

Artist's Statement

My thinking behind the Knowledge Makers design was drawn from a few ideas I read in the Indigenous Storywork article. Archibald (2008) discusses the design of baskets: "I use the basket as one metaphor for learning about stories and storytelling." (p.2). When discussing Holism Archibald explains it "symbolizes wholeness, completeness, and ultimate wellness. The never-ending circle also forms concentric circles to show both synergistic influence of and our responsibility toward the generations of ancestry, the generation of today, and the generation to come" (p.11). My design works off of these two images showing that the Knowledge Makers program is working from the many generations of Indigenous knowledge that came before us and is weaving towards a future generation of Indigenous researches.

- Levi Glass

Archibald, J. A. (2008). An Indigenous storywork methodology. Handbook of the arts in qualitative research: Perspectives, methodologies, examples, and issues, 371-393.



“I realised a long time ago every human being is the same – we all develop our mind, our body, our spiritual self ...

It is okay to be different.

It is okay to think differently, to believe differently, and to be The Real Me, and to not hide The Real Me... Keep going”

-

Elder Estella Patrick-Moller

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Levi Glass	Knowledge Makers, Artist's Statement
	Table of Contents
Sereana Naepi & Prof. Airini	Foreword
Sereana Naepi & Prof. Airini	Acknowledgements
Prof. Will Garret-Petts	On Why Indigenous Research Matters at Thompson Rivers University
Marcus Wally Scherer	The Importance of Research and the Value of Knowledge Makers
Melissa Aird	Mandatory Indigenous Studies at Thompson Rivers University
Levi Glass	The Elastic Form of the Projector
Prof. Roderick McCormick	Random thoughts about Indigenous research
Dionne A. Mohammed	First Nations Governance and Leadership in Social and Health Services
Ashlie Daniels	Decolonising Kamloops Initiative
Celeste Graham	Environmental Law and Mining Operations on Indigenous Soil
Professor Airini	Being Who We Were Called to Be
Charlotte Munroe	Native Space and Place
Dionne A. Mohammed	Villages with Smoke Stacks
Jordan Robinson	Between the Two Worlds of a Half Breed
Alma Charlene Casey	Waking up Indigenous Minds
Sereana Naepi	Answering the Call
Jason Johnston	Authenticity in Aboriginal Research
Erin Chillihitzia	Weaving Indigenous Knowledge into Practice Through Narratives
Trisha Shorson	Identity Politics: Indigenous or Aboriginal?
Dr. Darlene Sanderson	Thoughts on Indigenous Research
Garnet Dirksen	Thoughts on Photography and Indigeneity
Prof. Patrick Walton	Aboriginals were Always Researchers
Ryan Oliverius	Aboriginal peoples in Canada have an Absolute Right to Self-Government





Foreword

This journal is a community document. We came together with the support of our families, Elders, administrators, faculty, staff, and each other to create something that expresses the importance of being Indigenous researchers, and the breadth and possibilities of Indigenous research methodologies. Knowledge Makers is a research mentoring initiative based at Thompson Rivers University that supports Indigenous undergraduate students to become researchers. The fourteen students participated in a two-day workshop exploring Indigenous research, and producing the inaugural Knowledge Makers publication. We

open with Marcus Scherer's reflections on his participation in Knowledge Makers, who reminds us of the importance of research and how research and education has shaped us all. We then share our thoughts on Indigenous research methodologies, photography, education, governance, law, environment, and identity. Indigenous scholars offer their reflections on the importance of Indigenous research. We close with Elder Mike Arnouse, whose words bring us back to a moment in time where we shared stories, laughter, and song, and that our efforts today can influence future possibilities. This has been a great journey that was a privilege to share with everyone.





Acknowledgements

We would like to acknowledge that Knowledge Makers takes place on Kukwstsétsemc, the unceded traditional lands of the Secwepemc peoples. We are grateful for their hospitality.

We would like to thank the many people who contributed their thoughts, ideas, and support to Knowledge Makers. We thank the TRU Elders Estella Patrick Moller, Mike Arnouse, Doreen Kenoras, and Jimmy Jack for their time and wisdom. We thank the Aboriginal Services team for their guidance and support of the program, in particular Vernie Clement. Through you all came the name of this Indigenous

research initiative: Knowledge Makers. Our sincere thanks to the TRU Research and Graduate office for providing the resources to make this project possible, and Professor Will Garrett-Petts for beginning the conversation along with Troy Fuller. Thank you to Paul Michel and his team for their support and guidance. We would also like to thank Knowledge Maker Levi Glass for his talent in designing the Knowledge Makers artwork and Jordan Robinson for his thoughts early on in the design of the program. Thank you Professor Airini for your leadership, guidance and support of Knowledge Makers. Thank you to the team that brought this publication to print, especially Lucy

Kiester, Riley Iwamoto, and Shane Sokoliuk. Finally, we thank the 14 Indigenous students who committed themselves to this program. We look forward to hearing about your research journeys in future years.

Kukwstsétselp
Vinaka vaka levu
Fa'afetai tele lava

Bula vinaka Sereana. Your vision as an Indigenous researcher, experience in Indigenous higher education success and passion for Indigenous advancement have made Knowledge Makers possible. Every aspect of this program has been influenced by you. Fa'afetai tele lava Sereana

- *Airini*



On Why Indigenous Research Matters at Thompson Rivers University

On the first day of the Knowledge Makers meetings we were each asked to reflect on why Indigenous research matters. I remarked that the principles of solid Indigenous research activity, working respectfully and effectively with communities, offer a template for all community-based research activities. Since that day, and reflecting further on the importance of the Knowledge Makers initiative, I've come to recognise that in addition to holding up Indigenous research as a model of best practices, we also need to acknowledge that there is an activist impetus at play here, what the intercultural scholar Dylan Rodriguez has called an "urgency imperative." We at TRU feel that sense of urgency and recognise the need for critique, for pedagogical insurgency, and to "denaturalize" those aspects of the academy that uncritically privilege the status quo or otherwise limit intercultural teaching and learning possibilities.

Research and knowledge creation, in all their forms, are the heart and soul of TRU. They inform who we are and why we do what we do as teachers, scholars, students, support staff, and

administrators. Woven throughout TRU's Strategic Research Plan is an awareness of the importance of place, relationships with community and, in particular, a mandate for awareness, appreciation, and cooperation with Indigenous communities.

TRU has made the strategic decision to identify Indigenous research and in particular "Aboriginal Understanding" as a priority area for research, capacity building and knowledge mobilization. TRU recognises the importance of increasing its complement of Indigenous scholars—to strengthen and sustain research activity for Indigenous advancement. Knowledge Makers embodies these aspirations, providing an important new initiative that expands the network of Indigenous undergraduate students who engage in research at TRU. In addition, Knowledge Makers models possibilities for indigenized research mentoring. Led through Indigenous expertise, this has been a whole-of-university initiative with support from across TRU—a holistic effort to strengthening research beautifully reflected in the Knowledge Makers design by Levi Glass.

Marcus Wally Scherer

Ojibway Nation & Secwepemc Nation

Marcus' ancestors come from both the Ojibway Nation (Lac des Mille Lacs) and the Secwepemc Nation (Canoe Creek). Marcus is interested in natural resource management and environmental law.

-

“My interest in pursuing research starts with the intent to discover, or unveil, new and interesting data pertaining to natural resource management and First Nations’ interest with the land.”

The Importance of Research and the Value of Knowledge Makers

What Research Means to Me

As an Aboriginal person of Canada, and also a third year Bachelor of Natural Resource Science student at Thompson Rivers University (TRU), research has a very important role in my academic career. There are many unknown phenomena that need more explanation, or there may be a situation where more evidence is needed to solidify a theory or an argument. Either way, research has paved the way for my learning, and without it, there would be essentially no learning involved throughout my life. Furthermore, the importance of research to me, as an Indigenous person

and also an environmentalist, is very prominent in my current and future endeavours. Due to my education and background, it is important that I build and utilize my research skills for three main reasons: To enable me to gain a better understanding of environmental systems; understand the importance of the relationship of Indigenous people with the land; and how I can help humanity in preserving this. Ultimately, it is essential to my moral being that I contribute to the current and future issues relating to my previously stated incentives. Research is one of the key tools that I can use to aid in the solving of the issues at hand.

The Knowledge Makers Workshop

The Knowledge Makers workshop gave me some new insight and perspectives on Indigenous research, and also a handful of skills to use when conducting research in general. Firstly, prior to attending the workshop, I was unaware of the different methodologies and approaches that could be utilized when researching, specifically Indigenous research methodologies – I did not see research as being anything but a western way of analyzing data and exploring phenomena. The workshop encouraged me to think of research through the eyes of my people, which forced me to create different approaches and attitudes when examining a potential research idea. Consequently, I am able to look at research with a more holistic point of view, and incorporate Indigenous values into my methodology. Secondly, a handful of skills were gained during the two days of research; I learned how to use my personal and community values to guide my curiosity and questions, physically formulate my goals based on my current skills and achievements, and formulate achievable goals based on the STAR acronym. I now look at research from a new perspective – one that is closer to who I am, and not based solely on what a specific institution’s ideals and expectations are.

Future Endeavours

As stated before, I am currently enrolled in the Bachelor of Natural Resource Science program, and will graduate in spring, 2017. My goal is to enroll into a law program following my degree, and become involved with environmental law. In terms of research goals, I am almost always working on secondary research relating to my field of study, and know that the skills gained from the workshop will aid me through these analyses. Secondly, a future goal of mine is to experience a directed study research project here at TRU. I feel that this experience will have numerous benefits in terms of writing, field experience, and of course, research. I feel that having this project as an experience will also allow me to become a stronger candidate for law school.



Acknowledgements

“I would like to thank everyone who has been involved with the Knowledge Makers workshop, including the students, the Elders, the guest speakers, all people involved in putting this together. Also, most importantly, I would like to thank Sereana and Airini for their knowledge and guidance through the workshop and any other future endeavors their teachings pertain to. Thank you.

Melissa Aird

Métis/Saulteau First Nations

Melissa is currently finishing her undergraduate degree in Bachelor of Arts program with an English Major and her Aboriginal Studies Certificate. In the future Melissa plans to go to graduate school so she can work on social development of Aboriginal peoples in both rural and urban communities.

“Right now we are living in an exciting time of change for First Nations people and I believe that education will be a crucial factor in changing the way First Nations people are viewed, respected and understood. The acts of colonialism can never be undone, but education is the key to changing the future for First Nations people.”

Mandatory Indigenous Studies at Thompson Rivers University

Education is the key to decolonisation in Canada and Indigenous liberation. Recently a controversial topic in Canada is the concept of mandatory Indigenous studies courses at post-secondary institution's. The debate surrounding this topic has opened context to the idea of different ways of knowing and being as valid within the post-secondary education systems. With two Universities in Canada implementing the mandatory Indigenous studies into their programs, it is now time that Thompson Rivers University, in combination with the recommendations from the Truth and Reconciliation Commission of Canada, stand up and make a change to our current post-secondary education

system. Right now we are living in an exciting time of change for First Nations people. I believe that education will be a crucial factor in changing the way First Nations people are viewed, respected and understood. The acts of colonialism can never be undone, but education is the key to changing the future for First Nations people.

Indigenous ways of knowing and being hold that there is no right or wrong knowledge, but rather focuses on the need to put our minds, souls, and knowledge together to create. Knowledge is something that is ever changing and needs to always be challenged and this is particularly important at University level programs.

What is the point of University if you don't learn the tools to critically engage and review the education system and courses you are in? As an Indigenous student myself I have learned the value of challenging systems of knowledge and pushing towards different ways of being. Indigenous ways of being add value to current post-secondary education systems if they were given the opportunity. There is not one discipline of studies a student could take at Thompson Rivers University that would not benefit from a mandatory Indigenous studies courses within their program. In Canada it is claimed that we are multicultural and accepting of all cultures yet we fail to value the teachings and importance of the learnings our First Peoples have to offer. Nancy Macdonald in Maclean's what? in regards to this topic states:

Some universities make students take a math course before they get an arts degree, just as some engineering students are now being schooled in the liberal arts. Starting next fall, undergraduate students on two Canadian campuses, the University of Winnipeg and Lakehead University in Thunder Bay, Ont., will be required to take a three-credit course in Indigenous culture or history to graduate. It's a big, bold move meant to combat racism and foster reconciliation in cities where Indigenous residents continue to face discrimination and titanic

barriers. (Macdonald, 2015)

What Macdonald suggests that all students including Indigenous ones will benefit from these mandatory studies. Knowledge and education about the truth of what happened to Canadian First Nations will be a huge step towards truth and reconciliation. It will directly combat current systems of oppression, racism, hegemony, and discourse. Education and forcing the colonial present to acknowledge its ignorance against Indigenous peoples will open new doors to learning and will reduce the systematic discursive undermining of today's education systems against First Nations.

Since the beginning of colonialism, education was used as a system of control, oppression, genocide, and ethnocide for Indigenous peoples. For the first time in history, education can be used as a means of decolonisation. In combination with the Truth and Reconciliation recommendations on education, the opportunities for systematic change and growth are unlimited. Research, education, and acknowledging different ways of being as valid will lead to the destruction of the discursive patterns of the colonial present and from there Canadian society can grow and accept Indigenous ways. In doing this it will lead to Indigenous and Non-Indigenous peoples being able to create knowledge together and

to engage in a mutually respectful relationship. Martin Nakata in the book *Decolonisation: Indigeneity, Education & Society* states:

A rationale that focuses on revealing the politics of knowledge production in Indigenous Studies – one that makes spaces for the exploration of ideas, that insists on critical reflection on the limits of all thinking on both sides, and that requires the development of better language for navigating such intricate and complex entanglements of meaning - provides good grounds for teaching both non-Indigenous and Indigenous students together. (2012, p.136)

This idea of making space for the exploration of ideas and critical reflection is so important for students of post-secondary education today. Martin Nakata shines light on the need for better systems and language so



that mutually respectful relationships between First Nations and Non-First Nations peoples can happen. Currently there is a visible struggle between two ways of knowing that do not see eye to eye. This is a problem that the Truth and Reconciliation Commission of Canada has spoken to and Canada is now working to solve.

The Truth and Reconciliation Commission of Canada has several recommendations when it comes to education. There are several calls to action that are recommended that stand out as very important when we think of mandatory Indigenous studies. Particular calls to action (62-65) address reconciliation and the future of education;

62) We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.

ii. Provide the necessary funding to post-secondary institutions to

educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.

iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.

iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

63) We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.

ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

iii. Building student capacity for intercultural understanding, empathy, and mutual respect.

iv. Identifying teacher-training needs relating to the above.

64) We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

65) We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation. (Truth and Reconciliation Commission of Canada 2015, p. 331)

Why these four calls of action are so important to acknowledge is because they are written confirmation that Indigenous systems of education and ways of being are to be implemented into colonial education systems. It makes the demand that Aboriginal spirituality be recognised and developed in education systems, that the education system is responsible for giving students the ability

to understand and respect Aboriginal ways of being, that the past of Canada and colonialism be acknowledged and understood by all students, and that funding and supplies will be given to help teachers implement and integrate Aboriginal ways of being and knowing. These words from the Truth and Reconciliation Commission are words that evoke change and progress towards Aboriginal rights within the education system. With these suggestions from the Truth and Reconciliation Commission it is astonishing that more Universities in Canada have not implemented more mandatory Indigenous studies.

The reason this subject is so pressing and important at Thompson Rivers University is that we are in a time of change for Aboriginal peoples. Particularly in Kamloops, our campus is located on the unceded traditional lands of the Secwepemc people. The fact that we and live our lives on Aboriginal traditional territory is just one of so many reasons why mandatory Indigenous studies is so important at Thompson Rivers University. The most important reasons to have mandatory Indigenous studies is to show respect, cultural sensitivity, prepare students to work with Aboriginal people post graduation and lastly because Aboriginal ways of knowing are no less than the present colonial systems of education. No form of knowledge or education is wrong, simply different, and to deny support

of these systems of knowledge through upper level education systems could be viewed as furthering racism, continuing destructive discursive patterns and repressing our local Indigenous ways of being. At Thompson Rivers University the effort is being made to accommodate Aboriginal students, whether it be Aboriginal student services or the gathering center where Aboriginal students can find elders, a sense of community and a place of safety and acceptance. The next step that Thompson Rivers University needs to take is making Indigenous studies mandatory within programs, not only because it's the right thing to do, but it benefits all students no matter what their background. No matter what students plan to do post education they will most likely come in contact with some form of Indigenous communications, therefore they need to have the cultural context and education to engage in a mutually respectful relationship with these First Peoples when the time comes. Lastly, there is not one student that wouldn't benefit from learning critical thinking, engaging with different views on the world and challenging their current ways of knowing. Post-secondary education should not be a system intended to make a one size fits all prototype graduate, but rather an interdisciplinary institution that is open to change and new ways of education, and ensures a better future for not only the students, but our community and

Canada as a whole. If an institution wants inspired, revolutionary thinkers they need to give their students the tools to do so. Mandatory Indigenous studies at Thompson Rivers University would forever change the system of post-secondary education in the best way possible and would also help Aboriginal students to succeed, be understood and for the first time be part of a revolutionary system of knowledge making rather than colonised by it.



Acknowledgements

I would like to thank Dr. Lisa Cooke for her guidance, knowledge and support, the Aboriginal Knowledge Makers Program for this amazing opportunity and learning experience and my family for their love and support.

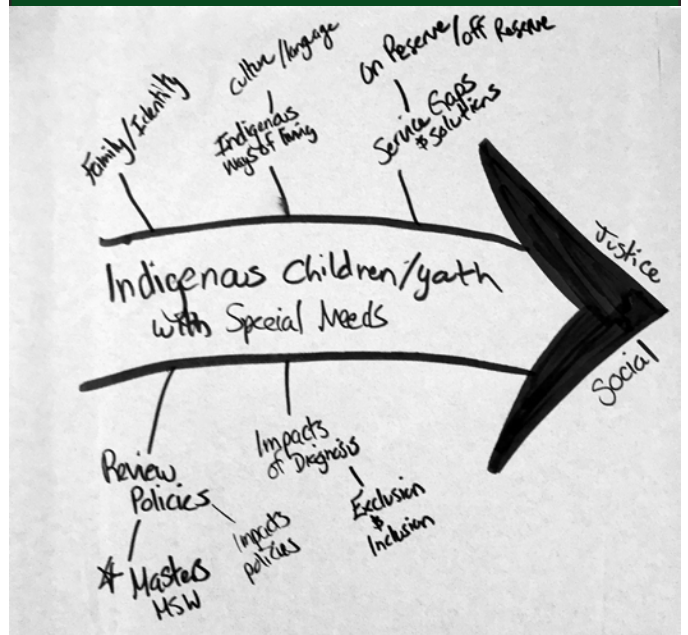
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“...before I kind of knew my area of interest, less so a subject area. I think I found it here.”

-
Knowledge Makers
Day 2



Levi Glass Métis

Levi Glass' Indigenous origins lay in Paddle Prairie, Alberta, two generations removed from his life experience to date. Raised and living in Interior B.C., Levi has pursued the fine arts as a platform to explore ideas about identity and our experience in the world as well as a field which lends itself to a tight-knit community. The fine arts being for Levi Glass a field of both academic and creative work which enables a study of identity and community which he has felt removed from.

“Through these avenues and in this program I hope to make a connection between the roots I have and the community I have become a part of in Kamloops”

The Elastic Form of the Projector

Researching the Historical Function of Projectors
and their Contemporary use in Social Environments

Before Knowledge Makers

The Knowledge Maker Program provides an opportunity for me to create a tangible connection to my ancestral origins. These origins lay in Paddle Prairie, Alberta, two generations removed from my life experience to date. Raised in Armstrong, B.C., I was far from my Métis origins and my close family. Since childhood I have wanted to be part of a community, especially one I shared an identity within; out of this absence I have felt a lack of a true identity. My main connection with my Indigenous origins has been through my Grandma, and since moving back

to Kamloops I have had the fortune of learning about my roots through her, although that too has had its limitations. My whole life I have been separated from these Indigenous roots, however I have become very active in Kamloops' art community and that has become the basis for my identity. From this point, I would like to pursue research into my own interests in art, philosophy, and identity—ultimately working towards an application for a UREAP grant. The Knowledge Makers program would help me bridge this gap between the research I have done so far and direct me towards how I would go about conducting my own research. The program would also provide me with a route to understand

how research is made into a publication, as well as other ways by which research may be disseminated. Through these avenues and in this program I hope to make a connection between the roots I have and the community I have become a part of in Kamloops.

Following Knowledge Makers

During my involvement in Knowledge Makers I began to think quite a lot about our relationship to identity while I began working on an application for a UREAP. The proposed research I had previously begun was on the optical projector as a historical cultural form, and the possible uses and functions of the projector as a device. My final UREAP application combines this prior and more technical research, with how the optical projector can engage a wide public audience in ideas that are rarely discussed but which are more often experienced, such as identity, phenomenology, and our relationship with the 'image.' The research I intend to conduct will have three phases: Preliminary research in Kamloops, construction in Mainz, Germany, and dissemination of my findings in Nanton or Lethbridge Alberta.

The basis of my preliminary research in Kamloops will be overseen by my primary advisor, Donald Lawrence, and will be focused on the historical and contemporary use and construction methods of projectors, specifically focusing on their use as a means for the visual dissemination of information. Grounded in this preliminary historical research, I will explore the possibilities that I believe are open to the projector as a device that can engage the public and disseminate information, while being experientially and visually appealing.

With this in mind I will begin the process of producing projectors during an open-studio residency program at the Johannes Gutenberg University of Mainz, Germany, beginning April 18th, 2016. This program presents an opportunity to work within a private studio space and make use of the University's facilities, studio technicians, and the assistance of an advisor to the residency program, Dieter Kiessling, who will be an informal advisor for this project. By participating in this residency at the University of Mainz, I will be in a central location in Europe, giving me an opportunity to visit internationally renowned museums that have collections based on optical devices where I can continue to research the historical view of projectors.

In Germany I will be working on designs and constructing small prototypes of the projection devices that I will later refine. These projection devices will be experimentations, and alternative to the common design of contemporary projectors. Near the end of my stay in Germany these projectors will be exhibited in specific public settings as a way of disrupting the normalized environment so that the passerby has to enter a familiar space as if it were strange again.

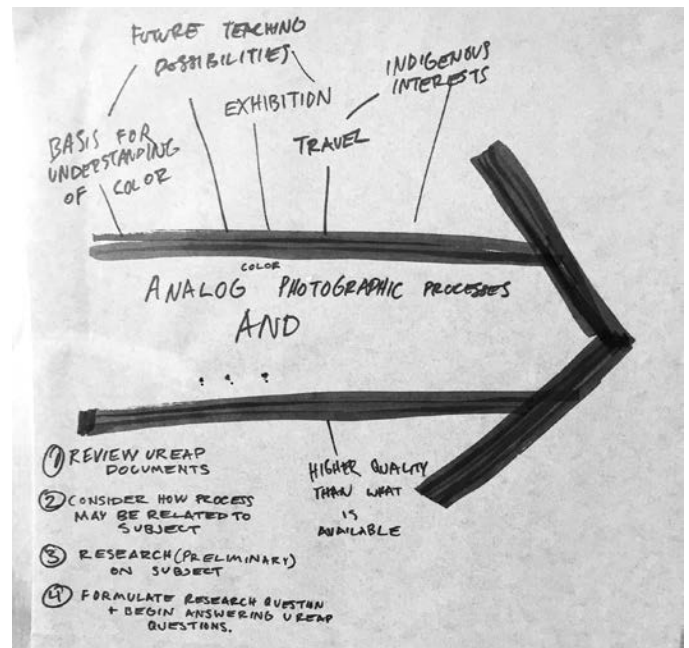
Upon returning to Canada, I plan to prepare my projectors for exhibition at a camera obscura exhibition and festival to be held in Nanton and Lethbridge, Alberta. I plan to exhibit the projectors, lead a public workshop on the projector as a device which is widely used but not used to its full potential, and submit and present an essay on the history and contemporary understanding of the projector and the capabilities which it has as a tool for public engagement and art making.

“Coming here made me think well maybe we can change the face of Canada... We have a lot to teach the world.”

—
Knowledge Makers
Day 2

Acknowledgements

I would like to acknowledge the help of my parents Robb and Gail Glass for their continued support specifically in my education but as well as in every other way a parent can be supportive. I would like to acknowledge my Grandmothers and my brother (Austin Glass) for providing me with their support and a feeling of family. Finally, I would like to acknowledge my professors, specifically Donald Lawrence, for their encouragement into programs such as Knowledge Makers and support in and outside of school.



Professor Rod McCormick Kanienkehaka (Mohawk)

Regional BC Government (BCIC) Research chair in Aboriginal health and education.
Rod's specific focus of research on Indigenous mental health.

Random Thoughts about Indigenous Research

First and foremost research needs to be done by and with Indigenous Peoples, as distinct from research done on and for Indigenous Peoples. The Social Science and Humanities Research Council of Canada defines Indigenous research as research in any field or discipline that is conducted by, grounded in, or engaged with, First Nations, Inuit or Métis communities, societies or individuals and their wisdom, cultures, experiences or knowledge systems, as expressed in their dynamic forms, past and present. Aboriginal research embraces the intellectual, physical, emotional and/or spiritual dimensions of knowledge in creative and interconnected relationships with people, places and the natural environment.

Indigenous research is often different than Western research. Our views about how the world works influences how

we approach problems. The Western Scientific method is to ask a question, do background research, construct a hypothesis, test the hypothesis through experimentation, analyze your data, draw a conclusion and report your results. In my field of psychology the goals are Observation, Prediction, and Control.

A former colleague Dave Masecar explained the difference between Western and Indigenous science and how we approach problems very effectively. The Western approach sees knowledge as the result of science. There is no greater “proof” than saying that there is scientific evidence for something. What is not understood is that each culture has its own form of what constitutes proof and that it is also misleading to use the term science in a general way as there are many sciences. Science is a product

of the culture that developed it. Western science for example is concerned with being able to control the environment. Indigenous science in contrast seeks to learn from and live in harmony with the environment. The methodological approaches used in one science will not necessarily work in another science.

One other random but somewhat related concept I would like to introduce is the backswing. The backswing is needed to generate the power to move an object forward (e.g. hammer, broom, golf club, baseball bat). Without a backswing it is like we are playing 18 holes of golf with just a putter.

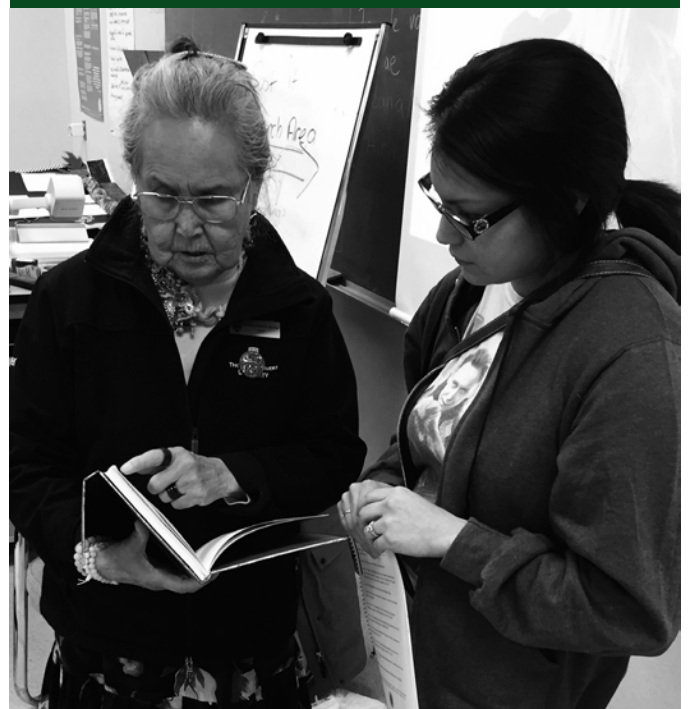
I would argue that when our families, communities and organizations are facing a crisis then they too need to first step backwards to rebuild their confidence, and to develop a greater sense of agency and self-efficacy. They too need to gather strength or medicines by reviewing past accomplishments, by identifying skills and communal attributes, relationships and resources to prepare themselves to move forward with increased motivation and direction. I believe that the backswing is a good metaphor for research and a good illustration of the importance of research. Before we can address a problem we must re-search what we know, what we need to know, what

resources are available to us and generally to gather the strength needed to move forward. Traditional creation stories tell us that what we needed to know to lead a good life was provided by nature. Re-search might mean that we need to search again for what we once knew.



“I have great gratitude for everyone sharing their stories. It is courage. This is a gift to everyone.”

Knowledge Makers
Day 2



Dionne A. Mohammed

Seton Lake Band

Dionne Mohammed's Aboriginal ancestors are from Statimc Nation where she grew up in Lillooet, B.C. She is a member of the Seton Lake Band in Shalalth, B.C. Dionne spent 15 years in the education system working with Aboriginal students. She is a BSW student and is interested in pursuing research which seeks out the lived experience of the those living on reserves and the struggles they face to thrive.

Aboriginal Governance in Health and Social Services

Introduction

The following essay is an excerpt from a directed studies paper previously written. In my search for answers to the growing epidemic of poverty and social and health decline on First Nations reserves in Canada, it is my objective to one day pursue research regarding this matter. This essay applies a critical lens to First Nations self-governance and administration and their effectiveness to utilize anti-oppressive practice within their programs and services, to integrate traditional values and principles, and to advocate on behalf of their membership.

Colonisation and systemic assimilation practices carried out by the government of Canada on Indigenous people of North America is well known and documented. The intergenerational impact of these atrocities continue to disempower and devastate Indigenous communities to this present day. Although the Indian Act outlines stringent guidelines in which First Nations are to govern their communities, it is my belief that we as a people hold the authority to apply the traditional values and principles which once informed the social order of our people. We may not hold title and rights of our lands and resources, or attained freedom

“When I think of home, I am reminded of its unparalleled beauty of pristine forests, lakes, rivers, and creeks that my people have sustained since time immemorial. However, we have had a difficult time protecting it from crown corporations (hydroelectricity and railways), logging companies, developers, and settlers (among others). That said, my connection to my home has been founded in the love I have for my people, the peace and sense of belonging I feel upon visiting my land of origin, the pride I have in our traditional ways of fishing, hunting, and gathering, our unique innate ways of knowing and communicating, and our kinship to one another and the land.”

from the occupation of our oppressors, but what we can hold strong to are the traditional values and principles which our ancestors practiced for centuries. When First Nations membership elect to place candidates in a position of leadership they are gifting them an opportunity to relieve the systemic oppression of a dominant, imperialistic society and steer them into a thriving self-sustaining people. One can not effectively serve one's people devoid of understanding who we once were, the decimation that followed, and the struggle to endure during and thereafter. Let us not consent to dominant society fragmenting our people by tolerating and observing, without intervention, division in our communities. Let us not allow our lens to become skewed by power and monetary gain, thus forgetting the struggle of our people –

the single mother, the single father, the divided family, our children in care, the unemployed, those considering suicide, those coming into contact with substance abuse, those experiencing depression and other mental health issues, those experiencing isolation and alienation, those experiencing poverty, those coming into contact with the criminal justice system, those incarcerated, those who feel rejected, those who have lost their sense of worth, and those who don't have the courage to face their fears because there is no one who has faith in their ability to do so.

At one time, unique strengths were noted in growing youth and their place among their people would begin to take shape through the guidance of those who were older and skilled in those areas (Dickason & Newbigging,

2010). For that reason, adults modelled and their youth observed (Dickason & Newbigging, 2010). This approach was used to teach the principles of their Nation and reverence for their land and resources (Barman, 1999). Dickason and Newbigging (2010) illustrate the characteristics of Indigenous leadership in traditional egalitarian societies:

Egalitarian societies did not separate authority from the group as a whole. In some cases, they even went to considerable lengths to ensure that such a separation did not occur. In those societies, available resources were open to all, and their leaders used influence rather than force. Free sharing ensured that the superior skills of, say, a hunter benefited the group rather than just the individual hunter. The power of chiefs depended on their ability to provide for their followers. The leaders' role was to represent the common will. They did not use force, and they would have quickly lost their positions if they tried. (p. 15)

There is great diversity among Aboriginal people, yet there are commonalities woven throughout. Aboriginal approaches to health and 'social service' (caring for the needs of the tribe), in a historical context, reveal an intricate balance of holistic health and social practices. The First Nations

Health Council (2012) explains:

When a member of a community fell sick, the family and community would provide support and comfort, a practice that is very much in evidence today as it was in the past. Custom and wise leadership ensured that people had roles in their communities to take advantage of their particular skills and to contribute to the overall well-being of the group. A sense of place and belonging is recognised as one of the factors affecting health. In terms of child-rearing, it was commonly understood that children were raised and nurtured not only by their parents, but by their extended families, especially grandparents, uncles and aunts. This ensured that the child's growth and education was properly addressed by knowledgeable members of the family and community. These communities thrived by working together to ensure their members were cared for and the Nation remained strong. (para. 8)

Barman (1999) explains that "all of the coastal peoples lived within sophisticated social organizations based on the concept of inherited rank and on intricate patterns of sanctioned and prohibited behaviour" (p.15). On the other hand, in terms of the Interior First Nations, Barman (1999) writes that "social organization focussed on small, localized kin groups or



bands, possibly no more than two or three families who, though nomadic, lived together throughout the year. Interior peoples were in general far more egalitarian than their coastal counterparts” (p. 15). Furthermore, the concept of sharing has always been a key principle in the structure of First Nations society (Barman, 1999). This was most prevalent and expected of the Chief, as it was their responsibility to model benevolence instead of becoming affluent through their standing (Dickason & Newbigging, 2010). Due to the practice of this principle, Chiefs were often the least wealthy due to their constant generosity of personal resources (Dickason & Newbigging, 2010).

The title Chief has several different meanings and terms depending on the Nation’s language. For example, the Secwepmec word for Chief is

“kukwpi7”(First Voices, 2013). Kukwpi7 was also a word used for a person who was respected (First Voices, 2013). In Halq’eméylem, the word for Chief is “siyá:m,” meaning someone in a position of authority, an Elder, or someone who is revered (First Voices, 2013). Some Nations have no word for Chief at all, but may use one word to encompass several respected roles like ‘grandfather’ or ‘respected elder’ (First Voices, 2013). It is evident within each distinct language that Chiefs, leaders, and Elders were valued as those worthy of honour and respect. The Chief’s authority was generally established through how he was received by his people (Dickason & Newbigging, 2010). He stood in a place of reverence, not prestige, and in a place of accessibility to his people, not of one who ascended above and outside of one’s reach (Dickason & Newbigging, 2010).

Detached from the teachings of the past, many Chiefs and Councils have evolved over time from a traditional leadership (who believed in serving, caring for, and protecting) into the political hierarchy which has emerged more strongly within First Nations communities of today. Many of the Chiefs and Councils of today use the same Eurocentric government system, which so blatantly accomplished the occupation of their lands and resources. The Indian Act sets out guidelines for Chief and Council election procedures,

finances, lands and resources, Band infrastructure, maintenance, administration, by-law procedures, and more (Government of Canada, 2013). It is difficult to understand how it is that oppressive practices occur within the leadership (including Band administration) of today considering the history of Indigenous people is riddled with oppression through colonisation. Through positions entrusted to them, the oppressed have learned to oppress. Lack of accountability, transparency, meaningful consultation, and systematic oppression between Aboriginal Affairs and Northern Development Canada and First Nations is extensive. However, these are the same issues First Nations membership face with their own leadership and are further mirrored within band administration. Leadership and administration positions create an opportune environment for oppressive practices to occur – unknowingly and knowingly. How could this take place? Boldt (1993) describes how the Indian Act has supported a two class system on reserves:

The sociological forces activated by Indian Act designs for an elective system of leadership and the privatization of land, taken in conjunction with the DIAND'S processes of Indian leadership co-optation, are not only giving rise to an Indian ruling class, they are also giving rise to a social-economic elite class. By undermining traditional

Indian values of reciprocity and redistribution, which historically inhibited socio-economic class development in Indian communities, these forces (i.e., the elective system, privatization, bureaucratization and co-optation) are generating a two class social-economic order on most reserves: a small, virtually closed, elite class comprising influential landowners, politicians, bureaucrats, and a few entrepreneurs, and a large lower class comprising destitute, dependent, and powerless people. (It should be noted that the designation 'elite class/ as it is used here, generally implies income and wealth in the order of the Canadian middle class, although some Indian elites are considerably wealthier. In reserve communities where most members are on social assistance and destitute, it doesn't take much income or wealth for 'elite' status. (p. 124)

Detriments to Aboriginal social development and health can be identified: loss of traditional, community focussed leadership, lack of meaningful communication between the membership and leadership (Chief and Council, Band administrator, and program managers), poor modern health and social structures, and a two-class fragmentation between the membership and those in positions of authority.

Canada's history of racism has and continues to wound Indigenous peoples. When Aboriginal peoples should be able to find refuge within their communities, and guidance and support from their leadership and through community social services, they are met with many of the same obstructions and oppressive practices experienced in dominant society. We are a marginalised people who have faced systemic assimilation, attempted genocide, loss of culture, and the continuing effects of inter-generational trauma caused by the residential school system. To begin to counter these losses, anti-oppressive practices must begin with Aboriginal leadership and enforced in all areas of the First Nations Band operations. Heinonen (2010) emphasizes that "anti-oppressive practice avoids adding to existing oppression experienced by clients, viewing the cause of problems as lying outside individual control" (p. 138). Anti-oppressive practice requires workers to bring in to question the origin of the client's situation or problem, to question societal power imbalance, and to question structural social frameworks (Heinonen, 2012). Anti-oppressive practice means advocating for clients and supporting empowerment through ensuring clients are informed of their rights (Heinonen, 2010). Aboriginal membership will continue to feel a sense of powerlessness if they are unaware of their right to question policy and procedures, and their right to social

justice. Heinonen (2010) provides an Aboriginal view to the meaning of power:

Power is abused when an individual, a group, a society, or an entity, for its own gain, hinders or attempts to hinder another person, group, society, or entity's learning, healing, or growth. Abuses of power result in imbalances, broken relationships, and disharmony. While it may appear in this situation that the individual or group with the power is growing stronger, in the larger picture there is little growth, and the likelihood of deterioration is great. As in trickster stories of various Indigenous nations, this deteriorating state is unlikely to remain, as a change will likely come either from within those abusing their power or by force from an external resource that will result in a redistribution of the power to a more balanced state. (p.263)

There is an imperative need for the membership of First Nations Bands to have a voice which is heard and acknowledged for its value. It is my opinion that to make gains in health and social development we must start with the people who are most effected. Band members must be provided the opportunity to have a voice and speak forth the truth about what is taking place within their communities without fearing consequences initiated by those in positions of power, and those who

implement the programs and services they require. There is much speculation and research regarding why it is that First Nations people continue to live in third world conditions and social decline, but what there is little of is Aboriginal community perspective. I believe it is within the telling of their lived experience where answers to the current state of First Nations will be found.

I have strived to reach in to the past as part of the solution to the future, while facing the realisation that Indigenous peoples are met with the many challenges that a modern, technology driven, vastly changing world can bring. Nevertheless, it is within fragments of the past where unity, equality, empowerment, and sovereignty once coincided in the heart of First Nations communities. What became apparent as I carried out the literature review for this paper was the lack of existing insight from First Nation Band members themselves, and what they view as barriers to their well-being. It is my hope, as a future practitioner, that in some capacity I can aid in bringing attention to the hearts of my people so that like in the days of old their voices can be heard.



Acknowledgements

To my husband who has supported me and taken on much of the responsibilities it takes to raise our children while I have pursued my education. To Jackie Stokes who saw something in me and stood behind my educational endeavors even when they seemed a little over the top. And thank you to Daphne Jeyapal for nominating me for this opportunity.

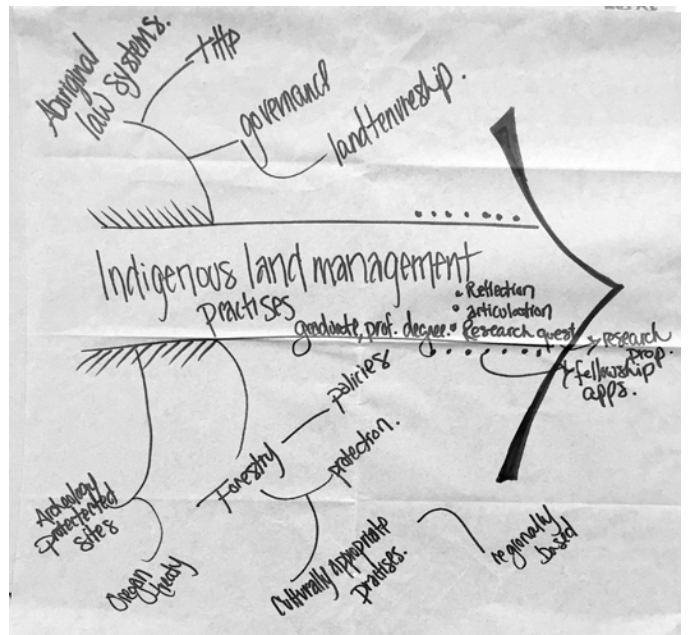
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“I feel really good about establishing the direction of research I want to go in to.

I started my plan for my Masters, which is exciting. I am feeling really good about getting started, graduating and coming back.”

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Knowledge Makers
Day 2



Ashlie Daniels Shuswap Nation

My name is Ashlie Daniels. My parents are April (Daniels) Thomas and Jamie Thomas. My mother is from Canim Lake Indian Band and my father is from Sugar Cane Indian Band. I am Shuswap nation from both sides of my family. I have a son, Max, with my spouse Steven Mack. I am currently in my final semester of the Bachelor of Social Work, as well as the Aboriginal Studies Certificate. I plan to use my education towards helping Aboriginal youth in the community.

Decolonising Kamloops Initiative

How do Indigenous people in Kamloops and its surrounding areas experience racism? What can we do to combat racism within the community?

Objectives for Proposed Research

Canada has become well-known for its diversity and multiculturalism but, respectfully, racism is not often discussed or recognised as a reality that people of colour experience (Delgado & Stefancic, 2012). This research project should be done to help bring Aboriginal and non-Aboriginal communities in Kamloops together despite their culture and ethnicity. It aims toward allowing the voices of Aboriginal people to be heard and the reality of racism to be realised. The research will be inclusive to Aboriginal people both on and off reserve, of different sexes, and of different age groups.

Rationale for Proposed Research

Racism towards Aboriginal people is prevalent in our society, and it has been since the settlement of Europeans in this land we now call Canada. Through ways of oppressive policies and extremely aggressive actions, Aboriginal people in Canada were forced off their land in which they presided and onto small areas called reserves (Belanger, 2014). From there, Aboriginal people were subjected to tragic experiences through residential schools and the “60’s Scoop.” During an extended period of time (longer than the 1960’s decade), countless children were taken from their families and placed into the child welfare system (Belanger, 2014). Residential schools were a tool used to force Aboriginal children into the ways

“There is an essential need for Aboriginal equity, policy change, and social programming that I would like to be a part of. The history of Aboriginal people in Canada is so vast and complicated, I would like to see change. I would like to be a part of the change.”

of the European settlers. Children were taken from their families and placed within residential schools where they often experienced several forms of abuse and neglect (Belanger, 2014). Among other policies such as the Indian Act, Aboriginal people suffered a tragic genocide of their culture and forced to assimilate into the “dominant” culture (Belanger, 2014). These unjust policies have paved the way for decades of oppression, discrimination, and racism towards Aboriginal people in Canada (Huff, 2001).

Aboriginal Peoples face many issues such as homelessness, poverty, discrimination, oil and mining industries in their homelands, depletion of all natural resources, and intergenerational trauma suffered from colonial tools such as residential schools. Intergenerational trauma has been described as the trauma experienced by children in residential schools that is passed down to future generations (via learned behaviours of abuse and neglect) (Schwab, 2010).

Many face racism on a daily basis and are without decolonising, inclusive, and/or anti-racism programs and services which would provide tools for them to effectively cope with their suffering (Schissel & Wotherspoon, 2003). This research aims to record the lived experiences of Aboriginal peoples in Kamloops and the racism they encounter, and also provide some possible tools for effectively coping with these experiences.



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Celeste Graham Métis

Celeste Graham is a Métis woman whose ancestry is from Sioux Valley Dakota Nation in Manitoba. Celeste is interested in expanding the knowledge of others on environmental regulations and providing legal aid for the indigenous population.

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“The beginning of our culture is on this land and the soil on which we stand and build upon is part of our Indigenous identity. Our nations fight to keep our traditions, culture and identity, and part of this battle is the struggle to keep the earth mother healthy and strong.”

Environmental Law and Mining Operations on Indigenous Soil:

Risking Indigenous Culture, Tradition, and Environmental Health

My research project aims to investigate the environmental laws of Canada and the degree of involvement of the Indigenous peoples in the execution and regulation of Canadian environmental laws. The relationship between the Indigenous peoples of Canada and land is of extreme importance to Indigenous identity and culture and should be considered when mining operations are proposed. While there are many Canadian environmental concerns to consider, my research would focus on mining laws and regulations for operations on Indigenous soil. I have an interest in furthering my knowledge, and

the knowledge of others on this topic, and expanding the Indigenous people's abilities to take part in the regulations of Canadian mining operations through research and expositions.

As an Indigenous woman I feel a strong connection with the nature that surrounds us and with Indigenous culture and identity. I feel a deep connection with the land that we are on, and share the same concerns for our soils, plants, waters and animals as all of the Canadian Indigenous peoples do. This land is of the utmost importance to Indigenous peoples because it holds

strong spiritual significance to our culture. This land is where our people started to live and grow; our people died and survived here and we put our blood and minds into working this soil and making it our home. This land holds the bones of our ancestors and holds our connection to the spiritual world. These forests are places where we find peace and guidance, places where we go to enjoy and appreciate the beauty of nature and the areas in which we collect items that carry significance to our culture and traditions. On this soil we teach our children the ways of our people; this is the place where we pass on our ancestral traditions through dance, song, story and experience. The soil on which we stand and build upon is part of our Indigenous identity and culture, and I feel the need to protect and preserve it to the best of my ability for the sake of my generation and for those to come.

Land, animals, and plants hold cultural significance for the Indigenous peoples of Canada. Annual hunting and gathering traditions take place on sacred lands and along rivers that flow through British Columbia. The gathering of medicinal herbs is an Indigenous tradition to heal and bring spiritual connection with past generations. The Elders of our nations share stories of the beginnings of our

peoples born into the wild and finding their knowledge through the connection between themselves and the animals and plants of the wild. Our ancestors sat in the forests surrounded by all things living and they shared their secrets and stories amongst each other; that is how we have gained the knowledge we have today. The beginning of our culture is on this land. Our nations fight to keep traditions healthy and strong, and part of this battle is the struggle to keep the earth mother healthy and strong.

Throughout my education I have had an increasing interest in the fields of law and environment. I have been reflecting on research that would benefit the Indigenous peoples of Canada and the environmental state of our country. Concerns with the mining industry include: Pollution, lack of reciprocation and involvement of the Indigenous population, consent for mining operations from local Indigenous peoples, environmental reclamation of mined lands, and the steps taken to monitor operations. Disputes concerning land ownership are important in the sense that a legal entitlement to land is ignored. Furthermore, the land is subject to polluting operations without the consent of the local Indigenous peoples. Mining is an increasing, multi-billion dollar industry throughout Canada, and often

times the local Indigenous peoples have little to no involvement or input in the functions and placement of proposed mines. There is a lack of shared and disclosed information about mining operations, the environmental impacts on surrounding lands, water, and animals, and the reclamation processes.

I propose research on the regulation of current mining operations and the steps needed to include the Indigenous population with decision making and cultural input. Research should evaluate the cultural and spiritual importance of land, plants, and animals to the Indigenous peoples. Research should be done on the regulations of mining operations, environmental law, and how the health of land should be prioritized. Soils, animals, water, and air should be taken care of and are essential for the continuation of Indigenous identity and culture. If research were to be done on this topic, it would lead the way to efficient and environmentally friendly operations and reclamation with an in-depth understanding and appreciation for Indigenous culture and land. Our involvement as Indigenous peoples is our right as land owners and should not be ignored. As Indigenous peoples we have the right to provide input and critically question operations happening on Indigenous soil. We should have the right to access the evidence and

research done to support the decision of the mining operation.

I feel that as a connected Indigenous woman I would bring to this research something that a non-Indigenous person could not. I would be looking into this topic through the lenses of my Indigenous ancestry; giving expertise and opinions that other non-Indigenous peoples may not. I would be able to share the cultural importance of land, animals, and plants that would have been otherwise ignored. I would bring to this research the ability to publicise the findings to local Aboriginals to help those who face legal disputes with a current or proposed operation on Indigenous soil or a project that puts an environment at risk. As an Indigenous woman I feel that I would be able to empower those who share my culture and concern for the environment to stand up, and fight for the sake of the land and their culture. Research should be done through the lenses of an Indigenous person to account for Indigenous understandings of the world and counteract the bias towards the mining companies.

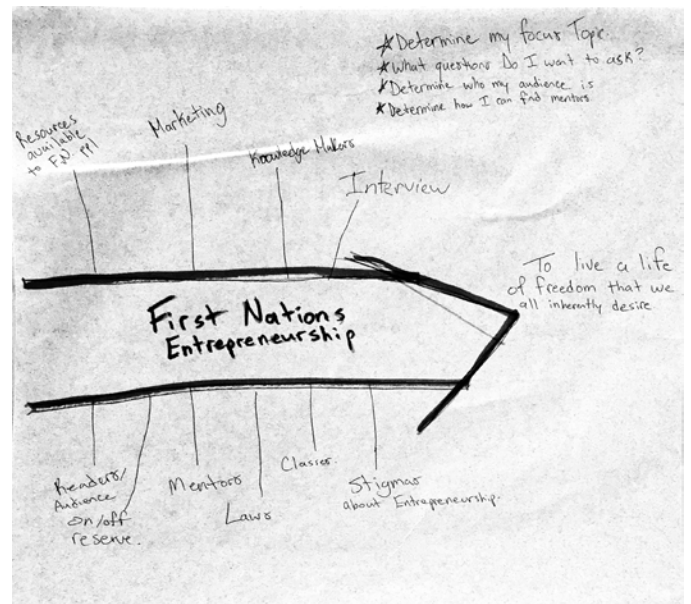
Currently I do not possess the experience and knowledge within the area of environmental law to complete this research project. As I further my education, I will gradually be more

involved with this topic. When I have gained enough insight and direction I will pursue this research, share my findings with the Indigenous populations of Canada, and benefit those who face environmental and mining disputes. I encourage this topic to be thought of critically, and furthermore encourage those who feel the same concerns to pursue research within this topic.



“I was quite tired yesterday but wouldn’t trade the experience for more sleep. Its not often you get to sit down and look around and feel that sense of identity... For us to sit here today it feels so very powerful. I feel connected to past generations who were not able to see what we have become. I feel we need to make our lives count for everyone.”

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Knowledge Makers
Day 2



Professor Airini Pakeha and Samoan

Airini researches equity in post-secondary education (policy, practices, teaching), especially how universities can support exceptional levels of Indigenous student success.

Being Who We Were Called to Be

Indigenous peoples are strong, intelligent, and bold knowledge-makers. We were this way generations ago; we still are today. This means Indigenous research is strengths-based, relational, and future-focused.

We use our knowledge-making skills to overcome obstacles. It feels like we're called to do so.

In his 2008 Mabo lecture, the former Maori Land Court judge, Judge Joseph Williams asked Indigenous peoples to take action to transcend the legacies of colonisation. Indigenous research is that very action; founded in a determination to imagine how much better the future might be.

“...Beyond remembering [colonisation], the true work of this generation, here and now,” Williams said, “is to transcend it...And, of course, there is no way to guarantee success. But failure is inevitable if we do not begin to imagine, and in imagining, take

ownership of a future that is different from our past.”

Indigenous researchers have taken ownership of research processes and products. We do research that is based on Indigenous research methodologies and methods; that involves Indigenous-centred matters; and that impacts on Indigenous communities.

You could say then that Indigenous research is a form of service; in a brave kind of way.

Like many of us, my ancient ones travelled vast distances to new lives. The Pacific Ocean was where my ancient ones journeyed, on great ocean-going vaka (twin-hulled ships). As an Indigenous researcher I am inspired by the Tongan poet Karlo Mila's poem “Finding our way”. Her stanzas convey the desire for the life journey of communities to be one of advancement and triumph; the kind of life that resonates of the courage of ancient ones who crossed the world's largest ocean intentionally,

intelligently, and repeatedly. I aspire to our work as Indigenous researchers to be such strength incarnate.

When I read Karlo's words, I think of our will and potential to enact the kind of research needed. I hear the willingness to do research that serves, individually and together, for the good of all who journey on this one vaka that is our shared home of Indigenous research:

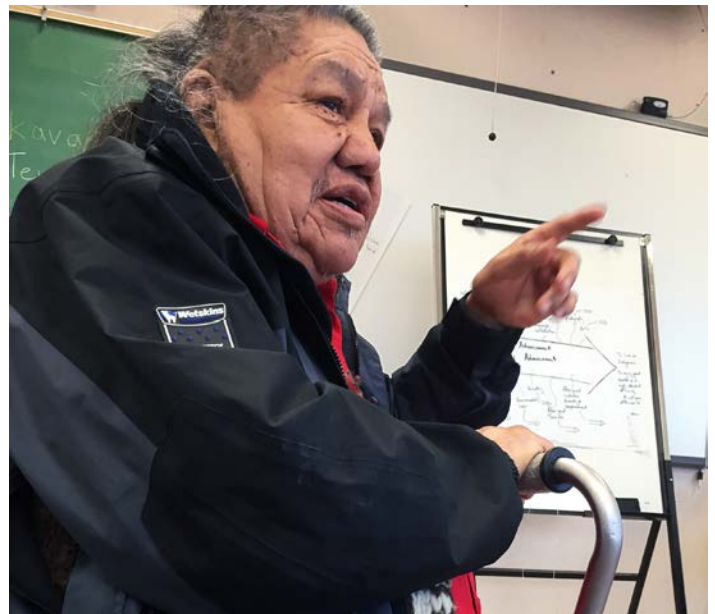
Io, it is true,
we do not have a generation to
waste.
You have the blade of your paddle
tei a koe rai te rapa i to oe
I have the blade of mine.
.... Are there safe hands on our
vaka..?
For you are bound to us in love.
We are bound to you in service,
we are bound to each other
in respect – fa'aalo'alo,
faka'apa'apa.
...
We will be
the people
that we've been called
to be.
Because
we are the ones
we've been waiting for.

Indigenous peoples are knowledge-makers who take action, transcend, and imagine. We are researchers who are strong, intelligent and bold. We were this way generations ago; we still are today. We are being who we were called to be.



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Charlotte Munroe

Dakelh and Stó:lō Nations

Charlotte Munroe is a proud mother of two daughters and an avid student. She was born in Fort St. James, BC, but has had the pleasure and honour of living within other neighboring Nations, such as in the Secwepemcw, Chilcotin, and Kootenai regions. For the past four years, Charlotte has dedicated her time and efforts towards obtaining an education in the areas of Anthropology and Psychology, while also being an active member on issues within her traditional homelands. As such, her areas of interest are in Indigenous studies and the Canadian Law system as it pertains to Aboriginal Title and Rights.

“In spirit of my roots, I have sought education so that it may empower and alleviate our current and future battles for autonomy over our territory.”

Native Space and Place: Beyond the Lines of the Map

Mapping Your Place

Growing up, I remember the weekend drives out to the Keyoh. We would stop at the sides of the road to pick berries; sometimes my Ut’soo (grandmother) would take us far in the bush to pick berries. The smells and sounds are still very much alive in my memory—the beauty of the trees as they changed through the seasons. My Ut’sian (grandpa) would bring us to a small creek where there was a beaver house and we would learn how to shoot. Most times my parents were not with us; this was Ut’soo and Ut’sian time. As we would drive they would talk Dakelh to one another. Sometimes I would understand parts of their conversation

and would say to them “quit talking about me!” and they would look at each other and start giggling. These memories were the foundation of my native tongue; my grandparents would always reference animals, plants, and spaces in Carrier. Through their teachings, the land was conceptualized through their lens and the view was magnificent. Every time we would see an animal my granny would describe its nature; how it smelt, where it roamed, what it ate, what it means when you see one, etc. Elsey (2013) states that, “songs, mythologized landmarks, stories, poems, dances, and other aesthetic gestures can be seen as poetic gestures, or “ways of singing the world” of

human and non-human interactions” (p. 56). These trips with my grandparents were more than visits on the land; the bush was a classroom and each experience opened new perspectives, new additions of “storyscapes” (Elsey, 2013, p. 11). As Elsey (2013) describes, “through the process of oral tradition and storytelling, the land and people’s actions upon it get encoded into the cultural memory and identity of the region” (p. 50). Elsey captures the “poiesis” that is continually happening through my grandparent’s stories of the land around us and about the features that make it so (p. 10). We were taught to see from the land’s perspective, to respect the ground we walk on. Elsey also states that this engagement “embraces both the human and non-human agents of a shared landscape” (p. 50). My first cousins were usually with us, so as young children we would play and laugh. As we grew, we continued to go out on the land, berry picking, hunting. It was a space where we learned how to work as a team; getting our ski-doo unstuck from a deep pack of snow. We learned to set net with our grandparents. We gained an appreciation and respect for the land; it was the foundation of cultural knowing. The space served to bring all of us together to work, cook, haul water, clean, harvest, etc. We knew that when we came to the bush, it wasn’t like town; we didn’t need to doll up for

anybody. We didn’t need the powers of TV or cellphones to impede on our lives and the social interactions of our loved ones. We function for the family and from there the beauty continues to unfold into land around us and through us. It is a part of us not apart from us. Elsey (2013) states that “the storyscapes that establish a people’s self-identification within a territory occur on the basis of human activity and movement and ways of making a living within a space” (p. 49). As we all grew older, we began to face various adversities, but through school, jobs, and children, we always come back to the bush.

As such, it is though these unique experiences with my Ut’soo and Ut’sian



that I was gifted with a knowledge that goes beyond the structures of a classroom. These moments in time and space have motivated my thinking around Indigenous research and methodology. It has also motivated me to understand how Indigenous ways of knowing reflect cultural values and teachings that surround how land is managed and controlled on the ground. I am also interested in the impacts of resource extraction, particularly forestry, on Aboriginal lands and how this affects contemporary modes of production and livelihoods. As a result, I am interested in the area of Aboriginal Title and Rights as it pertains to the Canadian Legal System.



Reference

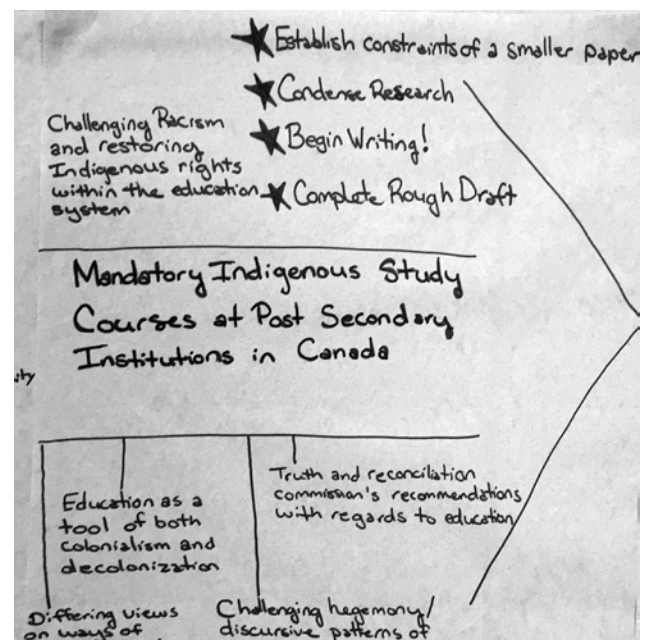
Elsy, C. (2013). *The Poetics of Land and Identity among British Columbia Indigenous Peoples*. Halifax and Winnipeg: Fernwood Publishing.

“It’s amazing to think that even when you get a small group together the ripple effect is enormous.”

—
Knowledge Makers
Day 2

Acknowledgements

I would also like to acknowledge my family, my traditional territory, and Dr. Lisa Cooke for supporting me along my academic journey. Firstly, Lisa, in all of her awesomeness, has been an instrumental component in providing me with not only the educational tools to go further, but has genuinely believed in my abilities - for this I am forever grateful. Secondly, if not for my family I would not be able to be where I am. They have provided me with the necessary support so that I may continue forward with my dreams and goals. Last but not least, I acknowledge my traditional territory, the Maiyoo Keyoh, for being my place of refuge, purpose, and connection.



Villages with Smoke Stacks

Dionne A. Mohammed

Seton Lake Band

One night I lay upon my bed, exhausted from the day
My mind would not allow me rest, turmoil had come my way
I closed my eyes and drifted off, I had a wondrous dream
I stood upon an untouched earth, the first time I felt free
I turned and looked up on a hill, and watched some children play
They called to me and giggled, as they ran the other way
I walked to where they motioned to, my eyes became unveiled
As smoke stacks rose up to the sky, a village of old prevailed
A river swelled with silver scales, the forest roamed by deer
The men had captured all they'd need, to get them through the year
As they worked they joked and laughed, all while they taught their young
For one day soon they'd pass the torch, their language, dance, and song
The woman teased and smiled, as they worked their calloused hands
With gathering season almost done, they'd rest beneath the land
The boys and girls they played and sang, no one to wreck their souls
They watched the adults as they toiled, and did as they were shown
They bent their heads when Grandpa spoke, they heard with open ears
Respect imbedded in their hearts, a life lived without fear

Then all at once the earth groaned and wailed, the darkness fell around
The amazing freedom I had felt, was swallowed by a sound
Of engines stomping through the grass, the wheels dispersed the dirt
Surrounded by the cries of man, like someone badly hurt
As the dust began to fall, a scene of utter horror
Revealed it's ugliness to me, the village was no more
No longer were there scenes of joy, no smiles upon their face
As men and woman dressed in collars, came to state their case
"We own your children and this land, we dare you not to fight!
For we are here to civilize, and make you see the light!"

Mothers wept and children screamed, while grasping at their hands
Fathers ran wild eyed, confused, they did not understand
As they stood upon the hill, and watched their young ones go
I stood there helpless knowing, that they'd never watch them grow
They'd never spend another day, just like the day before
They'd never see their young the same, light in their eyes no more

I raised my face to God above, I had to ask Him "Why?"
He spoke these words within my heart, as I began to cry
"Those men have used My name, so they could justify their lies
My judgment's now upon their heads, revealed the day they die."

Standing there I reached out my hands, and looked into their eyes
Their vacancy gazed through me, enclosed by pain and strife
I closed my eyes real tight and prayed to God "Please wake me up!"
But when my eyes released the dark, the earth stood tired and corrupt
My people wandered aimlessly, not knowing where to turn
Their homes were gone, their children lost, their villages in ruin
They could not speak their Native tongue, their dignity was drowned
In bottles full of poisonous death, their children spiralled down
I watched in silent terror, as he pushed the needle in
Then put the bullet in the gun, with one last swig of gin
I felt the pain within his soul, he had no life to live
He had no teachings left of old, and nothing left to give
As the shot rang off I gasped, and suddenly awoke
I laid there cold and paralysed, the dream had finally broke

I tried to shake the images, the pictures from my head
And then I heard God's voice again, and this is what He said:
"Do not forget what you have seen, go out and tell the truth
Before you judge the "Indian", walk one day in his shoes
Get people to imagine, their children and their homes
Their language and their freedom, to no longer call their own
And then on top of all of that, imagine the disgrace
To be told you're less than human, born of a savage race
Please tell my treasured Native sons, that I am always here

I've never left their wounded side, I've seen their pain and tears
And let my cherished daughters know, there's light beyond the dark
I'm not a God the white man made, that Res. School was a farce
The battle scars you carry, just give them all to me
My Son will bare your burdens, and set your spirit free
Then once again you'll walk on grass, in moccasin-clad feet
The blossom of the Saskatoon, will have never smelled so sweet
Your laughter will return to you, your happiness within
The strength of a thousand warriors, will be restored again
Stand tall and proud My children, this land I gave you first
Because I knew you'd fight to keep, the splendour of the earth."

I sat in quiet silence, I felt so self absorbed
To think my little problems, were too big to be ignored
I closed my eyes just one last time, repentance on my tongue
And mourned a life I'd never know, as tears began to come
I grieved for all our Elders, who passed on way before
Who'd never get to see their lands, or human rights restored
My sadness for my children, came like a crashing wave
When suddenly I realised, they'd never see a day
Where villages with smoke stacks sat, as brown skinned children played
Girls giggling in the forests green, their hair all set in braids
When family meant a nation, our tomorrows filled with peace
When humanity was dressed in love, and always within reach
I vowed that very moment, to do as God had said
To tell all who will hear, to get this message read...



Written By: Dionne Mohammed, April 2007, "Villages With Smoke Stacks"
Revised by Dionne Mohammed, March 2008

Inspired by my mother, a residential school survivor.

Jordan Robinson

Cold Lake First Nations

Jordan Robinson is a mixed blood traditional scientist. He grew up moving back and forth between group-homes and foster care. Jordan is in his last year of his undergraduate degree in Ecology and Biology of the environment with dreams of cleaning up the environment using traditional methods of water treatment and applied biology. He is passionate about being the difference in his community and knows that in order to really change the world he had to change himself. Jordan's mindset has led him from being on the verge of suicide, drug addiction and gang life to being an aggressive and educated Indian.

Between the Two Worlds of a Half-Breed

Perfectly stuck between a rock and a hard place, he was easy to pick up. I approach, being careful not to slip on the rocks into the stream, eyeballing the form that I instantly, unconsciously name Sockeye Sam. From my perspective, he beckons to me as dinner, my mouth watering; his large, muscular, ruby red body being the most delicious and satisfying meal. My footing becomes more solid as I begin to make out the transformation this Sockeye has gone through; his hump back and beak-shaped mouth making him more similar to something you would find deep in the ocean rather than in the shallow stream of Bear Creek. The fish, Sockeye Sam,

moves ever closer to me; so close I can pet him. I slowly reach out to stroke his back and he responds by moving into my hand as if saying "here you go, I'm ready." I reply by snatching Sockeye Sam from his hard place. Our two lives joined, hand to scale, both travelers meeting in this low lying creek bed in south-central B.C.

In the moment I picked this fish from the water I feel stories emanating from his body. Instantly imagining what this fish might say if I could only understand fish.

“I am interested and actively pursuing a business in recycling water, bioremediation, research and development on reserves to provide my people with clean water, clean food and inspiration for the younger generations to pursue both traditional and western science in combination.”

‘This is it, I am home. The place where my mother and father first conceived me, where my first memories were formed after hatching from a three month, vulnerable and cold slumber, 3000 strong as a young alevin, living off only the yoke still attached to my belly. I was part of a group of only 300 siblings that survived the egg massacre that fed perch, walleye, and pike. We were their gift from my parents. During my growth I followed streams and rivers to Adams Lake where I grew into a young fry and continued my journey down the Frasier River to the Brackish where I grew into a smolt and developed a tolerance for salt water. There were only 53 of us left of 300... The ocean was a gauntlet of death as big fish ate little fish like me. I was the only one left of my brothers and sisters. Alone in a gauntlet of death and diversity. Although I was but a single fish in a mammoth ocean I found others like me. As I grew stronger and faster I

began to gain courage and confidence in myself. I began to lose my fear. I am a survivor. It took me a pilgrimage of thousands of kilometers through the Gulf of Alaska to the middle of nowhere to find myself. I found my strength. I am strong, powerful and beautiful. Now that I’ve proved myself to myself I can head home. As I began my return trip I began to transform from the shimmering silver of my youth to the ruby red which signified my maturation. I deserve this.

The fight up the river from the ocean was a 500 km pilgrimage that lead me to this spot, this shallow bank that has served as my families breeding ground, final destination, my birthplace, and home. To these hands that softly pet my back as if I am domesticated. These hands pull me from the place of my birth during the last chapter of my life... The hands of my impending doom to which I willingly hand over my life. My gift

to these hands is my whole self, I've traveled hundreds of kilometers from the ocean gauntlet in order to give my whole body to the hands that need me. I am their gift, less the milt which has blessed these eggs with life. This is my gift; to die with honor in paradise after the painful pilgrimage that brought me home. I embrace this end.' –Sockeye Sam

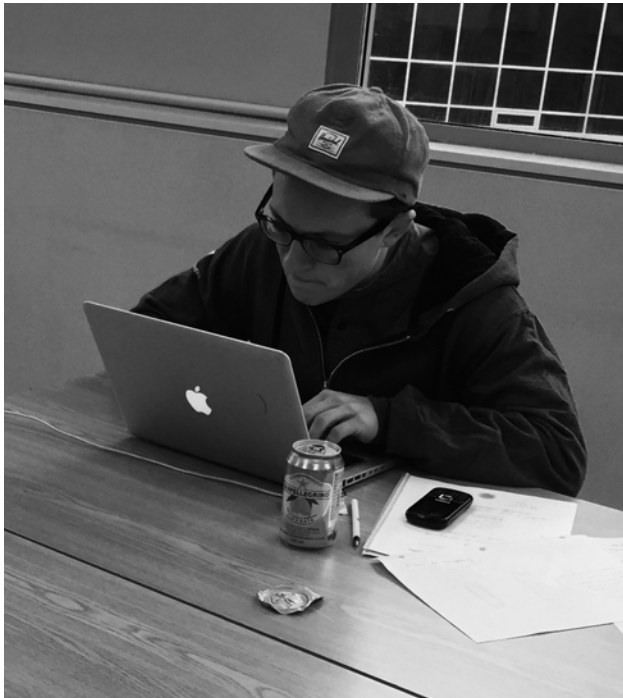
Just as Sam's journey required navigation of multiple rapids, my own journey required its own leaps of faith.

When I was 12 years old, my mom moved us to Edmonton in an attempt to escape my father's drunken wrath, and in doing so removed me from the sweat that had so long been my foundation. The disconnection convoluted my mind to the point that I forgot the roots that my mother and father had instilled in me. Hearing tales of why my dad ended up the way he was, as well as the trauma I had suffered, perpetuated this. He was raped by a priest in residential school and as a result, began bringing home male prostitutes and going to bed after telling them that my mom would pay for their... services. When she refused she would end up being beaten. I watched this happen repeatedly, but I was so small that I had no power to stop what I was seeing. It rendered the 4-year-old me weak, helpless, and afraid. Now that I was 12, a little bit bigger and stronger, I ended up getting in with

the 'wrong' crowd and started trying to prove to myself in all the 'wrong' ways; that I was not nearly as much of a coward as I was when I was three. My attempts at purging my fear worked, I did everything from stealing clothes to attempted murder. This deviance resulted in my expulsion from thirteen junior high schools, three 3-month drug treatment programs, countless group homes, foster care, three juvenile detention center terms and burning every bridge I had.

It took one simple act of love for me to overcome my self-destructive impulses. During my last juvie stint, after my mother gave up on me and I gave up on myself and was completely alone, I was given my one last chance. My last hope came when my foster father, Inskip, came to visit me when no one else would. He simply asked me questions and I provided answers. He told me that, subject to me following my own advice, I could move in with him; he had faith in me. That was all I needed, a little bit of hope. On the way home from the detention center, clear headed and driving east, some time in May he told me to look in the rear view. I did not see anything in particular, but then I saw it, the first sunset in the mirror of that old green van. That was nearly ten years ago.

Today I stand on the banks of Bear Creek, holding the weight of Sockeye



Sam who seemed to be in just the right place at just the right time for me to snatch him out of the water, seemingly more of a gift than a hunted sacrifice, nature's way of saying "here you go Jordan and Sockeye Sam, both of you have come a long way, have an experience." The salmon here seem to have a suicidal quality, constantly mating and fighting for dear life to death. All I could think of in that moment was how delicious that Sockeye Sam would be if I smoked its meat in sweet maple syrup for candied Sam.

But, alas, in this moment I was a natural history student, making my own natural history. I almost felt bad for putting him back, as if refusing a birthday present from my best friend because it was too good. I didn't deserve such a present, such a blessing. I put a

gift from nature back because I don't need it to provide for me anymore. Unlike my ancestors, I have a grocery store I can go to and buy all the food I want. This life was not meant to end that day for I saw that he was almost home, among his brothers and sisters. The ultimate family reunion, and although Sam's life was in my hands, my life was on his gills and tail, our life pilgrimages crossed.

Touching Sam, even if just for a few moments, has reminded me where I come from, that I am Native. Being Native means being the underdog in a world designed for the "civilised." Regardless of heritage, race, or species, it's always easy to discriminate against those who don't think like us—Native, Jewish, fish, tree—as if our way is any better; as if we have nothing to learn from them. What I have learned from my elders is that all things—plant, rock, air, water, fire, and animal—are all living parts of creation with lessons to offer. That I should only take what I need and that what I need is almost never what I want. I wanted candied salmon dinner, but I had trail mix so there was no need to take both. If you take more than you need scarcity for other beings will become reality, life will begin to wither and soon there will be nothing left.

The elders say that we need the gifts from nature. They say that treating

these gifts as sacred is the definition of Native tradition. To be Native is to protect the land as if it were an extension of your soul; to cry when a patch of grass is pulverised or a tree is butchered without gratitude. In my mind, tree and grass are intimately connected to the land that defines the spirit behind the “spirituality” of the Indian. It’s a practice that’s better lived than preached. For every kill, an offering should be given as a sign of gratitude for the gift that was never yours to take. This fish out of water was more than the action of catching the fish because it has now become a part of the story of the land. Moreover this is a story that has connected the land to both Sam and I, another lesson and blessing that has made each of us relevant. Having stories that tie us to the land seems to me the essence of being Native.

Of course, I have notice that the earth’s gifts are not always valued. When I was a small boy, maybe seven or eight years old, there was a patch of grass and woods at the end of our block full of grasshoppers, birds, gophers, and a multitude of other life forms. A development company thought it would be a good idea to build yet another section of houses on this patch of “barren” land. Little did they know that that’s where I, and many of the other neighborhood kids, burned away the summer sun by catching grasshoppers to keep as pets in old mason jars covered

with cloth, running through the trees in an everlasting game of tag, laying on the field of grass to watch the vast Alberta sky evolve from flat cerulean to the refraction of an array of purple and orange off the clouds that bordered the sunset. Although this patch of green was some kids’ playground, the developers could only see its value in the amount of square feet they could squeeze out, in doing so squeezing out the life. After returning with my family from vacation in Kelowna, the grass and trees had been replaced by dirt patches sketched out by bull dozers and moved into piles of the death. I was so devastated, hurt, and angry. I cried for my perfect sun patch; all the grass, all the grasshoppers, and all the trees were destroyed; in my world a massacre of this scale was comparable to the holocaust! I believed in magic at the time, that it lived in those woods. Seeing what those cruel bulldozers did to the trees broke my little heart.

Was this murder? As I grew older I began to realise that it was just the way of the world. Turning a patch of land into a good home for a family or two without acknowledging the thousands of little lives sacrificed or displaced was a mind numbing standard practice. Grass and bug, tree and bird, treated as objects that have no life to lose. What for? So that someone could own a little bit more stuff without needing it? Hoarding to the point where my kids will never experience that sunset on that

patch of grass, or catch grasshoppers or even to play tag in those woods... the potential for these type of moments murdered. Is taking what you want how it is to be non-Native?

Sitting beside Bear Creek today, I can't help but think that the development of the infamous city is synonymous with the development of the fungus that spreads over the backs of some salmon that will eventually blind and kill the them. Maybe in every culture the old ways need to go blind and die to allow their young to thrive, just like the salmon. What is it worth to preserve the experience of the great Adams River salmon run, or the empty lot of some kid's childhood?

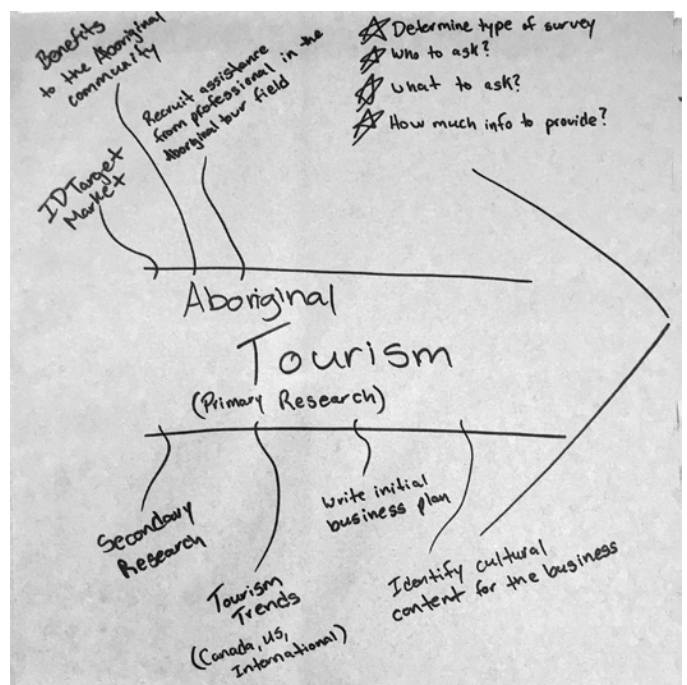
I don't know, but this time I know it's time to let Sam go.

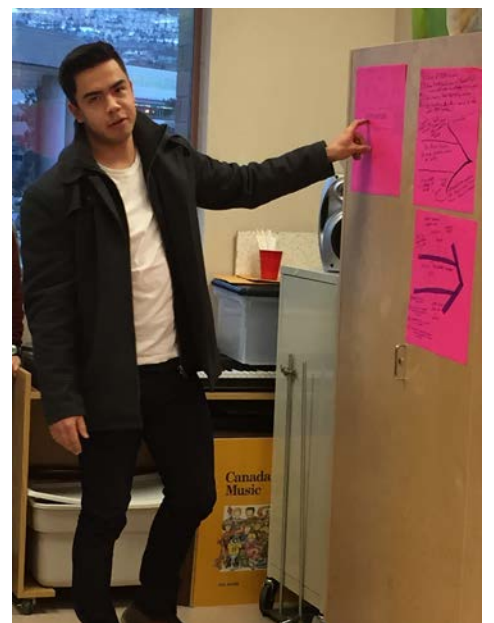
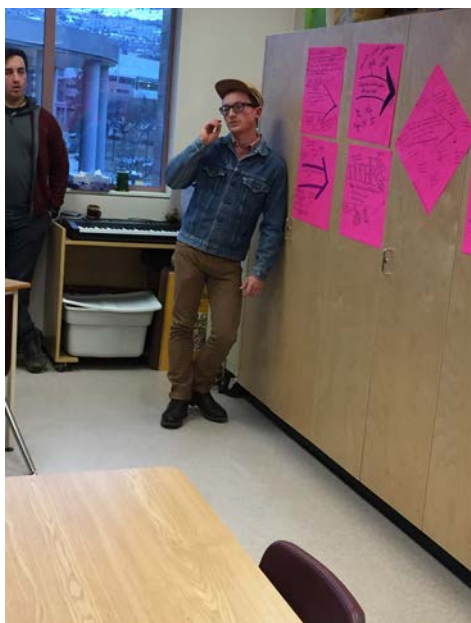
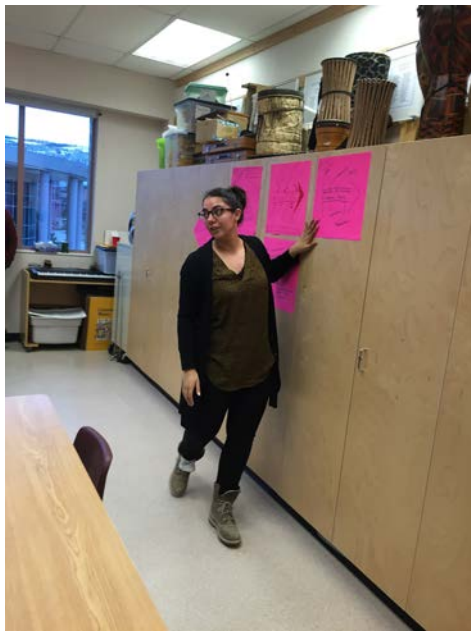
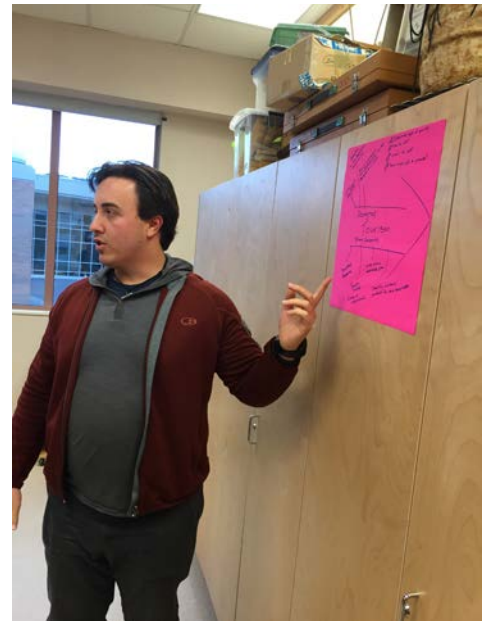
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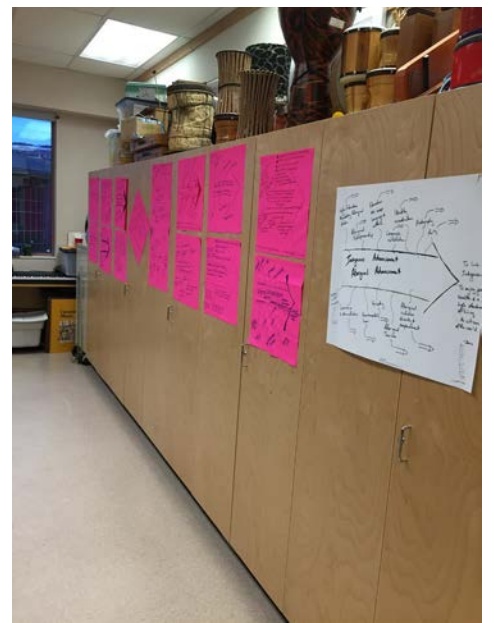
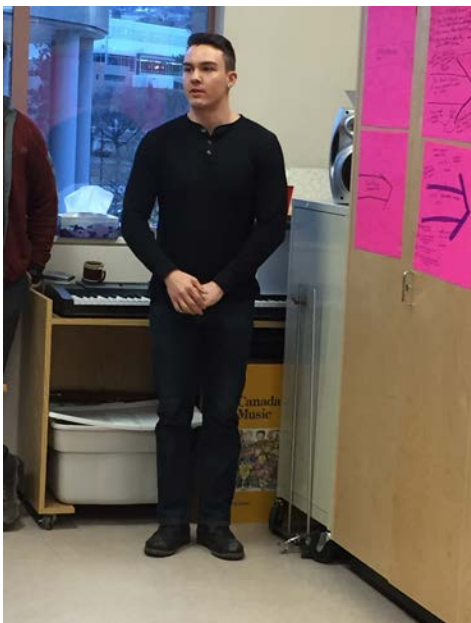
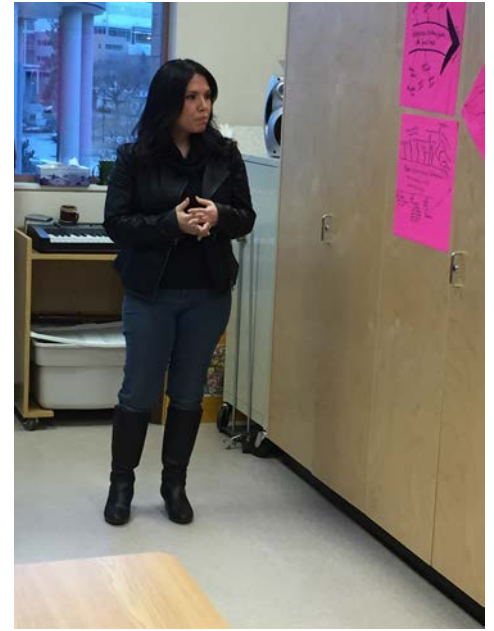
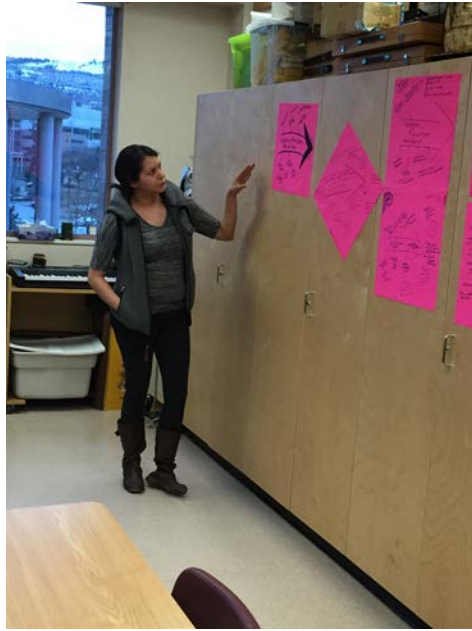
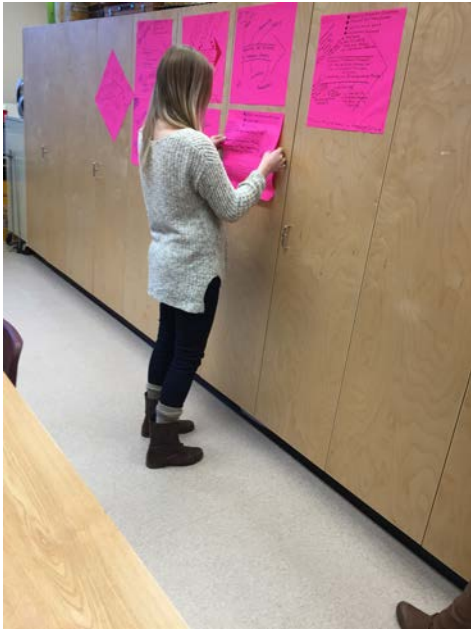


“There are so many opportunities for Indigenous research.”

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Knowledge Makers
Day 2







Alma Charlene Casey Waywayseecappo First Nations. Treaty Four Gimley, Manitoba

Alma Charlene Casey was born Sharlene Ann Isfeld and her ancestors are from Gimley Manitoba. Charlene grew up in Sarnia, Ontario and attended Lambton College and obtained her Early Childhood Education Diploma. Charlene is interested in ways that the university can support Indigenous learning and higher education.

“As an Elder myself I feel that knowledge of my language and culture is extremely important to learn and pass down to future generations.”

Waking up Indigenous Minds

Since the European settlers came to Canada the role of the Aboriginal woman within her community has changed dramatically. Aboriginal women have been stereotyped against for far too long in today’s society. The discrimination and loss of their personal identity as women needs to be reclaimed. Aboriginal Women have the right to benefit from a specific plan to reclaim their identity and become fully engaged with this plan. The plan of reclaiming their womanhood and their rights as individuals should be based on spiritual teachings and cultural traditions. Lajimodiere (2013) nicely states that “Male European explorers and missionaries were unable, or unwilling, to grasp and acknowledge that many tribal cultures are gynocratic,

with the woman at the center” (p. 105). Many researchers, whether they are Aboriginal themselves or not, support the idea that Aboriginal women need to take back who they are culturally and spiritually and what their role in society is as an Aboriginal woman. The following research paper will discuss the roles of Native women and men in the past, the marginalisation of the Native woman, healing the whole Native woman as a person through self-determination, and taking a look at the future of the Native woman.

In the past, Indigenous women were honored and treated with respect by the men in their communities. The women in their communities held a strong position of leadership and authority;

their voices were powerful and heard by all. Frequently, the women in the community would also have the political role, as well as the authority to distribute resources and assign land. Neeganagwedgin (2013) reminds us that “Indigenous women were the keepers of the traditions, practices and custom of the nation and that there is an understanding that women held a sacred status for their ability to bring a new life to the world and by extension new relationships with the creator” (p. 323). Before non-Aboriginal settlers arrived in Canada and brought with them the European beliefs and ways of life, the Native community always had a balance between the men and women. The women were revered for their spiritual and mental strength as well as for the life experience of bearing children and the responsibilities that comes with nurturing a child to adulthood. The men were honored for their physical strength as well as their spirituality. There was always a balance between the men and women in the Aboriginal community. But, “Many First Nations were matrilineal, meaning that descent-wealth, power and Inheritance... were passed down through the mother” (Hanson, p.1). The women elders would provide spiritual guidance, healing and the cultural traditions that were to be passed from one generation to the next. If you wanted to learn traditional spiritualism and traditional ways, you would go to the source, the holy women

in the community. Lajimodiere (2013) states that “Of all Indigenous female roles, perhaps none is as omnipotent as the medicine woman/traditional healer. American Indian women have a special connection to the spirit world that empowers them to heal” (p. 106). In today’s society, Native women are ranked as the most severely disadvantaged and a loss of balance has taken place in the community. Native women have become accustomed to a society that is dominated by a male figure and women must bring balance back to the community.

Throughout the years many Aboriginal women have maintained the ability to sustain a positive lifestyle and resist the impact of discrimination and marginalisation to some extent by having strong connections with their own spirituality and cultural traditions. They have managed do this this despite the many racist names and labels that have been placed upon them and the outrageous discrimination that only leads to the marginalisation of the Native woman from society. Neeganagwedgin (2013) declares that she has “...heard many stories from First Nations women about what their spirituality means to them and how it sustained them despite years of European dominance and subjugation, whether in the education system, the justice system, or in other institutions” (p. 323).

For the Native woman, having strong family roots and a large family who are proud of their heritage gives her the confidence and self-esteem to resist the labels that are placed upon them as drudges, princess' and prostitutes. These types of names have followed the Indigenous woman since the time the Europeans came to Canada. Most of the Native women interviewed by Kim Anderson for her book "A Recognition of Being" describe the formative years of growing up with their aunts and grandmothers by their sides as a strong foundation which helped them identify who they are as proud Native women today. Learning from such a young age that both men and women had specific roles and responsibilities to perform in the community to help maintain an equal balance amongst the community was extremely important for the older Native woman. Neeganagwedgin (2013) declares "European colonialism, patriarchy and systems of domination introduced the concept of the superiority of men and the second-class status of women...rendering women marginal" (p. 325).

Healing the whole person is vitally important in establishing a plan to give back the Aboriginal women the right to participate in the process of self-determination. Gunn (2014) declares "For Indigenous peoples, self-determination means recognising their inherent sovereignty, including their

rights to traditional lands, territories, and natural resources; to self-government and autonomy over internal affairs; to participate in decisions that affect their rights; and to respect for their distinct cultures" (p. 242). Gunn (2014) believes that the only way for decolonisation to happen is to actually include the Aboriginal woman in the process of self-determination while focusing on the individual's psychological, social, political, and economic status as well as cultural aspects. Aboriginal women's individual rights need to be explored and looked at extensively. Gunn (2014) also believes that "The inclusion of Indigenous women within the self-determination process is also important to achieve decolonisation by addressing the ways in which colonisation has impacted Indigenous peoples, including the differential impacts experienced by Indigenous women and men" (p. 243). Women need to be engaged with this plan to benefit from the right of self-determination and help make changes for the future of their children. The impact of assimilation and the discrimination against Indigenous women needs to be addressed immediately for the sake of the Native women and the community. Aboriginal women should not have to sacrifice their individual right for the sake of the community or Government. Women need to understand self-determination and the benefits of this plan and not meet this plan with resistance but with an open mind.

Now, the future depends not just on the grandmothers and the aunts but also on the younger generation to be able to find their voices and speak up against the cultural genocide that has been afflicted on the Aboriginal woman. In the past Aboriginal women were an important part of the community and held a position that was equal to the men in their community. During the process of decolonisation, the feelings associated with the loss of this balance affected many Aboriginal women. Gunn (2014) states that “The emotional effects of these losses are significant and include feelings of exclusion, stigmatization, loss of cultural practice, loss of sense of belonging, and an inability to participate in ceremonies” (p. 248). How tragic to take away what was rightfully the Aboriginal woman’s birthright, her own heritage. Young Aboriginal women need to find their voices and speak up to change this cycle of abuse that has taken place. Gunn (2014) states “Reclaiming the authority that we once held can provide the courage and the motivation to speak up and speak out. We can start to do this when we begin thinking about our responsibility to the future ... The future of our families, communities, nations and planet depend on us finding our voices, nurturing ourselves and reclaiming our authority and power. Women are instilled with the responsibility to speak out about injustice and they must act in positive



ways to address those things in need of direction” (pp.237-238).

In conclusion, the younger and the older generation of Aboriginal women need to work together and become independent, assertive, and outspoken. As Anderson (2000) so nicely puts it “It’s going to have to be the women who are going to have to start talking. There are a lot of women who have been holding back and who have the responsibility to speak up because it is our children’s future that is at stake here” (p. 237). So by making a plan that focuses on the psychological and economic aspects of the Aboriginal woman, and working with the spiritual and cultural traditions of the Aboriginal women’s heritage, women can heal the whole person. Aboriginal women need to learn about self-determination and become engaged with the process of the healing plan. Aboriginal women can reclaim their individual rights and become the future leaders, warriors and healers that they were meant to be.

Acknowledgements

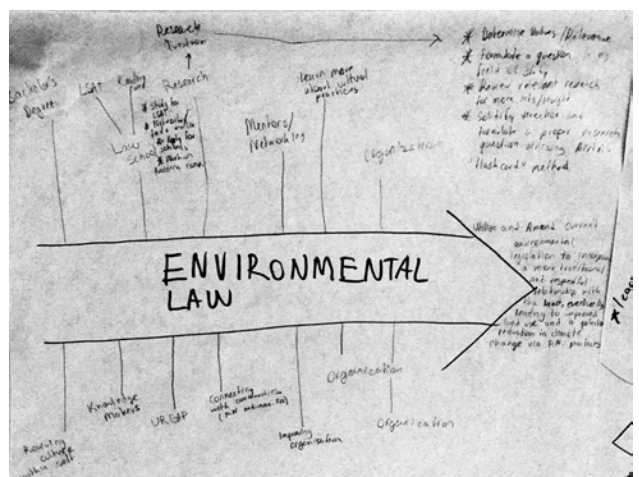
I would also like to thank Sereana and Airini and all those who helped make the Indigenous Knowledge Makers Workshop such an amazing experience. I would like to thank my father Frank Casey, my families and supportive friends for their continued love and support. Meegwetch.

“I feel good that there is a place where I can research... I feel like our future is in good hands. Sitting here and talking about [research] makes me feel good about the future.”

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Knowledge Makers
Day 2

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Sereana Naepi

PhD Student, University of British Columbia, Nakida, Natasiri, and Palagi

Sereana conducts research in higher education looking at how all learners can be successful. She is currently working on how university structures support or hinder Indigenous women to support Indigenous community success.

Answering the Call

Writing about Indigenous research is timely for me. In three weeks I begin my PhD comprehensive exams; it's a time when you start to think "ok am I where I need to be right now?" To answer that question, I reflect on a teaching from my Aunties "*nai tavi ni na marama ena matavuvale* (the women holds the tribe)." As a Fijian woman I have a responsibility to find ways to support and lift my community. Research gives me a way to do this and it is important moving forward to remember that this is why we enter the academy, not to publish or perish, not to add lines on CVs, but to support and lift our communities. Research is a way that I can serve my community and as Maori academic Graham Smith reminded us at a recent Indigenous Graduate Student Symposium in Vancouver, a PhD does not give you the right to lead, it gives you the honor to serve.

As a new researcher I look to those who came before me for guidance. Sometimes this guidance is in the form of the written word, like Hau'ofa's reminder that we are the ocean, sometimes in the form conversations like when Airini reminds me that this is a journey that can be completed, and sometimes just in presence, knowing that other Indigenous academics have sat or are sitting in the same place. I also look to the wisdom of my ancestors to guide me, and now I come full circle, as it is my ancestors who taught my Aunties "*nai tavi ni na marama ena matavuvale*" and it is my ancestors whose call I answer when I sit down at a computer and begin to write.



Jason Johnston

Ahnishinaabe, Chippewas of Nawash Unceded
First Nation

Jason is completing his Bachelor of Interdisciplinary Studies degree at Thompson Rivers University and is working towards developing an experience-based Aboriginal tourism business on his home reserve to share his culture in a positive and engaging way.

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“Primary research would allow me to create specific goals and ensure the business would succeed and meet the needs of the people.”

Authenticity in Aboriginal Research

An area of contention that will arise in any aspect of Aboriginal research that looks to draw upon Aboriginal cultural teachings, practices or traditions will be the claim of authenticity, from both Aboriginal and non-Aboriginal peoples. Most Aboriginal research will likely include a great deal of the researchers' cultural beliefs, and thus will be scrutinized for not being “authentic” based on someone's interpretation of what that word means. My research has been chiefly focused in Aboriginal tourism and through this I have found that the term “authentic” varies wildly in its use and meaning. While the words and works of cultural anthropologists are widely accepted on what is or is not

“authentic” for a particular culture, it is not up to individuals outside of a culture to determine what is authentic in that culture. The following synopses from my research looks at how authenticity is categorized and perceived and who seeks out “authenticity” in a tourism setting.

Cultural tourists seek out destinations in which they can find experiences that allow them to actively participate in the local culture or learn directly from locals. In Canadian tourism there are seven types of travelers, according to the Canadian Tourism Commission. Of the seven, “Culture Explorers” and “Authentic Experiencers” make up 21% of the market (EQ Profiles, 2012). These groups want experiences and

destinations where they can immerse themselves in the culture and have “authentic, tangible engagement with destinations...[and] understand the history of the places they visit” (EQ Profiles, 2012). Overall, these travelers want to focus on learning and authentic experiences. It can be argued that when these kinds of people travel they are doing so in a “search for an alternative to ourselves, a search grounded in a belief that what we have lost can be found in Others more ‘primitive’, and therefore more natural, than ourselves” (Shepard, 2002).

Authenticity, however, is difficult notion to describe with any level of confidence, as the interpretation of the word can vary greatly within different groups and disciplines (ex: anthropology vs. history). The dictionary definition of authentic is “not false or copied; genuine; real” and “having the origin supported by unquestionable evidence; authenticated; verified” (Authentic, 2015). The problem arises when the origin of a culture is determined. A culture described as authentic contains the assumption that it began at a specific point in history, and everything after that is inauthentic. This point in time can be arbitrary or specific, such as authentic Aboriginal culture being before European contact for example.

Aboriginal authenticity is generally based on the idea that there was a single

point when culture stopped being what it was and began to change with the new colonial powers, so “the whole notion of an original moment is quite problematic” (Castaneda, 1996). Most anthropologist can agree that culture is “dynamic and fluid”, which stands to reason that authenticity can change, and that “today’s staged hokiness stands a good chance of becoming tomorrow’s authentic cultural tradition” (Shepard, 2002). Not to say that authentic culture is based on “hokiness,” but rather because culture is constantly evolving based on the environment it is in, it can be reasonably assumed that what is “authentic” would change as well.

The issue now becomes “how then to decide what is and is not an authentic cultural practice?” (Shepard, 2002). A great deal of “authentic” culture is determined not always by those whose culture it is, but by anthropologists who study the culture. Often it is outsiders who deem certain cultural activities “inauthentic” when those whose culture it is see it as authentic. When cultural tourism experiences are scripted, often times the information shared is “ghostwritten” by anthropologists, rather than the hosts themselves (Bunten, 2010). The idea, held by some people that “original-as-natural and a copy-as-degrading” doesn’t take into account that the “health and longevity” of certain cultural practices can be attributed to the “faithful replication”

of such practices (Shepard, 2002). There is a widely accepted idea that authenticity is positioned firmly in the past and “because the past is defined as more authentic precisely because it is past, the present, by implication, presumed to be falling away from authenticity and thus of less value and interest” (Clifford, 1996).

In order for Aboriginal researchers to remain true to their authentic culture and whatever role that plays in their fields of research, they must first have an understanding of what is authentic, not based on someone else’s ideas but their own. While it is important to understand the history of a culture from various perspectives, it is ultimately up to those people whose’ it is to determine what is authentic and build that into their work. Taking control of our own authenticity as Aboriginal people is another way we can move towards righting the wrongs imposed on us through colonialism and ensure our culture survives and thrives on our own terms instead of being steered by individuals outside of our cultures.



Acknowledgements

I want to dedicate my work and my research to my grandfather, Basil H. Johnston. He was tireless in his work, writing and teaching about our Ahnishinaabe culture, paving the way for so many other Aboriginal people to do the same. His dedication to maintaining and sharing our culture and his belief in me has always encouraged me to pursue my dreams and embrace my culture.

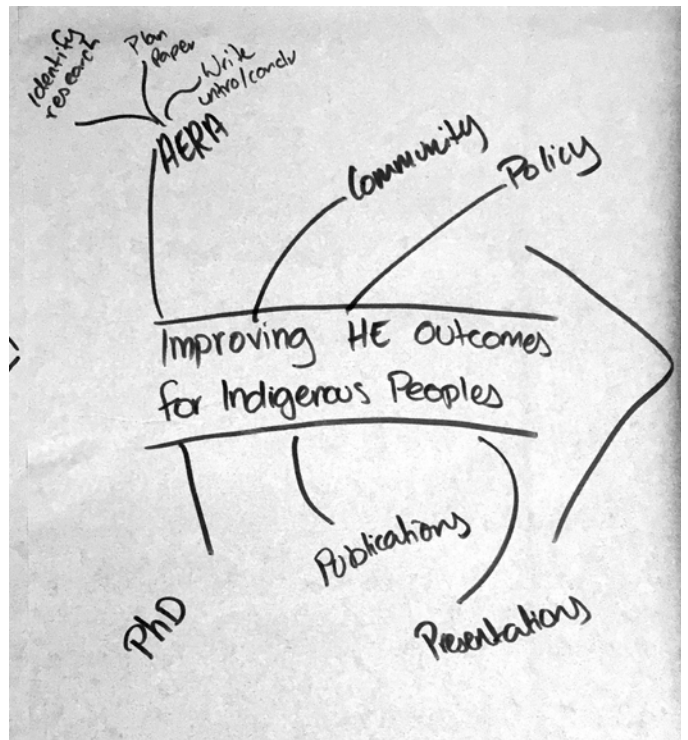
He is my hero.

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“Different knowledge and viewpoints is what makes the world great. The opportunity to share the knowledge hasn’t happened enough. Sharing like Knowledge Makers makes this possible.”

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Knowledge Makers
Day 2



Erin Chillihitzia St'at'imc Nation, Ts'Kw'laxw First Nation

Erin grew up surrounded by the mountains of her territory, and relocated into Kamloops to pursue her educational goals and raise her family. She is invested in ways social work can revitalise cultural identities and her research areas are focused on the equal distribution of resources to children residing on reserves, particularly children with diverse needs.

“It is imperative that we utilize these knowledge holders and engage in research to identify gaps to address issues indigenous families face today, without research we cannot find answers to crucial questions.”

Weaving Indigenous Knowledge Into Practice Through Narratives

Introduction

A narrative theoretical framework that incorporates Indigenous worldviews into practice is a strong standpoint to work from when supporting Aboriginal families. Narrative theory and Indigenous worldviews both share common goals and theoretical concepts that initiate growth and revitalisation which are paramount to change in family social work. Developing a theoretical framework as a new social worker creates a foundation of knowledge that allows us to evolve our epistemology as working professionals. I chose to develop a framework within Narrative theory and Indigenous worldviews

because it is a natural blend of my own Indigenous ideologies and beliefs as an individual and also incorporates the ideologies that strengthen the revitalisation of Indigenous ways of life. As a way to incorporate these Indigenous teachings passed onto me, they are highlighted throughout this article in italics.

The Narrative family approach was born in the 1990's from postmodern contributors Michael White and David Epston (Collins, Jordan, & Coleman, 2013). The theory is considered one of the newest among social work, but I would argue it has already been integrated within Indigenous ways of life/knowing for much longer. The

major concepts within the Narrative theoretical approach are central to the idea that clients are the experts within their own lives, people are born into pre-existing foundations that impact the narratives of their stories, and clients are capable of re-authoring their stories to bring concrete change into their lives (Collins et al., 2013). These two social work approaches (Narrative and Indigenous) are the foundation of my theoretical framework because they generate a more attuned lens of major concepts and techniques that sustain my own values and beliefs as an Indigenous social worker. Nonetheless, I do acknowledge that these two theoretical approaches have both accords and contradictions.

These two theories/approaches work together in a unique way because they share some core concepts regarding multiple truths and narrative language. Storytelling and interpreting stories are the heart of Indigenous culture (Saleebey, 1994), as well as a main technique used by Narrative theory. Another key concept these approaches share is that there are many ways of knowing a truth and that all are significant. This concept described in the Baskin (2011) text emphasizes the way Indigenous worldviews seeks to find individual meaning making within narratives which is also viewed as a significant concept within Narrative approach. Both of these methodologies

are considered postmodern theories and are described by Baskin (2011) as “socially constructed through language and maintained through narrative and carries no essential truth” (p. 50).

Conversely, Narrative theory and Indigenous worldviews can also have contradictory values; such as the way they approach families within social work on an individual vs. communal level. Although Indigenous worldviews are experienced at a larger community level, Narrative theory can be seen as rather individualistic. These smaller more individualized interactions do not hold the person accountable to the whole circle like a traditional healing circle would (Baskins, 2011). Through more in depth Narrative practice, reflexivity shows us that all narratives situate themselves in social and political contexts (Roscoe, Carson & Madoc-Jones, 2011). Although Narrative methodology is supposed to connect the present issues into a larger political context, it still fails to bring the issue back into the community or support system of that particular family, which is considered to be a central key to healing in Indigenous communities. The social worker can overcome these gaps by integrating larger support systems into the conversations and seeking identity stories from Indigenous families which will implement a foundation of accountability to the current conversation.

The main concepts and goals of Narrative theory are also integrated within Indigenous worldview, they hold the individual in a position of power and encourage them to look beyond their internal issues and engage in growth. Our mother is the earth, and if she is sick we are all sick with her, it is Indigenous rights to connect to the land and protect our mother. Let's go for a walk into the mountains, escape the grey concrete and listen to our mother breath in and out. The three main concepts of Narrative theory are the idea that we are born into pre-made stories, that clients are the experts of their own lives, and using Narrative theory individuals can re-author their established stories (Collins et al., 2013). When working with a family from this perspective, we explore their reality and narratives around it, rather than focusing on the problems. The Narrative theory proposes that people are born into premade stories impacted by culture power poverty, written by their parents, culture, families (as cited by Epston, White, & Murray, 1992 in Collins et al., 2013). These pre-made stories can be powerful tools or destructive lifestyles; it is connecting the past to the present like intergenerational trauma impacts first nations communities today. It is these pre-determined realities that intersect to construct the way we are located in the world (Collins et al., 2013). Some creation stories say we are born into

our lives already knowing everything that will happen to us and that the seven sacred grandfathers showed us what it would be like before we decided to be born. So, that means what is happening for us right now is meant to happen, and one of our sacred grandfathers can help us through this trouble; which one do you think it is?

Recreating stories that bring about change, let's sit down and talk to our grandfathers; imagine they're in the chair in front of you, what would you tell him about your life? If we can sit in front of an empty chair and place one of our ancestors in it, suddenly were looking at the grandfathers who expect certain outcomes for our lives; this changes everything for Indigenous people. Although narrative theory is preconceived foundations or starting points, the methods used in Narrative aim to empower clients that they are the experts in their own lives and are capable of changing their life circumstances and creating new life stories (Collins et al., 2013). Carrying multiple identities, as we all do, creates different starting points for life achievements. This does not mean that if we are born into a home entrenched with addictions, poverty, and abuse recreates these values and beliefs into our children's childhood; it means these stories influence life decisions in either a positive or negative way. Narrative theory moves to dismantle these preconceived foundations to

bring out equitable possibilities so people born into oppressing stories can overcome their constraints to thrive. You are from the St'at'limc nation, what does that mean to you? What is your creation story? Let's explore how that shapes identity as a St'at'limc person today. Thus rewriting narratives is a powerful concept within Narrative theory, it empowers and deconstructs oppressive situations (Collins et al., 2013).

I am proud to have a strong connection to the mountains of my territory, I am from the fisherman clans; and we consider salmon to be a sacred way of life. How can this impact my practice? If I meet another St'at'limc in my work; perhaps I can offer them some fish and remind them of the taste, the connection, the way of life. As an Indigenous woman navigating so many different theoretical concepts in a colonised academic system, I have learned that my Indigenous identity is essential within my social work practice. Some concepts that amalgamate the Indigenous worldviews and narrative theory are the practice methods of scaffolding, respect for diverse truths, and tying issues into a larger collective identity. These specific practices resonate with my idea of healthy family functioning for several reasons. I share all the same values as the Indigenous worldview, and have been experiencing narrative concepts

my whole life. Indigenous worldviews hold a natural respect for each person we encounter and their unique stance on their truth (Baskin, 2011); we are all different and diverse but united as one at the same time. Each story that is told by an Indigenous story teller holds a different meaning to all those who listen to it; Elders acknowledge this diversity and encourage individual perception as it allows unique growth. Another major concept of Indigenous



worldview that has personal relevance is the ideology of a collective identity, which is a powerful tool as an Indigenous person and from a political standpoint. Baskin (2011) states that collective identity is “the backbone of political action” (p. 51) and this tool is one of the intergenerational ways Indigenous people seek to have their voice heard and fight colonisation.

Critiques of Narrative Theory

Although these theoretical approaches have many values to offer postmodern social work, they also have notable critiques. Three of the main critiques of Narrative theory and Indigenous worldviews are the professionalism vs. relational values in Indigenous worldviews, the perceived separation of real responsibility of problems from the individual thus ignoring the reality of the situation. They are time consuming theories which can be out of reach for many professionals.

According to Payne (2014) one of the main critiques of Narrative theoretical practice with social workers is the issue of lacking adequate time to sustain such prominent linguistic expectations and practice methods. The comprehensive methods used in Narrative theory demand relationships and time which are not often attainable for social workers who have large caseloads and minimal time to develop relationships. We cannot walk into an Indigenous person's home and expect them to tell us stories about their life experiences unless we are willing to invest time and respect into the relationship with them. Thus Indigenous ways of knowing invests time, respect, and meaningful effort into relationships (Baskins, 2011). If we can't navigate relationships from this inherent respect for time, we

risk transforming our relationships into checklists.

Another critique of Narrative theory comes from an Indigenous worldview. Acting as a social worker requires a person to embody a professional and impartial manner. Being an Indigenous person and holding those worldviews doesn't embody these mannerisms in all situations. Indigenous worldviews differ in relational and emotional reciprocity (Baskins, 2011). Thus there is a constant struggle between acting in a professional way and maintaining these inherent values. If an Indigenous worldview is true to itself there must be compromises as a professional. Indigenous people hurt together, as brothers and sisters, so I cannot sit in this chair and pretend your story doesn't impact me as we work together in this journey. It may not be completely professional to share your life stories as a parent to another parent, but in order for us to be engaged authentic helpers we must step out of these 'professional' boundaries and reciprocate what we are expecting (Baskins, 2011).

The third critique is discussed by Levy (2006) who argues that Narrative theory disengages family work on real issues and focuses too much on metaphorical stories which in turn takes the responsibility away from the body in the circle. The concepts may be too abstract for some clients, seemingly

out of reach for their perspectives and viewpoints. Levy (2006) argues that Narrative theoretical methods in practice are valuable tools that address power and language, but fail to address the patterns of interaction. Decreasing attention to these parts of relationships can ignore relational problems within a family dynamic (Levy, 2006). Parents who refuse to engage in conversations around a specific issue are withholding growth in that area, and Narrative theory can allow too much freedom to do so. Narrative theory creates space for dialogue but doesn't observe patterns within a family (Levy, 2006).

Applying Narrative Theory to Practice

When applying Narrative theory with an Indigenous worldview, it is important to incorporate both methods of practice into meaningful interventions that assist families' growth. If I were to apply the Narrative theory concepts and Indigenous worldviews into practice it would combine methods from Narrative theory with Indigenous worldview values and beliefs. For example, if I was a social worker working with a family that is struggling with their child's aggressive behaviours I would ask questions that encourage narrative responses to get an idea of what the truth is in their context. Circular questioning as described by Collins et al. (2013) is an effective starting point that shares

meaningful relationships between the addressing issue and family members experience to that issue. A circular question that is able to relate to the Indigenous persons heritage or relation to their culture would be an appropriate starting point as well. A question like 'given that you have left your home territory to come to the city, how has that impacted your life now?' honours the Indigenous connection to their community and probes a dialogue of the experience.

The next steps would be to externalize the problem from the person or family. Collins et al. (2013) state that this technique "involves separating the problem from the person to allow the problem to be viewed outside the person" (p. 364). This narrative technique is also incorporated into Indigenous worldviews since Indigenous worldviews often attribute a person in a holistic way with many domains of wellness (Baskin, 2011). Perhaps I could further externalize the problems by identifying these domains and which ones are healthy, and which ones need some help. During this same dialogue, I could ask relative influence questions (Collins et al., 2013) that request the family describe a time that the issue at hand wasn't controlling them. If this Indigenous family says that their child's behaviours were not prominent back in their community, this can lead us to the issue that is causing

the child's aggression thus finding the link from the behaviours to the reason for the behaviour.

One of the final steps in Narrative theory is called re-authoring, as described by Collins et al. (2013). Re-authoring is the collaborative intervention of the social worker and the family to focus on the victories that family faced in the situation, and reiterates their control over the situation. This is an empowering and anti-oppressive theoretical application since it allows the client to be the defining factor in positive outcomes (Payne, 2014). Incorporating historical contexts into this re-authoring is also important to honour Indigenous person's unique relationship to this land. Emphasising the resilience of Indigenous survivors of colonisation is a power re-authoring tool that honours Indigenous worldviews. It allows this family to identify systems of power and oppression that have impacted their collective identity and uniquely in this situation. Narrative practice allows us to explore why they feel so disconnected in the city and how that can be addressed and reinforced through reclaiming a sense of identity in their new space.

Conclusion

Using a Narrative theoretical approach with Aboriginal families can have many benefits since Narrative theory shares some core concepts with Indigenous worldviews. Narrative theory and Indigenous worldviews seemingly collaborate well, but both of these approaches have limitations with one another and with social work. Both of the concepts revolve around existential truth, which allows the clients to re-author their stories in an empowering way. However, Indigenous worldviews differ by taking a more collective approach. Indigenous worldviews can be incorporated into the Narrative approach by including cultural or historical context into the Narrative interventions. Although Narrative approaches are rich in dialogue, they also require more planning and time to create meaningful change; and time is a major restraint for many social workers. Although both approaches have various critiques within social work, they can coincide together to empower Aboriginal families to acknowledge victories, re-establish new beginnings and thus revision their lives.

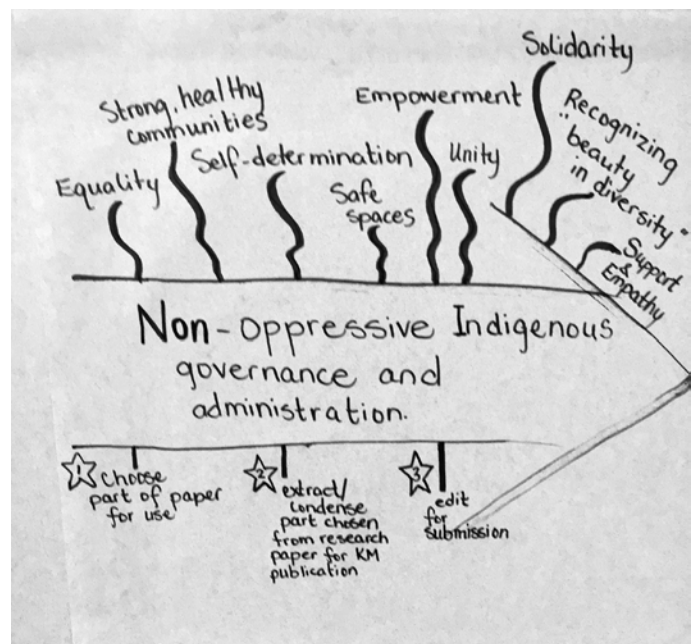


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“I got started.
That is often the
hardest thing.”
-
Knowledge Makers
Day 2



Trisha Shorson Tsimshian and Carrier

Trisha is from the Lax Kw'alaams band in Port Simpson, BC, and she is also from the Chestlatta band in Burns Lake, BC. She is from the eagle clan. Trisha is in her fourth year of the Bachelor of Social Work. She is also a third year Aboriginal mentor at her school.

Trisha hopes to empower and inspire new Indigenous generations to making positive changes. Her current goal is to work with Aboriginal youth in different communities.

-

“I really would like to make some impacts in how research is done on Indigenous communities.”

Identity Politics: Indigenous or Aboriginal?

Introduction

Researchers' work on Indigenous peoples should engage and work with Indigenous peoples in a respectful, collaborative, and effective manner by understanding the diversity of the people. Therefore, my aim is to unpack definitions of 'Aboriginal' and 'Indigenous' within the context of research. Western research on Indigenous ways have been viewed negatively by Indigenous people because when research is not done in a respectful or appropriate manner, it is seen as not accurately reflecting an Indigenous worldview or understanding. While there are many Canadian

Indigenous people who are working towards culturally appropriate research, there are also some Indigenous peoples who do not understand how the issue of research can relate to them.

Part of the inaccurate reflection of Indigenous peoples and negative views of research is that, sometimes, researchers do not consider the differences of the Canadian groups that are included within the term Indigenous: First Nation, Métis, Inuit (Baskin, 2011; Campbell, 2013). Not only that, there are much more diversities among these groups. First Nations peoples

does not mean one group of people, but it includes many nations with different language dialects and different cultural ways.

As a First Nations person, I feel that it is important to understand my own ethnic identity. However, the definition of identity might be confused between Western and Indigenous forms of understanding self-identity. Some Indigenous people of Canada may not understand the difference between Indigenous and Aboriginal identity. There might be a difference in self-identifying as Indigenous in Canada simply by being born in a different time period, having different experiences, or being related to different people (Blackhorse, 2015). Like myself, Indigenous people may have a sense of identity, but they also need to know the differences between ‘Indigenous’ and ‘Aboriginal’ and how the politics involved in those terms can affect them (McNeil-Seymour, personal communications, November 2015). Knowing the differences between terms can empower, and can help give a direction for positive change.

Western or Indigenous Research

Indigenous people have struggled with outsiders researching them without collaboration, and the resulting research has often been inaccurate and misinterpreted (Smith, 1999). “Research with aboriginal communities in Canada has often been conducted by researchers who had little or no understanding of community in which the research was taking place” (Campbell, 2013, p. 39). Not having an understanding of the community leads to inaccurate information being placed onto Indigenous people. Such misinterpreted information might also lead non-Indigenous people viewing diverse groups of Indigenous people as being a part of the same group when they are different.

Often, when research is conducted in this way, researchers do not share the results with the community the research that was conducted on (Campbell, 2013). This creates mistrust, and sometimes fear of appropriation (Baskin, 2011). For example, when I smudge for my own spiritual well-being, I would not want someone from outside of my culture to observe me doing this and think that they can now do it on their own. Sometimes such a person will not grasp the meaning of smudging, and they might go pick sage and start

selling it to others. They might lose the spiritual meaning of smudging, and they also might not understand how to pick sage in a spiritual manner. Also, different First Nations groups might do things differently in different areas. In respect to research, it may also lead to Western research describing a culture in a certain way that the group the research is being done on does not agree with. Western research might then be seen as an intrusion to the Indigenous ways of knowing (Castellano, 2011).

There can be mistrust from Indigenous people when there is research used in order for courts and legislatures to justify “their policies on the basis of essentialist interpretations of Indigenous ways of life” (Campbell, 2013, p. 103). Such research might not have been agreed on by the group of people the research was done on, and to have that research used in policies might be harmful. There needs to be accurate research that the peoples or communities researched on agree with. To help with this there are the OCAP (ownership, control, access, and possession) principles; which are intended to protect and reduce inaccurate information on Indigenous peoples (FNIGC, 2016). OCAP principles are to be used in directing the ways researchers collect their data regarding Indigenous people (Campbell, 2013). The OCAP principles



outline that if Indigenous peoples and communities are being researched, then they need to benefit from the research as well (Campbell, 2013).

Issue of Identity

Definitions have legal implications that often operate in different ways, and this is apparent in the different uses between ‘Indigenous’ and ‘Aboriginal’ (First Nations Studies Program, 2009). The definition of Aboriginal tends to be based in law and legislation, and is a hegemonic identity defined by the government (McNeil-Seymour, personal communications, November 2015). The term Aboriginal is a name that Indigenous people did not assign to themselves, and yet they are effected by how the term is used in policies. “People

who locate themselves in this manner may not have any affinity or use for terms such as ‘Indian’, or ‘Aboriginal’, which derive from European sources and may be regarded as the impositions of an external and hostile system of authority” (First Nations Studies Program, 2009, para. 5). Indigenous people may choose not to use these terms because they feel they belong to the European ways that do not match their ways of self-identifying.

The definition of Aboriginal may have some current use, but its meaning can be seen as relating to “depreciated historical legacy terms” (First Nations Studies Program, 2009, para. 6). Also, while Métis people might be seen as also being Aboriginal in the Constitution of 1982, they may not identify as Aboriginal (First Nations Studies Program, 2009). This can be seen through the “Powley case of 2003 in which the question of Métis’ rights was at stake that the Supreme Court established legal criteria for Métis identity” (First Nations Studies Program, 2009, para. 10).

The term ‘Indian’ may now be “regarded as having very negative connotations when used in any setting invoking government policy or involving interactions with people or entities outside of communities” (First

Nations Studies Program, 2009, para. 14). However, some older generations of First Nations might still refer to themselves as ‘Indian’ (First Nations Studies Program, 2009). However, through time there was a shift to the definition ‘Aboriginal’ that had mutual acceptance (First Nations Studies Program, 2009). Later, ‘Indigenous,’ had “gained prominence as a term to describe Aboriginal peoples in an international context through the increasing visibility of international Indigenous rights movements” (First Nations Studies Program, 2009, para. 16).

By having a group of peoples (colonisers) imposing an identity onto another group (Indigenous peoples) it takes away from their way of being and living (Eisenberg, 2013). It is not about defining differences in identity, but rather how a government effects Indigenous cultural rights (Eisenberg, 2013). Government and political definitions are harmful, and take away from a group of peoples’ ways of keeping relevant past practices current (Eisenberg, 2013). In the constitutional protection for Indigenous cultures, there are sets of tests that a group must pass through in order to be accepted as a culture (Eisenberg, 2013). This system states that if a practice has been able to withstand colonialism, and has been

unaffected, then it passes (Eisenberg, 2013). In a lecture on Aboriginal Decolonisation in November 2015, guest speaker Lisa Cook stated that political definitions of Indigenous people in Canada takes away from the fact that a group of peoples' culture is always adapting, so cannot be seen as only being one way.

Another definition of 'Indigenous' can be seen as allowing First Nations, Métis, and Inuit being able to self-identify, and having more self-determination in defining their ways of knowing (Eisenberg, 2013). Such ways of self-identifying can help remove Canada's political ways of restricting Indigenous people (Smith, 1999). By having a definition for a group of people made by that group of people helps to know what direction to go in research about that group. Other group labels made by outsiders takes away from a group's different ways. Using 'Indigenous' over 'Aboriginal' could provide a different perspective and outlook on research that could benefit that group better.

Conclusion

For future research on Indigenous people, it would be beneficial to understand how there have been hegemonic definitions in who is an

'Aboriginal' in Canada, and how there has been unfairness in social, political, and economic policies that affects Indigenous people. 'Aboriginal' is more of a Eurocentric term that relates to law (Battiste & Henderson, 2000). 'Indigenous' is a way of self-identifying that also challenges the notions of who qualifies as 'Aboriginal' in a Western perspective (McNeil-Seymour, personal communications, November 2015).

'Outside' research on Indigenous people can be seen as negative. Researchers have come into First Nation, Métis, and Inuit communities using scientific knowledges to speak for Indigenous people. This takes away from Indigenous peoples' realities that are perceived differently from outsiders (Battiste & Henderson, 2000). Western research also takes away from how Indigenous knowledges are effective in use; practices and knowledges that are deeply connected to tradition and heritage (Smith, 1999).

Indigenous people in Canada have many different definitions for themselves. Generally, those definitions have been given to them by outsider perspectives (Smith, 1999). As a First Nations individual, I know that there are outside perspectives which may see me as an educated Indigenous person, and outsiders may think that I

could give them an understanding of all of Indigeneity. However, I know that to be Indigenous is so much more complex. Each Indigenous perspective is different, and each Indigenous person has a different lived experience. No one definition on a certain Indigenous knowledge is the only truth, each person's view can be seen as right in their own lives.

Researchers' work in relation to Indigenous persons should engage and work with Indigenous peoples in respectful, collaborative, and effective ways by understanding the diversity of the peoples. Old and new generations of Indigenous people have knowledges of their own. On and off reserve, First Nations peoples have knowledges of their own, Métis have knowledges of their own, and Inuit have knowledges of their own. A researcher must have an understanding of these diversities, and understand how Indigenous people do not want outsiders to define who they are or how their cultures are to be measured (Smith 1999).



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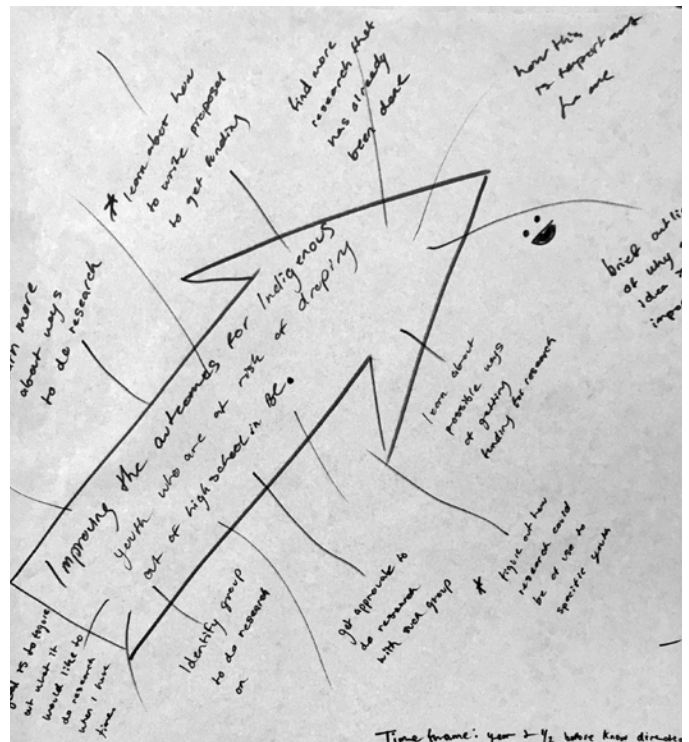
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“Yesterday was unbelievable. It was amazing to hear of the scale of peoples’ projects.”

—
Knowledge Makers
Day 2



Assistant Professor Darlene Sanderson, Registered Nurse Cree, Russian

Darlene conducts research exploring Indigenous Elders' teachings about water, the interconnections of health, education, law and the environment, climate change and community development.

Thoughts on Indigenous Research

Tansi!

I wish to thank and acknowledge the ancestors of this beautiful Secwepemc territory.

I am of Cree ancestry from Northern Manitoba. I am a mother of two young adults, for which I am incredibly blessed! My early education has been as a nurse, and I have spent 17 years as a cardiac nurse.

I am also blessed that my education, both my masters and doctoral work, was guided by my Cree Elders and kaumatua/Elders from Maori and Nuuchahnulth traditions as well as academic supervisors. My PhD was about traditional teachings about water, moving from caring for the waterways of the human body, to caring for the

arteries and veins of Mother Earth - identifying my responsibilities that come with those teachings.

Over time, Elders shared with me questions and teachings:

'Who are you and where are you from?'

(Tommy Monias, Cree)

'Water is Identity, water is memory.'
(Kogi people)

'Ko wai to ingoa? – from whose descending waters do you flow?'
(Te Huirangi Waikerepuru, Maori kaumatua)

'Water was our first medicine.'
(the late Gideon MacKay, Cree elder)

There are those who still carry the

Original Instructions, who understand humanity's relationship with Mother Earth and hold a reverence for water. Water is cleansing and healing, both physically and spiritually. It is LIFE, and is a sacred trust from the Creator. As Indigenous peoples, and part of the web of life, we have a collective responsibility to protect water. What does water mean in your language? Do you have water ceremonies?

Indigenous research is critical for future generations for many reasons – education and research continues to be a journey of self-discovery and community work. It is about reclaiming our knowledge and traditions. It is about respecting local protocols that have been in place for millennia. I believe that these protocols, ceremonies, and practices hold the key to a healthy future for all people, plants, and animals. This knowledge is embodied in our languages and rooted in our lands of origin.

My passion involves participating with Indigenous communities to talk about and then look at ways of implementing their traditional laws, values, and teachings about water, through community-based workshops. Nations have created water statements that have been circulated in their language to form a proactive declaration,

creating Indigenous water policies that are based on our Original Instructions. I feel privileged and responsible to give back to our communities.

I wish you well in all you do – You are our future! You are made of water and therefore a sacred trust from Creator. In water, there is a dynamism and life principle that has a huge potential.

My love and prayers are with each one of you.

'Water connects us all.'
(The late Te Tika Mataipo, Rarotonga)

'The answer lies within.'
(statement from World Indigenous Conference on Education, Hilo Hawaii, 1999)



Garnet Dirksen Métis, Saskatchewan

Garnet Dirksen's ancestors are from Saskatchewan, Canada. Garnet was born, and has spent his entire life, in British Columbia. His primary interests are in the visual arts, including photography and sculpture. Within these areas he is also interested in the depiction of Indigenous peoples by artists and the society.

"A similar kind of community is something I am highly interested in becoming a part of. I think it can be difficult for Indigenous students not already very involved in their communities to become a part of one, and even to make connections with other Indigenous students. This program seems like it will help me to do this, as well as provide me with the guidance and skills necessary to pursue the research I want."

Thoughts on Photography and Indigeneity

As I entered into the Knowledge Makers' program I felt a sense of unease, concerned that my research interest in photography and photographic processes were misaligned with my identity as an Indigenous person. The solution to this unease was to educate myself on the subject, knowing a little already about the historical misuse of the medium on Indigenous peoples. Unfortunately, much of what I discovered, through both historical and contemporary examples, was upsetting. However, I also learned about several Indigenous artists using photography in ways that visceral-ly express their own experiences of Indigeneity.

Of course, these positive examples are not what my research initially turned up. What I first discovered were the much better-known (or perhaps, more infamous) photographs taken by Edward Curtis, an American who "documented" Aboriginal people of North America during the early 1900's (Greshko, 2015). I use the term documented lightly, as he was known to not only stage photographs but, on occasion, to supply clothing for his "ethnographic" shoots (Greshko, 2015, para. 8). To be fair to history, the number of photographs Curtis took over the course of his lifetime, and his apparently genuine interest in documenting Aboriginal people where they lived, suggests that a great number of his photos can be presumed to be factual. In this sense, they function at

a basic level; as a physical document of different Aboriginal people at the time.

However, this does little to counter the wrongs associated with Curtis' work. The reality was that he was creating the photos from his own romanticized perspective for a specific, Euro-centric-minded audience, one which sought to view the very people they were trying to eliminate as being "noble" or "timeless" (Greshko, 2015, para. 9). Therefore, primary amongst Curtis' violations are his misrepresentation of Aboriginal peoples' identity by photographing them out of the context of their lived experience, which was in fact, highly genocidal (*ibid*). This misrepresentation took place 100 years ago, and one would hope that such hypocrisy and ignorance in the portrayal of Indigenous peoples had gone the way of the White Paper. However, in societies which continue to operate within colonial discourses, I quickly discovered that this is far from the case.

Soon after beginning my search for historical references, I came across the recent work of British photographer Jimmy Nelson. With this discovery, whatever hope I had that the misrepresentation of Indigenous peoples by photographers had ended was quickly proven wrong. Nelson's body of photographs, collectively titled "Before They Pass Away," is a volume of over 500 pictures of Indigenous people the

world over whom he essentially stalked and convinced to be photographed (Trebay, 2013). Not only photographed, I might add, but photographed in a way strikingly similar to a Ralph Lauren fashion shoot he did in 2015, following "Before They Pass Away" (Phelps, n.d.). Essentially, Nelson chooses to photograph Indigenous peoples in the same manner as he does models for a clothing retailer. He is well aware of this fact, saying openly, "I shot them from a very aesthetic, iconic and romantic point of view" (Eiferman, 2013, para. 9).

The fact that Nelson sees nothing wrong with saying this, never mind doing it, is but one example of his ignorance; an ignorance he shares with those whose mindset is steeped in colonial tradition. These people seem to accept his photos as fascinating, beautiful, and exotic works of art, without questioning any aspect of them. For every article I found criticizing Nelson, there were countless others praising and sharing the work.

To me, this shared ignorance is an illustration of what little progress society has made in recognising fault in their attitudes toward Indigenous people. The photos are undeniably well taken, and composed, and certainly do show regions and people of the world many of us have never seen. But when will people stop taking these exoticized images at face value, and begin to

assess them critically? The relationship between Nelson and the Indigenous peoples he photo-graphs is clearly one of superiority, no matter how much he claims to ingratiate himself to them (something which is demeaning and hypocritical in itself) (Phelps, para. 6). Nelson controls the technology and, ultimately, the depiction of his subjects to a wider audience than will ever interact with them first hand.

By replicating Curtis' work a century later, Nelson has perpetuated an unquestioning, voyeuristic look at Indigenous peoples to a new generation. There is little regard for the advancements in social standing Indigenous people have achieved, nor is there a sense of acknowledgment for past injustices. Most critically, Nelson has completely ignored the lived experiences and threatened nature of the world's Indigenous people, despite putting himself in a position where

he could have taken positive action. There is a fine tradition in photography of being able to enact social change through pictures; it is a shame that Nelson took the opposite approach.

Although Nelson would likely claim to be part of such tradition, trying to raise awareness for these peoples, "before they pass away," I think the effect his work really has is the opposite. Rather than discussion, his photos promote an attitude of passivity and othering towards Indigenous people. His work acts as a document of many of the world's Indigenous peoples, but not in a way that will help them. Instead, it seems to say, "now that we have these photos, what happens to the tribal people depicted in them does not really matter." The situation is framed in such a way that their disappearance is inevitable, and thus the only course of action is to buy the book or visit the exhibition.



While I could continue to write about the many infuriating aspects of “Before They Pass Away,” there are far more important artists I discovered, ones who also discuss Indigeneity in their work, but do it from an informed perspective derived from being Indigenous themselves. Furthermore, these artists overcame the shortcomings of single photographic images, which provide only a particular view of an Indigenous person or their life, yet implies universal meaning.

These two artists, Jolene Rickard and Arthur Renwick, instead combine images with objects, text, or combinations thereof, to create work without fixed meaning (Iseke-Barnes and Es-trada, 2008; Smith, 2005). The ambiguity and possibility for multiple readings of their work far better express a sense of Indigeneity and Indigenous experience than still images generally do (even if intelligently made).

One example is a work like *Three Sisters*, in which Rickard combined Xeroxed photographs depicting corn and her face. Drawing upon the significance given to corn, beans, and squash by the Iroquoian community, and their depiction in earlier works, Rickard reinterprets the traditional to create a dialogue about herself, and more broadly, her community (Smith, 2005, p. 55). The image, composed of a portion of her face (at the top of the

frame) between two patches of dying or diseased corn, has been interpreted as containing either positive or negative meanings, by different scholars (Smith, 2005, pp. 54-56).

The sense that I get from the work is that by showing her partial face, as if she were moving on or up, and including the unhealthy staple food of her community, she is making allegorical reference to real-life struggles within her community or self with relation to identity. “Rickard is consciously refusing to be framed by a predetermined viewpoint,” author Laura E. Smith (2005) says of the work, “thus representing the actuality of the shattered and rapidly fluctuating nature of contemporary Native American women’s lives” (p. 54). She goes on to say, “the meaning of the work must therefore exist somewhere between what is seen and what is missing.” (p. 55).

Similar themes are explored, and devices used, by Renwick, an artist who works with photography and intermedia sculptures. His creations, of equal complexity to Rickard’s, often draw upon historical events that have impacted Indigenous peoples of North America, particularly in his own community, the village of Kitamaat (Iseke-Barnes & Estrada, 2008). One such work, “*Deeply Felt*,” makes reference to the dawn of land theft in his village, when surveyors landed upon the

shore in 1914 (Iseke-Barnes & Estrada, 2008, pp. 4-6). It features three button-blanket panels, one with a photograph of the early surveyors landing, one with the words “bulis hulap,” and the third with an image of hands, with naval buttons spilling out. The text “bulis hu-lap” means “to stumble onto the beach as a result of circumstances” in Haisla (Iseke-Barnes & Estrada, 2008, p. 5). In its entirety the work asks nonspecific, yet powerful questions about the nature of the surveyor’s work, the colonial powers they represented, and the enduring effects of their act on the community. Here, the photograph is not his own, yet he uses it in a way which appropriates the medium from its intended use by the coloniser. In combination with other elements, the photograph ceases to be a frame of time seen through the coloniser’s lens, and begins to function as part of a greater discussion about Indigenous autonomy and land rights.

The reason for the success of both Rickard and Renwick’s works, in my eyes, is that they do not seek to create a static image of their own people, or any Indigenous peoples. This not only avoids the problem of “lock[ing] Indigenous people into new frames,” that Smith (2005) recognises, but also allows their work to take on more universal meaning for Indigenous peoples (p. 53). While their works contain certain elements that point to their own tribes, the experiences

they represent are often shared amongst Indigenous peoples from around the globe: land theft, physical violence, and alienation from cultural identity are but a few examples.

For my own part, as a photographer and artist, I am hesitant to create works about Indigenous peoples’ experience. Despite being of Indigenous ancestry, the fact that I grew up outside of a community, separated from both cultural practices and experiences (good and bad), means that I am very much an outsider (albeit one who is far more sensitive and aware of issues than many). While this fact in itself can, and likely will, serve as a topic of future artworks, I still feel a desire to educate myself further and increase my cultural involvement before creating any-thing relating to the complex and personal nature of Indigenous experience. Although learning about contemporary uses of photography by Indigenous people has given me renewed hope for my use of the medium, I recognise the continued struggle for representation within it. Fortunately, I now have positive examples to draw inspiration from when I feel that I am ready to create my own work.



Acknowledgements

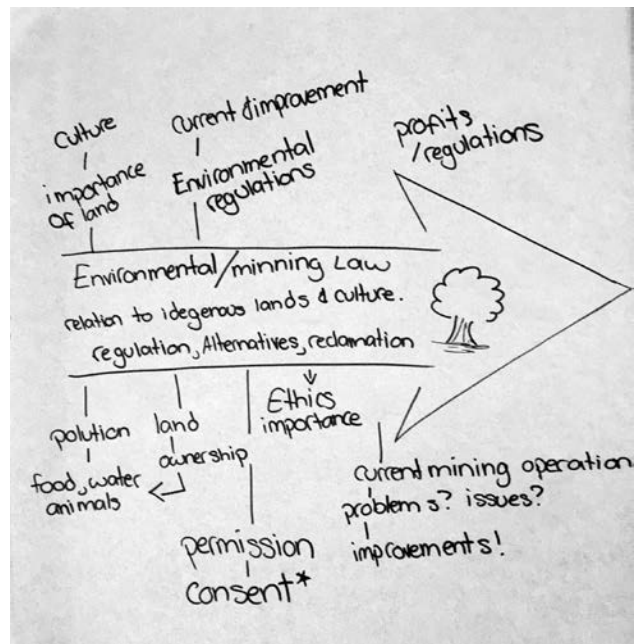
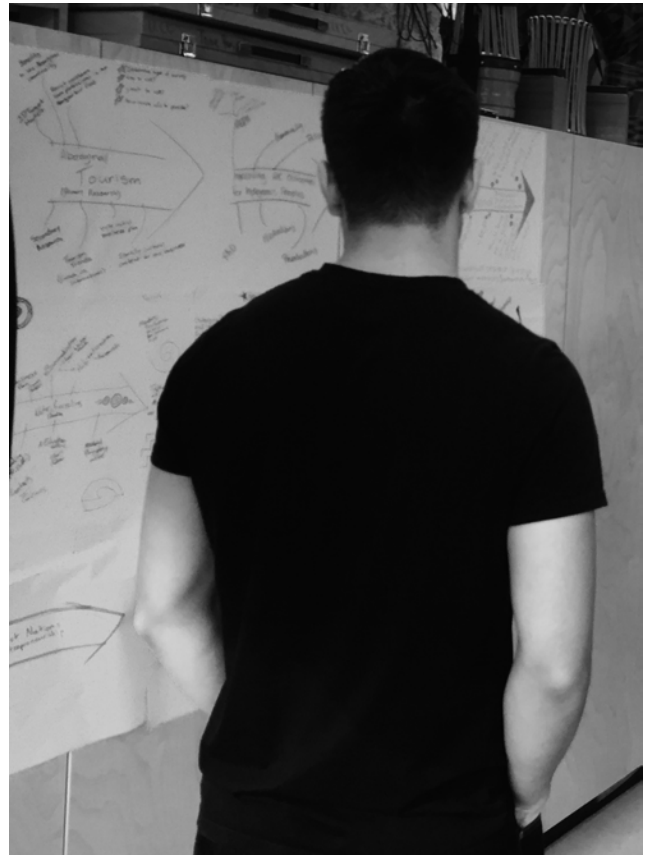
I wish to acknowledge my parents, partner, friends and visual arts faculty members for their on-going support of my education.

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"Just being here is just amazing. I am beginning to feel like I do belong."

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Knowledge Makers
Day 2



Professor Patrick Walton

Aboriginal, French-Canadian, English

Professor Walton supports and challenges the on-line preferences of Aboriginal university students. He is interested in the use of singing and movement to teach language and reading to young children, and the use of iPad apps to help teach Aboriginal languages.

Aboriginals were Always Researchers

Aboriginals were always researchers. We observed our animal brothers, and learned about medicines from bears. We figured out when to collect birch bark so that the tree was not killed. We followed deer and moose and learned their habits, and hunted animals that least affected the overall survival of the herd. We recorded our history in stories and carvings. We experimented with the melody of language and created the oldest songs known today, estimated at 10,000 years. And we did all this research for the community, the tribe. Not for me. For us.

Aboriginals also lived the idea of being part of nature, and to leave Mother Earth as pristine as we received her. We do this for our children. Global warming is showing us that others have lost their way, and I think it will be Aboriginal models of caring for the environment that will save humanity. But it's hard to teach someone who thinks they are superior. Research is also teaching.

We are standing at a time of huge promise. Our Prime Minister has committed to equality for Aboriginal peoples, we have ten Aboriginal members of parliament, and a federal Aboriginal cabinet minister. Mrs. Universe is Aboriginal! There is a window for change right now. Over forty years ago, Chief Dan George predicted that this change was coming:

Before I follow the great chiefs who have gone before us, Oh Canada, I shall see these things come to pass. I shall see our young braves and our chiefs sitting in the houses of law and government, ruling and being ruled by the knowledge and freedoms of our great land. So shall we shatter the barriers of our isolation. So shall the next hundred years be the greatest in the proud history of our tribes and nations.

So do research that helps the community, shatters the barriers of our isolation, and helps to make the next hundred years the greatest in our proud history.

Ryan Oliverius

Okanagan Indian Band

He is currently in his third year of the Bachelors of Business Administration program at Thompson Rivers University, and is the first in his family to pursue post-secondary education. Ryan is double majoring in Marketing and New Venture. The creative aspect of marketing has always fascinated him as well as the financial freedom entrepreneurship has to offer. Ryan is also an active leader and role model in his community, so he lives a healthy and sober lifestyle. Ryan is also very traditional, he engages in sweat lodge ceremonies, stick games, hunting, gathering, and Nselxcin (Okanagan-Interior Salish language). He is also a well-known champion Prairie Chicken dancer on the powwow trail.

Aboriginal Peoples in Canada have an Absolute Right to Self-Government

It is an Inherent Right

For thousands of years First Nations people have lived in sovereignty, with a form of jurisdiction over the ownership and use of the lands and natural resources. Those rights have been diminished since the contact of European settlement, and the colonisation of First Nations peoples. First Nations rights may have diminished, however, they were never given up. Since the publication of the Constitution Act, 1982 many First Nation communities are moving toward self-government to regain their sovereignty and to break to constraints of the Indian Act. Before self-government is determined, there are provisions and procedures that are negotiated between

a band and the Federal Government. After the approval, the band will become a self-determining government; therefore, the band will be free of the bonds and constraints of the Indian Act. With self-government First Nations can manage their own resources, land, laws, jurisdictions, and institutions.

To begin, it is important to understand that “First Nation” includes Indian, Métis, and Inuit peoples. Secondly, this paper will outline the inherent right of self-government that First Nations people have today and how it is exercised. This is an inherent right because it comes from the sovereignty they practiced for thousands of years

“I believe I will be able to contribute positively to the Knowledge Makers Research Program. I have some ideas that I can use for research topics, which have to do with First Nations and health and language, but I am not limited to those ideas. I know I will gain some positives insights about how to conduct research, so I hope I can get the chance to participate in this great opportunity. Way’ (Thank you).”

prior to European contact. As stated by Slattery (1991), “It is commonly assumed that Indigenous American nations had neither sovereignty in international law nor title to their territories when Europeans first arrived; North America was legally vacant and European powers could gain title to it simply by discovery, symbolic acts, occupation, or treaties among themselves” (p. 197). This viewpoint is incorrect; First Nations people never gave up their rights to a sovereign nation nor did they give up their land that easily. However, after the European colonisation, First Nations jurisdiction has changed because of Treaties, Indian reservations, and assimilation. According to Jérôme-Forget (1991):

The First Nations of Canada must overcome the specific burden of historical repression of their inherent rights before they can chart a course towards greater political autonomy

and economic self-sufficiency with dignity. This historical burden must also be recognised and understood by other Canadians as both groups seek to shape the outlines of the new relationship based on mutual respect (p. ix)

Overcoming this historical burden is essential for First Nations and the Canadian government to come to an understanding and that was exactly what began to happen.

Since the arrival of the Europeans there has been war-as-negotiation, but now there is a more civil approach through judiciary legislation. In the past 200 years multiple treaties have been made between First Nations people and the Crown government. One of the most important treaties being The Royal Proclamation of 1763, which is still used in many judiciary confrontations today. Explained by John Borrows (1997),

[The] Royal Proclamation of 1763 is a ‘fundamental document’ used in First Nations and Canadian legal history. Yet, recent Canadian commentators have often treated the Royal Proclamation of 1763 as a unilateral declaration of the Crown’s will in its provision relating to First Nations. (p. 155)

The Royal Proclamation of 1763 is used today, however, the scope is misunderstood especially with introduction of new treaties and for British Columbia becoming a province after the establishment of the Royal Proclamation of 1763.

The 1980’s were a monumental time for First Nations people because of the introduction of The Constitution Act, 1982; this document helped reinstate and acknowledge certain First Nation groups. According to Angus (1991), “If the success of a lobbying effort is measured by the extent to which an issue gains acceptance on the national political agenda, the early 1980s may be looked upon as the heyday of Native rights activism in Canada in the 20th century”.

The constitutional rights of First Nations peoples were given formal constitutional recognition in the Constitution Act, 1982. Section 35(1) of the Constitution Act, 1982 stipulated, “the existing Aboriginal and

treaty rights of the Aboriginal peoples of Canada are hereby recognised and affirmed” (The Constitution Act, 1982). First Nations people have the inherent right to self-government because of their sovereign practices prior to the Royal Proclamation which is stated in Section 25 of the Constitution Act, 1982. In addition, Section 25 specifies:

The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including

- (a) any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and
- (b) any rights or freedoms that now exist by way of land claims agreements or may be so acquired (The Constitution Act, 1982).

This essential document is crucial in recommencing the contemporary importance, the nature, and the history of Aboriginal title. The Constitution Act, 1982 acknowledges previous treaties which clearly state the inherent right of First Nations peoples to sovereignty.

First Nations people were finally given the right to become a self-governing nation. However, before a First Nations band is able to become self-governing, they need the approval of the



band members through a consensus vote. Secondly, the band needs to negotiate a provision statement with the federal government to prove they can become a responsible government. Hawkes (1989) proclaimed that “Aboriginal self-government will be meaningless without a secure fiscal base, which both responds to the need for fiscal independence while at the same time providing a supportive national and provincial framework” (p. 10). A few of the factors for a secure fiscal base include education, law and jurisdiction, healthcare and social services, language and culture, and resource management, etc. The template has 21 factors the federal government looks at when negotiating self-government, however, the template is not indefinite. These provisions aim toward a more delegated legislation upon the First Nations government. This delegated form of

government is especially common for bands under the Indian Act. Some bands traditionally were a hierarchial form of government. More commonly today, First Nations bands adopted the Chief and Council form of government where there is a structured democracy similar to that of a municipal government.

With the formation of self-government some concerns have been raised. Self-government has its own structure of jurisdiction, which can lead to race-based rights that other Canadians won’t have. Businesses of non-first nation origin will have to follow the band’s cultural protocol. As well as non-First Nations people living on reserve will have no opinion in democratic decisions like they would with a municipal government.

For many First Nations peoples, the inherent rights to self-government are considered a right given to them by god or a right that they implemented for thousands of years prior to the arrival of the Europeans. It is doubtful that First Nations peoples intended to give up this right with the introduction of treaties. In The Royal Proclamation and the Constitution Act, 1982, the Canadian government finally acknowledged the fact that First Nations people were a sovereign people prior to the arrival of Europeans. However, to implement this structure of government there is a lengthy negotiation process that

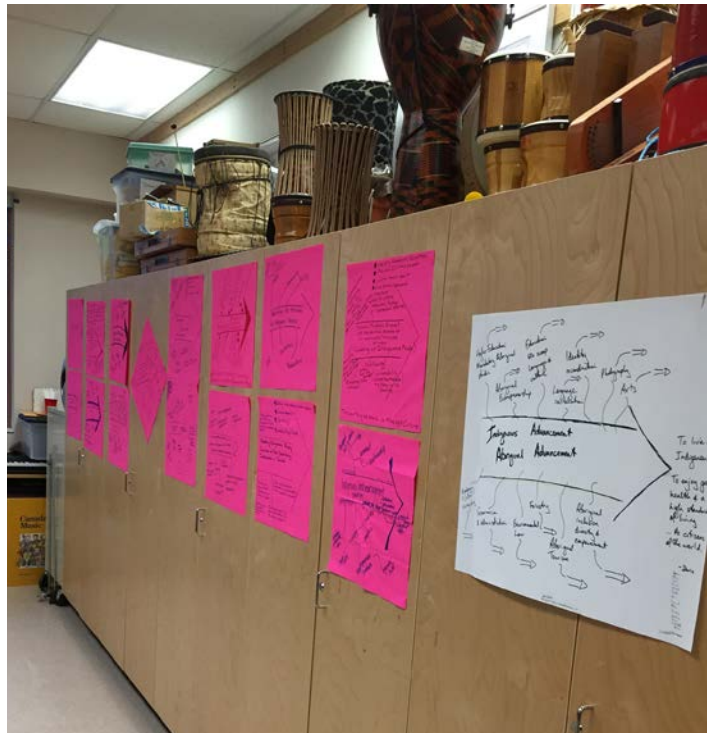
determines whether the band meets the requirements of the provision statement in order to become self-determinant.

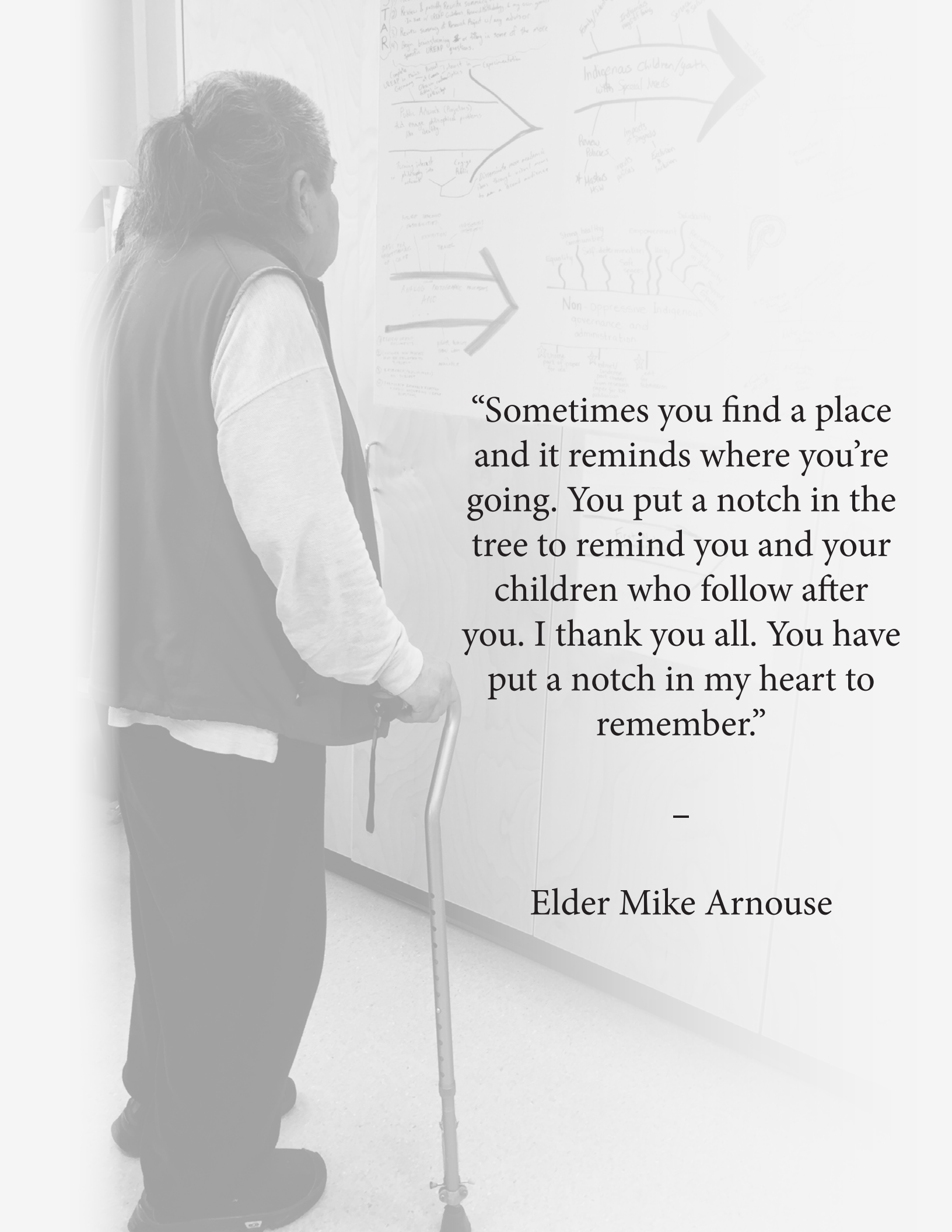
Like any other form of government there are the critiques and concerns of the public. The structure and jurisdiction of self-government has concerns regarding race and rights of inequality. The essential point is that First Nations have the absolute right to self-government, although, this right has always existed.



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“Sometimes you find a place and it reminds where you’re going. You put a notch in the tree to remind you and your children who follow after you. I thank you all. You have put a notch in my heart to remember.”

—

Elder Mike Arnouse



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