



Resilient Places Resilient Peoples

EVALUATION

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 2015

Evaluation Report

*“A Moment in Time”, Dawn, September 21st,
TIXEN Spit, traditional territory of the
Tsawout Nation, Vancouver Island.
Youth gather with Tsawout community
leaders to prepare the Pit Cook.*



It gives us great pleasure to present the evaluation report for the Resilient Places – Resilient Peoples: Elders’ Voices Summit hosted on Tsawout territory in September 2015.

Ultimately, this evaluation represents the work of many people – our Elders, Tsawout community members, youth, Local Organizing Committee members, International Advisory Group members, event coordinators, staff, volunteers, contributors, and participants who joined together in the planning and participation in the summit, and who were also generous enough to offer their feedback for the purposes of this report.

The Report provides information concerning the Summit Objectives as these relate to the longer term aims of the International Resilience Network (IRN); feedback from participants on the content, process and logistical aspects of the summit; together with recommendations for taking the work of the IRN forward.

Based on participant feedback, the report’s overall assessment is the work of making a collective impact on human-ecological well-being through developing Indigenous and Inter-peoples’ Resilience, is a critical contribution in these times. While some of this work may be of an organic nature, a primary means of supporting such efforts is partnership development between key sectors, organizations and communities which generates, integrates and mobilizes specific bodies of knowledge for collective action. The age old adage “the whole is greater than the sum of parts’ is so true! We look forward to working with you to take this important work forward in the near future.

With Warm Regards,

Dr Nancy Turner,
Distinguished Professor, University of Victoria, B.C.
Senior Scholar-practitioner,
Elders Voices’ Summit 2015

Dr Lewis Williams
Associate Fellow, Center for Global
Studies, University of Victoria, B.C.
Chair, International Resilience Network

Introduction

“We need to re-imagine a way of being as we’re all in this canoe together!” (Paul Lacerte, Canada)

The *Resilient Places – Resilient Peoples: Elders Voices Summit* brought together over 100 people between 17 and 80 years of age, from Indigenous, recent migrant and settler communities from across Canada, Aotearoa/New Zealand, Australia and Scotland. The four-day event was hosted on the Tsawout Nation’s territory of the WSA’NEC’ people on Vancouver Island, B.C., Canada, and served as the foundational gathering for the International Resilience Network.

Supported by ceremony and the Eldership of the WSA’NEC’ people, our program was a deliberate combination of arts-based approaches, land-based learning, presentations and discussion on meanings and practices of Indigenous and inter-peoples’ resilience - past, present and future.

What: Our Summit was Indigenous, intergenerational, intercultural and inter-sectoral. Framed by sacred ceremony at the beginning and end of each day, our program wove its way through the themes of **Indigenous Knowledge and Resilience; Holistic and Land-based Learning;** and finally **Innovations Demonstrating Indigenous, and Inter-peoples’ Resilience.** Our activities deliberately engaged head, heart and hand.

Who: This foundational event brought together community, university, government, philanthropy and not-for-profit sectors representing a diverse range of people and a wealth of experience. Passion, depth, enthusiasm, safety and inclusivity, critical thinking, pragmatism, and creativity all contributed to friendships forged, new collaborations ignited and developing Network directions.

Diverse lineages – critical approaches: Due to its interdisciplinary and intercultural nature, people name this work differently; for example – a collective journey of ‘re-Indigenization’ or coming back to our ‘Indigenous minds’, Indigenous and inter-peoples’ resilience, cultivating biophilia, caring for ‘the commons’, and social-ecological resilience and innovation. The work represents a diverse range of lineages and approaches to making a collective impact on our human-ecological resilience. It is guided by critical thinking on issues of Indigenous Resurgence and decolonization in the context of globalization.

Our track record - where we’ve been and where

we are going: This work is also known by some as Radical Human Ecology – an approach which in part came out of the heart of the Canadian Prairies in 2008, in the form of a modest international human ecology retreat and learning week series in collaboration with affiliates of the Centre for Human Ecology in Scotland. For an overview of these developments, which have played a significant role in leading to this Summit and finally the formation of the International Resilience Network, see the timeline on www.kinincommon.com under “About”. To see where we are going, check out our concept paper on this site or under www.eldersvoicessummit.com

This short report is intended to move things forward. It takes stock of what happened at the Summit, what worked and what could be improved upon. Importantly, it articulates several themes arising from the Summit for moving forward and why each is vitally important. This report is intended to be accessible. It is not framed by academic language, although scholarly critical thinking combined with practice inform its framing and intent. In future months, it will be augmented by our Summit and Network knowledge mobilization strategy, some of which will provide more in-depth inquiry, analysis and articulation of key themes.

This report is intended to give you a ‘flavour’ of the Summit, what happened and how, its outcomes, directions for moving forward and why the work of the International Resilience Network matters.

Our Goals

Summit Objectives (as listed in our application to SSHRC):

1. Relationship building among Network members;
2. Identification of common and different perspectives relating to human and environmental well-being, and deepening participants’ understanding of the roots of these often diverse perspectives and agency imperatives;
3. Developing methodological and ethical frameworks to serve as the future basis for engaged research and innovation for socio-ecological resilience; and,
4. Refinement of key themes to ensure collaborator relevance and knowledge-mobilization of emergent insights and findings in relation to Summit themes.

International Resilience Network: These Summit objectives were designed specifically to provide a plat-

form for the ongoing development of the International Resilience Network (IRN). The IRN aims to increase socio-ecological resilience – the harmonious co-evolution of human and ecological systems – through connecting and supporting locally-based innovations in participating regions and countries. A collaboration between not-for-profit, social innovation, academic and policy sectors, it is of pan-Canadian and international scope.

The Network will aim to effect three critical axes of change: **1)** infusing Indigenous worldviews into the field of social-ecological innovation; **2)** building inclusive capacities across diverse and often ‘siloed’ communities, sectors and disciplines; and **3)** supporting youth, emerging scholars and social innovation pioneers to be at the forefront of co-creating resilience communities.

Our 5-7 year goal is an established community of practice and system of influence which – by galvanising a diverse but complementary range of worldviews, creative synergies and resource opportunities – revolutionizes our approaches to, and positively impacts, socio-ecological resilience. Our concept plan outlines a staged approach to sustainably supporting the IRN over a 5-7 year cycle.

Overview of Summit / Flavour

The preparation for the Summit was supported by a



Tixen Spit, Saanich Peninsula

local organizing committee and the Network’s International Advisory Group; each consisting of university, not-for-profit and government partners. In the year leading up to the Summit, our local organizing committee worked closely with Elders from Tsawout and Tsar-tlip Nations (also members of the Elders’ Voices, faculty and staff of First Peoples’ House, University of Victoria), and Tsawout community members and staff to support the inclusion of Tsawout community members, and ensure Tsawout protocol was followed for the Summit.

local organizing committee and the Network’s International Advisory Group; each consisting of university, not-for-profit and government partners. In the year leading up to the Summit, our local organizing committee worked closely with Elders from Tsawout and Tsar-

Tsawout territory, eldership, spiritual holding and relational space

Being given the opportunity to hold this event on Tsawout territory was a huge privilege. The land and the Elders, in particular Aunty May and Uncle Skip Sam provided the spiritual foundation and holding for our time togetherⁱⁱ. We are also very fortunate to have had the input of Uncle Victor Underwood and the late Aunty Joyce Underwood earlier on in our planning process. The spiritual foundation provided through this Eldership was essential in enabling such a diverse group of people to be able to come together and create a space of trust, and emotional and analytical depth. We are very grateful for this.



Participants connecting in the Social Innovation Session

- *I was deeply honoured to have been welcomed with such warmth and generosity of spirit by the WSÁNEĆ people of the Tsawout First Nation and to learn from the Elders as they shared their knowledge, their experiences, their triumphs, and their struggles. (Usra Leedham, Canada)*
- *Elder Auntie May’s contributions at the beginning/endings of various activities provided a valuable grounded spiritual framework for the entire Summit, a voice of wisdom, reconciliation and hope. (Prof. Susan Shantz, Canada)*
- *It was also very uplifting to spend time with Indigenous people, to be welcomed onto the Tsawout territory, and take part in the blessings, the day on the land, the traditional food. (Fergus Walker, Scotland)*

Creating Relational Space: One of the objectives of the Summit was relationship building amongst participants and key Network members.

Building upon the very strong foundation provided by the land and the Elders, we deliberately created a forum where values of trust, inclusiveness and respect were paramount. It was a grounded space intended to nurture diversity, recognizing different identities and perspectives with the common goal of shining a light on successful Indigenous Resurgence initiatives and collective processes of re-Indigenization that are critical to all living beings. Alongside this was the goal of nurturing a space which allowed people who are no longer Indigenous to place (i.e., recent migrant and settler communities) to explore the meaning of coming back into their Indigenous selves.

- *The Summit demonstrated very clearly that the seemingly simple concept of gathering is immensely powerful and can have an ongoing global effect. On an academic level, the connections I made and strengthened there will support and inform my continuing research. On a human level, we created together a space to experience unity/kotahitanga. In such a safe and co-created place, we were able to access a depth of emotion that surely made shifts within all of those who resonated with the ideas, imagery, sounds and stories we shared. (Mairi Gunn, Aotearoa)*
- *I liked the relational space that the organisers created. I liked the use of ceremony at the start and end of each day, and around our meals, to cultivate or emphasise a sense of the sacred, and a respectful intent for our engagement with each other. I felt that the related emotional and analytical depths which we explored and shared in our sessions was supported and held by the use of ceremony. (Dr. Iain Mackinnon, Scotland)*

What Happened

Pre-Summit Day: Preparing the Ground

To develop trust and be able to move forward in building resilient futures together, we have to know the ground we are building on. We need firm foundations. This includes having an appreciation, a knowing and respect for the people and the lands on which we gather. It is important to know what happened to those lands and their people, and their resilience in the face of those happenings.

This kind of deep listening enabled us to enter a space of reconciliation together.

On our pre-Summit day, this process was supported through three activities: The Colonial Reality Tour, Youth Dialogue Circles and Elders Time on the Land, and our opening event, “The Whole of Human Relations”.

The Colonial Reality Tour: Led by Cheryl Bryce of the Songhees People and supported by the Community Action Bus, this activity took 35 of our Summit participants on a tour of culturally significant sites for

the Lekwungen Peoples in the Great Victoria area. Prior to the colonization of the lands and waters of this place, today’s Songhees and Esquimalt nations were one – the Lekwungen Peoples. This tour introduced participants to these sacred sites, the harsh realities and impacts of colonization and the ways in which the First Peoples are reclaiming past, present and future.



Colonial Reality Tour, Songhees Educator and Tour Director Cheryl Bryce, second from right

- *I found the tour with guide Cheryl Bryce very inspiring. Her knowledge about and love for her people informs her activism which finds expression even in the urban heart of Victoria. She demonstrated what can be done in everyday contemporary urban life to support Indigenous world views. (Mairi Gunn, Aotearoa)*
- *Today was absolutely soul fulfilling. We walked on native lands, we heard the truth in their stories. I felt the mamae (pain), the trauma, the strength and the wairua (spirit). Nothing that was done to our native whānau (family) here on these*



Colonial Reality Tour, Traditional Camus planting grounds for Lekwungen People — renamed by colonial government as Beacon Hill Park.

abuse. Actually, nothing that was done to us as Indigenous people by the colonizer was justified, it was and is senseless abuse! (Arianna Waller, Aotearoa)

- *I was particularly impacted by the colonial reality tour and Land-based Learning – these practice-based sessions led by Aboriginal leaders gave a concrete experience of place from First Nations’ perspective through stories told on sites of cultural importance. Being there and hearing and seeing these has far more impact than reading a book or hearing this on a panel. (Prof. Susan Shantz, Canada)*

large heavy piece of concrete on top of the land, but we still rise through. Resilience is the divine belief that we are the people of the land, its responsibility, it’s rooted in trauma, it’s remembering. The ecological definition does not match up with the social definition of resilience. I think we almost need a new way to talk about it, a new word. Anyway, looking forward to what today has in store for us. Tsawout Nation - endless gratitude (Arianna Waller, Aotearoa)

Youth Dialogues and Elders time on the land:

On Saturday afternoon around 20 young people aged 17-30 gathered to get to know each other and talk about what resilience meant to them. While due to unforeseen circumstances this initial dialogue was short in duration it proved to provide a powerful foundation on which understandings, connections and strong friendships were forged between youth Summit participants from different places.



Youth from Canada, Scotland and Aotearoa discuss meanings of resilience

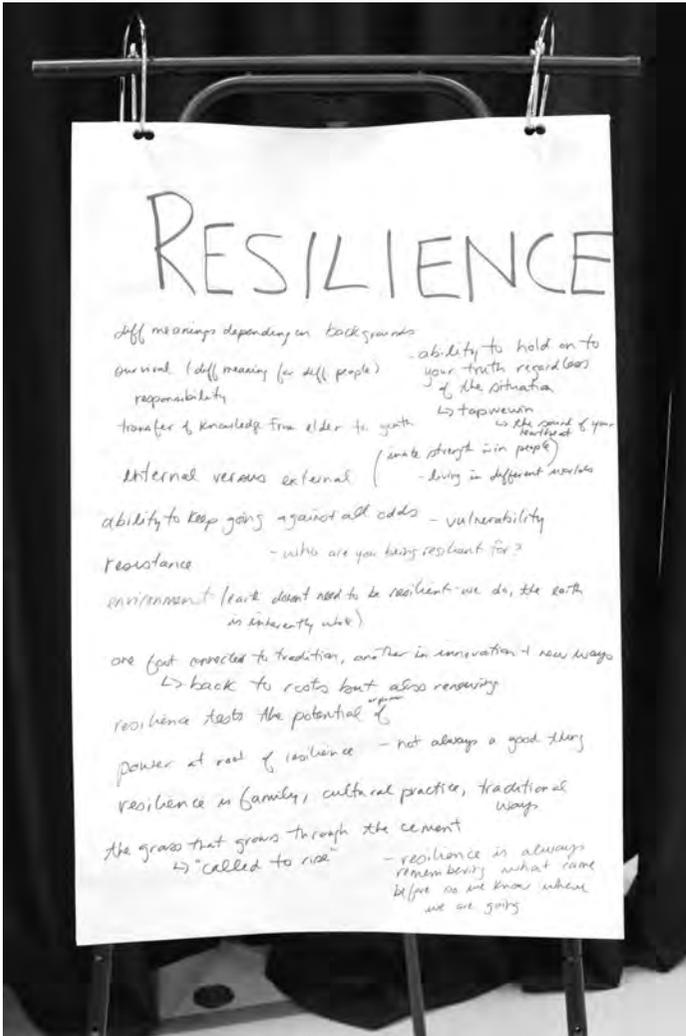
Youth Dialogue Circles on Resilience: Some Reflections

- *As part of the Indigenous Summit, I participated in a youth circle yesterday. It was just that, an empowering circle of young Indigenous people. We were made up of First Nations Victoria University students, a contingent of students from Scotland and our group who is here from Aotearoa. Nothing I report here is going to do exact justice to what we talked about and the power that was in the room by all of us just being together, praying together in our respective Indigenous languages and talking through the realness of our identity. (Arianna Waller, Aotearoa)*
- *The main discussion was around resilience and trying to pick out what it really means to us. Resilience to what end? Resilience how? Resilience is vulnerability, the ability to grieve, it’s like the grass that grows through the cracks in the concrete. You can dump a*

During this time Elders were invited to meet with Elder John Elliot of the Tsartlip Nation for a tour of Tod inlet and to learn about some of the stories of the land and traditional plants. For the same reasons as the youth dialogues, the duration of this was also briefer than previously planned. Still our Elders found this to be a very valuable time. Audio-recording of Dr. Elliot’s talk can be found at www.eldersvoicessummit.com



Youth gather to dialogue around meanings of resilience



Chief Felix Thomas, Saskatoon Tribal Council introduces the Child Taken Arts Partnership Project

The Whole of Human Relations was the name of our formal opening event that evening, which featured the arts-based Summit contributions and in particular the “Child Taken Arts Partnership Project” (CTAPP). A partnership between the Saskatoon Tribal Council and the Department of Art and Art History at the University of Saskatchewan, this project represented the stories of Indian Residential Schools, and the impacts and resilience

of survivors as told by survivors of residential schools to students of Indigenous and settler heritage.

Featuring talks by those connected with the project, including Chief Felix Thomas and Indian Residential School survivor Eugene Arcand, along with speakers from other arts-based contributions such as “Common Ground: Maori and Celtic Understandings of Land and Community”, made for a powerful evening – one also filled with spontaneous waiata (song) from our Maori and Scots participants.

- *The evening of introducing the “Child Taken Arts Partnership Project” (CTAPP) was so powerful. The 9 artistic representations of Elders’ experiences of Indian Residential Schools and resilience certainly brought awareness through art, to history of IRS and the resilience of Aboriginal Peoples despite the intergenerational effects of these schools. I personally enjoyed the speakers words filled with great passion. My hands go up to these students and the project itself. (Elder Geraldine Manson, Canada)*
- *I was particularly impacted by the CTAPP....all the growth and healing and building and strengthening of relationships that emerged out of it and the immense creativity and heartfelt relationships that continue to arise from it. (Jeannette McCullough, Canada)*

Day One: Indigenous Knowledge and Resilience

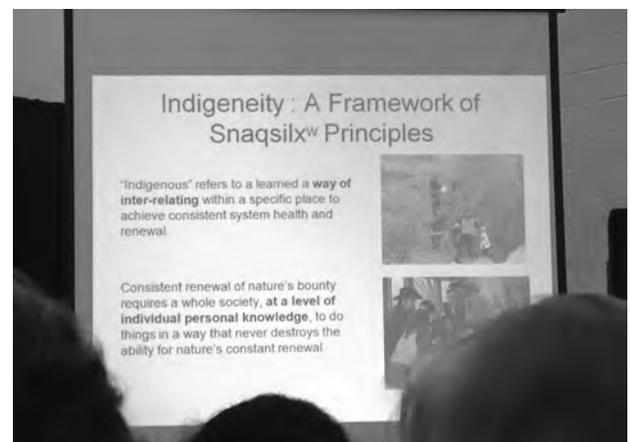
“Failure of compassion is a deep structuring force of global capitalism.” (Dr. Marie Lovrod, Canada, quoting unknown author)

Day One focused conceptually on Indigenous knowledge and resilience and was intended to continue to deepen the relational space of our gathering.

Dr Lewis Williams’ (Ngai Te Rangi tribe) opening Keynote **The Radical Human Ecology of Resilience** was intended to frame the Summit. Set against a context of neo-colonialism, economic fundamentalism and materialism, she spoke about the existence of Indigenous Life-World realities and the potential power of alchemy between participants and nations for healing, transformation and making a collective impact on our human-ecological system. She spoke about the need for this alchemy to be managed through three sacred dances of resilience: Decolonization, Reconciliation and the Potlatch or Gifting – the exchange or gifting of worldviews and ways-of-being. Lewis’ talk concluded with a discussion on the kind of culture we needed to create together at the gathering

and the importance of hope.

Drs. Lalita Bharadwaj (Canada), Jeannette Armstrong (Okanagan Interior Salish, Canada) and Iain Mackinnon (Gaelic Scots) then did a fine job of **Un-packing the Challenges and Stirring the Potential** for resilient futures. Dr. Bharadwaj, an environmental toxicologist and public health expert in community based research with Indigenous communities addressing environmental issues, provided a compelling picture regarding the insufficiency of dominant paradigms to address contemporary humanecological issues. Dr. Armstrong, Canadian Research Chair in Okanagan Indigenous Knowledge talked about her belief in the importance of all peoples returning to Indigenous ways of knowing. As she so succinctly summed it up – we are at present “out of our Indigenous minds”! Finally Dr. MacKinnon’s powerful account of the internal colonization that has occurred in Scotland, provided an important platform for participants to begin to consider internal processes of colonization as this related to themselves and the embedded and often subverted nature of these. In summary, these speakers offered a platform for a broader perspective on colonization and the need for a global collective return to Indigeneity.



Content from Dr Jeannette Armstrong’s presentation

- *The most poignant moment for me was Dr. Jeannette Armstrong’s comment ‘we are out of our Indigenous Minds’. That made so much sense and solidified what I had been feeling for a long time. (Robin Haig, Scotland)*

Toku Reo Ngai Te Rangi, Toku Mapihi Maurea

‘A People’s Wisdom is in Their Language’ (Dr. Hauata Palmer, Aotearoa).

Elder and Dr. Hauata Palmer, Ngai Te Rangi Tribe, Aotearoa / New Zealand gave an outstanding talk on the centrality of reo (language) to resilience. Entitled **Toku Reo Ngai Te Rangi, Toku Mapihi Maurea**,



Dr. Hauata Palmer

his talk took us to the heart of the challenge not just for Ngai Te Rangi, but for all Indigenous peoples – how the survival and thriving of Indigenous language is imperative to reconnection to spirituality, culture and land. In this sense the thriving of Indigenous languages (because they are so connected to and arise out of relationship with the land) are vital to all of humanities’ future in reconnecting us to our non-human relations.

- *Dr. Hauata Palmer said that a peoples’ wisdom is in their language – this is both beautiful and true and it made me wish that I spoke Gaelic which would connect me with the landscape and practices of the area where I am from. (Robin Haig, Scotland)*
- *Dr. Hauata Palmer gave such a grand speech and one that made me think twice on language – one that is in danger of being lost. (Jenny McLeod, Canada)*

Youth Lunch Forum: Lunch on this day provided another opportunity for youth to gather and



Deepening the Dialogue: Youth and Elders lunching together

continue the process of getting to know one another. The circle deepened further and a powerful platform for the after-lunch panel on intergenerational resilience was built.

- *I appreciated the intergenerational panel with youth and Elders – as well as the shared lunch with those participating on the panel. (Erynne Gipps, Canada)*

Intergenerational Resilience: A Conversation between Elders and Youth

“Resilience is sharing what you know.” (Elder Barb Wilson, Kii’iljuus, Haida Gwaii, Canada)

This panel was based on the importance of the intergenerational transmission between Elders and youth of time-proven qualities such as strength, wholeness, integrity, knowledge and the ethics of living well. Indigenous societies have long held this principle of intergenerational sharing – ensuring to the best extent possible that the next generations of human and non-human relations have what they need to flourish – to be a central principle of life. This conversation between our Elders and youth on intergenerational resilience was simultaneously an honouring of these values and a recovery of this relational ethic. It proved to be a powerful and live-giving exchange – one which had a profound depth as our panellists spoke on this topic from Indigenous, migrant and settler perspectives.

- *This [panel] really helped me understand my own role as a young person, and how our relationship with our elders makes sense in a Scottish context. Hearing Iain MacKinnon’s contribution as part of the discussion – his understanding of the 1000-year old internal colonisation process that has been happening in Europe and Scotland, and people’s gratefulness for his shedding light on the motivations for 18th century+ European emigration /empire-building/ colonisation – was hugely helpful. (Fergus Walker, Scotland)*
- *I was fortunate enough to be a panel member on the intergenerational resilience panel. I felt privileged to be able to share with the panel our Tikanga and Kawa (protocol) of Whareroa Marae and how it is handed down from generation to generation. Speaking alongside such a diverse range of people was truly humbling. (Elder Kura Benton, Aotearoa)*
- *I loved hearing the youth speak. It was good to hear them say that they feel responsible about carrying*

information to the next generations. This is critical.
(Gwen Underwood, Tsawout Nation, Canada)

[A key learning for me] was the combination of the Elders' and the Youth voices – I was heartened to hear both at the Summit as they bring wisdom and hope for the future
(Prof Susan Shantz, Canada)



Intergenerational Resilience Panel Left to Right: Danielle Alponse, (Cowichan Nation, Canada), Elder May Sam, (Tsartlip Nation, Canada), Erynne Giplin, (Cree Nation, Canada), Dr. Nancy Turner, Elder Barbara Wilson, Kii'il-juus, (Haida Nation, Canada), Mags Hall (Scotland), Elder Kura Benton (Ngai Te Rangī, Aotearoa); Te Kahu Rolleston (Ngai Te Rangī, Aotearoa); Fetiya Mohammed (1st Generation Somalian immigrant, Aotearoa), and Dr. Iain Mackinnon (Gael, Isle of Skye, Scotland)

One of the most powerful themes at the Summit was the subject of youth resilience – both as the young people expressed this, but also as this lies in the power of 'becoming' and continues to be generated in conversations between them. As expressed by one of the young Scottish people present at the Summit:

- *The concurrent session on youth, of which I was a part – particularly the Aotearoans presenting on: 'Ngai Te Rangī Youth Resilience: Identity as the vessel to unlocking potential' –*



Fetiya Mohammed, Aotearoa, Speaks at the Intergenerational Resilience Panel

was inspiring. I talked about the wisdom of the Elders that feels like it is slipping from our grasp; Robin presented a possible forum for exchange of wisdom; and then the Aotearoans presented an astounding example of everything we had talked about rolled into one: empowerment for Maori youth, education for Western scientists about Maori ways, building inter-generational resilience. (Fergus Walker, Scotland)

Day Two: Holistic Approaches to Learning

"Re-charting the space of what constitutes intellectual work was a fine intervention." (Dr. Marie Lovrod, Canada)

Many extraordinarily powerful things were born out of the Summit. Some of the most poignant midwifing occurred out on TIXEN Spit, the sacred food gathering, burial and ceremonial grounds



Salmon cooking, Tixen Spit

of the Tsawout People. This very special time together started well before the actual day as Tsawout community leaders planned and made the spiritual and material preparations in gathering the correct supplies. Well before dawn, Tsawout community leaders Earl Claxton Jr, J.B. Williams and Dr. Nick Claxton, together with youth and other Summit participants, gathered at this site to begin digging what would become our earth oven. These were indeed epic moments: a deep meeting of people and place; the reassertion of hope and the sacredness of all beings; and the sovereignty of right relationships with the earth, the waterways and the life forms they support. The excitement to be learning the traditional ways of cooking and food preparation, to hear the stories of the land and the teachings of community leaders, J.B. Williams and Seliliye Claxton, and to experience the sentience and soul of place was deep medicine – as was our collective witnessing, the informal milling and the deep joy of being one with place and people.

- *The time on the spit in particular [was impactful] watching the various groups of people talking to each other in that open environment. It takes the official frame off of the gathering in some way and creates opportunity for connection. The older women who spoke as witnesses of their historical eras in a truly grounded and authentic manner. (Dr. Marlene Atleo, Canada)*

Pit Cook Photos



- *Preparing the pit cook [was impactful]]. We got to the beach in the early morning with a group of youth and spent time working together on the land. This type of low key activity promotes comfortably natural conversations that can produce amazing discussions and bonding between the people as well as with the land. (Wendy Parkes, Canada)*

Summit Banquet at the Ambrosia Lounge in downtown Victoria. Hosted by the Centre for Global Studies and Chaired by Dr. Nancy Turner, this panel was a rich mixture of scientific commentary about the local impacts of climate change in B.C. to deep philosophical inquiry of human beingness and love as our means of resilience, and the necessity of

Climate, Culture and the Institutionalization of Indigenous Practices of Resilience for our Common Futures: Evening Banquet

“We don’t have a climate problem, we have a social problem.” (Dr. Candis Callison, Canada).

The panel on climate change took place as part of the



Professor Tracey Bunda speaks to map of Indigenous Australia which shows the traditional territories of diverse linguistic groupings.

bringing world-views, peoples and interests into relationship with one another to really make a difference.



Elder Kura Benton, Reva Mendes, Lewis Williams, Riri Ellis and Makere Stewart-Harawira perform a waiata at the banquet.

Day 3: Innovations of Indigenous and Inter-peoples' Resilience

“[Social innovation is] something old, something new, something borrowed, and something that blew in on the sea spray!” (Al Etmanski, Canada)

Innovating for Resilient Futures: Where Social Innovation is At and Where it Needs to Go!

Led by discussant Al Etmanski, this seasoned panel of social innovators — Stephen Huddart, C.E.O., McConnell Family

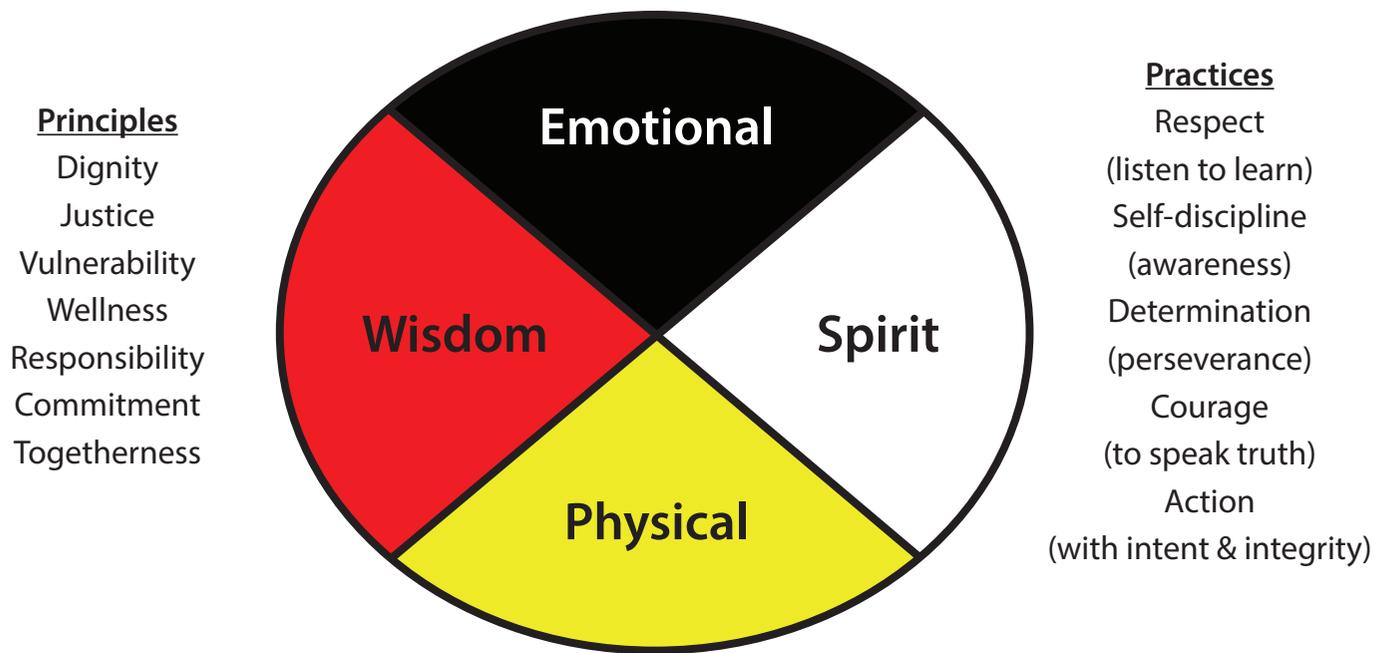


Al Etmanski

Foundation; Paul Lacerte, Executive Director, British Columbia Association of Aboriginal Friendship Centres; and Colleen McCormick, Director of Strategic Partnerships, B.C. Ministry of Jobs, Tourism and Skills Training — collectively pushed the envelope on this topic. Stephen Huddart reminded us that ‘the Truth and Reconciliation Commission is a gift and a teaching of the First Nations People of all these provinces to settler populations everywhere’ — we need to respect all, accept all and teach this. This is a very necessary canvas with which to work in social innovation aimed at addressing human-environmental well-being. Paul Lacerte spoke powerfully about the now national Moose Hide Campaign (www.mooshidecampaign.com) — a campaign by and for Aboriginal men across the country to end violence towards Aboriginal women and children. Colleen McCormick reminded us that we need to remember what it means to be human in order to get to new levels of conversation and more conscious practices of social innovation. She asked how we might co-create an Indigenous Social Innovation Protocol Agreement to heal our social, economic, political and spiritual relationships. Based on the Medicine Wheel (below), Colleen proposed that such a Protocol Agreement would be intended as a statement of general intent to commit to a set of guiding Principles and Practices among Indigenous and non-Indigenous peoples to enable social innovation.



Social Innovation Panel, left to right: Stephen Huddart, Paul Lacerte and Colleen McCormick.



Examples of Innovations of Indigenous and Inter-peoples Resilience

Whilst academic learnings offer a lot, the practical influence of practitioners is an outstanding contribution to building greater knowledge. (Dr. Riri Ellis, Aotearoa)

This session offered three practical examples of social-ecological innovation. Based on the **Women Migration and Well-being Project** (www.kinincommon.com), this panel offered some compelling perspectives on the realities of displacement and migration, as this affects both Indigenous Peoples and racialized migrant communities in Aotearoa New Zealand and Canada. Is there common ground? Is their potential for building inter-peoples' resilience? With Indigenous and migrant representatives from Canada and Aotearoa, this was an honest and forthright account from their respective points of view and experiences. It expressed Indigenous realities of recovering from settler-colonization and encroachment, and largely being left out of contemporary settler nation state decision-making on migration policy, along with those of members of racialized migrant communities whose lives and experiences of displacement are structured by some of the same globalizing forces. These women are often from traditional communities and may be Indigenous to their own homelands, or their own traditional cultures may have aspects of Indigenous worldviews within them.

- *I learnt a lot from the immigrants who were there and how they felt about being part of different countries in which they lived. (Dr Riri Ellis, Ngai Te*

Rangi Tribe and participant in Women, Migration and Well-being Panel)

- *I found the session on migration very powerful, I felt that the honesty of Riri Ellis' acknowledgement of the difficulties Maori people face in understanding and engaging with new waves of migration to Aotearoa was not only powerful, but also very helpful in trying to understand the socio-cultural tensions between the Highlands and the Islands. (Dr. Iain MacKinnon, Scotland)*



Ngai Te Rangi and Migrant women from Aotearoa enjoy time together at the Summit

- *I learnt a lot about the sensitive interactions between migrating, colonising and Indigenous peoples – and the factors that help or hinder reconciliation – particularly in the language used. In Scotland, many of us are searching for identity, and the scars of the Highland Clearances are still unresolved after 200 years....*

Learning of the relations between settlers, Indigenous and Métis, and particularly the lack of rights of the Métis, made a big impact on me. (Fergus Walker, Scotland)

- *Like Maori, people of Gael lineage face large scale migration into many communities. We do not have a language to understand or talk about such development, and hearing Riri acknowledge the difficulty that her people face, helped me to understand that in our context too this is a complex issue which is multifaceted and that strong polarised positions are a sign of fear, rather than a true engagement. (Dr. Iain Mackinnon, Scotland)*



Dr. Nick Claxton

To Fish as formerly: Reviving Reef Net Fishing in the Salish Sea proved an inspiring presentation by Derek Mas-selink of Dr Nick Claxton's life work to reclaim the WSA'NEC' Nation's traditional reefnet fishing practices and their work together to continue to develop this innovation. With the help

of their relatives of the Lummi Nation, (Washington, U.S.) who had recently undergone a process of reefnet resurgence, and support from the Capital Region District and the TELANET Centre for Innovation and Peace, members of the WSA'NEC' Nation built the first WSA'NEC' made reefnet in over a hundred years. On August 9th, 2014 the reefnet was set at a hereditary fishing location (SWALET) off Pender Island. This important work will continue to be re-embedded in the WSA'NEC' social-economy, with much potential for improving the resilience of non-Indigenous societies as well.

- *Every thread took up the topic (of resilience). To Fish as Formerly was great! (Dr Marie Lovrod, Canada)*
- *[I enjoyed] how traditional fishing methods are being revived....the second generation carrying on the unfinished work of the elder generation and the traditional fishing methods illustrated the skills, resourcefulness and knowledge that Indigenous people have throughout the world to sustain their families & community. (Jenny Janif, Aotearoa)*

The final presentation for this session **Te reo o Ngai Te Rangi** by Dr Hauata Palmer and Meremaihi Aloua Ngai Te

Rangi, Aotearoa was the stirring story of the resistance ethic of Ngai Te Rangi as demonstrated through the revival of Te Reo, the traditional language, and the ongoing efforts to ensure its continuance and eventual thriving. Alongside this commitment to Te Reo, they talked of the ongoing commitment to all things Ngai Te Rangi that exist in the tribe's names, landmarks and narratives. This presentation was also a powerful demonstration of the role of the marae, the tribe's cultural meeting place/s, in strengthening the connection between whenua (land), Whanaunga (human kin) and Te Reo.

Principles of Tsawalk: An Indigenous Approach to a Global Crisis

Our summit concluded with a strong and challenging keynote by Dr Richard Alteo (Umeek), an Elder and hereditary Chief of the Ahousaht Nuuchahnulth people. His central message was that all living things have a common ancestry and through respectful relations and constant negotiation with each other, we form an integrated whole. The ancient Nuuchahnulth principles of respect, recognition, and consent that includes all life forms – humans, plants and animals – translated into contemporary constitutional forms may hold the promise of the possibility to achieve a sustainable foundation for the future.



Participants watch the film shown by Dr. Ateleo

- *I am very grateful to Dr. Eugene Richard Atleo (Umeek) for sharing his wisdom with us. His teachings are profound. (Mairi Gunn, Aotearoa)*
- *The joy and caring of Indigenous worldviews expressed by Dr Eugene Richard Atleo (Umeek) gave me hope in a more 'effortless' relationship with mother earth – as opposed to the often tiring reliance on purely intellectual considerations of conventional environmental movement/climate science (Fergus Walker, Scotland).*

What Participants Liked – What Impacted Them Most

- *The chance to hear from Elders who have dedicated their lives to their beliefs and work....so important. (Robin Haig, Scotland)*
- *The opportunity to connect internationally with other Indigenous youth and Elders working towards the revitalization and continuation of their cultures and nationhood. (Wendy Parkes, Canada)*
- *The combination of practical and theoretical, inclusion of arts, film and story-telling along with more academic panels/frameworks was unusual and especially rich and meaningful. (Prof. Susan Shantz, Canada)*
- *I was deeply impressed by the transformative potential of the way in which this Summit was created and held, and I want to know more about how this works and how we might create something in Scotland which draws on, respects and supports Indigenous Gael traditions in a way that can deepen both our cultural understanding and our underlying humanity. (Dr. Iain MacKinnon, Scotland)*
- *I revelled in the process of intergenerational and inter-peoples storytelling and song....The Pit cook experience will always remain close to my heart, as will Paul Lacerte's talk about love being central to social justice action. (Usra Leedham, Canada)*
- *I enjoyed the Elder[s] and the youth sessions and found the contributions from the different ages outstanding. (Dr. Riri Ellis, Aotearoa)*
- *I loved the way the Summit was grounded in relationships and ceremony (including song and music). It felt very spiritually connected, holistic, loving and held in community. (Lena Richardson, Canada)*
- *The Speakers and attendees were all inspiring and some great, deep thinkers – such a great opportunity to hear and meet people from all over the world. (Fergus Walker, Scotland)*
- *Meeting other artists, academics, and activists from across the globe – and learning about their respective projects and initiatives – renewed my hope that collaborative and collective resistance is possible. (Usra Leedham, Canada)*
- *I really enjoyed the youth-led spaces at the conference. It was wonderful to meet so many diverse people who are passionate about similar things. (Erynne Giplin, Canada)*
- *I was particularly impacted by the Land-based learn-*

ing, learning about the fire pit, listening to stories, being active – a good way to connect with people. (Robin Haig, Scotland)

- *I appreciated the emphasis on the arts, and holding space for heart- and earth-centered ways of life. Loved how spontaneous the events were in their unfolding, and that we met on Indigenous lands. That, in itself, is medicine. (Dr. Marie Lovrod, Canada)*
- *It was also incredible to have the space to meet and learn from so many Elders. These, are the most important voices and it was an honour to receive their stories. (Erynne Giplin, Canada)*
- *The international, multi-generational connections that were formed and strengthened throughout the meeting are exactly what is needed to guide humanity towards a more sustainable and fulfilling future. All of us realized our attachments to place and to our kin, both human and non-human, and how important these are. Academic learning is one way to connect, but so is art, music, cooking and eating together, and just warm conversation (Dr. Nancy Turner, Canada)*

Key Takeaways

- *The deep friendships and love shared for these days. (Jenny McLeod, Canada)*
- *Surrounding yourself with the right people you can create momentum and change with loving support. We are all connected through similar stories and through the land. Songs, and Prayers. (Danielle Alphonse, Canada)*
- *The importance of ongoing work to raise the profile of Indigenous people through the world, their violation of human rights by existing governments and discriminatory policies. (Jenny Janif, Aotearoa)*
- *We are all in various degrees and different ways casualties of colonization. (Jeannette McCullough, Canada)*
- *That sometimes, for immediate survival, people trade away future opportunities, like holding onto an ancestral language, out of love. (Dr. Marie Lovrod)*
- *Dominant systems mobilize aggression and structural violence to undermine the wisdom of slower, saner ways of being. There were so many ways of resisting this appropriation of our feelings and best selves demonstrated at the conference. The discussion of working with, loving, and moving through family and community systems impacted by addictions was also inspiring, and necessary. (Dr. Marie Lovrod, Canada)*
- *A deeper and richer understanding of the connection*

between spirit and the land (Prof Carol Stuart, Canada)

- *Resilience is not individual or siloed community 'coping' but collective resistance, strength-building, healing, and empowerment. (Usra Leedham, Canada)*
- *The Great music! Scottish Song, pipes and the Haka! The beautiful performance of their cultural heritage! (Jenny McLeod, Scotland)*
- *Social/Socio-ecological innovation offers significant opportunity for resistance, capacity building, and transformative change. Work, however, needs to be done to move the process beyond Western techno-rationalism and neoliberal entrepreneurialism in order to facilitate intergenerational, inter-peoples, inter-sector projects that result in holistic healing and change. (Usra Leedham, Canada)*
- *The Summit was a beautiful display of love, identity and thought. The fact that we were [all able] to come together in a space to discuss our collective futures was a feat within itself. (Arianna Waller, Aotearoa)*
- *I [learned] how an invitation, a mere act of inclusion, can impact entire communities of people, be they in the tiny rural town, Rawene, in Te Taitokerau of Aotearoa/New Zealand or unexpectedly through connections made on Gabriola Island. Enthusiasm built at the Summit energised Reva and myself and we felt empowered to discuss working closely with Indigenous people wherever we went and saw immediate results (Mairi Gunn, Aotearoa).*
- *My own interest in Radical Human Ecology and my desire to deepen my involvement with this work. Also, the connections between Indigenous revitalization and cultural reclamation efforts in New Zealand, Scotland, and Canada. The discussion of different approaches to re-grounding in Indigenous ways of being and decolonizing practices led by Indigenous communities (and others) (Lena Richardson, Canada).*
- *The opportunity to meet so many other Indigenous youth (specifically from New Zealand) was truly significant. I think the most important thing to take away from spaces like this- are relationships. From this point, we can learn so much from one another and continue to share our work and energies with one another. (Erynne Giplin, Canada)*

Revisiting Notions of Indigeneity

- *Hearing the First Nations language as spoken by the native speakers was very powerful, be it sung, spoken or in prayer. It allowed us to hear in the Scottish Gaelic sounds a profoundly ancient earthiness that*

bridged skin colours through Indigenous connection. (Mairi Gunn, Aotearoa).

- *The inclusion of Scottish Indigenous presenters along with racialized immigrant panellists challenged and expanded notions of indigeneity in our 21st century global context of political upheaval on so many fronts. (Prof Susan Shantz, Canada)*
- *Re-indigenisation is a cross-peoples, holistic, global process that involves the foregrounding and propagating of Indigenous knowledges and ways of being in all aspects of human existence (Usra Leedham, Canada).*
- *[I would like to have] a discussion of how those of us without much connection to our Indigenous histories can support this movement and work would be valuable (Lena Richardson, Canada)*

Improvements for Next Time

Overall, people seemed reluctant to suggest improvements – perhaps because most had a very good experience of the Summit and the challenges of the limited budget were evident. The following are suggestions in brief with examples of comments underneath.

Logistics

- **TIME FACTORS:** More time left for audience-panel dialogue at the end of sessions; stick to scheduling of sessions and discussions so that there is more break time and opportunities to physically move around.
- **BETTER CARE OF ELDERS:** More break times for the Elders that attended, individuals assigned to make sure that Elders are fed and their needs provided for on a regular basis.
- **MORE 'GO TO' PEOPLE:** To field questions and ensure people know where to go, when, and how etc.

Process

- **OPEN SPACE:** Consideration of more open space to allow the discussion and learning to move more deeply without impacting the next set of sessions.
- **SMALL DISCUSSION GROUPS:** Having break out groups to connect to and digest the sessions with.
- **DEMOGRAPHICS AND VOICE:** Incorporating more youth, more Elders, more men and people in their 40s and a stronger voice for these groups.
- **DISCUSSANTS:** Having discussants in all sessions to introduce and facilitate.
- **TRANSITION PREPARATION:** Preparation for returning to the harsher world of the ordinary after experiencing such a space of depth, safety and community; including a closing ritual.

Content

- **INCREASED FOCUS** on Activism, Environmental Impacts, Business and Strategies for Resilience.
- **MORE EMPHASIS ON THE LOCAL:** More time on the land and a bigger local presence (more local Indigenous youth especially from the hosting community).
- **A SESSION ON:** Responsible, conscious, ethical Indigenous ally-ship.

The following are some examples of what people said in relation to the three themes of logistics, process and content:

Logistics

- *I think the scheduling of sessions and discussions needs to be stuck to....There were so many AMAZING sessions to take in but no time between to move around....and ensuring there is a discussant in the sessions. (Arianna Waller, Aotearoa)*
- *More break times for the Elders.....individuals assigned to make sure that Elders are fed and watered on a regular basis...some have diabetes and need to break more often for snacks....the younger body and the geriatric body are different and the needs of Elders need to be acknowledged in the organization of meetings. (Dr. Marlene Atleo, Canada)*
- *I loved the location on Tsawout territory and land – though was challenging for transport and coordination of people and events due to distance from Victoria. Led to some irregularities in planned timing of planned events – though not personally an issue, but may have stressed the organizers! Better funding for future events might help address any organizational issues by providing for more last-minute and on-site coordinators. Great event on a limited budget – much achieved through passion and hard work! (Prof. Susan Shantz, Canada)*

Process

- *Break-out groups to connect to and process the plenaries and the Summit. (Gwen Underwood, Canada)*
- *Consideration of more open space to allow the discussion and learning to move more deeply without impacting the next set of sessions (Prof. Carol Stuart, Canada)*
- *I see the younger people impatient to get going....to do their thing without necessarily understanding how what they do is even related to the pathways that the Elders have pounded flat for them...(Dr Marlene Atleo, Canada)*

- *I felt an energy loss on returning to Scotland. Indeed more than that, I felt quite down for a few days. From speaking with some other delegates I don't seem to have been alone. The Summit was wonderful, inspiring and important. Because of the depths that we reached in our safe space, it can also be seen as a bubble which, in my case anyway, was burst when I got home. From [past] experiences I know that this can happen.....Maybe in future events we could have a subtle way of reminding us - particularly those of us who are less experienced in these dynamics, or who are not returning home to a primary community. (Dr. Iain MacKinnon, Scotland)*

Content

- *I would have liked to hear more about strategy and tactics for resilience. Maybe some more of the tools and methods people are using to protect and promote their cultures and how others might be able to similarly implement such tools. (Wendy Parkes, Canada).*
- *Furthermore how are Elders and youth connecting in meaningful ways to ensure that those knowledges are maintained and passed on to the next generation and so on. How do we keep these connections alive and active in the face of growing encroachment and colonial imposition? (Wendy Parkes, Canada)*
- *A session on responsible on responsible, conscious, ethical, Indigenous ally-ship would have been most welcome. (Usra Leedham, Canada)*

Meeting our Summit Objectives

1. Building relationships across the Network

It is evident from comments throughout that the Summit went a long way towards achieving this objective. Of course this work is never done, but certainly a good start was made, as the following comments confirm:

- *What stood out for me was the cultural protocol, and allowing space for Elders to speak and share words with the participants. I appreciated the many cultures creating a sacred space to be very open about spirit and identifying the keys healing aspects of (de)colonization. (Danielle Alphonse, Canada)*
- *Beginning and ending our days with Elder May Sam's blessings and sharing stories, songs, and meals with one another allowed the diverse community of conference attendees to become a single, constantly evolving unit of learners and teachers, listeners and speakers. (Usra Leedham, Canada)*

- *As many of us are locally entrenched, we can feel alone in our work but when we hear local stories and experiences from others at these kinds of gatherings, it can help to increase hope, decrease feelings of aloneness and increase feelings of solidarity. Good Medicine for us all! (Jeannette McCullough, Canada)*

2. Sharing perspectives and understanding differences

The Summit made very good inroads into this objective, as exemplified by the comments pertaining to indigeneity and migration or the Elders and Youth panel. Obviously, this is an area that is ongoing and requires considerable depth in approach – in terms of creating the type of environment that enables different perspectives to be shared safely, allowing relationships to be built as understandings take root and blossom. Here, for example, is the experience of a Canadian settler participant discussing her deepening understanding of the work being undertaken by Indigenous communities as represented at the Summit.

- *[I liked] the immersion in cultures from the world's Aboriginal peoples. The opportunity for speaking with and listening to such great community leaders. The experience in speaking with and listening to our own country's Aboriginal people and seeing the wonderful work they are doing. Realizing the extreme learning curve that must be experienced to catch up with their thinking and their work. (Jenny McLeod, Canada)*

3. Ethical frameworks and protocol:

Because of the full program and going over time, the two dialogical sessions allocated for participants to discuss ethical frameworks and protocol to take the work of the Network forward, did not occur. This is dealt with further under “Taking Things Forward”, below.

4. Refining key themes to ensure collaborator relevance and knowledge mobilization

Progress on this theme is evident in participants' clearly meaningful engagement with and deepening understanding of content presented at the Summit. These four themes are drawn from this content and were also themes raised at the strategic planning meeting immediately following the Summit.

1. **Land, Identity, Cultural Transformation and Healing** – innovations which increase understanding and strengthen the interconnections between land (and waterways) identity, cultural transformation and healing of place and people.
2. **Resilience and Diversity in Place** – working/innova-

tions across culturally diverse communities (Indigenous, settler, migrant) of difference to increase understanding and practices which support Indigenous ways of being in place.

3. **Youth and Intergenerational Resilience** – innovations which increase understanding of and strengthen the transmission of intergenerational knowledge and a relational ethic towards a more resilient tomorrow.
4. **Holistic Learning in Place** – innovations which increase understanding of and strengthen place-based and other Indigenous learning/inquiry-based innovations in supporting Indigenous ways of being in place.

Taking things forward

“Colonisation confuses the mind, but our hearts are still strong.” (Dr. Iain MacKinnon, Scotland)

Not surprisingly, as the experience of gathering for four days was fresh in participants' minds, they tended to emphasize the Summit/regular gathering aspect of the Network when responding to the what and how of ‘taking things forward’. Comments are grouped into five areas: the need for future gatherings and means of staying connected, knowledge mobilization, youth content, pedagogy and resourcing.

Future Summits, staying connected and deepening the dialogue

- *I feel this was a very important event and I am grateful that people saw the need to hold it and put their time and energy into doing so....[I] do feel it is important to keep this work going....to grow the ‘movement’, slowly but surely, in order to create change and get us back in our Indigenous minds so that we can stop harming our planet. (Robin Haig, Scotland)*
- *I'm already looking forward to the next Summit! (Mairi Gunn, Aotearoa)*
- *Continue having Summit after an interval of two years and hosted by Indigenous people in different countries. (Jenny Janif, Aotearoa)*
- *A continuing dialogue with the Aboriginal and non-Aboriginal folks to see how we can all progress things together (Jenny MacLeod, Canada).*
- *A permanent connection to all who attended. To see everyone's ongoing work and thoughts and to be able to exchange dialogue in one place on the internet. (Jenny McLeod, Canada)*
- *An annual or semi-annual gathering of this nature offered in the various home places of participants because gatherings like this nurture and ignite our commitment to share and learn and grow and move*

forward in new ways....I recall the words of Cheryl Bryce, who led a tour of Victoria telling us the history of the Lekwungen people. When she spoke of her peoples work with the camas bulbs she said their interaction with the bulbs while “being with” them led to the bulbs growing faster. (Jeannette McCullough, Canada)

- We are very keen to hold a Scottish event, perhaps after the Aotearoa Summit? We have a deal of thinking to do...(Fergus Walker, Scotland)

Knowledge mobilization

- Maybe creating a communications space, or even a wiki, where everyone could help with the final report. It would be great if everyone registered obtained a copy of the final report themes. Maybe, too, it would be good to have something like a “commitments” space, where we could share commitments that we undertake, as a result of our experiences at the conference, which might unfold over a longer timeline. (Dr. Marie Lovrod, Canada)
- Moving some of this learning in the direction of uptake and mobilization of the TRC [Truth and Reconciliation Commission] report in Canada, and similar efforts in other places would be wonderful. (Dr. Marie Lovrod, Canada).

Youth

- It would be great to see some energy go into promoting youth voice and leadership. More collaboration amongst youth and Elders. (Wendy Parkes, Canada).
- I would like to see a key youth thread in the future. There is something unique being developed in their contributions (Dr. Riri Ellis, Aotearoa).
- I would like to see a youth committee formed that can help with the future planning of the next Elders Voices Summit. I would be happy to help set this up as well as a way that we can form a general network of attendees from the Summit (maybe a Facebook group page can be set up?). Now that I’m back in Aotearoa I feel like I really want to stay in touch with the beautiful people to whom we were fortunate enough to meet at the Summit. (Arianna Waller, Aotearoa)
- [What would you like to see emerge from the Summit?] Loads. I’m looking forward to the youth group reconstellating. I’m looking forward to finding funding to take a group to the next gathering (hopefully in Aotearoa) and, I hope augmenting our group with one or two extra young folk or an Elder or two (Dr. Iain MacKinnon, Scotland).

- I would also like to see a young person as a keynote speaker. I know Elders have a lot of knowledge and experience to share but if Elders’ Voices is truly going to incorporate the youth and Elders’ voices together, there should be representations of both worked through the programme. (Arianna Waller, Aotearoa)
- My suggestion would be that Lewis and the organizing team provide a template for focus group discussions among Elders and youth that can take place in the local communities represented at the conference and beyond, with the expectation that the data will be sent back to the team in the form of simple templates and short reports. More youth voice is needed overall. If that seems like too much work right now, maybe a new grant in that direction would be a good idea. I could get behind that. (Dr. Marie Lovrod, Canada)

Pedagogy

- One of the questions I have is how to mobilize heart and earth-centered practices and ways of knowing in overscheduled, ridiculously competitive spaces, like academia, healthcare, etc. We don’t have to focus on settler institutions alone, of course, or even whatsoever in some cases, but there is such a need to change such spaces (Dr. Marie Lovrod, Canada).
- I am up for the idea of forming ideas for a curriculum based on what we began to explore at the Summit. I am also keen that we prioritise work on ethical procedures and protocol...I think this is necessary as it will deeply influence the content and design of a curriculum. (Dr. Iain MacKinnon, Scotland)

Resourcing

- My hope is that this is the first Summit of many, and that the Network receives the funding it requires to mobilise local partner-driven social innovation initiatives and applied research projects that support socio-ecological resilience, reindigenisation, and reconciliation in order to transform people and policy. (Usra Leedham, Canada)
- Funding and ideally from diverse sectors is urgently needed for this initiative (Jeannette McCullough, Canada).
- The summit was a great starting point for building a platform for engaging in conversations about Indigenous advancement growth and development. Equally important was the space made for those marginalized in mainstream conversations such as migrants, youth and older persons. Resourcing this forum to ensure it

grows is essential as the connections formed between the diverse communities across nations requires continued dedicated nurturing (Dr Riri Ellis, Aotearoa).

Next steps

Among pieces evident from this report and Summit reflections are:

1. The **power of the intergenerational dialogues** and the energy of the young people involved in the Network to move forward on issues of youth and intergenerational resilience;
2. The **importance of fleshing out ethical framings and protocol** for the Network (The work of the Truth and Reconciliation Commission in Canada, Treaty of Waitangi in Aotearoa for examples, could be drawn on to help provide some of these framings);
3. The **need to support locally based initiatives in social-ecological innovation**, particularly those being undertaken by Indigenous Peoples; and,
4. The **importance of working across Indigenous, immigrant and settler communities** to bridge understandings and build collective resilience.

Partnership Development Work: Proposed next steps for advancing these pieces of work is to develop and strengthen the partnerships between participating organizations to enable: 1) knowledge development and mobilization in integrated and coordinated ways around identified themes, and 2) to further develop partnership and governance arrangements, and ethical protocol and framings for the Network. In this sense it is also important to distinguish between the more deliberate partnership development work which will be focused on specific objectives around research, knowledge mobilization and learning, and social-ecological innovation, and the more organic activities that may arise between people as a result of being part of the IRN.

Aside to providing opportunities for connection and dialogue, the next stage of development will primarily be focused on the development of partnerships between organizations representative of, or working with communities in different regions. This will be achieved through participatory methodologies that engage key groups. Given the feedback we have received it is recommended that these steps are achieved through the following activities:

- Undertaking a series of Elder-youth focus groups in Canada (three participating nodes of Victoria, B.C.; Saskatoon, Saskatchewan; and Toronto, Ontario); Aotearoa, Australia and Scotland, to build intergenerational understanding and resilience, inform Network protocol, and thematically refine local social-ecological innovations to be supported by the Network. (These dialogue groups relate to identified areas of development 1-3 above and could also incorporate holistic learning and traditional teachings. Some of these would specifically be for Indigenous communities whilst other groups would have culturally mixed membership).
- Undertaking a series of focus groups in the fourth area of development (increasing understandings across Indigenous, migrant (recent and Settler), involving all ages.
- Supplementing these activities with key informant interviews, literature reviews and think-tank activities.

These process would be supported and guided through the input of Elder Advisors and International Resilience Network youth representatives.

A critical next issue is to secure resourcing to follow through on these next steps.

With deep reverence and respect, thank you to the Elders, youth, community members, Local Organizing Committee members, International Advisory Group members, event coordinators, staff, volunteers, contributors, and participants who joined together and gave so much of themselves to make the Summit such a resounding success!

“Lastly, I want to express my endless gratitude to the Tsawout First Nations People. I felt the synergies of their land and water flow through me. I know that I will return to that place again.” (Arriana Waller, Aotearoa)

“Overall the experience and time at the Summit will live in my heart and I truly feel blessed to be a part of such important work.” (Danielle Alponse, Canada)

“Epic days at the Elders Voices Summit! Here on Tsawout territory! Give thanks for their open hearted welcome and blessings. Deep gratitude for...a gathering filled with so much love, hope, resilience, wisdom, innovation, humility, heart, magic, kindness, music, and connection to land!” (Hazel Bell Koski, Canada)

¹ To run the summit we applied to the Social Sciences and Humanities Research Council of Canada and received a Connections Grant, for which we are very grateful. This grant provided around 50% of total cash funding for the summit.

² Aunty May Sam and Uncle Skip Sam are Elders who live at the neighbouring Tsartlip Nation, which is one of the four bands of the WSA'NEC' people on the Saanich Peninsula, Vancouver Island, B.C., Canada. Prior to colonization, these bands were one people. Aunty May is also one of the Elders on the Elders Voices Program, University of Victoria and provides regular mentorship, support and traditional teachings to guide Indigenous students, faculty, staff and administration in Indigenous ways of knowing and being. Both Aunty May and Uncle Sam were on our local organizing committee for the summit.



Schwartz Bay Ferry Terminal

Victoria International Airport

Quality Inn
2746 Mt. Newton X Rd.

Tsawout First Nation
7728 Tetayut Road

Ambrosia Centre
638 Fisgard St.

Venue Addresses:

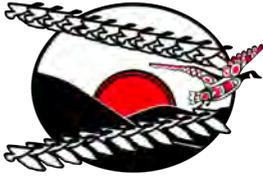
Tsawout First Nation
7728 Tetayut Road
Saanichton, BC

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