



Re-storying Our Relationships: as we journey on the pathway

Literature Review

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12 August 2022

Disclaimer: This literature review was produced as part of the UBC Sustainability Scholars Program, a partnership between the University of British Columbia and various local governments and organizations in support of providing graduate students with opportunities to do applied research on projects that advance sustainability across the region. This project was conducted under the mentorship of Sierra Club BC. The opinions and recommendations in this document and any errors are those of the author and do not necessarily reflect the views of Sierra Club BC, or the University of British Columbia.

Description of cover art: The main image of house (thee lelum) representing community interconnection contains waves for the center of the work, Fraser River (staləw). Central circular image is doubled headed sea-monster (sʔi:lqəy) with both xʷməθkʷəy̓əm and intercultural communities balancing. Outside thee lelum (honored house) you will find to the right, orca and octopus. Following in Coast Salish direction (counterclockwise) fir tree flowing down to dragonfly, oyster, crab, herring, and orca. This description will become important as we move along through the communities of beings re-remembered and given voice through the body of this work.

Acknowledgement:

From Fiona:

The work for this project took place on the unceded ancestral lands of the xʷməθkʷəy̓əm, Skwxwú7mesh, and Səlilwətaʔ Nations. I am deeply grateful for the lands, waters, beings, and peoples of the xʷməθkʷəy̓əm and scəwaθən məsteyəxʷ First Nations in their continued stewardship of the relatives whose stories we're telling. Thank you to those who I have worked alongside and learned from throughout my work on this project, including: kQwa'st'not ~ Charlene George (tSouk); Slii'em'tunaat ~ Lizzie Thorne, who is a member of the Quw'utsun Tribes and has ancestral family ties to Puneluxutth, tSouk, and xʷməθkʷəy̓əm territories; and fellow Sustainability Scholar Melissa Plisic (Croatian/Filipinx). Merci, sláinte, hych'ka \0/.

From Charlene ~ kQwa'st'not:

With gratitude guiding remembering all our shtun'ni'iws (ancestors) both human and 'nonhuman' voices, hearts and snuw'uyulh (deep intergenerational knowing) that have been picked up like breadcrumbs to follow. My hands raised high \0/ for our xʷməθkʷəy̓əm (Musqueam) siiye'yu (relatives) who willingly shared with both my adopted se,áćen Fiona and um'eemulth Slii'em'tunaat; we all learned equally from and with each other. My gratitude extends to the modern abilities that facilitate our connections and the willingness to adaptively move into uncomfortable new places with all who participated together in this work.

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An introduction: what are your expectations?

To step further than is expected in a scholarly institution, and by example encourage others who journey along the pathway, the following work of traditional literature review will be adjusted by following a rich nuanced story format. The beginning of any journey begins with consideration, perhaps deep reflection. The middle of a journey is full of details, experiences, and can be messy or uncomfortable. The closer you get to the projected end of the journey, there are hopes for speedy end juxtaposition with hindsight for the beginning, an embodied wealth of new skills, and a sense of sadness for cycles completing. All we can do is start with questions, the possibility of centering authentic voices, and bravely step into the journey.

The journey on the pathways of co-creating *Re-storying Our Relationships* (ROR) was one of creating bridges. Bridges, as a tool, required an intercultural lens; being empowered with inner strength for open self-reflection, and a willingness to be transformed by the work. This led to the choice of *speaker* (cultural voice for the work), double-headed sea-serpent. Double-headed sea-serpent is a being that lives between the worlds and is transformational. This *speaker*, just like the ones who worked collaboratively on ROR were transformed by the work.

Authentic acknowledgement: how can a non-Indigenous scholar center authentic voices?

From an Indigenous lens from kQwa'st'not:

As an Indigenous scholar of Coast Salish and Nuw-Chah-Nulth descent from tSouk territory, along with mixed ancestry (British and Acadian), the question of authentic work centers my snuw'uyulh (whole being). The voice I came to is as a 'helper', to be a bridge. Ni' shlhq'a'th 'u kwthu sta'luw' kwthu 'uy' qwlhey' ~ hey a good log to cross a river, the essence of a 'bridge'.

The river in this case that needs ‘bridging’ is working alongside non-Indigenous scholar for work that is centered in neighboring Coast Salish relatives’ home and consider how to travel pathways modeling respectful engagement. The similarities and differences are all about perspective, both Indigenous and non-Indigenous.

An Indigenous perspective begins with interconnected understanding which still has “embedded ecological perspective” (Tanaka, 2016, p.154). This deep connection “ecological balance that extends beyond the mere physical environment” (Tanaka, 2016, p. 154) is central in authentic voices. In what seems opposite, Western scholarly perspective prefers measurable quantifiable data driven lens, with comfort zones in being separate from the work. “To imagine we are disconnected is to delude ourselves. Yet Western scholarly practice generally disconnects objects and subjects of study in its pursuit of history” (Maracle, 2015, p. 59). The work of co-creating ROR required stepping away from this extractive lens, borrowing an *aunty lens* for being a helper or doing the heavy lifting. The re-storying of voices that have been pushed to the side or seen as valuable only for extractive purposes, what serves the human, are central to ROR moving to an authentic Indigenous perspective.

The voices centered in ROR, non-human relatives, live in communities and are central in Coast Salish culture and practices. Shi’ulth (respected uncle) said “we must write about our ways, our beliefs our customs, our morals, how we look at things and why, how we lived, and how we live now” so that we can “know our history to keep our identity as a People alive” (George, 1974, p. 55). “Storytelling is one of our authentic ways of sharing knowledge” (Antoine, 2019, iv) and is the “ultimate help (for us to) see the world from our Ancestors’ perspective and help us recognize how we learn as a people” (Antoine, 2019, v). We learn from all of our relatives, their experiences and mistakes. Even if stories seem simple, or for only

‘children’, they are not. “While these teachings may read as just a simple story to many non-First Nations people, our Coast Salish people will recognize our teachings woven throughout each story” (Antoine, 2019, p. 7). ROR is now a way that these stories can be woven into the pathways of the next generation of great-grandbabies’ babies, the whole reason for my willingness to engage in Western scholarly work and with a non-Indigenous scholar, a place to pick up snuw’uyulh for our precious spaakum (flowers or future generations).

From a non-Indigenous lens from Fiona:

As has become apparent through my time listening to, watching, and doing this work, it is important to center Indigenous research methodologies when engaging with Indigenous community knowledge, especially as a non-Indigenous scholar. One of these methodologies is “the 4 R’s of Respect, Reciprocity, Responsibility, and Relevance” (Lyall et al., 2019, p. 403). Ruwhiu et al., (2022) outline how non-Indigenous people should enter the process of building relationships with Indigenous communities to engage in sustainability and conservation work, stating “when working with Indigenous communities it is never just about you, the individual researcher. Being present and sharing who you are, your ancestry, your dreams, aspirations and even fears...” (Ruwhiu et al., 2022, p. 411).

I am a settler of Acadian and Irish-American ancestry. I was born and raised in south central Connecticut on the traditional lands of the Mohegan nation and the Quiripi-speaking peoples. Today I live, study, and work as an uninvited guest on the traditional and unceded territories of the x^wməθk^wəyəm, Sḵwḵwú7mesh, and səlilwətaʔl peoples while I attend the University of British Columbia in pursuit of my Masters in Library and Information Sciences. We all have different roles to play based on our positionality; as a non-Indigenous scholar, I follow the protocol that is shared with me. Those with other relationships within community may

have different roles. Western colonial epistemology emphasizes the individual, and I entered this work thinking I only represented myself. Now that I have begun this work I also represent Aunty Char, and because of the newfound kinship relationship I have developed with Odette and Mack at Musqueam, I also have a responsibility to them. As modeled by Aunty Char throughout our work this summer, Indigeneity emphasizes the collective, and to be a non-Indigenous scholar engaging in decolonial praxis, I also have a responsibility to the collective.

Sidestepping the silos: in the limited clock time can we step past frozen moments?

From kQwa'st'not:

Silos severely limit what's possible. Despite the history of the systems that brought siloing, along with 'ism into our Indigenous world view, proficiency at changing *sćesók* (hat ~ south west wind on top of my head) has been survival and resiliency. Changing *sćesók* is also called *code switching*, an intercultural term. The ability to change hats facilitates fluidity or the "narrative shift .. to change the focal point to consider some of our community strengths that our people " (Antoine, 2019, p.2). Further, "demonstrated immense courage and amazing resiliency to overcome some very difficult times... strength (and).. inspiration (is) found in a Coast Salish way of being" (Antoine, 2019, p.2). The resiliency of stepping away from imposed silos with the strength of personal perseverance fed only by small crumbs of *snuw'uyulh* found through deeply listening, enabling changing hats or perspectives. This strength demands I step past any frozen moments, potentially creating bridges for others to follow, including non-Indigenous scholars who are not used to being uncomfortable. An uncle from Tsawout shared teaching from his father, 'there is no wrong way to do something right'. This means you just have to try, mistakes are expected, learn from them and do better or different next time.

What can be a guide for those who are really stuck or frozen? For me the easiest way I can encourage change for non-Indigenous humans is Mezirow's Transformational Learning Theory (TLT). While it might look like this is only an educational conversation, I would suggest these steps suit all who would consider change or transformation of themselves. "Humankind is at a historic point that demands a culturally combined approach ...we need to open up a third space... offering alternative paths to knowledge and community wisdom." (Sanford et al, 2012, p. 20). A visual tool can tie these two (Indigenous and TLT) together is Figure 1 below or perhaps visit this video that orally describes TLT (<https://www.youtube.com/watch?v=kgwAb9WNxkw>).

WHAT HAS THE PRACTICE EVOLVED TO:

5 STEPS:

- 1. ACTIVATING EVENT** (disrupting or disorienting 'problem' dilemma)
- 2. INTERNAL REFLECTION** (disorientation & resistance & muddy)
- 3. CRITICAL DISCOURSE** (exploring ideas & input including Indigenous Lens)
- 4. MAKING A PLAN** (with mentorship or examples from other views)
- 5. DOING IT** (testing it out to see if new thinking/process/plan/ideas work)

****Then evaluate** (this then becomes the activating event) **& repeats 2-5**

Time is being used as a boundary so that the cycle has limitations & may create safety
(the calendar year divided into 13 moons for planning)

Figure 1: C. George, for guiding transformation of SCBC organization, 2021

The ease in which a non-Indigenous scholar can become frozen is described through the lens of Decolonization. The familiar and comfort zone for many in Western scholarship is challenged when bridging Indigenous practices, especially Coast Salish protocol, into scholarly environments such as this work ROR. The high level of expectation for bridging or changing hats for humans who did not grow up with this teaching is an additional layer of personal

learning on top of doing scholarly work. It is simply not enough to check off a box, yes I presented myself at the local band office. It was specifically asked that “other appropriations of Indigenous cultures and materials that occur so frequently” not happen with ROR. It is simply not enough to share a pretty story, but authentic voice be nuanced by stretching oneself to become a bridge without the usual naming and claiming. A fine line to balance, hence the beginning question, *in the limited clock time can step past frozen moments?* Some moments of frozen pause did happen in ROR and my reply ‘there’s no wrong way to do it right’.

From Fiona:

Sensoy and DiAngelo (2009) outline their guidelines for facilitating academic discussions within decolonial frameworks, with the goal of decentering colonial hegemony. I find this framework to also be applicable for settlers engaging in decolonial and intercultural work. These guidelines are:

- “Strive for intellectual humility. Be willing to grapple with challenging ideas.
- “Differentiate between opinion—which everyone has—and informed knowledge, which comes from sustained experience, study, and practice. Hold your opinions lightly and with humility.
- “Let go of personal anecdotal evidence and look at broader group-level patterns.
- “Notice your own defensive reactions and attempt to use these reactions as entry points for gaining deeper self-knowledge, rather than as a rationale for closing off.
- “Recognize how your own social positionality (e.g., race, class, gender, sexuality, ability) informs your perspectives and reactions to your instructor and those whose work you study in the course.
- “Differentiate between safety and comfort. Accept discomfort as necessary for social justice growth.

- “Identify where your learning edge is and push it. For example, whenever you think, I already know this, ask yourself, How can I take this deeper? Or, How am I applying in practice what I already know” (Sensoy and DiAngelo, 2009, p. 08).

Ultimately, it is more than likely that as a settler engaging in Indigenous and decolonial methodologies, you will experience discomfort, and may even have your entire worldview challenged. If you are serious in your intention to engage in this work, then you must be comfortable with discomfort.

More than human: is it possible to work by centering relationships and interconnections?

From kQwa’st’not:

Where have the relatives gone is where I center this conversation. So many of what I know as my relatives and what my Coast Salish protocol, respect, highest laws remember. I am connecting for many of you with the non-human relatives, both animals and plants or trees; but not to forget all those who fly, swim, crawl. If the humans cannot respect each other what hope is there for those relatives Western scholarship (and ENGO) connect to only through extractive beliefs and encourage othering. A late sister shared, “Indigenous people were reduced to the same rung on the ladder of Western hierarchy as sockeye. Neither Indigenous people nor animals and plants are assigned any capacity” (Maracle, 2015, p. 60) in the Western lens of the world.

In an effort to aid the Western lens, particularly those in education, *Seeing Through Watchers Eyes* (STWE) was born. While the creation of STWE was a part of my masters and informed *Rebuilding Our THEE LELUM ~ Collaboratively Moving Forward ~ YÁ ETE SE SELS TEN* (we're going for a walk) ~ *Developing Stewardship Framework Together*, the most important lens to view the written and pictorial story is Wild Man and Wild Woman. These two central beings, similar to *speaker* double-headed sea-serpent here in ROR,

encourage the human entering the conversation or standoffishly observing from the safety zones to consider whose lens. Whose lens is an important place to start. If that viewing lens can shift perhaps so can the sense of value. “The voice or lens presented in STWE Prezi bridges cultures by creating common ground through the images, leading to common understanding” (George, 2019, p. 4).

“As English focuses on describing concepts in front of the eyes, a mixture of languages has been used to enhance/enrich the learning experience of ‘re-reminding’, connecting to inner knowing” (George, 2018). The Coast Salish tenant of not being the only one with the answer is part of re-reminding. This tenant wisely built on the process of simply modeling or giving time with other relatives that knowledge would transfer. For Western scholars TLT describes it as an activating event that encourages step by step stimulation for change by adding new tools or thinking. The mixture of languages that you will find throughout ROR are chosen to create either a moment to pause, part of TLT, or be a re-reminder to invite a reimagining of relationships, an Indigenous lens.

From Fiona:

When engaging with the documenting and borrowing Indigenous cultural data, it is vital for non-Indigenous scholars to recognize their own positionality in this work. Specifically, we must understand the time and space that we take up when asking for Indigenous communities to share their teachings with us. Perley (2012) points out that Indigenous activist and scholar Vine Deloria Jr. once stated ““into each life, it is said, some rain must fall. Some people have bad horoscopes, others take tips on the stock market...Churches possess the real world. But Indians have been cursed above all other people in history. Indians have anthropologists”” (p. 137). Our

positionality as non-Indigenous scholars, especially for those of us who are settlers, must be to serve the needs of community, and not be extractive. In doing this work, I had to continuously critically examine my positionality as a settler, and consider when my voice did not need to be the loudest in the conversation. Aunty Char emphasized that some occasions we witnessed were moments for deep listening rather than speaking.

Ruwhiu et al., (2022) express concern that Indigenous knowledge will only be incorporated into Western praxis and epistemology through colonial frameworks, wherein traditional knowledge is not respected on an equal level to Western science. They call for the field to “move from the theorizing of Indigenous perspectives to the normalization of research that incorporates multiple methodologies and worldviews” (Ruwhiu et al., 2022, p. 404-405). Additionally, it is vitally important that “indigenization must be an Indigenous-led process, and that indigenization ‘should not be about ensuring settler access to Indigenous nations’ resources. If this is the goal, then Indigenization is just a euphemism for colonization” (Gaudry and Lorenz, 2018, p. 222).

In a case study from Aotearoa New Zealand, Pākehā and Māori are collaborating to ensure the protection of Te Urewera through teaching Pākehā how to be manuhiri, or “those being welcomed on arrival to a place by the Indigenous people of that place” (Greenaway et al., 2022, p. 433). As cited in Greenaway et al. 2022, “the co-production of knowledge (across Western scientific and Indigenous Māori monitoring systems) has the potential to ‘inform different sections of society about attributes of ecosystems relevant to them, and if appropriately aligned, could inform each other and offer a dual process for application that can reveal more than either can individually” (Lyver et al. (2018) as in Greenaway et al., 2022, p. 434). These kinds of environment oriented transdisciplinary research is rooted in decolonizing methodologies

which have the capability to address the existing power imbalances between Western science and Indigenous knowledge in colonial contexts (Greenaway et al., 2022, p. 438). It is important to understand that in te au Māori, “the social knowledge presented here is generated and gifted through relationships of people embodied with nature in specific places, and not a detached static description which can be generalized without recognition of the context it is generated from,” (Greenaway et al., 2022, p. 438).

In developing the collaboration between Pākehā and Māori for this work, it was emphasized that it was necessary to address the social and ecological damages colonization has caused to both people and land (Greenaway et al., 2022, p. 440), as well as for Pākehā to critically examine their feelings of entitlement and attachment to land, because “when confronted about this sense of entitlement, many Pākehā required support to process and manage their grief without it becoming a burden for Māori partners” (Greenaway et al., 2022, p. 441). Ultimately, this collaboration consistently revealed that relationships come first, and time to build relationships must be prioritized (Greenaway et al., 2022, p. 442). It was emphasized that “developing strong, caring and reciprocal relationships with iwi, hapū, and places is central to becoming Pākehā and learning to be manuhiri (when and where appropriate)” (Greenaway et al., 2022, p. 442). I believe that this case study presents a useful model for meaningful co-stewardship of ecological information that can be adapted to better fit Coast Salish and colonial institutional relationships.

Equity for all: by re-storying our relationships can we imagine more?

From kQwa'st'not:

In centering voices of beings clearly left out of the places of honor by Western lens, we could imagine more. Indigenous scholars connect this centering value. White describes throughout his work, *The Flight of Thunderbird*, core values of kindness along with respect that balances restoration; and Antoine who centers her work, *Hul'q'umi'num' stories as snuw'uyulh*, of re-remembering being a good relative through actively transferring knowledge in authentic ways based in culture. Both Coast Salish scholars highlight the strength of relationship through acknowledging equity, or rather a way of being that is beyond the limited term 'equity'.

Western lens is *finally catching up*. This is a term I heard more than once in growing up. First from my grampa then later uncles and across the thee lelum floor. This deep interconnected understanding may be expressed in stories and teachings which is not always valued in Western lens. Perhaps this is a part that is frozen in the process of Western lens needing to have value expressed through a triangular format where power is expected as adulation or to be beautiful or to serve as normalized. Anthropocene where humans are saviors with all other beings are voiceless. The assigned values “serves to re-invisibilize the power of Eurocentric narratives, again replacing them as the neutral and global perspective” (Davis & Todd, 763). The extractive nature of this lens creates separation where ROR is building the re-establish connections.

Interconnections and re-storying relationships happen “by consciously letting go of the familiar ingrained Eurocentric practice[s] [...], participants were better able to attend to the wisdom keepers through oral and other indigenous ways of learning” (Tanaka, 2016, pg. 141). The ‘participants’ need to be all who wish to participate, stepping by practice away from silos.

“Indigenous approaches can be useful not only for [learners] of Aboriginal heritage but also for all learners, especially those who are steeped in the traditions of the dominant Western paradigm” (Tanaka, 2016, pg. 6). While I am not advocating for homogenizing all knowledges and ways of participating nor throwing out all of Western lenses, I am suggesting a model that is shown throughout ROR which is an Intercultural lens.

APT models an integrated Intercultural and Indigenous lens through “help(ing) to bridge the gaps that have divided the mainstream environmental movement from Indigenous and diverse populations” (Jackson, 2021, pg. 5). The process for traveling along pathways is guided through lens ‘considering invitations practice introductions’, found in *Consider How We Paddle Together: a pathway forward*, created by Melissa Plisic through collaboration. Concretely the simple steps of moving away from societal norms is practiced by inviting relationships with the lens: consider more than humans, step away from extraction, every being’s contribution matters, and that reciprocity is the highest good. 'o' hwuni' ch tse' (You will get there) so in moments of frozenness consider my words, there’s no wrong way to do something right. 'Ilhe nem' yaays (Let’s go to work), the time is now as tomorrow is not promised, the future grandbabies’ grandbabies need us to do better for them now, our work today’s echo’s forward like a pebble into the river creates concentric circles.

From Fiona:

Indigenization is the process whereby colonial institutions actively work to integrate Indigeneity into hegemony, ontology, and praxis. In application, many “Indigenization” efforts result in an assumed neutrality from the university or organization, while Indigenous scholars are expected to conform to Western epistemology while operating within the institution.

“Indigenization” is sometimes used as a shorthand for inclusion, wherein the mere presence of Indigeneity in academia is assumed to actually change the systemic structures of the university, without any meaningful deconstruction work taking place. Indigenization, as with decolonization, is not a metaphor, and “it should not manifest as universities using Indigenous knowledges, motifs, languages, etc., as ‘window dressing’, but should result in substantive change across the entire academy” (Gaudry and Lorenz, 2018, p. 222).

Our long-term decolonial goals must not be to only integrate Indigeneity into existing colonial structures, as in many cases, this itself is an act of violence. Instead, I invite readers to consider new, different decolonial structures which center Indigeneity in its own right, instead of trying to force Indigeneity to conform to the constraints of the colonial academy. We should not only be seeking to integrate Indigeneity into the existing academy, but reimagining what a decolonial academy looks like. It is not possible to decolonize an institution which is colonial at its root, we must deconstruct and rebuild.

A Pathway Together, Seeing Through Watcher’s Eyes, and Re-storying our Relationships all emphasize the importance of an intercultural lens. In order for colonial institutions to engage in meaningful work with Indigenous communities and First Nations, it is necessary for both worldviews to coexist and be of equal value. *Restorying our Relationships* serves as a bridging and translation tool between those centered in Western/Academic/Colonial/Scientific worldviews and Indigenous knowledge and teachings. This work serves as an example of a bridging tool for Indigenous and non-Indigenous knowledge co-curation. The goal of *Restorying our Relationships* is to identify and disrupt power structures, such as the triangle of power, and Western siloing of information. Instead of one singular person or institution (ie myself, UBC, or SCBC) owning the knowledge shared and cultivated throughout my work, *Restorying our*

Relationships exists as a vessel through which both Western scientific and Indigenous knowledge can coexist, and all knowledge contained therein is still the responsibility of the community who shared it. I emphasize the stewardship of information, not the ownership of it.

A Brief Example of What We Have Been Discussing (from kQwa'st'not)



Figure 2: Central image, speaker double headed sea-serpent created by kQwa'st'not

Speaker of the Thee Lelum: centering our place and all who live in this community

The speaker, double headed sea-serpent (Figure 2), is offering the eyes or lens to see from between the worlds, as did Wild Man and Wild Woman in STWE. This offers an intercultural lens, to be empowered with inner strength for open self-reflection, and a willingness to be transformed by the work. The hoped-for outcome of your traveling along the pathway with an intercultural lens with TLT as your guide, is a changed lens. ROR could be your activating event.

The work of ROR was to center voices of all the beings who call home the sta'luw' (river) as it reaches the sacred salt water. This is also known as Fraser River Estuary, where the fellow scholars participated by adding their work and thoughts to the Indigenous stories with deep nuanced interconnections. By respectfully integrating the two lenses, Antoine's work of re-remembering being a good relative through actively transferring knowledge in authentic ways

based in culture is modeled. The invitation, as discussed by Tanaka, to include “all learners, especially those who are steeped in the traditions of the dominant Western paradigm” (2016, pg. 6) had deep connections by all who participated. The possibilities for the future are echoing out, the pebble aided by Fiona’s collaborative approach is already seeing circles rippling.

ROR is remembered through the lens of community. Each community is interconnected and is recognized for the specific gifts of each. The five communities are: Intercultural, Ocean, Tidal-Zone, Wetland, City Forest, and Upper River. The host of the thee lelum is x^wməθk^wəyəm Community as the ancestors and they themselves continue to do their best to be voice of stewardship. ROR is important in uplifting this lens, of amplifying this lens into Western scholarly practice, modeling by example what is possible even given clock time limitations.

The voice of Intercultural Community centers around being a good visitor, respectful neighbor and strongly encourages an Intercultural lens for initiating reciprocal relationships. This community is within the thee lelum as they have centered themselves by previous and present actions. Western lens is asking for a changed place so here is a gentle way to consider what your footsteps will be moving forward along the pathway.

The voice of Ocean Community is stewarded through the lens of orca. Orca reminds us to be kind particularly when stewarding knowledge transfer. Our continued ‘mistakes’ harm our future children therefore only with respect that we can all move forward together, through re-remembering that all things are interrelated.

The Tidal-zone Community shares abundance so that when the tide goes out the table is set. This is a common statement throughout Coast Salish peoples communities but is this still true? So much has happened as the fellow scholars of FERC share their studies showing changes. The Tidal-zone Community is the vital nursery for many beings, will the heat damage this cradle

and what does this mean for all of us who are interconnected? Canada Goose is now staying year round, berries and new shoots are minimal, river banks are under erosion, and Wetland Communities are being filled in.

The Wetland Community used to help all of our homes by insulating us from changes seasonally. When the Western lens arrived, they were envious and decided they wanted this area for themselves. Not unlike *Clookshla And The Shadow People* from George, in *Growing Into Balance* (SCBC, 2020) where lessons learned promote a way of thinking, sense of value and respect, to re-image a community that is past possession-based Western lens. Consider rebuilding by re-introducing Indigenous plant relatives. The banks of our creeks are needing more sedge grass and consider where our relative the duck has a home.

The City Forest Community, previously known as Gary Oak Community, was an inclusive community. Traditional burns we an active practice, MENEŁOT discusses (SCBC, 2021) as well as being good stewards, or how to show up. This includes re-remembering our connections with tree relatives by inviting a moment to stand beside a fir relative during a heat dome to witness the coolness and sense of renewed well being.

The Upper River (sta'luw') Community has salmon relative as it's voice. Salmon relatives have been the backbone of Coast Salish communities modeling their original promise of generosity to feed all the fellow beings. With respect by thinking collectively, salmon relatives' instinctual cycles of inner knowing facilitates them returning to us all, traveling to the Upper River Community. Salmon relatives model how to be reciprocal through many communities, and are re-reminder for humans in Western lens to practice these reciprocal relationships.

The host x^wməθk^wəyəm Community with generosity have shared with ROR, and many others, the wealth of snuw'uyulh (deep intergenerational knowing) through stories and mapping.

With respectful inclusion in ROR we hope to amplify their voice for you to experience and be changed by. This wealth of snuw'uyulh “demonstrate(s) immense courage and amazing resiliency (in) overcom(ing) some very difficult times... (, modeling) strength (and).. inspiration found in a Coast Salish way of being” (Antoine, 2019, p.2).

Please visit the online prezi format ROR for more interconnected oral, pictorial, and text sharing of stories modeling re-storying our relationships. The bookmarks that were given out at the public protocol to announce the work of ROR are in Appendix A. These bookmarks contain some of the re-storying language of this last section, for re-reminding all of the Communities we may pass by frequently without recognizing. With gratitude of hand raised high I invite you to activity re-story your relationships with the Communities around you and all the beings that make their homes there.

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Appendix A

Images of ROR: speaker and bookmarkers



Speaker ~ double headed sea serpent

How are we being a good visitor?

What if bear had no salmon or berries... would you share your grocery store with bear & their family?

Many visitors are now staying here than ever before as you are a giant ~ consider how your footsteps can be on a pathway that embraces our collective future?

Prosperity for all relatives

Intercultural community ~ consider how your footprint is

Orca reminds us to be kind....

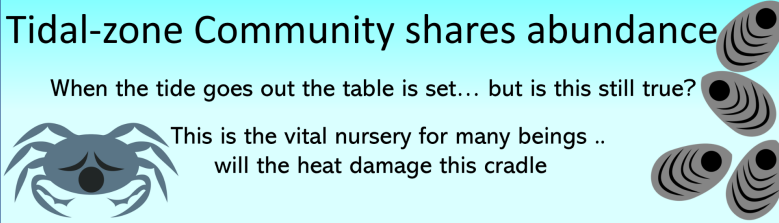
- When stewarding knowledge transfer
- Our continued 'mistakes' harm our future children
- With respect we can all move forward together
- All things are inter-related

Ocean Community ~ orca visits humans often .. their story reminds us humans to do better

Tidal-zone Community shares abundance

When the tide goes out the table is set... but is this still true?


This is the vital nursery for many beings ..
will the heat damage this cradle



Tidal Zone Community ~ a nursery for many beings

Both summer & winter our Wetland Community helps houses to be insulated

When humans found this 'homeland' they were envious & have taken over
Consider rebuilding by re-introducing our indigenous plant relatives
The banks of our creeks are needing more sedge grass
Where do our relatives the duck have a home?



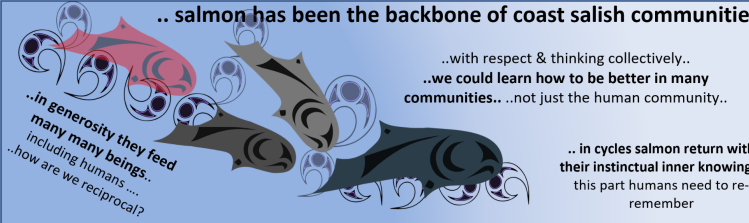
Wetland Community ~ where many relative live

.. salmon has been the backbone of coast salish communities

..with respect & thinking collectively..
..we could learn how to be better in many communities.. ..not just the human community..

..in generosity they feed many many beings.. including humanshow are we reciprocal?

.. in cycles salmon return with their instinctual inner knowing .. this part humans need to re-remember



Upper River (stałw) Community ~ salmon travels & feeds so many

The City Forest Community previously was an inclusive community

We watch the heat domes..
Have you ever stood beside a fir tree & felt cooler

We watch our forest communities go up in flames
Did you remember that traditional burns prevent this & nutrient re-turned for all

!Where is grey oak?



City Forest (previously Gary Oak) Community ~ traditional burns helped lots