

Awi'nakola: We are One with the Land and Sea
Igniting the Fire Within; Youth Leadership Camp Framework

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Abstract

Over the last four decades, I have witnessed and been involved in a cultural resurgence led by families, artists, scholars, educators, individuals and extended families from our Kwakwaka'wakw communities. These individuals have dedicated their lives to challenging the system, searching for knowledge and agency to resist assimilation and repair the cultural genocide caused by colonization. These warriors dedicated their lives to researching and revitalizing our ways of being and language. Steadfast in their pursuit, they are spurred on by what they know in their hearts to be true: Our distinct language feeds our view of the world and our way of being, it is interwoven with culture, is vital to our personal and collective wellness and is integral to who we are as Kwakwaka'wakw. The Kwakwaka'wakw leadership concepts of: ¹ Maya'xala xus Bəkwinə, Mu'lano'xw, Awi'nakola, Maya'xalap'a, and O'man's 'Nəm'a will be explored through a youth leadership camp. The camp will set the stage for restoring the values, beliefs, traditions and practices, encoded in Kwak'wala, that held us together in wellness through respectful, responsible, and reciprocal relationships. The camp will include an exploration of the United Nations Declaration of Rights for Indigenous People (UNDRIP). This locally designed and delivered Kwakwaka'wakw leadership camp, coupled with an exploration of the UNDRIP, is intended to create a pathway to resilience, perseverance and wellness for youth and is grounded in my belief, that an exploration of leadership, through the lens of language, is necessary to unearth and restore the worldview encoded in Kwak'wala. I believe the experience will ignite the fire within youth to learn and protect our language, stand up for our Indigenous human rights, and embrace their important roles as our future leaders. Gilakas'la la'akus a'ekakila gaxano'xw; thank you for taking care of us on the journey that has brought us to this place.

¹ Footnote: Respect your mind, body and spirit, we are grateful, we are one with the land and sea, respect one another and we are one.

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Hase': The Breath of our Ancestors



This design represents learning and revitalizing our language. The tree, is the cedar: our tree of life. It represents, our Hase', "the breath of our ancestors". The roots represent those learning the language. This depicts the understanding that our Hase', our language, depends on each and everyone of us for survival. With learning of our language comes knowledge and the wisdom of our ancestors and with knowledge and wisdom comes healing. Language rebirth holds the key to the heart of healing. Healing is deeply rooted to the breath of our ancestors and reconnecting to all that we are and can be. Healing can only be found in our languages. In the design, the roots transform into the wings of an eagle. This stands for the journey we are taking and how we are taking flight with the Hase'. We are taking flight with our language into the revival of our culture and our heritage. Language revitalization will transform our people and lead us home to wellness. I drew the design for my own people in honor of those who are taking up the challenge of language revitalization. But, now I see the fight to revitalize our languages, is a fight for all Indigenous people, indeed for all people. I dedicate this design to anyone who wishes to commit to learning and breathing breathe into the Hase' of their people.

Sasixwtlq̓la, Rejean Child

My son, Rejean, is a young Kwakiutl man from T'sax̓is, a village just south of Port Hardy on Northern Vancouver Island. He is an aspiring artist, singer and composer. He has been raised surrounded by family that have instilled in him deeply rooted connections to the traditions of his people. Rejean is dedicated to learning Kwak'wala and revitalizing the traditional ways of expressing gratitude and the spirituality of his people. He is committed to working with youth and is an inspirational role model. *Gilakas'la sasgm.*

Dedication

I dedicate this work to my nephew Eugene Kenneth Child. Łakwala nuḵwan thus wale.

Acknowledgements

I am eternally grateful to my elders who so tirelessly give of themselves by sharing their time and wisdom so generously. Gilakas'la la'aḵus a'ekaḵila gaḵan. Gilakas'la ḵa'os I'igadalatsix o'amxhulis ga'wala gaḵan (Thank you for taking care of me on the journey that brought me here. Thank-you most revered ones for always helping me).

I thank: my grandparents, who inspired me and my mother, Mildred Child, who is my strength, my professor, my devoted teacher: my father who was my philosopher, my brothers and sisters who are my best friends and keep me on my toes: My children: Jennette, Colette and Rejean who have listened to me, challenged me, put up with me, questioned me, probed my brain and helped me see the way. I especially thank my daughters, Jennette and Colette for sharing the vision and dream for the camp with me. I thank my grandchildren and great grandchildren. Jozi, Patrick, Joey, Ḵayas, and Kano. Su'man hastaxala'yu, Gilakas'la gaḵa'aḵus t̄isamala gaḵan d̄lu' t̄sosus ḵamdam ḵa'edan noḵe'. You are my reason for breathing. Thank you for bringing sunshine to my face and the song to my heart.

Over the last several years, I have worked with a team of educators who have embraced the concept of Indigenization and Reconciliation. Together, we have toiled over the Truth and Reconciliation Calls to Action. We have helped one another articulate our roles and responsibilities in relation to the calls to action both as individuals and collectively as employees of North Island College. In addition, I have been the instructor for the Aboriginal Education Assistant Training program. My role has been to Indigenize the program. It has been an honor to work with the 16 incredible women who, over the course of the last 16 months, they have helped me to, “see clearly” and meet the challenge to Indigenize my teaching.

I am grateful to the students and instructors of the Master's in Indigenous Language Revitalization. This group of amazing language warriors, gave me the most powerful gift; the gift of sharing their hearts, minds and souls, over the course of our time together. The experience working with them was life altering and transformative. I will forever carry them my heart.

I would like to acknowledge Dr. Chief Robert Joseph who has inspired and transformed my thinking. Dr. Joseph believes that reconciliation does not belong to any one nation in Canada but to all Canadians. His words prompted me to remember the warriors and champions who have come before us who set the stage for reconciliation and remind us that we have been fighting for it for decades.

I would also like to acknowledge Dr. Mark Fettes. His work helped me to see that when we revisit our language and embrace it as an ecology it will help us to thrive; it will help us to once again become stewards of the earth. Fettes likens language revitalization to a three-stranded braid. Reweaving the braid requires a re-telling of history from our perspective, creating new literary work in our languages and reviving intergenerational language learning. In considering Fettes' work, I believe there is a fourth strand to the braid. The final strand of the braid is entrenched in our human rights. When we learn to stand up for our Indigenous rights we will have found our way to untangle the colonial web: once untangled we can complete a tightly woven, four stranded braid of language revitalization. I am eternally grateful for Dr. Mark Fettes who had such a monumental impact on my perception of language.

And finally, I thank my supervisor, Dr. Carmen Rodriguez de France, for her encouragement, support and advice that helped me to overcome my self doubt. Gilakas'la Carmen, for helping me to clearly articulate my rationale and providing me with the tools and support to complete my work.

Background

Renowned Indigenous researcher Shawn Wilson (2008) states that, “Indigenous research is ceremony and must be respected as such” (p.61). Wilson also shares,

“A ceremony, according to Minnecunju Elder Lionel Kinunwa, is not just the period at the end of a sentence. It’s the required process and preparation that happens long before the event. It is, in Atkinson’s (2002b) translation, *dadirri*, the many ways and forms and levels of listening. It is, in Martin’s (2003) terminology, *Ways of Knowing, Ways of Being and Ways of doing*. It is the knowing and respectful reinforcement that all things are related and connected. It is the voices from our ancestors that tell us when it is right and when it is not.

Indigenous research is a life changing ceremony” (Wilson, p. 61).

My experiences over the last four decades, have surrounded me in a process in preparation for this work. Although I write this on my own, I have not been alone; I am not alone for the process that led me here has been collective, relational, reflective and intergenerational. I do not conduct this work to complete a task. I conduct it to present to my community in the hopes that it will help us to revive the acts of collectivity that are necessary to reconcile, transform our lives and lead us to wellness. This research is grounded in the pursuit to unravel the web of colonization, that disrupted our lives in relation to self, our spiritual ways, our connection to the natural world, our connection to our families and communities and our connection to others, to expose the web of wellness encoded in our language.

Over the last four decades, I have witnessed and been part of a cultural resurgence led by families, artists, scholars, educators, individuals and extended families from our Kwakwaka’wakw communities. They have dedicated their lives to challenge the system, searching for knowledge and agency to resist assimilation and repair the cultural genocide caused by colonization. These warriors dedicated their lives to researching and revitalizing our ways of being and our language. They have

been steadfast in their pursuit, spurred on by what they know in their hearts to be true; it is our language that feeds our spirit, forms our way of viewing the world and guides our relationships; our interwoven language and culture are vital to our personal and collective wellness; and, our language is fundamental to who we are as Kwakwaka'wakw.

This cultural resurgence has led to a transformation in how we conduct our ceremonies and indeed our lives. In 1994, we had a hair cutting and naming for my youngest daughter (Colette), my son (Rejean), and first grandchild (Josephine). My mother and grandmother had been teaching, my daughter (Jennette) and I, about our traditional child rearing practices. We had the hair cutting and naming at a birthday party for my grandmother Emma, Great Aunt Gwāntilaḵw, and Auntie Nunu. At the time, we didn't even know what the ceremony was called. My grandmother told us it was a hair cutting and naming ceremony. Since then, the practice of baby naming, or Hiḷugwila, has been researched, revived and has been in a state of continual resurgence and transformation.

The Hiḷugwila began, with our ancestors, as a spiritual ceremony to bestow our love and protection on our offspring and mark our worthiness as parents. For our community, it all but disappeared for many decades. During this time, the ceremony was either not conducted by families, was replaced with the baptismal, or for some families we conducted only small portions of it; like the hair cutting we did at the birthday party for my grandmother and my aunts.

In the last few years, the Hiḷugwila has resurfaced thanks, in part, to the work of Kwakwaka'wakw scholar, Mike Willie. Willie unearthed archival information surrounding the tradition and since then our artists, song composers and families have recreated the tools for the ceremony. During this transition, it developed into an elaborate ceremony, attended by hundreds and costing some families thousands of dollars. It was a beautiful, cultural revival. We celebrate it and celebrate the role that Mike Willie played in its revival. The most liberating aspect of this was that as more and more people conducted the Hiḷugwila it continually transformed. As we experienced,

prepared, created the tools, unearthed the language and discussed the ceremony, through countless conversations with elders, families and our Ni'nogad (Wise ones), it transformed. Each time we prepared and discussed the process it impacted and transformed the end result. I have witnessed this transformation that has gradually brought us full circle and helped us to realize that the Hiługwila is not the period at the end of the sentence. It is the process of preparing for it that is transformative and healing.

The Hiługwila is still going through this transformation. Some families are electing to provide a more intimate, spiritual, and financially accessible ceremony. Others are transporting families to their homelands to have the ceremony on the land. I use this as an example of the Indigenous research which Smith speaks about. The Hiługwila, which is a ceremony that bestows our love and protection on our offspring and marks our worthiness as parents, has become an act of self determination and is part of the resurgence. It has taken place over decades and has been an intergenerational, collective, relational process. This is the heartbeat of Indigenous research.

I provide this example to swallow and digest Smith's understanding of Indigenous research as a process and to make sense of my research. Colonization and assimilation sought to disempower our people and sever our relationship with our language, culture, land and ways of being. This disconnect left a lasting legacy of psychological, socio-cultural and socio-economic ills for our people both individually and collectively. Taiaiake Alfred (1999) in *Peace, Power and Righteousness* states, "The spiritual connections and fundamental respect for each other and for the earth that were our ancestors' way and the foundations of our traditional systems must be restored" and that, "we cannot expect brighter futures without a commitment to take action and attack and destroy the heart of colonialism" (p. xiv). Yvonne G. Mcleod (2012) in, *Living Indigenous Leadership*, describes Indigenous leadership as a learned, intergenerational, and cyclic process that requires experience and reflection and that the reflection leads to self-direction. Moreover, Mcleod

declares that this self-direction stems from the cyclic process. McLeod further states that, “reflection enables experiences to be transformed into learning” (p.17). Indigenous research then, is an opportunity to demonstrate our commitment to take action and destroy the heart of colonialism. But, in order to do so, Indigenous research needs to provide opportunities for experiences that are, intergenerational, collective, cyclic, relational, reflective and like the resurgence of the Hiługwila, are based on action to restore the ancestral ways and traditional systems that were fundamental for establishing and maintaining our relationships.

This leadership camp framework offers an opportunity to have our youth be part of such a process. A process that will help us unearth Kwakwaka'wakw worldview encoded in Kwak'wala that grounded us and provided the foundation for living our lives in wellness and helped us to become stewards of the earth. Many aspects of the framework are built on our experience with “Rediscovery”, an Indigenous youth camp that immerses youth in culture, diversity and reconnection to the earth. The philosophy of Rediscovery was developed in collaboration with Haida-Gwaii Elders and founder, Thom Henley in 1978. Rediscovery began as a project to help Indigenous youth overcome challenges with substance abuse, delinquency and disruption in their families. Their philosophy was built on the idea that drawing on Indigenous teachings, culture, the wisdom of the Elders and reconnecting with the earth would empower youth to change their lifestyles. Rediscovery has been hugely successful and is now offered worldwide (<http://rediscovery.org>).

Over the last 30 years, my family and I have been involved in Rediscovery. Several of my family members have taken the training necessary to offer Rediscovery camps and since their training we have offered many Rediscovery camps locally. This too has been a collective experience with my family. It began with my brother, Mervyn and my daughter Jennette. Jennette attended her first Rediscovery camp at the age of 14 and our family was hooked. Since then several others have taken training including my youngest daughter, Colette, who was the youngest person ever accepted

into the training at the age of 16. Because we have been so involved in Rediscovery there will be many overlaps between this framework and the Rediscovery model. I gratefully acknowledge founder Thom Henley and the Haida-Gwaii elders for their work that was so influential to the lives of my family, and our children and youth who have been involved in Rediscovery; I have witnessed first hand how life altering it is. I also gratefully acknowledge my eldest daughter, Jennette. From her attendance, at that first camp, she developed this strength of mind and determination that planted the seeds for this camp framework. This framework really is a collective vision and dream but the passion and energy is hers and now her younger sister Colette's. Over the years, each time we offered Rediscovery it transformed us and the youth who attended camp. From those experiences, and witnessing the positive impact that Rediscovery had on our youth, we began to formulate the idea for a camp that was structured on Kwakwaka'wakw pedagogy and perspective. We collectively were inspired and knew that if Rediscovery could have such a strong impact on our youth imagine how strong that impact would be if it were structured on Kwakwaka'wakw ways of being.

Shirley Tagalik (2015) in *Determinants of Indigenous Peoples' Health in Canada, Beyond the Social*, explains that Indigenous knowledge systems are based on a holistic, integrated, inclusive view of the world that denotes, "connectedness, reciprocity and relationality - thee big picture perspective" (p. 25). Tagalik goes on to say that this relationality governs our actions with respect to self, others and the natural world and is the foundation of an Indigenous perspective. In addition, Tagalik explains that this perspective leads to a holistic approach to life and directly affects our wellness both collectively and personally (p. 25). Our perspective has been severely disrupted through processes that have altered our worldview, stolen our language from our people and children and hence our perspective of wholeness and wellness. In my opinion, the restoration of Kwakwaka'wakw perspective is necessary for healing and achieving wellness. Further, I believe the process for restoring Kwakwaka'wakw perspective needs to be holistic, intergenerational, inclusive

and relational. This is the foundation of my project. I believe, that a leadership framework, that intends to help restore our perspective in relation to self, spirit, the land and sea, family, community and others also needs to be holistic to achieve wellness. Further, in order to be holistic, it must be founded on the understanding that doing this work through the lens of the language, which encodes Kwakwaka'wakw perspective, is essential to the restoration of a holistic approach to life. An approach, in my opinion, that is the foundation of our collective and personal wellness.

This leads me to the next aspect of my work: language. Our elders believe that each person has unique gifts, roles, responsibilities and pathways in life. Every individual has their own story, experiences, past and future that is shaped by everything they do, everyone who touches their lives and the world around them. Such is the nature of our language. It teaches us about that perspective. Our language therefore shapes us, and it shapes our experiences and behaviours. Our language conveys cultural knowledge that has been passed down for generations. It contains within it the knowledge, wisdom, protocols and perspective of our people. When we revisit our ceremonies, protocols and practices, through the lens of the language, it will provide the vital, restorative knowledge that will help our youth see the fundamental, vital connection between our language, culture, worldview and wellness. It will reveal essential information of the teachings, protocols, practices, moral and ethical principles that guided our ancestors and will guide our youth to live their life in wellness and lead their people to wellness.

The dilemma for us lies within language loss and the subsequent changes to our ceremonies, traditions and ways of life that guided our behaviour in relation to self, family, community, others and the natural world. Our elders say, “Higaman’s K’odlał xan’s Kwagu’leg legan’s Kwak’wala: The only way you can know that we are Kwagu’ł is when we speak Kwak’wala” (Nelson, Julia, personal communication. 2014). Further to this, my mother in her infinite wisdom, once shared with me that, “When we teach our children how to dance, without our language, they are just like puppets

putting on a performance” (Mildred Child, personal communication 2012). Here-in lies the dilemma; our elders believe our language is what makes us Kwagu’l. However, there is a common misperception among younger generations and some speakers that language and culture are separate; that one can exist without the other. This is a dangerous view of language that will, if not addressed, lead to further language loss. Added to that, is the fact that most of our speakers are now well over seventy years of age and that our language is primarily taught and learned within western education frameworks. One can begin to understand that addressing this dilemma, by creating the avenue to change this perception of language as something separate from culture, must be an aspect of the camp and is essential to stemming off further language loss.

In order to address this, we can look to others who have successfully revitalized their languages, such as the Hawaiians. In *Indigenous Youth and Multilingualism: Language Identity, Ideology, and Practice in Dynamic Cultural World*, Wilson and Kauanoë (2014) state that in their language revitalization efforts they place heavy emphasis on, “the core of similarities between classical and contemporary Hawaiian culture and building a contemporary Hawaiian speaking society based on those similarities,” they also share the thoughts of one of their students regarding her view that they must establish the, “energy necessary to regroup, revitalize and even, in some respects, reinvent who we are” (p. 195). Wilson and Kauanoë express their view that, “language revitalization involves creating your own future based on your own past” (p. 195). Like the Hawaiians, I believe, we need to go through this process of regrouping, revitalizing and reinventing who we are by looking to our past to build the contemporary leader and address this misperception. This can be accomplished by ensuring that this work is done locally through the lens of the language. In this way, youth and participants will begin to synthesize the understanding that language and culture, like a tightly woven braid, are intertwined and inseparable.

This process for 're-inventing', must also address the dilemma presented by the advanced age of our fluent speakers and the current trend where we find language learning and teaching primarily housed within western influenced, education systems. We must encourage commitment to language learning among our youth and our adult demographic, but we must also transform how we teach language. Again, I turn to the Hawaiians for an example. Wilson and Kauano'e (2015) state that:

“The key demographic in reversing language shift is young people ages 12 to 30. For this demographic to ensure the survival of their language, they must learn their ancestral language fluently, maintain fluency by daily peer-group use, pass the language onto their own children, protect and educate those children in strong Indigenous language-medium schools, join with Indigenous language-speaking peers to expand use of the language into higher socio-economic domains, and then live to see grandchildren repeat and strengthen the cycle (p.198).

The leadership camp is designed to lay the foundation for restoration of worldview by having activities explored through the lens of the language and grounded in local cultural practices while immersed in the natural world. Additionally, we need to help our youth embrace their roles as leaders of language revitalization, as well as, their roles and responsibilities as language learners. This includes offering opportunities for the exploration of a variety of effective language acquisition methods to provide them with the tools necessary to acquire language both during and following the camp. This will be accomplished by providing the youth with language experiences surrounding the preparation and sharing of food to give them the ability to take their language learning into their homes and communities, share language among their peer groups, and eventually their children. Moreover, youth will need to be involved in the reinventing process. This may involve unearthing long buried practices and revitalizing these practices for use in our contemporary society. This reinventing process will take time, research and praxis but will eventually help us to unearth

Kwakwaka'wakw perspective through an exploration that grounds the youth in traditional activities and transform them for use in our contemporary times.

Wilson and Kauanoë (2015) in, *Indigenous Youth and Multilingualism: Language Identity, Ideology, and Practice in Dynamic Cultural Worlds*, conclude that youth from Mexico to Alaska, show great yearnings for ancestral language survival and that youth must not be undervalued in language revitalization work. I have been working for years with youth and indeed have several of those youth in my family. I have first hand knowledge that our youth are hungry for a restoration of our ancestral ways and our ancestral language. What I propose is that we satiate that hunger and draw on the enthusiasm, energy, excitement and influence of youth to lead our language revitalization efforts and hence lead our nations to wellness; wellness that is intrinsically tied to our language. I believe, that the revitalization of our languages and restoration of the leadership concepts, embedded in our language, that once facilitated our nations' ability to live our lives in wellness is vital to the restoration of Kwagu'ł perspective and wellness.

What I present is a framework for an exploration of the leadership concepts embedded in Kwak'wala, that I firmly believe will set the stage for initiating the process of re-establishing youth leadership, literally, in Kwakwaka'wakw terms. This can only be done by immersing youth in the land and sea, where our language springs from, to explore and synthesize their newfound knowledge and through their experiences transform their ways of thinking. And eventually, by unearthing long buried practices and ways of being in context to the language, while immersed in the natural world, we will transform our collective view of youth leadership and re-invent worldview in relation to wellness and leadership in a contemporary sense. Thus, this leadership camp is intended to help us to restore our Kwakwaka'wakw perspective and influence our personal and collective wellness. I believe, the process of collectively exploring and restoring these concepts will be as transformative as the Híługwila has been and continues to be to our community in a collective sense.

I come to another important aspect of this research; the calls to action of the Truth and Reconciliation Commission (TRC). The TRC was established in June 2008 and ended in 2015. The commission was established as a holistic and comprehensive review of the abuse and violence that was inflicted on Indigenous children and families during the residential school's era ("TRC Findings," 2015). These schools were an aspect of the federal governments deliberate attempt to indoctrinate and assimilate Indigenous children into the Canadian body politic. Chief Justice Murray Sinclair states that, "those who were in the residential schools suffered in the same way that those who have been to war suffered" (Sinclair, Justice Murray. 2014). The aftermath of residential schools has led to the current conditions that must be endured by Indigenous people across Canada and that many have equated to cultural genocide. In 2015, the TRC completed their work with the release of their final report and the calls to action. There are 94 calls to action that were put forward to, "redress the legacy of residential schools and advance the process of Canadian reconciliation" ("TRC Findings," 2015). I do not believe that the calls to action of TRC are achievable without locally driven, designed and delivered measures, as well as, locally determined efforts and action.

Although Indigenous nations share several common views of the world and leadership ideas, our languages are diverse and unique. Our languages encode our underlying values, beliefs and perceptions. Our languages are as diverse as our customs and it is our languages that give us our unique identity. The understanding that our diversity and uniqueness springs from our languages, that were shaped by the natural world, leaves no room for a Pan-Indigenous model to achieve reconciliation. Indeed, there can be no truth to Truth and Reconciliation without the revitalization of our language. Indigenous languages encode the concepts that tie us together in wellness, to spirit in wellness, to the land and sea in wellness, to community in wellness and to others in wellness. It is our language that will pave the way to reconciliation. A central aspect of the camp must be to help our youth understand our collective rights in relation to our language and the United Nations

Declaration of Rights for Indigenous People (UNDRIP). This is essential to restore the understanding that our elders never lost: our language is who we are. As such, in my opinion, we must provide our youth with the understanding that the responsibility for taking the action necessary to revitalize our language and stand up for our Indigenous rights, lies with them as our future leaders.

I present this framework as a strategy, a pathway, one of many, required to lead our youth to wellness and as a strategy to answer the calls to action of reconciliation (see Appendix A).

Immersing youth in an intergenerational, collective, cyclic, relational, reflective, process that is conducted through the lens of the language will transform their thinking and help them to embrace the understanding that Kwak'wala is the core of our existence that provided a firm foundation for our relationships. Kwak'wala held us together in relationships built on, respect, reciprocity, responsibility and reverence to self, others and the natural world: that our language, which once tied us together in wellness, can do so once again when Canada addresses the TRC calls to action and fulfills the UNDRIP. And, as future leaders, the youth have a responsibility to play a role in this work. I present this framework as a tool to empower our youth to become committed to action, in the restoration of the vital voice of our ancestors, worldview encoded in Kwak'wala and Kwakwakwaka'wakw perspective that was grounded in the land and sea we are one with. The camp framework is humbly presented, as a means, to restore the sense of wellness for our youth, children, children's children and future generations.

Awi'nakola Youth Leadership Camp Framework

The youth leadership camp will immerse participants, for ten days, in an exploration of language and culture as a platform to begin the process of restoring Kwakwakwaka'wakw perception in relation to self, our spiritual ways, our connection to the earth, our connection to our families and communities, and our connection to others. This holistic camp will set the pathway to restore the foundations of our traditional systems of wellness and wholeness through the spiritual connections,

ceremonies, and activities that tied us together in wellness and respect for others and the natural world. The leadership camp will draw upon leadership concepts embedded in Kwak'wala and expressed through ceremony, as well as, daily activities of living, in an intergenerational, collective, relational and reflective context, in order for Kwakwakw'wakw perspective to re-surface. The overarching leadership terms that will be explored are: Maya'xala xus Bakwine (respect for mind, body, spirit) Mu'lano'xw (we are grateful), Awi'nakola (we are one with the land and sea), Maya'xalapà (respect for others), and O'man's 'Nàm'a (we are one). These concepts will be explored through activities and ceremonies connected to self-care, care of our spirit and gratitude, care of the land and sea, connection to family and community, and connection to others. In addition, Kwak'wala will be explored, throughout the day, in immersion sets to build the capacity to bring language into our homes and community after the camp.

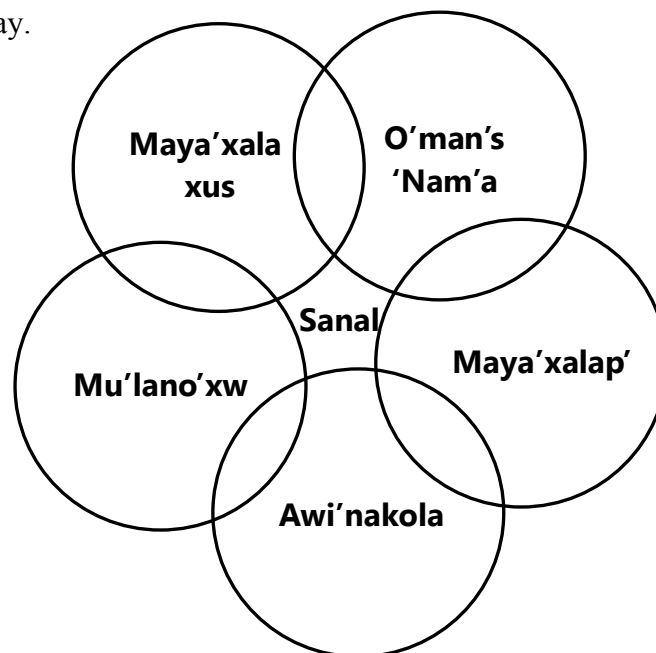
Youth will explore other leadership, concepts such as: Galgapoła (supporting one another), Ga'walap'a, (helping one another), Łakwalapà (love one another), A'wilaxsila xan's hestalisex (taking the care of the universe seriously), T'sadzo'wa (sharing our minds and hearts), Yedłola (be careful with our words), Hanala (perseverance), Banalis noke' (humility), K'is A'um's (the Supernatural), Iktśakw (generosity), the calls to action of TRC, and the UNDRIP to ignite the fire within our youth as a pathway for restoring the self-determination and perseverance to carry out their roles, responsibilities, and commitment to take action in the pursuit to uphold our Indigenous rights in respect to the UNDRIP and calls to action of TRC.

This leadership camp does not propose the exploration of leadership in a traditional Kwakwakw'wakw sense: the role of leaders (chiefs and noble women) was a lifelong training process and commitment that began at birth and was bestowed through an hereditary process. It is not my place or the place of anyone who may run the camp to pass on this important aspect of our culture. This leadership camp is meant as a platform to assist our youth in developing an

understanding of their roles in a contemporary sense as our future leaders who are committed to nation development, restoration of Kwakwaka'wakw perspective, personal and collective wellness, language revitalization and self-determination.

Restoring Kwakwaka'wakw Perception of Wholeness

The framework is built on the belief that an exploration of leadership, through concepts embedded in Kwak'wala, will be restorative in relation to wholeness on a personal and collective level. Wholeness will be explored holistically through five Kwak'wala concepts as depicted in the diagram below. This diagram represents the five overlapping leadership concepts, that are characteristics of wholeness. These leadership concepts influence our perspective in relation to self, spirit and gratitude, relationship to the land and sea, relationship with family and community and relationship with others and therefore influence our personal and collective wellness. These concepts are essential components of sanala (wholeness). The concepts are presented within the circles that are overlapping and surround the center. This signifies that they must all be explored in association to one another to influencing perception and that together they are tied to the restoration of sanala (wholeness). In my opinion, these concepts must be explored relationally to restore balance and wellness in a holistic way.



The Awi'nakola camp will be an experiential, inquiry-based, holistic, camp experience that helps to unearth Kwakwaka'wakw perspective and is built on the premise that all things are connected and relational. By exploring these leadership concepts through Kwak'wala, coupled with traditional ceremonies and activities that tied us to self, others and the land and sea, we will embrace Kwakwaka'wakw pedagogy. The concepts will be studied in relation to one another to help youth synthesize their knowledge and grasp the understanding that the concepts are tied together. Through this synthesis, youth will gain the understanding that Kwak'wala is tied to wellness and wholeness in a personal and collective way and that personal wellness is also a collective responsibility. This framework will support the processes to restore relationships built on respectful, reciprocal, relational and responsible behaviours by revisiting ceremonies, activities, and our ancestral ways through the lens of the language. This camp will set the stage to engage in additional research that is necessary to include traditional practices that I have not incorporated or overlooked in this framework, to inject these practices into future camps.

An integral aspect of the camp is helping youth understand that language revitalization, like reconciliation, will require time, commitment and resources to continually build our capacity. This growing capacity will provide a springboard for further research and delving deeper into Kwakwaka'wakw worldview. Thus, reinventing new ways from exploration of our old ways and growing our ability in the language, will be a cyclic process. Our ability with the language, like our understanding of the Kwakwaka'wakw perspective, will spiral outward and upward each time we offer the camp by supporting ongoing research, rediscovery, and reinvention. This growing capacity will in turn have a greater influence on personal and collective wellness as it expands.

Language Revitalization, Rose Medicine

Galxmas: The rose is a powerful medicine that can be used for healing the mind, body and spirit. Rose medicine is heart medicine. For this reason, I use the rose as a symbol of the

Awi'nakola camp and reconciliation. Reconciliation, when achieved, will heal the hearts and souls of our people. This is integrally tied to language revitalization. Our language is the heart and soul of our people. The Hase' (breath of our ancestors) and Kwakwaka'wakw perspective is embodied in Kwak'wala. I firmly believe that language revitalization lies at the roots to wellness both personally and collectively and will be the number one catalyst for change: change that will offer hope for our children and future generations. The Truth and Reconciliation Commission calls on Canada and Canadians to implement the measures necessary to fulfill the UNDRIP. The UNDRIP clearly states that our Indigenous and human rights include the right to revitalize, restore and maintain health and wellness of our people and the need to revitalize, preserve and maintain our Indigenous languages: both are intricately woven together and must be addressed in concert for reconciliation to be achieved.

Awi'nakola Leadership Concepts

Sanala: (to be whole)

The concept of sanala, which can be translated to mean: wholeness, independence and self-determination is an important leadership concept. Dr. Robert Joseph (2016) in a Tedx Talk on healing our communities' states that,

“We stand in a moment of the greatest promise that I have ever seen for this country. A moment where we can reflect upon our relationship with each other, to learn to honor each other, to respect each other, to hold each other up. Reconciliation, after all is this idea of love; Loving yourself, loving others. I invite you down this pathway of reconciliation together: Where every kid knows that they're important, that they're valued, that they're loved and that they have a future in our great country”.

This is a beautiful dream and a worthy one. In order to achieve this, the camp will involve youth in activities to explore ceremonies, daily activities, and traditional practices in relation to self, spirit, the

land and sea, family and community and others through the five leadership concepts as expressed in the chart below. In addition, we will explore these concepts in sharing circle, as well as, explore the UNDRIP and TRC and what they mean to us both personally and collectively.

<ul style="list-style-type: none"> • explore concept maya'xala xus bak'wine' 	<ul style="list-style-type: none"> • explore concept of Mu'lano'xw
<ul style="list-style-type: none"> • explore concept of Awi'nakola 	<ul style="list-style-type: none"> • explore concept of Maya'xalapà
<ul style="list-style-type: none"> • explore concept of O'man's 'Nam'a 	<ul style="list-style-type: none"> • Lighting the fire of Sanala
<ul style="list-style-type: none"> • explore the UNDRIP 	<ul style="list-style-type: none"> • explore reconciliation and calls to action

Maya'xala xus bak'wine' (respect for self: mind, body and spirit)

Individual commitment is central to leadership; it is also vital to language revitalization.

The journey will begin with an exploration of our concept of self and respect for self to establish the pathway to wellness and individual commitment. I believe the journey needs to start here because this aspect of wholeness is bound to self-determination. In order to recapture the concept of Maya'xala xus bak'wine': respect for mind, body and spirit youth will be offered opportunities to experience traditional activities, spiritual practices and ceremonies that were central to self care in a holistic sense.

In addition, youth will participate in self reflection, group activities and take on leadership roles and responsibilities during the camp. Recent research on the social determinants of health from UNESCO (2012), points to the need to approach health of youth in a holistic sense,

“The health of adolescents is strongly affected by social factors at personal, family, community, and national levels. Nations present young people with structures of opportunity as they grow up. Since health and health behaviours correspond strongly from adolescence into adult life, the way that these social determinants affect adolescent health

are crucial to the health of the whole population and the economic development of nations”

(Viner, R.M., Orzer, E. M., Denny, S., Marmot, M., Resnick, M., Fatusi, A., Currie, C. p. 1).

Exploring wholeness through a holistic framework in relation to self, our traditional ways of expressing gratitude, our relationship to the land, sea and natural world, our relationship and responsibility to community and others will instil effective leadership concepts and help youth embrace their roles and responsibilities in a holistic way. More importantly, we will reconstruct their concept of wholeness from a Kwakwaka'wakw perspective, a social determinants of health perspective and thus impact their health in a holistic way.

Camp activities will involve youth in exercising their mind, body and spirit by participating in language learning grounded in culture. The activities will also help impart in our youth the need to adopt an open mind and willingness to participate in a process for reinventing our ways and inventing new language for our contemporary society and social activities. Discussing and reflecting on concepts of holistic wellness during learning experiences and sharing circle, doing daily yoga and meditation and conducting individual reflections will help them to synthesize their new knowledge. We will also need to create contemporary ways to revitalize our ancestral ways: In a sense, creating our future by relying on our past. We are in a state of recovery and resurgence; we need to be flexible in our thinking. I am reminded of Mark Fettes and of the four-stranded braid that I believe we are re-weaving in our language revitalization efforts. I am also reminded of the work being done by our Hawaiian neighbours. Our youth are naturally inclined to be flexible and fluid in their thoughts. My son, Rejean, conducts a daily routine in Kwak'wala to express gratitude to the earth while he does yoga. I know of several others who are actively making their daily health care routines a part of their language learning and also conducting routines that were once part of our daily health care. However, because these aspects of our culture have been long buried we must reinvent them and develop contemporary routines. The morning routine will be called,

Gilakaska'oxda nalax (welcoming the day). The routine will include a traditional cleanse (see p. 31), Kwak'wala yoga (see Appendix B), expressing gratitude in a traditional way (see Appendix C), meditation and reflection. In addition, we will explore holistic wellness during the sharing circle or Awak'was (see p. 37).

Another aspect of our concept of wholeness is the collective aspect. Care of the mind, body and spirit was not solely the responsibility of the individual. The care of our bagwine' was a collective responsibility as demonstrated through our ceremonies such as the Hiugwila. Aunts, uncles, grandparents, extended family and the people chosen to mentor the child would be invited to the Hiugwila. The mentors, who were individuals who had admirable qualities, were chosen to mentor the child throughout their lives and into adulthood. The responsibility to care for the child fell not only on parents but the entire family and these mentors. Ceremonies other than the Hiugwila were also conducted at different times during their journey to adulthood. If a child fell ill a burning was conducted and later, when the child reached puberty, the ixantsila for girls or baxwatlala for boys, was held. I believe that exploring ceremony for initiation of warriors will be an important aspect of future research for the camp because our youth, as our future leaders are fulfilling the roll of contemporary warriors. This idea is one that will have to be explored collectively with our elders, youth and families, to help us make the decisions about the appropriateness of adding a contemporary warrior aspect to the camp and what the ceremony would entail, as well as, how to dress our warriors, should we decide that it is appropriate.

Activities to explore Maya'xala xus Bakwine'

• self-care: holistic	• morning routine: welcome the day
• building self-esteem: secret friends	• lighting the fire of lakwalapa (love one another)
• treasuring our gifts	• acknowledging gifts of others
• Giga'ekala: reflection	• Kwak'wala yoga

• expressing gratitude and reciprocity	• explore oneness
• dressing the youth in ceremony	• explore collective responsibility for care

Mu'lano'xw: (we are grateful)

Understanding that we come from the supernatural and must restore our traditional spirituality, K'is a'um's (the supernatural), is a key aspect of restoring our Kwakwaka'wakw perspective. I attended a meeting in Ottawa and was honored to meet Belinda Daniels, a Cree woman and scholar, who established a language immersion camp for her people ten years ago. Daniels shared that one of the most important aspects of her camp is re-establishing their traditional spirituality. She imparted, "I have to ensure that the Elders and Knowledge Keepers, I invite to camp, do not pray in a Christian way" (Daniels, B. personal communication January 17, 2017). She also shared that this was a key aspect of the success of her camp. Like Daniels, I believe that revitalizing and unearthing Kwakwaka'wakw spirituality is key to the Awi'nakola camp success and restoring Kwakwaka'wakw worldview.

I once asked my great aunt, Gwāntilaḵw, to teach me a prayer to the cedar. She looked at me and indignantly told me that we did not pray to the cedar; we thanked the cedar. She told me that prayer is something different; something Christians do. It took me years of reflection, discussions, experience and research to understand what she meant. In 2010, I found several expressions of gratitude in, *Ethnography of the Kwakiutl* (1966) this volume contains work that my Great great-grandfather, George Hunt, conducted with anthropologist Franz Boas in the mid to late 1800's. I reviewed these 'prayers' (see samples Appendix: C) and compared them to contemporary. There was a remarkable difference in the style of prayer. Where earlier pre-Christian, expressions of gratitude were delivered directly to the plant, animals, fish or inanimate object (that was referred to as the long-life maker) expressions, I found that we recorded several decades later, where

delivered indirectly through the creator or god. I believe that these later expressions of gratitude have a Christian influence. The earlier expressions of gratitude or “prayers”, as some may refer to them, made it very clear what my Aunt had been trying to teach me and I have since begun to express gratitude in a way that I am sure she would appreciate.

My exploration of gratitude in historical documents and comparison with more recent expressions, helped me to understand that our spiritual worldview has been dramatically altered. We once expressed gratitude directly to the gifts from the natural world referring to those gifts as the long-life maker: galgaldukwila. Until recently, the word galgaldukwila, was commonly referred to only in song and many elders were unfamiliar with the term. Additionally, I now understand that we exercised reciprocity by leaving an offering. This offering demonstrated our humility and was an exercise in recognition that we depended on these gifts from the natural world. Introducing participants to this variance is vital to understanding Kwakwaka'wakw perspective. But, it could present a barrier to our success if not handled respectfully. There are very few elders or fluent speakers who can pray in a traditional way and so this aspect of our worldview has changed considerably. We now have the task before us of restoring our way of expressing gratitude and very few who do so in a non-Christian way.

Fortunately, we can turn to the flexibility and fluidity of our youth to assist in this task. In my experience, I have observed that it is the youth who most question these things and demand change. I have had countless conversations with youth, who are seemingly angry and confused by the adoption of Christianity. In my opinion, we must offer them the alternative by exploring our traditional way of expressing gratitude, as well as, our traditional worldview in respect to spirituality. In addition, we need to assist them in coming to terms with the indoctrination that went on in residential schools and learn to respect this change was not a matter of choice.

A few years ago, my son shared his frustration and confusion regarding the adoption of Christianity. He voiced that it seemed very “strange” that so many people have adopted Christianity when Christianity was responsible for taking our language and culture in the first place (Rejean Child, personal communication. June 24, 2012). Since then he has, with the help of Elder Spruce Wamiss and his grandmother, Mildred Child, created a prayer that he shares in Kwak’wala. The prayer he created was developed from a non-Christian perspective. He graciously shared this prayer with me for use in the camp (see Appendix C). This example of the fluidity, flexibility and innovative thought processes of youth will help us to maneuver this delicate aspect of the camp and explore our spirituality in a safe way. It is comforting to know that we can rely on the willingness of youth, like my son, to find a way through obstacles that are presented to them. This is a quality that we will, I am sure, draw on time and time again and one that will be an asset for exploring the concepts of mu’lano’xw and k’is a’um’s.

In addition to exploring gratitude, we will also teach the participants a healing song and help them construct their own expressions of gratitude, should they desire to do so. I have not provided samples because permissions for the use of healing songs will have to be sought from those who own the songs and the construction of the prayers will have to occur with the help of our fluent speakers who are open to the idea that we must restore our traditional way of expressing gratitude.

The way we approach this aspect of the camp will be important. Everyone has a human right to choose their religion; this is a fundamental aspect of our human rights. However, if we are to embrace Kwakwaka’wakw pedagogy we must explore traditional concepts of spirituality, as well as, our traditional perspective about our connection to the cosmos and supernatural or ontology. Our ontology (understanding of Kwakwaka’wakw existence and reality) formed the foundation of our relationship with the natural world; a relationship that was grounded in respect, responsibility reciprocity and reverence. Because this relationship has been considerably altered, this will need to

involve ongoing research and will also involve a cyclic, ongoing process that will evolve as our understanding grows. It's important for our youth to realize that living in gratitude was a way of life that was carried out twenty-four hours a day, seven days a week and that the care of the natural world was our direct responsibility as expressed in the statement: Awi'laxsila xan's hestalisex (let's take the care of the universe seriously).

During the camp, we will express gratitude before meals, during the cleanse, at sharing circle, at the end of the evening, through a celebration song, in our processes of gathering and preparing food and medicines, and by exploring, restoring and renewing ancient ceremonies and practices. We will also investigate: Kwakwaka'wakw ontology, epistemology, axiology, our beliefs of our existence, our belief in the supernatural and transformation, and our connection to supernatural world of our ancestors from the land, sea and sky. This can be presented, in part, through our origin stories, songs, dances and practices conducted in ceremonies and the potlatch. But it must also be investigated through the lens of the language and in the production of contemporary expressions of gratitude that are delivered in a Non-Christian fashion. This investigation will help to unearth Kwakwaka'wakw perspective and worldview. And, as we unearth this perspective, our capacity to understand it will transform and grow.

Activities to explore Mu'lano'xw and K'is A'um's

<ul style="list-style-type: none"> gather traditional foods and medicines express gratitude to long life maker 	<ul style="list-style-type: none"> exploring ontology, axiology, epistemology
<ul style="list-style-type: none"> secret friends being grateful to others 	<ul style="list-style-type: none"> acknowledging, thanking those who help
<ul style="list-style-type: none"> exploring humility in relationship to the earth and natural world 	<ul style="list-style-type: none"> Kwak'wala yoga and meditation
<ul style="list-style-type: none"> exercising reciprocity, reflection 	<ul style="list-style-type: none"> lighting the fire of Mu'lano'xw
<ul style="list-style-type: none"> exploring who our ancestors are 	<ul style="list-style-type: none"> sharing and learning origin stories, songs, dances

Awi'nakola: (we are one with the land and sea)

A key aspect of Kwakwaka'wakw leadership is the concept of oneness with the natural world as expressed by Awi'nakola. This concept literally means that we are one with the land and sea and implies that we are one with the land and sea that is our territory. This understanding is confirmed and reaffirmed in our ceremonies and during potlatch, yet, I believe our youth no longer relate to our 'territory'. As a high school teacher and a parent, I have had many conversations with youth and come to realize that many of our younger generations have never visited any part of our territory or even realize the expanse of it beyond the reserve. Modernization has not only altered our relationship with the natural world it has altered our perception of our connection to it. When I think of this concept, I visualize my mother sweeping her arm across the horizon, indicating the land, sea and sky and uttering, "this is my cathedral" (Mildred Child, personal communication. 2010). I imagine a world where our youth and our people consider the natural world their cathedral. Where our youth, like their ancestors, understand that we are one with the natural and that whales, bears, cedar trees and seagulls are our ancestors. I imagine a world where our youth take care of the natural world because all things in nature are our relations and where our youth understand that we are one with the land sea and sky beyond the borders of the reserve.

During the camp, we will explore Awi'nakola and our connection to the land and sea through cultural activities, ceremonies, and the canoe journey. By gathering, preparing, and sharing traditional foods and medicines from the land and sea and expressing gratitude in all that we do, we can begin to restore our concept of Awi'nakola. We will have morning cleanses and fire to explore our connection to the land and sea and by discussing these connections during fire and sharing circle. The canoe journey will help us to explore humility, helping one another, holding one another up, safety and preparation. We will learn to exercise reciprocity as we express gratitude and learn who are ancestors are through an exploration of our family crests. To further explore reciprocity and act

on it, participants will collectively agree, with their camp family, on a giving back project such as enhancing the camp environment, cleaning up an area or clearing debris from a creek. In addition, we will visit various sites of origin to investigate the Kwak'waka place names and origin stories of those sites to expand their concept of our connection to the land and sea beyond the borders of the reserve.

Activities to explore Awi'nakola

• explore our ancestors in nature	• expressing gratitude and reciprocity
• expressing gratitude when gathering traditional foods	• gathering cedar, working with cedar, understanding the importance of cedar
• games exploring natural order	• exploring the concept of humility
• exploring the forest, traditional food and medicines	• exploring the foreshore, traditional foods and medicines
• lighting the fire of Awi'nakola	• acknowledging the territory

Maya'xalapá: (respect for others)

Maya'xala (respect) is an essential Kwakwaka'wakw leadership concept. Maya'xalap'a, respect for others, is the concept that will help to restore our concept of family, extended family and community. Rebuilding our concept of respect for one another will be experienced through activities that help us explore how maya'xala feels, sounds, what it looks like and what actions it entails. This concept will be investigated experientially by dividing participants into family groups: whales, ravens, bears and wolves or through the ancestral lineages of the participants. Traditionally, our people lived together in extended family groups. This will be modelled in the camp by having participants assigned to their family group along with an elder and 2 mentors (camp staff) per family. This work will restore a sense of family in a Kwakwaka'wakw frame.

Traditionally, families held one another up, supported one another, helped one another and everyone took their role within the family seriously and responsibly. We will explore traditional

concepts of family and our community relationships throughout the camp. In addition, we will explore traditional concepts and structure of family and community during sharing circles. This will include an exploration of their roles and responsibilities to their families and communities as future leaders and parents. Our elders always tell us to respect who we are and where we come from and more often than not when our youth introduce themselves they often only include their tribal affiliation from a residential perspective. In order to re-establish our traditional view of our family and connections to family, participants will be taught to introduce themselves in Kwak'wala. This will include introducing where they come from and who they are connected to as represented by their four grandparents' lines.

Activities to explore: Maya'xalapà

<ul style="list-style-type: none"> • extended family groupings 	<ul style="list-style-type: none"> • Ga'walapà: helping one another
<ul style="list-style-type: none"> • working together on shelters 	<ul style="list-style-type: none"> • learning to build a fire and shelter together
<ul style="list-style-type: none"> • game concept community (web) 	<ul style="list-style-type: none"> • exploring concept of community
<ul style="list-style-type: none"> • secret friends explore giving without having to receive 	<ul style="list-style-type: none"> • exploring concepts of oneness through the canoe journey
<ul style="list-style-type: none"> • assisting with meal preparation as a family 	<ul style="list-style-type: none"> • secret friends exploring gifts of others and self
<ul style="list-style-type: none"> • explore responsibilities to community 	<ul style="list-style-type: none"> • Lighting fire of Maya'xalapà

O'man's 'nam'a: (we are one)

The concept of oneness with others is the final overarching leadership concept that will be explored and one that is critical to restore our balance and traditional perspective. We will investigate this concept through the calls to action of TRC. Dr. Chief Robert Joseph says in, *Healing a Nation Through Truth and Reconciliation*,

“Gilakas’la ‘namwayut, we are one, acknowledging the very idea that we are acknowledging one mankind and by extension acknowledging all of creation: one whole, inseparable,

interconnected, balanced, and in harmony. Those sentiments are embedded in all the ancient cultures of the world” (2016).

Those sentiments are expressed in the concept of O'man's 'Nam'a. By exploring this concept through the TRC and sharing our thoughts on how TRC and the calls to action pertain to us locally, individually, as a nation and for Canadians we can set the stage for restoring our concept of oneness. This will have to be handled carefully; the topic of TRC is not an easy one to discuss. When we consider the need for TRC, we will need to revisit the dark past that made it necessary in the first place. The fortunate thing is that when we handle this discussion in a culturally appropriate, locally relevant and respectful way it will be liberating for everyone involved. It is only through praxis that we can come to terms with TRC and build the pathway for reconciliation. By exploring the past, from a local perspective, we will identify our local hero's through the process. We will also explore the individual and collective losses that we suffered locally. This will offer the opportunity to examine how we once supported one another and allow for the provision of a pathway for healing and the restoration of our traditional practice of supporting one another. I have heard Elders repeatedly state that our tribes once supported one another and that we need to do so once again.

Another aspect, of O'man's 'Nam'a, will be to have the youth explore TRC and the UNDRIP in relation to what it means to them personally, collectively and locally. By doing this we will empower our youth and help them realize there is a need for them to play a role in building a brighter future for themselves, their families, their communities and nation. I believe that the UNDRIP is an essential component of TRC and so our camp will include an introduction and discussion of both TRC and the UNDRIP. In my opinion, exploration of the UNDRIP is essential to setting the stage for helping our youth understand that their role as future leaders is a role that includes being committed to action and standing up for our human rights as Indigenous people.

Activities to explore: O'man's 'nam'a

<ul style="list-style-type: none"> • explore calls to action 	<ul style="list-style-type: none"> • explore UNDRIP
<ul style="list-style-type: none"> • singing celebration song 	<ul style="list-style-type: none"> • understand their roles and responsibilities
<ul style="list-style-type: none"> • language revitalization song 	<ul style="list-style-type: none"> • Lighting the fire of perseverance. Hanala
<ul style="list-style-type: none"> • explore colonization from a local perspective 	<ul style="list-style-type: none"> • learn language revitalization song

Camp Activities

Family groups: Participants will be assigned to family groups. The family grouping will be named after our family crests: Whales, Ravens, Bears and Wolves; crests may change depending on the participants, where they are from and the families they represent. During the camp, this family group will include youth participants, an Elder and assigned mentors. Ultimately there will be one elder, one female and one male mentor for each family group. The group will be responsible for working together throughout the day, resolving internal conflicts together in a collective process and working together as a family for camp activities such as the presentation and giving back project.

Gilakas'la ka'oxda nalax: (Welcome the Day) Each morning participants will be involved in a routine that will include expressing gratitude and appreciation for the day. I have called this greeting the day example and have included a sample greeting in Appendix: C. The sample includes a simple phrase in Kwak'wala to teach participants how to express the things that they are grateful for.

Daily cleanse: Participants will take part in a daily cleanse; for a more thorough explanation of this see the section on traditional cleanse on page 34.

Self-care: Following the cleanse participants will take part in a self-care routine that includes expressing gratitude to the earth and ancestors, a run, yoga and mindfulness activities. Throughout the day, Elders will be available to attend to anyone who requires a smudge or counselling.

Fire: The responsibility for lighting the fire and keeping it lit will fall on each family on a rotating basis. The group who is assigned will be responsible for gathering, splitting and piling the wood and

tending to the fire. Each family group will be responsible for lighting the Awak'was fire each evening in preparation for the t'sadzo'wa (sharing our minds and hearts) and dfixsala (see p. 40).

Ga'walap'a: (helping one another) All participants will share responsibilities and work together as family groups to clean the area, set up camp, take down camp, gather food, and prepare meals.

Kitchen Duty: Family groups will help to prepare meals and clean up in the kitchen. This will be done with 2 elders and will be immersion time. During this time, the elders will teach the group an expression of gratitude that will be used at dinner time.

Canoe Skills: Daily training will take place learning the fine art of pulling together in the canoe. All participants will learn basic pulling techniques, safety, rescue and recovery skills. In addition, participants will learn basic Kwak'wala terms for use in the canoe and a traditional welcome and request to come to shore in Kwak'wala. Participants will learn how to introduce themselves.

Medicine gathering: Participants will be introduced to several Indigenous plants and medicines. They will learn an expression of gratitude and the protocols for gathering, preparation and sharing of medicines. This will include one morning exercise where we will rise at dawn to gather medicine in our family groups prior to the cleanse. Each family group will learn about a different medicine.

Giving back: Each family group will participate in a giving back project decided by the group. This is a measure to help youth take responsibility and make collective decisions. The project may be related to building something new in the camp, restoration of a site or building, or a restorative project related to the environment such as cleaning the debris from a creek or along the foreshore.

Secret friends: During the first evening participants and mentors will draw names and be assigned a secret friend. This is an exercise to help acknowledge others and have youth understand what it means to be mindful of others. Throughout the camp each participant must pay attention to their secret friend and present them with gifts such as a cup of coffee, a good deed or gesture that will help them. They must try to make sure that their secret friend does not guess who is doing the good

deeds. At the end of the camp, each secret friend will present their friend with a hand-made gift.

The gift will be made to reflect qualities they have come to admire in their secret friend through their observations (Henley, T. 1989).

Wilderness survival skills: Participants will be taught a variety of wilderness survival skills such as: making a shelter, lighting a fire with only one match, safety in the wilderness, marking a trail, what to do if you get lost and following your intuition. This may be done through a series of survival games and as a group activity in a competition (Henley, T. 1989).

Giga'ekala: (Spirit spot: reflection) Each evening, participants will take 30 minutes to go to a chosen location (alone and uninterrupted) to reflect on the day. Each participant will be given a journal to draw or write reflections in. Sharing their journal will be voluntarily (Henley, T. 1989).

Xanyadzam: (those who do things well) Each day participants will be encouraged to explore their creativity in the arts. A variety of materials such as sinew, beads, cedar, paint, hide and various art supplies will be made available. Mentors and elders will demonstrate their skill at the arts during this quiet or down time to help participants explore their creativity and teach them how to use the materials. Participants will also be encouraged to make their secret friend gifts by incorporating found items (rocks, shells, branches) from the local surroundings.

Sample daily schedule

6:00 Cleanse: males and females and mentors will cleanse separately

7:00 Gilakas ka'oxda nalax: welcome the day, followed by a run, yoga, meditation (Appendix B)

7:30 Breakfast prep: Bears, will be done in immersion with two fluent speakers while breakfast is being prepared others will have time to work on secret friend gifts

8:00 Breakfast: begins with everyone expressing gratitude (see examples, Appendix C)

9:00 Canoe Maneuvers, technique, safety, how the paddle, pull together, turn, safety, language of canoe, listen to helmsman

11:00 Lunch prep immersion: Whales will work together to help prepare lunch with elders.

Others will work on a giving back project: working together to improve the camp and leave a lasting legacy, pathways for elders, outhouse, constructing an Elders cabin.

12:00 Lunch: everyone express gratitude for the meal

1:00 Rediscovery Games exploring oneness. Game of web of life and exploring traditional structure of our communities, impact of colonization.

2:00 Beach front: This will be free time for kayaking, archery, fishing, weaving or ropes course

3:00 Break into family groups for group activities. creating their presentation (at the end of camp each group will do a dramatic presentation (re-enact a story or legend or a contemporary piece about colonization or another camp theme and group chant (the chant will be in Kwak'wala)

4:00 **Dinner** prep immersion: Ravens.

Others will have time to work on the giving back project

5:00 Dinner: everyone expresses gratitude in Kwak'wala together

6:00 Feast songs/after dinner games and songs

6:30 Giga'ekala: (reflection) each evening participants will pick a secluded spot to reflect on the day.

This is a time to journal or draw something about their experiences. The journaling and spirit spot will help prepare them for discussions.

7:00 Lighting the Fire: Galgapola (holding one another up)

Entire Camp will meet at the Awaḱwas to light fire and discuss the leadership theme and leadership concepts explored throughout the day

8:30 T'sadzo'wa (Sharing Circle) everyone is encouraged to share a few words about how they are feeling about the camp and in general

9:00 Sings language revitalization and celebration song (see Appendix: D)

before lights out

Camp Schedule

The camp will be ten days long and have one day prior to the camp to introduce camp staff and participants. The preparation day will also help to ensure that participants are involved in the whole process of setting up the camp as this is an important aspect of leadership. In addition, this preparation day will entail going through a checklist to ensure the all participants are well equipped for the camp. Our climate and weather conditions can be very unpredictable, so it is important that participants be well prepared. This preparation day can ensure camp staff follow up to provide guidance on preparation and make sure that participants pack appropriately (see Appendix E). We will be travelling out to the camp by canoe and small water craft and it is important to travel light. A sample 11-day schedule including the prep day is attached Appendix F.

Reconciliation, Digita and Forgiveness

Reconciliation will be explored through the concept of digita. The Kwakwaka'wakw had a high code of ethics and rules of conduct embedded in a ceremony called Digita. The digita helped us to restore order, brush away our pain and restore harmony. Our people did not imprison one another or have to lock our doors. The agreements and contracts we made were verbal. When someone committed a crime, offense or broke an agreement or contract this was corrected: It wasn't left for another time. We depended on peace and support from one another, so differences or crimes had to be dealt with expediently. We also counted on one another as witnesses to make things right. When we corrected wrongdoing or harm, our witnesses were charged with the important role to remember. To be witness was a serious responsibility. Verbal promises were highly respected, and witnesses took on their role with the highest regard, knowing it was their responsibility to remember and ensure that everything was carried out. To be present at the ceremony, meant you agreed with what was being done; witnessing a ceremony implied agreement.

The digita also helped us to deal with social, emotional or physical harm to the individual and their inner balance and peace could be restored through a ceremony to wipe away their tears. It was a family responsibility to restore social order and harmony. When a person committed a crime, their entire family had to take the initiative to set things right. Individuals knew that by committing a crime or causing harm they brought shame not only to themselves but their entire family. The decisions regarding what was necessary to restore order or wipe away shame and harm was made by not only those who inflicted the pain but by the ones who were hurt. This was done in ceremony. Although banishment was used it was only used in cases of extreme harm and very serious crimes. Offences like insults, infringing on the territory of another, physical harm that was caused by another or perhaps illness or injury were corrected through ceremony. This ceremony included iterating the harm or admitting guilt, this was followed by a brushing with hemlock. The tips of the hemlock are bestowed with the supernatural and so the hemlock branches draw the pain and suffering out of the victim. The branches are then burned and thus releases the persons pain.

Digita: Problem Solving in the camp

The resolution of problems is another aspect of our culture that requires restoration. Although it is not our place in the camp to conduct a traditional digita, the model for digita will be explored and utilized in the camp to resolve differences, emotional trauma that may arise during the camp or to resolve conflict. In the fall of 2012, Dr. John Sullivan, coordinator of the Nahuatl revitalisation research team based at Zacatecas State University in Mexico, presented to my master's class. During his presentation, he spoke about the close tie between language and healing. He shared that through his experience in language revitalization he had witnessed an interesting tendency for our communities to put healing aside and wait for the experts to be in the room to deal with trauma. He warned us not to make this same mistake and to provide the means to work through healing in the moment. He shared his belief that we had to help our people realise that the experts

need to become our own people and they need to know that they already have all the training they need for healing (Sullivan, J. personal communication. November 2013).

I have also witnessed that we tend to wait for the experts to do the healing here in my community. I believe that re-establishing our ways of healing is necessary and that this is an important leadership skill for our youth to learn. Traditionally, the digita did not allow us to put healing aside. The digita compelled us to take responsibility for our actions and to wipe away the tears before proceeding. Digita was also an important aspect of our self-care for we believed that the mind, body and spirit were connected as depicted in the concept of bagwine' (mind, body and spirit). The digita helped us to repair the spirit and mind of those who were harmed or hurt because we knew that the spirit and mind had to heal in order to heal physically. Also, digita helped us to repair relationships because our sense of oneness was important for personal and collective wellness and survival. During the camp, the digita will assist us to deal with issues or problems that may arise and may result in physical, spiritual or intellectual harm. It will also help us to wipe away the tears should they arise as a result of the discussions we hold during the camp.

Traditional Cleanse

Several years ago, I attended a youth gathering in Tofino with my son and several of my high school students. Healing and cleansing were central topics during the gathering. We were fortunate to have Dr. Simon Lucas and his wife Julia Lucas, two Nuchahnulth Elders, present at the gathering. The youth seemed mesmerized by Dr. Simon as he shared his thoughts on the need to mourn and grieve our losses and to do this, "in the moment". He spoke to the need to re-establish our ways and feel our losses. He told them that he wondered why we no longer think it's appropriate to scream and feel. He told them that they needed to go down to the beach and scream to let go of their pain. He also taught our young men how to cleanse and brush themselves off (Lucas, S. Dr. & Lucas, J. personal communication. February 2013).

There were strict customs that guided our grieving and loss, and self care. Reworking our traditional practices of grieving, loss and cleansing is an important part of the camp that will be central to learning how to respect our mind, body and spirits. The cleanse like the Hihugwila, is a practice that all but disappeared for our people but, due in part to individuals like Dr. Simon and others, there is currently a resurgence of this practice. The cultural resurgence locally is being led by individuals and I am grateful to acknowledge that two such people are my daughter, Jennette and my son Rejean.

The cleanse has many variations, depending on where you are from, even among the Kwakwaka'wakw. As it is being restored in the lives of our people, I am sure that it will go through many transformations. I am sure it will also go through many transformations in the camp as we must rely on those who are part of it's resurgence to incorporate it into the camp. We will invite Kwakwaka'wakw individuals such as Jennette and Rejean, as well as, elders, to demonstrate their process for conducting the cleanse. This will expose our youth to variations in the practice and instil in them the understanding that some historical processes will need to be reconceptualised because information regarding how we traditionally conducted them is no longer available to us. This will also help our youth understand that the restoration of some of our practices will require some re-inventing and expose them to the idea that some of this reinventing is not only necessary but acceptable.

The cleanse was conducted at first light, where the ocean meets the first light of day; it occurred separately for men and women. During the cleanse, several different types of branches were used to brush oneself off. The type of branch used depended on the purpose of the cleanse. For the Kwakwaka'wakw hemlock, cedar and spruce were used in this ceremony. My grandmother taught me that tips of the hemlock is bestowed with the supernatural and that is why it is used in

many of our ceremonies. She also told me that because the spruce bough has a lot of power it is only used by shamans (Emma Hunt, personal communication June 24, 1994).

During the camp, cleansing will be part of a daily routine we will call: *gilakas ka'oxda nalax* (welcoming the day). *Gilakas ka'oxda nalax* will help to restore our traditional practices surrounding holistic wellness, which included expressing gratitude to the natural world and to our ancestors. The routine will begin with the cleanse. Women will cleanse with female mentors and the men will cleanse with male mentors. The mentors will have started a fire prior to arrival of the participants. Participants will gather hemlock branches to brush themselves with during the cleanse. Although there may be variations, depending on who is guiding the process, participants will begin by stepping into the water and facing east because this is the direction of the rising sun. At this point, they brush themselves with the hemlock and sing a healing song (the song may be sung by one person). Once the song is complete participants submerge into the water. When they resurface, they are encouraged to release any pent-up anger, pain or sorrow. This is a very personal process and where some may scream, others may cry or remain silent. Next, turning counter-clockwise they face the east submerge and resurface. The process is repeated in each of the four directions ending with the south. The cleanse is completed by burning the hemlock branches in the fire to ensure that the energy trapped in the tips of the hemlock is dispersed.

Afterwards, the participants will explore concepts of wholeness, their thoughts and experience with their mentors and the traditional healers as they warm themselves by the fire. Once the cleanse is complete and participants have dressed they will participate in the daily wellness routine by expressing gratitude to the earth, participating in a run and practicing yoga in Kwak'wala. The yoga routine (see Appendix: B) was created by my son, Rejean Child, with the help of elders several years ago. He created it because he wanted to be able to express his gratitude in a non-Christian way, while in a routine that connected him to the earth. He has been doing his routine for

several years now and conducts it entirely in Kwak'wala, with his feet firmly attached to the earth. I asked his permission to include it in this camp framework for several reasons. One, I want the youth to understand the need to create new contemporary practices, in the language, that ground us and connect us to the earth in gratitude. And two, I want to instill in youth the understanding that they do not need permission to create contemporary practices or “reinvent” practices that are suited to our contemporary lifestyles.

As a word of caution, I have been taught that some things are sacred, especially the practices and dances that are carried out in the bighouse. I have also been taught that some things, such as our traditional ways of expressing gratitude, that have been severely disrupted, are not only worthy of being restored but essential. The worldview expressed in our traditional expressions of gratitude is in some ways at polar-opposites to the contemporary way we conduct this today. I have included several expressions of gratitude (see Appendix C) that demonstrate this altered worldview. Where we now speak through the creator or god to give our thanks, traditionally we expressed our gratitude directly to the plants, ancestors, and natural world. I believe that this direct way of expressing gratitude made us responsible for the care of all things in nature. We referred to everything as *Galgaldukwila* (long life maker). We did not express our gratitude through the creator to the plants, ancestors and the earth. We expressed our gratitude directly to all things in nature with the understanding that they gave us long life not the creator. We also exercised reciprocity in expressing gratitude by bestowing a small gift in exchange for what we received. This altered way of expressing gratitude has altered the way in which we treat the natural world. Restoration of our traditional ways of expressing gratitude will eventually restore our perception that everything in the natural world gave us long life and that we have a responsibility to take care of it, hold it in reverence and treat it with the upmost respect. This in turn, will restore our relationship, roles and responsibilities and help us to once again become stewards of the earth.

Awak'was

An important aspect of the camp will be restoration of the Awak'was. The Awak'was was a place to meet and consult that is on the land. According to our Elders, each community had an Awak'was. This is where people could go to seek advice and consult with the wise ones. There were strict rules of conduct for sharing our thoughts and coming to consensus and this important aspect of our tradition helped to guide us toward action. Paulo Freire, *In Pedagogy of the Oppressed* (1993) states that the oppressed cannot transform our thoughts and move toward positive, revolutionary change in circumstances where the, “praxis of the people is merely that of following the leaders’ decisions” (p. 126). In order to move toward this transformative change, we must take action and be committed to that action. However, as a result of our altered perspective and loss of traditional practices caused by colonization we have lost our process for exercising praxis. There is an attitude firmly entrenched in our communities and in the minds of our people that has left us reliant on leadership and bestowed us with an inability to take action without the consent of leadership.

The principles of praxis include the process of discussion, reflection and taking action and they closely resemble the work that once occurred in the Awak'was. This word, when literally translated, means a place to meet and consult that is on the land. Praxis, theorizing, reflecting and acting on decisions was a collective process that occurred in the Awak'was. This is where T'sadzo'wa (sharing and giving of ourselves) and Yedłola (being careful with our words) occurred.

In the spring of 2013, I worked with several Elders and my son to develop a contemporary framework for the Awak'was. The Elders helped to formulate concepts and we created a contemporary conceptual framework for meeting and consulting. We called this the A'wagwił, which means to meet and consult indoors. The A'wagwił was introduced in a language gathering in March 2013 (see Appendix: G). According to Freire, revolutionary movement can only occur

through praxis. Freire (1970) asserts, that revolutionary change occurs when reflection and action is done by the oppressed; not for or to the oppressed, or with, “reflection and action directed at the structures to be transformed” (p. 126). I emphatically agree, we must take control, follow the guidance of Freire who states that, “It is absolutely essential that the oppressed participate in the revolutionary process with an increasingly critical awareness of their role as Subjects of the transformation.” (p.127). And when we do exercise our own praxis, by resurrecting the Awak'was we will become our own agents of, “transformative change” (p. 127). During the camp, we will establish the Awak'was and exercise Yedłola and T'sadzo'wa. At the Awak'was we will conduct sharing circle, share our thoughts, explore protocol and expand our deeper understanding of the leadership concepts introduced in the camp. This is the place where we will explore what it means to share our thoughts in a respectful way, take charge and act on our decisions, and synthesize the leadership concepts we've explored through activities conducted throughout the day.

United Nations Declaration on Rights of Indigenous People

Augusto Boal (1993) was a strong proponent of Freire's work that taught us so much about the mindset of the oppressed and overcoming oppression. According to Boal, most of our work to overcome needs to occur in community and be an opportunity to engage community at every step of the process. Qwo-Li Driskill reviewed Boal's work and applied it to language revitalization. He writes,

“In order to discover and (re)learn the languages of our peoples, we must grapple with the history of genocide and compulsory assimilation that paved the road to language loss. We must use all the tools available in order to heal from and/or understand historical and personal trauma, to loosen the stones tied to our hands and blocking our mouths” (1970).

I believe, this points to the need to have the work done by us, for us and not to us. It points to the need to instil in our youth the understanding that the journey to revitalize our language will not end on day ten of the camp and that the camp is a small part of a larger mobilization plan.

Language revitalization will take generations and success is closely tied to the UNDRIP. This camp will be an opportunity to introduce participants to the UNDRIP and understand that it includes our collective right to re-establish and maintain our state of well-being, as well as, to revitalize, use and transmit to future generations our language and oral traditions. In addition, the UNDRIP clearly states that we have a right to control education and ensure that the education of our children includes the right to have access to education in our own language (p. 7).

Although the UNDRIP was endorsed in Canada in 2010, very little has changed in regard to the support for our languages today. In fact, matters have gotten worse. Our language now dangles by a very slender thread. Most of our fluent speakers are mid-seventies to early eighty years of age. In addition, the programs that are offering language learning opportunities are not leading to the generation of new speakers. According to the, “Expanded Graded Intergenerational Disruption Scale (EGIDS)”, Kwak’wala is at level 8b of the scale (p. 1). This scale was developed by, Paul, Simons and Fennig (2015), as an expansion to Fishman’s Graded Intergenerational Scale, or GIDS (Fishman 1991). Fishman’s scale was developed to evaluate language endangerment and had 8 levels, the EGIDS includes 13 levels. The EGIDS offers an expansion of Fishman’s work and a clearer understanding of the state of the intergenerational vitality of the language. According to the EGIDS scale, level 8a (moribund) is when the only active speakers, of a language, are the grandparent generation. Level 8b (nearly extinct) is when the remaining speakers have very little opportunity to speak with other fluent speakers or use the language. I have all too often heard our fluent speakers complain that, although they can speak the language, they rarely have opportunity to speak it with others. I believe that our language now dangles over the edge of a huge precipice and if

allowed to fall over that precipice the task to revitalize, stabilize and save it will be a monumental one. Time is not on our side, our language is in a severe state of endangerment, and our elders are at an advanced age. In my opinion, there is an urgent need for our youth to not only understand their important role, as our future leaders and parents, but to stand up for our indisputable right to learn, revitalize and teach our language. Our youth must understand that the UNDRIP is simply a declaration. The responsibility to ensure that the government upholds all aspects of that declaration falls on us; more importantly, it falls on our youth as future leaders.

For this reason, the UNDRIP will be explored in several discussions and activities throughout the camp. These activities will help participants explore what it means to be a language advocate and activist. In addition, they will learn the important concepts that are contained within our language revitalization song (see Appendix D). During the process, we will pose questions about how our language is linked to wellness, forms the foundation for our worldview, ties us to the earth, land and sea in respect, responsibility and reciprocity, and how it ties us to our ancestors and homelands. Each discussion will be led by one camp leader and conducted in such a way that the youth, mentors and elders will have the opportunity to share their thoughts and begin to create action plans surrounding commitment to language. On the final evening of the camp, we will light the fire of Hanala x̄an's galgapoła (let's stand together in perseverance). At this final, fire a plan will be formulated to support our individual and collective language learning. This plan will include setting both individual and group short and long-term goals. We will end each day by singing our language revitalization song and celebrating our success in language.

It would be incorrect for me to exclude a discussion here about the name for this camp; a name that is closely tied to standing up for our Indigenous rights. The decision to name this project, "igniting the fire within" arose from my work with Renee Sampson and David Underwood. During our master's program, we were tasked with researching knowledge mobilization and how it related to

Indigenous language revitalization. Our work together, included reflecting on how language revitalization required determination and perseverance and that individual commitment, as well as, activism were also important aspects of language revitalization. Our discussions led us to use the symbolism of the fire (an analogy often used by our elders to describe internal drive and determination) as an analogy to explore community language mobilization. We called the model, “The Fire Within.” (Child, S. Sampson, R. Underwood, D). Our model consisted of ten aspects of community language mobilization that are necessary for successful language revitalization which are: the fire, starting the fire, gathering resources, building the fire, fire keepers, putting fires out, keeping the fire burning, transferring the fire, capturing the fire spirit, and fire control. This camp framework then is but one aspect of many that are required to mobilize our communities for language revitalization. This camp framework must therefore be part of a larger mobilization plan and effort that includes igniting the fire within our future language champions and warriors.

I anticipate that this aspect of the camp will eventually include a process for acknowledging our camp participants as our future leaders and warriors. I do not believe that I can include how this looks in this framework. The process for developing is belongs to future camp participants, their elders and communities. I would like to share that I have a vision for a process that includes an oath of commitment that is recited in Kwak’wala. I would also like to see our young warriors develop a chant that includes drumming and actions that portray their determination and commitment. I would also like to explore, with our elders and the families of our participants, the development of a ceremony to acknowledge and initiate our future leaders and warriors of language revitalization that includes dressing them in regalia befitting the contemporary warrior.

Mentorship

My Grandfather use to say that the, Hase’, the breath of our ancestors, is contained within our breath. I believe he meant that when we speak, we speak our ancestors. When we speak our

language, we share the breath of our ancestors. It speaks to our need to walk softly on this earth, in respect and gratitude because all that we do is a reflection of our ancestors. This camp will help us look into our history and explore our relationships through the language. Leanne Simpson in *Dancing on Our Turtles Back*, (2011), states that looking back into our history does not mean that we must go back to the past. Instead, by looking into our past we are, “re-creating the cultural and political flourishing of the past to support the well-being of our contemporary citizens” (p. 51).

One of the most important aspects of the camp is nourishing the souls of our sons and daughter's. My son says, “Mom, these kids don't know why they dance and sing” (Child, R. personal communication. November 2012). I believe that when we teach our songs and dances out of context, disconnected from spirituality, the language and the land that we no longer feed the spirits of our youth that provides them with an inner strength and resilience. However, when we explore, through the language, our ceremonies, dance, song and activities that tied us to the natural world and taught us how to take care of ourselves in a holistic sense we will find that the language will feed the spirits of our youth. When we get our youth back on the land, in touch with their spirituality, in holistic camp settings that involve multi-generational activities, and provide mentors to guide them to greater understanding of why we did things the ways we once did them, this will feed their spirits and lay the foundation for them to develop inner strength and resilience. In our tradition, when our elders and mentors shared wisdom and fed the spirit of those they taught we called it *dlixsola*. Literally translated, it means feeding the spirit or teaching. *Dlixsola* often occurs while one eats; in this way, they literally swallow the words of advice. This is an important custom that we will re-establish during the camp.

A final aspect of mentorship that, I personally believe, needs to be addressed regards establishing a balance between male and female mentors. Many of our children and youth are being raised by single parents or grandparents. Because of this, some of our youth have little exposure to

male or female role models. In addition, this is complicated by our societal changes that now make it necessary for both parents to work. Again, this limits exposure to both male and female role models. I know that our boys need men and our girls need women as role models and as mentors in order to develop healthy self images. Therefore, I believe an important aspect of the camp will be to pair youth up for mentorship and ensure that there is a balance of mentors both male and female.

Kwakwaka'wakw Art Legacy

The final aspect of the framework that I wish to explore is our legacy as Kwakwaka'wakw artists. My work in the Hiługwila, began as a relational, intergenerational, collective, cyclic, reflective and restorative process. A process that began decades ago and will continue for decades. My Uncle George, Hereditary Chief Namugwis, says, "we do it for the children, the children's children and those yet to be born" (Hunt, Chief George, personal communication. 2017). He uses this phrase in every speech he makes. While reflecting on this, I realize that this is a common aspect of all healing and restorative work; we do it with our children and our future generations in mind.

I believe, another key aspect of healing and restorative work, is that it is grounded in artistry, because it is through artistry that we as Kwakwaka'wakw express our connections to the universe and each other. We come from a long line of artists, singers, song writers, composers, dramatic and theatrical artists, storytellers, orators, poets and comedians. Our potlatches and ceremonies depended on our innovation, artistry and creativity. In my opinion, for work to be truly restorative and healing it must also be artistic in nature; much like the work we do in preparation for the Hiługwila. Louis Riel, a famous Metis stated, "My people will sleep for one hundred years, but when they awake, it will be the artists who give them their spirit back" (July 4, 1885). Participating in the arts; making baby blankets adorned with the story of who each child is, where they come from and who they are connected to; weaving their cedar bark hats and carefully deciding how to decorate them, has been a healing and restorative experience for me and the family members who have been a part of this

process. We've learned so much about who we are and where we come from. We've learned so much about our gifts and talents and together we have enhanced our skill. It has required us to draw on the wisdom and memories of our elders. Each time we made another blanket, wove another hat, composed a new song and prepared for another ceremony, our elders remembered more. And, each time we prepared, for another ceremony, it transformed and healed our individual and collective spirits.

The process required us to draw on our elders to unearth our connections, recollect how we did things in the past and reaffirm connections to the ancestors. This reflection helped us create works of art that are so much more than, "just art". They are, after all, not just the period at the end of the sentence. They have been exercises to collectively delve into our past, unearth our ancient connections and reflect on how to depict those connections thoroughly and appropriately. They have been exercises that facilitated our working together to incorporate our children's connections into our design in an inclusive way; a way to represent their entire family history. These exercises had us collectively decide how to appropriately relay the story of who each child is during the Hiługwila. These processes strengthened our love for one another, as well as, our connections to who we are. Thus, the process gave us a greater sense of identity and oneness. In this way, the artistic process encompasses an empowering, healing and restorative power.

I believe that by, drawing on the artistic process, to offer youth the opportunity to explore their artistry, is a final, yet, essential component of the camp framework. I envision the camp allowing for this artistic process to support mending the spirit of our youth and empowering them to believe in themselves. I envision a process that helps our youth explore their inherent gifts and where mentors nourish that gift. I suggest that this process begin at camp, where the youth and mentors can support one another, and that time be taken after the camp to complete their work. I also believe, it is important that they share their works of art in community and in future camps. This will lend itself

well to helping youth understand that our artistic process is not about the end-product; Our artistic legacy is about the restorative, healing nature that the process itself offers.

There are several reasons why I believe that having youth explore their camp experience through the arts, is necessary. This process will help them to synthesize the information they have investigated during the camp and it will help them articulate what they have learned when they share their artistic piece. In addition, this lends itself to bringing participants back together, after the camp, to share their artwork and reconnect. Bringing youth back together to share their artwork lends itself to having a follow up aspect to the camp. This follow up is essential to help youth remain connected to each other and to their mentors and will help sustain what they learned during camp.

In my opinion, the work of the camp is only a small part of the work that will lie ahead for our youth, our camp participants and leaders in the restoration of Kwakwaka'wakw perception and in language revitalization. We must find a way to establish a support network outside of the camp to create the environment for sustainability. Sharing their work in community will also be a valuable exercise that will help to mobilize the knowledge that our youth have gained, through their camp experience, and leave a lasting legacy for the campers, their families, communities and future campers. To provide an example this process, I decided to go through this creative exercise with my son, Rejean, and we could not have completed it without the help of my mother, Mildred. I share the words of a song that was created in collaboration with them. The following is a language revitalization song meant to inspire our youth and share the concepts, in Kwak'wala, that relay the importance of our language (for full lyrics Appendix: D).

Galgaldukwila, long life maker

Ikk'asala tlanoxw, we are going to celebrate

Gilakas'la hestalisix, thank-you universe

Hilatolala laxan's ni'nogad, pay heed to the wise ones

Dładłapoła łok'wimasan's ni'noke', stand together with strong hearts

Kan's a'axsile xan's Awi'nakola, we're going to take care of the land and sea we are one with

Kan's a'axsile xan's sasam, we're going to take care of our children

Kan's a'axsile xan's, we're going to take care of our language Kwak'wala

Ikla kasola xan's nalax, let's walk well through life

Ha'nalaxan's galgapole kan's lok'wimase, let's persevere hold one another up, and

become strong together

Gaxla dlawige gaxano'xw, come stand with us

This celebration song includes several Kwak'wala words seldom used or understood by younger generations. I am very grateful to my son for gifting me with permission to use this song within the camp framework. I encourage others, who decide to replicate the camp, to include a collaborative creative process. I've been blessed to have the opportunity to collaborate on a variety of creative projects with each of my children. Working on each, of the projects, has been remarkably rewarding for me. I witnessed first-hand how liberating and vital the process was to my children's spirits. I also experienced, how astonishingly nourishing it was to my spirit and how it nourished our relationship with each other. It only seems fitting to end this section of my framework with Kwak'wala. Thank-you my children for coming to help and take care of me on the journey that brought me here. Thank you, Mom for giving of your wisdom and good heart. Gilakas'la sasam gaxa'akus ga'wala gaxan dluwa la'akus a'ekakila gaxan. Gilakas'la Abamp gaxa'akus nogad lakus t'sqsis ikus nokaya.

Replicating the Camp

The inspiration for this camp came from years of experience working in Rediscovery camps with my own community youth, families, and elders and with my children. In addition to this my career led me in several directions in education, land and resource and health care fields. I am now

convinced that healing, wellness and language are intricately tied together; Kwak'wala is the vital link that will restore the foundation of wellness both individually and collectively for our community. The most vital aspect of the restoration of wellness is that the framework be built from a local Kwakwaka'wakw perspective, through the language and so we must do the work required to restore that perspective where we can or re-invent it where we must.

The restoration of a truly Kwakwaka'wakw perspective, from an historical perspective is not what I hope to achieve. In fact, I believe that is impossible. We live in a contemporary society and must adapt our ways to live in the present. I do believe that restoration of some of the structures and practices is possible but only if it occurs within our traditional territories because this is where our wellness springs from; this is where our ancestors come from; this is where our language shaped our worldview through relationships with the land, sea, and our ancestors.

We are in a situation where our ties to the land, sea, wellness and our language has been severely disrupted and the practices that were the foundation of wellness both individually and collectively have been buried under years of colonization. Like us, those who decide to replicate the camp, must embark on a collective, relational, intergenerational, cyclic journey to explore, unearth and restore the processes that, through the lens of your language, tie your people together in wellness, tie your people to the land, sea and ancestors in wellness, and tie your people to others, in wellness. Those who wish to replicate this camp will need to draw on the wisdom of your local elders and your local languages to make it a restorative healing process.

The process of restoring our ceremonies, activities and cultural lifeways must not only be conducted through a local lens but must take into consideration local protocols. I warn against using Pan-Indigenous concepts. We have conducted Rediscovery and other outdoor education camps for many generations. We are grateful for the wisdom and foresight of the developers of Rediscovery and will continue to utilize aspects of it that reflect the cultural values we share in

common. However, when the camp framework incorporates a process that includes drawing on the local elders, local language and protocols and takes youth through the painstaking process of contemplating, reflecting, researching, restoring and renewing, through the lens of the language, their connections to self, spirit, the natural world and others, a local perspective and worldview will resurface; this process will be transformative and healing and leave a lasting impact on the health and wellness of our youth.

Pre-Camp Activities

- Introducing Colonization, Assimilation and the impacts of residential schools and day schools should be a pre-camp activity. Discussion of these topics can trigger emotional or traumatic responses and as such they will need to be handled appropriately. This may take time beyond the scope of the camp. These topics are best explored experientially and in ways that allow participants the opportunity to reflect on what they mean to them personally, collectively and for their nations. It is important to explore these concepts in a local context to allow participants the opportunity to explore local impacts and to experience indications of local resilience, resistance, and resurgence. This will help to provide the means to revisit these tragic accounts of history and the relationships with Canada and Canadians through our perspective. It will also allow us to prepare to tell our account of those eras through our eyes and identify local heroes who have paved the way to this era of reconciliation. An experiential approach will allow participants to explore their roles and responsibilities in relation to these topics and reconciliation.
- Have the participants learn basic introductory phrases and survival phrases in Kwak'wala prior to the camp. This is important for participants who have little to no exposure to Kwak'wala. This can be achieved through the construction of a page on social media, or in a face to face Kwak'wala class and depends on the participant's prior knowledge of Kwak'wala.

- Conducting a pre-camp qualitative and quantitative survey is an important aspect of language revitalization. This will help participants assess their language learning, commitment to language, and understanding prior to the camp. Examples of surveys are attached in Appendix: E. Having participants do the surveys will provide a tool for evaluating the success of the camp on a personal and collective level and also for setting future camp goals.

Post Camp Activities

- Camp evaluation, both qualitative and quantitative, is an important part of the camp that is necessary for the language revitalization and culturally restorative aspects that will go through many transformative changes as our capacity with the language grows and our understanding grows. Sample evaluations are attached in Appendix: E.
- Construction of a post camp survey to explore the health and wellness gains that are products of the camp experience should be considered to support growing evidence of the link between Indigenous languages and wellness. This survey could may involve participants in an artistic reflection, developing a digital story or personal written responses or photo journals.
- Although it may not be possible to bring the entire group together at once, attempts to bring the camp mentors and participants together, on numerous occasions following the camp, can be a powerful way to ensure that the gains made in the camp are sustained.
- Form a youth leadership society with the support of elders and knowledge keepers.
- Plan a group debriefing session or sessions to discuss improving the camp activities, need for further research on language and traditional practices and possibility of additional alumni camps.
- Set up regular talking circles to bring participants together to celebrate their continuing leadership and language revitalization efforts.
- Assist youth to set up language classes and support networks in their homes and communities.

Extensions to the Camp

- The camp framework has been developed for youth, however, it would be beneficial for people of any age. Explore adaptations to introduce a trauma camp or family camp.
- Extend the camp to address other TRC calls to action in particular: cultural competency training, addressing education gaps, cultural safety and infusion of our traditional practices into healthcare should be consider.
- The TRC call to action for universities and colleges to create language programs, grounded in Indigenous pedagogy and structuring programs on local worldview could be addressed.
- The framework could be adapted as an exploration of reconciliation for multi-sectoral service providers to familiarize them with TRC and explore Kwakwak̓'wakw worldview, the integral value of our language to wellness and why reconciliation is important on a personal and collective level for Indigenous and Non-Indigenous Canadians.
- New questions surrounding the vital link between Indigenous languages and wellness are surfacing globally among Indigenous and Non-Indigenous communities. This framework could provide the foundation for additional short and long-term research to support the growing understanding that our languages are vital to our individual and collective wellness and how the revitalization of Indigenous languages benefit both Indigenous and Non-Indigenous nations.

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Appendices

- A. Truth and Reconciliation**
- B. Kwak'wala Contemporary Practices**
 - a) Kwak'wala Yoga**
 - b) Stretches**
- C. Expressing Gratitude**
 - a. Great Ocean**
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- D. Activities**
 - a. Leadership Song**
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- E. Camp Forms**
 - a. What to Bring to Camp**
 - b. Camp Survey**
 - c. Kwak'wala Assessment**
 - d. Camp Meal Planning**
 - e. Letter**
 - f. Meet the Camp**
 - g. Grocery Planner**
 - h. Pre-Camp Planner**
 - i. Waiver and Registration**
- F. Camp Schedule**
- G. Guiding Principles**

Calls to Action pertinent to this project

Legacy:

5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

Education:

7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.
10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
 - i. Providing sufficient funding to close identified educational achievement gaps within one generation.
 - ii. Improving education attainment levels and success rates.
 - iii. Developing culturally appropriate curricula.
 - iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
 - v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
 - vi. Enabling parents to fully participate in the education of their children.
 - vii. Respecting and honouring Treaty relationships.
13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.
14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
 - i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
 - ii. Aboriginal language rights are reinforced by the Treaties.
 - iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
 - iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
 - v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.

Health

18. We call upon the federal, provincial, territorial, and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.
 19. We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long-term trends. Such efforts would focus on indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.
 21. We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres for reconciliation.
 22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.
- Canadian Governments and the *United Nations Declaration on the Rights of Indigenous People*
43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
 44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*.

Youth Programs

66. We call upon the federal government to establish multiyear funding for community-based youth organizations to deliver programs on reconciliation and establish a national network.

Appendix B

Kwak'wala Contemporary Practices

c) Kwak'wala Yoga

d) Stretches

Baḳwamk'ala Yoga – Rejean Child 2015

Kut'axa hase	full the breath	Ḳutā = to fill
Kut'axis haseyus	Fill your breath	Hase = breath
Kutā hase	Full breath	

Mu'lan ka'eda t̄isala	Sun salutation	I am grateful to the sun
Mu'lano'xw ka'eda t̄isala		We are grateful to the sun
D̄lakwala nage'	Mountain pose	Stance mountain
Dasida na'ala	Swan dive	Dive swan
Ik'aba't̄ tsana	Raise your arms	Ik'i = up t'sana = hand
Kwamxi'd laxus kwakwaxsidze'	Bend to your toes	Kwamxi'd = bend laxus = to your
Nakala awige'	Flat back	Nakala = something flat or straight
Hast'axi'd	Breath in	Command
Hast'axo	Breath out	command
Nakala'asa lablas	Plank pose	Lablas = plank, Nakala'asa = straight
Pagadzu lablas	Flat plank	Pagadzu = flat
Xwamstala 'watsi	Downward dog	Xwamstala = bum in air
Ik'agamala sitam	Cobra (snake) pose	Ik'agamala = face in air
Ik'agamala 'watsi	Upward dog	Face upward dog
Ik'aba't̄sidze gamxu't̄sidze	Raise left leg	Ik'aba't̄sidze = lift foot Gamxu't̄sidze = left foot
Ik'aba't̄sidze hi'kudsidze	Raise right leg	hi'kudsidze = right foot or leg
Malxi'da's xus gamxu't̄sidze	Swing left foot	Malxi'd = swing, Xus = your
D̄lakwala sa dzalxwa	Runner stance	D̄lakwala = stand, Dzalxwa = run
Hawa'xalaxi'd	Prayer pose	Hawa'xalaxi'd = pray

Łok'we uk'wine	Strong body	
Łok'wsamaxus uk'wine	Your body strong	Łokw = strong, uk'wine=body
D̄lakwala sa łok'we uk'wine	Stand with a strong body	D̄lakwi = stand
Łok'wsamaxus noke'	Focus, strong mind and heart	Nigikala = thinking, clairvoyance, Sana = planning Duxwt'sas = clairvoyant, see beyond
Alala laxwa awi'nakwas	Feel rooted to the ground	Alalux = tight, firm, Alala firmly attached Awi'nakwas = the land
It'id	again	To repeat
Nakalkalatsi	Be at peace	Nakalkala = peace Nakalkalatsi = container of peace or inner peace
Saltaala	Be calm	Saltaala = calm
Łok'wimasus bakwine	Strong mind body spirit	Bakwine = mind, body and spirit or whole person
Geŋa kwala	Long life	Geŋa = longtime, Kwala = life

Created with the help of our Elders: Julia Nelson, Mildred Child, Violet Bracic, Mary Johnson, Betty Sinclair and Dorothy Wasden with the Kwakwala Bakwamkala class March 2015.

Tsas'idaga xan's (come let's stretch)

Tsas'idaga xan's

Hast'ax'id (breath in), Hast'axo (breath out)

Ik'aba't̄ t'sananda, husa 1-2-3-4 (raise hand or hands, count)

Ik'aba't̄ t'sananda, husa 1-2-3-4

Pap'anudze' kwa'lgaxu (hands on hips, bend head to side) 1-2-3-4

Pap'anudze' kwa'lgaxu (hands on hips bend head to side) 1-2-3-4

Hast'ax'id, Hast'axo

Pap'anudze' salx'wi 1-2-3-4 (hands on hips, turn upper body sideways)

Pàpànudze' sàlx'wi 1-2-3-4
 Nìxus laxus uxsayap'e (pull your shoulders)
 Husa 1-2-3-4
 Nìxus sudaxus gugwa'yuxw (pull your leg behind you)
 Husa 1-2-3-4
 Hast'ax'id, Hast'axo
 Nałalala xus uk'wine (shake your body)
 Nałalala, Nałalala (shake, shake)
 Wa'la (stop)
 Nìxus sudaxus gugwa'yuxw husa 1-2-3-4-5
 Nìxus sudaxus gugwa'yuxw husa 1-2-3-4-5
 Hast'ax'id, Hast'axo
 Tsamx'ixda'xwla xus k'wak'waxsidze (point to your toes) 1-2-3-4-5-6-7-8-9-10
 hayige' gaxan, galgalpsidzanda (2X's) (copy me, cross one leg in front of other)
 T'samt'samtgalifa xwa awi'nagwifix (point to the floor)
 K'wagalił la laxwa awi'nagwifix (sit on the floor)
 gax'ida'xwla (legs apart)
 Pax'ida xus k'amxu'tsidze (touch your left foot)
 dałala 1-2-3-4-5-6-7-8-9-10 (if counting too fast ask them to slow down = awabala husa)
 Pax'ida xus hiłk'udsidze (touch your right foot)
 dałala 1-2-3-4-5-6-7-8-9-10 (if counting too fast ask them to slow down = awabala husa)
 Pa'nakwajala dałala (slaphands along floor between your legs, hold)
 dałala (hold) 1-2-3-4-5-6-7-8-9-10
 Tsase it'id tsase (stretch again, stretch)
 K'usk'adził, Hamumubuła, (bend your legs, pretend butterfly K'usk'asała = bending your legs)
 Pa'nakwajala
 Tsase, hasajala, tsase (stretch, louder, stretch)
 Sałtamgalifa (settle down)
 T'sase, t'sase
 Upalala (whisper)
 T'sase, t'sase

Stretches compiled by Ema Sheena mentored from Spruce Wamiss Transcribed by Sara Child 2016
Appendix C

Expressing Gratitude

- a. Great Ocean
- b. Hunt/Boas Prayers
- c. Gratitude
- d. Prayer to Cedar

Gilakas'la K'ishilumas Dlasakw

Gilakas'la k'ishilumas dlasakw

Thank you great ocean

Gaxan Amyaxalas

I come to praise you

Lawida xan lawitsine

Come take away my anger

Lawida xan tsaxalan

Come take away my pain

Wiga' xus kwała t'suxwita gaxan

May you come and wash your waves over me

T'suxwoxida naxwa yaksam

Wash away all that is bad
 Dła'yustuda xida wi'la ik
Replace it with all good things
 Dzolat'sa nakal'kalalatsi
Give me inner peace
 Gaxla'tł xida ik bagwine
Bring me a good mind, body and spirit
 Gaxla'tł xida ik noka'yi
Bring me a good heart
 Łokwegila ka'an
Give me strength
 Ga'wala xan saltale sa nakal'kalalatsi
Help me to be calm in my inner peace
 Ga'wala xan sanala
Help me to be whole
He'am (so be it)

Walasano'xw mu'la ka ni'nogadalatsiyes Helagalis dlu' Tlawitsaxo'. We are grateful for the wisdom of Spruce Wamiss and my grandmother, Mildred Child. They helped to translate this expression of gratitude, composed by Sasixwtala (Rejean Child) and transliterated into Kwak'wala by Tli'linukw (Sara Child) July, 2014).

Hunt Boas Prayers

Expressing Gratitude:

1. When ducks and geese arrive in late summer the “buffleheads: le'xam” are the first to arrive.

This expression of gratitude is offered:

Gilaka laxgans kwaw'lakawik, da'damo'itlas gaxan ka's dagibx tala gusaxgan ye'gulamk.

Thank you we meet again alive, take from me and carry away everything bad that is in me.

Da'gibx dla lalaxan yigulamix, na'noalakwi galgaldukwila.

Take away from me all that is bad, supernatural long-life maker.

2. Medicines must be gathered early in the morning before breakfast and before any work is done and this expression of gratitude was offered to the plant:

Gaxan hawax'alutl ka'sla'us wa'xaliła laxwa kalgwiliḵ.

I come to pray to you to take pity on he who lies in the house.

3. When whales swim close to shore all work stops and the people walk to the shoreline. They take a scoop of salt water into their hand and blow the water toward the whale.

This expression of gratitude is offered:

Da'damo'itlas gaxan ka's dagibx tala gusaxgan yi'gulamix, na no'alakwi, galgaldukwila.

Carry away behind you all that is bad in me supernatural one, long live maker.

Boas, Ethnography of the Kwakiutl P. 376

Mulan Tlasa (I am Grateful)

Gilakas'la Galgaldukwila	Thank you long-life maker
Olak'ala mu'lan ka'os k'wix'ida se'x	I am really grateful for what you have done.
O'amxhulis ga'wala gaxan	You are always helping me
Mu'lan tlasa	I am grateful for the
tłisała	sun
galga'omax	animals
p'ip'adłumas	birds
k'waxk'wax'omas	things that grow
ma'me'omas	fish
nalax	day, earth, or life
hestalisix	universe (everything all around)
naxwa awi'nagwisix	everything in our land and sea

Mu'laṅ t̄asaṅ	I am grateful for my
sasam	children
d̄id̄ad̄ola	family
ṭilakwala	loved ones
ni'namukw	friends
Ga'wala ikla k̄asolat̄aṅ da nalax	help me to walk well through the day

This expression of gratitude was created for the Kwakiutl Health Center Staff at their request. We are learning Kwak'wala and wish to learn how to express gratitude. We recognize that expressing our gratitude was an important aspect of our culture. We want to learn how to express gratitude in a non-Christian way because we believe that we must respect that we are not all of the same faith. Gilakas'la Abamp, gaṅa'akus ga'wala gaṅaṅ. Olaṅ'alaṅ d̄lugwala sus gwix'idasus k̄a'ṅ. (Thank you for helping me Mom. I really treasure what you have done)

Sara Child 2017

Appendix D

Activities

- e. Leadership Song**
- f. Suggested Resources**
- g. Language Revitalization Song**

Dładłapoła K'amdam (standing together song)

Woo-oo he hi ye he	
ha he hi ye he	
he hi ye he hi ya	
Galgaldukwila	long life maker
Ikk'asala tano'xw	we are going to celebrate
1. Gilakas'la hestalisix	thank you universe
2. Hilatolala laxan's ni'nogad	pay heed to the wise ones
3. Dładłapoła łok'wimasan's ninoke'	stand together with strong hearts
4. Kan's a'axsile xan's awi'nakola	we're going to take care of the land and sea we are one with
5. Kan's a'axsile xan's sasam	we're going to take care of our children
6. Kans a'wilaxsila xan's Kwak'wala	we're going to take the care of our language very seriously
7. Ikla kasola xan's nala	let's walk well through life
8. Ha'nalaxan's galgapole kan's łok'wimase	let's persevere and hold one another up and become stronger together
Gaxla dławige gaxano'xw	come stand with us
he hi ye he	
ha he hi ye he	

he hi ya	
----------	--

- galgapoła = hold one another up
- hilatola = give your good ear (pay heed)
- hestalis = everything all around (can mean the universe)
- Awi'nakola = we are one with the land and sea
- nala = has many meanings: can mean day, world, life
- a'wilaxsila = to take the care of something very seriously
- ikk'asala = celebrate
- a'axsila = take care of
- sasam = one's children
- ha'nała = persevere
- łokw = strength

Composition: Rejean Sasiswtłala Child Transcription and Transliteration: Sara Child. The original version of this song was composed with the help of Helagalis (Spruce Wamiss), Tławitsaxo (Rejean's Grandmother Mildred Child), Namugwis (Uncle George Hunt) and (Aunty Mary Hunt), and Tłi'linukw (Rejean's mother, Sara) Sara later asked Rejean to explore a second version of the song as a song for youth leadership. The song is meant to inspire youth the pay heed to the elders, and to stand up for our Indigenous rights to protect our children, the land and sea we are one with and our language. 2017

Mulmalk'ala xan's Yak'andas (let's celebrate our language)

Ha ya ho wai ya	
Ha ya ho wai ya	
Ha ya ho wai ya Hai ya a ho wa	
A'wilaxsila xan's yak'andas	let's take the care of our language seriously
Hutłilala ka'an mumalkala	Listen to our rejoiceful song
Ha ya ho wai ya hai ya ho wa	
(chorus)	
U'mista xan's yak'andas	let's take back our language that was wrongfully taken
Gilakas'la Mi'maya'anł	Thank you respected ones
Ha ya ho wai ya hai ya ho wa	
(chorus)	
Tłuma mu'lanokw nogadalatsi xus	We are all very grateful for your reverence
Tłuma mu'lanokw wi'omas	We are all very grateful for the wise women
Ha ya ho wai ya hai ya ho wa	
(chorus)	
Tłuma mu'lanokw howtła'enuxw	We are all very grateful for the warriors

Tluma mu'lanokw hase'yus Tsidak galaband (women start)	We are all very grateful for the breath of our ancestors
Ha ya ho wai ya hai ya ho wa Nawala kase	Our language is good medicine
Ha ya ho wai ya	A supernatural treasure
Ha ya ho wai ya I'tusto, La'moxw i'tusto la yak'andas	our language is rising up
Ha ya ho wai ya Hai ya a ho wa Lok'wimasan's noke'	Let's have a strong heart
Ha ya a ho wa <i>Hanala, Ha'nalagan's galgapola</i>	Let's stand strong together (George Hunt)
<i>O'man's nam'a</i>	We are one

This song was composed to celebrate the work being done in Kwak'wala-Bakwamk'ala language revitalization. The lyrics came from our collective thoughts around the messages we wanted to share about our language revitalization challenge. We are thankful to the Elders and individuals who helped us to explore our thoughts and ideas. We are also grateful to Helagalis, Spruce Wamiss, for helping us to deliver our message through this song and our language. Finally, we are grateful to Mervyn and Rejean Child for exploring the words and turning our thoughts into this celebration song.

Kwak'wala Bakwamk'ala Elders, class and coordinator.

2015

Suggested Resources

For a variety of Rediscovery Games that assist youth in exploring ecosystems and vital environmental connections the following is recommended:

please access:

Henley, T. (1996). Rediscovery, Ancient Pathways and New Directions. Lone Pine Publishing. E
Edmonton, AB.

Also recommended:

Rediscovery.org

This site contains information about Rediscovery. The site contains recommended resources as well as advice on starting a camp.

Appendix E

Camp Forms

- a. What to Bring to Camp**
- b. Camp Survey**
- c. Kwak'wala Assessment**
- d. Camp Meal Planning**
- e. Letter**
- f. Meet the Camp**
- g. Grocery Planner**
- h. Pre-Camp Planner**
- i. Waiver and Registration**

What to Bring to Camp

Gilakas'la

Congratulations and welcome to the Awi'nakola Camp. During this high-intensity and reflective leadership camp you will learn how to access your true power. This experience is about reconnecting with nature and drawing on our inner strength through Kwak'wala. It is an opportunity for us to see ourselves in an entirely new light and learn about who we are as Kwakwaka'wakw. The learning will be transformational and will affect all aspects of your life. If you believe there's got to be more to life and are ready to experience an empowered way of living, then commit to being here!

In order to fully engage in the experience and reap the rewards of reconnecting with nature, it is important to be well equipped. Our local climate can change rapidly and become cold and wet, even in mid summer. It is important to keep your clothes and sleeping bags dry and to bring the proper clothing.

What to bring:

<input type="checkbox"/> dry bag for overnight trip	<input type="checkbox"/> 3-4 long pants rain pants
<input type="checkbox"/> 3 pair of shorts	<input type="checkbox"/> 4-6 pairs of socks
<input type="checkbox"/> sandals (with straps)	<input type="checkbox"/> undergarments and sleep wear
<input type="checkbox"/> sunglasses	<input type="checkbox"/> sunscreen
<input type="checkbox"/> hat or ball cap	<input type="checkbox"/> 4-5 t-shirts
<input type="checkbox"/> touque (it can get very cold at night)	<input type="checkbox"/> swimwear
<input type="checkbox"/> sunglasses	<input type="checkbox"/> 2 towels, 2 facecloths
<input type="checkbox"/> 1 sweater (fleece or wool)	<input type="checkbox"/> rain coat
<input type="checkbox"/> refillable water bottle	<input type="checkbox"/> gumboots or water shoes
<input type="checkbox"/> hot drink container with a lid	<input type="checkbox"/> sleeping bag
<input type="checkbox"/> non breakable dishes and cutlery	<input type="checkbox"/> pillow
<input type="checkbox"/> shampoo, toiletries	<input type="checkbox"/> sleeping mat
<input type="checkbox"/> toothbrush, toothpaste	<input type="checkbox"/> fleece for inside sleeping bag (optional)

We are going to spend 10 wonderful days together fully committed and engaged in an amazing experience of reconnecting to the natural world and all that we are. In order to do so, we must disconnect from technology and our modern lifeways. We will also be partaking in a holistic diet and learning about and consuming traditional foods.

Please do NOT bring any of the following:

- technology of any kind including cell phones, ipads, ipods, mp3 players, gaming devices, watches
- Junk food

We advise:

- If you are taking any medications regularly, please make sure you bring them with you in a waterproof container. We ask that you pass your meds and information along to camp first aid, so they are aware of your needs and prepared should you require assistance
- we also advise against bringing or wearing any jewellery
- should you require money for after the camp you can give this to your camp leader for safe keeping

***camp supervisors and first aid will have access to cell phones to connect with family in case of emergency. They will also have access walkie talkies for communication and safety.**

Camp Survey for Participants & Staff

Year:	Poor	Needs to Improve	Okay	Good	Excellent
Please rate your impressions of pre-departure planning and prep. Comments/suggestions:					
Please rate your impression of transportation, safety and planning before camp Comments/suggestions:					
Please rate your impression of transportation, safety and planning during camp Comments/suggestions:					
Please rate your impressions of the food planning and preparations Comments/suggestion					
Please rate your impressions of risk management and group safety considerations taken before and during the camp Comments/suggestions:					
Convenience of land transportation Comments/suggestions:					
Convenience of water transportation Comments/suggestions:					
Safety of land transportation Comments/suggestions:					

Safety of water transportation Comments/suggestions:					
Please rate your impression of the quality of learning component of the camp Comments/suggestions:					
Please rate your impression of the language learning component of the camp Comments/suggestions:					
Please rate your impression of the overall camp experience Comments/suggestions:					
In regards to relationship building and leadership opportunities; Please indicate whether you agree or disagree with the statements.	I agree	agree somewhat	I disagree somewhat	I disagree	strongly disagree
There were sufficient opportunities and time to develop relationships and build trust with camp staff DURING the camp Comments/suggestions:					
There were sufficient opportunities and time to develop relationships and build trust with camp participants and my peers during the camp Comments/suggestions:					
Camp participants were able to take on leadership roles Comments/suggestions:					
Camp participants had opportunities to determine their personal strengths and weaknesses Comments/suggestions:					
There were ample opportunities for camp participants to step into leadership roles Comments/suggestions:					
There should have been more of a focus on trust building with the group as a whole Comments/suggestions:					
There should have been more of a focus on leadership development during the camp Comments/suggestions:					

Reflecting back on the camp, please provide feedback on the following in regards to roles and responsibilities of the camp staff, both individually and as a group:

Clarity of roles & responsibilities:

Distribution of responsibilities:

Reflecting back on the camp, please provide your feedback on the following in regards to your overall experience:

Reflections on expectations?

What was missing from the camp?

Were there areas of overlap?

What were the biggest successes of the camp?

What new understanding will you take away with you from this experience?

What were the most important things you learned about language/culture in the camp?

What did you learn about yourself from the camp experiences?

Did the camp experience provide you with any new understanding about the Kwakwaka'wakw?

Kwakwala Pre and Post Camp Assessment

This is a sample of the assessment tools that we will use. Some aspects are taken from:

Culture Camps for Language Learning: An Immersion Handbook
First Peoples' Heritage, Language and Culture Council
Language Program
 1A Boat Ramp Road
 Brentwood Bay, BC V8M 1N9
 Tel: 250-652-5952
 info@fphlcc.

Assessment:

Measure our participants' learning will help to demonstrate the overall success of the camp and celebrate our learner's achievement. This assessment will be conducted before the camp and after the camp. The assessment tool is not meant to "grade" progress and is not meant as a tool to pass or fail.

Please check off each that applies:

- I don't speak or understand the language.
- I can imitate words & phrases but can't yet come up with them on my own.
- I can recognize a few words and phrases.
- I can name objects and say simple words and some phrases.
- I recognize many words and some phrases.
- I can respond to questions or directions.
- I can interact in different situations.
- I can come up with questions and conversations on my own.
- I can have extensive conversations about many different topics.
- I can ask questions and demonstrate activities in the language.
- I know quite a lot about my language and culture.
- I want to learn more about my language and culture.

Demonstration:

Ask participants questions in the language to see if they can respond. Have common everyday objects and props to use.

Pass me the _____? Go over there _____?
Where is the _____? How are you today _____?

Self-reported survey:

Understanding: How much of the language do you understand?

- a few words
- some phrases
- parts of conversations between speakers
- I understand a lot more than I can speak
- I understand most of what I hear

Speaking: How much of the language can you speak?

- a few words
- some phrases
- partial conversations
- I say complete sentences in my head but am reluctant to say it out loud
- I'm semi-fluent, I'm fluent

Pronunciation

- I try to pronounce words but often people can't understand what I'm saying.
- I pronounce words I know but have trouble with some of the deeper sounds and the ones not found in English like the k's g's and l
- I can pronounce nearly all sounds correctly, but still get misunderstood.
- I can pronounce quite well, but definitely have an "accent".
- People say I sound a lot like a fluent speaker when I talk.

Post-Assessment: After the camp, participants check the boxes that apply

Compared to before the camp:

- I know more about my language and culture.
- I can speak and understand a few more words and phrases.
- I can speak and understand quite a bit more.
- My pronunciation has improved a bit.
- My pronunciation has improved a lot.
- I want to learn more about my language and culture.
- I am interested in participating in more camps in the future.

Compared to before the camp:

- I don't speak or understand the language.
- I can imitate words & phrases but can't yet come up with them on my own.
- I can recognize a few words and phrases.
- I can name objects and say simple words and some phrases.
- I recognize many words and some phrases.

- I can respond to questions or directions.
- I can respond to oral directions.
- I can interact in different situations.
- I can come up with questions and conversations on my own.
- I can have extensive conversations about many different topics.
- I can ask questions and demonstrate activities in the language.
- I know quite a lot about my language and culture.
- I want to learn more about my language and culture.
- I am interested in learning more language

Comments/suggestions:

Ask participants the questions, and record responses:

How are you?	Are you hungry?
What are you going to do?	What are you eating?
Where is the fish?	Can you bring me the wood?

- Doesn't understand and can't give an answer.
- Understands, but doesn't give a correct response.
- Understands and gives a correct response.

Pre and Post-Assessment:

Have participants check off the words and phrases they know before and after camp.

Words and phrases (sample only this chart is underconstruction)	
Before the camp	After the camp
<input type="checkbox"/> Come and eat	<input type="checkbox"/> Come and eat
<input type="checkbox"/> Would you like more?	<input type="checkbox"/> Would you like more?
<input type="checkbox"/> How are you today?	<input type="checkbox"/> How are you today?
<input type="checkbox"/> Pass me the salt	<input type="checkbox"/> Pass me the salt
<input type="checkbox"/> salmon	<input type="checkbox"/> salmon
<input type="checkbox"/> canoe	<input type="checkbox"/> canoe
<input type="checkbox"/> Where is the canoe?	<input type="checkbox"/> Where is the canoe?
<input type="checkbox"/> Do you understand?	<input type="checkbox"/> Do you understand?
<input type="checkbox"/> What is this?	<input type="checkbox"/> What is this?
<input type="checkbox"/> What is that?	<input type="checkbox"/> What is that?

HOW TO KNOW IF PARTICIPANTS ARE LEARN ING DURING THE CAMP?

Each morning participants will be asked about what they learned the previous day.

At breakfast time use the phrases from the day before to see if they remember and understand them.

- Please pass me the salt.
- Would you like more?
- Ask participants to express gratitude for the food

Ask participants to do certain actions to see if they understand.

- stand up
- go get me some water
- put some wood on the fire
- find a chair for the Elder

Start conversations with participants by asking questions.

Do you like _____? How are you today?
 Are you hungry? What is this?

Demonstrate how to do an activity using the language, then ask if participants can do it. If they don't, then you can repeat the demonstration

Have participants choose a task to demonstrate their understanding and command of the language at the end of the camp: They can choose to sing a song, express gratitude, do Kwak'wala yoga, say thank you to the elders or camp leaders.

Meal Planning

		Activity	Person/s Responsible	Group
1	breakfast			
	lunch			
	dinner			
2	breakfast			
	lunch			
	dinner			
3	breakfast			
	lunch			
	dinner			
4	breakfast			
	lunch			
	dinner			
5	breakfast			
	lunch			
	dinner			
6	breakfast			
	lunch			
	dinner			
7	breakfast			
	lunch			

	dinner			
8	breakfast			
	lunch			
	dinner			
9	breakfast			
	lunch			
	dinner			
10	breakfast			
	lunch			
	dinner			
11	cleanup			
	equip storage			

Camp Letter

Miss Camp Manager
 Box #
 Port Hardy, BC
 V0N 2P0

Date:

To Whom it May Concern,

This is to formally notify you that the Kwakiutl Community will be hosting a special session on language immersion from August 23 to August 27, 2010. Please be advised that the Kwakiutl Community will be utilizing Deer Island for this event. Due to the nature of this project we are asking that no one else be present on the island during this time. We would appreciate your cooperation by relocating your camp on the above dates. _____ will be in charge of this special project. You may communicate with her at 250-555-5555 regarding any arrangements during this session. Thank you for your cooperation; your understanding is appreciated.

Yours truly,

Camp Manager

Meet the Camp Staff:

Camp Coordinator: _____ Our camp coordinator is a member of the nation and has been involved with the community for over .. years as the She also oversees the Employment Readiness Program. is an active community member who has an interest in promoting the Kwakiutl heritage and language wherever and whenever she can.

Camp Recruiter: _____ is a member of thenation who has been involved in the community for many years. _____ has a bachelor degree and has been actively involved in teaching for many years. She has worked with children, adults and elders. _____ has always had a special interest in language and culture revitalization. She has many years experience developing curriculum and coordinating cultural events. _____ Her participation as camp recruiter and team leader, as well as, her expertise working with children, adults and elders is an invaluable asset to our camp. _____ has also taken a special interest in language immersion and has been personally researching immersion for many years. As well, she has taken Kwak'wala Teacher Training and Linguistics courses directed at immersion learning and techniques for revitalization. Her overall knowledge, skill and dedication will assist us in delivering a successful language immersion camp. _____ has gone through a criminal record check and is a qualified teacher in good standing with the BC College of Teachers.

Head Cooks: Elders _____ and _____ are our cooks.

Both of our cooks are also fluent speakers who are actively involved in the community. Our cooks have Food Safe Certification as well as experience in catering and feeding large crowds of people. Their combined qualifications are above and beyond. As well both, _____ are committed to maintaining the culture and heritage of their people. _____ regularly work with children and has completed a criminal record check.

Cultural Experts: Several cultural and spiritual guides will be chosen to participate in cultural events happening throughout the camp. These individuals will participate in various aspects of the camp depending on their expertise.

_____ : Cedar Weaving _____ : Traditional spirituality
 _____ : Traditional Song/Drumming _____ : Salmon preparation

Grocery Planner

Day:	Date:	Groceries
Breakfast:		
Lunch:		
Dinner:		
Side:		
Side:		
Side:		
Day:	Date:	
Breakfast:		
Lunch:		
Dinner:		
Side:		
Side:		
Side:		
Day:	Date:	
Breakfast:		
Lunch:		
Dinner:		
Side:		
Side:		
Side:		
Day:	Date:	
Breakfast:		
Lunch:		
Dinner:		
Side:		

Side:	
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Day:	Date:
Breakfast:	
Lunch:	
Dinner:	
Side:	
Side:	
Side:	
Day:	Date:
Breakfast:	
Lunch:	
Dinner:	
Side:	
Side:	
Side:	

Pre-Camp Planner

Activity	Responsible	Date Done	Completed
Participants – who? #? (1 speaker – 3 participants)			<input type="checkbox"/>
Participant Registration form			<input type="checkbox"/>
Comfort of Elders: seat, help off boat etc			<input type="checkbox"/>
Create Kwak’wala resources for pre-camp prep			<input type="checkbox"/>
Distribute CD’s to elders before camp starts			<input type="checkbox"/>
Canoeing Lingo CD compilation			<input type="checkbox"/>
Songs sheets etc.: lahal, everyday songs, big house			<input type="checkbox"/>
Kwak’wala Assessment			<input type="checkbox"/>
Video footage equipment, during camp			<input type="checkbox"/>
Photographer			<input type="checkbox"/>
Materials for activities and games			<input type="checkbox"/>
Bighouse Prep			<input type="checkbox"/>
Camp gear collected and checked			<input type="checkbox"/>
Camp gear organized			<input type="checkbox"/>
Safety equipment			<input type="checkbox"/>
First Aide Kit			<input type="checkbox"/>
Camp gear check list to participants			<input type="checkbox"/>
Camp orientation (flow)			<input type="checkbox"/>
Canoes booked and checked			<input type="checkbox"/>
Paddles and safety gear for canoe			<input type="checkbox"/>
Traditional foods (Donations)			<input type="checkbox"/>
Bentwood boxes and pit cook gear			<input type="checkbox"/>
Bbq sticks and knives and food gathering equipment			<input type="checkbox"/>
Bighouse prep for celebration feast: wood, lighting etc.			<input type="checkbox"/>

Cleanup in bighouse before feast			<input type="checkbox"/>
Cleanup and check camp equipment			<input type="checkbox"/>
Boat and Gas, Tarps and line, bad weather gear			<input type="checkbox"/>
Kwak'wala resources			<input type="checkbox"/>
Purchase digital recorders to capture live audio stream during activities			<input type="checkbox"/>
Shopping			<input type="checkbox"/>
Financial contributions			<input type="checkbox"/>
Elders/ fluent speakers, knowledge keepers			<input type="checkbox"/>
Participants waiver and registration			<input type="checkbox"/>
# semi-fluent, # youth			<input type="checkbox"/>

Igniting the Fire Within: Camp Registration and Waiver

Date: ___/___/___

First Name: _____ Middle: _____ Last Name: _____

Street Address: _____

City: _____ Postal Code: _____

Date of Birth: ___/___/___ Phone: (____) ____ - _____

E-mail _____ Nation Affiliation: _____

Medical information: (PHN) _____

Emergency contact information: _____ Relationship: _____

Alternate emergency contact: _____ Relationship: _____

LIABILITY WAIVER PLEASE READ AND SIGN: The Participant hereby stipulates that he/she is physically sound and that he/she has approval to proceed with attendance at the camp and participation in all activities conducted throughout the camp.

LIMITATIONS OF EXERCISE, IF ANY: It is further expressly agreed that all activities shall be undertaken by me at my sole risk and that _____ and agents or employees of the camp shall not be liable to me for claims, demands, injuries, damages, actions or causes of action, whatsoever, to my person or property arising out of or connected with the use by me of the services provided and of the areas where the same is located. I do hereby expressly forever release and discharge _____ and the agents or employees of the camp from all such claims, demands, injuries, damages, actions or causes of action, from all acts of active or passive negligence on the part of _____ and the agents or employees. I further expressly agree that I will not use equipment improperly. If I have any questions whatsoever, concerning use of equipment, I agree that I will request instruction from _____ and or the agents or employees the camp.

DO NOT SIGN THIS AGREEMENT UNLESS YOU UNDERSTAND THE TERMS COMPLETELY. IF YOU DO NOT UNDERSTAND, YOU SHOULD SEEK LEGAL COUNSEL.

X _____
Representative (witness)

X _____
Your Signature

X _____
(Parent signature: required if under 18 years of age)

X _____
(please print parents name)

**Appendix F
Awi'nakola Camp Schedule (tentative)**

Pre-Camp Check-in: to meet and greet staff and participants. Include: ice-breakers, checking gear and tents, practice setting up tents and ensuring participants have everything they require. Day may also include selection of family groups and secret friends and an explanation of these.

Free Time: Secret Friend gifts, giving back projects can be done when participants are not on meal prep duty and at free time.

Follow up: Camp follow-up for staff to review, reconsider and debrief. This will also include a time for staff to check gear and put it away.

Time	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7	Day 8	Day 9	Day 10
7:00		Gilakas ka'oxda nalax	Gilakas ka'oxda nalax	Gilakas ka'oxda nalax	Gilakas ka'oxda nalax	Gilakas ka'oxda nalax	Gilakas ka'oxda nalax	Gilakas ka'oxda nalax	Gilakas ka'oxda nalax	Gilakas ka'oxda nalax
8:00		Breakfast prep Bears	Breakfast prep Wolves	Breakfast prep Ravens	Breakfast prep Whales	Breakfast prep Bears	explore	Breakfast prep Ravens	Breakfast prep Whales	Camp staff prep
8:30	Meet	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
9:00	Distribute gear Assign canoes	Canoe Manuevers	Ethobotany walk: forest	Canoe Manuevers	Ethobotany walk: Cedar	Overnight prep	pack up Return to camp	Ethobotany walk: Beach	Presentatio n final Prep	Break camp
10:00	Warm-up drills depart					Embark on Canoe Journey				
11:00	11:30 Welcome permission Unload set up camp	Lunch prep Whales Giving back project	Lunch prep Bears Giving back project	Lunch prep Wolves Giving back project	Lunch prep Ravens Giving back project		Return depends on distance, tide, weather	Lunch prep Wolves Giving back project	Lunch prep Ravens Clean up the beach	Sharing circle
Noon	Bagged Lunch	Lunch	Lunch	Lunch	Lunch	Bagged lunch	Lunch at camp	Lunch	Lunch	Bagged lunch
1:00	Camp set up	Games exploring oneness	skills: building fire, shelter,safety	skills: Games exploring oneness	skills: building fire, shelter,safety		skills: Games exploring oneness	skills: Games exploring oneness	Presentatio ns	Return to Tsaxis
2:00	Welcome Orientation	Beach front activities	Beach front activities	Beach front activities	Beach front activities		Beach front activities	Beach front activities	Presentatio ns	
2:30	Snack	Snack	Snack	Snack	Snack		Snack	Snack	Snack	
3:00	Family Groups, intros	Family Groups presentation/chant	Family Groups presentation/chant	Family Groups presentation/chant	Family Groups presentation/chant		Family Groups presentation/chant	Family Groups presentation/chant	Presentatio ns	Welcome Unload
4:00	Giving back project/free time	Dinner prep Ravens	Dinner prep Whales	Dinner prep Bears	Dinner prep Wolves		Dinner prep Whales	Dinner prep Bears	Dinner prep Wolves	return gear to storage
5:00	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner	Solo	Dinner	Feast
6:00	Feast songs/after dinner games	Feast songs/after dinner games	Feast songs/after dinner games	Feast songs/after dinner games	Feast songs/after dinner games	Feast songs/after dinner games	Feast songs/after dinner games	Solo	Feast songs/after dinner games	Honoring our Warriors
6:30	Giga'ekala	Giga'ekala	Giga'ekala	Giga'ekala	Giga'ekala	Giga'ekala	Giga'ekala	Giga'ekala	Giga'ekala	Giga'ekala
7:00	Lighting the Fire: Ga'walap'a	Lighting the Fire: Galgapota	Lighting the Fire: Bakwine'	Lighting the Fire: Maya'xala pa	Lighting the Fire: Mu'lano'xw	Lighting the Fire: Banatis Noke'	Lighting the Fire: Awi'nakola	Solo	Lighting the Fire: T'so	Lighting the Fire: Hanala:
8:00	Sharing Circle	Sharing Circle	Sharing Circle	Sharing Circle	Sharing Circle	Sharing Circle	Sharing Circle		Secret Friends	
9:00	Lr song	Lr song	Lr song	Lr song	Lr song	Lr song	Lr song	Lr song	Lr song	

Sara Child: O'man's 'nam'a: We are One. Igniting the Fire within: Indigenous Youth Leadership and Reconciliation Camp

Framework

Appendix G Guiding Principles

