

Transcript for Pulling Together Teachers and Instructors Series 2022 – Session 6

BCcampus webinar held on June 23, 2022

Elder: Darlene McIntosh

Host: Gabrielle Lamontagne

Facilitator: Tanya Ball

Guest: Carina Nilsson

TANYA BALL:

And let's just get right into it. Yeah, we can play it right away.

(MUSIC PLAYS)

('ELECTRIC POW WOW DRUM' BY A TRIBE CALLED RED)

(MUSIC STOPS)

TANYA:

There we go. I love a Tribe Called Red that's, Tribe Called Red is one of the more well known Indigenous groups they are an Electric Pow Wow and it's always fun to hear them because it's such a different it's a similar sound but it's a different sound. So, I highly recommend if you want to see them in concert, they're really great lives. So, I've heard I'm always jealous of people going to see them. But let's talk about today. This is what we're doing. So, we're gonna do our check in. We're going to talk about intersectionality and moving forward today. We're also being joined by Darlene McIntosh. She's an elder that will be joining us probably about an hour or so. For those of you who have your medicine bags or who've received your medicine bags, and have able to start sewing them up. We're going to try and try to highlight every one in the work that you're doing. We also have a graphic illustrator in today. Carina, did you want to jump in and introduce yourself and talk at this moment?

CARINA:

Absolutely. Thank you. Hi, everyone. My name is Carina Nelson, my pronouns are she/her? And I live with gratitude on the traditional territory of the Snuneymuxw First Nation on Vancouver Island, also known as Nanaimo. I'm an illustrator graphic recorder. And I'm really excited to be here today I had the honor of being able to capture last summer of last year's pulling together sessions. And they're so incredible. So just really quickly, what I'm here to do today is to listen deeply and visualize the high level themes through live drawing. So, once we get started, this video square will turn into a live feed from my iPad. So, rather than verbatim notes, it's a visual snapshot of the session that can hopefully help continue the conversation beyond today. And if you want to follow along, as I draw, you can hover over the three dots on the right, top of my square, and you can pin me and it won't affect anyone else's view. But they'll just give you a bigger screen, if you want to see. And yeah, that's it. Thanks so much. I'm really excited to be here today.

TANYA BALL:

Awesome, thank you, I'm super looking forward to seeing what you draw on what you come up

with. It's really fun. It's really fun aspect of learning. So, after we get to see a show and tell from Carina, we'll have a closing prayer, and then we're done. We're done for the whole session. And I think you're going to be sent a survey after this this class, I believe. So, today is going to be a little bit longer if we can switch to the next slide. For those of you following along in the book, this is the last day. So, this is section five that we're doing pages 63 to 75 in the book, this lecture is going to be a little bit longer than usual, an extra half an hour, that's just to make sure we get everything done in and that we give Darlene a really good, some really good time to really share what she needs to say. Yeah, is there anything else Gabrielle that you wanted to add?

GABRIELLE LAMONTAGNE:

No, just yeah, we'll be sending out a survey to everyone via email after this. It's really helpful when people fill them out so that we can kind of I don't know host, take your commentary and try to make better sessions. So yeah, if you can, please fill it out. That's really helpful for BCcampus.

TANYA BALL:

Thank you. Next slide, please. Alright, so let's dig into it. So, today we're going to talk about I guess the main theme for today is how do we create a safe space for Indigenous peoples? So, I was a bit tongue in cheek when I crafted this question, because the notion of safe space is a... I see like safe spaces are very abstract, right? But oftentimes, when we talk about how do we indigenized, or how do we decolonize, or doing all the ises? How do we do these things? Oftentimes, people gravitate towards space and changing spaces. And I'm talking about physical space. So, in a library setting, for example, people will include or hire Indigenous architects, which is amazing. And they come up with some really cool stuff. So, there's really beautiful indigenized spaces, for example, the Winnipeg Public Library, as a really cool and Indigenous space. But according to my research, this space and physical space is actually not the thing that we need to be focusing on. It's probably one of the least recognized things from the Indigenous perspective of what we need to focus on.

Really what it is, if you're looking at a post secondary institution, what we need to focus on is the actual people. And how do we do that? Is we educate ourselves. So, we educate ourselves on intersectionality and bias. So, that stuff is really important for self reflection. And also, it's not even just for Indigenous peoples is for kind of everybody to treat each other with respect and dignity. So, if we can go to the next slide, please. Talk a little bit about what intersectionality is. So, intersectionality is a theory that challenges our ways of understanding difference. Basically, it acknowledges that people's experiences are shaped by a whole host of different things that really feed into our lived experience. So, our lived experience really demonstrates how we become into this world and how we interact with the world, right? So, it can't be understood by saying, you are this one thing and you are in this box. And that's how we understand you. It doesn't work like that because all of us are human beings and we're very multi dimensional.

So, I see ourselves like if an interlocking of hands, right, there's a bunch of different elements that make us who we are, and how we see things, right. So, we want to consider things like social relations and different structures on how that creates differing experiences with and between people, right? Then colonization has affected everybody differently. So, I know a lot of times when we talk about relationality, just as an example relationality we tend to lean on more, instead of using things like Indigenous feminism or Indigenous queer theory. That be because realistically speaking, like relationality, and the traditional ways of doing things is that we already recognize that people who identify in the LGBTQ to us plus group like they're, they're not different to us, they're, they're seen as gifted, and they're seen in a very different perspective and a different light than mainstream Canadian societies. However, that filter of colonization definitely affects all of us differently, it affects women in a different way, Indigenous men.

So, we really want to recognize that right? And basically, it exposes the fact that we are all complex beings, right? We're all complex beings. And we can't really reduce ourselves to a single box, because we're in a lot of different boxes, all of us are right. Next slide, please. So, what intersectionality at the core of it, it's based in people and social relations, whereas Indigenous knowledge is view all beings and natural elements as interconnected and inter dependent Indigenous ways of knowing helps us think about how we conduct research and how we understand inter experiences as multi dimensional and constantly changing so. And that goes back to our lived experience, right? Like I just using myself as an example. I'm a different person than I was five years ago, I'm a different person than I was five minutes ago, right? We're very multi dimensional, we change all of the time, depending on the context, all the situations that we're in, and that's, that's normal. So, it's really important to recognize all this stuff.

So, if I can get to the next slide, please. So, why does all this stuff matter? And how do we fit into this as people who are educating ourselves or people who are working within post secondary institutions? What's the point? Why do we fit into all this stuff? Next slide, please. And really, it comes down to bias. We all have biases. And I know, in the library world where I come from, we really hone in on the fact that librarians should be neutral and are neutral and should house all types of knowledges. But it really ignores the fact that we are all individuals, right? We all have biases, there's no such thing as neutrality, because we're all human beings with different experiences, right? So, what is bias? Bias is the prejudice in favor of, or against one thing, a person a group compared with another usually to be considered like, unfair. So, it can be held by an individual or group, institution, whatever the case, it can provide negative or positive consequences. So, biases are really important, because it affects absolutely everything that we do.

And in terms of Indigenous peoples, and how we frame, how we conduct ourselves within a post secondary setting. I mean, it affects things like hiring, management, mentoring, if everything and we don't even realize it, that's the interesting part of all of this, right. Next slide,

please. So, when you're thinking about biases, it really comes down to two separate prongs. So, there's the conscious bias. So, this is explicit bias. So, this is the stuff that's happening at a conscious level. So, these are things that you can recognize within yourself, just, for example, looking at television shows where we're really good at recognizing some stereotypes and myths and things like that, because that's what we're trained to do within academia or within our just going through elementary school and stuff like that. So, these are the things that we know about. But what's really important to think about is the unconscious bias. So, the implicit bias. Now what this is, is these are biases that kind of emerged during childhood, and they kind of develop and start out and they're so subtle, or they're so subtle that you don't really notice them.

But these unconscious biases, that stuff that really in your subconscious, it affects our behavior. So, what we want to do is, try to take the steps to minimize the effects of junk conscious bias on the decisions that we make and how we interact with other people. Next slide, please. So, how do you address unconscious bias? It's really difficult. So, on an individual level, really, you want to promote self awareness within yourself and this stuff, it's difficult. So, you want to take your time with it, there is actually a link, and I don't know, can we? Yeah, we'll post the link is in the chat. But if you click on the link, what it'll do is it'll bring you to another page is called Project Implicit. And it'll ask you which country you're from. And you type it in, and you type in your language. What it does is it actually provides a test in a bunch of different categories. So, they have race, ethnicity, wait, I think is one gender. So, you can take all of these different tests, and it'll basically provide you with your own unconscious bias.

And I have actually, I have taken some of these tests before I did one on Indigenous peoples, and I'm biased towards Indigenous peoples to it just, it's stuff that's really hard to get away from, because it's so ingrained in our society, right. So, taking a test like this is really important, because it'll give you a groundwork of where where does that you're gonna start from. So, other than that individual standard strategies is in understanding the concept of bias, and all of these unconscious things that could really be going on and affecting your decisions. And also have discussions with other people in formal settings and informal settings. I know I was at slowpitch the other day. So, it's not really like a topic that you want to bring up in fun, unconscious bias. But I mean, there's other ways of talking about it, without it being entirely serious that you can bring up or even in a water cooler type situation or in a work type situation, you can take the responsibility upon yourself to bring it up as a potential issue within your workplace.

So, that's individual strategies. But institutional strategies, this stuff is important too, because a lot of us we talk about institutionalized racism. For me, I do have a problem with institutionalized racism, because institutions are made up by individuals, right. So it's, for me, it's just racism. But I do understand like the concept of the institution and the system as a whole being racist, or having issues itself. So, as an institution, if everyone can kind of come together, it's something that you can do is develop strategies have objectives, indicators,

outcomes for hiring, evaluation and promotion just to avoid certain stereotypes. You can develop a standardized criteria to assess the impact of individual contributions and performance evaluations. You can provide unconscious bias training workshops for all of the employees, or you can even create structured interviews to ensure that everyone's being asked the same types of questions. Of course, these are all just a few examples.

I'm sure that there are tons of other different ways that you can incorporate unconscious bias and really flushing this stuff out within your life in your own work, work life. Next slide, please. Alright. So, privileged. Privilege is a thing that comes along with this. So, when you're talking about bias, and intersectionality privilege is something that always comes up, because they're all related. So, what is privilege? It's an advantage that only one person or group of people has. Usually because of their position and privilege, really, what it comes down to is power. Like, there's a certain element of power where one group or individual has power over another, and a lot of times that's unconscious, like I was mentioning before. Next slide, please. So, this is actually I've received a lot of training and unconscious bias, and from the university and the one of the sessions that I went to, they created this visual and I think it's really cool. So, these are some different areas of privilege.

And of course, there's much, much more so some of the areas race, gender, socio economic status. So, that's how much money people earn, what kind of household you have sexual orientation. Of course, that's different than gender. There's age, physical ability, religion, family, those are the major big ones here. So, if we can switch to the next slide, please. There are many other areas of privilege. So, these are some that I've listed ethnicity, mental ability, physical appearance, literacy. So, people have different varying levels of reading ability in English. I mean, sometimes people don't speak English, you know. So, that makes a big difference on how you're understanding things, right literacy, language, even fertility. A lot of times I know I'm thinking about this, because Father's Day just came around. But there's a lot of people celebrating fathers and stuff like that. But I mean, there's a lot of families that have gone through miscarriages or things like that, that are that find those types of holidays really hurtful, you know?

So, little things like that, is there, you can just put it in the chat actually, if there are there any other areas of privilege that you all can think of outside of these ones? No, I just put in mental ability, but I think that's even the wrong word. You know, what I was thinking about was mental illness when I was thinking about this location of where you live. Yeah, absolutely. I know, a lot of Indigenous folks, they, they're living on reserve. So, depending on where the reservation is, is they actually don't even have, they don't have access to clean drinking water. They don't have internet access. Oftentimes, when Indigenous folks are going to university, they have to leave their home family and their whole support system and go into a university system. And there's a lot of cultural shock there because you're away from your supports and your culture and all of your cultural responsibilities. And that's a huge shock for people. So yeah, access huge, physical

ability education. Yep, I was actually, for me, I am the first family member in both of my lines to attend post secondary university and even to get a degree.

So yeah, education, for sure. Because that adds up over the generations, right? So, if you think about education, if your parents have received a degree, or they've gone through post secondary, then they can help their children. But if you are the first one, then you don't have people kind of assuring you and showing you the way and saying OK, this is how this is done. This is how this is done, so it's more difficult. Can I get the next slide, please? Yes, class. Absolutely, family status. There we go. I like that comment Jane, commenter pointed out he also had a stay at home spouse. Yeah, family status is huge. I often say this to my mom. Like, I don't know how people with single incomes do it? I don't know. I think it's because I'm a millennial used to be in debt or something. I don't know. But it's beside the point. So like, let's take a look at these categories each a little bit more closely because it really is embedded in our society. So, race within our Canadian society, which is the privilege group for race?

White. Yeah, that was very quick, Judith. Good for you. OK, how about gender? Men definitely male. Even with gender, I would even say cisgendered, cisgendered males. So, socio economic status. What's the privilege group for Canada in this one? Wealthy. Yeah, absolutely wealthy. Sexual orientation? You got some upper middle. Yes, absolutely Rosa. So, what's the privilege group for sexual orientation? Yep, heterosexual. Age? Young but not too young. Yeah, I wouldn't say middle aged like 40s because that's when you're more established and stuff right young but not kids. That's true. What do they call those DINK, dual income no kids? Yeah, 35 to 55. I would agree with that. Because once you hit a certain age, then there's a lot of stereotypes and myths that come along with that too. So, physical ability. So, for this one, it would be physically abled people. For example, like if you are in a wheelchair and you're paying for parking, you actually can't even reach the parking meters, which is so dumb.

One of my really close friends, she had a stroke and she was in a wheelchair for a while. So, she would document all of the things that are so difficult, and parking was a big one. Religion. Abilities tied to age. Absolutely, Barbara. Christian, definitely. I know sometimes I think, well, is it Christian? But it is because if you think about it, like, just think about our calendar, think about our statutory holidays. All of our stat holidays are based on the Christian calendar, right? So, it's little things like that, that get tricky, right? Like Faith is saying, religion is tricky. It's hard to pinpoint what it is. But when you take a step back and realize like, wow, our whole system is based on Christian morals (LAUGHS). It makes you take a double think. So, how about family? Some of you notice this one or kind of pointed this one out already in terms of family like our society is really geared towards the nuclear family. Yeah, two-parent household, usually with kids. And the parents are typically a mom and a dad, like, and they are usually the bio parents or the biological parents.

Which is interesting because when I think of family one working parent, yeah, one staying at home. Absolutely. Childcare is so expensive. But in terms of family, like Indigenous ways of

seeing family members, it also includes all of these extra people, right? Into including... How much time do I have now that I'm thinking about it? Is it till 11?

GABRIELLE LAMONTAGNE:

I have you till 11:10.

TANYA BALL:

OK, so I'm way over. (LAUGHS). That's OK. We'll keep moving forward.

GABRIELLE LAMONTAGNE:

Oh, sorry. No, I meant until 12:10, 12:10.

TANYA BALL:

Well done. OK. I was like, crap, oh, no, I have so much more to talk about. OK. Panic over. Thank you, Gabrielle. Alright, so let's move on to the next slide. But family, what I was saying is that in Indigenous families, I know we have like, in Canadian society, it's like you have your great-aunt or your great-great-aunt or your great-grandma or your grandma. But in our family, if you're an aunt, you're just an aunt (LAUGHS), you're everyone's auntie, and you're everyone's grandma. It is what it is. And it's not so much the nuclear family. Like my parents are involved in my family a lot, quite a bit. So, we won't go through these ones to talk about the power. 'Cause I think we're all getting the idea. So, let's switch to the next slide. So, this is... I kind of wanted to give a warning before we do a bit of an exercise, and I kind of want it to be a self-reflective exercise. So, I like to put out cautions when you're doing these kinds of exercises, and I would categorize them as like privilege walks, those types of privilege exercises.

And the reason why I caution you, and I don't know if any of you have seen this video, is a really popular video online. But it's basically, somebody lined a group of people up in a field. And they ask questions like, do you have your parents? Are your parents still together? And if yes, then you take a step forward. And at the end, you can see people scattered throughout the field, depending on what kind of privileges they have and what kind of privileges they don't have. And then whoever makes it to the finish line gets \$100, or something like that. I think that's the video. But I really wanna caution people against those types of exercises, because really what it's doing is perpetuating further violence against, I put minority folks here, but it's really underrepresented groups, right? Because it's highlighting the difference and like all the stuff that you don't have, right? So, whenever you do something like this, I do see that there's value because it's such a strong visual, and it's a really good for self-reflection.

But when you're doing these kinds of things, make sure that they're private. That way people can think about it on their own. And it's more of a private self-reflective experience. And that way you're not really like levelling power in showing, demonstrating power in a way that could be harmful. So, let's switch to the next slide. So, I'm gonna use myself here as an example, just so you can see. But maybe, you don't have to write it down on your own, but just think about it in your head, or even if I'm just planting a seed for you, I'm happy with that. So, I will use myself as the object here. So, I checked off a few that were relevant to me. Race, 'cause I identify

myself as Métis. At one point, I identified as Canadian, but that's long changed. So, yes, absolutely Métis. For gender, I'm a female. So, for socioeconomic status, I'm definitely not wealthy. I wish I was, that would be nice. Sexual orientation, I identify as a pansexual cisgendered woman. My age, I would say that I'm not quite at that middle age that we all kind of said between 40 to 55.

Physical ability, I have a chronic illness that actually puts me in a disability category. Religion, I'm definitely not Christian (LAUGHS). My family. So, out of all of these, the family, my mom and dad are still together, which is awesome. But you know, it's things like that, that you're like, wow, you have a lot of things kind of working against you. And it's not, I'm not saying that it's impossible, 'cause it's definitely not. It just means that people who have these types of things working against you, you're just gonna have to work harder to push against it, right? And these types of exercises, they just remind me of, there's also another visual that's really popular online, where you have the people they're looking out into a baseball diamond, and there's a fence in the way. And some people can see over the fence because they're taller, and other people can't because they're shorter. So, that's inequality. And then there's equality. In the next image show that all of them are on the same size stool, which really, it doesn't make any sense either, because that means everyone's the same.

And if you're treating everyone the same, then they might not get what they need, right? So, then there's a further step where all of the stools are different sizes to accommodate really who needs a little more accommodation. Like if they're not tall enough, they have a bigger stool, for example. But I have a problem with this image as well. It's a really famous image. But I mean, realistically speaking, I think it's funny because everyone's like, yeah, the one with the different levelled stools, that's what equity is all about. And people get really pumped up about that image. But I'm just thinking to myself, there shouldn't be a fence there. Why is there even a fence there in the first place? And that's really the structures that we're kind of talking about when we're talking about institutionalized racism is that fence. Really, there shouldn't be a fence in there. We don't need to stand on stools if there's no fence. I was just thinking about that. Yeah. These are things to start thinking about when you're on your own and you have some extra mind space and things like that.

Next slide, please. There we go. So, what's the point in doing all of this stuff? I kind of touched on it a little bit before, but let's dig a bit deeper into that. Next slide. Thank you. So, realistically, we need to understand our position within mainstream society. Doing things like these. It could be, I always say library field, 'cause that's where I'm from, but really it's showing society in a microcosm, right? Like, so, I think seeing things like that is very, very valuable. And it's intensified. So, you can actually see, oh, someone tried to fix it. Yeah, Jane, thank you. So, you can explore that. But once we're aware of the privilege, so once we do exercises like this, it provides for me a foundation, a foundation, and it shows different people where you have opportunities to stand up and speak for those who don't have those type of advantages. So, if you think back to that circle of privilege, if... I'm trying to think of an example here off the top of

my head. But what you can do is you can see the places where you do have privilege, and you can kind of make these choices on your own of how can you make things a little bit easier for those folks who don't have the same privilege as you.

So, it's a really good exercise to empower people to use the power and the energies that they do have to help other people out. So, I do think that there's a lot of power in these types of things. Next slide, please. OK. Looking at time, I'm always cognizant of the time. So, let's return back to this original question of, what can we do to create safe spaces for Indigenous Peoples? So, we'll go through a couple of examples that I think of, but I think that this is really valuable to all of you. And I'm gonna put this question in the chat. What can we do to create safe spaces? Now, this question, when I think of this question, I think about how do we incorporate Indigenous Ways of Knowing into our workspace? So, you can even think about it in terms of, how to incorporate relationality? How to incorporate visiting? How to incorporate ceremony into what it is that you're doing? So, I have the question in the chat. And I think this is a good space for all of us to separate into breakout rooms so that we can come back together.

So, we'll switch you up into groups of five, and we'll do ten minutes. So, it's 11:38 right now. We'll come back together at 11:48. And if you can get one person from your group to kind of share what it is that you discussed, that would be super appreciated. And then we'll come together and hash out some ideas. OK, there we go. So, while everyone is trickling back in, I wanna draw attention to the image that Jane posted in the chat. This is the image that I was talking about, thank you for finding it, with all the people standing on the boxes. And then for equality, then equity, it has the different kinds of bucket boxes. Liberation, and then it removes the fence totally. And definitely, I like the idea that they put us a fourth box that's empty. 'Cause you could even put this a little step further, 'cause for me, I was like, oh my gosh, they're gonna get hit that ball. So, you can even put the people that's standing in the front in the stands, which I think this is a really cool image.

So, I wanted to draw attention to that. And I think everyone's back now. Alright, let's see what everyone came up with. Here we go. Yep, Jane reposted it. Thank you, Jane. So yeah, let's see what everyone came up with. I don't know if you remember the number of groups that you were in. Does anyone from group one able to talk about what it is that they came up with?

SPEAKER:

Well, I think Sal and I were probably the only ones that were able to talk in group one.

TANYA BALL:

Oh, OK.

SPEAKER:

And I think what we ended up talking about was a slight bit off course. We ended up talking about the difference in the States and Canada, 'cause Sal is from New York, and just quite frankly, how differently Indigenous People are viewed in the States and Canada, and where

things are at in the two different areas. And perhaps there can be quite a difference in how we are getting to create safe spaces for Indigenous Peoples on the continent.

TANYA BALL:

Yeah, that's awesome. Thank you for sharing. I agree 100%. There's a very big disconnect. We're not disconnect. But Indigenous Peoples from the States are very, very, are very different. Yeah, even just going to conferences, there's different ways. I'm always shocked when I go to the States and people are calling people American-Indians. And I was like, what? What? (LAUGHS). But yeah, it was just one tiny example of the big differences there. So, I appreciate that conversation. Thank you so much. Is there anyone from group two?

FAITH JONES:

Was I in group two?

JUDITH SCHOLES :

I'm trying to figure out what group I was in. I can't remember. (LAUGHTER).

TANYA BALL:

Well, if you guys don't remember the groups, that's OK. I'm trying to even think how you see which group number that you're in. But if you have a representative from your group, yeah, just jump in.

FAITH JONES:

OK, so I'll go ahead. So, we talked about, we did talk actually a fair bit about the physical space of making space. I'm also a librarian. So, the library space, how does the library space exclude people or make certain kinds of assumptions? And one of the assumptions is that silence is the best way to learn. And that is not necessarily an Indigenous way of learning in an oral culture that we have to make space for oral learning. So, that was a different. And we also talked about classroom setups and how classroom setups are very hierarchical, and they divide people, and we could make a warmer, more comfortable space for people to relate to each other. And one person suggested that knowing your students' names is really important. That sets up a relationship. We talked about how Land Acknowledgements, once they've become kind of rote, start to not be noticed even. It's not that they're not useful or important, but they just become wallpaper. And so, how do we make those personal and authentic, and find different ways of doing Land Acknowledgements that talk about our own, what we've learned may be from living on the Land, or what it means to us to be living on this particular Land?

One thing for me, that's a big change is being able to allow what's gonna happen to happen and to not try to be so structured and in control all the time. This is a librarian problem.

(LAUGHTER). So, that's a big piece of learning that I have to do. And it's a constant struggle. And then finally, we talked about how policy can exclude so many people. And I was thinking about, I was talking about several close friends who've died in the last year, and the ways that their families dropped everything, spent weeks mourning them, doing different kinds of ceremony. And that does not fit into our policies, which say, when you have this person that's this much

distance from you, then you can, if this person is a parent, then you can have this many days off. And if the person is a sibling, then you can have this many days off. But how do we account for the aunties? How do we account for all these other people? And it's just not ever enough time. So, those policies, those kinds of policies things can really exclude people.

And so, we talked about needing to change the policy. And we also talked about ignoring policy, and begging forgiveness later. Or just be ignorant to the policy, don't even look up the policy, and then you can't be held responsible. So, we talked about maybe doing some guerrilla action until you actually managed to get the policies changed. So, I think that was our group.

TANYA BALL:

I love that so much, Faith. Your group was a bunch of positive troublemakers. (LAUGHS). I love it. You actually brought up a few things that I've never even thought of before, like the policies surrounding death and grieving. Oh my gosh. Yeah, you blew my mind with that one. Thank you. Thank you for that. Any other group leaders wanna jump in?

JUDITH SCHOLLES :

I can talk a little bit about our group stuff. So, what we covered had a lot to do with who is assumed to have knowledge and to hold knowledge, and who takes up the space. And we kind of sort of circled around that with various different ideas. So, one of them was how to move away from, sorry, how to move toward a change of pace and allowing time for different perspectives, allowing time for just thought, and building relations and also developing response, and that not everything has to be sort of this competitive zone where we're trying to get the right answer. The other thought was sort of moving away from an attitude of knowing in general, so making the assumption that you know everything. And on the flip side of that, moving away from an attitude of tokenism, where you're sort of assuming that the person in the room who is Indigenous, knows everything, or can sort of represent their ways of knowing for a larger group of Indigenous People, which they may not at all. And so, this kind of I was explaining to my group that in my classroom, I had an instance in which an Indigenous Student was kind of called on more often to give comment on the topic we were dealing with, which was we were talking about the Idle No More protest.

And she became like the representative. Inadvertently, I was trying to like pull it back from that. And it was an interesting dynamic, actually. And then just coming prepared to the space to use your privilege on behalf of others. So, one of the ways, and I don't know if I did this correctly, but one of the ways that I tried to mitigate that situation was to come very, I knew it was gonna happen, come very prepared to sort of speak about that issue as not a representative, but as somebody who had done some studying in that area. And so, that she wasn't the only one to talk. And so, I would sort of allow her to sort of pass the buck, you know, a bit. Yeah, that's what we talk about.

TANYA BALL:

Awesome, thank you so much, Judith. I think you approached that situation beautifully. I think

that's how I would do it as well. Because it's not as, I guess, you don't wanna create more confrontation, right? And if you can do something subtly like that, it always is nicer 'cause I know... I've been doing lots and lots of workshops like this. And in my teaching experience, anxiety is huge. And I know Faith, you mentioned, this is like, as librarians, we like to control things and put things into boxes. And that's really, it's because it's makes it easier to understand and to approach. And I think that's a lot to do with our own anxieties, right.? And it's hard. It is hard to let go of that control. I'm saying this on my own behalf, like even as a parent, like, oh my gosh, so hard. But yeah, I've been in that situation too with the tokenism, and it's an interesting space to be in. I mean, I've had classes where people have just had to tell the instructor like, "Listen, I'm as White as you." Like I don't know what Big Bear's like other names were.

So, I don't know (LAUGHS). So, it's really cool that you recognize that. I love it. Anyone else wanna join in? Oh, thanks Vicky. So, I'll just read out Vicky's comment. So, some things that Ashley mentioned in her group is model vulnerability. Absolutely. If you're talking about power constructs in the classroom, huge way to do that is to be vulnerable as an instructor. Like I've shared so many of my stories with you folks over the last few weeks, and it's just, it makes you more human, right? Demonstrate model what you want people to learn as Elders do, highlight storytelling. Yes, absolutely. Personalize, get students to personalized. Awesome. OK. Thank you so much everyone for sharing. I think these are all great ideas. So, let's move on to the next slide here. So, these are actually some more... The next couple slides are more just ideas to add into the pot here that you already have simmering and doing really well with. So, this is actually an article that was written by my friends, Crystal Fraser and Sara Komarnisky, during the 150th birthday.

So, if you click on it, and you scroll down a little bit, it gives you really specific examples of how to do and how to start, 'cause even starting is super anxiety-ridden. And so, they have a list of 150 things that you can do. And some of them are a little cheeky, like attend a cultural event, number four, such a pow wow, yes. You all can go to those. Pow wows are awesome. They're so fun. And it's 'Pow Wow' Season 2. Download podcasts. Read autobiographies. Purchase items from Indigenous artists. Watch the 'Eighth Fire'. Visit your local museum. There's so many different things. Also, the MOOC, if you enjoyed courses and doing stuff like this, for PD, you can actually join the MOOC. It's a free course. And it has lots of videos that's from Indigenous perspectives. And it goes really more into deep dives into what the issues are and how to approach them. So, I recommend that 100%. So, I'll leave this for you. It'll be linked in the slides, so you guys can all visit it a little bit later on.

We can move back to the slides here. I also listed a couple of items myself. So, next slide, please. So, let's talk about Indigenous Ways of Knowing, some of you mentioned this already, get personal, include pieces of yourself in your lecture. The more that you can present yourself as a human being, the better. That's the basis of creating a relationship and developing trust, right? Encourage students to do the same. Include multiple Indigenous voices. So, I want to put

forth that my examples are coming from a teaching perspective, so a lot of mine will have to do with classrooms. So, include different Indigenous voices in terms of your reading list, in terms of like just the music that we incorporate. Tell stories. Create holistic assignments that incorporate all aspects of the self, really focus on that spiritual and the emotional sides because those often get ignored within academic settings. Create lectures that encourage you to move your body and to use your creative mind, right?

Self-reflection, I talk about that about tons. Include various types of resources, like you all were mentioning earlier is that not all of us are readers and that's OK, we all approach knowledge different ways. Incorporate podcasts into your teaching, videos, Twitter threads, social media, TikTok, whatever. You can do the stuff that you want to do, it's all good. Next slide, please. So this is relationality. Encourage your students to incorporate the Land as a part of their process. When you're online, you can definitely encourage them to take a walk around a lake. Adapt your syllabus to include policies on children. Policy, we're talking about that a lot today. So children, PD days on Fridays. As a mom and as a single parent here, it's hard to find care. So kind of think about that, maybe encourage your employees or your students to bring their kids in. Treat students how you wish to be treated. I mean, that one's pretty self-explanatory. Create assignments with ceremony in mind and bear in mind that ceremony looks different to absolutely everybody.

It can be more traditional, it can be more mindful. Center yourself, this is why I told you all at the beginning of class like start the lectures with music because it helps centre everybody and gets everyone in the mood to like, hey, this is our learning space. Be flexible with deadlines, this is a big one. This is a huge one. You have to be humble as an instructor and know that this is not the focus of everybody's lives and nor should it be because the focus of people's lives really should be with their family and their loved ones. And if things happen like a death in the family, you want to do what you can to support them. Create assignments that will help develop their future. So, create assignments that include CV development for example. Put your guard down, have fun, laugh, put stupid cartoons of yourself in your slides, why not? The better time that you have as an instructor and you talk to yourself, the better time that everybody has and this is the same with adults and children alike.

Like adults, they like to play, they like to have fun, they just need to be reminded of it sometimes. Next slide, please. So this is the last slide here. So visiting, I know our first group, group number one they said we weren't on topic and I dig it. I understand where you're coming from because sometimes when you just sit there in a room with somebody, you have, you're not, if I give you a topic to think about and to talk about sometimes it's not what needs to be talked about and that's OK. So, and I think the conversation that came out of group number one is that comparison between Canada and the States is really valuable. So just having that space, it's OK. Invite students, do field trips, take time during one on one meetings to catch up. So, you all don't know this, but all of us, the organizers in the IT group, we always meet up together

about half an hour before and after these sessions just to say hi to check in with each other. That is totally normal when you're working with Indigenous folks.

We love to visit. We love to see how you're doing because we care about you, you know. Encourage inter-generational learning, incorporate kids, incorporate grandparents, why not? Bring food, food is amazing. Great bonus assignment. So this is one big thing that I do that's unusual for other people is for whenever I teach a class, I have bonus assignments so you can get an extra 3% on your worst assignment if you go and attend a community event. That could be going to a pancake breakfast or that could be going to the museum or that could be going to an Indigenous talk. It can be any of these things, but if you engage with the community, I usually give out bonus percentages because that's what's important here, right? Next slide, please. I think that's oh, and this is the biggest one and I think all of you hit it on the mark with your discussions is just listening. Listening in itself is so powerful. So Indigenous peoples, they are the experts in their own knowledge. They are the experts in how they do things, why they do things.

So really what our job is is to sit back and listen and support and uplift them in a way that makes sense to them. Like we're not here to dictate. We're not here to tell people what to do, but really, we're just here to, OK, what do you need and what can I do to help you out? Adapt, change your teaching, do what you need to do and know that that's OK. And even if your students are on Facebook or Twitter during your lectures, that's also OK too because that just means that they don't have the mental capacity or they need a distraction or their brain needs a break for a minute, that's totally fine. So listening, listening is the big piece and the big takeaway that I would encourage absolutely everybody to leave this session with. I think that might be my last slide, yes. So I do want to say thank you, but I'm going to save that to the very end and let Darlene come in because I think that she has entered the room.

DARLENE MCINTOSH: Bunda Honzoo. Good morning to you from Prince George. I just said good morning in Carrier or Dakelh word or normally if we were in the afternoon, I would say Hadih, which I'm sure that you're all familiar with. And it's my honour and pleasure to be here and I thank Gabrielle for inviting me. And I came on just as you were relating your experiences in your group and that sounds great and I wish I would have been on sooner to listen to all the comments because they're very positive. And yeah, so if you can institute that in your classrooms, that would be wonderful. But we have to get everybody to buy in on it, right? So, I am a cultural advisor at the College of New Caledonia within the Aboriginal Resource Centre in Prince George here, and I'm also an elder and ambassador to Lheidli T'enneh nation whose territory we play and learn and do all our positive things on. And so in saying that, I was asked to share my experiences in what I do in community and what I do in the college.

And yeah, so I will continue here. So, I also do work with the outside community which includes UNBC, University of British Columbia, here in Prince George and the general community of Prince George. And so along being with a cultural advisor, I also go out and do traditional welcomes to our territory to people who are interested in building relationships and

collaborating with First Nations people and I look at it as planting seeds. So we plant seeds of awareness, educate and bring history to the fore so people begin to understand or open up. I always say, you know, you need to come with an open mind and an open heart. And in that case, then we become inclusive to all peoples, not just First Nations people but to all peoples. In our community here, we're quite diverse in many different cultures. The college in particular, we have lots of international students so what I want for them is I want to teach them the history of Canada. The good, bad and whatever else presents itself. Because where else are we going to learn about First Nations people when our own domestic people have not a clue or some are interested, some aren't.

They don't know where to begin to understand our people. And you know the first thing, when I do go out, I ask who knows what Lheidli T'enneh means? And I'll be in a room of 50 and maybe three people put their hand up. So it's my opportunity to teach and pass on information and, you know, and that's why I always begin with Hadih or a word in Carrier. I'm not fluent, my mom was a residential school survivor and never did teach us the language but, you know, along the way you pick up a word here and there. So, as my role as a cultural advisor within the Aboriginal Resource Center, the College in Prince George is very lucky because I am an elder with Lheidli T'enneh nation and we invite, because we have a Carrier community that is far and wide. We go to the Nak'adzli which is Fort St James or to Burns Lake or to Quesnel or to Mackenzie. The college here has five regional campuses that the college extends to. So we have many different Carrier groups that come to be educated at the college post-secondary.

And so within our Aboriginal Resource Centre, we do have Marlene Erickson who is the director of Aboriginal Education here. Myself, I'm a cultural adviser and then we do have a student activity planner that helps me and then we do have an academic advisor. So what do we provide within our area for our Aboriginal students? Our hours of operation are usually about 8:30 to 4:00 and if there are students that want to come in after hours, they get permission, they can come into our centre. Because, if anything, our centre is the most welcoming, it's balanced, it's harmony, it's inclusive and it really sets the tone of making our students, our staff, our faculty comfortable and they feel welcomed. So, we also have two tutors, we have an English tutor and a math tutor and our students can access these tutors just by coming in. If the tutors get too busy, then we get them to sign up for a certain time to come in. And so of course our tutors are quite flexible so it's really good because we find that our students need that flexibility.

Like if you in go for post-secondary education, if they went to student services and went to a place where you can get tutoring, the general college, you have to make an appointment. It only can be half an hour and our students run into roadblocks with that. Whether they need the answer right now, they can't wait till tomorrow to find out the answer, they need to know now. So, the flexibility within the Aboriginal resource centre is wonderful. Also, they can find help with advice on financial support, academic advising and career planning, understand the academic requirements of C and C. When we have students come in from outside of our

community and they're from a remote reserve, when they come into Prince George it's like coming into Toronto or Vancouver. That it's big, it's overwhelming. They don't know what to do. Oh yeah, go to student services and they'll tell you what to do. Well, you know, we need to kind of at the beginning hold their hand to introduce some of the ways of being within a post-secondary institution and it works.

And once they get the understanding of how things work, then it's easier for them. But to begin with, I mean, I remember coming and working in the college myself from, I worked as a dispensing optician for three optometrists and I came into the college and they'd have all these acronyms, I don't know what the heck they were talking about. You might as well have been talking French or Cree or Carrier, and you have to learn the ways of being and you have to learn the language of whatever you're in. So then, of course, we can direct the students for support services, either at the college or outside in the Prince George community. And when you come into the Aboriginal Resource Centre, it's a big open room. And so the open space, they can study or have lunch or just get together and unwind from their classes. We do have a quiet room in the back that if they don't want any noise, they just close the door and they can go and study there and I also use it as a smudging space. We had to go outside even though it was 40 below until they got the air conditioning where it pulled out the smoke and so now we're able to do smudging within our quiet room.

And you go into that space and it's so calming and it's so, like you can't even explain the pre-setup of doing sacred ceremony in that room. It really adds to that room. So also, we do have a computer lab, ten computers so if the students need to come in and do their homework there or they need to do a resumé or if they need to check in something, they can go into that room rather than going up to the library. And of course, we've got a telephone. They can make local calls or in an emergency, they're allowed to make long-distance calls. We do have a faxing service which we use for the education coordinators in the different bands outside of Prince George. We do have a shared kitchen that they're allowed to use the microwave or the fridge and then we have this wonderful coffee club, which they pay \$5 a month. Drink as much coffee as you want yet if you went to the cafeteria or you went to Starbucks or someplace, you would be paying \$5 for one cup of coffee. So that's an added advantage which they should take advantage of because it's there for them, right.

And then, of course, last but not least is our elder support. We bring in elders. So, we have to understand that our students come with complex issues and I've heard some prior to me coming on about how we have to be understanding of the ways of being of first nations and through deaths or sicknesses, how the student has to leave. So there are very many complex issues that we need to be flexible and adapt and I find most of our instructors at the college are very caring people. And, you know, they give them as much as they need within a certain scope because, I mean, you can't be missing two or three weeks because then you're going to run into trouble and you won't pass the class. So they do support as best they can, considering they're in post-secondary. So with our students, the connection is we have to be honest and have open

dialogue. Always be in your truth, right? We encourage leadership. We build confidence and we have expectations of them, you know, like they might have a low expectation of themselves but with encouragement and allowing them to partake and show their leadership, they gain that confidence so that they can go out in the real world.

Because within the college situation, it's a safe place for them but out in the real world, like you have to be at work on time. You have to do, everything is by the clock and if you don't follow suit or you don't phone in, you're going to get fired immediately. So they need to know that that expectation is out there and they need to fulfill that in order to be successful. And we do encourage further education. Like we have two-year diplomas which can continue on to the university which we have very close ties to encourage them to go further and to be self-reliant. That's what we're here for, we're here to teach them the skills of being self-reliant and able to stand their ground and be confident in who they are. Because a lot of times, you know yourself, when racism and pre-biases come into the picture, people aren't opened. Their heart isn't open, their minds aren't open. So how is that young person going to succeed if not given a chance? So one of the questions that I was told to talk about was how do we engage in elders in our community?

And we have a wonderful group of elders that come to the college and I do have a list of them. And there's, I don't know, 15 or 20 that I have on my list. And so, of course, we always include the elders of our traditional territory Lheidli T'enneh and then we stretch it out to the Carrier community within the five regions and of course we include the Metis community and the Inuit. If we have students from that far north, we are very inclusive. So, relationship building is very important and it takes time. This is not an overnight engagement. It's taken me a little bit time to get to know our elders and so that they're comfortable with me and boy, what a difference that makes once that connection is made and collaboration and relationship is made. And so, of course, we bring in the elders. We do have once-a-month potlucks which we include students, staff and faculty because we want people of the community college to come and be aware of our support and what we do for our students. So of course, first and foremost, our elders are invited and when they come, they have a special place.

They are honoured and respected. And so once we start, before we eat I get the elders to introduce themselves and I ask them their name or I get them to tell them their name, where they're from, what clan they belong to, if they belong to a clan and like, were you residential school survivors, were you day school survivors, were you part of sixties scoop and some of them will extend and share their story. And so that's a way of our students and staff and faculty to get to know these elders that are full of wisdom and knowledge and have had a full life of life experience, right? And so they share that when they come. And then of course, after all is said and done, I get one of the elders to bless the food. And so when the prayer is done, you know, it's not necessarily our First Nations prayer. We always expect as soon as you see a First Nations person, you expect them to be wise beyond their years. No matter what, they know everything.

Well, the elders each has their own particular gift and they share that and we don't know everything.

But if you ask a question, we can always find out for you, right? And so, you know, considering a lot have had the trauma with the religious aspect going to residential school, it is ingrained in them and their belief system is so deep that they do say, you know, a prayer to what they were taught when they were younger. And you know, that's OK. It's however they feel and how they want to express. There's no saying this way is right or this way is wrong. Everything they do is right. So then as we eat and share, I do talk to the students and I tell them they need to go and talk to our elders. They need to tell them their name, where they're from, and just ask them a question so that they begin to build relationships with their elders that come to support them. But sometimes our students are intimidated and shy because they've not been brought up traditionally. And like all of us, we're beginning to learn our traditional ways. Like here in Prince George, we were so urbanized that Lheidli T'enneh have lost a lot of their traditions.

So we, along with the students, we're learning our ways again. So I gently encourage the student to step out of their comfort zone and have a little discussion with our elders. And so why do I bring elders in and what's the purpose? So besides the potluck, we do many things at the college. We celebrate or bring into awareness events, big events that have really come about in the last few years. Orange shirt day, Pink shirt day, Missing and Murdered Indigenous Women Day, Remembrance Day for Aboriginal Vets, Red Dress Day, Truth and Reconciliation Day, National Indigenous People Day. So all these events we, I guess, indirectly advertise because we put information upon the whiteboard or when we do International Women's Day, you know, just really inclusive to everything that is brought forward. But kind of the sad thing about this is that we take the lead in making sure that we educate and bring awareness yet the rest of the college doesn't make an effort to acknowledge or do something themselves.

SPEAKER:

The expect, the expectation is that the Aboriginal Resource Centre does it, does the lead all the time, and how how does that come with truth and reconciliation? Why not, can't a mass department head it or, you know, an international department head it or, you know, like and you know, you talk to them? But I don't necessarily think that they are aware that they can do this and they can because that's the whole idea, is to be inclusive and have everybody a part of it. I mean, when I go out and do traditional welcomes, that type of thing, I look at myself as representing my community. I'm invisible. It's not about me. It's about the 500 plus people that I represent. And what I'm there doing is planting seeds. I plant seeds, and awareness, acknowledgement, so people learn, become aware of our history, and but we don't dwell there because we are a thriving community that we're moving forward all the time. We're in a good way. We don't want to be stagnant in the past because it does nobody good.

So when I plant seeds, I want to see them grow into beautiful flowers, or this beautiful rose that just unfolds in energy and color and beauty. And yet there are other seeds that I plant and they're going to just wilt and die in the ground because that person's not open minded, open

heart. And I don't waste my time with them because I'm not going to change your mind. So why would I go into the little puddle with them? I prefer to be in the brightness of this beautiful flower. So, and when we have all these events, if it's generally, you know, with, is within the average or resource center or in our gathering place, it's inclusive to all people. And, of course, my elders are always invited and they always come. Excuse me. They're only too happy to come, as there is a camaraderie and a building of relationships with their group of elders or with the community within the college. We started an informal language class, carrier class. And so we know that the language from each community will be a little bit different.

It'll always be a little bit different. The words might sound differently, the spelling might be a little bit differently, but it doesn't matter because we want to keep the language alive, however that may be. And so they come to the group of elders and they have such fun sharing the language. They're laughing or teasing each other. And then when our students have a break in their classes, they come and they partake and sit with our elders and listen to what's being said. But another thing, the wonderful thing that's happened is I've got some elementary student helpers that bring, you know, maybe eight, ten of their young people under grade seven that have First Nations background. And they'll bring them in so that they can share and learn from the elders and learn the language. And those young people just love it. So we extend out to all ages. And it is inclusive and we do welcome them. And where is, where are we going to continue from here? Well, it's to our young people. They're the ones when we start teaching the young people now, it becomes a norm as they grow up.

And that is all cultures, not just first nations cultures. It's all cultures. So we want to be planting the seeds early and encouraging those kids to work hard in high school so that when they graduate and they want to do post-secondary education, they don't have to do their first year of catch up. And that's what that's happening now, is a lot of the students come in and they aren't ready for post-secondary. And so the first year, they're upgrading, upgrading, and, which is OK, and we encourage that. But wouldn't it be better if they were already prepared to come into post-secondary? So collaboration and building relationships with the elders is so important as you getting older and when our elders are gone, we have lost the book of knowledge. And we had an elder, Mary Gouchie who lived and she was 90, coming 92. Three years ago, she passed away. Well, I just love this lady. She knew the language. She could spell the language. and I would always go pick her up to bring her to the, to the college for whatever event we were having.

And when she passed away, it left a big gap, a big hole. And to this day, I still miss her because she was really a mentor to me that taught me so much and she was so open and just a wonderful, wonderful lady. So miss her. So how do we, how do we approach elders and ask them to share their knowledge? So when they come in, you talk to them. You're building relationships. You're, you're asking them questions. You know, what are you interested in? What do you do at home? You bead, sew, scrape, and dry hides for clothes and drums. Do you make the drums, rattles? Do you harvest and make medicines? Do you pick berries and fish?

I've got an elder from Takla and she's, what, 75 years old, maybe even older now. Oh, now they're beautiful, beautiful elder. She still hunts and fishes. She scrapes hives, like, what person in this day and age does such thing? But that she is so traditional and so sharing. She makes moccasins, she beads. And there's a doctor that flies out there once a month to their area.

And of course, they go to Julie's house. And she has made such good friends with the people that come in to service their community. Her and her late husband used to take him out on fishing trips or hunting, and so he became part of their community. And so she's got a so, a positive support group. You know, if there's anything with issues with her health, guess what? She just connects with the doctor who is probably her best friend. And she, it's reciprocal relationship between them. So of course, we need to be reciprocal with our elders because we are taking their time, their energy and their knowledge. And so we need to share and honor them with an honorarium and which we do. So how do we create a welcoming space for them to feel at ease? Well, the elders wouldn't comment. They didn't feel welcome and safe. And I have a lot of elders that come. So, it's all good. So I guess we get a little bit of time for any questions and then I'm asked to do a closing prayer once questions are. If you need to ask, you can. Thank you.

GABRIELLE:

Yes, so if anyone has any questions, you can either put them in the chat or turn on your camera, your mic. Any questions we got in? Lots of thank yous. OK. Well, if no one has any questions right now, we can move on. But you can also feel free to email me after, if you think of one. Awesome. Thanks so much, Darlene. So we have a few minutes. We were going to have participants who received their medicine bags to turn on their camera and kind of show us, show us what you've done, if anything, or tell us your ideas. So I'll pass it to the floor. Tanya, did you receive yours? You did. Did you, did you happen to start making it? I have another. Or do you have any that are already made? Oh, your mic is off.

TANYA:

Oh, I was talking to myself. I didn't make mine yet, but I do have one that I had previously made. I don't know if the camera will register it like this, but it's like this one and I have, I carry, my daughter, she likes to collect rocks and carry rocks around. It's just grounds her. So we usually put rocks in them and just she'll carry these around.

GABRIELLE:

Thanks Tanya. Anyone want to share theirs or share what they think they're going to put in it?

SPEAKER:

I made mine just now, just while we were, while we were meeting. So I don't know what I'm going to put in it. Probably, outside our college we have some plants, so I'll probably go and pick some of those this afternoon and put them here.

GABRIELLE:

Amazing. Anyone else want to share?

BARB:

I'll share. Barb's here. Is my camera working or not? I don't know. Yeah. There it is. This is one I've heard from years ago, and it's got all kinds of good things in it. It's got mountain air in there. It's got some black sand from the Washington coast. Different places I've been. It was gifted to me by one of my spiritual advisors. So it's got lots of good stuff in there. And some things are forgotten because it's been there for so long. But thank you. I've got a new one to work. And I suppose I did it right. Miigwech. Thank you.

GABRIELLE:

That's great. Thanks, Barb. Thanks for sharing.

SPEAKER:

OK. I have, I have mine. It arrived last week. But I haven't started on it. I'm trying to actually decide on which side out. The soft with the, this other one. This other side is actually very interesting. It's got all sorts of interesting textures. So it's rather, so I'm deliberating. But this is actually my third ti, my third of the pulling together series that I've attended. And I always learn and I'm deeply thankful for, for the learnings. This is actually one that I made last time where I've got a heart out and just wondering about diversifying. And for me, you know, it's, it's rocks that are primary, are my primary, the primary thing that I enter into the bags. So, thank you Kinanaskomitin, much I care.

GABRIELLE:

Thanks for sharing, R(ashel). We're a Bit ahead of time. So I don't know, does anyone have any further questions for Tanya or Tanya do have any comments before we move on to...

SPEAKER:

Oh, question question. pointers on beading. So I'm thinking about doing a beading on the top, sort of a picot style, but I use the same needle, that I use elsewhere.

GABRIELLE:

So I've never beaded before. Tanya, do you have any pointers or anyone else in the group?

TANYA:

I have no pointers other than don't use your teeth. Well, try not to. I know that's how my my cousin, she's a big beader and she uses her teeth because it's harder to put the needle through the, through the hide. So you might need a bigger needle just to grab on to. But yeah, it's the only thing I can think. I'm not a good beader.

SPEAKER:

You know, which, what pattern you are going to do is, it's easier if you can have something to help punch the holes. And then can get it a beading needle through that easier because depending on the size of beads you use, beading needles are really thin to get them through the beads. So you might run into that.

GABRIELLE:

Then Lisa in the chat, "Use beading needle and use a little needle nose pliers to pull through." These are all very good ideas. Alright. I'm glad that everyone came together to help out R(ashel) on that.

TANYA:

Team Beadwork. Yes.

GABRIELLE:

Well, there's no more questions. Carina, can we spotlight Carina? She can show us what she's done for the graphic recording so far. Thank you. Well, Carina, do you want to go through your image?

CARINA:

Yeah, absolutely. Thank you. I am just massaging my fingers here cause I'm trying to get down all this such good stuff. And this is a challenge that I'm happy to have like when there is so much rich conversation and information. My challenge is like, what can I distill down and create visuals around? So if you're following along, you may have see me working on my head layer with all of my messy notes and stuff. So after the session is closed, I keep working away on this and kind of moving things around and stuff, this, which is nice with working digitally. But I think overall with this session and in my experience with other pulling together sessions, I think that kind of a big theme in this that I'm taking away visually is about creating these safe spaces and how, yes, the physical spaces are really important, but that it is more about the people.

And so I think both the conversation that Tanya had and Elder Darlene was really about in every step of the way, you're centering it back on the person. So it's about relationship building. It's about taking that time to learn about each individual, whether it's student staff, having an elder in residence. And when you take the time to build these relationships, then you're going to learn more about, say, what the elders can offer and creating a comfortable space for them, and also what students and maybe also staff need in these spaces. And then it's just going to continue to build from there if you are taking the time and listening to the people around you. So I hope that is a very quick snapshot and I'm really excited to show you the final piece once I'm done. Thank you.

GABRIELLE:

Well, there's a question in chat for you, Carina. What did you use to create this?

CARINA:

Oh, yeah. So I work on an iPad and I use a program, a program called Procreate. And I really love it because I do use Apple products. So I think when I'm done with this, I can just kind of airdrop it into Illustrator or Photoshop and it can make all these digital versions and also make it super high res for printing. So yeah. For me anyways, it's the most intuitive program that I've found.

GABRIELLE:

That's great. And we'll be mailing these to participants as well, some hard copies. Alright. Well, I don't have any other further comments or housekeeping. Tanya, do you?

TANYA:

I don't think so. I just wanted to say thank you to Darlene for visiting us today. What you shared is super, super important, and I really appreciate it. And Carina, thank you for doing that. Awesome visual. You made me look cute. I liked it. Never had a cartoon version of myself drawn, so that was pretty neat. I like that. Looking forward to seeing the final one and getting a hard copy. Do I get a hard copy too? Yeah. Yeah, definitely. Awesome. Cool. No, I have no other housekeeping issue, housekeeping things other than to, I don't know, do you want to say thank yous before or after the prayer, Gabrielle?

GABRIELLE:

I'll just, I'll say thank you now. But yeah, thanks to Carina. Always lovely to work with her throughout the Pulling Together series. She's been a graphic recorder for us for many of the series and Darlene for coming in and sharing her knowledge and sharing her time as an elder. It's been wonderful. So, Darlene, I'll pass it to you to do a closing prayer, and then I guess some people can head out a bit early.

DARLENE:

Thank you. So it looked like it was quite an interesting morning for learning and participating and sharing experiences. So the first thing that I would like you to do just for this moment in time, is if you can all close your eyes, just close your eyes just for this moment in time. Gather yourself back to the new beginnings. And because, I mean, we open up and we share and we need to come back to ourselves. So we take that deep breath, that deep cleansing breath throughout our whole body. Nice, deep, cleansing breath. And with each breath in, you'll find yourself settling more back into your body.

And honoring and being in gratitude for what the breath does for you. First day you were born, you took your first breath of life and you never stopped breathing for 70, 80 years. And what would you call that? You called them miracle. Each and every one of you are a miracle. You come to this Earth plane to be in service and have a purpose. And I think those attending, making the effort to collaborate and have an understanding of First Nations people and how to relay that in the classroom and connect with our elders is a wonderful thing. So you, I would think that you would have an open mind and an open heart, and this we are grateful for. We are so grateful for this. And we need to acknowledge and have those moments during the day to self care. And how many of you do self care? Or, you know, sometimes our life is so busy and we're catching up to ourselves and passing because we are so busy. We've gone through a pretty much turmoil. She was two years, two and a half years, and with disconnection and chaos and all the things that do not put us in a good place.

So as we breathe into our body, we acknowledge all that we have to be grateful for. We don't have to, but we should be. We acknowledge and we're grateful for our beautiful, pristine waters that are clean and clear. We acknowledge the clean air that we breathe in. We acknowledge our beautiful Mother Earth and all she does for us as she sustains us on this beautiful Earth plane, giving us everything we need. She gives us food, she gives us clothes, a roof over our head, clean water, clean air. And. But how many of us think about it? We need to become stewards of beautiful Mother Earth, not just First Nations people, but everybody. Because today, we are such a diverse community and we need to come together as one. So we call on the creator and the grandfathers and the grandmothers and all of our ancestors, no matter where they're from, come, be with us as we close this beautiful session today. We thank you for all that has taken place in the last couple of hours. We thank you for all the participation.

We thank you for all the knowledge and wisdom that was shared. As the wind spring a change of weather, we also bring a change of how to do best practices for Aboriginal and non-Aboriginal peoples. We thank Creator for guiding us on the good road road of instituting plans that will make us whole in all aspects of who we are. As the sun is high in the sky, warming us in the corners of the northern energy, it touches our spirit, asking us to come into the wisdom of our hearts. We thank Mother Earth for allowing us to walk softly on her, leaving no footprints. And all those present go home to, and know what you have received today will benefit all. Creator, we ask that you keep our people safe today and the next few days and may tomorrow be a good day. Creator, hear our prayers. Creator hear our prayers. All my relations must see. Thank you.

GABRIELLE:

And we give all thanks for closing us out, Darlene. Always lovely to hear those words and for people to leave with those in their, in their head. So we are finishing a bit early. I don't know, I encourage everyone to maybe take some time to decompress. We'll be sending out a survey. I think it's already sent out actually just now. So please fill out. And me and Tanya available if anyone has any questions after. So thanks, everyone. Here we go. Here's Mia.

TANYA:

Thank you so much, everyone. Thank you to Gabrielle. Thank you to BCcampus, our guest today. And also thank you to the amazing IT staff. And of course, thank you to everyone for showing up and having an open heart and open mind. That's also really appreciated. So thank you to everyone all around and look forward to maybe seeing or hearing from you in the future.