

Generational Perspectives on Community Knowledge in Nipissing First Nation

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MAY 9, 2018

Research Goal and Objectives

To explore the meaning and importance of Indigenous Knowledge and Fisheries Knowledge to youth and Elders within the Nipissing First Nation.

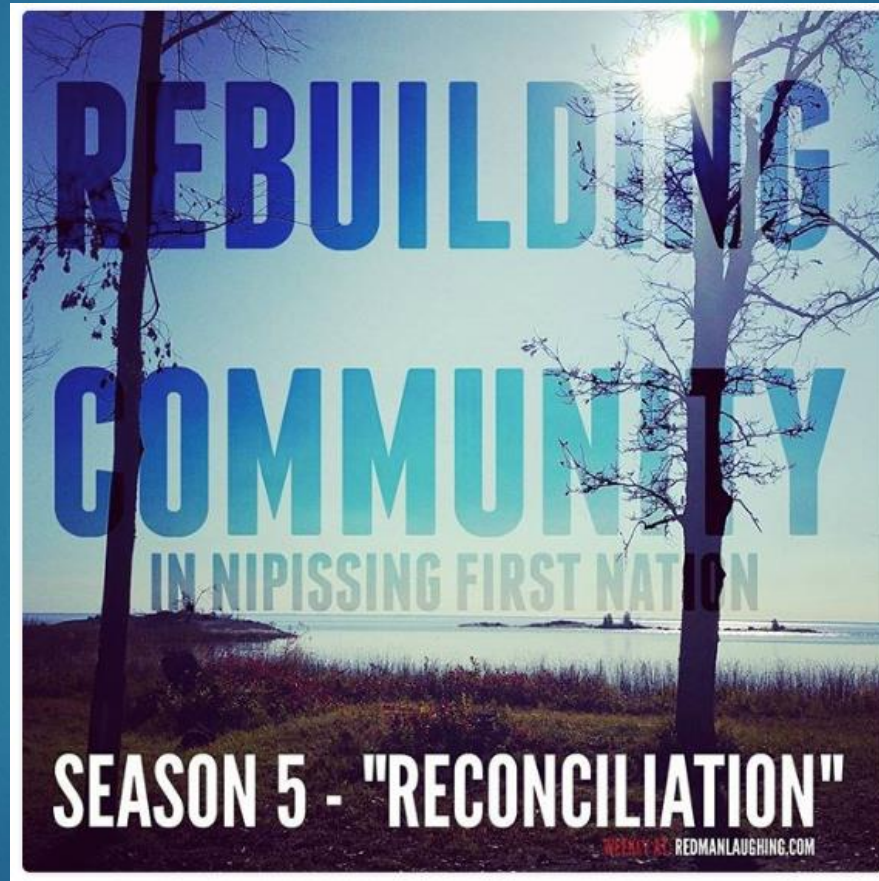
1. To explore the historical and contemporary intergenerational transfer of community knowledge.
2. To explore historical and contemporary barriers to the intergenerational transfer of Indigenous Knowledge.
3. To identify opportunities for the intergenerational transfer of community and fisheries knowledge.

Indigenous/Community Knowledge

- ▶ Accumulated living knowledge specific to an Indigenous community, embedded within the community worldview and language
- ▶ Rooted in place and people
- ▶ Relational, **contextual**, **dynamic** and **evolving**
- ▶ Transferred between generations (based on community protocols) through storytelling, experiential learning, teachings, ceremonies, and observation
- ▶ Responsibility to knowledge (not a right or ownership to it)

Stories From the Land

A Nipissing Youth and Elders
Fisheries and Traditional Knowledge project



Listen to the Stories from the Land Podcast:

<https://www.redmanlaughing.com/listen/2016/1/red-man-laughing-rebuilding-community>

Youth-Elder Participation

Workshop Sessions:

- 1 Youth (14-29)
- 1 Elder session (50+)
- 2 Elder-Youth sessions

Informal Circle format

Questions developed by researcher/Community Liaison Coordinator (Clint Couchie) and workshops participants, posed by facilitator (Ryan McMahan)

Over 4 sessions:

16 youth (10 females, 6 males)
and 12 Elders (6 females, 6 males) participated.

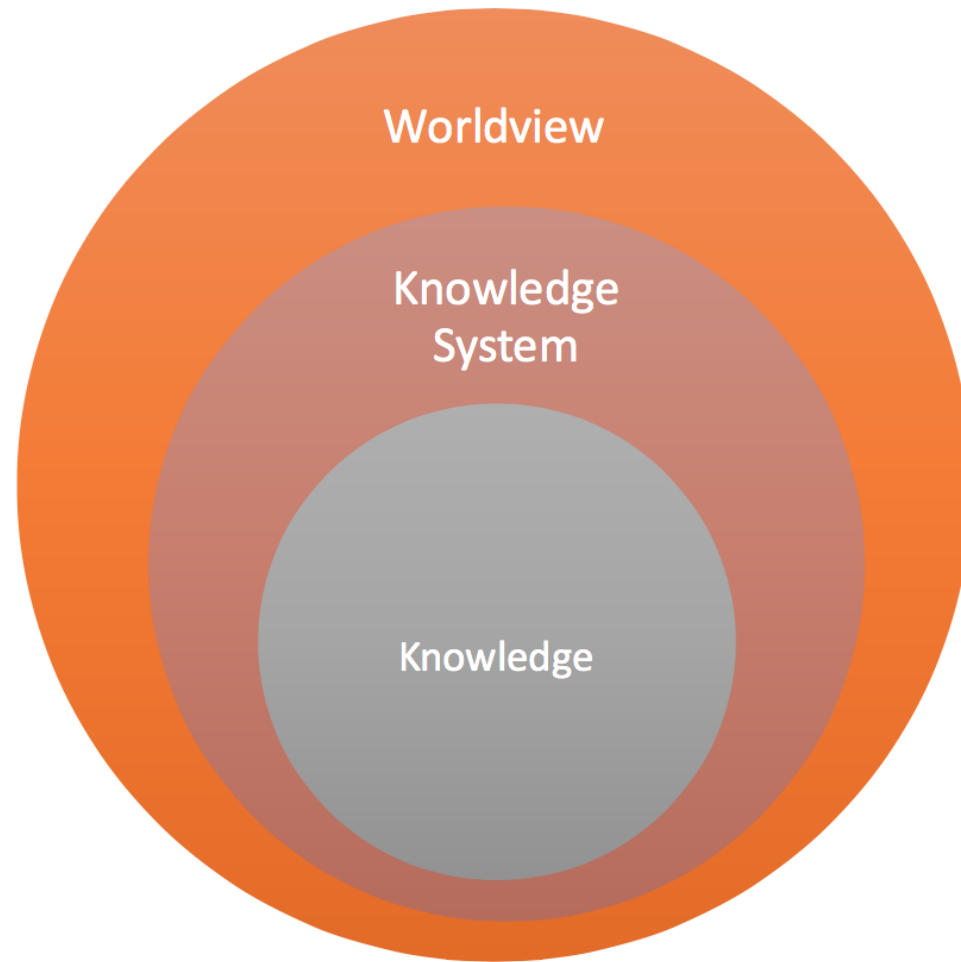
Generational Differences in Knowledge Learning

ELDERS	YOUTH
Language at home: <u>Anishinaabemowin</u> (Ojibway language)	Language at home: English
Multi-generational home (parents, grandparents, children, aunties/uncles). Close relationships with community members.	Nuclear or single family home Families separated into different communities on reserve
Grandparents significant part of learning/knowledge transfer	Grandparents typically not part of daily life/learning
Knowledge learning: Informal, daily, experiential, observation, storytelling	Knowledge learning: Formal, structured activities in education curriculum, community ceremonies, cultural/language classes organized by Cultural department
Stages of knowledge learning based on age and ability	
Significant amount of time spent in bush/on water	Minimal time spent in bush/on water
Fish/game significant part of diet	Fish/game minimal part of diet

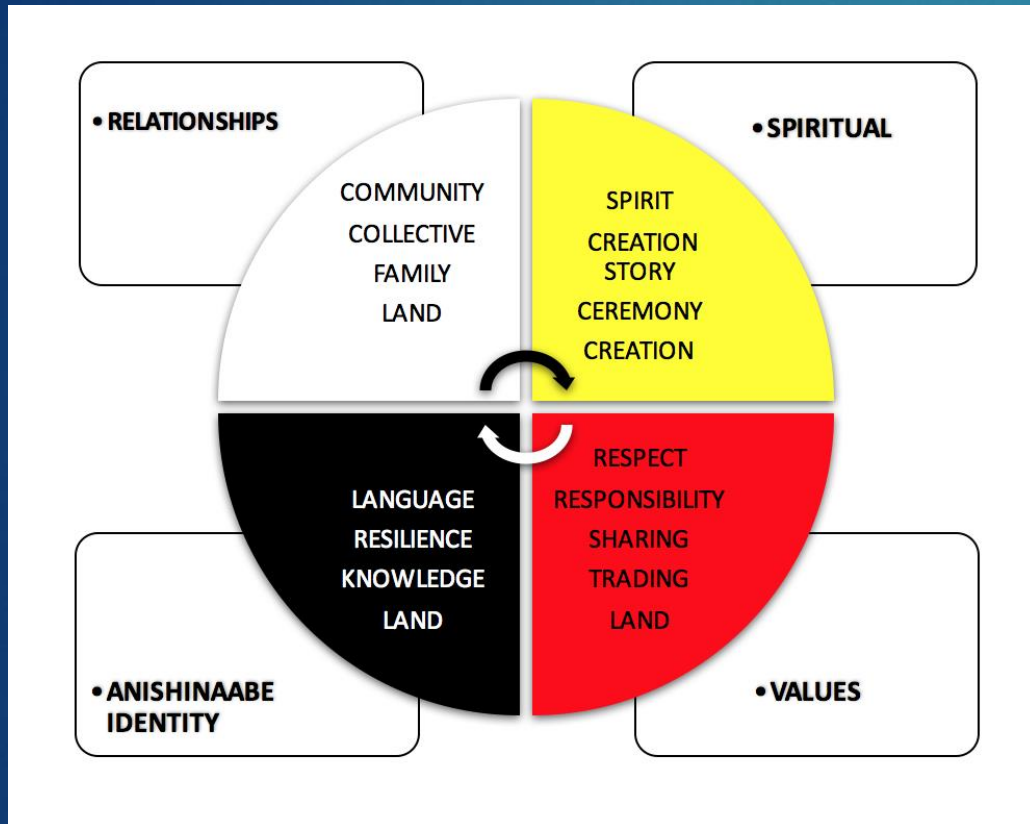
Nipissing Knowledge System (Elder Generation)



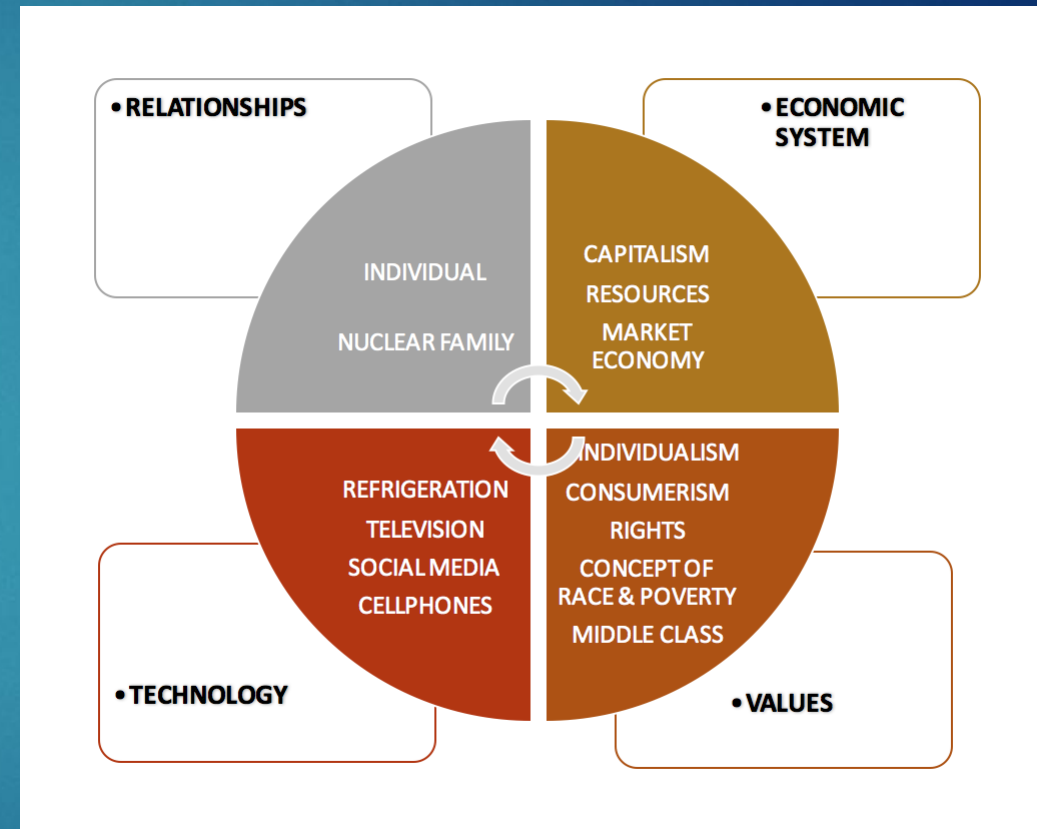
Worldview



Worldviews

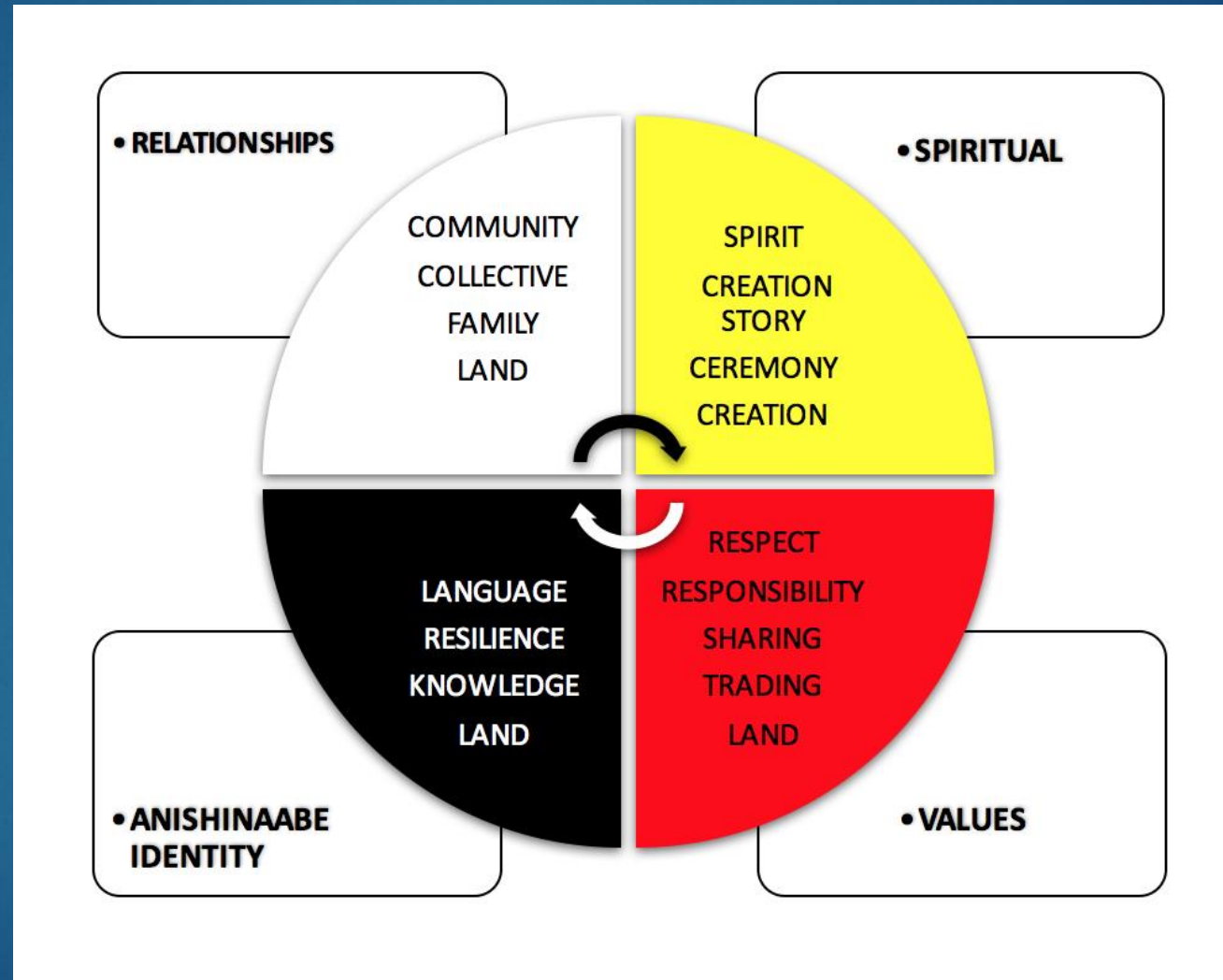


Elder perspective of Nipissing First Nation worldview



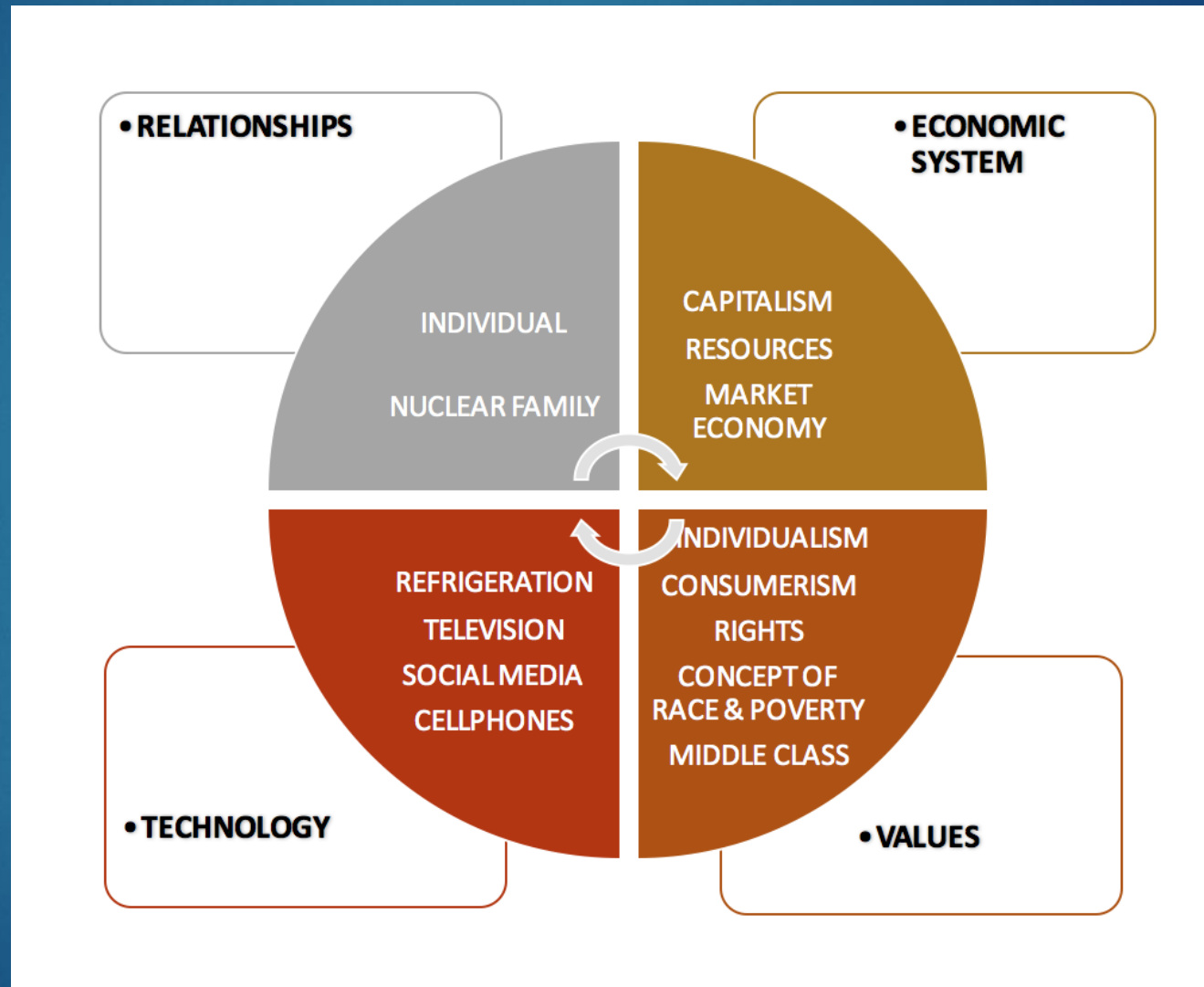
Participant perspective of Western/settler worldview

Nipissing Worldview: *Mino Bimaadiziwin*



Elder perspective of Nipissing First Nation worldview conceptualized as medicine wheel

Settler Worldview



Participant perspective of Western worldview conceptualized as medicine wheel

Worldviews Colliding

- ▶ Settler worldview (values, beliefs) has been imposed on the NFN community worldview for hundreds of years
- ▶ Racist, colonial policies based in settler worldview imposed on NFN community: Indian Act (Indian status, residential school system), treaties, Sixties Scoop
- ▶ Results in “jagged worldviews” within the community; an amalgamation or “jigsaw puzzle” of settler/community worldviews (Little Bear, 2000)

Implications for Intergenerational Knowledge Learning

- ▶ Removal of children from community into settler education system
- ▶ Intergenerational disconnection: close, significant and daily interactions disrupted
- ▶ Loss of mechanisms of knowledge learning/sharing
- ▶ Expectations of knowledge transfer unclear
- ▶ Connection to the land disrupted
- ▶ *Anishinaabemowin* not spoken fluently by many community members

Opportunities for Knowledge Transfer

1. Building on youth interest
2. Understanding generational perspectives
3. Recreating spaces for knowledge transfer:
 - ▶ Create informal, land-based activities
 - ▶ Education: Integrating language and community knowledge into curriculum at all stages
 - ▶ Two-eyed seeing (Elder Albert Marshall)

Implications for Fisheries Management

- ▶ Western scientific knowledge: distrust of validity of fisheries data as it's not gathered using traditional methods
- ▶ Distrust of government/government agents
- ▶ Values conflict: Rights, Responsibilities and Refrigeration
- ▶ Fisheries MOU: Two-eyed seeing

Chi-miigwetch to the Nipissing First Nation community and the Stories from the Land participants



Contemporary Barriers to Knowledge Learning

