

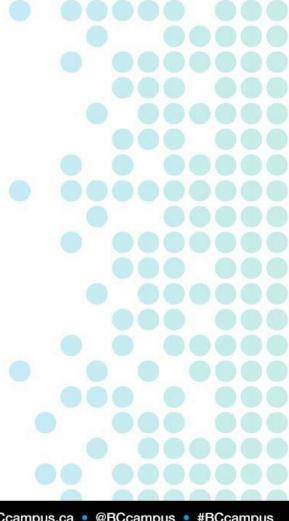
Pulling Together Teachers and Instructors

Series 2022

Facilitator: Tanya Ball

Host: Gabrielle Lamontagne, BCcampus

Date: May 26, 2022



THE JERRY CANS

https://www.youtube.com/watch?v=5neft4S0nr0





Agenda for Today

- Special Guest Joshua Morin
 a. Questions for Josh
- 2. Let's talk Terminologya. Breakout Room Discussion 10-15 mins
- 3. Principles of Indigenous Style
- 4. Grammar and other fun stuff
- 5. Quiz time
- 6. Home time

Check in...

- Week 2: Thursday, May 26th (Section 1: pg 5-19)
- O Locating yourself in your practice, pedagogy, and curriculum in relation to Indigenity
- Week 3: Thursday, June 2nd (Section 2: pg 23-35)
 - O Exploring Indigenous worldviews and pedagogies
 - O Kirsten Lindquist Tipi Confessions as contemporary storytelling
- Week 4: Thursday June 9th (Section 3: pg 39-47)
 - O Ethical approach and relational protocols in your work
 - O Jan Hare Professor and Associate Dean for Indigenous Education and Indigenous Teacher Education Program
- Week 5: Thursday June 16th (Section 4: pg 51-61)
 - O Building an Indigenized practice through assessing your work in relation to TRC, UNDRIP, and other Indigenous policies in your PSI
- Week 6: Thursday June 23rd (Section 5: pg 63-75)
 - O Closing with an Elder

Introducing... Josh Morin!





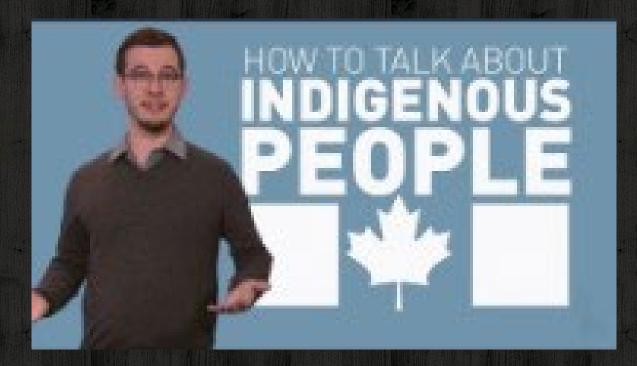
Let's talk terminology

Because the way that we talk about ourselves and others MATTERS!



WARNING!

Not everyone will agree with what we say in this presentation. In fact, we both do not agree on many of these concepts. This is the start of a larger conversation which will continue to grow as long as we keep poking at it.



https://www.youtube.com/watch?v=XEzjA5RoLv0



Problems with the Video

- 1. Indigenous PeopleS
 - a. First Nations
 - b. Inuit
 - i. NOT just in Canada
 - ii. More languages than Inuktitut
 - c. Métis OR Metis
 - i. Métis/Metis = Mixed
 - d. Others?

Contents of this presentation come from the book:

Indigenous Elements of Style: A Guide for Writing By and About Indigenous Peoples

By Gregory Younging

Why an Indigenous Style Guide?

- Because WE MATTER!
- Publishers and editors have little to no experience working with Indigenous Peoples
 - O Oftentimes, they get it wrong
- Having a Style Guide is part of the solution
 - O Reflects Indigenous realities as they are perceived by Indigenous Peoples
 - O Are truthful and insightful in their Indigenous content
 - Are respectful of the cultural integrity of Indigenous peoples



Principle 1: Indigenous Literatures and CanLit

- Indigenous Literature⁵ are their own thing. It is not a subgroup of CanLit
- Indigenous LiteratureS frame experiences of Indigenous historIES, colonization, and contemporary realitIES
- The audience is FOR Indigenous readers and provide non-Indigenous readers with context for these realities
- Indigenous Literatures extend sacred stories and Oral Traditions that have existed long before CanLit

Principle 2: Recognizing Indigenous Identity

- Indigenous PeopleS view themselves:
 - O As diverse, distinct culture S
 - As part of an ongoing continuum through generations tracing back to their ancient ancestors
 - O As not being assimilated into mainstream Canadian society
 - O As currently in the process of cultural reclamation marked by their youth
 - O Natural cultural change and adaptation do **NOT** mean that Indigenous PeopleS have assimilated into Canadian culture

Principle 3: Indigenous Cultural Property

- Indigenous cultural and intellectual property rights include the right to:
 - Own and control Indigenous cultural and intellectual property
 - O Ensure that any means of protecting Indigenous cultural and intellectual property is based on the principle of self-determination
 - Be recognized as the primary guardians and interpreters of their cultures

Principle 3: Cont'd

- Indigenous cultural and intellectual property rights include the right to:
 - Authorize or refuse to authorise the commercial use of Indigenous cultural and intellectual property according to customary law
 - Maintain the secrecy of Indigenous knowledges and other cultural practices
 - O Full and proper attribution
 - O Control the recording of cultural customs and expressions

Principle 4: Collaboration

Work in collaboration with Indigenous People's and authors to ensure that Indigenous material is expressed with the highest possible level of cultural authenticity, and in a manner that follows Indigenous Protocol's and maintains Indigenous cultural integrity.

Principle 5: Elders

Elders are significant, authentic sources of Indigenous cultural information.

Indigenous style follows Protocols to observe respect for Elders.

Principle 6: Working with Traditional Knowledges

- Traditional KnowledgeS and Oral TraditionS are Indigenous cultural property, owned by Indigenous PeopleS
- Where culturally sensitive Indigenous materials are in question, writers, editors, and publishers should make EVERY effort to consult an authoritative member of the particular Indigenous People for confirmation

Now, let's talk about Terminology and Grammar

Everyone's favourite topic!

Terminology

- Inappropriate terms stem from three main sources:
 - O **Explorer and missionary language.** Generally biased by the ideas of conquest of territory and conversion
 - O **Anthropology and archaeology.** Both disciplines tend to view Indigenous Peoples as remnants of the past, and many terms tend to denigrate and dehumanize
 - O **Kitsch terminology.** Marked by vagueness, meaninglessness, and overt racism. Can be traced to filmmaking.

Inappropriate Terminology

AVOID, except when:

- Specifically describing or discussing this terminology as terminology
- Referring to a proper name, or the name of an institution or document, that contains the terminology
- Quoting from a source that contains the terminology (ex. Historical source)
 - O If a work quotes a historical source, it is important to flag this content.

Appropriate Terminology

Always use the names for Indigenous PeopleS that we use for ourselves, except when:

- Specifically describing or discussing another term that has been used as a name for an Indigenous People
- Referring to a proper name, or the name of an institution or document
- Quoting from a source that contains another name (ex. Historical source)

Capitalization

ALWAYS capitalize:

- Terms for Indigenous identities
 - O Ex. Survivor, Inuit, First Nations, etc.
- Indigenous governmental, social, spiritual, and religious institutions
 - O Elder, Oral Tradition, Protocol, etc.
- Indigenous collective rights
 - O Indigenous Land, Indigenous Right, Status Indian, etc.

Possessive

Indigenous PeopleS are independent, sovereign nations that predate Euro-colonial states and are NOT owned by them.

AVOID phrases like:

- "Our Indigenous Peoples"
- "Canada's Indigenous Peoples"
- "The Indigenous Peoples of Canada"

We are not owned by ANYONE!

Past Tense

AVOID past tense in writing about Indigenous PeopleS, except:

- Referring to an activity or event that specifically and exclusively took place in the past
- Referring to an Indigenous cultural activity that is no longer practiced
- Using a quotation that uses the past tense

Example #1

Doctor: "After we go through this round of treatment, we will get together for a powwow to discuss further options."

ANSWER!

Doctor: "After we go through this round of treatment, we will get together for a Powwow to discuss further options."

NEVER call a meeting a Powwow. A Powwow is a cultural event and is not synonymous to work meetings.

Example #2

Michif Cultural Connections is a space for Metis people to build community.

Answer!

Michif Cultural Connections is a space for Metis/Métis people to build community.

With accent or without accent? Both are acceptable depending on the individual.

Example #3

Indigenous Peoples have a deep, spiritual connection to the land.

Answer!

Indigenous Peoples have a deep, spiritual connection to the Land.

Capitalize the Land to reinforce relationality and value.

Example #4

My grandmother is a survivor of residential schools.

Answer!

My grandmother is a Survivor of Residential Schools.

Capitalization as a sign of respect.

Examples #5

The Coast Salish people practiced Potlatch, which was a gift-giving feast.

Answer!

The Coast Salish people practice Potlatch, which is a gift-giving feast.

Past tense is appropriate here since these ceremonies are still practiced.

Example #6

The Red River Rebellion was the sequence of events that led up to the 1869 establishment of a provisional government by the Métis leader Louis Riel and his followers at the Red River Colony, in what is now the Canadian province of Manitoba.

Answer!

The Red River Resistance was the sequence of events that led up to the 1869 establishment of a provisional government by the Métis leader Louis Riel and his followers at the Red River Colony, in what is now the Canadian province of Manitoba.

Be careful with historical references. Communities may not always view it the same way.

Example #7

These guidelines act as a space to build an understanding of how traditional knowledge may inform climate change initiatives and the risks to tribes and knowledge holders that may come from sharing Traditional Knowledges. This is a significant change for the Indigenous people of Canada.

Answer!

These guidelines act as a space to build an understanding of how Traditional Knowledges may inform climate change initiatives and the risks to tribes and knowledge holders that may come from sharing Traditional Knowledges. This is a significant change for the Indigenous Peoples of Canada.

Consider instead.... What is now known as Canada. Avoid possession!



Week 3: Thursday, June 2nd

(Section 2: pg 23-35)