

***Reanimating Storywork: Indigenous Elders' Reflections
on Leadership by Shane Pointe (Ti' te-in)***

Edited and introduced by Alannah Young-Leon

SFU Indigenous Student Centre, 2011

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Introduction

By Alannah Young-Leon

Although post-secondary institutions provide training for future leaders, few provide relevant models of Aboriginal leadership training and often do not have relevant resources by Indigenous authors. To address this gap we have, in this project, *Elders' Reflections: Reanimating Storywork*, compiled eight full text interviews on Indigenous leadership with local Elders, to be accessible to the wider community through the SFU Institutional Repository.

While the Elders have embraced the possibilities of wider access through technology, we affirm that they remain the rights of authorship and retain copyright of their stories. In this way we aim to reaffirm and restore Indigenous pedagogical forms and contribute Indigenous knowledge perpetuation from Indigenous perspectives, while honouring Indigenous intellectual property rights/protocols.

These interviews were originally conducted as part of my MA work entitled "Elders Teachings on Indigenous Leadership: Leadership is a gift." I identified nine themes important in Indigenous Leadership that emerged from the Elders' teachings: Aboriginal historical perspectives, positive cultural Indigenous Knowledge (IK), decolonizing and self-determined education, community service, holistic pedagogy, respect, responsibility, relationships and reciprocity. Guided by the teachings of the Elders, I concluded that strong Indigenous leadership is developed by empowering people to reclaim cultural values through the investigation of local living genealogies, oral histories and reflexive praxis, within an environment that supports self-determined changes. It was clear in the Elders' stories that leadership is a gift and a responsibility: we must step forward and demonstrate community responsibilities.

These nine themes delivered within an anti-racism education framework contribute to the understanding about Indigenous leadership and broaden the existing views of leadership and inform Aboriginal programs, pedagogy and retention at post-secondary.

While small word bundles were extracted and published in my MA study of Indigenous leadership, this is the first place where the extended interviews of the eight Indigenous Elders are available. This project reflects an Indigenous storywork process and supports a political self-determined sovereignty initiative that aims to reflect the teachings of the Ancestors in ways that they would recognize.

Location/Place of the Researcher

My name is Alannah Young-Leon. My background is that of a member of the Opaskwayak Cree Nation, Treaty #5 and former member of Peguis Anishnabe, Treaty #1, in Manitoba. I am a visitor to British Columbia's unceded traditional territories where I share my life with my Coast Salish partner from Chehalis BC. My perspectives and positions are outlined next.

I acknowledge the leadership of the sacred directions, the earth, air, water and fire and the plant and animal relatives. I come from the Muskeg Ininiwak peoples and acknowledge our place in Creation through my clan systems and the teachings of Treaty inherent in Indigenous wisdom traditions. We acknowledge these relations as extended families and the life-long responsibilities associated with these relations. Our engagement with research confirms that the Ancestral Teachings continue to provide education leadership excellence that benefit of all peoples.

I acknowledge many circumstances that have brought me to this work: while I understand the history and ongoing dispossession of Indigenous lands and access to resources in this place, I also acknowledge that I am a responsible citizen of sovereign nations governed under treaty agreements; I consider my work to address solutions that can repair this on-going violence rooted in the history of dispossession, enforced and founded on racism and violence.

The Indigenous Teachings are gifts and this knowledge demands that leadership aspirants (everyone is a leader) prepare themselves to be ready because they contain lifelong responsibilities. The Elders' life histories and stories tell a narrative that engages the political, the educational and the spiritual dimensions and inspire and animate our own life long leadership explorations.

I understand the serious commitment to reciprocal relationship building that is required for working with and protecting Indigenous Knowledge (IK) and thus I approached the SFU First Nations Study Program's Deanna Reder, the Indigenous Student Centre's Jenna LaFrance and Chelsea Mackay, and the Institutional Repository's Don Taylor. We acknowledged and followed the local Indigenous protocols and involved the Elders in a series of consultations to reflect an appropriate respectful, reciprocal relationship building process, while discussing how to protect the Indigenous Knowledge holders' responsibilities to the collective knowledge characteristic of IK and thus the Elders specify that they remain the holders of the information and stories they share herein.

In briefly referencing my own stories here I intend to convey the braiding together several Elders' life histories, to contribute to Indigenous narratives that engages the political, the educational and the spiritual dimensions of Indigeneity. Indigeneity that invokes a decolonized sense of being in the world, one that sustains other ways of being in a place and space that operates beyond dispirited and displaced patriarchal notions of

nationhood (Grande 2004, 174) and an adamant refusal to dissociate culture, identity and power from the land (Lyons 200, 457).

Context

The Elders were interviewed at the University of British Columbia, as part of the development of the Longhouse Leadership Program (LLP) at the First Nations House of Learning (FNHL) –a non-credit student support service. In order to further explore aspects of Indigeneity, I interviewed nine Elders who have worked with the FNHL. The MA was entitled “Elders’ Teachings on Indigenous Leadership: Leadership is a Gift”. We discussed what the role of culture is in leadership development and how cultural aspects and storywork processes were factors in their own leadership development.

Reanimating Archibald’s storywork principles provided a relevant research framework for the work the Elders and we create together. Storywork and storytelling is central to Aboriginal education and incorporating anti-racist education with culturally relevant pedagogy will transform leadership education, theory and practice. Lifelong learning that reflects the teachings of extended family relationship responsibilities are still relevant today and are conveyed herein.

I applied Sto:lo scholar, Jo-ann Archibald’s storywork principles to help guide the research journey. This project is part of the post research engagement relationship responsibilities. Storywork as described by Archibald (2008) brings together Indigenous ways of knowing and leading and teaches how to remain connected to the land and to each other.

Author Biography

Ti' te-in is xwmuthkwey'um Musqueam and Coastal Salish, he is a great-grandfather, grandfather, ceremonialist and traditional speaker. He has worked for the Vancouver School Board for over twenty five years, was a trial support co-ordinator for IRSSS for many years and is currently working with Corrections Canada. He has worked for the Longhouse Leadership Program, UBC, and the First Nations House of Learning. He provides protocol and ceremonial guidance for many of the cultural events, locally, nationally, and internationally. Ti' te-in comes from the Pointe family of the xwmuthkwey'um Musqueam People. During his work with the Indian Residential School Survivors Society he was a supervisor for a team that supports First Nations People who are in the process of suing the Government and various Churches for damages, for the sexual abuse that was inflicted on them as children by the adults who were in charge of them in Indian Residential Schools. The team supports these courageous people spiritually and emotionally and encourages them to heal through cultural means and other methods. Ti' te-in says, "During this time I have seen an awesome display of courage, dignity and a willingness to heal. I am inspired and humbled by the strength of the people I have met." He is an artist and a great great grandfather.

Reanimating Storywork:

Buzzy, Spencer and Mom

Alannah Young (AY): *How would you describe Indigenous leadership?*

Shane Pointe (SP): *?i ?u chxw ?u ?uy' ?al' ? ?untha p'a Hopokultun, xwulmuxw mustimux xwmuthkwey'um Musqueam, ?un' sqwal snuwéyulh ?i qwaluwun.* Hello my name is Hopokeltun, a proud human being from this land, *xwmuthkwey'um Musqueam.*

I am here to talk to you about our *snuwéyulh and ?i qwaluwun*, because both revolve around our concept of leadership. *snuwéyulh* means teachings and *?i qwaluwun* means the heart and mind. When I was considering coming here to answer your questions, it was an interesting thing for me to hear about, how culture plays an important role or how Indigenous culture plays a role in leadership. Well, I think it's a funny question, because for me there is only leadership. Whether I am *xwulmuxw, kuu-ás*, Japanese, African, East Indian or European, it is all leadership based on the geographic location and the language of the people. What I am saying is, I believe that leadership, fair leadership, at least from my geographic location is an integral part of our lives. Our education is all about leadership; it is about knowing and understanding who you are and where you fit. Not only as an individual but as a family member, as someone who belongs to secret societies, as someone who is a part of the community and the communities that you are connected to by blood and by marriage.

AY: *Many people don't think of themselves as leaders and yet the quest for the gift or your place or purpose is related to leadership and is also connected to community and specific places. What is unique for Indigenous leadership is the geographic place, the understandings of the relationships in those places, developed over millennia and the languages that come from those connected relationships.*

SP: Definitely, so what I have to say about leadership begins with my mother, Pearl. She told me that to be a good leader, I must be good follower. To my mother, the best leader was the best follower. So for my mother, leadership revolved around being a good follower. Which I know is one of the things that has helped me a great deal in my life, with my interaction with people who aren't from my community, language group and are not my relatives.

The guiding principle of being a good leader for my mother was to value other people not only as human beings, but to value them for their special gifts. Gifts they so generously share with others. This is huge to me. So, if I am be a good leader, I have to understand myself as a good follower. I have to know all my strengths, weaknesses and gifts.

What my mother Pearl taught me is all culturally based. So my early development in terms of leadership revolved around birth order, where I fit. Not only as Pearl's son, but as brother, cousin, nephew, grandson, grandnephew and with all others I was connected to; the birth order, not only in direct relation to my siblings but where my mother and father fit in. Where all four of my grandparents fit in and where all eight great grandparents fit in birth order.

Young people, to be effective and efficient leaders you need to know who you are and where you come from. You need to know both the positive aspects of your lives and the negative. If you have been hurt in some way, to heal from that trauma, so you are not weak. Strength is where we always need to move from, the strength of family, language, culture, and ceremony. This foundation of strength is what helps us achieve our endeavours. This gathering of strength, this research into identity, this expanded knowledge of self, is so that you have a better understanding of who you truly are.

I believe it is essential, not only for good leaders but for good human beings to know themselves, not only in the context of their families but within society in general and that they need to know that history. What I am saying is; if you only know self, you are limited somewhat. In order to gather greater strength you need to examine and research who your four grandparents are and, if you can, your eight great grandparents. That research would help you be a wonderful leader.

AY: *So that would be an ongoing investigation.*

SP: Definitely, I am happy that you said that because the notion of education in Canada is that you are only an educated person if you complete K-12 and go on to post-secondary education in the form of universities and trades school. That's education and that is all that's valued. I believe that education is not only knowing how to read and write but it is also knowing and understanding who you are as a healthy human being and where you fit into that family structure that is what I am talking about.

AY: *So this would apply for all cultures.*

SP: Yes, definitely. Indigenous leadership through culture is in my opinion about pedagogy. I think pedagogy is not only about organized or instituted learning systems but life. Pedagogy is about life. I like this word pedagogy, because I got used it today. Ha ha!

AY: *So teaching and learning and meaning making.*

SP: Exactly! The foundation of who I am as Hopokeltun and as a leader comes from my mother's knowledge of who she was and her valuing her cultural back ground. My mother using cultural teachings and ceremony, taught me to be an effective and efficient leader. A leader who inspires and supports those who choose to follow.

The best example that I have is the house structure, the physical house structure that our people here grew up and lived in historically. Each house had four main corner posts, two female and two male. My understanding of our house structure is that it was based on gender equality. So for any house to be strong it needed to have both energies, female and male. Strength comes from a healthy combination of both. This is what my mother taught me, it is what she showed me and after her death, it is what my aunties, uncles, grandaunts and granduncles showed me. Healthy leadership is based on knowing and accepting that balance, that equity of gender. So now in my own life, leadership is based on that truth; on the understanding that there is balance and that my knowledge comes from both my female and male relatives. Simply put, it is based on family structure. So my mother's thinking is this, that in order for me to become an effective and efficient leader I need to understand that my lessons in life aren't only going to come from my uncles, they are going to come from my aunties as well.

So I learned to be fair to myself, by listening to my aunts and uncles because if I didn't, I wouldn't be an effective and efficient leader or someone of use to myself or my family. The quality of my education from them, I think has been very good, because I have been able to accept the responsibility of the leadership role when it has been handed to me and have shown that I am a responsible follower as well.

Destiny, for lack of a better word in this moment, I understand my leadership as a forgone conclusion because of where I fit in birth order in both my father and mother's houses. So I was going to be a leader, that's just the way it was. My mother knew this, that's why she put so much time and effort into me and why after she and my father died, my older relatives did as well.

AY: So birth order and some decision-making I would guess would be made based on some of the qualities you were showing them as you were growing up. From my perspective I see you as a speaker so in other cultures they might not know what that means so I wanted to check that out with you. Perhaps you don't see yourself as that.

SP: I see myself as a leader within my family, the secret society and the communities I belong to; a leader because of destiny and because that's what I was taught. I come into this role because of who my mother and father were, all four grandparents and all eight great grandparents and all those strong Ancestors who come before. As well because of the way my mother taught me as a child, the way my older relatives and my age peers interacted with me. They moved me in this direction, so when I get to be a young adult, my peers are already looking at me because of who my mother and father were. They said, you do this. I was taught from a very young age, that the responsibility of leader is given to me and that what I need to be is a good follower. I need to be able to follow verbal direction. I need to be good at the jobs I am taught. I need to do more than one job. I am taught to do many jobs but I am also taught that I have to become good in all the jobs and understand those jobs, what needs to be done.

I was also fortunate that I wasn't only given gender specific jobs that I transcended gender in the jobs that I was given as a boy. So my mother was teaching me that you need to be a good follower. When somebody talks to you, when somebody teaches or educates you in some way, you need to listen to them and be able to follow direction. And if they are giving you direction in a harsh sort of way you are not going to learn as quick. So my earlier childhood development from say five to twelve years was spent learning to be a good follower and that's all I did. The responsibility I was given at any given moment was as a follower and if I didn't do a good job it wasn't looked at as a bad job or I didn't do a good job, people asked, who was in charge of Shane? This is what Shane did, how come? So my understanding now is that they understood that if I didn't get proper direction I wasn't going to give them what they wanted so they looked to the leader of me, at that time and said, you were in charge of Shane, did you tell him and she had to be truthful – no I didn't show him that.

So then she knows from her leaders that she needs to be clear and specific about what it is I am doing, so that I do a good job and the reflection on bad job is not a reflection on me but it's a reflection on the entire leadership, somehow somewhere the specifics were not given. So it's not my fault as a kid. If I did something that was not right at the moment for that situation they looked at my leader, so I am taught that. But I am also taught in other areas like sports, the way my leader deals with me is everything. So if I have a good leader who is compassionate and understanding then I am a better team player than if the person was screaming at me. Being harsh, using harsh language with me that the quality of what I was doing wouldn't be there.

So when I was given a leadership role I would be clear, compassionate and understanding in the role, I would be a good leader. I have never taken a leadership role; it has always been given to me because of my mother and father.

When I was twelve, my cousins and I got in trouble at school. Our leader at the time, how he knows, I don't know, he just knows. Buzzy, says to me and to my cousins, when we go to see the principal, Talbot is going to talk, nobody will say anything, whatever he says, we will all agree with. Then Buzzy turns to me and says Talbot, you are going to talk to the principal and whatever you say, we are going to agree with you, so make it good. So I asked the Buzzy, "What do you want me to say?" That's up to you, he said. There it is, because Buzzy was the leader, he made me the speaker and everybody was in agreement, so I was given the responsibility.

I didn't want the responsibility; Buzzy the leader gave me the responsibility. He said, here, you are the speaker, speak for us. From that moment on, that's what I have done in my life; I have become a voice for my friends, relatives, and my community, which is a leadership role that was given to me. Leadership wasn't something that I stood up and said, okay I want to do this. My family and friends, they noticed and recognized the gift and said, this is your role; this is what you are going to do. When I talked to Buzzy much

later in life, he said he based his decision that time, on who my mom was and what she was doing for our community at that time.

(Laughs) I think it was good because the principal listened. When the interview with the principal was over he asked Buzzy and myself to stay behind. How it was good, was the punishment that was doled out to us wasn't as severe as if I hadn't talked. But he encouraged me and Buzzy of course not to do bad things. He also encouraged me to understand language more and in subsequent interviews helped me increase my vocabulary and understand the meaning of words because there were words that I was using that were not appropriate to the moment. He taught me as a good leader, he seen my potential and he said, when you speak to adults you do this, this, and this; don't use words that you don't understand, learn to understand words, you need to increase your vocabulary. So the principal added and Buzzy continued to have me as his speaker for the group. One of the things Buzzy constantly talked about was to tell the truth.

Because we were getting into trouble in the 1960's in the public school system which was racist and we were always viewed as the perpetrator of whatever infraction merely because we were Indians and because we were poor and we were tough. So when we went in Buzzy stressed as the principal, that what I was to do was to tell the truth about the situation. What helped my cousins and I was truth. We weren't the initiator at this particular time, we were reacting to whatever the situation was, so it changed the way the principal seen us and changed the way the guy on the school ground dealt with us and the teachers. It is an interesting piece of my life because the grounds guy, he would come at recess, lunchtime, and after school. He was an older guy and he walked the grounds because the teachers were having their coffee break.

Because once Buzzy gave me the role and the grounds guy understood from the principal and once he seen what was going on in the school grounds, rather than bring us right away to the principal, he would ask what happened and we would straighten it out right there. So it was a really nice change in our lives because we started to interact with adults at a higher level. We were viewed as leaders and speakers, so let's get it resolved. This guy doesn't want to go to the principal because the principal is saying, you are the adult, why didn't you take care of it? So he must get in to trouble too because he says, why are you bringing it to me? You are out there to take care of this. So he saw with our group that we had a visible leader, so he would take care of it with us.

The instruction was to tell the truth about what's going on for us. It's based on what Buzz seen in my life and from what my mother was doing in the community at the time. She's a leader, she speaks as a leader and she speaks for the people. Buzz thinks, Shane Talbot is her son so he can do that too, even though I am twelve, he takes action. It's given to me and as time goes on people see, because of the education that mother has provided me with.

Which is what we talked about earlier, based on my understanding as a child, me having the confidence in the world by knowing who I am. Knowing where I fit in birth order, knowing the responsibilities, of knowing that I have the confidence at twelve and during my teens to be able to talk to adults. But that's all the teachings I got in terms of what I am talking about now. It's Indigenous culture at play in my life.

So what I learned at a different age about speakers is there's no formal education about speaking up to that moment. Buzz says tell the truth, the principal says I appreciate the truth, change your language. When you come in to talk, don't raise your voice, don't be angry, don't be physically imposing, and don't be physically scared; be sure. The principal is reinforcing in my life what my mother taught me, but because he is an educator, he's putting it into educational language. He is a teacher, he puts it into perspective for me and he adds to my education. He reinforces, when you come in here don't be scared to talk to me, don't talk to me this way, if you are shouting and using foul language I am not going to listen to you, nobody listens to you. Do you listen when someone hollers and screams at you? No. Remember that.

Then when I reach my twenties and start speaking on a more formal basis. The orators in the families I belong to start to teach me as well. I learn from them that I not only need to know how to speak well, I learn that I need to convey the emotions of the people I am speaking for. I learn from them the mechanics of our cultural activities. And the only way I can engage in the mechanics of our culture is to be a good follower.

In order for me to be a good leader in general and a speaker, which the people view as leader, I had to be the usher. I know the usher job. I know the fire man job. I know the pack wood guy job. I know the kitchen guy and cook job because I did all those jobs as well as speaking. I know those jobs, I had to do those jobs and I had to be good at those jobs. So everything that I learned is to be a good follower, which makes me a good leader because I know and I understand each of those other jobs that come into play.

I have empathy with the usher, when the usher comes to me as the speaker and he says to me, I am having difficulty because the house is full and I need to move these people; I know what he is going through because I have been there. When I ask him what he wants, he says we need people to move but they are not listening to me. In the big house the speaker is a visible leader, although the host is the leader, I am the one he comes to and says can you ask them to move. As speaker, I go over and let them know they need to move, but when I do this I am not harsh with them. I explain to them as the speaker for the host please, please, this is what you have to do.

I know the fireman's job, too hot, too cold. I know the kitchen guy's job, got to keep the kitchen clear, because the cooks need to do their job. They need to tear down, put up, tear down and put up. They need to feed a thousand people. They can't do that with people in there, so I know that job.

In my whole statement about all of this, is that you need to be a good follower in order to be a good leader and you need to know yourself. You need to know the nature of other human beings. When I was a kid, I would see my uncle speaking in public. Everybody got my uncle to be the MC for everything and he would get up and he would hem and haw. And I would be listening to him and I would be thinking to myself, I can do better than that, in my head. I always watched and listened to him and although he hemmed and hawed he got the message across. His peers understood him. And he did his best at conveying the emotions of whatever was going on at the moment; he knew how to do that. Even though he hemmed and hawed he was an inspiration for me. As well as the other older men that I was lucky to see in my young life who were speakers and who I thought were just absolutely awesome.

They were unbelievable to me, watching them in that leadership role move the room. So it's something that I also aspired to. And of course I would hear from my aunties and uncles, your grandfather did this, your granduncle did this, your family did this. They showed me the mark, they showed me the bar and that I was to move beyond the bar. My uncle set the mark and I was to move beyond the mark.

It gets back to what I mentioned in the beginning my mother instilled in me who I am, who they are, who my Ancestors are; what they belong to in terms of the secret societies in both their cultures and language groups; where we fit in the social structures as well. So I am taught from a young age, this is who you are, you are not just the average person, you are the only son of an oldest son of an oldest son. And in your dad's people, that means you are a leader; that means you are the head of the house. That means you do this, in my house; this is who my father was, not only in his family but the community.

So I was taught from a young age by my mother, until she dies, about who I am. So I have always been sure of who I am because my mother showed me exactly where it was that I fit into everything which gets conveyed in the language. So in our language in terms of leadership, in terms of culture I am taught who I am and what my responsibility is in that position. In the language I am in direct relationship to leadership in my father's language. I am *sqe?uq*, *sca-ac*, younger brother or *shuyulh*, *shi-yth* older, I am both. There are responsibilities that are told to me in language.

Of course it adds to your query Indigenous cultural leadership, it's built into the language. So historically followers and leaders are constantly being reinforced by language and the understanding of where you fit in birth order. Are you an uncle, are you an aunty, are you the oldest son of an oldest son, are the baby of the baby in your mother's family? And what's the responsibility of those babies and those middle children and those older brothers and sisters. So it's constantly being reinforced for me. I am lucky, I am fortunate that's reinforced for me and that I understand when my cousins now and my aunties and uncles and grandaunts and granduncles are talking to me about birth order, where I fit within their families and what the responsibilities are.

So when I am in a public function with my relatives, sometimes they recognize me as a leader, or older brother, younger brother, uncle, nephew, grandfather or dad.

AY: *So say now that if we are translating into this context. I have seen a similar thing in addressing groups of people who maybe don't know their birth order but will say my brothers and sisters because of the importance of addressing people in relationship, giving cues to people about setting the tone for working with each other.*

SP: Well that's the wonderful respect that Indigenous cultures bring to light, is the regard for other people. Whether or not you are addressing an enemy or someone who is most precious to you, respect for other human beings is what we bring. And in this kind of setting, a university setting, if the students are provided with an opportunity to become good followers then they are going to turn out to be good leaders.

Everybody wants to be a good leader without being a good follower. You can't be, in my opinion, you can't be a good leader if you are not a good follower. So even now there are moments when people come to me and say I want you to do this or do this. And as a good leader I need to be able to be humble and go get the table, go get the chair, the water for somebody go, pack wood, stoke the fire and do what needs to be done at the moment.

Although I know in myself and I struggle sometimes with, why are you asking me, I am the speaker? Why are you asking me, I am older than most of the other men in the room? Go get the young guy to get the table because that's the young guy's job. To me that's the young guy's job. So sometimes I have a bit of difficulty with it because they are not teaching younger people to be responsible and to know, to delegate responsibility in terms of age and birth order.

So somebody who doesn't know anything, they will look at me and say whoever doesn't know those things they will come to me and say, fix the fire, and there's six young guys, eighteen, who think they are tough physically standing around with their hands in their pockets, they are coming to see me because they are afraid to go and ask the tough guy to go and get some wood please – everybody needs to be warm. Does this make sense to you?

AY: *So knowing yourself is a responsibility regardless of your situation. It is an ongoing leadership investigation to engage in our own decolonization by reclaiming our histories, languages, roles, and genealogies because there are always those who profit from interpreting and appropriating other cultures rather than interrogate their own cultural values.*

Leadership is to be able to be a good follower and not afraid to do what needs to be done. To contribute to a leadership community rooted in specific places, customs, and protocols over an extended time can help you to develop unique leadership gifts.

SP: Yes and the important one you didn't mention is gender equality. My answer is, for whatever reason the misperception of leadership is that it's a male role and I grew up all my life knowing that it wasn't, that leadership is genderless and I grew up with roughly the same amount of aunties and uncles as leaders. I don't adhere to the leadership as a male role because most of my young life from 5-10 years old the leaders in my life were women.

AY: *That's also reflected in the First Nations House of Learning Longhouse community where there are more women going to school and taking education leadership. So given that you have been involved with the Longhouse Leadership Program as a speaker, what are some of your recommendations? What cultural components could be addressed?*

SP: The first one that comes to mind, is time for the guest speaker to deliver the message, much more ground can be covered in two days, than one day. As well when the speaker comes in, that they be provided with a specific topic, as well as being able to talk in general.

For instance, if you want me to talk I can come in and talk about canoes and I can talk about leadership in terms of canoes, balance and conditioning and cooperation. I can talk about it in a truer context or I can you talk about potlatch in terms of leadership. I can come in and do that. So if you provide a context, the quality of my talk is better than if I am to come and talk about whatever. Without context it can go in ten different directions rather than one or two focused directions.

I want you to talk about canoes or your form of potlatch in terms of leaderships and followers. I think you should change the whole thing to being followership. I think that young people need to know and to aspire to being good followers because they all want to be the good leader. (Laughs) Yes they all want to be the millionaire, the specialist, those things, but you don't get to be a quality human being, if you don't learn to be the good follower.

So that's the key to me; the key to my success as a leader in my family and community is that I was taught to be a good follower. And I am given many jobs and I am not just the speaker. When people ask me to be the fire guy, I'll be the fire guy or when they want me to be the usher, I will be the usher, except I won't be the kitchen guy no more because it's a tougher job. I wouldn't do that or help in the kitchen. I would do those things if people ask and I can do them well but that's because as a child to be a good follower.

And of course the quality of who I am and the effectiveness of who I am now, is all based on quality communication from my teachers and positive feedback from my age peers and my mentors, teachers and of course the community at large. The best

example is at UBC where I get to do things based on the quality of the leadership I provide.

In education, I brought to kids the same thing that my aunts and uncles brought to me. That is, if they are provided with quality leadership, then they are going to be quality students. And that means that I knew and understood that each of the children that I was working with were really smart regardless of the demographics and the statistics. Regardless of poverty, they were smart kids and that if provided generosity of spirit and heart that they were going to do their best job for you. And it's because I treated them honestly and fairly and had fun because when people handed lessons to me, sometimes, they were serious but the majority of the time, it was a fun thing to do.

So in my stuff around education I have always done my best to be truthful and to know that the young people that I am working with are all good intelligent human beings, which I think is a cultural difference. I think that what mainstream North American society has evolved into is that human beings were born, it seems to me, with no intelligence. But what I shown and taught all my life is that even though I wasn't succeeding in the educational system with A, B, C, 1, 2, 3, at home and on a human level with the teachers they all knew I was an intelligent person; that I was a good human being, I just didn't know how to read and write. But society goes you are not a good human being if you don't how to read and write. And certainly you wouldn't make a good leader. But I have been fortunate in my life that they all went gee, intelligent guy, let's work with him and they did.

AY: *I remember discussions about how we can follow the protocols at UBC House of Learning think in event. We wanted to develop the relationships to respectfully learn from xwmuthkwey'um Musqueam cultural leadership, given we are visitors in their territories and to respect cultural diversity represented in urban institutions such as UBC. You talked about the possibility of the Indigenous community at First Nations House of Learning to discuss what the term house or longhouse means to us and to begin engaging the local hun'q'umin'um' language by using the greeting ?i ?u chxw ?u ?uy' ?al'.*

SP: I think people need to be given an opportunity to learn. I appreciate the fact that at this institution and others, where some of the young people with Aboriginal background go, didn't grow up with the benefit of participating in language. So they need to learn and need to start somewhere, so I am always in agreement with any educational institution to make use as respectfully as they can make use of the language and the culture of the people whose territory they are in.

So I think that language greeting like ?i ?u chxw ?u ?uy' ?al' is a really nice thing because it shows the young people who are here that there is something more going on. That historically for thousands of years people have been here. So I agree with that. I have to think about the use of the metaphor of the canoe for balance. It's cultural, it is a part of

the people here, and if you use that I think that's great or the house or the house posts for balance.

So explaining why your House of Learning is called *Sty-Wet-Tan*. Telling the people what the name means, what the philosophy of the name is and that the house posts are male and female. Male and female and in order to have strong house there needs to be gender equity. Canoes and house posts, what do they mean? They are visible things and they convey meaning. Not only what the house means but what belonging to the house means. The only thing I would like to add at this time is that in order to be one or the other you need to maintain and adhere to discipline. Today we just talked surface things; we haven't even talked about the spiritual and philosophical aspects of what we talked about.

AY: *Having these conversations conveys a form of orality and consultation. House of Learning Longhouse community is primarily a student service and because there are cultural specific ceremonies like the sweatlodge and the smudge that are culturally specific or spiritual expressions of the people who work here and reflects their cultural context, we recognize that we are visitors to this territory and took the time to find out and follow the local cultural protocols before we explored these possibilities. c'simlánuxw, T'simlano, Vince Stogan said that not everything can be xwmuthkwey'um Musqueam here because we don't represent xwmuthkwey'um Musqueam and that it is good to have something that students can express their spiritual and cultural aspects because the Bighouses are for family community business and are private.*

SP: At this time it revolves more around language, whatever language that is available to you from *xwmuthkwey'um Musqueam* like *?i ?u chxw ?u ?uy' ?al'*. *hey ?ewulh* loosely translated is goodbye, but what it really means I think is that I am getting into my canoe now. The simplest thing do is to bring in language. Yes, you need those to fully understand what you are talking about. So how you develop and increase confidence, comes from your values and beliefs, it's based on those spiritual aspects. So confidence is based on my belief system and what it is that I value.

So if I use my uncle as the example, his confidence in himself, to do what he was doing at that time because what he did was hemmed and hawed and he fidgeted and he wasn't animated with purpose. He was animated with nervousness; nervousness and his lack of confidence both in his vocabulary and skills in physical language. He went to Indian Residential school so there are those kinds of considerations. And when you asked about my involvement in education and the Indian Residential school survivor's society in working with adult survivors of childhood sexual abuse, who are suing the government and the church, what I learned and what served me well in my work, is language and culture.

So the foundation of the goodness of who I am and the effectiveness of who I am in that job, the foundation of that is language and culture. So it doesn't matter who I meet or

where they are from, when I meet them, I say *?i ?u chxw ?u ?uy' ?al' siyiyém ?untha p'a Hopokultun, xwmuthkwey'um Musqueam*. I use language with them during the day; it makes more sense to them that if I was just there saying, I am from the survivors' society, my name is Shane and I am a trial support coordinator and this is what I do.

On one level who cares, but because I address them in a respectful way that I was shown from my culture as an Indigenous person from the mouth of the Frazer River, gee they appreciate it, there's a bond that happens. The bonding is quicker; the trust is quicker; the understanding of who I am and who they are is quicker; because it's language and culture that engages us, so it's been a big plus.

AY: *So culture is often thought of as the expression of the values and so caring about the people in the way that you address them through language use. It carries across as relational rather than a title, like the ways you mentioned that you can represent yourself.*

SP: Yes because I am not only the trial support coordinator. What I am is another good human being there to support them spiritually and emotionally at the moment. Because I know the stuff culturally, I am not a counsellor, I am there to support them with the education that I have at the moment. But if I am just looking at it from Canadian society then I am scared of liability, fearful, my approach is clinical and impersonal and it is also 9-to-5 and lunch and coffee breaks are instituted.

And care for them is superficial because of the way society and education is taught about what counsellors are, educators and support systems are about, is way different than if I look at it the way I was taught from a cultural and language perspective. So they become my relative, they become my friend. They become somebody that I care about and it's demonstrated as a speaker and a leader who was in their position because it's a leader-follower position, in order for me to support them emotionally and spiritually, I had to have been there and need to know my role is to follow their lead and know when the time is right. So I know and I am empathic to their life situation the same way I am in the big house, to the usher, to the fireman and to the cooks.

The best leaders are the best followers. So if I am to do my best job and role model in this intense situation then all three of them needed to be leaders and need me to be their follower. I had my own question for you. That question is, what is the difference between education and teachings? Why I asked is when I was reading, I started to dislike the word teachings and I thought about it for myself. I went, do I have teachings or am I educated? I thought about that and I went, no I am an educated man. So I think teaching is the act of dispensing knowledge. I think that although I learn every day and I see and experience things every day, I am already in direct relation to the culture of my people, my family, my community and that I am an educated man.

So I read through it and I changed it for this conversation because I am a life-long learner, I am going to use the word educator. I seen the reading and teachings and it caused me to think. So conversation, dialogue – whether it is written or spoken – is a vehicle to learn and to change. Not so much to learn as it is to change and I like change. Sometimes not very much, but in general I like change.

So if we don't dialogue, how do we know, how do we change or become knowledgeable, so that we can do better work with people? So I like that, so when I was reading this dialogue, this piece of paper, these teachings, I went, I have to change. There is a difference in my mind so I am pumping it up for myself this time to education and being educated.

It's my job. It's not that you wear nice clothes or wear Hawaiian shirts sometimes. I think of myself as spontaneous and I also see myself as a bohemian, which generally means unconventional. When I was working with my team, I worked with a team over the last four days and I told them I like to do spontaneous things as well and that I was unconventional, that I was a bohemian. They thought that was funny because that stuff is basically left to the arts in my mind. But I think you can be an engineer and be bohemian. So anyway I like to change. So back to the questions–

I was asked to work with the First Nations House of Learning. I think this time about five years ago, Dr. Jo-ann Archibald facilitated or was a catalyst. There needed to be a change, she decided to change and was asked me to a ceremony to follow protocols of the local peoples here and I said I'd do it. So here I am. She stopped being the director or leader of the house and everything went over to the next director. This is the way I view the place, you can say CEO, executive director, boss in my mind, she is the leader of the house and she was changing; she wanted to go and do something else. So she was handing the leadership role of the House to the next person and so here I am.

Can you come and help us do this? Sure, what do you want me to do? And then it became this creative process for that moment. In the moment I figured she is going to be doing this work. If she is going to be doing work in our community, you need a name and so that is when I gave her the name. So there you go. It was the Assistant Director Madeleine who approached me, but the catalyst to do the work was Jo-ann and then of course that comes out of her reviewing or remembering my body of work over the years in terms of culture. Not education but culture.

I was raised with it. It was from the time I can first think, one of my very first remembrances is of my grandmother Lillian Hamilton, with her daughter in our little house. I was around five years old, early spring and she is saying to me, you belong to *XwayXwey*, your family also belongs to the big house, the Indian dancers. You are going to have to choose at some time which one. So it is all my life. And of course those continued to feed me and other people joined in my mother's efforts to educate me in culture and do their best with language and culture.

AY: *I witnessed those beautiful ceremonies in the House of Learning. Great work. Teaching us to be good relatives and learning by following your local protocols as part of our creative education training. How would you describe your role within the culture?*

SP: I am somebody who knows how to do the work. Somebody who knows not only how it looks, I can describe how it looks and works. I can do it, the work, and I am not afraid to do the work. Speaking's one of the jobs. I am also a planner, organizer and know how that works. I am well rounded in it. So I can do anything. Well I can't cook as an individual but I help in the kitchen. As we said in the first interview, my first action for years was as a follower. So it was helping in the kitchen with my aunts, so I know I can help in the kitchen. I guess I could cook, I don't know how well but I could do that. I can do everything, I can do fires, I can cut and pack wood. I can be an usher I can be an opener, I can be a speaker, I can be the kitchen guy. I bridge that to my West Coast roots and I can do those things over there too. I am not a very good singer; I can't remember songs but I can help support singers. I have a really good singing voice but I can't remember songs at this particular juncture in my life.

I was having difficulty with the word holistic because I don't really understand it. So I had to read the sentence a few times before I caught on to what the sentence was saying. It is on a number of levels, it is not just education of Shane; the training of Shane is not just intellectual only. It is at a physical and spiritual level as well and emotional. Maybe not right away but it is a part of the mix. So the difference between education in my community and what I see now and European concept of education is different. Although there are a number of pedagogies that I have seen within the European system that parallel our stuff, so I think that is pretty cool. In terms of holistic-ness – yes.

AY: *Were there particular moments, in your life or experiences that shaped your leadership development? So in the areas of mind, body, spirit, heart.*

SP: Well it gets back to my mother and my grandmother telling me that this is what I belong to. Another significant one is Buzzy, so there is mom, grandma, and Buzzy. And when I am a teenager my becoming a part of a canoe club. I had seen my father train and my uncles train and I knew everybody were champions. And my father and uncles told me why they were champions and gave me bits and pieces of training here and there.

So being part of a war canoe club was very significant in my development. The next one is when I was initiated as a spirit dancer, for lack of better words at this moment and for these purposes. That was a very significant one and within that one not being able to remember songs and my boss looking at me after the tenth or twelfth time of trying to remember the song. I could sing along with the song but I couldn't lead the song. After a time he leans over to me and says, bro you don't know how to sing you better learn to

do another job. I said, oh okay, don't I want to be the fireman forever and ever. Do I want to be an usher? I am social, so that is when I started to take a look at and remembering as a boy and thinking, I can do a good job as a speaker. So that is when I started to look at speaking. Watching and listening how those guys are and that is how I get in to the speaking role. Of course the best speakers are well-rounded men and women who not only know cultural format, potlatch format, but also know how to convey the emotional. That is where the development of the emotional stuff happens for me.

My mom and dad's death, the ceremonies showed me that from eighteen to twenty years old I learned the difference and understood the difference because I was around my older aunts and uncles, the difference between what an Indian is and what *xwulmuxw* is. So I decide for myself that I am *xwulmuxw*. I wasn't an Indian I am *xwulmuxw*.

Indian is an objectification word formulated by the Canadian government in 1869 when they formed the *Indian Act*. So those are Indians; Indians are objects and subjects of the Canadian government. *xwulmuxw* are human beings from this land, people who know language and culture. People who are unbroken from time immemorial. These are the people who are not Canada's idea – the ways we hear about ourselves by others in the media and books – we have our own ways of describing ourselves.

I think we had a discussion at one point about are you a cultural person and what so is culture? I always remember teasing my older brother Ron Hamilton about being Mr. Indian and what I was teasing him about was that he knew language and culture. He is and as I grew and got older and understood that from a young age about who I am.

Indians are *Indian Act* people. They follow the law of the 'land', they go to church, they do all of those sorts of things, in my mind they are *Indian Act* Indians. Their definitions – they are defined by Europeans. *xwulmux* define themselves in direct relation to the ecosystems that they grow in.

AY: *xwulmuxw is what is lacking in education leadership training today or having access to cultural knowledge.*

SP: Oh yes, yes of course. It is not their fault, it is their great grandparent's grandparents and parents fault. It is not their fault they don't know. They don't know because their parents didn't educate them and the parents didn't educate them because they couldn't because they lacked knowledge and teachings. It is because their grandparents didn't give it to the parents. So what you have to remember and what is clear to me is the oppression by Canadian government legislation policy pushed those things out of the way. So of course youth don't know and they don't know because they were not educated. They are not educated and you can't even say that they are

ignorant. In order for there to be ignorance there needs to be some sort of teachings. It is one of those Zen Confucius sorts of things.

AY: *How do you think that lack of cultural knowledge affects them?*

SP: In a profound way. They don't know who they are and what I see is their frustration because their parents can't tell them who they are. We just need to be in their lives as a positive force. We need to be around them. So the difference between my life, my daughter's life and granddaughter's life and my great granddaughter's life is that I am about the middle point where families start to fall apart even more quickly. So my great grandfather grows up in a communal way, in a community.

My grandfather grows up in a semi communal life; my father and mother are the start of assimilating into European values, not cultures, but European values at the time, which is you live in individual houses and within those individual houses there is more than one room. So now the reserves that you see are made up of individual houses and families don't live together in one block. So to me the Pointes should be together on one street, Smiths should be on one street, Jones should be one street, we should all be on one street so that our children know who they are in terms of the house.

So my granddaughters have to have their own room. I have been a part of something, where I had to share a room up until I was twelve. When the new house got built, I shared the bedroom with my two sisters. I know many of my age peers and people who were older who slept with their brothers and sisters and they are okay. They are well developed people, they can communicate, they know how to interact with each other, they know boundaries, they know about silence, they know how to talk to each other.

My grandchildren sit around, their thumbs are really well developed because they are playing computer games in their own rooms, separate from their siblings. When I go there and watch them interact, although the interaction between my sisters and I was strained at times, when they come together it seems their communication style is different. So how do we change that? Go back to living in one room. (Laughs)

If culture is in the curriculum, that's good. In thinking about the education of my oldest daughter, in direct relationship to puberty, had to come from me. So I did my best to educate myself about what girls' relationship to women was about. To know and understand, so I could help her. So I teach my daughter as best I can with the help of some of my female friends. But everyone says, oh it is in the schools, it is the school's responsibility. The more technologically advanced we become the less social and responsible we are, not only for ourselves but for our children.

I see it every day, in the middle of the block where there is no crosswalks, people hauling their kids across the street in the middle of the block and getting pissed off at me and everybody else for not stopping our cars and letting them cross the road. When

the general law of the land and common sense that you teach your children says you walk down to the corner and if there is a light there and you cross within the crosswalk so that you are safe and your children are safe.

I am looking at it and I am thinking how many accidents are there are involving children and young people and young adults who are taught to walk out in traffic in the middle of the block. I am fragile, my bones break really easy, weigh 150 pounds and I am walking out into traffic and there is a car coming at me that weighs 2000 pounds where is the damage going to be?

They go to court and say the car hit me and he says yes, you were in the middle of the block, what do you expect? The world is spiralling into chaos really quickly. Because of a lack of education, an education to me means a well-educated person follows as best they can the rules. They know and they understand.

AY: *So kids are not having a full education.*

SP: By their parents. Their parents are not engaged in teaching them, educating them in good things. So I am riding down the road, there are bike riders and everybody knows that you get off your bike at the cross walk and the rules say you walk across the intersection and people don't do it and they are riding with their kids.

Who cares if the kid is wearing a helmet, when you get hit by the car you are going to get hurt. Many parents, they teach their kids' chaos. When I see it now, when you see someone with their baby child is walking across the road in the middle of the block, I see it all the time. So chaos, when I look at it, my mom told me when I was a child, don't ride in the middle of the road because the car can't stop.

Different values like have your own room, your own computer and Gameboy, get in the room and shut up, and I am going to send you to school so they can teach you about safe sex and teach you about drugs, the things that they are supposed to be educating their kids about. They say we are going to send you to school and you are going to learn it there.

So back to your original question do you think if we should put culture into curriculum? Well, then does it becomes non-action for the parents? Curriculum is sit down and read it and if you are really smart and have a good memory you sit down and write the test at the end of the school year and you get an A in culture. Did you learn anything? I don't know.

AY: *It isn't about sitting there in class the way it is now because that is not working. Things have to change. So having parents become more involved and involved means not mimicking the teachers. I think you have been involved in different examples like the*

weavers' projects and memorials so learning how to do that and have it set outside of the class.

SP: I am thinking, have it taught as a history class, now that we are talking. I think it needs to be stated clearly the misconceptions about culture in the present, the past and address what it might be in the future. When you say this is what everybody is doing now it is a lie because it is not what everybody is doing, now. But I think that if young people know that this is what some people do This is what some individual, families and communities do. So I think culture needs to be looked at from historical anti-colonial perspectives and inform our leadership education. What I know you can't teach. You have to experience it, you have to do it and you just don't have the time within a school year to do it.

AY: *The whole canoe idea like if you had charge of a whole class a group of students or all ages what might that look like?*

SP: Fun. Well, young people's concept of generosity has changed; the values and the beliefs have changed. You need to go and do it and is the semester long enough? If I am thinking about curriculum, about one aspect of our life like potlatch or canoe or herbal medicines then it needs to be experiential. They need to do it. When I think back about my teachers, the teachers I liked the best were passionate about what it was that they knew best. Some of them went to Greece, they didn't just talk about it, they didn't just spend three years reading and learning about it, they actually went there. It was a richer experience as a student, to be educated by a person who went to ancient Greece and seen those places. Experience provides a deeper knowledge.

To me that is what the misconception of what culture is. Like what is culture when you look it up in the dictionary, or people in today's society, culture is about artwork. John Lennon and Paul wanted to sing rock and roll, they didn't go to school for it, they did it. They went and learned to play, they did it. They didn't just sing old black guy songs, they made up some of their own. So they did, they didn't learn it in university or high school. If they are not interested in learning culture then don't bother. Go do something else that they are interested in and when you get interested I find people that come back at a later age and start to learn. They are pretty cool because that is exactly what they needed to do. Of course you can teach it and develop curriculum. You can teach curriculum it is a proven fact that you can actually teach kids.

That is where we are right now for example, I am culture guy and my daughter is not. I say here is your lineage, here is what we belong to, here is what we can do, come on I will show you. I go to show her and she doesn't want to do it and then at twenty three says, my parents, nobody taught me culture. I see her and I listen to her and people are telling me what my daughter said because she is part of east end youth movement. I sat her down and I talked to her I said you are lying to your peers and you are lying to the public. I spent quality time teaching you, what are you doing?

If I was the drunk mean dad who didn't teach you anything, didn't know anything, I could see you saying that but I spent time saying her is your auntie and your uncle, this is where we fit, this is our birth order within the bigger picture and in this family we are babies. In this family we are older, all of that stuff. This is what we do, we sit for hours listening for hours on end and watching. Come on, you are going to come with me and we do this. I did all that and my daughter is crying at twenty three years old walking around in fatigues being like she is a warrior. Saying I didn't learn anything, that nobody taught me, and after I talked to her she laughed and she goes, oh yeah.

Even though I taught her and brought her to it, doesn't necessarily mean she is interested. She is interested in being Che Guevara, Mao Tse Tung, that is who my daughter wants to be, Cocheese. I think the biggest thing that I learned over the past thirty two years is that once I start mentioning to youth self-discipline, they all walk out. They seem lazy, they are not *xwulmuxw*. *xwulmuxw* are the people who are physically, spiritually, intellectually, emotionally fit. I love it when I see those young people who are like that, my heart goes to them right away and I say, do you want to learn more? I have knowledge. And the rest of them are experimenting I think. I will go to the powwow, I sure wish I could powwow, well yeah, come here and I will teach you. How long is it going to take? A few years.

AY: *So discipline; responsibility to engage in respectful relationships; knowing their family's genealogy, roles and languages are part of leadership training.*

SP: If they are not interested, they are not going to do it. We have all of the other nations all wanting to know our languages and take our culture seriously, who make more of an effort than our own children. Our own children want to be gangster southern Alabama black kid walking around with big clothes. African have a way to move in the world and it is absolutely beautiful; they have developed in North America their own culture. I watch all the kids wanting to be the black gangster kid. There is my rant.

There are many, many role model leaders of course but I can never discount my mother or my fathers or my grandmother Lillian Hamilton. At that young age, there are moments with every one of them; it's all of them. I can sit here for a week and tell you individual stories but it is all of them. What they all have in common is generosity of spirit, when I recognized that I was the one who was interested then they fed me. When you were asking just now the biggest influences, there are three of them.

The first one, we went to canoe races at Esquimalt, my father takes me walking around because he is part of the canoe club at the time. We walk in a Bighouse and along the way he talks to people, relatives and friends in the language *hun'q'umin'um'*. We get to the Bighouse and in the middle of the floor is a table, on it is a guy, standing over him is

an older man and the older man is doing body work; he is talking, he is singing and using medicine on that man.

My dad is talking *hun'q'umin'um'*, I don't know what they are saying; I am thinking here is this old *xwulmuxw* man working on a young man, doing body work. I ask my dad what is he doing because I never seen it before that moment. I don't know the language and there is medicine going on and he said he is getting a massage, he is working on his muscles, he is a canoe puller. That is it sticks in my mind all my life.

The next one is I am twelve years old and I am telling my mom I don't want to go to Sunday school. She says, yes you are, she gets real mad and says I am going to get a licking and I say I don't want to get a licking. At that moment I discover, I am at least 2 inches taller than my mom and I put my arms around her, we struggle and we fall into the bathroom and she wakes up and she gets up and doesn't say anymore to me and goes to church.

My sisters who went to Indian residential school people act like nothing has happened. Mom went to residential school but I didn't. They have learned not to see or hear anything. I say, I got to get out of here. My mom gets back from church, doesn't look at me, doesn't talk to me. First thing in the morning the next morning she says Talbot, get up and go to the bathroom and wash your face with cold water. When I am finished she starts to talk to me and teach me our own values and beliefs.

Everybody says culture and they mean canoe pulling, drawing pictures, you know. It is not the meat of who we are. She starts to teach me the values and the beliefs, never mentions Jesus, never mentions God again and she starts from that moment until she dies, passing information on to me as much as she can, a defining moment.

Another defining moment is my buddy says to me when I am sixteen or seventeen, have you seen the Godfather? At that time I was not in to movies, no I haven't I don't care about movies. He says, no you have to see it, and I am watching my buddy and he is excited about this, he is telling me something. We have hung around with each other for two years now and I know when he is serious.

He is teaching me something, showing me like it is a secret, this is the stuff. It is like he is telling me how to kiss a girl. He is telling me the stuff at that level, excited. I said wow and he is telling me to go see the Godfather. So on one of my trips to Vancouver, I go and see the Godfather and it is a defining moment in my cultural life because what I see depicted on the screen is everything my mother told me that hereditary leaders are and I got it. I got what my mom was telling me.

Of course she was puzzled when I got home and said my new hero was Marlon Brando. She goes, why because he is a wild boy, well how come? What about John Wayne, Audie Murphy? What about all those other clean cut American guys in the movies and why

Vito Carlione who was Italian and a gangster. I said, no it is not that. She said, it is about crime, why do you idolize a crime guy?

I tell her no, it is because of this and she listened to me and so I had to tell her the whole movie and she said, oh okay. I had to tell her the way he acted and behaved and how others behaved. She is blind so I had to describe the whole movie. So it was a defining moment. But when you mentioned it, that is the first thought that came to my mind, then the others and of course my mom and grandmother. My aunts and uncles and all the things they did for me in my life, but clearly those are the defining moments, those are the ones right now.

I think transference of knowledge is important, how we do that is always a challenge and it should always be changing. I am happy now that we have talked. I have defined culture for myself and it is about our values and beliefs. The more we talk and the more we share about our values and beliefs the stronger we get. The more my daughter and I talk about it the stronger we both get. Studying our values and beliefs are not enough we need to study our language as well, but not just a greeting.

AY: *We talked about what kind of program can we give students.*

SP: Experiential, carve a canoe. You don't have to get a big tree, you can give them a knife and say, here, carve a canoe model. And tell them to research West Coast canoes and during class time talk about leadership and the roles in the canoe. Who is the skipper, who is the bow man, who is the paddler, who is responsible for what? Then you need some real canoe guys to train them on the water. Teach them about the water, the tides, the currents, all that. I think it would be an awesome teaching tool and then they would learn the importance of balance. Like if you carve a canoe, if they carve the model and they set it in the water, is it balanced in the water? Is it going to be safe to get into if it has a twist in it?

AY: *Balance and safety. Okay that is good; we have general to specific examples so that is definitely helpful. Thank you. Hyska O'Siem. All my relations.*

SP: You are welcome.