Bio

ʔukłaasiš ʔimsča Hist’t’ukk shitls Ahous Hist’t’ukk shitls Nuučaaʕnuł Isaak camis čuu ƛ̓eekoo ƛ̓eekoo
My traditional name is ʔimsča, I come from the people of Ahousaht of the Nuučaanuł Nation. Respectfully, thank you.

Firstly, my given name is Keenan Andrew, and I would like to begin by acknowledging that I occupy the Lekwungen and SENĆOŦEN speaking peoples’ lands. I would also like to acknowledge with respect the Songhees, Esquimalt and W̱SÁNEĆ peoples whose lands my partner and I raise our two young children on. Presently, I am a third year MA student at the University of Victoria (UVic) who recently finished my practicum placement with the Victoria Child Abuse Prevention & Counselling Centre (VCAPCC). Over that nine-month placement as an intern counsellor, I supported at-risk Indigenous children and youth who have experienced sexualized and physical violence. I feel that this practicum placement was the most rewarding experience of my post-secondary journey thus far. It has always been a dream of mine to support my Indigenous community as an Indigenous Registered Clinical Counsellor who supports Indigenous children, youth, families, and communities. Moving forward, I want to follow in my parent’s footsteps who have fostered over 100 Indigenous children and youth in my lifetime and they have adopted four of my siblings (who are all Indigenous). I feel that my education will help me in my plans of opening a group home designed specifically for Indigenous children and youth who are in foster care. Additionally, my group home will be run by and staffed entirely by Indigenous staff to ensure that cultural teachings, protocols, and traditions will be encouraged in all supports given.

Knowledge seeking

My study focused on working with Indigenous young men to decolonize their understandings of gender-based and sexualized violence by participating in making and weaving traditional cedar hats. The methodologies used to collect research data stemmed from land-based pedagogies and traditional Indigenous methodologies to counter the disenfranchisement that Indigenous communities experience in a colonial state. In particular, by connecting Indigenous men who had experienced or were in foster care to their ancestral ways of knowing and doing, the project aimed to help young men break away from historical abuse from residential schools that has left Indigenous families in cycles of violence. The cedar hat workshop was held with self-identified Indigenous, First Nations, Métis, and Inuit youth between the ages of 13 and 25 on Vancouver Island, British Columbia, in 2019–2020. I worked with Indigenous young men by adhering to each community's unique protocols with the support of Elders and knowledge carriers.


STRONG
RESILIENT
Nuučaanuɬ