

Who Am I?

Indigenous woman from the Yoruba tribe of West Africa

Brought up within the ancient Yoruba paradigm of 'Omoluwabi'

Live within the traditional territory of the Southern Carrier people

Work with Aboriginal communities in Central Interior BC

INTRODUCTION

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Western Philosophies

Western legislations and policies govern resource development on Aboriginal lands

Epistemologies of Indigenous peoples are typically unknown or marginalized

CONTEXT

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Why Develop a Tsilhqot'in Epistemology Framework?

Language revitalization project which required the development of culture courses - 2012

Resource development within Tsilhqot'in territory and associated EIA – 2010, 2012

Xeni Gwet'in Court case

CONTEXT

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How: Indigenous, Afrocentric, and Western

Data collection and validation using Indigenous methods

Grounded theory for analysis and framework generation

HYBRID METHODOLOGY

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A Tsilhqot'in Epistemology Framework

Culture course development with members of Tsilhqot'in Language group - 2012

Community interviews for resource development EIA - 2012

Participant observation at community gatherings – 2012

Content Analysis of Court Case and 2010 EIA documents

METHODS

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Applied Yoruba Afrocentric Ways

Elders as knowledge keepers

Indigenous ways of knowing

Pre-colonial ways in colonial societies

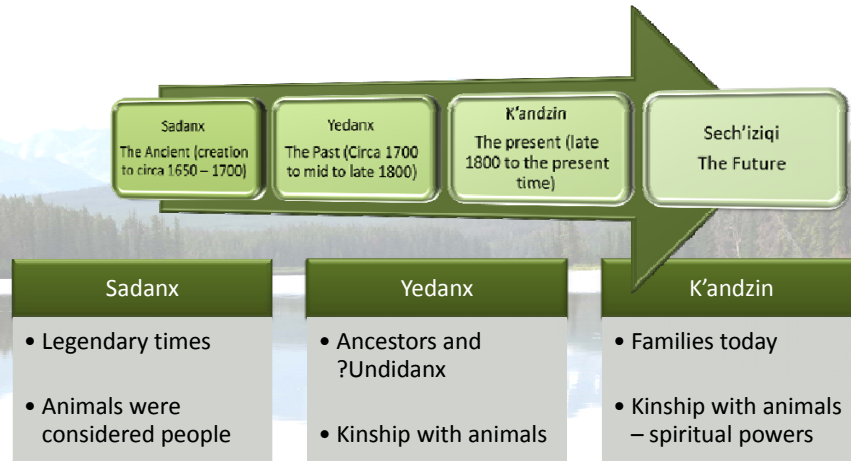
Oral history & traditions, sacredness and spirituality

Understanding of cultural context

Indigenous ways: Relationships, accountability, respect, reciprocity, relevance

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A Tsilhqot'in Epistemology Framework

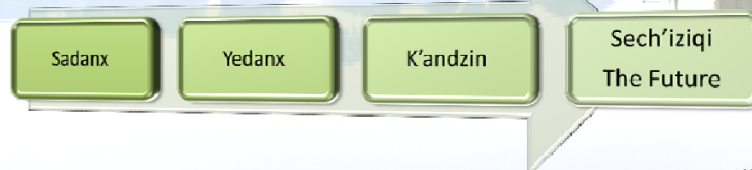


(The Tsilhqot'in Language Group & Kunkel, 2012)

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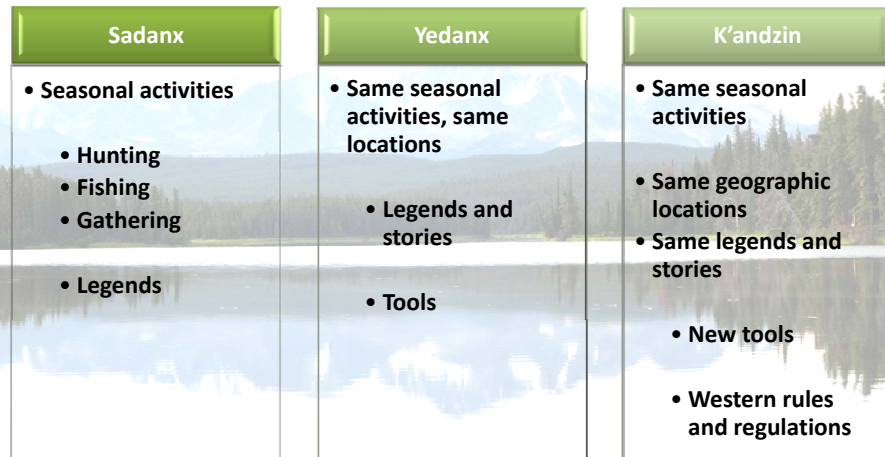
A Tsilhqot'in Epistemology Framework

"We as First Nations struggle every day to keep our identity and cultural values. **In losing Elders, we lose important traditional knowledge about our culture and connection to the land.** Once the last of our Elders has passed on, what do we have left to carry on our cultural beliefs? And more importantly, what do we have left to teach our children? **What is left is the land itself, the water, the trees, the fish, the animals, and the stories that connect them.**" (CEAA 2010, 164)



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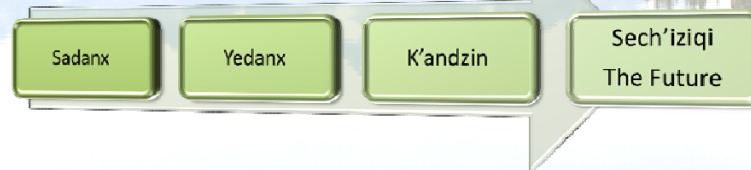
A Tsilhqot'in Epistemology Framework



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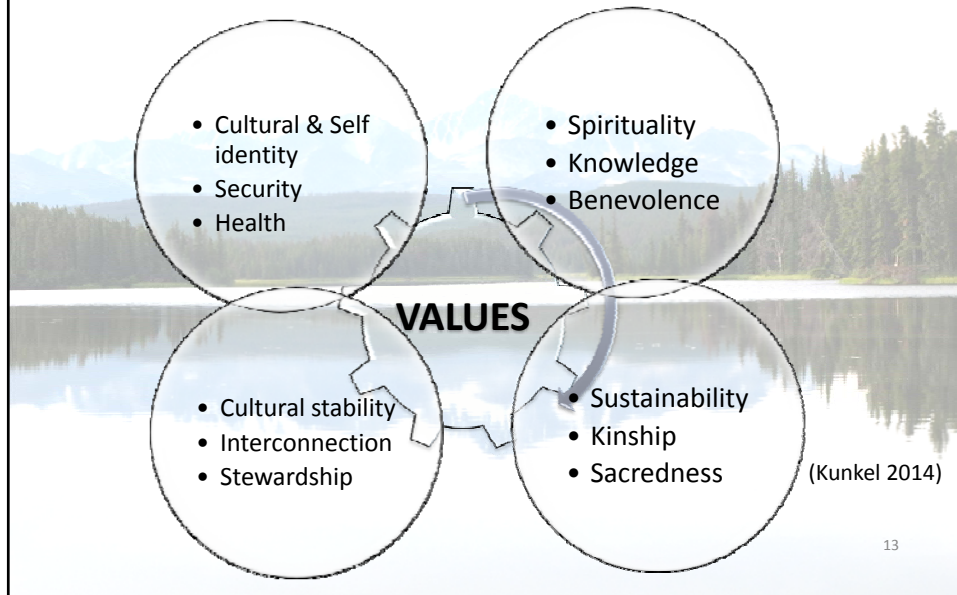
A Tsilhqot'in Epistemology Framework

“We get more help from our ancestors when we pray where they used to live and do our ceremonies there. **We understand better where we, as Tsilhqot'in People, come from, our history, our situation, when we go to where our ancestors lived.**”
(CEAA 2010, 2637-2638)

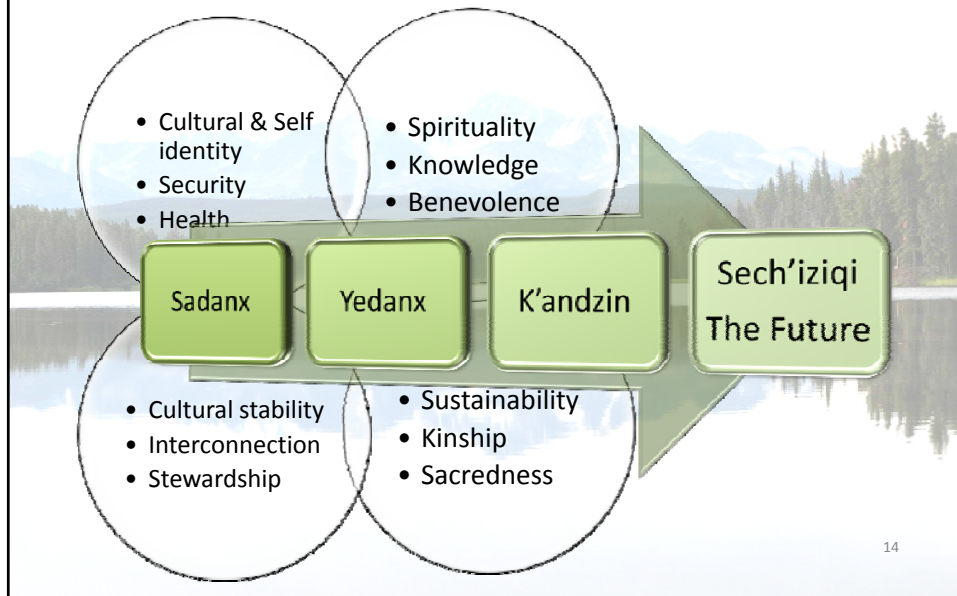


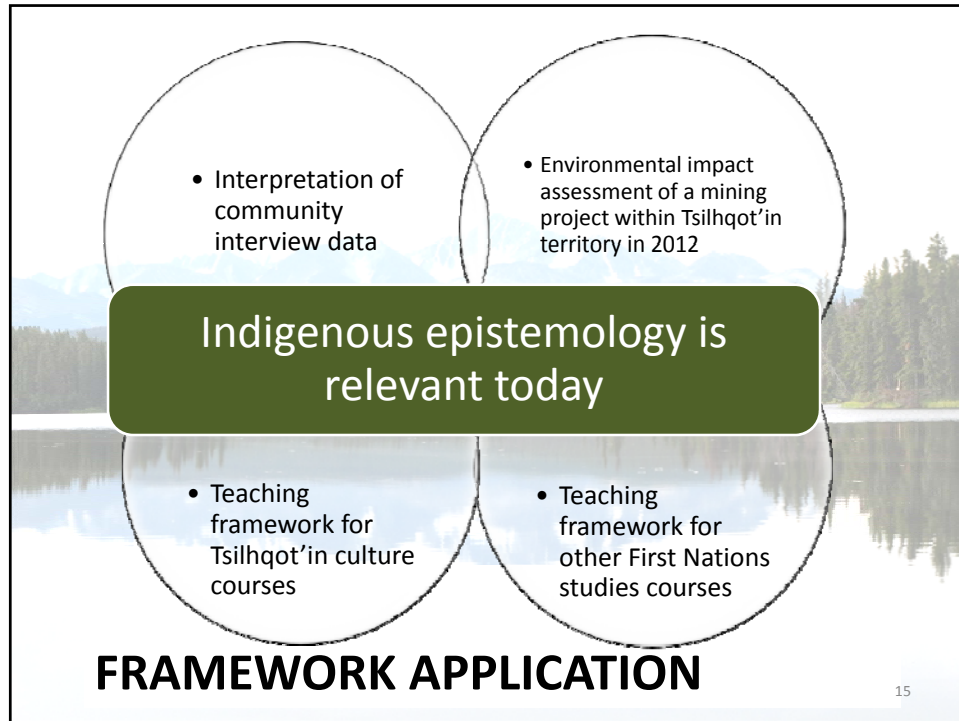
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Geographic Location = Native Space

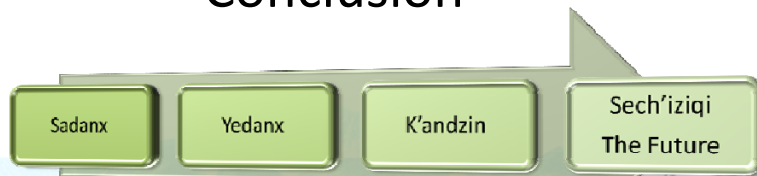


Geographic Location = Native Space





Conclusion



A framework to understand
Tsilhqot'in values and the
stories that connect the
people to their Native Space

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Acknowledgment

- Tsilhqot'in National Government (TNG) Administrators and Xeni Gwet'in community members
- Tsilhqot'in Language Group members and my co-instructor, Bella Alphonse
- Project was mainly funded by TNG and UNBC
- Background picture was taken at Teztan Biny (Fish Lake) within Tsilhqot'in land in August 2012.

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References

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Titi Kunkel, PhD
University of Northern BC,
South Central Region,
S100 – 100 Campus Way,
Quesnel, BC V2J 7P1.

Email: titi.kunkel@unbc.ca

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