The NSGSA gratefully acknowledges the support from the following institutions at the University of Manitoba:

Office of the Vice-President, Research and International
Clayton H. Riddell Faculty of the Environment, Earth, and Resources
Faculty of Arts
Faculty of Health Sciences
Department of Native Studies
Department of Human Nutritional Sciences
Department of Sociology
Department of Anthropology
Department of English, Film, and Theatre
Department of Political Studies
Department of Religion
Indigenous Achievement
Faculty of Graduate Studies
Indigenous Student Centre
Graduate Students’ Association (UMGSA)
NSERC Chair for Women in Science and Engineering - Prairie Region
Welcoming Remarks

On behalf of the Native Studies Graduate Students’ Association and the Department of Native Studies at the University of Manitoba, it is our distinct honor and privilege to welcome you to the inaugural Rising Up Graduate Students Conference on International Compact, Knowledge, and Research in Indigenous Studies.

Rising up was conceived on the premise of bringing students and the grassroots community together. It is a free event and open to everybody, which we felt was an important element in bringing the greatest amount of people together. We believe we created an event that allows graduate students to share their knowledge, present their research, network, and acquire critical feedback, while also discovering what other graduate students are doing in a related field of research.

We are excited to welcome 34 graduate scholars who will present their research in nine fields of interdisciplinary study – ranging from Indigenous arts and culture, law and governance, economic development, theory, education, health, social justice, and identity. It is also our great honor to welcome Professor Tasha Hubbard from the University of Saskatchewan as our keynote speaker, and our very own Dr. Emma LaRocque as our Honored Guest.

Welcome to Winnipeg, and to the University of Manitoba! We are excited to host you and hope that your experience will be a happy and memorable one.

Sincerely,
The Rising Up Conference Committee

From left to right: Charlotte Bezamat-Mantes, Lydia Schoepffer, Joseph Dipple, Micheline Hughes, Leo Baskatawan, Belinda Nicholson (Blair).
The Native Studies Graduate Students’ Association (NSGSA)

Who We Are

The Native Studies Graduate Students’ Association (NSGSA) is a group of graduate students from within the Department of Native Studies at the University of Manitoba who support Indigenous studies across the university as well as throughout Manitoba. NSGSA has been in existence for three years and is rapidly gaining support. NSGSA’s current executive team consists of:

Leo Baskatawang: President
Joseph Dipple: Executive-at-Large
Belinda Nicholson (Blair): Vice-President
Micheline Hughes: Secretary

What We Do

The organization supports Indigenous initiatives across campus while participating in the University of Manitoba Graduate Student Association where it represents the Department of Native Studies’ graduate students. NSGSA also organizes fundraising events to support students in Native Studies with conference travel funding. Rising up is NSGSA’s first international graduate conference.

How You Can Join

All graduate students enrolled in Native Studies at the University of Manitoba are invited to join the team. NSGSA meetings take place bi-weekly in Room 205 Isbister Building. The next meeting will be on March 9, 2016, from 12:30 to 1:30 pm.
Rising Up 2016 Organizing Committee

Leo Baskatawang: Rising Up Co-Chair, PhD student, Dept. of Native Studies, University of Manitoba

Joseph Dipple: Rising Up Co-Chair, PhD student, Dept. of Native Studies, University of Manitoba

Belinda Nicholson (Blair): Communication Coordinator, MA student, Dept. of Native Studies, University of Manitoba

Micheline Hughes: Treasurer, PhD student, Dept. of Native Studies, University of Manitoba

Lydia Schoeppner, Program Brochure Coordinator, PhD candidate, Peace and Conflict Studies, University of Manitoba

Charlotte Bezamat-Mantes, Program Brochure Coordinator, PhD candidate, Centre de Recherches et d'Analyses Géopolitiques, Université Paris 8 (France), Dept. of Native Studies, University of Manitoba (Visiting student)

Timothy Maton: Program Brochure Coordinator, PhD student, Dept. of Native Studies, University of Manitoba

Webmasters: University of Manitoba Web Services and Justin Rasmussen

Special Thanks

The Rising Up Committee wishes to thank our keynote speaker Professor Tasha Hubbard, our honoured guest Dr. Emma LaRocque, and Carl Stone, Cultural Teacher and Leader. Specials thanks also go to the Department of Native Studies and the Faculty of Graduate Studies, and Justin Rasmussen and Brittany Bowman for their time and help.

We would also like to thank all of the participants, as this conference would not have been possible without you!
Dr. Emma LaRocque is a scholar, author, poet and professor in the Department of Native Studies, University of Manitoba. Her prolific career now spanning four decades includes numerous publications in areas of colonization/decolonization, racism, violence against women, and First Nation and Metis literatures and identities. Her poems are widely anthologized in prestigious collections and journals. She is frequently cited in a wide variety of venues and has lectured locally, nationally and internationally on Indigenous/Re-settler relations, focusing on colonization and its currency in academia and society.

Dr. LaRocque has been a significant, if not leading figure, in the growth and development of Native Studies as a teaching discipline and an intellectual field of study. She has developed most if not all the core undergraduate courses in the Native Studies Department at the University of Manitoba where she has been teaching since 1977. She has also been part of developing the graduate studies portion of the department, and teaches one graduate seminar. She has advanced an Indigenous-based critical resistance theory in scholarship, and is one of the most recognized and respected Native Studies scholars today.

In 2005, Dr. LaRocque received the National Aboriginal Achievement Award. She is author of *Defeathering The Indian* (1975), which is about stereotypes in the school system; and more recently, author of *When the Other Is Me: Native Resistance Discourse 1850 - 1990* (2010), which won the Alexander Kennedy Isbister Award for Non-Fiction.

Dr. LaRocque is originally from a Cree-speaking, land-based and railroad working Metis family and community from northeastern Alberta.

Dr. LaRocque is a respected academic who has forever changed the academy, breaking down barriers and creating space for others to follow. She is a passionate and inspiring Professor, who has an extraordinary gift for drawing the best from her students. Through her teaching, mentoring, and advising, countless students have gone on to achieve many academic and personal successes due to her encouragement. During her many years at the University of Manitoba Dr. LaRocque has touched many lives, making the world a better place one student at a time.
Tasha Hubbard is a writer, filmmaker and academic, and the mother of a 9 year-old son.

Her first solo writing/directing project Two Worlds Colliding, about Saskatoon’s infamous Starlight Tours, premiered at ImagineNATIVE in 2004, was broadcast on CBC’s documentary program Roughcuts in 2004, and won the Canada Award at the 2005 Geminis.

Her recent animated short film Buffalo Calling screened as part of the Ga Ni Tha exhibit held on the occasion of the 2015 Venice Biennale. She is in post-production on an NFB-produced documentary about a 60s Scoop family. As part of her academic career at the University of Saskatchewan, Tasha does research in Indigenous media, the buffalo and Indigenous ecologies, and Indigenous women and children’s experiences.

Through her encouragement, her son spoke up publicly about bullying because of his braids, which was picked up by national media. They are collaborating on a creative project to help other children.

She has published in a collection on colonial Indigenous genocide on the slaughter of the buffalo as genocide, and a new article on Indigenous women’s land-based poetry will appear in a collection on Alberta writing in late 2016.

She was recently named one of YWCA’s Women of Distinction for Saskatoon. She contributes blog entries to the Broadbent Institute, where she critiques the erasure of Indigenous stories and history within Canada’s imagination.

Tasha Hubbard
Tasha.hubbard@usask.ca

Photo credit: Tenille Campbell
Rising Up is a conference that invites graduate students across all disciplines to gather together, rise up, and present their knowledge and research. This year’s conference explores the concept of ‘compact’ and how to give it a more robust meaning.

**On Compact**

In *Compact, Contract, Covenant*, J.R. Miller talks about 'compact' in terms of a contract being created between two international bodies, designed to provide “liberty of trade and commerce and a league of friendship and peaceful cohabitation”, particularly at an early stage in colonial contact.

Significantly, these compacts were not written documents, but agreements made through ceremony and cultural protocols – mutual give and take – they were part and parcel, a way of life. Thus, as trade, friendship, and peaceful cohabitation continued to grow between Indigenous peoples and early Western settlers, their compact became more firmly united, dense, and solid.

Over time, the compact could perhaps be seen to evolve to the point where cultures might retain their distinctiveness, but become inseparably joined by years, decades, centuries of international compact. Seen in this regard, international compact is not a contract, but a sociopolitical process. It is an intertwined relationship between two cultures.

But what is the significance of international compact today? Does it have any meaning or application in our society? What does it look like now?

*International compact is all around us. Help us identify it.*
Conference Agenda

Friday, March 4th, 2016

8:00  Opening Pipe Ceremony: Carl Stone, Cultural Teacher and Leader
      Migizii Agamik (Bald Eagle Lodge)
      114 Sydney Smith Street, Winnipeg (University of Manitoba)

9:30  Welcoming Remarks: Leo Baskatawang, Rising Up Co-Chair & Dr. Peter
      Kulchyski, Native Studies Department, Graduate Program Chair

      Keynote: Tasha Hubbard, Gemini-Award-Winning Documentary
      Filmmaker, Assistant Professor (Dept. of English), University of Sas-
      katchewan: “The concept of compact within kinship systems”
      Senate Chamber – Engineering Building (EITC 3)

10:30 Coffee break
      Atrium – Engineering Building (EITC 3)

11:00 Legal and Political Issues: Senate Chamber – Engineering Building (EITC 3)

      Ryan Duplassie: The White Man’s Burden, The Crown’s Burden: Local,
      National, and International Implications for the 2014 Supreme Court
      decision re: Keewatin v. [Ontario] Ministry of Natural Resources

      Richard Stecenko: Audited Financial Statements: Debwemagadoon na?

      Lydia Schoeppner: The Inuit Circumpolar Council’s Hybrid Peacemaking
12:30  Lunch

*Migizii Agamik (Bald Eagle Lodge)*

1:30  

Environment: Senate Chamber – Engineering Building (EITC)

**Jazmin Alfaro:** Cultivating Indigenous Food Sovereignty Through Community-Based Action Research: Kéhté Ochek Sipí Minowasowak – The Forgotten Traditional Foods Of Fisher River

**Monica Cyr:** Honoring the Grandmothers (Re)Membering, (Re)Learning and (Re)Vitalizing Metis Traditional Foodways

**Kelsey Leonard:** “Water Is Life”: Indigenous Climate Change Adaptation For Transboundary Water Security

**Timothy Maton:** Metropolitan Settler Colonialism in Winnipeg’s Civic Auditorium

3:00  

Theory: Senate Chamber – Engineering Building (EITC 3)

**Sandra Krahn:** Indigenous Pedagogies in the University Classroom

**Desiree Streit:** Stepping into the Circle: Locating an Indigenous Voice in Research

**Walter Wai Tak Chan:** “The Reports of Our Deaths Have Been Greatly Exaggerated”: Indigenous Knowledge and the Construction of Disability on Turtle Island

4:00  

Coffee break

Atrium – Engineering Building (EITC 3)

4:30  

Health: Senate Chamber – Engineering Building (EITC 3)

**Christa Lee Jonathan:** Racialization of Indigenous Peoples in the Canadian Health Care System: A Case Study From Six Nations of the
Grand River Territory

**Renee Monchalin**: Decolonizing Health Research By and For Urban Métis Peoples in the City of Toronto

**Carly Welham**: Complicating Increased Individual and Environmental Risk of Breast Cancer Among Canadian Inuit

5:45 Reception

*Migizii Agamik (Bald Eagle Lodge)*

*114 Sydney Smith Street, Winnipeg (University of Manitoba)*

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**Saturday, March 5th, 2016**

9:00 **Welcoming Remarks**: Joseph Dipple, Rising Up Co-Chair

**Introduction of Honoured Guest**: Belinda Nicholson (Blair)

**Honoured Guest**: Dr. Emma LaRocque, Professor, Department of Native Studies, University of Manitoba

*Senate Chamber – Engineering Building (EITC 3)*

10:00 Coffee break

*Atrium – Engineering Building (EITC 3)*

10:30 **Education**: *Senate Chamber – Engineering Building (EITC 3)*

**Heather Krepski**: The Colonial Ideology Behind Evidence-Based Education

**Judy Reid Lyoness**: The Disjuncture between Canadian Educational Policy and First Nations Aspirations

**Melissa Twance**: Pictographs as Sites of Critical Inquiry in Environmental Education
11:30  

**Education: Senate Chamber – Engineering Building (EITC 3)**  

**Jason Kim:** Decolonize the Colonized Sport Research through Asian and Indigenous Worldviews  

**Vanessa Kisilowksy:** Socio-Cultural Factors of Indigenous Graduation  

**Joshua Manitowabi:** Cultural Resurgence Through Youth Education Initiatives  

**Nirach Suapa:** Understanding the Emerging Aboriginal Worldview as a Pre-requisite for Effective Aboriginal Adult Education  

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**Women: Room E3-270 (Engineering Building EITC 3)**  

**Mary Anne Clarke:** If I Want To “Protect” First Nations Children, Why Am I A Child And Family Services Worker?  

**Shelby Loft:** Decolonizing Indigenous Women’s (In)Visibility of Involvement in Sex Work Practice  

**Leah Mc Donnell:** Secrets We Sell: The Vulnerability of Inuit Women in Canada to Human Trafficking  

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1:00  

**Lunch**  

*Migizii Agamik (Bald Eagle Lodge)*  

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2:00  

**Identity: Senate Chamber – Engineering Building (EITC 3)**  

**Micheline Hughes:** Mi’kmaq Identity: Colonizing and Decolonizing Processes  

**Belinda Nicholson:** White Privilege and the Attempted Suppression of Indigenous Voices: The Myth of a Post-Racial Canada  

**Sardana Nikolaeva:** De-Politicization of Indigeneity in Russia  

**Olusegun Anthony Ofongo:** Good or Evil: Ethno Religious Identities and the Challenges of Democratic Consolidation in Nigeria
*Arts & Culture:* Room E3-270 (Engineering Building EITC 3)

**Janice Bone:** Keeshkisit – Cutfoot: Journey to the Star World

**Jason Bone:** Baakag: Guardian of the Forest

**Shy-Anne Hovorka (Bartlett):** Understanding Aboriginal Music for the Understanding of Aboriginal Cultures

**Michael Minor:** Decolonizing Through Poetry in the Cree and Ojibway Contexts

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3:30

Coffee break

*Atrium – Engineering Building (EITC 3)*

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4:00

*Economy:* Senate Chamber – Engineering Building (EITC 3)

**Charlotte Bezamat-Mantes:** Urban Reserves in Manitoba: What Are They and Where do They Come From?

**Stephen Penner:** Gathering Circles / Le Cercle d’autochtone Co-op

**Saima Siddiqui:** Mapping the Urban Aboriginal Service Delivery Terrain in Manitoba: Organizational Structure, Programs and Services, Partnerships, Gaps and Challenges

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5:45

Closing Ceremony: Carl Stone, Cultural Teacher and Leader

*Migizii Agamik (Bald Eagle Lodge), 114 Sydney Smith Street, Winnipeg*
Presenters’ Abstracts and Biographies

Jazmin Alfaro (Janna Barkman, Brielle Beaudin, Jason Dyke, Carol Cochrane, Gerry Mason, Cindy Hart, and Shailesh Shukla): MA student, Indigenous Governance, Department of Indigenous Studies, University of Winnipeg

Cultivating indigenous food sovereignty through community-based action research: kéhté ochek sipí minowasowak – the forgotten traditional foods of Fisher River

Cultivating Indigenous Food Sovereignty Through Community-Based Action Research: Kéhté Ochek Sipí Minowasowak - The Forgotten Traditional Foods of Fisher River" is about community-led research in Fisher River Cree Nation. Elders and knowledge keepers interviewed in oral history interviews regarding relationships with food stressed the urgency to document their knowledge, along with other Elders and knowledge holders in the community before this knowledge is lost. Thus, The Forgotten Traditional Foods of Fisher River was created to share recipes, knowledge, and value of food and its role in community, culture, health, and well-being; by the community, for the community.

Charlotte Bezamat-Mantes: PhD candidate, Centre de Recherches et d’Analyses Géopolitiques, Université Paris 8 (France) & Department of Native Studies, Faculty of Arts, University of Manitoba (visiting student)

Urban Reserves in Manitoba: What Are They and Where Do They Come From?

This presentation explores the origin of urban reserves in Manitoba, tracing it back to the signing of the Numbered Treaties and to the settlement of Treaty Land Entitlements in the 1990s and early 2000s. The obstacles bands often face when trying to create these economic development zones will be presented, as well as the good practices they have developed in response. The benefits urban reserves provide for First Nations peoples and municipalities will be discussed, as well as their future in Manitoba, and particularly the Kapyong Barracks project.
Janice Bone: MA student, Native Studies, Department of Native Studies, University of Manitoba

Keeshkisit – Cutfoot: Journey to the Star World

This story is part of water research intended to focus on the role of women as water keepers. Through story Keeshkisit travels to the star world and gains all this knowledge that he is instructed to bring back to the earth. Within this knowledge, water is discussed and Keeshkisit learns the process of how a planet came to be, how water came to the earth over time, its role in creation of the world and life on earth. Beings that also protect water and teach us about our relationship to water are also introduced.

Jason Bone: MA student, Native Studies, Department of Native Studies, University of Manitoba

Baakag: Guardian of the Forest

I relate my research to how Anishinaabe author Leanne Simpson creates a contemporary context through stories of Wiindigo to demonstrate the greed of profit driven corporate companies. The Wiindigo concept warns against greed and excesses. It embodies the imbalance and unhealthy relationships and creates realities based on imbalance (Leanne Simpson). Baakag as Guardian of the Forest provides another lens to view our behaviours as we encounter a day of alarming climate change. Baakag reminds everyone of appropriate and inappropriate social behaviours, providing a sense of identity, through research of Aadizookan- sacred legends, of the history embedded in the Anishinaabemowin language.

Walter Wai Tak Chan: PhD program, Faculty of Social Work, University of Manitoba

“The Reports of Our Deaths Have Been Greatly Exaggerated”: Indigenous Knowledge and the Construction of Disability on Turtle Island

This presentation addresses the question of why there is little interest on the part of Indigenous people to engage in the disability movement. Three models of disability experience are described and interrogated as to their emancipatory as well as colonizing effects. In conclusion, the author offers some Indigenous responses to disability which privilege tribal ontology, epistemology, and decolonization.
Mary Anne Clarke: PhD student, Peace and Conflict Studies, Faculty of Graduate Studies, University of Manitoba

If I Want to “Protect” First Nations Children, Why Am I a Child and Family Services Worker?

How do I act on the TRC’s Calls to Action as a Child and Family Services Worker? As a PhD student and practitioner of Peace and Conflict Studies, how do I “reconcile” my work within First Nations CFS, when I remove children from their families, cultures, languages and land bases, in the name of “protecting” them? How do I reconcile my own contributions to the ongoing cultural genocide through the continuing removal of children, with my goals of addressing the structural violence of colonization and cultural genocide within child and family services?

Monica Cyr: Masters student, Human Nutritional Sciences, Faculty of Agriculture and Food Science, University of Manitoba

Honoring the Grandmothers (Re)Membering, (Re)Learning and (Re)Vitalizing Metis Traditional Foodways

This research will explore Metis traditional and neo-traditional dishes as well protocols with respect to food. The aim of this research is to honor women, specifically the grandmothers, as the culinary vessels they are. For Metis-Indigenous peoples, (re)membering, (re)learning and (re)vitalizing food traditions is a step towards decolonization and providing an opportunity to unlearn internalized attitudes reflecting inferiority. It is believed that eating traditional dishes and practicing cultural foodways contribute to overall health and well-being.

Ryan Duplassie: PhD Candidate, Native Studies Department, Faculty of Arts, University of Manitoba


This presentation will explore the 2014 Grassy Narrows Supreme Court ruling for its interpretation as to how the Crown is to function as an authoritative body, with implications for meaningful consultation, accommodation, and/or free, prior and informed consent with Indigenous communities around resource extraction. It will be shown that the Crown's
negotiation of multi-lateral free-trade agreements can be construed as unconstitutional, as these negotiations are undertaken without meaningful consultation with Indigenous stakeholders whose lands are being opened for investment.

Shy-Anne Hovorka (Bartlett): M.Ed. student, Faculty of Education, Lakehead University

Understanding Aboriginal Music for the Understanding of Aboriginal Cultures

This is a qualitative study exploring the connections between Aboriginal Music and Aboriginal Culture by award winning Aboriginal musician and educator, Shy-Anne Hovorka. Three themes include: Aboriginal music: (1) heals the effects of assimilation and colonization; (2) expresses connections between Aboriginal traditions and music through spiritual and physical connections to the Earth with an emphasis on the drum; and (3) serves as an essential tool to disseminate knowledge from generation to generation. Conclusions show how including Aboriginal music enhances Aboriginal cultural understanding within an education setting.

Micheline Hughes: PhD student, Department of Native Studies, Faculty of Arts, University of Manitoba

Mi’kmaq Identity: Colonizing and Decolonizing Processes

Post-contact relationships between Mi’kmaq nation and European colonizers and issues surrounding these relationships will be presented. The Mi’kmaq peoples’ ability to negotiate complex identity politics will be examined, as will the socially constructed identities (the process of ‘othering’) that colonizers assigned to the people of this nation. Finally, efforts to decolonize identities will be discussed and examples from the Mi’kmaq nation will be provided.
Christa Lee Jonathan: MA student, Department of Sociology in the Faculty of Social Sciences, McMaster University

Racialization of Indigenous Peoples in the Canadian Health Care System: A Case Study from Six Nations of the Grand River Territory

Due to persistent stereotypes and systemic racism, Indigenous peoples continue to be faced with barriers within the Canadian health care system. This paper examines this racialization of Indigenous peoples in the Canadian Health Care system through looking at a case study of a young girl from Six Nations of the Grand River Territory, arguing that cultural practices, such as traditional medicines, are an integral part of Indigenous worldviews. This case sets a precedent whereby Indigenous peoples can now legally choose their own treatment, enhancing self-determination in health care.

Jason (JuSung) Kim: PhD student, Applied Health Sciences, University of Manitoba

Decolonize the Colonized Sport Research through Asian and Indigenous Worldviews

To decentre this colonized research, alternative research worldviews are needed to decolonize the trends of colonial scholarship in sport and leisure. This study explores similarities in Asian and Indigenous worldviews and the philosophical assumptions of Asian/Indigenous worldviews on research methodology and practices. Axiology, ontology, and epistemology are related to one another and in turn guide methodology and research methods dependent on the philosophical assumptions of each paradigm, and Asian and Indigenous worldviews can be alternative research worldviews to decolonize the colonial research in sport.

Vanessa Kisilowsky: B.A (Honours) student, Department of Psychology, Faculty of Arts, University of Manitoba

Socio-Cultural Factors of Indigenous Graduation

My research focuses on discovering what, if any, socio-cultural factors occur in the secondary school experience that contribute to success and ultimately high school graduation for Indigenous students. With previous research focusing on deficits, I wanted to
learn from a strengths perspective what students felt helped them be successful in graduating high school. Finding out what students feel help them graduate high school would be helpful in creating effective programming in secondary schools.

**Sandra Krahn**: PhD candidate, Peace and Conflict Studies, Faculty of Graduate Studies, University of Manitoba

**Indigenous Pedagogies in the University Classroom**

This paper explores how Indigenous pedagogies can be integrated into the university classroom. How can personal narratives, storytelling, ceremony and contextualized knowledge be used to support higher learning? Indigenous pedagogies like these can transform traditionally hierarchical space into a creative and collaborative space that supports knowledge acquisition supporting community well-being.

**Heather Krepski**: Master of Education, Department of Educational Administration, Foundations, and Psychology, University of Manitoba

**The Colonial Ideology Behind Evidence-Based Education**

In recent years, there has been increasing emphasis on performance measures, data management, and accountability in the field of Education. The collection and use of educational data is intricately tied to a complex network of power relations. This research explores how evidence-based education, tied to high-stakes testing, reproduces past colonial ideologies and preserves a discourse of superiority, salvation, and enlightenment.

**Kelsey Leonard**: PhD Candidate in Political Science, McMaster University

**“Water Is Life”: Indigenous Climate Change Adaptation for Trans-boundary Water Security**

Indigenous water institutions have been developed that unify Indigenous governments across boundaries providing a variety of mechanisms to participate in diverse planning processes for water security. In Canada, Australia, and the United States Indigenous water institutions are
strengthening inter-tribal strategies for stewardship, capacity building and environmental responsibility. The presentation highlights Indigenous pathways to equitable and responsible management of water resources focusing on integrating Traditional Ecological Knowledge (TEK) with the social, political, and economic realities as viewed by a diversity of users adapting to extreme climate events.

**Shelby Loft:** Master's of Arts student, Department of Gender Studies, Queen's University

Decolonizing Indigenous Women's (In)visibility of Involvement in Sex Work Practice.

My paper will explore how Indigenous women are depicted being hyper (in)visible in Canadian sex work. The cultural production of the 'Indian' body translates the colonial and sexual language into dehumanised depictions of Indigenous women who deserving such violence. Indigenous sex workers' voices need to be central in the discussion of sex work, also separating the practice of sex from the actual work is also important.

**Timothy Maton:** Ph.D. Candidate, Native Studies, University of Manitoba

Metropolitan Settler Colonialism in Winnipeg's Civic Auditorium

The presentation will look at the Settler-Colonial architecture of Winnipeg's former Civic Centre. This building held Winnipeg's Art Gallery, Museum, Industrial Exhibition Hall, Convention Centre and Theatre all in one metropolitan centre. It will illustrate the way various levels of government sought to use architecture to depict aboriginal identity being discordant towards agro-industrial civic life. It describes the architecture of the race-based narrative visible in architectural heritage and Civic identity.
Joshua Manitowabi: MA candidate, Cultural Anthropology, Anthropology Department, McMaster University

Cultural Resurgence Through Youth Education Initiatives

This presentation will provide first steps towards decolonizing classrooms within First Nations communities. I will provide solutions on how to integrate more Anishinabe Knowledge in elementary and secondary schools with a higher percentage of First Nation students. The holistic Anishnabe worldview will be elaborated on by taking into account the oral history, agricultural systems, ceremonies, and songs of the Anishinabe people.

Leah Mc Donnell: Master’s student in Development Practices (MDP): Indigenous Development, University of Winnipeg

Secrets We Sell: The Vulnerability Of Inuit Women In Canada To Human Trafficking

As fallout of colonization, systematic oppression, intergenerational trauma and lack of economic development they create a scenario which greatly increases Indigenous peoples’ vulnerability to being trafficked. This pertains, in particular, to Indigenous women and girls. Within the Indigenous community, Inuit women and girls are highly susceptible to trafficking. The paper looks at how Canadian policy and legislation creates this vulnerability to trafficking among Inuit women.

Michael Minor: PhD candidate, Department of English, Film, and Theatre, University of Manitoba

Decolonizing Through Poetry in the Cree And Ojibway Contexts

This paper is a brief overview of my dissertation. Through the poetry of Louise Halfe, Duncan Mercredi, Gregory Scofield, Marie Annharte (Née Baker) I show how important elements of Indigenous culture are being translated into printed poetry and thereby enacting decolonization. Furthermore, these poets are Indigenizing aspects of settler-colonial culture.
Renee Monchalin: Dalla Lana School of Public Health, Social and Behavioural Health Sciences Division, University of Toronto

Decolonizing health research by and for urban Métis peoples in the city of Toronto

Métis peoples in Canada are noticeably absent in health data and literature. This is problematic since Métis peoples comprise over a third of the Indigenous population in Canada, while experiencing cross-cutting disparities in health determinants and outcomes compared to the non-Indigenous population. In addition to legacies of assimilation, this absence has negatively impacted Métis peoples’ identity due to feelings of exclusion, resulting in inadequate health services and outcomes. Through an urban Métis lens, this presentation will disseminate the beginning stages of my current doctoral research which aims to explore the unique needs of Métis peoples’ health and identity in the urban context of Toronto. Shaped by a community-based action research project by and for Indigenous youth on the pow-wow trail in southern Ontario, this presentation will explore the importance of why doing research by and for Métis peoples specifically will transform understandings and outcomes of Métis peoples’ health status in Canada. It will illustrate how and why moving away from conventional public health research approaches and towards a decolonizing approach can empower and improve Metis peoples’ health outcomes.

Belinda Nicholson (Blair): MA student, Native Studies Department, Faculty of Arts, University of Manitoba

White Privilege and the Attempted Suppression of Indigenous Voices: The Myth of a Post-Racial Canada

With North America’s collective gaze aimed at the United States of America and the highly publicized attacks on their non-white population, Canada has attempted to escape this spotlight by extolling their status as a post-racial society. Tools such as white privilege and white fragility (DiAngelo) in addition to structural/embedded racism are used to control the national narrative, where the status quo in Canada has continually been to ignore the colonial history and to quiet voices of dissent. With the not-so-subtle undercurrent that trauma from racism or colonialism resides in the past, general society attempts to subjugate the Indigenous voice, and to end the sharing of stories that do not suit the “Canadian” image. The myth of post-racial Canada needs to be challenged in order for substantial change to occur.
De-Politicization of Indigeneity in Russia

The ideas of being indigenous and using indigeneity to promote economic and political advancement in the liberal western sense are highly circumscribed in the Russian context. In this paper I argue that the Russian government deploys its official definition of indigeneity to ensure control over indigenous peoples, leaving little room to politicized indigeneity discourse, administering and restricting political and economic articulations of indigeneity at the local and national levels. The creation of indigenous subjects in the Russian case is, then, a process of depoliticization of indigeneity, positioning it not as a powerful source of resistance and political voice that could garner sympathy and support from a broad of international audience, but rather as a position of marginality, based on its specific cultural origins.

Good or Evil: Ethno Religious Identities and the Challenges of Democratic Consolidation in Nigeria

Ethno-Religious Identity has been seen as negative and evil to democracy. Scholars and researchers have seen these identities as the propelling forces hindering the growth of democracy in Africa. Thus, the thrust of this paper is to bring out the nexus between ethno-religious identities and democracy in Africa and redirect the scope of scholars to the real challenges confronting the progress of democratic consolidation in Nigeria.

Gathering Circles / Le Cercle d’autochtone Co-op

The Gathering Circle Co-operative is a concept of a resilient Indigenous business aimed at strengthening Indigenous socio-economic activity on reserve through the promotion of the food co-op as the choice of chefs, dinners and consumers. The model is designed around building a
unique and competitive advantage for the Gathering Circle Co-operative and involves a custom software platform and differentiated sustainable food model for end to end cost management of the integrated short food supply chain. The social components of the co-operative model are the tools that support the Gathering Circle brand and include community and cross community support, holistic business management and Indigenous resource management.

**Judy Reid Lyoness:** Master of Education student, Adult and Community Higher Education specialization from the University of Calgary, Werklund School of Education

The Disjuncture between Canadian Educational Policy and First Nations Aspirations

Indigenous and Northern Affairs Canada (INAC) educational policies promote a return-to-work expectation and funding platform. These policies are different from First Nations aspirations for education to promote understanding of land claims issues and to provide holistic, lifelong education. This disconnect undermines efforts at the grassroots band level to promote and maintain adequate education for First Nations on the reserves and beyond.

**Lydia Schoepnner:** PhD candidate, Peace and Conflict Studies, Faculty of Graduate Studies, University of Manitoba

The Inuit Circumpolar Council’s Hybrid Peacemaking

The Inuit Circumpolar Council (ICC) is an agent of peacemaking through decolonization in two directions which are both rooted in Inuit traditional knowledge (Inuit Qaujimajatuqangit (IQ)) and which can be termed hybrid peacemaking. Guided by IQ’s concepts, the ICC’s structure and output can be described as both: adaptation to and rejection of the dominant surrounding political system and structure. IQ is the driving force for ICC’s hybrid peacemaking; and ICC’s hybrid peacemaking – due to its roots in IQ – is a natural approach to conflict for Inuit.
Saima Siddiqui, MA student, Indigenous Governance, Department of Indigenous Studies, University of Winnipeg

Mapping the Urban Aboriginal Service Delivery Terrain in Manitoba: Organizational Structure, Programs and Services, Partnerships, Gaps and Challenges

The study is on the development of urban Aboriginal Service Delivery through interviewing the responses of 19 service delivery providers belonging to selected urban Aboriginal non-profit organizations and Friendship Centres in Manitoba. This objective is achieved through exploring the organizational purpose/mandate and goals; programs and services; funding sources; best practices and lessons learned in public-private and non-profit partnership to improve services for urban Aboriginal people; gaps and challenges for target population and future recommendation.

Richard Stecenko: Master’s student, Indigenous Governance, Department of Indigenous Studies, University of Winnipeg

Audited Financial Statements: Debwemagadoon Na?

First Nation citizens have not been well-served by accounting. Financial statements are not neutral reflections of reality; they are stories that reflect the attitudes and values of the story teller. Accounting is not immutable; it can be changed to serve the needs of First Nation citizens.

Desiree Streit: Master of Arts in Education (M.A.Ed.) candidate, University of Ottawa

Stepping into the Circle: Locating an Indigenous Voice in Research

This presentation shares the personal story of one graduate student’s experience of finding a space to include and locate her voice in the pages and walls of academia. The medicine wheel was used as a conceptual framework in the phenomenological research study conducted. Not only was the research transformed by using this relational and embodied framework, so was she.
Nirach Suapa: Aboriginal and Open Learning Centre Facilitator, Thompson Rivers University-Williams Lake campus (TRU-WL), British Columbia

Understanding the emerging aboriginal worldview as a prerequisite for effective aboriginal adult education.

Our worldviews shape the philosophy of knowledge, inquiry and transference of knowledge embodied in our learning methodology. The legacy of residential school proves that the Euro-Canadian worldview is not suited to the Aboriginal worldview. This colonialisit approach to Aboriginal education resulted in the burying of the ancient worldview that younger generation is now trying to recover. What does the emerging Aboriginal worldview look like in the context of Adult education?

Melissa Twance: MEd, Indigenous specialization, Lakehead University

Pictographs as Sites of Critical Inquiry in Environmental Education

Mazinaabikinigan, more commonly known in Euro-western discourse as 'rock art' or 'pictographs', have typically been examined through Euro-western frames of reference and the historical lens of archaeology, anthropology, and art history. This research seeks to address these discourses by exploring how Indigenous communities value mazinaabikinigan as a form of Indigenous knowledge that continues to be relevant today. In addition, this research asks how mazinaabikinigan and the knowledge they embody may be used as sites of critical inquiry within Indigenous environmental education.
Carly Welham: Master’s student in Public Health, School of Public Health & Social Policy, University of Victoria

Complicating Increased Individual and Environmental Risk of Breast Cancer among Canadian Inuit

In context of global pollutants contaminating traditional food sources and threatening the nutritional and cultural health of Inuit communities, it is necessary to base cancer prevention efforts on Inuit perspectives of risk management and the decolonization of healthy processes. This paper argues that mainstream breast cancer prevention discourses based solely on individual risk factors fail to take the colonial context into account and overshadowed the numerous environmental risk factors linked to the increased risk of breast cancer in Inuit communities. In particular, attention is afforded to contaminants and toxins in the Canadian North bioaccumulating in marine animals, and “the Arctic Dilemma” of balancing the cultural and nutritional benefits of traditional Inuit diet with the risk of increased exposure to environmental contaminants caused by consuming such foods.
**Recommended accommodation:**
Canad Inns Express Fort Garry
1792 Pembina Hwy, Winnipeg, MB R3T 2G2
Phone: (204) 269-6955. [Online booking.](#)

The Rising Up Committee has negotiated a group rate with this hotel for the presenters ($92.00 + taxes); these 15-2 Queen beds rooms are held until February 26th, 2016. If you choose to stay at the Canad Inns Express Fort Garry while in Winnipeg, let them know that you are here for the Rising Up Conference to enjoy the group rate! Please note that the hotel will process a pre-authorization on your credit card for the room and tax plus deposit on arrival.

**Transportation in Winnipeg:**

**Directions:**
**To Canad Inns Hotel**
- **From the airport**
  A cab ride from the airport to the hotel should take about 30 minutes. The bus takes you there in about 60 minutes.
  Public transportation: bus 15 (Sargent Mountain) from Westbound Wellington at Airport Terminal (stop #20070), get off at Vaughn at Portage North (stop #11039). From here, you have two options:
  o (1) walk down that street until you reach Portage Avenue to bus stop #10132 (Southbound Vaughn at Portage). Take bus 160 (University of Manitoba) and get off at Pembina at Adamar (stop #60148).
  o (2) walk down Vaughan, across Portage Avenue and walk one block further until you reach the intersection of Vaughan and Graham. From Graham at Vaughn (stop #10619), take bus 60 (University of Manitoba) and get off at Pembina at Adamar (stop #60148).
- **From University of Manitoba**
  Take any of the following bus lines from Westbound Dafoe at UofM (the main bus stop on campus): 160 (Downtown); 185 (Osborne Village Express); 60 (Pembina/
Downtown) and get off at Pembina at Adamar (stop #60147 for bus 60 and 160) or Pembina at Plaza (stop #60146 for bus 185).

To University of Manitoba
- From the airport with public transportation: line 15 (Sargent Mountain) from Westbound Wellington at Airport Terminal, get off at Vaughn at Portage North (stop #11039). From here, you have two options:
  - (1) walk down that street until you reach Portage Avenue to bus stop #10132 (Southbound Vaughn at Portage). Take bus 160 (University of Manitoba) and get off at Westbound Dafoe at UofM (stop #60106).
  - (2) walk down Vaughan, across Portage Avenue and walk one block further until you reach the intersection of Vaughan and Graham. From Graham at Vaughn (stop #10619), take bus 60 (University of Manitoba) and get off at Westbound Dafoe at UofM (stop #60106).
- From Canad Inns Hotel
  - From Pembina at Plaza (bus stop #60144), take one of the following buses: 162 (Ft. Richmond-St. Norbert Express/ University of Manitoba); 160 (University of Manitoba) and get off at Westbound Dafoe at UofM (stop #60106).
  - From Pembina at Adamar (bus stop #60148), take bus 60 (University of Manitoba), get off at Westbound Dafoe at UofM (stop #60106).

To the conference venues on campus

Bus station: The main bus station on campus is located on Dafoe Road
Engineering Building: E3 (events are located on the first floor)
Migizii Agamik: 61

Parking: Costs for parking in the areas marked in purple are: $3 for two hours, or $10 per day. Parking is free on Saturdays in the public parking areas. Make sure not to park in the areas reserved for “staff” (you will get a ticket if you park there).
Additional information is available on the U of M website: http://umanitoba.ca/parking/.
Wireless Internet Access

- **UofM guest network**: an unsecured wireless network, intended for conference delegates, guests and visitors only. It requires no authentication allowing for ease of configuration and access.

- **Eduroam**: a roaming wireless access service developed for the international research and education community. Technical support for eduroam is provided by your home institution. It is recommended that eduroam be set up prior to travelling. You can log in to Eduroam with the credentials from your home university.
NSGSA Annual Fundraiser

The Rising Up organizing committee invites you all to its social on the campus of the University of Manitoba to close the conference, get to know each other better, and party!

Please join us for the NSGSA Annual Fundraiser on March 5th from 8:00PM to 2:00AM at The Hub Social Club - 3rd floor, University Centre, 66 Chancellors Circle

Ticket price: $10 per person

(Emergency) Phone numbers

Leo Baskatawang (Co-Chair of the Rising Up Conference)
Phone number: 204 510 5938
Email: umbaskat@myumanitoba.ca

Emergency Phone Numbers:
Police, Fire or Ambulance: 911
Victoria General Hospital: 204 269 3570, 2340 Pembina Highway
Campus Security Services: 204 474 9341

Non-Emergency Phone Number:
SafeWalk: 204 474 9312

Students, staff, and visitors of the University community can request a Safewalk 24 hours a day, 7 days a week. Security Services will accompany an individual from one university location to another university location, to their vehicle or to the bus stop on university property.

Additional information: http://umanitoba.ca/campus/security/contact.html