualize the role of career and its contribution to one’s own sense balance and harmony.

Interconnectedness is a gauge by which a First Nations client can define his or herself. A First Nations person can regulate the notion of “self” in the context of their relationships with their families, community, nature and the universe (McCormick, 1995). Healing does not occur by prevailing over others but by solidifying one’s role in the community (McCormick, 1995). Martin (1991) points out that, “many Indian people view family, home and community as the center of their existence rather than a job or career” (p.276). Because families and communities are highly valued, their influence on “personal” decisions, including career decision, can be powerful. In his assessment of career choice attitudes among rural Black, White, and Native American populations, Lee (1984) found that Native American parents influenced their children’s career choices more so than the African-American and Caucasian populations. Making a career decision can become a very difficult event for a First Nations client if they choose to pursue mainstream careers that will remove them from their communities (Martin, 1991).
Because individuals define themselves in relation to the community, one-on-one counselling is not the best approach because it excludes and isolates the individual from their social network of family, community, nature, and the universe (McCormick & Amundson, 1997; Hawks & Muha, 1991; Zunker, 1998). More appropriately, significant others need to be included in the process. As Lafromboise et al. (1990) definitively states, "When problems arise in Indian communities, they become not only problems of the individual but problems of the community" (p. 630). An exploration of self should include the role one plays in their community and the effects a vocational choice may have on significant others. To ensure that individual interests do not conflict with community interests it is important to include the community in the career process. Including the community in vocational discovery allows significant others to voice their awareness of the individual’s strengths and weaknesses, allows them to give input on the impact of the community and provides an opportunity for the community to sanction or nullify the individuals’ choice.

Transcendence or spirituality is highly valued among First Nations peoples and it is the belief of Native people that mental health reflects spiritual health. There is an emphasis on the spiritual aspect of helping which includes turning to the Great Spirit in a time of need through ceremonies such as prayer, visions quests, sweats, smudges, sundances, sunrise ceremonies, etc. (Bopp et al., 1984; Lafromboise et al., 1990; McCormick, 1995). McCormick suggests that spiritual ceremonies can be powerful tools in assisting First Nations clients in making career decisions.

The First Nations’ worldview and cultural values need to be recognized and addressed before a counsellor can proceed with any meaningful counselling. McCormick (1996) paraphrasing Torrey (1972) states:
Ethnopsychiatrists...make a strong case that counselling cannot take place without communication, and that we cannot communicate with someone unless we have a shared language and world view. In order to communicate and counsel First Nations people, counselling service providers must understand the traditional world view of First Nations people (p.165).

Balance, interconnectedness, and spirituality are important key values that should be considered and integrated into the career counselling of Native clients.

**Environmental Factors and First Nations Career Development**

North America’s indigenous populations are facing constant and dramatic socioeconomic changes. Their cultural heritage is impacted by acculturation levels, language deficiencies in both their Native tongue and English, lack of education, residency pattern changes, and socioeconomic despair (Martin, 1994). Many of these hardships were and are caused by external stratagem and values.

These external forces are manifest in the continuation of stereotypes by media, education, and racism (Herring, 1990) or by “environmentally imposed restrictions” (Martin, 1991, p. 276). Environmental restrictions may include the lack of job opportunities in the local area, high competition for jobs that do become available and discriminatory hiring practices (Krebs, Hurlburt, & Schwartz, 1988). Counsellors who continue to impose white, middle-class values on First Nation clients can also be considered an external force that perpetuates low unemployment and “vocational self-estimates” among aboriginal people (Krebs et al., 1988). While it can be assumed that counsellors do not go out of their way to make life difficult for their indigenous clients their lack of knowledge and naivete can be classified as unintentional racism (Ridley, 1995).
Lipinski (1989) points out that these and other external pressures have culturally deprived
Native Americans and have contributed to the breakdown of Native American people
biologically, intellectually, motivationally, and attitudinally. The implications for career
counselling are enormous because the aboriginal client has to contend with an overwhelming
array of environmental stresses that impede rather than enhance career development.

Martin (1991) and Bowman (1993) clearly state that American Indians have limited
career awareness and understanding as a result of socioeconomic conditions. McCormick and
France concur and indicate that the same holds true for First Nations people in Canada (1995).
According to Martin (1991), this lack of knowledge stems from two components. First,
individuals who live on reserves with high unemployment and an absence of job opportunities
will consequently have a myopic view of career options. Second, Martin agues, low motivation
to obtain meaningful work stems from external factors such as economics, mobility, social, and
familial influences. Consequently, an individual may never learn or know of other suitable
career options or gain the necessary skills to explore vocational alternatives.

First Nation clients may develop “irrational attitudes about the career development
process” because they do not witness their parents or community members in mainstream jobs
(Herring, 1990, p. 13; Lipinski, 1989). A corollary of this is that the individual may then lack
the skills “necessary to acquire and process new information that is important to make vocational
choices” (Martin, 1991, p. 276). The lack of skills, according to Herring (1990, p.13), can be
displayed in one or more of the following way by First Nations individuals:

1. drawing conclusions where evidence is absent (arbitrary inference),
2. making a career decision based on one experience (overgeneralization),
3. exaggerating the negative or minimizing the positive aspects of a career (magnification or minimization),

4. perceiving career event in extremes (dichotomous or absolutistic thinking) and

5. internalizing negative career experiences (personalization).

A cycle of career ignorance is born and maintained by these irrational attitudes. Its genesis can be found in the pressures exerted by external socioeconomic mechanisms in which First Nations people may have little control over.

Identity Factors in First Nations Career Development

The experience of "living in two worlds" or biculturalism is a core issue among many First Nation youth and can have a profound impact on their career development. As First Nations youth work to define themselves they find they are being pulled in two directions. As a result, cultural dislocation may ensue or feelings of ambiguity may arise creating conflict between the values of two cultures.

It is well documented by Erikson (1968) that adolescence is a time for forming one's identity. However, when cultural or value-based ambivalence is present, identities labor towards full development. As a result, low self-esteem emerges and determining a career path becomes extremely challenging because one cannot rely on the formation of self as a foundation for exploring meaningful work (Lipinski, 1989). It can be noted that the First Nations client is "struggling to find a compromise between what significant others want, what society seems to demand, and what...(she) views as... (her) capabilities" (Wehrly, 1995, p.71).

Lipinski (1989) has stated that Native children have a difficult time forming self-concepts because they do not know where they fit. It becomes increasingly difficult for them to have a
positive outlook on the world, others and themselves when they do not know where their place is between two different value systems. They experience low self-esteem because no one or nothing (i.e., career) is confirming their self-concept. It has been recommended that any First Nations career program include a component of self-development (Darou, 1987).

Lee (1984), in a study on predicting career choice attitudes, discovered that self-concept was a crucial component in the career development of rural Native Americans. Krebs et al. (1988) found that there was a discrepancy between what Native students wanted to be and what they thought they could achieve. In the same study, Krebs et al. discovered that lack of self-confidence undermined Native high school student's aspirations.

Martin (1991) points out that it is the responsibility of the career counsellor to assist the client to take the "best" of both worlds, while helping the client maintain their unique identity. Krebs et al. (1988) concurs and adds that First Nation career counselling should actively involve "self-formation" of the individual because by choosing a career an individual chooses to portray a certain self-concept. Hence, vocational counselling, if practiced sensitively, can validate the First Nations client's identity and help foster self-esteem.

The First Nations Career/Life Planning Model

The roots of the First Nations Career/Life Planning Model stem from traditional career counselling theory and practice and First Nations values and traditions. By combining their respective expertise, Dr. McCormick and Dr. Amundson, developed a career counselling model that addresses career/life planning concerns while simultaneously incorporating the worldview of First Nations people.
Amundson and Poehnell (1996) in association with Human Resources Development Canada, produced the “Career Pathways” workbook to help individuals “discover and explore new career pathways” (p. 5). An essential component of the workbook was the development of the career “Wheel”. The Wheel’s purpose is to assist people in identifying their “marketable assets” by exploring who they are from many angles. As the authors explain, “by identifying your unique characteristics, you will be able to see and evaluate possible career options that would suit you” (p.13). Factors to explore in the Wheel include educational background, significant others, personal style, values, interests, skills, labour market, and work and leisure experience. As one begins to explore each area a more complete picture begins to emerge that helps the individual see potential career options. Because the model addressed career exploration issues of mainstream Canada so well its potential use with First Nations populations was examined. However, in order for the model to be successful with First Nations people the approach to career/life planning and counselling had to be congruent with the values, culture and realities of First Nations populations.

Dr. McCormick outlined components that would make a culturally relevant model and with Dr. Amundson worked on integrating those components into a model that would combine traditional career issues with the paradigm of First Nations. Based on previous qualitative work that explored the facilitation of healing for First Nations people Dr. McCormick felt that the following components needed to be included in a First Nations career model. They included:

1. *Connectedness* – significance of relatives, community, natural world, and spiritual world.
2. *Balance* – addressing physical, spiritual, social and emotional needs to be healthy and whole.
3. *Roles and Responsibilities* – addressing one’s part in maintaining their family community and culture.
4. *Gifts, Aptitude and Skills* – awareness of one’s special gifts to benefit others.
5. *Values and Meaning* – awareness of one’s family, community and cultural values.
A more relevant career wheel was designed by combining the above components with labour market options, personality/spirit, interests and educational background. Thus, First Nations clients could also have the opportunity to explore their unique characteristics but in the context of their cultural beliefs and environment.

In addition, McCormick and Amundson believed that the process of career counselling also had to incorporate the above values. It was not enough to include them in a chart but the career sessions had to be designed in a way that respected cultural ways of gathering and learning. Therefore, the First Nations Career/Life Planning Model ensures that clients feel comfortable utilizing cultural practices such as having a meal, saying prayers, using the talking stick, sitting in a circle, etc. Furthermore, a fundamental aspect of the model is to include family and community members in the actual counselling sessions, respecting the importance of connectedness. Flexibility and adaptability are key ideas in the use of the model because the ultimate goal of the model is to help First Nations clients explore who they are and discover satisfying career options by utilizing values and resources that come most naturally to them.

Although the First Nations Career/Life Planning Model incorporates some traditional career counselling concepts it also challenges the use of conventional models with First Nations people. It challenges career theorists and practitioners to look at new ways of doing career counselling when working with different cultural groups and not to be afraid of pushing the boundaries of traditional theories and practice.

Summary of Literature Review

The literature review provides a general overview of major concerns for adolescent First Nations career development and provides a context for the proposed enhancement of the First
Nations Career/Life Planning Model developed by McCormick and Amundson. The literature reveals the importance of career development during adolescents as an antecedent to future identity development and career/life satisfaction. The role of family, especially parents, in youths’ career decision-making and planning is paramount and influences the career attitudes and behaviors adolescents might adopt. Theorists and practitioners in cross-cultural career counselling warn that counsellors must to be aware of their own biases, be sensitive to the needs of minority clients and make efforts to understand the specific barriers that could impede minority career development.

The literature has revealed three critical concepts that need to be addressed when career counselling First Nation peoples and should be included in a culturally relevant model or intervention. Firstly, an effective model should include respect for and integration of First Nations’ values, such as balance, interconnectedness, and spirituality. Secondly, because many factors beyond the control of First Nations’ communities obstruct career development, a model that can empower and educate the First Nations client on career decision-making is crucial. Lastly, First Nations clients struggle, live and vacillate between two value systems; therefore, a career counselling model must focus on self-awareness to assist First Nations clients in negotiating their identity and locating a career that will validate their defined self-concept.

The genesis of the First Nations Career/Life Planning Model comes from two camps, traditional career theory and First Nations worldview. The model illustrates that ideas from both can be successfully combined to create a process that is sensitive to cultural values while meeting career/life planning needs.
Chapter III

METHODOLOGY

Method

Qualitative research is the approach that lends itself to the “comprehensive understanding of human action” (Palys, 1997). Citing Shulz (1970) Palys (1997) explains that the rational for using qualitative methodologies rather than quantitative methods is that the social scientist is facing different problems than the natural scientist when researching human phenomena and should rely on human subjects to provide the reasoning. Palys (1997) continues;

For qualitative researchers, the choice comes down to whether it’s better to ask people what they think is important, and incorporate their answers into our efforts to make sense of their behaviour, or to ask only what we think is important, and then try to infer what they must have been thinking in order to give such answers (p. 18).

This study utilized a case study approach (Mertens, 1998; Miles & Huberman, 1994; Schwandt, 1997; Stake; 1995; Yin, 1994) to extrapolate how participants experienced the First Nations Career/Life Planning Model. This approach assumed that participants could make sense of their surroundings, their behaviour, or reactions to the intervention and then provide an explanation. Furthermore, the research attempted to see if the existing framework of the Career/Life Planning Model fit with cultural expectations of First Nations adolescents. In other words, is the model compatible with the career development realities of First Nations adolescents? Holstein and Gubrium (1994) explain that individuals bring with them “stocks of knowledge” obtained through social and cultural mechanism. Moreover, it is through this knowledge that experiences are deemed as meaningful (Holstein & Gubrium, 1994). Therefore, by tapping into the subjective experience of participants we can analyze if the proposed Career/Life Planning Model is meaningful or not in light of a First Nations’ paradigm.
The case study approach provided the flexibility to analyze each case on its own merit and to locate similar themes through cross-case analysis.

Participants

Altogether, 18 participants were involved in the research study. Out of the 18 participants, 7 were First Nations youth (3 males, 4 females) aging from 15 – 21 and were the main focus of the study. 11 family and community participants (7 female, 4 male) participated in the respective sessions. All family and community participants, except for one (a mother of a First Nations youth) were of First Nations ancestry. All participants were from the Vancouver, British Columbia area. All participants except for one lived on-reserve however all were closely connected to a reserve community.

Recruitment

First Nations Youth were recruited, using a variety of community youth workers, home/school coordinators, and social development coordinators, from the Burrard, Musqueam, and Squamish Reserves located in the Vancouver, British Columbia area. Respective social and political leaders of the communities were contacted as a first step in locating appropriate youth leaders, workers and people who knew youth programs and youth on the reserves. Once these people were located they were called and asked if this study would be an appropriate fit with their youth. If the youth workers felt that the study was appropriate a research study recruitment letter was sent to the worker to post. Two First Nations communities that participated put the recruitment letter in the local community newsletter. During the study the researcher were never
directly called by any of the youth or their families, the First Nations community youth coordinators were always the first contact and acted as intermediaries.

Once youth were recruited, sessions were initially set-up at the First Nations House of Learning at the University of British Columbia. It quickly became evident, by the number of cancelled session and comments by First Nations community youth workers that the youth and their families felt uneasy about coming to the university, that sessions needed to be moved on-reserve. Eventually, all but three sessions were moved onto the respective communities of the youth.

**Procedure**

Harly Neumann facilitated all the sessions while Holly McLean, a graduate student in counselling psychology, assisted in co-facilitating several of the sessions. For each of the sessions, chairs were arranged in a circle. The Career/Life Planning Guide or chart was drawn on a blackboard to be clearly visible to the participants and on several occasions was also given out as handouts. For all but two of the sessions refreshments were offered to the participants. The sessions began with the facilitator offering to include in the session cultural practices that the participants felt were appropriate. The facilitator invited the participants to open the session with prayer and smudge ceremony and to make use of the talking stick or eagle feather. The participants’ attention was directed to a table where the materials for the smudge ceremony, talking stick and eagle feather were laid out. Participants were informed that there were no time limits (i.e. 50 minutes) on the sessions.

Following a smudge and prayer if desired and respecting the tradition of the talking stick or eagle feather if used in the session, the facilitator initiated the Pattern Identification Exercise
(Amundson, 1995). The youth was asked to describe an activity that he or she enjoys; to then think about a time when that activity was particularly enjoyable and a time when it was not so and describe those experiences. The facilitator sought input from the family members and/or community members present for additional perspectives on what the youth described. Then the facilitator invited the youth's input to see if what the family and/or community members said fit his or her experience. From this discussion themes and patterns emerged that reflected aspects about the youth such as gifts, meaning and spirit. Participants naturally referred to the chart when making these connections. The facilitator would then focus on the chart during the remaining discussion directing the participants' attention to different components that had not been mentioned and eliciting comments from the participants.

At the close of the session feedback questions were asked by the facilitator to gain an understanding of the participants' experience of the session. Each of the participants was asked to describe their experience of the session, what they liked and did not like about the session, if they thought the session was culturally appropriate and how it could be made more so. The youth was also specifically asked what impact (if any) the session would have on their career/life planning, how it was to have other peers, relatives, and community members present, and for any ways that they thought the model could be improved. The facilitator then informed the participants that individual follow-up interviews would be conducted by telephone at which time the feedback questions would again be asked of the participants.

Approximately two weeks following the session, each youth was mailed a copy of their Career/Life Planning Guide completed from the comments made in the session along with a letter thanking them for participating in the research (see appendix I). The letter contained a reminder that the session was only the beginning of the youth's career/life planning and closed
with an invitation for the youth to contact the facilitator if he/she had questions regarding the
completed chart or of the session in general.

It was the intention of the researcher to conduct follow-up interviews in person or over
the phone after a two-week period but researcher dropped the follow-up interviews due to a lack
of response by participants.

Rationale for Interview Questions

The purpose if interviewing all the participants after the session was to receive feedback
from First Nation people themselves on how to improve the model and make it more viable for
First Nation youth. The participants were interviewed immediately following the career sessions
so that they could speak to the experience while it was still fresh in their minds. On several
occasions, where participants seemed reserved with their comments the facilitator would
encourage the participants to elaborate further. Although it was important to get feedback on the
various constructs of the model, if comments arose that veered from the structured questions then
the interviewer would flow with the participant. What was important was that participant’s
comments provided insight into how the model could be improved. The interviews required
approximately 30 minutes to complete.

Questions were designed to get at their experiences with the model from a number of
perspectives. Questions 1-3 attempted to extrapolate the overall experience of the model without
introducing any biases or guidance from the interviewer. Question 4 looks at the impact of the
session on the youths career plans. Questions 5 and 6 explored the youths’ experience of having
significant others involved in their career counselling session. Questions 7, 8, and 9 examined if
the participants felt that the career session was culturally meaningful and appropriate and ways
that the model could be improved to meet the cultural needs of participants. Question 10 was included to briefly review the career planning experience of First Nations adults present in the study and to see if the model would have made any difference to their career/life planning. The final question was posed to allow participants the freedom to add anything that may have been overlooked on the part of the facilitators.

Interview Questions

1. Describe your experience of the session?
2. Describe what you liked about the session?
3. Describe what you disliked about the session?
4. What impact (if any) do you think the session will have on your career/life planning?
5. What was it like to have a parent(s)/relative(s) involved?
6. What was it like to have a Band/community member(s) involved?
7. What impact (if any) did participating in this First Nations career session have on you?
8. In what ways was the session culturally appropriate?
9. What suggestions do you have (if any) for making the model more culturally appropriate?
10. (For Adults) Would going through this model have made any differences for you when you were growing up and deciding on a career?
11. Do you have any additional suggestions for improving this model?

Data Analysis

Each session was tape-recorded and/or video-recorded. Once the sessions were recorded the sessions were transcribed. The researcher read and re-read all the transcripts, familiarizing
himself with the content of the discussions. Descriptive narratives were then drafted to extract key elements of the process and to illustrate participant feedback. Giving the reader the opportunity to judge if the study is transferable is the rationale for the descriptive cases. Merten (1998) reports that the researcher should provide enough detail so that readers can determine the “degree of similarity between the study site and the receiving context” (p. 183).

The descriptions of each case study were sub-divided into pre-session, session, and post-session to provide procedural structure across cases. “Pre-session” reports on how the researcher “negotiated entry” into the communities to recruit participants for the sessions (Mertens, 1998). “Session” highlights content of the actual career counselling sessions. “Post-session” focuses on participant’s feedback and follow-up after the sessions are completed.

Once the narratives were complete and the transcripts re-read, the researcher then embarked on extrapolating themes from the content of the sessions. One of the reasons for generating themes was to reduce large amounts of information into manageable sizes and to get at the core experiences that supported the model and could be used for developing the model further. Generating descriptive data is considered “first-level coding” because it is a summary of segments, “pattern coding” was the next step and the method used for getting at themes across cases (Huberman & Miles 1994, p. 69). The content of individual sessions and participant feedback was reviewed. As themes arose they were recorded on individual charts and then compared across cases to see if similar themes existed in subsequent transcripts. Once all the cases had been reviewed and themes decided upon the researcher went back to the transcripts to see if the themes covered the participants’ experiences with the model. As a result four themes emerged. Following Huberman & Miles (1994) suggestion the researcher then recruited a
colleague to go through the transcripts and to see if the themes captured the essence of
participants experience and feedback. The colleague agreed on the four themes and added a fifth.

The initial four themes that emerged were increased self-awareness; usefulness of family,
community, and peer input; openness to cultural practices; and recommendations for improving
the Career/Life Planning Guide. These themes were chosen on the basis that the same subject
matter emerged in more than one case (Yin, 1994). Focused on the participant’s feedback when
re-reading the transcripts the researcher and colleague found that feedback on the actual process
emerged as the fifth theme. Comments on the general environment of the sessions were
categorized under this theme.

Autobiographical Situating

Because I am intricately involved in this study and cannot ignore the fact that I bring
personal biases and values into the study it is important that I say a few words about who I am. I
am a First Nations graduate student in counselling psychology. My First Nations ancestry is Cree
and I am from the Peguis Band in Manitoba. Even though I am a member of that Band I was
adopted as a child and grew up in a Danish home in Canada. My involvement and interest in
First Nations issues began approximately seven years ago and increased when I located my
biological mother and family.

Over the last several years I have worked with First Nations people in a number of
capacities such as coordinator of a summer youth program, health researcher and legal aid
community development fieldworker. I entered studies in counselling psychology because I
wanted to be involved in work that helped people on a one-to-one basis. My interest in First
Nations career counselling stems from (a) my own experience of being First Nations, (b) my own
career indecision, meandering and floundering and (c) experiences of job dissatisfaction and burnout. I recognize that my story is different from many First Nations people but through personal experiences and previous exposure to the conditions of Canada’s First Nations people I realized that aboriginal people were facing unique challenges when looking at career/life planning. Therefore my goal was to be involved in career research that produces culturally sensitive models that can assist First Nations communities to overcome their current situation.

The opportunity to field-test the First Nations Career/Life Planning Model was an ideal project for me. However, in light of my above goal it is obvious that there is some bias in the hope that this model works. I have tried to be as objective as possible and to let the voice of the participants speak to the model’s level of cultural viability. Nevertheless, it must be noted that participant’s comments and reflections may be skewed by the fact that I was the facilitator of the model and also asked the feedback questions. Nevertheless, it is my intention to let the participants speak for themselves and to let the reader determine the objectivity of the study.
Chapter IV

RESULTS

Descriptive Case Studies

Case Study #1

Pre-Session

The first case study involves an eighteen year old First Nations male from one of British Columbia's Lower Mainland First Nations communities who at the time of his participation was in Grade 12. He was recruited through the head of social development for the community. The researcher described the nature of the study to her and asked if she could locate youth that fit the criteria of the study and would be willing to participate in the First Nations Career/Life Planning Model research project. Within a few days she forwarded the name and phone number of the first youth who participated.

The following day the youth's family was contacted by phone and the nature of the project was explained to the youth and his grandmother. The grandmother was the youth's guardian and very involved in raising her grandson. As soon as they agreed to participate we set up a date to meet at the First Nations House of Learning at the University of British Columbia.

Session

Participants involved in the first session included the youth, his grandmother and his aunt. His aunt represented the community, as well as being a family member, because she also worked for the Band office. It was not uncommon to find that community members were related to the youth who participated. The facilitators included two professors from the Department of Counselling Psychology at the University of British Columbia and a Master's student in the same
department. The Master's student facilitated the majority of the session while the two professors acted as co-facilitators. The graduate student is a member of the Cree Nations while one of the professors is a member of the Mohawk Nation.

The tables in the boardroom had been moved aside and chairs were set-up in the formation of a circle. A microphone was set-up in the middle of the circle to record the session. The First Nations Career/Life Planning Guide (see appendix...) was drawn up on the room's whiteboard. The youth, his grandmother and his aunt sat beside each other while the facilitators also sat beside one another.

Following refreshments and introductions one of the co-facilitators invited the participants to begin with a prayer and a smudge ceremony. The participants welcomed this cultural practice and the co-facilitator led the prayer and the smudge ceremony. In addition to the opening prayer and smudge ceremony the participant's decided to incorporate the use of the talking feather and an eagle feather was introduced to the circle.

Holding the feather, the facilitator, followed the general guidelines of the Pattern Identification Exercise (see appendix H), by asking the youth to describe an activity he enjoyed. After passing the feather to the youth, the youth began to talk about his experience playing on a local all-Native lacrosse team. He spoke of being on the team.

It went really well cause I was with all my buddies and guys I've been playing with for so long and it felt good because you're with your people, like you hear all the stories from like your uncles, and your dad, and your grandfathers, and so on. All the older generation that, yeah, all Native teams, like lacrosse, and we never experienced that until this year.

The youth continued to describe how playing on this team "brought my spirit up". He was excited by the prospect of playing lacrosse at a competitive level.

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4 Completed Career/Life Planning Charts for each case can be found in Appendix H.
... like the way I heard, like it was played like super-fast and it was just a great feeling that I had to be involved in like feel that kind of intensity and it really upped my spirit and all that kind of stuff.

Being a part of his community's history was important to this young man and he described how playing on this lacrosse team affected those in his community and how it reminded the community of its cultural history and lacrosse tradition.

Yeah, and it felt like really, uh, like how you know like a lot of Native people like they used to say yeah, we used to live together in longhouses and everybody in the community was like, one. But, now it's kind of not like that, but when you see that on a lacrosse team and the community's seen it also, like all these young boys, like all from the same nationality, tribe, and just working together as one. It really, like all of us felt it, like all the team, and I think the community felt it, too, cause with the support we got, it felt good.

Furthermore, he talked about how playing lacrosse made him feel good because it was provided his community with the opportunity to express something positive.

I had people come up to me and it felt good because there's so much negativity on reservations now. Like there's drugs and alcohol and you always see ... conflict between families, like over some sort of reason, and it feels good for another Native person to come up to you and say like, yeah you did a good job and it was people that you wouldn't expect.

The grandmother added that the youth's great-grandfather played lacrosse and that his grandfather coached and so there was a strong history of good lacrosse players in his family and that he had been encouraged "to be good".

I think if that's where the connection comes with the feelings about how well we did this past year in lacrosse. I think it's, uh, it's a real character building thing to be involved in sports this way and to be dedicated to your practices, your games, your coaches, and I guess family as well, who are there rooting you on – maybe giving you an extra little push.

His aunt commented that not only was the youth a good player, he was also chosen as the Most Valuable Player in his school.

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5 Although direct quotes have been modified for readability, care has been taken to maintain the integrity of what was said by participant.
The student began to talk about celebrating after winning games and spending time with friends on and off-reserve. He indicated that he enjoyed being social and being with Native and non-native friends. He reported that although he realized that Native people’s land was taken from them he has learned how to relate to others without bitterness.

When you get older, you got to deal with them one way or another and you’ve got to work with them, so I learned that and I get along with a lot of people and a lot of people I guess respect me that way cause I’m not the typical Native that just hangs around Natives.

After pointing out that the participant was diplomatic in his approach to others the facilitator focused on the intensity the youth felt playing lacrosse. The youth described the intensity as “all business” and “no longer fun and games” because it was like two warring tribes and yet he admits it was good because everyone knew that they were representing “their people”. He continued by saying, “I guess it was for pride and that’s why it was so intense.” He reported losing that game, but realized he needed to “get back up”:

And what it did was make me think, like okay, like I have to get back, like get back up and it’s not over, right? So that’s how I really, like I relate I guess to my life now as I think about it, is it’s just like lacrosse. Like, you lose, and you just forget about it. Even if you don’t succeed, you should uh try again, and that’s basically it.

A co-facilitator mentioned that connecting with important people, feeling support, doing something meaningful, having the right attitude and being an ambassador of goodwill are important concepts for him to think about when considering future work because they may be clues to what contributes to his joy. The co-facilitator referred to the Career/Life Planning Guide related what he said to the values, skills, and personality components of the chart. The co-facilitator told the youth that he experiences him as very sociable and as someone who has a broad vision that enables him to get along with as well as being grounded in his own people. The other co-facilitator added that he sees the youth getting enjoyment out of working with a
team, working with others towards a common goal and having pride connecting to and succeeding as First Nations people.

The youth participant was then asked to think of a time when lacrosse was not so enjoyable and to describe his experience. The youth spoke about having ear problems and having a difficult time hearing. He said he would often miss out on games because he would have ear infections and would have to go in for surgery. He reported that it was hard because he was also missing out on activities his friends were involved in and it was frustrating because he could not hear well. He relayed incidents related to teachers telling him he needed to improve his spelling without recognizing he had hearing problems. Once the youth got hearing aids, the kids in school would tease him. He related how his hearing problem made him feel down. He said adapting to his hearing difficulties became easier when he had a more positive outlook towards his disability. He remembered thinking that others were a lot worse off than him.

I also used to hang around with older people, like I was always the younger, the younger guy, so it’s just like, okay, pick on the young guy... so I just learned to say they could think what they want to think. I’m going to think positive about myself and show them in the end? I started thinking positive and my ears became better, like my right ear is almost normal now and uh, I just thought positive and now I’m probably one of the smartest kids in my age, like I’m an honor roll student. I want to show people that I’m not this kid that can’t hear. I want to show people that, hey, I’m just as human as you, now that I can hear, and that really put a good positive, like, input on my life.

The student handed his grandmother the feather and asked if there was anything she would like to add. She said, “I guess I am really proud of him (pause), excuse me, for overcoming all that.” At this point, his grandmother began to cry and had a difficult time saying anything. His aunt begins told the story of when the youth was a young boy and his ears affected his physical balance. Then she referred to the chart and related that his physical imbalance and
struggle with his ears really helped him to develop spiritual, physical, emotional and social balance.

And as you say, now his physical balance because of his positive thinking, you know, has finally come back and I think he’s balanced pretty well in all the physical, spiritual, emotional and mental for a young man of his age.

Referring to the chart his aunt continued:

You know, that he’s really balanced quite well there. His values are really good. His personality and his spirit is good, too. Interests, well he’s explained that to you and he’s good with an attitude, feels it’s right when he talks about, you know, that he can – he likes to do automotive and I’ve been telling him, well Chris, you have to choose something else too, because maybe your skills are going to be greater than just being a mechanic, but that’s what he enjoys doing. He’ll probably start in that area, you know, but I think that in the end that he’s got greater gifts and skills than he realizes. Uh, labour market options, well I won’t touch on that, but he does work every summer, you know, student summer employment down the marina. He likes outdoor work, so he works through the summers and we’re all proud of that. He comes right out of school and goes to work. He still plays lacrosse. Life roles and responsibilities – I think he is a really good role model for the kids his age. His sister, it’s really helped his sister because she’s always, she’s what – a year and half younger than you, a year younger?

The chart became the focal point for the aunt’s input and she referred to the components of the chart with examples of her nephew. However, she seemed to be uncomfortable with the heading Labour Market Options and skipped over that component. After a few more comments by the participants the adolescent turns the feather over to one of the facilitators saying, “Okay, your guys turn now”.

General comments were made by the facilitators about the young man’s ability to turn a negative into a positive and how weakness was turned into strength. One co-facilitator elaborated on the participant’s interest in mechanics. He commented that the youth should not sell himself short but think about what level he wants to take his interest in mechanics. The co-facilitator reiterated the young man’s strengths that were highlighted by his family, and community member, and provided some motivation for the youth:
Go for the top. Reach for the stars, in a sense, because you have the capacity inside you to do that. And from what we’ve heard today and have seen these things, you have an incredible potential and not to be burdened by that, but to know that, you know, you can reach further than some other people might be able to do. And some of that in a funny way – isn’t it strange how an imperfection in the ear in a sense helps you to become a stronger person that can go further. But I think you can, and I think you’ve got a really – an opportunity now to, to do something in your community and to really be something. Um, a person of stature, somebody who can do something and give something back to the community. So, that’s all I’m saying.

The participant reported that he often feels that he wants to help his people and to be like certain leaders in his community. At this point the facilitators emphasized that he does not necessarily have to be a political leader. By pursuing his passion and being an example he could influence a lot of people in his community. A metaphor was used to illustrate this idea to the youth:

You know, it’s like going through the snow, you know. Anybody who’s on the path, they don’t know where to go, but if somebody’s walked that path, then it makes room for other people to come in behind. And so, when you’re doing that, you don’t think you’re doing much. You’re just breaking the snow and kind of running through this fresh, but if you look behind you, you see lots of other people following. I think that’s the kind of leader that I can see you being is somebody who breaks new ground.

It is at this point that the facilitators emphasized that it is important to include one’s own personality, interests, and values, in career decision making. The facilitators used what had been discussed to underscore this point.

For instance, somebody could really use their interest in mechanics through having two or three old cars that they’re always working on or restoring on the weekends in their spare time, too. Because it could be part of their life without being the way they might, without being their vocation, the way they earn their money.

Or give meaning in their life or whatever. So, career life planning I discovered is more than just your interests, your aptitudes. It’s also does it fulfill all your needs. Money’s an important one.
And does it get you to, for instance, being a team player. If you were a sole mechanic working on your own - in a shop or whatever, well you wouldn’t really have a team around you.

Does it meet all those sorts of needs. And also, I think the values and your own personality, too, those are considerations and being a mechanic or one of these diagnostic technicians that might fulfill all of those, but I just learned that you have to take those things into consideration and not just what the teachers tell you ‘Oh, you’re really good at this – you ought to go into law’. You got to take a bunch of things into account.

At this time the participant was told that the sessions was nearing its end and then asked to think about what he could take away from this discussion. He reported that the session helped him know where he stood and that his family and community is supportive of him. He stated that the session helped him to look at his interest in mechanics in broader terms. He also mentioned that he had learned that whatever he does he wants to do something that shows his appreciation to his family and community. He reported that he had learned that he might be influencing others without really knowing it. He referred to the metaphor of creating a path in the snow and said that he never thought of it that way. His aunt re-emphasized the point that he does not have to be a chief or council member to be a leader, and referring to the snow metaphor added that if he breaks the path for just one person then he has accomplished something in his life. She continued to make it clear to him that his resolve and compassion would take him where he decided to go. At the end of the session his grandma told him, “I guess the only thing I wanted to say to [him] is all these good words, all this praise, don’t let it go to your head. Keep your feet solidly planted on the ground”. As agreed by the participants the session closed with a prayer to the Great Spirit.
Post-Session

Immediately following the formal session the participants were encouraged to provide feedback on their experience with the First Nations Career/Life Planning Model. The grandmother asked:

Do you find that you need different counselling skills for Native people, or is there a different approach to them? The only reason I ask that is because, um, it’s been said that Native people learn in a different way from non-native people. People are used to writing and reading and that type of thing. Where with us, it’s more visual.

The adolescent participant commented that he felt that this model would be good for Native youth because he had just completed a Career and Personal Planning (CAPP) course in school and found it to be “all paper”. He clarified further by stating:

... it [CAPP] was kind of difficult for me cause, there was only two ways to do it and you’re just like, okay, I’ll do it this way. And so you end up picking. I was taught, listening and seeing stuff. I wasn’t shown a map, my grandfather didn’t teach me that way. He didn’t pull out a map and go “okay you go there, up here, down there.” He actually brought me there and he goes “Okay, you go up there and then you go...” So I see where I’m going. Like my auntie told me, a lot of Native kids don’t learn from writing, like what my grandmother was saying. Like at the end [of CAPP] there’s a tally and you put all the numbers in and all the letters or whatever and you see what kind of personality you have, you’re an aggressive person, you are a laid-back person, or you’re a person that goes ahead and doesn’t quit. So with that, I was just like, oh, so you don’t really know, cause it’s not 100%.

So with this [First Nations Career/Life Planning Model], you kind of know cause it’s kind of visual, you got other people giving you background into what kind of person you really are. You know yourself but, actually you get to hear it from different people and professionals like yourself and through language not through paper like some sort of mathematical way of determining what kind of person you are and so I think that’s pretty good for First Nations. Any kind of people, actually everybody learns from language and it would be beneficial for everybody I think.

The aunt suggested that we put examples in the chart so that First Nation youth would better understand the meanings of the components. All the participants agreed that the use of the metaphor was useful for looking at things in a different perspective.
Approximately two weeks after the session a Career/Life Planning Guide was drafted and sent with an accompanying letter to the participant. The chart included comments made by the facilitators, grandmother, aunt and the youth. Shortly after the letter and chart were sent a follow-up phone call was made to see if there were any additional comment, questions or concerns. The youth indicated that he had shown the chart to some classmates and that they recognized the same traits listed on the chart.

Several months after the initial session one of the facilitators happened to meet the youth while out shopping. The youth reported that he was making plans to enroll in a mechanics program at a local technical college.

Case Study #2

Pre-Session

A First Nations community provided the participants for the second session. This contact was the Drug and Alcohol Counsellor/Youth Coordinator who met with the facilitator to discuss the research project. The youth coordinator and researcher then coordinated the participation of the youth, their family and community. The home/school coordinator from the same community was also contacted for names of potential youth participants. None of these youth were committed to participating in the study. The youth coordinator also reported that it was difficult to find students or families interested in a career research project. In fact, the first group to commit to the research never showed up for the session. A youth who did participate from this First Nations community was a 17-year-old female student currently in grade 7/8 at an alternative school.
The session took place in one of the lecture rooms of the First Nations House of Learning on the University of British Columbia campus. Chairs were set-up in a circle and a microphone was placed in the middle of the circle. The First Nations Career/Life Planning Guide was drawn on the board to be clearly visible to the participants. Traditional materials such as sweetgrass, abalone shell, and an eagle feather were displayed on a side table.

The session participants were a mother and daughter and one session facilitator. The facilitator began the session by offering to begin the session in a traditional manner (i.e. smudge ceremony, prayer, talking feather) pointing out that the materials were present to do so. The daughter declined the use of cultural practices and stated:

We never used, they may have used the talking stick a couple hundred years ago but we have been kind of removed from that part of our culture down there. We respect other people's ways of having a prayer or doing that but we haven't done that.

The facilitator then pointed out the Career/Life Planning Guide on the board and then explained that he was going to ask a few questions to help fill in the chart. Although this was not the typical practice used in the model, the participants had expressed concern regarding the length of the session and so the facilitator directed the discussion to focus on the chart components sooner than usual.

The facilitator asked the daughter to think of an activity that she enjoyed participating in and discuss why it was enjoyable. She talked about wanting to get back to playing soccer and having enjoyed playing the sport since she was six years old. She reported that playing and winning games "felt good". At this point her mother interjected and offered that it is the socializing or "hanging out" that she felt her daughter enjoyed. The daughter agreed but also seems to have difficulty expressing herself. The daughter was confused about what was
happening. The facilitator pointed out that it is sometimes difficult to explain these sorts of things because people do not often think about why they do the things they do. The facilitator continued explaining that self-awareness (i.e. what do I like to do and why) gives one an indication about what one might enjoy about certain occupations. At this point the youth agrees that she is beginning to see the connection between the questions/discussion and how it relates to career counselling.

The youth stated that she will have to stop being social once she begins university because in the past she did not limit her socializing and her school work suffered. The facilitator reframed her statement as (1) being able to know when to work and when to have fun and (2) that she knows how to relax. The youth agreed.

At this point, the facilitator refers to an earlier comment by the mother about the reserve's soccer “fanaticism” which she sees as “detrimental”. The mother elaborated:

People sort of grow up in sort of that soccer frame of mind and they sort of, they get more motivated towards playing soccer than they do about looking for a goal or career, their goal and career is to play soccer in the community and they're wonderful soccer players but they don't go no farther because what goes with soccer is alcohol and parties.

The mother is concerned that her daughter will be lured away from her goals because of her interest in soccer because, in the mother’s mind, sports leads to socializing and then alcohol. The mother then explained that that is what happened to her when she was her daughter’s age and consequently she never graduated from high school. She continued to relate that she used to drink and because of her experience she did not want to raise her children in the presence of alcohol.

The mother explained that she has allowed her daughter to be influenced by the “outside” to cultivate “balance” in her daughter’s life. By the “outside” she meant her daughter’s non-
native friends. The mother indicated that her daughter’s non-native friends were mischievous and getting into trouble and because her daughter socialized with this group “she fell behind and left school”. Her daughter agreed.

While paraphrasing what the daughter had said about socializing, soccer and being around others the facilitator turned his attention to the Career/Life Planning Guide and asked the youth where she thought her awareness of this should go. The daughter proposed that it belongs in the “interests” section. The youth began to talk about how she works better when she is alone, she likes to work fast on homework assignments and that getting her work done is an enjoyable experience. She said getting her work done is enjoyable because then she knows she has the night free to “hang out”. She also said that she likes to be challenged and added that she gets bored if she is not assigned enough homework assignments.

The youth continued to speak about how she would love to get back into soccer. She related that she values fitness and wants to get back into shape. She reported that she had been working out periodically and that she enjoyed “sweating”, “feeling good” and also feeling “more alive”, as well as being with others and working out together.

The facilitator then asked the youth to think about a time when playing soccer or working out did not go so well and why. She talked about getting mad about losing her soccer games. She would feel embarrassed and would get “pissed off” with her teammates giving up and not doing what they should be doing (i.e. playing their positions). She would get frustrated with the lack of team spirit. The participant realized during this part of the session that she was very competitive and said, “I always have to be beating people”.

When the mother was asked for additional insight on her daughter’s comments the mother indicated that she found it interesting because she did not see that side of her daughter
(competitive, wanting to win) because she quit school. The mother said, however, that her daughter has "balance" because she has seen that staying home rather than being in school has not accomplished anything. On the other hand, the mother felt that the daughter tends to have some insight and self-awareness. The mother explained that she trusts her daughter's ability to make the right decisions because she will analyze her options and be very careful about what she does.

We're talking about situations here like if you're out at your friends and partying, um you'll be the one who will look around and try and keep your senses about you rather than dive in, get drunk and rowdy with the rest of them, you'll make the right choice.

The facilitator directed the mother and daughter's attention to the Career/Life Planning Guide and asked what kind of character trait is being exemplified and where it would go on the chart. The mother suggested that it is a gift and called it "responsibility".

F: Ah, that's another, it's kind of a character trait going on there and I'm trying to put my finger on what that might be. Your friend is smoking pot and you're taking care of her baby, I'm trying to, what kind of trait is that do you think?

D: I don't know.

F: It might be a skill? or would that be a gift that you have there?

M: I think it is a gift.

F: Ya, could you put a word to that gift?

M: I think it has to do with your personality and your spirit and she's not aware of it.

F: Right, the word that was going through my head was caretaker, but I was kind of hesitant to use that. I was wondering if there was maybe something else that would

M: I would look at it as responsibility as well, like more than a caretaker, I think she knows how to be responsible for herself and when she's responsible for her friends because they're not making the right choices.
The mother mentioned that she has been told by some of her daughter’s friends that they wished they could be more like her daughter. The daughter responded with surprise by saying, “I didn’t even know they said that”.

The mother relayed that she feels her daughter, from birth, has had a spiritual uniqueness that will help her accomplish many things in her life. She recounts a spiritual experience her daughter had:

In fact one time she told me when she came out of one of her girlfriend’s house one evening she was standing waiting for me. She got in the car, and she said you know I had this really neat experience and I said what, and she said well I came out and I looked up into the sky and all the stars were out and it was a beautiful night and she said, dear God I hope, I pray that I live long enough to see my grandchildren because I don’t want to get involved with whatever it was would get in her way be it alcohol or whatever. And she’s really nervous about the drugs, and even alcohol has the same effect, so she said if you’re really there show me a sign, so the night was very calm and still all of a sudden this beautiful wind came which sort of blew over you. And that was her sign so that he let her know that he was there and so I thought, I told her that was a very, very special thing for her and I hope she remembers it.

As the discussion continued the facilitator explored a comment that the daughter made about becoming a doctor. The facilitator asked what it is about being a doctor that appealed to the youth. She responded that she loves babies and that she would like to work with them. In addition, she mentioned saving lives and helping people out appealed to her. To bring the session to a conclusion and respect the family’s wish for a shorter session, the facilitator referred to the Career/Life Planning Guide and requested they fill in the chart using the ideas that came up in the session thus far. The facilitator started with the component of balance and moved around the chart until all the components had been addressed.
Post-Session

Immediately following the session the mother and daughter were asked to comment on their experience and to provide feedback on what they liked and how the model could be improved upon. The daughter appreciated “finding out stuff I didn’t know about myself”. The mother commented that if one did not have a goal in mind the model could be useful in helping develop the goal.

General comments, oh, um, I suppose if you don't have a goal that it definitely can help someone who feels like they're not sure what they want to do. But even if they're sure of what they want to do it puts perspective on how everything flows in life. I think that's something that's important for aboriginal people.

However, the mother said, “personally, if I was her at my age I wouldn't have come” because she would not have been concerned with “career issue” at that age. The daughter commented that several of her friends were asked to come to a session but did not want to because they thought it would be “stupid” and “there is no point”. The daughter explained further that her friends felt they were too young to care or worry about their careers.

The mother mentioned that she liked the fact she could interact with the facilitator and her daughter, hoping that the daughter does not just see her as her mother but “something more”. The mother reported that she would have liked to hear more of her daughter’s thoughts.

When asked what they disliked about the session the daughter laughingly remarked “all the questions, especially the one’s I couldn’t find the answers to”. The daughter also said that while she did not think that the session would have any impact on her career/life planning she said she could now see that it might. After the facilitator asked if there is any way the participants thought the model could be made more culturally appropriate the mother responded:

Well I think it's really up to the individual cause I'm not just looking for culturally appropriate I'm looking for balance in all cultures because if the world consists of that then we have to learn from all areas and I think that our own society and [the Band]
itself is confused about what is culturally appropriate and I don't know how much they know about that so, I'm looking into it as an educator, I'm not a cultural educator so I'm trying to look into that myself to see if we can put a foundation in place that our kids will feel some self-esteem in the lower grades that will help them, by the time they get here, to know exactly what their career is because they feel good about their community and who they are.

I don't think they feel that good about their community and who they are and so I'm looking in that direction, so what I mean by that too is the balance that we do have to live in both worlds so is it really appropriate to always just worry about what's culturally appropriate cause maybe some people are taking care of those things already and what they really need to do, well what we're all looking for is balance.

Follow-up with this family was difficult. One appointment was made for follow up but they did not show up for the meeting. A note was left for them that they would be contacted again for another meeting or that they could call the researcher. During the next two months, periodic phone calls were made by the researcher to try to contact the family for the follow-up interview but no response was forthcoming. During that time, the completed Career/Life Planning Guide and follow-up letter were mailed to the youth.

**Case Study #3**

**Pre-Session**

Like the above case, all correspondence with the participants involved in the third session was coordinated through the First Nations community youth worker. The youth worker, through personal contact and telephone, recruited the youth, provided information on the First Nations Career/Life Planning Model and set-up the session. Participants in the third case study included a 17-year-old First Nations female currently in grade 12, her non-native mother and a close family friend ("auntie") from a local First Nations community. Two facilitators were present at this session, one First Nations male and one non-native female. The First Nations facilitator led the
session while the co-facilitator provided support. The session took place in the Department of Counselling Psychology seminar room on the University of British Columbia campus.

Session

Because the participants mentioned that they were unclear about the research purpose or the content, time was taken at the beginning of the session to clarify the session’s format and purpose.

At the start, the facilitators made it clear that the length of the session was really up to the participants depending on how much they had to say. They were also informed that the facilitators were open to any cultural practices that they felt would be appropriate to include. Participants were made aware that materials for a smudge ceremony were available as well as the eagle feather and talking stick. When offered the option of incorporating cultural practices the daughter immediately requested the use of the talking stick. After checking with the participants to see how they would like to use the talking stick in the session, the facilitator began with the Pattern Identification Exercise.

The facilitator asked about an enjoyable activity and the daughter described “anything creative” as her favorite activity. She explained that she loved drawing and sketching because it gives her a chance to express how she feels on any given day. She also mentioned that “sitting quietly” makes her feel relaxed. The daughter handed the talking stick over to her mother who added:

I can comment on what I see in her creativity. She has used her expression of art as a communication skill from the time she was really young, communicating her feelings and using it as she's found out to relax, to talk to people and express her caring, her response to other people's feelings and the talent has just emerged as she's grown, it's so her own, it's intrinsic, she's had very little formal art training but she's.... Interestingly enough when she was younger she wanted to be a marine mammalogist,
she was really into the whole marine life and she wanted to be a scientist and up until grade 10 that was her focus and her drive. But suddenly she was in CAPP I think, if I'm not mistaken it was CAPP, and she had a teacher that did this aptitude testing on her and the artistic side was where you know he found that she really had this strong bent toward being artistic or graphic design or layouts or whatever. Anyway this was what he thought she should pursue and it was just like a whole new lease on life and he sort of, he didn't really give her permission to follow that dream, but her whole aim changed from that moment on, she thought I don't have to be a scientist, I don't have to be, you know she was feeling more and more pressure in the science area because she didn't feel she could, well she just wasn't that interested in it any more, she was so afraid to disappoint everybody and once she was able to pursue this she has just soared with this dream, and it's, it's just been amazing I think.

At this point, the discussion focused on getting used to the talking stick. The daughter pointed out that she liked it because, as she put it, “I get to say something without being interrupted”.

The facilitator asked the adolescent to give an example of when she draws and to expand on her experience. The daughter reported that when she draws people and people recognize the expression on the faces she draws or they can relate to the scene that she has illustrated she expressed that she “loved the reaction [she] gets when people are like, oh yeah”. She also stated that she likes to get feedback on her drawings and on ways she could improve and to work in collaboration with others. Her mother interjected at this time and mentioned that her daughter also enjoys the challenge of working on layouts and that it has been her daughter’s ambition to run her own magazine. The mother said that her daughter comes away from projects with such a good feeling. The facilitator, checking to see if the daughter agreed with her mother’s statements, received this response from the daughter:

Very much so, um if I had a biology assignment and math homework and I also have a sketch book and assignments due I just have to grind away at the other things because I know that I could leave the art to the end and it's just unwinding for me, I don't have to think about like little details I can just, oh just get rid of it all and I love that feeling just sitting there and, both of them know, I could just sit there and draw
and draw and draw, without even getting tired of it actually and it's just, it's such a relief for me when I have so much to do all the time.

The youth’s “auntie” added that art had given the student a release from the pressures of academics and the academic stereotyping that goes on in schools. The youth conceded with her auntie and mentioned that her art is a form of unwinding from academic pressures.

The facilitator asked the youth if she could come up with a metaphor and she responded with “I feel like somebody’s like letting me go free, I can do whatever I want . . . there are no rules”. The auntie then added that she will give the student another metaphor and referred to the talking stick she was holding. The auntie explained that a raven is carved into the talking stick and then illustrated the connection to the student.

At times her art takes her through the realm of the trickster, she's clever, practical, intuitive, plays with people and other times she just lets herself free, flies like the eagle, totally creative, .. just her own creation.

The mother responded to the comment made by the auntie by saying that she could not have said that better herself. After summarizing what had been said in regards to the metaphor, the facilitator asked if there was anything else that the participants wanted to add before moving on to the next question.

The facilitator asked the daughter:

Okay, so the next question I want to ask is when you're drawing or when you're being creative in whatever medium that is, think of a time when it didn't go so well and explain to us or talk to us about why it didn't go well and just kind of how you were feeling and that experience for you.

The youth related two experiences. First, when she began to draw people she found it frustrating because she realized her pictures were not getting the response she wanted, “they were expecting something different like a realistic picture”. Second, she realized, after attempting to use water colours that it was not going so well. She related that when she encounters any task that she is
not good at she has to work very hard at it. For example, she reported that she has two tutors to help her with her math. She also reported that she knows if she works long and hard at something she will eventually “get it”. The youth portrayed herself as determined and able to overcome barriers. The auntie added that the student faces the challenge of having learning disabilities. It was at this point in the discussion that the participants suggested that personal “challenges” be addressed in the career session and perhaps added as another component on the chart. Their rationale was that if a young First Nations person is aware of unique challenges, and has an opportunity to discuss and analyze them, then First Nations youth can realistically incorporate personal challenges in their career/life planning.

Looking at the Career/Life Planning Guide the auntie began to talk about balance. She explained that both her and the youth’s mother have seen the youth in different ways. She added that she views the student’s mother as demanding and having high expectations for her daughter perhaps because she experiences her daughter as smart and capable. On the other hand the auntie indicated that she sees the student as one of the “grandmothers”.

My view of what being one of the grandmothers is you have residual knowledge, spirituality, strength that you don’t know where it comes from because it’s being around before and gifted to have it, it’s a treasure. I think [the student] actually understands that in her youth, probably we haven't spoken too much about that, she understands that there's something in her personality and in her spirituality that goes deeper than a lot of people. She has, she has an insight ... that's beyond a lot of people her age, I think that's part of being ... there's also a responsibility, not just for fun, you will learn that.

The youth’s mother then responded with:

I agree totally because even though I come from a different culture I had a grandmother, a great-grandmother who, even though it's different with the first nations belief, believed you're [the student] old before your time, my grandmother said when she was small that she was old before her time. That's how she worded it she said it was in her eyes and the way she sat there and looked at people, and she does have something that's totally different from myself. I'm a very strong influence in her life, and I realize I offer a tremendous amount of structure but she um, she's
totally different from me, I have no intuition into anything and she's got it from somewhere. She's got it from somewhere and it's very, very special and I, I thought about it for a long time, and I didn't need to have it pointed out to me necessarily, even though it was on a regular basis (laughter) but I did know that myself.

Then the daughter added:

Can I comment on that too? I like to think that of myself as being mature before, more mature than most 17 year olds, say for example throwing fire crackers at everybody, when I look at things I see things differently than other people my age, I can't even explain it, I guess it's maturity, I can't exactly see it in myself.

The facilitator mentioned that he saw this maturity and wisdom as something that carries a lot of responsibility. The daughter replied that she also see it this way and that she makes certain she remembers that responsibility as she lives her daily life (i.e. making decisions). The auntie agreed and also spoke of the student’s ability to assume “cross-cultural responsibility”. She explained that the youth has the ability to sensitize and influence her peers in cross-cultural issues. The mother added that her daughter’s respect of other cultures is “incredible”. The facilitator used the terms “cultural diplomacy” and “ambassador” to describe these characteristics and tentatively added that the daughter may have some influence on others perceptions. The daughter responded that she liked to quietly influence others and to break down stereotypes.

The auntie reported a situation where the student had taught her classmates how to respond to a teacher/supervisor, who was being unfair, to elicit a more appropriate response. The student attributed this kind of maturity to the wisdom passed on to her from her mother and her auntie. The mother mentioned that she has always tried to teach her daughter that you have to learn to work with the system and not against it.

As the session continued to explore the students attributes, the facilitator began to divert the participant’s attention on the Career/Life Planning Guide. He explained that they were going
fill in the chart’s components with the youth’s attributes as they had been discussed. The participants were then asked where they would like to begin filling in the chart. The physical section of “Balance” prompted a conversation about the importance of exercise in the student’s life.

The mother explained that although her daughter has inner strengths she has struggled with cultivating outer, physical strength. To work on her physical strength the daughter hired a personal trainer and has worked “like a dog”. The facilitator added that he could see that the youth participant was determined, hard-working, optimistic, contagiously enthusiastic. He then asked the participants where those attributes would fit in the Career/Life Planning Guide. The mother felt they should go in the “Spirit” section. The mother then mentioned that she likes the term “spirit” because to her it meant “all encompassing” whereas the term “personality” alludes to a segment of someone. The daughter commented:

Just to go back to the personality ... I think you're right about personality. Personality is due to your environment like who, if you grow up in a happy household I think that can affect your personality but spirit is something you were born with, spirit, you can't control spirit, it's something, it's something that you receive from ancestors, but definitely not due to any environment at all.

The facilitator then worked on getting the daughter to see how she could fill in her emotional and mental sections of balance. The daughter reported that she tried to live by the motto that “whatever happens is meant to be” and that there is a reason for good and bad events and that that philosophy keeps her emotionally and mentally “stable”. The mother then commented that she felt that the balance of the conversation shifted from something “whole and complete” to something focused on “uncontrollable influences”. The facilitator estimated that the mother was not sure how discussing things like educational background, etc. was going to come together at the end to complete a whole picture of her daughter. The auntie also expressed
concern that the whole person was being diagrammatically chopped up and sectioned and did not take into account the ebb and flow of one’s life. For example, while the student may be focused on school now it may be of no importance in the future. She also commented that challenges should not be a piece but a part of the whole person.

Acting on by the above comments the facilitator drew three concentric circles in the chart to indicate the connection between the youth, the family and the community and to address the “compartmentalization”. As the participants approached the section labeled “Labour Market Options” the daughter indicated she was interested in advertising, graphic design, layouts and marketing. She reported that she had seen a sitcom where they were doing magazine layouts and she realized that was what she wanted to do.

I know this probably sounds silly but I saw this sitcom and everybody was doing these magazine layouts and I thought it was so cool, that's what I want to do. I love taking people's ideas and taking them through my own perspectives and showing other people, it's sort of like my drawings.

She stated that further exposure to magazine layout, through a job shadowing experience, helped her solidify her decision to go into that field.

The youth indicated that she was unclear of the terms “values” and “meaning”. After the facilitator briefly explained the terms she made it clear that she valued the opinion of others and the recognition she received from them. She continued to comment that she liked to make people proud. The auntie responded, stating that she tried to encourage the youth to meet her own standards but felt that the youth is trying to meet someone else’s expectations. Furthermore, the auntie protested the current educational system and criticized them for creating a model of education that drives away children who do not fit the educational model, especially children whose culture is at odds with the values of the current school systems. The student added:
I agree strongly with the examination aspect of it, not just because I have a hard time writing exams, but because I know so many people who are so smart at school that they do their homework and they do so well, but when it comes to the exam they don't do well, me being one of them. They work so hard and then they feel like a failure when it comes to the exam and they don't have to feel that way. I tried to explain this to a lot of my teachers and luckily a lot of them are very understanding and they'll say to me, well why don't you come in a little earlier to write your test so you don't feel so pressured. Some of them are very good that way and other are, nope you have to write between here and here cause we want to see how much you know, like pressure, writing under pressure is how much you know, you know.

The facilitator, realizing that components of the session were being addressed, signaled that the session was reaching an end. After a few words about how the model evolved and how it illustrated a picture of self-awareness and assisted in the integration of awareness into occupation choice, the facilitator asked if the participants wanted to add any final comments. The youth said, “It’s made me think about a lot of things about myself, some of them I knew, some of them I didn’t know”. The mother remarked, “the circle helps because you think of these things all over the place, some days and not other days, but when you see them altogether you think wow, that's me”. The auntie responded, “I've just thought of something very constructive for [the youth] and that is it encouraged her to talk, she was encouraged to show people how she felt and then when she went to talk to express herself in words ... she does do that very well”.

Post-Session

When the talking stick was put aside the mother mentioned that she was not used to having no control and not being able to talk when she wanted to. The auntie felt that this session was not representative of a typical First Nations scenario and could skew the study because the mother and her were both professionals. However, they realized they could provide a different perspective on the First Nations Career/Life Planning Model.
The facilitator asked the youth to share her experience with the model. The youth reported:

I found it not so much a focus on my career, mind you it will have an impact on my career, but I find it more, I learned more about myself tonight, um rather than, things that I probably will apply in the future to my choices, but more about who I am and what sort of things that are inside of me make me do the things I do and think the way I think.

The mother indicated that she felt that because her daughter knew what she wanted to do it was very easy for her to fill in the slots. She also said that for a First Nations student who had no idea of what they wanted to do the model would be much more rewarding. The mother also added, “but as far as a personal thing I think [she] learned a lot about putting herself into, well, the circle”. When asked what she like about the session the youth replied:

I found it very comfortable, like it's so easy to talk to you about like anything, um I didn't feel pressured to answer any of the questions, I didn't feel like you were prying or anything, I felt like you were exploring who I was rather than trying to figure out workings of my mind, which is very hard to figure out exactly.

The auntie expressed that she liked the fact that the questions were open-ended and that the process was “non-threatening”. The mother mentioned how she liked having two facilitators present and that one of the facilitators was non-native.

I like the idea that there's two of you. I like the idea that there's a second person, who's obviously totally different than you and not coming from a First Nations background. She is picking up her ideas of what the conversation is about and you're obviously going to work together because you're going to value what she has as a peer. So I like that idea of you working together like that and the fact that you've brought us together like this, and it's just, it's just so workable and so good and it makes you feel very easy because we all know each other and we feel good. I'm sure if we brought another community member we would know that person equally as well, they might be a bit more hesitant that we are and not as educated, but it doesn't matter because we'd still ... so it's a good feeling with the five of us.

The mother indicated that it would not matter if there were two female or two male facilitators.
The facilitator asked what they disliked about the session. The daughter said, “not a whole lot for me”. Because they had no major issues to deal with (i.e. sexual and physical abuse, alcohol) the mother expressed concern that they did not represent a large portion of the aboriginal population. She stated that if First Nations people that have to deal with heavier issues such as abuse are they going to care about career/life planning. The mother felt that if the facilitators were to work with those less fortunate the facilitators would be working a lot harder.

When the facilitator asked the youth, “what impact, if any, that you think that this career/life planning session will have on your career planning?” She responded:

I think I learned so much more about me tonight that as I said before some of it I knew, some of it I didn't. I think I can take, I can literally take each one of these pieces and apply it to what I want to do, whether it be the decisions I make or the paths I take, I think I can use each one of these and just apply it to my goals, that's what I got out of tonight anyway.

The facilitator then asked the youth, “and what was it like for you to have a community member, and a parent, involved in this process?” The youth reported:

Kind of funny, not really community, sort of like a parent and a parent . . . very easy, cause when I, like if we go out on a Friday night or a Saturday night there's, I would much rather go out with them . . . I felt this was really comfortable for me. I think I almost enjoyed it more having them here cause I could hear their opinions and as I said before I value their opinions very much, so like just talking one on one I don't think I would get as much out of it as I did.

When asked about the cultural appropriateness of the session the youth replied:

I like the talking stick. Not only because I got my opinion and stuff, I found like it wasn't so much focussed on the cultural aspect of it but you focussed, you sort of incorporated it very subtly so it wasn't, it wasn't so much like it was staring you in the face, but it was more, I'm not sure, you did it very well, I can't tell you how you did it.

The auntie replied that the model was “unintrusive”. The mother mentioned, “ you gave options, you were open about what she felt comfortable with or none at all ”. The auntie spoke about community and suggested that the concept be expanded to include other kinds of communities.
like the "school community" and "career community". She also recommended that the effect of
the community be emphasized:

There's strength in community so how does that affect balance and then when you go
outside the community, if you have to go outside the community for education, work
and labour options, how does that make people feel. And some of them are really
uncomfortable, there's people in my community cannot leave the community, they
just don't fit into a working environment outside, because they are very traditional
people.

The mother indicated that she was concerned that people less educated, more self-conscious or
struggling with learning disabilities would be frightened by the Career/Life Planning Guide on
the wall and some of the words used in the chart. She suggested changing the term "Labour
Market Options" to something less puzzling. The participants agreed that individual challenges
should somehow be included in the chart.

The facilitator asked the two adult participants if the model would have made any
differences in their career/life planning if they had had the opportunity to take part in a similar
session. They both agreed that it would have made important differences. The mother stated that
the opportunities to make a choice based on interest, values and skills and explore how one could
find their niche and enjoy what they do would have made a difference. The auntie indicated that
the inviting individuals, who had a positive influence on her life, into the career counselling
process would have impacted her career decisions.

The participants suggested that families be told, in more detail, what the session was
about rather than being told it was "career counselling" because career counselling could mean
so many things, many that are intimidating or boring. The student indicated that if she knew that
the session was going to be what she had just experienced she would not have been nearly as
anxious. The student recommended explaining the model in a way that says, "you are going to
learn far more about yourself than you expect to and what you learn will benefit you not only for the next week but for the rest of your life”.

Case Study #4

Pre-Session

For this case the researcher first contacted the employment specialist in the First Nations community who then introduced the researcher to the youth worker. The researcher, youth worker and employment specialist met with one another to discuss the research project and logistics of setting up a session with several youth at one time. All agreed that one large session would be attempted to involve as many youth as possible in the career counselling session. The youth worker arranged a session to take place with a group of youth ages 16-25. These youth were part of a special First Nations community project for youth not in the regular school system.

Session

All together nine participants and two facilitators were initially present for the session. Before breaking into two smaller groups, a large circle was created and a few minutes were spent on introductions, and orienting the participants to the format and purpose of the research study. The youth worker then led the group in a smudge ceremony and opening prayer.

The large group was then divided into two separate sessions involving two youth participants, family and/or community members and one facilitator. To remain consistent, this case study focuses on one of the two sessions, which was led by the researcher.
The session participants included two youth aged 21 years and 20 years of age (male and female) and two family members of the male youth. These family members were the First Nations community drug and alcohol counsellors and youth workers and had also known the female youth participant for approximately two months.

Participants were asked if they would like to incorporate any cultural practices in the session such as the talking stick or talking feather. The participants welcomed the use of the talking feather.

Starting with the female youth, the facilitator initiated the Pattern Identification Exercise by asking her to think of an activity that she enjoyed and to explain why she enjoyed it. The youth began by relating how she enjoyed volunteering and working with others. She indicated that she really enjoys talking to people and helping people feel better.

I really enjoy talking to people. I can see their spirit, I don't think you guys understand me, like if you can see the spirit in somebody you possibly can bring it out into a system in a positive way, I enjoy doing stuff like that because you can see the spirit.

The facilitator paraphrased that the youth seemed to enjoy being with people, recognizing others’ potential and encouraging them to realize it. He then asked if that fit for her and she commented, “totally”. One community member added that he had experienced her caring and easy-going nature. He explained that she has helped him out a lot just by being approachable and a good listener. He also commented that he has appreciated the fact that she speaks her mind.

The male youth participant then described an activity that he enjoys and why he enjoys it. He indicated that he enjoys spending as much time as possible with his daughter.

Just like I said before I guess I like spending as much time as I can with my daughter, the reason is because I never got to spend that much time with my dad and I guess missing out on that I know what that's like. Missing out on that relationship with a father, and I just don't want to see my daughter go through the same thing, so that's pretty much the reason why I enjoy spending so much time with her.
When asked to elaborate further, the youth described how he sees his daughter’s cheerful and friendly disposition, and enjoys making her happy and being a role model for her. One of his family members empathized with his experience of having no father. She then told him that love and hugs are so important for his daughter to have and reminded him that he has extended family that also support and care for him. The facilitator acknowledged the youth’s values around family and then invited the aunt to provide some more insight into his strengths. She responded:

I see Andrew as a gentle spirit and it really makes me feel good when I see him. Sometimes he’d be at the office there with his daughter and just so happy. He stops at every office there and he lets us talk to the baby with out goofy baby talk (laughter). I really admire him coming into this program, to help yourself to prepare yourself for whatever you choose to do, and to be good with your wife. To help her with the baby and to be giving to your mom, helping her out, you are going to be a good father to your baby and um a good partner to your wife, that’s very important in family you know you have communication and help each other.

The youth responded by saying that he agreed with his aunt’s comments.

The female youth was then invited to further comment about what she enjoys. She answered by telling the group how she used to be very needy and now she enjoys “giving back” to others. She used a metaphor of a caterpillar in a cocoon to describe her experience. She reported that she felt that her own personal growth and “transition” allows her to help and encourage others to grow. Seeing people through their own transition thrills her: “once they get through it and they start to fly they feel so good”. She agreed with the facilitator that she is accepting of others, self-aware, and enjoys the journey. A community member offered that she adds a different “energy” to the group and that she is trusting, respectful, and listens rather than gives advice. Turning to the male youth, a community member added that he is impressed with all the effort the youth puts into being with his daughter. The community member also mentioned that the youth cares a lot about other people as well and although quiet, clearly thinks
things through before he speaks. He agreed with the facilitator who experiences the male youth as quiet, introspective and calming.

The facilitator then asked the youth participants to describe a negative experience, related to their enjoyable activity, that did not go so well and to elaborate on this incident. The young man spoke of a time when his girlfriend went away and he spent over $300.00 on long distance phone calls. He stated that it “brought totally rough times in our family” because of the financial burden this caused and his lack of responsibility in paying for the bill. His relationship with his mom and sister deteriorated, and he mentioned getting really down on himself because he felt he had ruined the Christmas holidays.

The female youth stated that she gets frustrated when people are not progressing or get stuck in a transition because it reminds her of her own situation. She talked of getting “burned” and seemed to be alluding to trusting someone and having that trust betrayed. A community member then commented that the female youth seemed to have so much compassion, caring, empathy and knowledge of “other people’s space”.

During the remainder of the session the participants, with the aid of the facilitator, focused on the components of the Career/Life Planning Guide, highlighting attributes discussed in the session. The participants began filling in copies of the Career/Life Planning Guide that they were given as handouts at the beginning of the session. As the group discussed the chart’s various components, headings on the chart prompted further discussion about the youth’s characteristics.
Post-Session

When the participants were asked what they liked about the session, the young male participant mentioned that he had learned “a little bit about myself” and that he “enjoyed it”. A community member mentioned that she enjoyed the fact that they were able to share personal experiences because of the trust that was experienced in the group. Referring to the chart, the female youth remarked:

I was thinking okay labour market options, work place, roles, responsibilities, gifts, aptitudes, skills, I was kind of confused about where you were going to take these and what you wanted out of them. But you explained them and broke them down for the group and that help a lot. I never thought of it this way you know, like in every circle I've been in, none of these other things have been brought up but now they are.

When the participants were asked what they disliked about the session, they responded that they had no negative feedback. For example, a community member said that she disliked “absolutely nothing, I was impressed with your wheel and it’s something more to think about ”.

When asked what impact the participants thought the session would have on their career/life planning, the female youth declared, “ Well, individually I think we have planted a seed today”. The other participants then expanded on this metaphor, for instance, adding that it was now their responsibility to “take action and make it grow from here”. The young man expressed:

It kind of helps me look at life a little bit better too because I used to really get down about life and come down on it hard and stuff but now I'm looking at it in a total different way now, first learn a bit about myself.

The two youth were then asked what it was like having the two adults present. Although the young woman was not completely at ease with the community members present, the young man was very comfortable with his “cousin” and “auntie” at the session. He commented that now
he knows he can go talk to them anytime. When the community members were asked what it was like to participate in the session, one remarked:

It was a good ... this is the first time somebody's been listening to me. No I think this has always been on my mind you know that we have so much available here in our community and there's going to be a lot of job openings you know and we need a lot of you know plumbers, electricians, carpenters, landscapers, there's so many doors there that can be opened.

The other community member then mentioned:

I was honored to sit in the circle, see I always find something new every time we sit in a circle. It's never the same and I do a circle every day and I'm always learning something new and just to sit in the circle and talk about their careers was really interesting. To hear where they're coming from to see where they're going, to try and go and where they think. They know who they are... can't worry about the past, can't worry about the future, gotta worry about what's happening today cause you never know. I think they both, they both have an idea of where they want to be, I think it's incredible.

The participants were then asked in what ways they thought the session to be culturally appropriate. One commented, “I think the circle was the biggest thing” and a community member said “saying ‘all my relations’ after speaking”. During the session, after a participant was finished speaking they would say “all my relations” and then pass the eagle feather to the next participant who was ready to speak. The community member was referring to the tradition of saying “all my relations” after speaking as an indicator that one is related to all things in the universe.

The community members were also asked if going through this session when they were younger would have made any difference in their career/life planning. They both agreed that a career session using the First Nations Career/Life Planning Model would have made a difference. One community member mentioned that when she was young the goal was to get married. She did not start a career until her kids started going to school. The other community member disclosed:
I think this would have had a huge impact on my life back when I was these guys age. I'm only a few years, like 10 years older than both of them but you know like I said I've done a lot in my lifetime I guess, practically everything. I've been a volunteer bartender, cop and you name it I've done it. So like my career is still out there, trying to figure out what, cause they've all been jobs like you said there's a job and then there's a career. It's a matter of thinking about what you want to do, knowing what your gifts are. If I went through this back when I was these guys age you know I think I wouldn't have done half the jobs I've done.

Now I've got something to think about these days, so it's something I can go home and think about.

Case Study #5

Pre-Session

The researcher contacted the home/school coordinator for the First Nations community to locate interested First Nations students for the study. The home/school coordinator indicated that she had a number of students she felt would be eligible for participation and that she would talk to the students in their classes. She subsequently contacted the researcher with a name of a young female First Nations student and let the researcher know that she could be contacted directly at home. The researcher contacted the youth and her guardian by telephone and set a date and time for the session. For the convenience of the participants, the session took place in their home in the First Nations community. The participants included a 15 year-old First Nations female currently attending grade 10 at a local high school, her foster mother who was also her aunt and her grandfather.

Session

After initial introductions the facilitator set up the microphone and the participants gathered around the kitchen table. Each person was given a handout of the Career/Life Planning
Guide. At the beginning of the session the student mentioned that the home/school coordinator who informed her about this project, was her aunt.

The facilitator invited participants to incorporate cultural practices into the session and the grandfather replied:

Well if that was to take place I'd prefer a talking stick because it's, it's our traditional thing . . . they say it's a spiritual movement out there in the big house when they were in there with the talking stick, so I would prefer the talking stick.

The facilitator asked the student to describe an enjoyable activity and explain, in as much detail as possible, why she found it enjoyable. She responded with:

Well the thing that I enjoy a lot is cultural, cultural events and cultural dancing. I got started 2 years ago, year and a half ago and I guess I enjoy it a lot because it's my background and I've been interested in it for awhile. I don't know it just makes me happy doing it and it releases a lot and it's good to be like around family and that kind of stuff. I like getting together with relatives and having cultural events.

Her foster mother mentioned:

Just to add on that I think she's personally grown quite a bit through her dancing and the potlatching and meeting the families and becoming stronger, realize her identity. I think she's a natural when it comes to dancing and I understand that when you're dancing you're representing and you're humbling yourself and she does that really well. She's very proud, very proud you know of who she is and a lot of family are basically reinforcing that she is part of her family, a large, large family. I think it's really linked and centred her in other areas like school and she's still a teenager, she has some moments. I think without cultural we would have probably had a lot to worry about but she's really strengthened our family so we've sort of grown quite close.

The facilitator interjected and asked the student if this comment fit for her, she agreed that it did.

Then the youth asked her grandpa if he wanted to say anything. Her grandpa added:

Well I'm very thankful for [the student] and [foster mother] they have been really interested in our culture and we must always remember as aboriginal people, we are very proud people you know . . . I am thankful for these two, it's really encouraging for me to see our culture reviving even here in Vancouver, it's very encouraging to me. Attending their Friendship Centre and meeting all the people there and getting to know them and to see the smiles on their faces you know and the happiness that they have when they get together ... to learn more of our culture because we are losing this.
I'm fortunate when I was growing up with my dad there was never, very seldom English spoken in our house and when there were chiefs coming to the house you know for gathering and we'd sit like this around the table. It always comes down to our younger generation to set an example for them that they will know what to do when they get on their own feet. To stand on, to carry on the work that the elders have done in the past... they are our next generation you know, they are the ones that are going to take over in the place that we are now. I am thankful again to know [the student] being interested in this dancing you know.

The facilitator then asked the student to describe in more detail what she experiences when she dances. She commented that she is "feeling good" and "understanding [her] culture more". She also added being a part of "it" and not having to "think" when she dances but just to do it. Furthermore, she mentioned that to "know that I have a culture and have something there that I can do and pass on if I need to". The foster mother added:

I guess one of the things is she talked about balancing your mind, spirituality. I don't encourage them to go to churches and stuff like that I feel the long house or the big house is our church and the dance is just a small component. There are a lot of stories behind the dances and we're learning about the stories, you know like you have the ghost dance and you have the grouse and you have the chief dance and you have the fun stuff too. It represents your family, like you own part of some dances and stuff so I guess one of the things that I was very proud of [the student] is when she received her grandmother's name and dance at the potlatch and she was very proud. She was scared because everybody was sort of watching her but when it came to actually coming out and actually performing, she focussed and she was pretty serious. I think being in a potlatch and being in the big house there is, your ancestors and you talk about fires and stuff and our ancestors being in that building and being able to view, to see the young kids like [the student] come out and do performing and stuff and carry that and she does carry it very well.

I've heard so many family members say that she dances like her grandmother. She has the talents of her grandmother, she's a natural dancer and I think that's one of the things, one of the reasons probably why she received her grandmother's dance. Performing, performing, performing, it means a lot more than just throwing the blanket on and coming out and doing whatever, you're representing something when you're dancing. When you go into the long house or big house it's different, there's a difference, you're you know you're focussed and you're carrying a crest on your back and you're carrying the family name and you come out and your serious and she carries that quite well, so that's the difference that I see.
The youth agreed with her mother’s comments and then began to relate how proud she was for being able to receive her grandmother’s name and dance. At this point the student began to cry and remarked:

I was really proud because I hear a lot of good things about my grandmother but she passed away about 5 years ago and I never really got to know her all too well but there was a lot of good things about her and I'm just really proud to have, carry that. It makes me feel really good inside.

The youth’s grandpa added:

Well for one thing she's got it in her, she's natural and she believes what she does. She goes out there to perform you know not for herself but for what is within her and what she has learned and heard from her people. It's quite a performance she does you know. This has been very encouraging and I really enjoyed this and to hear them talk about what they think of what's taking place you know in the lives of our cultural or traditions you know and I'm very happy to see that.

The facilitator took a moment to summarize what the participants, up to this point, had said. The facilitator then directed their attention to the Career/Life Planning Guide and illustrated how what had been talked about could begin to fit into the components of the chart. Culture and the connection to family arose as examples of what could be placed in the “Values” section of the chart. Hard worker and teachable were a few attributes that could be included in the component “Personality/Spirit”.

The facilitator then asked the youth to describe a time when here dancing did not go so well. Laughing, she responded with, “when I was first learning”. She continued to elaborate:

The first time I started up again, I danced a few times when I was really young, but when I started up again it was pretty bad. It was at a feast two years ago and I basically screwed everything up (laughter) oh like you're supposed to turn to your left and I did the opposite and I didn't know a lot of things. I did a lot of things wrong and it wasn't the most enjoyable because I wasn't really thinking. I didn't really know how I was supposed to do it and why it was supposed to be that way . . . Not knowing what to do and how it went was really frustrating because I was a know it all brat (laughter). So I thought I could go out there and do it but I didn't really know anything about it and I was just sort of like ‘oh let's just go out and do whatever’ and I guess that was wrong. Now I know it was really wrong to do that, just to go out there
and go with the flow, it's not really like that it's more, something that has to be taught to you. It was a good learning experience because I never did that again.

Her grandfather commented on how happy he was to see his culture revived and how the potlatch traditions were carried out in the "old days". The facilitator indicated that one of the messages he heard "grandpa" relay was that he was happy that the student was taking on that responsibility; taking the responsibility of passing down and learning culture. The facilitator then asked the student if that fit for her. She replied:

Ya, because I feel the same as his dad said like he'd have to pass it on and like that's what's being passed on to us right now. We're going to be having to pass it on later and it keeps going and going. For me it's a pretty big responsibility knowing these, and like not only to keep on learning but to help teach them and like to my little brother and stuff like that, I think it's really important, it's a really important part of my life.

The facilitator once again got the participants to focus on the Career/Life Planning Guide and indicated that they were going to fill in each component of the chart based on what was said and on any additional comments. The participants began with the section "Educational Background" and worked their way around the chart. The following is an example of how the conversation flowed:

F: Let's look at some of these other ones, first, educational background, we know that don't we. You're in grade

Student: 10.

F: Grade 10, right?

Student: Yup

F: And so that's one already filled out, that one's a pretty easy, but I think we can also put in there, how many years have you been dancing?

Student: 2 or 3

F: And would you consider that an educational background?
Student: Ya, I learned a lot, quite a lot.

F: I would think that's kind of a cultural education isn't it? I'll put dance there, um in terms of the balance part, what I'm hearing is that you, the dance, and it's great that you picked that cause dance for you, and there may be other things too that are spiritual for you, I hear that there it's a spiritual process for you, you were talking about the big house in a sense being the place of worship and dancing being sort of one of those small parts of the ceremonies in that worship, dancing is very physical. How about the emotional and mental?

Student: I'd say it's pretty emotional, like um some of the more sacred ones I've noticed other people have thought it was pretty emotional too like, I don't know, mental um I wouldn't quite say it was like, I don't know.

F: I would, one thing I can suggest is that just learning the dance and learning the myths and the legends behind the dance and the customs and that would be a part of that taking care of your mental needs, emotional needs. What have you learned just from this, gee how long have we been doing this, just over 45 minutes, in terms of your values and some of the meaning there for you?

Student: I guess it's a pretty big one, it's really important

F: Right

Student: A lot of family values and family is like big, number one I guess, family.

F: Okay, so family number one

Student: Family and culture.

F: Okay, anything else that you think, and you guys can also mention what you think would fit for [the student]in here in terms of her values, some of the things that she's talked about, hard work maybe, would that fit.

Student: Ya.

F: From what you've talked about here tonight what would you think would fit, what have you learned about personality and spirit?

Student: Um, I guess what we talked about like the dance and all that is part of like this spirit, my spirit because um just um (long pause)

F: Are you stuck?

Student: Sort of ya (laughter)
F: Okay, that's alright, I mean some times, I mean these are hard things, these are hard things to think about, like you haven't, you don't sort of take like what we did tonight and break things down and look at you know what is that a part of me, so it takes some practice but I would say that again you're sensitive

Student: Ya, very

F: When you were talking about grandma right, that showed a real sensitivity on your part, a real connection. You're quick to learn, ah you're teachable. Would you agree she's teachable? Ya, quick to learn, um you have a natural ability.

Student: Ya, I pick things up pretty easily

F: let's just see what else I've got written down here. Oh you're focussed

Student: Ya.

F: We learned that tonight didn't we.

Student: When something, when I think something is important I get really focused on it.

F: Right, ya, so focussed. Um, so you can see how we're moving around the circle here and you're starting to get a picture just from these two questions that I've asked you tonight a bit about who you are. How about some of your interests, well dance

Student: Dancing, ya that's the big one.

The student explained that sports and learning her First Nations language are additional interest of hers. One of the family members pointed out that she can laugh at herself and learn from her experiences and that these are special gifts. Other attributes that were mentioned included “approachable”, “friendly”, “beautiful”, “smart” and as her grandfather put it, “she's gifted in learning”. As the participants moved from the Personality/Spirit, Interests, and Gifts/Aptitudes/ Skills sections to the Labour Market Options section the facilitator asked the student if she had thought of what she would like to do for work. She responded with, “lawyer for First Nations people, I'd love to do that or working with animals, anything that works with animals . . . I really want to work with First Nations people and helping ”.
Several additional comments were made that aided in filling in the chart for the student. After the facilitator lead the participants around the chart he asked the student if there was anything else she wanted to add to the chart. She added that respect was a very important value she had learned and wanted to add that to the Values/Meaning section. Her foster mom added that the youth also knew how to have fun and that she is very independent. She then talked about the difficulties youth have with making career decisions.

She's 15 in grade 10 and grade 10 seems to be a crossroads and I think she's a little bit anxious cause I think grade 11 and 12 is something you really have to think about where you're gonna go. Like am I going to take the easy road or am I going to have a goal or am I just gonna take home economics and sewing? Nowadays grade 10 is not enough, grade 12 is not enough, college is not enough anymore, you know the challenges of being a teenager are a lot greater than when I was a teen and going to school and getting, going to work. I think it's going to be a harder life for these kids and choosing the career and a goal. I think [her] vision is she wants to go beyond that, she doesn't want to depend on whomever and she's making, she's trying to make her choices the right choices. She's fallen off a few times and she's made bad choices. I think she's well balanced in a sense but there are some things that she, there's some fear there and there's her values and those are basically what keeps her going. It's entrenched you respect me and I'll respect you, I work hard, I expect you to work the same, stuff like that.

The student remarked:

I think it's going to be really hard going into the real work and getting a job, but I think within the next couple of years I'll be more ready for that. I know right now I'm not I'm still learning a lot but by then hopefully I'll need everything I need to get out there.

Post-Session

The facilitator proceeded to ask the participants to describe their experience with the session. The student commented:

I think it was good because it brought out a lot of things that I never realized like what my grandpa said or what [the foster mom] said. I think it's a good, a good thing for people to know, like values and some of the things of where I want to go, I think
"this is a pretty good, I can't find the word, although it was kind of hard because I don't like speaking.

The facilitator then asked, "Was there anything about the whole session or the process that you that you disliked?". The student responded by saying, "No, I think it was pretty good, but hard for me to speak out in these kind of..." After some prompting the student conceded that it was difficult talking about herself. The student also pointed out that she did not like the microphone.

The foster mother reported:

I think it's a good working tool. Basically to have different people from different perspectives talk about the person that you're wanting to talk to or talk about. Actually have them look at where do they fit in all of these areas and to bring it in to a whole scenario I guess you know about the person, so I think it's a good working tool. Seems a little bit long, I didn't really know what to expect other than it was sort of like a medicine wheel. So it might have maybe worked a little bit better probably with the chart and away from the home because of the distractions. I think it is a good tool and you are able to as a guardian, parent, aunt to say that you know that she has her strengths and we're proud to see that she's come this far.

She also commented on a way the Career/Life Planning Guide can be improved:

If you're talking about a young, young member, you know youth, you need to simplify the words so that they're not feeling dumb or threatened. And usually youth recognize the colours when you do the wheel, like we're all part of the wheel. I remember being taught the wheel and when I see the four different colours I say oh yeah, I know what you're talking about.

The foster mother also found it interesting to see how dance had affected the student in other areas. Grandpa then added:

Well as far as I can see I liked the whole thing you know and I guess I especially liked her interests in our culture you know and our language, better work on her for our language (laughter). So the best of luck to you and all you're going through.

The facilitator asked the student "what impact do you think that the session will have on your career life planning?" She noted:
It helps me understand that what I have and what I have to work with and I still have a little ways to go but I think with what I have so far I can, think I'll be pretty good.

The facilitator then asked the youth what it was like to have her grandpa and foster mother involved.

I think it was good and it helped with some of the things that I forgot ... cause some of the things I don't really like talking about but they can do it for me (laughter).

When the facilitator asked how she thought the session was culturally appropriate she said, “the talking stick was good like how grandpa said it was important”. The foster mother added that the session was culturally appropriate in the way that, “It was informal, very informal, other than the tape recorder and the talking stick was good and um the respect for somebody else talking and stuff was good”. She also added that it could have been more appropriate to have the session away from the home. She then added:

Recognizing I guess your different cultures, people use talking sticks, people feel comfortable about feathers, other people are not ready, you know it's just, you have to ask how they feel.

It's just tools for the individual say who is wanting to look at their career and life planning. I don't know about “guide” I think it's a personal choice of a young person or whatever just to bring out some of the things, the positive things and where you're at in your life. Use it as a tool for yourself or something that you can maybe 10 years down the road pull it out and say hey I remember doing this and maybe it was right and maybe it was wrong.

When the facilitator asked how the model could be improved overall. The student stated that not having the chart up where everybody could see it was a drawback.

When the question, “Would going through this model as a younger person made any difference for you? ” was asked by the facilitator. The foster mother reported:

Yes, big difference. In career life planning we were just given a PE teacher and they were teaching life skills and back then it wasn't really structured it was learn how to cook, learn how to sew and have safe sex. Nowadays we are explained, our kids now the youth are explained that the choices that you make are your choices and if you're not strong in your educational background or if you don't want to look at your
education there's an imbalance. I never knew any of that stuff, that was never taught to me. Values, what the heck are values going to do for me, what are you talking about, nothing was really explained to us and the only thing that we were told was fill out the dots. Maybe it'll help you decide on whether you want to be a secretary or a homemaker, it had some pretty wild choices for women and pretty wild choices for men. They never really said that you can do anything you want if you want to be whatever. That's why I never made it to grade 12 (laughter)

Cause you know my dad always said you know when they were in residential school and as soon as they became of age they were kicked out of school basically you know, you were 16 you gotta go, gotta make room for other people and came out with a grade 6 education.

The grandfather agreed and she continued:

So there was a big difference you know from their time to our time. We were taught how to be a young woman, learn how to sew, how to cook. It's a lot different really a big difference now and you know coming back to a circle and looking at your individual self and try to balance that you know it's important for your culture. It's important for your education too, it's important to be what you want to be but you have to create a balance

The facilitator ended the session and indicated that a letter and a typed version of the Career/Life Planning Guide would be sent.

Case Study #6

Pre-Session

Contact with the participants was made through the First Nations home/school coordinator. The researcher indicated which dates and times they were available to meet with students and the home/school worker coordinated the meeting. Participants included a 17 year-old First Nations male in grade 12, his 14 year-old brother and father. Two facilitators were present during this session, A First Nations male and non-native female. Before the session began the father had some questions regarding the presence of the non-native facilitator.
Session

The facilitator asked the youth to think of an activity he enjoyed and then to elaborate on that activity. He reported that he enjoyed football, lacrosse, olympic wrestling and kick boxing. He mentioned, “I like football because . . . I like the competition and I played for 5 years.” He goes on to say that he likes football because, “I think it’s justly mostly develops discipline and stuff”. When asked to give an example he stated, “well like on the line you have to know the count and everything”. He also reported that he like the “hitting” and that it gave him a “rush”. His dad mentioned:

Well he started off as just seeing other people do it and then when he started into it that's when that discipline started off a lot. He's gotten really good about hitting, being hit, you know he can actually knock somebody down and then help them up again and say come on let's get going again. So there's good sportsmanship there too and I always tell him this is just, all of this is just practice til you start getting paid for it. So that's probably one of the reasons you know he gets out there and does it again so he can get better.

The father added that his son is “good natured person”. The youth then replied that he was not really an aggressive person but when he was playing football he is focused on what he is doing. His father reported that his son also has the ability to communicate to his teammates when on the playing field.

And a lot of people kind of follow, look forward for him to be there because he's like that, like two years ago he went to the provincials and he got knocked out in the first part of the game and the whole team just went down cause he was I guess the backbone to what there was going on out there you know pulling them together, keeping them together.

The youth then commented that being with a group of people and doing what he likes to do is important. The younger brother commented:

Like what my dad was saying he keeps the team together. Like say he's doing his homework and I'll be watching TV he'll pull me in to do my homework and help me
with that and like my mom will get us to take the garbage out or something and he'll get us to do it, so there' help.

The co-facilitator added that she sees it as being a motivator. The father then supplemented that comment by saying, “he is one to work to finish things before another one starts”.

The facilitator then asked the youth to think of a time when playing football did not go so well. The youth answered:

Well one part I don't really like is coming out of community football, that's only two practices a week but then to go into high-school football I was in like five days a week. I wasn't really used to that so it took like three-quarters the way into the season to get used to the, cause I wasn't really fit to do much of the stuff.

It was real hard to catch up cause most of the guys that I played with up there they were there since grade 8 and that and my first year like that it was real hard to get caught up with being able to do the full practice right after school and then come home and do the homework, I was really tired.

Well on the field it kind of changes because then it's just like I'm out there to do my job so I'd rather just get it done than get yelled at by the coach.

The youth then remarked:

Well, at first I didn't really like it and I thought about quitting but then I just realized that if I do want to play professional football it's going to be a lot harder than that so I have to just get used to it and just adapt to it.

The youth continued to say, “these people that come out to watch my games, I've seen them smile like that's done a lot for me too”, indicating that this helped him through this tough transition.

When the youth's father reported that his son had a lot of additional stressors on his plate at that time the son reported that he liked to “keep busy”. The father then reported:

He was playing community ball and had to move from one level to another because he was overweight, the weight limit, so he was young but he was big so he had to play with the older kids, so he had to sit on the sidelines a lot, in fact I seen that that bugged him ... you could see he didn't like to sit on the sidelines all the time and I guess that's one of the things that bugged him, trying to achieve your goal.
F: Right, did that bug you?

Youth: Ya it did.

F: What was it about sitting on the sidelines

Youth: Well like not being a part of it, only getting to play part of the time and not being in the big plays

F: Big plays?

Youth: Like not being a part of the big plays like

F: Oh, the big plays, okay, so not just being out there in the action, right. So what is it about you that wants to be out there in the, sort of in the, sounds like in the heat of the battle you know, getting out there and doing your thing?

Youth: Well, I guess it's just being able to overcome someone else and know that you did it, that's about it.

F: Right, so basically the challenge.

Youth: Ya.

F: Ya, you like that there's a challenge, see if I can overcome it, see if I can kind of come out of that kind of the victor.

The facilitator directed the attention of the participants to the Career/Life Planning Guide. He then led the family around the chart and had them fill in the sections piece by piece until their comments were incorporated in the chart.

At first, the father was not clear on how the comments would be incorporated into the chart but as the facilitator explained and coached the participants the purpose and process became clearer. Furthermore, as the group made its way around the chart all those present made additional comments about the youth's Values/meaning, Personality/Spirit, Interests, and Gifts/Aptitudes/Skills. At the end of the session the facilitator told the youth that a chart would be typed up for him that included the comments made in session.
Post-Session

The facilitator asked the participants a number of questions to explore their experience with the First Nations Career/Life Planning Model. The first question asked by the facilitator was “describe your experience with the session”. The youth responded:

Well, I think it kind of opened up like in my head like what I want to do in life ... showed that I can do it and set goals for me.

His father replied:

... it sounds cool like sometimes trying to learn some things or what little that's going on here. I think if we had a longer time to talk about it you could keep going around and around and around. He seems to have a lot more ... all of a sudden he's got these goals and that and we could have kept going around and around and it would have been a little bit better for him and probably even for yourselves, so it was good come and hear him think like this.

His younger brother added:

I guess being able to show him how I see him, let him know things, how I feel about him. Ya, it kind of seems unusual just doing it at home, sitting down and telling him just how I feel about him.

The family was then asked by the facilitator to describe what they liked about the session.

The youth commented:

What I liked was mostly what they were saying about me, I haven't really noticed it until they said it but then I just clicked in, I do see myself doing that, I don't notice at the time but now I realize that I do have stuff.

His dad mentioned, “It was bringing focus and make him look deeper, that sort of thing ... this thing is going to turn his, help him focus”. When it came to discussing what they disliked the youth reported, “I don’t think I didn’t like anything”. The father stated:

The writing of things down and recording of things ... bothers me it's. I guess it's kind of against my religion to do the two things but I'm helping you out and it's making this better eventually so that's not going to stop me from doing it.
The facilitator asked the youth what impact, if any, the session would have on his career/life planning. The youth noted that, “it helped me realize I want to go into law and accounting and just opens up more fields”. The father said that this model could potentially “knock him off my direction or where I am sending him because you’re making him focus on this piece of paper thing”. The father then explained:

He's got to give a lot of everything to be good at the end so if he gets too much of the focus on the paper, piece of paper that says he's good and it's going to pull him away from other things that need to be done and there's the whole community that's going to lose a little bit because he focussed off somewhere else.

The facilitator then asked the youth what was it like to have his brother and father at the session? The youth reported, “well I think it is to help me more because I think if it was just me here I'd be a little bit uncomfortable . . . someone I can relate to”.

The facilitator then pointed out how various First Nations’ values and traditions were incorporated into the model and then asked if this impacted the youth in any way. The youth responded with, “I think it gave me a little more of an advantage”. He explained that in other career programs, such as those he had participated in school, seemed to only emphasize concepts around labour market options. He then reported that this session was “better”. His father added that even though his son had mentioned that this career session was better he still felt that the model’s ultimate aim was, “a piece of paper type of approach”. He implied that the First Nations Career/Life Planning Model’s purpose was too narrow by encouraging youths to get a degree. It was not the ultimate aim of getting a degree that the father disagreed with but the fact that it does not cultivate “wholeness” in an individual.

The family stated that the model was culturally appropriate in that it included, “being together . . . as a family”, “offering the spiritual stuff”, and “the circle and the balance”. What they thought could be improved was:
Having a meal before you start... you're supposed to eat before you sit down and talk like this... the food, there should have been some food there so that the people I guess I can have nourishment as they're talking, it's a learning thing... and when it's offered it should be ready to go you know not prepared after”.

They also mentioned getting rid of all the recording materials. The rationale was that the experience of the participants in the session should be enough information and as information gets passed along from one person to the next, “it gets weaker”. Furthermore, the father added that he would have liked to see more people in the sessions that are at different stages in their career development and different ages. In addition, he stated that the smudge should have been “ready to go”. Going around the chart more than once was another suggestion for improving the overall model and process. As the youth put it, “it would bring more talk out”.

The facilitator asked the father if going through this session would have made any difference for him when he was younger. He answered that it would not have because things were different back then but then added that he saw the model as, “being good for the kids nowadays”.
Thematic Results

The feedback given by the young people, family and community members revealed that the First Nations Career/Life Planning Model was a positive experience for all the participants. The comments given by the participants related to five general themes. Each of these themes is elaborated below and exemplified by the comments made by the participants.

Increased Self Awareness

All the young people who participated in the sessions reported that they learned more about themselves. For example, one seventeen-year old participant made the following comments referring to the components of the Career/Life Planning Guide:

I found it not so much a focus on my career, mind you it will have an impact on my career, but I find it more, I learned more about myself tonight...more about who I am and what sort of things that are inside of me make me do the things I do and think the way I think... I think I can take, I can literally take each one of these pieces and apply it to what I want to do, whether it be the decisions I make or the paths I take, I think I can use each one of these and just apply it to my goals, that's what I got out of tonight anyway.

Family and community members also commented on how they thought the sessions generally increased the young peoples’ self-awareness. For example, one community member comments:

It certainly is a learning experience for the individual and there was a lot of other things people see like values, potential and gifts that they have that maybe they’re not aware of and I think it really means something to the person to hear that from other people.

This community member highlighted the value of the feedback from other participants in the session for increasing the youths’ self awareness.

Furthermore, for some of the young people the session reminded them of specific strengths and motivated them to consider options that they had not previously considered. For
example, a seventeen-year old male youth had decided that his fields of interest were law and accounting, but he reported the session opened him up to other ideas. He comments, “I guess it helped me realize, like I want to go into law and accounting, and it just opens up more, more fields...I just now realized that I am pretty good at teamwork and I like working with other people”. During the session this youth mentioned considering police work because of the new awareness that he gained.

Other young people found the insight that they experienced in the session helped them focus. Furthermore, they indicated a motivation to continue on a chosen career path. As one participant stated: “Now it seems more clear what I have to do.” Another participant in her early twenties had already decided before the session that she was going to complete her high school education and eventually go to law school. She described the session as “topping” a process that she had previously begun and providing something for her to consider further: “I’m very motivated...So tonight I’m going to go home and I’ll look at all this”. Another female participant comments, “I think we planted a seed today”.

Input from peers, family and community members

Most of the insight that participants experienced was associated with the feedback that they received from the peers, family and community members present. One adolescent participant said that his community member “helped fill in the pieces... things I knew about but couldn’t actually nail down”. Another male participant commented: “What I liked was mostly how, like what they were saying about me. I haven’t really noticed it until they said it but then I just clicked in. I do see myself doing that, I don’t notice at the time but now I realize that I do have stuff.” A female participant also commented that having family members present was
important to her: "...cause I could hear their opinions, and as I said before I value their opinions very much. So like just talking one on one I don't think I would get as much out of it as I did."

Although one participant commented that she preferred to just have family members present at the session, six of the other participants commented that they preferred to either have just peers or community members present. One of the younger adolescents said that he found it more comfortable with someone in the community, "not parents" because "parents make a big thing" and "pressure". Another older participant said that she preferred the session to have just community members present because "well with my family I know where, with my mom she, wants me to go back to school...so I already know what she thinks". This participant felt her mother had already expressed her views to her and she was interested in her community members’ feedback: "I just found it very motivating because you’re hearing feedback from people you know and feedback you wouldn’t have heard."

Several participants also described the impact of having peers, family and/or community members present at the session as showing them that they had support of other people. One older male participant commented, "I just know now I have support from more than just my parents... I like that support." Another male participant said: "I'm comfortable with having my auntie here and my cousin here, I can go to any of these guys any time and I know that now."

Indeed, the session provided an opportunity for other people in the young person’s life to express their caring and support for them. One participant’s younger brother said he appreciated “being able to you know, show him how I see him, let him know things, how I feel about him...it kind of seems unusual just doing it at home, sitting down and telling him just how I feel about him”. 
Cultural practices

The participants that chose to incorporate traditional practices such as the smudge ceremony, prayer, talking stick and eagle feather indicated liking those aspects of the session. The smudge ceremony which involves the burning of sweet grass or sage is used as a method of cleansing or "connecting" with others present as well as those who are not present including the spiritual world and the creator. The talking stick and eagle feather is a culturally specific way of facilitating communication in a group. The individual who is holding the talking stick or eagle feather has the authority to talk for an unspecified time without interruption from others. Most participants welcomed the inclusion of these cultural practices. One community member described the offering of the traditional practices as "unintrusive". One adolescent who chose to use the talking stick commented:

Not only because I got my opinion and stuff, I found like it wasn't so much focussed on the cultural aspect of it but you focussed, you sort of incorporated it very subtly so it wasn't, it wasn't so much like it was staring you in the face, but it was more, I'm not sure, you did it very well, I can't tell you how you did it.

Along with the smudge, prayer, talking stick and eagle feather several other aspects of the session were described as appropriate cultural practices that the participants appreciated. Four participants mentioned sitting together in a circle. One young person said, "I think the circle's the biggest thing", and a community member commented, "I was honoured to sit in the circle. See I always find something new every time we sit in a circle, it's never the same". Two young people also mentioned the Career/Life Planning Guide because it was a circle, one adolescent commenting that the chart reminded her of the medicine wheel. Another community member commented that the fact that the session was "open-ended" was appropriate, and a male adolescent said, "Well just being together" was what he appreciated.
Several comments were made relating to how to make the session more culturally appropriate. At one session when there were no refreshments offered this was commented on. One family member said, “you’re supposed to eat before you sit down and talk like this.” It should be noted that food was provided at all other sessions as it was recognized that this is an important First Nations’ tradition. One young person felt that there should be more people present at the session: “like gatherings they usually have different people from different places—different age levels”. Another young person said that she preferred using the expression “all my relations . . . because then you know when the person’s done speaking.” As well, a family member also mentioned that he found the note taking and recording of the session inappropriate and commented that it was not necessary to have anything from the session in writing, “you shouldn’t need this— if it’s not worth learning you wouldn’t keep it with you”. Participants in one of the sessions, who chose not to incorporate any traditional cultural practices, stated:

I think that our own society itself is confused about what is culturally appropriate. If we can put a foundation in place so that our kids will feel some self-esteem in the lower grades that will help them. By the time they get here to know exactly what their career is because they feel good about their community and who they are. I don’t think they feel that good about their community and who they are. I mean by that that we have to live in both worlds so is it really appropriate to always just worry about what’s culturally appropriate because maybe some people are taking care of those things already and what they really need to do, what we are all looking for is balance.

Recommendations Re: First Nations Career/Life Planning Guide

Specific recommendations were made by some participants in regards to improving the Career/Life Planning Guide or chart. Several young people mentioned not liking the wording of the component “labour market options”. It was recommended that “simpler words” for chart components and colours could be used for the chart. One participant suggested putting examples
for the chart’s components so that the youth would have a better understanding of what was meant by the terms used. One adolescent suggested adding a component to reflect family history and another suggested a component for parental expectations. At one session the participants discussed adding a component for challenges which they saw as being community, personal or cultural. A community member had these comments:

The only community context seems you got was from us. It might be helpful if you encouraged the participant to explain if there is a relationship between their community and, other communities. I know we have one on the reserve, here it’s a big change, a big shift, just flip flop in your mind... some find it difficult just getting to school, the social shift and cultural shift...There’s strength in community, so how does that affect balance and then when you go outside the community, if you have to go outside the community? And some of them are really uncomfortable, there’s people in my community who cannot leave the community, they just don’t fit into a working environment outside, because they are very traditional people.

Career Counselling Process

Several participants gave feedback in terms of the process of the session. One adolescent, for example, said that she had been intimidated by the idea of a “career” counselling session and was nervous that she would have to take a “test”. Instead, she mentioned that she was relaxed in the session:

I found it very comfortable, like it’s so easy to talk to you about like anything, um I didn’t feel pressured to answer any of the questions, I didn’t feel like you were prying or anything, I felt like you were exploring who I was rather than trying to figure out workings of my mind, which is very hard to figure out exactly.

None of the young people mentioned discomfort with the process of the sessions. In fact, one community member commented on the trusting environment that was created that allowed the participants to share personal thoughts and feelings. One of the adolescents saw the session as a positive experience particularly in comparison to her experience of a career program at
school. She comments, "(teachers) talk to us like we're little kids, you guys use big words, and
know we understand". Three young people mentioned that they appreciated the fact that other
participants were present at the session rather than one-on-one. For example, one participant
said that having other family members present, "helped me more because I think if it was just me
here I'd be a little bit uncomfortable". A family member also commented that she appreciated
having two facilitators present at the session, "I wouldn't want to see you alone, you know, either
of you alone, I'd like to see, I like the two of you."

Two participants commented that that it would be beneficial to have more than one
session. One youth mentioned that they would have preferred going around the First Nations
Career/Life Planning Guide several times in a lengthier session.
Chapter V

DISCUSSION

Reflections on the First Nations Career/Life Planning Model

Several participants indicated that they were surprised that a career counselling session could take on the form it did using the First Nations Career/Life Planning Model. Students stated that this model was very different from other career programs they had been exposed to in school. Comments indicate that they preferred the First Nations Career/Life Planning Model because it focused on who they were as a person and not just on occupational options. Students learned more about themselves to the extent that many had commented that they were more motivated to continue future exploration and career pursuits. Feedback from family and community members had two effects. Firstly, it facilitated self-awareness for the youth by validating their perceptions of themselves. Secondly, students became aware of how others perceived them and therefore gained new insight. In addition, community and family members indicated that being given the opportunity to communicate their thoughts to the youth was a rewarding experience. This seems to fit with Lee’s (1984) analysis that parents of First Nations youth have an important influence on their child’s career exploration.

It was clear that the offering of traditional cultural practices, though not always used, was appreciated by all those involved in the sessions. It is important to note that several aspects of the session were identified as culturally appropriate such as gathering in a circle, no time restrictions, the offering of refreshments, informal nature, and including family and community members. Additionally, participants found the process was respectful. Comments reflected the unobtrusiveness of the model and the supportive environment it created.
Implications for Further Development of the First Nations Career/Life Planning Model

Although participants indicated overall satisfaction with the model they did comment on ways it may be enhanced. For future considerations the following modifications may be made to the Career/Life Planning Model and Guide in light of participant feedback.

Most improvements involve the Career/Life Planning Guide. One way, according to participants, the Guide could be improved is to explain the chart before participants begin the sessions. The rationale is that First Nation clients with little education may be anxious with the chart and the its terms. A related improvement is to change the wording of section “Labour Market Options”. Many participants indicated feeling intimidated by those words and felt that the term was foreign. Others felt that adding a section that explored personal challenges (i.e. learning disabilities) might help clients review the impact impediments have on career development and choices. Reviewing challenges during the session seemed to be helpful but it should be noted that purpose of the chart was to build on the strengths of an individual. In addition, one participant felt it might be worthwhile to add examples in the chart’s sections. Although examples may be helpful, one also needs to consider how examples may lead participants to draw conclusions based on the examples and not on their own experiences. Another improvement that could be made is to design the chart in a way that the youth can identify what family members contributed and what community members contributed. For example, it was recommended that concentric circles be drawn around the chart so that any comments made by the youth are written in the inner circle, any comments made by the family are written in the next circle, and community member comments are fill in the outer circle.
Finally, it was recommended that the Guide be designed even more like the medicine wheel, with the respective colours and motifs.

**Implications for Practice**

The following are some additional guidelines that can help practitioners apply the First Nations Career/Life Planning Model effectively. Because the researcher was the first to actually apply the model many of these suggestions arise out of trial and error and are included to help practitioners avoid the same pitfalls. It is the hope of the researcher and the authors of the model that future applications will contribute to further refinements of the intervention.

Because the researcher used third party Band workers to recruit Native youth for the research many participants reported that they did not really know what was going to happen in these career sessions. Even though Band workers were told what was going to take place they did not have a clear picture of the process. Many of the Band recruiters told youth that they would be doing First Nations career counselling without explaining what was involved. Many of the participants stated that when they heard “career” they immediately had negative connotations. However, participants indicated that when they had experienced the Model their views had changed. They said that if the explanations fit with their experience they would have been less hesitant about participation. One youth reported that if she had been told she would learn about herself and learn how that knowledge could be applied in the present and the future she would have been more excited about the process. Therefore, ensuring that third parties such as Band youth workers, employment specialist, teachers, home/school coordinators, etc. who may be involved in explaining the model, receive a thorough walkthrough of the model may alleviate participant ambivalence towards a First Nations “career session”.

All of the youth indicated that they liked receiving feedback from others in the sessions but they also stated preferences for who was invited to their sessions. While some enjoyed having their parents present this was not universally the case. Practitioners need to be aware of this and tailor sessions to individual student preferences. If working one-on-one with a youth the counsellor can ask the youth who they would like to invite to the session. The counsellor can then help that youth invite those individuals. It is important to note that individuals who are invited to participate should know the youth quite well and be able to provide significant insight.

Even though the model provides a framework and incorporates cultural components, practitioners need to be aware that the nature of facilitation is central to setting the tone of the session. Many participants reported that it was the “laid back” nature and relaxed style of the facilitators that contributed to their positive experience with the model, more so than “filling in the chart”.

Finally, the use of metaphors in the career sessions seemed to help students understand career concepts and themselves. In general, First Nations people emerge from a history of storytelling and using metaphors appeared to come quite naturally for these participants. For example, one student gained a better understanding of the characteristics of being a leader when a facilitator talked of “breaking a path in the snow”. In another instance, a student explained that she enjoys witnessing the transitions of others “like a caterpillar in a cocoon”. Facilitators of the model should be aware that metaphors can (a) help First Nations youth understand concepts that would otherwise be difficult and (b) help youth to relay their stories in personally meaningful ways and to evoke clearer meaning from their experiences. In talking about the use of metaphors Close (1998) states:
We now understand that stories address a different part of the psyche—perhaps even a different part of the brain—than is addressed by logic and explanation. It is this part of the psyche that is the primary source of animation, change and growth (p. 4).

He then adds:

Metaphor invites you into its world, to identify with the story or with the teller. It invites you to partake of its world view and try out that world view in your own fantasy. Metaphor does not lead to conclusions, but to different perspectives on situations. A given story may have different meanings for different people (p. 17).

Theoretical Implications

The results of this study seem to support the First Nations Career/Life Planning Model. Participant feedback not only suggests that the model “fits” with First Nations’ values of the local area but also indicates that the model is on track with concepts outlined by the cross-cultural career literature. Hawks and Muha (1991) argued that if a minority career development model were to work it would have to (a) involve community and family (b) assist youth in self-generating knowledge about themselves and (c) include relevant cultural practices. As described, the First Nations Career/Life Planning Model includes these ingredients and participants have commented that they appreciate the inclusion of these components in the career sessions.

Other strategies that have been discussed include (a) using relatives as counselling facilitators (b) using First Nations role models and (c) “emphasizing individual potential in the context of future goals” (Zunker 1998, p. 440). Again, the First Nations Career/Life Planning Model seems to be on target with Zunker’s recommendations. The facilitation of sessions was a collaborative affair between the facilitator, family, peers and community members. For instance, family and community members were consulted on how best to proceed with cultural practices.
They were also given opportunities to provide insight into youth's experiences and to add comments on how to improve the model.

The First Nations facilitator not only orchestrated the session but also played the secondary part of role model. As a First Nations graduate student, the facilitator was asked, on several occasions, questions about university and how one might attain that goal. In each session the facilitator offered to help students if they were interested in learning more about going to university or needed help in applying to a program. This suggests that facilitators can also act as role models.

The First Nations Career/Life Guide organized youth's present self-awareness and assisted in projecting individual potential into future career possibilities. The Guide was not only an organizational tool but served as a medium for facilitating discussion. More discussion would take place, as participants turned their attention to the Guide and read the headings in the chart's sections. One participant commented that it was not so much filling in the chart that was useful but the process of discussing personal experiences, with significant others, that helped increase self-awareness. A number of students reported that discussing career/life planning with others also helped them to realize future career possibilities beyond what they had previously envisioned. The First Nations Career/Life Planning Guide helped bring "it all together" in black and white and could be used for future reference.

First Nations participants in this study have reported that the First Nations Career/Life Planning Model is a useful and welcomed career tool. This response suggests that there is room for more culturally sensitive career models and that First Nations people are anxious to adopt and applaud tools that incorporate their worldviews. Not only has this research shown that the First Nations Career/Life Planning Model successfully incorporates the suggestions of cross-cultural
career theorists, this research has shown that First Nations' cultural practices and paradigms can be successfully incorporated to enhance the career concerns of youth.

Finally, this research supports the argument that qualitative research is a valuable and necessary tool when working with First Nations people. Input from the indigenous people of this country has been ignored for too long. Research, especially research that focuses on improving the condition of Canada's aboriginal population, must include the thoughts, ideas and philosophy of First Nations people themselves. Although there were certain limitations to this study, the study attempted to give First Nations youth, their families and communities the opportunity to voice their opinions and be a part of developing a career model that strengthens and empowers their ideas. The challenge now, for researchers and practitioners, is to apply what has been said, without fearing the paradigms of another culture, and without fearing the reverberations from the status quo.

Implications for Future Research

Applying the model to other First Nations populations seems to be the natural next step. It would be advantageous to see how youth from remote communities respond to the model as well as getting feedback from First Nations youth in other parts of the country.

Longitudinal studies to document the effectiveness of this approach over time would be another valuable procedure to determine if First Nations students are incorporating what they learned and if they are finding career satisfaction and congruence between who they are and what they are doing.

Although the focus of this research is to begin to understand culturally relevant career development based on "thick description" characteristic of qualitative studies, it may be that
quantitative approaches with larger more random samples are used in future studies to develop the model even further.

Another worthwhile research endeavor would be experiment with the model under various environments (i.e. the classroom) to see how the model could be expanded to fit into a variety of settings. This would give researchers opportunities to develop the model and see if the model can be used or incorporated into existing programs and atmospheres.

Limitations

The above comments highlight that existing career programs and models need to be re-evaluated and tailored to fit the needs of First Nations youth. Research using the First Nations Career/Life Planning Model has shown that it can be an important first step in students' career planning. However, this study has certain limitations.

Transferability is perhaps the most difficult criteria for qualitative researchers because the number of participants used to analyze a social phenomenon are much smaller than quantitative samples (Mertens, 1998). One limitation of this study is the number of participants being studied and the ability to generalize from those participants. Youth participants are from specific First Nation communities making the task of generalizing across Native populations much more difficult. Furthermore, these youth are from urban reserves.

As mentioned, rural First Nations youth were not within the scope of this particular study as the First Nations participants in the research were located within a large metropolitan area. Although part of the philosophy of the model is an openness and flexibility to cultural variations, input from rural First Nations youth on their experience of the model is needed before generalizations can be made about rural youth. While it is arguable that there are few differences
between urban and rural aboriginal youth living on-reserve, urban youth are less likely to struggle with leaving their communities and will have more access to career resources.

Another limitation is that the session facilitator also asked the feedback questions and participants may not have felt they could be candid. It is also possible that because participants were recruited through contacts that they may have represented a motivated population of First Nations youth. As well, the students who did participate in the sessions could only report what they were able to articulate to the researcher, therefore, other cultural aspects or experiences of the model may not have been accessible.

Other limitations may include student's motivation for participating, maturity, and facilitator effectiveness in applying the intervention.

Conclusion

The focal point of this study was on reviewing the viability and cultural appropriateness of the First Nations Career/Life Planning Model with First Nations adolescents. The career sessions involved First Nations youth, their family and community members and incorporated cultural practices and values. Seven youth and eleven adults participated in these sessions and provided feedback on their experiences with the model. Those experiences and comments were categorized into five major themes that summarized the model’s strengths and shortcomings. The results indicated that overall participants were satisfied with the model and felt that it was a refreshing way to approach career planning. Many of the youth indicated that the model was more useful and interesting than existing career programs offered in their schools because it raised personal awareness and allowed for input from family and community members. In
addition, participants commented that having the option of practicing cultural traditions in the session enhanced the sessions.

Very few career counselling theories and interventions exist to assist First Nations people in planning for their future. The First Nations Career/Life Planning Model, according to the participants in this study, is a step in the right direction and has proven to be a success among youth participants and their family and community members. Not only has the model paid attention to suggestions in the literature it has shown that traditional career theories and cultural practices can come together to develop new ways of thinking about career counselling.

When it comes to First Nations career counselling, or cross-cultural career counselling, the model pushes the theoretical envelop and adds to the career literature. The research suggests the need for involving significant others in the career counselling process, for integrating cultural practices, for taking the career session out of the office and into the community and for involving the researched in the research process.
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Appendix A

Original Article on First Nations Career/Life Planning Model

(McCormick & Amundson, 1997)
A career–life planning model for use with First Nations people is described. This model uses a communal counseling process and focuses on key components such as connectedness, balance, needs, roles, gifts, and values.

The rationale for developing a culturally relevant career–life planning model for First Nations peoples has been described in the recently released report on the Royal Commission on Aboriginal Peoples in Canada (Canadian Ministry of Supply and Services, CMSS, 1996). (Reader’s Note. The term First Nations refers to the indigenous peoples of Canada. Please note that although we have attempted to use the contemporary term First Nations in the text, you may occasionally see the terms Native, Metis, Indian, or Aboriginal. These terms are used interchangeably and refer to the same people.) According to this report, the labor force growth in First Nations communities is at a very high level due to a high aboriginal birth rate (56% of First Nations people are under the age of 24). Also mentioned are the noticeable shortages of trained First Nations people in such fields as economics, medicine, engineering, community planning, forestry, wildlife management, geology, and agriculture. Despite these needs, the majority of First Nations youth do not finish high school and are leaving without the credentials for jobs in either the mainstream economy or in their home communities. Motivating youth to complete their education is of great importance to the economic future of First Nations communities. Having career goals and a career direction is probably the greatest motivation for First Nations youth to finish school.

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Herring (1990) pointed out that there is limited research on career decision making with First Nations youth. Herring also commented on the lack of career awareness of Native American youth and criticizes the culturally encapsulated counseling techniques used by mainstream counselors who work with First Nations youth. Similarly, Axelson (1993) stated that career development models are based on generalizations of “middle-class and white male populations” (p. 41). Krebs, Hurlburt, and Schwartz (1988) described career counseling strategies that focus on increasing counselors' sensitivity, enhancing First Nations students' self-concepts, decreasing stereotypes and gender differences, emphasizing First Nations role models, and facilitating work opportunities. Similar to what was found in the Royal Commission, Cheek (1984) mentioned that there are certain career areas, such as natural and health sciences, that First Nations clients tend not to enter due to perceived career stereotypes. Lee (1984) found that parental influence has a greater impact on the career choices of Native American students than on those of White students, and that many First Nations students did not expect to realize their occupational goals.

WORLDVIEW

Torrey (1972) stated that the essence of psychotherapy is communication and that one cannot communicate with someone without understanding that person's language and worldview. Worldview is the understanding that an individual has about how things and people relate to one another. To be effective, a counselor needs to understand the belief system and worldview of a culture before applying theories and techniques of healing.

A person's belief systems, decision-making strategies, models of problem solving, assumptions about how problems arise, and how change occurs are all connected to how he or she sees the world. Lack of knowledge of First Nations peoples' values, belief systems, and worldview can lead to faulty assumptions concerning the diagnosis of the problem and the strategy used in solving the problem. In the past, counseling services provided to First Nations people have been based on the wholesale adoption of Western approaches without regard to their effectiveness with this group of people. The results of a failure to account for worldview are pointed out by Sue and Sue (1990), who observed that over half of minority clients drop out after the first counseling session.

One important dimension of worldview is how people relate to each other. As stated in the report of the Royal Commission on
Aboriginal Peoples (CMSS, 1996), Euro-American society is strongly based on a culture of individualism. May (1991) believed that Euro-American people cling to individualism as though it were the only way to live, unaware that in other cultures it is considered very unhealthy. It is logical that counseling in Euro-American culture reflects the philosophy of individualism in its practice. Unlike Euro-American culture, First Nations culture does not reflect a philosophy of individualism but is instead collectively oriented around the family and community.

Because the one-on-one interaction characteristic of many Euro-American counseling approaches is isolated outside of the context of the community and the family, it tends not to be an effective means of dealing with First Nation client problems. Counselors who tend to stress the role of individual client responsibility need to be aware that it may not be appropriate with First Nations clients. For many First Nations clients, personal change occurs in the framework of the family and the community.

COMPONENTS OF A CULTURALLY RELEVANT MODEL

In developing a career-life counseling model appropriate for use with First Nations people, there is a need to consider components such as connectedness, balance, needs, roles, gifts and aptitudes, and values.

Connectedness

The worldview of the First Nations people is that all things are interrelated. Ross (1996) stated that everything in the universe is part of a single whole. Everything is connected in some way to everything else. It is only possible to understand something if we understand how it is connected to everything else. The Ojibway compliment "He takes care of his relatives" means not just other people but all aspects of creation. Similarly, the expression "all my relations" means not just parents and cousins but the rocks, trees, animals, spirits, and ancestors. For First Nations people, the extended family, friends, and members of the community are seen as a natural support system and illustrate the importance of belonging. Similarly, it is seen as desirable for many First Nations people to be connected to or belong with nature and with spirituality, and ultimately, to be a part of and belong to all of creation. Traditional First Nations healing approaches usually involve more than just the counselor and client. Relatives and community members are
part of the healing process. This theme of interconnectedness is prevalent throughout most First Nations cultures and has been described as a series of relationships, starting with the family, that reaches further and further out so that it encompasses the universe (Ross, 1992).

Traditional ceremonies such as the Vision Quest and Sweat Lodge reinforce cultural values and help to remind people of the importance of keeping family and community networks strong (LaFromboise, Trimble, & Mohatt, 1990). Ross (1992) commented on some of the traditional ceremonies by stating the following:

All of the outlawed and denigrated facets of traditional culture—the spirit dances, the sweat lodge and pipe ceremonies, the regular ritual offering of tobacco as a symbol of gratitude—must be seen for what they really were: tools to maintain and deepen a belief in the inter-connectedness of all things. (p. 183)

**Balance**

The Royal Commission on Aboriginal Peoples asserts that Aboriginal concepts of health and healing start from the position that all the elements of life and living are interdependent. By extension, well-being flows from balance and harmony among all elements of personal and collective life. Because the philosophy of balance is so important to the worldview of Aboriginal people, it must be a consideration when making career-life decisions. We have included it in our model in the context of needs. What does a person need to be healthy and whole? The Aboriginal medicine wheel describes the essential entities as mental, physical, emotional, and spiritual. It has been said that the medicine wheel represents the balance that exists among all things. One important aim of healing for First Nations people is attaining and maintaining balance among the mental, physical, emotional, and spiritual dimensions of the person. Mainstream counseling often tends to focus on thinking, feeling, or behavior and leaves out the physical and spiritual. This is an important consideration in career-life planning with First Nations people if they are to live life in a balanced way. First Nations elders say that living life in an unbalanced way leads to illness.

**Roles and Responsibilities**

Traditional teachings focus on roles and responsibilities to one's self, the family, the community, the nation, the ancestors, the natural world, and the spiritual world. These roles and responsibilities must
be part of the career decision-making process. Many First Nations families have special family teachings or knowledge that is kept within the family. Children are taught who they are, where they came from, how to live, and any special responsibilities carried by the family.

Ross (1996) described traditional First Nations child rearing as being like a three-legged stool. The first leg consists of teaching children roles and responsibilities. The second leg involves developing personal attributes and skills. The third leg provides the child with freedom to make particular choices. Some of the traditional Native ceremonies help to define roles. An example is the Vision Quest ceremony, which is an attempt to discover what the role of the individual is in the community.

Gifts, Aptitudes, and Skills

Traditional Aboriginal thought is that people are born with special gifts and that each person is valued for their unique ways of contributing to the family and the community. Each member of a family and a community is expected to use his or her unique gifts to the fullest so that the family and community are as strong as they can be. Gifts are not seen as the creation or property of an individual but must be used for the benefit of others. If they are not used respectfully, they can be taken away. Gifts are the underlying basis for aptitudes and skill development.

Values and Meaning

Values and meaning are often ignored in mainstream career decision-making models or, if included, are viewed only in terms of beliefs. Values are important to Native people because they are collective sources of meaning. An example might be that of a family value. A family value is a source of meaning shared by members of that family (i.e., fishing, or honest communication). A community value is a source of meaning shared by members of that community (i.e., self-sufficiency). Cultural values are a source of meaning shared by members of that culture (i.e., strong connection to the natural world). As a result of the process of forcible assimilation of Aboriginal people, it has become difficult to connect with traditional family, community, and cultural values. Not knowing how to connect with values and meaning or not having the strength to reconnect causes anxiety. Although anxiety can lead to constructive action to seek out meaning, too often it is dealt with in a negative way, such as through substance abuse, suicide, or other self-destructive behaviors.
A CAREER–LIFE PLANNING MODEL

The career-life planning model that we are proposing incorporates the components that have been discussed thus far along with more traditional career counseling components such as the level of educational training and labor market options. In putting forward this integrated model (Figure 1), we have sought connectedness and wholeness and have used as a foundation a centric model similar to that used in the career counseling model developed by Amundson (1987, 1989).

Each of the eight components included in the model plays an important role in helping to define career and life goals. The basic aim is to set goals that are consistent and in harmony with each particular component. Investigating each of the components requires a more communal approach than that used in traditional North American career counseling. Although it is essential to have self-reflections, it is also important to include family members and the community in helping to define the various components included in the model. This shift in focus has implications for the way in which counseling is undertaken. Rather than viewing counseling as a strictly individual event, input from significant others is also gathered using a combination of interviews and group discussions. Perhaps the most basic approach is simply encouraging discussion between the clients and the most important people in their lives. The counselor's role in this process is one of facilitator.

The Counseling Process

We propose a group process of client–counselor interactions that focuses on the dialogue with and involvement of the client and important family and community members. An existing First Nations model of this process is that of network therapy or the talking/healing circle described by McCormick and France (1995). In addition to the counselor and the client, the counseling process would involve one or more members of the client's family and one or more members of the client's community who would participate in the sessions. These would be people selected by the client and the counselor based on their knowledge of the client and their potential for providing valuable comments and reflections. The counselor would ask the client for her or his self-reflections on one component of the model followed by questions addressed to the family and community representatives asking them for their reflections on the same component relative to the client's career choices. Questions to be asked concerning the component gifts, aptitudes,
FIGURE 1

Career–Life Planning Guide
and skills might simply be: What do you think your gifts, aptitudes, and skills are? This is asked of the client so that she or he can reflect and comment on it. The counselor also acts as recorder, writing down all of the responses. The client's chosen family and community members are then asked for their reflections on what they think the client's gifts, aptitudes, and skills are. This process is repeated until the counselor has developed a list of individual, family, and community reflections on each of the eight components of the model. The client and other participants are able to comment and participate at any point in this process. The act of organizing this information is also a dialectic process between all of the participants that is guided by the need to seek consistency between the various components and by the belief that the creator has a career-life plan for each of us. The counselor will then work with the members of the group to establish short- and long-term goals based on an overall plan of action. This process may occur in one long session but will more likely consist of a number of sessions. Once the career-life plans are decided, it might be appropriate for the client's family and community to hold a public feast or ceremony in which each member of the group is asked to speak of their role in the future of the client's career journey. This serves the purpose of allowing each person to publicly state their roles and responsibilities and to help the client to feel supported by family and community. Other family and community members present at this public celebration serve as witnesses and members of a larger base of support for the client in his or her career journey. They will also be able to remind members of the group if they are shirking their responsibilities.

SUMMARY

The career-life counseling model that we propose is designed to be consistent with the worldview of First Nations peoples. As such, the key components of connectedness, balance, needs, roles, gifts, and values are integrated with more traditional career counseling concepts. A centric approach is used to reflect the overall integration of the various components.

Gathering information on each of the eight components is envisioned as a communal process involving input from family and community members as well as client self-reflection. In this process, the role of the counselor is that of a facilitator.

In presenting this model, we believe that the components and counseling process may have application beyond the First Nations
community. Many cultural groups reflect a more communal community structure and also place great value on some of the key components included in the model. Further development of the model is anticipated as we seek to work with other cultural groups.

REFERENCES


Appendix B

Pattern Identification Exercise

(Amundson, 1995)
Pattern Identification Exercise

Norm Amundson

Overview

Career exploration typically involves the investigation of personal factors: interests, aptitudes, values, and personal style (Amundson, 1989). This investigation along with labor-market considerations, can require considerable time, particularly if counselors use qualitative or standardized measures to investigate each factor. Given the time limitations of most counseling situations, and the desire to be efficient and comprehensive, there is a growing need for new methods of career assessment (Amundson, in press; Eckert, 1993). One such approach—the pattern identification exercise (PIE)—has been used effectively in both individual and group career counseling (Amundson & Cochran, 1984; Amundson & Stone, 1992). PIE starts with past experiences and, through an in-depth questioning process, seeks to identify personal patterns which are of relevance in establishing career pathways.

Discussion

The guided inquiry procedure, developed in the field of rhetoric by Young, Becker, and Pike (1970), served as a starting point to develop the PIE method. These authors used a wide range of perspectives and questions to explore and understand new languages and situations. This was the stimulus for a structured questioning method (PIE) which could be utilized in career exploration.

A premise underlying PIE is that the experiences which form the basis for career exploration can come from any aspect of life. The experiences of each person are unique and a detailed and careful examination of these experiences will reveal some common life patterns. To illustrate, a leisure activity, such as playing tennis, can be appreciated for its social elements, the physical activity, the opportunity for competition, or some other reason. The way in which a person plays (during good times and during challenges) may reflect patterns about motivation, planning, attitude, and self-concept. Uncovering these patterns can reveal important personal insights which have direct relevance to career choice, job search, and job satisfaction.

This process of exploring experiences is as important as the questions which are used to stimulate discussion. The client is actively involved in the generation of information, the interpretation of meaning, and the application of new insights. A collaborative working relationship between counselor and client must be maintained throughout (Gelso & Carter, 1985). The client is respected as the final authority in the identification of patterns. The counselor has an opportunity to provide input, but this is always done in a tentative manner, after the client has had a full opportunity to identify patterns.

The number of experiences to be analyzed varies, depending on motivation level and the amount of time available. Typically, the analysis would not extend beyond two or three experiences. Each analysis has the potential to add new patterns, but there also will be considerable overlap. The counselor plays an important role in introducing the exercise, but the expectation is that the client will be able to work independently or with other people in a group to conduct further analyses. The client is learning a method of inquiry in addition to learning how to identify particular patterns.

Steps In Conducting PIE

PIE involves client and counselor in a defined exploration sequence. A considerable amount of information is generated prior to identifying patterns. It is often helpful for the counselor to take notes. If note-taking is used, it should be discussed with the client who should have full access to the information.

The steps of inquiry which characterize PIE are as follows:

1. Ask the client to think about some activity from leisure, education, or work which is particularly enjoyable. Ask the client to think about a time when this activity was very enjoyable and a time when the activity was less enjoyable.

2. Have the client sequentially describe in detail the positive and negative experiences. Some open-ended questions can be asked at this point to facilitate a full description. Some of the issues to explore include: the people involved, feelings, thoughts, challenges, successes, and motivations. Also, what are the dynamics that differentiate the positive and negative dynamics? Depending on the situation, it may be helpful to question some of the contextual issues. Questions in this regard focus on how the client's interest developed over time and what the client projects for the future.

3. After a full discussion, have the client consider what types of patterns are suggested by the information. Give the client every opportunity to make connections and pro-
vide him or her ongoing support and encouragement. Ask how each specific piece of information reflects something about the client (i.e., goals, values, aptitudes, personal style, interests).

4. At this point, the counselor can provide some input. Counselor statements should be tentative and linked positively with client comments. While this can be an opportunity for reframing, it is important not to lose sight of the client’s contribution.

5. Connecting the above information and analysis to specific career themes can now be addressed. As above, the client speaks first, followed by the counselor. The question here is how personal information relates to career choice and action planning.

The above sequence of inquiry can be repeated for several activities. The counselor serves as a guide for the analysis, but at some point clients should be encouraged to conduct their own independent inquiry (perhaps as a homework assignment).

In group counseling, the counselor starts by demonstrating the inquiry process with a member of the group. Participants are then paired off and instructed to follow the steps of analysis with one another. The counselor serves as a consultant while the members discuss and analyze their experiences. After a designated period of time, the group comes together for debriefing.

Positive reports have been obtained from a wide range of clients. Comments often refer to the surprisingly potent nature of the activity, particularly when focusing on leisure activities which initially seemed of little consequence. When teaching the PIE method to counselors, it has been important to illustrate the activity through experiential exercises. As with clients, the counselors have been impressed with the quality and quantity of information that can be generated through the intensive examination of relatively innocuous experiences.

Conclusion

PIE represents a comprehensive method for exploring career themes in that it uses experiences as the raw material for analysis. Exploration is client-centered, with the counselor assuming a facilitative rather than an “expert” stance. Through this mode of inquiry the client identifies patterns of action which relate to goals, values, interests, aptitudes, and personal style.

There are several advantages to using the PIE approach. The most obvious advantage is that PIE offers one procedure to evaluate the client's interests and values. The inquiry has credibility since it is based on life experiences, which are interpreted and validated by the client. Through this approach, clients engage in an activity which not only provides insights, but also teaches a procedure for ongoing self-analysis.

References


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Appendix C

Recruitment Notice
Appendix D

Informed Consent form
Appendix E

Informed Consent form for Minors
Appendix F

Sample Interview Questions
Sample of Interview Questions

1. Describe your experience of the session?

2. Describe what you liked about the session?

3. Describe what you disliked about the session?

4. What impact (if any) do you think the session will have on your career/life planning?

5. What was it like to have a parent(s)/relative(s) involved?

6. What was it like to have a Band/community member(s) involved?

7. What impact (if any) did participating in this First Nations career session have on you?

8. In what ways was the session culturally appropriate?

9. What suggestions do have (if any) for making the model more culturally appropriate?

10. (For Adults) Would going through this model have made any differences for you when you where growing up and deciding on a career?

11. Do you have any additional suggestions for improving this model?
Appendix G

Blank Career/Life Guide
Appendix H

Completed Career/Life Planning Guides

(Case Studies 1 to 6)
CAREER/LIFE PLANNING GUIDE
(Case Study #1)

WORK, LIFE ROLES
AND RESPONSIBILITIES

Role model for community through sports, committed to staying in school and doing well in his studies

EDUCATIONAL BACKGROUND

Grade 12, good student, capable of doing well in post-secondary studies

BALANCE
(SPIRITUAL,
PHYSICAL,
EMOTIONAL,
MENTAL
NEEDS)

Physical - lacrosse
Mental - school
Emotional - self-esteem, togetherness
Spiritual - spiritual awakening, getting in touch with his people

Creating path in the snow, working towards common goal as a team, connecting with people, tradition/ancestry, pride in succeeding as a First Nations

VALUES,
MEANING

Career Goals

Positive outlook, persistence, goodwill, overcoming obstacles, relate to others beyond First Nations community, adaptability.

GIFTS,
APTITUDES,
SKILLS

Lacrosse, mechanics, teaching others by example, running his own business.

Picking self up, social, adaptable, resilient, a natural leader, entrepreneurial spirit.

PERSONALITY,
SPirit

INTERESTS

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CAREER/LIFE PLANNING GUIDE
(Case Study #2)

WORK, LIFE ROLES
AND RESPONSIBILITIES

Leader among friends.
Example of responsibility for others.

Physician – pediatrician.
Work helping others.
Business on reserve.

Heritage School.
Grade 7/8

EDUCATIONAL
BACKGROUND

Labor Market Options

Physician – pediatrician.
Work helping others.
Business on reserve.

Soccer.
Enjoys Relaxing.
Spending time with friends.
Enjoys getting homework done.
Special spiritual event.

BALANCE
(SPIRITUAL,
PHYSICAL,
EMOTIONAL,
MENTAL
NEEDS)

Likes to work fast.
Knows how to be responsible.
Analyzes before making a decision.
Knows when to work & when to have fun.
Can work independently.

Fitness.
Caring for others.
Competition.
Team work.
Knowing work can be done.
Having others around to help w/ work
Feeling alive

VALUES,
MEANING

Gifts,
Aptitudes,
Skills

Enjoys babies.
Likes to be challenged.
Enjoys being with people.
Working out.

Sociable.
Independent.
Likes competition.
Insightful and self-aware.
Conscientious.
A leader among friends.
Spiritual uniqueness

INTERESTS

PERSONALITY,
SPIRIT

Enjoys babies.
Likes to be challenged.
Enjoys being with people.
Working out.

Sociable.
Independent.
Likes competition.
Insightful and self-aware.
Conscientious.
A leader among friends.
Spiritual uniqueness
CAREER/LIFE PLANNING GUIDE
(Case Study #3)

WORK, LIFE ROLES
AND RESPONSIBILITIES

Incorporate insight of others into everyday life. Cross-cultural diplomacy.

EDUCATIONAL BACKGROUND

Grade 12

Labour Market Options

Graphic Design
Advertising
Layout
Working for a magazine

Physical
Personal trainer
Emotional
Use of art to express self
Emotional
Positively reframes challenges
Mental
School work

Balance
(Spiritual,
Physical,
Emotional,
Mental
Needs)

“One of the Grandmothers”
Residual knowledge
Deep insight
Intuition
Quiet influence
Teaching others to be better people

Gifts, Aptitudes, Skills

Art
Drawing people
Breaking down stereotypes of others

Determined
Wisdom
Harmonizer
Optimistic
Caring

Values, Meaning

Freedom.
Recognition from other.
Make people proud.
Values opinion of those close.
Peers opinions mean a lot.
Being “free as a bird”.

Interests

Personality, Spirit

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CAREER/LIFE PLANNING GUIDE
(Case Study #4)

WORK, LIFE ROLES AND RESPONSIBILITIES

EDUCATIONAL BACKGROUND

LABOUR MARKET OPTIONS

Art Therapy - counsellor
Pilot

Wisdom spirit
Accepting
Gratitude
See into other's spirit
Self-aware
Brings out playfulness in others
Empathic
Knows other's space

Physical: "Not doing so great"
Mental: Giving self energy
Emotional: Vents emotions, playful
Spiritual: Belief in higher power

Action
Giving back to others
Life
Being with others

VALUES, MEANING

GIFTS, APTITUDES, SKILLS

Career Goals

Transition in people
"Like a catepillar turning into a butterfly"

Caring
Outgoing
Bold, speaks mind
Analytical
Independent
Accepting of self and others

INTERESTS

PERSONALITY, SPIRIT

Physical: "Not doing so great"
Mental: Giving self energy
Emotional: Vents emotions, playful
Spiritual: Belief in higher power

Balanced (Spiritual, Physical, Emotional, Mental Needs)
**CAREER/LIFE PLANNING GUIDE**  
(Case Study #4)

**WORK, LIFE ROLES AND RESPONSIBILITIES**

- "Chose to keep the baby"
- "Put food in her mouth, clothes on her back and roof over her head"
- Role model

**LABOUR MARKET OPTIONS**

- Chef
- Landscape developer

**EDUCATIONAL BACKGROUND**

- Halfway through grade 11

**BALANCE (SPIRITUAL, PHYSICAL, EMOTIONAL, MENTAL NEEDS)**

- Physical:
- Mental:
- Emotional: Caring for daughter
- Spiritual: Wise spirit

**VALUES, MEANING**

- Love for daughter
- Harmony in family
- Friendships
- "Doing my best"
- Good relationships

**PERSONALITY, SPIRIT**

- Gentile
- Friendly spirit
- Silent and retrospective
- Takes time with others
- Caring

**INTERESTS**

- Being with others

**GIFTS, APTITUDES, SKILLS**

- Thinks before speaks
- Wise spirit
- Comforting to be with
- Very good listener
- Always there
- Good observer
- Great father

- Gentle
- Friendly spirit
- Silent and retrospective
- Takes time with others
- Caring
CAREER/LIFE PLANNING GUIDE
(Case Study #5)

WORK, LIFE ROLES
AND RESPONSIBILITIES

EDUCATIONAL
BACKGROUND

LABOUR MARKET OPTIONS

School
Family and Culture
Responsible for self-independence
Sense of responsibility to preserve traditions

Grade 10 - Carson Graham
Training in traditional dance

Lawyer for First Nations
Work with animals
Working for First Nations

Physical: dancing
Mental: school
Emotional: dancing provides release
Spiritual: participating in traditional ceremonies/dance

Can learn from experience
Approachable
Beautiful
Intelligent
Natural ability to dance

Family is #1 value
Learning about and maintaining culture
Hard work
Respect

Career Goals

Dancing
Cultural knowledge
Physical activity
Learning language

Humble
Sensitive
Quick to learn
Teachable
Focused
Ability to laugh at self
Friendly
Trustworthy

Interest:

VALUES, MEANING

GIFTS, APTITUDES, SKILLS

PERSONALITY, SPIRIT
Appendix I

Sample Follow-up Letter
Appendix J

Interview Transcripts

(Case Studies 3 & 6)
F: So is the tape recorder on, okay, we're on ... got make sure we capture all of this you know (laughter). So, first of all thanks again for coming out to do this and um what we're going to do tonight is probably, depending on sort of how talkative we are it could take anywhere from an hour and a half to two hours, so, it might even take less, who knows. Now one of the things that we want to keep open here is the use of cultural practices and so it's up to you whether or not you want to use those things or not because what we're looking at is the culturally, cultural career counselling among First Nations and traditions, so as you can see on the table I've got the eagle feather, I've got the smudge stuff and I also have a talking stick there as well and we can incorporate those things into the counselling but again it's up to you and it's your comfort with those things and if you find that those things are necessary, also the other thing is opening prayer or closing prayer, so it's up to you if you want to use it.

M: Up to you.

D: Um talking stick.

F: Do you want to use the talking stick, okay, sure. So just, how would you like to use it? I guess you're familiar with the talking stick so the person that has it

D: Talks.

F: No one else talks when that person has it, so do you want to use that? Okay. Anything else that you wanted to use or is this it? ... Okay great, well let's do that. So I'm holding the talking stick now so I guess we'll begin with that. And just a bit of background again like, like I said I'm Cree myself, I'm First Nations ... and what we're trying to do here is just develop a cultural model for career counselling and also giving you an idea or beginning of just an understanding of who you are and how those things can be fit in to sort of your career development and career plan. So maybe what I'll get you to do

M: Do you just want to mention who you are and your partner and

F: Okay, okay, and what will happen is as I ask Sue questions then it's up to Sue to pass the talking stock over to mom and to [the Auntie] and you will provide input in terms of the

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1 The name Sue is a pseudonym to protect the identity of the youth participant.
questions that I may have asked her, right, give a different perspective of what you see and that's how it'll work, so I'll leave that up to you to talk

M: Great, I won't get it (laughter)

F: So um, let's see if I'm forgetting anything. No I don't think I have so any questions?

D: Nope.

F: Okay, and if you have any questions during this just jump in we'll .. relax as we get going, so I'm going to ask you, the first question I'm going to ask is for you to think about something that you really enjoy doing, an activity that you know, that you're enjoying that gives you satisfaction and then just describe to us what that activity is, maybe tell us a bit about who you are as well, just how old you are and your background a bit and then talk about the activity that you enjoy and tell us why you enjoy that activity. Does that make sense?

D: Okay, well you know my name is . . .

F: Right.

D: Um, I'm 17 and my favorite activity is drawing and sketching and basically anything creative, um I like it because I can express how I feel and if I feel like being really detailed that day then I do detail or just feel like scribbling something down then I will. I don't know, I like doing really detail and realistic sketches, it just makes me feel sort of relaxed, rather than, some people like reading or swimming or going for a run but I just like sitting quietly drawing.

F: Okay, so ya, so pass it on and I'll just sort of facilitate a bit until we get used to this.

M: I can comment on what I see in Sue's creativity. She has used her expression of art as a communication skill from the time she was really young, communicating her feelings and using it as she's found out to relax, to talk to people and express her caring, her response to other people's feelings and the talent has just emerged as she's grown, it's so her own, it's intrinsic, she's had very little formal art training but she's... Interestingly enough since when Sue was younger she wanted to be a marine mammalogist, she wanted, she was really into the whole you know the whole marine life and she wanted to be a scientist and up until grade 10 that was her focus and her drive but suddenly she was in Cap I think, if I'm not mistaken it was Cap, and she had a teacher that did this aptitude testing on her and the artistic side was where you know he found that she really had this strong bent toward being artistic or graphic design or layouts or whatever, anyway this was what he thought she should pursue and it was just like a whole new lease on life and that he sort of, he didn't really give her permission to follow that dream, but her whole aim changed from that moment on, she thought I don't have to be a scientist, I don't have to be, you now she was feeling more and more pressure in the science area because she
dissatisfied, I mean she just wasn't that interested in it anymore, she was so afraid to disappoint everybody and once she was able to pursue this she has just soared with this dream, and it's, it's just been amazing I think.

F: Okay, I find it so hard to get used to this.
M: Oh boy it's driving me crazy (laughter) I gotta wait for my turn.
D: I like it.
M: But she loves this, she has one at home.
D: I get to say something without being interrupted.

F: That's a great part for you isn't it, is that you get the opportunity to just talk and, ya, so that's great, I'm glad that we're using that. So did you, just in this whole realm of, so it sounds like the creativity aspect and drawing and just expressing yourself is a great way from what I hear for you to communicate and I'm wondering if you could just explain to us, like an example, a specific example of when you get into your drawing, just more in depth how do you feel, just try to think of a time that's really specific and what were you drawing and what that was like for you. Can you do that?

D: Okay, um I really like drawing people, um I like to try and get the expression on their faces just right and so when somebody looks at it they know what they're thinking um but I sort of evolved into this new area right now, I like doing scenery or objects and maybe when somebody looks at it they think, it strikes something in their head, ya I remember a time when I saw like a violin I thought that, I loved the reaction I get when people are like oh ya, you know you see ...

F: Ya, and I'm sort of breaking the rule here, but (laughter)
M: Touch the stick.

F: (laughter) I'll lean over and touch the stick, um ya so, ya that's exactly what we want and you can even talk more about that if you want to you know, it's good, what we're trying to do here is get a real flavour for what it is that Sue enjoys, so you enjoy the actual detail of people's faces, reminding people of something that they've experiences and you can sort of evoke that emotion in them?

D: When I, when I actually do a drawing and I finally finish it and I show it to somebody, like I always show it to one of these two and they say no I think, I think they sort of give me a little guidance on that, oh okay I take it back and well I think the eyes are a little too wide, so it's not all my own expressions, but I get, I like to get other peoples point of view and then collaborate it into one picture, then finally the finished product people are like, yes that's it, I just love that feeling.
F: That's another thing that I'll mention to you is that if you want the talking stick you can indicate you want it.

M: Ya, I think the other thing you like though is the challenge of when there's school projects and there's, you have to do a layout, the challenge of doing a layout if, this is the first year's she's had this, you know they're given some sort of an assignment of what they have to do, and she just placing all these things together and this is what her dream is to go into a magazine and to hopefully one day, maybe her own magazine I don't know what her dream is, and be able to communicate the product they are trying to sell, or the feeling they are trying to sell, to everybody and she just loves that challenge as she's laying the stuff out, no that doesn't feel right or no you know and she just, you can just see her, like I mean just this, just so good, such a good feeling, she comes away feeling you know this is good. That's how I see you in that.

D: That's true.

A: I'm going to take a different approach now, see he was talking about .. now so I'm going to talk about education, roles and responsibilities and that. Part of Sue's use of art now is to give her some belief in those responsibilities and pressures that are put on her through the academic program and I think, from my viewpoint, there's far too much stress placed upon her and her fellow students in school and there's a lot of stereotyping role modeling that is not necessarily appropriate for her so she looks to her creative side to give her some balance from her stress level.

D: That's true.

F: Okay, so that's a question I was going to ask you next, how does it ring, did it ring true for you what your mom had to say about the magazines and the layouts and also

D: Yes.

F: This part about it gives you a release.

D: Very much so, um if I had a biology assignment and math homework and I also have a sketch book and assignments due I just have to grind away at the other things because I know that I could leave the art to the end and it's just unwinding for me, I don't have to think about like little details I can just, oh just get rid of it all and I love that feeling just sitting there and, both of them know, I could just sit there and draw and draw and draw, without even getting tired of it actually and it's just, it's such a relief for me when I have so much to do all the time and then, oh not think about anything except

F: So it sounds like, just I can even see it in your face and the way you're animated that this is something that is really thrilling for you and it's also given you that break from more academic kinds of things. Um, just if you could, just maybe give me a bit of a, like I see the difference in the personality in terms of okay here's the math and I have to do that
and here's the art and oh wow this is how I, do you know what a metaphor is? Like it's something that symbolizes maybe how we feel for example and like sort of like a tiger in a cage or, could you think of a metaphor of some sort that would explain this feeling of when you enjoy your art work, what it feels like? Is that clear?

D: Ya, the trouble is to think .. um I'm not sure, it's very, I feel like somebody's is like letting me, just letting me be, letting me go free, I can just do whatever I want when it comes to art work because I know that there's no rules when it comes to art and someone says draw, okay, you know, but if someone says okay do this math equation, like okay, you know I don't have to think to do it I love it, I can't think of a metaphor

M: I can just give you one, one right here, the label sometimes you play with your art and sometimes...

F: Could you just repeat that a little louder to make sure that we get that.

M: At times her art takes her through the realm of the trickster, she's clever, practical .. plays with people and other times she just lets herself free, flies like the eagle, totally creative, .. just her own creation.

A: Good one, I couldn't have said it better.

F: Okay, so it just sounds like it's very unrestricting is what I'm hearing, it's that just that freedom that there's no formulas, there's no rules like you said you know it's just great like I can just do what I want to and a real open ... of release. Is there anything else that you'd like to say about um, before I move to the next question about how you feel in terms with being satisfied with this ... the drawing and being creative, anything else you want to add to that, like why you enjoy it so much?

D: I think I've basically said the whole release.

F: Ya, ya. Okay, so the next question I want to ask is when you're drawing or when you're being creative in whatever medium that is, think of a time when it didn't go so well and explain to us or talk to us about why it didn't go well and just kind of how you were feeling and that experience for you.

D: Well I have two. One when I first started learning to draw people it was kind of funny I was looking back on my old sketch books and the heads and eyes and nose and I found that so frustrating because I would show it to people and they would go, that's nice you know, like they were expecting something different like a realistic picture and I could never grasp that and now finally I'm sort of getting a handle on it so, it's sort of something that inside me I know I have to work on and it takes me a long time to work on that's why, that's why I find it so relaxing just sitting there that not only am I having fun doing it but I know I'm progressing in my artistic styles. The other thing is this summer I started to try water colours, didn't go so well. I'm not the greatest at water
colours, so when I encounter something that I'm not very good at, not necessarily just art, I like to try and work hard at it, like math, two tutors, but I don't know with water colours I know that I'll have to work on it over time but just like the people I know I'll eventually get it if I work long and hard at it ...

A: I'm going to take you in another different direction. We're talking about how did .. not to use his skills but now he has another one ... it's not going on there, it's something that she really wants, difficult that you have to overcome ... and I think the academic world is very complicated because of learning a skill and the art you have to use it all ... that's my view, I don't know how she feels about it, ... a release to get away from experiences that she can't cross over, can't ... Can you comment on that?

M: She's very protective about that.

A: ... but it's there, she's coping very well.

F: Okay, so what I hear is like just when you were doing the art at first you were sort of frustrated that it didn't, this wasn't the result that I wanted .. so you were feeling frustrated by that knowing that you could do better, is that right? Okay, and I guess the other thing I'm hearing too, and I just want to make sure that's really true for you too is that the idea of having a learning disability and overcoming it is kind of what I'm hearing as well, that you have this sort of propensity or sort of personality that says I've got this, but I like to work hard at things and I can overcome that and art is one of those ways, being creative is one of those ways that, looking at your strengths. So I was just wondering um

M: I don't know, it could be one of those ... that challenge her.

F: Ya, I like the idea. How does that sound, ya, a little place that challenges.

A: Almost like a ...

F: Well what should be in the middle? Here I'll give someone the stick. Maybe I should hang on to it (laughter). Here then ... just go through your goals

M: Are you going to add challenges to ...

F: Oh ya, let's do that.

M: Or maybe ... (laughter)

F: We'll put a little .. here, how's that, we'll backtrack and put ... (working on board), well that's a good one.

A: I'm going to speak about balance.
F: Sure, ya and

A: If you've noticed, mother and I have different perspectives on Sue's personality and her way of dealing with things. I think mother is quite demanding, over demanding, in my view at times and usually persistent as parents ought to be I suppose, has pretty high expectations and probably because she knows Sue's ... I know Sue is smart, figured that out from day one, right. My view is that she is one of the grandmothers

M: And you're ... (laughter)

A: My grandmother said that as well, that's how she, Sue was born, so she has something deeper than ... do and I like to make sure that she has the opportunity to let that come out so I'm trying to say mom, back off, mom let the child bloom and I don't get too much opposition from Sue of course, that's auntie's role.

F: Well, I'm interested in that. I'm also interested in, sorry interested in your response to that but the one thing I just want to, maybe if you could talk more about in terms of when you say she is one of the grandmothers, that there's something special there. If you can talk around what is it that's special there, in more specifics.

A: My view of what being one of the grandmothers is you have residual knowledge, spirituality, strength that you don't know where it comes from because it's being around before and gifted to have it, it's a treasure and I think Sue actually understands that in her youth, probably we haven't spoken too much to her about that, she understands that there's something in her personality and in her spirituality that goes deeper than a lot of people. She has, she has an insight ... that's beyond a lot of people her age, I think that's part of being ... there's also a responsibility, not just for fun, you will learn that.

F: Just sort of response to what

M: Well I, no I agree totally because even though I come from a different culture I have, I had a grandmother, a great-grandmother who even though it's different with the first nations belief of you're your own mother, your own grandmother, you're old before your time, my grandmother said when she was small that she was old before her time. That's how she worded it and those are people coming from, and she was an English woman so two totally different cultures and she didn't really know what she was saying but it was, she said it was in her eyes and the way she sat there and looked at people, and she does have something that's totally different from myself. I mean even, I'm a very strong influence in her life, and I realize I offer a tremendous amount of structure but she um, she's totally different from me, she has a totally, she's something that's just, I have no intuition into anything and she's got it from somewhere and I don't think her father has much intuition either. Not a negative thing to say about him but I don't think he does, so she's got it from somewhere and it's very very special and I, I thought about it for a long time, and I didn't need to have it pointed out to me necessarily, even though it was on a
regular basis (laughter) but I did know that myself. Sorry I didn't mean to hit you with the elbows.

D: Um, can I comment on that too. Um, I like to think that um think of myself as being mature before, more mature than most 17 year olds, say for example throwing fire crackers at everybody, like I don't know, when I look at things I see, I see things differently than other people my age, like I don't know, like I can't even explain it, I guess it's maturity, I can't exactly see it in myself.

F: Ya, sometimes it's hard to see those things in ourselves because we're even busy with our lives and you can sort of see what's happening here in this session we're starting to get some new perspectives or some different perspectives and an opportunity to hear that from both mom and Lenore. For some reason I want to call you auntie (laughter) you know

A: And a lot of people do (laughter)

F: Ya, and it seems that that's almost a role ya from the community perspective I mean it sound, ya, and it sounds like there's a sort of age of wisdom and sensitivity in the spirituality that you have, um, which ties in, it sounds also like a very heavy responsibility to have to be taken seriously so um I'm just kind of wondering what it's like for you to hear that and to know that there's a responsibility and maybe what do you see that responsibility to be for that, if you look at that quantitative word, roles and responsibilities.

D: Well I see, I realize that it's a responsibility and I feel the responsibility is taking what I have and incorporating it into everyday life and making decisions with it, knowing that, I don't know, I know better you know. Whenever I do something I'm thinking, nope, you know I know better, you know, and I think I can take it into the future like um into future opportunities, jobs, work, ... um just make sure that I incorporate it into everyday life and always keep it in the back of my mind, that's how I see responsibility.

A: I agree with Sue that she has some responsibility and she is assuming some of the cross-cultural responsibility that is ... of two cultures, she's handling it very well, within her own age group there's a lot of cross-cultural sensitizing, while she's learning about herself she's sensitizing her ... what it is to be a first nations person, not about herself but about first nations people and she has the brain, an inquisitive mind to learn about her own culture and first nations cultures and other cultures of the world, constant learning, and I can see her utilizing that broad knowledge space ... the spiritual .. she has to probably impact a lot of people in her life time. It may not be a phenomenal impact but I'm sure she'll touch a lot of people's lives and hearts ... Mother's got ...

M: No, I've tried to keep my thought in place because of my age I have to keep thinking about it (laughter) or I lose my place (laughter). I don't know whether this ties in or not
but when you, you just triggered something off of me when you said that you think about other cultures and I remember from the time Sue's been very young right up until today, when Sue describes somebody at school or a friend or she wants me to, you remember so and so, she never talks about something that would tell me about their race, it's always about the dress they wore, if she had told me they had black hair, dark skin I would have clued in right away but that never enters her head, it's always to do with they wore blue dress or you know they were really jazzy or they were fun or they were, and I just find that remarkable. My first instinct is to say, he was East Indian, I mean that's where I come from but she never thinks of that, she never thinks of a person's culture and I find that incredible and I don't know whether that's anything to do with what you were saying [the Auntie] but she does think about other cultures and she respects them so much, she's very highly respectful of any culture, I mean, it's incredible.

F: Oh, so okay, so, ya from what you're saying then is that you have sort of like a culture diplomacy, you're also an ambassador and it might not be in some great sort of political role, but it's in what you're doing every day that you're also sort of an example of someone who would be very um just culturally sensitive and sort of teaching people quietly, would that be right, a quiet influence or is it a noisy influence, something you want to (laughter).

D: Um, a lot of times at school the kids at school bring up a new topic that has to do with traditions and cultures and at first I just sort of sat there quietly and listened to what they had to say. Some of it I felt was like really offensive and I thought, how can you think that and ... no, okay first of all you're entitled to your opinions and second of all I think my view is my view and if I can express my views to them and maybe they'll change their minds or something then great, like, I'm not sure I sort of lost my train of thought. Okay, um I like expressing my views by talking to people quietly, I don't like speaking in front of my peers and saying oh this is what I think and I just sort of, you know ...

F: Ya, so it doesn't sound like you're into debating or into arguing or ah, but just in a sort of quiet way influence those around you and you'd say well maybe you should rethink that idea or just reconsider. It also sounds like you're a person that is interested in sort of enhancing or breaking down the stereotypes of people around you, you know, I really hear that, that that's something that's kind of intrinsic to you and I see heads shaking, I'm wondering if

M: Oh very definitely because I have some very strong views on gay people and she has just retrained me totally. I mean, I mean I come from that era so I was making all these terrible comments about, I mean I was dreadful I admit, I was just dreadful, and she says you know why don't you see this and this and this about these people and why do you keep putting them into these little slots and I'll tell you I have learned more from her, it's just been, it's been great, even though I argue everything, I still have learned a lot.

F: One of the thoughts I had when I was hearing that is like you're almost a walking... ad
D: A what?

F: A walking b...

M: Oh, ya, have you ever seen them they're wonderful.

F: Have you seen the b... ads, do you know what b.. is, it's a clothing store that does mostly wool kind of clothing

A: Oh, b....

F: B... ya, ya.

M: You're wearing hush puppies so you better know what a b... store is.

D: I think they must be very comfortable (laughter).

A: World of contrast and they're stating the obvious, over stating the obvious.

F: Ya, and really pushing boundaries in a sense of sort of don't departmentalize but let's look at this individual in this light or this way or they could been seen in this occupation or this role in life or whatever, and actually it kind of fits doesn't it because it's a very creative way that they portray that, it's very freeing isn't it?

D: (inaudible response)

F: Ya, it just popped in my head, how about that. So as we're talking about these things, oh sorry.

A: No you go ahead I'll catch up later.

F: Are you sure, cause

A: She's got a better mind than I've got.

F: I can wait, ya.

A: Alright, I was going to point out an example of Sue's ability to take a situation and rationalize it ... based on her experience ... like the student who was placed under a supervisor who was not too compassionate and Sue was able to work with her peers and sensitize them to the whys and wherefores of why an adult might be treating them in the manner they were being treated and how to respond in a different manner in order to elicit more appropriate behaviour which I thought was very mature, for a 17 year old to take peers and gather confidence and rework the situation. I was impressed very much .... intuition and skills about ... I think it's good she's going to also contribute to this ... the
background of the students there is very diverse, very challenging, there's not an awful lot of room to move around ...

F: Thanks. Do you want to comment on that, on that situation or what it was that allows you to be able to do that?

D: Um, I get um I get a lot of my wisdom from these two, they tell me stories, they tell me experience they've been through and I take those and I apply them to what I do so this particular person you know all of us were just at the end of our rope, we were just, oh, okay we'll get it done, but I can see that they were all angry and I can see that the way they wanted to deal with it wasn't going to get us anywhere so I took little things from what they had told me and, whenever I have a problem I always go to them with advice and they tell me things and I bring it over to them and we talked about it and all agreed that would be the appropriate measure to take. That's it.

F: Great.

M: ... my stomach's lurching so it's having a terrible time here ....

A: Do you want me to get up and get a coffee maybe.

M: Okay, ya, I think, I'm worried that my stomach is going to ... (laughter).

F: We'll stop that for a second then, or we can keep going actually.

D: Do you want coffee?

M: Yes, please.

F: Why don't we, we'll just keep going, ya.

D: Sugar and cream or

M: Whatever, not sugar, or cream or whatever you put in them.

F: Thanks ..., ah that's nice. So ya, the other thing that I'm hearing that sounds like you, at looking at gifts, aptitude and skills here and one of the gifts you have is being able to collaborate with other people to get a problem solved and looking at you know what, what is it you're saying, what is it we want and being able to sort of work that out together without getting into sort of a massive debate on something or in a sense making someone defensive, I don't know if I heard that right but that's kind of what I'm hearing, ya.

M: The other thing I tried really hard to point out to Sue is that the person that she was having the problem with, and they were all having the problem with, like Sue was team
leader this summer as far as this group went, that was her responsibility, these type of people are everywhere and there's no point in being angry at that stage in your life because, and that's something that we've talked about a lot through teachers and everything else, that there's no point avoiding them and there's not point getting angry at them, you've got to learn to work in that and that applies to just about everything because as long as you balk the system it's harder on you yourself, it's not harder on anybody else so we spent a lot of time on that this summer talking about that and I think Sue was able to sort of gain a little bit of strength from that, I wasn't always the wisest person because my approach isn't always the best but these people are everywhere and if, not quite the enemy, but they're, I found in the work place that I was able to pass that on to Sue that you just you know you just work them so they're finally working with you whether they like it or not, and it worked didn't it.

F: Ya.

M: Thank you very much ... that's great. Did you not get one?

A: I'm okay.

M: Oh, so .... okay I'll just keep on ... it up (laughter).

F: Um, was there anything you wanted to add to anything that has just been said? Nothing, okay. So what I'm going to do just sort of now is move us more towards the board here and looking at have we covered these things, like we were talking bout sort of, of course I didn't make notes here, the challenges. Well one of the challenges was this learning disability that you have and somehow you've overcome that, so that's a challenge that's something you could be aware of as you continue on sort of in your life development or career development and what kind of barriers does that put up for you in a sense and how you work around that and overcome it. So what we could do anyway, that's just an example of what we could do here, so if we could maybe look at filling in this chart a bit in terms of what we've just been talking about, I'm just going to ... after we go about doing that. Now, so where would you like to start? Like we've said a lot of things that can fit in here so maybe what we can try and do is just try putting it in and saying where it would fit.

D: Okay, go ahead.

F: Ya.

M: I can think of one things that we haven't really covered that's become very very important to Sue in her life and that's the physical side, meaning exercise.

F: Okay.
M: And it's been a huge challenge for Sue because she's reasonable co-ordinated but one thing is she, she wanted to improve, she felt she had inner strength but she didn't have outer strength and she also had a body type that she had to um to work with but she was fortunate enough to get handed from her parents, so she had to work through her body type as well and she has been highly motivated in trying different things out for herself and working out and finally has through a personal trainer has worked extremely hard at building her strength and I think it's really commendable because she, she just like works like a dog and there's a lot of, Sue has a lot of physical challenges as well, they're not just learning disabilities, she's got a lot of physical challenges and she has overcome those and she's just so determined that, I'm very proud of her.

F: That's neat.

D: Um, I think that's very true, I find not only art but exercise, not only am I exercising like me, like I know that there's a certain goal that I'm trying to reach and what I'm doing is I'm actually getting there and sort of like the art, if I can get it I know there's a goal that I'm going to get and I'm going to get there. I actually set really, really high standards for myself but, ya, that's sort of what exercise is for me, a goal that I just know I'm going to get there, something that I have to do.

F: Um, ya, the other thing that I was going to say too is that with this determinism, her being determined and having a goal and it sounds like you're also hard, very hard working at getting at that, is I get a real feeling of optimism from you, like just like you know life's kind of tough at times but hey I'm going to do it and you've got a great smile when you're saying it and there's just something about you that's very optimistic and in a sense I can see how that can be very contagious to those people that are around you, so that's something I see and I'm trying to figure out where I would put that, or how I would put that, I guess that's part of your personality or part of your spirit.

M: I think spirit.

F: Ya, is that something that rings true for you, is it something, cause I'm only observing you here for maybe an hour now, but that's something I'm getting from just listening to you and watching you?

M: I think it's more than personality, because personality to me has become such a oh stereotyped word, it's like, it's just a word that, but spirit to me is something that's totally different and um I think that's Sue's, that's Sue's spirit, it's whole, personality is sort of like a segment and spirit is like an all encompassing thing to me. I don't know if I've got it right but to me it's her spirit that makes her what you're saying.

F: So, sorry, what is it that you see in her spirit?

M: I think um a willingness to meet the challenges that she has set out to, is not .. of me that what I set out, cause that's not what she's out to get to me, cause I've got to differentiate
because I'm bad at that, but she, the ones that she has focussed in on she has the spirit, 
the, and it's not just the drive or the motivation it's the whole, she going to encompass the 
whole thing and get involved in it. 'I don't know if I'm saying it right but that's who I see, 
that's how I see it when she approaches things. There are certain things that she has 
determination and motivation and drive and, but for the art and the physical side of 
improving her physical strength and people and oh many things, many many things, she's 
got this spirit, not the spiritual side but the spirit for it then, I don't know school spirit but 
not school it's her spirit. I don't know quite how to say that.

F: Is lit like she has, is it a cheer leading ability or is it all encompassing

M: Ya, like, it's an all encompassing cheer leading ability.

F: Okay

M: To cheer on this thing that she's going for, that's how I see it, it's not a cheerleader, ya 
right.

D: Just to go back to the personality ... I think you're right about personality. Personality is 
due to your environment like who, if you grow up in a happy household I think that can 
affect your personality but spirit is something you were born with, spirit, you can't 
control spirit, it's something, it's something that you receive from ancestors, somebody, 
but definitely not due to any environment at all.

F: Um, so ya, so for example what [the Auntie] said about you having the grandmother in 
you, you have a grandmother spirit and that's something that comes naturally and it may 
be even tied into a gift that you have whereas personality like what you were saying is it 
comes more from your environment and from something after you were born because of 
the influence of that ... [the Auntie] did you have anything you wanted to add to what 
we've been talking about?

A: Not at the moment, no...

F: Okay ... The other thing I see too Sue is in terms of this balance, like I'm looking at those 
four that are very important in a first nations conceptual culture, like we're talking about 
the physical aspect and how you're working hard and becoming physically stronger, and 
the spiritual I see the art and the creativity also tied into the spirit, the grandmother's 
spirit in you. How about emotional and mental, what do those mean to you and how 
would you find balance in those areas?

D: I think there's so many things in life that can annoy you or don't go right for you but 
something that I was always brought up with was it was meant to be, whatever happened 
it was meant to be, so I think that sort of keeps me, my mental despite, my mental 
capability stable and emotional is the same, I think I try to remain stable and not always 
tend to look ... um I don't know I think if something happens and it doesn't go right for
you then there's a reason for it and something better will come along or something would have gone wrong if you had gone down that path, whatever happened it was ....

F: So, so, here again it's almost like a part of your spirit is that, it's like you find good in even the challenges that you're faced with, there's a reason for that, for that challenge and that kind of keeps you sort of emotionally stable and mentally stable, it's like you said there's a reason for it, ya. Mom do you want to comment on that at all?

M: I'm not sure exactly what I'm feeling here but I'm feeling like the balance is shifted in our discussion. We were talking about something whole and complete like the person but now it's shifted more into what's, what are the uncontrollable influences, like the ... to live with and educational background and, those things you can't always control, that's what I'm hearing coming forward and impacting on the emotional and mental and I'm not quite sure how it's all going to put together. I know that Sue is in an emotional state sometimes depending on what's gone on in her work life, which is school, and sometimes she has absolutely no control over that but it's an environment that's created that's she is a part of it but she is a ... control in, she can only control herself in the environment and influence those immediately around her and it seems to be like ... but even though it is this big operating machine she does try to take the challenge and work with it and reform it and put it into perspective that it probably wasn't meant to have but she tries to put it into a perspective that works for her. Creating balance out of imbalance and making that ... you can do that with colours and I think she tries to do that with life and what things influence ...

A: Well, I have a thought, I mean what you're saying about challenges being in the centre, when I listen to you and it sounds like challenges are around the outside now I'm looking at challenges as being almost a whole sector of the circle you have, but I'm not sure that they way it was meant to be but that's appearing to me. You have the person who is the whole and influences that she is experiencing will be labour market and then for her right now it's work and life at school but those are not things that you can change today but they don't necessarily fit the person forever, the person doesn't fit the system, so she's coping as best she can to allow herself the freedom within that system ...

F: Wondering if I did this ...

D: Maybe we can come in here and change the circle of life.

F: Ya ... that feel better (laughter) and then if I was to draw another circle here like this, this is the, like this, and then another circle, of course these are not proportionate to the others, so we're starting to get more of an expanse of how it all ties in and like these things often don't always fit directly with the experience now if what I'm hearing you saying is that the things that are coming here as challenges um are things that you're learning in other areas that you're going to have to in future deal with these sorts of things. Am I hearing that right or am I
A: Maybe I'm going that direction, not quite sure where I'm going with it...

F: Okay, that's

M: Thank goodness somebody else does things like that too (laughter)

F: So, if we were to look at this now, now what grade are you in?

D: El

M: Twelve

D: Ah, twelve.

F: So you're in grade twelve now right.

M: It goes by so fast.

F: Okay, and one of the things you were talking about here in terms of labour market options, in your mind what are some of the things that you have thought of I mean in terms of your career.

D: Advertising.

F: Advertising?

D: Yes.

F: Okay. Anything else.

D: Graphic design, layouts, marketing, not that I've ... or anything

F: Graphic design, layouts, what else?

D: Marketing, sort of advertising but a little more

F: ...read my handwriting there. So, how have you come to those decisions?

D: Well as mom said it sort of all happened in Cap, I always, like I knew what I wanted to do, I wanted to be a marine mammalogist, that was it, then I felt like everybody, like everybody knew I was going to be that and they were saying oh Sue's going to be a marine mammalogist and just felt so pressured and I knew nobody was putting pressure on me but I was almost putting it on myself and like Oh God I gotta do this and I gotta do and I wasn't enjoying it anymore, it was more and more I was doing it for other people not so much for myself and I remember the night I came home after having the Cap class and discovering that I wanted to get into advertising and talking to mom and
saying I don't want to do that, I don't want to do biology, like math, and she said that's okay, it's okay to change your mind. So she just, um I wanted, I thought I kind of wanted to get into advertising and I know this probably sounds silly but I saw this sitcom and everybody was doing these magazine layouts and I thought it was so cool, that's what I want to do. I love taking people's ideas and taking them through my own perspectives and showing other people, it's sort of like my drawings, ... and the graphic design and the layout but I think in order to incorporate all of that the thing that I'm trying to achieve in University is marketing, first of all getting my marketing degree, then sort of expanding into graphic design and layouts. I job shadowed at Vancouver Magazine just to sort of see if that was what I really wanted to do and it was so great, exactly what I want to do.

F: So when you were at that, doing the job shadow, I mean it sounds like you're very pro-active as well in some ... I don't know if you get that from, if people are pushing you or do you just go out on your own and it sounds like you've already done a lot of sort of career exploration like doing the job shadowing, just very pro-active.

M: She's worked for two summers.

F: Worked ah .. wow

D: Museum

F: At the museum. So I think, okay, how does this, how is this feeling for you now, like what we've done here and just looking at, I haven't written everything in there but we're starting to fill it out the whole picture. In terms of, I have some other questions I'm going to ask you sort of when we've finished about how the process went but how are you feeling about what we talked about in terms of these different areas in regards to ...

D: I'm a little unsure of the values and meaning. We probably covered it but I'm not quite sure.

F: Okay, values are those things that are important to you. For example like security or value of spirituality can be a value, those things that are important to you that you utilize those things in your life, that are a part of your life. Let's see, and meaning is again sort of that aspect of what's meaningful to you, important that you make that a priority in your life.

M: (inaudible)

F: So can you think of something that we've talked about tonight that you value?

D: Um, okay, um I value very much what other people think of my abilities. I think that's sort of what gives me a drive in what I do, I think oh no if I don't do well in this then so and so they might not think so well of me. I know everybody tells me don't, just focus on you, but I'm always concerned about what other people are thinking, like I'm, I always
want to make people proud and I know they expect, expect a certain thing so I like to do it and I'm, these two, I like to come and say guess what and they're like yea. I like that feeling, so that's, I value their opinions.

A: I'd like to respond to that. The reinforcement that I try and give Sue is pleasure and support in what she wants to accomplish, not that I try to put expectations on her just to meet my standards, I try to encourage her to meet her own standards and she sets very high standards and I'm not sure exactly why she sets them, maybe it's because there's this expectation she has to live up to someone else's standards. My view is that she should get... own course and that takes me to that discussion I had earlier about things moving too far to one side and taking away from a certain, I don't get the educational system has put in a lot of barriers... children I mean they don't really educate in a proper sense they give people... stand up in front of the classroom and apparently teach and then set examination standards for success or failure, that's not necessarily an evaluation of the person's intelligence... so I think that system creates a lot of false... in children... they're not all the same and in order for the child to succeed, in order to be able to get to these labour market options to the world outside to try to achieve their career goals they have to fit that model and some of them don't... well I don't think Sue is affected but she is intelligent enough she's worked around that and is being successful at school, successful at setting own goals in spite of the system... I think part of the problem might be that the systems designed on a model that's never worked, or the model that was designed has never been successful for the class of people it was designed for and it's being made a universal model... for all cultures and it doesn't necessarily fit...

D: I agree strongly with the examination aspect of it, not just because I have a hard time writing exams, but because I know so many people who are so smart at school that they do their homework and they do so well, but when it comes to the exam they don't do well, me being one of them, and they work so hard and then they feel like a failure when it comes to the exam and they don't have to feel that way. I tried to explain this to a lot of my teachers and luckily a lot of them are very understanding and they'll say to me, well why don't you come in a little earlier to write your test so you don't feel so pressured, and you know some of them are very good that way and other are, nope you have to write between here and here cause we want to see how much you know, like ya like pressure, writing under pressure is how much you know, you know.

M: One thing in response, and this is going back a little bit, but you were talking about how people's opinions meant so much to you and I know that Sue's peers, their opinions mean an awful lot to her, like a tremendous amount to her, they can really make or break her day which I guess is the same with a lot of us, but one thing I've always admired about her is that she's not caught up in peer pressure at the same time, so even though if somebody said to her, hey fatty, she would die inside, if they turned around and said, why don't you have a cigarette and we'll walk home together, they are history. You know it means a lot what they say to her but she still doesn't buckle under the peer pressure and I think that's quite a rare gift because I think that's hard as a teenager today not to buckle and you know she never swears, I mean that's rare, those things are rare,
she never drinks, she never smokes and yet a lot of people try those things and dabble in
them, and I'm not just saying them as a naive mother, I know she doesn't, but, but if they
said to her I really like your sweatshirt Sue that would mean everything in the whole
wide world, it doesn't matter if they're the worst person in school, if they said that to her
she'd think, wow I'm alright again, like but she doesn't get caught up in that whole peer
thing.

F: One word I'm thinking of, something you value is recognition and that can be recognition
for a job well done or something like your art or that can be recognition on how well you
dress or how well you... or just being validated by those that are around you, that means
a lot to you.

D: Um, that, it's so true, um if someone had said to me you know like, oh you look awful
today or something, then like my whole day would be just set up from then, you know ...
it's just one little thing, it doesn't need to be much it just, and sometimes I feel that I'm
working so hard but you know for what, you know nobody says anything, I come home
and like A and A, great but I mean no like an A (laughter) but they both know that and I
don't know I guess it's just, it's not them it's other people, like um friends, extended
family and friends, just you know they expect that of me anyway so when I come with
that then mm ... I just like that little bit of recognition.

F: So you, um you're probably seeing what's starting to happen here and I'm going to ask
you like I said at the end here, where I think we're going to close her down here, but you
can see that if you started looking at these ideas that we had in the circle, what are your
gifts, and again we talked about some of those things, what are your challenges, some of
your interests, how do you find values in your life, what are the responsibilities that you
have to yourself, your family and your community that you're a part of, what are those
responsibilities? Um you know what do personality and spirit like, when you're looking
at what do you value in them, like the recognition, those things start to give you an idea
and remember we started this conversation with what do you enjoy doing and why do
you enjoy doing it and then also tell me about a time when it didn't go so well. You start
to get an idea of those patterns and behaviours that we, that we're, there are patterns of
who we are and it's important to look at those things in the beginning as to where am I
going in terms of my career and my life development and being aware of those things
before we embark into something that would go against everything that we are. Now if
we do that, and I think that's part of the problem with the educational system, is that it
often goes against what we are and um, for example, I'll just, well anyway before I give
you a personal example, and that's why you know labour market options is in there
because they also look at what are some of those things you think about doing and do
these things really fit into those ideas you have about what you'd like to be, there's a
personality... to that and you gotta find balance in every area of your life for that to fit
and... so when we talk about career we're not just talking about a job, we're talking about
everything, I mean career is your life and it's what you enjoy doing, it's your work, it's
how you interact with people, people you associate with, that's kind of your career, your
life. So we got, it's important to start and this is a beginning, that's all this is, it's a
beginning of understanding who am I, what are some of those things that I contain inside myself that I have and now you've heard from [the Auntie] or auntie and you've heard from mom, maybe some things you've never heard before, or maybe it's brought things to the surface that you kind of knew but now it's sort of up there in your face and it's like okay that's kind of who I am, this is the start or beginning, and how can I integrate that into my career development so you see that's what we're at now. Because I think if we go against those things, if we go against, and I'll give you a personal example. I almost went into law and nothing against law (laughter) but what I found out was that when I started to think about who am I really, what are the gifts that I have, or what's my personality and spirit like, I started to realize that I don't have, I didn't have the spirit or the personality to really fit that whole arena of law, I think I would have been very unhappy in that because I wasn't paying attention to who I am and also you know what I valued and who I was so I ended up here in counselling psychology. But I think that's so important that we think about this before we embark on something, it's a lot of investment and time. Um if you have some final comments I'll let you go ahead and then let's close this up and then afterward I just have some questions about the process.

M: In response to what you've become and the short time I've spent with you I think you've made an extremely wise choice. Your are very very gifted yourself so I think it, ya, I really think you are gifted and I, sorry H... but you haven't said much, (laughter) I know ya the sidekick, but it's incredible what you've got and I think if you could reach out to a number of young people you're exactly what they need and particularly I guess first nations but anybody, I think you're very gifted.

F: Thank you, that's nice to hear.

A: ... going to law school (laughter). In reality a lot of ... for very good reasons but may not be the right reasons a lot of them. People who have had, had some experience with the law ... and they come with purpose to try and change and realize ... (long inaudible response)

F: Okay. I didn't expect to focus on me (laughter)

M: But you're going to get it.

F: Well thank you, that's nice to hear. See Sue and I also value recognition (laughter), it is nice isn't it. Was there anything, final words that you'd like to say.

D: Thank you.

F: Okay.

D: It's made me think about a lot of things about myself, some of them I knew, some of them I didn't know, ya.

M: Putting it together.
D: In the circle.

M: Ya, it's actually, the circle helps because you think of these things you know all over the place, some days and not other days, but when you see them altogether you think wow, that's me, okay wow.

A: I've just thought of something very constructive for Sue and that's encouraged her to talk, to talk her feelings from day when a lot of times she would cry because she was encouraged to show people how she felt and then when she went to talk to express herself in words ... she does do that very well.

F: Ya, she does, she does express herself quite well. Um, now just kind of, I just got a few questions and I'm going to put the talking stick aside so that's sort of the end of that process.

D: Mom ...

F: Um,

M: Ya I had no control.

D: I know.

F: And how was that, to have no control?

M: Oh well it was okay but I think Sue would prefer to have this, I'm a big interrupter because I'm so worried I'll lose my thought, it's not because I'm trying to be rude and override people, although that might be a hidden agenda, I, I'm just like, I'm so worried I'm going to lose the thing I've, and then when they say okay well okay now Sue allows me to speak I can't remember and it was so good I thought, so I'm sure she'd love this at home, stop being interrupted.

F: Some day you might have to integrate it into your house.

D: Right, ya.

A: I'm going to add one more comment here.

F: Okay.

A: What you have with Sue is maybe not to .. your typical situation with first nations ... her mother is a professional and her auntie is a professional, ...

F: Ya, ya, and I was aware of that.
M: Ya, I didn't know whether it would jimmy up your study or not, but it's another aspect.

F: It's another aspect and Sue's first nations. I mean we're not, we're not

M: Discriminating.

F: Discriminating, ya, ya, so it's all

A: Gives you maybe a different perspective on it.

F: Ya, ya, and she's Cree.

M: You can't lose.

F: You know the Cree's are the best looking right

A: Oh right you told me that (laughter)

D: Well I totally agree with that (laughter) ...

F: Ya I know we may get ourselves in trouble.

M: This is my home (laughter)

F: That's right and we have to respect that.

D: What?

F: So I mean I think we've been talking about this but just describing the experience of the session I think, is there anything else you wanted to add, but I think we've been talking a bit about what has this been like for you in terms of career counselling?

D: I found it not so much a focus on my career, mind you it will have an impact on my career, but I find it more, I learned more about myself tonight, um rather than, things that I probably will apply in the future to my choices, but more about who I am and what sort of things that are inside of me make me do the things I do and think the way I think.

F: Okay.

M: I think Sue is very lucky and one of the very few people of all people in her grade 12 class, 300 of them, that knows what she wants to do. There's probably, oh I understand there's probably only but 15% of people that have an idea of what they want to do and the rest of them are sort of floundering around and have no focus, so she came sort of with that agenda knowing what she was going to do and therefore it was very easy for
her to fall into these slots, but this would probably be far more rewarding as far as career
counselling went for somebody who was like a lot of her classmates who just, I don't
know what I want to do, my mom says I have to go to secondary education, or what do
you call it?

D: Second

M: Post-secondary education, and that's all they know, they have to go to college and they
have to, you know they're not just, I think those are the people that would really benefit
from this, but as far as a personal thing I think Sue learned a lot about putting herself
into, well the circle or into a certain .. whatever it is.

F: Great, great.

A: Weill.... (laughter)

F: So maybe you can tell me here, I'm just going to sort of go down a list here is tell me
what you liked about the session. What did you like about it.

D: I found it very comfortable, like it's so easy to talk to you about like anything, um I didn't
feel pressured to answer any of the questions, I didn't feel like you were prying or
anything, I felt like you were exploring who I was rather than trying to figure out
workings of my mind, which is very hard to figure out exactly.

A: It's open ended.


A: It's not threatening ...

F: Okay.

M: I like the idea that there's two of you. I like, I like the you know there's the video taping
and the voice machine, or whatever it's called, the tape recorder but I like the idea that
there's a second person, who's obviously totally different than you and not coming from a
first nations background, and that she is picking up her ideas of what the conversation is
about and you're obviously going to work together because you're going to value what
she has as a peer, so I like that idea of you working together like that and the fact that
you've brought us together like this, and it's just, it's just so workable and so good and it
makes you feel very easy because we all know each other and we feel good, and I'm sure
if we brought another community member we would know that person equally as well,
they might be a bit more hesitant that we are and not as educated, but it doesn't matter
because we'd still ... so it's a good feeling with the five of us. I wouldn't want to see you
alone, you know, either of you alone, I'd like to see, I like the two of you ..
F: So there's a sense of comfort that comes with this.

M: Yup.

F: With this ...

M: Yup, and it can be two guys, it doesn't matter that you're a female, it can be two women or whatever but I like

A: I was going to ask him how he felt about being the only man around (laughter)

M: Now that's interesting, I must be learning because I never even thought of that, so I must finally be getting educated.

F: Alright, um, anything else that somebody wanted to say about what they liked about this? Okay, I'll go to the next one. What did you dislike about this session?

D: Not a whole lot for me.

F: Okay.

M: In the back of my mind, um, I kept thinking, I don't mean this to sound, this sounds very biased or prejudice I know and it probably isn't, I know just a minute, um I feel like we're the Brady bunch sort of, like we're the ideal bunch you know that she's educated, I'm semi-educated and she's being educated and she's, I've given her just the best part of my life, which thank God it wasn't the younger years, and she was, she's just benefited so much from so much extended family and her we are where there's no fights at home, there's no sexual abuse, there's no physical abuse, there's, you know here we've got this I feel utopian situation, what are you gonna do with the poor sops that come in with another kind of background, and are they really going to care about this. That worries me in this thing that it's fun for me and I hope fun for everybody else but I worry about those other people and that, the whole time we talked, I can think of somebody coming in with a totally different background and what were you gonna do, I mean because that might not mean a whatever to them.

F: Right, ya, so you're saying then that this whole idea would be completely something that was out in left field to them and had no relevant for them and

M: Well maybe a small pie would, a piece of the pie would but you would work a lot harder with that group and I'd be, it would be very interesting to me how you would work that out, I'd like to be a fly on the wall.

F: Okay, okay, good.

A: I bet he has a plan though.
F: What's that?

A: I bet you have a plan.

F: Ya (laughter). Anything else that you disliked about the session, what happened here tonight.

M: I didn't dislike that, it just bothered me.

F: Ya, well it was something that was ...

A: Right, you noted that

M: Ya I felt that strongly

F: Okay.

A: I just kind of wonder what we're going to do with the video tape after.

F: Ah, okay (laughter) ya right (laughter) it's just there to make you nervous. If you want to know that's something that we're going to be looking at and if we ever were to show it anywhere else we would call you first

M: Oh ya.

F: And ask for your permission.

M: ... aren't you supposed to get special forms, not just this one, but special form for working on human subjects?

F: Ya, it's a human subjects form or an ethics form which gets submitted to the ethics committee on campus, in fact I think it's in the, in the

M: In the letter.

F: In the letter saying that if you know there's anything you don't dislike about this you can contact them, cause they know that we're doing this. Ya, camera's out, ya. (question from assistant) No, we can actually, I think we can just record the .. now.

M: Oh good ...

F: So Sue this question is pretty much geared towards you. Is, what impact is there, if any, that you think that this career like planning session will have on your career planning?
D: Um, I think I learned so much more about me tonight that as I said before some of it I knew, some of it I didn't. I think I can take, I can literally take each one of these pieces and apply it to what I want to do, whether it be the decisions I make or the paths I take, I think I can use each one of these and just apply it to my goals, that's what I got out of tonight anyway.

F: And what was it like for you to have a community member, and a parent, involved in this process?

D: Kind of funny, not really community, sort of like a parent and a parent.

F: Ya, right, but that's often how it is isn't it on the Band, isn't it, very close communities, as a community member is often related to us .. but how was it for you to have that?

D: Very easy, cause when I, like if we go out on a Friday night or a Saturday night there's, I would much rather go out with them, like go to dinner, I have so much fun when we go out um rather than go out with my friends. I don't go out with my friends that often, if I do it's very rare, I go out with them, I go out to dinner and I don't know so I felt this was really comfortable for me.

A: She .. needs to be with us.

F: Ya, so I guess what I'm looking at too is like how different would that be if we were just one on one, life if you and I were just working together on career counselling so you think of that and compare it to having two people here.

D: I think I almost enjoyed it more having them here cause I could hear their opinions and as I said before I value their opinions very much, so like just talking one on one I don't think I would get as much out of it as I did.

F: Okay.

A: (inaudible response)

F: In what ways did you find that this session was culturally appropriate? that's for anybody.

D: I like the talking stick.

F: You liked the talking stick.

D: Not only because I got my opinion and stuff, I found like it wasn't so much focussed on the cultural aspect of it but you focussed, you sort of incorporated it very subtly so it wasn't, it wasn't so much like it was staring you in the face, but it was more, I'm not sure, you did it very well, I can't tell you how you did it.
F: Okay, any other comments.

A: Unintrusive.

F: Unintrusive, okay.

M: And it wasn't just a ... it was, you gave options open about what she felt comfortable with or none at all. It was just, I mean you know there's, you could have a choice of three or four things or if you just felt comfortable talking that's good, I guess that's the open part of it.

F: And in the end you said you had choices. Anything else.

D: Nope.

F: So, the next question would be, what suggestions, if you had any, of making this model more culturally appropriate?

D: I can't think of anything cause I felt that was very, I didn't expect that at all.

F: Okay, in terms of what's on the board maybe.

A: I could add a little bit there maybe.

F: Sure.

A: The only community context seems you got was from us, it might be helpful if you encouraged the participant to explain if there is a relationship between community and, all the community and school community and career community, cause I know when we have one on the reserve here it's a big change, a big shift, just flip flop in your mind to ... some find it difficult just getting to school, social shift, cultural shift....

F: Ya, ya, it's very natural, so sort of you mean sort of emphasize the community, their role in the community?

A: Not necessarily their role

F: Or the effect

A: The effect.

F: The effect the community has on them.
A: What's, there's strength in community so how does that affect balance and then when you go outside the community, if you have to go outside the community for education, work and labour options, how does that make people feel.

F: Okay, so looking at the different communities

A: And some of them are really uncomfortable, there's people in my community cannot leave the community, they just don't fit into a working environment outside, because they are very traditional people.

F: Right, right. I think another thing that we can do too is looking at, ya that's tied in, like are you very traditional or are you marginalized or are you, there's actually a whole scale of how native am I, so there's that as well that can be even looked at.

A: Ya, like Sue has had some opportunities but I .... it's just there and it comes out on its own.

F: Ya, ya, and I guess too looking at what are the different communities that you're involved in so it's the school community, the career community, the home community. Good points, ya. Any other ideas.

M: You don't have the word traditional up there.

F: No.

M: And I thought, I try to picture myself coming as an uneducated person who had a lot of baggage and the child, no the subject, the participant, the main theme, I like the idea that you put her in the middle, or you put the person in the middle but I'm wondering how with you putting mom, or if another mom came, if you put mom on the outside, like when we came in you said there was a chart here and somebody made some reference to it but if you're feeling insecure about life that would scare the h... it would scare me (laughter) I'm trying to think of the word I want, it would scare me because I came from a very, I was very insecure as a person and every time I saw a chart I just thought I was going to die because I wondered how, and because I had a tremendous amount of learning disabilities, I thought oh my God you know how am I going to fit in and I don't even understand those words, what if they ask me about one of those words, and it immediately set up a lot of bad feelings when I came in here. Now because I've been you know around for a lot of years those kind of words mean nothing to me now but I all of a sudden put myself back into the old days when I walked into a room as I, with Children's Aid, and they had this chart on the wall and I thought oh my God you know how would I feel, and I tried to put myself as a person

A: Ah another assessment.

M: Ya, and I felt oh God I'm not going to fit in, you know and that's the feeling I got about the chart, so I worry about some of those words on the chart, where the student who has
been exposed to those words through Cap or whatever is going to feel reasonably comfortable but still think oh my God they're going to fit me into a slot. I worry about that.

F: Okay.

A: As we came up the stairs I was saying that Sue asked me jokingly sort of is there a test, like is it a pass or fail, do I make it or don't I make it.

F: Right.

A: That maybe should when you approach people ...

F: Right, good, ya. And I guess I can see like for example like for me the scariest would be labour market options, like you see that and you're going ahh...

M: Ya, what a hassle labour and ... (laughter) ... what are they talking about ya.

F: So maybe change the wording of that.

M: Ya, I thought the wording was a little bit heavy, not for us for sure, but for somebody who comes from that kind of a background and I just thought about a whole bunch of feelings I mean when I was a teenager and how they tried to put me into slots.

F: Any other words there or terms that make kind of an uncomfortable or could be ah

M: The mom, I don't think should be there, I think it should say family or something because the mom, if she comes, might feel that she has to fit into those slots and she's going to fail.

F: Ya, and I actually made the mistake, it should have been family and this should have been community but I just ...

M: Oh, okay, okay.

F: But you're right on, ya

A: She has insight.

F: Ya,

M: Well no, I come from a kind of bad thing where I was slotted into

A: No, no.
F: And also being careful not to like, being sensitive to that feeling of being slotted into pies on a chart.

M: Ya, ya.

F: Okay.

A: On the whole I found it was very well done.

M: Oh, it's great, and especially if you're educated it's phenomenal.

F: And I like this aspect here of challenges, being aware of some of the challenges we might have now.

A: It can be community, it can be personal.

F: Ya.

A: It can be cultural.

F: It could be anything, ya.

M: And I think it was a good point to bring up that you know, like the challenges can encompass a lot of these things, like you know to bring up, it's not just this it's challenges, I think that was a good point.

F: Right, okay, okay. Now this is, this question is for the adults, but with going through this model have made any difference for you when you were growing up and deciding on a career?

A: Didn't have too many choices, just go to school.

F: Right.

A: I was given the .. of looking after .... and the family basically said I think you better go to University if you have the chance and that was basically, I think I was the second one in my family to actually go to University, first one to finish. I don't know that it would have made a difference in my life because I don't think, I was not as prepared as Sue .. the world, I think I had to go and find out.

F: Ya, right, ya.

A: What's available, I mean my family had, didn't have that big an idea of what was possible.

F: Ya, ya, exactly.
A: Anything's possible you realize as you get older but it wasn't always possible.

F: Because you weren't exposed to it, ya. So if you had this at that time, if you had this model in place with you and you had the same session, do you think that would have given you a wider perspective or more ...

A: Probably, it probably would have, I mean in my life there were individuals who did have some positive influence who I think probably tried to create an atmosphere.

F: So about even just having other people in these sessions and hearing their input.

A: Ya, I think that could be helpful.

A: I can remember doing aptitude tests in grade 10 and I ... and hatch up all kinds of ways to .. the test (laughter)

M: You were really good at it (laughter)

F: How bout for you.

M: Well I grew up in a very different era where you just had to do, you know you had, it would have changed my life incredibly, probably. It wouldn't have changed my life but I would have realized that there's probably somewhere for me, I wasn't forced into this one channel, there was this open for me, and all my life I felt as if I had to fit into this kind of a channel because it was just do or die, earn a keep you known earn a salary and just live and then you die you know. It's only as I got older, she doesn't know that way because that's not how she's been raised, but as I got older since I've been 30 anyway I sort of realized that there's this great big wonderful words and you can do whatever you set out to do, but not as a kid, that wasn't, it was right along the channel. I mean you talk about your residential schools, as far as I was concerned I was in a residential school, although I wasn't, it was just like you know no you don't do that, no you don't do that, you follow that path and you better earn a living, you know, and it was, there was no chance of whether, what you can do or

A: There weren't a lot of options.

M: No, it was dreadful, in fact I would have just like, this would have been heaven to me because I was that kind of a thinker, even thought I wasn't allowed to be I was still that ...

F: Well that's, I mean you guys have made great comments and just really enjoyed being with you guys. I was wondering if there was anything else, just overall that you would suggest in terms of improving this or just any additional comments in terms of the process.
D: I think when I first came in here um before I came in here, I had no idea what was the form and it kind of made me a little nervous so maybe um I know you might have told mom but maybe if you actually tell the person who's going to be

F: Also tell the youth, ya.

D: Ya, like what's going on because like career counselling is such a broad term, like figure out what you're going to be doing for the rest of your life you know or like this, I had no idea that it was anything like this, I thought it was like, exactly figuring out what you want to do, and if I had know I wouldn't have been nearly as you know

A: This is more like ...

D: Exactly, and I wouldn't have been nearly as nervous coming in here.

F: So how would you explain it if you were to, if you were to tell a friend, how would you explain this process to them, what you went through?

D: I would have said that um you learn far more about yourself than you expect to and what you learn will benefit you not only for the next week or so but for the rest of your life.

F: Okay, and what title would you give it? Rather than career life planning.

D: Sure, um just because that's such a vague term, I can't think of one of the top of my head, but it just brings up all these things that oh no, I gotta figure out what I gotta do.

F: Right, ya, okay. So maybe like first nations self awareness

D: Exactly, self awareness is perfect.

F: Self awareness, okay.

M: Or who I am, something basic.

F: Who am I and how I fit into the world.

M: Exactly, something really basic.

A: How about self-directing.

F: Right.

M: Something, something self-directing is good too.
D: Something that indicates that it's going to be about you and not about what piece of the puzzle are you going to be you know.

M: I don't like the word career (laughter)

F: No.

M: I like, I like having a career and I understand where you're coming from but Sue was probably one of three people in her class that enjoyed career planning and a lot of it had to do with the term career.

F: Oh, huh-huh.

M: I think career, a lot of people

A: Find it very intimidating.

M: It's very intimidating because a lot of people feel as though they can't even have a career so I don't know what am I, I'm just going to be, what are you talking about a career for.

F: Right.

D: I remember going into school one day and my counsellor coming in to us and saying, well today we're going to figure out what you're gonna do, and I'm like, huh (laughter) it was a big shock to my system and grade 8's are going to take this form home and remember what you fill out, it's going to determine what you're gonna do when you go to University cause it's gonna determine what you do for the rest of your life and I'm just like, okay, so this is my homework for tonight.

F: Very finalized is like this is it.

M: And I think that's what career tells you because a lot of people don't realize we change our careers many times in our lives.

F: And our career is

M: And they don't realize the encompassing ...

A: Our life is our career right.

F: Ya, our live is our career

M: But you don't see that.
D: But as soon as I heard the work like career planning I all of a sudden thought oh God not again (laughter) gotta do that all over again.

F: Right, right.

A: I think there's another cultural ... career, some cultures, it is separate from family, family is here and you work at your job and that's what you have to do, that's what you do do and is expected of you and then you come back to the family and they're separate and other cultures self and career and family are synonymous and they blend and work together.

F: Ya, okay.

M: To go back to the, where you, Sue mentioned that she would have liked to have heard from you herself on the phone, I, you also need the buy-in from the parent though, so you've gotta have, you've gotta talk to the parent too because kids coming home often say they want you know, come on mom they want us to go, no I'm not going, so you've got to get the buy-in, but I think you also need the Joanna contact that you've got in this particular case anyway, because she was very personable and she said you know, she explained sort of what this was about a bit, although not entirely, and then I'll get hold of Harly for you and tell him, give him your number, what's your name, and I thought that was a nice way of, I thought so it's wasn't threatening, I didn't have to do anything, I said back and then you contacted me, oh she had asked me for a few dates I think and then we found out you weren't available and then you contacted me but you contacted me and then I told her and believe me it's two totally different things because I think I'm doing such a good job of telling her but obviously she came here tonight feeling still threatened that I hadn't explained it well enough.

A: Legally he has to contact you, he can't talk to her.

F: Ya, but I guess what I could do is I could contact you and tell you what it's about and

A: Would it be alright if I talked to your child.

F: Ya, and could I just you know if Sue's interested could I just talk to her and explain to her what will happen and that would just alleviate the feeling of wow, no.

A: But you can't talk to her initially.

F: I can't talk to her first, no.

M: I didn't know that part of it.

F: Ya, I could talk to her and then I would have to make sure that consent was taken care of
M: Right, and it's when you've got the parent's buy-in of course then you've got a community member buy-in.

F: Ya, and I think Joanna is a good

M: Oh she's excellent, I mean I've never even seen the girl although [the auntie] knows her and I just thought oh gosh this girls got a calling.

F: You know Joanna and I used to work in Safeway together, we were going through our undergrad, when I was doing my undergraduate degree and I walked into the Band and I saw her and I'm like I know you and she goes I know you too and

M: What Safeway did you work at?

F: We worked in Safeway together, ah 70th and Granville.

M: I know, do you know the whole night I've been thinking I, we're not just, the whole night I've been thinking I've known her from somewhere and I thought oh well it's just me thinking that but ya.

F: I was a stock boy there and you were a cashier.

M: No, no, no, ya, I could be a cashier, that's about it, but I'm a nurse but I shopped there, many many times I've shopped there.

F: Oh okay you shopped there, that's it, okay, oh wow ya.

M: There you go.

F: Ya, small world isn't it. So ya Joanna and I, she was a cashier there and I was a stock boy.

M: Ya, and she's a good contact.

F: Ya, so this brings up another thing for me, um I mean if you know of people that would be interested in this, I mean I'm looking for more people as well, so now that you all know what this about and what can happen here if you hear of somebody that you think would be

M: What age?

F: Oh anywhere from about 15 and up to about 25 you know, if they're 14 well that's doesn't matter but then

M: ... oh [mentions a name], Sue.
F: Holly ... (laughter)

D: Ya, um a girl I worked with this summer, ya.

M: [Sue's friend], you'll love her.

F: Ya.

D: She's great.

M: Point Grey student, 16.

D: Um, ya, there's a girl that goes to my school but I'm not so sure, I think she's sort of the type of person who mom was describing who might not want to get into all this but she

F: We can find out.

M: But that should be good for you, ya that's what you need Sue.

D: I'll talk to her about it then.

F: Sure.

A: I'm just thinking what might be ... take these lines out, just put the words on.

F: Oh okay, ahh

A: But you can, that can move.

F: Oh I see, so in other words no sort of

M: It's a good idea then you get them out of the slot, ya.

F: None of this slotting.

M: That's a good idea.

F: I'll see how that, the person really into a slot ....

M: But still, no that's, the concept is very very good of being able to, yup

F: So I'm just going to take out the middle here, just to do that ...

D: The wheel
F: The wheel like that.

M: And a wheel turns and a wheel moves.

F: How would it be then if we had something like that and then there's that too

D: No, a donut

F: A donut

A: Because his words are a little off centered

F: Ya, oh, well that's a good idea actually because that doesn't show like there's a proportion to these things.

M: Right.

A: Or that there's definite delineation.

F: Right, more like that, ya,

A: That's a good move, that's a good point it just take a part of...

M: You should have thought of that.

A: The other thing I was going to ask Sue if she can respond to it, would this either approach work with more than one student involved, if you had two or three?

D: In the room?

A: Ya.

D: No.

A: You wouldn't communicate.

D: Not for me.

M: No, and the reason I can see being far removed is that there would be competition and they'd be worried that, about confidentiality

D: No so much that as what I was talking about before is that I, I'm kind of worried about what other people think so I might not be as talkative as I was tonight, I might not be able to express my opinions as much because I might be thinking, God what if they think I'm a total alien.
F: What are they going to say in school tomorrow, you know.

D: You should have seen this girl involved, you know that's the, always be in the back of my head.

A: One question that comes to my mind too is how would you deal with that, the child and the parent don't have this type of rapport?

M: Ya, that's a bit concern of mine what am ...

F: It's tough, it's though ya.

A: Cause they're going to be talking in two different directions at a time.

F: But what we would be doing is asking both does that fit with you, what mom just said does that fit with you or is it off in left field for you and the same thing with the daughter or the son if they would say something we'd go back to the parent and say well does that fit with you what they were saying, so you start creating a dialogue and try to see where is the fit and where's the misfit, oh misfits not a good word (laughter) the non-fit and then they start to see each other's perspective. Actually Holly has done some work in this area

A: Ya, facilitating conversations between parents and teens, ya.

D: See he was ... we're hearing that tonight ... well what do you think is true but I didn't see that as much of a ... cause I could see how we could deal with that.

M: I know, I know, but and I know that we're not the first group you've met with, I know you've met with other groups, but I'm just, I just, I don't know how you, maybe all your groups have been very good, maybe you've had some really tough challenges but I just um, I just worry about how many families don't communicate, even some of my friends don't have a clue what their kids are doing and I think oh my gosh how do you deal with that, it must be

F: Ya, it's harder, it's a lot harder than it was tonight.

M: More fun I would imagine, more challenging.

F: I don't know about more fun

M: Well challenging (laughter)

F: It's been challenging.
M: But I mean I love a challenge so I mean to me I think, ah it's good.

F: Ya, and the great thing is, and that's why we're doing this because we know that those things are sort of occurring and happening and that's why you want all that input and start creating that communication and that dialogue in terms of career, cause a lot of times it's just the youth making the decision in partnership with the school, on a one-to-one career counselling basis, this is what I'm going to do and the parents often don't even know what's going on or even, especially not in the community right, that's rarely happening, where the community is involved and you have that representative of the community, ya. So, ya, I mean, and oh the other thing I need to mention is that in a couple of weeks I'm going to be phoning each one of you and doing an interview, either over the phone or I can come over to the Band, to your home, and we can sit down and talk maybe 20 minutes to half an hour, um I think that's to give you time to think about what's happened tonight so you'll have a space of a few weeks to just you know, not that you're thinking about it all the time, but just kind of let it soak in, and I'll call you, pretty much just talk to you about the process again and what do you think about it now, is there anything else you want to add, but I'll be doing that one on one.

A: Oh I get it, it sounds like you're not worried about the career counselling it's the

F: (laughter) Ya I'll try to figure out that placebo effect, what are they really doing here, what's really happening (laughter) you get involved in that clinical research (laughter) horrible stuff isn't it. So um, before you leave I'd just like to get your phone numbers and then you'll know when I call you and also the other thing Sue is that we're going to be going over our notes and the tapes and we actually have a circle where we're going to put the comments that were made into that, so you actually have something from this session where you can go, hey this is what happened. It's just, and just remember that that's a beginning, it's not set in stone, it can evolve to larger things, but that's just a start of who you are and how that will fit here.

A: Okay, good, that takes me to ... stages, is there ... after the two weeks ...

F: Ya, well there's no formal follow up but if there's something that Sue wants to talk about or anybody wants to talk about I mean we're open to talk and we can you know if you have a question or .. more things or even if you want to look at certain resources, whenever, ya, I'm always available, just have to call, ya, ya.

A: Cool, other doors are open.

F: And you have a contact at UBC now and again I'm a graduate student here and if there's questions that you have about UBC or you know how do I, how do I sign up for courses and that you know I'm more

D: Do you like ...

F: Do I like it, ya.
I'll tell you something, one thing that we sort of misunderstood at the very beginning about this, was that we thought we would have a chance to find out about UBC and Sue's right at the pivotal point where she has to write away for, write her applications for different Universities, and she has been gung ho on coming to UBC up until now, and she's trying very hard to come in as what she calls a "regular side of fries" rather than go through the first nations house because she's wanted to not be different, she wanted to come up with the standards that UBC was asking for, rather than the lower standards that, not to mean they're lesser people, but the lower standards that they are setting for first nations people, so she thought if she could make the 78 or 79 she was going to set that as her, or 81, whatever, she was going to set that as her goal but she also was going to attach first nations letter because she, she felt that, or my feeling is too, anyway you can get in there get in there, you know, I mean if it means that you have to go to College first and then come in through the side door or you go in through the first nations because you're lucky enough to be born.
CASE STUDY #6
(Complete Transcript)

F = Facilitator  J = John  CF = Co-facilitator  D = Dad  B= Bruce (brother)

F: So um I'll just again, I want to say thanks for coming out and being kind of very short notice, but I had Terry ... with the different students to come to this career counselling session and I think what I'll do I'll just, um well like I said my name's Harly Neumann and I'm a graduate student at UBC and I'm a First Nations student up there working on career counselling, so what we're going to do tonight is we're going to focus in on John and I'm just going to ask you a couple of really brief questions just about some experiences that you've had in terms of activities that you enjoy and such but before we do that, and that's kind of your guys' role is to provide input and just say well this is how we see John, so as a brother you can say well I see John, you're his brother right, so you can say well I see John as this way or that way and then dad can say stuff as well and that's how we'll work it. Um but before we start what I've done is I've just put some things out here because sometimes people would like to open with a prayer in a small circle, or they want a smudge so I've got the smudge stuff here, and I also got a talking stick and an eagle feather, so if you think that's something that would be appropriate for you to use in this before we start or during our session um that's open so that you can utilize those. Do you think there's anything there that you want to utilize or, it's up to you completely.

J: I don't think so.

F: Okay, alright, um [Co-facilitator] why don't you just introduce yourself and then we'll go around.

CF: Well I'm [Co-facilitator] and um I'm in the masters program in counselling psych as well working on career and I'm in my first year and ah ya I'm also taking notes, I grew up in North Vancouver

D: I didn't see your name on that paper which

CF: Ya, not on this one you mean, ya it's not.

F: It's not and that's because [Co-facilitator's] not a primary researcher in fact the Co-facilitator's like a research assistant um so

CF: Ya, I'm just kind of helping out

1 All names have been changed to protect the identities of the participants.
F: She's helping out so the two primary ones are myself and Dr. Norm Amundson and also Dr. Rod McCormick is actually Mohawk and he's supervising some of my research as well.

D: So are you helping him out on this here or

CF: Ya

D: Or a different part for you altogether

CF: No I'm helping him, ya, we're working on the same

F: She's like an assistant, ya (laughter)

CF: Secretary

F: So um why don't we start with John, why don't you just tell us a bit about like well we know your name's John, just what grade you're in, how old you are, what nation you're from just so that we get it on tape.

J: I'm in grade 12 and I'm 17 and part of the Squamish Nation Band.

F: Okay, then we'll go to dad

D: I'm ... and I'm 40, ah John's dad, I help him out on as much as I can but he's a lot more ahead of me so I can't help him out a lot.

F: Right, okay, now you're from the Squamish Nation Band too, okay. Why don't you introduce yourself.

B: I'm John's brother, ..., and I'm 14 and going to STU right now and in the Squamish Band.

F: Okay, so um what I'll do is I'll ask John some questions um and then you guys can jump in any time you want in terms of adding to what John talks about and I'll ask John if those sorts of things fit for him, so, John one thing I want you to think about is think about something you really enjoy doing, um it could be anything, it could be music, it could be sports, it could be math, it could be whatever, anything, that you really enjoy doing, um and just explain or tell me about something you enjoy doing and why it's so enjoyable for you, and try to get as specific as you can in terms of why it's enjoyable and ya

J: Well football and lacrosse because they're my two main sports and I did Olympic wrestling for one year last year and I like football because, I don't know I just like the
competition and I played for 5 years or something and I like lacrosse too, I've played for like 10 years or something, 12.

F: 12 years huh, wow, so

J: Oh yeah, I'm currently taking kick boxing too.

F: Kick boxing

J: First year

F: So really into the sports big time huh

J: Ya

F: So football, Olympic wrestling, lacrosse and kick boxing

J: Ya

F: Neat when you walked in and I said this was a big kid (laughter) could see that ya, ya. So what is it about, what is it about being involved in those sports or like let's use football, that's what you're mostly into right now or

J: Ya well the football season ended a little while ago

F: Okay, alright, what is it about football that you enjoy?

J: Um, I think it's just mostly develops like discipline and stuff

F: Okay, can you give me an example of how it's done that for you.

J: Well like on the line like you have to know the count and everything and I don't know.

F: Okay, so I know a little bit about football, so the count meaning just the count of the quarterback and you have to know the play that's going on and then just sort of recognizing what's happening out there on the field.

J: Ya,

F: So I guess that takes a bit of memorization huh?

J: Ya

F: Having to know all the plays and stuff, is that the part you like?
J: Ya, that's, I like the hitting too

F: Ya, okay, what's it about the hitting that you like?

J: I don't know it just gives me like a rush, like a ... rush

F: Right, right, so is it being able to like flatten the guy, knock him over or

J: Ya.

F: Getting knocked over yourself

J: I don't really like that part but (laughter)

F: Ya, great. So a couple of things I hear is you like the discipline and you like the rush that you get out of that, is that right.

J: Ya.

F: Okay, um dad is there anything that you can add to what he talked about in terms of his liking football?

D: Um, well he started off as just seeing other people do it and then when he started into it there's, that's when that discipline started off a lot and um he's gotten really good at you know like he said about hitting, being hit, you know he can actually know somebody down and then help them up again and say come on let's get going again here so there's good sportsmanship there too and ah I always tell him this is just, all of this is just practice til you start getting paid for it so ah that's probably one of the reasons you know he gets out there and does it again so he can get better.

F: So some, some discipline in terms of being able to just keep doing it and keep doing it

D: Ya, cause that's where you become good is if you keep going and doing it.

F: Right, also just the fact that you hit somebody and then pick them up again, what does that tell you about him?

D: A good natured person

F: Ya, does that fit for you John what your dad is talking about?

J: Ya

F: Can you see that, ya, do you want to expand on that point.
J: I'm not really a very aggressive person most of the time like when I'm playing I just focus on what I'm playing.

F: Ah, you're focussed as well, right. What is it that allows you to focus?

J: I'm not sure.

F: Ya, and you might find too when I'm asking some of these questions sometimes they're, we don't often think about these things and it's kind of our way of pulling things out sometimes well I never thought about that before, so, ya that's alright, ya.

D: I do a lot of the coaching and a lot that is to just help on other things that I can do and ... like work with other team of people doing other things but this is going to help him step into this place and it's going to be a natural thing to be doing is to work as a team with other people cause in a game if one person does the wrong thing it can hurt everybody and end up into a loss and that's one of, he's really into like a coach or captain or um quarterback style, like lacrosse you don't have a quarterback but when he's out there carrying a lacrosse he can yack at the boys and get them playing as a team so he's got that part.

F: So like you're a real communicator out on the field then?

J: Ya.

F: Sort of like, hey get over there, get over there, hey watch for that, is that the sort of thing that's going on?

J: Ya, it helps if the communication is good.

F: Ya, ya.

D: And a lot of people kind of follow, look forward for him to be there because he's like that, like two years ago he went to the Provincials and he got knocked out in the first part of the game and the whole team just went down cause he was I guess the backbone to what there was going on out there you know pulling them together, keeping them together.

F: So really like sort of being that glue for everybody eh?

J: Ya.

F: You actually got physically knocked out or just knocked out of the game by penalties?

J: I just got knocked out of the game ... couldn't warm up.
F: Ya, wow, so really then some leadership abilities are going on huh, ya, that's um wow, ya, and the teamwork stuff, ya. Is that part of what you like as well just being with the team or

J: Ya, being with like a group of people doing what I like to do, ya

F: That's important huh?

J: Ya.

F: I forgot your name again

B: Bruce

F: Bruce, in terms of watching John and what he does in football, what your dad and John have been talking about, is there anything you want to add to that in terms of how you see John in that role?

B: Very, like he does, I don't know like what my dad was saying he keeps the team together like say he's doing his homework and I'll be watching TV he'll pull me in to do my homework and help me with that and like my mom will get us to take the garbage out or something and he'll get us to do it, so there' help

F: Wow, ya, so you see him as sort of a helping nature, he's sort of, it sounds like he kits your butt around the house a little bit

B: Ya (laughter)

F: Get things, get things done here cause mom say huh, is that kind of it? So you kind of feel that leadership from his as well huh?

B: Ya.

F: Anything else you want to add to that?

B: Not that I can think of.

F: Okay, thanks then. In terms of what Andrew's just been talking about is that how you kind of see your role at home as well?

J: Um, well I don't really notice it but

F: Okay,

CF: Ya, like kind of a motivator, is that what you, you kind of motivates and he gets stuff done?
D: He is one to work to finish things before another one starts, he's like that.

F: Oh okay, so being able to, it sounds like you have this .... to prioritize what is important and sort of that discipline about okay I'm going to do these things first and they're maybe not the most enjoyable things but then when I'm finished that then I'll play or do those things that I don't know are kind of maybe more fun, ya, is that right?

J: Ya

F: Okay, is there anything else you want to add in terms of this enjoyable activity and why you like it and um any other experiences around that or something more perhaps? Okay, so let me move to the second question, thinking about that same experience, let's stick with football, um can you tell me about a time when it wasn't enjoyable and what it was about that time or about that experience, just talk the same way we did about the positive part.

J: Well one part I don't really like is like, well I guess I kind of said I really like part of it, but once coming out of community football, that's only two practices a week but then to go into high-school football I was in like five days a week and I wasn't really used to that so it took like three-quarters the way into the season to get used to the, cause I wasn't really fit to do much of the stuff.

F: Right, so what was it about, so it's not being fit, ah were you kind of falling behind or were you just like in a lot of pain trying to catch up

J: Ya, it was real hard to catch up cause most of the guys that I played with up there they were there since grade 8 and that and my first year like that it was real hard to get caught up with being able to do the full practice right after school and then come home and do the homework, I was really tired.

F: Right, so just a real shift in your schedule, just really pushing yourself. So it was that part of know that oh man I'm not in as good a shape as they guys and having to really work hard to get to that point.

J: Ya.

F: So I'd imagine out on the field, what were you feeling?

J: Well on the field it kind of changes because then it's just like I'm out there to do my job so I'd rather just get it done than get yelled at by the coach.

F: Right, ya.

J: To have fun
F: Right, okay, ya I can, I can empathize with that (laughter) um so um so this experience of just, what were you feeling at that time, like when you were kind of, when you knew you had to go from two practices to five.

J: Well, at first I didn't really like it and I thought about quitting but then I just realized that if I do want to play professional football it's going to be a lot harder than that so I have to just get used to it and just adapt to it.

F: Wow, wow, so really, real focus isn't it, like you've got this goal in mind and ah it's just that goal overrides your pain that you're experiencing.

J: Ya.

F: Now when you went from the community football to high-school football was it a completely new team

J: Ya, totally complete new team

F: Ya, so new players, I guess you had to make well like new friends on that team or get to know the guys on the team.

J: Ya, well some of the guys on the team did the same thing, they started with community football down at the high-school so I knew some of the people there.

F: So what allowed you to sort of, like you talked about having that goal in mind that allowed you to overcome sort of that feeling, um was there anything else in there that helped you along?

J: Well, like ah these people that come out to watch my games, I've seen them smile like that's done a lot for me too.

F: Okay, so just seeing people happy about what you're doing

J: Ya.

F: Ya, okay. Dad anything you can add to that in terms of the negative experience?

D: He had a lot going when that football started to keep up and ah it was, there was some other stuff going there and he was really getting burned out, what he was going through and he hurt his leg so he was really slowed down a lot and ... lacrosse so he was already hurting before that even started.

F: So before he went from community football to high-school football he had a bit of an injury?
D: Ya, ... about four months before his knee started bugging him too much and he had to get a brace in before he started playing with the high-school, ... hurt for awhile, I kind of didn't want him to start right away cause they start during the summer holidays but he wanted to and kept going at it so

F: Right, so sounds like just having a lot on your plate

J: Ya

C: A lot of things huh?

J: Ya.

F: Is that typical for you?

J: Ya

F: Ya

J: I like to keep busy

F: Keeping busy, keeping active, ya.

J: Except on weekends I like to lay down for awhile (laughter).

F: Sleep and catch up from your week huh

J: Ya

F: Wow, anything else you wanted to add about the struggle with that shift?

D: Struggle with that shift, ah when you first mentioned that he was playing community ball and had to move from one level to another because he was overweight, the weight limit, so he was young but he was big so he had to play with the older kids, so he had to sit on the sidelines a lot, in fact I seen that that bugged him, ... as it was he was part of that team and if those guys are there, well let them go in, put me ... get some loss going so he had that going, so he had to bug them cause you could see he didn't like to sit on the sidelines all the time and I guess that's one of the things that bugged him, trying to achieve your goal.

F: Right, did that bug you?

J: Ya it did.

F: What was it about that sitting on the sidelines
J: Well like not being a part of it, only getting to play part of the time and not being in the big plays.

F: Big plays.

J: Like not being a part of the big plays like.

F: Oh, the big plays, okay, ya, ya, so not just being out there in the action, right. So what is it about you that wants to be out there in the, sort of in the, sounds like in the heat of the battle you know, getting out there and doing your thing?

J: Well, I guess it's just being able to overcome someone else and know that you did it, that's about it.

F: Right, so basically the challenge.

J: Ya.

F: Ya, you like that there's a challenge, see if I can overcome it, see if I can kind of come out of that kind of the victor and ya, good. Bruce, were you aware of this shift that went on from community to high-school football?

B: Ya, I guess most of the time when he's at home he just did his homework and I'd want to go play football or something or pass it around and I don't know I did my homework and he did his homework and we really didn't do much, like when he injured his knee or um when he started the high-school football we were mostly inside just...

F: Right, so you noticed a sort of decrease in his activity when he got home after, ya, ya. How do you think that affected him in terms of that shift from the community to the high-school?

B: Pretty full, I don't know like it's kind of, guess ... he got more into shape and more like his knowledge of math and all that he got it cause he was always doing his homework and all that.

F: Wow, just really busy huh.

B: Ya.

F: Ya sounds like he was packing it all in, getting your homework done and ya. It sounds also like a bit of kind of burning out a bit.

J: Ya.
F: At that time that was a real tough part for you, but then again you seemed to overcome that and sort of meet the challenge and you've done alright. Great, so what I'm going to do now is just sort of, just talked on a couple of questions I asked in terms of what you enjoy and why it was you enjoyed it and why, a time when it wasn't so great for you, um now if you look at this chart that we've got on the board here um I'll go through the different things and what we'll do is we'll slowly fill in this chart for you here, um and just what we've done is we've gotten a bit of an idea of who you are so this is kind of a self-awareness exercise and how does that fit into these different areas. So why don't I just quickly go around the circle there and just explain each one briefly then together we can fill in what we've talked about and the co-facilitator here has a sheet where she's written down some of the comments that we've talked about in terms of John and the questions so the first thing, um would be education and just what's your education now, we know that you're in grade 12, that your 17 years old and you're at Carson Graham. I guess you'll be graduating this year?

J: Graduating this year.

F: Ya, how do you feel about that?

J: Um, a bit relieved

F: Ya, what's a relief about that?

J: Well I don't know just being able to get it finished and just being able to move on

F: Ya, right, so you've got a goal there haven't you,

J: Ya.

F: Get to move on from that, so that's pretty much education, now if you look at the next piece of the chart there is balance. Now this is, balance is a real strong ah native kind of ah value isn't it and if you look at balance, the whole object of balance is the spiritual, the emotional, the physical and the mental. Well what we've talked about tonight for example, your football and your activity with sports would really be, I would say it gives you that, ah there's something emotional going on there, kind of a release, kind of meeting the challenge sort of thing; definitely something very physical happening there; mental, what do you think, what do you think, how would we fit mental in there in terms of your ability, your thinking and reasoning

J: Well I ah I don't know, memorizing all the plays, we have a play book every week and there's like 30 or 40 plays in there so I have to memorize all of those.

F: Right, so just having to go through all of that and using your brain, I mean football is a real strategy game isn't it, ya. How about, we'll get back to some of these things, and the one thing we haven't talked about is sort of how do you find balance in terms of your
spiritual life ah and is that a value for you in terms of, in terms of our discussion here and in your career, um, do you want to talk about that now or do you want to come back to it?

J: I'm not really sure.
F: Ya, okay, any comments on that

D: Um, I'm not sure what you're looking for, you're saying something but I don't

F: Okay, so well what are you not sure about, first tell me that and then I can

D: Spiritual, is like a spiritual thing you're talking about?

F: Right, so what, so you know as we try to find balance in those four areas, especially in First Nations people right, there's always the value of you know the spiritual, the physical, the emotional and the mental, so looking at our spirit goals... ya saved by the bell... (laughter) we'll wait til that stops... so um how do you find balance in those four areas right, I guess that's what I'm asking, ya, and it may be that you know I think it's always kind of a dance that we do like we're not always perfectly balance but we're sort of moving and adjusting and trying to find out, so let me, that might be something you come back to if that's something you're not sure about yet, right. Does that make it clear?

D: Um, I guess I kind of have a balance, QT is quite balanced, in fact takes care of other people too to make sure they're balanced between other things, so the spiritual, he was going to a Catholic School, St. Thomas Aquinas, but it was his choice to move for the football and ah he did it all on his own, I... quite help him out quite emotional, he had to step up and take care of this all himself and ah it made him feel better about where he is and that helped along the balance. Physical um well his knees are the only part holding him back right now and ah he's never let him bother him emotionally or anything like that, it's never ah I've seen it dampened his spirits a couple of times but lay back, relax, let it all get back, that's pretty well how we take care of it all the time and he's good at it. Mental he's always well enough to help other people at times so there's never any concern about him losing it or; the only way to throw him off balance is to hurt somebody other than him cause he can take a lot but if he sees somebody hurting somebody else he's ...

F: So really standing up for other people, ya. That's great and that really, that's exactly what we're looking for, that's the kind of, does that ring true for you what your dad was talking about?

J: Ya

F: Ya, okay, that works. Anything else you would want to add to that in terms of balance?

J: Well I think he's pretty much covered it.
F: He nailed it huh?
J: Ya

F: Okay. So the next one is values and meaning um and some of the things you know like what is really valuable to you and what really gives you a lot of meaning in your life and what's important for you, is really this section here, and [Co-facilitator's] probably got it written down, some of the things we have here like discipline ah goals and being focussed um

CF: Reaction to others

F: Right

CF: When other people are happy in what you are doing, you find value in that.
J: Ya, just ... me more when you see somebody smile.
F: It brings you up doesn't it
J: Ya.
F: Ya, it kind of lifts your spirit
J: Ya.

F: Ya, so it's, it's making people happy is a real value for you, ya. (phone ringing) Here we go again.

D: One of those things as far as part of ... you know you feel really good about getting a goal but if you, if you pass the ball around and let somebody else get it the people up there see it and it's, you feel a lot better to hear their cheering than to you know stand up and take it all by yourself, so there's different values there ...

CF: Some of the team

D: Ya, you get your own by yourself but you also look forward to getting the cheers for helping other people and that's sometimes a lot better than getting it all on yourself.
F: Ya, ya that's great.

CF: Just, so when the team wins that's important for you too.

F: Ya, so everybody gets credit for the good play or for the good work, okay. The next one, in terms of what we just talked about tonight do you think there's some things we could
put into that personality/spirit, now that's just like for you, what do you think about, not so much what gives you values or what's meaningful in your life but just who are you naturally, what is it that makes up your personality or your spirit.

J: I don't really understand.

F: Okay, maybe an example is you seem to have um I think kindness would be kind of a part of who you are ah in terms of just sticking up for people and being sensitive and maybe another one would be like Bruce said kind of a motivator, that seems to be part of your spirit that you know, does that sound

CF: And that has ... good natured

F: Ya, so anything else you can think of there in terms of who you are or have you heard people say, well John, well John's kind of so and so, fill in the blank there.

J: Well I haven't really heard much, what I've heard like people like me because of how I am and not because I'm trying to copy someone else for something.

F: So you're your own man

J: Ya.

F: You don't follow what everybody else is doing but just do your thing, is that

J: Do what I think is right

F: Ya, that's a great one. How about you dad, something you can put in there in terms of his personality, something different than what we've talked about?

D: Ah, he's funny

F: Oh

D: He likes making people laugh, helping people not feel bad, helping take

F: Ya, helpful, what about you Bruce?

B: Kind of changes from time to time, sometimes anything I do it gets him mad and doesn't really talk that much when he's mad, like sometimes like something happens at school and he'll tell me about it and I don't know just kind of interested in, he's funny sometimes and sometimes he can be like, I don't know, sad or something.

F: So would it be right to say that he shows his emotions
B: Ya.

F: Ya, so you've seen him sad, you've seen him angry

B: Ya.

F: So he's kind of free with his emotions, would that be, does that sound right or anything you want to add to that.

J: No.

F: Okay, and again I mean these things that we're talking about they're sort of a beginning, it's not everything about you, it's just some, some things that we're starting to explore. Um, interests, now interests is just what you're interested in, now you talked about football and lacrosse and you like in terms of being on a team you liked just sort of hanging out with people and that kind of thing. Anything else

J: Well I like accounting and law, those are pretty much my, the things that I want to go into

F: Wow, so how do you know, have you always had that sort of interest in accounting and law?

J: Ya, after sports, ya

F: After sports, so that's kind of number one, sports, and then

J: Ya, I like sports

F: Okay. What you just said there actually fits also into that labour market options, now that, that always kind of throws people off, like oh man what the heck is that you know, that's kind of a big term, but really that's just you know what's out there that you've thought of in terms of a career, in terms of a job or occupation, so three kind of different terms that, labour market is just what's available in say Vancouver, Lower Mainland, or BC in terms of jobs out there and what are some of those options ... but now you just said accounting and law, two things that are of interest for you, ya. Anything else there in terms of interests.

J: Ah, not really.

F: Okay. What have you written down

CF: Um, sports and you like to keep busy and like to keep active

J: Ya.
CF: Ya, and the teamwork
F: Okay, um so the next one is gifts and aptitudes, um so really um again this is, if you look like for example meaning and spirit and here we talk about gifts, it's like, again those are very First Nations kind of values and we always talk about, a lot of First Nations talk about when we've been given a gift and how do we use that gift and what is that gift all about, um, sometimes people have the gift of healing, sometimes people have the gift of being really quick with what they do, um so I'm wondering what could you put in there in terms of your gifts.
J: I'll be quicker, like healing people, cause I don't really like seeing people down and that
F: Ya, so, ya so maybe another, so just being able to heal people, being very sensitive to other peoples needs and wanting to sort of lift them up and make them feel better. Dad this might be a good place for you to sort of make some comments, cause you've seen him since he was born, right, ya, so what do you think are some of his natural gifts.
D: Um, well he's helpful, he's got leadership qualities, um he does the spiritual things like he'll go for a mud bath and help ... with games, um and he uses the sage or smoke or ... dream catchers, um he's always looking into whenever something is going on like if he's not busy ... or start doing it, so he's always looking for something else, ah he doesn't give up on what he starts, he usually goes until it's done, ah he likes the hunting but he doesn't come out too much lately, he's losing interest in that (laughter).
F: Ya I've read a lot of things that you can talk about, ya, okay. Bruce you think you can add anything in terms of his gifts you think he might have?
B: No
F: No, okay, that's alright. So lets go to, lets go, we talked about labour market options, accounting, law, some of the things you've thought about, anything else in there that you've thought about or
J: Um, no mostly just accounting and law. I'm pretty good at math
F: Okay, so math is, you'd like that to be a part of what you do in future.
J: Ya.
F: Okay, so um last one, roles and responsibilities, this is an area sort of a lot of times we talk about community and what is our responsibility to the community and what are our roles and responsibilities to our families, or even for ourselves towards nature, universe, um sort of how do we connect to everything and what are our responsibilities in that connection. Um, now I hear what we've talked about tonight, I hear a lot of things about leadership um and picking up people and helping them, there's a real kindness about you,
um even my experience with you in just the last 45 minutes is, I feel very comfortable with you, you're making me feel very comfortable cause you have kind of a nice soft, quiet presence. Um, so in terms of this roles and responsibilities how do you see yourself fitting in that part, what do you think might be some of your roles and responsibilities in relation to your community or to your family or

J: Um, like what do you mean, like helping your community out?

F: Ya, ya, do you see that as something that you have a responsibility to do?

J: Well, I'm not really sure.

F: Okay. [Co-facilitator] can you explain it in a better way.

CF: Um, well you were saying the leadership and that you take care of others even in the home, the family, and you stand up for other people and I see that as taking responsibility.

F: I guess another way too is just what do you think your life roles might be.

J: My roles

F: Ya

J: Like what I'm going to do?

F: Ya, and it doesn't necessary have to be like your job but like what would be some of your roles in life.

J: Well I'd like to see the community come out of what it's in now like into drugs and alcohol and stuff

F: Right, so how would you like to see that happen, how do you see your role in that?

J: Well, I'm not sure I'd be able to like do it myself but if there's enough people to help other people I think it would work.

F: Right, ya within that theme of working as a team huh, maybe being that group that says, hey you know we've got this, we've got this work on, maybe not taking it all on yourself right but saying hey this is something we need to address. Would being a role model fit for you in that area?

J: Ya.

F: Ya, do you see yourself that way?
J: Yup.

F: Bruce what do you think some of his responsibilities might be?

B: I'm not really sure.

F: Okay, the reason I asked you Bruce was cause you were talking about him at home right, kind of he motivates you to do your homework and kind of pushes you a bit, would that be kind of a goal ... or a responsibility of his

B: Ya.

F: Ya, okay. How about you dad?

D: Um, I can see him, his role would hold a lot of responsibilities in different areas like ah this educational thing there I keep him telling him it's just a piece of paper and it says that this is what you are and you know that has nothing to do with here in the community so he does everything and nothing he won't do, so when it comes down to it where, you know a piece of paper is useless when there's other things that need to be done, so he's, like he cooks, he can hunt and fish, so he's got roles in all different directions and when it comes down to it he's in an important place for him, he comes down with this no drugs and no alcohol and he's a role model in the community would suit that position, and he's always looking forward to making things better, easier, so I see him being quite ... it needs to be done.

F: Ya, it sounds like he could, if the opportunity arose, he could fill a lot of roles in terms of, sounds like a provider or just a helper or healer, that sort of thing, ya. Also, and I hear a lot of balance too in terms of your life, like you're covering your mental aspects, physical, the fact that you're taking baths before your games and stuff fill the spiritual part there, um and just sort of being in all of those areas you could really be a model for others. Okay, is there anything else to add, you sort of got the cheat sheet thing there.

CF: No, sounds good. I'm just wondering how, like still with the law, you're planning to go to University next year or, is that what you're going to do.

J: Ya.

CF: Do you know which University you're gonna go to?

J: I was hoping to go to UNBC

CF: UNBC

J: University of Norther BC
F: Prince George

CF: Ah, oh okay, and do you get to go on a scholarship for football or paid for or

J: I hope so.

F: You were going to say something.

D: Up until awhile ago it's been Michigan, he's been wanting to go to Michigan to go to school.

F: Michigan, that's a long ways from home, they got a good football team.

J: I know a good lacrosse team.

F: Good lacrosse team ya, wow.

D: He's just .... but he started changing ...

F: Your sister

J: Ya.

F: Oh wow, is she in high-school as well

J: No, she was in BCIT for a little while

F: Has she graduated or

D: No, she got pregnant (end of first side of tape)

F: Okay, so is there anything here in terms of what we talked about, John, dad and Bruce, that you want to add to this or

J: I think we pretty much covered it

F: Ya, the thing to think about too is this is a way of looking, kind of, what we'll do if you can see here is we've written all the things that we've talked about just based on those questions but what the [Co-facilitator] and I will do is we'll type up all these different things into the parts of the circle here and you'll get a copy of this and so you have sort of the whole picture in terms of what is of value to you, how do you find balance in your life, ah and what are some of your gifts or interests, so you kind of have a picture or snapshot just of kind of who you are, a bit of self-awareness and you can start thinking about, you know these things are important to me, how is that going to fit into my career goal and hey I know that I really like team work so maybe I should you know maybe I
J: Ya hope so

F: It's be great. Um, so I'm just going to ask you, I've got about a few questions here, and jump in any time on these questions and I'm going to ask you um so I think we'll just go ahead. So just real quick, well it doesn't have to be real quick, just describe your experience of the session that we just did this last hour, let's start with John and go around.

J: What's the question?

F: Just describe your experience with this session that we just did, just overall.

J: Well I think it kind of opened up like in my head like what I want to do in life

F: So you got some self-awareness there is that it?

J: Ya, and show that I can do it.

F: Okay, anything else?

J: Ah, set goals for me.

F: So it helped you think about some goals?

J: Ya.

F: Ya, okay. Just overall your experience

D: Overall?

F: Ya, just the whole thing.

D: .... it sounds cool like sometimes trying to learn some things or what little that's going on here. I think if we had a longer time to talk about it you could keep going around and around and around and he seems to have a lot more ... all of a sudden he's got these goals and that and we could have kept going around and around and it would have been a little bit better for him and probably even for yourselves, so it was good come and hear him think like this
F: Ya, okay, ya so I just hear you sort of saying like if we had a few sessions where we sat
down and said hey let's go through this again and tell me about some other experiences
you had, work that was enjoyable or something

D: Besides just all about football, lacrosse and get into his education and ... 

F: Ya, great. What about you Bruce, what was your experience overall with all this.

B: I guess being able to you know show him how I see him, let him know things, how I feel
about him

F: This is important for you to sort of express your feelings about him as a brother

B: Ya, ya and it kind of seems unusual just doing it at home, sitting down and telling him
just how I feel about him.

F: Right, getting kind of touchy, feely with your brother, ya (laughter) not something a
couple of brothers would do, so was that good for you then to be able to do that?

B: Ya.

F: Ya, how old are you?

B: 14

F: 14, wow, we might be able to do one for you, what grade are you in?

B: 9

F: Grade 9, wow, we might be able to do you too, how would you like that? Not tonight but
maybe another time, would you like to do something like that?

B: Sure.

F: Oh, okay, we'll jot that down when we're done here. Um, ya well he's trying to recruit
(laughter). So the next questions is describe what you liked about the session.

J: What I liked was mostly how like what they were saying about me, I haven't really
noticed it until they said it but then I just clicked in, I do see myself doing that, I don't
notice at the time but now I realize that I do have stuff.

F: Okay, what did you like about the session?

D: It was bringing focus and make him look deeper, that sort of thing.
F: Anything else
D: Um, no, I think ... that this thing is going to turn his, help him focus, ... really.
F: What did you like about the session?
B: Pretty much what I said last time.
F: Okay,
B: How (inaudible response)
F: Right, so you like seeing that, ... great, okay. So maybe you could just tell me a bit about what you didn't like about the session, what do you dislike about the session?
J: I don't think I didn't like anything.
F: Nothing
J: No
F: What about you?
D: Um, the writing of things down and recording of things ... bother me it's ah I guess it's kind of against my religion to do the two things but I'm helping you out and it's making ... better eventually so that's not going to stop me from doing it.
F: Right, so just a bit uncomfortable with that, being
J: Unusual
F: Ya, was that the same thing for you too.
J: Ya, ya.
F: Ya, sometimes it can be scary. You're fortunate we didn't put up the video camera (laughter)
CF: We normally videotape too
F: We normally put up the camera but we thought tonight we're not going to do that. So it's great, ya, and again normally in a career session, where we're not doing research there wouldn't be the taping you know like
CF: I'll still take notes though
F: Ya, that's true, ... what did you not like about this session tonight?

B: Nothing, pretty ...

F: Nothing, ya, okay, great. So what impact, if any, do you think that this session will have on your career life's planning?

J: I guess it helped me realize like I want to go into law and accounting and just opens up more, more fields.

F: How, how did it open up more fields?

J: Well, I just now realized that I am pretty good like at teamwork and I like working with other people so like other jobs like ... stay in law and ...

F: So just a self-awareness, kind of opened it up for you

J: Ya.

F: Oh, great. Anything else. How about you dad, well I guess this question wouldn't be for you (laughter) what impact do you think if any, this session will have on your career life planning (laughter) but I have another question that will fit for you better, ya.

D: This type of thing would knock him off of my direction or where I'm sending him because you're making him focus on this piece of paper thing and that's not ... something to help out.

F: Right, so you see it as something like that goes against what your goal is for him perhaps or your philosophy around a degree or

D: Ya

F: Ya, okay. That's important to note, could you expand a bit more on that or talk a bit more about that.

D: Um, ya, probably my words are not too great so

F: That's alright.

D: Um, well he's got to give a lot of everything to be good at the end so if he gets too much of the focus on the paper, piece of paper that says he's good and it's going to pull him away from other things that need to be done and there's the whole community that's going to lose a little bit because he focussed off somewhere else.

F: Oh, wow, so just the fact that he goes away in a sense
D: That he loses his focus from it

F: Right, it's important to note. Um, Bruce do you think that what we just did here tonight, do you think that has any affect on your career life planning?

B: No.

F: No, okay.

J: I don't even think he's chosen anything yet.

F: No, no fair enough. Um, what was it like to have your dad and your brother involved here tonight.

J: Well I think it is to help me more because I think if it was just me here I'd be a little bit uncomfortable.

F: So it was comfortable to have them there, kind of supporting you.

J: Ya, someone I can relate to.

F: Ya, okay, anything else about having them here?

J: I think that's pretty good.

F: Okay. Um, so another question, it kind of sounds similar to what I was asking but there's a bit of a change in it, what impact, if any, did participating in this First Nations career session have on you.

J: What impact did if have on me?

F: Ya.

J: Um, I don't really understand it.

F: Okay, because we're trying to focus or use values that are generally values of native people in this whole session, you know we had this over here and then we had things, we talked about balance and the spirit and gifts, responsibilities to the community, not something you'd normally get in a regular career counselling session in the mainstream sort of world, um what was it like for you, what impact did it have on you to talk about some of those things that are of value to First Nations people in a career session.

J: I think it just gave me a little more of an advantage
F: Okay, how did it give you an advantage?

J: Well like you said like in other career, like ... have a career and personal training then we talk about values and like the spiritual values and then talk about the balance like all the other like gifts and everything else, they just mostly focus on that labour market options.

F: Right, but for you that would, was it good or bad for you to have that

J: Ya, it was better.

F: It was better, ya. And you said it kind of gave you an advantage here.

J: Ya

F: How about for you.

D: Um, I guess after him saying it sounds different like still again it's a piece of paper type of approach to it so ah I see it pulling away from I guess you call it traditional ... I can't see no harm so there's no disapproving

F: Okay

D: And I think I've, you know it's better for him, he says he sees it so I guess it is important to have that First Nations part in it

F: So, if I'm hearing you right, you're sort of saying well it's nice that you have it there but it still gearing him towards the same goal of getting that piece of paper.

D: Ya

F: Ya, and that kind of makes you uncomfortable, that ultimate goal.

D: No, it brings it off the focus

F: Okay, ya, and the focus for him, what would you like the focus for him to be?

D: Um, to be whole when he's done.

F: Right, so not just be a sort of every man's ...

D: Ya, and don't matter which way he turns he can move forward in that direction.

F: Right, ya. So really being skilled in a lot of different areas

D: Ya.
F: Ya, okay. Um, what ways do you think this session was culturally appropriate?

J: Well just being together

F: Being together

J: Ya.

F: As family

J: Ya.

F: Anything else?

D: Offering the spiritual stuff

F: Having that optional?

D: Ya.

F: Ya

D: I would say the circle, and the balance

F: Okay, do you want to add anything? You just want to get out of here don't you (laughter) just a few more

D: I got using some of the future stuff to look into the future, I mean stuff from the past putting it into the future too cause he's sure going to, the way he might ... do the same thing at the school where he had labour marketing and stuff

F: Right

D: So ..... something like that

F: Ya, no that makes sense ya. So rather than sort of focussing on all that technical stuff you know looking back at your experiences in life and how you could use that see you know where you might fit in the future, ya, ya, that's a good point. Um, what suggestions do you have for making the model for culturally appropriate?

D: ... first

F: Any of you guys, how would you make this more culturally appropriate for you guys.

D: Have a meal before you start doing this
F: Hey, ya.

D: You're supposed to eat before you sit down and talk like this.

F: So have some food here.

D: For him it's food all the time (laughter)

F: Right, good point, ya.

D: None of the writing or recording, is all your education you come out to ... you take it away from here and you shouldn't need this if it's not worth learning you wouldn't keep it with you, so that's more important than going back to read it or even have somebody else read it

F: So having somebody else read it would be more

D: Wrong way of going about doing it

F: Ya, what is it about

D: Cause they can read it but they'll understand something different than what was

F: Than the actual experience of what's been said here

D: Ya, it gets weaker as it goes along

F: Good point, that's an excellent point.

D: And you can change it to whatever you feel

F: So it's important then to have an experience like this where we just sort of experience the moment and take away what we take away and that's what is important for us and not to have this go back and sort of analyse it all, ya, okay, that's good. Anything else about making this more culturally appropriate?

D: More people

F: More people

D: Ya,

F: Ya, who.
J: Like more than just one group, like usually like gatherings they usually have different people from different places.

D: And different age levels.

J: Ya.

D: Where people are at the end of their careers and

F: So having more people sort of involved in terms of

J: People more experienced in different areas.

D: Or from somebody who doesn't have a goal or set direction for like a career, to somebody who's had a career and is finished working... that's a whole gap, all those people, there'd be a lot of different people.

F: So a lot of different wisdom is there too eh, you can sort of learn from all... all those experiences.

D: And the next thing (inaudible response) cause there's a lot of people out there that were... you get them all in a group and something comes up and people want to start.

J: Get a lot more input too.

F: Ya, good. Um, two more questions, this one's for dad, this is a question for dad. would going through this model have made any difference for you when you were growing up and deciding on a career, if you'd gone through this exact same thing.

D: Um, this is gone down in smaller portions, like my dad would force me to do it, my mom was... my grandma was ah let me know a lot about it so I had different people teaching me about it so um it's just a different approach to this, but nowadays the kids I see nowadays are not like they were back when I was a kid, I see this being a good for the kids I see nowadays.

F: So it fits for now but not sure if it would fit for you back then because then it was a different way of doing things.

D: Ya, oh I think if you went back to what it was then or even better than it is here.

F: So that, the style of... as a kid back then would be much better than sort of what's going on here today, ya.

D: I guess there's two different focuses on it but I still think my way's better.
F: Okay (laughter), no that's excellent, ... so last question, do you have any additional suggestions for improving this model just overall. We talked a bit about the microphone, um but anything overall, like the chart, or what we did or how we were here, any suggestions for improving this model?

D: Um you come in and you offered us smudge and what not, if you're going to offer somebody a smudge you know it's ready to go do you want some, the food, there should have been some food there so that the people I guess I can say nourishment as they're talking, it's a learning thing and ... and when it's offered it should be ready to go you know not prepared after it's already, um older people here went back a lot longer and go, do more and go around, I guess it's more easier to talk, um I guess that's about all I can think of.

F: How about for you, anything you want to, any improvements overall?

J: Um, I don't think I'd really change anything.

F: Okay, any ideas or suggestions.

B: Maybe just like dad said, go around a lot more cause I kind of find out stuff like how people ...

F: Right, so just having more time, that's kind of like a warm-up huh it seems like and just have more time to go through it. Do you think if this were like, say if I were the counsellor, the career counsellor and we were doing a session, if you were to come back say on another session, would that be helpful, not that we're going to do that though, I ... (laughter) but just if we were doing that, that would have been helpful for you like if I said let's make an appointment for next week we're going to do the same thing, let's go at it again.

J: I think it's bring more talk out too.

F: Sorry

J: It'd bring more talk out

F: Ya, ya.

D: You know what your focus would be before you come here

F: Ya, because

J: You probably even keep notes yourself, keep the ...
F: Ya, great, that's great feedback, good stuff. So let me let you know that in a couple of, well before Christmas I'll be phoning you okay, I'll be phoning and talking to each one of you on the telephone and what I'll be doing it just going through it quickly again so that gives you time to think about, cause you know you'll probably go home and think wow now this part really I didn't like or hey maybe they should include this, so what I'll do is I'll phone you just we'll talk again and I'll quickly go through these and you can just say well ya you know I'll ask you the same questions and if there's something you've thought of then you can talk about it, but I'll be talking to each one of you individually so do you think you'd be up to doing that for me like before Christmas if I called up and just said hey I want to talk to Bruce for a few minutes, just about the same questions, you can say oh I have nothing to add or hey you should have done this or, would that be alright. Okay. And then again for you dad and for you John cause that, what you're really helping us do here is you're helping us ah create career models that's going to be appropriate for Native youth and you know like the stuff you said about bringing some food and have the smudge going actually, that's great feedback and I should have thought of that you know should have had some food here, that sort of thing. Um, and that helps us make a good model cause we have your feedback so it's really important that we get that. I'm done, anything you want to add.

CF: Nope.

F: Anything else anybody wants to say about this, okay, so in a couple of weeks you'll get this thing all typed up and you'll get a letter and again um you can always call me up, my number's on, well I'll give you my number before we go, and you know if you have questions about what's going on here feel free to give me a call and I'll let you know, ya, great. Thanks again, we can turn off this

CF: Ya, the numbers are on here too.