



conference agenda

# Awakening the Spirit

Indigenous Culture and Language Revitalization  
through Land, Water and Sky

October 18-20, 2017

[tru.ca/spirit](http://tru.ca/spirit)

x<sup>w</sup>əy̓θət

Musqueam Indian Band,  
6735 Salish Drive,  
Vancouver, British Columbia, Canada



# Conference Schedule

## WEDNESDAY, OCTOBER 18, 2017

2:00pm—3:00pm	<b>MUSQUEAM WALKING TOUR*</b> *To sign up for Musqueam Musqueam Walking Tour. Register at <a href="http://tru.ca/spirit">tru.ca/spirit</a> . Register online for Musqueam Walking Tour, cost \$10 per person	Cultural Centre
3:00pm—5:00pm	<b>CONFERENCE REGISTRATION</b> <b>čəsnaʔəm: The City Before the City Exhibition</b> (self-guided) will be open and free of charge during the conference. For more information see: <a href="http://www.musqueam.bc.ca/čəsnaʔəm-city-city-exhibition">http://www.musqueam.bc.ca/čəsnaʔəm-city-city-exhibition</a>	Cultural Centre

## THURSDAY, OCTOBER 19, 2017

### Culture & Language Revitalization in Coast Salish Communities

8:00am—9:00am	<b>REGISTRATION</b> <b>LIGHT BREAKFAST</b>	Cafe 51st Hall
9:00am—9:20am	<b>OPENING &amp; WELCOMING</b> <b>Opening Prayer/Welcome</b> Larry Grant, Musqueam <b>Opening Remarks</b> Chief Wayne Sparrow, Musqueam Dr. Shelly Johnson, Awakening The Spirit (ATS) Research Project, Call Witnesses	Cultural Centre
9:20am—10:30am	<b>KEYNOTE PRESENTATION</b> <b>Awakening the Spirit: Cultural Revitalization &amp; Knowledge Transmission through Building a Traditional Oceangoing Canoe</b> Dickie Louis, Musqueam Canoe Builder Shelly Johnson, Canada Research Chair, Associate Professor, TRU Andrea Lyall, PhD Candidate, Faculty of Forestry, UBC Jo-ann Archibald, Professor Emeritus, Education Studies, UBC	Cultural Centre
10:30am—10:45am	<b>BREAK</b>	Cafe
10:45am—12:00pm	<b>FILM SCREENING</b> <b>čəsnaʔəm, The City Before the City</b> This film features Musqueam First Nation, directed by Elle-Máijá Tailfeathers, 2017. <b>Film Introduction</b> Councillor Morgan Guerin, Musqueam	Cultural Centre
12:00pm—1:00pm	<b>LUNCH</b>	51st Hall
1:00pm—1:30pm	<b>PLENARY PRESENTATION</b> <b>Pulling Together Canoe Society</b> Rhiannon Bennett, President & Howard Tran, Secretary, Pulling Together Canoe Society Board	Cultural Centre

<b>1:30pm—3:00pm</b>	<b>CONCURRENT SESSIONS</b>		
	<b>Awakening the Spirit of hə́n'qəmiṇə́m: Promoting Language, Land, and Community Connection through Musqueam-UBC Partnership</b> Jill Campbell, Elder Larry Grant, Marny Point, Vanessa Campbell, Grace Point, Fiona Campbell, & Patricia A. Shaw	Classroom 2	<b>PANEL</b>
	<b>Smulyitul: Revitalizing the Traditional Coast Salish Wedding</b> Sewit   Thomas Jones, Sti'tum'at   Ruby Peter, Sti'tum'atulwut   Bernadette Sam, Squtulenuxw   George Seymour	Cultural Centre	<b>PANEL</b>
	<b>xʷci'əsəm "The place of our growing together:" Revitalizing Indigenous Land Based Pedagogies in Unceded Coast Salish Territories</b> Alannah Young Leon, Tonya Gomes, Jeffrey Schiffer, Eduardo Jovel & Wilson Mendes	Classroom 1	<b>ROUND TABLE</b>
<b>3:00pm—3:15pm</b>	<b>BREAK</b>	Cafe	
<b>3:15pm—4:45pm</b>	<b>CONCURRENT SESSIONS</b>		
	<b>Sxwi'em': Creating New Hul'q'umi'num' Stories</b> Sally Hart, Delores Louie, Laura Antoine, Valerie Bob, Harvey George	Cultural Centre	<b>PANEL</b>
	<b>From Reconciliation Towards Indigenous Cultural Resurgence: A Metissage on the Co-Imagining of Staxəlnamət &amp; Stel númut</b> Vicki Kelly, Paula Rosehart, Angela George & Gabriel George	Classroom 1	<b>PANEL</b>
	<b>Indigitization: Preserving &amp; Revitalizing Cultural Heritage through Academic Partnerships and Community Collaboration</b> Sarah Dupont, Lisa Nathan, Alissa Cherry, Jason Woolman & Gerry Lawson	Classroom 2	<b>PANEL</b>
<b>5:30pm—8:30pm</b>	<b>CONFERENCE GALA EVENT</b> Family style feast, Honouring Musqueam 2017 Youth Canoe Crew Ceremony & Coast Salish Cultural Performances Gala emcee: Councillor Howard Grant, Musqueam	Cultural Centre	
<b>6:30pm—6:45pm</b>	<b>HONOURING CEREMONY</b> Councillor Morgan Guerin, Musqueam	Cultural Centre	
<b>6:45pm—8:30pm</b>	<b>CULTURAL PRESENTATIONS</b>	Cultural Centre	

## FRIDAY, OCTOBER 20, 2017

Indigenous Culture & Language Revitalization in Provincial, National, International & Academic Partnerships

<b>8:00am—9:00am</b>	<b>LIGHT BREAKFAST</b>	51st Hall	
<b>9:00am—10:00am</b>	<b>KEYNOTE PRESENTATION</b> Eco-Cultural Revitalization with International Indigenous Communities Melissa Nelson, Associate Professor of American Indian Studies, San Francisco State University	Cultural Centre	
<b>10:00am—10:15am</b>	<b>BREAK</b>	Cafe	

<b>10:15am—11:45am</b>	<b>CONCURRENT SESSIONS</b>		
	<b>Knowledge Makers Project</b> Sereana Patterson, Airini, Marcus Scherer, Mathilda Chillihitzia	Classroom 1	<b>PANEL</b>
	<b>The Tree of Life: An Interdisciplinary Research Panel on the Continuity of Cultural Use of and Intergenerational Creation of Knowledge for Western Red Cedar</b> Lori Daniels, Andrea Lyall & Julie Nielsen	Classroom 2	<b>PANEL</b>
	<b>WATER the Embodiment of Spirit</b> Dorothy Christian, Denise Nadeau, Rita Wong & Alannah Young Leon	Yoga Room	<b>PANEL</b>
<b>10:15am—11:45am</b>	<b>PAPER SESSION</b>		Cultural Centre
	<b>(Un)learning in Academia: When Stories Just Are</b> Jennifer Anaquod		<b>PAPER</b>
	<b>Colonizers Called Us Sinners/Mentally Ill: Our People Called Us Gifted</b> Jerry Goodswimmer		<b>PAPER</b>
	<b>Self-worth: Sources that Aboriginal University Students Pursue</b> Natasha Wawrykow		<b>PAPER</b>
	<b>Whose Traditional Lands Are We on?: A Personal Reflection on Encountering Indigeneity at UBC &amp; Beyond</b> Gloria Kendi Borona		<b>PAPER</b>
<b>11:45am—12:45pm</b>	<b>LUNCH</b>		51st Hall
<b>12:45pm—1:45pm</b>	<b>PLENARY PRESENTATION: FILM SCREENING</b> Re-examining the Forests at Clayoquot Sound, BC Ira Sutherland, Mark Wyatt, & Joe Martin		Cultural Centre <b>FILM</b>
<b>1:45pm—3:15pm</b>	<b>CONCURRENT SESSIONS</b>		
	<b>Indigenous Stories as Language Revitalization</b> Sharon Shadow & Aiona Anderson	Classroom 1	<b>ROUND TABLE</b>
	<b>Decolonizing Indigenous Language Pedagogies</b> Daisy Rosenblum, Kari Chew & Wesley Leonard	Classroom 2	<b>WORK SHOP</b>
<b>1:45pm—3:15pm</b>	<b>PAPER SESSION</b>		Cultural Centre
	<b>Literacy &amp; Language Revitalization: Leaving a Visible Trace</b> Emily Comeau		<b>PAPER</b>
	<b>The Ombaashi Project: Establishing an International &amp; Traditional Wellness Mentoring Circle</b> Sereana Patterson & Rod McCormick		<b>PAPER</b>
	<b>Testing the Waters: Building Relationships &amp; Alliances through a Two Row Research Paradigm</b> Bonnie Freeman		<b>PAPER</b>
	<b>Skwxwú7mesh Nách'en Xwech'shí7 tl' a Nexwnínew iy Snewíyelh: Squamish Praxis the Interspace of Upbringing &amp; the Teachings</b> Deborah Jacobs		<b>PAPER</b>
<b>3:15pm—3:30pm</b>	<b>BREAK</b>		Cafe
<b>3:30pm—4:30pm</b>	<b>PLENARY</b> Witnesses Share Their Perspectives <b>CLOSING REMARKS</b> Chief Wayne Sparrow, Musqueam Dr. Shelly Johnson, ATS		Cultural Centre

# Presenters: Abstracts & Bios

## DAY 1: FRIDAY, OCTOBER 19, 2017

### Culture & Language Revitalization in Coast Salish Communities

9:00am—9:20am

## OPENING & WELCOME

9:20am—10:30am

## KEYNOTE PRESENTATION

### Awakening the Spirit: Cultural Revitalization & Knowledge Transmission through

Cultural Centre

#### Building a Traditional Oceangoing Canoe

Awakening the Spirit (ATS) is a collaborative project between Musqueam First Nation, Thompson Rivers University (TRU), and the University of British Columbia (UBC) focusing on cultural revitalization and knowledge transmission through building a traditional oceangoing canoe. UBC is located on the unceded, traditional and ancestral territory of the Musqueam people who have been living and thriving on these territories, since time immemorial, in Vancouver's lower mainland, where the Fraser River meets the Pacific Ocean. ATS is guided and conceived by Musqueam and is informed by Musqueam's Comprehensive Sustainable Community Development Plan (CSCDP), *néča?mat tə šxʷqʷeləwən ct* (we are of one heart and one mind). At the centre of the ATS project is the research question: "In what ways can the revitalization of Musqueam traditional canoeing knowledges contribute towards wholistic well-being in Musqueam?" ATS seeks to increase intergenerational engagement with canoe culture and traditional knowledges, skills and language while contributing to the transmission of Musqueam knowledge to future generations.

#### DICKIE LOUIS, Musqueam Canoe Builder

Dickie Louis is a Musqueam canoe builder who worked with master canoe carver Elmer Sampson and apprentice Bradley Charles in 2016 to create the first canoe carved in Musqueam in almost 35 years. Born and raised in Musqueam, Dickie is one of 22 children. His work history includes logging, construction and salmon fishing. He is a father to 8 children, a grandfather to 31 and is currently raising 4 of his grandchildren. When Dickie was 10 years old, he started pulling with the Musqueam Buckskin crew, and later pulled with the Musqueam Men's crew, participating in 3 championship crews. Dickie trained the last Buckskin crew in Musqueam which went on to end the 13-year long Buckskin championship reign of the Saanich First Nations (Vancouver Island) Geronimo Club. The Musqueam Buckskin paddlers

went on to win five times in a row, before putting the canoe away upon the loss of a Musqueam paddler in a tragic fishing accident. In addition to building the new Musqueam canoe under Elmer Sampson's guidance, and his efforts to revitalize the traditional art of canoe building in Musqueam, Dickie, his son and nephew restored 2 Musqueam canoes. Their restoration work is evident in the Savage Warrior (which is suspended in the Musqueam Recreation Centre) and the Seven Sisters canoes. Dickie is recognized by his community as the driving force behind the revitalization of canoe building in Musqueam.

#### SHELLY JOHNSON, Canada Research Chair, Associate Professor, TRU

Dr. Shelly Johnson (Mukwa Musayett—Walking With Bears) is of Saulteaux and Norwegian ancestry and from Keeseekoose First Nation. She is a Canada Research Chair in Indigenizing Higher Education and Associate Professor in the Faculty of Education and Social Work at Thompson Rivers University, which is located on the unceded and occupied territory of the Secwepemc people. Her Indigenist community-based research includes First Nations therapeutic jurisprudence, Indigenous culture and language revitalization and Indigenous child welfare. Currently Shelly is a PI and co-PI on four national and international research projects.

#### ANDREA LYALL, RPF PhD Candidate, the University of British Columbia, Forest Resources Management

Andrea Lyall has over 18 years of natural resources management experience and has worked directly with over 30 Indigenous communities with their forestry initiatives in British Columbia, Washington, Alaska and Ontario. She is a member of a Kwakwaka'wakw on the midcoast of British Columbia.

#### JO-ANN ARCHIBALD, Professor Emeritus, Education Studies, UBC

Jo-ann Archibald, Q'um Q'um Xiiem, from the Sto:lo and Xaxli'p First Nations, is a professor emerita in the Faculty of Education, University of British Columbia. She received a Bachelor of Education (B.Ed.) degree from UBC, a Master of Education (M.Ed.) degree and Doctor of Philosophy (Ph.D.) degree from SFU.

10:45am—12:00pm

## FILM SCREENING

### čəsnaʔəm, The City Before the City

Cultural Centre

**ELLE-MAIJA TAILFEATHERS**, Director, 2017

(70 minutes)

We live our lives on land that was never ceded or sold by those who were living here at "first contact" and yet we know precious little about the Lower Mainland before real estate. People often think of Vancouver as a new city, when in fact this region has been occupied for 9,000 years. This film aims to correct that with a meaningful reminder of the history and prehistory of this land and her first people.

Located in the area now known as Marpole in Vancouver, čəsnaʔəm was first occupied almost 5,000 years ago and became one of the largest of the Musqueam people's ancient village sites. Generations of families lived at what was then the mouth of the Fraser River, harvesting the rich resources of the delta. Today, intersecting railway lines, roads, and bridges to Richmond and YVR obscure the heart of Musqueam's traditional territory, yet importance to the Musqueam community remains undiminished. VIFF alumnus Elle-Máijá Tailfeathers, in collaboration with the Musqueam First Nation and the UBC Museum of Anthropology's curatorial team, shares an important and well-researched reflection on a time when BC was indeed super and natural.

1:00pm—1:30pm

## PLENARY PRESENTATION

### Pulling Together Canoe Society

Cultural Centre

Board members of the Pulling Together Canoe Society will share highlights of this society's vision, values, and history of sponsoring canoe journeys in BC's waterways also known as "traditional highways" that aim to strengthen understanding between Public Service Agencies and Aboriginal Peoples. Since 2001, over 100 Indigenous communities have been involved in these annual 8-10 day canoe journeys that are carried out in partnership with Police, Government Public Service and First Nations communities. Youth are also a focus of these journeys.

**RHIANNON BENNETT**, President, Pulling Together Canoe Society

Rhiannon Bennett is a member of the Musqueam Indian Band and has been participating on Pulling Together Canoe Journeys since 2006. She is active in her community and volunteers her time on a variety of community organizations including: Pulling Together Canoe Society, Ladner

Fisherman's Hall Co-op, Delta Secondary Alumni Basketball Tournament, an Inter-community Language Revitalization Committee, and founded the Musqueam Pulling Together Canoe Club. Professionally, she has worked with Aboriginal youth and the overarching themes of her work have been decolonization and reconciliation.

**HOWARD TRAN**, Secretary, Pulling Together Canoe Society Board

Howard Tran joined the PTCS board in 2013 after a memorable first journey in Sliammon 2012. He quickly learned that the journey off the water is just as important as the journey in the canoes and that this is where the important work lies in furthering PTCS. He aims to enhance understanding between public service agencies and Aboriginal Peoples. A member of the Vancouver Police Department he is currently the Inspector in charge of the Youth Services Section, the Mental Health Portfolio and the VPD Cadet Program. He is also a board member for KidSafe Society and the UBC Institute of Mental Health.

1:30pm—3:00pm

## CONCURRENT SESSIONS

### Awakening the Spirit of hə́ŋqəmiḥəm: Promoting Language, Land, and Community Connection through Musqueam-UBC Partnership

**PANEL | Classroom 2**

The discussion will draw from the cumulative experiences of a 20 year collaboration between a post-secondary institution and a First Nations community, with a focus on three aspects of our team members' experiences:

- the formation, history, vision, core values, and ongoing development of the terms of this partnership, and how maintaining a respectful and productive relationship is not without challenges, but can also uniquely impact and enhance reconciliation.
- the classroom experience and outcomes of our students and teaching team, and how this includes but also extends beyond their learning the hə́ŋqəmiḥəm language into a truer sense of self and appreciation for the worth of language, community, culture, and land.
- the diffusion of language from the classroom out into the community, and how experiences in this inclusive space translate into connection and communication between people and peoples, supporting a holistic conception of community health, family, and identity.

## **JILL CAMPBELL, Manager, Language & Culture Department, MIB**

In her role, Jill works closely with the MIB Language and Culture team, with UBC's First Nations and Endangered Languages Program, and with many other community organizations to develop programming and resource materials that support and enhance hə́ŋqəmi̓nəm language revitalization.

## **ELDER LARRY GRANT, Musqueam Indian Band, Adjunct Professor, UBC FNEL, UBC FNHL**

Elder Larry Grant co-teaches the introductory hə́ŋqəmi̓nəm course. He is also Elder-in-Residence at the First Nations House of Learning and Consultant for the Musqueam Language and Culture Department.

## **MARNY POINT, Musqueam Indian Band, UBC FNEL, UBC NITEP**

Marny Point teaches the intermediate level hə́ŋqəmi̓nəm courses in the First Nations and Endangered Languages Program. She is also the Urban Program Coordinator for NITEP; UBC's Indigenous Teacher Education program, and is an instructor of the introductory Indigenous Education courses.

## **VANESSA CAMPBELL, Musqueam Indian Band, UBC FNEL**

Vanessa's family lineage comes from the Campbell and Point families. She is working in the Musqueam Language and Culture Department to revitalize the hə́ŋqəmi̓nəm language.

## **GRACE POINT, Musqueam Indian Band, UBC FNEL, UBC NITEP**

Grace Point is putting her hə́ŋqəmi̓nəm language skills to work through materials development and program delivery as the Early Primary Language Education Liaison with the Musqueam Preschool, and now pursuing a NITEP degree.

## **FIONA CAMPBELL, UBC FNEL**

Former student in the Musqueam hə́ŋqəmi̓nəm language classes (1998-2002); research assistant for curriculum development; co-instructor of intermediate level (with Marny Point); current co-instructor of introductory level courses (with Larry Grant).

## **PATRICIA A. SHAW, UBC FNEL**

The Founding Chair (1996) of the First Nations and Endangered Languages Program at UBC, Patricia A. Shaw works in close collaboration with communities to train Indigenous scholars in research methodologies, to develop pedagogical materials for language revitalization, and to co-teach these languages at UBC and in community.

## **Smulyitul: Revitalizing the Traditional Coast Salish Wedding**

### **PANEL | Cultural Centre**

When practicing our Coast Salish traditions, we often turn to our Elders to find out proper protocols and Hul'q'umi'num' wordings. Real life met up with research in 2015 when our lead researcher Sewit wanted to have as traditional a wedding as possible. Thanks to a Jacobs Research Grant, we interviewed Elders and studied ethnographies. We filmed making traditional wool blankets and cedar capes. Hul'q'umi'num' was used at all stages of the wedding itself: (1) the proposal, traditionally lasting four-days, revitalized as a one-day event involving speeches, songs, and gifts, (2) the arrival on wedding day by canoe of groom and family and speeches on water and land, (3) the traditional ceremony with dance and feast and speeches by Elders to the bride and groom, and (4) a relay canoe race. News of the wedding in the papers and on facebook resulted in people contacting us about their wedding plans.

### **SEWIT | THOMAS JONES, Snuneymuxw First Nations & Simon Fraser University**

Sewit is active in the Coast Salish cultural community as a public speaker, voice actor, artist, dancer, paddler, researcher, and language teacher. He is currently working on his MA degree at Simon Fraser University.

### **STI'TUM'AT | RUBY PETER, Quw'utsun' Tribes & SFU**

Sti'tum'at is from Quamichan. Growing up speaking Hul'q'umi'num', she has worked as a translator, researcher, and teacher of her language for over seventy years. Currently she is working on several research projects as well as teaching undergraduate and graduate courses for Simon Fraser University.

### **STI'TUM'ATULWUT | BERNADETTE SAM, Quw'utsun' Tribes & SFU**

Sti'tum'atulwut has been focusing on becoming a fluent speaker of Hul'q'umi'num' ever since her retirement from the RCMP, working on Snuhwulh (canoe) and other projects. She is currently a student in the SFU MA program and is writing her thesis on the language and culture of Hul'q'umi'num' weddings.

### **SQUTULENUXW | GEORGE SEYMOUR, Stz'uminus First Nations & SFU**

Squtxulenuxw is a fluent speaker of Hul'q'umi'num' and language teacher for Cowichan Valley School District and Simon Fraser University, where he is earning an MA degree in First Nation Languages. Besides being a ceremonial speaker for longhouse and public events, he stays busily engaged in carving, fishing and other traditional pursuits.

**xʷčičəsəm** “The place of our growing together:”  
**Revitalizing Indigenous Land Based Pedagogies in  
 Unceded Coast Salish Territories**

**ROUNDTABLE | Classroom 1**

Indigenous Health Research and Education Garden (IHREG) is hosted by the Indigenous Community Research Partnerships at UBC Farm. The garden received a traditional name xʷčičəsəm from Musqueam Indian Band. The həñqəmiħəñ word means “The place of our growing together” is a reassertion of xʷməθkʷəy̓əm (Musqueam) land-based protocols and principles which inform the Medicine Collective—a group of academic and Indigenous traditional knowledge holders working with at the Garden. The process of Indigenization of place, education practices, and pedagogies used at xʷčičəsəm will be presented; including ethical practices, implementation and compliance with the TCPS Tri-Council section 9 while mobilizing Indigenous land-based knowledge, and honouring ancestral protocol, and principles. The panel will share experiences of engagement while building accountable and reciprocal relationships between UBC, Musqueam, and the community building xʷčičəsəm. The panel will address how Indigenous land, places, and knowledge can help us to move forward and beyond in the context of colonialism and reconciliation.

**ALANNAH YOUNG LEON, Faculty of Education,  
 Department of Educational Studies, Faculty of  
 Land & Food Systems & Centre for Sustainable  
 Food Systems, UBC**

Alannah Young Leon PhD is Anishnabikwe Opaskwayak Cree and is a founding member of the Medicine Collective. She examines how tribal centered Indigenous Elders pedagogies can provide decolonizing frameworks for research and how protocol principles can support the restoration of Indigenous land based classrooms while regenerating Indigenous knowledge that sustains ecologies for intergenerational and holistic health education.

**EDUARDO JOVEL, Associate Professor, Director  
 Indigenous Research Partnerships, Faculty of Land  
 and Food Systems, UBC**

Eduardo Jovel, Ph.D. is a Mayan-Pipil descendent, and is the Director of the Indigenous Research Partnerships. His research interests include Indigenous peoples worldviews and the use of ecosystem resources to maintaining health and wellness, particularly medicinal plants. He strives to integrate interdisciplinary research practices and the merging of Indigenous knowledge and Western academic interdisciplinary positions and cultural contexts.

**TONYA GOMES**

Tonya Gomes, RCC, of Amerindian and Caribbean Black descent. Tonya works with Indigenous leadership locally, provincially and internationally to promote Indigenous land based knowledge and wellness. She collaborates to protect and extend Indigenous health and education practices, policies and protocols. She connects Indigenous youth, families and communities with Indigenous land based therapies for wholistic health.

**JEFFREY SCHIFFER, PhD Director, Office of  
 Indigenization, JIBC**

Jeffrey J. Schiffer is of mixed ancestry including Metis from Manitoba. Dr Schiffer has conducted community based participatory research with Indigenous communities in Canada, the United States and Central America. He co-founded the Culturally Relevant Urban Wellness (CRUW) Program and is the Program Director within the Office of Indigenization at the Justice Institute of British Columbia.

**WILSON MENDES, MA, PhD Student, UBC**

Wilson is a Guarani-Kaiowá descendent. He is the xʷčičəsəm garden coordinator, and a second year PhD student with the Faculty of Land and Food Systems at UBC. His research looks at the intersection of Indigenous community planning, and Indigenous food sovereignty. His work is based on a collaborative and community-based approach to strengthen Indigenous food systems dialogue.

**3:15pm—4:45pm**

**CONCURRENT SESSIONS**

**Sxwi'em': Creating New Hul'q'umi'num' Stories  
 PANEL | Cultural Centre**

We really enjoy listening to the Hul'q'umi'num' stories of our Elders. Through listening and studying them, we have learned to appreciate how an Elder uses language and literary structure to tell a story, and we were inspired to create some stories of our own. Over the last three years we have collectively created twenty new stories. Each story was written and re-written many times with the help of our Elders, and we will explain the best practices we have developed for doing translations. We learned how to record our voices, edit the sound files, construct art, and put the stories together as a movie project. We were surprised at how much work goes into what seems like a simple story but we were very pleased with the result because our stories not only make Hul'q'umi'num' enjoyable to learners, but also teach important cultural values.



**SALLY HART, Aboriginal Education teacher, SD 79**

Sally Hart, whose roots come from Pun'eluxutth', is an Aboriginal Education teacher for Cowichan Valley School District 79 and a PhD student at Simon Fraser University. Her on-going educational focus is the Hul'q'umi'num' language and culture, and she especially enjoys creating art for stories and legends.

**DELORES LOUIE**

Delores Louie Swustanulwut was raised speaking Hul'q'umi'num' in Quamichan and has lived in Stz'uminus since her marriage. She is an Elder in Residence at Vancouver Island University and also teaches in the SFU Hul'q'umi'num' program. She is actively engaged in research and producing language materials for future generations of teachers.

**LAURA ANTOINE, Hul'q'umi'num' Language & Culture teacher, SD 79**

Laura Antoine Lhqumtunaat is a Hul'q'umi'num' language and culture teacher for Cowichan Valley School District 79 and an MA student at Simon Fraser University. Raised in a traditional family, she brings a deep respect and seriousness to her cultural practice. Her stories convey spiritual values in an accessible and interesting way.

**VALERIE BOB, PhD student, SFU**

Valerie N. Bob Suli'xwi'ye is from Hwtsusi. Her roots are from Sammy Bob (Old Bob) from what is now Penelakut Island. Her father Francis Bob was born at Quamichan. She is a teacher, artist, and musician, and is currently a PhD student at Simon Fraser University.

**HARVEY GEORGE, Hul'q'umi'num' Language & Culture teacher, SD 79**

Harvey George S-hwuts'tus is a Hul'q'umi'num' language and culture teacher for Cowichan Valley School District 79 and an MA student at Simon Fraser University. He brings a rich cultural foundation and a great sense of humor to his teaching and story-telling.

**From Reconciliation towards Indigenous Cultural Resurgence: A Metissage on the Co-Imagining of Staʔəlnamət & Steł nūmut****PANEL | Classroom 1**

Recently in a Traditional Naming Ceremony, the Skwxwú7mesh Úxwumixw (Squamish) and səliłwətaʔ (Tsleil-Waututh) Nations along with the North Vancouver School District and Simon Fraser University, stood together as family to name a new Graduate Program in Indigenous Education: Education for Reconciliation. At the ceremony, four members of the Tsleil-Waututh and Squamish Nations stood up to carry, as part of their identity, the name of the program: & Staʔəlnamət & Steł nūmut. This two-year program is a result of the co-imagining and co-creation of

a learning pathway for teachers and community members. Through our collective attending to reconciliation, what is emerging is a powerful resurgence of Indigenous ways of being and pedagogies through the sharing of Indigenous knowledges, cultural practices and language revitalization. In this panel presentation, we will speak of our experiences with Indigenous participatory pedagogies, interdisciplinary and intergenerational learning, and also discuss our co-creating of a community of Indigenous Inquiry.

**VICKI KELLY, Associate Professor in the Faculty of Education, SFU**

Vicki Kelly is a musician, artist, and Indigenous scholar (Indigenous, Art, Ecological and Health Education) whose research focuses on: Indigenous ways of knowing; Indigenous pedagogies; art as a knowledge practice; teacher education and arts-based research methodologies.

**DR. PAULA ROSEHART, Graduate Diploma in Education, Field Programs, Academic Coordinator, SFU**

Dr. Paula Rosehart is the Graduate Diploma in Education, Field Programs, Academic Coordinator, at Simon Fraser University. She holds a PhD, M.Ed., and a Graduate Diploma in Arts Education from Simon Fraser University. Paula was a teacher educator for 8 years and has 10 years experience as a classroom teacher.

**ANGELA GEORGE, Director, Community Development & Education with the Tsleil-Waututh Nation**

Angela George is Director of Community Development and Education with the Tsleil-Waututh Nation. She is an Indigenous knowledge holder and a member of the Curriculum Council for the Simon Fraser University's Graduate Diploma in Indigenous Education : Education for Reconciliation. She is currently doing her Masters in Indigenous Development.

**GABRIEL GEORGE, Traditional Knowledge Keeper**

Gabriel George is a respected knowledge holder, ceremonial leader and artist within the Tsleil-Waututh Nation. He is actively engaged in cultural resurgence and language revitalization within his nation and across the traditional territory of the Coast Salish People. Gabriel is also currently doing is Master of Education at Simon Fraser University.

**Indigitization: Preserving & Revitalizing Cultural Heritage through Academic Partnerships & Community Collaboration** **PANEL | Classroom 2**

Grounded in practical experience and evolving with community feedback, the Indigitization Program is an academic partnership that includes the UBC Library, the Museum of Anthropology, the iSchool, and UNBC that provides digitization resources for communities. The Musqueam Archives has been integral to the development of the Indigitization Program and successfully completed three program-funded digitization projects. Precious fragments of Indigenous knowledge are embedded in magnetic media, increasingly becoming inaccessible through equipment obsolescence and deterioration. Academic institutions, while complicit in creating barriers to the digitization of this media, have a role to play in providing innovative and effective support as Communities strive to integrate their knowledge into living language and culture. Indigitization team members will discuss the origins and growth of the Program while a panelist from the Musqueam Archives will speak to how digitization work can highlight the complex interrelationships of Indigenous knowledge.

**SARAH DUPONT, Aboriginal Engagement Librarian, UBC**

Sarah Dupont, Métis, is from Prince George, BC Sarah's role is shared between the Xwi7xwa Library and the Irving K. Barber Learning Centre. Her work includes projects such as the Indigitization program and the annual Aboriginal (Un) History Month exhibition.

**LISA NATHAN, Associate Professor & Coordinator of the First Nations Curriculum Concentration, UBC iSchool**

Through a range of collaborative projects Lisa strives to (re)imagine and (re)design information practices, ways of managing information, to address long-term societal challenges (e.g., decolonization, social justice, environmental resilience).

**ALISSA CHERRY, Research Manager, UBC Museum of Anthropology**

Alissa sits on the Indigitization Steering Committee. While UBCIC Resource Centre Director, she completed numerous digitization projects and her past work experience includes the BC Aboriginal Child Care Society, Xwi7xwa Library, and serving as librarian in Yellowstone National Park.

**JASON WOOLMAN, Senior Archivist, Musqueam First Nation**

Jason Woolman is the Senior Archivist for the Musqueam First Nation. He received a Master of Archival Studies degree with a concentration in First Nations Studies from UBC. His research interests include orality and material culture as traditional forms of record-keeping, the role of cultural sensitivity in archives, and language preservation.

**GERRY LAWSON, Heiltsuk First Nation, UBC Museum of Anthropology**

Gerry is a member of the Heiltsuk First Nation and manages the Oral History and Language Lab at the UBC Museum of Anthropology. He is the Indigitization Technology Lead, sits on the Program's Steering Committee and helped to develop the digitization resources that grew into the Indigitization Grant Program.

5:30pm—8:30pm

**CONFERENCE GALA EVENT**

Cultural Centre

**COUNCILLOR HOWARD GRANT, Musqueam**

Family style feast, Honouring Musqueam 2017 Youth Canoe Crew, Ceremony & Coast Salish Cultural Performances

6:30pm—6:45pm

**HONOURING CEREMONY**

**COUNCILLOR MORGAN GUERIN, Musqueam**

6:45pm—8:30pm

**CULTURAL PRESENTATIONS**

**DAY 2: FRIDAY, OCTOBER 20, 2017**

Indigenous Culture & Language Revitalization in Provincial, National, International & Academic Partnerships

9:00am—10:00am

**KEYNOTE PRESENTATION**

**Eco-Cultural Revitalization with International Indigenous Communities**

Cultural Centre

This presentation will highlight 30 years of Indigenous revitalization by the Cultural Conservancy, a native-led organization based in California. Native-based theories and methods of community-centered work will be discussed and explored, including projects focused on tribal canoes, endangered languages and songs, and ancestral seeds and foodways.

**MELISSA NELSON, PH.D.** Anishinaabe/Métis/  
Norwegian, Turtle Mountain Chippewa  
Associate Professor of American Indian Studies,  
San Francisco State University

Dr. Nelson is an ecologist and Indigenous scholar-activist who has served as the president of The Cultural Conservancy (TCC) since 1993. Founded in 1985, TCC is a Native-led Indigenous rights organization that works to protect and revitalize Indigenous cultures, empowering them in the direct application of their traditional knowledge and practices on their ancestral lands. Melissa is an associate professor of American Indian Studies at San Francisco State University where she teaches classes in Native American Science and Environmental Issues. Her work is dedicated to Indigenous revitalization, biocultural heritage protection and environmental justice, intercultural understanding, and the renewal and celebration of community health and cultural arts.

10:15am—11:45am

## CONCURRENT SESSIONS: PANELS

### Knowledge Makers Project

#### PANEL | Classroom 1

This panel explores the different experiences of people designing, contributing and participating in Knowledge Makers, which is an annual program that provides the opportunity for Indigenous undergraduate students to learn about Indigenous research and to put practices into action. The initiative comprises of individual meetings, e-portfolios, a two-day Indigenous research workshop, engagement with Elders, coaching by senior Indigenous scholars and Knowledge Makers alumni, publication in the Knowledge Makers journal, a community gathering for the sharing of their research aspirations where their work is gifted to loved ones and an award to support further research. Last year the students weaved together knowledge making on identity, youth, art, research methods, international understandings, technology, social work, e-portfolios, substance abuse, communication, researcher mentoring, culture and politics, tourism, cultural safety, sustainable hunting, achievement in post-secondary education, Secwépemc research, and Secwépemc epistemology. Knowledge Makers is a program designed to inspire young Indigenous researchers to do Indigenous research.

**SEREANA PATTERSON**, Indigenous Fijian/Palagi  
Research Associate, TRU

Sereana Naepi is an Indigenous Fijian/Palagi Research Associate at TRU and completing her doctorate at UBC.

Sereana's work explores the ways in which structures within university's prevent the success of all learners and staff. Sereana currently manages the Ombaashi program.

**AIRINI**, Dean, Faculty of Education & Social Work,  
TRU, Adjunct Professor, Te Ara Poutama, Auckland  
University of Technology, NZ

Professor Airini's current research focuses on designing 21st century systems to close gaps in education success and lift social outcomes.

**MARCUS SCHERER**, Student, TRU

Marcus Scherer is a Secwepemc/Anishinaabe Natural Resource Science student attending TRU. Marcus is interested in the field of law, specifically human rights and property law. He intends on pursuing his Master's degree at UBC, and subsequently a law degree.

**MATHILDA CHILLIHITZIA**, Student, TRU

Mathilda is from Nsyilxcən (Upper Nicola Band) and grew up with a close connection to the land was always fascinated by the history and the story the land told, especially her people's story. Currently she is in her 4th year of university receiving her Bachelor of Arts with a Major in Geography and a Minor in History. Mathilda is hoping to get her Bachelor of Education Degree and teach high school social studies.

### The Tree of Life: An Interdisciplinary Research Panel on the Continuity of Cultural Use of & Intergenerational Creation of Knowledge for Western Red Cedar

#### PANEL | Classroom 2

**Tree Rings: Read between the lines and share the story**  
Collectively, 20 First Nations youth collected tree rings from their favourite trees, culturally modified redcedars, a log that would become a canoe, and the "Eagle tree" from the bluff of the Fraser River. They learned to "read between the lines" to interpret the ecology and cultural use of this amazing tree. We will share their stories.

#### Forest policy, First Nations and western redcedar: An exploration of Aboriginal cedar stewardship, cultural traditional and cedar ecology on the coast of British Columbia

Large cultural cedar have been revered by coastal First Nations for millennia. Big-diameter, high-quality western redcedar are still desired by carvers for making traditional totems, canoes, masks, paddles and big houses. Interviews help understand carver's needs and a field study aims to predict tree location in the forest and create an inventory to sustain large cultural cedars for the next 300 years.

#### The continuity of the cultural use of western redcedar on the coast of British Columbia

The western redcedar tree is considered the "tree of life" because it is tied to Indigenous peoples' identity and culture throughout coastal British Columbia. Western redcedar has

become a commercially valued timber commodity in high demand. This study investigates the increasing struggle to access trees for cultural and timber use by analyzing forest policy, stewardship guidelines, and case law on managing and protecting western redcedar.

**LORI DANIELS, PHD, Associate Professor, UBC, Department of Forest and Conservation Sciences**

I study tree-rings to investigate the history of natural disturbances and human influences on forests. To address real-world challenges, I collaborate with First Nations, NGOs, government and private companies. Each year, my lab works with Aboriginal youth to engage them in projects on forests and trees, especially western redcedar.

**ANDREA LYALL, RPF PhD Candidate, UBC, Forest Resources Management**

Andrea Lyall has over 18 years of natural resources management experience and has worked directly with over 30 Indigenous communities with their forestry initiatives in British Columbia, Washington, Alaska and Ontario. She is a member of a Kwakwaka'wakw on the midcoast of British Columbia.

**JULIE NIELSEN, RPBio, PhD candidate, SFU, School of Resource & Environmental Management**

I am a professional biologist with a background in forestry, forest ecology, conservation biology, and tree physiology, currently specializing in western redcedar ecology and growth, and in policy governing the stewardship of cedar by and for First Nations. My research contributes to the large cultural cedar planning of six coastal BC Nations.

**WATER the Embodiment of Spirit**

**PANEL | Yoga Room**

This panel constitutes short presentations by Indigenous and Settler scholars/activists who worked together at a gathering to protect water in 2012 at Emily Carr University of Art & Design, a collaboration of artists, activists, scientists and academics which resulted in the book, *downstream: reimagining water*, released in 2017. Language and cultural revitalizations are at the core of the presentations, which will provide unique experiences that include how we strive to live as good relatives when theorizing how we live on other Nations' territories while furthering our sacred laws surrounding land and water; how land, story and cultural protocols shape visual storytelling and scholarly writing; how approaches like West Coast Environment Law's RELAW Project, which is developing laws specific to Nations, can inform the work of protecting land, water and sky; and how building alliances is critical to Indigenous and Settler communities working together to ensure the perpetuation of life on the planet.

**DOROTHY CHRISTIAN, PhD, UBC**

Dorothy Christian, Cucw-la7, PhD is a visual storyteller, scholar, writer and editor from the Secwepemc and Syilx Nations of the interior plateau region of BC. Dorothy resides as a guest on the unceded territories of her Coast Salish cousins. Much of her activism work surrounds alliances building with Settler communities in what she identifies as the "cultural interface"—a place where Indigenous and Euro-Western knowledge(s) meet. Her PhD dissertation focused on land, story and cultural protocols in visual storytelling/filmmaking. Publications include co-editing *downstream: reimagining water* (2017), contributing chapters in *Thinking with Water* (2013) and *Cultivating Canada: Reconciliation Through The Lens of Cultural Diversity* (2011).

**DENISE NADEAU, Affiliate Assistant Professor in Religion, Concordia University**

Denise Nadeau is an educator of mixed European heritage. She grew up in Quebec and still spends time in Gespe'gawa'gi and Montreal where she is an Affiliate Assistant Professor in Religion at Concordia University. She presently resides in Lekwungen territory on Vancouver Island. She teaches and writes in the areas of Indigenous—settler relations, Indigenous pedagogies, decolonization of the body, Indigenous water laws, and the deconstruction of whiteness and colonialism in Christianity. She is currently a consultant with Indigenous Directions at Concordia University.

**RITA WONG, Associate Professor, Emily Carr University of Art and Design**

Rita Wong learns from and with water as an (un)settler living on unceded Coast Salish territories, who has responsibilities to build better relationships than colonization could imagine. She has written four books of poetry (*monkeypuzzle*, *forage*, *sybil unrest* (co-written with Larissa Lai), and *undercurrent*) and one graphic collection with Cindy Mochizuki, *perpetual*. Wong co-edited the anthology: *downstream: reimagining water* (2017), with Dorothy Christian.

**ALANNAH YOUNG LEON, PhD, Instructor, UBC**

Alannah Young Leon, PhD. is Anishnabe Midekway and Nehiy/naw Cree and lives in unceded and occupied Salish Territories. She specializes in Indigenous research epistemologies, methodologies and pedagogies. She documents how Indigenous nation-to-nation responsibilities continues and contributes to the revitalization of intergenerational tribal land knowledges and waterlaws in the context of Standing Rock, food security and climate change.

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10:15pm—11:45pm

**PAPER SESSION**

Cultural Centre

**(Un)learning in academia: when stories just are PAPER**

This paper is about examining a personal journey of maintaining Indigenous ways of knowing in the academy. I came into academia knowing I was connected to something greater than myself. I had a connection to the world around me that I appreciated and nurtured. I did not question what could not be explained with academic logic. I just accepted that it just 'was'. Somewhere on my academic journey I started to disconnect with this part of myself that just knew things and needed to define this ability with terms and logic. It was my son who in his innocence and innate understanding of the world around him reminded me that I needed to stop asking so many questions and sometimes just accept what 'is'. This paper is my journey of unlearning what an academic paper should be and relearning what I have always known.

**JENNIFER ANAQUOD, PhD Student, Department of Curriculum & Pedagogy at UBC Fraser Valley/Lillooet NITEP Field Centre Coordinator**

Jennifer Anaquod is Nehiyaw & Anishnaabe from Muscowpetung First Nation in Saskatchewan and is living as a guest on Coast Salish territory. Jennifer's current research examines how story has been used to keep a sense of connection to place and cultural knowledge for those who migrated or were displaced from their territory.

**Colonizers Called Us Sinners/Mentally Ill: Our People Called Us Gifted****PAPER**

Sturgeon Lake Cree Nation (SLCN) is located in the northwestern part of Alberta. SLCN Band Membership has a large group of sakâwiyiniwak nêhiyaw ôhtêkwêwak (Woodland Cree 2 Spirited, gay). The effects of colonialization have made a destructive impact (past & present) on ôhtêkwêwak lives. Historical abuses were rampant as there were no resources of support for ôhtêkwêwak. ôhtêkwêwak labelled sinners, mentally ill and outcasts of society were gradually brutalized by their own people in many cases. Recently, ôhtêkwêwak are addressing and advocating for themselves on 2 Spirited issues and human rights. Indigenous research plays a crucial role on revitalizing and decolonizing the lives of ôhtêkwêwak and issues. My presentation will highlight the ways that the oral tradition of storytelling can address ôhtêkwêwak roles and potential.

**JERRY GOODSWIMMER, Doctoral Student, UBC**

My traditional names are nâwaciwino and mistahînapew. I am ôhtêkwêwak (2 Spirited, gay) from Sturgeon Lake Cree Nation

(AB), UBC doctoral education student, former band councilor/ chief, a survivor of the residential school system, former addict (alcohol and drugs) and lived the street life /rezhood and a social activist. I graduated with a BSW (UVic) and MEd (UofA). My interests are revitalizing Woodland Cree language, Indigenous research (methodologies/theories/epistemologies) and 2 Spirited issues, and other related issues.

**Self-worth: Sources that Aboriginal University Students Pursue****PAPER**

In order to successfully navigate the hurdles of academic life, it is vital that students have access to self-worth domains. Research indicates that access to sources of self-worth can be impaired for Aboriginal students who relocate from their traditional community and are separated from traditional sources of self-worth. Due to the impact that dislocation and/or failed pursuit of self-worth can have on a student's sense of purpose, motivation, and academic success, this research investigates Aboriginal students' sources and access to self-worth. A narrative inquiry research design will be used, where participants (N = 8) orally share a written account of their self-worth experiences. A collaborative thematic content analysis, completed by the researcher and participants, will be used to identify themes across participants' self-worth narratives. This methodology was selected for its fits with the oral storytelling tradition used by Aboriginal Peoples to preserve and share their history, values, and practices.

**NATASHA WAWRYKOW, PhD Student, Counselling Psychology, UBC**

Uy' skweyul. My name is Natasha Wawrykow. My family comes from the Skuppah Band in Lytton, British Columbia. I am completing my PhD in Counselling Psychology at UBC. I counsel from a Narrative Therapy therapeutic orientation and my dissertation explores areas of self-worth that facilitate Aboriginal students' wellbeing. Huy ch q'u.k.

**Whose Traditional Lands Are We on?: A Personal Reflection on Encountering Indigeneity at UBC & Beyond****PAPER**

I first encountered indigenous peoples in Australia's northern territory in 2010. This encounter had a great influence in shaping my interest in indigenous knowledge systems and community based land care/stewardship. This paper seeks to reflect on my personal experiences with indigeneity at UBC, and beyond. I will seek to explain my Africaness, and its overlaps with global indigenous issues. I will also share how indigenous scholarship has informed my research work and how I position myself in the world, with regard to all living beings. Drawing from examples from UBC classrooms, events, and other international fora, I

will aim at answering this question: what are our commonalities, differences, and how can we forge solidarity between Africans and Indigenous peoples?

**GLORIA KENDI BORONA, PhD Student, UBC, Faculty of Forestry**

I am an African and Kenyan international student at UBC's Faculty of Forestry. I study Indigenous knowledge systems and community based conservation in the Kenyan context. Prior to starting my PhD program, I worked with diverse communities in the African context and Aboriginal communities in Australia.

12:45pm—1:45pm

## PLENARY PRESENTATION

### Re-examining the Forests at Clayoquot Sound, BC

FILM | Cultural Centre

In 2014, we undertook field research to measure old-growth and second-growth forest stands at Clayoquot Sound, Vancouver Island, and then contrast their capacity to provide multiple forest values, including red-cedar for traditional First Nations' use. A secondary objective during the field research was to make a film, titled Reexamining the Forest, to communicate the work being done so that it was accessible to anyone with an interest in the science or traditional knowledge used in our assessment. From a research perspective, films such as these can help us achieve one of our mandates as scientists, to disseminate our research. For promoting intergenerational learning, these films make accessible to anyone with a computer or smart phone, including the local First Nations youth, an opportunity to learn from the elders. In addition to redcedar we also present a film on the cultural and intergenerational importance of salmon in Restoring the Atleo.

### IRA SUTHERLAND

Ira has done research in BC, Panama, and Indonesia with a focus on integrating Indigenous and local ecological knowledge to understand the multiple values that forests provide. His MSc research tracked the long-term recovery trajectories of multiple forest values, including large cedar for different traditional uses.

### MARK WYATT

Cinematographer and editor Mark Wyatt has worked extensively on film projects that aim to capture the forests and people at Clayoquot Sound, Vancouver Island, BC, including: Reexamining the Forest, Restoring the Atleo, and Bringing Back the Light.

### JOSEPH MARTIN

Joe, member of the Tla-o-qui-aht First Nation, grew up on Meares Island, BC, learning the traditional art of canoe

carving from his dad. Over the years, Joe has carved dozens of canoes, and has become well known as a master carver, and speaker on the traditional practice of canoe carving.

1:45pm—3:15pm

## CONCURRENT SESSIONS

### Indigenous Stories as Language Revitalization

ROUNDTABLE | Classroom 1

Indigenous people continue to revere traditional stories as holding tremendous power, wisdom and teachings about our roles and responsibilities, to live according to the knowledge of one's ancestors. Stories teach about Creation and our relationship to mother earth, the cosmos and all that inhabit the universe with us, that we may live sustainably and harmoniously with all our relations. Stories were told to children in their language; today these narratives are shared in English. Nevertheless, when children or adults hear stories repetitively, relevant teachings become evident and meaningful. Language learners can translate stories from English to their language gradually as they learn and gain confidence. Stories contribute to the healing process through decolonizing as one learns about identity, culture and worldviews especially for residential school survivors. Roundtable participants will explore numerous ways stories can be reintroduced into community to play a prominent role in school systems for contemporary and future generations.

### SHARON SHADOW

Sharon Shadow is a citizen of the Champagne and Aishihik First Nations in Yukon and has recently graduated from the University of Victoria with a Master's in Language Revitalization. Sharon has worked in education for over thirty years developing learning resources, grounded in the ways of knowing and doing of the Southern Tutchone people.

### AIONA ANDERSON

Aiona Anderson is Nl̓eʔkepmx, one nation of the Interior Salish people in BC. Aiona is a graduate of the Master's of Indigenous Language Revitalization Degree program from the University of Victoria. Aiona has recently started the first Nl̓eʔkepmx Language Nest in the Nl̓eʔkepmx Nation in January 2017.

### Decolonizing Indigenous Language Pedagogies

WORKSHOP | Classroom 2

Teaching Indigenous languages resists and responds to the ongoing colonial trauma of language theft. However, language pedagogies can often reify colonial assumptions alienating community members from their languages and the worldviews they embody (Errington 2008; Hermes et al. 2012; Mellow 2015; Leonard 2017). Academic contexts often compel educators to divorce grammar from context, remove

vocabulary from culture, set aside community norms around knowledge-sharing, and suppress sacred histories (Holm et al. 2003). Meanwhile, arguing for connections between language and culture, health, land, or spirituality reinforces the assumption that language is distinct from those things. In this workshop, we will share diverse approaches to decolonizing Indigenous language pedagogies, focusing on reversing layers of removal. How can we teach Indigenous languages within and according to Indigenous knowledge systems? How do we nurture joy in the process? Finally, how can this work inform wider issues of Indigenous sovereignty, self-determination, and well-being?

### **KARI A.B. CHEW**

Kari A.B. Chew (Chickasaw) recently earned her doctorate in language, reading, and culture with an emphasis on Indigenous language revitalization, education, and linguistics from the University of Arizona. She currently serves as project coordinator for the Indigenous Teacher Education Project at the University of Arizona College of Education.

### **WESLEY Y. LEONARD**

Wesley Y. Leonard (Miami Tribe of Oklahome) examines social factors intertwined with Native American language endangerment, documentation, and reclamation. He focuses on the reclamation of his nation's language, myaamia, and has developed a number of workshops on culturally appropriate application of the analytical tools of Linguistics for language reclamation purposes.

### **DAISY ROSENBLUM, UBC, First Nations & Endangered Languages Program**

Daisy Rosenblum is an Assistant Professor in the First Nations and Endangered Languages Program and the Department of Anthropology. She specializes in the multi-modal documentation and description of Indigenous languages of North America, with an emphasis on methods, partnerships, and products that contribute to community-based language revitalization.

1:45pm—3:15pm

## **PAPER SESSION**

Cultural Centre

### **Literacy & Language Revitalization: Leaving a Visible Trace**

#### **PAPER**

The central research question of this paper is: what role does print literacy play in Indigenous language revitalization efforts in BC? I address this question through interviews with Indigenous language champions, as well as an extensive review of the literature, using research methods that reflect Indigenous ways of knowing. This research explores the complexity of literacy in Indigenous communities, including definitions and

assumptions, historical and political aspects, and its role in decolonization and self-determination in Indigenous education. The paper concludes that print literacy, as one type of literacy, can play a role in Indigenous language revitalization, as a way of reclaiming languages in Indigenous communities, and that local literacies rooted in place, culture, and community, can be used to strengthen Indigenous languages and reaffirm Indigenous identity. The purpose of this research is to bring together Indigenous perspectives on literacy and make them available for reflection by the language revitalization community.

### **EMILY COMEAU, MA student in Linguistics, UVIC**

Emily is researching the role of literacy, or literacies, in Indigenous language revitalization initiatives, as well as the decolonization of language education. Emily works as a teaching assistant, researcher, web designer, peer mentor, and freelance writer.

### **The Ombaashi Project: Establishing an International & Traditional Wellness Mentoring Circle**

#### **PAPER**

Indigenous peoples of Canada are transforming research so it is now being done by us instead of being done on us. We are starting to use re-search to search again for what we once knew. This is an important and urgent search for us, as most Indigenous creation stories and traditional teachings provided us with guidance on how to lead a healthy life. The Ombaashi project aims to bring together Indigenous researchers and students from across the region, nation and the globe to re-search together. Our core assumption within the Ombaashi program is that our Indigenous health practitioners and researchers will be stronger if their traditional knowledge and practices are integrated into their health research and practice. In practice this means that we are building partnerships with not only local Indigenous nations but across the globe, such as America, Australia, Aotearoa, Samoa and Fiji.

### **SEREANA PATTERSON, Indigenous Fijian/Palagi Research Associate, TRU**

Sereana Naepi is completing her doctorate at the University of British Columbia. Sereana's work explores the ways in which structures within university's prevent the success of all learners and staff. Sereana currently manages the Ombaashi program.

### **ROD MCCORMICK, Professor, BC Regional Innovation Chair, Aboriginal Health, TRU**

Rod is an Indigenous health researcher whose nation is Kaniienkhehaka (Mohawk). Rod lives on Reserve in his partner's home community of Tkemlups te Secwepemc. Rod is the BC Innovation Chair in Aboriginal Health, Director of Ombaashi and is working towards establishing the All My Relations Research centre.

## Testing the Waters: Building Relationships & Alliances through a Two Row Research Paradigm

### PAPER

One of the oldest treaties in North America is the 1613 Two Row Wampum, originally between the Haudenosaunee and Dutch in recognizing the cultural differences and to live peacefully on Turtle Island. The Two Row Wampum treaty is based on Kariwio (good mind/equal justice), Kasastensera (strength in unity/respect), and Skenn:ne (Peace). During a community meeting, it was suggested that "we put these ideas into action." With approval from the group, Dr. Freeman (Haudenosaunee) connected with a community initiative to understand the above concepts through means of action regarding how alliances and relationships are formed and maintained within an Indigenous paradigm. Dr. Van Katwyk (Dutch) was invited into the canoe by Dr. Freeman to implement an auto-ethnography methodology to understand re-search, critical consciousness, journeying and relationship. The 'search for knowing' occurred through a water and land-based consciousness while journeying 54 kilometers and 3 days on the Grand River in a canoe.

### BONNIE FREEMAN, Assistant Professor at McMaster University, School of Social Work

Bonnie Freeman is Algonquin/Mohawk from the Six Nations of the Grand River Territory. Her research is rooted with Indigenous communities that focus on cultural interventions in social work practice, community healing approaches, anti-oppressive practices and decolonization, and Indigenous-non-Indigenous relations and alliances.

## Skwxwú7mesh Nách'en Xwech'shí7 t'l'a Nexwnínew iy Snewíyelh: Squamish Praxis the Interspace of Upbringing & the Teachings

### PAPER

Today a criticality of politics of assimilation, colonization and de-colonization lives. Skwxwú7mesh language and culture are endangered and irreplaceable. We struggle for the survival of this knowledge. Firstly, this paper offers an introduction to an emergent theory called Nch'u7mút (One United). The theory privileges Swa7ám (Ancestors) epistemological, and ontological knowledge systems. The four principles of wanáxw's (respect),

smenálhwit (dignity), chénchenstwaywit (support for one another) áyatway (kindness) shape the theory. Secondly, the Skwxwú7mesh chiýáxw (protocol) Utsám Chiýáxw (Calling to Witness) is an organizing element, with Xay Sts'its'áp' (Sacred Work) also referenced as Work in the enquiry of nexwnínew and snewíyelh (upbringing and advice). The term Work is italicized and capitalized to represent respect for the ceremony of research. The Works assumption is that Skwxwú7mesh people are engaged in a socialization process takes up an intergenerational pedagogy of Skwxwú7mesh language and culture within formal and in-formal extended familial relations and inherited prerogatives.

### DEBORAH JACOBS, SFU

In her thirty years of service to the Squamish Nation, Dr. Jacobs developed many unique programs that relied on the influence of language revitalization such as Masters of Administration and Leadership with UBC. She has served as a former governor for Capilano University, where she introduced many policy changes. She is founding Chair for the First Nations Education Steering Committee, a Provincial body of educators and continues to co-chair the First Nations Education Steering Committee Language Board. Outside of academia, her career includes writing for a few different clients. An important aspect of her life is her family, her passion for her history, First Nations art, First Nations language & culture which infuse her life and research interests.

3:30pm—4:30pm

## PLENARY

Cultural Centre

Witnesses Share Their Perspectives

## CLOSING REMARKS

CHIEF WAYNE SPARROW, Musqueam

SHELLY JOHNSON, Canada Research Chair, Associate Professor, TRU, ATS



xw'əy'θət



MUSQUEAM  
INDIAN  
BAND



THOMPSON  
RIVERS  
UNIVERSITY



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OF BRITISH COLUMBIA



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