

Transcript for Pulling Together: A Guide for Curriculum Developers, Session 3 (January 26, 2023)

Session Title: Engaging with Indigenous Communities

BCcampus webinar hosted January 26, 2023

Host: Gabrielle Lamontagne

Facilitator: Tanya Ball

Guest Speaker: Josh Morin

TANYA BALL:

Alright, we are officially starting. Yeah, Hi. Hello everyone. Good morning. We are here for Pulling Together. This week, we are doing Engaging with Indigenous Communities. But before we go too crazy, Let's start up with our song to give everyone a chance to trickle into their room, grab their coffees, go to the bathroom, hug their pets, do whatever. Thanks, Paula.

[🎵 "[FACEBOOK DRAMA](#)" BY NORTHERN CREE PLAYS 🎵]

TANYA:

So if any of you know, this is actually round dance season, we have our big round dance on Saturdays. So I have been listening to round dance music all week long just to pump me up. I love that song. It's so hilarious that Facebook song, it's a really good reminder about bad medicine, right? So you always want to put out good, good energy out to everybody. So Facebook Drama, that's bad medicine. I just loved that song. Happy to share that one with you today. So what are we doing? Number one, we're going to do our check-in just to make sure that we're all reading the same things. Then we have our special guest today, which is my good friend Josh Morin. And he's going to talk to us a little bit about medicine bags. He's extremely knowledgeable. I will introduce him in a moment. We're going to talk about working with Indigenous communities and with Elders. That preposition is really important, so I bolded it with red. We'll unpack that in. Once after Josh's presentation, we'll talk about tips for communication and a difference between appropriation and appreciation for cultural stuff. So we got a big day, we got a big day ahead of us, and we also have some housekeeping items. Do you want to take it, Gabrielle?

GABRIELLE LAMONTAGNE:

Sure. We're actually going to do a really short poll like a yes or no. We're going to be hosting a two-part workshop after this series. Open to just people within this course. So there'll be a hands-on course in March for curriculum developers. People can bring in their work and take the skills that they've learned in this course and put them into practical tangible terms. And it will be hosted by Carmen Rodriguez de France, who is a UVic professor who has 35 years of experience and education. Yes, no, maybe. It was going up, it's going down.

TANYA:

It's kind of exciting watching it, isn't it?

GABRIELLE:

It's just to get some rough numbers so we know what to expect a little bit.

TANYA:

Yeah, I know a lot of this course we're talking about big picture stuff. It's more theoretical. So having that practical aspect of it is really valuable. But of course, everyone's timetables are different. All right. It looks like it stopped moving, so thank you, everybody. Oh, is it online or in-person? Online. There you go. Are the recordings going to be available like it is with this class?

GABRIELLE:

It won't be recorded. It will just be groups like we'll have certain groups for breakout rooms and they can work together on their curriculum and through Indigenization.

TANYA:

Yeah. Alright. Thank you, everyone, for participating in the poll. We really appreciate that. It helps us with our numbers and getting things organized. So thank you so much. It looks like people are interested, so that's pretty sweet. Online. Okay. Anything else, Gabrielle?

GABRIELLE:

We move on. At our halfway point, we will be sharing our pets. So if you have a picture of your pet or you just want to turn your cameras off your pet. We have a few minutes to go through that.

TANYA:

Awesome. Get your pets out. They're part of this too. They're learning with us. Alright, Next slide, please. There we go.

So this is our check-in point. So this is where we are today. We're on week three already, so we're doing pages 27 to 35. Again, they're really short chapters. We're talking about engaging with Indigenous communities. As always, we'll start with the book and then we'll branch out and I'll give you some more tips as we go along. So next week we're going to be doing incorporating diverse sources of knowledge. So that's page 37 to 45. Also next week we are going to have a guest speaker, another one. Her name is Angie Tucker. She's going to talk about the difference between Indigenization, Indigenization, decolonization, and reconciliation and how that fits within an anthropological sense. But we'll talk about that more tomorrow or next week. Next, please.

Alright, so let's talk about Josh. Josh, I'm so stoked to have you here. I've worked with Josh on a lot of different projects. He's always a guest speaker in my classes because he's so knowledgeable. He knows more about Métis history of the area than I have ever met. Josh is awesome, he works with me at Michif Cultural Connections which is a really great place, in St.

Albert, to help people build community in Michif people to connect together. So Josh, do you also work at Bent Arrow? You're doing a lot of stuff. Busy guy. He's busy, but we're happy to have him here. Can I pass it over to you and you can expand on your introduction there, Josh?

JOSH MORIN:

Yeah, Absolutely. Yeah. So yeah, it's great to be part of this. Once again, I've done a couple of sessions with Tanya and Gabrielle and the BCcampus. So it's really exciting to be back and be able to share the little bit that I know. I've never claimed that I know everything, and everything that I do share, it's knowledge that has been passed down from Elders, Knowledge Keepers, community leaders, people I've just grown up with. And it's always important too, to recognize those folks for passing down that knowledge, of gifting it to us, particularly to me and to the younger generations so we can continue passing it on. And passing it on in that oral tradition way. There are cases where I still have to write notes in that sense, but with a lot of presentations that I do, a lot of it is just knowledge that yeah, I've been raised with. So a lot of it, I don't need notes or sometimes even sometimes you'll have flashcards and stuff like that. And it's just like I don't really need stuff like that when it comes to talking to this stuff because it's traditions and it's teachings. And it's a way of life that I've been raised in. So I really appreciate all of that in that case. So yeah, Tanya was talking a little bit about myself, so I'll just do a brief introduction. So Tawnshi, Tawnshi kiyawow. Josh Morin Dishinikawshon. [Michif introduction.] Hello everyone. My name is Joshua Morin. I am Métis Michif. My family comes from the historic Métis communities of St. Albert and St. Anne. I always use their traditional names to introduce those communities. Mistahay Sakhahigan meaning big lake for St. Albert, and Manitou Sakhahigan meaning Sprit Lake or God's Lake for Lac St. Anne. So those are two old Métis communities that my family comes from on my mom's side. Through my dad's side. He's also Métis. His family comes from the Meadow Lake, Saskatchewan area. And he was actually born up in Hay River in the Northwest Territories. So much like a lot of Métis families were quite spread out in some cases. Ah cool to hear. Oh, wow, look at that small world in that case. That's so cool. Yeah, I would love to go travel to Meadow Lake. I've heard from people that it's very beautiful to go camp around in that case. So it's definitely on my bucket list now in that regard. So yeah, it's always important for us to acknowledge and explain who we are, where we come from. Because in our community, a lot of times, we're always looking for who we're related to. In that case, when you look at the history of colonization, There's a lot of us that got dispersed and lost connections in that case. So it's always important for us to explain who we are, where we come from, who our family roots are in that case, and then you never know, we might find a connection. And it also just lets people know where you come from in the Indigenous community, which is always so important. Of course, not everyone in our community knows, in some cases where they come from and it's always important to still acknowledge them and guide them on their journey to find where they come from and who their family is in that case. So that's a little bit about my Métis roots in that regard. And sorry if I keep coughing, it's dry in Edmonton and it's dry when it's always winter. So it's always a bit of a

burden in that case, but it's actually not too bad the weather, although it's supposed to get cold again over the weekend, but so far enjoying the not too bad weather.

So I work at Michif Cultural Connections Company, that's a Métis cultural centre. We do workshops that include moccasin making, finger weaving. We've done drum making. We have done also ones on medicine bags and such. And we've even done Michif language. That's another one that's, we've done too over there. So a bit of Michif language revitalization. And it's a pretty important place in the community. It's one that we've had to do some revamping. We've had to do a bit of restructuring, bringing some new people on board just because it was generally me and my mom trying to do everything. But of course, we recognize that we can't always do that. It's always important to bring in the support where it's needed and if people are willing in that case. But it's a very important place in the community because it's a place where people can come and safely identify being Indigenous. They can come in and they can smudge. They can do other ceremonial things that they need to do. They can also partake in our workshops if they need to just talk with someone, if it's a community member or an Elder, or even as just someone that's at the centre there, they can come and talk about or they can just come and talk in that case. And also have a small museum inside. So if people want to learn about the local Métis history, and a small library too, located in a building that's over 100 years old. It's one of the oldest houses. I'm pretty sure it's technically the oldest house in St. Albert still on its original plot. In that case, it's not the oldest structure that's still standing. That would be the chapel, but yeah, it's been a really cool building in that case. So it's always wonderful to go in there. There's a spirit that resides in that building, Dr. Drew. Yeah. Every time we go in, we smudge, we recognize him, let him know that we're sharing the space and just stuff like that. Some people, they get a little iffy when we tell them there's a ghost in there. But of course in our culture, it's just, you know, even when we smudge in any place that we are, it's always acknowledging the spirits that are surrounding us. And even in some cases, you're inviting the spirits to join you in prayer. In that case, it's why sometimes if you go to a feast like Tanya was talking about round dance in that case, and Bent Arrow, one place where I work at, they're doing there's on the fourth in that regard. And sometimes when we do that, we'll have a spirit plate in that case. And the spirit plate is also offering and making sure there's food for the spirits in that case. So they can also join us in that feast in that regard.

So yeah, it's pretty cool place and I'll just probably pivot to then a bit about my role at Bent Arrow. So I also work at Bent Arrow. Bent Arrow Traditional Healing Society is another Indigenous-led organization. They are pretty big, honestly. They have over 250 employees. They work a lot with front-line services, even for people if they're seeking housing, in that case, trying to get off the streets in that regard. Also, too, we do programs if people are seeking a career path. In that case, they have a younger one too called Working Warriors that supports younger youth. They also have programs for seniors and they really, it's a pretty amazing the amount of things that they do offer at that centre. You see how much it's needed too in that case. So that's another place we go and we start smudging every day. In that case, everyone is

able to come and join us and also people are always open to guide and do the prayer in that case. It's not always the same person. We always leave it open for other folks to share a prayer if they're wanting to in that regard. And at that place I work a practice, as ceremony, cultural connector. So that's various things, but honestly, it's very much what I'm doing today in that regard. You're going around, you're sharing teachings. You're providing cultural services. If people want to come into our space and then they need some sage because we're the ones that take care of the sage and other medicines like willow pung, which is fungus from the Diamond Willow. We have tobacco there, we have sweetgrass. People can come and get some sage from us. They just have to provide us with some tobacco and then we can give them some sage in that case. And that can look in various forms too. Some people don't know how, like how do we give tobacco in that case? And for us, we will accept a cigarette. In that case. If people, if that's all they have in that case, but also too, we will accept if they have it wrapped in some broadcloth in that regard or a pouch. It's really just meeting people where they're at in that regard because, as I say, the clients that they serve there, some of them are dealing with Children's Services. They might be trying to get clean in that case. And also they might be folks that are still living on the streets in that regard. So if that's all they have, we want to make sure they can still get the medicine that they need in that case. So it's pretty, for me it's really powerful. That's how they operate in that case. They're able to operate in our traditional values. And that's very much similar with a Michif cultural connections in that case. It's just providing that community space for people when they need it in that regard. So yeah, it's pretty cool. It's pretty cool in that case, but I'm very grateful to be able to do the work that I do within the community here, despite it getting quite cold sometimes in Edmonton in that regard, it's very much heart work in that regard. And the people that I work with, they're really great. Some are Knowledge Keepers in their own right in that regard and just being able to learn from them, I think, is so valuable in that case. So to give it back is to be able to go into the communities and continue sharing those teachings.

So today, I looked a bit at the session, and it looks like a really good session. You're going to learn about how to engage with Elders, how to engage with Knowledge Keepers, how to engage with Indigenous communities, in that case. And those are so important and they can sometimes be very tough in some cases. You might think, Oh, there's a lot to it in that regard, which is fair. You know, anything that's new. That's what comes to mind. Even for me in that case like, Oh, this is new, I'm going to have to really listen in that case, and make sure that I don't miss something because there's just going to be so much. But the one tip I'll give, is as long as you're genuine and you're showing that you want to listen and you want to learn, us as Indigenous peoples, we will see that, and we'll absolutely recognize that. You don't have to put on trying to make sure you're not stepping on anyone's toes in that case. Although it is sometimes important to still recognize that. And I'll get into the medicines. Yeah. But yeah, just make sure you're genuine. Everyone makes mistakes in that case. And it's much, a lot of times we value accountability very much in that case if mistakes do happen in that regard. So even if something that you're like, Oh, I don't know if this was the right way. You just got to go talk to the Elders or talk to the Knowledge Keepers and they'll guide you on that path in that case. And Tanya, she's

a Knowledge Keeper in her own right. She has some good stuff that she'll share with you after my talk.

So getting into a bit about the medicines. So like even when I smudge. So like one of them is sage. Sage is often referred to as a woman's medicine. It's much more gentle. When women are on their moon time, they can still smudge with sage in that case. So it's one that I often use if I go into a public space to smudge just because I know it's a bit more inclusive in that case. Versus say sometimes when we smudge with another one that's called sweetgrass that we use that some of you may be familiar with in the plains here. Some of the teachings are, like that one, if women are on their moon time, they sometimes won't use the sweetgrass, they'll use the sage in that case. But both have really unique smells. Both are medicines in their own right. There's multiple uses for them. If you go out east, they've weaved with a sweetgrass. Like we have the braids here, but they will weave lots of things with sweetgrass and it's really cool to see that. And it grows a lot. From what I've seen, it grows a bit longer too in that regard, some of their braids that I've seen, I'm like, Whoa. It's a pretty big braid in that case. But we still have it grown here in Alberta in Treaty 6. Yeah. And sage too, going back to the sage, people have come into our space and they've said that they've used it for tea before too, which is really cool to see. So there's a lot of multiple uses with sage. It's sage and it's sweetgrass if you go into fungus with the Diamond Willow. That's another item that we can say that we can smudge with in that case, and we can put that, sometimes we'll mix it in with the sage or we'll mix it in. If you have sage, sweetgrass, you might have fungus from the Diamond Willow and you might even have cedar put into the, into your smudge bowl in that case. But the fungus is a hard one that comes off the tree in that case. So sometimes too, if you're trying to harvest it, you have to have a pretty good knife or something that you can use to take it off in that case. But also another aspect to it, when we're out harvesting medicines is we always make sure to give something back, in that case, to the Mother. A lot of times it's tobacco we'll give tobacco back to the Land. But I often will tell people that sometimes too, it's down to the intent. In that case, the Creator is very smart. The creator sees everything in that case. So even if it's the only thing they have on, say if you don't have tobacco and you might have another plant, you might have some food. In that case, you could absolutely leave that and the Creator will recognize that you've brought something back to the Mother and you've harvested in that traditional way in that case. And we never take it all. We only harvest what we need in that case because we have to make sure that the plants can grow again for the next season in that regard. And also some animals eat it. In that case, if it's like sweetgrass, sometimes bison will eat it. I've even heard of people saying horses. They have horses on the land, they will eat it in that case. And just making sure that there's also for the animals too, in that case. That can apply too for when we go pick berries. In that case, we never take everything in that regard. When I was growing up, they always said, Oh, you've got to leave enough for the bears in that case because the bears need to eat berries too in that regard. And so yeah, it's just kind of simple, simple teachings like that.

Another one that we can use for smudging, it has to be though. This one has to be naturally grown, but we do use tobacco too. We can use tobacco to smudge, but it has to be one that is naturally grown in that case. And sometimes people refer to tobacco as the first plant in that regard. And the teachings, when it comes to teachings of medicine. Oftentimes, the use of it can be similar, in that case from community to community because we've learned these medicinal properties from them. But also, too, the teachings of it might vary though. In that case, the stories of how it came to be on this Earth might vary from community to community in that case. And that just shows that we're not all the same. You know, you go to another community, like if I go down to Treaty Seven, where the Blackfoot people live, they will have their own stories and traditions on medicine. In that case, the stories behind it. And up here in Treaty 6 with the Cree, the Métis also see the Nakota. They will all have teachings of medicine and how it works.

Another medicine that some folks might not sometimes view as a medicine, but like to talk to me about is rocks. In that case I was always taught that rocks, they are the oldest living beings on this Earth. They are so old that they don't have facial features, but they don't have eyes. Or you can't really recognize a face. You pick up some rocks, you might still be able to see a face on it in that case. But they listen in that regard, they listen to us. So if you're holding onto rocks and you might wonder too, maybe when you were younger that like hey, you like collecting rocks and you're like, Hey, this rock looks really cool and even still today, you might go out and you're like, Hey, that's it might just say that's a nice looking rock. In that case, and you pick it up and you put it in your pocket. In that case, you might want to think, Hey, maybe it's something that's holding you to that rock. In that case. It's chosen you almost in some cases to be its holder and for it to listen to your thoughts. And if you're struggling with something, you can have it in your hand or in your pocket and just warm it up. And it will listen to what you need in that case. And it also recognizes that aspect that, because it comes from the Mother, that the Mother is always listening in that case to us for everything that we do. That teaching, particularly that one comes from a fellow by the name of Elder Jerry Wood in that case, that was from the Treaty 6 area.

And it's pretty cool because even when you go to the mountains, in that case, the people that live around there like the Stoney Nakota. They will have really cool stories and teachings and traditions on the mountains. And they view the mountains almost as deities over there and to the extent where they don't they don't name the mountains. The mountains will name themselves in that regard. And you see, if you go there, you might see an English name on the mountains or just a name that's not from an Indigenous language. But if you go talk to those communities, they will have a name for each of those mountains. In that case, which is really cool to see. But the one cool story that I heard was a fellow saying, if you go to Banff, go to Jasper, you might sometimes have trouble sleeping. And it might be because the mountains are trying to talk to you. In that case, they're trying to communicate with you. And to me that really resonated just because for one, even that rock teaching that I grew up with from Jerry Wood, because the mountains, they're kind of like really, really big rocks. In that case. They are

massive in that regard, but it's really cool because it shows that there's spirit in each of those mountains and it also when we come and collect those rocks, there's absolutely spirit within those rocks in that case. But that applies for all the medicines that, you know, of course, plants are, even through science, proven to be living beings, in that case, and can even communicate with each other and can adapt to certain changes within the climate. In that case.

The one thing that I have, this is my medicine bag that I have here. And it's one that's all beaded, has a bit of fringe here and I have rocks in this medicine bag, really old rocks from the Badlands in that case, although pretty much any rock you get is probably pretty old in that regard. But these are really rocks that resonated to me. Yes it's very, very beautiful. I agree. once I didn't make this one. But when I saw it, I was like, Wow, and then ended up coming into my hands in that regard, which I was very, very grateful for. I have a few medicine bags too. I will show everyone what I have. And as I say, even when it comes to medicine bags, teachings around it can vary from community to community. In that case, in the medicines that you put into, it can also vary and also to what you put into it can change. There's some communities where they have a medicine bag and it's actually like their umbilical cord that's in that medicine bag in that regard. And there's also people that I met where they have a medicine bag and they don't know what is in it. It's just been passed down to them through their family and they say, they'll never know what's in it. That's just how it works in that case. And they'll pass it on if they're able to, to the next-generation. Another fellow where I work at Bent Arrow, his teaching around it is that he has to be the only one who can touch it in that case. If other folks touch it, he has to smudge it again in that regard, right. So it's very interesting. It can vary from community to community. Personally, for me, I will let people, if they want to see it, I will let them see it in that case. As long as it's all in good intent, it's like, as I said, the Creator sees everything in that case, so I will let them see it in that regard. But it always is important to smudge your medicine bag, your medicines and everything to make sure it's blessed.

So this is another one that I have. It's completely made out of leather. So this one has beading on this side. You have beadwork in the middle that's kind of done in a diamond pattern. Pretty cool. And then in the back, they just sewed the lanyard piece. They just sewed it in at the back here. Some people they'll poke a hole. And then if you just have your lanyard, you just pull it through and then you just tie it at the top. And that's another way you can do it. And even too, some people line their medicine bags. This one's not, this one just has leather inside. But this is what they use to hold it closed right here. So it's pretty cool.

And then another one that was sent to me, it's one of those from a company that's called SheNative. And even on the back, they talk about, they give 1% to the planet and 1% of charities that support the development of Indigenous women and girls. This one was gifted to me after doing a session. This is another one that's made out of leather here. It has beadwork too at the front. Sorry, I was looking at the camera. I was like, Oh, is it actually in view? But here you go. Yeah. So this was another one that was gifted to me. This was a beautiful one that I saw that was quite a unique one. Some of them I will admit, there are ones that I have purchased,

but it always comes from an Indigenous artist and in that case, and then that goes to support that Indigenous artist. So this is one that I purchased here, but it has really cool bead work on it. A little bead work on the side here. You still get the fringes. You get a flower pattern there. And this one here, they've kind of put a hole through here, in this top part right there. And then they put those strings. That's what holds them and then just tie the top of it. But it kind of gives you an idea of the various different ways medicine bags can look too. It's not like a one way to do it, in that case. I know this one, young fellow, he's quite young in that case and he knows how to make medicine bags quite good in that regard. He's quite amazing in the work that he does.

This is another one that I have. This one's made out of white leather, it's purple. Purple is sometimes referred to as a grandmother colour. Like a grandmother purple. This one, even the lanyard is beaded. Pretty cool. And then I got a couple more ones that are totally defeated here. Oh wow. That's cool. I'm glad you liked that one. This is another one that I have. This one has feathers on it, it's black with turquoise blue, got some other colours in there too.

Then I got another. So this is the last beaded one and I'll show my blue and again after that to give you an idea. This one's a green one I have. This one too I found was quite unique and even has some red beads here. Sometimes you have some like one or two odd coloured beads. They'll sometimes refer to that as spirit beads. Yeah, it looks like snake skin. I even thought you might see two mountains or two trees in that case. But that's, yeah, that's the one cool thing is you see a lot of cool patterns, especially when you look on this side. This side definitely has a snake skin kind of look. So very cool. And there are snakes in Alberta, like there are parts where you can see snakes in that case. So it's really cool. You recognize all, all the animals. You know, they're here for a reason. And then once again, the blue one that I have.

So this one is yet another totally beaded one. So it's pretty cool. And as I say, I know in the previous years, I don't know if I don't know if it's with this cohort, but in previous years, they did have packages that they would give So people could make medicine bags. I don't know if that's happening in that case this year again, but if you ever have the opportunity to just kind of give you an idea that there's various ways to make one and then there's various medicines that you can put into it too. If there's a medicine that you feel you really identify with, you can absolutely put it in there. And then also too, There's various reasons why people wear them too in that case, but it is the essence of it. It is to hold medicine. In some cases, people will ask, and you'll get into that with the cultural appropriation versus appreciation piece. Okay, Can I wear a medicine bag? Is this only reserved for Indigenous peoples? And at the end of the day, for me, is that if someone has passed down knowledge to you, if someone is, even if it's safe, it's literally a medicine bag that someone has gifted you in that case, then you absolutely could. I would have no issue with someone wearing that. It's just goes back to that aspect of recognizing and in that case where it came from. And you say, Hey, I learned this from this Elder, this Knowledge Keeper. You just kind of go from there, right? It's like they are the ones that have provided me with these teachings in that case. And we recognize that in the

Indigenous community in that case. Because even in our own communities where a lot of us are still learning, in that case, you know. We're still reaching out to find out what those teachings are in that case. So yeah, there you go. I just saw the notification. Yeah. They're in the process of mailing out. So it's so exciting to hear. There are medicine books too, that you can get. There is one from Christi Belcourt. I can't, sorry. It's like Medicine to Us. I can't remember off the top of my head right now. But there's yeah, there are also some good books, but, you know, the best way is just reach out to the local Indigenous community. If they even have some Knowledge Keepers and Elders that you know, if I even have some workshops that have to do with going and harvesting medicine in that regard. Absolutely. I would definitely say go ... would recommend. I don't want to say Go do that. I don't want to tell people what to do in that case, but it'd be a wonderful opportunity. That's I guess where I was trying to get that, get with it that one. And as I say, with each community, if it's folks out in B.C. in that case, they would have their own medicines, their own teachings around it, their own stories in that case. And then you came here, to Treaty 6. Same thing. And they might even have different, different medicines too that they would use just because of different plants that grow in different areas. In that case.

One that I'll also share is tea. We often refer to tea as medicine here. Maskihkîwâpoy, which means medicine, water in that case. And it goes back to that aspect of the tea that grew here. It was all traditional medicine, it was all herbal tea in that case. And it was medicine to us in that water, and of course in those days too water is so clean in that case, you just get out of the river, put some tea in, heat it up or drink it cold. And yeah, it would be good stuff, good stuff to have in that case.

Another, I guess one last medicine that I'll talk about is a little bit about what we call bear grease, in that case. And bear grease comes from fat that's from the bear that's been rendered down. And it actually becomes a medicine that people can use for their skin. Some people I've even heard that like, Hey, if you're in pain somewhere, you can rub it on where you are in pain. It's supposed to be really good for your skin if you're just dealing with a cut or rash. Where I live, it's really dry. so if you're just looking to moisturize your skin, It's very much a multi-product medicine in that case. So it's really cool to just see what medicines are out there.

Rat root is another one Rat root is one that we can put in tea. We can heat up and we can drink. We can also chew on it. And it really helps with our throat. And if you're dealing with something, say like with your lungs, in that case, there you go. Someone talked about it with eczema probably for the bear grease in that case. So yeah, it's really great. Honestly. Yeah, with the rat root, it's kind of like a traditional Fisherman's Friend, sometimes we'll say, or like a Halls. Especially when you chew on it, you can even get that same, almost aroma effect in your throat. It's wonderful. It works really well in that case. And the idea of rat roots, it comes from the muskrat because the muskrat would eat it, in that case also so they could breathe underwater longer. And you never know when you, when you hear that creation story here in Treaty 6 about Wesakechak and it's winter so we can talk about it. The muskrat is the one that

saves the world in that case. You never know. It might have been because of that rat root. They had that tip there where it's like, Hey, I can chew on this and it'll let me breathe a little longer here under the water in that case. And he was able to bring the dirt back up for a Wesakechak to recreate the Land that we sit on today in that case.

So yeah, I don't know. I think that's probably it for this session. In that case, I don't know if I went over, under in that case, but I think I got everything kind of packed in there. In that case. I'm just yeah, once again, grateful for the work that I'm able to do, the knowledge that I'm able to share and as I always, let people know. I've never, I'm never the one to claim that all this is from me in that case, it all comes from people like my grandma, friends and my grandma, Elders that are still with us today that come and do workshops at the Michif Centre in St. Albert. And even people that I still meet to this day in that case. In all essence and honesty, we're always forever learning in that case. And I've heard that even from Elders that are well in their 80s, and it just really gives me that motivation. In that case, yeah, we are forever learning and there's always new things that we can learn and share in that case, so yeah. So yeah. No, marsee, Thank you so much for the opportunity and I really look forward to when you never know you might see me or I don't know if this is the only one that you do, but I might be back again. I'll go with there in that case. I'll definitely be back next year in that case, but yeah, you might see me again. So now I'm just grateful for everyone to join us, spend this I guess it'd still be kind of morning over there If it's folks in B.C., but it's getting close to the noon time here, but yeah, just spending that time with me. Very grateful, so Marsee.

TANYA:

Amazing. Thank you so much Josh, for all your knowledge and for your medicine bag show and tell. They're also different and they're so cute. I love them. My daughter uses a lot of medicine bags as well. She's the type of kid that puts rocks in her pockets all the time. So at this point, Josh, if you're okay with it, I want to open it up to questions. If anyone has any questions for you, you can raise your hand or you can put it in the chat, whichever.

JOSH: Yeah, yeah, absolutely. Great.

GABRIELLE:

There is one in the chat. What was the medicine called from Diamond Willow and what was it used for?

JOSH:

Yeah, the willow pung. for me mainly like the ones that I've seen people use it for is mainly for smudging in that case. So we'll put it into our smudge bowl and then sometimes mainly we'll cut it into smaller pieces. Some people have it more in a powder, if they want to, and then you'll put that onto the sage or sweetgrass, and then you'll light it. And then it kind of adds, the smell is quite distinct in its own way. It's a good smell like it's honestly a good smell. But it's just quite distinct from even sage and sweetgrass. So yeah, we'll use that as a medicine for when we

smudge and if you like, even if some of you aren't aware, if it's your first time hearing about smudging, I'm never sure. Smudging is for our prayer in that case. So we'll use that to cleanse our mind, body, and spirit in that case. Yeah, I see another one.

TANYA:

There's another one in the chat there. Yeah. Josh. It's about medicine bags and smudging the medicine bags. Can you expand on that a little bit?

JOSH:

Yeah. So oftentimes you'll have some times where you will smudge an item that you have. Say it's a medicine bag. Like even when I smudge, I'll take my glasses off, but I'll also smudge my glasses in that case because this is what I used to see. So I want to make sure I see good things, in that case. So your medicine bag is very much the same. You want to make sure that that medicine bag is blessed. In some cases too, as I say, if you're inviting the spirits, you're calling for that knowledge and the spirits to guide you when you hold onto this medicine bag. But oftentimes too in our community, they push a lot of things by doing it in a clock, clockwise rotation in that case. So sometimes if you smudge it, say to your glasses. If it's a medicine bag, you might want to do it in a circle. Usually the number four is always really big here like four times in that case, that's kind of like even with the medicine wheel, we have four quadrants in it. And you'll go four times in that case. And yeah, it just kind of adds to that, making sure that you have something that's been blessed too in that case, and you'll be holding onto it. I even do it to my sash. Same thing, I'll take it off and I'll do it there in a circle on top of it. But as I said, that can vary from community to community. They might have other teachings on it. They might say, Hey, let's go counter clockwise. In that case. And I always tell people it's okay. It's okay if people do that, It's just that diversity within Indigenous communities in that case.

Yes. You could absolutely, absolutely do that, yeah. It's just as I say, it's exactly and that's just you're just sharing that knowledge and yet Jerry Wood was his name in that case. And yeah. And that's just it. I totally yeah. Especially because you're passing it on to students in that case with the younger generation. And also helps too if you have, even if you do anything more with rocks, like if they do something where they paint, like if they paint on rocks at some point to know or that can be something right, but yeah, they have that teaching when they do that.

TANYA:

Awesome. Thank you so much, Josh. So if I can get everybody in the chat, say thank you. You can clap your hands, put on your emojis just to thank Josh one last time and for joining us today. Yeah.

JOSH:

I'm very grateful. I see a lot of people. Yeah. So thank you. I appreciate that. I love that.

TANYA:

Thank you so much, Josh. It's always a pleasure. I love visiting with you, you know this. So we will chat soon. You're welcome to stay for the rest of it. But if you've got other shit to do, now's time to run away,

JOSH:

I know, it's one of those, yeah. It's just it's one of those days in that sense, you know, but yeah, no, I appreciate that. And I just say I looked through that. I did kind of peek through the slides and it looks like you'll be sharing some good stuff. So I appreciate it. So I do have the I sadly don't have to jump away and get ready for the afternoon and that stuff, but no, this is great. This is great. Thank you so much.

TANYA:

Thanks again, Josh. All right, Gabrielle, I'm going to pass it over to you.

GABRIELLE:

All right. So we're going to be taking a short five- to ten-minute break and we're going to be going through people's animals. So I've got about five people who send me photos of their animals, which we're going to start with. And then if you have your animal around you, we will open it up to you just sharing them on screen. All right. So first up, we have Ashes. In celebration of her life. Unfortunately, Ashes passed away, but her parent was Lisa. Lisa, feel free to speak up or I can go to the next slide. LISA: Yeah, thanks for sharing. I appreciate it.

GABRIELLE:

For sure. Now we have a Pumpkin and Donut. I just wanted to share for babies, they are my world. Parent, Pawrent, is Sasha. Sasha, do you have anything to say?

SASHA: Thanks so much for sharing. It's awesome. Thank you.

TANYA: Pawrent, I loved that so much. Pawrent!

GABRIELLE:

I felt clever. Okay, now we have Fiesto, the cuddly little gremlin current is Nevena. Nevena, do you want to say anything about Fiesto?

NEVENA:

No, she's just perfect. I wish I was working from home.

GABRIELLE:

And now we have Samson. Pawrent: Heiko.

HEIKO:

Thank you for sharing. It's awesome. This is my kitty. Percy, we call them no mercy Percy, when he started scratching. And I'm the parent and he loves getting into the noodle boxes that my boyfriend orders tons of. He's obsessed with these noodles. Alright, so now I will open it up to if anyone wants to just share their animal via video.

TANYA:

Melissa's got one! Okay.

MELISSA:

I don't share him quickly, he's going to run away. This is Chicken and my dog, Lexi. She's out. There's a dog walking mountain hiking company that we use and so yeah. She's out doing that on a doggy adventure. Thank you for letting me share.

GABRIELLE:

Anyone else want to share? Cara? What's your kitty's name?

CARA:

Yeah. He decided to take off. That was Puma. And I actually have another one named Marvin, who looks very much like Heiko's Samson.

GABRIELLE:

Yunyi, you have a dog? YUNYI: Yeah. Hi everyone. My puppy Oolong. His full name is Oolong Tea. He's not very happy right now because he doesn't like to be seen by others. I'm going to let him go.

GABRIELLE:

Awe, thank you for sharing. All right. I see some in the chat Oh Maria is showing. Oh, what's your puppy's name? SPEAKER: This is Molly. She is one of three dogs that habitate this house. And all three of our puppies are rescues. So we are very excited that we can just share our home with them.

GABRIELLE:

Awesome. Alright, well I see some in the chat and we'll go through those and I will share with everyone, but I'm going to pass on to Tanya.

TANYA

Awesome. Sharing pets and things like that. It's a really fun thing to do. But in all honesty, this is really important and really encompassing of Indigenous ways of knowing and being, because it's all about relationality, and how we relate to each other, but also to the animals that are in the room because they're also learning with us, right? So it's really good to pay homage to them. So thank you, Gabrielle, for this awesome idea. I put my own dog in the chat. Her name is Mavis, the Destroyer. She destroys everything. All right, we ready to jump into the slides?

We might not get everything, go through everything today, but that's okay. We always have next week. But the theme for this week is working with Indigenous community. So you always want to work with them instead of putting a top-down approach. Because the top-down approach doesn't necessarily make sense within Indigenous worldviews and also as a human being, it always is better to, you know, if there's a conversation about me, you can't have a conversation about me without me. Right? Next. There we go.

This is Linda Tuhwai Smith. She is a I would say she's one of the grandmothers of Indigenous Studies. And she's really important in the field of education. So she talks about research, but honestly engaging with communities, especially if you are coming as a representative from a university, which a lot of us are, it's something to be aware of that research is a really bad word and it brings up a lot of negative emotions for a lot of Indigenous communities. So this is a quote from Linda Tuhwai Smith. Can I get a volunteer to read this quote out loud?

PARTICIPANT:

“The word itself, ‘research’ is probably one of the dirtiest words in the Indigenous world's vocabulary. When mentioned in many Indigenous contexts, it stirs up silence. It conjures up bad memories. It raises a smile that is knowing and distressful. It is so powerful that Indigenous peoples even write poetry about research. The ways in which scientific research is implicated in the worst excesses of colonialism remains a powerful remembered history for many of the world's colonized peoples.”

TANYA:

Amazing. Thank you so much for volunteering. Yeah, so really. This is enforcing the fact that research isn't always the most positive thing, especially when it comes to consultation and things like that. Next slide, please.

A lot of communities have experienced this. Within my own community as well, we've had lots of researchers come into our community because we are a small Métis village where there's a lot of Michif speakers. So a lot of people want to come and talk to us, but oftentimes it's extractive. And what extractive research is, is it means it's taking without any sort of reciprocity. So when you're working with Indigenous communities in any sort of research capacity or any sort of any sort of way. I'm just going to put that anyway. I just want you to be aware that there are emotional triggers at play here. So be prepared. Be aware of emotional support that might be available in the community and also in the university. So in the community, this might be Elders, this might be Knowledge Keepers. Within the university, this might be the same thing, Elders, Knowledge Keepers, but universities also have access to mental health resources. Know the professional codes surrounding disclosure. Honestly, when you have really good relationships with Indigenous communities and Indigenous peoples, sometimes they will disclose really important things to you. For example, when I am teaching, I often get Indigenous women coming to me and disclosing any sort of difficulties that they're going with, with current

partners, anything along those lines, so know where your boundaries are and where you need to. If somebody's talking to you about emotions, when you need to pass them on to a mental health professional or to a knowledgeable community member. So think about how you're going to respond if somebody is triggered. And that's where having the resources available to you will really help. Self-care obviously is really important too. Like Josh was saying, a lot of engagement with community is hard work. Oftentimes they hear Elders saying that anything Indigenous related is about learning from the mind to the heart and back again. Right? So when you're working with your heart and your emotions, this can be a lot of hard work for you as well. So make sure that you're taking care of yourself. Take time in between sessions. I know I usually try to put 10 minutes in between any of my meetings. That way it gives me a time to reset myself so that I am available for other people if I need to. So knowing who you are in situating yourself, this will also help out when we talked about positionality. This is what I'm talking about. Because this way people know who you are and they are more comfortable with you and are able to trust and put down their guards. Next slide.

So this is my Métis aunty advice. My mean Métis aunty advice, I'm going to call it. Basically what you want to do and want to avoid is putting your own emotional trauma onto communities. Because Indigenous communities, they have a lot of barriers and things like that going on. And it's really difficult for you coming in as an outsider if you have your own emotional stuff. So giving an example. Sometimes if I will talk about Indigenous feminisms, a lot of times that feeling of guilt will come up, right? So what I'm cautioning you all is to make sure that you have your own self-care because Indigenous communities, it's not their job to care for your emotions. I can't even say it any more plainly than that. So it's really, really, when you're going into communities, make sure that you are stable and you're good to go. Next slide, please.

My mean Métis aunty advice. There we go. So when you're engaging with the community, you'll likely be engaging with an Elder or a Knowledge Keeper. So who are these people anyway? Really appreciate the bluntness. Thanks. Elders, so basically who they are. Our Elders are the PhD holders. They're the PhD holders of our culture, they have been training for years and years and years. Longer than I have been in education. Definitely, I'd say. Gender and age, they're not factors in determining who is an Elder. But what is important to know is that each Elder has a different specialization. So if you are approaching an Elder and wanting to talk to them about pipe ceremonies, for example, they may not have that knowledge. So you need to ask, ask around, ask around. Some Knowledge Keepers will know a lot about women or some Knowledge Keepers will know a lot about dance, for example. So it's really important to know that each one has a different specialization. So Knowledge Keepers, they're not considered an Elder, but oftentimes they carry traditional knowledges and expertise that are different spiritual in other cultural and spiritual areas. Knowledge Keepers, oftentimes work really closely with Elders. So there is a difference there. But the Knowledge Keepers, again, they work really closely with Elders. Oftentimes they are training to become an Elder. Next slide.

Alright, so here are some general tips to working with Elders. Number one, don't leave the invitations till the last minute. You always want to discuss expectations in advance. And honestly, a lot of, a lot of, some of these items are just general respect, right? Ask about smudging, ask about building protocol because each Nation has different protocol. As Josh was saying, within Alberta, we often use tobacco or will use sage to smudge. But in some B.C. communities, they'll use cedar instead. So different places have different medicines that are important for you to engage with, right? Don't rush, don't limit time during conversations. A lot of us, and you'll find, you'll find this with a lot of our presentations that sometimes we talk like in a circle, or sometimes we will talk here, then there, then everywhere else. But we'll loop back, we'll loop back. It's just the way of our storytelling, right? So sometimes we'll go off into tangents. A lot of Elders will do this, but they'll go back to the original thought, which is really contrasting to Western ways of knowing, which is very much straight and to the point. So it's really developing your listening skills, which brings us to interrupting. So interrupting, in our cultures we have things like talking circles or sharing circles. And in a sharing circle, everyone sits in a circle. And we all usually we go clockwise around the circle. And the clockwise is to denote and to pay homage to the sun that travels up in the sky. But the reason why sharing circles are important is because it teaches us patience and allowing people to have a voice, every person in the community to have a voice, right? So interrupting, I've worked a lot with Indigenous students. Interrupting is not a thing that Indigenous students feel comfortable doing. So they will wait, they'll wait for their turn. And sometimes because of this, especially within graduate studies, they will get left out. So something that's a cultural thing. A cultural thing that we don't often interrupt. Elders, of course, they get served first. So during ceremony, like the round dance, if we have a feast, anything like that, Elders will be served first. And oftentimes the younger folks will grab a plate for the Elders and bring them as a sign of respect. This one Josh was talking about, don't touch regalia. So I will expand a little bit on what Josh was saying when it comes to energies and touching different regalia. So this is how I understand it, right? So when you're beading something, we always want to bead with good intentions. So if you are in a really terrible mood and you're beading, that negative emotion is going to be inside the beads, right? So if you are beading when you have, when you're going through a depression spell or PTSD spell or anything like that too, that's going to be beaded right into your bead work. It's all about different energies. So the reason why, the reason why we smudge it is just to clear the energy and neutralize it. And that way, you're not bringing bad medicine to yourself, right? So bad energy is like bad medicine, if I can explain that correctly. So usually with regalia, like it's very, very special and very, very much attuned to the person. So when other people touch the regalia, they're transferring their own energy onto it. So we want to make sure that it's clear of all energy. That way we're cool and safe to use it, and we're not spreading bad medicine around. Is that making sense to people? I see some, yeah. I see some head nods. Okay. Okay. You always want to give extra space too with Elders. So sometimes Elders, if you're planning a conference or something like that, they will need extra space just in case somebody wants to have a quiet conversation with them. So I always make sure that we have an extra Elder room that you can smudge in. It can be a smaller room or a larger room. Put some snacks in there too, just in case they're there all day. So they need a separate space that's private.

Walk them to events. Elders are also elderly. And if you have been on any university campus, you know that it is very confusing and each school is very confusing. So if you meet Elders at a very knowledgeable spot, then you can walk with them together. Gifts are customary. Gift giving is really big. We always want to give gifts when we are accepting traditional knowledge. Gifts. It really depends on the person. We'll talk about protocol in a second.

But at this moment, I want to talk about Elder helpers. These are oskapews This is what we call them in Treaty 6 territory. They're oskapews, they're attendants. They are basically people who help and assist with the ceremony. So if you're doing a sweat lodge ceremony, the oskapew will be the one to help transfer the rocks into the sweat lodge or heating up the rocks, things like that. So ensure when you are doing your gifts and your honorarium and stuff, make sure that the oskapews are also compensated. If they do not have a helper? Yeah. So if Elders don't have a helper around, oftentimes, if you're in a conference setting or any sort of educational setting, you can get a student to partner up with the Elder just to help them out throughout the day. I've found that that's also really helpful to do. Next slide, please. Trying to keep an eye on the chat as well. Okay, so honorarium, I keep talking about honorariums. What does this mean? This is basically a monetary gift. Monetary gifts usually for us at the University of Alberta, our protocol is \$300. So it's \$300 for the entire day or for just an hour. It's a pretty standard stipend. Every university is going to be different, Every Elder is going to be different. But what's important is that you are paying the Elders because this is how they live. This is where they get their living from. Some events that might require Elders and honorarium, if you're asking them to start a prayer, if you're doing any sort of cultural workshops, if there's any sort of traditional ceremony, a lot of times we'll have convocations, things like that. A lot of times they're more larger, larger scale events, I'd say. Next slide, please.

So tobacco, Josh was talking a little bit about tobacco offerings. So this is a little tobacco pouch, this is a picture of it. So what this is, is you can get any sort of fabric from a fabric store. Usually we pick the colours of the medicine wheel. There's red, white, black, and white. If you are in Manitoba, there is also a or. Okay. So in Manitoba it's black and in Treaty 6 in Alberta, the piece is blue. So really it's a standard colour. If you are giving a gift to an Elder, I usually give it in a white fabric because the white is the spiritual fabric. Colour is dependent on you to get the tobacco. You can get loose tobacco. Some universities will have tobacco or First People's houses or student organizations where you can get tobacco there. But realistically speaking, you can go to any store and you can even use cigarettes as long as they're organic. Because a lot of times, this tobacco is going back onto the Land. If it's organic, then that means that the Land won't be, have all that extra stuff in it. So tobacco, you can get and you can get, and you can send out tobacco for a bunch of different reasons. Really it's offered as an acknowledgment and as a thank you for a bunch of different reasons. It could be a thank you for coming and sharing knowledge. It could be a thank you for anything, Maybe somebody helped and cleaned out your garage. You want to give out a tobacco offering. I've had students give me tobacco at the end of the semester as well. So it really depends. You want to present it in an open hand and if the Elder accepts the tobacco, then they will take the tobacco and fulfill your request, so

you can make your own tobacco ties as well. I put a link in here on this slide. So when you get them, you can take a peek. Just know that not all Elders accept tobacco offerings. For example, Métis folks, Métis Elders don't often accept tobacco offerings. So that's where your conversation is going to come in and you're back-and-forth with the Elder, they'll tell you what protocol to bring. I've even had Elders say, Elders tell me, Hey, I'm not into tobacco any more. Can you bring me some fancy bread or berries? I've used it as tobacco or as a tobacco offerings. So it depends, it depends. Expect or accept. I'm not sure what you're asking. They've accepted the request. I would say accept. I think I answered that. Sorry, it's a bit busy here right now. Can I go to the next slide, please?

Okay, So Josh talked a little bit about smudging and I have a video here on the next slide. What smudging essentially is, it is a cleansing ceremony. So if you see the picture here, there is an abalone shell. A lot of times when you're smudging, you are incorporating the four different elements of Earth, right? So when you use an abalone shell, you're incorporating water. When you set it on fire, that's the fire aspect, right? And when you're doing the Earth, the Earth is typically the medicine that you're using that can be sweetgrass, sage, cedar, wherever you are. That's the Earth. And the wind. Usually when you're doing a smudge, you will use a match. The match is really important because it represents that wind aspect. So it's incorporating all the elements of the Land. So really there's a lot, we have a lot of Land metaphors in our culture because the Land is so important to us, right? So what you do in a ceremony like this, it can be very big and very formal, or it can be something that you're just doing by yourself as a mindfulness exercise. So something to ground you. I find that whenever I smudge at the end of the day, it just relaxes me and really brings me back into myself. So it can be, you can smudge for really formal reasons or something as informal as man, I had a shitty day. I need to cleanse myself and restart. That's okay. Next slide, please.

So in this video she talks a little bit more about smudging and I'm going to leave it to her. She is a Cree woman from Treaty 6. So please keep in mind that this is knowledge that's coming from that area. [VIDEO] For those of you that are wanting to approach an Elder to learn about the teachings and the knowledge that is being shared here. This is the way the teaching that I'll share here with you is called a protocol. This protocol is tobacco and a print. The tobacco is symbolic of the pipe. And the print is a gift that you give to the Elder to pray so that they can share the knowledge with you. The Cree people use tobacco and a print. This is how the Cree people do things. But I know that the other nations have different protocols. So for the people that are seeking this knowledge and these teachings, please respect the differences in the different nations and ask the Elder what protocol is appropriate when going to speak to them. Protocol is critical in accessing the teachings and the knowledge of all of the Indigenous Nations. And this protocol always leads the way. You just cannot go and speak to an Elder without protocol. So that's very important. I can't stress that enough. So please, if you're looking for this, these teachings, it's very important. The other thing that I wanted to mention is when you're seeking this knowledge, smudging is very important. When you smudge, you use sage or sweetgrass. When you go to smudge, you put your hands forward and you bring the

smoke towards you. And when you smudge your hands, you're smudging your hands for greeting people in a kind way, in a good way. When you touch their hands to greet them, to shake hands with them, you're greeting them in friendship and in kinship and in respect. So when you smudge your hands, you bring that smoke forward. And as smoke, you bring it forward to your face. And you smudge your face and you smudge your mind so that your mind is prayerful and prepared for that information and the teachings that you're about to hear. And then you smudge your face and your ears. And you smudge your ears so that you can hear the teachings in a good way. And then you smudge your eyes so that you can view people with kindness and compassion and respect and in kinship. And you also smudge your body so that your soul flame is cleansed and nurtured with the sweetgrass that we use to enforce our connection to the Creator is that much stronger. And this is one of the reasons how come we smudge before we go into these teachings. And it's preparing our bodies and all of our four gifts so that those teachings stay with us even after we leave. This is how come all of these, the protocol and the smudging are very important.

TANYA:

Smudging is so important. Honestly. I've even had meetings. Meetings. I mean, sometimes people have differing opinions and meetings can get pretty heated. I've actually had meetings with Knowledge Keepers and Elders and when things get heated, we stop the meeting. Meeting is stopped and we have a smudge. And once we're done, then we'll restart the meeting, right? So it's all about refreshing your mind and resetting so that we can move forward in a good and positive way. So other tips for communication when you're going into Indigenous communities. Next slide, please.

Alright. Number one, avoid colloquialisms. We don't want to use any of that. I put a lot of them in there. I crossed them out because they can be pretty triggering. Just to avoid those, avoid those. That way you don't offend people. Next slide or their protocols for online meetings.

I haven't seen. Okay, so any cultural protocols for online meetings. What I have done in the past is all of us before, at the beginning of the meeting, we'll all smudge together online. We will all take all of our stuff off, we'll smudge together. So I've done that in meetings before, also protocol there, we have circle protocol to make sure that we go clockwise. If I'm doing a video and we're doing group work, then what I will do is go by the little squares on my screen and do protocol that way. So everyone, the person to my left always goes first. You can do it in online meetings. It just looks different and it's a little bit weirder. So timelines, time is big. Time is a huge issue here because... time we think about it differently. So in Western concepts of time, it's linear from point A to point B, right? So for Indigenous folks, time is cyclical. Time can get refreshed. That's where ceremony comes in. Ceremony comes in to remind us about all the things we need to know. It reminds us of our traditions. And that way our time also gets reset. It's almost like that old car pedometer when it goes to 99999 and you drive all the way and it turns to zero again. That's how it works. It's a new chapter, right? So when you go into community, don't force any timelines, don't push too hard. What you need to do is basically

step back and leave that up to the community and the people that you're working with. So they will tell you what dates are good for them and when meetings are good for them. It's hard to, I wouldn't prescribe meeting times to Indigenous communities. The reason why is because oftentimes there are traditional ceremonies that are happening that you might not know of, or maybe it's hunting season that you weren't aware of. So it's best to leave it up to them. Also leave your timeline back at the office. We take things slow when we're working with Elders, especially if you don't have a lot of relationship development with the Indigenous communities, it's going to take time. It's really going to take time and honestly developing a good relationship can take years, and that's okay. If it takes years, honestly you're doing the right thing.

Next slide, please. Okay, stakeholders, this is big for business folks. Try to avoid this jargon. Try to avoid the stakeholders comment. The reason why is because Indigenous communities, we actually have different rights compared to non-Indigenous peoples. This is through UNDRIP, this is through the TRC, this is really negotiated from the United Nations. Indigenous Peoples aren't considered stakeholders. Instead, they are rights holders. So we have different rights from a nation-to-nation basis. And that goes all the way back to our treaties. So everyone has different treaties in their areas and some people live on unceded territory, right? So it really depends. Try to avoid "stakeholders" and use "rights holder" instead. Next slide, please. There we go.

So we have all seen this image and this conversation. It's about equality versus equity, right? Use these words with caution because Indigenous peoples, we have constitutionally protected rights. So it's not always about equality or equity. It's about next slide, please.

It's about liberation and it's about self-determination and sovereignty really. So if you look to the left is reality, the person on the far left with all those boxes. That's a person of privilege. Privilege, we'll talk about this more in future classes. But the poor little guy in the hole. He is pulling out and these people represent all those folks who have the barriers, right? So this is reality. Equality is when everyone has the same boxes. Equity is where people are given resources to help them negotiate the community that we're living in or the society that we're living in. Realistically speaking, when we're living on Indigenous territories, what we're looking for isn't liberation. So get that fence out of here. We're on Indigenous lands, so we should all be able to access them, right? And we are considered to be the stewards of the Land. So be careful when you're talking about equality and equity because it's a little bit different when we're talking about Indigenous peoples. Next slide, please.

Lastly, don't assume. This is a big one. I get this one a lot. Don't assume that if you have an Indigenous friend, that you're an Indigenous expert. Like what Josh was saying earlier today, he doesn't even consider himself an Indigenous expert and he's been working in community for years and years and years probably since he was born, really. I also wouldn't consider myself an Indigenous expert because Indigenous peoples are so diverse, more diverse than Europe really. So it's hard to know absolutely every single protocol, every single nation because they're so diverse, right? So don't assume that men rule. In our mainstream society, we live within a

patriarchal society. So not all Indigenous nations follow that. Some are matriarchal, right? And some are kinship based. Like some don't even divide it up to gender. So it really depends on where you're from. Potluck versus potlatch. This is for these B.C. folks here. Potluck is different. Potluck is what kind of rice crispy squares can I bring to this meeting? And a potlatch is a very traditional gathering in the northwest coast. So learning some of these differentiations, right? Eye contact is huge. I've often had people not even want to make direct eye contact. Don't take this personally. This can be a cultural thing or it could be something, it could be trauma that was coming out of residential schools, right? So trauma, I'm thinking eye contact actually was a form of punishment. You would get punished if you had eye contact. But outside of that, we have a lot of hunter societies, right? So in our hunter societies, you want to keep your eyes on your hunt. You don't really want to spend time talking and facing the person that's beside you because you'll miss stuff. Don't overdress, of course. Overdressing can show your privilege, which isn't the best way to start out a relationship. So try to mimic the community. If the community is really casual, then be casual, just be your authentic self and try not to be a defender of the empire, right? So just know that there's a lot of mistrust there, right? So our job is just to be empathetic and approach and just be our authentic selves. Next slide, please. There we go. So who is allowed to tell Indigenous stories? And this is even expanding towards who's allowed to smudge? Who's allowed to make a medicine bag? Who's allowed to do any of these things? Next slide. The answer is everyone. Anyone can wear moccasins. Anyone can wear beaded earrings. We all love that stuff. The only thing that we request is that you follow particular protocol and ethical care, right? So when Josh was saying that he buys medicine bags, he always gets them from Indigenous artists, right? So if you're doing that, then you're uplifting the community. So try to buy local, if you can. That way you're uplifting everybody. Next slide. Okay.

So this is a conversation that I'm going to start, and this is about cultural appropriation versus cultural appreciation. This is an example of appropriation. So this is a video is from a movie Annie Get Your Gun. It was originally starring Judy Garland, but they changed the actress to Betty Hutton. So we'll show the first 30 seconds of this video. I won't show it all because it just makes me mad. Trigger warning. If, you can always turn off your video and exit the room, if you need to.

[VIDEO DIALOG]

Repeat after me. Me, tow a chung. ♪ ♪ Like the Chippewa, Iroquois, Omaha, like those Indians, I'm an Indian too. A Sioux...a Sioux... Just like rising moon, falling past running moon... ♪ ♪

TANYA:

Yikes. So do you see this video like the feathers and stuff like that, that doesn't necessarily make sense within our culture. Really what cultural appropriation is, it's a sign of power, right? So it's when a culture that has a dominant power, a dominant culture adopts an aspect of another culture that's not their own. Cultural appropriation shows that power dynamic where

there is one culture of dominance and there's another culture that's oppressed. So that's a really big difference with cultural appropriation. Next slide.

Now, cultural exchange, that is different. Again, if you think about the power dynamic, the cultural exchange is when there's two cultures that represent the same power, right? So I would consider two underrepresented communities sharing with each other. That happens a lot with Black communities and Indigenous communities, especially when it comes to music like blues. There's a lot of collaboration there, there's a lot of mutual sharing. Now, assimilation is when marginalized people adapt elements of the dominant culture in order to survive. So we see a lot of assimilation in our culture. It looks like we're. Oh, okay. We're almost out of time here. So if you need to head out, please head out. Next slide, please. Actually I want to see where I'm at.

So cultural protocol, just quickly, cultural protocol is cultural red tape. They're the rules that hold our culture together. I have a link to our cultural protocols and guidelines at the U of A. Remember everything differs depending on where you are. Next slide, please.

I'm wondering, actually, if it might be a better idea to stop right now because I really want to unpack this and spend some time doing this. So maybe at this point we will stop the slides and we will start here next week. That way we can fully unpack things and we can understand it. Because this is important stuff. And I really want to make sure that you know the difference between appropriation and appreciation. So if you need to head out now, please do so. Next week we will be reading the next chapter and we will pick up at cultural appropriation. Thank you all for your time today. We will see you soon. Bye everyone.