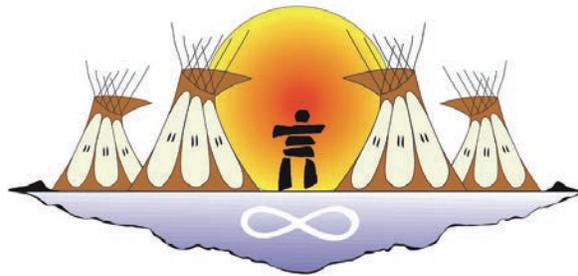


15th Annual ABORIGINAL EDUCATION RESEARCH FORUM



“Shawane Dagoiwin”
Being respectful, caring and passionate about Aboriginal research

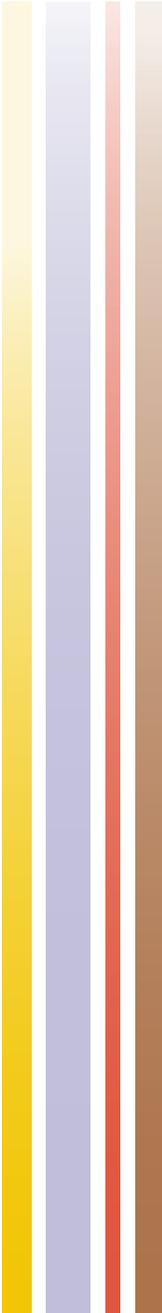
“Indigenous Languages and Cultures
Emerging through Research, Teaching
and Community Actions.”

May 27th & May 28th, 2019
Victoria Inn & Convention Centre
Winnipeg, MB, Canada



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Shawane Dagoiwin - Aboriginal Education Research Forum 2019

Greetings and Welcome On behalf of the Aboriginal Education Research Forum Planning Committee and all the partners for this year's forum, we welcome all Elders, presenters, delegates and volunteers to the 15th annual Shawane Dagoiwin Education Research Forum. This year we are honored to have the Manitoba Indigenous Collaborative Blueprint and the Manitoba Aboriginal Languages Strategy partner with Shawane Dagoiwin. 2019 has been declared as the Year of Indigenous Languages by the United Nations and in celebration of this recognition; the Forum's theme is "Indigenous Languages and Cultures Emerging through Research, Teaching and Community Actions", which will guide the 2019 agenda.

Manitoba is the traditional and ancestral land of the Anishinaabe (Ojibway), Dakota, Dene, Inineu (Cree), Métis, Ojibway-Cree and Inuit. The conference is being held on the Treaty One Territory. 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 Forum, which is rich in the knowledge and wisdom that our Elders from Manitoba and other Nations share with us every year.

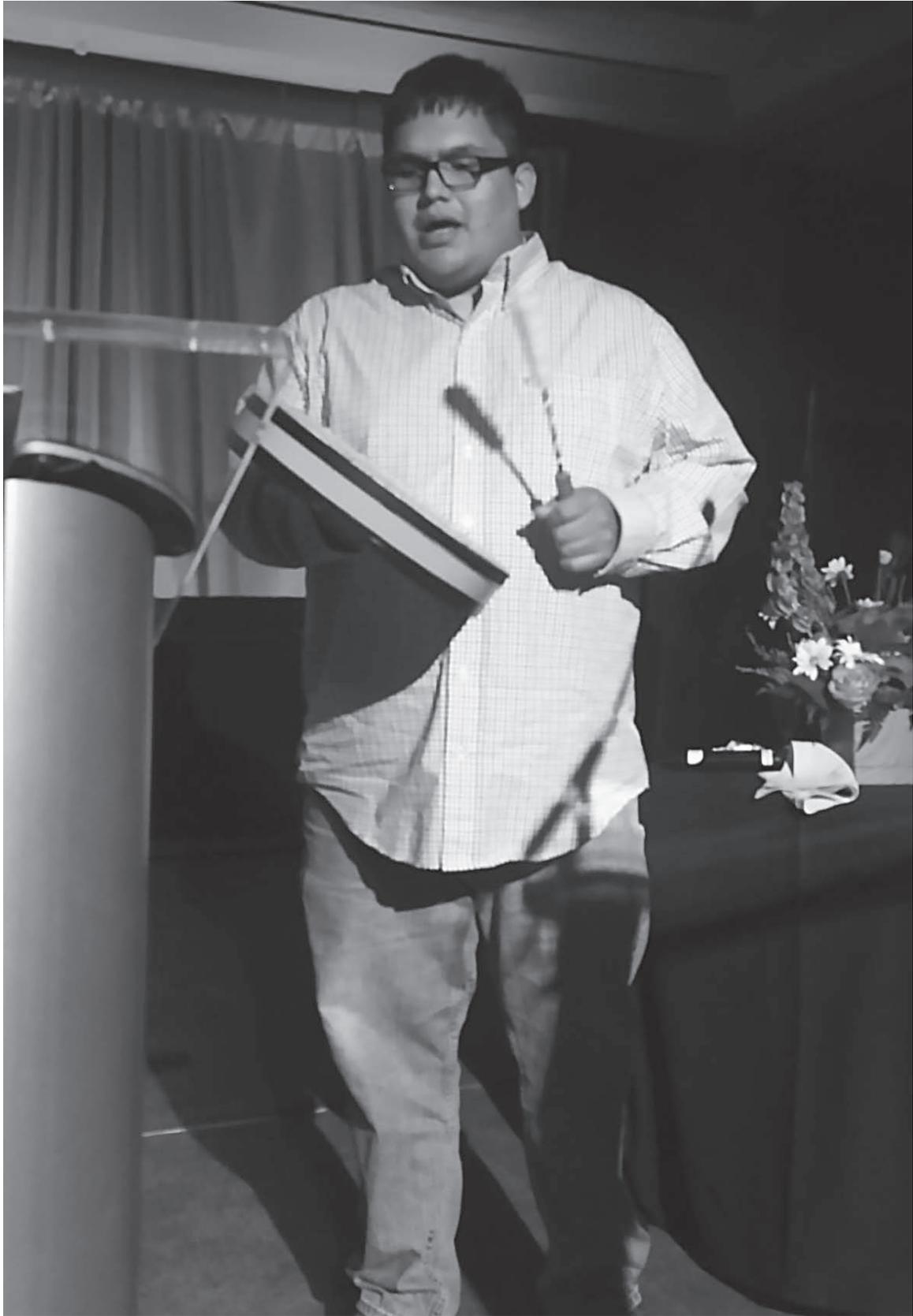
A big thank you goes out to the Planning Committee, whose members work collaboratively and diligently throughout the year to bring you this eventful gathering. Their efforts are truly appreciated. Also, we would like to acknowledge the special contribution of our conference volunteers and Elders; You-Tong To for our website; Sheri Domenico of Planners Plus, Inc. for all her tremendous hard work; and to the partners who all have made this year's Forum a success.

Shawane Dagoiwin would not be possible without the financial and in-kind support of our esteemed sponsors. Red River College, University College of the North; University of Manitoba (Office of the Vice- Provost Indigenous Engagement); United Way of Winnipeg; Manitoba Institute of Trades and Technology; University of Manitoba (Department of Native Studies); Manitoba Hydro, Manitoba School Boards Association ; Canadian Mennonite University; Manitoba First Nations Education Resource Center; and Manitoba Education and Training.

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 Dagoiwin 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, Planning Chair



**GREETINGS FROM THE
INDIGENOUS INCLUSION DIRECTORATE**

day one **MONDAY, MAY 27, 2019**

TIME	EVENT / ACTIVITIES
7:00 am	PIPE CEREMONY - Plenary Room (South Centennial) <ul style="list-style-type: none"> • <i>Elder Marie Ballantyne (Cree)</i>
8:30 - 10:00 am	OPENING CEREMONY - Plenary Room (South Centennial) <p>WELCOMING REMARKS</p> <p>KEYNOTE SPEAKER Dr. Violet Okemaw</p>
10:00 - 10:15 am	HEALTH BREAK – South Centennial
10:15 - 12:00 pm	CONCURRENT SESSIONS 1 (Plenary Room) <ul style="list-style-type: none"> • <i>Bannock and Tea Grandparents Circle</i> <i>Hosted by Kathy Mallett & joined by Elder's Marie Ballantyne, Oliver Boulette, Martha Peet, Don Robertson, Ernie Samatte, and Wanbdi Wakita & Doris Young.</i>
12:00 - 1:00 pm	LUNCH – Plenary Room (South Centennial)
12:30 - 1:00 pm	CULTURAL CELEBRATIONS - Plenary Room (South Centennial)
1:00 - 2:15 pm	CONCURRENT SESSIONS 2 <ul style="list-style-type: none"> • <i>Kunistotumak Pimatisowin (Marlene McKay)</i> • <i>Meaningful and sustainable mathematics education for students of Indigenous and ethnic minority cultural backgrounds in Canada and China (Dr. Anthony N. Ezeife)</i> • <i>Indigenous Families' Forward-Looking Stories: Shaping Children's Strong Identity & Life Making (Shaun Murphy & Janice Huber)</i> • <i>Community-based Educational Programs to Build Community: Profiling programs in Little Saskatchewan, Island Lake and Brokenhead First Nations. (Shirley Thompson, Donna Martin, Isabella Sumner (in memory), Lawrence Wood, Ernie Harper, James Queskekapow & Ivan Harper.</i> • <i>"Land Based Education and the Great Law of Peace" (Dr. Brian Rice)</i> • <i>An Overview of Road Allowance Communities in Manitoba and an overview of current research on Dog Patch (Brooklands), and an update on Rooster Town (Grant Park) (Lawrence Barkwell)</i> • <i>Infusing culture in language teaching. (Kevin Tacan & Melanie Kennedy)</i>
2:15 - 2:30 pm	HEALTH BREAK – South Centennial
2:30 - 4:00 pm	CONCURRENT SESSIONS 3 <ul style="list-style-type: none"> • <i>Elder Sharing Session with Marie Ballantyne (Cree) and Martha Peet (Inuit)</i> • <i>Indigenous PAX Dream Makers: Bettering our World and Bettering Ourselves</i> • <i>Assessment as Pimosayta: Honouring Children: Indigenous & Relational Approaches – Universities of Alberta and Saskatchewan(Trudy Cardinal, Janice Huber & Shaun Murphy)</i> • <i>Chapter highlights of Indigenous Education: Affirming Indigenous Knowledges and Language from a Turtle Island Indigenous Scholar's Perspective: P'ikiskewinan (Let us Voice) (Dr. Laara Fitznor) Understanding Indigenous educational leadership research in four English-Speaking countries: a systematic review (Xiao Fan & Dr. Peng Liu)</i> • <i>Coming together in support of E pawatamuk: Norbert's vision for Sport, Physical Activity and Recreation in the Community (Norbert Mercredi, Lee Spence, Heather McRae, Douglas Brown & Joannie Halas)</i> • <i>Indigenous Protected and Conserved Areas and the Role of Indigenous Guardians for the Assertion of Nationhood for Ininiw Waktowin Aski.(Stewart Hill, James Queskekapow & Shirley Thompson)</i> • <i>Revitalizing Anishinaabemowin: A Case Study (Rebecca Chartrand)</i>

day two TUESDAY, MAY 28, 2019

TIME	EVENT / ACTIVITIES
7:00 am	PIPE CEREMONY - Plenary Room (South Centennial) <ul style="list-style-type: none"> • Elder Wanbdi Wakita
8:30 - 10:15 am	DAY TWO SUMMARY Laara Fitznor & Debbie Beach-Ducharme KEYNOTE SPEAKER Mr. Norman Fleury
10:15 - 10:30 am	HEALTH BREAK – South Centennial
10:30 - 12:00 pm	CONCURRENT SESSIONS 4 <ul style="list-style-type: none"> • Elder Sharing Session with Oliver Boulette (Métis) and Wanbdi Wakita • Mino Pimatisiwin (good life) (Ron Cook) • Anishinaabe Life through Ceremony - From Cradle to Grave and Beyond (Josephine Hartin) • Creating New Speakers, Healing Old Wounds: The Prairies to Woodlands Master-Apprentice Program for Michif and Other Indigenous Languages (Verna Demontigny & Heather Souter) • A Purposeful Pause: Creating a Culture of Change that Promotes Indigenous Knowledge, Education, and Scholarship Achievement at the College of Pharmacy (Sarah Olson, Dana Turcotte & Jenna Villarba) • “But Water is Life! Then why has water become a threat to life? Exploring two-eyed seeing during the man-made flood of 2011. (Dr. Myrle Ballard) • Articulating Movement through ‘Story as Indigenous Methodology’(Melanie Belmore)
12:00 - 1:00 pm	LUNCH – Plenary Room (South Centennial)
1:00 - 2:30 pm	CONCURRENT SESSIONS 5 <ul style="list-style-type: none"> • Elder Sharing Session with Don Robertson and Ernie Samatte • Building Capacity with Research and Indigenous Scholarship in Education (RISE) (Janine Metallic & Wahehshon Shiann Whitebean) • Indigenous Curriculum Development and Community Control of Education: Kahnawà: ke Education Center (Iris Stacey, Lauren Deom & Kahsennéhawe Jacobs) • Red River College’s Indigenous Language Program (Ida Bear, David Beaudin, Manaq Dowrand & Corey Whitford) • Participatory Video Workshops with youth and Elders of the Brokenhead Ojibway Nation tell their history in film(James Queskekapow, Deborah Smith & Shirley Thompson) • Dibendaagoz-imin: An Indigenous Cultural Education Course (Kimberly Embleton, Amy Carpenter & Sherri Denysuik) • Beyond the Rainbow: Investigating Representations of Gender and Sexuality in Indianist Music and Production (Dr. Spy Dénommé-Welch & Kevin Hobbs)
2:30 - 2:45 pm	HEALTH BREAK - Plenary Room
2:45 - 4:00 pm	CONCURRENT SESSIONS 6 <ul style="list-style-type: none"> • How we created a school division wide kindergarten program (Shirley Ewanchuk) • The National Centre for Collaboration in Indigenous Education and Language (NCCIE) (Laura Forsythe) • ‘The Amazing Journey of Learning my Ancestral Language’ (Cameron Adams & Ellen Cook) • Finding Constitutional Space for Aboriginal Language Rights to Education (Dr. Lorena Fontaine) • The Ojibway Creation Story (Donna Beach) • Growing Our Own Anishinaabemowin Speakers (Sherri Denysuik, Kimberley Guimond & Gloria Baker) • The Percy Papers (Atik Bird)
4:00 pm	CLOSING <ul style="list-style-type: none"> • Closing Circle, Closing Prayer, Adjournment

Oliver Boulette

Oliver Boulette, is Metis and originally from Manigotogan, Manitoba. Retired from the provincial government, Oliver is still active as a musician, consultant and in community service. Oliver is a well-known fiddler who enjoys sharing this gift at community events.

Marie Ballantyne

Marie Ballantyne is Cree, originally from Mathias Colomb First Nation at Pukatawagan, Manitoba. She is one of the University College of the North Resident Elders and she works with students through her kind manners and traditional knowledge.

Martha Peet

Martha Peet, I was born in Taloyoak, there were only 4 families living in the community when I was born. Hudson's Bay Company built a store and a staff house in Taloyoak in 1949. This was when the nomad people around that area started moving into the community. The fishing, sealing, beluga whale and the access to the community by supply ship was good so this was good. Originally Hudson's Bay Company tried to settle in Fort Ross but it was too far north so they travelled further south and founded Taloyoak, the community was known as Spence Bay, the name was changed later to Taloyoak. Taloyoak means 'big shield' in Inuktitut. The nomads used to pile rocks about 6 feet high along the caribou migration route, the Inuit would hide behind these piled rocks and harpoon the caribou as they went along the path. There were no guns back then. The shields around Taloyoak are well taken care of and they're kept as they were to remind the young people that are how their ancestors lived so they can feed their families.

My parents were nomads. They found it hard to be in one place all the time so we were always going out fishing every other day or so by dog team. My father would go out for 2 or 3 weeks at a time to hunt for caribou, fish or seal. Upon his return from the land, the community would feast and take whatever they need to feed their families.

I was born in an igloo. The lady who cut the umbilical cord on me said to my mom at the time 'may she never sit idle'.

The first Federal Day School was built in 1960. There were about 18 children aged from 6 to 18, all in kindergarten when the school opened. Prior to school being built, the Anglican minister had classes for us in Inuktitut language. We were taught how to write in syllabics. My dad passed on in 1963, I had to quit school at age 13 to help to bring in food. I had Grade 3.

During my years, I lived in many places. Vancouver, Ashcroft, Cache Creek, Penticton, Rankin Inlet, Fort Smith, Iqaluit, Edmonton, Calgary, Saskatoon, Ottawa, Yellowknife and got anchored in Winnipeg 27 years ago and have lived here since then. My husband showed me all of Manitoba, did lots of camping and fishing and picking berries.

No matter where you live in Canada, my belief is there is beauty everywhere if you look for it.

More than anything, I wanted to have my Grade 12. I obtained my Grade 12 certificate through St. Norbert Adult Education Program at age 55. I was so proud.

I graduated from the Nursing Assistant program at Urban Circle Training Centre. They wouldn't look at my application for the program unless I had Grade 12. I obtained my Grade 12 Certificate at St. Norbert Adult Education Center at age 55. Then I went on to Urban Circle Training Center. It was a great experience.

I have 2 children, a son and a daughter.

My daily activities in Winnipeg are walking my 2 dogs, 2 kms a day and a caregiver to my husband.

Pat Ningewance assisted my in writing a book, 'Inuktitut Pocket Book'.

Don Robertson

Don Robertson 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.

Ernie Samatte

Ernie Samatte was born in Winnipegosis, MB which is located on the south end of Lake Winnipegosis.

My ancestors come from The Red River Valley, as my parents were French Metis and I am a member of the MMF. I attended school in various locations throughout Manitoba, in my early grades; I completed my high school education in Winnipegosis. I am also a Residential School Survivor.

In my younger years I worked in the construction industry in Eastern and Western Canada and in the USA. I also worked on the Dew line which is located in the high Arctic. I resided in Churchill, MB for 12 years working for the federal government as a fire fighter and equipment operator. I began my career with the Manitoba Provincial Government in the Justice department as a correctional officer in 1980 in Dauphin, MB. I was transferred to Winnipeg in the early 90's as a supervisor at the Community Release Centre.

I transferred to The Pas in 1994 and was the supervisor of the records and admission department where I supervised and trained staff.

I retired in 2010 after a 37 year career with the Provincial and Federal Governments. I am currently employed at University College of the North as the Campus Elder Advisor in The Pas, MB.

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 3 beautiful grandchildren who are her life. She went to 2 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 has presently retired from the University College of the North as Advisor to the President on Aboriginal Affairs.

Wanbdi Wakita

Wanbdi Wakita is a Dakota Elder from Sioux Valley Dakota Nation. Wanbdi is a recipient of the order of Manitoba which he received recently. He is a spiritual leader, a gifted counselor, captivating storyteller and presenter. He possesses a rare breadth of traditional and culture knowledge which he combines with a message of healing and unity between all nations. Wanbdi is also a member for the Manitoba Aboriginal Languages Strategy Council of Grandparents.

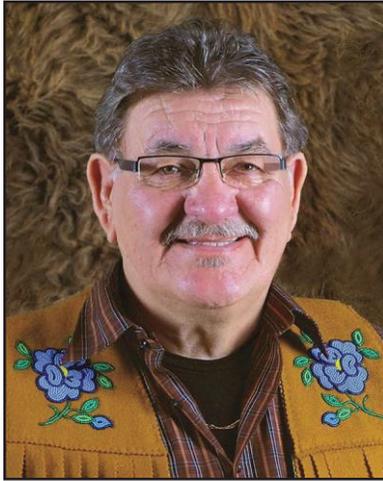
Dr. Violet Okemaw



Dr. Violet Okemaw is originally from Berens River First Nation. She speaks the Anishinaabe language fluently and commends her parents and grandparents for her strong linguistic and cultural background. In 1984, Violet received her Bachelor of Education degree and later graduated with Master in Education Degree at the University of Manitoba. She has taught elementary and secondary students and was as a school administrator, and has worked with MFNERC for several years. Violet defended her PhD, dissertation in September 2018 at the University of Alberta. Violet has two daughters and one granddaughter.

Violet's keynote address will focus on her dissertation study, *Anishinaabe Language and Literacies: Teachers' Practices in Manitoba*. The purpose of the study was to develop a deeper understanding of the relationships among Anishinaabe language and literacies, Indigenous knowledge systems (IKS), and *bimaadiziwin* ("a way of life" in the Anishinaabe language) by exploring current Aboriginal language teaching and learning practices. The study is based on the perceptions and experiences of four Anishinaabe language teachers in Manitoba, Canada, and informed by the author's experiences as an Anishinaabe speaker, a former language teacher, a consultant, an instructor, and a school administrator. The research is based on a theoretical and conceptual framework reflective of an Indigenous perspective to address the research questions: (1) How are Anishinaabe language teachers incorporating IKS and *bimaadiziwin* into their Indigenous language and literacies programs? (2) What experiences and resources can these teachers identify that would enhance their ability to incorporate IKS and *bimaadiziwin* into their teaching of Aboriginal languages and literacies in the classroom? Despite the lack of resourcing for these language programs, the Anishinaabe language teachers were providing amazingly deep cultural and linguistic foundations within their individual classrooms by utilizing their own Indigenous knowledge and *bimaadiziwin* as the foundation of their teaching and learning practices. As a keynoter, Violet's PhD journey resonates with what the 2019 Year of International Indigenous Languages embodies.

Norman Fleury



Mr. Norman Fleury has championed the Michif language for many years and he is considered an expert and an Elder in this field. Norman Fleury, originally from St. Lazare, Manitoba, is a gifted Michif storyteller and Michif language specialist. He speaks Michif-Cree, Cree, Ojibwa, Dakota, French, and English. Tireless in the promotion and preservation of the Michif-Cree language, he has contributed to dozens of language resources, including dictionaries, grammar books, and he has provided innumerable translations for cultural resources. Norman has been employed as a life skills trainer, a university coordinator, a corrections worker, a group home worker, and he served as the executive director of the Brandon Indian and Métis Friendship Centre, and was the Manitoba Métis Federation's Michif Language Program Director. He presently works with the University of Saskatchewan. As a keynoter, Norman brings his love of languages that reflect the 2019 Year of International Indigenous Languages in multiple perspectives in contemporary times.

CONCURRENT SESSION 1 10:15 AM – 12:00 PM

1 Location: (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 Dagošiwini research conference. The audience will be eavesdropping on their conversation, which will be interesting and informative.

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

CONCURRENT SESSION 2 1:00 – 2:15 PM

2A Location: Centennial # 1

Title: Kunistotumak Pimatisowin

This section will focus on how the Cree language shapes worldview for those who are socialized in this lens. Included in this talk is the impact of colonialism on Indigenous socialization. There will be a juxtaposition of the Cree language with English and Euro-Canadian customs. Although speaking Cree, or an Indigenous language, shapes how we see things, there is a clash of customs when it comes to our participation in Euro-Canadian society and in our communities. Included in this presentation is an inquiry into how much of Indigenous socialization is without Euro-Canadian influence. This talk is shaped by an Indigenous feminist position. This presentation will be about critiquing ourselves as Indigenous peoples and posing difficult questions. Some questions that influence this presentation are: In a colonial context, how is gender understood? What are the influences that shape Indigenous people? What does it mean to be a proper Indigenous woman? How has colonialism impacted our social practices? What are rules or norms that are considered acceptable? How do some Christian teachings impact our beliefs? What makes Indigenous people question Indigenous feminism? As Indigenous peoples, how do we walk in two worlds? This presentation is about the deep thoughts we have as Indigenous peoples with all its complexity and contradictions; however, to end the session, there will be a message of hope.

Marlene McKay was raised in Northern Saskatchewan and is a Swampy Cree speaker. She has worked as a social worker, counsellor and an Educator working with Indigenous peoples and specializing in Indigenous Education. McKay holds a Doctor of Philosophy degree from the University of Regina, a Master of Education degree and a Bachelor of Education degree from the University of Saskatchewan, and a Bachelor of Human Justice degree from the University of Regina. She is a proud Cree woman and an Indigenous feminist.

2B Location: Centennial # 3

Title: Meaningful and sustainable mathematics education for students of Indigenous and ethnic minority cultural backgrounds in Canada and China.

Disdain for mathematics and associated spheres of study are prevalent among several high school students, especially learners from Indigenous and ethnic minority cultural backgrounds. This disdain has predictably translated into mathematics phobia with its attendant malaise – low enrolment in mathematics-related fields, and poor performance in examinations – which has remained an unflattering state of affairs in high school education among these at-risk learners (Binda, 2001; Ezeife, 2011).

In turn, this situation has led to high dropout rates of Indigenous/ethnic minority high school students in mathematics, science, and other technologically oriented fields (Friesen & Ezeife, 2009; Lauangrath & Vilaythong, 2010; amongst others). Many authors/researchers, knowledgeable Indigenous Elders, and other educators have called for a re-orientation in curriculum development programs, selection of mathematics teaching/learning content, and an emphatic re-direction in classroom implementation procedures and practices – with a view to making mathematics teaching and learning meaningful, relevant, and inviting to learners from Indigenous and ethnic minority cultural backgrounds.

This paper has engaged in a rigorous, research-sourced discussion of the identified handicapping, debilitating and inhibiting factors often cited by Indigenous/ethnic minority students in schools. The paper also highlighted and addressed the several areas of variance between the dominant (mainstream) and Indigenous/ethnic minority cultures as they affect school learning in the two multicultural countries - Canada and China – which are involved in the SSHRC-funded Canada-China Reciprocal Learning Partnership Project (Xu & Connelly, 2016). Additionally, the paper harped on the urgent need to tackle the missing link (Doige, 2003) manifested in the lack of relevance (especially in mathematics and science fields) felt by Indigenous/ethnic minority students in mainstream school systems in these two countries. The study on which this paper is based was carried out in

pursuit of one of the set goals (cultural perspectives) of the Mathematics Research Team - one of the four constituent teams in the Canada-China Reciprocal Learning Project.

Dr. Anthony N. Ezeife (B.Sc., M.A., M.Sc., Ph.D.), is a Professor of Mathematics, Science, and Indigenous Education in the Faculty of Education, University of Windsor. A much-travelled educator, Dr. Ezeife has taught, and done extensive cross-cultural research in several countries across the globe. His main research focus is on making mathematics and science culturally relevant and meaningful to learners in general, and in particular, for students of Indigenous, and ethnic minority cultural backgrounds. To this end, he has targeted several mathematics/science studies on Canadian Indigenous students, Native populations in the USA, and some other at-risk learners in diverse cultures in many continents. These include students in West Africa, parts of Asia - in particular, China; and South America

2C Location: Centennial # 4

Title: Indigenous Families' Forward-Looking Stories: Shaping Children's Strong Identity & Life Making.

Much attention has recently turned toward connections between schooling and mental health and wellbeing. Concerns about children and youths' interactions with one another, teachers, subject matters, and the social contexts in and surrounding schools, have been foregrounded. Even so, little attention has yet turned toward the youngest children in school, particularly in relation with their and their family's experiences as the child enters into and experiences Kindergarten. Drawing on our narrative inquiry alongside families of Indigenous ancestry and their experiences of readying their child for, and as their child participated in Kindergarten, our chapter makes visible how the families' everyday practices of shaping temporally-, socially-, and place-connected forward-looking stories opened ways for the children to embody and sustain healthy wellbeing and identity making across their life worlds. .

Shaun Murphy is Professor and Department Head of Educational Foundations at the University of Saskatchewan. He was born and raised on Treaty Six territory in Alberta, and he still works in the same territory, but now in Saskatchewan. He was an elementary school teacher in rural and urban settings for twenty years. Shaun's research interests are based in relational narrative inquiry, and focus on familial and school curriculum making; identity; rural education; the interwoven lives of children, families, and teachers; and teacher education.

Janice Huber, privileged to have been raised in Treaty 8 territory in Alberta is a professor in Elementary Education, University of Alberta. Over time,

she has engaged in long-term relational narrative inquiries alongside Indigenous and non-Indigenous children, youth, families, teachers, principals, & Elders exploring identity, curriculum, & assessment making in family, community, school, & post-secondary places. Janice is a mom & former elementary teacher.

2D Location: Centennial # 5

Title: Community-based Educational Programs to Build Community: Profiling programs in Little Saskatchewan, Island Lake and Brokenhead First Nations.

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 community-led education, we explore how Indigenous languages and culturally-appropriate programming are applied in educational programming of film courses, proposal-writing workshops, and applied boreal homebuilding programs. This panel will ask whether this programming is providing community members the skills needed to address community priorities.

Shirley Thompson is an Associate Professor at the Natural Resources Institute, University of Manitoba and the principal investigator of the Mino Bimaadiziwin partnership focused on community-based education program on housing, food and film in First Nations.

Donna Martin is Associate Professor at the College of Nursing, University of Manitoba and co-principal investigator of a CIHR-funded study examining the micro- and macro-construction of induced displacement with Little Saskatchewan First Nation.

Isabella Sumner was an educator and elder in Little Saskatchewan First Nation. She is an educator at the school there and co-leading an intensive film course in her community with the University of Manitoba in June 2019 and facilitated an intensive two-day proposal writing workshop with many First Nation communities in 2019.

Lawrence Wood is the Wasagamack organizer of post-secondary students from Wasagamack First Nation.

Ernie Harper is the Employment Training director of the 15 month post-secondary education program called the Boreal Homebuilding program and many other educational programs in Wasagamack First Nation.

James Queskekapow is a doctoral student from Norway House. In 2019 he co-lead a film education program in Brokenhead First Nation and an

intensive two-day proposal writing workshop with many First Nation communities in 2019.

Ivan Harper is the Anishinimowin language teacher in Garden Hill First Nation.

2E Location: Centennial # 6

Title: "Land Based Education and the Great Law of Peace".

Dr. Brian Rice will talk about the oral tradition called, The Great Law of Peace of the Haudenosaunee. How it was influential in his education and life. His walk following the oral tradition as a process of land based education. Finally, bringing elders and community members on their own journeys.

Dr. Brian Rice, Full Professor, Kinesiology and Recreation Management "Indigenous Land Based Education", University of Manitoba. Dr. Rice teaches Indigenous perspectives on history, global issues and culture. He is now involved in Land Based Education. He has written two peer reviewed books: *Seeing The World With Aboriginal Eyes: A Four-Directional Perspective on Human and Non-human Values, Cultures and Relationships on Turtle Island* published by Aboriginal Issues Press and *The Rotinoshonni: A Traditional Iroquoian History* published by Syracuse University Press based on his 1998 dissertation work while in the Traditional Knowledge Program at the California Institute of Integral Studies. Also a history book written for educators called *First Encounters: Indigenous Peoples and Newcomers from the East to Central Canada* published by Kendall Hunt Press. He has recently published a chapter in a new book on the Truth and Reconciliation commission, a personalized chapter on Indigenous men who went to war, and an article on Indigenous values in sport.

2F Location: Embassy E

Title: An Overview of Road Allowance Communities in Manitoba and an overview of current research on Dog Patch (Brooklands), and an update on Rooster Town (Grant Park).

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.

2G Location: Embassy F

Title: Infusing Culture in Language Teaching.

In this session we will explore implementing philosophy, ceremonial knowledge, land based learning, and methodology.

It is proven, and supported by many scholars, that the best way to learn language is at home in an immersion environment. Traditionally a child is exposed to the language through a kinship system. This kinship system has maintained its function over many generations and is the cornerstone of much of the virtues Dakota and other tribes live by. The language in the kinship system supports the respect among the family and eventually throughout the tribe and creation. Infant to toddler or *hokshiyopa tahan hoksida hed ia nakhunpi, he yus maunipi*.

The different stages of life would see a specific graduation of language knowledge. Mother s and eventually fathers would know when to expose youth to specific terms. In the beginning the youth are fluent in the ways of life, eventually the learn of ceremony and take on new language, from there they listen to the old ones and learn complex Dakota and begin to understand and teach similarly to their children.

If at all possible, encourage speaking at home and learning at home. Ask your relatives to be a part of your learning. Ask your fluent speakers to not speak English in your presence, only if you require translation. Hearing the language is most important in learning it. You would hear some of the semi fluent speakers say they can understand but can't speak it. These semi fluent speakers need a safe environment to practice and make mistakes and not be ridiculed for it. Laughing at language learners discourages

To get out of the classroom is important. To make language useable is also important. Learning language isn't a 3 hour a week thing, you have to use it every day. Make yourself available to learning or teaching

it on a regular basis, keep adding to learners vocabulary and expose to situations where you can allow for further language development. Land based learning is reconnecting the language to the land and reintroducing indigenous ideology. Discussing creation stories and other sacred stories should be in an environment that allows for a connection. Those hitunkankan have life and need to breathe. Exposing learners to real life situations and infusing language allows for repetition and improved cognition.

There are different approaches to language teaching and all are needed. An educator with many different options in their arsenal can switch gears when confronted with a learner who has different learning methods. Some learn best from audio, some from visual, and some from kinesthetic learning. By understanding these learning needs an educator can customize an approach to achieve success. In this section we will discuss and provide examples of different methods.

Kevin Tacan is from Sioux Valley Dakota Nation where he was raised alongside his seven siblings, and two relatives. Kevin holds a diploma from Yellowquill College in Economic Development, a certificate from Assiniboine Community College in Applied Agriculture as well as a degree in Native Studies from Brandon University with a minor in the language. Kevin has taken on various positions in his community in different areas including governance and business development; he also sat on the Board of Governors at Assiniboine Community College for six years, and served as Vice-Chair for three.

Kevin has been with the Brandon School Division since 1996 as a Cultural Consultant as well as a Professor in the Native Studies Department at Brandon University teaching the Dakota language. He currently sits on the Board of Directors of Indigenous Languages of Manitoba as the Chairperson.

Kevin dances men's traditional powwow, sings and plays flute music, as well as emcee's many powwows and conferences including the Winterfest conference on languages in Brandon, MB. In his free time, he does team roping, as well as many workshops and presentations on his language, culture and traditions.

Melanie Kennedy is a Métis woman from Manitoba with roots in St. Ambroise. She is currently the Executive Director of Indigenous Languages of Manitoba; an organization who's solely dedicated to the revitalization, retention, promotion and protection of all Indigenous languages in Manitoba.

Melanie continues to pursue her own learning as a business student at Red River College and a learner of the Michif and French languages. Melanie is devoted to the non-profit sector, for her experience in the last several years renews her faith in the dedication and kindness of its people and brings her

satisfaction in the accomplishments made by the community as a whole. As a member of the Manitoba Aboriginal Languages Strategy committee, Melanie works collectively with many organizations dedicated to revitalize, retain and promote Indigenous languages and education by working together.

Melanie believes strongly that our day to day work contributes to a very significant goal for all Indigenous peoples, reclaiming our languages and identity one speaker at a time.

CONCURRENT SESSION 3 2:30 – 4:00 PM

3A Location: Centennial # 1

Title: Elder Sharing Session with Marie Ballantyne and Martha Peet

Marie Ballantyne is Cree originally from Mathias Colomb First Nation at Pukatawagan, Manitoba. She is one of the University College of the North Resident Elders and she works with students through her kind manners and traditional knowledge.

Martha Peet, I was born in Taloyoak, there were only 4 families living in the community when I was born. Hudson's Bay Company built a store and a staff house in Taloyoak in 1949. This was when the nomad people around that area started moving into the community. The fishing, sealing, beluga whale and the access to the community by supply ship was good so this was good. Originally Hudson's Bay Company tried to settle in Fort Ross but it was too far north so they travelled further south and founded Taloyoak, the community was known as Spence Bay, the name was changed later to Taloyoak. Taloyoak means 'big shield' in Inuktitut. The nomads used to pile rocks about 6 feet high along the caribou migration route, the Inuit would hide behind these piled rocks and harpoon the caribou as they went along the path. There were no guns back then. The shields around Taloyoak are well taken care of and they're kept as they were to remind the young people that are how their ancestors lived so they can feed their families.

My parents were nomads. They found it hard to be in one place all the time so we were always going out fishing every other day or so by dog team. My father would go out for 2 or 3 weeks at a time to hunt for caribou, fish or seal. Upon his return from the land, the community would feast and take whatever they need to feed their families.

I was born in an igloo. The lady who cut the umbilical cord on me said to my mom at the time 'may she never sit idle'.

The first Federal Day School was built in 1960. There were about 18 children aged from 6 to 18, all in kindergarten when the school opened. Prior to school being built, the Anglican minister had classes for us in Inuktitut language. We were taught how to write in syllabics. My dad passed on in 1963, I had to quit school at age 13 to help to bring in food. I had Grade 3.

During my years, I lived in many places. Vancouver, Ashcroft, Cache Creek, Penticton, Rankin Inlet, Fort Smith, Iqaluit, Edmonton, Calgary, Saskatoon, Ottawa, Yellowknife and got anchored in Winnipeg 27 years ago and have lived here since then. My husband showed me all of Manitoba, did lots of camping and fishing and picking berries.

No matter where you live in Canada, my belief is there is beauty everywhere if you look for it.

More than anything, I wanted to have my Grade 12. I obtained my Grade 12 certificate through St. Norbert Adult Education Program at age 55. I was so proud.

I graduated from the Nursing Assistant program at Urban Circle Training Centre. They wouldn't look at my application for the program unless I had Grade 12. I obtained my Grade 12 Certificate at St. Norbert Adult Education Center at age 55. Then I went on to Urban Circle Training Center. It was a great experience.

I have 2 children, a son and a daughter.

My daily activities in Winnipeg are walking my 2 dogs, 2 kms a day and a caregiver to my husband.

Pat Ningewance assisted my in writing a book, 'Inuktitut Pocket Book'.

3B Location: Centennial # 3

Title: Indigenous PAX Dream Makers: Bettering our World and Bettering Ourselves.

PAX nurtures youth in peer-contexts to increase self-regulation, self-control, and self-management while collaborating with others for peace, productivity, health and happiness.

PAX Dream Makers are youth who, with mentor support, are reclaiming their lost hopes and dreams for themselves and for their peers. They are PAX Leaders, putting PAX into action by intentionally increasing peace, productivity, health and happiness. The PAX Dream Makers are innovators who have been part of Indigenous PAX in northern Manitoba who are excited about sharing their powerful PAX journey with Indigenous youth attending from across Canada.

The youth and their mentors from two First Nations communities in northern Manitoba will share their PAX journey in this session for Indigenous youth. In this interactive session, they will assist their peers in “packing their suitcases for life.” As a collective group, they will share what they want to carry in their suitcases and what they want to keep out.

Using their “suitcase for life,” youth attending this session will create their PAX Vision to take with them back to their communities for their lives and others. Any and all youth who want to better their world and better their lives can be a PAX Dream Maker. Youth take their first step in their PAX journey in this fun and life changing session!

Eight years ago, PAXIS Institute and Healthy Child Manitoba partnered to implement PAX for the first time in Canada. PAX is being put into practice in schools across Manitoba, including many Indigenous communities, and PAX Dream Makers is being implemented in Swampy Cree Nation.

3C Location: Centennial # 4

Title: Assessment as Pimosayta: Honouring Children: Indigenous & Relational Approaches – Universities of Alberta and Saskatchewan.

This course, *Assessment as Pimosayta: Honouring Children: Indigenous & Relational Approaches*, was designed to support undergraduate and graduate students who were seeking spaces to rethink assessment from Indigenous, narrative, and relational perspectives. Drawing on Dr. Mary Young’s work (2005 a & b; 2010; 2012), the course began with an exploration of the Anishinaabe concept of pimosayta (learning to walk together) and the understanding that through this learning, all beings might realize pimatisiwin (walking in a good way). These teachings, alongside the teachings of local Elders, Knowledge and Language Keepers, Indigenous and non-Indigenous scholars, and the experiences of the students and teacher educators, shaped openings for exploring assessment making that supports children’s ongoing life making. Grounded in relational ways of attending to experience, and scholarship focused on children’s making of their lives in family, community, and school places, the course opened up exploration of the interconnections among experience, story, narrative, land, and children’s ongoing curriculum-, identity-, assessment-, and life-making.

Trudy Cardinal is a Cree/Metis educator from northern Alberta. As a professor in the Elementary Education department of the University of Alberta, a former Elementary School teacher of 13 years, a mother, a grandmother, an aunty, and an Indigenous scholar she is dedicated to continuing to deepen understanding of the experiences of Indigenous children, youth and families. In both her research and her teaching she

inquiries into the possibilities relational pedagogies and Indigenous ways of knowing, being and doing create for shifting how schooling attends to literacy, assessment and identity.

Shaun Murphy is Professor and Department Head of Educational Foundations at the University of Saskatchewan. He was born and raised on Treaty Six territory in Alberta, and he still works in the same territory, but now in Saskatchewan. He was an elementary school teacher in rural and urban settings for twenty years. Shaun's research interests are based in relational narrative inquiry, and focus on familial and school curriculum making; identity; rural education; the interwoven lives of children, families, and teachers; and teacher education.

Janice Huber, privileged to have been raised in Treaty 8 territory in Alberta is a professor in Elementary Education, University of Alberta. Over time, she has engaged in long-term relational narrative inquiries alongside Indigenous and non-Indigenous children, youth, families, teachers, principals, & Elders exploring identity, curriculum, & assessment making in family, community, school, & post-secondary places. Janice is a mom & former elementary teacher.

3D Location: Centennial # 5

Title: Chapter highlights of Indigenous Education: Affirming Indigenous Knowledges and Language from a Turtle Island Indigenous Scholar's Perspective: Pikiskewinan (Let us Voice).

Title: Understanding Indigenous educational leadership research in four English-Speaking countries: a systematic review.

In writing this chapter, I took a philosophical approach to narrative and Indigenous centered writing about the current issues, themes, and hopes for Indigenous languages and knowledges for our cultural health and wellness. To cite Skuttnab-Kangas, our language losses are a "...a paradox: languages are said to be part of the heritage of humanity - but we are killing them as never before...With the death of every language, a vast library dies" (p. 2). Reference: Skuttnab-Kangas, T. (2002). Keynote Address at the World Congress on Language Policies, 16-20 April 2002, organized by the Linguapax Institute in co-operation with the Government of Catalonia, Barcelona, Catalonia, Spain. Language policies and education: the role of education in destroying or supporting the world's linguistic diversity. tovesk@babel.ruc.dk. A few highlights of the publishing process will also be shared.

EBook is available at www.brill.com

Peng Liu joins the Faculty of Education at University of Manitoba in January 2018. His research interests include Indigenous leadership cross cultures, effective leadership, educational change, educational policy, teacher professional development, and international and comparative education. Dr. Liu earned his doctorate degree from the Ontario Institute for Studies in Education at the University of Toronto. Dr. Liu has published articles in peer-reviewed journals including *School Effectiveness and School Improvement*, the *Journal of Educational Administration*, the *International Journal of Leadership in Education*, and *International Studies in Educational Administration*. He also serves as an associate editor for the *International Journal of Comparative Education and Development*.

Dr. Laara Fitznor (is a member of Nisichawaysihk Cree Nation). She is a recently retired professor who taught Aboriginal Education and Cross Cultural Education in the Faculty of Education, U of M. Laara has been a Co-Chair of the Shawane Dagoosiwon program committee for the past 15 years. 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'), and with Gallagher, M. (2016) "Culturally Responsive and Innovative Student Support Programs CAN overcome Issues of Poverty and Poor Educational Outcomes for Indigenous Students".

3E Location: Centennial # 6

Title: Coming together in support of E pawatamuk: Norbert's vision for Sport, Physical Activity and Recreation in the Community.

In this presentation we share our experiences coming together to launch a new University of Manitoba Sport, Physical Activity and Recreation in the Community (SPARC) Certificate. A collaboration between MFNERC and the University of Manitoba Faculty of Kinesiology and Recreation Management, the SPARC Certificate is designed to provide meaningful and relevant university courses related to sport, physical activity, recreation, health and wellness that incorporate Indigenous perspectives and are adapted for

delivery in the community. By introducing a cohort of MNFERC educators and community members to the theory and practice of developing, delivering, promoting and managing physical activity, recreation and health and wellness programs, SPARC captures the positive potential of sport 'as medicine' in the lives of Indigenous peoples. The recent launch of SPARC this past January is the fulfillment of a lifelong dream of Cree educator Norbert Mercredi; as a SPARC team, we share our personal stories of lighting a SPARC as we take Norbert's lead through our own research, teaching and community action.

- Norbert Mercredi, Physical and Health Education Facilitator, MFNERC
- Lee Spence, (formerly) Physical and Health Education Facilitator, MFNERC
- Heather McRae, PhD and Director of Indigenous Engagement, Faculty of Kinesiology and Recreation Management, University of Manitoba
- Douglas Brown, PhD and Dean, Faculty of Kinesiology and Recreation Management, University of Manitoba
- Joannie Halas, PhD and Professor, Faculty of Kinesiology and Recreation Management, University of Manitoba

3F Location: Embassy E

Title: Indigenous Protected and Conserved Areas and the Role of Indigenous Guardians for the Assertion of Nationhood for Ininiw Waktowin Aski.

Living in a lake environment, the Ininiw (Cree) of God's Lake First Nation (GLFN) have a historical and continued reliance upon the lake for its economic, social and cultural well-being and identity. The approach by which the relationship is explored between the people of GLFN and water, and its governance implications, is by using an approach known as an "auto ethnographic" approach that utilizes a combination of autobiographical and ethnographical methodologies in analyzing the relationship between the GLFN and water. The principal investigator's (Stewart Hill) knowledge and experience is examined in determining what governance aspects are accrued from the relationship through a lens of personal reflection and cultural knowledge, and an analysis of those components. A significant event that occurred during the research for this thesis is the participation in the 2017 GLFN Canoe Quest, a healing canoe journey between God's Lake and Norway House, Manitoba. During this canoe trip, the paddlers requested an investigation of ways in which the ancestral and canoe quest route could be protected. This has led to possibly participating in the Indigenous Protected and Conserved Areas process and Indigenous

Guardians program, both of which have governance and jurisdictional implications for the Ininiw of not only GLFN. The proposed name for the IPCA is Ininiw Wakotowin Aski, or the "Ininiw Relationship to Creation."

Stewart Hill is from the God's Lake First Nation and is a doctoral candidate at the Natural Resources Institute of the University of Manitoba.

James Queskekapow is from Norway House First Nation and is a doctoral candidate at the Peace and Conflict department.

Shirley Thompson is an Associate Professor at the Natural Resources Institute, University of Manitoba and the principal investigator of the Mino Bimaadiziwin partnership focused on community-based education program on housing, food and film in First Nations.

3G Location: Embassy F

Title: Revitalizing Anishinaabemowin: A Case Study

This case study is a retrospective analysis of three Anishinaabemowin language revitalization initiatives the author was involved in between 2016-2019 within Winnipeg's urban education institutions. The first two initiatives take place within Seven Oaks School Division and include a four-week Ojibwe language summer camp; the second was the launch of a Kindergarten to Grade 3 Ojibwe bilingual program. This case study looks at the challenges that emerged from these initiatives including issues around human resources, curriculum and pedagogy, the development of a common writing system within an urban K-12 public school system that further illuminated issues of dialect diversity and standardization. These results would inform the development of a one-year Language Revitalization Program at Red River College. This case study ends with a list of recommendations to support language revitalization within Manitoba, highlighting the role Post-Secondary Institutes, Education Ministries and School Divisions must play to support the revitalization of Indigenous languages by developing the skills and credentials required to support language revitalization within K-12 systems. This case study can benefit Education Ministries, K-12 practitioners, Post-secondary Institutes, Education leaders, Policy Makers, and Curriculum and Resource Developers.

Rebecca Chartrand is of Anishinaabe and Metis ancestry. She is from Treaty #1, #2 and #4 territories located in the heart of Anishinaabe and Metis territories in Manitoba. She sees herself as having roots that run deep within this region. Her work as an educator over the past 25 years focuses on Indigenous Achievement and the revitalization of strong healthy Indigenous identities. She has worked as an Educational Assistant, a Teacher, Aboriginal Education Consultant, Division Lead, Artist,

Entrepreneur, Staff Officer, Community Activist, Public Servant and Bridge-builder. Her home is situated on the Red River, about eight kilometers from where the Red and Assiniboine Rivers meet. She imagines herself connected to the essence of her people within these territories, to their beliefs, their hopes and dreams as it relates to language and identity. This visualization guides her work.

Rebecca Chartrand is also the Executive Director Indigenous Strategy at Red River College, prior to this she worked in Seven Oaks School Division as the Division Lead for Indigenous Education. She sits on a number of strategic councils that support Indigenous education. She sits on (MALS) Manitoba Aboriginal Language Strategic Committee and (IEWG) Indigenous Education Working Group with the Canadian Museum for Human Rights. She is a founder of (CAEM) Council for Aboriginal Education in Manitoba and a founder of Aboriginal Circle of Educators Manitoba Aboriginal Education Awards. Rebecca led the charge in the development of K-Grade 3 Ojibwe bilingual school in Seven Oaks School Division that is adding a consecutive grade each year since it opened in 2017.

CONCURRENT SESSION 4 10:30 AM – 12:00 PM

4A Location: Centennial # 1

Title: Elder Sharing Session with Oliver Boulette and Wanbdi Wakita

Oliver Boulette, is Metis and originally from Manigotogan, Manitoba. Retired from the provincial government, Oliver is still active as a musician, consultant and in community service. Oliver is a well-known fiddler who enjoys sharing this gift at community events.

Wanbdi Wakita is a Dakota Elder from Sioux Valley Dakota Nation. Wanbdi is a recipient of the order of Manitoba which he received recently. He is a spiritual leader, a gifted counselor, captivating storyteller and presenter. He possesses a rare breadth of traditional and culture knowledge which he combines with a message of healing and unity between all nations. Wanbdi is also a member for the Manitoba Aboriginal Languages Strategy Council of Grandparents.

4B Location: Centennial # 3**Title: *Mino Pimatisiwin (good life)***

In ininimowin, we find the history, the teachings, and the worldview of the inino imbedded in the words. As an oral language, this ensures the continuation of the culture from one generation to the next. The Elders are telling us that we cannot just translate our language into English; we have to look more closely in order to understand our ininiwin. In this session, we will examine concepts of family, child raising and education based on words in ininimowin; concepts that give us an insight into our understanding of Mino Pimatisiwin.

Ron Cook was a fisherman on Lake Winnipeg for 15 years and lived a traditional lifestyle with his wife and five daughters. In 1992, his interest in his first language (nehinawewin) inspired him to enter BUNTEP when they offered a B. Ed program for Native Language teachers, graduating in 1997 with greatest distinction. He is currently the curriculum consultant for the Centre for Aboriginal Language and Culture at the University College of the North.

4C Location: Centennial # 4**Title: *Anishinaabe Life through Ceremony - From Cradle to Grave and Beyond***

Anishinaabe Life through Ceremony: From Cradle to Grave and Beyond will introduce participants to the role of ceremony in the lives of Anishinaabe people, drawing upon the personal life experiences of the presenter. Participants will engage in interactive activities, reflecting collaboratively upon their own life experiences and discussing the dynamics of our cultural similarities and differences. We will also explore the roles and relationships that mark every age and stage of life in traditional communities and consider how these understandings of life may help us to identify unmet needs of our students in contemporary education.

Waawaashkeshi'ikwens, Josephine Hartin serves her home community as Vice-Principal at Ginew School. Ginew School's mission is to provide a culturally relevant education to Anishinaabe students. As a long time teacher at Ginew, Mrs. Hartin has worked to include Anishinaabe perspectives and teachings into all subjects for kindergarten and grades 2, 5, 6, 7 & 8. As the former Ojibwe Language and Culture teacher, she has designed and delivered culturally relevant curriculum to all Ginew School Students from nursery to grade 8. Waawaashkeshi'ikwens relies upon her 20 years of learning as a Midewiwin, the love and lessons passed down from her mother, father and her eight older siblings, and the many gifts shared with her by her community and all her relations.

4D Location: Centennial # 5

Title: Creating New Speakers, Healing Old Wounds: The Prairies to Woodlands Master-Apprentice Program for Michif and Other Indigenous Languages.

The Prairies to Woodlands Indigenous Language Revitalization Circle is presently running a Master-Apprentice Program for Michif and Other Indigenous Languages with (Southern) Michif (Camperville/Brandon/Binscarth/Ste. Madeleine/Yorkton), Swampy Cree (Mosakahiken) and Anishibaabemowin/Nakawemowin (Skownan/Kinistitin) presently represented. The first phase, a pilot project funded by Heritage Canada through the Aboriginal Language Initiative and the TELUS Friendly Future Foundation, recently comes to a successful close at the end of March.

And, although this project did not have a formal research component, some of the perspectives and experiences shared by the Indigenous language learners and teachers, particularly at the last of a series of three workshops, support the link between language, health and wellbeing expressed in the literature (Jenni et al, 2017). Of special interest were the references to not only personal healing and growth but also to the strengthening of family ties and healing of family relationships. This is something that has not yet been a focus of research.

In our presentation, we will give an overview of our project—its challenges, successes and hopes for the future—and some observations of our participants. We will also relate how adult immersion programs, such as the Master (Mentor)-Apprentice program, fit into the spectrum of both community and institutionally-based Indigenous language acquisition/learning programs when considering revitalization planning and policy for languages at risk.

Verna Demontigny is a Michif (Metis) living in Brandon, MB but originally from the community of Ste. Madeleine, MB. She is a long-time advocate and mother tongue speaker of Michif. Verna teaches Michif in the K-12 school system and at the University of Brandon. She is a Master speaker in the P2WILRC MAP Pilot Project and the Co-chair of P2WILRC.

Heather Souter is a Michif (Metis) living in Camperville, MB. She is a speaker and an adult learner of Michif with a background in interpretation and language teaching and holds a MEd Revitalization from the University of Victoria. A long-time language revitalization activist and advocate, Heather presently runs the P2WILRC Master-Apprentice Program Pilot Project.

4E Location: Centennial # 6***Title: A Purposeful Pause: Creating a Culture of Change that Promotes Indigenous Knowledge, Education, and Scholarship Achievement at the College of Pharmacy***

In September 2017, Dr. Dana Turcotte and Sarah Olson received funding as Co-Leads on the project, A Purposeful Pause: Creating a Culture of Change that Promotes Indigenous Knowledge, Education, and Scholarship Achievement at the College of Pharmacy. The main goals of A Purposeful Pause are to: infuse Indigenous content into the College of Pharmacy (CoP) curriculum; create an inclusive environment that welcomes the added value of Indigenous students, staff, and faculty; inform non-Indigenous members of the CoP of the historical realities of genocide in Canada that have resulted in societal disparity and the marginalization of Indigenous peoples; and address all attitudes that will be detrimental to unbiased, patient-centered care. The majority of our data to identify gaps and inform curricular and co-curricular change will come from the administration of comprehensive, educational surveys that were created in co-design and partnership with two researchers from Queen's University. Another main objective of this project is to ensure that cultural safety and anti-racism professional development is readily available to students, faculty, and staff. The Purposeful Pause Team recently hosted a workshop entitled, "Building Bridges through Understanding the Village", which informed faculty and staff of the factual events of colonization, residential schools, and the reality of intergenerational trauma. By creating an environment where the importance of Indigenous peoples and content is widely and openly shared and where anti-racism is addressed as a core of professionalism, we will undoubtedly prepare students to be compassionate and informed in their future healthcare professional roles.

Sarah Olson is a Cree woman with roots in Norway House Cree Nation. She graduated from the University of Manitoba in 2016 with a BA (Adv.) in Psychology and Native Studies and plans to pursue a Master of Arts in Native Studies. Sarah currently works at the University of Manitoba in the Office of Indigenous Engagement on the Manitoba Collaborative Indigenous Education Blueprint and she is the co-Primary Investigator on the titled project.

Dr. Dana Turcotte is a Clinical Pharmacist and Assistant Professor at the College of Pharmacy and the co-Primary Investigator on the titled project. In both her clinical and academic roles, she has prioritized the concept of collaboration and social accountability/responsibility as guiding principles of her practice, research, and teaching. One of Dr. Turcotte's research areas of interest includes the evaluation of perceptions, beliefs, and attitudes in healthcare provision (particularly related to healthcare students) and healthcare reception/utilization, with particular interest in overcoming barriers to care.

Jenna Villarba is a third year student pursuing a Bachelor of Science in Pharmacy at the University of Manitoba. Throughout her academic career, she has been involved with a variety of extracurricular initiatives, including her role as a student coordinator and facilitator for many activities at the College of Pharmacy, in programs such as CanU Reach, the Manitoba Undergraduate Healthcare Symposium, and the Biomedical Youth Program. In addition, Jenna has maintained a Research Student position the titled project since May 2018.

4F Location: Embassy E

Title: "But Water is Life! Then why has water become a threat to life? Exploring two-eyed seeing during the man-made flood of 2011.

Myrle Ballard PhD, Assembly of Manitoba Chiefs

The First Nation communities situated on the shores of Lake St. Martin were forced displaced in the spring of 2011. Lake St. Martin is a freshwater lake, 225 miles north of Winnipeg. The lake once provided life for the First Nations who used the waters for their traditional and cultural livelihoods. In May 2011 members of the four communities experienced varying levels of induced displacement as a result of a human-made flood. Eight years later, May 2019, some community members continue to reside in urban hotels or temporary housing in the City of Winnipeg and surrounding area. The life and beauty water once provided is now becoming a distant memory as people struggle with the unknown. Hope is challenged by despair as members face challenges in their new environment. Death and suicide have plagued members. The differing views of water and the decision to open the flood control structure and to flood the First Nation downstream residents to save upstream taxpayers was done without consulting the First Nations. To date, members have not been compensated, they have lost land, "communityness", and many are struggling with a new way of life after being suddenly released from a colonial system that did not provide them with coping skills. The land and water that provided life is now a remnant of the past. This paper will discuss 'two-eyed seeing' and how Anishinaabe water knowledge and how water has been manipulated by westerners for profit in relation to the events of the 2011 flood. Oral histories and traditions from community leaders and community members were utilized, including the author's experiential events from growing up in her community (LSMFN). Literature and policy documents were also reviewed.

Myrle Ballard, PhD (Natural Resources & Environmental Management) is Anishinaabe and has a post doc in environmental health at University of Manitoba. She is passionate about her research and advocacy on the

environment and sustainable livelihoods, and raising awareness about flooding in her community. She has written technical papers, journal articles, and a documentary videographer.

4G Location: Embassy F

Title: Articulating Movement through 'Story as Indigenous Methodology'.

Indigenous methodology contesting for space within research has opened the competition with the overpowering, objective, dominant western methodology, which has left little to no room for subjective approaches. Through this omission, experiences are rarely included in the research process. Within an Indigenous worldview, experience is a central point that is included in practices that ensures the continuity of Indigenous culture. A vehicle for experience, which is also a part of a reality, is oral tradition. The process of oral tradition relies on stories that are passed down from one generation to the next. In *Indigenous Methodologies*, Margaret Kovach states that “[s]tories remind us of who we are and of our belonging. Stories hold within them knowledges [and] [t]hey tie us with our past and provide a basis for continuity with future generations” (94). Stories are the link between past and future, moreover, they are the means of Indigenous reality and are the truths in which the community becomes reliant on for forward mobility. In this paper, I will draw from work of Indigenous scholar Kovach and discuss the use of story as a research method by moving beyond narratives of experiences used for entertaining purposes. I will demonstrate that story, as it gets passed from one generation to the next, is a force that channels movement to ensure the continuance of Indigenous culture and practice.

Melanie Belmore is an Anishinabe and a member of Whitesand First Nation, ON. She currently lives in The Pas, MB where she holds a University Instructor position in the Aboriginal and Northern Studies program at the University College of the North. She is also a PhD student in the Native Studies department at the University of Manitoba. Her research interests are, Indigenous literature, Indigenous literary theory, identity, oral tradition and storytelling.

CONCURRENT SESSION 5 1:00 – 2:30 PM

5A Location: Centennial # 1

Title: *Elder Sharing Session with Don Robertson and Ernie Samatte*

Don Robertson 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.

Ernie Samatte was born in Winnipegosis, MB which is located on the south end of Lake Winnipegosis.

My ancestors come from The Red River Valley, as my parents were French Metis and I am a member of the MMF. I attended school in various locations throughout Manitoba, in my early grades; I completed my high school education in Winnipegosis. I am also a Residential School Survivor.

In my younger years I worked in the construction industry in Eastern and Western Canada and in the USA. I also worked on the Dew line which is located in the high Arctic. I resided in Churchill, MB for 12 years working for the federal government as a fire fighter and equipment operator. I began my career with the Manitoba Provincial Government in the Justice department as a correctional officer in 1980 in Dauphin, MB. I was

transferred to Winnipeg in the early 90's as a supervisor at the Community Release Centre.

I transferred to The Pas in 1994 and was the supervisor of the records and admission department where I supervised and trained staff.

I retired in 2010 after a 37 year career with the Provincial and Federal Governments. I am currently employed at University College of the North as the Campus Elder Advisor in The Pas, MB.

5B Location: Centennial # 3

Title: Building Capacity with Research and Indigenous Scholarship in Education (RISE)

This presentation will focus on the topic of building Indigenous research capacity through a group called Research and Indigenous Scholarship in Education (RISE). RISE connects Indigenous faculty and students at McGill University through their work in decolonizing and indigenizing research in education. The mandate of the RISE research group is to create a space for Indigenous faculty and students to engage in education and language revitalization research with Indigenous communities. The hub created by RISE will facilitate collaborations and partnerships with Indigenous communities by serving as a point of contact for Indigenous peoples in academic and community settings. The RISE research group, as a community of practice, will carry out research and work collaboratively with Indigenous communities to explore the challenges, promising practices, and opportunities for future development in Indigenous education and language revitalization. By providing the opportunity for RISE members to carry out research in line with community priorities, we will begin to map the ways in which local and regional Indigenous communities are advancing Indigenous education research. The purpose of this session is to discuss and highlight opportunities for Indigenous education research—to keep Indigenous languages and cultures vibrant, alive, and thriving—by identifying and sharing approaches that best support the efforts of Indigenous researchers, speakers, teachers, and students.

Dr. Janine Elizabeth Metallic, a Mi'gmaq from the Listuguj, currently lives in Montreal where she works as an Assistant Professor in McGill's Department of Integrated Studies in Education. Her research interests center around Indigenous educational studies and language revitalization. Janine is currently interested in supporting and training Indigenous graduate students while developing research projects related to community-based education and language research.

Wahéshon Shiann Whitebean is Wolf Clan of the Kanien'kehá:ka Nation at Kahnawà:ke. Her knowledge and experience are rooted in her background

within the Longhouse and community efforts for language and culture revitalization. She acquired a B.A. in First Peoples Studies and a M.A. in the Individualized Program at Concordia University. She has received numerous scholarships and academic awards during her tenure as an undergraduate and graduate student. Her Master's thesis is titled, "Child-Targeted Assimilation: An Oral History of Indian Day School Education in Kahnawà:ke". Wahéhshon will begin a doctoral program at McGill University's Integrated Studies in Education in Fall 2019. Her research centers on understanding the impacts of Indian Day Schools in her home community.

5C Location: Centennial # 4

Title: Indigenous Curriculum Development and Community Control of Education: Kahnawà: ke Education Center.

This presentation will focus on the topic of community control of education and the efforts to develop an N-11 program rooted in Haudenosaunee worldview and foundational teachings. Guided by the voice of the community, the Kahnawà:ke Education Center had established a curriculum team to articulate a rigorous program of studies that will aim to ensure all students have the skills and tools to succeed in any life path they choose with a rootedness in who they are as Onkwehón:we (Indigenous) people. The purpose of this session is to demonstrate how the process of program development in Indigenous communities is truly a research intense process and to challenge educators to think beyond provincial educational norms and enact culturally rooted curriculum guided by our worldviews and ways of knowing. This process extends well beyond writing curriculum and entails a paradigm shift in education for all stakeholders. From defining our vision of student success to supporting teachers through ongoing cultural professional development, as we look ahead seven generations, it is clear that community control of education entails a great responsibility. It has been over forty years since the National Indian Brotherhood presented their policy paper on Indian Control of Indian Education (1973) and this must still motivate our educational efforts today as we continue to have these conversations and understand the utter importance of community control so we may continue to exist as distinct peoples into the future.

Kahtehrón: ni Iris Stacey is turtle clan from Kahnawà:ke, Mohawk Territory. She is the Curriculum Team Coordinator at the Kahnawà:ke Education Center, supporting the development of their N-11 Program which roots all disciplines in Haudenosaunee worldview and foundational teachings. Kahtehrón: ni has a master's in Indigenous Languages Revitalization from UVIC and is currently studying for her PhD in Integrated Studies in Education at McGill University.

Tsohahí:io Lauren Deom is bear clan from Kahnawà:ke, Mohawk Territory. She is the Kanien'kehá:ka Curriculum Developer at the Kahnawà:ke Education Center developing social studies curriculum rooted in the N-11 Tsi Niionkwarihò:ten Program. Tsohahí:io is currently studying for her masters in Sociolinguistics at Concordia University.

Kahsennéhawe Jacobs is turtle clan from Kahnawà:ke, Mohawk Territory. She is the Kanien'kéha Language Arts Consultant at the Education Center developing Kanien'kéha language arts curriculum rooted in the N-11 Tsi Niionkwarihò:ten Program. Kahsennéhawe is currently studying for her masters in Second Language Education at McGill University.

5D Location: Centennial # 5

Title: Red River College's Indigenous Language Program

A presentation on the RRCC language program:

The program is designed to train participants to work in the K-12 school system or in community-based programs with an emphasis on the Ojibwe language and cultural competencies such as reading, writing and speaking the Ojibwe language. This program works to increase student understanding of the social, cultural and historical significance of Indigenous peoples, in Canada and abroad.

They will learn the Anishinaabemowin (Ojibwe) Language, and obtain skills important to the revitalization of the Indigenous Language. You will learn in a variety of settings: classroom instruction, lab instruction, land-based learning and in a classroom or community-based practicum.

Ida Bear is a lifelong Cree Speaking educator who has taught the Cree language at the university and college level.

David Beaudin, Access Instructional Programming

Manog Dowrang, Chair, Indigenous Education and Access Programs

Corey Whitford, Language Instructor.

5E Location: Centennial # 6

Title: Participatory Video Workshops with youth and Elders of the Brokenhead Ojibway Nation tell their history in film.

Four short videos were developed by youth and elders of the Brokenhead Ojibway Nation members, agencies and partners and to support efforts in revitalizing of the local culture and supporting language retention efforts

with training and support services. Seven days of workshops with 30 youth participants and many Elders yielded much learning. Brokenhead Ojibway Nation was able to partner with Natural Resource Institute, of the University of Manitoba in delivering an effective Youth and Elders Wellness Circle Model.

James Queskekapow is currently a doctoral student in Peace and Conflict Studies at the University of Manitoba. James is fluent in both Cree and English, and a practicing Traditional Storyteller. He has a Master's Degree in Native Studies and a 4 Year Advanced Degree in Conflict Resolution Studies. James is a member of the Norway House First Nation. In 2019 he co-lead a film education program in Brokenhead First Nation and an intensive two-day proposal writing workshop with many First Nation communities in 2019.

Deborah Smith is the chief of Brokenhead First Nation and provided great leadership with a film education program in Brokenhead First Nation in 2019 with a focus on youth recording and learning Anishinaabe from Elders in the community.

Shirley Thompson is an Associate Professor at the Natural Resources Institute, University of Manitoba and the principal investigator of the Mino Bimaadiziwin partnership focused on community-based education program on housing, food and film in First Nations.

5F Location: Embassy E

Title: Dibendaagoz-imin: An Indigenous Cultural Education Course

In the Seven Oaks School Division, and Indigenous Cultural Education course has been established to help reconnect Indigenous youth to the teachings of their families and communities. Throughout the school year, students are invited to join Elders and teachers outside of the classroom to learn about ceremony, identity, belonging, responsibility, and purpose. Activities may include Sweat Lodges Ceremonies, medicine teachings, Youth Gatherings, Ice Fishing, post-secondary education tours, employment presentations, and Pow Wows. Students complete 110 credit hours outside of the classroom and are granted one high school credit that can be used towards their High School Diploma. Through participation in the Indigenous Cultural Education Course, students not only move closer towards their goal of high school completion, but are also provided with opportunities to transform and heal their own lives as well as the lives of their families and communities. This presentation will focus on the creation and purpose of the Indigenous Cultural Education course, it's connection to traditional and modern Indigenous pedagogies, as well as give voice to the students who have participated in the course.

Kimberly Embleton is a Metis woman and is currently a Support Teacher at Maples Collegiate in the Seven Oaks School Division. After spending eleven years working at an Indigenous adult and post-secondary institution focusing on pre-employment training through a culturally-based program, she now works with youth ages 14-21. She received her Masters of Education from the University of Manitoba which focused on the experiences of Indigenous students in post-secondary education.

Amy Carpenter is a Metis woman from the Red River region in Winnipeg. She is currently a Support Teacher at OV Jewitt K-8 School in Seven Oaks School Division. Prior to this Amy has taught grades 1-3 and 9-12. She was also Vice Principal of Riverbend Community School and Assistant Director of Wayfinders. Her educational focus is nurturing and celebrating the strong leadership capacity within Indigenous children and youth.

Sherri Denysuik is Anishinaabe from Sagkeeng First Nation. She is currently the Division lead of Indigenous Education for Seven Oaks School Division. Before this role, Sherri was an Administrator for 9 years with experience at all grade levels K-12. Sherri promotes and advocates for Indigenous perspectives in all areas of the curriculum and provides Professional Development to teachers, staff and Administrators.

5G Location: Embassy F

Title: Beyond the Rainbow: Investigating Representations of Gender and Sexuality in Indianist Music and Production.

Colonialism has had far-reaching, systematic impacts and effects on Indigenous peoples across the globe. For Indigenous peoples in Canada (First Nations, Inuit, and Métis), the ongoing effects of colonization have sustained and continue to maintain broader social, political, cultural, and economic implications, which have impacted Indigenous expressions of identity, sovereignty, and equity issues. In this presentation, the presenters will discuss some of the findings from the SSHRC IDG-funded project, Entitled Beyond the Rainbow: Investigating Representations of Gender and Sexuality in Indianist Music and Production, which examines gender representations and expressions of sexuality in music and performance. The presenters will also discuss the impact of engaging with interdisciplinary methods and theories as a strategy for unpacking colonial codes in music, text, and visual culture.

Combining visual methodologies, decolonization strategies, and queer/gender theories, this research examines how expressions of heteronormativity, as underscored through music, text, and illustration, have contributed to the erasure of Indigenous gender and sexuality diversity. Drawing on emergent methodologies, this research investigates

Indianist sheet music, and other popular “Indian-themed” music and materials produced during the late 19th to early 20th centuries, by focusing on images (i.e., design and illustrations) featured on sheet music covers, and examining recurrent subject matter conveyed through text and music. To date, the research team has examined over 2,000 pieces of sheet music, while working towards a decolonizing visual methodology that engages intertextual analysis of visual and textual codes, and unpacks themes and characteristics which are encoded within layers of musical expression.

Dr. Spy Dénommé-Welch, is a multidisciplinary artist and scholar of Anishnaabe descent, who writes, composes, and produces work in theatre, opera and music. He is an Associate Professor in the Department of Educational Studies, Faculty of Education, at Brock University.

Kevin Hobbs is a writer, educator and Master’s candidate at Brock University in Social Justice and Equity. He utilizes narrative and art methodologies in his work.

CONCURRENT SESSION 6 2:45 – 4:00 PM

6A Location: Centennial # 1

Title: *How we created a school division wide kindergarten program.*

With a team of five staff, the Louis Riel School Division offers a kindergarten language and culture exposure program in 36 kindergarten and 16 grade one classroom’s. Ojibwe Language and Culture is being transmitted to approximately a thousand students and teachers; we are exposing students to indigenous teaching methods and ways of being right at the beginning of their academic life. The program content is based on the Ojibwe Circle of Life and epistemology. The program team is a mixture of licensed teachers and community members. This presentation will offer insights into program frameworks; centering a program on indigenous knowledge, and community member participation in the delivery of the program. Protections of indigenous knowledge (ocap) will be discussed. The team will share their experiences and then will be happy to answer any questions and provide further information participants may need.

Shirley Ewanchuk is a First Nations Home Economist, museum curator and health program developer who worked with Manitoba First Nations, Tribal Councils and PTO’s for 16 years before becoming a teacher. She has created the program framework and Ojibwe Language Exposure program for the Louis School Division and leads a team of five: Linda Allen, Hilda Kent, Tiffany Langan and Kelsey Lenaghan.

6B Location: Centennial # 3**Title: *The National Centre for Collaboration in Indigenous Education and Language (NCCIE)***

National Centre for Collaboration in Indigenous Education (NCCIE) research connects communities with each other to share their stories about Indigenous education across Canada and around the world. One of the core messages heard during NCCIE's first year is how important languages are to First Nations, Métis and Inuit Peoples and the central role languages play when passing on knowledge and culture through Indigenous education. To reflect this close relationship between Indigenous languages and Indigenous education, and in support of the United Nations Declaration that 2019 is the 'Year of Indigenous Languages', NCCIE has initiated a number of language projects. Going into its second year, NCCIE contemplated how to better represent Indigenous languages and have more Indigenous languages heard on the website. This pilot project, the 10X10 Indigenous Language Initiatives, has been created as a result. We look forward to the opportunity to share some examples and discuss the future of Indigenous education with a focus on language in our workshop.

Laura Forsythe a proud Metis woman is a Research Assistant for NCCIE and a Ph.D. Student in the Department of Native Studies. Forsythe holds a BA in First Nations Studies, a B.Ed. specializing in Indigenous Perspectives in Education, a Post-Baccalaureate in Early Learning from Simon Fraser University and a Masters with a specialization in Indigenous Education and self-government. As a Research Assistant with NCCIE, Forsythe has interviewed dozens of Educators looking to share successes with other educators.

6C Location: Centennial # 4**Title: *'The Amazing Journey of Learning my Ancestral Language'***

Tānisi, Cameron Adams nitisinihkāson ēkwa Gimli nitōhcīn. Nicāpān ohcīw kinosēwisīpīhk. I became interested in learning more about my Aboriginal ancestry when I was in high school. In our school division we had a group called EAGLE (Evergreen Aboriginal Group of Leaders in Education). Within this group, we had many different types of events. These included learning about conservation, our health, traditional medicines and social issues. One time we had an Elder come talk to us about her Residential School experience. She also shared her ability to speak her mother tongue of anishinaabemowin (Ojibwe).

Sometime after this I was added to a Facebook group called #CreeSimonSays. In this group Simon Bird, a fluent Woodland Cree speaker, shares words and phrases every day that help teach beginners the

language. At first, I was a bit hesitant as the words looked very different from English. Eventually I started learning Cree everyday a little at a time. First it was counting, then numbers, days of the week and basic phrases. I didn't know what dialect of Cree my family spoke; I found this out in the latter part of grade 12.

In the second half of grade 12, I started learning and writing Cree. Every day during second semester I would translate the cafeteria special into Cree. This would make everyone look twice when they were checking what was for lunch. I also was able to go into a classroom to share my growing passion for the Cree language.

When I came to the University of Winnipeg, I wanted to keep on learning Swampy Cree, so I enrolled in the Introductory Cree course to become literate in Swampy Cree and learn how to conjugate verbs and expand on vocabulary. While at university I met Elder Margaret Osborne and I built a relationship with her learning Cree every Friday. She would share stories with me and I would learn lots of Swampy Cree. I realized that I would not be able to keep on learning Cree because Introductory was as far as it went. I thought creating a Swampy Cree app would be something interesting. Upon doing news story, I was contacted by a gentleman out of Saskatoon who develops language apps. He said he would develop it.

This past fall, I was fortunate enough to receive three grants to cover over 16,000 translations with audio and technology development. I reached out to more Cree speakers and was able to get about a dozen interested in translating. Dr. Ellen Cook was one of the first to come aboard translating and she has translated a great amount of the material in the app. The first phase of the app will come out in September which will include Ellen's voice with every word and phrase. This app will be updated regularly to ensure that as many aspects of the language can be documented to revitalize with younger generations.

My education plan is to go into education next fall and become a teacher and work towards revitalizing all Indigenous languages across Canada. I look forward to seeing how much content this resource will have in five years, even though this will be a life project!

Kinanāskomitināwāw/I thank you all.

6D Location: Centennial # 5

Title: Finding Constitutional Space for Aboriginal Language Rights to Education

Since the 1960's Aboriginal peoples have been advocating for Aboriginal language education programs as well as for the development of formal

language instruction in two key areas: the teaching of Aboriginal languages and teaching in Aboriginal languages. Other advocacy efforts have focused on funding for the development Aboriginal language immersion and bilingual programs as well as curriculum development. In February 2019, Heritage Canada tabled Bill C-91 An Act respecting Indigenous Languages. The objective of the legislation is to promote and protect Indigenous languages and to implement a Language Commissioner. This presentation will critically examine Bill C-91 and will address the question whether Bill C-91 can assist with the promotion and development of Aboriginal languages in Canada. The basis of the presentation comes from my PhD research on Indigenous language rights in Canada.

Professor Fontaine is Cree-Anishinabe and a member of the Sagkeeng First Nation. She is the Indigenous Academic Lead and an Associate Professor at the University of Winnipeg. Her PhD research was presented in a CBC documentary entitled "Undoing Linguicide" which was awarded the 2017 Radio Television Digital News Association Adrienne Clarkson Award for Diversity. She has authored articles on residential school issues and Indigenous language rights in Canada.

6E Location: Centennial # 6

Title: The Ojibway Creation Story

My work as a MALS contractor has required that I survey Aboriginal language teachers in Manitoba to research what is needed to assist them in implementing their language programs. The research resulted in a report titled "MALS Survey-Highlights 2016-2017." One recommendation from the research indicates that "the Elders who are the knowledge keepers also play an important role with regard to culture. They can teach future generations about the importance of culture, offer cultural teachings, and conduct ceremonies."(p.13) The Elders also play a significant role in the revitalization of language. I developed a power-point presentation (The Creation Story) to show how one can incorporate Ojibwe language with culture.

This power-point presentation will walk participants through chapter one of Edward Benton-Banai's book titled "The Mishomis Book-The Voice of the Ojibway." The chapter explains how life came to be from an Ojibwe perspective.

Donna Beach is an Aboriginal Languages Consultant Contractor for Manitoba Aboriginal Languages Strategy. (MALS) She has been working with this organization since 2016. Her duties have required her assist MALS in revitalizing, retaining and promoting Aboriginal Languages for Manitoba. Her duties have included, working in collaboration with MALS Elders, professional development for Aboriginal teachers, conducting research and

developing MALS Annotated Bibliography.

Donna has a Masters of Education and has worked as a classroom and Ojibwe language teacher as well as a School Principal and Vice- Principal. Donna has also worked as an Aboriginal coordinator for the four Ojibwe Bilingual classrooms at Riverbend School.

6F Location: Embassy E

Title: Growing Our Own Anishinaabemowin Speakers

The Ojibwe Bilingual Program at Riverbend Community School in Seven Oaks School Division is a community based elementary level that opened in September 2016. It's a K-5 track program where students receive 50% of their school day instruction in Ojibwe language and 50% in English. The program is developing their own curriculum and standardized resources and books supporting it. This program is recovering and preserving Indigenous language through culture. It is a blending of the past with the present to bring about strength, opportunity and bolder presence for Indigenous peoples in the future. This presentation will take participants through an overview of the Ojibwe language Program: we share how it started, what went into the creation, data sharing and community information with reference to Calls to Action 13, 14, 15 on the revitalization and preservation of Indigenous languages. It will offer insights into what is key for promoting and teaching Ojibwe language to students. Teachers will share a day in the life of a student at Riverbend Ojibwe Language Program. Audience participants will learn beginner phrases in Ojibwe through song, movement and games. They will share samples of classroom resources, book lists, key literature and lesson plans. There will be opportunity for discussion through a questioning and answering period.

Sherri Denysuik is Anishinaabe from Sagkeeng First Nation. She is currently the Division lead of Indigenous Education for Seven Oaks School Division. Before this role, Sherri was an Administrator for 9 years with experience at all grade levels K-12. Sherri promotes and advocates for Indigenous perspectives in all areas of the curriculum and provides Professional Development to teachers, staff and Administrators.

Kimberley Guimond is Anishinaabe from Sagkeeng First Nation. Kim is currently teaching Grade 3-4 at Riverbend Community School in the Ojibwe Bilingual Program. She has been teaching at Riverbend since the program opened in 2016. Prior to this, Kim was a Middle Years teacher in her home community for many years. Kim is passionate about language revitalization and believes strongly in connecting it to her cultural teachings.

Gloria Baker is Anishinaabe from Hollow Water First Nation. She currently teaches Grade 4-5 at Riverbend Community School in Ojibwe Program.

Prior to this, Gloria has taught in many Northern First Nations communities as well as her home community. Gloria is a talented singer, writer, and translator who is passionate about teaching her language to First Nations people who want to reclaim their language and culture.

6G Location: Embassy F

Title: *The Percy Papers*

The Indian Residential School (IRS) era took its toll on the health and wellbeing of the entire Indigenous population in Canada. Today the effects of this era are still felt. The Canadian government and Church-sanctioned policies and abuses caused ongoing, lifelong, generational trauma and suffering. How does a nation heal after suffering such a historic genocidal attack? How does one make meaning out of such loss and suffering; and transform that loss and suffering into healing? And how might rehabilitation theory contribute to this thinking?

My father, Percy James Bird, spent fifteen years at residential school, from the age of three. After graduating, Percy studied Theology. After a number of years with the Anglican Church, he embarked in a different direction. Utilizing his education and training he helped establish many of the first Native organizations in Manitoba and Canada. All of his life's endeavors were to further the health and healing of people, in particular his Indigenous community. How Percy paved his own path, his own life, making his own decisions after residential school, is a story of healing. Percy survived in spite of his training that dictated his demise. When Percy retired, he enrolled in a short story writing course, leaving a legacy of 21 stories of health, wellness, and healing. Percy's life's work involved trying to make sense out of the world. His story is one of; success, understanding, and above all, survival. Through analysis of the 21 stories I explore how my father achieved his own rehabilitation.

Atik Bird is Beaver Clan from Opaskwayak, MB, home to her matriarchal family. Through the patriarchal Indian Act, Atik is a member of her father's Band, The Montreal Lake Cree of Saskatchewan. Atik is a mother of four and grandmother of 3. She holds a B.A., double major History/English at the University of Toronto, and a M.Ed. at the Ontario Institute for Studies in Education (OISE). Atik is now in the PhD program, Rehabilitation Science Institute, faculty of Medicine, at the University of Toronto.

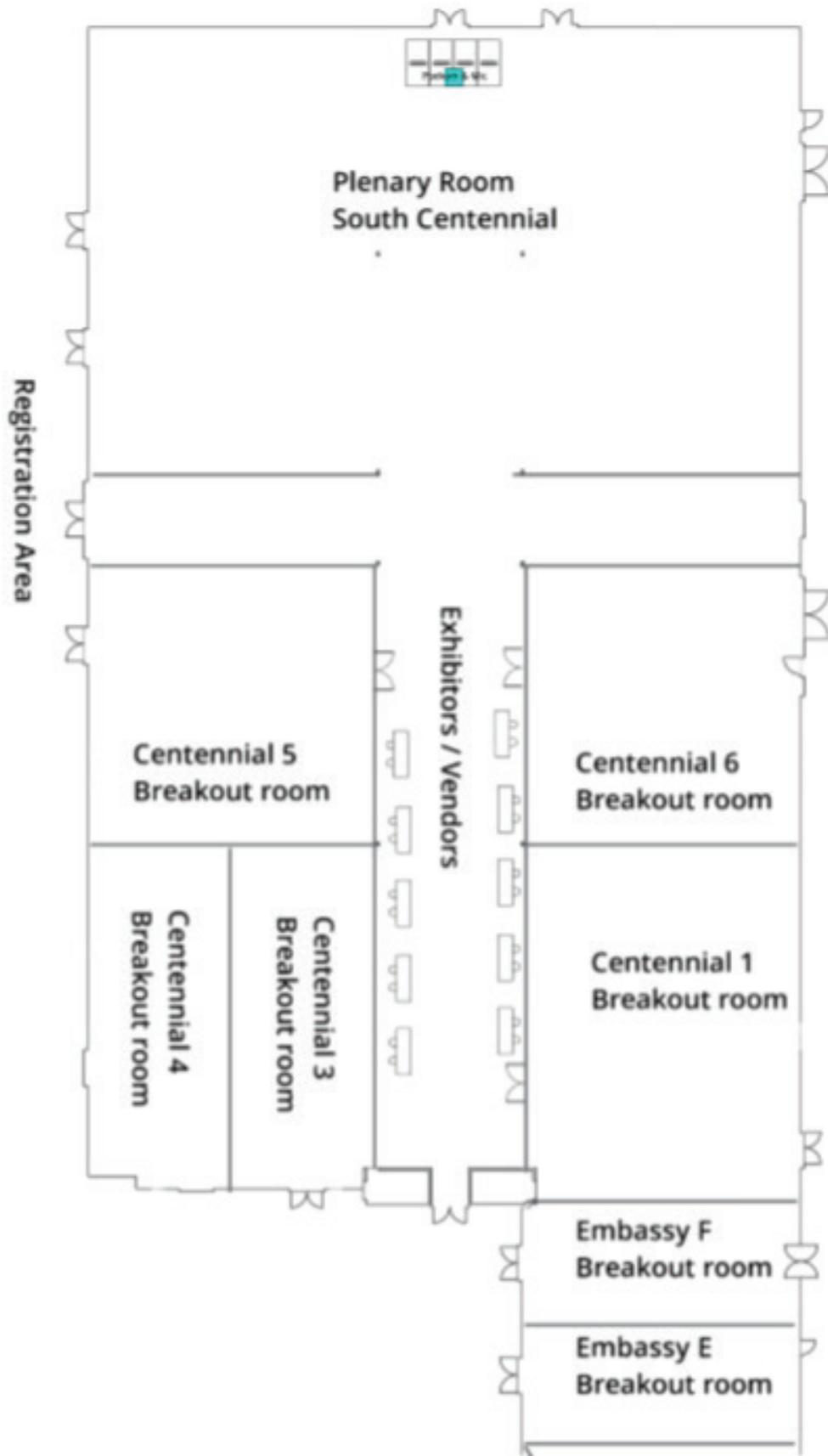
Vanessa Van Bower



Vanessa Van Bower is a Métis francophone multidisciplinary artist, nurse and doctoral candidate. With an affinity for storytelling and spoken word, Vanessa's performances explore themes that run the gamut from Indigenous identity and culture to relationships and nursing ethics. She is passionate about encouraging others to use art to think creatively about justice in their own lives and in their own communities.

Many thanks to
Mr. Boulanger & the Niji Mahkwa
Singers for the Opening Song.

HOTEL MAP – BREAKOUT ROOMS



**Shawane Dagoiwin
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10:44 AM
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