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Dechı̨ta Nezǫ Gots'udı́ (Living on the Land in a Good Way): Supporting Indigenous Resurgence through Anti-Colonial Approaches to Risk Management Planning

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NWT RECREATION & PARKS ASSOCIATION

ʔehdzo Got'ı̨nę Gots'ę́ Nákedı · Sahtú Renewable Resources Board

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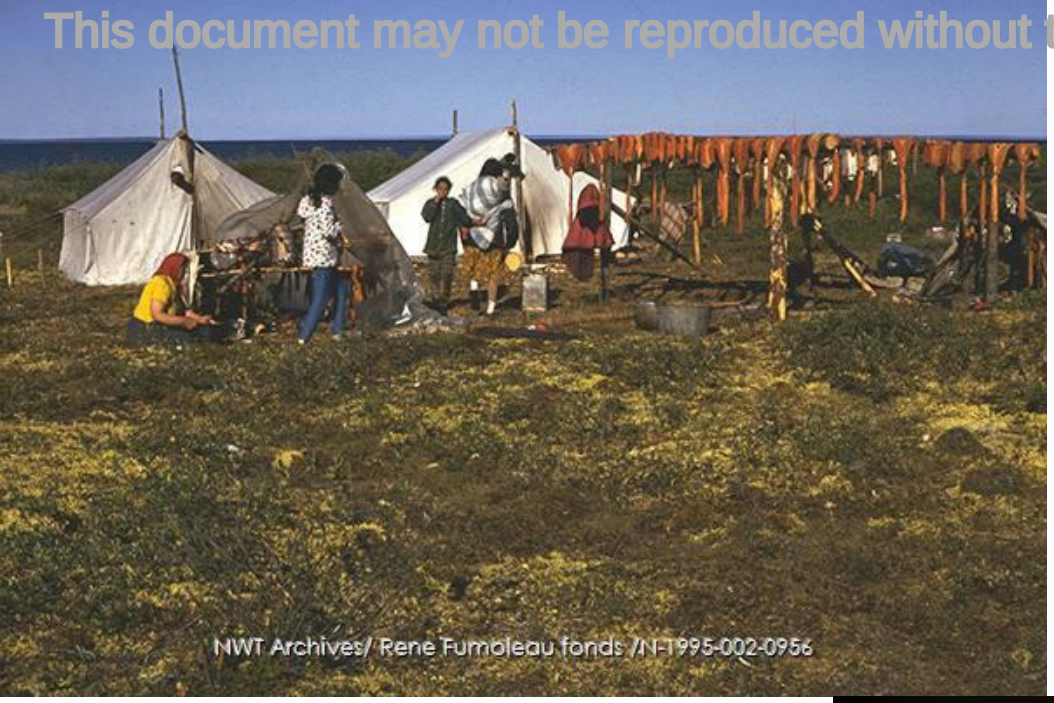

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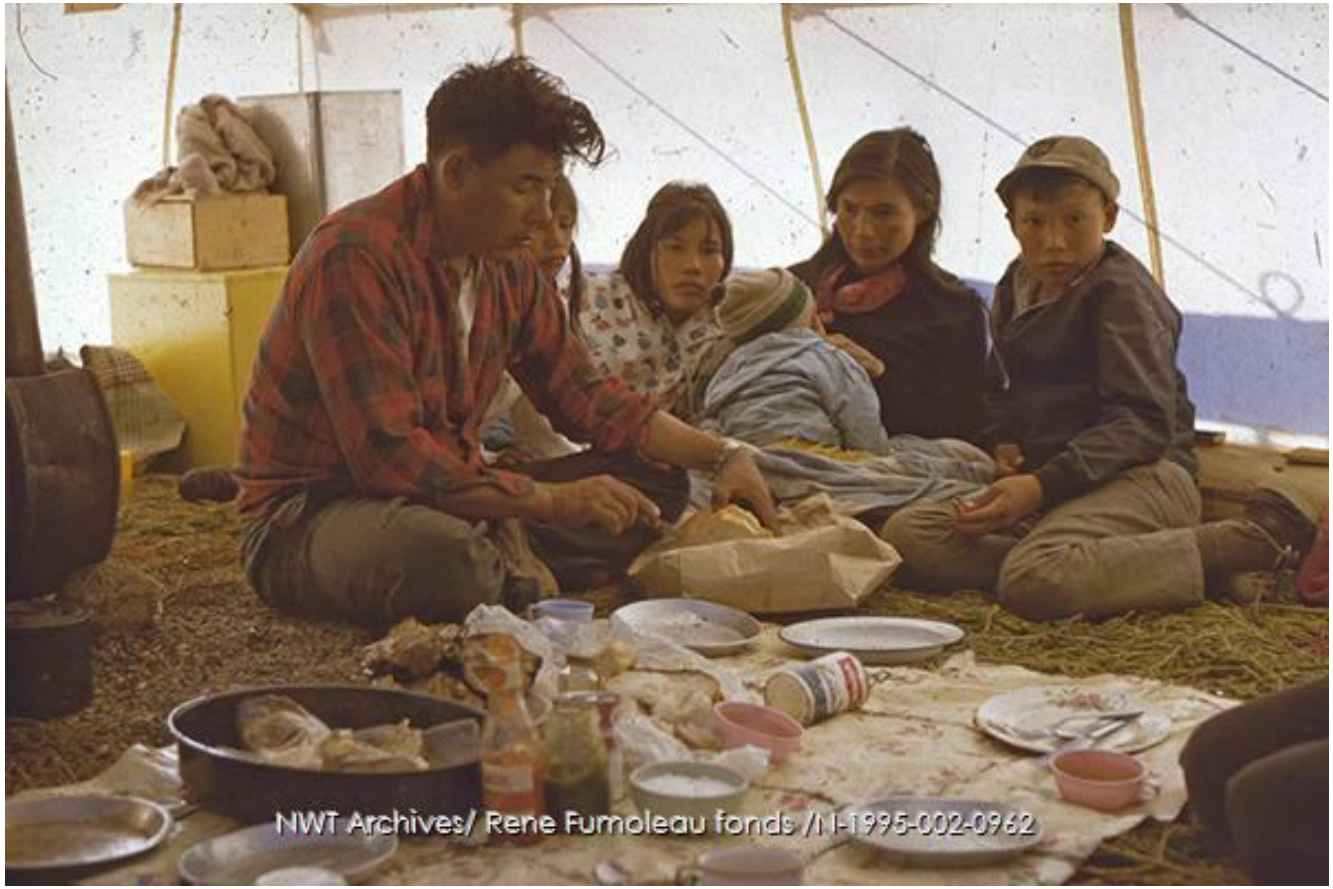

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Albuquerque Indian School

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Settler Colonialism

"destroying to replace"
(Patrick Wolfe)

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Colonizing the Sahtú

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Dene ts’ı̨lı̨

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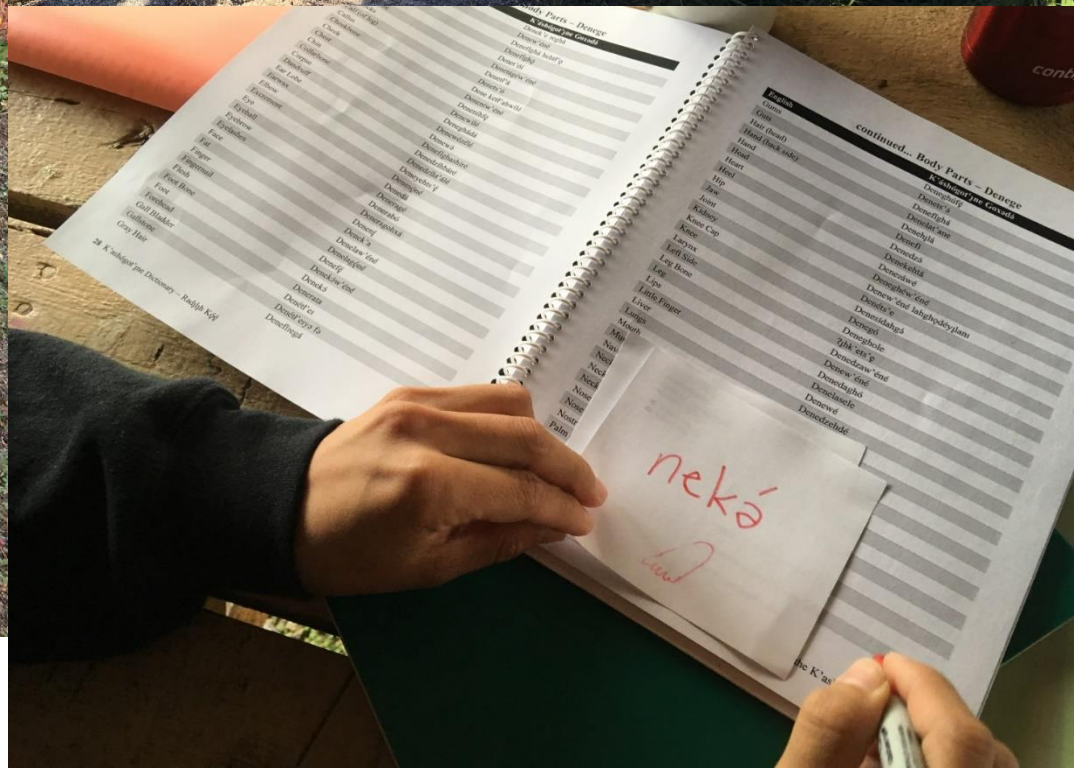

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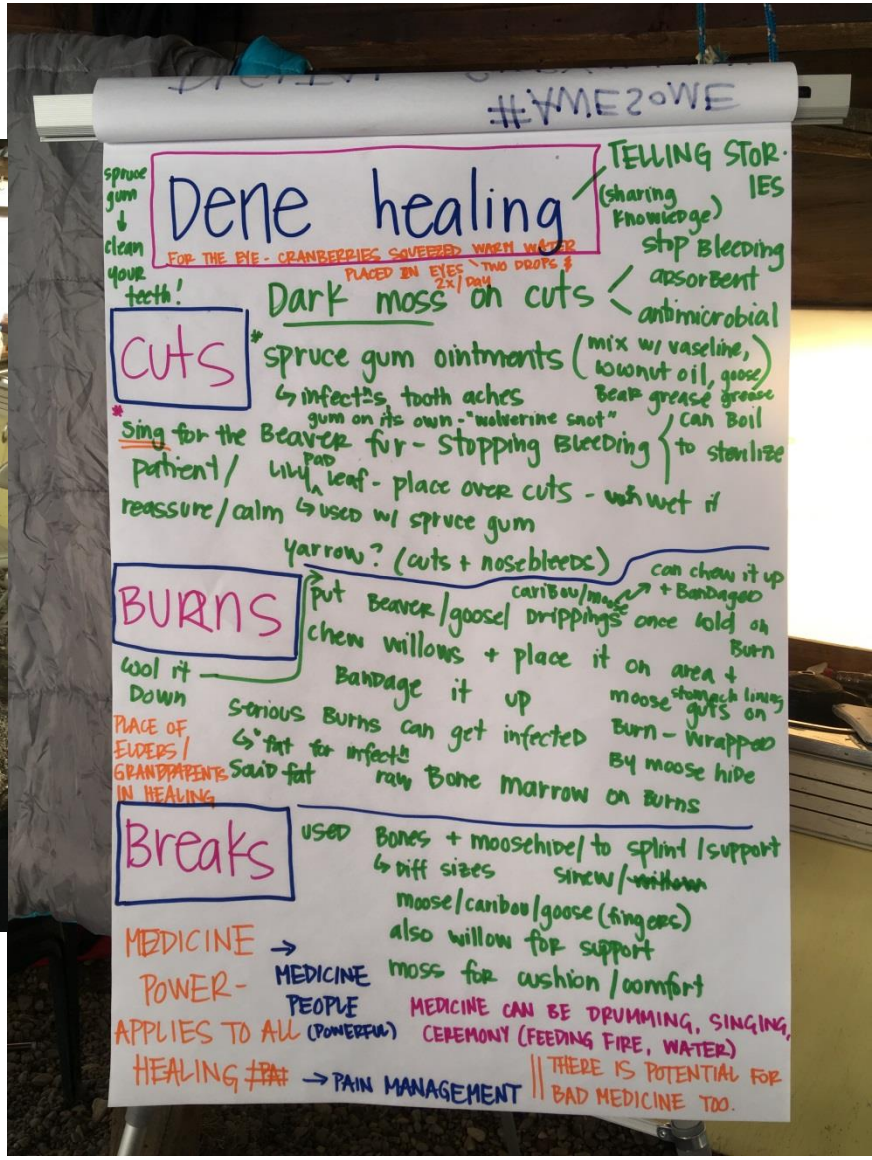
anti-colonial/decolonizing strategy



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nats’etsı

nats’eju

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Tulít'a

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Why are we here?

"**Traditionally**, children learned how to be on the land from their grandparents and parents. They learned by observing over time and eventually doing.

Colonization (the different ways in which our lives were taken over by outsiders), but especially the residential school system, has changed life in the Sahtú. It has distanced our people from the land. It has disrupted how ts'ǫ́daneke and ʔek'ǫ́neke (children and young adults) learn to be on the land, so that many don't feel comfortable or confident in the bush.

This document reflects this new reality. We are **having to work in a different way**."

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Dechı̨ta Nezǫ Gots'udı́

"living well on the land,"
"living on the land in a good way"

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"Equally important for this document is **bets'erı̨chá** (respect): respect for the land, respect for the people we are living and learning with, and respect for ourselves. We believe that if you show respect, you will be rewarded with respect."

Dene Kedə (Dene Language)

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Ts’e ts’ı̨ı (Getting Wood)

Skills: Identifying a location, building trails, identifying dry wood, preparing the site, cutting the trees down safely, transporting the wood back to camp

History/Culture: Wood is important for warmth, cooking, tent frames, and hide tanning. Traditionally, both men and women harvested wood.

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"Dechı̨ta Nezǫ Gots'udí is grounded in **traditional knowledge**. The ancestors lived and thrived in the Sahtú. Their stories, knowledge, and skills continue to guide our relationship to the land and to each other."

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"As much as there are accepted ways of doing things, **practices are always situational**, reflecting the particular time and place in which they occur. For example, there are teachings around men's and women's different responsibilities, but in some cases, it makes sense for women to do what is commonly men's work and vice versa. This reflects an important reality of living on the land: **multiple factors need to be considered when we are making decisions in the bush**."

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February 2017: A safety plan is a living thing.

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August 2017: Centring Dene ethics and governance.

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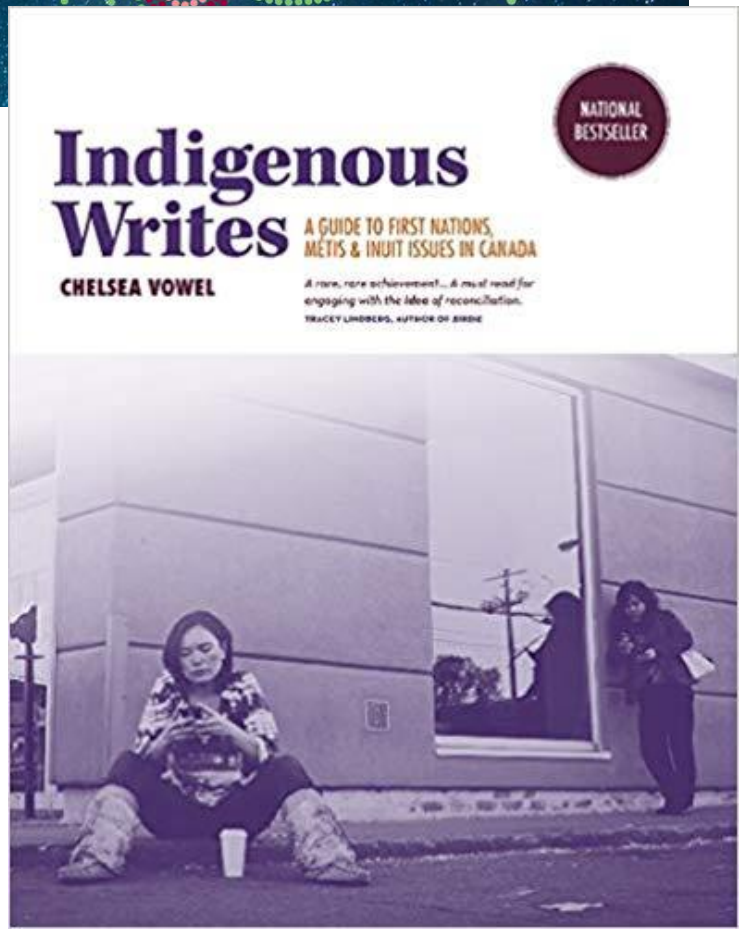

“settler”

@apihtawikosisan
https://apihtawikosisan.com/

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FEBRUARY 2018:
A holistic approach to safety for all.

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FEBRUARY 2019: Supporting young people during and AFTER camps.

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Adrian Oudzi and Jack Kochon

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SEPTEMBER 2019: Respecting and reflecting local, situated knowledges.

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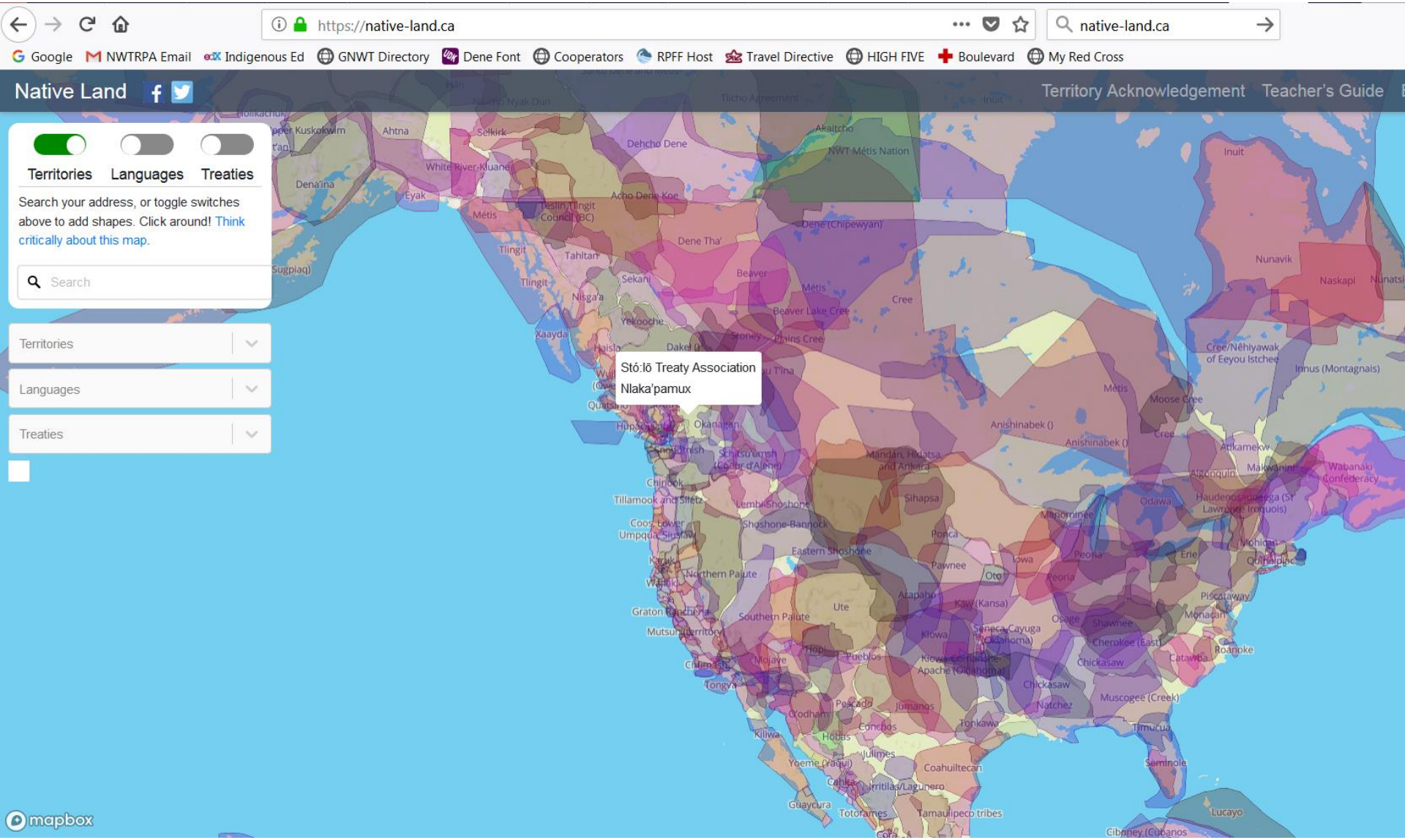
1. Educate yourself.



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"It's one thing to say, 'Hey, we're on the territory of the Mississaugas or the Anishinaabek and the Haudenosaunee.' I t's another thing to say, 'We're on the territory of the Anishinaabek and the Haudenosaunee and here's what that compels me to do.'"

Unreserved

'I regret it': Hayden King on writing Ryerson University's territorial acknowledgement

CBC Radio · Posted: Jan 18, 2019 11:46 AM ET | Last Updated: June 19

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2. Look inward.

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Stealing Wisdom: Cultural Appropriation and Misrepresentation within Adventure Therapy and Outdoor Education

Author(s): Kylie P Skidmore

Diversity & Inclusion, History & Philosophy, Program Management

Article Date: Sunday, June 25, 2017

Source: Research Paper: University of New Hampshire

by Kylie Skidmore

University of New Hampshire Graduate Student

Social Work and Outdoor Education Dual Degree

Scattered throughout the realm of outdoor education, camping programs and adventure therapy are myriad fragments 'borrowed' from indigenous cultures. In more recent years there has been a deliberate move away from this practice, however indigenous 'borrowings' remain deeply embedded within outdoor programming, particularly in North America. Indigenous culture is woven throughout every facet; logos and artwork, stories around the camp fire, pieces of lore, wisdom and knowledge. It crops up in traditions such as the medicine wheel, sweat lodges, vision quests, the 'talking stick', camp structure and organisation, and circular councils.

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YMCA Camp Queen Elizabeth
6 June ·

Dear CQE friends and families,

YMCA Camp Queen Elizabeth strongly believes in creating an inclusive and respectful environment. With that in mind we are taking steps forward in how we incorporate Indigenous culture and history into our community.

Like many overnight summer camp programs, upon its founding in 1953 CQE incorporated a variety of Indigenous elements such as using First Nation names from across Canada and the USA as camp cabin names. While this was done with the intention of paying respect, it does not appear to have been done with input from or participation with Indigenous communities.

In the 1990's questions were raised regarding the spelling of the cabin names and the relevance of some of the names to our region. This was a positive step that led to the renaming of some of the cabins and corrected spelling of others. However, in more recent years camp leadership began to question if the use of First Nation names for our cabins was reflective of the caring, respectful place we take pride in being. In 2016 we began working with a group which includes Indigenous community members called the Cultural Advisory Circle (CAC) facilitated by Georgian Bay Islands National Park to help us examine the question.

After many very positive, open and respectful conversations we have decided that our cabins be renamed to reflect elements of the natural world. Rather than using First Nation names for our cabins, we will develop and incorporate new and expanded ways to respectfully incorporate Indigenous culture and history with active engagement from our local community.

We know that like our leadership team, our alumni, staff, campers, and supporters understand the importance of reconciliation. Through learning, building relationships, and engaging with the local Indigenous communities we will continue to focus on creating an inclusive and respectful environment. Building strong kids and strong communities is at the heart of what we do.

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3. Make connections.
Build relations.
Be a good guest.

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Visiting a Pueblo

Pueblo communities are happy to welcome visitors to experience our culture and traditions. We ask that you read and consider the following information and guidelines for visiting our living communities. Please call the Pueblo directly at least two days before your visit to make sure the community will be open to visitors.

- Although most Pueblos are open to the public during daylight hours, the homes are private. Like any village, the Pueblos are home to those who live there and should be respected as such.
- Tribes value traditions, customs and religion. Please keep in mind that tribal dances are religious ceremonies, not public performances. It is a privilege to witness a ceremony. Some actions and/or questions could be offensive, so please refrain from pressing for answers.
- Some Pueblos charge an entry fee. Camping and fishing fees are charged where such facilities are available. Call ahead to find out if there are fees associated with visiting.
- Most Pueblos require a permit to photograph, sketch or paint on location. Some Pueblos prohibit photography at all times. Please check with the Tribal Office for the permitting process before entering the Pueblo. Once a permit is obtained, always ask for permission before taking a photograph of a tribal member. Remember: cameras and film can be confiscated.
- The carrying or use of alcohol and drugs on the Pueblos is strictly prohibited.
- Silence is mandatory during all dances and Pueblo ceremonies. This means no questions about the ceremonies or dances while they are underway; no interviews with the participants; no walking across the dance plaza; and no applause during or after the dance or ceremony.
- Pueblo villages, including Kivas, ceremonial rooms, and cemeteries are sacred places and restricted for use by Pueblo members only.
- Many of the structures are hundreds of years old. Do not scale walls or climb on top of buildings.

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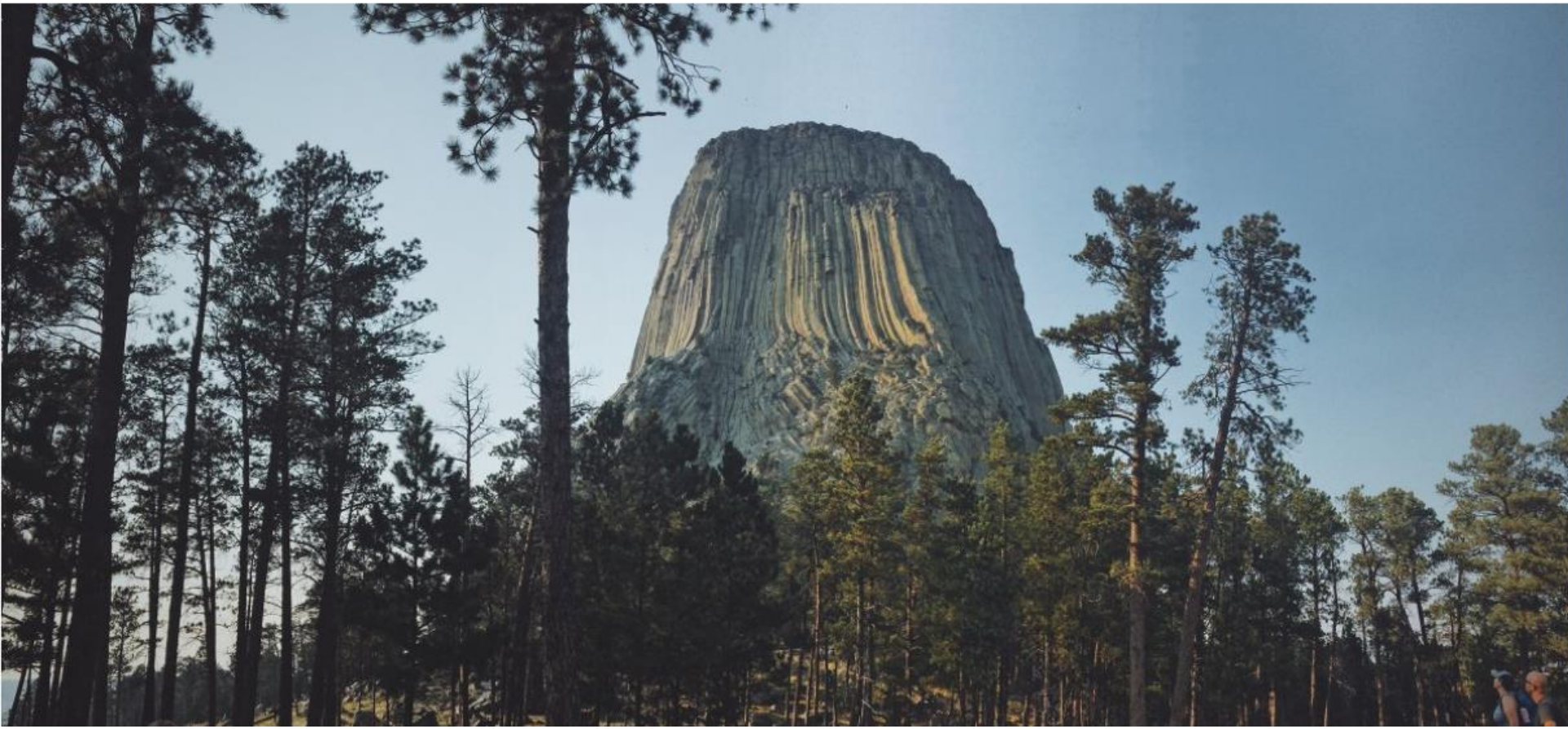
Sacred Native American Sites Are Not Your Playgrounds

Some of the places most sought after by recreationists are also culturally, spiritually or economically vital to tribes. We need to honor that.



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congress 2018
OF THE HUMANITIES AND SOCIAL SCIENCES
Gathering diversities

congress 2018
OF THE HUMANITIES AND SOCIAL SCIENCES
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Protocol, Guidelines, and Recommended Practices of Host Indigenous Communities in Regina

Developed for use by scholarly associations participating in Congress 2018

The University of Regina and the Federation for the Humanities and Social Sciences are committed to creating an inclusive and respectful environment for the 2018 Congress of the Humanities and Social Sciences. The purpose of this document is to provide guiding principles for association organizers as you strive to respect and honour the protocols of host Indigenous communities in Regina.

These guidelines outline observances to be followed by community members who wish to respectfully engage Indigenous knowledges. However, we encourage individuals to connect with us and/or traditional knowledge keepers for more in-depth knowledge on any of these

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Questions?