

Fish Soup for the Indigenous Soul

Gwa'sala 'Nakwaxda'xw

180 Tsulquate Ir Road

Port Hardy, BC

Agenda

March 29, 2010

HOST: Maggie Matalpi, Fran Aukland

FACILITATORS for TRAINING: Shanne McCaffrey; Jacquie Green; Jessie Metz

Morning:

8:30 Coffee, mingle & sign in sheet

9:00 Prayer, acknowledge & welcome to territory. (Maggie to introduce Elder who will do opening prayer and welcome to territory)

- Jessie to gift Elder with Blanket

Maggie to speak about the Elders advisory, their role and other current training they are involved with and the need for training. ICWR Training team to introduce themselves.

9:30 Introduction to the training and any housekeeping – training team

- Jessie to speak about her role as a Research Assistant to our network. Need to highlight great stories of resilience and strength. This work is political. Today it is an opportunity to Re-story
- Jacquie to provide an overview of Indigenous Child Welfare Research Network and its role to enrich the lives of our children. Speak to my Oolichan Paper; introduce teachings learned from oolichan fishing process. Personal experiences with research within personal business and academia.
- Shanne to facilitate 'introductions' of participants.

10:00 Circle introduction: in four circles of five. Each person in a circle will introduce the person on their right, until all people in the circle are introduced. Elders will be asked to share their names, where they are from and their one favorite food.

Circles will report back on each person to the large circle group. Next small circles will discuss one important experience they learned as a child that makes them the person that they are today. Example can be given to share an experience, then Elders work with the person on their left all of the way around the circle and share with the larger circle that one experience which has impacted or influenced the way that how each person is as an Elder.

10:30 Nutrition Break

10:45 Traditional Story of Territory – “Grease Making” (Mr. Robertson to share this piece)

Ask participants to think of one word that Mr. Robertson shared in his grease making story that links to Caring for our Children, Research, Child Welfare.

11:30 Demystifying research: Shanne to approach this first, Jacquie and Jessie will move in and out as necessary. Speak to ‘good examples’ of research and practice as it relates to ‘grease making story’. Also, link the story to other traditional accounts such as weaving, beading, songs, food gathering, fishing/hunting processes, stories of the land; our governance models, our knowledge of botany, space, ocean currents, etc.

Speak to how our communities were organized, how our children were raised, stories of children and Elders.

- * As a large group speak about storytelling in all of research to close the morning.
- Discuss how teachings of ‘fishing’ or ‘hunting’ processing, preserving and sharing contribute to ‘good practice’
 - Stories of the land, the seasons, the animals, traditional medicines all require specific expertise in knowledge not only for personal use, but also in order to teach others about these aspects. Identify that these stories are re-search.
 - End morning with good examples of Indigenous research which indicates how to bring the above aspects into contemporary practice.
 - Explain that by hearing stories, we are in fact re-claiming re-search.

12:00 Lunch – power point of Grease Making

Afternoon

12:45 Viewing of “Tliit’na by Barb Cranmer”

- What was the most important teaching that stood out for you from this film?
- How can teachings of grease making strengthen our relationships to MCFD, legal services, and law?
- Reaffirm that stories are research and we all have research pieces within us and our families

- 1:45 Shanne, Jessie and Jacquie to link the Elders story to protocol, ethics, practice.
- Traditional adoptions – link to traditional laws in ceremony/feast
 - Name giving – vital statistics
 - Creation stories – knowledge of place informs learning about identity

- Roles of family, community – the roles of members in ceremony, food processing, looking after children, clan systems, long house, sweat lodge
- Rites of passage – solidifies identity for young people, provides esteem

Demonstrate to participants how these methods inform practice, policy and laws. Re-claim re-search by indicating that “Data are gifts”. Facilitators are to speak about how western thinkers define ‘data. Facilitators will also share how Indigenous peoples can re-define ‘data’ as gifts.

- 2:00 On flip chart paper brainstorm:
- What are myths and comes to mind when we talk about research, practice?
 - What are myths and things that come to mind when we talk about court rooms, child welfare workers, health care providers?

European thinkers, professionals, law makers believe that our old teachings are not relevant. Why do you think they believe this?

After brainstorming, burn flip chart paper to illustrate we are getting rid of these myths.

Beginning new conversations and new research and practices

We need to speak about how rites of passage preserved identity for families; name giving; memorial potlatches. How does this also “story our lives, and community?”

What are good practices that come from grease making and oolichan fishing?

2:40 nutrition break

3:00 Facilitators to bring forward the idea of re-claiming re-search and how this provides our people to re-story. Light white candle to honor the Elders teachings.

Strategize what are past traditional teachings and practices that worked well in community, report back to the larger group. Talk about strategies today that are working in community to support Indigenous children and families in a good way.

Ask participants to tape pictures of their children and families on Red Poster Paper.

4:00 Have each participant close their eyes for 10 seconds and think of a “picture, scene or vision that describes the way they feel now. Explore these visions and scenes with each participant, making the links to restorying, research and strength-based practice. Wrap up and closing words and encouragement for Indigenous Research and Practice.

Maggie to invite and Elder to close the day with a song. ICWR member to gift with blanket

Evaluation of the day – either in feast style; and/or invite them to share their feedback personally. Jessie has made some flip chart sized questions with creative drawings to discuss the training as well.