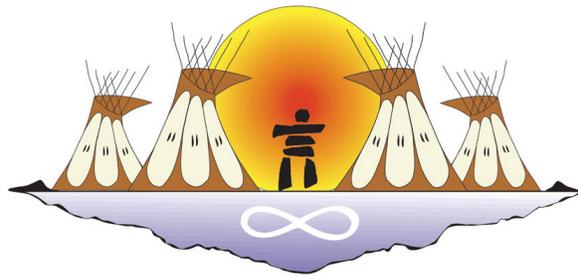


13<sup>TH</sup> ANNUAL ABORIGINAL EDUCATION  
RESEARCH FORUM  
&  
THE 5<sup>TH</sup> CANADIAN SYMPOSIUM ON  
INDIGENOUS TEACHER EDUCATION



**“Shawane Dagoiwin”**

*Being respectful, caring and passionate about Aboriginal research*



UNIVERSITY  
OF MANITOBA

Faculty of Education

“Embedding Spiritual & Sustainable Wisdom  
in Education and Research  
as an Act of Reconciliation”

April 24<sup>th</sup> & April 25<sup>th</sup>, 2017  
Faculty of Education Building  
University of Manitoba  
Winnipeg, Manitoba, Canada

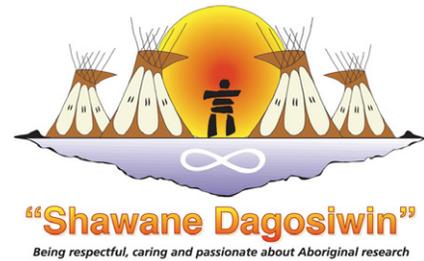
Manitoba 



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## Aboriginal Education Research Forum 2017 Greetings and Welcome

Welcome, Aniin, Tansi, Boozhoo, Kakina Awiya, Elders, presenters, delegates, and volunteers to the 13th annual Shawane Dagosiwin or Aboriginal Education Research Forum. Our theme of this thirteenth year is "Embedding Spiritual & Sustainable Wisdom in Education and Research as an Act of Reconciliation" which will guide the 2017 agenda.



Manitoba is the traditional territory of the Anishinaabe (Ojibway), Dakota, Dene, Ininew (Cree), Métis and Oji-Cree. We hope you enjoy your stay and renew acquaintances and friendships with colleagues, friends, and family and make some new ones, too. It is Manitoba's privilege to host this conference, which is rich in the knowledge and wisdom that our Elders from Manitoba and other Nations share with us every year.

A big thank you goes out to the Planning Committee, whose members work collaboratively and diligently throughout the year to bring you this eventful gathering. Their efforts are truly appreciated. Also, we would like to acknowledge the special contribution of our conference volunteers and Elders; You-Tong To for his expertise with our website; Susan Swan of Planners Plus, Inc. for all her tremendous hard work; and to the wonderful staff at the Faculty of Education at University of Manitoba who provide a truly wonderful assembly space.

Shawane Dagosiwin would not be possible without the financial and in-kind support of our esteemed sponsors: University College of the North, University of Manitoba, United Way of Winnipeg, Manitoba Métis Federation, Manitoba First Nations Education Resource Center, Brandon University, University of Winnipeg, Manitoba Institute of Trades and Technology, Manitoba Education and Advanced Learning, and Manitoba Indigenous and Municipal Affairs.

Thank you to all our sponsors who contributed in so many ways and to the many staff, volunteers, and friends who go that extra mile to make Shawane Dagosiwin a success for all!

To the Creator, thank you for gathering us here safely. Thank you for bringing us together and giving us the self-determination and liberty to join our voices together for the goodness and growth of our communities. Thank you for opening our minds and giving us the ability to think individually and as a collective and ask that our thoughts are pure so we are able to create new meaning, purpose, and growth for ourselves, our families our communities and nations.

**Helen Robinson-Settee  
and Staff at the Indigenous Inclusion Directorate**

## The 5<sup>th</sup> Canadian Symposium on Indigenous Teacher Education Greetings and Welcome



UNIVERSITY  
OF MANITOBA  
Faculty of Education

Welcome to the Faculty of Education at the University of Manitoba! We are pleased to be hosting elders, presenters, delegates, and volunteers at the 5th Annual Canadian Symposium on Indigenous Teacher Education that is combined this year with the 13th annual Shawane Dagoiwin or Aboriginal Education Research Forum. This year's theme, "Embedding Spiritual & Sustainable Wisdom in Education and Research as an Act of Reconciliation" promises to be enlightening and I am sure that many rich discussions will take place.

The University of Manitoba is located on Treaty One lands, the traditional territory of the Anishinaabe (Ojibway), Dakota, Dene, Inineu (Cree), Métis and Oji-Cree. We are committed to creating a learning environment that welcomes and supports our Indigenous students, staff, Faculty, and guests, which each of you are today.

Thank you to the Planning Committee (including our own Dr. Laara Fitznor, Dr. Marlene Atleo, and Dr. Frank Deer), the many volunteers, and to Susan Swan who have organized the coming days for us. We appreciate the hard work that goes into such an event. To the Elders joining us – welcome and thank you! Your wisdom and guidance are invaluable. Thank you also to our Faculty of Education staff who have put in many hours to ensure that everything will run as smoothly as possible.

We trust that you will enjoy your time here at the University of Manitoba and our Faculty of Education. Please feel free to pop into any of our offices with questions or to say hello. We are always happy to see new faces and forge connections that can enhance our student and staff experience and understandings. There is much knowledge to be shared between us and we welcome the opportunity.

I look forward to learning from each of you in the coming days.

**Dr. David Mandzuk**  
Dean, Faculty of Education

# day one MONDAY APRIL 24, 2017

TIME	EVENT / ACTIVITIES
7:00 AM	<b>PIPE CEREMONY</b> with Elder Myra Laramée (Cree) in Miigazii Agamik Centre
9:00 - 10:30 AM	<p><b>OPENING CEREMONY</b>            Welcome song by Elder Carl Stone (Anishinabe)            Canadian Symposium on Indigenous Teacher Education            Acknowledgement of the Traditional Travelling Bundle (CSITE)</p> <p><b>WELCOMING REMARKS</b></p> <p><b>KEYNOTE SPEAKER: Dr. Chantal Fiola</b></p>
10:30 - 10:45 AM	<b>HEALTH BREAK</b> in Room 200
10:45 AM - 12:15 PM	<p><b>CONCURRENT SESSIONS 1</b></p> <div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <p><i>Lived Experiences: Stories from Maple Ridge, BC</i></p> <ul style="list-style-type: none"> <li>Clayton Maitland and Elder Lekeyten</li> </ul> <p><i>Action and interaction: Cree language concepts in teaching and learning</i></p> <ul style="list-style-type: none"> <li>Dr. Linda Goulet and Keith Goulet</li> </ul> <p><i>Theatre Education and Seven Grandfather Teachings</i></p> <ul style="list-style-type: none"> <li>David Anderson and Angela Wolfe-UCN</li> </ul> <p><i>Rooster Town: Métis people experiences with displacement (now where Winnipeg's Grant Park Mall is located)</i></p> <ul style="list-style-type: none"> <li>Lawrie Barkwell</li> </ul> <p><i>Bringing Truth and Reconciliation into Focus for Educators at the Canadian Museum for Human Rights</i></p> <ul style="list-style-type: none"> <li>Mireille Lamontagne and Dr. Karine Duhamel</li> </ul> </div> <div style="width: 48%;"> <p><i>Deepening our Collective Understanding: Strengthening Aboriginal Teacher Education Programs</i></p> <ul style="list-style-type: none"> <li>Chris Hachkowski</li> </ul> <p><i>Indigenous Art Education Workshops at the Winnipeg Art Gallery</i></p> <ul style="list-style-type: none"> <li>Dr. Joanna Black, Leah Fontaine, and Allison Moore</li> </ul> <p><i>Indigenous ways of Knowing: Revisiting and Utilizing Indigenous Knowledge and traditions in meaningful mathematics and science education</i></p> <ul style="list-style-type: none"> <li>Dr. Anthony N. Ezeife</li> </ul> <p><i>Dialogue for Truth and Reconciliation?</i></p> <ul style="list-style-type: none"> <li>Catherine Neumann-PhD</li> </ul> <p><i>"3Rs or maybe 4"</i></p> <ul style="list-style-type: none"> <li>Elder Don Robertson (Cree)</li> </ul> </div> </div>
12:15 - 1:15 PM	<b>LUNCH</b> in Room 200 and Overfill
1:15 - 2:30 PM	<p><b>CONCURRENT SESSIONS 2</b></p> <div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <p><i>Cultural Cross Roads Spence Family History-Story: Lost Generations</i></p> <ul style="list-style-type: none"> <li>Kathy Mallet</li> </ul> <p><i>"They put them there for you": Mazinaabikiniangan as sustainable knowledge</i></p> <ul style="list-style-type: none"> <li>Melissa Twance</li> </ul> <p><i>Collaborative and/or partnership approaches to Indigenous research: The Batwa Indigenous group in Uganda, Africa</i></p> <ul style="list-style-type: none"> <li>Bamweyana Kenneth</li> </ul> <p><i>Incorporating Mental Health and Wellness into Indigenous Teacher Education – NITEP's Holistic Model</i></p> <ul style="list-style-type: none"> <li>Jessica LaRochelle</li> </ul> </div> <div style="width: 48%;"> <p><i>Drum, Story and Song Revitalization</i></p> <ul style="list-style-type: none"> <li>Anna-Leah King</li> </ul> <p><i>Nikanaptaq: Tukess, awakening our indigeneity</i></p> <ul style="list-style-type: none"> <li>Allan Sabattis-Atwin</li> </ul> <p><i>Indigenous Knowledge Practices as Artful Pedagogy</i></p> <ul style="list-style-type: none"> <li>Vicky Kelly</li> </ul> <p><i>Social Inequity and Indigenous Education: Working Within and Against the System</i></p> <ul style="list-style-type: none"> <li>Joel Boyce</li> </ul> <p><i>Elder Sharing</i></p> <ul style="list-style-type: none"> <li>with George Fleury (Métis)</li> </ul> </div> </div>
2:30 - 3:00 PM	<b>HEALTH BREAK</b> in Room 200
3:00 - 4:15 PM	<p><b>CONCURRENT SESSIONS 3</b></p> <div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <p><i>Journey of Indigenous Educational Dawn Breakers: Indigenous Instructors and Professors</i></p> <ul style="list-style-type: none"> <li>James Shawana</li> </ul> <p><i>University of Saskatchewan Indigenous Students Perceptions of the Justice System</i></p> <ul style="list-style-type: none"> <li>Dr. John G. Hansen</li> </ul> <p><i>Mino Bimaadiziwin and community-led applied education</i></p> <ul style="list-style-type: none"> <li>Shirley Thompson</li> </ul> <p><i>Citizenship Learning, Participatory Democracy and Micro-Financing – an –anti-colonial microcredit program: The case of Grameen Bank's Peer-Lending System in Bangladesh. Application to Canadian Indigenous people's experiences</i></p> <ul style="list-style-type: none"> <li>Dr. Kazi Abdur Rouf</li> </ul> </div> <div style="width: 48%;"> <p><i>I am a Teacher, but am I also an Ally?</i></p> <ul style="list-style-type: none"> <li>Jennifer Bell</li> </ul> <p><i>Creating a narrative through art that uses Indigenous Methodologies: The Truth and Reconciliation Commission of Canada's "94 Calls to Action"</i></p> <ul style="list-style-type: none"> <li>Leah Fontaine</li> </ul> <p><i>Sasipihkeyihtamowin: (re) Storying the Indigenous Feminine in an age of reconciliation</i></p> <ul style="list-style-type: none"> <li>Dr. Margaret Kress</li> </ul> <p><i>Building Strong Relationships with Indigenous Students: Classroom Stories</i></p> <ul style="list-style-type: none"> <li>Tania Munroe</li> </ul> <p><i>Elder Sharing</i></p> <ul style="list-style-type: none"> <li>with John Martin (Cree)</li> </ul> </div> </div>
6:30 - 8:30 PM	<p><b>INFORMAL EVENING OF SHARING</b> in Room 200</p> <p>Métis songs by Glen McCabe            Drumming by Carl Stone</p>

# day two TUESDAY APRIL 25, 2017

TIME	EVENT / ACTIVITIES
7:00 AM	<b>PIPE CEREMONY</b> with Elder John Martin (Cree) in Miigazii Agamik Centre
8:30 - 10:00 AM	<b>RED RISING MAGAZINE DONATION PRESENTATION</b> <b>CANADIAN SYMPOSIUM ON INDIGENOUS TEACHER EDUCATION AWARD: RECIPIENT Dr. Yatta Kanu</b> <b>DAY TWO SUMMARY: Laara Fitznor and Marlene Atleo</b> <b>KEYNOTE SPEAKER: James Shawana</b>
10:00 - 10:15 AM	<b>HEALTH BREAK</b> in Room 200
10:15 AM - 12:00 PM	<b>CONCURRENT SESSIONS 4</b>  <div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <p><i>Engaging with Indigenous Spirituality in Research and Methodologies</i></p> <ul style="list-style-type: none"> <li>Eileen Clearsky and Ixchel Bennett</li> </ul> <p><i>Journey of Indigenous Scholars in Collaboration: Travel Study Peru</i></p> <ul style="list-style-type: none"> <li>Dr. Laara Fitznor, Dr. Jose Zarate, and Dr. Margaret Kress</li> </ul> <p><i>Small but Mighty: Challenges and Opportunities in Indigenous Teacher Education</i></p> <ul style="list-style-type: none"> <li>Angela Wolfe</li> </ul> <p><i>Cultural Authenticity: What the Anishinaabe Life Model tells us about Ojibwe Values</i></p> <ul style="list-style-type: none"> <li>Albert McLeod and Roger Roulette</li> </ul> <p><i>Indigenous university students: What can Big Data tell us about their academic choices and outcomes?</i></p> <ul style="list-style-type: none"> <li>Dr. Lori Wallace, Dr. Rod Lastra, and Yi (Jack) Shen</li> </ul> </div> <div style="width: 48%;"> <p><i>Indigenous Research Methodologies: Framing Educational Technology Research in Bunibonibee Cree Nation</i></p> <ul style="list-style-type: none"> <li>Ben Akoh and Dr. Marlene Atleo</li> </ul> <p><i>Embodying multi-dimensional forms of art as a pedagogical approach to Strengthening individual and Cultural learning</i></p> <ul style="list-style-type: none"> <li>Dustin Brass, Dr. Linda Goulet, and Shane Quewezance</li> </ul> <p><i>Embedding Sustainable Indigenous Wisdom: Minimizing Teacher Candidate Resistance</i></p> <ul style="list-style-type: none"> <li>Dr. Yatta Kanu</li> </ul> <p><i>Red Rising Magazine: Amplifying the voices of Indigenous Youth</i></p> <ul style="list-style-type: none"> <li>Lenard Monkman, Kevin Settee, and Sadie-Phoenix Lavoie</li> </ul> </div> </div>
12:00 - 12:30 PM	<b>LUNCH</b> in Room 200
12:30 - 1:00 PM	<b>CULTURAL CELEBRATIONS</b> in Room 200 Featuring 2017 Juno award winner William Prince
1:00 - 2:15 PM	<b>CONCURRENT SESSIONS 5</b>  <p><i>Bannock and Tea Grandparents Circle</i></p> <ul style="list-style-type: none"> <li>Hosted by Kathy Mallett and joined by Elders George Fleury, Myra Laramée, John Martin, Don Robertson, Carl Stone, and Doris Young</li> </ul>
2:15 - 2:30 PM	<b>HEALTH BREAK</b> in Room 200
2:30 - 4:00	<b>CONCURRENT SESSIONS 6</b>  <div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <p><i>Sharing experiences as a student advisor and sharing and celebrating our students</i></p> <ul style="list-style-type: none"> <li>Elder Carl Stone (Anishinabe)</li> </ul> <p><i>Reconciliation in Manitoba Faculties of Education</i></p> <ul style="list-style-type: none"> <li>Catherine Draper</li> </ul> <p><i>Education for social and economic development: the case of First Nations in Canada</i></p> <ul style="list-style-type: none"> <li>Martha Burkle</li> </ul> <p><i>Building on Indigenous Capacity: Opportunities for Self-Determined Development in First Nation Communities, Manitoba</i></p> <ul style="list-style-type: none"> <li>Tawfiq Md. Hasan</li> </ul> <p><i>Recognizing Indigenous Adult Education potentials: Northern Manitoba promises</i></p> <ul style="list-style-type: none"> <li>Ezra Bogle</li> </ul> </div> <div style="width: 48%;"> <p><i>Examining the Intercultural Competence of Pre-Service Teachers</i></p> <ul style="list-style-type: none"> <li>Melissa Goulbourne</li> </ul> <p><i>Nurturing Capacity: Innovations in Indigenous education across the country</i></p> <ul style="list-style-type: none"> <li>Zandra Bear-Lowen</li> </ul> <p><i>Decolonizing the Teaching Self: Developing a Curriculum of Community</i></p> <ul style="list-style-type: none"> <li>Shirley Kirby</li> </ul> <p><i>Inuit Perspectives from the lived experiences of an Inuit teacher living in Winnipeg</i></p> <ul style="list-style-type: none"> <li>Nichola Batzel</li> </ul> </div> </div>
4:00 PM	<b>CLOSING</b>  <p>Closing Circle</p> <p>Canadian Symposium on Indigenous Teacher Education passing of the Travelling CSITE Bundle</p> <ul style="list-style-type: none"> <li>David Mandzuk, Frank Deer, and Laara Fitznor, Faculty of Education</li> <li>Chris Hachkowski, University of Manitoba to the Faculty of Education Nipissing University</li> </ul> <p>Closing Prayer</p> <p>Adjournment</p>

## George Fleury

George is one of the founding members of the MMF, and has been very instrumental in the Manitoba Métis Federation. August 17, 1968, was the first formal election for the Southwest (SW) Region, at which time three people ran for the position of vice-President, George Fleury was elected. These three elected people worked constantly to organize the Métis people in the SW Region and to form locals in the region.

In the early years, so much work had to be done, including the fight with governments to recognize the Métis people as their own identity. As well, building a constitution that would guide future generations. All of this work was done in a way that provided Metis people a united force to be reckoned with. Many of the struggles of the past are the struggles of today – housing, education, economic development, child welfare, preserving Métis culture and language. When you worked at what you believed in, people followed what you believed in.

George believed that the Métis people needed a base from which to build Métis independence – an economic base for future growth and sustainability, and to this end, the SW Region was among the first regions to own its own building in Brandon.

George has spent many years in other fields, after leaving MMF politics in 1979; he started work in 1980 as an Addictions Counselor with the Addictions Foundation of Manitoba. George has devoted many years to helping people work through many difficult situations in their lives.

Since his retirement in 1999, George has been dedicating his time to his music and has begun to sing some of the old songs in Michif. He remembers many songs from his youth that he had not sung in a very long time. Today, George is very active working to preserve the Michif language and speaks fluently. Working with the Michif Language Committee for the MMF he is teaching Michif classes across the province.

George is a great role model for the Métis Nation and for non-Métis people alike. George has always believed in equality and in the betterment of the Métis Nation and has always led from the heart.

George is a devoted family man, a proud father, grandfather, and great-grandfather.

## Myra Laramée

Myra Laramée is a member of the Fisher River Cree Nation. She is a grandmother, mother, sister, and daughter. These roles are of great importance to her and have been significant in shaping the person that she is today. She was born and raised in the City of Winnipeg and feels deeply about the value she has found in the diversity and multiplicity in our urban center.

Myra carries a traditional bundle for the Indigenous people of this territory and has made a vow of commitment to be a person of peace in the work that lies in her path. She personally believes that lack of knowledge amongst people is cancerous and spends most of her time seeking and imparting knowledge for capacity building and the development of truthful and peaceful relations.

Family and community are significant in our identities and the Elders, teachers and mentors in Myra's life demonstrated their encouragement for her to reach her potential and maximize the importance she holds on the earth.

As a traditional woman she is responsible for the transmission of knowledge and ceremony for women and children through the use of a Tipi Lodge. Care of children has been and will continue to be one of the most important things she can do. It is her belief that in order to be the best helper she can be, she needs to make sure balance is a reality in her life. She believes that education can foster some of that balance and it is a tool which can help First Nations, Métis, and Inuit people move in the direction of becoming sovereign people especially in the areas of language and identity.

Myra has been an educator for over 35 years and practiced as a teacher, counselor, and administrator during that time. Upon retirement from this work in 2007 she became a Curriculum Writer at the Manitoba First Nations Education Resource Centre. Upon retirement from this position Myra became the Aboriginal Awareness Consultant for the Aboriginal Education Directorate, Manitoba Education and Advanced Learning in 2012.

She holds a Bachelor of Teaching, Bachelor of Education, and Masters in Education. She successfully completed her PhD and graduated from the University of Manitoba in 2013 as Dr. Myra Laramée. Her research is in Indigenous Knowledge and practices as they related to teacher education. The theme of her thesis is in the area of the acquisition, utilization, research, and writing of Indigenous Knowledge and is titled "Teaching and Learning as an Act of Love: An examination of the impact of seven traditional Indigenous teaching practices in teacher education and on teacher's classroom practices". She describes how students who participated in an annual Summer Institute in Aboriginal Education made meaning of their experiences as learners in Indigenous knowledges and practices. This Institute ran during the years of 1994–2007.

## John Martin

John is a residential school survivor from the 1950s. Over the years he has worked as welder for nine years in Winnipeg and in 1973 began working with Moose Lake Loggers. He also became involved in local politics in Mose Lake as a Councillor for 20 years.

John became interested in his culture and traveled to learn from the Elders. From these teachings, his life experiences and his cultural work he has received recognition from his community as an Elder. He performs sweat lodge ceremonies, feasts, and traditional weddings; and also holds a license to do wedding ceremonies.

At the request of Manitoba Corrections, John has worked with inmates at The Pas and Egg Lake Camp, and has also traveled to Headingly, Stony Mountain, Portage La Prairie, and various youth centres for seven years. He was also asked to work with Community & Youth Corrections (Probation), which he did for six years.

In 1998, John was asked to work at KCC (now UCN) as an Elder to work with staff, management, students, and communities. At UCN, he has provided cultural camps for students and staff, tepee teachings, medicine wheel teachings, and teaches Traditional Change courses. He speaks at conferences on Elders perspectives and research, education, treaties, etc. In addition, he is currently involved with the UCN Council of Elders plus other Elders' councils with other organizations.

## Don Robertson

Don is a Cree from Norway House. He retired as the Executive Director for the Manitoba First Nations Education Resource Centre. He received his education at Cook Christian Training School, Phoenix Junior College in Arizona and at Union College in British Columbia where he was ordained as a United Church Minister. His subsequent theological training concentrated on clinical counseling at Brandon General Hospital and the Calgary Pastoral Institute. He served pastorates in Melita and Russell, Manitoba. He received an honorary doctorate from Brandon University in 1992 and from the University of Manitoba in 2007. Don received the order of Manitoba in 2004. He is currently the president and chair of the Median Credit Union.

Within the field of education, Don was Education Superintendent of the Manitoba Indian Education Board and was previously employed by Brandon University as a counsellor and coordinator of the Indian-Métis Project for Action in Careers Through Teacher Education (IMPACTE) program; Director of the Brandon University Northern Teacher Education Program (BUNTEP); Coordinator of Community and Program Liaison for Special Projects. For the province of Manitoba, Department of Education, he was Coordinator of Program Support Services and Education for the Core Area Training and Employment Agency. He was also Director of Education for the Island Lake Tribal Council. He was Chair of the Council on Post-Secondary Education and Chair of the Implementation Team for the University College of the North. Before coming to Manitoba First Nations Education Resource Centre, he was Dean of Aboriginal Education and Institutional Diversity and Red River Community College.

## Carl Stone

C. William Stone BA. was born on the Brokenhead Ojibway Nation and raised by his Grandmother Eliza Stone. She was a respected Elder and of the Anishinabe Mediwin Society. For the last 40 years Carl is active in the reclaiming of the Anishinabe Spiritual and Cultural ways of his people. In the mid-nineteen-seventies, Carl was one of seven young men of the Brokenhead Ojibway Nation who played a role in bringing back the Traditional Drum to Brokenhead. After 100 years of silence the Brokenhead Drum sounded its voice once again. Carl has been honoured to receive an award in recognition of his leadership, mentorship, and in creating and promoting a positive work environment at the University of Manitoba and Community.

"One of the many things I learned in our Teachings through Grandmother Stone is about 'Truth' and 'Honesty'. I believe Truth is what 'IS', it is a constant and will not change. I do not control it. However, 'Honesty' is a behaviour in relationship to Truth. 'Honesty' is what we control, it is our actions. We must become aware that we can choose to be honest. The value in the teaching is, know what truth is and make your choice to be honest."

Carl Stone works as a Student Advisor and Instructor for the Indigenous Student Centre at the University of Manitoba as well sits on numerous advisory committees. Carl also works as an Elders helper and guest lectures on Traditional Teachings and Spirituality.

## Doris Young

Doris Young, O.M., is Cree from the Opaskwasayak Cree Nation (OCN), and is a mother of three children and a grandmother of three beautiful grandchildren who are her life. She went to two Residential Schools. She has been an educator for 35 years, specializing in Aboriginal research, curriculum, policy, and administration. She is an advocate for Aboriginal justice and has worked with the Aboriginal Justice Inquiry (AJI) as Senior Researcher and the Aboriginal Justice Implementation Committee as an Elder. She has been involved with the Truth and Reconciliation Commission of Canada (TRC) on the Indian Residential School Survivor Committee (IRSSC). She is presently employed at the University College of the North as Advisor to the President on Aboriginal Affairs.





## **Dr. Chantal Fiola**

Dr. Chantal Fiola is Red River Métis Anishinaabe with family from St. Laurent and Ste. Geneviève, MB. She is the author of *Rekindling the Sacred Fire: Métis Ancestry and Anishinaabe Spirituality*, which won her the John Hirsch Award for Most Promising Manitoba Writer and the Beatrice Mosionier Aboriginal Writer of the Year Award (2016). She has a PhD in Indigenous Studies (Trent University), an MA in Sociology and Equity Studies in Education from the Ontario Institute for Studies in Education (University of Toronto), and a BA (Hons) in Women's and Gender Studies (University of Manitoba). She is an Assistant Professor in the Department of Urban and Inner-City Studies at the University of Winnipeg. Prior to that, she taught in the Native Studies Department at the University of Manitoba since 2012. Chantal is on the Board of Directors (Executive Committee Secretary) for the Native Women's Transition Centre. She is Midewiwin and participates regularly in Anishinaabe ceremonies.

**Research Area:** Dr. Fiola's doctoral research examined Red River Métis relationships with traditional Indigenous spirituality, how these relationships continue to be influenced by colonization, as well as how participation in ceremony impacts self-identification. She has just been awarded SSHRC funding, through the Manitoba Research Alliance, to conduct a two-year study to build upon her doctoral research. With a team of Métis community researchers, Dr. Fiola will explore Red River Métis relationships with traditional Indigenous spirituality in five selected Manitoba Métis communities. She is interested in understanding whether Métis communities are using participation in ceremony as a form of decolonization to promote self-determination.

## **James Shawana**

My name is James Shawana. My mother, Alvina Mary Shawana, is Anishnabek from Wikwemikong First Nation on Manitoulin Island in Ontario. The community of Wikwemikong is home to three tribal nations: the Odawa, Pottawottomie and Ojibway. My mother raised my brother and I as a single parent. My biological father is of European ancestry. I was not born in my mother's home Anishnabek territory, as I was born and raised in the Cree territory of northern Alberta. I have moved many times in my life, living in various First Nations territories, provinces, cities, towns, municipal districts, and in a First Nations community. I acknowledge that I only know a few words of the Anishnabek language, but know more Cree words as a result of living in Cree territory. My life might be considered symbolic of the many ways in which our traditional ways have been disrupted and displaced but this also means I have been privileged to learn new ways and adapting to the changed times and environments.

**RECOGNITION OF LIFE-TIME CONTRIBUTIONS  
TO INDIGENOUS EDUCATION**



*Dr. Yatta Kanu*

## Dr. Yatta Kanu

The organizers of the Aboriginal Education Research Forum and The 5<sup>th</sup> Canadian Symposium of Indigenous Teacher Education recognize Dr. Yatta Kanu for her contributions to the field of Indigenous Education in Canada.

Dr. Kanu serves as a Professor in the Faculty of Education at the University of Manitoba. For almost twenty years, Dr. Kanu's research and scholarly publications have focused on culture and its pervasive influence on student learning, and educational access and equity for ethnic minority students, in particular Indigenous students and African refugee students in public high schools in Canada. She has conducted numerous studies on issues affecting educational outcomes among these populations and is an internationally recognized scholar in Indigenous education. She has published widely in this area, including her influential books *Integrating Aboriginal Perspectives into the School Curriculum: Purposes, Possibilities and Challenges*, published by the University of Toronto Press in 2011, and *Curriculum as Cultural Practice: Post-Colonial Imaginations* also published by the University of Toronto Press in 2006. She has published numerous research articles on Indigenous education in peer reviewed journals, ranging from conditions that foster school success among Indigenous students to raising questions about macro-structural variables affecting schooling for Indigenous students. These works are being used to inform policy and practice in Indigenous education reform not only across Canada but across the world including Australia, New Zealand, The United States, Malaysia, and Finland.

Currently, Dr. Kanu is taking up the work of Reconciliation by leading a four-year study titled *Aboriginal Perspectives at the Cultural Interface: Researching the Interventions*, funded by the prestigious Social Sciences and Humanities Research Council of Canada. This study is among the first in Canada to investigate how schools, as complex ecological structures with diverse stakeholders, are taking up the TRC's recommendation to include Indigenous perspectives in schools. Knowledge gleaned from this research will contribute significantly to educators' and policymakers' understanding of how to integrate and sustain Indigenous perspectives in schools and classrooms.

Through her research, workshops in schools, and classroom teaching, Dr. Kanu has made significant contributions to teacher education for the success of Indigenous students. She has mentored and continues to mentor Indigenous graduate students in research skills, research teamwork and networking, and skills in knowledge mobilization that would serve them well as researchers in their own communities, future academics, or pivotal professionals in businesses, government, or self-employment.

## CONCURRENT SESSIONS 1 10:45 AM - 12 :15 PM

### 1A Location: Room 318

#### ***Lived Experiences: Stories from Maple Ridge, BC***

Striving to indigenize learning, methodologies and practices grew to inform Place-conscious, Ecological Pedagogies. Re-imagine the schools without walls ... re-imagine schooling, experiencing the land and its song through place, experience, activity and mediation. Learning activities flow into curriculum. The learning community (natural world, educators, students, parents, grandparents, community partners) has become interconnected layers within the local stories.

Our Environmental School is not an environmental school at all; it is place-conscious and ecological in nature. It is located in the vast area of Kwantlen and Katzie, from the Stave River to the east, Fraser River to the south, Pitt River to the west, and the mountains, ridges and lakes to the north. Learner relationships flourish as they spend time on and with the land.

The learners' relationship to the broader community keeps the land as our first educator, sharing its histories, knowledges, and stories. Elders and community educators are involved in consultation and teachings, creating many emergent learning possibilities. Place-conscious, over-arching stories and themes guide mediated activities: drum making and song; weaving wool, pine needles and cedar; and paddle and canoe making.

Stories will include the successes and challenges as we strive toward Indigenous practices. Questions of old are rediscovered with renewed intensity, where words have become actions, real lived experiences, a community of learners.

*Lekeyten (Farley Antone, Kwantlen Elder) knowledge keeper, storyteller, and spiritual leader; Maple Ridge Environmental School Elder and advisor since 2008.*

*Clayton Maitland, Principal Maple Ridge Environmental School, Place-conscious, Ecological Educator, Master's Degree in Educational Leadership; es.sd42.ca*

### 1B Location: Room 366

#### ***Action and interaction: Cree language concepts in teaching and learning***

The Truth and Reconciliation Commission (2015) calls for "institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms" (7). Despite initiatives to Indigenize education, classroom practice continues to have an underlying theoretical framework based on Eurocentric thought. This interactive workshop will challenge the persistence of colonial teaching-learning relationships by briefly outlining some concepts key to Nehinuw (Cree) pedagogy. A cultural cognitive linguistic analysis of Nehinuwhehin (Cree language) terms will be presented to identify Nehinuw concepts and frameworks inherent in Nehinuw beliefs about pedagogy such as importance in Cree thought of relationships, action and interactivity (Goulet & Goulet 2014). Nehinuw pedagogy provides an alternative theory upon which educators can

begin to decolonize and Indigenize their thinking and teaching practice. Based on applied research with Indigenous youth, participants will engage in activities to illustrate the Nehinuw concepts. The impact of these interactive activities on students and the learning environment will be briefly discussed. Be prepared to be active and have fun.

Goulet, Linda and Keith Goulet. (2014). *Teaching each other: Nehinuw concepts and Indigenous pedagogies*. Vancouver, BC. UBC Press.

Truth and Reconciliation Commission of Canada. (2015). *Truth and Reconciliation*.

Commission of Canada: Calls to Action. Retrieved from [http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls\\_to\\_Action](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action)

*Keith Goulet is a Nehinuw (Cree) from Cumberland House in Northern Saskatchewan. A fluent Cree speaker, he was raised in a trapping, fishing, hunting, and gathering context. He has a B.Ed., M.Ed. and is a Ph.D. candidate. He has been a teacher, Cree language consultant, university lecturer, community college principal, Saskatchewan MLA and cabinet minister.*

*Linda Goulet is professor in Indigenous education at First Nations University of Canada. Her research with First Nations youth grew out of her interest in exploring approaches in Indigenous pedagogy. With Keith, she recently co-authored a book by UBC Press entitled Teaching Each Other: Nehinuw Concepts and Indigenous Pedagogies.*

## 1C Location: Room 326

### ***Theater Education and Seven Grandfather Teachings***

Ms. Wolfe will present the work she has been doing with a Grade Four class in Thompson, MB. Ms. Wolfe is looking to determine if students working to develop, produce and perform class play, intrinsically acquire and understand the Teachings of the Seven Grandfathers. She will present her work in this workshop with David Anderson.

*Dr. David Anderson is an instructor with the Kenanow Faculty of Education at the University College of the North.*

*Ms. Angela Wolfe is a student in the Kenanow Faculty, completing her final year of the programme. As the student investigator she has been working with a Grade Four Class in Thompson doing action research.*

**1D** Location: Room 224

**Rooster Town: Métis peoples experiences with displacement (now where Winnipeg's Grant Park Mall is located)**

Latest research on Rooster Town, Winnipeg's last "Road Allowance" community and activities in having it commemorated as an historic Indigenous Community.

*Lawrence Barkwell is a Honourary Life Member of the Manitoba Métis Federation. In 2004 he retired after 41 years with Manitoba Hydro, Manitoba Justice and the Manitoba Aboriginal Affairs Secretariat. He has taught in many post-secondary settings. He is now a historian for the Louis Riel Institute as the Coordinator of Métis Heritage and History Research. Lawrie has a BA (Honors) from the University of Winnipeg and an MA in clinical psychology from Lakehead University. He has edited or co-edited 12 books; provided chapters for several textbooks and contributed articles to a variety of journals. In 2002, Métis Legacy: A Métis Historiography and Annotated Bibliography (with Leah Dorion & Darren Prifontaine) won the Saskatchewan Book Award for Publishing in Education. His latest book is Métis Legacy, Volume 2: Michif Heritage, Culture and Folkways is written and compiled with Audreen Hourie and Leah Dorion. This book was short-listed for the Margaret McWilliams Award for writing in history. Over the years he has been teaching Métis decorative arts to Métis youth and adults. He is a member of the St. Norbert Parish La Barrière Métis Council.*

**1E** Location: Room 333

**Bringing Truth and Reconciliation into Focus for Educators at the Canadian Museum for Human Rights**

In this session, the Museum's exhibits on Indigenous rights will be highlighted and contextualized within the decolonizing approaches that inspired the stories they tell. Participants will then be introduced to the multiple ways in which the CMHR is bringing into focus truth, reconciliation and Mino Pimaatisiwin (« living a good life ») through its partnerships and programming.

*Dr. Karine Duhamel currently works as the Researcher-Curator for Indigenous Content at the CMHR and is a professional historian and public educator with expertise in treaties, the residential school system and Indigenous politics.*

*Mireille Lamontagne is a career museum educator and currently Manager, Advanced and Professional Programs at the CMHR with expertise in Canadian anthropology, archaeology and museology.*

**1F** Location: Room 319

**Deepening our Collective Understanding: Strengthening Aboriginal Teacher Education Programs**

In the spring of 2015, Nipissing University began "Deepening our Collective Understanding," a project aimed at redefining success for Aboriginal students attending provincial universities. For too long, success for Aboriginal students has been assessed using quantitative measures of enrolment, retention

and graduation rates. The project gathered Aboriginal graduate and undergraduate students, senior university administrators, scholars, Elders, community members and allies for conversations to develop a cohesive and comprehensive understanding of university success grounded in Indigenous cultures, worldviews and perspectives. The result was an Indigenous-centered understanding of success focusing on the individual student and Indigenous communities. The project identified actions that support student learning and provided recommendations for universities and other post-secondary institutions to implement when supporting Aboriginal students. This past year, an internal review of the university's Indigenous-centred teacher education and classroom assistant programs was conducted to determine how these programs correlated to the findings of the report. From this review, a number of recommendations were made in reference to the programs' curricula; supports and structure to better connect to the report's findings.

*Chris Hachkowski is an Assistant Professor and the Principal of Aboriginal Programs with the Schulich School of Education at Nipissing University, administering the Summer Aboriginal Education Programs. He is currently completing his PhD at the University of Toronto, focusing his research on reconciliatory and decolonizing leadership frameworks. Previous to arriving at the university, he was a Principal and a science teacher at Nibisiing Secondary School on Nipissing First Nation for 12 years.*

**1G** Location: Room 228

***Indigenous ways of knowing: Revisiting and utilizing Indigenous knowledge and traditions in meaningful mathematics and science education***

Several approaches that integrate the rich, age-old traditional knowledge and meaning-suffused environmental practices of Indigenous cultures in Canada and other parts of the world are dwelt upon in this paper. Essentially, the paper focuses on tapping into, recovering, and utilizing the abundant (but regrettably, often hidden or overlooked) knowledge of Indigenous cultures around the world, to make mathematics and science teaching/learning more meaningful, and hence relevant, to Aboriginal/Indigenous learners in particular, and contiguously to mathematics and science students, irrespective of their cultural backgrounds.

The paper discusses recent innovate approaches adopted in the University of Windsor, Strategic Priority-funded STEM (Science, Technology, Engineering, and Mathematics) Project, which involved Aboriginal communities and parents in the Windsor-Essex County of Southwestern

Ontario; and the spin-off STEAM (Science, Technology, Engineering, Arts, and Mathematics) Program, that came in the wake of its highly successful forerunner – the STEM Project.

The international dimension of these innovative projects and approaches, as reflected in the SSHRC-funded Canada-China longitudinal (7-year, 2013-2020) Reciprocal Learning Project (RLP), is also dwelt upon in the paper.

Teacher Educator, Anthony N. Ezeife (B.Sc., M.A., M.Sc., PhD) is a Professor at the Faculty of Education, University of Windsor, Ontario. Professor Ezeife has been involved in the learning and teaching of mathematics and science in several universities in diverse cultures across continents. A former UNESCO Fellow at Teachers' College, Columbia University in New York City, U.S.A., Professor Ezeife focuses his research on the improvement of mathematics/science education, addressing issues such as the impact of Indigenous knowledge, teacher preparation/pedagogy on the learning of math/science. His publications have also discussed cross-cultural issues in science/mathematics education, and matters that deal with making the teaching of science and mathematics culturally relevant.

**1H** Location: Room 360

***Dialogue for Truth and Reconciliation?***

Exposure and examination in constructivist ways of working together in educational systems are often stifled by 'habits of mind' or what Ermine (2007) termed "monolithic presence" (2007, p. 197). In this presentation, I argue that from what we know about sociological theories, such as critical race theory, whiteness, Neo-Marxism that these systems and ways of doing in these systems are reified, perpetuated, and re-enforced, whether on purpose, recognized or unrecognized/admitted or not, to maintain "the monolith" in order to maintain certain privilege and the status quo. This presentation and working group will focus on the components of dialogue found in the study Dialogue and Educational Institutions (Neumann, 2012) to discuss with, and learn from, participants if the use of these components would help to break through/erode/put to rest this "monolithic presence", to aid in accessing truth(s) and reaching reconciliation.

*Catherine Neumann (PhD) is a full-time instructor in the Department of Educational Administration, Foundations and Psychology with the Faculty of Education at U of M.*

*Her research interests include: educational administration, leadership studies, aesthetics, educational philosophy and foundations, Aboriginal and eastern philosophy, and dialogue for democratic and socially just educational institutions. She has taught in K-12 schools in B.C., Alberta and Saskatchewan and was a teachers' coach at the divisional level in B.C. She has spent the last 8 years teaching educational administration and leadership at the University level.*

**1I** Location: Room 223

***"3Rs or maybe 4"***

The Presentation will address three maybe four issues that relate to the theme of the forum. What is the connection between education and research with spirituality, sustainability and wisdom? The presentation will not be academic but will come from the thoughts of an "Old One" Keth-tey-yatis.

*Elder Donald Robertson Don is a Cree from Norway House. He retired as the Executive Director for the Manitoba First Nations Education Resource Centre. He received his education at Cook Christian Training School, Phoenix Junior College in Arizona and at Union College in British Columbia where he was ordained as a United Church Minister. His subsequent theological training concentrated on clinical counseling at Brandon General Hospital and the Calgary Pastoral Institute. He served pastorates in Melita and Russell, Manitoba. He received an honorary doctorate from Brandon University in 1992 and from the University of Manitoba in 2007. Don received the order of Manitoba in 2004. He is currently the president and chair of the Median Credit Union.*

*Within the field of education, Don was Education Superintendent of the Manitoba Indian Education Board and was previously employed by Brandon University as a counsellor and coordinator of the Indian-Metis Project for Action in Careers Through Teacher Education (IMPACTE) program; Director of the Brandon University Northern Teacher Education Program (BUNTEP); Coordinator of Community and Program Liaison for Special Projects. For the province of Manitoba, Department of Education, he was Coordinator of Program Support Services and Education for the Core Area Training and Employment Agency. He was also Director of Education for the Island Lake Tribal Council. He was Chair of the Council on Post-Secondary Education and Chair of the Implementation Team for the University College of the North. Before coming to Manitoba First Nations Education Resource Centre, he was Dean of Aboriginal Education and Institutional Diversity and Red River Community College.*

**1J** Location: Room 361

***Indigenous Art Education Workshops at the Winnipeg Art Gallery***

Currently we are holding six workshops as part of a research study at the Winnipeg Art Gallery on “Contemporary Indigenous Art Education” The purpose of this study is to examine and help develop educators’ pedagogical methods and curricula working with and guided by Indigenous experts in the field of visual art within our province. We hope to begin to answer the question: How does one create curricula and teach Indigenous Canadian Visual Art in K-12 through respect, reconciliation, and honoring Indigenous culture and practices? Through learning about Indigenous culture, history, residential schools, treaties, reconciliation, and contemporary Indigenous visual artists practices, it is the aim to embark on developing curricula and ways of teaching art which honour and respect Indigenous people while at the same time inform and bring out their own personal stories of future Indigenous and nonindigenous students. The focus of this presentation is discussing the workshops beingheld this year.

*Joanna Blackis a Professor of Art Education in the Faculty of Education at the University of Manitoba, Winnipeg, Canada. Her research interests are on subjects of human rights issues in relation to new media education, Indigenous art, digital arts pedagogy, and contemporary art education. For over thirty years she has worked as an art educator, art director, museum educator, curator, art consultant, and a K-12 teacher in formal and informal settings in Canada and the United States. Dr. Black has received awards from the Centre for Human Rights Research at the University of Manitoba, and the Provincial Affiliate Art Educator*

## CONCURRENT SESSIONS, ABSTRACTS, AND SPEAKER BIOGRAPHIES

*Award from the Canadian Society for Education through Art. She has recently co-written a book, along with Juan Carlos Castro and Ching-Chiu Ling entitled, "Youth Practices in Digital Arts and New Media: Learning in Formal and Informal Settings."*

*Leah Fontaine is an Educator and artist, Leah Fontaine, a Dakota/Metis/Anishinaabe Ikwe intuitively attains Indigenous worldviews that is often displayed in her art and pedagogy. Currently, Fontaine is currently completing her final year in the Faculty of Education at the University of Manitoba.*

*Allison Moore is an artist and educator and works at the Winnipeg Art Gallery. Allison has taught art in many settings from galleries and museums to school classrooms for seventeen years. She has been making art for a lifetime and continues to do so, periodically exhibiting work around the city. At the WAG Allison is responsible for programming learning for students, teachers, and families. Her interests encompass explorations of the creative process particularly as it pertains to embodied and holistic learning, building identities through artmaking, and art as a way to build empathy and embark on a healing journey to reconciliation. In 2015 Allison received an Arts Graduate Research Award from the Arts Researchers and Teachers Society, a special interest group (SIG) within the Canadian Association for Curriculum Studies.*



## CONCURRENT SESSIONS 2 1:30 - 2 :30 PM

### 2A Location: Room 318

#### ***Cultural Cross Roads Spence Family History-Story: Lost Generations***

Have you heard the saying, "to know where you're going you have to know where you've been"? Well, all I knew were my grandparents and even that was sketchy. My own parents have passed on for more than 20 years, and my oldest aunt at age 84 passed away a few years ago. There went my family history. About 15 years ago a cousin got me interested in researching our Spence family who were Orcadians from the Orkney Islands of Northern Scotland. I became very curious about who were these Orcadians. Their story inspired me to return to the university to study Canadian History and especially the fur trade. Following my studies, I started working at the Hudson's Bay Company (HBC) Archives as an archivist, and through their 300 year old HBC company records I was able to research my Orcadian and Cree Ancestors.

My sixth grandfather Isaac Batt arrived at the HBC post named York Factory in 1754 to work as a labourer until his death in 1791. Isaac's legacy was to become the first HBC servant to be killed, shot in the head by a couple of Blackfoot hunters in Southern Alberta. He was 66 years old. His only daughter Nestichio became the "country wife" of James Spence my 5th grandfather who came to York Factory in 1773 from the Orkney Islands. This union resulted in four children; James, Andrew, George and Margaret (Peggy). I am a direct descendant of the Spence family and this is part of our story that I will share with you.

*Kathy Mallett is a member of the Fisher River Cree Nation, born and raised in Winnipeg. In her early years, Kathy attended schools in Winnipeg's inner city. She currently lives in the West End. She has a history degree from the University of Winnipeg. She has been involved in her Aboriginal community for well over 40 years in various areas dealing with education, housing, and violence against women, child welfare, international development, community and economic development. Kathy's first community recognition came when she received the 1985 YWCA Woman of the Year in Community Service; she also received the Order of Manitoba in 2011. Though retired, she is still involved in several community projects and community boards. She is working a short-term contract with Indspire projects in Winnipeg. Kathy serves on the Shawane Dagoiwin Forum and has brought the 'Grandparents Bannock & Tea' session to the conference.*

### 2B Location: Room 366

#### ***"They put them there for you": Mazinaabikiniganan as sustainable knowledge***

For Indigenous peoples, place has always been central to understanding and connecting with the world. It is through stories of place that relationships to land, water, other-than-human beings, and history are affirmed (Basso 1996; Hart 2007). Mazinaabikiniganan, more commonly known as 'rock art' or 'pictographs', are literally stories written on the land. Euro-western discourse would have

us believe that pictographs are mysterious, unknowable, and disassociated from contemporary Indigenous communities (Dewdney 1967; Clottes 2008). Mazinaabikiniganan themselves have typically been examined through a historical lens in the various disciplines of anthropology, archaeology, and art history. For my MEd thesis, I conducted research in Batchewana First Nation, exploring how mazinaabikiniganan within Lake Superior Provincial Park have potential to act as sites where Indigenous peoples can reclaim histories, presence, and understandings of the world that have been erased through assimilationist policies and acts of settler-colonialism. I found that as salient features of the landscape, mazinaabikiniganan are reminders of Indigenous presence and knowledge and have great potential for Indigenous education. While settler-colonialism has certainly impacted Indigenous bodies of knowledge, our epistemologies continue to persist today. By documenting community perspectives on sacred sites like these, we gain a better understanding of knowledge that is embodied through place.

*Melissa Twance is Anishinaabe-kwe from Pic Mobert First Nation. She is currently completing her MEd at Lakehead University with Indigenous Specialization. Her research interests include land-based education, Indigenous pedagogy, and language revitalization. Melissa is also a beadwork artist and enjoys spending time with her family on the land.*

## 2C Location: Room 326

### ***Collaborative and/or partnership approaches to Indigenous research: The Batwa Indigenous group in Uganda, Africa***

The topic I intend to discuss and share is the collaborative and/or partnership approaches to Indigenous research. I will relate it to the Batwa Indigenous group in Uganda and analyze the effectiveness of the approaches used by Indigenous researchers for the Batwa, to achieve wisdom, knowledge through education and be able to improve, or sustain their lives (MRGI,IWGIA).

Despite the fact that, there is no literature review in Uganda regarding the topic Sater & Rene Grossenbacher) 1987 suggests that, in such a situation, a combination of methods can be used to enable a researcher to analyze and verify data. I intend to discuss the partnership approach, along with other approaches that are used by Indigenous researchers in order to bring about change in the lives of the Indigenous people. I will incorporate the conference theme, by looking at spirituality, sustainability of wisdom, knowledge and education and research as well as reconciliation in relation to the Batwa group. I intend to illustrate the importance of all the approaches to the Batwa group.

*I, Bamweyana Kenneth a male Ugandan, work with Jan Consult, a private consultancy firm dealing in all sorts of work including research on Indigenous issues. I hold a Diploma and a certificate in Business Administration, from Makerere University Business School, A Uganda Advanced Certificate of Education (U.A.C.E) and a Uganda Certificate of Education (U.C.E) from well star Bright Secondary School in Uganda. I pursued business administration simply because my parents wanted me to run the family business however my passion was to engage in research, so I applied at Jan Consult in 2010 as their internee*

on financial issues and ended up engaging myself into research. I am a frequent speaker on symposiums/workshops organized by Jan Consult on matters relating to finance, business and Indigenous issues, lesbians, gays, bi-sexual, transgender, and intersex people (LGBTIs) both Indigenous and non-Indigenous members. I provide workshops to Indigenous people on matters relating to business skills in order to support themselves financially. I have written proposals to try and raise funds for the Indigenous people under the umbrella of Jan Consult. I have authored working papers on these topics: Indigenous issues, Indigenous LGBT's, non-Indigenous LGBT's and business & finance, refugee law and immigration relating to Indigenous peoples in Uganda. I am passionate about bring change to Indigenous Batwa and others' lives.

**2D** Location: Room 224

***Incorporating Mental Health and Wellness into Indigenous Teacher Education – NITEP's Holistic Model***

NITEP, the University of British Columbia's Indigenous Teacher Education Program, established the Mental Health and Wellness Program in the fall of 2015. It has since expanded into a partnership among different faculties and units across UBC. The presentation will provide a brief overview of delivering an Indigenous program within a large research-intensive Western university and how the partnership has expanded on current mental health and wellness initiatives, delivering them though an Indigenous lens. The presentation will showcase the partnership as a framework with strategies and initiatives ranging from a health and wellness resource fair to yoga sessions. Key themes will be highlighted including: collaboration, holistic, student focused/led, and cultural relevance. There will also be discussions about a decolonized approach to education and incorporating Indigenous knowledge and perspectives into curriculum/program delivery.

Attendees will also participate in small group/breakout discussions on developing a personal wellness/self-care plan, dialogue circles on what holistic wellness means, and why it is important as educators to take care of ourselves.

*Jessica La Rochelle, Lhkwemiya, is Stó:lō from the Sts'ailes First Nation, Okanagan, and Trinidadian. She is the Assistant Director of NITEP, Manager of the Office of Indigenous Education and a graduate student in UBC's Faculty of Education pursuing a MEd in Education Administration and Leadership with an emphasis on Leadership in Indigenous Education.*

**2E** Location: Room 333

***Drum, Story and Song Revitalization***

In Anishnaabe worldview we have two ways of story, antasokkanaan which is sacred story and debajimowin which is any story or narrative. In my research I used a storied approach to transmitting knowledge and share experiences of teaching and learning in and out of the classroom, combined with literature, and Elders teachings to look at deeper meaning of drum and song. In light of the Truth and Reconciliation recommendations and Senator's Sinclair's calls

to action it is time to consider the spiritual imperative in education and move forward speaking our tebwewin – truth. In this presentation I will share pertinent story and literature to consider in education for our future Anishnaabe children towards reconciliation.

Attendees will also participate in small group/breakout discussions on developing a personal wellness/self-care plan, dialogue circles on what holistic wellness means, and why it is important as educators to take care of ourselves.

*Anna-Leah King is a new professor in Education Core Studies, University of Regina. She is Anishnaabe kwe from Wikwemkoong Reserve on Manitoulin Island, Ontario. Her doctoral studies were in Indigenous Peoples Education - Policy Studies, University of Alberta. Her research combined Elder's teachings, Anishnaabe origin stories, archives and experiences.*

## 2F Location: Room 319

### ***Nikanaptaq: Tukess, awakening our indigeneity***

Nikanaptaq tells the story of a Wolastoq academic and his journey to ‘Elder in the making’ (Hsiung, Smithx, 2016). Through community leadership, scholarship, and Elder guidance, we learn about this holistic journey towards a deep understanding of his role as an Indigenous researcher and a language and culture preserver. In working with knowledge keepers, Nikanaptaq has accepted the responsibility that his spirit name translates to “One who leads with knowledge and leaves tracks for future generations to follow” (Elder, Imelda Perley, 2016). With his Elder guidance and a journey of spiritual awakening, Nikanaptaq has come to pursue doctoral studies in the research area of Indigenous Education. Within this journey, Nikanaptaq identifies stepping-stones as developments in partnerships with academics and through an awakening to the literature of the field. In sharing his understandings of Elder knowledge and the roles and responsibilities of Elders through Elder narratives and storywork, Nikanaptaq hopes to shine light on what it means to be an Elder, as he accentuates place and platform for Elder voice in educational research and institutions. A theoretical framework and critical inquiry lens is created to understand the role of Elder and place for Elder knowledge in the academy. This momentum of social change is pursued to find place in the academy for Elder knowledge, and of equal importance, to instill hope for Indigenous people across the country, and especially those in Wabanaki territory.

*Allan Sabattis-Atwin: Allan's spirit name is Nikanaptaq, which translates to "one who leads with wisdom". He is a Wolastoqi, a member of Oromocto First Nation and has sat on council for 6 years lending leadership to community development and education. He is a committed educator who worked as a language and cultural teacher and community liaison for Oromocto High School. In addition to teaching, Nikanaptaq has also held the role as Aboriginal Advisor and Coordinator of the Bridging Year Program for the Mi'kmaq-Wolastoqey Centre, University of New Brunswick. Currently, he is a full-time PhD student at the University of New Brunswick and gives his full attention to Wabanaki knowledge and history, language and culture.*

**2G** Location: Room 327

***Indigenous Knowledge Practices as Artful Pedagogy***

Indigenous knowledge practices are ecological encounters of profound ethical rationality that acknowledge the act of co-creating through living embodiments of Indigenous poesies. What is provoked are potential pedagogical encounters that ask us to fully engage in elegant enactments of making such that the ceremony of these sacred practices makes and unmakes us. This radical participation through the offering of our humble humanity allows us to move into the living intensity of the great flux of becoming within the circle of life. It is in such powerful acts of attunement that we entrain with the acoustic ecology of polyphonic creation. The human and the more than human are all living enactments of being and becoming, teachings offered, sounding through sonic resonance and reverberation. It is through returning to the ancient teachings that we learn to radically re-imagine and re-animate our vision of the future for the generations to come. Here art becomes ecological activism. Creation longs for the alchemy of sacred acts, ceremony offered as medicine to our ailing Mother Earth. What are the Indigenous pedagogies that can reconcile and heal our broken relationships within our human communities, to the more than human world, and to ourselves? How does the pedagogy of encounter become a site for social healing? How can Indigenous art as a knowledge practice create capacities that catalyze our consciousness towards embodied Wisdom in Education? This Indigenous Métissage weaves Indigenous Arts-based Inquiry, life-writing, and native flute playing, with the provoking of performance in the spirit of oral tradition.

*Dr. Vicki Kelly is an Associate Professor at Simon Fraser University. Her teaching focuses are: Indigenous Education as well as Art, Ecological, Contemplative and Health Education. Her current research is in: Indigenous Epistemologies, Knowledge Practices and Pedagogies; Education for Reconciliation and Healing; Art as an Indigenous Knowledge Practice; as well as Indigeneity and Indigenous Resurgence.*

**2H** Location: Room 228

***Social Inequity and Indigenous Education: Working Within and Against the System***

This presentation will be a mix of the practical and the theoretical. Indigenous educators and Indigenous education advocates are aware that the system often seems rigged against their students. Understanding systemic inequities is partly a matter of analyzing the implications of policy positions and partly a matter of examining the deep, often unquestioned philosophical assumptions at the root of our educational institutions. In this session we will examine how different beliefs about education work for or against social equity, and what practical steps individual teachers, parents, and school and community leaders can take to reverse the trend.

*Joel Boyce is the education director of the Louis Riel Institute Adult Learning Centre, based out of the Manitoba Metis federation, which specializes in*

supporting both Indigenous and non-Indigenous students with multiple barriers to their education. He is pursuing post-graduate studies in inclusive education and school leadership, with a focus on applying academic research to support under-resourced groups.

**21** Location: Room 223

**Elder Sharing Session with George Fleury**

Elder George Fleury has spent many years in other fields, after leaving MMF politics in 1979; he started work in 1980 as an Addictions Counselor with the Addictions Foundation of Manitoba. George has devoted many years to helping people work through many difficult situations in their lives.

Since his retirement in 1999, George has been dedicating his time to his music and has begun to sing some of the old songs in Michif. He remembers many songs from his youth that he had not sung in a very long time. Today, George is very active working to preserve the Michif language and speaks fluently. Working with the Michif Language Committee for the MMF he is teaching Michif classes across the province.



## CONCURRENT SESSIONS 3 3:00 - 4 :15 PM

### 3A Location: 318

#### ***Journey of Indigenous Educational Dawn Breakers: Indigenous Instructors and Professors***

The purpose of this research was to investigate the educational journeys of Indigenous instructors and professors despite the colonial educational contexts they have experienced. To gain insight, the participants were asked to share stories describing their strengths, challenges, accomplishments, and their experiences as Indigenous instructors or professors in a college or university. Through the gathering and sharing of Indigenous instructors' or professors' stories, insight was gained into how Indigenous people can be supported during and through graduate studies. These stories provide insight into what can be done to increase graduate educational completion for Indigenous students. This is important, as the Indigenous people are one of the fastest growing populations in Canada and they deserve to benefit from educational opportunities for themselves, for their families, and for their communities.

*My name is James Shawana. My mother, Alvina Mary Shawana, is Anishnabek from Wikwemikong First Nation on Manitoulin Island in Ontario. The community of Wikwemikong is home to three tribal nations: the Odawa, Pottawottomie and Ojibway. My mother raised my brother and I as a single parent. My biological father is of European ancestry. I was not born in my mother's home Anishnabek territory, as I was born and raised in the Cree territory of northern Alberta. I have moved many times in my life, living in various First Nations territories, provinces, cities, towns, municipal districts, and in a First Nations community. I acknowledge that I only know a few words of the Anishnabek language, but know more Cree words as a result of living in Cree territory. My life might be considered symbolic of the many ways in which our traditional ways have been disrupted and displaced but this also means I have been privileged to learn new ways and adapting to the changed times and environments.*

### 3B Location: Room 366

#### ***University of Saskatchewan Indigenous Students Perceptions of the Justice System***

This research deals with Indigenous University student's perspectives of the justice system. Indigenous justice is an important topic of our time concerning Indigenous education and reconciliation. The reason for conducting this research in Saskatchewan is their incredible over incarceration in this region. While Indigenous people are well represented in the Prairie Provinces, the Indigenous people in Saskatchewan suffer the highest incarceration rates in Canada. Thus, Indigenous perspectives of the criminal justice system are examined and analyzed in order to contribute to the knowledge of how to improve justice ideas and practices that impact Indigenous communities. This research hopes to undermine colonizing research, which has long served to silence, disregard and misrepresent Indigenous voices.

The study is qualitative in nature and utilizes Indigenous research methods crucial to providing insights that can assist in the development of effect policy developments in respect to Indigenous people. Research results identify factors that lead Indigenous people into contact with the criminal justice system, and away from the criminal justice system. The study also contextualizes the strained historical relationship between Indigenous peoples and the criminal justice system; and therefore, hopes to contribute to reconciliation.

*John George Hansen, PhD, is a member of the Opaskwayak Cree Nation. He has been an elementary and high school teacher, and a faculty member in the Aboriginal and Northern Studies Department at the University College of the North, Manitoba. He is currently an Assistant Professor in the Sociology Department at the University of Saskatchewan.*

### 3C Location: Room 326

#### ***Mino Bimaadiziwin and community-led applied education***

Community-led applied post-secondary education in remote First Nation (FN) communities has the potential to provide Mino Bimaadiziwin (The Good Life in Oji-Cree) by meeting basic needs (e.g., food security, healthy housing, etc.) and cultural priorities (e.g., language, Indigenous knowledge, good relations) in communities facing housing and food shortages. Applied projects-based adult postsecondary education can build the necessary infrastructure and culturally appropriate programming to address the root causes of poverty, low education, food scarcity, over-crowding and inhabitable living conditions in First Nations. What is the potential of a pilot program, post-secondary educational opportunities for more than one hundred and fifty students from Wasagamack (WFN) and Garden Hill (GHFN) through project-based and apprenticed learning in housing? In Indigenous food systems? Local post-secondary students will acquire the skills needed to address the problems identified as community priorities through supported projects-based learning, rather than solely learning in a classroom. Local post-secondary students will become highly qualified professionals through opportunities and advanced level training.

*Shirley Thompson focuses her research on Indigenous communities in northern Manitoba around sustainable livelihoods and community development.*

### 3D Location: Room 224

#### ***Citizenship Learning, Participatory Democracy and Micro-Financing-an anti-colonial microcredit program: The Case of Grameen Bank's Peer-Lending System in Bangladesh. Application to Canadian Indigenous peoples experiences***

After independence in 1947, India, Pakistan and Bangladesh formed their own democratically elected governments. They have initiated many development programs like political and social systems, community organizations women self-help groups, different grassroots democratic structures like Panchayet and Union Parishad (local councils). There are anti-colonial micro-level and macro-

level schemes that have enjoyed the freedom of independence from colonialism. For example, the Grameen Bank group-based micro-lending program that has blended a socio-economic values and has served 8.5 million marginalized families in Bangladesh.

Grameen Bank borrowers, through group chairs and centre chief are selected by rotation annually to ensure that everyone has an equal chance in leading GB groups and centres. This practice helps develop borrowers' decision-making power in the family and publicly. These activities generate women leadership development opportunities in the community. The ability to convert this knowledge allows for fair and equitable citizenship identity, empowerment and to create anti-colonial independent thinkers and the development of self-esteem among them and get closer to power in society.

Indigenous Peoples (Canada, America, Australia, New Zealand etc.) have entrepreneurial skills. Through micro financing program, they learn small business management skills, mentor businesses' public space development and develop bottom-up women's participatory democracy that are essential for them.

*Kazi Rouf, PhD in Adult Education and Community Development University of Toronto. He did his Masters in Environmental Studies, Business and Environment (MES) from York University (2008), Bachelor of Arts (BA) in Women Studies from York University (2006. Rouf has worked for Grameen Bank Bangladesh and in other micro-finance institutions in Bangladesh, India, Afghanistan, and Pakistan. Moreover, he worked in Namibia, Lesotho, India, Pakistan, Afghanistan, Philippines, United States and Canada for promoting small and medium enterprises.*

### 3E Location: Room 333

#### ***I am a Teacher, but am I also an Ally?***

Since I was a young child, I have wanted to be a teacher. I enjoyed school and had very positive school experiences at all levels. For me, school was a place where I felt celebrated and nurtured. Education was highly valued in my family and I was rewarded when I was successful. It was a natural fit for me to continue my education in the Faculty of Education at the University of Manitoba. I completed my Master's in Education at the University of Ottawa in Educational Counselling. I am currently completing my PhD in Peace and Conflict Studies at the University of Manitoba.

I have come to understand, that my story began long before my arrival. It is impossible for me to know who I am without tracing back through my past, and the path of my ancestors. The context in which I find myself, the public school system, is also part of a larger social structure. Very quickly, the themes of relationship, culture and power emerge. As a white woman who is questioning how privileges advantage some and not others, I am working to unravel questions such as, "Who is creating knowledge "and "How are human needs being met?" As teachers, we know many theories, programs and policies. But what is the lived experience of the children we teach? I am teacher but I wonder, am I also an Ally? What is an Ally? What does it mean to be in connection with a child?

Finally, as an Ally how can I integrate my learning about Indigenous knowledge's and perspectives into my scholarship?

*Jennifer Bell is currently completing her PhD in Peace and Conflict Studies at the Mauro Centre for Peace and Justice at the University of Manitoba. She has taught elementary and Junior High School in Manitoba, Ontario and Nova Scotia. She is a mother to three fun, loving and mischievous children.*

**3F** Location: Room 319

***Creating a narrative through art that uses Indigenous methodologies, the Truth and Reconciliation Commission of Canada's "94 Calls to Action"***

During a traditional gathering, a Knowledge Keeper asked if I had any children. I thought, "that is rather a personal question to ask a stranger but, out of respect answered anyways". I said, "no, but I have many nephews and nieces". His reply, "you are an Auntie then"? Rather perplexed, I replied, "yes". He said, "there is nothing wrong with that, you are upholding a very sacred responsibility and position and you should honor that". He further commented, "it is the Aunties who are the teachers of our communities". "Your role is to teach our young people, to make sure they know who they are, where they come from and their purpose". This provided me the resolve of where I was going I never did see him again. I often reflect upon that wisdom as I look upon the students' faces in classrooms and that makes sense to me now. Confirming to me that my role as teacher will assist in combining our traditional ways of knowing with Western pedagogy will become a part of the next generation. This teaching received, was a vision of our future, that will reconcile our spirits forming partnerships and enabling many to educate to engage with our Indigenous 'truths', This presentation will involve participants in creating a narrative that uses Indigenous methodologies, the Truth and Reconciliation Commission of Canada's "94 Calls to Action" and art in a Sharing Circle that will be fill with self-reflection in new and meaningful way.

*Educator and artist, Leah Fontaine, a Dakota/Metis/Anishinaabe Ikwe intuitively infuses Indigenous worldviews that is often displayed in her art and pedagogy. Currently, Fontaine is currently completing her final year in the Faculty of Education at the University of Manitoba.*

**3G** Location: Room 327

***Sasipihkeyihtamowin: (re)Storying the Indigenous Feminine in an age of Reconciliation***

Today, more than a year since the unveiling of Truth and Reconciliation Commission (TRC) report, we continue to witness ever-rising numbers of Indigenous children in care, bodies and hearts of women who are exploited, maligned and destroyed like the lands they are from, and youth across our nation struggling with dislocations of identity, place, language, culture and love. When examining these realities, we begin to understand how reconciliation is seen by

many Indigenous peoples as simply another discourse of convenience, and for some, a discourse of deception. While we recognize that many people did not contribute to the cultural genocide identified by the Truth and Reconciliation Commission (TRC), today's collective complicities tied to settler histories, land sanctions, and white privilege must be addressed to help our youth engage in an authentic reconciliation. One asks, "Where do we then begin? What must we do?" These simply posed but complex questions require head-on discussions between those who identify as Canadians and those who identify as sovereign peoples inherent to these lands.

In a reclaimed vision for peace, I advance a matricultural storywork of blood memory and oral knowings which elevates and honours the voices of women. While presenting an understanding of what an Indigenous lead discussion may offer in the light of reconciliation, this storywork explores ceremony, Indigenous frameworks of reconciliation, and gender fluidity while dismantling heteropatriarchy and neo-colonial frameworks of change. Obligations and actions of authenticity, respect, reciprocity and redemption flow together to become part of an understanding within this notion of honouring the Indigenous feminine as a sacred covenant of reconciliation.

*Dr. Margaret Kress, Tahkwaki Waapikwani Iskewew, Autumn Flower Woman, was born in Saskatchewan, in the grasslands of Treaty Four territory and the Métis homelands. She proudly embraces her Métis ancestry, and continues to honour her French, English and German ancestors.*

*Margaret works closely with Elders, knowledge keepers and educational and community leaders throughout Canada in the areas of Indigenous wellness, Indigenous and inclusive education, and social and environmental justice. Currently, she supports students and faculty as an Assistant Professor at the University of New Brunswick in teaching, research, and service, with a focus on critical issues associated with Indigenous education, Indigenous research methodologies, and Indigenous language retrieval and protection. She is the recent recipient of a SSHRC Insight Grant (2016-2020) entitled Preserving sacred landscapes: the reawakening of blood memory as justice. As Principal Investigator, she collaborates with researchers from the Universities of Manitoba, Saskatchewan, New Brunswick, Stockholm and the Sami University College. She is the author of selected publications in Canadian Women Studies, *kimiwan*, *Of Land & Living Skies: A community Journal on Place, Land, and Learning*, and *Honouring Indigenous Women-Hearts of Nation*.*

**3H** Location: Room 228

***Building Strong Relationships with Indigenous Students: Classroom Stories***

Growing up in Island Lake, story was used by my teachers to impart knowledge. Elders also used to sit with me and tell me stories of our peoples' history, language, culture, and ways of being. I have, thus, also learned to transmit knowledge through story, using it as one of my main teaching tools. In this presentation, I will tell stories of my educational journey during my varied teaching years, from isolated northern indigenous communities to university

classrooms. As I have spent time with indigenous students, I have found that building strong relationships through shared stories is key to inspiring students to become the best they can be for their own journeys, and for their work to support their families and their communities.

*Tania Munroe is the First Nations, Métis and Inuit Perspectives Consultant with Manitoba Education and Training. She has experience teaching in the north. She has taught at the middle years and senior high levels. She has also worked in postsecondary environments in roles such as Advisor, Counselor, Coordinator, and Instructor. She has worked with Manitoba schools to transition Indigenous students into high school and into public schools. Tania has gathered best practices to develop strong relationships within the classroom and in the school.*

**31** Location: Room 223

***Elder sharing Session with John Martin***

*Elder John Martin is a residential school survivor from the '50's. Over the years he has worked as welder for 9 Years in Winnipeg and in 1973 began working with Moose Lake Loggers. He also became involved in local politics in Moose Lake as a Councillor for 20 years.*

*John became interested in his culture and traveled to learn from the Elders. From these teachings, his life experiences and his cultural work he has received recognition from his community as an Elder. He performs sweat lodge ceremonies, feasts and traditional weddings; and also holds a license to do wedding ceremonies.*

*At the request of Manitoba Corrections, John has worked with inmates at The Pas and Egg Lake Camp, and has also traveled to Headingly, Stony Mountain, Portage La Prairie and various youth centres for seven years. He was also asked to work with Community & Youth Corrections (Probation), which he did for 6 years.*

*In 1998, John was asked to work at KCC (now UCN) as an Elder to work with staff, management, students, and communities. At UCN, he has provided cultural camps for students and staff, tepee teachings, medicine wheel teachings, and teaches Traditional Change courses. He speaks at conferences on Elders perspectives and research, education, treaties, etc. In addition, he is currently involved with the UCN Council of Elders plus other Elders' councils with other organizations.*

## CONCURRENT SESSIONS 4 10:15 AM - 12 :00 PM

**4A** Location: Room 318

### ***Engaging with Indigenous Spirituality in Research and Methodologies***

In considering education more than 150 years ago, and in considering education for the next 150 years, we question how Indigenous methodologies and research practices interweaved in Western ways of education? How has Indigenous methodologies and research look like? Sound like? Feel Like? Through the use of the medicine wheel as a framework, participants will experience firsthand of what it means to interweave Indigenous ways of knowing of being through a collaborative approach. Participants will engage in storytelling with Eileen and Ixchel of their experiences from Elementary to Post-Secondary education and community engagement.

Both Eileen and Ixchel work in the Faculty and Education, they have been sharing with Teacher Candidates various approaches to research content and processes that they have both experienced in teaching and learning with Indigenous peoples from Canada to Mexico.

Indigenous methodologies and research practices are a way of moving towards reconciliation for Indigenous peoples within themselves and Indigenous and non-Indigenous peoples. We encourage presentations that may not be formal academic papers and could engage participants to think of other research processes e.g., craft workshop, song or dance workshops displaying methods and processes that include narrative/story work and action research.

Eileen's PhD dissertation is on the establishment of professional development and information-sharing sessions for staff and education stakeholders, to include First Nations, Métis and Inuit perspectives in the curriculum. Through an auto-ethnography, Ixchel research focused on interweaving Indigenous education into classrooms, schools, and build capacity at the board level in a spiritual and sustainable way.

*Eileen Clearsky is currently a PhD student at the University of Alberta specializing in Indigenous Peoples Education. Eileen began her teaching career with Tsuu Tina Nation, one of the Treaty 7 nation schools outside of Calgary, Alberta. Her passion has been to incorporate Indigenous epistemology into her teaching methods. Eileen continues to pursue her passion by mentoring new teachers to understand the importance of implementing First Nations curriculum into their programs.*

*Ixchel Bennett is Nahua from Tenochtitlán. She is currently a Course Director and Practicum Facilitator in the Faculty of Education at York University. She has a Master of Education in Urban Aboriginal Education from York University where she explored ways of interweaving Indigenous education: physically, mentally, emotionally, and spiritually into schools. Her work is through a social justice, equitable, and culturally responsive and relevant pedagogy lens.*

**4B** Location: Room 366

***Journey of Indigenous Scholars in Collaboration: Travel Study Peru***

A 'journey of possibilities' through collaboration that Laara Fitznor, Faculty of Education, University of Manitoba, and Jose Zarate, member of an NGO – the Research Centre of the Andean Cultures (CICAN) conducted during summers of 2014 and 2016. The first part of this session, the team leaders will discuss an Exploratory Research Project summer 2014, as 'applied research' while the second part of the discussion is about the development and implementation of a travel study course, Peru 2016 that followed. The second part will include Professor Margaret Kress as she joined the team to receive mentoring on the collaboration such as the Travel Study Peru 2016. As University and NGO Indigenous scholars interested in the ongoing development of Indigenous knowledge exchange and histories across disciplines and geographic boundaries we share our experiences from ideas to action of a continuing journey of what is possible. We discuss the depth of interest and collaboration across all sectors: university – faculties, international units to CICAN contacts – community leaders, members, supporters etc., in making the collaboration possible. We will talk about the various documents and meetings that occurred to make this collaboration happen – memorandum of understandings, application for international project initiatives, individual supports, student registrations and supports, course outlines, travel risk management for student care etc., In addition, the acknowledgment of the Northern Indigenous and Southern Indigenous collaboration as a reflection of the Eagle and the Condor prophecy will be discussed.

*Dr. Laara Fitznor, (Nisichawaysihk Cree Nation) teaches Aboriginal Education and Cross Cultural Education in the Faculty of Education, U of M. Laara is Co-Chair of the Shawane Dagoiwin program committee. She incorporates decolonizing and bridging pedagogies in her work where people learn to challenge past wrongs, coexist and collaborate in a way of transformative possibilities toward relevance, respect, reciprocity and responsibility. She also taught at the Ontario Institute for Studies of Education, University of Toronto from 1998-2003. Laara's academic publications include: doctoral thesis Aboriginal Educator's Stories: Rekindling Aboriginal Worldviews; and book chapters The Circle of Life: Affirming Aboriginal Philosophies in Everyday Living; The Power of Indigenous Knowledge: Naming and Identity and Colonization in Canada, and Indigenous Scholars; and Writing through Narratives and Storying for Healing and Bridging (this chapter is published in a book co-edited by Dr. Laara Fitznor and Dr. Joy Hendry titled 'Anthropologists, Indigenous Scholars and the Research Endeavour). In press: Fitznor, L. (2017) Indigenous Education: Affirming Indigenous Knowledges and Languages from A Turtle Island Indigenous Scholar's Perspective: Pikiskēwinan (Let us Voice), and with Gallagher, M. (2016) "Culturally Responsive and Innovative Student Support Programs CAN overcome Issues of Poverty and Poor Educational Outcomes for Indigenous Students".*

*Dr. Jose Zarate is Quechua from Peru. He has been adopted by the Nisga'a Nation into the Killer Whale Clan in BC. He has also have been presented with an Eagle Feather by the Mi'kmaq Nation from Nova Scotia. As past member of the Board of Trustees of the Smithsonian Institution's National Museum of the American Indian, Jose Zarate fosters awareness and support to Indigenous*

peoples' rights. Dr. Zarate is Indigenous Quechua originally from Peru who had resided (past 30 years) in Hamilton, Ontario and is a graduate of the Ontario Institute of Studies in Education, University of Toronto. Dr. Zarate has worked over the last 35 years for Andean Peruvian Indigenous peoples to assist them to advance their Indigenous knowledges and traditions, and aspirations through the work of CICAN by connecting them to resources that provide avenues for cultural thriving and re-claiming. Dr. Zarate has organized several groups over the years to bring them to Peru for collaborations related to health, education, social and economic development. Dr. Zarate has extensive experience in working with Indigenous peoples both in Canada and Latin America.

Dr. Margaret Kress, Tahkwaki Waapikwani Iskwew, Autumn Flower Woman, was born in Saskatchewan, in the grasslands of Treaty Four territory and the Métis homelands. She proudly embraces her Métis ancestry, and continues to honour her French, English and German ancestors.

Margaret works closely with Elders, knowledge keepers and educational and community leaders throughout Canada in the areas of Indigenous wellness, Indigenous and inclusive education, and social and environmental justice. Currently, she supports students and faculty as an Assistant Professor at the University of New Brunswick in teaching, research, and service, with a focus on critical issues associated with Indigenous education, Indigenous research methodologies, and Indigenous language retrieval and protection. She is the recent recipient of a SSHRC Insight Grant (2016-2020) entitled Preserving sacred landscapes: the reawakening of blood memory as justice. As Principal Investigator, she collaborates with researchers from the Universities of Manitoba, Saskatchewan, New Brunswick, Stockholm and the Sami University College. She is the author of selected publications in Canadian Women Studies, *kimiwan*, *Of Land & Living Skies: A community Journal on Place, Land, and Learning*, and *Honouring Indigenous Women-Hearts of Nation*.

#### 4C Location: Room 326

##### **Small but Mighty: Challenges and Opportunities in Indigenous Teacher Education**

As a small Aboriginal teacher education program within a large Canadian university, ATEP faces challenges unique to Aboriginal education. Issues of program size, intra- and inter-institutional relationships, and maintaining Indigenous ways within a large mainstream education faculty all bring challenges as well as important opportunities for innovation and growth. Over the last 15 years, our program has successfully graduated two hundred and five elementary teachers over 12 cohorts. At present we are working to double our capacity and output of new teachers, which has emphasized issues related to being a small Indigenous program within a larger Canadian educational context. In this presentation, we discuss these issues and how we are facing these institutional challenges as opportunities in a time of growth. Reconciliation efforts in Canada at present are bringing unprecedented attention to Indigenous education. They have therefore elevated the priority of Aboriginal teacher education, which presents a complex set of opportunities for small TEPs.

Angela Wolfe, MEd, is a member of the Ermineskin Cree Nation in Maskwacis, Alberta. She has worked within the field of education supporting students since 1999. Motivating and inspiring current and future students is her priority. She is currently the Associate Director of the Aboriginal Teacher Education Program (ATEP) within the Faculty of Education at the University of Alberta. ATEP is a community based collaborative cohort program. The intent of the program is to allow students to complete their B.Ed. while maintaining community, family, and cultural connections. The overall goal of the program is to increase the number of First Nations, Métis, and Inuit teachers, and non-Aboriginal teachers, with an understanding of Aboriginal issues, perspective and histories in classrooms. As a part of the ATEP team, Angela supports and encourages ATEP students in multiple layers to assist them in their educational journey in the program. She is the pillar of support for Seminar Leaders and student groups in the mandatory Education course: Aboriginal Education in the Context for Professional Engagement (EDU 211) – for pre-service teachers in the Faculty of Education. Angela is a co-instructor for the following ATEP courses - EDPS 410 Ethics and Law in Teaching; 432 The Education of Native Peoples in Canada: An Historical Study; and EDEL 412 Teaching Language Arts in First Nations, Inuit and Métis Contexts.

**4D** Location: Room 224

**Cultural Authenticity: What the Anishinaabe Life Model tells us about Ojibwe Values**

The Kenanaw model is an education system that served Aboriginal people well. This workshop will explore the Ojibwe language matrix developed by Roger Roulette in 1997. After twenty years of working with Ojibwe elders in Manitoba, Roger carefully constructed this model as a teaching tool. The model describes 16 Indigenous values within four areas of human experience: (I.E. Independence, Faith/Belief, Grace/Kindness; and Survival/Overcoming). The presenters will review the model and explore its application in strengthening Indigenous language skills and understandings of the Ojibwe world view. Participants will learn about the pre-contact philosophies inherent in the Ojibwe language and how they can be applied to the contemporary experience of language teachers and students.

*Roger Roulette is an Ojibwe language specialist who works with the Manitoba Indigenous Cultural Education Centre to take Aboriginal languages beyond preservation and into people's daily lives. He is currently creating a series of educational resources for teachers and students at a variety of grade and experience levels.*

*Albert McLeod is an Indigenous cultural consultant who has worked in Winnipeg for the past thirty years. He has developed a number of resources to assist with Indigenous cultural awareness training and education. Most recently he has delivered Indigenous awareness sessions for two newcomer entry programs.*

**4E** Location: Room 333

***Indigenous university students: What can Big Data tell us about their academic choices and outcomes?***

Indigenous students face many barriers to post-secondary study and success, and despite some gains, the post-secondary attainment rates for Indigenous peoples remain significantly lower than those of the general population. This session will involve presentation of key findings of a longitudinal, quantitative study of the demographics, academic choices and progression of almost 6,000 self-declared Indigenous students at the University of Manitoba. The study focuses on big data analytics to identify factors that may influence post-secondary attainment (e.g., outcomes as a function of demographics, program of study, course selection, or term), and includes students in both undergraduate and graduate programs. These findings contribute to a deeper understanding of our students' choices, and some of the factors that affect their academic success and progress. We will relate our findings to existing policy barriers as well as offering recommendations to enhance programming, student advising, support, and success for Indigenous university students. Our session will also be highly interactive, with participants invited to share their experiences and views regarding our research findings and recommendations.

*Dr. Lori Wallace is a Professor in the Centre for the Advancement of Teaching and Learning at the University of Manitoba. A major focus of her work has been to increase accessibility and expand innovative programs for adults, Indigenous learners, and non-traditional learners.*

*Dr. Rod Lastra is the Associate Dean (Academic) in Extended Education. He has been focused on developing pathways for post-secondary attainment of Indigenous students related to math and science in the Access Programs at the University of Manitoba.*

*Yi (Jack) Shen is a M.A. Student in the Department of Sociology at the University of Manitoba.*

**4F** Location: Room 319

***Indigenous Research Methodologies: Framing Educational Technology Research in Bunibonibee Cree Nation***

This session will describe the Techno-Culture Adaptive conceptual framework that emerged from a study of how Indigenous adult post-secondary learners in Bunibonibee Cree Nation adapt and orient themselves between Eurocentric and traditional Indigenous cultural ways of knowing (worldviews). In it we will discuss how mobile technology was utilized as a tool for producing documentation for how learners negotiated their learning and adaptation between worldviews. The Techno-Culture Adaptive Framework was derived from Atleo's (2001) Phenomenological Field of Metaphorical Mapping Framework which describes learning models in Umeek narratives through storywork with First Nations elders. The session will highlight aspects of both studies and their relevance to framing educational technology research directions in Indigenous communities. While technology affordances hold great promise for learning in Indigenous communities, researchers should be mindful: a) of the significant socio-cultural

and economic concerns that are present in indigenous communities that must be addressed for effective and sustainable adult learning using mobile technology; b) to appreciate the positive unintended consequences, and to proactively mitigate potentially negative ones; and, c) to leverage the firm foundations of indigenous culture for creating tools for negotiations between it and its Eurocentric correspondent. The session will advance discussions beyond what “should be” or “intended to be” done, to what “is being” done.

*Ben Akoh's is an educator and researcher in the intersection of technology, education and culture. He has been working with adult post-secondary learners in Bunibonibee Cree Nation in understanding how Indigenous learners adapt and orient themselves between Eurocentric and traditional Indigenous cultural ways of learning using mobile technologies. Akoh teaches at the University of Winnipeg and at Red River College, and has developed university programs that meet industry competency standards in Business and Technology.*

*Marlene Atleo ?eh ?eh naa tuu kwiss is a fisher(wo)man and elder member of the Ahousaht First Nation. She brought her Ahousaht sensibilities into the Academy to “talk back” about how we see, speak and bear witness to the needs of remote Indigenous communities. The concept of “affordances” is nothing new to such communities. How is the body “extended” to receive help from people or objects. Nuu-chah-nulth, “devices that help” are called “medicine”, or helpers, such as hearing aids, canes, and phones. Providing “with-in cultural concept” in the PSE classroom is the kind of liberating and empowering means for Indigenous learning based on the familiar that Dr. Atleo, the Associate Professor of the University of Manitoba, is interested in raising awareness about with her research. In the spirit of such cross cultural and geographic connectors Marlene’s central personal email “handle” is vihiway@gmail.com representing how to make connections with relatives all over the “Vancouver Island Highway” or to quote Lynn Lake, MB lad born in 1953, Tom Cochrane: Life is a highway.*

#### 4G Location: Room 327

##### ***Embodying multi-dimensional forms of art as a pedagogical approach to strengthening individual and cultural learning***

This workshop will engage with the process of our five-year CIHR funded emergence in teaching and learning through multi-dimensional art forms and how they facilitate expression and strengthen individual and cultural identity. Expressions through improvisational forms of art encourage youth to encapsulate personal narratives that go beyond aesthetic appeal. The interactivity of personal narrative, improvisational art, and positive relationships construct earning stories.

Using art creation as both a vehicle to deconstruct knowledge learned in a life lived, and a way of reimagining the future in a learning environment is essential as “Family is what holds us in relationship as individuals and bridges us as individuals into our communities and nations” (Wilson, p. 86). This design fosters familial relationships through creative exploration.

The act of creating and learning through arts is a holistic approach to understanding the self (Berlo & Philips, 1998). There is balance in everything

and this includes the individual (Cajete, 2004). It is an asset for an individual to have an emotional, physical, mental and spiritual reasoning for artistic creation and personal development. "There are four dimensions of 'true learning'; [t]hese four aspects of every person's nature are reflected in the four cardinal points of the medicine wheel" (Bopp, Bopp, Brown, & Lane. p. 29). Our research is a pedagogical approach in activity-based learning in relation to the Locally imparted community embedded medicine wheel concepts.

*Dustin Brass is a Community Research Associate with Indigenous Peoples Health Research Centre and an instructor at First Nations University in Indigenous Education. He helped develop and implement a school-based Aboriginal Advocates in Regina Public high schools. Over the past three years he has worked with five First Nation schools as they explore the importance as art as pedagogy.*

*Dr. Linda Goulet has completed a career worth of dedicated research and teaching through Indigenous Education at the First Nations University of Canada. Laying both institutional policy reform in education in areas in south and north Saskatchewan. Linda has spent the last five years developing and implementing a career of interactional understandings alongside youth and key educational stakeholders alike.*

*Shane Quewezance leads a youth wellness team in an eleven First Nation tribal council. File Hills Qu'Appelle Tribal Council Youth Team provides youth driven, community engaged programming through both schools and community events.*

**4H** Location: Room 228

***Embedding Sustainable Indigenous Wisdom: Minimizing Teacher Candidate Resistance***

Numerous reports, including the Truth and Reconciliation Report (2015), have highlighted the preparation of culturally competent teachers as key to embedding Indigenous spiritual and sustainable wisdom in education. However, resistance to the integration of Indigenous perspectives has been observed and documented among teacher candidates in mainstream teacher education programs across Canada. This paper attempts to map out the sources of this resistance and propose three focal practices which faculties of education must embrace in order to minimize this resistance and increase teacher candidates' potential for providing sustainable education that nurtures the abilities of Indigenous students to achieve excellence in school and function well in their communities and home environments.

*Dr. Yatta Kanu teaches curriculum studies in the Faculty of Education at University of Manitoba. Her research and scholarly publications focus on culture, curriculum and student learning and educational access and equity for ethnic minority students*

**4I** Location: Room 360

**Red Rising Magazine: Amplifying the voices of Indigenous youth**

Red Rising Magazine is a literary tool for cultural revitalization and intergenerational empowerment. This presentation will share the story of the creation and first year of Red Rising Magazine, as well as explore the ways Indigenous youth organize in inner-city Winnipeg. Through outreach to schools and community organizations, Red Rising seeks to provide a platform for self-expression, amplify the voices of Indigenous youth, and share our stories with Indigenous and non-Indigenous communities alike.

*Leonard Monkman is Anishinaabe from Lake Manitoba First Nation, Treaty 2 territory. He is an associate producer for CBC Indigenous and is one of the co-founders of Red Rising Magazine. He has volunteered as a spokesperson and community organizer with Aboriginal Youth Opportunities (AYO!), and has been building bridges between Indigenous and non-Indigenous communities in Winnipeg. He is also the founder of the annual 100 Basketballs initiative, which to date has given close to 600 basketballs to children in the North End of Winnipeg.*

*Kevin Settee is a 26-year-old father and community activist from Fisher River Cree Nation and Matheson Island. Kevin is a proud member and helper at the Spruce Woods Sundance, and carries a pipe for his family and community. Last year he was elected as the Vice-President of the University of Winnipeg Students Association, and this year has been elected as President of the UWSA. He has been actively involved in organizing students for the Federal and Provincial Elections, helping the Indigenous Requirement Advisory Committee implement the Indigenous credit requirements, advocating for the U of W to divest fossil fuels and helped organize the UWSA annual Grass Routes Sustainability festival. Kevin's focus is specific to social justice, environmental sustainability and cultural revitalization through education. Kevin is a life long community member of the west end and is currently completing a double major in Urban and Inner City Studies and Geography. Along with other inner-city residents, he helped co-found and launch Red Rising Magazine.*

*Sadie-Phoenix Lavoie is Anishinaabekwe from Sagkeeng First Nation, Treaty 1 territory. She is completing her Bachelor of Arts degree in Indigenous Studies minoring in Political Science. Sadie-Phoenix is Vice-President External Affairs with the University of Winnipeg Student's Association, formerly Co-President of U of W Aboriginal Student Council and Aboriginal Student Commissioner with the Canadian Federation of Students-MB. She is a community activist and student advocate with a main focus on social and political issues impacting Indigenous peoples and environmental climate justice. Sadie-Phoenix is also one of the co-founding collective members of Red Rising Magazine.*

## CONCURRENT SESSIONS 5 1:00 - 2 :15 PM

5 Location: Room 290 (Plenary session)

### **Grandparents Bannock & Tea**

Do you remember the times when your relatives came to visit your parents and they would sit around warm bannock and hot tea and talked about their lives? Many times I was curious about what they had to say. I would sit myself on the floor just around the corner of our kitchen and make myself comfortable as a child could. I could smell the warm bannock as they spread the blueberry jam and I could hear the canned milk being poured into their cups. Although I did not understand a lot of what was said because they spoke only Ojibway but I felt comfortable in eavesdropping on their animated conversations.

Today, we will have our Elders come for tea and bannock because they have just come back from the Shawane Dagosiwin research conference. The audience will be eavesdropping on their conversation, which will be interesting and informative.

*Hosted By Kathy Mallett and joined by Shawane Dagosiwin's conference Elders.*



## CONCURRENT SESSIONS 6 2:30 - 4 :00 PM

**6A** Location: Room 318

***Sharing experiences as a student advisor for Indigenous students in a post-secondary setting***

The presentation will be based on my work as an advisor and sharing and celebrating our students. Carl William Stone, BA. was born in Brokenhead Ojibway Nation, and raised by his Grandmother Eliza Stone, who was a respected Elder and of the Anishinabe Mediwin Society.

For the last 40 years Carl was active in the reclaiming of the Anishinabe Spiritual and Cultural ways of his people. In the mid 1970's, Carl was one of seven young men of the Brokenhead Ojibway Nation who played a role in bringing back the Traditional Drum to Brokenhead. After 100 years of silence the Brokenhead Drum sounded its voice once again. Carl has been honoured to receive an award in recognition of his leadership, mentorship and in creating and promoting a positive work environment at the University of Manitoba and Community.

"One of the many things I learned in our Teachings through Grandmother Stone is about "Truth" and "Honesty". I believe Truth is what "IS', it is a constant and will not change. I do not control it. However, "Honesty" is a behavior in relationship to Truth. "Honesty", is what we control, It is our actions. We must become aware that we can choose to be honest. The value in the teaching is, know what truth is and make your choice to be honest.

*C. William Stone BA. was born on the Brokenhead Ojibway Nation and raised by his Grandmother Eliza Stone. She was a respected Elder and of the Anishinabe Mediwin Society. For the last 40 years Carl is active in the reclaiming of the Anishinabe Spiritual and Cultural ways of his people. In the mid nineteen seventies (1970's) Carl was one of seven young men of the Brokenhead Ojibway Nation who played a role in bringing back the Traditional Drum to Brokenhead. After 100 years of silence the Brokenhead Drum sounded it's voice once again. Carl has been honoured to receive an award in recognition of his leadership, mentorship and in creating and promoting a positive work environment at the University of Manitoba and Community.*

*"One of the many things I learned in our Teachings through Grandmother Stone is about "Truth" and "Honesty". I believe Truth is what "IS', it is a constant and will not change. I do not control it. However, "Honesty" is a behaviour in relationship to Truth. "Honesty", is what we control, It is our actions. We must become aware that we can choose to be honest. The value in the teaching is, know what truth is and make your choice to be honest.*

*Carl Stone works as a Student Advisor and Instructor for the Indigenous Student Centre at the University of Manitoba. Carl serves on numerous advisory committees to bring in Indigenous knowledges and perspectives. Carl also works as an Elders helper and guest lectures on Traditional Teachings and Spirituality.*

**6B** Location: Room 366

***Reconciliation in Manitoba Faculties of Education***

The TRC Final Report provides a working definition of the necessary factors for reconciliation: an acknowledgement of the past, action to change behaviour, an acknowledgement of harm, and atonement for the causes. There are factors that affect the success of our collective journey toward reconciliation including respectful engagement, personal commitment, and timing/readiness. Manitoba faculties of education (FoEs) are charged with responding to the TRC Calls to Action by educating predominantly non-Indigenous preservice teachers about reconciliation and their role in it. There are a number of ways in which FoEs attempt to foster an authentic culture of reconciliation; through mandatory courses on Indigenous education, through professional development, policy changes, practicum opportunities, community partnerships, and recruitment strategies. Given the powerful influence of FoEs, this M.Ed. thesis proposal questions the ways FoE stakeholders are conceptualizing and operationalizing reconciliation within the unique contexts of their respective institutions, how they are attempting to increase the social capacity preservice teachers in the process of reconciliation, and what challenges they may face. An NCTR representative, and 12-15 FoE stakeholders including deans, Indigenous leads, and faculty members from five institutions in Manitoba, will be interviewed using questions framed by Social Capital Theory and Critical Race Theory.

*Catherine Draper is a M.Ed. student at the University of Manitoba. Her research interests in equity, social justice, and reconciliation are shaped by her experiences growing up as a white settler in Treaty 3 territory, and by her teaching career in Toronto public high schools.*

**6C** Location: Room 326

***Education for social and economic development: the case of First Nations in Canada***

An in-depth analysis of human development indicators that measure the impact that education has had on people’s social and economic growth clearly reveals that marginalized communities in North America have been excluded of any proper statistical analysis. An example of this is the fact that even if Canada is among the countries at the top of the United Nations Development Program’s ‘Human Development Index’ (HDI) ranking, (occupying the 9th place in the 2014 ranking), Canadian First Nations (Indigenous) groups have much poorer education, life expectancy, income, and social conditions in general than the non-First Nations communities in the country.

It is unclear if it is possible to report the impact that education has had in these communities at all. It is therefore unknown whether the overall conditions of Indigenous Peoples are improving and whether the gaps between First Nations Peoples and other citizens have indeed narrowed. There is an unsettling evidence that they may have not. While 72% of Canadians complete a secondary school, only 36% of Indigenous students do so. Even more so, 61% of First Nations young adults (20-24) have not completed high school, compared with 13% of non-Aboriginal people.

Martha Burkle, PhD (Technology Innovation Policies and Higher Education) from the University of Sussex, in the UK, is currently the Director for the Learning and Innovation Centre at Assiniboine Community College. Her work has been dedicated to advancing the development and implementation of information and communication technologies to innovate higher education and promote social development. Dr. Burkle is a member of the Adjudication Committee for SSHRC and a member of editorial boards for a number of scientific journals locally and internationally. She has presented her research work in multiple conferences in Canada and around the world, and has done research on the use of ICTs for development in Brazil, Canada, Ghana, Jamaica, Mexico, and South Africa.

**6D** Location: Room 224

***Building on Indigenous Capacity: Opportunities for Self-Determined Development in First Nation Communities, Manitoba***

Unemployment in the First Nation communities in Manitoba is curtailed by the poor local and regional infrastructures and communications. The First Nation communities are in need of proper housing, teaching, child care, nursing, agriculture and farming, waste management, community law enforcement, trades and many other local demands which can be fulfilled by the skilled labor force of the community youth. One of the reasons for the unemployment is the lack of post-secondary education and training among the youth in the communities. Lack of communication and availability of access to different diploma and skill training programs from various educational institutions, staying outside from the community for a long period of time, cultural shock etc. are persuading the youth to stay away from taking the necessary steps to get employed. The purpose of this research is to look for opportunities of sustainable community development through appropriate and suitable educational, skill training and capacity building programs for the First Nation communities in Manitoba. The research tries to look into those problems by following the OCAP (ownership, control, access, and possession) principles for the self-determination approach towards community development through education and capacity building among the youth. The research also looks into the post-secondary programs from various universities and colleges in Manitoba. The research connects community needs with the programs from the educational institutions and informs these institutions on how they can better offer the programs focusing the community needs.

*Tawfiq Md. Hasan, Graduate Student, Natural Resources Institute, University of Manitoba, Previous: Masters of Social Sciences (Major in Development Economics), University of Dhaka; Bachelor of Social Sciences, University of Dhaka, Work: Research Assistant at OXFAM in Bangladesh.*

**6E** Location: Room 333

***Recognizing Indigenous Adult Education potentials: Northern Manitoba promises.***

Unemployment in the First Nation communities in Manitoba is curtailed by the This presentation is based on a textualized account of my life and work experience as an adult educator in an Aboriginal community in northern Manitoba. When I applied for the job to work in a northern Manitoba Aboriginal community, I

had no previous practical exposure to Aboriginal People or their cultures as an Indigenous group. Nor did I have any knowledge of what constitutes life on a reservation (reserve). At the time, I was a recent immigrant to Canada from Jamaica. I sought guidance about working in a Northern reserve from some of my friends and acquaintances that had lived in Winnipeg, Manitoba for decades. Some responders dismissed the idea, others were negative and disparaging, but there was a small group that had direct interactions with Aboriginal people; they gave measured, insightful and encouraging advice. Based on their advice, I accepted the job, which required me to relocate and live in the community, which is approximately 800 kilometers north of Winnipeg, Manitoba away from family and friends. My reflection is organized in three parts: my personal narrative of an adult educator in an Indigenous community, understanding shifts in human capital demands and transnational migrations and PLAR as a way of finding a formal academic fit between what the community has to offer and what the workplace needs. PLAR is recognized as an assessment tool that is used worldwide to legitimize and make public prior learning and experiential learning (Thomas, Collins & Plett 2003). In discussing these themes, I also addressed the immediacy and extent of their impact on Aboriginal people.

*Ezra Bogle just finished his Master of Education degree in education with an Adult Education (Indigenous perspectives) specialization. He worked in Northern Manitoba for over 5 years and is currently working in corrections with the province. His interest lies in working in collaboration with communities to enhance their perspectives in adult education.*

**6F** Location: Room 319

***Assessing the intercultural communication competence of pre service teachers***

While Manitoba has made significant inroads in educational reform, the overall design and practice of education in the Province is still largely skewed in favour of a Eurocentric ideal. There are several factors that contribute to this issue, the least of which being the unpreparedness of a significant number of graduating teachers to fully recognize and embrace the diversity present in their classrooms.

The study described in this presentation was designed to assess the developing intercultural communication competence skills of a cohort of preservice teachers enrolled in a mandatory cross-cultural education course. A mixed-methods phenomenological approach was used to investigate each aspect of their intercultural competence as revealed through surveys and informal interviews.

The results illustrate several external factors believed to have influenced their emergent attitudes, feelings, and behaviours towards other cultures. In addition to describing these factors, I will identify the personal characteristics shared among this group of interculturally competent preservice teachers.

The results of this investigation highlight the need for the adoption of a culturally responsive teaching model within Manitoba's multi-cultural, multi-ethnic, multi-lingual classrooms, and teachers well versed in the theories and skills to see to its effective implementation within their practice.

*Melissa Goulbourne is an Instructional Designer at Red River College and a graduate student enrolled in the Master of Education program at the University of Manitoba. She holds a B.A. degree in English and Intercultural Development Studies from Dalhousie University.*

**6G** Location: Room 327

***Nurturing Capacity: Innovations in Indigenous education across the country***

A successful partnership with both public & private sectors, Indspire is reputed as one of Canada's leading voices in issues related to Indigenous education. The K-12 Institute is a realized virtual centre and suite of K-12 programs that promote Indigenous student success. Events and programs offered fill a tangible void in need for support for educators in all regions of Canada who face unique challenges in teaching Indigenous students.

As Indigenous education stakeholders, we know there are innovative community projects that are having an impact on K-12 Indigenous education. These important practices need to be honoured and showcased so communities can be recognized for their innovation and others might consider them when looking for solutions to improving educational outcomes for their students. Indspire's Nurturing Capacity: Documenting Community Success program assists schools, organizations and communities across the Canada to evaluate, document and share many of their fantastic practices. These initiatives are shared nationally by posting the reports on the Indspire website to give credit where innovative work is being done and to inspire ideas for other schools, communities or organizations across Canada to develop programs for their students.

Participants will also learn about additional Indspire programs and resources available to K-12 educators working with Indigenous youth and about the bursaries and scholarships available to Indigenous post-secondary students.

*Zandra Bear-Lowen is the Director of K-12 Institute at Indspire. Zandra has over 15 years of experience in the field of education; 5 years teaching and 7 years as principal of Constance Lake First Nations School located in her home community. She has earned 2 degrees, a Principalship, a Master of Educational Leadership and her Principals Qualification Program. This combined with experience in management and expertise in educational outcomes, Zandra brings both leadership experience and an intimate knowledge of the many burdens and strengths our communities face when challenged to improve educational outcomes for our students.*

**6H** Location: Room 228

***Decolonizing the Teaching Self: Developing a Curriculum of Community***

Realizing that Blackfoot ways of knowing were different than mine, I enrolled at the University of Lethbridge where the Master's class of Dr. Cynthia Chambers

and Dr. Erika Hasebe-Ludt spoke directly to my ignorance. Gratefully, I also read N. Blood, D. Donald, N. Ng-A-Fook, S. Wilson, J. and A. Kulniek whose work grounds my vision for a Blackfoot immersion culture camp. I imagine a New Literacy Studies-like construct with a socio-cultural-historical framework, a multimodalities design pedagogy, a leitmotif of critical awareness and a new technologies emphasis. At Learning from the Land, Aboriginal and non-Aboriginal students work with Elders and Educators (teachers, community members and parents) as they visit places, listen to stories, and take part in social events that have been performed for millennia. They practice the “discourses of gifts, contributions, relationships, sustainability, drawing strength from, honouring, holism, balance and responsibility” (Ayoungman, 2012). When they take video of themselves, they apply what they know and adapt the language from their point of view and interpret the ceremonies for today. This complementary curriculum occupies a third space between Western Eurocentric education common in Alberta classrooms and alternative pathways to wisdom (Kulnieks, 2011). It focuses on speaking and listening and addresses early speech language difficulties while meeting or exceeding the General Learner Outcomes of English Oral Language and Information and Communications Technology in Alberta Education. Both groups learn first-hand the wisdom of Aboriginal Knowledge, enjoy mutual respect and make friends.

*Shirley Kirby taught Grade One on the Siksika Nation in Alberta for five years. Her main interest is Learning from the Land, an Experiential Aboriginal Knowledge complementary curriculum for Alberta schools. She now lives in Blairmore, AB.*

**61** Location: Room 360

***Inuit Perspectives from the lived experiences of an Inuit teacher living in Winnipeg***

Nichola will share a story about her Son’s name and how important it is in not only Inuit perspectives but also how names are important in general. Inuit have strong traditions around the giving of names and were at one point given numbers by outsiders who worked to control how Inuit people lived. Despite this Inuit communities held on to the importance of a name. Just as many other First Nations and Metis, Inuit were also in residential schools and we have gone through tragic histories. Nichola’s birth Mother is one of those people whose lives changed drastically and her experiences have impacted Nichola’s life greatly. How do we learn about our identity, learn to let go of the hurt and hold on to the positive and carry on in a positive manner? What is important to know as an educator when having difficult discussions with our students and how do we highlight our gifts? Hopefully, learning about this personal story will allow you a deeper understanding of how Nichola works to reconcile with herself, her family and the greater community.

*Nichola Batzel is a principal at Children of the Earth High School and is also an Inuit woman living in Winnipeg. Nichola was adopted into a non-Indigenous family who was supportive and who allowed her to explore and gain a better understanding of her identity as an Inuit woman.*



### **2017 Juno Award Winner: William Prince**

William Prince is a Juno nominated singer/songwriter from Peguis First nation. William sidesteps clichés to provoke thought and facilitate discovery. His baritone vocals pay tribute to his late father and his genuine delivery acknowledges the hundreds of hours he's spent on the stage. Prince's debut album, *Earthly Days*, produced by long-time collaborator Scott Nolan, was released in December 2015 to critical acclaim and features Juno-winner Lynn Miles.

2016 saw William opening for the likes of Amelia Curran, Susan Aglukark, Marty Stuart and Buffy Saint-Marie while holding his own on numerous folk festival stages alongside acts such as Ryan Adams, Sam Roberts, and Colin James. Rounding out a year of travel, he received two nominations at the Canadian Folk Music Awards (Contemporary Singer of the Year and Aboriginal Artist of the Year) and a WCMA win for Aboriginal Artist of the Year.

2017 has built on his momentum, with an opportunity to open for Dwight Yoakam as well as 2 Juno nominations in both the Contemporary Roots Album and Indigenous Music Album of The Year.

**Elder Carl Stone**  
**Drum Song & Evening Informal Gathering**



C. William Stone BA. was born and raised by his Grandmother Eliza Stone on the Brokenhead Ojibway Nation. She was a respected Elder and of the Anishinabe Mediwin Society. For the last 40 years Carl is active in the reclaiming of the Anishinabe Spiritual and Cultural ways of his people. In the mid nineteen seventies (1970's) Carl was one of seven young men of the Brokenhead Ojibway Nation who played a role in bringing back the Traditional Drum to Brokenhead. After 100 years of silence

the Brokenhead Drum sounded it's voice once again. Carl has been honored to receive an award in recognition of his leadership, mentorship and in creating and promoting a positive work environment at the University of Manitoba and Community.

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Carl Stone works as a Student Advisor and Instructor for the Indigenous Student Centre at the University of Manitoba as well sits on numerous advisory committees. Carl also works as an Elders helper and guest lectures on Traditional Teachings and Spirituality.

**Glen McCabe**  
**Métis Song Writing**

Glen McCabe is a singer-songwriter from Manitoba, Canada. He has performed across North America performing at music festivals, on television and radio and other venues. He has shared the stage with many prominent players and writers. His most recent band effort has been with Bill Wallace of The Guess Who, one of Canada's most famous rock bands. Glen continues to write songs and perform his original music at coffee houses and other community and intimate venues. His "When Believing Begins," is a tribute to the game of hockey and has garnered rave reviews from listeners for both writing and performance.



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