



Resilient Places Resilient Peoples

Elders Voices Summit

September 19th - 22nd, 2015

Tsawout Nation, Saanich Peninsula
Vancouver Island, B.C. Canada

Program at a Glance

Pre-Summit 19 th Sept	Day 1 ~ 20 th Sept Indigenous Knowledge & Resilience	Day 2 ~ 21 st Sept Holistic approaches to learning	Day 3 ~ 22 nd Sept Social-ecological Resilience & Innovation
<p>Preparing the Ground Elders and Youth Circles</p> <p>10.00am - 12.30pm Colonial Reality Tour Open to all</p> <p>Elders Time on the land</p> <p>Youth Dialogue Circles</p> <p>6.30pm - 8.00pm The Whole of Human Relations: Welcome Reception and opening of arts-based contributions, Tsawout Nation Community gym</p>	<p>9am Opening Ceremonial welcome</p> <p>9.40am The Radical Human Ecology of Resilience</p> <p>10.00 am Unpacking the Challenges – Stirring the Potential. Opening Plenary</p> <p>10.45 - 11.15 Break</p> <p>11.15 - 12.30pm Toku Reo Ngai Te Rangi, Toku Mapihi Maurea, Keynote.Talk</p> <p>12.30 - 1.45pm Networking Lunch</p> <p>1.45 - 3.15pm Intergenerational Resilience: Youth Elders Panel</p> <p>3.15pm - 3.35pm Break</p> <p>3.35 - 4.45pm Network Protocol and Ethical framings: Dialogue Groups</p> <p>5.00 - 6.00pm Concurrent paper and workshop sessions</p> <p>7.00 - 8.30pm Line in the Sand – a documentary film showing & talk Open to the public</p>	<p>9am Ceremony and Holistic Learning</p> <p>9.30am WSANEC Elders Land base learning – visit to TIXEN Traditional food preparation, stories of the land and traditional plants, shamanic drumming and healing of the land.</p> <p>12.30-1.30pm Revitalization of traditional reef net fishing methodologies, lunch time keynote.</p> <p>1.45 - 3.15pm Concurrent paper and workshop sessions</p> <p>3.15pm - 3.45 Break</p> <p>3.45pm - 4.45pm Network Protocol and Ethical framings: Dialogue Groups</p> <p>4.45 - 5.15pm Summary and wrap up</p> <p>7.00 - 9.00pm Summit Banquet and Public Event: Changing Cultures – Changing Climates: Institutionalizing Indigenous practices of Resilience for our Common Futures.</p>	<p>9am Ceremony and Social Innovation</p> <p>9.30am Innovating for Resilient Futures: Where Social Innovation is at and Where it Needs to Go.</p> <p>10.45 - 11.15 Break</p> <p>11.15 - 12.30pm Innovations of Indigenous and Inter-peoples Resilience – Some examples</p> <p>12.30 - 1.30 Networking Lunch</p> <p>1.30 pm Principles of Tsawalk: An Indigenous Approach to a Global Crisis. Keynote Talk.</p> <p>3.15 - 3.45pm Break</p> <p>3.45 - 5.00pm Making a Collective Impact: Concluding reflections: Closing Ceremony</p>

Four artistic representations of Indigenous and Intercultural resilience will be part of this summit: 1) Child Taken Arts Partnership Project, Saskatoon Tribal Council and University of Saskatchewan; 2) Curation of local and International Indigenous Art, Mosqoy Foundation; 3) Common Ground: Maori and Celtic understandings of land and community; Mairi Gunn, Auckland University of Technology and 4) a response to the Summit's themes from the University of Southern Queensland.



Resilient Places Resilient Peoples

Elders Voices Summit

Welcome to Tsawout Territory

JÁN U ÍY QENS ENÁ NE~~T~~ETWEN E TTE ÁLENENE~~Q~~ LTE

"It's very nice to have you visit our territory."

On behalf of Tsawout First Nation It is an honour to welcome you to our territory in partnership with the Resilient Places – Resilient Peoples: Elder's Voices Summit Committee partners.

We hope that you take this time of gathering to enjoy the hospitality of WSÁNEĆ people, to meet new faces at this summit, and enjoy the sights and activities that our beautiful land has to offer.

I hope that you have an enjoyable stay.

Chief Harvey Underwood
Tsawout First Nation

Welcome to the Summit

It gives us great pleasure to welcome you to this summit, held here on Tsawout Territory. Over the past few months we have been working with those near and afar to bring this program together. We hope you will find it thought provoking and inspiring. Most of all we hope it will support you to think about your work in new ways, forge new connections and partnerships that you might not have thought of before.

To our Elders we give a very special welcome. We are particularly grateful that you have taken the time to be here with us for these days. Your presence is treasured and we will do our best to ensure that this is an enriching and enjoyable time for you.

May this first and foundational gathering for the International Resilience Network, be a truly special and memorable event.

Welcome! Welcome! Welcome! We look forward to the days ahead together and making this summit a success!

With Best wishes,

Dr Lewis Williams

Chair, Summit Organizing Committee



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Local Organizing Committee

- **Elder May Sam**, Tsartlip Nation and Elders Voices, First Peoples House, University of Victoria
- **Elder Skip Sam**, Tsartlip Nation, Saanich
- **Elder and Dr John Elliot**, Tsartlip Nation and Saanich Tribal School, Saanich
- **Dr Lewis Williams**, Chair and Associate Fellow Centre for Global Studies, University of Victoria, and Founding Director, Koru International Network (KIN)
- **Dr Nancy Turner**, Distinguished Professor, School of Environmental Studies, University of Victoria
- **Ms Danielle Alphonse**, Instructor, Early Childhood Education and Care, Vancouver Island University
- **Ms Ashli Atkins**, Founder Mosqoy Foundation, Canada
- **Ms Cara Barter**, First Peoples House, University of Victoria
- **Dr Nick Claxton**, Department of Education, University of Victoria
- **Ms Laurel Currie**, Senior Academic Coordinator and Undergraduate Advisor, School of Environmental Studies, University of Victoria, BC
- **Ms Fiona Devereaux**, Aboriginal Health, Vancouver Island Health Authority
- **Dr Robin June Hood**
- **Mr Paul Lacerte**, Executive Director, British Columbia Association of Aboriginal Friendship Centres, B.C.
- **Dr Duncan Taylor**, Assistant Professor, School of Environmental Studies, University of Victoria

International Advisory Group

- **Elder May Sam**, Tsartlip Nation and Elders Voices, First Peoples House, University of Victoria
- **Elder Skip Sam**, Tsartlip Nation, Saanich
- **Dr Lewis Williams**, Chair, Associate Fellow Centre for Global Studies and Founding Director, Koru International Network (KIN)
- **Dr Tracey Bunda**, Professor and Director, Centre for Indigenous Studies in Research and Education, University of Southern Queensland, Australia
- **Dr Nick Claxton**, Department of Education, University of Victoria
- **Dr Riri Ellis**, General Manager, Tukairangi Investments Ltd, Deputy Chairperson, Ngai Tukairangi Trust, Aotearoa New Zealand
- **Dr Maria Humphries**, Associate Professor, School of Management, Waikato University, Aotearoa New Zealand
- **Dr Iain MacKinnon**, Centre for Agroecology, Water and Resilience, University of Coventry, UK
- **Ms Colleen McCormick**, Director of Strategic Partnerships, Ministry of Jobs, Tourism, and Skills Training in the Government of British Columbia, Canada
- **Dr Oliver Schmidtke**, Professor and Director, Centre for Global Studies, University of Victoria, Canada
- **Dr Nancy Turner**, Distinguished Professor, School of Environmental Studies, University of Victoria, Canada

Plenary Sessions

Saturday ,19th September

The Whole of Human Relations: Opening Reception, 6.30pm – 8.00pm

Chief Felix Thomas and Elder Eugene Arcand, Saskatoon Tribal Council; Prof Susan Shantz, University of Saskatchewan, Canada; Mairi Gunn, Auckland University of Technology, Aotearoa/New Zealand; Ashli Atkins, Mosqoy Foundation; and Te Kahu Rolleston, Aotearoa/New Zealand

Our Opening Reception will introduce you to the arts-based contributions at our international gathering. These contributions hail from Saskatchewan – “The Child Taken Arts Partnership Project”; Aotearoa/New Zealand and Scotland – “Common Ground: Maori and Celtic understandings of Land and Community”; Queensland, Australia “A Response to the Summit Themes”; and local Coast Salish and South America “An Indigenous Art Curation”. In particular this reception will feature the Child Taken Arts Partnership Project; a partnership between the University of Saskatchewan and the Saskatoon Tribal Council which produced 9 artistic representations of Elders’ experiences of Indian Residential Schools (IRS) and resilience. Travelling through various galleries and events in Canada, the purpose of this initiative is to bring awareness through art, to the history of IRS and the resilience of Aboriginal Peoples despite the intergenerational effects of these schools. These colonial legacies have similarities to the other countries and associated psycho-spiritual histories of their peoples represented at our gathering; as such they convey an important part of the historical and social fabric we must work with in building resilient futures. In celebration of the persistence and re-blossoming of Indigenous ways now so evident amongst growing numbers of our Indigenous youth, our time together this evening will conclude with some poetry by the young award winning Maori-poet Te Kaha Rolleston.



Sunday, 20th September

Welcome Ceremony

Master of Ceremonies: Rachel Holmes, Executive Director, Intergovernmental & Community Relations, Ministry of Aboriginal Relations and Reconciliation, BC Government
Chief Harvey Underwood, Tsawout Nation, Elders May and Skip Sam, Elder John Elliot, Tsartlip Nation; Ministry of Aboriginal Relations and Reconciliation, B.C. Government; and Dr Nancy Turner, School of Environmental Studies, University of Victoria, B.C., Canada

The Radical Human Ecology of Resilience, 9.40am - 10.00am

Dr Lewis Williams, Associate Fellow Centre for Global Studies, University of Victoria and Founding Director, Koru International Network

The word 'radical' actually means 'the root' of. Resilience is firmly rooted in the land and the peoples of a place. This introduction to the summit will provide us with an overview of the days ahead as we deepen our understanding of the personal, collective and political realms of resilience , and how together we make a collective impact. It will remind us that in the end the summit is a call to action, culminating in the Network's Strategic Plan and collective efforts towards more resilient places and peoples.

Unpacking the Challenges, Stirring the Potential, Opening Panel, 10.00am - 10.45am

Dr Lalita Bharadwaj, Associate Professor, School of Public Health, University of Saskatchewan, Canada; Dr Jeannette Armstrong, CRC Research Chair in Okanagan Knowledge, University of British Columbia, Canada; Dr Lalita Bharadwaj, Associate Professor, School of Public Health, University of Saskatchewan, Canada; and Dr Iain MacKinnon, Research Fellow, Centre for Agroecology, Water and Resilience at Coventry University, U.K.
Discussant: TBA

We live in times of global complexity, paradox and uncertainty. We face deep and urgent questions about the future of the planet, and rapid social, economic, political and ecological transformations of magni-



tude and scale that we struggle to understand. Our co-creation and inheritance is both the spoils of the globalization – colonization project as well as the fruits of human imagination, creativity and innovation. We are different peoples with diverse histories and understanding of life – yet we all related, sharing one “skin” with the earth.

This panel will endeavour to unpack key elements of the ‘here and now’. It will speak to the magnitude and proportions of our human-ecological predicament, the well-being impacts of this on the human and earth communities, including Indigenous peoples and those who are no longer indigenous to place. Our session will map our personal and political ecologies - the cultural, psycho-spiritual, economic and political landscapes which simultaneously hold us back and give us reason for hope. From their respective standpoints, this panel will offer meanings of social-ecological resilience and some initial thoughts for moving forward as an entry point to our time together ahead.

Objectives:

1. To gain an overview of the global social, economic and ecological transformations currently occurring and the impacts of these on human and planetary well-being;
2. To put forward meanings and perspectives regarding indigeneity and re-indigenization and the leadership role of Indigenous peoples in the future of the earth community; and
3. To map some of the changes that are needed at personal, institutional and global political levels to achieve resilience of places and peoples.

Toku Reo Ngai Te Rangi, Toku Mapihi Maurea, 11.15am – 12.30pm

Dr Hauata Palmer, Te Iwi o Ngai Te Rangi

Discussant: Dr John Elliot, Tsartlip Nation

Ko te reo te mauri o te mana Maori, te mauri o te mana Ngaiterangi hoki. I want to share my love of reo, my language and how essential it is to being Ngaiterangi. I have spent many years observing my tribe and our efforts at language revitalisation and wish to share my experiences with this conference as a tribal elder of my marae, hapu and tribe. It is not an easy task as I see many of my peers, who held their native tongue in their hearts, pass on from our world taking with them our treasured language. Our entire tribe must engage in reviving our language. *We must draw on resilience as a core value amongst and within everything that we do. I want to talk a bit about resilience first, before I discuss how and in what ways the survival and thriving of our language is imperative.*

Intergenerational Resilience: A Conversation between Our Elders and Youth, 1.45pm-3.15pm

Dr Nancy Turner, Discussant and Panellist; Elder Barb Wilson, Haida Gwaii; Elder Kuraimona Benton, Ngai Te Rangi; Elder Herb Nabigon, Pic River First Nation, Canada; Mags Hall and Dr Iain MacKinnon, Scotland; Fetiya Mohammad and Te Kahu Rolleston, Aotearoa / New Zealand

Intergenerational resilience can be thought of as the state of transferring qualities such as strength, wholeness, integrity, knowledge and general well-being – both cultural and environmental – to the next generation of life. Processes that transmit these attributes – including Acts of Eldership - are in their own way just as applicable to our ocean and earth communities as to human communities. Indigenous societies have long held this principle of intergenerational sharing - ensuring to the best extent possible that next generations of human and non-human relations have what they need to flourish - to be a central principle of what it means to live well. Today, however, many societies find themselves particularly challenged to recover this ethic. Often, for a variety of reasons, critical knowledge held by older generations is not being conveyed to the younger generations.

This panel will be a conversation between Elders and Youth that aims to inform and build intergenerational resilience. In addition to the principle of Eldership, the assumption that each successive generation of a species, including children and youth, comes with a unique offering to the world, is encouraged. It will build on the previous day's Elders and Youth Dialogues, with the intention of being to a 'life-giving' exchange

that flows back and forth between our Elders and young people at the summit. This conversation may be pivotal in helping to shape the Network's directions. We hope all attending will find this exchange meaningful, and that, by identifying some of the enabling strategies for intergenerational knowledge transmission, we will be able to build upon these and enhance this process.



Ethical relations and protocol for Resilient Futures

This brief introduction to Ethical Relations is intended as a warm-up to help facilitate our discussions on this topic. It will likely cover: human-earth community ethics, intergenerational ethics and inter-peoples ethics including knowledge exchange.

Line in The Sand, 7pm-8.30pm, Tsawout Community Gym

Film and Talk By Film maker Jean-Philippe Marquis

Line in the Sand is a collaborative multimedia project which aims to share the opinions and personal stories of Canadians directly impacted by the Northern Gateway pipeline. Begun in the summer of 2012, these young documentary film makers travelled from Bruderheim, Alberta, to Kitimat, British Columbia, collecting testimonies from countless Canadians whose land, livelihoods, and cultures could be profoundly impacted by approval and construction of the Northern Gateway. Line In The Sand have produced a feature-length documentary - soon to be shown internationally at the Glasgow Film Festival - as well as a companion coffee-table book, which serve as a critically-minded travelogue from their time on the road. This film will be shown in conjunction with a talk by its film-maker Jean-Phillipe Marquis. Open to members of the public – donations to Line in the Sand at www.lineinthesand.ca/what-is-line-in-the-sand welcome!

Monday, 21st September

Land-based Learning, 9.30am – 12.15pm

WSANEC Elders and community and Jeannette McCullough, Shamansong, Toronto

This morning will be a time of learning from the land and some of our Elders. Combining traditional methods of WSANEC pit cooking, traditional stories of the land, and Shamanic ritual this morning together will engage us in the practice of Full Community. For those up early the day will start around 7.00am witnessing traditional WSANEC food being installed in the underground Pit Cook. Following our daily morning ceremony at 9.00am, WSANEC elders will take us on a walk, sharing stories of the land and traditional knowledge of plants. Our time together will conclude with an offering back to the Tsawout community; Jeannette McCullough, together with her drum will provide an opportunity to participate in transmuting local environmental toxins into more life-affirming energy.

Lunch Time Talk. To Fish as Formerly: Learning – Teaching Sustainable Human-Environmental Relationships through the Revitalization of the WSANEC Reef Net Fishery, 12.30pm-1.30pm

Dr Nick Xumbolt Claxton, Tsawout Nation

Discussant: Dr Marlene Atleo, Associate Professor Faculty of Education, University of Manitoba

The WSANEC people were also known as the Saltwater People. Central to this way of life was the Reef Net Fishery. The Reef Net Fishery was a technology that was unique to the Straits Salish People. The Reef Net Fishery did two things, it set us apart from other First Nations Peoples, and it brought us together as a nation. In the early 1900s it was outlawed by the colonial government, despite protection by treaty. This presentation

is about the project of bringing the reef net fishery back to life in the WSANEC community and homelands. Through my doctoral research of learning about the reef net, I led a project of building a ceremonial reef net (using traditional natural materials), and a full size reef net (using modern materials), and gathered like-minded community members to bring back the reef net fishery, first through ceremony, then by actually fishing it during the summer of 2014. Drawing on this experience, I will then discuss the potential of this innovation to be applied as an Indigenous-based methodology for holistic learning and sustainable human-environmental relationships.

Climate, Culture and the institutionalization of Indigenous practices of resilience for our common futures, Public Talk, 7.30pm - 9.00pm

Welcome: Dr Oliver Schmidtke, Professor of Political Studies and Director, Centre for Global Studies, University of Victoria

Panel: Mr Trevor Murdoch, Lead, Regional Climate Impacts, Pacific Climate Change Impacts Consortium, University of Victoria; Dr Tracey Bunda, Professor, Centre for Indigenous Studies, Education and Research; University of Southern Queensland, Australia; Dr Makere-Stewart-Harawira, Professor, Indigenous, Environmental and Global Studies, University of Alberta, Canada; and Dr Candis Callison, Assistant Professor, UBC School of Journalism, University of British Columbia, Canada

Discussant: Dr Nancy Turner, Distinguished Professor, School of Environmental Studies and Sustainability, University of Victoria, Canada

In these times of rapid and escalating environmental, social and political shifts in which human driven activity is critically harming the earth's eco-systems, we are collectively faced with deep and urgent questions concerning how we will live. 2015 is a watershed year for setting global human-ecological priorities – UN member states will agree upon a universal set of 17 Sustainable Development Goals and a global agreement on climate change will be sought by 196 countries at the Paris Climate Summit; both agreements will fundamentally shape global priorities to 2030.

It is now widely acknowledged that Western Industrialisation has largely driven these processes. However, no-where in these official documents is there sustained critique of the neo-colonial interests that continue to perpetuate these processes or an offering of alternative framings, particularly those that respect Indigenous or other traditional approaches to sustainability.

At regional and local levels of implementation where the nitty gritty issues are often actually tackled, the picture becomes even more complex – as virtually all peoples across the planet, including Indigenous and other displaced peoples are embedded in dominant economic systems and to varying extents also complicit in endangering our planet. Furthermore groups remain divided and political capacity subdued, as we generally lack clear understanding of the interrelationships between Practices of Indigenous Governance and collective, Inter-cultural frameworks which necessitate

the alignment of diverse interests and worldviews, and invariably involve nuanced and pluralistic meanings of climate and culture. Regardless, both sets of practices involve acknowledgement of, and restitution for Settler-Indigenous colonial histories, and skilful negotiation of the complex contemporary power-culture dynamics of gender, race and class which continue to shape our political and institutional landscapes.

From their various perspectives this panel will discuss this challenging landscape, asking the hard questions, and putting forward strategies for mobilizing Indigenous practices of resilience in ways that challenge and transcend our current limitations, towards galvanizing our collective human capacities. This session will vital in helping shape the future work of the Network.

Objectives:

1. To provide an overview of climate change shifts and impacts, and various approaches to addressing Climate Change such as mitigation, adaptation and climate engineering;
2. To discuss the relevance of Indigenous practices of Resilience to Climate change and it's political ecology;
3. To propose ways forward for galvanising collective human collectives to address climate change in which Indigenous practices of resilience play a key role.

Tuesday, 22nd September

Innovating for Resilient Futures: Where Social Innovation is at and where it needs to go, 9.30am - 10.45am

Mr Stephen Huddart, McConnell Family Foundation, Montreal, Canada; Mr Paul Lacerte, Executive Director, British Columbia Association of Aboriginal Friendship Centres, Victoria, Canada; Ms Colleen McCormick, Ministry of Jobs, Tourism, and Skills Training, B.C. Government, Victoria, Canada

Discussant: Mr Al Etmanksi, Senior Fellow & Co-Founder (SiG) and Founding Director, PLAN Institute

The recent rise of social innovation as a distinct field represents a significant opportunity to mobilize human capacities and resources to address our human-ecological predicament. Leaders of this field identify 'the ability to nurture diversity' to be a key ingredient of successful social innovations. Yet, current practices demonstrate some significant limitations in this area. These are often still based in Western Scientific views of reality, there is little evidence of cultural or epistemological critique of the field, and innovations have had limited success in engaging dis-enfranchised groups, including Indigenous communities. In many ways the sector remains a mystery to many community activists, academics and policy people, and risks becoming part of the dominant system it seeks to change.

This panel of seasoned social innovators and systems intra-prenuers will respond to these challenges. Through both expanding on these critiques and highlighting the sector's strengths they will begin to map a path forward to realizing the potential of a field - that already stands out - to play an even more significant role in contributing to our collective resilience and common futures.

Objectives

1. To de-mystify social innovation/social-ecological innovation, creating connections between community, academics and the social innovation sector (business, technological roots and social entrepreneurs);
2. To critique social-ecological innovation, in particular its underlying worldviews and framing, positioning within dominant paradigm, and top-down approach
3. To move social-ecological innovation forward through drawing on its existing capacities (sincerity, persistence, integrity; business, technological, entrepreneurial expertise; social capital); developing its epistemological and relational resilience through unpacking, critiquing and connecting.

Innovations of Indigenous and Inter-peoples Resilience: Some examples, 11.15am - 12.30pm

Discussant: Cheryl Rose, SIG Leadership Team and Senior Fellow, The J.W. McConnell Family Foundation

In many parts of the world today, communities are responding to our human-ecological situation with great creativity, imagination and persistence; attempting changes that fundamentally impact systems and the ways we do things for the better. Many would not consider themselves innovators. This panel will present three distinct initiatives aimed at increasing social-ecological resilience within and across peoples and inter-species habitats. This will be followed by a facilitated panel –audience dialogue; the themes of this discussion arising out of the presentations.

Presentation One: Women, Migration and Well-being. Building resilient places and peoples through narratives of epistemology and culture.

Jenny Janif, Umma Trust, Aotearoa New Zealand; Brenda Wastasecoote, Centre for Aboriginal Studies, University of Toronto, Canada and KIN Associate; Dr Riri Ellis, Ngai TuKairangi Trust; Dr Lewis Williams, Founding Director, KIN and Associate Fellow Centre for Global Studies, University of Victoria

There is increasing evidence that mental wellbeing and emotional resilience are linked to the state of the environment and the increasing redundancy of addressing human health as separate from the environment in the face of diminishing bio-diversity. Yet the vast majority of interventions continue to focus on individual or at best social and economic factors. Despite experiencing significant social, economic and mental health inequities Indigenous and traditional peoples (because of their holistic views

of health) are in many ways well positioned to inform initiatives that address mental health disparities through linking individual, social and ecological factors in ways that are qualitatively different. Yet, this potential vital contribution to wider society is often overlooked and these communities remain under-resourced and compartmentalized from one another through state-imposed constructions of citizenship, public policies and health-related programming.

This panel will discuss the Ecology of Well-being Project (EWBP); a social innovation initiative with Indigenous, migrant and refugee women living in Canada and Aotearoa New Zealand. This project – currently in abeyance – draws on culture as a resource for uncovering alternative worldviews to dominant Western views of health, and as a means of developing social-ecological resilience. Through bringing these communities together for conversations around the Maori concept of *Turangawaewae* (places/land where people feel powerful), and meaning of well-being, submerged Indigenous and other traditional knowledges are re-surfaced and applied to conceptualizations of human-environmental wellbeing. In social innovation terms, through accessing the 'adjacent possible' - in this case communities and knowledge systems which policies define as quite separate but in fact are in close proximity to one another (share common ground in many ways) – the EWBP develops 'epistemological resilience'. Building critical mass through convergence (the common ground of overlapping worldviews) eventually lends itself well to scaling up innovations of this kind in support of policies which link bio-regions and people, crossing national, jurisdictional and policy and programming boundaries.

Presentation Two: To Fish As Formerly: Reviving Reef Net Fishing in the Salish Sea

On August 9th, 2014, the WSÁNEĆ Nation went reef net fishing to reclaim a practice that the colonial government outlawed a hundred years ago. Dr. Nick Claxton (XEMTOLTW), Tsawout community member, has made it his life's work to revitalize the reef net fishery (S_XOLE) in his community. With the help of their relatives at the Lummi Nation (Washington, US) who had recently undergone a process of reef net resurgence, and support from the Capital Regional District and TELANET Centre for Innovation and Peace, members of the WSÁNEĆ Nation began to build the first WSÁNEĆ-made reef net in over a hundred years.

The reef net was set at a hereditary fishing location (SWÁLET) off of Pender Island on August 9th, 2014. This act - to "carry on our fisheries as formerly," as agreed to in the Douglas Treaty signed by the Saanich people in 1852 - marks the beginning of what is hoped to be resurgence of what many consider to be the heart of the WSÁNEĆ Nation's social, economic, spiritual, and educational society. Dr. Nick Claxton and Derek Masselink, Director of the TELÁNET Centre, share this recent and inspiring story of social innovation in the Salish Sea.

Presentation Three: Te Reo o Ngai Te Rangi

Dr Hauata Palmer, Aotearoa New Zealand Dr Riri Ellis, Ms Meremaihi Aloua and (Elder) Kura Benton,

Ngai Te Rangi language leaders have been proactive in instilling a mindset that forges the recovery of our language. The very drive that Ngai Te Rangi leaders have, for the revitalisation of our language is testament to a resistance ethic that has long been entrenched to ensure our language continues to live on. Alongside a commitment to Te Reo, is an ongoing commitment to things Ngai Te Rangi that exist in our names, in our landmarks and in our narratives.

These stories speak to us in ways that help us remain connected to the land and the surrounding communities within. Our sacred mountain, Mauao is a case in point where all things Ngai Te Rangi can be symbolised through the recognition of our lands. Ngai Te Rangi has been fighting continuously to revive their language to the standard which would ensure ongoing sustenance. These efforts will be shared by those who have presented this abstract for consideration. For instance, we will talk about efforts on our marae, our cultural meeting place, and how the very sustenance of our people is reflected in the standard of our reo spoken on the marae. As well, we will discuss some of the efforts undertaken by our reo coordinator by way of the Reo Plan; and how that was implemented. One such project is the Whare Reo; which is a hallmark initiative to bring our language back into the marae. A further project for illustration is the iwi kura reo which have been implemented to bring about further reo advancement and development in the future for our tribe.

Principles of Tsawalk: An Indigenous Approach to a Global Crisis, 1.30pm - 3.15pm

**Dr. Eugene Richard Atleo (Umeek), Research Liaison: University of Manitoba
Associate Adjunct Professor: University of Victoria**

In Nuu-chah-nulth, the word tsawalk means "one." It expresses the view that all living things - humans, plants, and animals - form part of an integrated whole brought into harmony through constant negotiation and mutual respect for the other. Contemporary environmental and political crises, however, reflect a world out of balance, a world in which Western approaches for sustainable living are now being questioned.

The 2011 publication of Principles of Tsawalk provides one alternative framework for responding to global environmental and political crises, which persists in the face of the best efforts by scholars, scientists, philosophers, educators, economists, and a leadership across many forms of national governments. Science has proven itself with technological marvels but, to date, contributes equally to destructive human conflict and to constructive human health. The polarization between human conflict and human well-being is reflected globally each day at the international, national, and local levels without any appreciable sign of progress toward a hopeful resolution.

The ancient Nuu-chah-nulth principles of respect, recognition, and consent that include all life forms – humans, plant, and animals – translated into contemporary constitutional terms may hold the promise of a possibility to achieve sustainable lifeways in a shared struggle for balance and harmony. Tsawalk, a concept endorsed by the Astro-physicist notions of the Big Bang that implies a common ancestry to all forms of life, clearly indicates a shared struggle that may suggest a merging of the strengths of Indigenous (using my Nuu-chah-nulth heritage as a specific example) and Western worldviews into a global hybrid in order that a new sustainable foundation might become possible for both human and other life forms that co-habit earth.

Collective Impact. Summation Panel, 3.45pm - 5.00pm

Ms Nayyar Javed, Saskatoon Community Clinic, Canada, Professor Tracey Bunda, University of Southern Queensland, Australia; Cheryl McIntrye, Scotland; Dr Marlene Atleo, University of Manitoba, Canada; Arianna Waller, University of Otago, Aotearoa, New Zealand; Danielle Alphonse, Vancouver Island University, and others

This panel comprised of young people, Elders, community leaders, practitioners and scholars will offer concluding reflections on the key themes arising from the summit, including where things are at and what they consider to be the critical next steps in making a collective impact towards more resilient places and peoples.

Keynotes and Plenary Sessions Speakers

Danielle Alphonse

**BC Regional Innovation Chair for Early Childhood Development ,
Vancouver Island University**

Danielle is of the Cowichan Tribes, Vancouver Island and works and teaches at Vancouver Island University. She holds the BC Regional Innovation Chair in Aboriginal Early Childhood Development. Danielle has worked for over ten years in Aboriginal Education in Early Childhood/child care settings (infants and toddlers), First Nations Education (FNED) in Victoria working with children in kindergarten as well as high school level students regarding cultural awareness, and as an Aboriginal Supported Child Development Consultant (ASCD) at a Victoria agency providing services to urban Aboriginal families. Danielle is in her second year working with the BCRIC for AECD on a number of exciting community-based innovation initiatives.

Meremaihi Aloua

Ngāi Te Rangi, Ngāti Ranginui and Ngāti Maniapoto

Meremaihi is an indigenous Māori of Aotearoa, New Zealand. Her tribal affiliations are Ngāi Te Rangi, Ngāti Ranginui and Ngāti Maniapoto. Meremaihi's entire life, education and career originated and continues to evolve around the revitalisation, retention and

sustainability of the Māori language and Māori Identity. Meremaihi began in Kōhangā Reo (Total Immersion Pre-school), continuing onto Kura Kaupapa (Total Immersion Primary), Kura Māori (Bi-lingual College), Waikato University and Victoria University (Completing BA in Māori Language and Development). Meremaihi has worked within the government sector as a Māori consultant, translator and advisor. Meremaihi currently manages the Māori Language and Culture Unit within the tribal council of Ngāi Te Rangi – Te Rūnanga o Ngāi Te Rangi Iwi Trust, and is also very active within the community as a Māori Performing Arts judge for primary and secondary schools, a Māori Performing Arts Tutor for Mount Maunganui College Kapa Haka (Māori Performing Arts Group) and other Māori focussed/related topics and events around the Tauranga and Bay of Plenty Region.

Ashli Atkins

Founding Director, Mosqoy Foundation

Ashli Akins currently splits her time between Ollantaytambo, Peru; Oxford, England; and Victoria, Canada. She is a graduate of the University of Oxford in International Human Rights Law, and previously graduated with a Bachelor of Arts in environmental studies, Latin American studies, and professional writing (journalism & publishing) from the University of Victoria. Ashli founded Mosqoy as well as the Q'ente Textile Revitalization Society in 2006, when she traveled to South America at 20 years of age. These organizations have since become her life's work, as she continues to dedicate her passion and energy towards acting as their volunteer executive director. She is currently pursuing her doctoral studies in the Department of Anthropology, UBC, Canada

Elder Eugene Arcand

Saskatoon Tribal Council

Over the last 37 years, Mr. Arcand has served the Saskatchewan First Nations community in a variety of capacities particularly with the Federation of Saskatchewan Indian Nations as an Education Liaison Worker, an Executive Assistant for the North Battleford District and as an elected Vice-Chief. He also served as the Executive Director of the Prince Albert Indian and Metis Friendship Centre. Mr. Arcand has dedicated much of his time as an organizer of major events such as regional and national First Nations sports, cultural events, tourism, as well as events geared toward First Nations' youth advancement.

Dr. Eugene Richard Atleo (Umeek)

Research Liaison: University of Manitoba; Associate Adjunct Professor: University of Victoria

E. Richard Atleo, also known as Umeek, is a hereditary chief who helped to create the First Nations Studies Department at Malaspina University College (now Vancouver Island University) where he taught from 1994 to 2004. He is currently Research Liaison at the University of Manitoba and Associate Adjunct Professor at the University of Victoria in British Columbia where he supervises students that do graduate research. In

addition to serving on the Equity Committee of the Canadian Association of University Teachers since its inception, he has also been Co-Chair of the Scientific Panel for Sustainable Forest Practices in Clayoquot Sound and a member of the board of Ecotrust Canada.

Dr. Marlene R. Atleo

Associate Professor in the Faculty of Education at the University of Manitoba

?eh ?eh naa-tuu-kwiss (Ahousaht First Nation, Nuuchahnulth) teaches Aboriginal and Cross-Cultural Education in the BEd program, and Adult and Post-Secondary Education in the MEd and PhD programs. A salmon fisher became an adult learning supporter with respect to re-schooling of adult and underserved populations. <https://umanitoba.academia.edu/MarleneAtleo>

Dr Jeannette Armstrong

CRC Research Chair in Okanagan Knowledge, University of British Columbia, Canada

Jeannette Armstrong is Syilx Okanagan, a fluent speaker of Nsyilxcn and a traditional knowledge keeper of the Okanagan Nation and a founder of En'owkin, the Syilx knowledge revitalization institution of higher learning. She currently holds the Canada Research Chair in Okanagan Indigenous Knowledge and Philosophy at UBC Okanagan. She has a Ph.D. in Environmental Ethics and Syilx Indigenous Literatures. She is the recipient of the EcoTrust Buffett Award for Indigenous Leadership. She is an author and Indigenous activist whose published works include literary titles and academic writing on a wide variety of Indigenous issues. She currently serves on Canada's Traditional Knowledge Subcommittee of the Committee on the Status of Endangered Wildlife in Canada.

Elder Kuraimona Benton

Ngai Te Rangi Tribe, Aotearoa New Zealand

Kuraimona Benton is from the Ngai Te Rangi and Ngati Ranginui tribes in Tauranga New Zealand. Kura stems from a long line of senior male and female leaders and continues to fulfil her destiny as the senior female leader for Wharerero Mara, a community and meeting place of sub-tribes Ngati Kuku and Ngai Tukairangi of the Ngai Te Rangi tribe. Kura is a very active leader within the Tauranga and wider community and often travels overseas to uphold her leadership and guardianship roles.

Dr Lalita Bharadwaj

Associate Professor, School of Public Health, University of Saskatchewan, Canada

Dr. Lalita Bharadwaj is committed to finding solutions and understanding issues associated with inequitable access, supply and provision of safe sustainable drinking water supplies for First Nations, rural and remote Saskatchewan communities. Through her community-based participatory research activities she has provided learning opportunities for university and local students, facilitated regional, national and international

interdisciplinary research collaborations and has provided opportunities to build research capacity at the local and university level.

Dr Tracey Bunda

Professor, Centre for Indigenous Studies, Education and Research; University of Southern Queensland, Australia

Professor Tracey Bunda is a Ngugi/Wakka Wakka woman and the Head of the College for Indigenous Studies, Education and Research at the University of Southern Queensland. She has three decades of experience working in Aboriginal and Torres Strait Islander higher education. She is a teacher of excellence and in 2012 was awarded an Office for Learning and Teaching Citation For Sustained, dedicated, inspirational and far-reaching contributions to the education of pre-service teachers of Indigenous students. In 2013 Professor Bunda received the Australian Association for Research in Education Betty Watts Award for an Indigenous Researcher. Her current research is the result of a successful Canadian Social Sciences and Humanities grant that supports collaborative work with Maori and Canadian scholars to examine practices of resilience within Aboriginal communities. Professor Bunda is committed to ensuring that Aboriginal and Torres Strait Islander people's voices are centred in dialogues of race and power and she is particularly interested in the ways in which Aboriginal women's agentic power can be brought to bear.

Dr Candis Callison

Assistant Professor, UBC School of Journalism, University of British Columbia, Canada

Candis Callison is an Assistant Professor in the Graduate School of Journalism at UBC, and the author of *How Climate Change Comes to Matter: The Communal Life of Facts* (DukeU Press, 2014). Her research and teaching are focused on changes to media practices and platforms, the role of social movements in public discourse, and understanding how issues related to science and technology become meaningful for diverse publics. Candis is a member of the Tahltan Nation.

Dr Nick Xumbolt Claxton

Tsawout Nation

Nick's indigenous name is Xumthoult and he was born and raised in Saanich Territory. He is a member of Tsawout, one of the Saanich First Nation bands on Southern Vancouver Island. Nick is an instructor on First Nations Studies at Malaspina University-College and has recently completed his PhD in Indigenous Education at the University of Victoria. His research interests are in revitalizing the traditional fishing knowledge and traditions of reef net fishing in his community, and he draws knowledge from local elders Dr. Earl Claxton, and others including his father Lou Claxton who participated first hand the Saanich Reef Net technology.

**Elder and Dr John Elliot
STOLCEL**

John Elliott is a member of the Saanich Nation on Vancouver Island, Chairman of the Saanich Native Heritage Society and language and culture teacher at the LAU,WELNEW Tribal School. Dr Elliot is well known for digital technology and language work which ultimately led to the creation of the FirstVoices, a web-based Aboriginal Language resource. John has a deep understanding of the inseparability of his people's traditional economic and cultural activities to the seasons and their interrelatedness with Art, language, and spirituality. His understandings of the inseparability of these activities, knowledge of his peoples' traditional stories, sacred sites and the ecology of Tsawout Nation's traditional lands will provide participants with invaluable understandings of Tsawout meanings of and connection to place and cultural lore.

Dr Riri Ellis

Ngai Te Rangi, Ngati Tahu and Ngati Raukawa

Riri is from Aotearoa New Zealand. She is interested in indigenous development and pleased to be at this conference. Her tribal affiliations are Ngai Te Rangi, Ngati Tahu and Ngati Raukawa. She is interested in improving the overall competence, qualifications and skills of future Māori leaders at managerial and governance levels. She completed her PhD in Social Marketing in 2006 from the Waikato Management School, at the University of Waikato. Riri is passionate about contributing to hapū and iwi development in a range of areas, particularly economic development and business development, language strategising and planning, marae development, governance and leadership. She spent eight years working on her tribal Treaty settlements before taking up a role in investments. Riri is currently the Chairperson, of the Bay of Plenty Maori Economic Strategy, Mauriohooho Advisory Group and the Mataatua Delegate for the Federation of Maori Authorities.

Mr Al Etmanski

Senior Fellow & Co-Founder (SiG) and Founding Director, PLAN Institute

Al is a community organizer, social entrepreneur and author. He believes the social innovation world should stop and learn from the ingenuity and creativity of Indigenous people, past, present and future. His new book, Impact: Six Patterns to Spread Your Social Innovation has just been published. He blogs at aletmanski.com

**Mags Hall
Scotland**

Mags Hall is a co-founder of Common Good Food, and was a colleague of Fergus Walker at the Fife Diet, a project that questioned food culture in Scotland. She is currently working with communities in Edinburgh creating growing spaces on unused land, using food as a tool for building community resilience. At Common Good Food she will be addressing practicalities of community led food systems, with a focus on how the knowledge, traditions and structures of crofting could work in the lowlands.

Jennifer Khan Janif

Jennifer Khan Janif is a Community Development Practitioner specialising in the area of gender violence, human rights, women rights, identity and ethnic minority rights. Based in Aotearoa, New Zealand she is originally from Fiji. She has a Bachelor of Arts Degree majoring in Sociology from University of Auckland and a Post Graduate Diploma in Arts from AUT University. She can be contacted via email on janif55@xtra.co.

Mr Stephen Huddart

McConnell Family Foundation, Montreal, Canada

Stephen is President and CEO of The J. W. McConnell Family Foundation in Montreal. Stephen has worked as a social innovator and entrepreneur in the private, public and community sectors. His early career centered on documentary filmmaking in Latin America. In Vancouver he co-founded and operated the Alma Street Café, a community-based business. Subsequently he held several executive positions with the BC SPCA, where he introduced humane food labelling and other innovations.

Nayyar Javed

Nayyar Javed is a Psychologist at the Saskatoon Community Clinic. She has integrated social activism in her practice. She has been engaged in social activism at local, national, and international levels. Her activism includes research, writing and publishing and public speaking.

Mr Paul Lacerte

Executive Director, British Columbia Association of Aboriginal Friendship Centres, Victoria, Canada

Paul Lacerte is a member of the Nadleh Whuten Band and the Carrier First Nation in north central BC. He has served as the Executive Director of the BC Association of Aboriginal Friendship Centres for the past 20 years. Paul is a practitioner of Aboriginal culture and spirituality and has a gift for inspiring and supporting relationship building between Aboriginal and non-Aboriginal Peoples and organizations.

Dr Iain MacKinnon

Research Fellow, Centre for Agroecology, Water and Resilience at Coventry University, U.K. Fetiya Mohammad, Aotearoa New Zealand

Iain MacKinnon is a Gael who belongs to a crofting family and to the Gaelic culture indigenous to the Highlands and Islands of Scotland. He has chosen to spend time learning from cultural elders and his approach is rooted in, and draws inspiration from, the transformative power of Gaelic song, music and indigenous knowledge. He is a research fellow at the Centre for Agroecology, Water and Resilience at Coventry University where his work focusses on the politics of how land is governed in the Highlands and Islands of Scotland. As well as academic publications he has contributed in a range of media on aspects of the area's history and culture – particularly in relation to land

and indigenous knowledge. A key aspect of current work being prepared for publication is an analysis of the Highlands and Islands as a site of historical colonisation. Iain believes that understanding the area's longstanding and underlying imperial power relations and concomitant attitudes may be vital to properly understand and negotiate political contestation in the Highlands and Islands today.

Jean-Philippe Marquis
Film-maker, Montreal

Jean-Philippe Marquis: A film-maker from Montreal, Quebec, Jean-Philippe is a downright gritty fella. Jean-Philippe has formerly published in Vice, and holds degrees in journalism, from Concordia University, and anthropology, from l'Université de Montréal with a specialization in ethnographic film.

Derek Masselink, Founder
TELÁNET Centre for Innovation and Peace, B.C., Canada

Derek Masselink is an ecologist, designer, educator, and community animator. Derek applies an ecological design and systems-based approach to his work in a wide range of areas including: landscape planning and management; agroecology; sustainability; education; governance; and organizational and community development. Derek is founder of TELÁNET Centre for Innovation and Peace, an emerging positive place-based, change-focused Salish Sea -based organization. TELÁNET's mission is to work and learn with others on things that matter in a way that helps us realize our better selves and achieve dreams and goals we never thought possible. He is an Associate Faculty Member in the School of Environment and Sustainability at Royal Roads University, teaching and working in the areas of transformative leadership and governance for sustainability. In 2014, Derek was re-elected as a local trustee with the Islands Trust on North Pender Island under the banner of the Bright Future Party - an electoral organization that he founded and now leads. Derek grew up on the west coast and interior of British Columbia, Canada. He currently lives, works and farms with his family on S,DÁYES (North Pender Island), British Columbia.

Fetiya Mohammad

Fetiya Mohammad, is originally from Ethiopia. Based in Aotearoa New Zealand, she graduated from Te Wanaga O Aotearoa in 2011 with a Bachelor of Social Work Practice (Bi-cultural Practice) She works as a Programme Co-ordinator/ Social Worker at Umma Trust and is passionate about rights of refugees and Muslim women. She can be contacted via email on fetiyamohammed58@gmail.com.

Ms Colleen McCormick
Ministry of Jobs, Tourism, and Skills Training, B.C. Government, Victoria, Canada

Colleen McCormick is Director of Strategic Partnerships with the Ministry of Jobs, Tourism, and Skills Training in the Government of British Columbia and former Director

of Innovative Partnerships in the Ministry of Social Development, where she managed social innovation. Among other things, Colleen is founder of Social Innovators Network Foundation, organizer for TEDxMileZero, monthly blogger for Canadian Government Executive magazine and Government Gamechangers podcaster.

Jeannette McCullough

Jeannette McCullough is a Shamanic Practitioner, Registered Psychotherapist and Registered Nurse who has experience in many diverse health care settings, and as an educator at a community college teaching Pharmacology, Psychology, Human Growth and Behaviour and Life Skills. Jeannette chairs the Spirituality In Health Care Network in Toronto and is a founding member of an international Society for Shamanic Practitioners. Since 1998 Jeannette has been offering a broad range of approaches to health and wellness in her work with individuals and groups. She sees her work in the world as fostering community, health and empowerment. www.shamansong.ca

Cheryl McIntyre, Scotland

Cheryl McIntyre is a 26 year old primary school teacher and aspirant crofter. She was born in the city of Glasgow but has spent her adult life travelling progressively further north and west within Scotland. She now lives on the Isle of Skye in a caravan in the small township of Struan while she is building a tiny house and searching for a croft. For her, Skye is the limit; it is where she wishes to make her home and be part of the community – specifically the crofting community in order to help preserve this unique form of agriculture and its way of life along with the traditions and culture that it is steeped in.

Mr Trevor Murdock

**Lead, Regional Climate Impacts, Pacific Climate Change Impacts Consortium,
University of Victoria**

Trevor Murdock is a climate scientist with the Pacific Climate Impacts Consortium in Victoria, BC where he leads the Regional Climate Impacts theme.

Following an MSc in Earth and Ocean Sciences in 1997 from the University of Victoria in paleoclimate modelling, Trevor has spent almost 20 years working on applied climate science to assist decision-making and planning. His work has focused on climate scenarios, online mapping tools, and downscaling to regional and local scales.

Dr Herb Nabigon

Emeritus Professor, Laurentian University, Canada

Herb Nabigon is an Elder from Pic River First Nation and is a member of the Loon Clan within the Ojibway Nation. He is a Professor in Native Human Services Social Work programme at Laurentian University, Ontario, Canada. He has been teaching at Laurentian for the past 19 years. Among many other things he is the author of the widely acclaimed book "Hollow Tree: Fighting Addiction with Traditional Native Healing".

**Dr Hauata Palmer
Te Iwi o Ngai Te Rangi**

Hauata Palmer is from Matakana Island, Tauranga in Aotearoa New Zealand. He is from the Ngai Tuwhiwhia and Ngati Tapu sub-tribes of Ngai Te Rangi. He comes to this conference as a Ngai Te Rangi tribal elder, with years of experience in tribal matters, language revitalisation, treaty settlements and other wider political, economic, cultural and social activities that involve his people. He is renowned for this ability to articulate the nuances of tribal and community resilience in practice.

Te Kahu Rolleston

Ngai Te Rangi, Poet, Aotearoa New Zealand, winner of Aotearoa's National Poetry Slam competition (2014)

He uri tēnei mai i ngā tai e papaki tu ana ki mauao, no te ia moana o te awanui, te ia-auraki o Tauranga ka rere i te ao ka rere i te po. Ko Ngaiterangi te iwi, ko ngā moutere whakaruru hau o Matakana ngā turangawaewae ōku. Koira te pūtake o tōku tāngaengae. Tauranga Moana Tauranga Tangata. I descend from the tides that crash and break against my ancestral mountain named Mauao. I am of the great running currents of my sea fearing people, The Vein of our lives, Te Awanui, the current that flows day and night. The islands of Matakana are where i plant my feet and call home. That is my very foundation from where i will always draw life. Tauranga's sea, and Tauranga's people are one. I have a double major from waikato university and other accolades but those aren't particularly the kind of qualifications i'm interested in discussing. In this context my most relevant qualifications would be, the knowledge that has been instilled within me over my years I have always had an infatuation with oral traditions and their ability to preserve knowledge for generations without ever being written.

Ms Cheryl Rose

SIG Leadership Team and Senior Fellow, The J.W. McConnell Family Foundation

Prior to entering the world of universities, Cheryl Rose gained professional experience in a variety of leadership roles within the community sector. She was the founding Executive Director of the Canadian Alliance for Community Service-Learning, encouraging strong partnerships between academics and non-profit organizations across the country. In 2007, she was invited to be one of the principal directors for the national Social Innovation Generation (SiG) partnership and accepted a role as the Associate Director of the Waterloo Institute on Social Innovation and Resilience (WISIR). Recently, she was appointed a McConnell Foundation Senior Fellow. She is currently working with a team at The Banff Centre to deliver a Social Innovation Residency, delivering a program based upon the connections between social innovation, indigenous knowledge, nature-based education and creative practice. She collaborates on similar programming on Haida Gwaii. Cheryl holds a graduate degree in Capacity Development and Extension Studies, and she presents and coaches on Strategy Development

for Social Innovation and Enhancing Individual and Organizational Resilience. She is a mother and a grandmother who is inspired by her family to work for a better world.

Elder May Sam,

Tartlip Nation, Saanich Peninsula, Vancouver Island, B.C.

Elder May Sam was born in Mill Bay, Vancouver Island and is of the Cowichan tribes. Married to Elder Skip Sam of the WSANEC peoples, for many years she has now lived at Tsartlip Nation, Sannich Peninsula. As an Elder she is steeped in traditional knowledge and is renowned for her knowledge of traditional wool washing, weaving and knitting. She serves on the Elders Voices Program, First Peoples House, University of Victoria and enjoys passing this and other traditional knowledge on to students and younger generations. She is a mother, grandmother and great grandmother and highly respected by her communities.

Elder Skip Sam

Tartlip Nation, Saanich Peninsula, Vancouver Island, B.C.

Elder Skip Sam is of the WSANEC peoples and from Tsartlip Nation on the Saanich Peninsula. He is knowledgeable of many of the traditional ways, including his people's traditional fishing methods known as 'reef net fishing'. For many years he practiced as a fisherman, through the changing fortunes of time and the imposition of colonial fishing law. Today he enjoys the opportunities to re-instil many of the traditional ways into the younger generations.

Professor Susan Shantz

University of Saskatchewan

Susan Shantz is from Saskatoon, Saskatchewan, where she has taught studio art in the Department of Art and Art History since 1990. Prior to that she lived in southern Ontario communities settled by her Swiss-German, Mennonite ancestors (c. 1800). She led The Child Taken partnership project with the Saskatoon Tribal Council in 2013 and describes it as one of the most relevant and transformative teaching projects with which she has been involved. In addition to teaching art, she is a practicing artist; her artwork is exhibited across the country and internationally.

Dr Makere-Harawira Stewart

Professor, Indigenous, Environmental and Global Studies, University of Alberta, Canada

Makere is of both Scots and Maori descent and a registered member of the Waitaha (ki Waitaki) iwi in Aotearoa New Zealand. A grandmother of seven, Makere has been actively engaged in Indigenous issues and the global world order for some decades. She is a Professor in Indigenous, Environmental and Global Studies at the University of Alberta where she leads the Intersections of Sustainability Collaborative Research Network on Water Governance, Climate Change and the Futures of Communities.

Tribal Chief Felix Thomas Saskatoon Tribal Council

Felix Thomas is from the Kinistin Saulteaux Nation where he served for eleven years as Chief and Councillor. Since his election as Tribal Chief of the Saskatoon Tribal Council in 2008, his work has been dedicated to improving the quality of life of First Nations through the formation of progressive partnerships with all levels of government, public service and private industry. He currently serves as Chair of the Saskatchewan Indian Gaming Authority; Board of Director of the First Nations Power Board; Co-chair of the Wanuskewin Capital Campaign; FSIN Executive Council; and is part of the Saskatoon Leadership Committee to End Homelessness. Felix has served various national and regional capacities including: Assembly of First Nations National Self-Government Committee; the AFN Chiefs Committee on Health; Federation of Saskatchewan Indian Nations Indian Government Commission; and Dakota Dunes Community Development Corporation. He obtained a bachelor's degree of Science in Phys. Ed and a bachelor's degree of Arts with a major in Native Studies from the University of Saskatchewan. He and his wife Dawne have four children.

Dr Nancy Turner School of Environmental Studies, University of Victoria

Nancy Turner is an ethnobotanist and ethnoecologist whose research integrates the fields of botany and ecology with anthropology, geography and linguistics, among others. She is interested in the traditional knowledge systems and traditional land and resource management systems of Indigenous Peoples, particularly in western Canada. Nancy has worked with First Nations elders and cultural specialists in northwestern North America for over 40 years, collaborating with Indigenous communities to help document, retain and promote their traditional knowledge of plants and habitats, including Indigenous foods, materials and medicines, as well as language and vocabulary relating to plants and environments. Her interests also include the roles of plants and animals in narratives, ceremonies, language and belief systems. Nancy has authored, co-authored or co-edited over 120 peer-reviewed book chapters and papers, 20 books and monographs, including a two-volume book, *Ancient Pathways, Ancestral Knowledge: Ethnobotany and Ecological Wisdom of Indigenous Peoples of Northwestern North America* (published in July 2014 and winner of the Prose Award in Anthropology and Archaeology). Nancy has received numerous awards for her work.

Brenda Wastasecot, York Factory Cree Nation.

Brenda Wastasecot is a member of the York Factory Cree Nation. She is the youngest of ten children all born along the Hudson Bay railway line of northern Manitoba. Brenda was raised near Churchill, MB and was the only child in her family who did not attend a residential school. After teaching at Brandon University for nine years in the First Nations & Aboriginal Counselling Degree program, Brenda moved to Toronto

in 2008 to do her PhD in the Adult Education & Community Development program at OISE, UT. In seeking culturally inclusive healing strategies her study explores the use of memory mapping as storytelling, individual healing, community building and education. This process can also be used as a self-care component for students, educators, social workers and service providers. Brenda serves as a lecturer at the Centre for Aboriginal Studies, University of Toronto and is the author of several children's books.

Dr Lewis Williams

Associate Fellow Centre for Global Studies, University of Victoria, Canada; and Founding Director, KIN

Born in Tamaki Makaurau (Auckland), Aotearoa New Zealand, Lewis is a community organizer, scholar and social innovator. Of Ngai Te Rangi and Scottish (Isle of Arraine) origins, she is the Founding Director of K.I.N. (Koru International Network) www.kinincommon.com and an Associate Fellow of the Centre for Global Studies, University of Victoria Canada. Lewis was the lead author or Radical Human Ecology: Intercultural and Indigenous Approaches (2012) and was initiator of the Radical Human Ecology Dialogues held across Canada 2012-13. Her scholarship and practice focuses on issues of social and ecological resilience and how communities of difference can come together to make a collective impact. Lewis holds Adjunct Professorships at the School of Public Health, University of Saskatchewan, Canada, the University of Southern Queensland, Australia (Vice Chancellors Division) and is previous professor of Native Studies and Community Health. She is the initiator and Chair of this Summit and the emerging International Resilience Network. More about Lewis can be found at www.kalewiswilliams.com

Elder Barb Wilson

Haida Gwaii

I am Kii'iljuus, Barbara Wilson, a member of the Haida Nation and the matriarch or Kuuljaad of her clan St'awaas Xaaydagaay. I worked for 23 years for Gwaii Haanas National Park Reserve and Haida Heritage Site. I worked extensively with the Haida Watchmen program for seventeen years, and as the Cultural Liaison Specialist until my retirement in 2012. My knowledge of Haida culture and experience has been a benefit to me when facilitating education at Simon Fraser University and other places in Canada and abroad as well as doing volunteer work. I have co-written several chapters and papers with various Principle Investigators as well as presenting at different conferences. I received a Diploma in Cultural Resource Conservation from the University of Victoria in 1999. I am a Pacific Institute for Climate Solutions (PICS) fellow, currently studying as a candidate in Curriculum and Instruction, Master of Arts in the Faculty of Education, Simon Fraser University, Vancouver, BC.

Concurrent Sessions

Sunday, 20th September, 5.00 - 6.00pm

Stream One

Settlement and Aspirations of Indigenous Communities from Horn of Africa Living in Aotearoa, New Zealand

Jennifer Janif, Aotearoa New Zealand; Fetiya Mohammed, Aotearoa New Zealand

Census 2013 census data shows significant increases in Asian, Middle Eastern, African and Latin American populations in Aotearoa. Tamaki Makaurau in Aotearoa, New Zealand has the highest percentage of residents born overseas and is home to increasing culturally and linguistically diverse communities. Indigenous people from the Horn of African countries of Ethiopia, Eritrea and Somali first arrived in Aotearoa in early 1990s through the annual refugee quote. Upon arrival, whanau who are from collective cultures faced many settlement challenges when navigating the dominant system. Settlement challenges included: new environment, unemployment; health and mental health issues; intergenerational conflict; language barrier, family breakdown including partner violence and elder abuse, youth issues, drug and alcohol, lack of social and family networks, culture shock and identity issues.

The E Tu Whanau Programme was designed by Maori for Maori (the indigenous peoples of Aotearoa). The holistic approach and the concepts and protective factors outlined in E Tu Whanau programme and resources was successfully adapted by these communities to address issues of positive parenting and family violence awareness programmes. The approach to the programme is strength based and builds on the resilience, cultural traditions and practices, spirituality and links to ancestral land of former refugees from Horn of Africa countries. The prevention programmes are focused towards family safety, maintaining a healthy and harmonious family in a nurturing environment, New Zealand laws and responsibilities and protecting the rights of women and children in Aotearoa New Zealand. These programmes contribute to reducing social isolation, increasing coping skills and strengthening protective factors; fostering positive long term settlement outcomes including greater understanding of Maori as Tangata Whenua in Aotearoa New Zealand.

Challenging Colonial Lens; Understanding the “Displacement” of Indigenous People in Their Homeland

Nayyar Javed, Canada

In this presentation, I will talk about my journey of understanding the ongoing “displacement” of the aboriginal people. As an immigrant (new settler), anti-racism activist, and psychologist, I embarked on this journey to explore the possibility of

building bridges between the indigenous peoples and other racialized Canadians. My journey has been constantly obstructed by the colonial representations of the aboriginal peoples and “European settlers” reflected in the dominant knowledge system, shaping Canadian public policy, including the immigration and settlement policy as well as institutional and other forms of relationships. I will also refer to the geography determined by the intersection of race and class which separates indigenous peoples from other citizens in Saskatoon. The learning objectives of this presentation are to raise consciousness about the embeddedness of the settlement policies and programs for immigrant in colonial thinking and relationship and colonization of immigrants mind through “integration.”

Stream Two

Consolidating Movements in Indigenous Resilience: Ngai Te Rangi Aotearoa New Zealand – Reflecting Upon a Maori Economic Development Platform and Strategic Setting for Iwi and Maori Land Trusts

Dr Riri Ellis and Dr Hauata Palmer

There are two main parts to this presentation. The first reflects upon the settling of Treaty grievances with various tribal authorities throughout our country, and how that experience has shaped Ngai Te Rangi. The reality is that many of these iwi or tribes conform to a protracted elongated process that sees their grievances reduced to remedial compensation for less than 5c in the dollar of value for the assets that were originally acquired and confiscated. The efforts to transform various land claims, into negotiated outcomes for sustainable tribal movement leave many people wondering whether the decades of efforts have provided sufficient resources for their people to heal and eventually thrive. The reality, and for Ngai Te Rangi, like several tribes, it is a question of survival as to whether the claims will even reach a conclusion and what eventual impact the negotiated settlement will derive. Once the other various elements of tribal importance are also added into the mix, such as environmental, cultural, language and people concerns; things just seem to get that much more complicated. Resilience in this setting is imperative.

In the second part of this presentation and abstract; a more proactive discussion will be advanced, which shows the important work being undertaken by various Maori land trusts, particularly in the Tauranga area; and how they have shaped, been part of, and influenced in particular the New Zealand kiwifruit industry, and how key relationships being forged with kiwifruit industry partners is not only imperative, it is crucial to the survival of ourselves moving forward. In particular, a recent trade expo by a group of Maori growers will be expanded to provide a connection with other indigenous business communities, to ascertain how these fruits of learning can be shared, replicated and advanced. A reflection upon the economic landscape in the BOP region,

through a recent Regional Growth Study initiative and how this work connects further to other Maori trusts and incorporations in the region will also be considered, time permitting.

Stream Three

Mauri Ora Pathways, an art installation

Reva K Mendes, Aotearoa

This presentation is based on connecting our Māori people to the whenua (land) by referencing an ancient traditional waiata (song) and Hokianga whakapapa (genealogy). Identity, as expressed through whakapapa embedded in Ngāpuhi waiata, have been recited through countless generations, keeping our knowledge and history alive. I also make reference to my mother who nurtured me with Māori culture and identity through the learning of te reo (the Māori language) me ona tikanga (and our tribal lore and customs) and the passing on of knowledge that is shared by and embedded within me. I dedicate my work to my mother (Joy Mendes, née Hotere), as she recently passed on last year and I will create an artistic, spiritual space, a place of honour and memory for her which will culminate in the unveiling of her headstone next year.

My current practice is an extrapolation of Mauri Ora Pathways, a body of work created and exhibited as an outdoor installation in 2014. I continue to work using natural pigments and locally sourced clay while I explore collaborative work, sharing ideas and knowledge with other artists and practitioners. History, whakapapa and traditional raranga (weaving) patterns are expressed in this work and continues a strong thematic response. My work is a personal journey through which I discover the limitless potential for healing and restoration through reconnection to the whenua by allowing and trusting the process of whakakawhanaungatanga (building relationships) to help bring about better health and wellbeing, forward movement, development, growth and transformation.

Making COMMON GROUND in Aotearoa/New Zealand and the Scottish Highlands

Mairi Gunn, Auckland University of Technology

This presentation is a story about a journey, one undertaken over a period of ten years. It was a journey to understanding pre-clearance ideas of birthright in land, one that led me to the desire to bring Māori and Scottish stories into a shared space where a conversation is supported. At the heart of the story is how I ultimately came to a profound realization of the potency of the commons and of the idea of communing.

In my contribution to the panel, which includes still images and short video sequences, I will discuss experiences I had working with rural Māori, particularly in

restoring the mauri (life force) of Lake Omahere, a treasure which had been polluted and defiled since colonisation. I will also talk about the process of making the video installation COMMON GROUND and how the research, using a methodology relating to the scratching back of the palimpsest to reveal histories, resulted in the construction of my own layers through shooting, editing, and projection.

Ultimately, this story is about the importance of our lakes and waterways and the gift of creation, it is also a story about my ancestors and about Māori ancestors. But most importantly, it is a story about our shared past and our potential future as settler and indigenous collaborators.



Stream Four

WORKSHOP: A DOCTORING....IN PREPARATION FOR NEW TIMES AHEAD....

Jeannette McCullough, Canada

This is your invitation to join me and my Drum for a healing, or a teaching, perhaps both. My **DOCTORING approach** has its origins in Tuva, in Central Asia, and I was initiated into the practice by one of my teachers in 1998. It has been a cherished and continued part of my shamanic work ever since. Join others in circle, open and receptive to the sacred, as my Drum offers you the benefit of further readiness for the times ahead.

Stream Five

Universe, Universe: The Awe and Reverence Tour

Hazel Bell-Koski and Maria Aksic, Canada

Universe Universe: The Awe and Reverence Tour, is a multidisciplinary participatory mobile storytelling lodge that weaves the contemporary cosmological 14 billion year story of the universe with indigenous knowledge and ways of being from around the world. Usually, the lodge is built and mounted through an intergenerational collective creative process. Time and space available shapes this. The tools that we use in this process are: sitting in circle, storytelling, personal self-expression, peer to peer mentorship, shared leadership, ceremony, intergenerational collaboration, art making,

music, nature connection, indigenous knowledge and ways of being, yoga, welcoming spaces, games, and food. It is through this process and these practices that we develop a culture and context for humans to understand what it means to be the Awakened Universe. It is through this process that we begin to know that we are of the universe not in the universe. It is through us the universe is able reflect upon itself. With this knowing we begin to have access to the capacity to grow into mature humans within the cosmic story. We hope to bring a taste of this with the collaboration of local communities to the Elder Voices Summit. Some of the images and understandings of the first blossoming of this project are available on; <http://universestory.tumblr.com>

Monday, 21st September, 1.45 - 3.15pm

Stream One

Tohono O'odham Food Sovereignty and Resilience: Lessons from 20 Years of Work to Rebuild the Roots of Community

Tristan Reader, United States of America

For the past 20 years, tribal elders, youth and adults have worked together to redevelop food sovereignty on the Tohono O'odham Nation (Arizona, USA). This paper will 1) examine the practical lessons and implications of this work; and 2) locate



these efforts in the global movement to create food sovereignty. It will invite people to explore some of the ways in which a truly Indigenous view of food sovereignty can further efforts by Native and non-Native communities to create culturally-vital, healthy, sustainable and resilient communities.

Seasons of Health and Healing

Geraldine Manson, Elder-in Residence, Health and Human Services Faculty; Danielle Alphonse, Aboriginal Early Childhood Development Innovation Chair, and Carol Stuart Dean, Faculty of Health and Human Service

This presentation focuses on a practice-based approach in post-secondary education to "indigenizing curriculum" and influencing future practice in health care. It addresses the political ecology of social-ecological innovation at a local and regional level by describing the approach of one Faculty located in a teaching university to create curricular innovation which is preparing practitioners to engage in social and ecological change within the professional care systems that they graduate into. The work completed so far has highlighted the need for ongoing professional development to

help faculty understand protocol and the importance of individually building relationships for their work with Elders (both in the classroom and designing curriculum). A major lesson learned in doing this work has been that the indigenization of curricula is not an outcome but an ongoing process. The presentation describes a partnership with the local First Nation and local/ regional traditional Aboriginal healers and Health Care agencies that has evolved over 3 years (and continues to evolve) to bring healing practices into existing curriculum and provide students and faculty an experience in traditional cultural protocol. The strategies include co-teaching with Elders, an annual event in the Longhouse, healers joining faculty in class, and the use of cultural competency training developed by the health authority. Implementation has required respecting and integrating Indigenous cultural protocol with the cultural protocols of the academic institution and has been respectfully supported and encouraged by the institutions senior management as well as the Office of Aboriginal Education.

Reflecting Upon Health and Wellbeing and Resilience Building: Ngai Te Rangi Experiences

Maybelle McLeod, (Elder) Kura Benton and Dr Riri Ellis

Like many tribes around the world, Ngai Te Rangi strives for health and wellness to be a cornerstone of the communities and the people we care for and love. This is not always easy, when many social indicators create a picture of our being, that is not always positive. The mindset for a proactive, resilient take on ourselves, is something that we wish to instil as a mantra for our people.

This abstract has three components. First, we will discuss the important work undertaken by the Mcleod whanau. We will provide an overview of the impact of the important lifesaving research; undertaken by Ngai Te Rangi and the Cancer Genetics Laboratory, Otago University which led to the first Gene known to the predisposition to Gastric Cancer. One of the presenters has been instrumental in helping her whanau beat this debilitating illness. We will learn how the skills adopted during that difficult period of analysis now serve well for our people as we manage the ongoing impact of disease and sickness amongst our people. We also learn about an immense feeling of emotional and spiritual wellness once they had laid their whanau to rest, and ensured that all whanau members were well cared for in the process.

Secondly, we will discuss some of the important work undertaken by Te Runanga o Ngai Te Rangi, within the context of their partnerships with key health providers in the Tauranga region. We will gain further insight into how whanau health and wellness is an integral platform for integrating resilience within our hearts, minds and souls.

Thirdly, a discussion will be provided on the importance of kaumatua and kuia (elderly health and well-being) and some of the imperative dynamics at play to ensure that our people are not only healthy in their older years, but that they are not over burdened by the difficult tasks required of an elder in an tribal and sub-tribal setting.

Stream Two

Earthworks, Interventions and Re-Membering Sacred Rites of Passage

Dr. Maggie Atkinson (Maggie Stormcrow)

Anthropologist Barbara Tedlock's book "The Woman in the Shaman's Body" disrupts Mircea Eliade's reductive survey of Shamanic practices. Tedlock reclaims the importance of women's Shamanic traditions in history and also provides an avenue through which to re-examine Shamanic art that was promoted by Ecofeminists of the 1970s, 80s and 90s. Artists Mary Beth Edelson and Donna Henes in the 1970s and 1980s channeled interest in revival of Goddess culture and healing Shamanistic practices into their work. Susan Seddon-Boulet, in the late 1980s and early 90s produced fantastic figures which evolved into spiritual imagery informed by her growing fascination with Shamanic traditions. And contemporary artist Denita Beny produces challenging art informed by elements of current Shamanic practices. Regrettably, severe criticisms of perceived essentialist trappings destabilized Ecofeminist discourse in the early 1990s but Shamanic connection with spirit, nature and the environment have ignited contemporary re-examination of their theories. Supported by new research that sustains elements of Ecofeminist philosophy, I examine work produced by artists who reestablish connection with the earth while they develop practical and intuitive methods of making by combining elements of art practice with Shamanistic practices and healing energy work.

Love and Speciesism: Encouraging Cognitive Justice and Biophilia through Ethical Practices of Intuitive Interspecies Communication

Dr Marie Lovrod

Abstract: Drawing on experiences arising through a community-based participatory research project that investigates intercultural practices of intuitive interspecies communication, this paper engages recent work in the field of love studies to consider how appreciating animal subjectivity and cultivating biophilia might ground an ethical space of knowledge development that opens in the direction of co-creative social, environmental, contributive and cognitive justice. In step with Levinas and La Caze, wonder, generosity, respect and responsibility are identified as key ethical values informing multiple culturally-sited approaches to interspecies knowledge development. Taking a harm reduction approach to what Mel Chen has termed animacy hierarchies, this paper considers the imaginative and practical reconfigurations of time, space and relational formations that might follow from scholarly/artistic work that takes seriously, healthier and more loving connections among humans and the more-than-human. Intuitive interspecies communication functions as a gateway concept in environmental learning, calling into question the aggression and exploitation that characterize

capitalist globalization, through a deep revaluation of subalternated world views and connective ways of knowing.

“The Whole of Human Relations” Learning More than Art, More than Making

Susan Shantz, Professor of Studio Art, Department of Art and Art History, University of Saskatchewan; Corinna Wolff, MFA candidate in Studio Art, Department of Art and Art History, University of Saskatchewan; and Nicole Paul, BFA student in Studio Art, Department of Art and Art History, University of Saskatchewan

Susan Shantz, Corinna Wolff and Nicole Paul will present an illustrated lecture about the partnership art project, The Child Taken, which will be on view at the Summit. This project was initiated by the Saskatoon Tribal Council (STC) in 2013 with students in the Department of Art and Art History, University of Saskatchewan, to commemorate Indian Residential Schools (IRS) in Canada. Professor Shantz led the studio art, practice-based course with 20 student participants, 10 of whom developed formal artwork proposals for submission to the STC. One of these was selected for enlargement as a mural for display at a prominent site in Saskatoon. All 9 proposal artworks (one was a 2-person collaboration) are in the collection of the STC and travelling to various galleries and events to bring awareness, through art, to the history of the IRS and the resilience of Aboriginal peoples despite the intergenerational effects of these schools.

Shantz and two of the participating Aboriginal students, Wolff and Paul, will reflect in this presentation on the collaborative nature of this partnership and the experiential learning that took place – from hearing the Elder’s stories of survival, to imagining symbols of resilience and making professional presentations of their commission proposals to a community group. A breadth and depth of learning took place that extended beyond that typically acquired in the classroom. Important personal narratives, social histories and political understandings grew out of this partnership. Strong, ongoing relationships between the participants have resulted from this collaboration which has also shaped the direction for both Wolff and Paul of their subsequent artwork.

Stream Three

Youth Stream

Effortless Ecology: Learning from the Crofter-Fisherfolk of the Scottish Gàidhealtachd

Fergus Walker, Scotland

To learn a complex skill (such as a language) as you grow up is effortless, yet to learn a language as an adult requires conscious and diligent effort – and ecology (Greek: discourse on our dwelling) is no different. A series of interviews I conducted



with elders in the Scottish islands on the subject of fishing and boat building show that there is a tacit, intuitive understanding of the sea that arises from a lifetime of daily interaction with it, the species that inhabit it, the vessels that are used to navigate it, and the community of people who

depend on it for a livelihood. Niall MacKinnon has a name for every sea rock; Lachie Gillies knows which season was right for each fish, before the trawlers decimated them; Lachie Morrison tells how a boat builder tailored the design of a boat to the temperament of his customer. For them, there is no barrier between ecology and culture. Although I grew up in the area, spending time working the land and sailing boats, I do not have that degree of specific knowledge of place, community or fellow creatures. My main education, typical of my generation, is in new, broad knowledge – product design, academic research, digital technology and globalised communication. In the 'Great Turning' it is imperative that the younger generations find a way to establish a place of belonging and a new fluency in ecology, such that new knowledge can take root, and find maturity, in old wisdom.

Croftings New Voices

Robin Haig, filmmaker and young crofter, Scotland

Crofting is an evolution of the indigenous tenure systems of the Highlands and Islands of Scotland. It gives the crofter and their family an everlasting right to use, occupy and make some or all of their living from their land. It also provides them with a share in the common land.

I will show Crofting's New Voices, a short film that I made during the first ever Gathering of young crofters in Scotland earlier this year. The Gathering asked young people what they thought they and crofting needed to survive and thrive in the future. The purpose of the film was to give young crofters a voice, to present this voice to policy makers and Government, and to spread the word and agitate for a new movement in crofting. The film's underlying theme is connectedness, illustrating the deep connection crofters have to the land and the connection between each other –particularly between elders and the young people who want to learn from them.

I wish to show Crofting's New Voices at the Elders Voice Summit in order to share the current condition of crofting in Scotland, and show how the youth are connecting with the land and how important this is. It is my ambition is to make a feature documentary about crofting - how it came to be, where it is now and why it is a fundamental part of our future. Feedback from the Summit's participants would be part of the development of this new documentary

Ngai Te Rangi Youth Resilience: Identity as the vessel to unlocking potential

Arianna Waller Ngai Te Rangi and Ngati Ranginui University of Otago and Te Kahu Rolleston, winner of Aotearoa's National Poetry Slam competition (2014)

Despite innovative approaches to youth development strategies in Aotearoa and the applicability of mainstream education models to date, the diverse realities and experiences of Māori youth are still presenting unique challenges in the realm of rangatahi (youth) identity within a tribal context. A Māori youth aspirational approach

that utilised a combination of western science knowledge methods with a Māori-Iwi knowledge base considered effective strategies for positive development with a group of young Māori from Ngai Te Rangi Iwi. Within this body of work, we highlight relevant tikanga (values) and ahuatanga (characteristics) that could form the basis of a Māori Iwi resilience approach for positive Māori youth development. Within this abstract, we propose that a stronger and more in-depth focus on cultural and Iwi-centric constructs is integral for a Māori youth development approach and needs to be reflected in policy, practice and research.





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