Still here, now

Danielle Lussier | LL.L., LL.B., LL.M., PhD (Law/Droit)  
Royal Military College of Canada | Queen's University

In quiet moments  
As I stitch

I think of the bead tourists  
Those visitors from the seats  
of colonial power

Who came  
And saw  
And purchased

Our Ancestors  
The handwork of our Grandmothers  
Driving the “cultural economic enterprise”  
Read: keeping babies fed and Elders alive  
Before, during, since the genocide of obstinacies¹ of our  
more-than-human relations

¹ Obstinacy—a group of buffalo. This line refers to the genocide of the buffalo on the plains.
Travelling in pockets
And steamer trunks
To find homes across seas
In glass cases of women who wore the evidence of their
  Power
  Superiority

Now kept
  (Safe?)
In climate-controlled drawers and glass cases
In museums across seas

I think about the bead tourists
Those who claimed our material culture
The handwork of our Grandmothers
As trophies of their time amongst the ***ages
As I obstinately bead obstinacies,
  and law
To be held
In the hands of my babies, fed
In memory of my Elders, alive and still here.

Now.

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**Biography**

Danielle Lussier, Red River Métis, is mum to three young people growing up as members of the Métis diaspora. An award-winning administrator, professor, researcher, and change leader, she is a passionate advocate and community builder who believes there is room for love and humanity in ethical education.

She holds a Bachelor of Laws, a Bachelor of Civil Law of Quebec, a Master of Laws, and a PhD in Law. Dr. Lussier served as Indigenous Learner Advocate and Director of Community and Indigenous Relations at the University of Ottawa’s Faculty of Law from 2018–2022. She now serves as the inaugural Associate Vice-Principal, Indigenous Knowledges and Learning, at the Royal Military College of Canada, as a Fellow of the Institute of Intergovernmental Relations at Queen’s University, and as a professor cross-appointed to Queen’s Faculty of Law.