

Storywork Methodology: Readings & Resources

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<https://narratives.migration.ubc.ca/indigenous-storywork-workshop-august-2022/participants-published-work/>

Decolonizing Research and Education: Introduction to Indigenous Storywork

Archibald, Jo-ann Q 'um Q 'um Xiiem. *Indigenous Storywork: Educating the Heart, Mind, Body, and Spirit*. Vancouver: UBC Press, 2008.

This book is Archibald's introduction to seven storywork principles for educational purposes: respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy. Materials included here are the preface (explains that book is framed as Archibald's journey with Coyote the Trickster to learn these principles), Chapter 2 (highlights Archibald's story research methodology with Elders), Chapter 4 (emphasizes synergy in storytelling) and Chapter 6 (a story summary of the seven theoretical storywork principles).

Archibald, Jo-ann Q 'um Q 'um Xiiem, Jenny Bol, Jun Lee-Morgan, and Jason De Santolo. "Decolonizing Research: Indigenous Storywork as Methodology." In *Decolonizing Research: Indigenous Storywork as Methodology*, edited by Jo-ann Archibald Q 'um Q 'um Xiiem, Jenny Bol Jun Lee-Morgan and Jason De Santolo, 2-15. London: Zed Books, 2019.

The editors of *Decolonizing Research: Indigenous Storywork as Methodology* introduce the readers to "Indigenous Storywork," a term coined by Archibald in 2008 as part of research with Indigenous Coast Salish/ Stó:lō elders. They explain how the book focuses on the application of the seven principles of Indigenous storywork developed by Archibald, as exemplified in three contexts: Canada, Aotearoa New Zealand, and Australia.

Archibald, Jo-ann Q 'um Q 'um Xiiem, "Indigenous Storywork in Canada." In *Decolonizing Research: Indigenous Storywork as Methodology*, edited by Jo-ann Archibald Q 'um Q 'um Xiiem, Jenny Bol Jun Lee-Morgan and Jason De Santolo, 18-21. London: Zed Books, 2019.

In this chapter, Archibald directs attention to the Canadian context where story-based traditions and revitalization are contributing to the emergence of storywork methodologies. The chapter features four distinct examples to show how Indigenous storywork can be used as an ethical framework; as a guide to analysis and synthesis of stories and knowledges; can shape cultural processes for intergenerational storytelling and

healing; and can provide framework for sharing culturally responsive and transformative approaches to teaching, in this case regarding mathematics.

Additional Resources:

Archibald, Jo-ann Q'um Q'um Xieem. "Dr. Jo-ann Archibald on Indigenous Storytelling." October 3, 2019. YouTube video, 41:54. <https://indigenoustorywork.com/1-for-%20educators/>.

In Part One, Archibald shares her perspectives about the Indigenous storywork principles of respect, responsibility, reverence, and reciprocity, which facilitate a process of getting story-ready to work with Indigenous traditional and life-experience stories. In Part Two, she applies the other Indigenous storywork principles of holism, inter-relatedness, and synergy to a Stó:lō story of "Mr. Magpie and Mr. Crow" told by Stó:lō Elders Harry Edwards and Agnes Kelly. (Description courtesy of Jo-ann Archibald.)

Archibald, Jo-ann Q'um Q'um Xieem. "Indigenous Storywork in Practice." January 20, 2021. YouTube video, 56:44. <https://indigenoustorywork.com/resources/>.

In this presentation, Archibald discusses ways that she learned from Indigenous storywork Elders, considerations for becoming story-ready, and examples of Indigenous storywork pedagogy. (Description courtesy of Jo-ann Archibald.)

Nelson, Melanie, and Sam Tsuruda. "The Weaving of Indigenous Storywork through Methodology and Pedagogy: Annotated Bibliography." Faculty of Education, University of British Columbia, 2018. <https://indigenoustoryworkcom.files.wordpress.com/2021/04/indigenous-storywork-annotated-bibliography.pdf>. [from Jo-ann Archibald Q'um Q'um Xieem's website].

This annotated bibliography presents a summary of the literature about and related to Jo-ann Archibald's Indigenous storywork (2008). The purposes are to understand how this Indigenous storywork framework has travelled through the field of education both methodologically and pedagogically, and to present Indigenous storywork resources that can inform and guide teaching and research activities in this area. (Description courtesy of Melanie Nelson and Sam Tsuruda, p. 2).

Indigenizing Methodologies to Decolonize Research: People-Centred Approaches (Métissage, Talking Circles and Storytelling)

Donald, Dwayne. "Forts, curriculum, and Indigenous Métissage: Imagining decolonization of Aboriginal-Canadian relations in educational contexts." *First Nations Perspectives* 2, no. 1 (2009): 1-24.

In this article, Donald advocates for the use of Indigenous Métissage as a tool for decolonizing education by focusing on the fort as a "mythic symbol" (1) of colonialism in Canada.

Lavalley, Jennifer, Western Aboriginal Harm Reduction Society, Christopher Livingstone, Melissa Steinhauer, Ashley Goodman, and Thomas Kerr. "I Used to be Scared to Even Like Stand Beside Somebody Who Had It': HIV Risk Behaviours and Perceptions among Indigenous People Who Use Drugs." *The International Indigenous Policy Journal* 12, no. 3 (2021).
<https://doi.org/10.18584/iipj.2021.12.3.10878>.

The methodology used in the study was an Indigenous-led, community-based participatory approach using talking circles to learn about experiences of Indigenous people living with HIV. In this study, the participatory research framework entailed community researchers leading the study's design, data collection, and analysis. Talking circles are employed as an elicitation method, and the stories (experiences) shared are analysed using qualitative research processes and procedures to translate the orally shared stories to written academic narrative form: audio-recording, transcription, line-by-line coding, analysis and organization into themes.

Lavalley, Jennifer, Shelda Kastor, Malcolm Tourangeau, Western Aboriginal Harm Reduction Society, Ashley Goodman and Thomas Kerr. "You Just Have to Have Other Models, Our DNA is Different: The Experiences of Indigenous People Who Use Illicit Drugs and/or Alcohol Accessing Substance Use Treatment." *Harm Reduction Journal* 17, no.19 (2020). <https://doi.org/10.1186/s12954-020-00366-3>.

This qualitative health research study employed an Indigenous-led, community-based (participatory) approach which included the Indigenous methodology of talking circles to invite discussion of experiences with substance use treatment. The participatory research design, data collection and analysis were led by community researchers. The experiences documented using the talking circle methodology were then audio-recorded and transcribed for analysis.

Leddy, Shannon Carolyn. "Chapter 3: Methodology." In *Starting from Now, Learning to See: Introducing Pre-service Teachers to the Process of Indigenous Education through a Phenomenological Art Inquiry* (PhD diss., University of British Columbia, 2018).
<https://summit.sfu.ca/item/18110>.

The study (pilot program) described in this dissertation chapter took place in a Fine Arts and Performance module for pre-service teachers. With the goal of promoting 'ontological uncertainty' among the student teachers, Leddy designed structured teacher education sessions that included elements such as: overviews of Indigenous protocols and First People's Principles of Learning, self-reflections, talking circles, and activities and dialogue centred around Indigenous artworks. This methodology is described as phenomenological artistic inquiry informed by critical and Indigenous pedagogy.

Leddy, Shannon. "In a Good Way: Reflecting on Humour in Indigenous Education." *Journal of the Canadian Association for Curriculum Studies* 16, no. 2 (2018): 10- 20.
<https://jcacs.journals.yorku.ca/index.php/jcacs/article/view/40348>.

This article tells the story of an instance of humour backfiring in an educational context to forward a discussion about the importance of humour in Indigenous pedagogy to talk about its humanizing and relational impacts, and offers it as an important tool for decolonization in the classroom.

Leddy, Shannon and Susan O'Neill. "It's Not just a Matter of Time: Exploring Resistance to Indigenous Education." *Alberta Journal of Educational Research*, 67, no.4 (2021): 336-350. <https://journalhosting.ucalgary.ca/index.php/ajer/article/view/69086>.

The authors use narrative analysis of student teacher reflections, emails communications, and researcher observations in order to make sense of resistance to the implementation of Indigenous education curriculum within a teacher education program. The goal of the curriculum was to help student teachers develop their understanding of decolonization to bring to the surface the colonial roots of the Indigenous education they had previously received.

Shilling, Amber Jean. "Chapter 4: Coming to Understand (Findings)." In *Exploring the Use of Mobile Language Learning Technology as a Means for Urban Indigenous Youth to Connect to Identity and Culture*. (PhD diss., University of British Columbia, 2020).
<https://dx.doi.org/10.14288/1.0391007>.

In this chapter of her dissertation, Shilling shares the contributions of urban Indigenous youth in talking circles about the role of technology to connect with identity, language and culture. The chapter also demonstrates how these shared stories can be analysed using

Margaret Kovach's (2010 [2019]) consecutive re-storying method. Shilling's dissertation is interested more broadly in cultural and linguistic revitalization and continuity.

Shilling, Amber, Shannon Leddy, and L. Miller. "Sister Scholarship: A Métissage Manifesto for Decolonizing the Academy." In *Sister Scholars: Understanding Issues of Identity as Women in Academe*, edited by E. Lyle, 21-31. Canada: Brill Sense, 2021.

The authors promote a collaborative, relational and intersectional way of decolonizing academia by prioritizing "*being* in the academy". They turn to Donald's concept of Indigenous Métissage in restorying learning, teaching and doing research as situational practices. Through autobiographical storytelling they reach for "authentic collegiality" based on "knowledge *creation* rather than knowledge *production*."

Additional Resources:

Donald, Dwayne. "Indigenous Métissage: A Decolonizing Research Sensibility." *International Journal of Qualitative Studies in Education* 25, no. 5 (2012): 533-555, DOI: 10.1080/09518398.2011.554449.

This paper historicizes Indigenous métissage to reveal the colonial logics around Indigenous-settler relations in Canada and how that influences approaches to métissage. From a starting point grounded in the relational ethics of Indigenous subjectivity, Donald proposes an Indigenized form of métissage that rereads and reframes Indigenous-settler relations and centres Indigenous notions of place to foster decolonization.

Relational walking practice with Prof. Dwayne Donald, audio file posted for download as part of the ILSA Virtual Gathering 2021.

<http://www.indigenouliterarystudies.org/relational-walking-practice>.

Professor Dwayne Donald guides listeners with a prompt for daily relational walking practice. To read more of his work on walking as a practice of learning relationality, see his article "[We Need a New Story: Walking and the wâhkôhtowin Imagination](#)" in the *Journal of the Canadian Association for Curriculum Studies* (Vol. 18, No. 2, 2021).

Kovach, Margaret. "Conversational Method in Indigenous Research." *First Peoples Child & Family Review* 14, no. 1 ([2010] 2019): 123-136.

<https://doi.org/10.7202/1071291ar>.

In reflecting upon two qualitative research projects incorporating an Indigenous methodology, this article focuses on the use of the conversational method as a means for

gathering knowledge through story. The article first provides a theoretical discussion which illustrates that for the conversational method to be identified as an Indigenous research method it must flow from an Indigenous paradigm. The article then moves to an exploration of the conversational method in action and offers reflections on the significance of researcher-in-relation and the inter-relationship between this method, ethics, and care. (abstract)

Winters, Alaina. "Using Talking Circles in the Classroom." (Online) Heartland Community College. Accessed August 9, 2022.

<https://www.heartland.edu/documents/idc/talkingcircleclassroom.pdf>.

This article provides a practical guide to how to be a circle keeper when implementing talking circles in the classroom. It discusses key issues, such as the use of a talking piece, trust and safety to promote power-sharing, and includes a useful diagram about the circle process as well as a set of clear guidelines for how to implement talking circles in the classroom.

Indigenizing Pedagogy to Decolonize Learning: Land/Place-Based Approaches

Cederström, Marcus, Thomas A. DuBois, and Tim Frandy. "Birchbark Canoes and Wild Rice" (2016). [Birchbark Canoes and Wild Rice](#).

This film documents the value of the repatriation of Ojibwe heritage within the school curriculum through the building of a birchbark canoe and the continued harvesting of rice as a community-oriented event. The film features ceremonial music and teachers and students talking about the value of Indigenous teaching and learning methodology for the students and community.

Frandy, Tim. "With Feet on Common Ground: Folklore, Science, and Education." *Journal of Folklore and Education*, 5, no. 1 (2018): 5-12.
<https://jfe-publications.org/article/with-feet-on-common-ground/>.

This is part one of a two part series. Frandy uses self-reflexive storytelling to frame their critique of the continued dominance of western, Enlightenment values on the teaching of science. Connecting to the reader by telling about their own family's (Finnish, Swedish, and Sami) cultural knowledge and environmental practices, Frandy shows how human-environment relations need not centre humans or presuppose human dominance over that environment.

King, Hayden, host. "Dr. Shauneen Pete." *Stories from the Land* (podcast). March 11, 2015. Accessed August 11, 2022. <https://podcasts.apple.com/us/podcast/dr-shauneen-pete/id926157877?i=1000337414617>.

In this episode of *Stories From The Land* we hear a remarkable story from Dr. Shauneen Pete as she shares a heart warming, gripping & hilarious story that takes us to the prairies of Saskatchewan and inside the home of her Grandmother. Dr. Pete graciously shares as she tells us about the way stories & teachings can lead us in our everyday lives and about the way these same stories take care of our lives, our communities & our Nations. (Description courtesy of [Stories From The Land](#)).

Leddy, Shannon. "I am Not a Camper: Confessions of an Indigenous Urban Environmental Educator." *Environmental Education Research*, (2022), DOI:10.1080/13504622.2022.2073333.

At a story level, this article is about the tensions the author sees between Western and Indigenous ontologies in the way people think and relate to the land, inspired by the author's own experience as an urbanite teacher within the field of environmental education. Pedagogically, the article draws on Indigenous, environmental, place-based and

land- based pedagogies, in order to illuminate these tensions as well as the power of humour in teaching and learning.

Lewington, Jennifer. "RAIC Journal: Canada's First Nations Designers / Kenneth J. (Jake) Chakasim." *Canadian Architect*, May 11, 2017.

<https://www.canadianarchitect.com/raic-journal-canadas-first-nations-designers-kenneth-j-jake-chakasim/>.

This short interview transcript discusses Jake Chakasim's interest in Indigenous design and architecture.

Nardozi, Angela. "What do Decolonization and Indigenization look like in the Classroom?" May 7, 2020. YouTube video, 1:03:25.

<https://www.youtube.com/watch?v=UpHnQ6n0RkM>.

In this webinar, guest speaker Shauneen Pete discusses approaches to pedagogical reform and the challenges that arise when broaching the topics of Indigenization, decolonization, and settler colonialism in the classroom. She mentions examples of activities she employs in the classroom to emphasize relationality and building learners' stamina to engage in challenging conversations.

University of Saskatchewan. "Think Indigenous 2016 – Shauneen Pete." April 15, 2016.

YouTube video, 21:21. https://www.youtube.com/watch?v=o_SzF0IAMVk.

In this video, Shauneen Pete presents at the Think Indigenous Education Conference (2016) on the importance of Indigenizing higher education, highlighting five key initiatives: student support, community engagement, and Indigenous-centred research, Indigenization in the classroom, and Indigenous leadership in governance and administration.

Additional resources:

de Oliveira Andreotti, Vanessa, Sharon Stein, Cash Ahenakew, and Dallas Hunt. "Mapping Interpretations of Decolonization in the Context of Higher Education."

Decolonization: Indigeneity, Education & Society 4, no. 1 (2015): 21-40. Published electronically 2015/05/27.

<https://jps.library.utoronto.ca/index.php/des/article/view/22168>.

This article presents a social cartography of responses to the violences of modernity and uses this cartography to analyse different meanings and practices of decolonization in the context of higher education. The authors frame this as a pedagogical rather than normative

exercise, in order to map tensions, paradoxes and contradictions observed in different responses to the violences of modernity.

Ellerman, Antje and Ben O’Heran. “Unsettling Migration Studies: Indigeneity and Immigration in Settler Colonial States.” In [Research Handbook on the Law and Politics of Migration](#), edited by Catherine Dauvergne. USA: Edward Elgar Publishing, Inc., 2021.
<https://www.elgaronline.com/view/edcoll/9781789902259/9781789902259.00011.xml>.

This chapter shows how interweaving Indigenous and immigration narratives challenges migration scholars/scholarship to reconsider the concepts that are foundational to this field of research in settler colonial states (i.e., borders, sovereignty, citizenship, and immigrant integration). The authors frame their arguments drawing on perspectives from the fields of Critical Indigenous Studies and settler colonial studies.

Gaertner, David. *Theatre of Regret: Literature, Art, and the Politics of Reconciliation in Canada*. Vancouver: UBCPress, 2020.

The Theatre of Regret asks whether – within the contexts of settler colonialism – the approach to reconciliation will ultimately favour the state over the needs and requirements of Indigenous peoples. Interweaving literature, art, and other creative media throughout his analysis, David Gaertner questions the state-centred frameworks of reconciliation by exploring the critical roles that Indigenous and allied authors play in defining, challenging, and refusing settler regret. (taken from <https://www.ubcpress.ca/the-theatre-of-regret/>.)

“Orange Shirt Project.” Decolonizing Teaching Indigenizing Learning. University of British Columbia. Accessed August 11, 2022.
<https://indigenizinglearning.educ.ubc.ca/orange-shirt-project/>.

The Orange Shirt Project is a collaborative effort to honor the Indigenous children who did not return home from residential school, acknowledge the harm that residential school caused to Indigenous people in Canada, and move towards healing in Indigenous communities.

Wilson, Jordan. *Qeq̓ən: House Posts. A Walking Tour of the Musqueam House Posts at the University of British Columbia*. Belkin Art Gallery, 2019.
<https://belkin.ubc.ca/events/self-guided-tour-qeq%C9%99n-musqueam-house-posts/>.

This self-guided walking tour of qeq̓ən: Musqueam House Posts at UBC conveys how the Musqueam house posts on campus, both past and present, are markers of Musqueam’s

relationship with its territory through time, particularly with the land that is now commonly known as UBC.

Indigenizing Literature, Film, Media, Museum and Culture: Creative Changes to Research Methodologies

Gladue, Keeta. "Decolonizing Disney Princesses," filmed at TEDxYYC, an independent event (2020). YouTube, video, 11:40, <https://tedxyyc.ca/talk/keeta-gladue/>.

Gladue articulates the power of stories to decolonize (or perpetuate colonial and other oppressive ideas) by pointing out Disney misrepresentations of Indigenous historical figures: Tiger Lily, Pocahontas, and Moana. Quoting Thomas King, Gladue reminds us that "all we are" is stories and encourages the audience to listen to the stories of those who are silenced, to pay attention to the stories we tell ourselves, and "to question the stories you've been told."

Koostachin, Jules Arita. "MisTik' Trailer 2022." VisJuelles Productions. April 3, 2022. Vimeo video, 0:46. <https://vimeo.com/695551012>.

Trailer for a short film in which Cree twins carry the last healthy trees on their backs in hopes of saving the world they once knew. (Description courtesy of Jules Koostachin).

Koostachin, Jules Arita. "KaYaMenTa Screener." VisJuelles Productions. June 24, 2020. Vimeo video, 18:41. <https://vimeo.com/432226644/>.

This short documentary brings together five Indigenous women who candidly discuss their experiences with menopause in relation to their Indigeneity.

Koostachin, Jules Arita. "AskiBOYZ Episode 11." AskiBOYZ Productions. October 14, 2019. Vimeo video, 22:04. <https://vimeo.com/366332477>.

Asivak and Mahiigan, gifted with the nickname AskiBOYZ, have signed themselves up for a life-jolting journey that will completely turn their understanding of the world upside down. The two urbanized Cree teenagers from Toronto are on a life altering quest to 13 different Canadian rural Indigenous communities where they will take on whatever challenges come their way. The journey may prove to be difficult, occasionally putting unnecessary stress on their brotherly relationship. But, with the help of their mentor, Cassius Spears, Narragansett Nation, they will walk away with the respect and tradition taught by each Elder and/or Knowledge Keeper they meet. (Description courtesy of [APTN TV](#)).

Laiti, Outi. "Chapter 2: Game Study Aspects to Cultural Revitalization." In [*Old Ways of Knowing, New Ways of Playing: The Potential of Collaborative Game Design to Empower Indigenous Sámi*](#) (PhD diss., University of Lapland, 2021).

This dissertation chapter explains the use of games/ gaming in Indigenous revitalization in the context of Sámi. Storytelling is part of the Indigenous worldview but is not explicitly addressed until the end of this section, when it refers to the potential for games to create a space for storytelling traditions to thrive; however, it provides some language that can be useful when using innovative (storytelling and other) methods, such as *tangible* versus *intangible* cultural heritage.

Hallensleben, Markus. "(Re)imagining a 'Good Life' as a Settler Scholar: How Can I Decolonize and Indigenize European Studies through Indigenous Storywork?" in "Polylogues at the Intersection(s) of Decolonisation, Conviviality and 'Critical Diversity' Literacy: (Re-)imagining a 'Good Life.'" <https://convivialthinking.org/index.php/2022/10/01/polylogues-at-the-intersections-series-reimagining-a-good-life-as-a-settler-scholar-how-can-we-decolonize-and-indigenize-european-studies-through-indigenous-storywork/>.

Settler scholar Hallensleben draws on Archibald's (2008) Indigenous Storywork methodology and principles to re-imagine European literary and cultural studies based on an understanding of our interrelatedness in the world. Pointing out that forgetting all our relations is something we have been taught through western educative practices, he asks how literature and all of its related concepts would change if we were to truly embrace and write from this collective consciousness.

Hopkins, Candice. "Making Things Our Own: The Indigenous Aesthetic in Digital Storytelling." *Leonardo* 39, no. 4 (2006): 341-344. <http://www.jstor.org/stable/20206265>.

Abstract: This essay makes use of the characteristics of oral storytelling to define Indigenous perspectives on narrative and to provide a framework in which to interpret video and new media art created by Zacharias Kunuk, Nation to Nation's Cyberpowwow project and Paula Giese's Native American Indian Resource.

Nijdam, Elizabeth "Biz". "Sami-Digital Storytelling: Survivance and Revitalization in Indigenous Digital Games." *New Media & Society* (2021): 1-24. DOI: 10.1177/14614448211038902.

This article examines how digital games on Sami culture can draw attention to Indigenous issues when produced in collaboration with Sami community members. By looking at the way Gufihtara eallu engages Sami oral traditions in particular, this article demonstrates how digital games are capable of embodying Indigenous methodologies in such a way as to not flatten understandings of Indigenous traditions to a mythologized historical moment; instead, games produced by and for Indigenous people are capable of presenting

storytelling traditions as contemporary, interactive, and constantly evolving. (abstract excerpt).

Temmen, Jen and Nicole Waller. "Introduction: Mapping American Territorialities." *Journal of Transnational American Studies* 11, no. 1 (Summer 2020): 23-49.
<http://dx.doi.org/10.5070/T8111047008>. Retrieved from
<https://escholarship.org/uc/item/3js9b5td>.

This is an introduction to a "Special Forum" that discusses the concept of territoriality within literary and cultural studies. The focus is on place-based practices especially in relating to land and water that not only aims to critique colonialism but also to privilege Indigenous knowledge systems in efforts to decolonize.

Truscello, Michael and Renae Watchman. "Blood Quantum and Fourth Cinema: Post- and Paracolonial Zombies." *Quarterly Review of Film and Video*, (2022)
 DOI:10.1080/10509208.2022.2026273.

This essay analyzes the films of Mi'kmaq writer/director Jeff Barnaby's zombie film *Blood Quantum* to illuminate a distinctive form of Indigenous visual/aesthetic storytelling which the authors describe as paracolonial rather than postcolonial film. They discuss the purpose of the film with respect to decolonization: unsettling white settlers and creating a vision for Indigenous futurity.

Watchman, Renae. "Igniting Conciliation and Counting Coup as Redress: Red Reasoning in Tailfeathers, Johnson, and Lindberg." *Studies in Canadian Literature / Etudes en littérature Canadienne* (Indigenous Literary Arts of Truth and Redress) 46, no. 2 (2021): 213-233.

This essay analyses key scenes in [A Red Girl's Reasoning \(2012\)](#), an award-winning film by Blackfoot/Sámi filmmaker and actor Elle-Máijá Tailfeathers. The story of the film critiques violence against Indigenous women and girls. The analysis of these filmic texts is intended to "[promote] restorative calls to action through resurgent means that centre Indigenous languages, cultures, communities, and kinship obligations" (p.230) as Watchman writes in conclusion of the essay.

Westrich, Michael. "Decolonial Flanerie." Neighborhood Initiative Anton-Wilhelm-Amo-Street. August 15, 2022. Vimeo video, 22:04. [Decolonial Flanerie 2022](#).

This is the still unedited raw version of a film made by Michael Westrich, who is working with us, about the last Decolonial Flanerie, which took place on July 1, 2022 as a public city walk. We - the Neighborhood Initiative Anton-Wilhelm-Amo-Street - are a group of scholars (mostly anthropologists) and activists that emerged from a common struggle for renaming

Berlin's ~~Mohrenstraße~~. We invented the performative format of a "Decolonial Flanerie" in 2020 to queer the colonial white, male, bourgeois gaze (usually associated with the flaneur) that is dominant in the city by taking a fresh look at our shared postmigrant neighborhoods from intersectional, marginalized perspectives. Anton Wilhelm Amo - the new namesake of former M*street - was brought from West Africa to Germany as an enslaved child in the early 18th century and he then became an educated philosopher who took part in the debates of the Enlightenment where he articulated very early antiracist thought. After his return to what is called Ghana today his work was actively forgotten. Only now have philosophers and activists begun to revive the memory of him as a precursor of today's decolonial struggles. The Decolonial Flanerie is dedicated to reanimate his spirit for a joint reflection of the city, our common life and our future. This year, the Flanerie addressed the spiritual presence of another forgotten Black scholar who visited Berlin in the early 20th century and became a valued colleague of Max Weber, one of the founders of German sociology: W.E.B. Du Bois, the first Black sociologist of the United States, the author of „The Souls of Black Folk“ and other important critical works. As Amo was forgotten in Germany, so was W.E.B. Du Bois' influence on Weber and his sociology. And also Du Bois (re)turned to Ghana where both - Amo and Du Bois - are honoured today as influential pan-African thinkers. The Flanerie gathered people around an imaginary dialogue between the two Black scholars and ended at the inauguration ceremony of the memorial for W.E.B. Du Bois that was presented to the public on the same evening at Humboldt Universität zu Berlin.

Additional Resources:

Aaron, Jason, and R M Guera. *Scalped: Book One*. DC Comics, 2017.

[https://variantedmonton.com/item/bEeME\]pkzXo05sv8Bt8ldQ](https://variantedmonton.com/item/bEeME]pkzXo05sv8Bt8ldQ).

Comics acclaimed writer Jason Aaron (*Thor*, *Original Sin*, *Wolverine*) and artist R.M. Guéra (BATMAN ETERNAL, DJANGO UNCHAINED) take the crime genre to a whole new corner of the world with their tale of violence, betrayal, mysticism, despair, hope and the terrible things history leads men to do to one another in SCALPED BOOK ONE. Fifteen years ago, Dashiell "Dash" Bad Horse ran away from a life of abject poverty and despair on the Prairie Rose Indian Reservation. Now he's back, but this time he's got something to hide: Dash is an undercover FBI agent sent to investigate tribal leader Lincoln Red Crow, former "Red Power" activist and current crime boss. Surrounded by the same mess of meth labs, murder and organized crime he thought he'd left behind, Dash must decide how far he's willing to go—and how much he's willing to lose—to uncover the bloody secrets of the Rez. (Description courtesy of Variant Edition).

Coyote & Crow LLC. "Coyote and Crow: Core Rulebook.

<https://shop.coyoteandcrow.net/products/coyote-crow-core-rulebook>.

Developed and led by a team of Natives from all over North America, this game envisions a world where colonization never happened and Indigenous nations rose to future prominence. The game features dozens of supernatural abilities and skills for your characters. It has a whole chapter devoted to Legends and Icons, characters, spirits and creatures you can fill your game world with if you so choose. It includes a full color pull out map of the city of Cahokia and a one shot adventure with pre-generated characters so you can jump into game play quickly! (Description courtesy of Coyote & Crow, LLC).

Hart, Tom. "Paranormal Affairs Canada."

<https://shop.pemetawe.com/product/paranormal-affairs-canada/1378>.

In Paranormal Affairs Canada, you are an agent of a clandestine division of CSIS charged with protecting Canadians from supernatural and extraterrestrial threats, while keeping their existence secret. Decades of immigration have added monsters from throughout the world to Canada's Indigenous supernatural population. As these creatures encounter one another, they present newfound dangers to the mortal population. With over 50 monsters from worldwide myth and folklore, Paranormal Affairs Canada gives you everything you need to track and neutralize monsters in the darkest corners of the Canadian mosaic. Using the rules of Fate Core, play the character YOU want to play, and find out how far you're willing to go to keep your country safe. (Description courtesy of Pe Metawe Games). Note: this game is not Indigenous designed, but conscientious of Colonial themes and created in consultation with Indigenous creators.

Finnish Game Jam. "Sami Game Jam." <https://itch.io/jam/sami-game-jam>.

Sami Game Jam is a five-day game development event where experienced game developers and people with sami background come together in Utsjoki, Finland creating games on sami culture and phenomena. The games created at the jam will be showcased after the event and placed available for play for the public. We gave full freedom for the teams to create and interpret the themes in the way that they saw fitting - in collaboration with the local jammers. The games are creations of the teams and do not represent the views of the organizers or sponsors. Enjoy the art pieces as they are! (Description courtesy of Sami Game Jam).

Glanville, Erin Goheen. "What Happens to a Story? En/countering Imaginative

Humanitarian Ethnography in the Classroom." In *Opening Up the University* edited

by Céline Cantat, Ian M. Cook, and Prem Kumar Rajaram, 138-155. New York: Berghahn Books, 2022. <https://doi.org/10.3167/9781800733114>.

Glanville draws on Archibald's 'storywork' as part of a framework developed to counter the use of what she terms 'imaginative humanitarian ethnography' in the teaching of refugee narratives. Focusing on the relationality, responsibility, and reciprocity of storywork, and considering stories as gifts to be shared, Glanville proposes a shift in focus from *what stories do*, to *what happens* to them. The chapter includes illustrative stories from university classrooms to offer an alternative narrative pedagogy to "reading practices that commodify stories" (p. 139).

Vancouver Poetry House. "Unearthing Secrets, Gathering Truths by Jules Koostachin." Vancouver Poetry House, Apr 28, 2020. YouTube video, 3:17. <https://www.youtube.com/watch?v=gSp9WQdAWr8>.

Jules Koostachin reads Nanan from her book *Unearthing Secrets, Gathering Truths* published by Kegedonce Press. To unearth our secrets means we must face our past, and in doing so, we will find our voice. *Unearthing Secrets, Gathering Truths* delves into the life and the healing of an Inninew woman from the ancestral lands of the Moshkekowok, now called Northern Ontario. It is through the process of writing broken poetry--visual poetry rooted in the haunting memories of her childhood--that she provides the reader a glimpse into the mind of child survivor who was saved by her ancestors. This thought-provoking poetry sheds light on a personal account of how she comes to terms with intergenerational trauma inflicted by the residential school system (video description).

Summaries of projects and papers in development (settler scholars):

Damiano, Natasha. "*Making a Place for Our Selves: A Story about Longing, Relationships, and the Search for Home.*" Summary of final story submitted to anthology for [The Stranger to Ourselves \(StOries\) Project](#), CERC in Migration and Integration, Toronto Metropolitan University (to be published in 2023). Click here for the [Project Brief](#) and original [call for applicants](#).

A second-generation settler scholar from an immigrant family, the author uses creative non-fiction to reflect on her relationship with her Italian-born father, a stone mason by trade whose singular dream in life was to build his family a home. Reflecting back on the multiculturalism of her youth, the author uses reflexive storytelling to illuminate the irony of Euro-colonial obsessions with property (ownership) and its impact on notions of self, home, and belonging.