Transcript for Pulling Together Teachers and Instructors Series 2022 – Session 2
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TANYA BALL:
So I am going to get started and let's listen to some music before we get the day started. Hey, can we go to the next slide? Thank you. (MUSIC PLAYS) ("UKIUQ" BY JERRY CANS) There they go. That's the Jerry Cans I always every single year that I teach everyone requests the Jerry Cans 'cause they're so fun it's such a great way to start the morning just with an upbeat song. So, we are here, week two. We've made it (LAUGHS) so welcome, welcome, everyone. If I can go to the next slide, we'll tell everyone what we're doing today. So first things first, we have a special guest we will introduce him in a moment. His name is Josh Morin. And then we're gonna talk about terminology. I've heard all of you say we need to talk about terminology, so we're gonna do it and then we'll talk about some grammar and stuff like that because I think it's very important to know how to talk to indigenous folks before we go out into the community and all that fun stuff. So we'll have a little quiz at the end just for fun and nothing, nothing too intense, but just to give everyone a little bit of things to think about before they go on with their day.

So we'll go to the next slide. This is if you are following along with the book, today we are going through pages five to 19. I've got my book here. I read through it too and it's all about terminology. So we're on the right place. We're on the right track. So next week we will be reading page 23 to 35. Alright, next slide, please. Let's introduce Josh. So Josh is actually... I've known Josh for a long time (LAUGHS). He's a good friend of mine that we met at Michif Cultural Connections and we've just been keeping in touch ever since then. He has a lot of expertise in Metis history and Metis ways of knowing and being and spirituality, all that good stuff. He knows a lot about plagues, too. So I put that in there, but I will leave it to Gabrielle to do the official introduction. Go for it, Gabrielle

GABRIELLE LAMONTAGNE:
Awesome. Thank you so much. Josh, once again, welcome. Your knowledge on medicine bags is just incomprehensible. So, I have the medicine bag that everyone will be sent via mail. So this is all deer hide and you'll be sent this and it has all the instructions, all the two sides and all of the straps. And the reason why we have a deer hide right now is because a lot of indigenous people in this area are hunting deer and then they sell it towards the store. So, we try to ethically source all of our medicine bags. You would also be sent a moose hide little swatch. I think everyone like is pretty familiar with a retail campaign, but if you're not this swatch was made by community and people tan and hide the moose together and it's non-Aboriginal male violence against Aboriginal women and children. And so you'll be receiving that in the mail. Josh, I'll send it over to you.

JOSHUA MORIN:
(AN INDIGENOUS LANGUAGE) for that, Gabrielle and Tanya, for that introduction. Once again, I'm very grateful and honoured to be here at present for everyone here on medicine bags and just appreciative, of course, for the continued relationship that we've had or that I've had with Tanya, of course, and Gabrielle in that case, and supporting them in the work that they do, the wonderful that they do in of course secondaries for people who want to learn. Looks like this is a really cool course that you're taking, you know, even just today's session actually looks very informative, very important. And Tanya

did invite me to stay for this but it's been... My days are so there's just so busy with all these zoom stuff. Like, earlier today, just before this, I was in another such talk, we were making plagues. And at 1:00 here, I got to do another workshop actually with my work in that case, in that regard. So very busy. But I'm very appreciative for the opportunity. And I know talks like these are very important and they're very vital to this kind of classes that are being offered to have lived perspectives and stories being shared by indigenous peoples in the communities in that regard.

So as I say, despite our worlds being very busy, and I'm sure we're all in the same boat, where it's on from this Zoom meeting onto the next Zoom meeting kind of thing. But I do really enjoy my time when it comes to presenting to everyone here and even with the past times I've presented, it's been a really wonderful experience. So just want to thank everyone for taking the time this morning with me today and I have about an hour to present in that regard. The only thing I will ask is would it be possible to get the slides down so we could see my screen? Basically, 'cause I have just a couple of medicine bags that I'll be sharing in that regard. So that will be my only big thing. So I'll start with an introduction (SPEAKS INDIGENOUS LANGUAGE). Of course, if any of you aren't familiar with zoom the speaker view will get you onto the bigger screen to make you see me totally verses of the gallery view but (SPEAKS INDIGENOUS LANGUAGE). So hello everyone. My name is Joshua Morin. My family comes from the historic communities of St. Albert and Lac Ste. Anne in Alberta, that's just through my mum's side.

I use their traditional names to introduce those communities. Mistahay Sakhahigan meaning big Lake for St. Albert's and then Manitou Sakhahigan meaning Spirit Lake or God's Lake for Lac Ste. Anne. My dad, he's also Metis. This family comes from Meadow Lake Saskatchewan, he was actually born up in the Northwest Territories in a community called Tait River. And much like most Metis families, you know we have spread about, you know, I have connections down even in the Red River area in Winnipeg. I have an aunt and uncle and a family that lives over there, so much like most Metis families. And if you're just indigenous in general, you could travel, you know, 400 kilometres to another community and then someone will start telling stories about your aunty or your kookum and you are just like, what the heck, great. But it's really cool and it's very fun to find connections to our communities in that case and also to that's why it's important for me to always let people know, like where I come from in that regard because we do ask those questions, you know, who are you?

Where do you come from? In that case, it's never to discredit someone. It's specifically to find that connection in that case. If we're related to that, even in that sense just because when you look at the history of colonialism, a lot of us did lose our identities, a lot of us push them to the ground. And I'm very fortunate my family wasn't like that fully in that case but you see with a lot of other families, they are like, I'm 27, some people might be even double my age and they're just discovering that they are Metis in that regard. So just being aware of that, very important. That's why I always, just once again, let people know who I am and where I'm from and even if you don't know who you are and where you're from, that's OK too because we can absolutely help you figure out who your people are? where you relate to? If it's not from the Metis community maybe you are from a First Nations community, we can help be totally on that path and on that journey to find people in that case.

So I always encourage that, too. It's OK if you don't know where you're from because as I say when you look at the history, there's a lot of reasons why a lot of people don't know who they are and where they come from in today's age. And I'm sure many of you too, might be aware of there is that issue with people if they do identify being in our communities, but they aren't actually connected in that sense. It

just goes back to if you're just generally looking for who you related to, we will help you find that in that sense, in that case. So I have a couple of roles. I work at the Center for Race and Culture Edmonton, and I work as their indigenous education specialist at the Center for Race and Culture. We offer workshops such as anti-racism, mitigating bias, microaggressions and micro-inequities. And specifically for me, I'm on there to provide indigenous education. We also have a consulting services that we run that offers those specific workshops in that case. And then I also work at the Michif Cultural Connection Company in Saint Albert, that's a Michif cultural centre that was founded by my grandma.

Her name is Thelma Chalifoux. She was the first indigenous woman appointed to the Canadian Senate. She founded that centre to really preserve and protect the Alberta Metis history and also give people access to the culture in that case. So we do moccasin making, we've done drum making, finger weaving, Michif language and other workshops just to name a few pretty much. And yeah, I still carry a very important role there, in keeping the workshops going make sure that house is still standing and that people can come in and learn about Metis history. And also was recently elected as the Vice President for the St. Albert Metis local. So I carried that role too of representing people in that community, although I kind of felt before I was already helping people in that sense. So at some cases nothing has changed, it's just more I have a bit more of that political voice to our leaders to get that support if we need it in that regard. But very honoured to have that role, in that case, I take it very serious, you know volunteering and serving the people.

It's never something for me to get a benefit out of, in that case. The only way I will benefit is if the people benefit. It's just as simple as that, in that regard. I sit on the Pearson Publishing Indigenous Advisory Circle. That's one that I've been active on for almost two years now. And then I also serve in Republics Wisdom and Guidance Council. So I'm quite active. I wear a couple hats. Much like my grandma much like other people, I do consider myself actually like a workaholic in some ways just because when I'm not doing anything I just feel like I'm doing nothing, in that sense. And I know people shouldn't think that way because it's actually healthy, in a lot of cases you just slow down and do nothing in that regard. But that's just how I am and my grandma was like that, you see a lot of elders today that are still you know, they go out and do lots of things and I can only hope when I'm their age, I still have that energy and that just that will to serve the people in that case.

So trying to just honour a lot of that too, in that regard. So today specifically, I am presenting on medicine bags. I have presented a couple of times before to other people who've been working on their medicine bags in that regard from this group. So I'm very glad that you're all gonna have this opportunity to create and sew a medicine bag together. It's really cool that Gabrielle also shared how you really worked hard to make sure it was ethically sourced and that you're getting hides too from the animal, in that case, to sew it together in that in that regard, 'cause when we do our workshops, everything is sewn by hand. It's all done from, you know, producing animal hides in that sense. It's all done in, in the old ways, as we like to call it. Some people might consider like, oh, wow, the elders, they can really do it the tough way almost in that sense. Some people worried about it, but it's just when you think of the days when you didn't have sewing machines and even too when you didn't have like you couldn't just go to Michael's to get like a newer sewing needle or anything like that.

Like you had to really hold on to what you had those techniques is what kept us going, in that case. And there's also various ways to make medicine bags, and there's various ways of medicine bags can look. You can bead on medicine bags too, but also you can keep a medicine bag plain. I will be explaining a lot

on that, even too how we do medicine in our indigenous communities. Teachings that I share obviously, they're gonna come from Treaty six, they're gonna come from elders of my community. Of course, if you go to like if any of you are in the BC area, of course, you might encounter different teachings and different medicines that are being used in that regard. And that's very important to recognize just because indigenous people were not pan indigenous in that case and I'm sure you'll touch a little bit on that with the terminology today, too. In that case, I wouldn't say... like it's important to say indigenous nations because we are nations in that regard and I touched on that a little bit with our Pearson committee last night because they had it worded as Indigenous communities and I was like, we can leave communities there but let's word it as indigenous nations and communities in that case because when you're wanting to uphold those standards under rep and the TRC calls to action, you have to recognize us as sovereign nations, even down to the wording in that sense.

And it's totally just as Tanya said, we were having the exact same conversations because if you're going into these communities and serving these communities or helping these communities, in that case, you gonna have to go in there and recognize them as sovereign nations. Their languages are sovereign, their history is sovereign, the land that you're on is sovereign and the rights that they have are sovereign in that case. And it's just very important to be aware of that. It might seem like there's a lot to it in that case, but honestly, a lot of it just goes back to if you're working with a different group, just asking like, what is the proper way? And obviously asking in a respectful way in that case, but not even if you're working with Indigenous communities if you go into the Black community, if wanna go to the Black community, 2SLGBTQIA+, they're gonna have protocols and just ways put in place for you to properly interact with these communities in that regard. So, this can really help with the guidelines for that in that regard.

What's being shared here so think I'm very excited for what you're doing today after what I'm sharing and then also to just this whole course seems very informative and very helpful for whatever workspace you are going to go into because, at the end of the day, indigenous peoples are involved in some way or another. It's just as simple as that in that regard. So when it comes to medicines, medicines are quite interesting because of course the way we view medicines is quite interesting in our communities in that case, because of course, as I say, like you go to the store like you can get your Tylenol or Advil or you go to the doctor and they'll prescribe medicine to you and that kind of stuff and absolutely... We view Western medicine as medicine still in that case, and we still have doctors will go to the doctor and that case will go to, you know, hospitals in that regard, we'll go to specialists for treatment in that case. But of course, it's very important to be aware of the history to of Western medicine, and indigenous peoples more in the sense of not us, using the medicine, but our interactions with that system, in that case, the health care system in that regard.

So, that's why a lot of cases, like some cases, we won't go to the doctors, at some hospitals, we are hesitant to go to in that case. And even when it comes to specialists, we're still very hesitant because we have to worry that they are still going to carry a bias on our people. In that case, even though if someone else came in to see that specialist of the exact same problem, who is non-Indigenous, they might actually get better help, in that case, at the end of the day, because that bias wasn't present for that person. So, when it comes to medicines to in that case, like a lot of times our indigenous medicines or medicines of the land, they weren't acknowledged, they were pushed to the side. In some cases, you'd hear like, a lot of times, in the old days, you would hear the word like pagan traditions in that case, and that was just to kind of put down our for one, not just our medicines, but also to our

spiritualities in our traditional ways, they're just kind of a way to kind of make it not as equal when it comes to like other medicines and even just other spiritualities and that kind of stuff.

So, when it came to, like, you know, us collecting plants, and that's making, you know, like, just things from the land, and even to when we do our ceremonies that we do view as medicine. In that case, even when it comes not just to us, but to the land itself, too. In that regard. A lot of that just was not like people were not into that at all, like if you went to like, you know, 1800s on. In that case, a lot of it was not really recognized there was laws put in place, even up until, I think until the 60s with our ceremonies in that case, and even getting lawyers in the courts in that in that regard. So, it's important to just be aware of a lot of that. In that case, especially when it comes to talking about indigenous medicines, because we do have a lot of knowledge to offer. We do have medicines that absolutely, we still use today, people still go out and collect, you know, we still have our harvesting, that we go out and do in that regard. But it's just to port it to know that there was a time when doing that we actually had a fear for some cases for our lives in that case.

And even to there's that case right now with the two, the two Miki hunters that were murdered, in that sense. So technically, in a sense, there still is a fear for us when we go out, and whether or not even just for medicines. But if we just go up to the land, in that sense, and interact with the land and the way our ancestors ate, in that case, they're still sticking was put in place in that regard. So, with medicines, the one cool thing with medicines is that, obviously, like we do view, as I say, we do Western medicines, but when it comes to our medicines to like, Absolutely, we have plants that are medicines that are even being used by scientists, and people today that they're showing allowed, these actually do have medicinal benefits, we should absolutely be using this in that regard. But also to as they say, we also view things like, you know, ceremony as medicines are spirituality as a medicine, in that case. And like for me, you know, we're going to work we're talking about medicine bags.

In that case, this medicine bag that I carry often with me, I have rocks in here. And rocks can be another kind of form of medicine. In that case for people the way it was taught to me that rocks are so old, that they're the oldest living beings on this earth. They're so old, that they don't have any facial features, but they absolutely listened to us. And it's another way to signify how the land and the mother is listening in regards to even just our health, all of that, in that case. So, that was chaired by an elder by the name of Jerry Wood and Jerry wood would have thinking rocks with him all the time in his pocket. He says anytime you struggle with a thought or he needed somebody to think he would have these rocks, and it would help him during that time consult with himself on pretty much what he was thinking about in that case, and it could be just anything he said he was struggling with at that time, in that regard. And that's very important to note too is that as I say like a lot of my teachings come from treaty six, but I always let people know that anything that I share, it is passed down does come from an elder or does come from a community member or knowledge keeper in that case, because once again, it reflects my upbringing for one, but in our traditional ways, we have to honor those who have passed down the knowledge to us.

It's very much like if you're doing a research paper, and you're citing where you got that information from, it's very, very similar when it comes to our indigenous culture and teachings. Because if I go up and say, you know, if I just go up and say, you know, well, the sky is blue because of this, and I just have this whole story, right? Or that someone's like, OK, that's really cool. But where did you get it from an if I don't have, like, where I got it from, like an origin point of it, it does, it can raise a lot of concern, in that case, for where I like it just for me, in that sense, representing what I'm going to share, like from as

meeting people in our communities, but also to that oral tradition is very important, like anyone that goes and shares a traditional teaching, it's been passed down to them. And for one, two, they're also passing it down the way that it was passed down to them that same way. And that adds into that whole oral tradition that personally learned it from he was passed down the same way to them also, in that case, so it's very important for me to also recognize that part too, in that case, just because like, as I say, everything that I'm that I'll share here has been passed down from a community member, an elder and knowledge keeper from this area, in that regard.

So, some of these stories possibly have been around for quite a bit of time, in that case. So, when it comes to medicines, we view rocks, of course, as medicines, but another community that I've mentioned that my family comes from was Manitou Sagan, which means Spirit Lake, or God's lake. So, the history around that lake is very interesting. Because that lake has had a long association of spirituality, though we believe the water has healing factors to it, not just physical, but also, like mentally in that case, and also spiritually, in that regard, we believe it has healing waters, and we're, we're technically not the only people with stories like these. There's a story of people up north and they have a there's a story of a waterfall and a lady going to a waterfall. And same thing she got her legs healed from it after pretty much from this journey, in that case. So, having these stories of healing places, absolutely exist. And when it comes to Manitou Sagan Spirit Lake or God's Lake, that was one that we absolutely honored and recognized.

And when the Métis people arrived in those communities, you know, early 1800s, that is what the First Nations people recognize that area as it was, it was a lake that had healing water. So, us as Métis people, because many of our kokums were, they were, you know, First Nations, in many cases have strong connections to those communities. We heard those stories being passed down to us, and we absolutely honored it in that case. And the interesting thing with that lake too it was even so much honored that even when the priests came here, they even recognized it as a very special place in that case, so they called it Lake St. Anne. And they put a parish there, and they have now one of the oldest pilgrimages here in Western Canada, that people from all over the world, in that case come just to travel to this pilgrimage. And I'm not religious in any way. I'm like, I don't consider myself in any faith in that regard. Thank you Gabrielle. But the one thing with that lake is that it's a place where our people can gather, and that kind of stuff.

So, it's very important to just, you know, once again, for us, that's why for me, like I recognize the name Manitou Singh, but it's also just or Manitou Singh was born. And just to recognize that the way we view medicines is different in a lot of cases than the way medicines are viewed in a western context. Like I say, it's obviously like, you know, Advil and taking things like that. It's a medicine obviously, in that sense, but we might go to the land in that sense, I want to interact the essence of the land things like rat root, sweet grass, sage, willow, punk, those are medicines we use to smudge in that sense of when we smudge that's a form of cleansing that we use in our communities. It can be viewed as prayer too in that sense, but it's how we cleanse ourselves spiritually and also to we believe physically, in that sense, because what we're burning is a medicine. In that case and the smoke too, when we do pray when we smudge, it goes up to the creator in that regard. So I'll show you just some medicine bags because I know like my main reason here is the medicine bags but I like to talk about this here.

So, this is one that I have that I wear often. In that case, it's totally beaded. You can be your medicine bags totally even with the lanyard in that case. So, you can see there's just different ways to do it. Colors

can vary too. It could be if it's colors that are associated with the community but also to their colors that are like you have a connection to where you feel that look would look really nice on it. I have no problem when people do things like that. In that regard. This is another one too. You have hide on it. And then they have almost looks like a mini beaded vamp in that case on it in that regard, but they've just put some it's probably either Melton cloth or Stroud they put on here in that case, then they just beat it on it because it's hide can be a little bit more difficult to beat on. You can beat on hide, but you would have to use a you could use a beading needle but it's tough to beat through like usually oftentimes leather ones are Glover's needles that we use for the bigger ones.

This one comes from She Native. This is shenative.com website She Native is on a mission to elevate Indigenous women and girls and they donate a portion of this to charities and such to the planet and to charities that support development of Indigenous women girls, this one was gifted to me, so I'm very honored to have this one too. Here's another medicine bag. This one to you they have beat it on the hide. Deer you could probably beat on deer because deer isn't too hard. It's more when you get into like moose and you know kind of the thicker hides work you get really tough to bead into it. But this one too they have it bead it on the side of the of the bead in the middle. The way they did the lanyard was they bead it the lanyard on the back. Another way you can do that too is that they will just cut two holes and then you can just put your string through your heights or your lanyard string to and then tie it at the tight of the top kind of like how they still did with this one here.

Another one, this one is kind of on like a white hide with purple. I like the color purple that's often associated as a grandmother color in our communities. And this one, too, very nice and you'll see two they have like the almost like a beaded like fringe to on it in that case. So, some of them to like fringes kind of getting popular to I've noticed with medicine veg especially now like you'll see the fringe on this one and the fringe on this one, a lot of times in the old days, you probably would have seen something a bit more similar to like, just like this or whatever or just like a leather pouch. In that case. But fringe is very, it's a nice addition for sure. Especially because like you would see it on a lot of our jackets, the fringe pattern. So, adding it on to the medicine bags was just it was inevitable in some cases. So, this is another one this is a green beaded one that I have. So, I like to get medicine bags from obviously, they're all from indigenous artists, in that case, but I usually like to go to they have an im and Deaconess collective here.

And they usually have a big A Holiday Market. And usually then I will go and see if I can scope out a new medicine bag, I had a red one, I had a red medicine bag. But I gifted that one too. It was actually a young boy at old cheese when they're holding a ceremony in that case. So, that too, you know, there's times where, you know, you have something really nice and you know, you'll see someone that no, they just look at it, and you just know they, they should be wearing it in that sense, you know, and that that boy to they're doing quite an important ceremony in that community. So, I felt it was important for me to give him that medicine bag. One last thing I'll end on. Because I know I don't have the most much time. In that case. However, this book here, this one's a traditional plants book that's from the Métis Nation of Alberta. So, this book here has traditional plants and medicines in here will probably look they might look the other way just because it's on zoom right now. But these are really great to have you have access to anything that shows local plants in your areas that indigenous peoples use that they recognize, these are great resources to have, pretty much you could always see if communities have already developed things like these in that regard, but also to you could also look into doing some kind of medicine walk with knowledge keeper or elder in that case.

And just also here, once again, just more perspectives on what medicine means in your communities are the communities that you're currently living in, in that regard. So, one last thing for sure that I can definitely touch on to kind of back to the rocks thing that I forgot to add in was a fellow Nakota fellow. He was a knowledge keeper. I was able to sit in a session with him and he was talking about how if you go to Banff sometimes it's really hard to sleep in that case. And he says that it's because it's the mountains, trying to communicate with you. And a lot of times the people that live around those areas where they've traditionally lived around the mountains, they view the mountains oftentimes as almost like deities as themselves, and that we don't name the mountains that the mountains named themselves in that case. And once again, a mountain is a giant rock at the end of the day, in that case, so they are listening to us too and almost to the point where they're trying to communicate with us in that regard.

And that's why you might not be having might have trouble sleeping, if you're in the place of Bamp. In that regard, but, yeah, no, I'm just very appreciative to be able to share all of this, you know, we still use indigenous medicines all the time I use rap roots when I can I smudge with us sweet grass, with sage with Willow. And it's just very important to recognize our like, it's just important to recognize our indigenous medicines, and that we still use them today. In that order. There you go. Kenya has some record there. So, yeah, I think I'll digress there. And yeah, I don't know if anyone has any questions or comments, or? Yes, thank you. Yeah. Yeah. And even to look at markets, like if they do indigenous markets in where you're living in that case, and see, I just look at if you see like other dispersion of medicine bags, you don't have to, you know, you don't have to buy you know, I'm not telling you, you have to buy in that sense, but you know, just looking and just looking at the different patterns in that case.

I'm one though where I'm, those markets take a lot of money for me. So, I'm usually I have to, like bring in a set amount. And that's it pretty much. But

GABRIELLE LEMONTAGNE:
Wow, amazing. Well, hopefully, people can make their own medicine bags, like as beautiful, but probably not.

JOSHUA MORIN:
They'll be beautiful (LAUGHTHER)

GABRIELLE LEMONTAGNE:
Do we have any questions for Josh? For Joshua?

TANYA BALL:
There's one in the chat here. When do you wear your pouches? And are you wearing what now?

JOSHUA MORIN:
Yeah, so usually, I will wear them like if I go out, like, like, if I'm out to ceremony, I will absolutely wear one in that sense. And then also to if I am out and like an engagement where like if I feel like I am going to wear my ribbon shirt and other ceremonial garb in that case, I will add my medicine bag to it in that regard. But you know what, there are times where I do just like wearing it, even just casual clothing, I'll just wear like, even if it's like a really like, today's actually kind of warm, but if it's a bit more hotter than today, and it's like, okay, I cannot wear two layers of clothing at all in that sense, you know, right, I'll just

wear like a shirt and then you know, this medicine bag with it in that regard. Yeah, I know, this it's hard to worry like regalia about our regalia in that case, you know, but yeah, like, I'll wear it pretty much. Yeah, when I feel just anytime when I feel comfortable in that case, you know, but because some of them are beaded, like I don't want to, like wear them all the time.

And then you know, I'm always scared of the beaded ones that like oh, if something like if a string or the anything just gets cut. That's it for the lanyard. And then I want me to go fly away. And I'm like, No, in that regard. But yeah, there's times where even to like, I just feel like if I feel comfortable, I'll just wear it in that sense. But it is mostly times where like, if it's like a, even if it's like an indigenous event or an event where I know I'm having to represent my people. In that case, I do like to wear even if it's not just a medicine bag, like I'll absolutely have to make but also including like other beaded items, or like a sash from our community just also represent that visual representation from artists of our community. I'd like to share that too. So.

TANYA BALL:
Alright, thank you so much, Josh. I don't think there's any other questions, but if we could, like, give him a round of applause or do the reactions (LAUGHS). I love using the emojis (LAUGHS).

JOSHUA MORIN:
I will say to you know, be gentle when you're sowing, be gentle, if you're beading on it. That's a very important lesson that when we do so, and we do bead being a good set of mind frame. The reason for that is because if you're not it can actually showcase into the beadwork in that regard. So, it's very just Yep, be gentle on yourself. They will all look beautiful. I'm just gonna let you know that they will all look beautiful. It's much like if you're beating a meaty flower or a flower for your first time, all flowers in nature are different. You'll never see one that's the same in that case. So, your medicine bag, you're making it for yourself in that regard. And that's the very important thing to know is that you've made one for yourself or might be gifting it to someone which is also just as important. So, what I'll end with Tanya says, Yeah,

TANYA BALL:
Josh Yes. I don't know how to turn them off. That's it. Oh, there we go (LAUGHS). Oh my gosh, thank you so much, Josh. I hope we see you again in the future in another session, but we'll do last one. Thank you. Enjoy your next meeting. I know you're hopping off. So, we'll talk to you soon. OK, thanks again. OK, can we get the slides back up? I'm no one without the slides of right (LAUGHS). So, let's do this. So everyone, you're gonna see emojis of me all the time because I just find them hilarious (LAUGHS).

LECTURER:
OK, so let's talk about terminology, because the way that we talk about ourselves and each other, it really matters. I know that everyone is looking for little resistance and stuff like that, but language is one of the easiest, well, I want to say easy with caution, because it's actually really hard to change your language. But it's something that you can start to think about because once the language is there, we can kind of get the background of why this is all important and things like that. So we want to stop. Let's talk terminology. Today is the day. I'm going to get the next slide, please. OK. This is a warning. So this lecture is like, it's like walking through a minefield because not everyone agrees on all of the stuff that I'm going to be saying, which is why it's really important for you to talk to your local indigenous communities because they're going to say a lot of different stuff than I say. I'm talking more in a broad general sense. But yeah, I used to do this lecture actually with my friend Kayla and she's Metis as well.

And we both of us as Metis people, we don't agree on stuff. So it's normal and that's OK. It's just like any other thing, right? It's just to provide some context for a larger conversation that we can keep pressing and poking at, because that's how we're going to do things, right? So if I can get the next slide, please. Thank you. We're going to watch this video. And after the video, if you can pause it for a second, after we watch this video, we're going to go into some breakout rooms. So I want to ask you this question before we watch the video, is you all read these chapters, I hope, and some of you have your own knowledge about indigenous communities already. So take a look at this video with a critiquing eye, I suppose and see what is wrong and what is right in this video. And afterward, we're going to go into a breakout room and talk about some of the problems that this video has. Alright. Now we can start it. Let's do it. (VIDEO STARTS) Indigenous, First Nations, Inuit, Metis, Aboriginal?

There are so many different terms out there that it can be kind of confusing if you don't know what they all mean. But actually, it might be simpler than you think. I'm Ossie Michelin, and I'm an Inuk journalist from Northwest River Labrador, and I'm here to teach you how to talk about indigenous people in Canada. Let's start with the term indigenous. According to the United Nations, there are 370 million indigenous people worldwide spread across 70 countries. In Canada, there are approximately 1.4 million people who identify as indigenous. Here there are three distinct groups that make up the term indigenous: First nation, Inuit, and Metis. First Nations is the largest and most varied group of indigenous people, and they can be found from coast to coast to coast. Sometimes I hear people using the term indigenous and First Nations as if they were interchangeable, but they're not. Using indigenous when you're referring to a specific group, it's kind of like saying Asian when you're referring to the Vietnamese or South Korean.

It works sometimes, but if you use it all the time, it just sounds wrong. The rule of thumb is to be as specific as possible. If somebody is Cree, it's okay to refer to them as being Cree, and if you don't know, ask them how they self-identify. Next are the Metis. The mighty are the descendants of First Nations and European settlers and often refer to a distinct geographic group coming from the historic Northwest. You can find Metis all across Canada, but they all share a unique, distinct cultural heritage. The Inuit are the maritime circumpolar people of Canada, with a homeland stretching all the way from Siberia to Greenland. In Canada, there are four Inuit homelands, but they're not all just north of 60, with populations in both Quebec and Labrador. In the Inuit language, Inuktitut, the word Inuit means people and you might have heard the term Inuk before, Inuk means person. So remember it's one Inuk, many Inuit. And don't say Inuit people because that's redundant. So that's it for First Nations, Inuit, and Metis.

But what about Aboriginal? Do we still even use that term? Well, generally, no, it's out there still, but it's being replaced by Indigenous, which is an internationally used term. So remember these simple rules if you want to get it right: be specific as possible. If you're referring to one person or one community, then name it. If there's more than one community or people then use the broader terms like First Nations, Inuit, or Metis. If there are different groups together, then say indigenous. And if you don't know, ask! Most people who are happy to tell you about where they're from and where their parents are from and where their grandparents are from and where their whole family is from. That's kind of how it works in the indigenous world. Thanks. I hope that helps. Nakummek!(VIDEO ENDS). Alright. So if we can go into breakout rooms, we'll discuss, what are some problems with this video? For those of you who had some ideas, if you could load it into the chat and we can talk a little bit more about what are some of the problems in this video?

I like this video. He's a really nice guy. I've never met him, but in my head he's nice. Everyone's nervous. No one wants to put it in the chat. Struggled to find problems. Thanks for your honesty. Asking can be problematic. That's too. I wasn't sure about that. If you don't know, just ask the question. Yep. It's OK if you don't notice anything. It's all good. I don't appreciate when folks add the S. Yeah. Yep. That's really important. So if we can go to the next slide, let's talk about it. How to talk about First Nations people. Yes. Talking about peace. Yeah. You always want to use the word with. You always want to do things with indigenous communities. So these are some of the things that I've noticed and some of you picked up on these as well. So whenever you talk about indigenous peoples, you want to include the S at the end. And the reason for that is because you want to combat that pan indigenous stereotype that we are all the same and we are all the same people. Exactly, Vicki.

Yes. Pan indigeneity. That's kind of what you get in this video, which I mean, it's a good video and it has a lot of great information, but there are some problems with that as well. So indigenous peoples are the First Nations, Inuit, and Metis. So Inuit are not just in Canada. Again, they said it was in Siberia. They said that there is only one language that they speak, Inuktitut. But that's actually not true. There is so many different languages in the Inuit, in the Northern Territory, and Inuktitut is just one of them. The big thing in this, and I noticed this because I am Metis, so when they talk about Metis, they have an accent on the Metis. So sometimes you'll see Metis with an accent and sometimes you'll see it without an accent. And that's actually a really important distinction. So I personally use the Metis with the accent because my family is of a French background. So a lot of my ancestors come from Belgium. So I use the French side because I'm French Metis. But not everyone is French Metis.

There's also like more English Metis. So yeah, not everyone knows how to insert the accent. I know when I mark papers I always tell students, if you're not using an accent, there is a woman, her name is Brendan McDougall and she wrote a book, I think it's called All in the Family. But I ask people to cite her because what she says is she says that without using the accent, she's making a nod to her Scottish ancestry, her Scottish and English ancestry. So sometimes people don't use the accent because their ancestors did not come from any French-speaking area. So really what you want to do is just lean on the people that are identifying themselves. And I think that was a really important aspect of this video, is that, yes, that was another thing, pretendians. This is a really big conversation actually of who defines Metis. And if you see it in the book, there is the court case that says that Metis are actually their own distinct people. And if you go to, I know I use the Metis Nation of Alberta, they created a map that has Metis Daniels case.

Yes. Thank you, Gabrielle. So Metis are under the indigenous category, but they are their own distinct peoples because we have our own traditions, we have our own language, all of that stuff. And the territory of Metis people extends from BC all the way to Ontario. Anything Eastern of Ontario is not generally considered Metis. There's a big conversation there, so I'm kind of like tiptoeing around it. But a lot of people here in the prairies, actually, they don't believe that there are Metis in the eastern provinces. So sometimes people call them “fetis”. So I'm not saying that as this is what I believe because I know that people like move around and all this other stuff. But I do want to bring attention to that conversation.

GABRIELLE:
And I was just going to say accent a goo on Metis that has a lot of consideration within the Constitution and within like legal rights.

LECTURER:
Yeah. That's like the more legal version. That's what Metis nation and Metis council, we always use the accent. So yeah, you're right. Thanks for jumping in with there, Gabrielle. So Metis are not mixed people. We have again our own distinct culture. So we are not mixed. So if people say, Oh, I'm a mix of first nations, like a mix of Cree and English, they're not considered Metis because we have a lot of lineage and ancestry behind that. A big conversation that there are lots of books on it, I will actually recommend. There's a book called It's Metis and it's by Chris Anderson. So if you want to know more about that conversation, you can take a look at that. I've also actually, now that I'm thinking of it, I put in the chat, there's actually a Google doc that I've started creating for all of you because I know a lot of you are putting information and resources into the chat. So I've actually created a spreadsheet and if I see people say stuff in the chat that I've been adding it in, all of you have editing privileges.

So if you want to add stuff in that you think are important, definitely do that because I know what I know. But you all are very good resources as well. So do it up. Let's go to the next slide. OK. this presentation is actually coming from a book. It's called Indigenous Elements of Style by Gregory Younging, and I actually recommend this book for absolutely everybody because what it does is it talks about different ways of approaching language and how to do it in an editing way, or if you're making any sort of documentation as a part of your training or as a part of your work, this is really important. Next slide, please. So why do we even have an Indigenous style guide? I like to think about it like you know how we use Chicago and APA and MLA and all of that stuff, this is our style guide here. And if you notice in the slides, you'll see some red letters. These are items that I want to highlight for grammar purposes. So if you take a look that the 'I' in Indigenous is capitalized, you always want to capitalize indigenous.

Why do we have an indigenous style guide? Because we matter as people. And I'm going to say this over and over and over again, we're human beings, just like you all. So can you speak to the lowercase in movement? Lowercase movement? Oh, I'm not sure. Oh. I think I know what you're talking about. So Olivia's mentioning lowercase movement. So a lot of indigenous languages, actually we don't have pronouns or not pronunciation, but punctuation. So you'll see a lot of times with indigenous, especially in indigenous poetry, that you won't see capitalization or any sort of punctuation at all. And that's to pay homage to the fact that Cree doesn't have those types of things in there. I think that's what you're talking about, Olivia, but I'm not sure. So why the Style Guide? Because Indigenous publishers, editors, I worked with a lot of them, they have not too much experience working with indigenous peoples and oftentimes they get things wrong. So having a style guide is a part of the solution because it reflects our realities as indigenous peoples, and it was written from an Indigenous perspective.

So this way you can get a truthful and insightful vision of indigenous content and that you're being respectful and creating and cultural integrity for all of us indigenous folks. Next slide, please. OK. So here are some principles of indigenous style. This is the highlight reel. So these are the ones that I pulled out that I thought were most important. But definitely check out the book and you can take some notes for yourself. Next slide. Please. OK. Principle 1: Indigenous Literatures and CanLit. Oftentimes you'll see Indigenous literature is put into the Canadian literature kind of realm. For those of you who are librarians, I know that you're a few of them, you'll often see books categorized and put in, lumped into the CanLit area, but they're actually not Canadian literature and indigenous literatures, plural, are their own thing. It's not a subgroup of Canadian literature. They actually have their own. They frame indigenous experiences, histories, colonization, contemporary realities.

Typically for Indigenous literatures, the audience is for Indigenous readers to provide and provides non-Indigenous readers with more context of how we experience the world. Really. I know a lot of people when you read Indigenous books in their acknowledgements section, they'll say that this is for indigenous peoples or indigenous women or people in the future. And it's for a lot of times you'll see people writing because it's a part of their healing journey, but it's also to share their stories, to know that other indigenous peoples, they're not alone. And there are other people that are like us out there that are experiencing very similar things. That's a very powerful thing to do. So Indigenous literatures can often extend sacred stories and oral traditions that existed long, long, long before Canadian literature was ever a thing. So we always want to pay homage to indigenous literatures as a separate component to Canadian literatures, and you'll see that all of them are pluralized.

That's again to combat that Pan Indigenous stereotype. Indigenous literatures, there are tons of different types of them, so we want to pay homage to that. There's different histories, there's different realities, the capitalizations of sacred stories and oral traditions. I'll talk to you about a little bit about that later on. So let's go to principle 2. Next slide, please. So recognizing indigenous identity, the biggest rule, as you saw in the video, is to basically follow the Indigenous person's lead. How do people view themselves? And this is how we view ourselves. We are of diverse, distinct cultures. We're part of an ongoing continuum through generations, tracing back to our ancient ancestors. Most of us will pull out. We like to pull out our family tree and show us, show everyone our family for as long as we can remember. I think mine goes back to the 1700s right now. You go back further, but that's a lot of work. So we always present ourselves as not being assimilated as well into mainstream Canadian society.

We are our own things, we are our own people and we don't often see ourselves as mixing within Canadian society as part of an act of reclamation. So reclaiming our traditions are very important. So you'll find that a lot in indigenous identities and how we write our stuff. So natural cultural change and adaption, it does not mean that we've assimilated into indigenous culture. So what this less space is kind of meaning is that I think we'll talk a little bit later on in the course about cultural assimilation and representation of indigenous peoples, especially in the media. But what's really important to note is that Indigenous peoples, they have not been assimilated, but what they have done is they've adapted, we've of that of ourselves, I should say, to fit within the Canadian society as a means of survival. So that's something really important to note, that it's not an assimilation, but really we are kind of doing it. We've adapted ourselves to survive as a survival mechanism. So next slide, please.

So Indigenous cultural property. This is a big one. Indigenous and intellectual property rights include the right to: so indigenous peoples should own and control their own cultural and intellectual property. So when you are working with Indigenous folks ensure that any means of protecting cultural intellectual property is based on the principle of self-determination. So make sure that we are representing ourselves in the way that we feel comfortable and recognize that we as indigenous peoples are interpreters of our culture. So cultural property is actually really important and is a huge can of worms. And the reason why is because the way that the copyright folks or the the the legal folks, I'll say, they consider intellectual property as those who have collected the information is, therefore, the owner of that information. So, I won't say a long time ago, but often times churches would have collected information on indigenous folks in and like marriage certificates, death certificates, all things like that, script documents and they've taken pictures.

So if somebody goes in and takes a picture of indigenous cultures, the person who collected the information, so the photographer and the church are actually the ones who own that information. And within Indigenous worldviews, that's really problematic because we see our culture and our information as our own. And I'll give you another example here just to highlight the problems of this, is that, I know at the University of Alberta, there is a collection, I can't remember the name of a collection, but it's in the indigenous medical collection that was from the (CROSSTALK) What is it called? Otto Schafer?

STUDENT:
Yeah.

LECTURER:
OK. So it's called the Otto Schafer collection. And that one's really problematic because it has a bunch of indigenous peoples in very vulnerable positions. So you'll see people like getting medical exams and they're fully nude and things like that, which is, you know, you got to think about these items and these people that are represented in these photos as your relative, right? Do you really want to see your grandfather in a compromising position like that? And the answer is no. So this is really, really controversial. And I know some of you included the aspect of repatriation. I know that one thing that the UVA is doing is they're actually trying to connect with the community that was represented in this collection to see what they would like to do with it. But I know in terms of research and stuff like that, I know the church has a lot of my own family's documentation and it's difficult to get it actually because it's a closed system. So let's talk about the next slide. Oh, yeah here's more about this.

So there you go. So Indigenous cultural and property rights. They authorise or they include the right to authorise or refuse to authorise the commercial use of Indigenous cultural and intellectual property according to customary law. They maintain secrecy of Indigenous knowledges and other cultural practices. Ensure that there's full and proper attribution and control the recording of cultural customs and expressions. So what this is saying is there's actually some customs that are not supposed to be recorded. So there are certain honour songs, for example, that they're not supposed to be recorded because it's sacred information. So oftentimes you'll see or you'll interact with Indigenous communities that do not want their information shared and that's OK. That's up to them. So just maintain that ideology that this is their information and that they have the right to however it's distributed and this is actually based on a lot of, you know, back end history, right? So to give you a personal example, my family in Saint Ambrose in Manitoba, they were being researched at one point in time and there was a researcher who came in and spent a lot of time with my family and I think they wrote a book on it.

But the researcher came in, extracted a bunch of information, left, wrote a book about it, and earned the money off of it, and we don't even know where the book is, you know. So this is kind of based on like a little bit of mistrust and historical things that have happened. So these are protocols that we have collected in response to that. So if I can have the next slide, please. So collaboration. We always wanna work in collaboration with Indigenous Peoples. I know one of you noted the 'about' when we always wanna be 'with' with Indigenous Peoples and authors to ensure that the material is expressed in the highest possible level of authenticity. So we wanna make sure that it follows Indigenous protocols and maintains Indigenous cultural integrity. There we go. Next slide. OK. So Elders. We've talked a little bit about Elders before. They are significant, authentic sources of Indigenous cultural information. So we follow specific protocols to observe respect for Elders. When we talk about Indigenous ways of knowing, I'll give you a little bit of Elder protocol that we can talk about.

But Elders are huge. They are basically, if you think in academic terms, they are the PhD or even the after PhD people because they have so much cultural training and it takes a lot of work to become an Elder and each Elder has different specifications. Some Elders are trained in pipe ceremonies, for example. Other Elders are trained in drum teachings, for example. So you wanna make sure that you are kind of recognising that and asking the Elder and going back and forth to see what people are saying. And if you can change the slide, please... There we go. So working with traditional knowledges. So traditional knowledge and oral traditions are Indigenous cultural property or owned by Indigenous Peoples. So where culturally sensitive Indigenous materials are in question, writers, editors, and publishers should make every effort to consult. So consultation is huge and I do wanna point out that consultation doesn't mean you're talking to one person. You have to talk to several different people to make sure that you're going forward in a good way.

Because I've had workers or I've worked with people that say, "Oh, I've talked to one Indigenous person and they said it's OK." But it's a lot more complicated than that. You'll find that Indigenous ways of knowing and being is very complex and it is very complicated. I know in our society these days we want to make things as simple as possible for the end-user but realistically speaking, anything Indigenous related like native studies, for example, is all about exposing the complexity in things that seem simple. And this is one of those items. Next slide, please. So principle. OK. So now let's get into some specifics because I know some of you are writing in the chat about capitalisation and stuff like that. So let's talk about terminology and grammar, it's everyone's favourite topic. There we go, terminology. So I purposely don't like to include all of the terminology that you shouldn't use mostly because it will trigger me and just put me in a weird headspace. I don't wanna do that and also like I don't really want to highlight all the nasty words that we've been called.

So we organised it into three main categories here. So inappropriate terms, they stem from three main sources. The first one is explorer and missionary languages. So generally they're biased by the idea of conquest and territory or conservation. There is anthropology and archaeology as well. So both of these disciplines, they tend to view Indigenous Peoples of remnants of the past and many terms tend to denigrate or dehumanise. Exactly, the word half breed. Like Gabriela is pointing out, half breed is not typically used. You'll only see it in historical documents and sometimes legal documents. There's also Kitsch terminology which is really vague, meaningless, overt racism. They can be traced often to filmmaking. So this terminology you often want to avoid unless you're speaking in a historical way or quoting a historical term. So if you can change the next slide, please. There we go. So avoid unless you are specifically describing or discussing this terminal. Like here, what we're talking about now, I know some of you are putting this stuff in the chat and that's OK because we're in a teaching situation.

So we're good unless you're referring to a proper name or the name of an institution or document that contains this terminology. For example, the Indian Act. You can't change the name of the Indian Act, it is what it is. So we got to call it the Indian Act. Otherwise, quoting a source that contains the terminology like a historical source. And if work quotes a historical source, it's important to flag this content. So sometimes what I do in my writing is if they're using inappropriate terminology, I'll use a little footnote in the quote just to say, like, "Hey, this is used as a historical document. This is inappropriate terminology." Just to shed light onto it for your readers. Next slide, please. OK. Inappropriate terminology, we've got there. So we always use the names for Indigenous Peoples that we use for ourselves. Again, always want to address people the way that they have identified. So I identify myself as Metis with an accent, so you can always call me and address me as a Metis woman.

So you wanna do this except when you are specifically describing another term that has been used as a name for an Indigenous People. Then you're also referring to a proper name or the name of an institution or document just like we were saying before or quoting from a historical source. Next slide, please. So let's talk about capitalization. You always, always, always want to capitalize these items. So terms for Indigenous identities, Inuit, First Nations. I actually put Survivor in there as well because there's intergenerational Survivors of residential schools. The reason why that's capitalized is to honour the people that have gone through everything that they've gone through. So I usually capitalize Survivor as a sign of respect. So Indigenous, governmental, social, spiritual, and religious institutions. So I know that we've talked and you've see that I have capitalized Oral tradition and Traditional knowledges and the reason why is because that's our spirituality. So when you're talking in like, for example, in like a Christian sense, you will always capitalize like Him or God or Bible.

This is the same thing but it's within Indigenous context. So always capitalize Elder, Oral traditions, Protocols, those things like that. And you also wanna capitalize collective rights. So things like Indigenous Rights, Status Indian, Indigenous lands, those types of things. There we go. Can I get the next slide, please? Thank you. So possessive. This is actually a big one. This is one that I see the most actually in people's writing and with papers that I've read and marked. So something to remember that Indigenous Peoples, we are independent, sovereign nations that predate Euro-colonial states and we are not owned by anyone. Nobody owns us (LAUGHS). So these are the most common phrases that we see. So I'll see oftentimes like our Indigenous Peoples or Canada's Indigenous Peoples or the Indigenous Peoples of Canada. Try to avoid these statements because we own ourselves and it's really important for us because we are sovereign peoples and that we have self-determination. So we are our own people.

So you can say instead Indigenous Peoples residing in Canada or residing in what is now known as Canada. You'll see that a lot too in writing is that some Indigenous folks don't like to identify this as even being in Canada. So you'll sometimes see Turtle Island or what is now known as Canada just to poke at that a little bit and resist our current language. So we are not owned by anybody. Try to avoid these phrases and you'll be good to go. So next slide, please. Past tense. This is another big one. Avoid past tense in writing about Indigenous Peoples except when you're referring to an activity that specifically and exclusively happened in the past. So if you're talking about one event that happened at one time and that one day, yes, absolutely use the past tense. Or if you're referring to an activity that is no longer practised because there are some things that that we don't do anymore. I can't think of one off the top of my head but if you're doing your research, you'll be able to know or communicate with the community that you're working with.

Or if you're using a quote that uses the past tense. Oh, sorry I'm just reading Kesha's yeah, possessive. Possessive is a weird thing. It's a weird thing because in Indigenous languages, it's not a big thing. We don't really own anything. Things are just... They own themselves (LAUGHS). They're their own thing. So try to avoid using the past tense as much as you can because... And I see this a lot like when I was growing up in elementary school when we were learning about Metis people, it was always talking about in the past so like, "But we still exist. What is happening here? This is very confusing." If we can, can we go to the next slide? The difference between race, ethnicity, and indigeneity. That's a really good question, Jennifer. I'm gonna take note of that and we can talk about it next time. I don't know if we'll have time to talk about that today. But yeah, that's a big one. OK. So we've got enough time to go through some examples. So these are examples that have actually come out of my real-life situation.

So if you know the answer... There is something that's wrong in this sentence so if you could just pop it in the chat, I'll read it out to you. So a doctor has once said to me, "After we go through this round of treatment, we will get together for a powwow to discuss further options." Yes, Powwow, you've got it (LAUGHS). So you don't want to identify ourselves as... Can I get the next slide, please? Powwow. Great job, Barbara. First of all, you never call a meeting a Powwow because it really devalues a Powwow, what it actually is. It's not a meeting, it's a very big cultural celebration. So you don't want to mix that up. So it's not a Powwow, meeting is not a Powwow and because it's a cultural event, you wanna capitalize it because it's not synonymous with work meetings. OK, next slide, please. So this is Michif Cultural Connections, that's where Josh works. Michif Cultural Connections is a space for Metis people to build community. Any guesses..? Metis people redundant? Yes, Metis, absolutely.

Great guesses. Next slide, please. Let's start with the answer. There we go. So Metis can have an accent or with an accent. Both are acceptable depending on the individual. And honestly, you are right. I think Metis people, you don't really need the people part about it. That's pretty redundant like you said. Next slide, please. So example three. Indigenous Peoples have a deep spiritual connection to the land. What do you think about this one..? To with? Not specific? Too vague? Yeah. Yeah. The word land. I like these. I like the word with. OK. Can I get the next slide, please? Yes, I would capitalize the word land. Capitalize the word land to reinforce the relationality and value. But I also like the idea of putting with the land, connection with the land, because when you say to the land, it makes it more of an object. (LAUGHS) I like that. Sweet. Next slide, please. OK. My grandmother is a survivor of residential schools. What's wrong with this one? Survivor, yeah. I like to capitalize Survivor.

Residential schools. Yes. Great job. You've got the answer. My grandmother is a Survivor of Residential Schools. Include capitalization as a sign of respect. Next slide, please. Example five. The Coast Salish people practice Potlatch, which was a gift-giving feast. Any ideas..? Definitely, it was more than that. Definitely more than that. Past tense. So great job, everyone. I agree Potlatch is much more than a gift-giving feast but definitely want to focus on the fact that this sentence was in the past tense and people still practice Potlatch. So it's been here since ceremonies are still practised. It's a distribution of wealth, yes. It's a very big, important cultural practice. OK, next slide. OK, this is a big one. The Red River Rebellion was the sequence of events that led up to the 1869 establishment of a provisional government by the Metis leader Louis Riel and his followers at the Red River Colony in what is now the Canadian province of Manitoba. Any ideas..? I know this is a harder one.

OK. Let's switch to the next slide. Let's see the answer. So this is a big one. So the Red River Rebellion, you'll see that in a lot of textbooks, in earlier textbooks and all different types of historical documents and stuff like that. But if you talk to any Metis person, they will identify the Red River Rebellion actually as the Red River Resistance because we were resisting that government at the time. I do like that you all pointed out Louis Riel as well. I know in a lot of history books, Louis Riel and oh, gosh, what is his name? Cuthbert Grant and Gabriel Dumont. Those are like the big Metis names and they're all Metis men. But something to point out actually in Metis culture is the women. The women are so huge in our culture because they're the backbones, right? So in our culture, we usually recognize the women as well or the women first before the men. But because of historical documentation, the men always get the highlights here. So Red River Resistance. Be careful with historical references especially when you're talking about a specific community because they might not talk about it the same way that Canadian society does.

Next slide, please. OK. These guidelines act as a space to build an understanding of how traditional knowledge may inform climate change initiatives and the risk to tribes and knowledge holders that may come from sharing Traditional Knowledges. This is a significant change for Indigenous People of Canada... I love that, Michelann. Yes, what is now called Canada. Traditional knowledge is capitalized, yes. Peoples with an S. TK, yeah Traditional Knowledges. Let's see the answer. You got it. So you all got... Yeah, the use of tribes. I find the use of tribes, I find that weird but sometimes people identify themselves as tribes so be careful with that word. So Traditional Knowledges is I would always capitalize it and include an S at the end. And then of Canada so you wanna avoid that possessive there. But some of you picked up on that and offered different solutions. So absolutely. Consider instead what is now known as Canada and avoid the possession. Yeah. Yeah, you can capitalize knowledge holders as well because I think that's a really important role in our society absolutely.

Next slide, please. Alright. I guess that was it. Hurray. We made it and it's right on time. Yes. OK. So this week we talked a lot about terminology and just to give you a start and an idea of what it is that you can do with your own writing, I highly suggest that you pick up that book. I also want to, I'll put in this the Google doc as well, so you can populate it with all of the stuff that you need and then everyone at the end of this course, we can go home with all of this amazing stuff that we've talked about (LAUGHS).