

## INTERVIEW WITH JAECI

*Interviewer:* Dannii Yarbrough

*Location:* Turtle Island, Idaho

*Interviewee:* Jaeci Hall

*Location:* Turtle Island, Oregon

*Date of Interview:* August 23rd, 2023

*Method:* Online (Zoom)

*Duration:* 1 hour 15 minutes

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### Transcription Key

... TRAIL OFF

-- FALSE START or INTERRUPTION

^^ LAUGHTER

\* \* EMPHASIS (in speech, not added)

[ ] NOTES (pause = less than 3 seconds, long pause = 3+ seconds, *English translations*, added clarification, notation of coughs/clearing of throat/tongue clicks/etc.)

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#### **Dannii 00:00**

Let's dive into the interview. Um, so I'll leave the questions up on the screen for us to reference. Um, [clears throat], and so the first two are really to gain a baseline, because everybody defines this word, these terms a little bit differently. So to understand your answers I want to get your views and definitions of these. So, the first one is, um, for the term decolonization, how do you define that? Especially given the context of academia?

#### **Jaeci 00:52**

Yeah. Um, so I guess I have to talk about these words in pairs, because I'm thinking about it that way. It's, I mean, I looked at these questions, and especially with that, you know, in parentheses, if differently than decolonization. I mean, in some ways, they could be the same thing but the decolonization really is focusing on the removal of thought processes, actions, um, ideas. Where Indigenization is the adding, the creation, right, of-- or inclusion of Indigenous thoughts, processes, whatever. So, [clears throat] decolonization, um, is acknowledging that there is a [pause] um, what's the word?, edifice, a entity, that is Western academia, and with that concept of Western academia, that it's focused on one culture, one way of thinking, um, and

that, you know, that in itself is just a culture and a way of thinking, but then it's the, um, putting that culture and way of thinking onto other areas.

So, the fact that we go to universities here in the Americas, of course, is a result of colonization. So, it's tricky, how do you decolonize something that is such a strong presence? So we're not-- it's not like, in decolonization, um, it's not like removing the buildings, you know, and removing the opportunities that we have in what is higher education, but more in that meta, mental, spiritual, emotional, um, less physical realm of taking away the structures in those ways of how we think and how we do research and how we, um, \*judge\* one another, if we even do judge one another. And so then the Indigenization is the, um, allowing for Indigenous ways of thought and, um, that's, just so you know, that's kind of what I've always focused on. Like, in, in my dissertation, I spent a lot of time on what I, I called Indigenous methodologies but like, so what is Indigenization to me?

It is, um, actively pursuing Indigenous methodologies in your research, in academia, in all levels of it, um, and that being said, I'm not in academia anymore because, [pause] because, um, it's just so \*hard\* to, um, to really do those things at the level that I want to do it. Yet, I, um, realize that in the work that I'm doing now working for a tribe, working with the youth, that there's, um, I'm actively trying to Indigenize these teenagers in-- to prepare them to, um, go into college without having to decolonize first. With this awareness that they can just be Indigenous \*and\* Western, however that needs to be. Um, so yeah, I think those are my questions for those two.

**Dannii 04:22**

Thank you. Um, those are great definitions. Very thorough definition. Um, and Indigenization-- So, would you mind maybe elaborating, you said that you didn't feel you could do that to the \*extent\* that you wanted to in academia. Was that because of the structures of academia limited you, like, or was the ideologies? Or?

**Jaeci 04:44**

Yeah, I mean, if I was to be in academia, I would have to be teaching three to four classes and I'd have to have 10 weeks where I'm like, engaging with these students and you know, I've done some teaching, um, and not even at a full time level and just the keeping up with the structure that's expected of a class with, um, you know, having certain amount of material that has to go through in such a fast way and then grading. I mean, all of that structure is just, [exhales] I just don't like it, you know, and I don't-- I didn't-- yeah, I survived it but I don't think that really helped me. In a way, I feel like it was damaging to myself to go through that, but yet, that's the system that we're in. And so when I think about Indigenization, you know, I want to be able to say, hey, this week, I need to be out in the woods. That's my Indigenization. And how the structure is set up in academia, that's not possible, necessarily, you know, at the drop of a hat.

**Dannii 05:44**

Okay, great. Yeah, I know that, um, if you focus on Indigenous methods I talk quite a bit about that in my dissertation as well, on how we can incorporate more Indigenous methodologies, if we should, um, in Linguistics, specifically. So I think, um, keeping that in mind, since you've had such a great background in it definitely would be great when you're answering this questions. Um--

**Jaeci 06:06**

For sure.

**Dannii 06:07**

Cause, yeah, I think that's a, a great, um, way forward for a lot of the decolonization for our field. So, I'm excited for your answers to these next ones. Um--

**Jaeci 06:16**

Cool. ^^ Yeah, I, I saw the topic and I'm like, I should answer this. ^^ I should do this. ^^

**Dannii 06:21**

^^ Right?

**Jaeci 06:22**

This is right in my realm.

**Dannii 06:23**

Thank you. ^^ Yes, I love it. Um, [clears throat] excuse me. So, I guess the third question is, um, kind of the why question, right? So what are the benefits, um, the outcomes to decolonizing Linguistics? I think that's a gray area for a lot of people. They don't understand the \*why\* we should do it. So can you speak to that?

**Jaeci 06:43**

Yeah. So, um, I kind of want to talk about one of my advisors, um, um, who-- I mean, [male person], I'll tell, just tell you who, I don't know if you know who he is but he, um--

**Dannii 06:56**

Okay. ^^

**Jaeci 06:56**

--you know, is this great wizard of linguistics that, um, has done a massive amount of work on [languages] and, um, you know, he's retired now, he was getting towards retirement when I was, you know, working on this dissertation and I, I came to this point where I realized I needed to focus on Indigenous methodologies. And I, I think I'll get to that at some point in this, um, maybe it'll be right now, I don't know but, um, when I was like, well, should I do this or should I not? And, you know, knowing that, in my reality, I existed in this Indigenous mindset and I, well, so for the first

five years of my PhD program, when I talked about what I wanted to do for my dissertation, they're like, just do something.

Just that you don't have to worry about the people, you don't have to worry about, you know, just get a dissert-- just pick a topic and get a dissertation done. And because we're, um, we have limitations of our data, because it's an archival, I have to work from archives, uh, you know, I was even told by people that I was crazy for wanting to do this. That it was an impossible task and, um, and so then I wrote a paper, trying to do that impossible task. Do like high linguistics and, um, the, the reaction of my advisors who've been with me all this time was like, well, what is this piece of crap? Pretty much. Didn't say it like that, you know, I say it colloquially, to give it--

**Dannii 06:56**

Mmhmm.

**Jaeci 07:37**

--a little better story, right? They were very nice.

**Dannii 08:24**

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**Jaeci 08:25**

And it wasn't until I was like, well, you have to put it in this framework of this is for a community and this has a background, um, of Indigenous mindsets, where you could see that-- And like, I had to explain that in my high linguistics so that the holes in the data would be accepted. Right? So I'm like dealing with this and I'm like, okay, I guess I really need to have this be part of the broader story in my dissertation and I was trying to think about scope of that. And [he] was like, well, you know, um, we're really talking about \*world\* knowledge. Western academia is just Western knowledge. And if we're-- this, this value, this work that we're doing in higher education, really is benefiting the entire world and adding to the bank of knowledge of the entire world. And so to pull back, my aware-- awarenesses, and my understanding is to limit the whole world in the amount of knowledge that's out there.

So, if we decolonize Linguistics, if we Indigenize Linguistics, if we make allowances for that when it needs to be there-- like, doesn't mean that \*everyone\*, \*every\* linguist should decolonize, right? Because then, like if they're Western, like in that European mindset, then wh-- they're not-- they don't need to decolonize because they weren't colonized. Right? They're just, it's their culture. But for those of us where it isn't, or maybe it is partially, right, I mean, I'm definitely of both sides, but to how I was raised and how I identify, just really pulling into that Indigenous is what makes sense to me. It's what I feel strongly about. So for me to limit that, is to be depriving. For anyone that has an awareness to limit that and to be limited by the institution in that is to deprive the entire world of thought processes and awareness

that who knows where it will lead us? Right? What-- like, maybe this-- just, just an idea like this, like from how I've written about Indigeneity is like, the central factor is relationality.

So, maybe there's some concept about this relationality that when applied to chemistry, or to physics, or to some quantum something that I don't even understand, maybe it shifts something. May-- like, or maybe it doesn't, but maybe it *\*does\** and maybe that's just the piece that we needed. And for me, I get, I get emotional about this, right? Because then I think about all the people we lost, and how the culture that we lost, and like, how much better would this world be if we had been *\*allowed\** to continue our Indigeneity and bring it into the fold of world knowledge? And not have to have this fight between a colonized system, you know, as a strict system that looks like this, when we don't look like that? Right? Where, where would the world be? And I, I can only imagine that it would be way better.

**Dannii 11:26**

Yeah, I imagine it would be as well. Right? Like, it's-- [pause] yeah, it's a tragic and emotional and, and *\*heavy\** --

**Jaeci 11:36**

Yeah.

**Dannii 11:36**

--topic, right? When you really started thinking about it and I think that's something that a lot of academics don't realize. Especially, the younger ones coming in and haven't really worked with Indigenous people at all don't realize how, how much weight there is.

**Jaeci 11:41**

Right.

**Dannii 11:41**

And, you know, it-- you feel it. You really feel it and it's important to talk about the history, is important to talk about. That's the first step. Right? I mean a lot don't even know the history of like, this place.

**Jaeci 12:04**

Yeah. And so--

**Dannii 12:06**

[clears throat]

**Jaeci 12:06**

--back to like-- so that's like a macro thing. Um, to reiterate about what I was saying, with my own, my *\*own\** research that, and this is something that I argue in

my dissertation, that without Indigenous methodologies, my research doesn't make sense. And so that's like, what does that even mean? On a broad-- broader sense? So like, as I said, half my dissertation is talking about this, I don't know if I said that, but half of it's talking about Indigenous methodologies, and half of it is a grammar. A pseudo grammar. Towards the grammar, right? And the, um, [pause] the result of that is, um, I'm speaking my language. The result of that is I know how to speak my language and maybe people don't get that. How \*deep\* that is, the whole reason I got a dissertation is because I didn't know how to speak my language and I didn't have anyone to learn from.

So if I had been-- as I was told, oh, you can't do that research in that way. You know, let's say I had just focused on one topic, the, the on-- maybe one topic I didn't have holes in. There was no topic that there's no, like, there's holes on everything, right? Then I would just know how to do that one piece of grammar, but for the goals that I had, and the research that I had, and the data that I had, using Indigenous methodologies using that idea of relationality, um, [pause] helped me to be able to get to where I'm at. So now not only do I speak my language, but I'm also able to teach it and now there's sources, resources that are available to those that want to learn. What helped me figure out those holes, right? So, without this Indigenous methodologies, my research wouldn't make sense. So that's the other outcome is that it, you know, in a micro level, it allows these ideas and thoughts and, like, practical results to come out.

**Dannii 14:03**

Thank you. Um, I want to pop back to something you said that, that caught my ear. Um, you said that-- so Westerners who are in academia don't need to decolonize themselves. Um, so I guess going back to those first two definitions, so, for decolonization and Indigenization, can non-Indigenous people play a role in either of those processes? Um, [tongue click] Or do they not? They, th-- Can you define like the scope of, of roles in those?

**Jaeci 14:36**

Yeah, um, yes, and honestly, for it to be successful they need to but it, it's just I guess that's why I say-- it said it in the way I did is, you know, in Linguistics, there's so many different like, thought processes. Like are you generative? Are you functional? Are you blabbity, blabbity, blah? Whatever, you know, and, um, I took a class, it was like theory of second language acquisition. And there was this great book where it was like each chapter was like here is what second language acquisition is from this theoretical standpoint, and from this theoretical standpoint, and from this one, and I don't remember all the details, you know, that was like years ago.

But what I took from it, what it taught me was that every person who does research has their goal. So a generative, this is not-- does not have the goal that I have of, I mean, you can use genera-- generative linguistics to support language revitalization but the \*goal\* of generative linguistics is to see how the brain is computing

language. Which is-- you can-- like that-- you can think about that when it comes to language use, but it's not where I'm at. So I guess what I'm saying is, there can be a linguist out there, that is just geeking out about sentence structure and trees and doing really good work and scientific work that informs all of us. And they don't have to be thinking about relationality and, and, um, all of that stuff, if they don't, if, if they don't need to. \*But\* um, a lot of people on Linguistics deal with people.

**Dannii 16:13**

Mmhmm.

**Jaeci 16:14**

And those that deal with people for decolonization and Indigenization to be successful, really have to be open minded, at least. Be supporters. Or be on the front line, you know, including Indigenous thought processes. Including decolonization thought process in their research. Without them doing that it's not going to happen. They just don't have to. Right?

**Dannii 16:40**

Right.

**Jaeci 16:40**

And so when they do, like, that's really beautiful. I have multiple people that I went to do the program with, um, where we would sit down and have long discussions. Well, what does this mean? They're like, "Jaeci, How can I use this in my research?" You know, and I'd always go down to it's about relationality. \*Who are you?\* And who are you in relationship to your work? Who are the people that you work with? What do they need? And are you doing that? And so I gave that idea of like someone in the lab just kind of doing their own little data thing. If the person is going out into the field and working with community, yes, they have to think about Indigenization and decolonization because otherwise, it's just hurting who they're working with. And there should be some IRB thing that says, Are you colonizing your, your community? Are you allowing for their thought processes and you know, mental structures and all of that type of thing?

**Dannii 17:41**

Yeah, the IRB--

**Jaeci 17:42**

[inaudible]

**Dannii 17:42**

--especially-- Yeah, no, of course! And I think the IRB is especially needs a lot of work for Linguistics, since it wasn't originally designed for Linguistics. You know? I think there's-- we have a different set of, of potential problems that aren't clearly addressed. Um--

**Jaeci 17:42**

Right.

**Dannii 17:58**

--So, yeah. I think colonization and our impact and have you analyzed yourself? Then like, your relationship to the people, to the work, to your goals, their end goals. That all needs to be part of the process, and I'd love to see the IRB change, um, or at least have an add on for Linguistics that addresses these specific issues. And really any, any field that's going to work with Indigenous people. Not just Linguistics. I mean, I'm focused on Linguistics, but it really applies across the board. Um, I did want to ask another question, um, about that, too. So, um, researchers who are in a lab, doing-- geeking out on sentence structure, like you said, there are definitely people who are highly theory driven, linguists who highly theory driven, and that's great, right? But how do you feel when they're using Indigenous language data? Is that, is de-- decolonization required for them in that stuff? If they're just looking at language. Is that, is that okay? And is that an option?

**Jaeci 18:53**

Um, the time I think it's okay, is when they're like making up their own languages or looking at English. You know, if, if you're working on any kind of Native language, and you don't understand the spiritual and, um, social justice aspect of it, it's just adding on to the damage that's already happened.

**Dannii 19:18**

Okay. D--

**Jaeci 19:19**

When I say that, yes, they can do that. I don't think that many should. ^^ It's possible, right?

**Dannii 19:26**

Yeah.

**Jaeci 19:26**

But it--

**Dannii 19:27**

Well, it, it's the standard.

**Jaeci 19:28**

[inaudible]

**Dannii 19:28**

Yeah.

**Jaeci 19:29**



--because of, because of who they interact with, I mean, are they, their analytical comparative French English, you know? Would it be helpful, be helpful to-- for them to look broader than what they're doing? Probably. You know, would the idea of relationality benefit their research? Probably.

**Dannii 19:56**

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**Jaeci 19:56**

Which is, again, we get back to the world knowledge and it like-- and, but that's where we get down to-- I guess what I was trying to say is each researcher has, we, we each have our own choice of methods and methodology. And what you get to choose from, is what makes the most sense for you at your time with your data, and then you have to back it up and prove it to the scientific world that you use the right methodology and methods.

**Dannii 20:24**

Mhmm. And working with Indigenous data should, you know, logically to me, it makes sense, it would require Indigenous methodologies, right? If you're working with Indigenous, you need the Indigenous viewpoints but that's not necessarily accessible to everybody. It's not standard, um, I think, practice in the field. So I think, you know, bringing in those Indigenous methodologies does open that, those options to people when they're working with Indigenous data, and hopefully, they're also working with the community, not just the data in isolation, but--

**Jaeci 20:54**

Right.

**Dannii 20:54**

--there are people who can pull just data and work from archives and stuff without ever interacting with the community came from. So--

**Jaeci 21:01**

Right.

**Dannii 21:02**

Um--

**Jaeci 21:02**

Which is why this dissertation is really important. You know, and, and why the, the like, how can, um, non-Indigenous people-- what, like that whole benefits for non-Indigenous researchers, I think is important, you know?

**Dannii 21:21**

Yeah. Yeah, I'm, I'm hoping that we get some good answers and get insights for people. Um, so thank you for participating in this research. It wouldn't be possible

without people to participate and give insights. So, I appreciate you thinking this is important, because I'd love to put your thoughts out there and everybody else that I've spoken to. So..

**Jaeci 21:40**

Thank you.

**Dannii 21:40**

Yeah. So, let's move on-- to the next question here. Um, so how can non-Indigenous linguists be better collaborators for Indigenous language revitalization work? And I know this is a topic that we kind of-- It's been a hot topic in Linguistics for a while and it's hard, um, [inaudible] decolonization aspect as to collaborative aspect but can you share your thoughts on how we can further improve?

**Jaeci 22:04**

Yeah, um, so I think with this one too, it's important to step back and acknowledge, um, why non-Indigenous linguists working on Indigenous language and Indigenous language revitalization is a painful topic for many Indigenous people. And I, I'm, I know the-- I'm positive that this is something you've already like, talking about elsewhere but to frame my question, I want to just acknowledge that, um, it would be a lot \*easier\* for this to be a thing if we don't, didn't have the history. And that history is of people coming in, taking language, and leaving. And then doing research on that language that isn't to the benefit of the community. [pause] And then maybe not even giving that language \*back.\* Right? Or in like, recent history, um, the Lakota, you know, like, taking recordings of people's family members, and then claiming them as their own. And then there being like, I don't know, legal rights for them to do that. When in Indigenous culture, there's no way that could ever be legal. It makes me think that, that reminds me of, um, I went into, um, N.A.A., so, National Anthropological Archives, when I was getting data from, um, my language and this was like back just starting on my PhD journey and, um, I was in the Breath of Life, um, Institutions.

And so, we were getting language, but they let us go into the artifact side of it. And we came across this one, um, blanket that was woven out of cedar, and I have never seen, I mean, I'm from Southern Oregon, so we don't use that much cedar, but all the cedar weaving that I've ever seen is like strips that are like a centimeter by centimeter or even like a, like even finer than that. But this was like it looked like yarn. It was so finely woven, and it was lined with this like really soft, um, animal fur. And it was like, given to somebody. I don't think it was Lewis and Clark, but it could have been. Someone like that back in that time and I got so \*angry\* looking at it cause I was like, man, \*this\* is like knowing about and when I'm around different communities or ceremonies or everything like when you give someone a blanket, right? It's not just a gift. It's an exchange. And what was the exchange expected? You know at the same time, like, looking at some of the ceremonial artifacts they had there and their, the lady was like, "Oh, yeah, we, we legally

received those. They, we paid for them and we \*legally\* had these ceremony items." Right? And so I don't know who gave them, who sold it to them, I don't know. But I can imagine that some of the things they got from someone who was in a bad way. That needed money for something and it wasn't culturally legal to do it like that but it was legal on the academic side, so they just went with it.

So, if we're talking about our language, right, there's just that [pause] lack of awareness of that. And, um, intergenerational trauma that has come from Western linguists \*with good intentions\*, with curious minds, going in and researching a community. On the same hand as that, um, I would not be able to speak my language if we didn't have people that came through and did that. Right? So it's, it's such a emotional baggage. So here we are today. How can the modern linguist be, um, better collaborator? And, I mean, I, for me, it all goes down to relationality. Being in good relationship. Being related. Acknowledging that relationship. So what does that mean to be in relationship? It means you \*care\* about what the other person in that relationship needs. Now, and that's like, that also puts a, some, um, responsibility on the Indigenous community, right? You know, that if they're agreeing to have somebody come in and do research with them, um, that they need to be mindful of the needs of that researcher. So I'm not saying that a linguist should like give up all of what they need, right? But there should be communication. This is where I'm coming from. This is what I need. Does that hurt you guys? Or does that get in the way? Is there-- Can we talk about this? Like, you know.. So, communication.

Um, but then there's also like, not making assumptions. That's a hard one, right? We don't even know when we're making assumptions. But, so how do we get around that is going back to this idea of relationality, and communication. Having deep conversations. Um, uh, giving space for Indigenous academics. Maybe sooner than they you would give, you know, in their career than you would give to non-Indigenous academics. Let's just have the understanding that if an Indigenous person who is culturally aware, whatever level that is, you know, because it could be small because of what happened to us, right? And they made it into higher education. That's a big deal. That means they worked their ass off for a really long time. And they dealt with all kinds of really challenging, emotional processes of being not in their community or feeling outside of the community or not knowing who they are.

And then dealing with racism, and dealing with the disconnect between what Western acade-- academia says it should be. Well, maybe they're like, well, it should be like this. So if they make it that far, \*listen\* to them. Give them space. I have to say that my department did really good with me. Um, they let me do this dissertation that they've never had one like it before and then I got to give a colloquium that was like, what are Indigenous methodologies in Linguistics? And I had a whole room of them listening to me about this, and asking great conversations. I mean, asking great questions. Having a great conversation.

**Dannii 28:54**

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**Jaeci 28:55**

And thinking about how what I was saying, applied to their work. Now, what would have been a great follow up, and I know at U of O they are doing things like this, like equity type of conversations, but, you know, allowing for colloquiums or conversations or gatherings that are on this topic. You know? Let's, let's sit here and like, hash it out for a while. Like, let's look at different people's research and how can-- like, what are the-- are their issues? You know, and how can we work through these issues? Because if there's an issue in the research, right, and we work through it, it's just going to make the research better.

Um, [long pause] then the other is sometimes you got to step back. Non-Indigenous linguists sometimes just have to step back and that's a hard place to be in. Um, I had this I was actually talking to and non-Indigenous linguist who has been working with Indigenous communities his whole career, and I was talking to him about possibly-- we're collaborating on an NSF grant. And his reply was like, "Yeah, I'd love to do that \*and\* if there's a Native person that is qualified and has the time to be in this position we're talking about, I would rather them do that." That's kind of a big deal, you know, and like kudos to him. Like, \*that's\* an example of how non-Indigenous linguists can be a better collaborator. Lo-- and this goes back to relationality. Right?

**Dannii 30:30**

Yeah and I think, um, you brought up a good point, which is kinda a conception I've run into, especially with people who are kind of resistant to the idea of decolonizing. But it has to be, it's either a negative or an extreme sort of position that eliminates the need for linguists. Where you said, you know, they-- people came in with curious minds and good intentions, but they still did harm. Right? It doesn't mean that you're a bad person, and you came in and intentionally harmed people. It can be--

**Jaeci 30:55**

Right.

**Dannii 30:56**

--good people just not being aware and so by decolonizing, and Indigenizing the methods in the field and bringing these perspectives into the purview of who aren't Indigenous it can help mitigate those harmful action from good people who mean well, but you know, can be damaging nonetheless. And then [inaudible] the work that's been done so far, as far as language collection and data. Um, the decolonization doesn't destroy, like, intentionally destroy any value in that. It's talking about a shift, um, a positive shift for both sides. Right?

**Jaeci 31:32**

Right. Right. Yeah.

**Dannii 31:35**

So I appreciate you putting it that way cause that was a great way to, to actually verbalize. ^^ I can't think of the word right now. But verbalize it, you know? Um--

**Jaeci 31:44**

Yeah.

**Dannii 31:44**

--like, that's the sentiment I get when I feel resistance to people even wanting to talk about decolonization because they perceived like, well, I'm going to be attacked. Or it's a negative thing and it's not, it's not that, that way, right? It doesn't have to be that way.

**Jaeci 31:56**

Right. It's an opportunity. ^^

**Dannii 31:58**

Exactly. ^^ Okay, so number five is kind of a really broad and little bit a loaded question. So interpreted how you will. Um, but do you feel that traditional knowledge is treated as legitimate within Linguistics specifically? And if not, how can we change that?

**Jaeci 32:16**

[long pause] I say yes, and no. Um, [long pause] again, it depends on where you are in Linguistics and what you're... [pause] I think that there are min-- there are researchers that, um, you know, just, they're just doing their thing. And maybe don't see how traditional knowledge could inform their research, like high meta research of like, how aspect is conveyed. Um, although that's a good, good example of something like I want to poke into that for a moment. Like, so in my, my language is an Ath-- Dene language, an Athabaskan language, and, um, so it has this verb stem, and then a lot of prefixes and some, there's two different kinds of aspect like prefixes. Um, there's aspect, which is like, is it perfective, imperfective. And then there's what, um, Melissa Axelrod defines or terms as axial insert, which is like, is this an action that is repetitive? Is it an action that, um, so kind of talking about the type of action, like about the timing of the type of action that--

**Dannii 33:42**

Hmm.

**Jaeci 33:42**

--a certain verb is-- so like, you know, a good difference is like hiccups versus a burp. You know, but that's, that's just so you can think about repetitiv-- repetition versus like, one time. But like, if you're processing things, if we take this out of like, body functions right and into, um, what people were doing with that, right? Then there is so much value in understanding the traditional knowledge of, that goes by

like scraping. Of processing a plant or an animal, you know? Um, and I don't think that's even thought about much--

**Dannii 33:42**

Mmm.

**Jaeci 33:51**

--as even, it's not like, it's not like it's illegitimate. It's just not necessarily brought into the, the scene much. And I think this is evident when you look outside of academia into, um, so I, I, I deal a lot with just [pause] people that aren't in Linguistics, right? I'm-- that's-- I'm teaching language and I'm, I'm like, got all this grammar in my head and I'm-- people don't want to know what grammar is. And, but I, I, I'm getting people excited about it, because I'm like, well, this grammar is letting us know how our people thought. That it, like, through the grammar we're beginning to understand traditional knowledge.

And sometimes I don't even, like, sometimes it's so out there I can't quite grasp it yet. But here's, here's a good example, um, in, again in Dene languages. Um, there's alienable nouns and inalienable nouns. So an alienable nouns means it doesn't have to, like, have it's, um, like a possessive marker, where-- whereas inalienable it \*does\* have to have a possessive marker. Well, it's two types of nouns. Um, body parts, because you can't ever, like even if you lose your finger, it's still your finger. Right? And family members. And I'm just like, man, that's just so beautiful that you like that, that type of Indigenous, that, that awareness, right? I mean, and that's like in many cultures, right? It's not specific to Indigenous, but that it's reflected in the grammar. That we cannot be separated from those that we are born into. You might not want to be around them.

**Dannii 36:06**

^^

**Jaeci 36:06**

But it doesn't change the fact, right? That you're connected. And so that's how I reel in people with, into grammar. Um, but then I go into--

**Dannii 36:15**

Mmm.

**Jaeci 36:16**

--the Linguistic world and it's not necessarily about that. It's about the math of it. And so I think, and I also think that when some of the linguists that I've been around, honestly, a lot of people at U of O are pretty open minded, but some of them if you say, like, if they look at this question, they're like, "Well, what do you mean by traditional knowledge? You mean, like someone like hitting on a drum and singing a song." You know? Like, demeaning that and I'm not trying to demean that, right? Um, but they'd be like, "Well, why would we even care? Like, what's the whole, like,

point? Of course, we don't want that in there." Like, I believe that there are people like that out there and so how can it be changed? Is this, like, education of how that traditional knowledge goes back and benefits their own research. Again, all about relationality. But this is on the Indigenous standpoint and this is where it's hard because we have to do so much of this legwork.

**Dannii 37:15**

Yeah.

**Jaeci 37:16**

And if, but that's just the reality of it. And again, that's why you're doing this dissertation. That's why I, I included it in my dissertation, because the more legwork that's out there, you know, the people that are coming after us have less to do. They'll be like, "Hey, look up Dr. Yarbrough's dissertation, and it'll explain why." Or whatever, you know, or who-- like, and so just us being perseverant and finding those points and explaining, like, oh, this, look how this piece of traditional knowledge can fit into your data right there. That's gonna-- how it's gonna open up.

**Dannii 37:56**

I love that you use traditional knowledge to bring grammar into excitement for people, because grammar is, it's one of those words that you're like, "Oh, I don't want to learn it." You think of trees in--

**Jaeci 38:06**

Right.

**Dannii 38:07**

--elementary school, right? Like hear that word and they instantly shut down. Um, but I think that, you know, the why \*did\* the grammar function this way? Why di-- why was this that came up? What was it about the, the thinking and the needs of our ancestors that made them choose this kind of pattern? You know, like that consciously shaped it, subconsciously shaped it.--

**Jaeci 38:25**

Right. Right.

**Dannii 38:26**

--It was so deeply part of life and so that's beautiful. It's a beautiful way to bring people into it. So, I love that. ^^

**Jaeci 38:34**

Good. ^^ I have fun with it. Like--

**Dannii 38:35**

Well and that--

**Jaeci 38:36**

--really. ^^

**Dannii 38:36**

Yeah! And that's, I mean, it's those sorts of viewpoints are really important for academia to, to consider, right? Like that it's a different way of, of thinking and analyzing the language. You can still do the analysis but just gives you a different context and a different viewpoint on it. So it's important, right? It's an important thing to consider it's not just looking at it from the cou-- it's still, it's science in the same way. It's a different standpoint from a science. So it's not as cold or mathematical, but it has that, you know, history tied to it and understanding how it ties into everything else. [clears throat] Sorry. Cottonwoods are blooming here and they're killing me this year. So like... ^^

**Jaeci 39:17**

^^ So sorry. ^^

**Dannii 39:17**

^^ So I think, um, you know, especially as an Indigenous student, um, I know you're not in academia currently so it doesn't fit but like still on a professional level but, um, how do you feel or do you feel that there is views of what constitutes legitimate linguistic research? Does that exclude Indigenous language revitalization from being used to satisfy degree or professional requirements?

**Jaeci 39:20**

Yeah. ^^

**Dannii 39:20**

It's good. ^^ Um--

**Jaeci 39:52**

Um, my first like I, I was thinking about this one and, um, [pause] I think it's definitely... [long pause] I do feel that there are viewpoints, um, that it in-- excludes Indigenous language revitalization work. Um, and one example of that is, is honestly the, the DOI NSF grant, which was the DEO, Documenting Endangered Language, now it's like Dynamic Language Infrastructure. And, um, so last summer, I was talking about trying to get a grant with them and talk to one of the program managers and my idea at that point was to work on a pedagogical grammar. And they're like, "Well, you can't do anything pedagogical here." And I'm just like, wait a second, because like, if I'm-- anything I do, any research I do, \*anything\* is pedagogical because it's language revitalization.

Because it's-- yeah, we're gonna get some science out of this and know more about how Dene languages function and understand all that stuff but I'm not doing all that right here. Here I'm trying to teach my son and other kids and other adults and my daughter, you know, how to, um, do-- use a grammatical point of view when they're



talking and, when they're talking. Right? And so that-- there's this, this \*box\* that we don't fit in, but we have to fit in that box to get funding. So that means, like having to lie, essentially, not really lying, but like... [pause] So I was like, okay, message, message loud and clear. I am doing a grammar. And I'm not doing a pedagogical grammar, even though that's pretty cool. I'm doing a grammar, because you can't even listen to what, you know, that-- what is \*needed\* for language revitalization? What are the steps of language revitalization? What's the outcome? Um, it's looked down upon because it's seen as applied, you know?

**Dannii 42:17**

Yeah.

**Jaeci 42:17**

And I don't I mean, I'm like, okay, but any research is applied at some point or another? And so does it make it less to talk about the whole arc of the research journey? Rather than, "Oh, I'm just doing an aspect and just looking at aspect." I always go back to aspect because I can--

**Dannii 42:36**

^^

**Jaeci 42:36**

--talk about aspect forever. ^^ Um--

**Dannii 42:38**

^^

**Jaeci 42:37**

--or whatever different topic, you know. I'm just comparing these things. Well, even if you're just comparing these things you know what's going to happen? Language revitalizationist is going to come along and look at that and be like, "Oh, this is how it helps me speak my language." And, I mean, it's definitely, like, I was told by my advisors, you know, to start, like I said earlier, you know, don't do something language rationalization. [pause] That's a \*pretty heavy thing\* to say to someone.

**Dannii 42:40**

Yeah.

**Jaeci 42:40**

Just do some linguistics. There, there's that dichotomy. [pause] And then, of course, when I did that, you're like, what, what, what is this? You know? And, so then how can it be changed? Like I, I, I feel that I helped change something, at least with a couple of linguists that I work with, right, and maybe whoever's broader that paid attention. You know, by showing how that didn't work. And by showing that thinking about that complete arc, the relationality, right, how this is connected in a broader point of view, um, made my linguistic work \*better\*. And, you know, had them

acknowledge that what they had said to me wasn't the right thing in this situation. Right? And so along with all of this, this means us doing the legwork. Us standing up for ourselves. That's a hard one. I mean, it took some really heavy conversations of, and honesty of myself, you know, and not being just swayed.

And I, I mean I have to acknowledge that 20 years ago, this wouldn't have been possible, I look at some of the dissertations and, you know, theses that were done at that time. You know, I have friends whose parents were getting dissertations at that time and it's, it's sad to me. And I see how much they struggled with it and how \*demoralizing\* and, you know, having burn parties for their dissertation after it was done. Uh, like that, it's sad that that's a reality. That there was so little support, and yet they still open the door for us, right? They got opened a little bit and then in the last, since then it's been open more and more and more. Man, I would never burn my dissertation. I wouldn't. I, like, that's-- when I heard that story I was like, oh, they had a different experience.

**Dannii 45:12**

Yeah.

**Jaeci 45:12**

Because this is something I see as so reflective of [pause] like that whole thing. It's like my prayer, right? And, you know, I talk about it like that in there and it's acknowledged and accepted. And so continuing to speak up for ourselves and educate younger Indigenous people that are coming through first. Helping us be us and stand up to be us, because the only way that other people are going to make space is if we make them. [long pause] I mean gently, and--

**Dannii 45:51**

^^

**Jaeci 45:51**

--I mean I'm like gently with a smile, but I'm just going to stand here and hold this space.

**Dannii 45:56**

Yeah, I think it's, um, been changing. Like you said, I do see an improvement but, um, there is sort of this-- applied is almost like a dirty word in a way where once you switch over that's like well that's really applied Linguistics, or education, or social work, or anthropology and--

**Jaeci 46:16**

Right.

**Dannii 46:16**

--a lot of things that aren't traditional, "higher" [air quotes] linguistics, right? If it's not that, then it's not linguistics, therefore, it's not--

**Jaeci 46:26**

Yeah.

**Dannii 46:26**

--used satisfy degree requirements or professional requirements or get grants. Um, is that I, you know, I, I struggled with it. I know what the other people struggle with it. When like, I'm using the same skill set. You're using linguistic skills to do these tasks. So \*why\* isn't it valued the same way? And it's because the output is the grammar versus--

**Jaeci 46:26**

Right. Right.

**Dannii 46:47**

--I mean that the toolkit that was used for them was the same, and it shouldn't-- it should have the same value or weight when it comes to a dissertation or--

**Jaeci 46:55**

Yeah.

**Dannii 46:55**

--you know, your professional requirements that often gets put as service? Right. Well, that's a service, like community-based workers service versus, you know, the famous research. Quote, unquote, research.

**Jaeci 47:07**

Right.

**Dannii 47:08**

Yeah. [clears throat]

**Jaeci 47:09**

Yeah.

**Dannii 47:10**

It's frustrating and I think it's something that, like I said, it's changing. I'm glad you've seen the change as well and I know, it's becoming be more talked about, but we have to make changes faster. ^^ The same, it's the same. It's just that, you know, how it all boils down to the value?

**Jaeci 47:28**

Yeah.

**Dannii 47:28**

And, and the needs, right?

**Jaeci 47:29**

Yeah.

**Dannii 47:30**

The needs of different people and different groups, and different-- the goals of the research is different. And that's okay. Right?

**Jaeci 47:37**

For sure. And I, I want to add one thing, like, I wa-- you know, I, I said that we, as Indigenous people, have to take that space, right? But then I also really want to applaud, um, those non-Indigenous scholars that *\*are\** listening, and are working towards it, you know, because otherwise, it doesn't matter how much space we take. Like it is, it does have to be both sides. And I know, like, the reason it is changing is because we have people, you know, that are advocating and, and letting the space be made.

**Dannii 48:12**

Yeah, yes, absolutely. Like both sides I think are very much needed in balance, right?

**Jaeci 48:19**

Yeah.

**Dannii 48:19**

[clears throat] Great. Um, let's go on to seven as well then. Um, this one is, is about rhetoric. So do we currently talk about, um, Indigenous language revitalization, language communities, any and all related topics, um, in a problematic way? Um, or is there certain terminology that is problematic that you can think of?

**Jaeci 48:45**

Well, I mean, "applied." That's a problematic rhetoric about Indigenous language, and not-- like having that dichotomy between high level and applied. You know, like, um, that's definitely--

**Dannii 49:01**

Mmm.

**Jaeci 49:01**

--something. Um, looking-- I'm trying to think. I'm such a person that I, if I come across a phrase that I don't like, I just ignore it. You know, and I'm like, "Oh, they didn't know what they're doing." So, I just translate in my head what they were, what they were saying. Um, so I don't really feel like I have much more to say about that other than I know that there's this idea of "other." Of that, that especially if you look at the older stuff, you know, that it's, you know, it looks down upon Indigenous cultures. I don't see that in modern stuff in the same way. Um, one word though that I just, just remembered. Um, what's the word? [pause] Informants?

**Dannii 49:35**

Mhmm.

**Jaeci 49:51**

Consultant? Those are, those would work, I guess. Um, but you know, an informant has that kinda negative connotation.

**Dannii 50:03**

Right.

**Jaeci 50:03**

And one of the words that some of the guys I work with started using and it's kind of spread a little bit in our little community is "authority." Not saying that someone has a whole authority, but like acknowledging the authority, the, the amazingness. So this is, this is when talking about people that have crossed on in our community. It's people who have crossed--

**Dannii 50:24**

Mmm.

**Jaeci 50:24**

--on that gave massive amounts of linguistic data, that without their, um, willingness to work with these outsiders that came in, um, we wouldn't have our language. Um, this topic came up recently, I was helping with a chapter on sociolinguistics in North America, and two of us from here at U of O, well not here but, um, we've been using this word authority. And, um, one of the authors is in Canada, and she's like, "Well, that doesn't work up here, you know, because of connotations." Mainly because their speakers are still alive, right? And then, then that's--

**Dannii 50:33**

Mmm.

**Jaeci 50:33**

--like, who has the authority to say something? And, but so, just, I guess that's just to say that there's when we're talking about people, right, and giving them names, that that type of-- because of the problematic history, it, it can create issues. Um, yeah.

**Dannii 51:24**

Yeah, it reflects, it definitely reflects a power structure, right?

**Jaeci 51:28**

Yeah.

**Dannii 51:29**

And informant, it always makes me think of, like, it's dirty. Like it's a rat, right?  
Someone like ratted--

**Jaeci 51:34**

Yes.

**Dannii 51:34**

That's not the, the flavor you want to impart on your, your ^^ elicitation. I mean, I like, I like the term partners. You know, that's a pretty nice one. Conversation, conversation partners. But, um, yeah, I think it brings up a point that every community is gonna have their \*own\* preferences and so, kind of going back to what you said earlier, communication. That relationship and discussing and being open--

**Jaeci 51:34**

Yeah.

**Dannii 51:34**

--out, like oh their an informant.

**Jaeci 51:58**

Mmm.

**Dannii 51:58**

--is really what's needed. Like, what do you prefer I call you? Do you want to be called a participant? A authority? A conversation partner? Like what is the term you like, and coming to those terms and maybe us instilling a practice of putting that in at the beginning of a paper. I will refer to my elicitation partner as X, based on their--

**Jaeci 51:58**

Right.

**Dannii 52:03**

--preferences and just discussing those--

**Jaeci 52:10**

[inaudible]

**Dannii 52:14**

--terms? Uh, yeah. ^^

**Jaeci 52:25**

Yeah, no, that--

**Dannii 52:27**

Yeah, I think it'd be, I mean, it's a nice way to--again, the conversation. That's really the key, right? Communication--

**Jaeci 52:27**

--makes sense.

**Dannii 52:27**

Um.

**Jaeci 52:34**

Right.

**Dannii 52:34**

--and building those relationships. And, um--

**Jaeci 52:38**

And I think about rhetoric--

**Dannii 52:41**

Yeah, I--

**Jaeci 52:41**

--like, it's always important to, a big part of the reason I'm like, I'm not sure is because it's been a long time since I had to read a bunch of that social theory. Right? So I'm, like, not thinking about it but like, yeah, let's think, like, let's have those conversations. What comes up?

**Dannii 52:51**

Yeah, well I mean--

**Jaeci 52:53**

[inaudible]

**Dannii 52:59**

--conversation, which are there for, right? Like ultimately. An elicitation is more, I mean I guess traditionally it's been more of a question and answer. But if, if you think of it as a conversation, then it makes every, every part of that is more natural. When you start to ask these questions like what do you need? What-- Here's--

**Jaeci 53:17**

Exactly.

**Dannii 53:17**

--what I need? What do you need? And establishing those up-- and it's less tiring. Elicitation sessions, I mean the traditional ones--

**Jaeci 53:24**

Yeah.

**Dannii 53:23**

--are very cold and stiff and, and exhausting? Yeah, I think conversations --

**Jaeci 53:24**

Right.

**Dannii 53:25**

--what we should be moving towards and focused on. More fun. More natural anyway. ^^

**Jaeci 53:33**

More fun. ^^

**Dannii 53:34**

^^ Right?

**Jaeci 53:35**

^^ That's right. ^^

**Dannii 53:36**

^^ Um, so, I mean, it kind of relates to the next question as well. Um, that, you know, the needs, right, the needs for researchers, linguistic researchers versus needs of communities that are engaged in language revitalization for themselves. Um, do you feel like there's a conflict between those, um, goals and priorities? And if so, what can we do to bring them into alignment?

**Jaeci 54:06**

I mean, there's *\*definitely\** a conflict between research, non-Indigenous and Indigenous-- or, okay, from linguists research priorities and Indigenous communities. Well, let me rephrase that. There are Indigenous, uh, linguists in which--

**Dannii 54:23**

Yeah.

**Jaeci 54:23**

--their research priorities align with Indigenous communities, but for those that don't, those that aren't in that way, there's a totally different research priority in there. And, and not to say that one is better than the other. Right? I, I'm not like-- yes, I always lean towards Indigenous communities but I also acknowledge that if you're always looking at the needs of Indigenous communities, you can't do some of that high level sentence, um, analysis structure. So I'm not saying that that stuff, even though I'm not very interested in it, isn't important, because it does at some level, well, it informs world knowledge, right? Um, but yet, so just making that



disclaimer, right? Like, we're not saying that something's better than the other, but in the history of the Indigenous communities \*not\* being a priority for so long that it's like a, um, result of lack of communication and lack of relationality. It puts us in a place of social justice in which we need to emphasize what are those needs, because it's just been leaning to the other way for too long.

So, um, and we can see it evidenced in things like it's really hard for Indigenous community doing language revitalization to get the funding that they need to do all the support and, and to be able to do all of the research. Like if you're looking again at that, um, NSF grant that I mentioned earlier, the DOI grant. It's \*really\* hard for a tribe to get that one, because it's they're not scientific enough, even if they're going to be using high level science to answer their questions that are pedagogically oriented, revitalization oriented. Now, I, I know that in that, like, I'm kind of hitting on this rant a little bit, I know that it says this is not about revitalization but what if you're doing research for revitalization? And it's just, then it just excludes all of these communities and makes it-- I mean it, we're gonna go back, you have to not be completely honest about how you're using this research. Which when you get into broader impacts and intellectual merit, like that's how you get these grants. So if you're not being solidly open about it, something's wrong. You know, if you \*can't\* be solidly open about it, something's wrong. So, um--

**Dannii 55:45**

Mmhmm.

**Jaeci 56:05**

--what changes can be made to bring them more into alignment? Um, [pause] I mean, awareness. So, uh, we just keep on getting back to this, like, Native people doing the legwork, or their, their, um, their advocates doing this legwork to explain to people that don't understand how, um, these research priorities are equal and deserve, um, precedents at this point as a way to, um, push back against the social atrocities and to support social justice. Um, means relationality, right? It means, [pause] I mean, that's really what [pause] what that means when we're talking about Indigenous needs with language revitalization and, and research? Right? It's like, if you do research with an Indigenous community, it doesn't matter, you have to have that, like, how is this going to support the community?

So like, what if it was like a requirement? What if we required linguists that work with Indigenous communities to have a certain percentage of their research be applied and be supporting language revitalization? Doesn't have to be all of it, right? Even if it was 10%. It would make a big difference. Especially if that 10% aligned up with what those communities \*actually\* wanted. So, how do we make that happen? That's big. That'd be a big thing. That'd be amazing! It would be so big and it would be so hard, because it would take thousands of conversations. It would take policies being written. It would take the IRB thing being redone. But we \*can\* do that, right? And so that would take models. Communities and researchers modeling this type of

interaction and proving to the world that it is indeed beneficial and in this X, Y, and Z way. Yeah. ^^

**Dannii 59:03**

Not a small task. ^^ Definitely not. Um--

**Jaeci 59:05**

Right? ^^

**Dannii 59:07**

--But yeah, I think that's, that's great. I, I meant to bring that back up earlier, when you said that you kinda have to lie to get, you know, a grant and basically not be honest. Like if, [pause] it, it is frustrating. I mean, hopefully the changes we're seeing with people to be able to do dissertations that are a little bit [pause] less strictly traditional linguistics, right? And seeing that those are [pause] wo-- wor-- worthy. I hate using words like this but like, worthy of a Ph.D., then maybe that can bleed upwards instead of downwards, right? And the NSF and DLI and all these different funding agencies can start to see that those are legitimate applications of our funding. We could put those to the, to those sorts of grants as well. So you're not having to reframe everything to sound hardcore linguistics be able to get that money but rather that this is linguistics and this is the outcome and pedagogical or it's applied or-- and have it be just as valued. Could be a wonderful change.

**Jaeci 1:00:08**

It would be. It would be so wonderful. May, may we see it? ^^

**Dannii 1:00:11**

Yes! I mean, we got lots of life left so hopefully we will. ^^

**Jaeci 1:00:16**

Right. ^^

**Dannii 1:00:18**

Okay, well, we've just got one more major question left. Um, and that's what do you believe the most beneficial changes in linguist-- that Linguistic can make around our belief-- Sorry, I cannot read right now. [exhale] What do you believe are the most beneficial changes linguists can make around our beliefs of language and it's connection to people and place?

**Jaeci 1:00:39**

[long pause] Um, I think that sometimes, now this is I don't want to like [pause] make assumptions here myself, but I feel that, um, there are a lot of linguists that it-- have been raised up in this Western-- [exhales] Uh, let me take a step back. When I'm around, when I'm at culture, like cultural events and ceremonies, there's always non-Native people that are participating. That's just how I've been raised. Like, that happens. It's not like that always. Um, and I, I've seen this like challenge,

where of it's really a cultural challenge, um, of understanding what's going on in these ceremonies. And you know, if you don't know something, you don't know that you don't know it. But your behavior will indicate that you don't know it. And, um, this is my theme, but it really all goes down to how do you exist in the world? And there's this egocentric pyramid type, [long pause] um, way of existing, or center of the circle way of existing, that's taught in Western culture. Um, that is not what-- which is not relationality. And I, I, I know I just keep on coming back to this, but it's like, [pause]

**Dannii 1:02:24**

Important.

**Jaeci 1:02:25**

--its just a fundamental difference, you know? And that if, um, so, linguists really, truly understanding that it's not one of those like, meta social structures, but this like circle in which we're all on the edge of the circle, and we're all connected. Nobody's in the center. No entities in the center. Um, no researchers in the center. No, no research protocol, or program or, you know, is more important or valuable than other ones. Um, or that-- now, I'm also acknowledging that sometimes we've got to emphasize the Indigenous ones, but not because they're more important but because of social justice, right? Which is, that's like, that's when we're looking at the circle where there's big, like, people are closer, and there's other people that are farther. We want to make it into like, a circle, that we're all equal.

And, and that's like, a really \*foundational\* way of looking at the world that's \*challenging\* without-- even with conversation, right? Because, and so, [long pause] is it possible to have that understanding? I believe so. I've seen people shift and come into that understanding. You know, grow into this awareness. Um, uh, lessening the ego and raising that relational mindset that we are all related, right? We're all connected. Um, this and, uh, and this gets \*out there\*, right? This isn't even talking about Linguistics, per se, but it's really, it's part of it. Linguistics \*is\* a piece of ecology. And it \*is\* a piece of chemistry. You know, like it all comes together. And that's just in the academic world. It's a piece of like how to deal with poverty in Nepal. You know. I mean maybe we have to think a while on how that's all connected, but it \*is\* all connected. And--

**Dannii 1:02:47**

Mmhmm.

**Jaeci 1:02:59**

--how to and in, [long pause] in allowing for that, then you see the connection even deeper to the people and place. So how do you create those awarenesses and I don't know. I mean, honestly, I have a weird background. My dad, my Native side, um, got a PhD. And his dad told him to stay away from Native stuff. And, but when he was 40 and had kids, I was not, I was, before I was born, I was born when he was 40. He started looking into Native culture and so I, I witnessed him go through this, like,

changing from this, like, scientist mentality, but including that into this, um, [long pause] aware, connected reality. And, um, it took a long time. And so, then I was raised with that awareness but in this, like, my mom's white, and I went through, was had the opportunity to go to a lot of ceremonies, but you know, kind of this bridge type of person.

Um, but so just something that's been easy for me, isn't easy for other people, is what I'm trying to say. And so how do you create those situations when they can find that ease? And I mean, go back to that we need to have conversations, need to have ideas of relationality, you need to have experiences, right? Situations in which, um, beliefs can be challenged. And, you know, I think, knowing that people that go out on the field that I went to school with, a lot of them are getting some of these experiences, you know, and, and looking at the community that we're working with, as like becoming part of that community, and it's really beautiful. So I think some of these changes are happening, and it's coming from our generation, right? That our cohort that's listened to us, you know, is aware of social change. So this is us asking our elders, respecting them, right, but also asking them to look at the wisdom that we're bringing in. That we have more inherent weight but it just, I mean, it just goes back to allowance. Relationality. Communication. [long pause] Belief is such a hard thing. It's so meta. And--

**Dannii 1:07:36**

It really is. ^^

**Jaeci 1:07:37**

Yeah, but yes. Okay. I think that's, that's my answer. ^^

**Dannii 1:07:42**

Yeah. ^^ Thank you.

**Jaeci 1:07:43**

Yeah.

**Dannii 1:07:43**

Yeah, I think, um, you know, place is, is important, you know, and recognizing the places that-- like, and it can be something, it can be, it can be literal, right? Like the land that you are on. What is the history of the land? Whose land is it? Like learning that is a first step for sure. Like, just recognizing where you are. Um, but then there's also places that are more metaphorical or not physical related. The place that you're at in your life and how did you come to where you're at in intersecting with these people? And where did they come from? And really, looking at both the physical, and historical, spiritual aspects of like, all these different places, and how they intersect and how they inform where we're all at and come to be in this place. And that really, that reflection is going to be an essential part to doing I think better research in the future, right?

**Jaeci 1:08:36**

Right.

**Dannii 1:08:36**

Is really have a deeper understanding of the connectedness of all things. We, we keep bringing up. Re-- relationality, right? That is like,--

**Jaeci 1:08:36**

Yeah.

**Dannii 1:08:37**

--that is the baseline and understanding how *\*you\** affect everything around you, and *\*everything\** around you has affected you and that connection is where everything is truly at. Right?

**Jaeci 1:08:53**

Yeah, totally.

**Dannii 1:08:57**

Yeah.

**Jaeci 1:08:57**

Yeah, I find it's, it's just so, it's, it just makes me full of awe, because like, there's the two sides of it, like, it lifts a person up to be the best that they are and at the same time, that person is just one of many, right?

**Dannii 1:09:13**

Yup, I think we *\*are\** our best when we aren't-- when we are one of many, right?

**Jaeci 1:09:18**

Yeah.

**Dannii 1:09:18**

Like I think the individualistic mentality-- and academia is structured in that, right? Like you, you, *\*your\** career. It's *\*you\** as the researcher. *\*Your\** dissertation. It's always you, you, you. Like it's very--

**Jaeci 1:09:30**

Mmm.

**Dannii 1:09:30**

--it makes yo-- it forces you to be an individual and carve yourself out as this standalone person, but really, like we're better when we're teams, right? Because there's diversity and we all think differently--

**Jaeci 1:09:30**

Mmm.

**Dannii 1:09:31**

--in ideas. Like, \*every\* piece of work that I've done that I love has never been alone, right? Like, it's \*always\* better when I have a second set of eyes, another five other people I'm working with. It's \*always\* better as a team. So, maybe academia just needs to be restructured to be completely collaborative from top to bottom. That would be ideal. ^^ We're talking about very large changes. ^^

**Jaeci 1:10:02**

Very large changes, but very large changes has, has happened, you know, in the last 50 years.

**Dannii 1:10:08**

Yup.

**Jaeci 1:10:10**

So, who knows--

**Dannii 1:10:11**

That's true.

**Jaeci 1:10:11**

--where we'll go to. ^^

**Dannii 1:10:14**

^^ Keep pushing for it. Yeah. ^^

**Jaeci 1:10:16**

^^

**Dannii 1:10:16**

So, um, any other points that you'd like to add? I know the topic is huge and we've only just skimmed the surface but...

**Jaeci 1:10:23**

[pause] Um, I like the idea of inclusion of intellectual models as a way of Indigenization and, um, this kind of out of the blue, but like, I just feel like it's a good technique in all of this. And like looking at-- and this is, again, it's in my dissertation, like, but I, it's in there cause I geeked out on it for a really long time. And, like, thinking it specifically of intellectual model of the four directions, and that that's something that you find across Turtle Island, but it's different everywhere you go. Um, but then what is it really? I mean, it gets back to relationality. It's things in a circle, and all that, and they're all connected. Like, here's these four things that are connected, rather than stacked, right?

And I did this like, um, lit review type thing to see how much the four directions are talked about in academia and it kind of blew my mind. You know, it's not a bunch, but it was like in a lot of different aspects. And something I would like, because I don't know, all of the intellectual models of my people and I would like it, is I would love to see more of in-- Indigenous communities, Indigenous scholars, bringing forward these ways of thinking about intellect that are unique to their culture, because, again, that helps, uh, the like, the world knowledge, right? Like, I don't know, I just that's, that's something that I think I would love to see. And maybe that could help create beneficial change for linguists, you know. Like, just have different id-- because it's like one thing to talk about, oh, there, we should do this and we should do that. But here's like, here's this model of like, here's this template of ways to think about stuff and organize data. ^^ Right?

**Dannii 1:12:19**

Yeah.

**Jaeci 1:12:19**

Like we go back to data. Like, does-- do things look different if they're stacked up versus in a circle? I mean, in the physical world I, um, if you have like, some wood stacked up, it just makes, it makes a seat, right? But if you have them framed around something then it makes it drum.

**Dannii 1:12:38**

Yeah.

**Jaeci 1:12:39**

Totally different uses, right?

**Dannii 1:12:43**

Oh, yeah and the, the relations between those things changes, right? When you stack the, uh-- you can only see one direction, but when you have it framed, can see all those more, it's more three dimensional thing, in a sense.

**Jaeci 1:12:57**

Right.

**Dannii 1:12:57**

You get that more [inaudible] two dimensional but, more or less flat. [inaudible] but yeah, I like that. And I, I do love reading, like the four direction. You know, weaving. Like, in like, woven belts, as a, a way of storytelling. I'm, I'm trying to remember whose presentation that was I saw. It was like, gosh, must be like 7 years ago now. Um, you know, the different frameworks that come up, I'd like to see more of those too. Out there.

**Jaeci 1:13:24**

Yeah.

**Dannii 1:13:24**

And I think there, there's more and more as we've seen more Indigenous scholars coming through academia. Um, being able to make it through, um, academia, we're seeing more of that be published and brought forth. Which is great. I'd like to see that continue as well.

**Jaeci 1:13:38**

Yeah. Yeah. I think it's, with all of this, like, how do we do this? I think it's, um, it's those things that people can grab on to, and then like, play in their own mind and see how it works with they're, how they're thinking that where we really can, I don't know, grow and develop.

**Dannii 1:13:56**

Yeah. We-- it'll be great to see what comes within the next, you know, ten, fifteen, twenty, thirty years from now. How things are gonna start changing and shifting. We've, we've seen improvements, but I'd like to see it continue. So, um, thank you so much for your time and your insights on all of this. Um, I really appreciate it and [clears throat] I'll go ahead and I'll end the recording now. And we'll do some of the wrap up stuff but, um, thank you so much for everything.

**Jaeci 1:14:22**

Yeah, you're welcome. It's been fun. ^^

**Dannii 1:14:27**

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