

snəwəyətʰ tə xʷəl məxʷ Teachings of the Community



March on Day 100 of ɬəsnaʔəm vigil, 2012. Photo courtesy of Murray Bush - flux photo.

*** To begin, use the quotes by community members to engage the class in discussion about the importance of our community's teachings.**

“Too many people get their education about Musqueam from third parties. I think it’s important for Musqueam people to teach our history in our own words. Only then will people really understand and connect to Musqueam culture, to Musqueam history.”

ɬaləxʷəlenəxʷ—Wade Grant, 2014

“Our teachings are to raise our youth to show the respect that everyone deserves—that First Nations deserve. Everyone in this country deserves respect.”

təɬəwɣenəm—Chief Ernest Campbell, 2012

“I always remember my dad saying, ‘What would your grandmother be doing? What would she say?’ My parents were instilling the importance of who I am as a Musqueam woman, the teachings that I carry and need to pass on to my children.”

ɬəmɥa:t—Larissa Grant, 2014

snəwəyətə tə xʷəlməxʷ

Teachings of the Community

We know who we are. We are an intelligent and wise people with generations and generations of knowledge and wisdom which we continue to pass down to our youth and children. We have a strong culture and ancient traditions that help guide us and carry us forward. Our teachings have been passed down from our ancestors to our elders and to our families.

As Musqueam, we have been educating our own people since time immemorial—about our traditions and culture and about the everyday skills needed to survive and prosper. The Indian Residential School system drastically impacted how our people were educated and continues to influence how we address our own wellbeing today.

Learning, for us, supports the whole person: our emotional, physiological, spiritual, cultural, and artistic selves. Our people also recognize that learning needs are unique for each individual, and that success in education requires participation from parents, elders, guardians, caregivers, and community members. We learn by doing and succeed when we undertake our traditional learning approaches.

We continue to remember who we are through storytelling, photos, and encouraging traditional and cultural protocols. Our teachings are both formal and informal. They include everything from learning how to catch and prepare fish and learning about our genealogies from elders, aunts, and uncles, to learning our language at home and in school and understanding and applying the values of our community. Our teachings encompass all things.

In this section, we focus on how learning takes place in our community. We encourage you to listen to our words and learn from our experiences.

Big Ideas

We ask that you approach learning about Musqueam with an open heart and mind. It is important to learn about us from us.

Understandings

Students should understand that learning from the experiences of others is a very valuable form of education.

Suggestions for starting a discussion

- Where do you learn new things?
- List as many places as you can in which you think learning could take place.
- Teachings are shared through words and through actions. What are some teachings that your parents or family members work to share with you?

Learning from Community

*** To begin, use the quotes by community members to engage the class in discussion about the importance of our community's teachings.**

“Dinner table talk is how I learned who I was. I listened to my grandparents, my granduncles, aunts and uncles, and mother. They would gather, have a sit-down dinner, and you’d hear them talk. You’d hear them reminisce. You’d hear them talk about what it was, and how it was.”

qiyəplenəx^w—Howard E. Grant, 2014

“There was always time for telling stories. And without me even knowing, I was learning. I would sit at the table—just sit and listen. If you have the opportunity to sit and listen to somebody that has knowledge to pass on, don’t ever pass up that opportunity, because you never know when that opportunity will be gone.”

čəmq^wa:t—Larissa Grant, 2014

“It was really important to our old people that you know who you are and where you come from. It was really important to them to know how to identify yourself, because when you went to other reserves you didn’t just walk in. You introduced yourself and explained yourself: who you were, where you came from, and who you came from.”

məñeʔt—Johnny Louis, 2014



Learning from Community

The tablecloth symbolizes one way that knowledge is shared in our community—in our homes, around our kitchen tables. The late Dominic Point said that people need to be s̓q̓q̓ip (gathered together) to pass on knowledge. Many important discussions and lessons begin at the kitchen table.

Big Idea

Teachings can be shared and learned at any time and in any place.

Understandings

Students will understand that Musqueam has always learned through the sharing of lessons and experiences.

Materials

- Tablecloth

Activity

Gather your class on or around the tablecloth. Share something about yourself that you think is important for others to know. Invite students to respond, reminding the rest of the class to listen to what is being shared without judgement or response. For older classes, encourage students to try to commit their peer's words to memory.

Additional ways to use the Tablecloth

- Lay out the tablecloth when you first introduce the kit to your class. Pull out all of the resources and lay them out on the cloth for the students to see.
- Use the tablecloth as a gathering space for the sharing of ideas and as a work space.
- Start every morning during this course of study with Share and Tell. Students can take turns sharing a memory or telling a story. Use the tablecloth as a place to gather and listen.
- Use the tablecloth as a sharing space during station activities.
- While seated on the tablecloth, students can pair up and interview each other about their lives while listening respectfully.

Suggestions for starting a discussion

- Where do you learn new things?
- List as many places as you can where you think learning could take place.
- Are there any stories that your grandparents or extended family like to tell?
- What do you discuss with your family when you are all gathered together?
- How do your parents or family members pass on their teachings to you?

Connections

- Community Quote panels
- Community Voices Videos (iPad), p. 99
- Community Profiles, p. 18

Learning from Community Extension

Learning from family experiences and stories is a valuable practice. Encourage students to interview an elder or an older member of their family about their life, lessons they have learned, and the types of teachings they would like to pass on. After completing the interview at home, students can report to the class in writing, in a presentation, or through a creative project.

Musqueam First Nation, the Museum of Anthropology (MOA), and the Museum of Vancouver (MOV) partnered on a ground-breaking exploration of Musqueam's ancient landscape and living culture. The resulting exhibitions, titled *čəsnaʔəm, the city before the city*, will remain at the Musqueam Cultural Centre Gallery until 2017 and at MOV until 2020. The MOA exhibition closed in January 2016. Plan a field trip to visit the exhibitions.

Extension Questions

- How do you think oral histories are sustained?
- What role do you play in keeping your family stories alive? What role do your parents and extended family members play?
- In what ways do your parents or family members pass on their teachings to you?
- Why do you think people share lessons they have learned with others?

Resources

- *čəsnaʔəm, the city before the city*
<http://www.thecitybeforethecity.com/>
- Musqueam Cultural Centre Gallery
<http://www.musqueam.bc.ca/musqueam-cultural-centre-gallery>
- Museum of Vancouver
<http://www.museumofvancouver.ca/exhibitions/exhibit/c%CC%93%C9%99sna%CA%94%C9%99m-city-city>
- Museum of Anthropology
http://moa.ubc.ca/portfolio_page/citybeforecity/

Connections

- Community Profiles, p. 18
- Community Voices Videos (iPad), p. 99
 - xʷən yəʔe:ý tə šxʷtəhim's kʷθə syəwəneʔ ct — Our ancestors' ways continue
 - snəwəyəʔ — Teachings received since childhood

Community Profiles

*** To begin, use the quotes by community members to engage the class in discussion about the importance of our community's teachings.**

“ I believe our people embody the idea of stewardship of the land, the water, and the people. ”

tax^wtəna:t — Wendy Grant–John, 2015

“ By trying to make tools like my ancestors did thousands of years ago, I have really gained a better understanding of the tools that are unearthed during archaeological digs. ”

Wayne Point (Smokey), 2015

“ The journey of coming to know myself, in relation to who I am and where I come from, is one that I will continue, not just for myself, but for my daughter as well. ”

Klaw–law–we–leth — Trudi Harris–Cornick, 2015

“ Fish, particularly salmon, are important for the Musqueam people and always have been. Of course we eat fish, but we also learn a lot during the process of harvesting and preparing fish. ”

secəlenəx^w — Morgan Guerin, 2015

“ If there is one thing that I want people to know, it is that there is a foundation of respect in our language. ”

Vanessa Campbell, 2015

“ As a young community member, I learned so much just being able to sit and listen to knowledgeable members of my community. ”

Jordan Wilson, 2015



Community Profiles

Big Idea

It is important to learn about us from us.

Understandings

Students will understand that we have always learned through the sharing of lessons and experiences.

Materials

- Community Profiles (included and on iPad)

Activity

Read through the Community Profiles as a class, in groups, or as individuals. We recommend that you spend time with each one. The profiles are short and have multiple connections to other resources in the teaching kit. Encourage students to read or listen respectfully as our people share their knowledge and experience.

Suggestions for starting a discussion

- Why do you think people share lessons they have learned with others?
- Where and how do you learn new things?
- What do you think is the difference between learning from a book and learning from a person?
- If you were sharing stories of your life with others, what would you share?

Connections

- Community Quote panels
- Learning from Community, p. 15
- Community Voices Videos (iPad), p. 99

Community Profiles Extension

Learning about Musqueam directly from Musqueam community members is extremely important. Today, we continue to learn as our ancestors did, from experiences and stories. Schedule a trip for your class to visit us at the Musqueam Cultural Education Resource Centre. Students will have the opportunity to hear from community representatives in person, visit Musqueam, and see the strength of our community.

Extension Questions

- Why is it important to learn about Musqueam from a first-person perspective?
- How are oral histories sustained?
- Why do people share lessons they have learned with others?

Resources

- Musqueam website — Contact Us
<http://www.musqueam.bc.ca/contact-us>

Connections

- Learning from Community, p. 14
- Community Voices Videos (iPad), p. 99
- Vigil at ʕəsnaʔəm: Critical Media Analysis, p. 122

tax^wtəna:t — Wendy Grant-John



tax^wtəna:t — Wendy Grant-John with čəmq^wa:t — Larissa Grant, 2015. Courtesy of Brittany Willacy.

I am the daughter of
θəliχ^wəltən — Willard Sparrow and the
granddaughter of sxənəm — Ed Sparrow
Sr. I am a proud Musqueam woman who
has lived here most of my life.

I have worked in various capacities
in my community. I was the elected
Chief and now I am an elected council
member. It is an honour and a
responsibility to serve the people of my
community. I am deeply committed to
our history and culture. In particular,
I am passionate about Musqueam
weaving. I am of a generation that
has seen our beautiful hand-woven
blankets come back into our cultural
ceremonies and become symbols of

Musqueam's creativity within our
community and beyond.

Over the years, I've watched our
community grow from a place without
running water, electricity, or indoor
plumbing to one with amenities that
other areas would be envious of. We
have a beautiful cultural centre, a new
community centre, a day care, great
soccer fields, a community longhouse,
and beautiful trails, just to name a few.
These remarkable changes are due to
the commitment of our leaders and our
community's vision. They show that we
are a strong and thriving community.

I believe our people embody the idea



tax^wtəna:t—Wendy Grant-John, 2015. Photo courtesy Musqueam Indian Band.

of stewardship of the land, the water, and the people. This is shown through the way Musqueam manages decision-making about our community and our land. Our teachings remind us that we do not own the land; instead, our responsibility is to care for the land and the water. We are asked to care for it in a way that will make it better, to be true stewards of the land.

Stewardship, in this sense, is bigger than ownership. We must think about the past, the present, and the future at the same time. There were originally dozens of wild salmon-bearing creeks in the Lower Mainland. Only a few remain. Two are in our community: Musqueam Creek and Cutthroat Creek. Both have been actively restored and are being taken care of by our

community. Fifteen years ago, salmon were not returning to these creeks; now a small population returns annually. That is a true reflection of our dedication and ability to take care of our resources for future generations.



(L-R) Johnna Sparrow, čəmq^wa:t—Larissa Grant, and tax^wtəna:t—Wendy Grant-John in front of MOA, 2015. Photo courtesy Ed John.

tax^wtəna:t — Wendy Grant-John

Suggestions for starting a discussion

- What does the term stewardship mean? How does it differ from ownership?
- tax^wtəna:t — Wendy Grant-John mentions that she has seen the restoration of weaving practices at Musqueam. Why do you think weaving fell out of practice in the first place?
- How do you think the community changes came to be that tax^wtəna:t — Wendy Grant-John mentions?

Connections

- sləhef — *Slahal storybook*, p. 58
- Chapter 1: x^wməθk^wəyəm — Musqueam: An introduction, p. 7
- Community Voices Videos (iPad), p. 99
 - qiyəplenəx^w — Howard E. Grant talks about environmental impact
 - tax^wtəna:t — Wendy Grant-John talks about sharing cultural knowledge
 - tax^wtəna:t — Wendy Grant-John talks about weaving

Wayne Point (Smokey)



Wayne Point (Smokey) at čəsnaʔəm, 2012. Photo courtesy Musqueam Indian Band Archives.

My name is Wayne Point and I am a Musqueam band member. My friends and family call me Smokey. I have been collecting rocks my whole life, probably since I was eight years old. This collection began when I was a child and would walk around in the fields at Musqueam with my mother, Norma Rose Point. During these walks we would sometimes come across unique rocks, or even old tools. These walks, and the materials we found, inspired me to learn more. I am now an archaeologist and a traditional tool maker.

Originally, I thought of archaeologists as people who collect rocks. However, I learned that they also collect important historical belongings and put together a story about historical cultures. I volunteered on my first archaeological dig at Musqueam when I was 13. My first job was to screen – the process

of sifting through the dirt in hopes of separating out a piece of material culture. It sounds tedious, but I actually liked screening! I learned to look for different types of objects: things that were made by a person; things that looked like they were changed due to human contact; or things that people might have left behind, for example, bones from a hunting expedition or shells from a great seafood dinner.

In 2006, while working at the UBC Laboratory of Archaeology, I started to think about the process of tool making. I began to learn and teach myself how to make traditional tools, something I have been working at for about nine years. The first tool I made was a cobble chopper, a really simple pebble tool. They are the easiest to make, partially because the material required, quartzite, is really easy to find. Cobble



Wayne Point (Smokey) at ʕəsnaʔəm vigil, 2012. Photo courtesy Sharon Stogan.

choppers are made from large, worn, beach pebbles.

By trying to make tools like my ancestors did thousands of years ago, I have really gained a better understanding of the tools that are

unearthed during archaeological digs. I'm still learning the precise process of making such tools. Even after nine years of hard work, I'm probably only halfway to the level of expertise of my ancestors. They really had to have a lot of patience and knowledge to make these old tools. Like a maul, for instance, I don't know how long it would take to make one or even where to begin. For me, it might take as long as a year to make something like a maul.

I look at some of the tools we find in ancient villages and I am amazed by how intricate they are. It's incredible what my ancestors could make 4,000 to 5,000 years ago. I continue to learn about the making of tools. I have learned so much from the process about my ancestors' ingenuity and patience.



The archaeological team at səwq̓'eqsən, 2012. Photo courtesy Wayne Point (Smokey).

Wayne Point (Smokey)

Suggestions for starting a discussion

- Why do you think Wayne Point makes ancient tools today?
- What are some of the things we can learn from ancient belongings?
- Wayne Point mentions that he still cannot make tools as well as his ancestors. Why do you think this might be?
- What can we learn from our ancestors?

Connections

- Belongings Activity Cards, p. 133
- secəlenəx^w — Morgan Guerin Community Profile, p. 30
- String Timeline, p. 115

Klaw-law-we-leth — Trudi Harris-Cornick



(L-R) Klaw-law-we-leth — Trudi Harris-Cornick, Amber Cornick and Beryl Guerin at časnaʔəm vigil, 2012.
Courtesy of Klaw-law-we-leth — Trudi Harris-Cornick.

I am a member of the Musqueam Nation and my traditional name is Klaw-law-we-leth. I share this name with my late grandmother, Gertrude Guerin. I am honoured to work as the Aboriginal Education Cultural Coordinator with the Vancouver School Board. I develop cultural programming and events for Aboriginal and non-Aboriginal students and staff.

It is important that Musqueam, as a community, protects our cultural sites. In 2012, my community held a vigil to prevent development on the ancient village and burial grounds of časnaʔəm. By standing guard over this site, we wanted to protect our heritage and burial sites.

The time we spent at časnaʔəm alongside our ancient village strengthened our community. We made many new allies: people who supported us by honking their horns as

they passed, waving signs of support, bringing food, sharing their words of encouragement, and standing with us regardless of the weather. Over two hundred days of peaceful demonstration ensured our success in saving a small piece of our ancient village.

Many of our respected elders and community members came out to protect časnaʔəm daily. They sat, sang, told stories, and taught us about our culture, history, and traditions.

My daughter, Amber Cornick, and I spent as much time as we could at časnaʔəm after school and work. Singing with my mom, the late Beryl Guerin, my uncle, the late Delbert Guerin, and my daughter were very incredible moments that will forever be in my heart.

My time spent at časnaʔəm was very special. I became a more involved member of the Musqueam community.

Fighting for my ancestors allowed me to reconnect with Musqueam culture today. I am still learning about the many protocols, traditions, teachings, history, stories, and songs that are integral to understanding what it means to be a member of the Musqueam community. The journey of coming to know myself, in relation to who I am and where I come from, is one that I will continue, not only for myself, but for my daughter as well.

Watching my daughter express pride in being Musqueam made me so happy. Her passion extended into her school classroom as she educated her fellow classmates about the significance of ʕəsnaʔəm. It is very important for my daughter and me to continue this process of lifelong learning so that we can build stronger ties to our community.



(L-R) Klaw-law-we-leth—Trudi Harris-Cornick, Amber Cornick, Kim Guerin and Kweyacan Guerin at ʕəsnaʔəm vigil, 2012. Photo courtesy Coreen Paul.



ʕəsnaʔəm vigil, 2012. Photo courtesy Sarah Wai Yee Ling.

Klaw-law-we-leth — Trudi Harris-Cornick

Suggestions for starting a discussion

- Klaw-law-we-leth — Trudi Harris-Cornick works with Aboriginal Education support workers in schools like yours. Why is that important? What is their role?
- Three generations—Klaw-law-we-leth — Trudi Harris-Cornick, her daughter, and her mother—all supported Musqueam’s demonstration at čəsnaʔəm.
- Klaw-law-we-leth — Trudi Harris-Cornick’s daughter Amber Cornick was dedicated to teaching her classmates about čəsnaʔəm. How else do you think community members supported the vigil?
- Why did our community hold a vigil over čəsnaʔəm?

Connections

- Jordan Wilson Community Profile, p. 36
- Community Voices Video: snəwəyət — Teachings received since childhood (iPad), p. 107
- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122

secəlenəx^w — Morgan Guerin



secəlenəx^w—Morgan Guerin patrolling Fraser River, 2012. Photo courtesy Chris Adams.

My name is secəlenəx^w and I was born and raised at Musqueam. My father was George Guerin and my grandfather was Arnold Guerin. I have relatives from pənefəxət^θ (Penelakut), to Oregon, to Norway.

Fishing is in my blood. For the past 20 years, I have worked as a Fisheries Officer for Musqueam. Fish, particularly salmon, are important for the Musqueam people and always have been. Of course we eat fish, but we also learn a lot during the process of harvesting and preparing fish.

Some of my earliest memories took place on a boat. I think I was six years old when I first went fishing. I didn't

know then, but I was learning about my people, our history, and how to care for our natural resources. I thought I was just learning to fish. Now I understand my teachings started way back then. I learned that I belong to a rich culture with strong traditions, despite the fact that we have had to adapt to major changes over the past 150 years.

For the exhibition ʕəsnaʔəm, the city before the city, I made antler tools, a large sturgeon harpoon, and harpoon points. Making belongings based on oral histories and stories in my community is really interesting and fun. It teaches me to respect my elders and to respect how much they know.



(L-R) ᓂᓕᓄᓐᓂᓐᓂᓐ — Howard J. Grant and secalenax^w — Morgan Guerin on Fraser River, 2013. Photo courtesy Victoria L. Sparrow.



secalenax^w — Morgan Guerin and children at časnaʔəm vigil, 2012. Photo courtesy Mary Point.

By learning from our oral histories, I have transformed a deer bone into a tool to spear fish. When I make these belongings, I also learn about physics, geography, and history.

The sturgeon harpoon I made is 32 feet long and is evidence of our strong oral history. It was built completely based on information shared by the elders of my community, none of whom

had ever seen one, but retold stories they had heard about making and using harpoons. I used these detailed stories to create a brand new harpoon. We would not be able to use this harpoon today, however, because we are concerned about the welfare of the sturgeon. It is an at-risk species.

I am also a Musqueam councilor. That means I am an elected official who works alongside ten other elected councilors leading our community towards the future. Leadership here means listening to the community and representing what they want; it is part of being səyem', a respected member of the Musqueam community.



secalenax^w — Morgan Guerin in his regalia during a Truth and Reconciliation Event, 2013. Photo courtesy Rhiannon Bennett.

secəlenəx^w — Morgan Guerin

Suggestions for starting a discussion

- What might secəlenəx^w — Morgan Guerin have learned about his people and culture when learning to fish?
- Why do you think secəlenəx^w — Morgan Guerin makes ancient tools today in the 21st century?
- What are some of the things we can learn from ancient belongings?

Connections

- Belongings Activity Cards, p. 131
- Wayne Point (Smokey) Community Profile, p. 24
- səwǫ́təfəm — Hunting and Fishing, p. 11
- Community Voices Videos (iPad), p. 99
 - məneʔ — Johnny Louis talks about smoking fish
 - yəx^wyax^wələq — Chief Wayne Sparrow talks about smoking fish

Vanessa Campbell



(L-R) Patricia A. Shaw and Vanessa Campbell in Loon Lake at the First Nations and Endangered Languages (FNEL) Program Retreat, 2014. Courtesy of Vanessa Campbell.

I am a proud member of the Musqueam Nation. My parents are Vivian and Richard Campbell. My family lineage comes from the Campbell and Point families. I am blessed to be part of a large family. I am the third eldest of six children, and my strength is derived from the rich teachings of my family and community.

From a young age, I have had a passion for connecting to my cultural identity. I started learning our language when I was in high school. Instead

of taking French or Spanish, I began learning hə́nqəmiṇəm in grade 10. Ten years later, my passion for language remains strong. I am now working for my community in the Language and Culture Department and continue to learn every day.

A memorable and profound moment in my work with hə́nqəmiṇəm revitalization was the feedback that I sound like an ancestor. What a compliment! Many mentors have guided me, but I would be remiss if I didn't

credit Pat Shaw, Jill Campbell, and Larry Grant for constantly guiding my path.

I try my best to make sure I'm upholding their teachings and the teachings found in our language. If there is one thing that I want people to know it is that there is a foundation of respect in our language.

My grandma spoke hə́ŋqəmiḥə́m as a child, but she doesn't speak it anymore because of the trauma she experienced at Indian Residential School. Recently, she heard a recording of me speaking hə́ŋqəmiḥə́m and told me how proud and happy it made her. My grandma repeated one of the sentences from the recording and it was the first time I had ever heard her speak our language. This is one of my happiest memories.

Learning our language has helped me find strength and it has challenged me to live my values and become the person I am today. I am dedicated to being an agent of positive change in my community. I aspire to be a role



Vanessa Campbell and her stətiwən (nieces) Amai and Fara at the mouth of the Fraser River, Musqueam traditional territory, 2014. Courtesy of Vanessa Campbell.



Vanessa Campbell and her s7áye? (sweetheart) in traditional blankets, 2014. Courtesy of Vanessa Campbell.

model for the next generation—to be a strong Musqueam woman with values and beliefs that can inspire others to pursue their dreams.

Growing up, I had many Aboriginal role models, including friends, teachers, and community members. I think leaders come in many forms and hold different positions. Knowing my language really gives me the strength to work towards change, even if I'm doing it from behind the scenes. As a result of working for my community, I have created a space to influence other Musqueam youth who might follow my path.

I want the young people in our community to grow up in a world where people know about Musqueam, where hə́ŋqəmiḥə́m is spoken on a daily basis, and where the rich teachings of our ancestors are echoed in the homes of families far and wide. Imagine how great that would be!

Vanessa Campbell

Suggestions for starting a discussion

- Consider words that describe cultural practices or knowledge. How might these be translated to a different language?
- Why do you think hə́nqə́mihə́m is being revitalized?
- Discuss the impact of Indian Residential School on Vanessa Campbell's grandmother.
- Vanessa mentions her desire for everyone to know about Musqueam. What can you do to help her dream come true?

Connections

- sɣʷə́yem̓ ʔiʔ syəθ — Ancient Traditional Histories and Teachings (iPad), p. 71 & p. 110
- Chapter 3: xʷʔə́wyaθə́nəq — Teaching Language, p. 39
- hə́nqə́mihə́m Alphabet Extension, p. 44

Jordan Wilson



Jordan Wilson. Photo courtesy of Ena Point.

I am from the Musqueam Nation and I co-curated the exhibition *čəsnaʔəm*, the city before the city at the UBC Museum of Anthropology. Working on *čəsnaʔəm*, the city before the city was a new experience for me. As a young community member, I learned so much just being able to sit and listen to knowledgeable members of my community. It taught me how rich we are as a community: rich in knowledge, rich in teachings, and rich in history.

čəsnaʔəm is the name of one of our ancient villages. In 2012, members of the Musqueam community participated in a vigil that lasted over 200 days, trying to save this ancient site. I was one of the many community members that held vigil over *čəsnaʔəm*. We called it a vigil, not a protest, because vigil means to keep watch, to stay awake

and look after something. We gathered on the side of the road on Southwest Marine Drive in Vancouver, right where our ancient village of *čəsnaʔəm* was 2,000 years ago. For over half a year, our community had a constant presence alongside the road, raising awareness of the issue. People were singing, drumming, and carrying signs because we wanted to protect our ancient village and burial grounds.

We really came together as a community during the vigil. There were always Musqueam community members at the site all day and all night. After over 200 days, we were successful in saving one small piece of this ancient village. There is still more to do!

When I think of what I want to do next, I think of my late grandfather, Smoky Wilson. Even though he has passed



Jordan Wilson at UBC graduation, 2011. Photo courtesy of Don Erhardt.

away, he still inspires me. He was a fisherman and taught me to fish. But more important was that he shared his values with me: respect, patience, and the care of family and community. I think of him often as I work with others to break down barriers and imagine a new future where First Nations people are respected fully.

I really enjoy school and I take all the opportunities I can to travel and learn in different places and from different people. I have studied at the Smithsonian in Washington D.C.; the Indian Arts Research Center in Santa Fe, New Mexico; the Harvard Peabody Museum in Boston; and even in Tromsø, in Norway's arctic.

Right now, I am a student at UBC finishing my graduate degree in anthropology. I study museums as well as First Nations' histories and contemporary issues—I am always thinking about our future. I use school as a means to learn more about who I am and where I come from. I also approach education as an opportunity to try to contribute to Musqueam. I wouldn't be where I am today without the support of the community.



Musqueam and supporters marching for cəsnaʔəm. Photo courtesy of Murray Bush — flux photo.

Jordan Wilson

Suggestions for starting a discussion

- Consider that, while Jordan Wilson has extensive formal schooling, he chose to first share how he learned from listening to community members.
- What do you think is the difference between a vigil and a protest?
- How do you think Jordan Wilson learned about cultural values when learning how to fish?

Connections

- Community Profiles, p. 18
 - Klaw-law-we-leth — Trudi Harris-Cornick
 - sec̓alenəxʷ — Morgan Guerin
- Vigil at čəsnaʔəm: Critical Media Analysis, p. 122
- Community Voices Videos (iPad), p. 99
 - mən̓eʔt — Johnny Louis talks about smoking fish
 - yəxʷyaχʷələq — Chief Wayne Sparrow talks about smoking fish
 - snəw̓eyəʔt — Teachings received since childhood