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

Canadian Consortium on Performance and Politics in the Americas
Conference Sponsorship Program, Faculty of Arts
Department of Community Health Sciences, Max Rady College of Medicine
Department of English, Theatre, Film & Media
Department of Native Studies
Department of Psychology
The Faculty of Graduate Studies
Faculty of Medicine
Faculty of Social Work
Indigenous Achievement
Joint M.A. Program in Peace and Conflict Studies
St Paul’s College
Welcoming Remarks

Boozhoo, Tawnshi, Bonjour, Hello! We welcome you to Winnipeg, Manitoba in Treaty One Territory and the birth place of the Métis. We are grateful for the privilege to host our conference on the original lands of Anishinaabeg, Cree, Oji-Cree, Dakota, and Dene peoples, and on the homeland of the Métis Nation.

The Native Studies Graduate Students Association is pleased to present you, “Rising Up: A Graduate Students Conference on Indigenous Knowledge and Research in Indigenous Studies.” Building from our past two years successful gatherings where we have grown from twenty-eight presenters to the eighty-four you will see over the two days this year, we have strived to create an opportunity for graduates to share their work. As a result, we are proud to host presenters from across the globe from twenty-nine universities to share their research and knowledge which will reshape Indigenous Studies.

Rising Up 2018 is highlighted by our two keynote speakers. On Friday Dr. Adam Guadry, from the University of Alberta will speak to bringing together research and practical experience to discuss the future of Indigenous studies and considers the future of Indigenous intellectual community-building. On Saturday, Dr. Chantal Fiola from the University of Winnipeg will share some of the challenges and joys of conducting community-centered research with Indigenous people, in Indigenous communities. Fiola will also discuss Indigenous methodologies and efforts to craft a Métis-specific research design and methodology that includes ceremony and the use of traditional medicines. Lastly, Fiola will offer tips for turning your thesis into a published book.

“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 essential element in bringing the most considerable amount of people together. We believe we created an event that allows graduate students and community members 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 study.

We hope that the presenters and audience will create lasting friendships and memories on their journey with Indigenous Research here at Rising Up.

Marsee, Kinana'skomitin, Miigwech Chi-miigwech, Thank you

Rising Up Committee

Winnipeg, Manitoba – March 2018

Special Thanks

The Rising Up Committee wishes to thank our Keynote speakers Dr. Chantal Fiola and Dr. Adam Guadry for their support and belief in fostering graduate students. Special thanks also go to Carl Stone our cultural teacher and Pipe Ceremony leader, Brittany Bowman the Native Studies Administrative Assistant and Cary Miller Head of Native Studies at the University of Manitoba for all of their time, guidance and effort to ensure our conference is a success. Thank you to our Metis Photographer Cheryl Foster for her incredible image featured in our program. As well. The committee would like to extend thanks to all our fantastic presenters; your participation is much appreciated, thank you for giving our conference purpose.
The Native Studies Graduate Students’ Association

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 Turtle Island. NSGSA has been in existence for four years and along with our yearly conference Rising Up, we remain active in both the academy and the community. NSGSA’s current includes:

**Executive Team**
- Laura Forsythe: Co-President
- Timothy Maton: Co-President
- Richard Stecenko: Treasurer
- Karine Martel: Secretary
- Marida Brown: Social Events Coordinator
- Sharon Dainard: Internal Vice President
- Kseniya Zaika: Peer Review Coordinator
- Naithan Legace: Executive Advisors
- Belinda Blair Nicolson: Executive Advisors

**Rising Up 2017 Organizing Committee**
- Laura Forsythe: Rising Up General Chair
- Richard Stecenko: Finance and Program and Web design
- Karine Martel: Fundraising, Planning, and Abstract Review
- Michelle Lietz: Book Exhibitor Coordination, Decolonizing Lens Planning
- Sharon Dainard: Volunteer Coordination, Planning, and Abstract Review
- Belinda Blair Nicolson: Planning and Abstract Review
- Marida Brown: Planning and Abstract Review
- Kseniya Zaika: Planning and Abstract Review
- Naithan Legace: Planning
- Timothy Maton: Abstract Review

**NSGSA’s Active Members**
- Sharon Dainard
- Micheline Hughes
- Lydia Schoeppner
- Shauna Mulligan

**What We Do**
The Native Studies Graduate Students’ Association supports Indigenous initiatives across campus and Winnipeg. NSGSA participates in the University of Manitoba Graduate Student Association, where we represent the Department of Native Studies’ graduate students. NSGSA has also run fundraising events in order to create funds for conference travel funding and to support the community. The association’s conference, Rising Up is currently in its second year, after having a very successful inaugural year. Rising Up will continue to be held annually in order to help promote Indigenous research and knowledges.

**How You Can Join**
All graduate students enrolled in Native Studies at the University of Manitoba are invited to join our association. NSGSA meeting take place bi-weekly in our graduate student’s office, room 205 Isbister building. Our next meeting will be held March 22, 2017 at 11:00 am – 12:20 pm. Announcements are sent out for future meetings – we look forward to seeing all Native Studies graduate students there!
Chantal Fiola is Red River Métis with family from St. Laurent and Ste. Genève, Manitoba. She is the author of Rekindling the Sacred Fire: Métis Ancestry and Anishinaabe Spirituality, which won her the John Hirsch Award for Most Promising Manitoba Writer and the Beatrice Mosionier Aboriginal Writer of the Year Award (2016). Dr. Fiola is an Assistant Professor in the Urban and Inner-City Studies Department at the University of Winnipeg. She is currently undertaking a SSHRC-funded research study exploring Métis relationships with ceremony in Manitoba Métis communities. Chantal is Two-Spirit, Midewiwin, and a Sundancer.

You are invited to join Dr. Fiola as she discusses her research on Métis identity and spirituality from the past to the present. Where did the stereotype that “Métis people only go to church and First Nations people only go to ceremony” come from? How did colonial legislation and systems dispossess Métis people not only from our lands but also from our ceremonies? Are the impacts of this still being felt? Are efforts being made among Métis people to re-connect to traditional Indigenous ceremonies? In addition to responding to these questions, Dr. Fiola will share some of the challenges and joys of conducting community-centered research with Indigenous people, in Indigenous communities. She will also discuss Indigenous methodologies and her efforts to craft a Métis-specific research design and methodology that includes ceremony and the use of traditional medicines. Lastly, she will offer tips for turning your thesis into a published book!
Adam Gaudry, Ph.D. is Métis and an assistant professor in the Faculty of Native Studies and Department of Political Science at the University of Alberta.

Adam’s research explores nineteenth-century Métis political thought, the Métis-Canada “Manitoba Treaty” of 1870, and Canada’s outstanding obligations under the act. This project argues for the maintenance of a respectful and bilateral political relationship between the Métis Nation and the Canadian people as treaty partners. This work is being revised into a book for publication with the University of Manitoba Press.

Adam received his Ph.D. from the Indigenous Governance Program at the University of Victoria, and both his MA in Sociology and BAH in Political Studies from Queen’s University. He was a Henry Roe Cloud Fellow at Yale University and currently a co-investigator in the Métis Treaties Project.

Adam’s work has been published in Native American and Indigenous Studies, Critical Ethnic Studies, The Wicazo Sa Review, aboriginal policy studies, the Canadian Journal of Native Education, the Osgoode Hall Law Journal, and The Canadian Encyclopedia. He also has several chapters in edited collections on Métis identity, research ethics, and methodology.

Talk of Indigenizing the academy has been nearly ubiquitous since the release of the Truth and Reconciliation Commission’s Calls to Action in 2015. While some energy has been directed into making university campuses a more welcoming space for Indigenous people, much of it seems to be directed towards better educating Canadian students and staff. This presentation argues that Indigenization discourse actually reflects several different visions, only some of which aspire to structural change, and only some of which are compatible with longer-term Indigenous goals. To move beyond more limited visions of Indigenous inclusion in existing academic structures, I propose that we—Indigenous students, scholars, and staff—work to develop our own “parallel academy,” working both within the university when feasible and outside of its structures. In doing so, we can work to remake the limiting structures of current academic culture, adopting instead a collectivist approach to scholarship, allowing us to overcome the university’s colonial structures. This keynote brings together research and practical experience to discuss the future of Indigenous studies and considers the future of Indigenous intellectual community-building, focusing on ways to bring this into being.
9:00AM - 11:00AM Pipe ceremony and opening remarks  
Circle Room, Migizii Agamik  
114 Sidney Smith Street

11:00AM - 12:30PM Indigenization of Research: Qualitative and Quantitative Dimensions. 
   Room: 224A St. Anne, University Centre  
   Moderator: Laura Forsythe  
   Orest Kinasevych  
   Namakula Evelyn B. Mayanja  
   Adam Nepon  
   Shara Johnson  
   Nickolas Kosmenko

Relationships in Research 
   Room: 224B Souris, University Centre  
   Moderator: Esteban Vallejo Toledo  
   Camille Callison  
   Erin Yaremko  
   Silvana Antunes, Kara Passey, Jordan Tabobindung and Erika Vas

12:30PM - 1:00PM Break. 220 Russell, University Centre

1:00PM - 2:00PM Adam Gaudry, keynote speaker 
   Beyond Indigenization: Indigenous Collaboration and Imagining Our Own Academy  
   220 Russell, University Centre

2:00PM - 3:00PM Lunch. Hub social club, 3rd floor University Centre

3:00PM - 4:30PM Indigenous Ecological Knowledges 
   Room: 224A St. Anne, University Centre  
   Moderator: Karine Martel  
   Laura Cameron  
   Marida Brown  
   Kim-ly Thompson and Nicole Robinson

Indigenous Imageries: Beyond Creative Expression.  
   Room: 224B Souris, University Centre  
   Moderator: Jennifer Markides  
   Naithan Lagace  
   Gregory Coyes  
   Eren Cervantes-Altamirano
Indigenization, Decolonization and Deconstruction of Education
Room: 224C Steinbach, University Centre
Moderator: Sharon Dainard
Shana R W Graham
Belinda Blair Nicholson
Sandra Wiebe and Ari Phanlouvong
Iloradanon Efimoff

5:00PM - 6:30PM Indigenous Governance and Self Determination
220 Russell, University Centre
Moderator: Camille Callison
Jessica Martin
Christine Bird
Laura Forsythe
Waylon Lenk

Indigenous Literature Reshaping our Understandings
Room: 224A St. Anne, University Centre
Moderator: Christine Bird
Brooklyn Leo
Bryn Skibo-Birney
Michelle Lietz
Paul Murphy
Mylan Murdo

Harm Reduction, Public Perceptions and Reclamation: Raising the Indigenous Voice
Room: 224B Souris, University Centre
Moderator: Kseniya Zaika
Aura Lavallee
Chen Vu
Bob Christmas
Emily Winters
Stephanie Ens

Indigenous Health and Wellness
Room: 224C Steinbach, University Centre
Moderator: Lydia Schoeppner
Maynan Robinson
Desneige Meyer
Taylor Morriseau
Valdine Flaming
Lindsay Wainwright

6:30PM - 7:00PM Transfer to Fort Garry Canad Inn
Bus pick-up at East doors

7:00PM Dinner and evening social
Fort Garry Canad Inns
Ambassador banquet and conference centre
Room F
10:00AM - 11:30AM  
**Exploring a Wider Acumen of Metis Spaces**  
Room: 224A St. Anne, University Centre  
Moderator: Laura Forsythe  
Chuck Bourgeois  
Angie Tucker  
Jason Surkan  
Victoria Bouvier  

**Wellness Concepts: Strengthening Indigenous Communities**  
Room: 224B Souris, University Centre  
Moderator: Belinda Blair Nicholson  
Denali Youngwolfe  
Tabitha Robin  
Sharon Dainard  
Erynne Gilpin

11:30AM - 12:00AM  
Break. 220 Russell, University Centre

12:00AM - 1:00PM  
Chantal Fiola, keynote speaker  
*Métis Identity and Spirituality: Métis Specific Research Design*  
220 Russell, University Centre

1:00PM - 2:00PM  
Lunch. 220 Russell, University Centre

2:00PM - 3:30PM  
**Indigenous Education Across Pedagogies**  
Room: 224A St. Anne, University Centre  
Moderator: Laura Forsythe  
Obianuju Juliet Bushi  
Monica Morales-Good  
Carla Marie Loewen  
Kaitlyn Obedzinski  

**Situating Ourselves in Research: Contemporary Topics**  
Room: 224B Souris, University Centre  
Moderator: Belinda Blair Nicholson  
Timothy Maton  
Jesse Hemphill  
Sukhy Dhillon
Indigenous Women and Mothers
   Room: 224C Steinbach, University Centre
   Moderator: Karine Martel
   Ari Phanlouvong
   Stephanie Sinclair
   Jacqueline Martin
   Liberty Emkeit

3:30PM - 4:00PM break. 220 Russell, University Centre
4:00PM - 5:30PM Colonization, De-colonization: Contemporary Discourses
   Room: 224A St. Anne, University Centre
   Moderator: Michelle Lietz
   Noor bhangu
   Cortney Steinwand
   Patricia Siniikwe Pajunen
   Warren Bernauer
   Peter Genger

Storytelling: Reclaiming, Reframing and Regaining Power
   Room: 224B Souris, University Centre
   Moderator: Belinda Blair Nicholson
   Binesi Morrisseau
   Sarah Maria Acosta Ahmad
   Jennifer Markides
   Micheline Hughes

Law and Justice: Decolonization in racialized contexts
   220 Russell, University Centre
   Moderator: Laura Forsythe
   Christine M Goodwin
   Karine Martel
   Jasmine Feather Dionne
   Paul Hansen
   Esteban Vallejo-Toledo

The Brazilian Context: The struggle for Indigenous Education
   Room: 224C Steinbach, University Centre
   Moderator: Viviane Luiza Silva
   Eduardo Vergolino
   Neimar Machado de Sousa
   Gilberto Pires
   Gilson Tiago
   Adriana Oliveria de Sales

5:45PM Dinner. Hub social club, 3rd floor University Centre
7:00PM More than a Word.
   analyzes the Washington football team and their use of the derogatory term R*dskins.
   Art Lab, Room 136, 180 Dafoe Road
Decolonization is not a metaphor. It is the clothes we wear, the food we eat, the way we love queerly, and our practice in a community. This is our liberation. Through auto-ethnographic narratives collected from myself and women within the Kapulli Tekpatl Mexika Nation Moondance Circle, I focus on the construction of non-Western, liberatory epistemologies created through ceremonial spaces. Through the works of Gloria Anzaldúa, María Lugones, and Aurora Levins-Morales, I argue that these ceremonial spaces open up an intersubjective limen that allows us to world travel between the past, present, and future of Indigenous histories. Through this creative poesis, I argue that resistant, decolonized history must become storytelling. Thus, this paper takes the form of three major sections: (1) the weaving of theories of liminality, border thinking, and storytelling, (2) the transcribing and centering of Indigenous women’s experiences of colonial trauma as a genealogy of resistance, and (3), then, present these narratives as an embodied praxis of resistance that reconstructs indigenous histories into subversive storytelling. Ultimately, this paper and these shared narratives will be unapologetic and unaltered, as they are to serve as historicized stories and epistemic histories of otherte bodies. The sharing of these stories and cultural visibility in dance, song and smudging, are communal acts of resistance preservation. Not only are they decolonial methods of resistance, but also liberatory disruptions and deconstructions of the multifaceted ways in which we exist and take up space.

Silvina Antunes, Kara Passey, Jordan Tabobondung, and Erika Vas
Masters of Development Practice Indigenous Development, University of Winnipeg

Good For You, Good For The Community: A Research Protocol Developed in partnership with Neechi Commons

Neechi Commons is an owner-operated business incorporated as a worker cooperative, allowing employees the opportunity to become business owners and entrepreneurs; an opportunity that most of them otherwise would never get. This model ensures community-based ownership whereby neighbourhood families are effectively represented in the control of the enterprise. With more than 40 payroll staff, Neechi Foods Co-Op Ltd. is Winnipeg’s largest commercial employer of First Nations and Métis people in the city. About 80% of staff positions are held by Aboriginal People. Hiring priority is given to residents of adjoining neighbourhoods. Neechi Commons believes in supporting the endeavors of students, researchers, community groups and individuals who wish to learn from their model. They have welcomed and supported many who sought out the perspectives of a Indigenous and worker-owned cooperative, social enterprise model, and how Neechi’s endeavors impact the community. However, in the past Neechi Commons has had negative experiences while participating in research; the time and labour donated to these projects impacts the organization’s ability to efficiently operate, and the benefits of their participation tend to led strongly towards the researcher and away from the subject. The organization also finds that many
researchers who do not remain vigilant in the communication about the progress of their research or where and how it is shared. We believe that through the utilization of the Honorable Harvest teachings, we can ensure that future researchers approaching Neechi Commons will be able to do so in a way that is respectful, reciprocal and responsible.

Warren Bernauer
Department of Geography, York University

Theorizing Colonial Relationships in Canada’s North: Inuit and Extractive Industries

The concept of colonialism has been described, understood, and explained in a plethora of different ways. Some variations are due to theoretical and epistemological differences, as there are liberal, Marxist, feminist, and post-structuralist critiques of colonialism, in addition to those grounded in indigenous epistemological contexts. Others flow from the different geographical and historical contexts to which the term ‘colonialism’ has been applied. There is now an extensive literature on different forms of colonialism, including imperialism, neo-colonialism, internal-colonialism, and settler colonialism. This paper surveys literature on different forms of colonialism, in an effort to develop a model that can help illuminate the political realities in contemporary Nunavut, specifically the relationship between Inuit and extractive capital. While literature from many different fields can provide important insights, I argue that none can be directly grafted into the context of Nunavut. As such, the relationship between Inuit and extractive capital can be best understood by drawing from a variety of theoretical approaches to colonialism, developed in a diversity of geographic contexts.

Noor Bhangu
Cultural Studies, University of Winnipeg

The Cross-Cultural as a Decolonial Tool

In this paper, I am interested in exploring the work of Anishinabe intermedia artist, Scott Benesiinaabandan, to point to Indigenous modes of thinking through the cross-cultural. In particular, I take Benesiinaabandan’s projects, mii omaa ayaad/oshkii enendemowin (2012) and North of Ireland/Uprising/Flags (2011-ongoing), as case studies to understand how contemporary Indigenous artists approach constructions of cultural difference in their encounter with global Indigenous, refuge, immigrant and other postcolonial bodies. mii omaa ayaad/oshkii enendemowin was produced during the artist’s residency at Parramatta Artist Studios in Sydney, Australia. The resulting work was centered on global Indigenous peoples’ connections with each other and their shared approaches to decolonising colonial History, Land, and Language. Benesiinaabandan’s earlier project, North of Ireland/Uprising/Flags, was produced through his residency at Context Gallery in Derry, Northern Ireland. Using the lens of the global postcolonial, the artist learned from and
worked with Northern Irish communities, who had similarly been dislocated through processes of decolonisation. What followed were a series of site-specific works that played on the cross-cultural dynamics between North American Indigenous and Northern Irish forms of presence and resistance. Through my reading of Benesiinaabandan’s work, I ask: what are some of the benefits of thinking/reading across cultural difference? And, how might these emergent encounters disrupt the power of the colonizers – both settler and the decidedly postcolonial? Ultimately, the aim of this study is to unpack the ways in which Indigenous artists can employ international art residencies as a medium to build solidarity and upset colonial-made borders.

Christine Bird
Indigenous Governance Program

Indigenous Governance as Praxis: Identifying sustainable strategies for integrating culture, language and land-based practice for community governance

Abstract This presentation explores how Indigenous communities’ efforts to restore culture, language and land-based practices using a neoliberal “program” model is not sustainable and effective. It is my contention that using a program model to restore Indigenous ways of thinking further entrench a community’s dependency on government funding while continuing to uphold western frameworks. The western approach to cultural restoration, language revitalization and land-based practice promotes short term thinking and co-modification of efforts to restore authentic Indigenous ways of thinking and being. It is also my position that as long as Indigenous people and communities continue to engage this approach, meaningful change to community governance will not occur. This presentation will apply Anishinaabe and Nehiyawuk epistemologies and transformation narratives to illustrate how communities can integrate cultural restoration, language revitalization and land-based practice to achieve Indigenous governance as praxis. In addition, this presentation will also discuss existing land-based movements that uphold Indigenous traditions of agency, leadership, decision-making and diplomacy that are contrary to the external, violent, dependency-creating style of governance that currently exists in Indigenous communities. Finally, this presentation is grounded in the belief that Indigenous governance is more than just politics: it is the way we teach our children; the way we interact as families and communities; the way that we think and behave; and the way that we maintain our relationship with all of Creation.
Belinda Blair (Nicholson)
Native Studies, University of Manitoba

Deconstruction of Barriers in Anti-Racist/Decolonization Discussions through the Education of Canadians Vis-à-vis DiAngelo’s theory: “White Fragility”

North American society was created by colonialism, and founded on white supremacist ideals. Canadian society currently quantifies groups on a human cultural hierarchical scale, created and reinforced by Euro-whites and “re-settlers.” (LaRocque, 2010). Colonization, has contributed to the dehumanization of Indigenous people and also the creation of the civilized/savage (civ/sav) or colonizer/colonized dichotomy in Canadian society (LaRocque, 2010, Memmi, 1991). Sociologically and structurally these colonial maxims are both insidious and pervasive, they create a frame in which all interactions between the contemporary ‘colonizer and the colonized’ are governed. In present-day society, anti-racism and decolonization have become important keywords in ‘re-settler’ and Indigenous discussions, with both sides asserting their end goal is unified. Yet positive change is slow. When applying DiAngelo’s theory of ‘White Fragility’ to the topic of decolonization, it becomes evident of why progress has been delayed. ‘White Fragility’ acts as a barrier to appropriate discussions, and until this concept is better understood and white Canadians’ anti-racism progress in North American society will remain slow.

Chuck Bourgeois
Native Studies Department, University of Manitoba

Oshki Izhiwebiziwin: Towards a new understanding of Métis identity

Throughout the nineteenth century, the Red River Métis lived in a universe governed by deep relationships with both human and other-than-human beings; they spoke multiple languages, developed their own polity, and fought tirelessly to protect their way of life. Our ancestors had a unique understanding of the world around them, and knew their place within it. Claiming to be Métis nowadays is a much more complex affair, particularly given the increasingly volatile arena of Indigenous identity politics in Canada today. Outside of political affiliations and iconic material cultural symbols, what is it that makes a person Métis? In this presentation, I will explore Métis identity as a distinct ontological orientation, or way of being in the world – a lens which rarely finds voice within popular academic discourse. Even a cursory examination of historical texts would indicate that our ancestors shared a unique worldview; I will suggest that the same is true today. It is this worldview – in a continuous state of flux and regeneration – which distinguishes us from other peoples, and which gives shape and meaning to our identities. Framed within the principles of hermeneutic phenomenology, and drawing from the work of both historical and contemporary Métis thinkers, I will discuss the initial stages of my doctoral research, and consider what such an ontological investigation might contribute to the current debates over Métis identity.
Exploring how Métis individuals practice and express their self-understandings in the city through an oral methodology and visual media.

I was born into the traditions and experiences of my ancestors, but through dwelling in Calgary I have also been shaped and formed by the urban environment. I have struggled to understand my Métis-ness in relation to the city landscape and have been left questioning – how do Métis individuals, born and raised in the city, express and practice their Métis self-understandings (Brubaker & Cooper, 2000) in the urban environment? Evelyn Peters (2011) stresses, “there is very little public knowledge about how Aboriginal people define their cultural identities in cities” (p.80) and furthermore, “Despite the high percentage of Canada’s Métis population residing in cities, there is almost no literature that discusses urban Métis identities” (Laliberte, 2013, p. 111). My doctoral research aims to illustrate that Métis self-understandings indeed exist and are embedded in the urban landscape and are practiced through and within our everyday experiences. For the purposes of this presentation, I will provide a brief overview of the literature pertaining to Aboriginal urban experiences. I will illustrate my research methodology that is informed by an oral model of learning and describe how we, as a research collective, will use photovoice and video reflexive entries as methods to support our individual and collective truthing process (Bishop, 1998; Little Bear, 2000; personal communication, Reg Crowshoe, 2017). This research is imperative so that we, as Métis individuals and communities, can thrive and flourish in urban environments while practicing our inherent right to maintain, renew, and express our worldview and self-understandings in the city.

Telling the Truth and Restoring Relationships: Towards a Conceptualization of Residential School Literature

This paper offers a comprehensive overview of Indigenous writings on the residential school experience in order to establish a conceptualization of the genre of “residential school literature.” Since the late 20th century, residential school survivors all over Canada have spoken up, sharing their experiences and contributing to an ever-growing body of residential school narratives. My PhD research, which I conduct from the perspective of a non-Indigenous researcher, analyzes the ways in which residential school stories support the restoration of relationships that were disrupted by residential schools. Although fundamental work has been done on the workings of residential school literature (McKeegney 2007, Eigenbrod 2012, Coupal 2016), a comprehensive conceptualization of the genre and its various subgenres that is attentive to their effects in the non-fictional world has not yet been established. This paper aims at filling the existing gap and argues that in order to be attentive to the effects of stories in the real world, a conceptualization of residential school literature and its subgenres needs to consider four constitutive elements: the author’s personal experience of residential schools, the author’s agency in the process of telling their story, the way in which the work might support processes of restitution and healing, and the
way in which the work engages readers as witnesses. Analyzing residential school literature and contrasting it with survivors’ testimonies given in court and in front of Canada’s Truth and Reconciliation Commission, this paper will contribute to the public’s understanding of residential school literature and its workings.

Marida Brown
Native Studies, University of Manitoba

“Masters in Our Own House”: First Nations, Autonomy, and the Impacts of Hydroelectric Development in Manitoba and Quebec

Hydroelectricity has long been hailed a clean energy source with minimal impacts in Canada. The 1960’s saw numerous proposed projects including the Churchill River Diversion in Manitoba and the James Bay Project in Quebec. While both projects were ultimately completed, concern was raised over the lack of consultation with the affected Indigenous communities and the long-term environmental impacts these projects would cause. This eventually led to the creation of the *James Bay Northern Quebec Agreement* and the *Northern Flood Agreement* in Manitoba to compensate for the damage caused. Nearly thirty years later in 2002 an agreement known as the *Paix des Braves (Peace of the Braves)* was signed between the James Bay Cree, the Quebec government, and the federal government with the basis of improving the relationship between the provincial government and the Grand Council of Cree. Four years later Nisichawayasihk Cree Nation signed a formal partnership agreement with Manitoba Hydro for the Wuskwatim Generating Station. The goal of this paper is to compare and contrast the processes and experiences of hydro development in Manitoba and Quebec and the impacts it has had on the affected Cree communities. The objective is to confirm that the past and current approaches to hydroelectric development in Northern Manitoba and Northern Quebec do not equitably benefit the Indigenous peoples and that the existing agreements are interpreted to favour the provinces rather than the affected Indigenous communities.

Obianuju Juliet Bushi
Faculty of Education, University of Regina

Miyo-Pimatisiwin Decolonizing Self Through Culturally Responsive Pedagogies

The purpose of presentation is to identify ways in which Culturally Responsive Pedagogies (CRP) can be applied in my work as an educator. Before I proceed with evidence and academic sources to provide critical analysis and attempt to answer this question, firstly, I will discuss the effects of colonization on Aboriginal people, also using examples from Australia and Canada respectively. Secondly, by applying critical pedagogy and CRP, I will argue that in order to achieve Miyo Pimatisiwin (The Good Life) and Ubuntu (Humanity towards others); a decolonized mindset as described by Ladson Billings, & Pete, Martin & Illich-Pirbhai, must be achieved, and practiced. I recognize that this cannot be achieved in one day; it is a work-in-progress because global challenges and educational disparities has had a significant impact on the health and wellbeing of Indigenous people which been trace to be the root causes of colonization and intergenerational trauma (Sasakamoose, Bellegarde, Sutherland, Pete, & McKay-McNabb, 2017); a decolonized mindset
is aware of these disparities, aims to address these challenges and works to achieve pure justice and equi-
yty. I do not claim to represent all Indigenous people nor do my ideas as discussed in this paper speak for
all Indigenous people rather, to represent myself, my thoughts, my journey and my interpretation of the
topics discussed in this paper.

Camille Callison
Tahltan Nation: Anthropology, University of Manitoba

Evolving Systems of Indigenous Knowledge: Relationships, Re-
sponsibility, Transfer and Mobilization

Indigenous knowledges and cultural expressions include tradition-
tional types of tangible and intangible expressions has been sus-
tained, transformed, and continues to remain dynamic but can’t
not be limited to traditional as ways of knowing are dynamic in
nature and exist today in multiple forms of new media often creat-
ing “new” knowledges. Therefore, relationships with both Indig-
 enous ways of knowing and the communities who are the owners
of that knowledge need to be respectfully developed and main-
tained continuously so culturally appropriate access to Indigenous
knowledge can occur within the proper cultural context. Only with
relationships occurring within the proper cultural context with the
originating people can the true expression of that cultural expres-
sion be found, understood and accurate preservation of ways of
knowing be achieve as well as the ultimate aim to transfer the
knowledges to the next generation in the proper cultural context
be achieved. How can the academy assist in the culturally appro-
 priate knowledge transfer while at the same facilitate the strength-
ening of relationships with Indigenous people to their knowledge
in localized, national and global contexts?

Laura Cameron
Masters of Indigenous Governance, University of Winnipeg

Indigenous Knowledge, Climate Change, and Communications: Participatory video and the Onjisay Aki
Climate Summit

In June 2017, the Turtle Lodge – an Indigenous knowledge centre in Sagkeeng First Nation - convened
an international summit on climate change, initiated and led by First Peoples. This initiative was an
unparalleled opportunity for cross-cultural dialogue on climate change with participants from around
the world. In collaboration with Turtle Lodge, our research team was invited to support the documenta-
tion and communication of the knowledge and perspectives shared at the climate summit. This process
of community-based research used participatory video to support the communication of Indigenous
knowledges on climate change. These video-based methods were designed to support and honour the
unique epistemological considerations required when documenting Indigenous
knowledges including; oral traditions
and Indigenous languages; cultural and
ceremonial protocols associated with
knowledge exchange; embodied nature
of knowledge and the knowledge keep-
er; and the importance of environmental
context in cultural sharing. Taking these
important considerations into account,
the research team supported organiz-
ing and documenting of the summit,
and collaboratively with Turtle Lodge have produced several short videos highlighting the perspectives shared at the gathering. These videos – and the underlying community-based processes that derived them - facilitate respectful mobilization of Indigenous knowledge in a manner that allows it to be shared with a wider audience across cultures and geographies. In an era of sustainability and reconciliation discourses in Canada, it is critically important to centre Indigenous perspectives and leadership in addressing climate change, and this research offers important insight into novel methods of communicating these perspectives within and beyond the academy.

Eren Cervantes-Altamirano  
School of Public Policy and Administration, Carleton University

**Disrupting Policy Foresight through Feminist Indigenous Futurisms**

Foresight has become a trendy exercise in policy circles across North America. The approach suggests that through “imaginative policy work” both policymakers and politicians may anticipate upcoming challenges and opportunities in a globalized world, in order to make adequate policy decisions and investments today. Mainstream foresight exercises entail government engagement with the possibilities of the future based on current technological, political, economic and social trends, resulting in scenario development with the purpose of lowering risks and addressing political, social and economic uncertainty (Meissner, Gokhberg, Sokolov, 2013; Weber, Kubezbo, Kauffmann, 2009; Havas, Schartinger, Weber, 2010). Nonetheless, mainstream policy foresight exercises centre middle class-white-settlers as holders of the future. Currently, “imaginative policy work” relies on the erasure of Indigeneity across Canada and other international settings where Canada has economic interests. Further, it relies on the social, economic and political marginalization of Indigenous women in domestic and international settings in an attempt to continue framing the “Canadian future” as Terra Nullius (Martineau, 2017; Kwe Today, 2015) with little space for Indigenous peoples. Foresight is currently being applied in areas that are of particular concern to some Indigenous peoples domestically and abroad including international development, infrastructure, urban planning, Artic sovereignty, etc. This paper conducts an analysis of the “imaginary policy future” in Canadian policy settings through Indigenous feminist perspectives, while inviting reflections from Indigenous futurisms (Dillon, 2012; Dillon, 2016; Medak-Saltzman, 2017; James, 2016; Baudemann, 2016; Tapia Benavides, 2006; Burdette, 2012) to disrupt how mainstream Canadian policy work imagines a future without Indigenous peoples.
Chen Vu
Department of Educational and Counselling Psychology, and Special Education, University of British Columbia

Narrating Intimate Partner Violence: Reclaiming Indigenous women’s voices

Statistics Canada (2009) indicates Indigenous women are at the highest risk of intimate partner violence (IPV) as they experience it at rates three times higher than others. There also remains crucial gaps in knowledge on factors that attribute to Indigenous women escaping violence. Thus, this research aimed to create space for Indigenous women from British Columbia to share their stories and voice their own reflections on the process of how they ended IPV in their lives, in a way that was more empowering and meaningful. Using a traditional Indigenous practice within a collaborative focus group narrative design, a sharing circle was facilitated with a group of five Indigenous women over the age of 18. In the sharing circle women shared their stories, engaged in discussion, and participated in a oral analysis of the themes in their individual stories, as well as the collective narratives. The identifying of themes by the participants themselves allowed for the participants voices’ to be expressed within the results of the research itself. Following this, a secondary six-step thematic analysis was conducted by the researcher in order to situate the data within the themes as described by the participants. All findings were reported back to participants for validity checks to ensure collaboration in all stages of the research. Results of this research will ultimately inform counselling and other professional practices as it will add to the foundation of knowledge needed in order for the resolution of IPV against Indigenous women.

Bob Chrismas
Peace and Conflict Studies, University of Manitoba

Modern Day Slavery and the Sex Industry: Raising the Voices of Survivors and Collaborators While Confronting Sex Trafficking and Exploitation in Manitoba, Canada

Sexual exploitation and human sex trafficking are a multi-billion-dollar international industry in which many Canadian women and children are trafficked and exploited, hurt and sometimes murdered by predators. Previous studies have often overlooked significant voices including police, political leaders and prosecutors who also work to protect sex industry survivors. This research widens the net and includes interviews with 61 experts across Manitoba, including police, First Nations and other political leaders, government and non-government service providers and sex trafficking survivors, who collectively represent over 1,000 years of experience combatting victimization in the sex industry. Through a grounded approach, this study gathers the stories and experiences of survivors, relevant practitioners and community leaders in Manitoba, and contributes to theory and practice around reducing sex trafficking and exploitation. The findings include the following: (1) Early risk factors for youth may be identified and addressed to reduce vulnerability to being trafficked and exploited; (2) More flexible ongoing supports can empower sex industry survivors and assist them to escape sex slavery; (3) Greater coordination and collaboration are needed between the broad spectrum of enforcement and support agencies; (4) New resources, such as more and better equipped safe houses and local and regional coordination hubs can provide a safety net for people who are being exploited in the sex industry; (5) Increased counter-exploitation
Gregory Coyes  
Dept of Film and Theatre, University of British Columbia

**SLOW MEDIA is Decolonized Media: The Camera as Witness**

SLOW MEDIA is an Indigenous expression of cinematic time and place. Created by Gregory Coyes (Metis/Cree), a Vancouver based media producer with thirty years of award-winning media projects, SLOW MEDIA is an innovative and disruptive form of media that is persistent, and decolonized in both its production and applications. Initially inspired by the advent of high definition video, the SLOW MEDIA concept was further influenced by the release of a number of feature films produced by Indigenous film makers. The most prominent of these are Atanarjuat – the Fast Runner (Zacharius Kunuk, 2001), and Ten Canoes, (Rolf de Heer and Peter Djigirr, 2006). A deeper examination of the evolution of the aesthetic of Inuit cinema in Canada’s Arctic led Gregory to question both the intentions and applications of mainstream video. Is tightly edited, high impact programming serving us? What if we were creating media without the addiction to ever-higher sales numbers? SLOW MEDIA practitioners are encouraged to be still, profoundly present to their surroundings, and improvise with their observations through the camera. Gregory’s work has informed him of the nurturing value of still frame video presentations in real time, with few, if any, edits. He has have successfully used SLOW MEDIA to establish and maintain both mood and tone with large, public gatherings, and he is currently engaged in testing SLOW MEDIA for measurements of wellness and productivity with the internationally recognized BAR Lab (brain, attention, reality) at the UBC, Department of Psychology. For current examples of SLOW MEDIA see: https://vimeo.com/slowmedia

Sharon Dainard  
Department of Native Studies, University of Manitoba

**Indigenous Aesthetics: A material culture study on the healing components of a beaded infant moss bag**

The focus of this presentation is to demonstrate how art in the form of an Indigenous beaded infant moss bag is both historically and contemporarily meaningful to the Indigenous community and by exploring it in depth shows how it can facilitate healing processes within that community through experiential and contextual learning. To explore these concepts, an Indigenous beaded infant moss bag currently held in the Museum of Man and Nature in Winnipeg, Manitoba is at the centre of this material culture study that not only highlights Indigenous aesthetics, Indigenous epistemologies and narrative inquiry but also the perspectives of an Indigenous adopted woman raised in a non-Indigenous community. This artefact part of a larger collection donated to the museum provides knowledge as to the greater importance and specialized place of newborns, infants, and children in Indigenous communities. This research is important to the wider Indigenous community because it highlights child rearing practices that were once prominent throughout our communities, the value of aesthetics to Indigenous people and how it all contributes to healing processes individually and collectively.
Sukhy Dhillon  
Delta School District  
**Education of an Immigrant Indian:**  
**How to Become a Racist in Canada!**

I am an Immigrant from Asia, to be specific, South East Asia, India, Punjab, a big village. As a child, I heard from my uncles, who had been in Canada since the early 1900s, that Canada is at the edge of the world, the best place on EARTH. It still is. However, my education on Indigenous (list of other words still used by immigrants) issues started immediately in 1979. An Asian immigrant with functional skills of the ENGLISH language used words: Indian, drunk, Bad, Lazy, Not Smart- Government Money. The rest of her perceptions and views were explained through body language-and gestures. The stories that I am about to share with you, are the ones that, penetrate the psyche of hundreds/thousands of immigrants who land on this land EVERYDAY! The stories of how quickly immigrants become Racist (or did they bring those views with them!!) requires open discussion and analysis. This is critical in the context or Reconciliation as the wounds inflicted by the systems of settlers is only once aspect. Let’s Find, locate, and face the WHOLE TRUTH, before RECONCILIATION!

**Jasmine Feather Dionne**  
Indigenous Governance, University of Victoria  
**kweşkatsiwiniy-twântowâhk? kâyâsôhcî isitwanihk wiyasiwewan:**  
*What are we Restoring? A Decolonized Account of Justice*

This paper examines the multifaceted components that need to be addressed first, in a good way, in order to eventually evaluate the success of restorative justice methods for First Nation, Métis [FNMI] and Inuit offenders to effectively decrease the overrepresentation of young Indigenous peoples in the Canadian criminal justice system. I will analyze literature on the health of Indigenous communities, legal relationships, colonialism, and restoration. The literature review highlights common threads that co-exist to explain the phenomenon of Indigenous over-representation in the Canadian criminal justice system and the inability of current methods to remedy this issue as they only perceive this as a criminal-justice issue, not a multifaceted one. What this paper focuses on is responding to the common themes that unearth over-incarceration which exist primarily outside of a criminal justice lens. Most reception to this issue thus far has proclivities in generating policy framed around temporary solutions within the understanding that the increasing numbers of Indigenous offenders is strictly a criminal justice problem - not a social, economic political or spiritual one. This is proven false throughout the literature review as the evidence reflects that isolating the concern of over-representation to a criminal justice lens has in turn exasperated the issue. This is because no attention is harnessed in assessing the causes of criminality, nor is there enough emphasis on the effectiveness of Indigenous ethics, methodologies and relations as procedural alternatives to a colonial system that perpetuates structural dominance over First Nation, Metis and Inuit lives. I propose a multifaceted hypothesis on how to correct all aspects of this issue. The multifaceted approach uses themes collected throughout the literature review and intersects them, critically, to decolonize our understanding of Indigenous offenders by shifting our purview outside of criminal justice explanations to better address the overwhelming amount of incarcerated FNMI peoples.
Iloradanon Efimoff  
University of Saskatchewan

Indigenization at the University of Saskatchewan.

The University of Saskatchewan has made Indigenization one of its strategic priorities. But what is Indigenization? What do students think about it? Can we truly Indigenize post-secondary institutions in Canada? Having been involved in Indigenization for over a year on campus, the author of this work sought to understand Indigenous students’ experiences and perspectives on Indigenization at the University of Saskatchewan. This study is not about a definition of Indigenization, but focuses on each individual students’ lived experiences with Indigenization on campus. Several students participated in 30 to 90 minute semi-structured interviews to elucidate their unique and individual experiences with Indigenization. Thematic analysis was employed to understand responses and discover underlying themes. Students varied in their age, ethnicity (although all were Indigenous), and experiences with Indigenization at the University. Some had overwhelmingly positive experiences, and others felt burnout from the demands of a University that is Indigenizing. Suggestions for successful Indigenization, struggles of students currently engaged in the process, and the overall impact on students will be discussed.

Liberty Emkeit  
Women and Gender Studies, University of Regina

Remembrance and Resistance: Reclaiming Indigenous Mother’s Narratives.

Patriarchal expectations regarding what is required to be deemed a good mother are unrealistic and oppressive. It is typically difficult to find any mother, no matter how strong her efforts, who is not seen as transgressive in some way. However, there are other cultures who hold different views on motherhood. Traditional Indigenous cultures often had/have a strong understanding of the sacred and important role of mothers as life givers and teachers. As such, I am researching Indigenous women’s experiences as Mothers through storytelling, not only to learn of their experiences of racism, sexism and violence within a dominant settler society, but also to determine sites of empowerment for them as well. By examining personal narratives of Indigenous mothers, I am attempting to illustrate that being a mother can be a site of reclamation, resistance, emancipation and healing not only for the individual but for the collective as well. Utilizing both Narrative Inquiry and Indigenous Research Methodology approaches, I am challenging dominant discourses by giving voice to the marginalized (Clandinin, 2013). The core of the research is to utilize their shared experiences as a method of decolonization to defy the patriarchal dogma of the mother as self-sacrificing, weak, dirty, and that all women, especially Indigenous women, are inferior. I am attempting to add further agency to ‘the other’ through post-colonial dialogue where the past meets the present to highlight racism, sexism and oppression, and where the consequences of genocide and the benefits of resistance, are at the forefront.

Stephanie Ens  
Social Work, University of Manitoba

**Indigenous youth experience with helpers:**  
**How they help and how they harm**

This presentation explores qualitative interviews with eight Indigenous youth regarding their experiences of how helpers in their lives have helped them and how they have caused them harm. The central research questions focus on identity: how do you (youth participant) identify yourself, your family, your community, and your culture; and helpers: what are your experiences with helpers both non-Indigenous and Indigenous, and what are your ideas on what helpers should do differently to be more effective when helping Indigenous youth. The research was informed by anti-oppressive theory and Indigenous theories, the methodologies employed were Youth Participation Action Research and Indigenous research methodologies, and the data analysis was thematic. This presentation sheds light on how helpers can help Indigenous youth reconcile the colonial challenges that arise during adolescence when Indigenous youth start to form their identities. In order to be an effective helper with Indigenous youth helpers must consider how they can incorporate elements of Indigenous cultural values and activities within a trusting relationship.

Liisa-Rávná Finbog  
Institution of Cultural Studies and Oriental Languages, University of Oslo

**The duojár:**  
an agent for Sámi re-appropriation of cultural heritage

The indigenous people of the nordic countries, the sámi, have historically been subjected to both the colonization of their customary regions (Sápmi) as well as four different nation states assimilation politics. The result of which has been felt by many in the sámi population as a loss of language, cultural heritage, both material and immaterial, and ethnic identities. Though the last 50 years or so have seen a revitalization amongst those suffering losses alongside a gradual return of political autonomy within some of the sámi communities, substantial amounts of sámi cultural heritage is still located in Western Museums and have yet to be re-appropriated. In this article I look at how a practice of a re-appropriation may be happening by looking at how sámi practitioners of duodji – the customary craftsmanship – symbolically repatriate objects in museum collections through the act of reproducing – both the material object as well as the árbediehtu (traditional knowledge) involved in the making of these.
Valdine Flaming  
Disability Studies MA student  

From Winnipegosis to Wabowden: Remembering Pipichiw (Truth) chronic illness experiences of northern Metis women  

There are currently no Metis health services available in Manitoba. This gap for Metis results in inventive coping mechanisms in addition to increased stigma. Within the academy, there is an Imitator at work in health sciences and disability studies. The eurocentric construction of health and disability must centre Metis experiences of chronic illness and disability. Metis experiences of chronic illness and disability are a result of intersectional realities that must be examined in a holistic way. The voices of northern Metis women will be centered in this master’s thesis. The UCN Council of Elders teaching of Pipichiw as the animal that represents Truth reminding us to approach the stories of northern Metis women with gentleness with a mind to rebirth. By working in Thompson region with Metis affected by chronic illness and disability, collective resilience can be built upon and shared across the north. This presentation will feature a discussion of the Metis ways of knowing health and wellness through work previously done by the National Aboriginal Health Organization’s Metis Centre as well MMF’s Metis Life Promotion Framework as it can be applied to this thesis research.

Laura Forsythe  
Department of Native Studies, University of Manitoba  

The struggle for Educational Sovereignty  

The presentation will begin with the exploration of the path Indigenous leaders have taken to pursue control over education starting in the contemporary 1960’s which includes the National Indian Brotherhood, Royal Commission of Aboriginal People, First Nations Educational Steering Committee, and the Assembly of First Nations fight to assert their rights over the education of their children. Delving into the current arrangements seen throughout Canada in the form of memorandums of understanding, educational acts and Indigenous advisory councils between individual First Nations and the respective school districts, provinces and federal systems for an appreciation for the current systems. Followed by a highlighting of the narrative of the need for control free from quasi co-management with the provincial and federal government using the voice from academia for the struggle for power. Scholars whose work within Indigenous education included throughout the presentation will be used to highlight the scholarly insights of a complex system fraught with failure.
Erynne M. Gilpin
Indigenous Governance, The University of Victoria

Embodied Governance:
Community Wellness, Indigenous Self-Determination and Birthing Futurisms

As many Indigenous voices and perspectives reveal, individual health and wellness is inextricably connected to community health, and furthermore the wellbeing of our Land and Waters. In this paper, I bring together scholarship in Indigenous wellness, governance and gender to counter the notion of the Indigenous body as in need of a health intervention. Instead, we draw the Indigenous body into focus as a crucial site for self-determination as embodied governance. In doing so, we situate the Indigenous body within a self-determination framework that brings together critical Indigenous studies, Indigenous governance and reproductive justice. This framework includes four central pillars which assist in ongoing discussions and investigations of Indigenous governance traditions: accountability, relationship, cultural safety and women’s leadership. These concepts provide an embodied governance framework of

Peter Genger
Peace and Conflict Studies, University of Manitoba

What does Indigeneity imply?
Reflections on Indigenous Peoples’ Identity, Plights, and Struggles

It is getting to the centenary when political activism and academic discourses about the Indigenous Peoples began to assume an organized global concern. Over the decades, more intellectual and emancipatory activities are making inroads into the many questions asked about the Indigenous Peoples: Who are the Indigenous Peoples? What are the constituent elements of their collective grudge? Is the future bleak or bright for them? Shouldn’t they just simply give in and complete their assimilation into the Western liberal mainstream processes enhanced by colonialism and neo-colonialism in settler and successor states? With credence to the popular philosophical aphorism: no one is free until all are free, this paper posits that different kinds of discourses and activisms for the Indigenous Peoples will flourish even after their demands are met. This is because their experiences and struggles are situated in the binary of wrongdoing and social justice discourses, embedded in the memory of history, and constitute are central topics in the field of Peace and Conflict Studies (PACS). In this light therefore, this paper will reflect on some prominent literatures and throw light on this overarching question: What does indigeneity in relation to peoplehood, identity, plights, and struggles imply?
self-determination to engage in ongoing efforts of personal, community, land/water-based healing for the purpose of protecting the future of generations to come. Our analysis celebrates and honours on the ground practices of embodied governance by focusing on rooted examples of community birth work. We begin with an examination of the colonial underpinnings that undermine community healing and wellness and traditions of governance. In doing so, this paper aims to interrupt the predominant trope of the Indigenous body or community as continuously in crisis. Instead, this paper situates Indigenous healing practices as radical sites of governance. This analysis centres on Indigenous women’s leadership roles within healing and birth work practices. I argue for the reconsideration of self-determination as embodied governance, which begins with the body as a site of regeneration, resurgence and renewal.

Christine M. Goodwin
College of Law, University of Saskatchewan

A Gladue Report is Not a Get Out of Jail Free Card: It is the Sacred History of an Individual’s Life Journey and the Impact Colonialism Has Had on Their Family and Community

In 1996 the Criminal Code of Canada, sentencing practices changed for Aboriginal People with the addition of the provisions set out in section 718.2 (e). Changes to the law was meant to be a remedial measure to address the over incarceration of Aboriginal people. The law was new and judges were not given instructions about how to apply the law to cases in their courtrooms. The first instructional case to interpret s. 718.2(e) by the Supreme Court of Canada was the R. v. Gladue case in 1999. The case was about a young woman age 19 (single mother) who had plead guilty to the manslaughter of her common law partner. She was sentenced to 3 Â½ years in jail and was let out on day parole after serving 6 months. Although the court did not change her sentence they interpreted s. 718.2(e) and came up with what has come to be known as the “Gladue” factors. Every Aboriginal person that comes before the court is entitled to have the “Gladue” factors presented to the sentencing judge. “Gladue” factors cannot be determined by a single 15 minute interview by a lawyer or court worker. The amount of work that goes into providing a comprehensive report for the judge, crown prosecutor and defence counsel takes between 6-8 weeks of gathering information and writing a report that is usually between 10-20 pages in length. This paper is going to set out the reasons behind Gladue reports, the legislation, the caselaw, the process and the template guidelines.
Shana R. W. Graham
Faculty of Education, University of Regina

Decolonization/Indigenization: (Re)imagining Mathematics Education

I hesitate to use the word mathematics in this presentation title for such use tends to lead readers to perceive that the ideas presented may not apply to contexts outside of mathematics education. In this presentation, however, I will discuss my experiences as a PhD candidate – especially the ways in which I (as doctoral student and as sessional lecturer) have been working to challenge and thereby contribute to decolonizing/changing aspects of the academy. I will share, for example, how precedent has recently been set at the University of Regina for graduate students to be allowed to take undergraduate courses that are reflective of Indigenous worldview so as to work at decolonizing/Indigenizing through better informed perspectives. I will also discuss concerns related to the notion of the ‘Indigenization of mathematics education’ in hopes of opening dialogue among conference participants about how to respectfully integrate Indigenous worldviews within and beyond the classroom, no matter the discipline. In regard to this notion, I will share my experiences as a sessional lecturer of mathematics while working with Saskatchewan Urban Native Teacher Education Program (SUN-TEP-Regina) pre-service teachers.

Paul Hansen
Faculty of Law, University of Western Ontario

Canada’s Duty to Consult and Inuit Rights: An Arctic Enigma

Despite the numerous state and non-government agencies active in the Arctic Archipelago, no legal order, political regime, or international convention definitively protects the inherent rights of Canada’s Inuit peoples. As the region becomes increasingly accessible due to global warming, history suggests that it will be exploited by international interests with little regard for the rights of the Inuit population.

This paper investigates Canada’s Duty to Consult law, specifically the controversial issue of consultation prior to entering into international agreements, establishing foreign policy, or creating legislation that may impinge upon Indigenous rights. Implicitly, the Duty to Consult law provides a measure of protection against actions that may impact the lands, resources or culture of Indigenous peoples. However, the requirement to consult pre-legislatively or on foreign policy initiatives, has received limited attention by the courts to date. Moreover, the law does not require the parties to reach agreement, provides no veto to those whose rights are affected, and offers limited scope for appeal.

I argue that ambiguity, inconsistency, and politicization, combine to limit the law’s effectiveness, thereby opening the door to irreparable cultural and environmental harm throughout a region occupied by Inuit peoples since time immemorial. I conclude that failure to articulate an Arctic strategy that embraces Indigenous knowledge and rights, exposes the Inuit peoples and the Arctic Archipelago to significant risks. One might reasonably argue that Canada’s Duty to Consult law, although constitutionally entrenched, provides limited protection or solace for Inuit peoples.
Jessie Hemphill  
Master of Community Planning, Vancouver Island University  

_Uprooted: Planning in Canada and the Indian Reserve System_

The dominant history of community planning in Canada, as told by planners, omits the significant contribution of the federal government of Canada via the creation and administration of Indian reserves. Indian reserves are undeniable planned communities. The impact of their planning and development was mostly negative for the Indigenous peoples of Canada, which is why it is important not to ignore this troubling side of Canadian community planning history. This paper reveals the gaps in the Canadian planning literature, explains why it is important to include these failures in the canon of community planning history, and provides a brief overview of the creation of reserves in British Columbia.

Wanda Hounslow  
Sociology  

_“In this war of words”: Canada 150 and the (re)Telling of History_

In 2017, the Government of Canada celebrated 150 years of confederacy promoted as “Canada 150”. This discussion draws on data from a critical discourse analysis of the government’s web-based promotional material for “Canada 150” in order to uncover implicit assumptions embedded in contemporary Canadian discourses. The analysis is situated in post-colonial and de-colonizing paradigms which understand settler-colonial domination as an adaptive and ongoing force. From this perspective, language and the production of knowledge are enmeshed with social and political structures of oppression. Despite the government’s recent attempts at redress such as the Truth and Reconciliation Commission, the findings indicate that “Canada 150” functions to maintain a meta-narrative of colonial superiority in its (re)telling of history; it falsely represents the true nature of the colonial project and thereby (re)establishes a rationale for colonial superiority. I argue that this national narrative justifies persistent unequal treatment of Indigenous peoples such as the ongoing removal of Indigenous children to child welfare custody. I conclude that decolonization requires actively ‘un-settling’ colonial and Eurocentric regimes of power; one way to do this is to interrogate ontological and epistemological assumptions underpinning national narratives such as “Canada 150”.
Micheline Hughes  
University of Manitoba  

**Reframing Catholicism:** 
**Agency and Resistance in Mi’kmaq Stories**

This study of Mi’kmaq Catholicism emphasizes the power and inherent value of stories. Despite European’s use of Catholicism to justify colonial violence against Indigenous Peoples, the Mi’kmaq have survived the trauma of colonialism for over 400 years. Remarkably, the descendants of those who first encountered missionaries continue to identify as Mi’kmaq and Catholic (Robinson 2005). Part of decolonizing involves countering colonial narratives which insist that Indigenous Peoples were passive recipients of Christianity. Adapting Catholicism allowed the Mi’kmaq to preserve Mi’kmaq religious and cultural elements. I argue that these cultural negotiations are present in Mi’kmaq stories. I contend that stories create in-between spaces with endless potential, thus introducing Catholic elements into story allowed Mi’kmaq Peoples to make it palatable. Following this, I address how Mi’kmaq Peoples reframed Catholicism in narrative and actively constructed (and continue to construct) Catholicism to suit their needs. My research considers Mi’kmaq oral histories, specifically stories, and privileges the voices and history of the Mi’kmaq. A major portion of this research involves analyzing Mi’kmaq narratives that were recorded by non-Mi’kmaq people, however, as Stevenson recounts, Indigenous Peoples need to take their stories back (2000). Smith contends, “Indigenous peoples want to tell our own stories, write our own versions, in our own ways, for our own purposes” (1999, 29) and that Indigenous Peoples must rewrite as well as reright (his)stories. Therefore, one role of narrative is to foster resistance and agency; Mi’kmaq stories allowed them to recreate Catholicism and make it relevant in a Mi’kma’ki context.

Shara Rasheda Johnson  
College of Kinesiology, University of Saskatchewan  

**Striving for authenticity: Embracing a decolonizing approach to research with Indigenous athletes**

Jennifer Poudrier Department of Sociology, University of Saskatchewan  
Heather Foulds College of Kinesiology, University of Saskatchewan  
Leah J. Ferguson College of Kinesiology, University of Saskatchewan  

As a group of researchers embarking on research with Indigenous peoples, we are exploring how the well-being of Indigenous athletes pursuing sport in mainstream context is impacted by their relocation experiences. We are applying an Indigenous research approach with a decolonizing lens embedded in our methodology. Furthermore, we are mindful of the importance of achieving authenticity in our research. For research with Indigenous peoples to be authentic it needs to be culturally relevant, affirm Indigenous ways of knowing, and take a decolonizing approach. Historically, research has often not benefited Indigenous peoples as research was based on Western approaches. Traditional research methods
tend to favour colonial worldviews that sometimes discredit, misinterpret, or distort Indigenous knowledges. Responding to the need for research with Indigenous peoples to be more authentic and beneficial to Indigenous peoples, decolonizing methodologies that are wholly Indigenous have been emerging. Decolonizing methodologies minimize the negative impact of research on Indigenous communities, while striving to accurately reflect Indigenous ways of knowing. This presentation discusses steps taken toward achieving authenticity, which includes a research design developed collaboratively with athletes, parents, and community advisors. We will also show how relationship building with community members has been integral to using a decolonizing approach. By embracing a decolonizing approach to research, we aim to foster a safe space for knowledge and experience sharing, build reciprocal relationships, and in the process, achieve authenticity.

Uwakwe Nkochi Kalu
Adult Education and Human Resource Unit,
University of Regina
Disruption of Storytelling and Intergenerational Learning Among the Abam People

My paper emerged from my research investigating the disruption of storytelling and intergenerational learning among Abam (Indigenous people of eastern Nigeria). Postcolonial theories by Frantz Fanon and Paulo Freire guided the research. The study discovered that people’s language is the vehicle through which oral traditions could be preserved and transmitted from generation to generation. Language facilitates learning and enhances relationship that exists within a particular language community. Indigenous people’s language also constitutes their identity. They use their language to communicate their rich cultural heritage such as stories, songs and dance. Indigenous people communicate their norms through oral stories. Oral stories, also remind them of their historical origin and also help to inculcate discipline and good morals to their children. The study discovered that globalization which is seen here as a continuation of colonial legacies has dealt a deadly blow on Indigenous people’s language vis-à-vis oral storytelling traditions of Abam people. The study design is qualitative, while the research method applied oral key informant interview and focus group discussion (FGD). Seven males and seven females were involved in two FGD groups respectively. While one person each was selected from the two different FGD groups for the key informant interview. The study suffered some limitations which includes time constraints, absence of baseline information, and language issues. Also, the study recommends ways of revitalizing Abam language and Igbo language in general through the pedagogies of storytelling.

When a Blackfoot individual passes on, their spirit does not die but rather makes the final journey to the sacred camp called Omahksspa’tsikoi, the Sand Hills. This paper explores 19th century Blackfoot deathways in present-day southern Alberta. It examines how Blackfoot funerary customs have changed over time, arguing that these practices are expressions of long standing spiritual and environmental relationships that have remained intact despite colonial attempts to eradicate them. Rather than being displaced by Western Christian norms, Blackfoot practices have proven to be resilient. At times these practices have blended with non-Blackfoot customs to create new hybrid forms, such as the traditional Blackfoot death lodges blending with European style houses to create death houses. My paper will begin with an overview of Blackfoot funerary practices c.1850, discussing the cultural and historic significance of these customs. Next, I will offer insights into adaptations that have been made to Blackfoot funerary practices, and highlight the connections between these changes and Indigenous activist initiatives. This research is rooted in an ethnohistorical and community-engaged approach. Sources include not only textual documents, maps, and photographs from the Glenbow Museum Archives, but also oral histories gathered through interviews that I conducted with Blackfoot Elders and Knowledge Keepers in 2015. Overall, the evidence depicts a history of cultural complexity and adaptation, demonstrating the diversity of Blackfoot funerary customs, culture, and spirituality both in the past and today.

How Research Methodologies Can Counter Technological Neocolonialism

This paper will consider the contemporary, global issue of unexamined technological incursion in the guise of progress. The author will assert that contemporary information technology is inherently colonialist and imperialist in its design (Ellul, 1964; Said, 1994) and creates a path for neocolonialism in the realms of language, culture, and world-views. Technology and technical processes are often seen as having no inherent bias. However, as these become more sophisticated, they amplify the values of dominant cultures (Dusek, 2006). A technical design constrains its application. At industrial scales of manufacture and with the concentrations of power in state, military, corporate, and academic institutions, certain technologies become favoured. Contemporary media and consumer culture creates an environment amenable to this power (Giroux, 2015; Marcuse, 1991). The author will discuss research methods as emancipatory tools. Colonial-academic research is a locus of the exploitative use of technology and rational technique. To resist further entrenchment of dominant power, Indigenous theorists have put forward methods that critique the role of researchers, their tools, and techniques (Brown & Strega, 2005; Kovach, 2010; Wilson, 2008). The author will present also critical theory as a research methodology to better understand how human relationships are affected by contemporary technologies (Feenberg, 2010).
Nickolas Kosmenko  
*Applied Health Sciences, University of Manitoba*

**Factors influencing varsity sport participation among rural, Indigenous athletes in Manitoba**

Despite the TRC’s emphasis on Indigenous athlete development, numerous barriers impede efforts, including geographic isolation of Indigenous communities, lack of Indigenous coaches, and racism. Further, acculturation is a challenge often confronted by Indigenous athletes moving from reserve communities to pursue sport in Euro-Canadian contexts. In particular, associated with participation in university-level (varsity) sport are challenges of negotiating the cultural exclusion common across many Euro-Canadian university settings. Yet sport may reduce alienation by facilitating feelings of family, community, and common culture. Using an Indigenous research paradigm and Bronfenbrenner’s Ecological Systems Theory, the current research seeks to identify factors influencing varsity sport participation among rural, Indigenous athletes in Manitoba. Athletes competing at pre-varsity and varsity levels, or who are alumni of varsity teams, will share experiences and knowledge through yarning and/or talking circles. Results will be conveyed through a culturally-relevant, accessible medium chosen and created by willing participants. In addition, using confirmatory factor analysis, Rathwell and Young’s University Sport Experiences Survey will be assessed for cultural relevance to Indigenous athletes and modified, if found necessary. Collectively, this research will provide recommendations to improve Indigenous athlete development in Manitoba.

Naithan Lagace  
*Native Studies, University of Manitoba*

**Indigitalgames: Complexities of Indigenous representations in Video Games**

As video games media becomes more popular within pop culture, more game developers begin expanding on areas surrounding Indigenous peoples. Whether it be mystifying characters, the objects or beings within games like Until Dawn, Silent Hill or the Raven and the Light. Or reinforcing popular Hollywood stereotypes seen in Western-themed media like Mad Dog Mcree 2, Gun, and Red Dead Redemption. These games surround Indigenous representations with sophisticated and often cynical associations that distort Indigenous cultures, traditions, and relationships. Using a blogging format for this analysis, the site indigitalgames.wordpress.com archives representations of both positive and negative portrayals of Indigenous peoples to further expand on what symbols, characters, stories and environments video games use to display Indigenous peoples. The project has taken form as a blog format encouraging individuals interested in learning more about representations to follow the blog as more games become archived on the site.
Aura Lavallée  
Masters of Social Work - Indigenous Knowledge, University of Manitoba

Is Harm Reduction Indigenous?

The purpose of this research is aimed at exploring the interconnection of substance use, harm reduction, and cultural inclusion with respect to Indigenous peoples who are using. There is distinct need to address harm reduction methods due to the current widespread overdose risks increasing throughout Canada and its direct impact on the Indigenous population, as well as identifying what harm reduction is both in practice and in community values. This presentation is to utilize the knowledge acquired from the success of Victoria’s Overdose Prevention Site in harm reduction as a low barrier approach and how it reflects Indigenous values here in Winnipeg. The desire and need for cultural and community inclusion is evident in many First Nations authorities and programs. This presentation will address what is harm reduction, the treatments that are available, Overdose Prevention Sites/Safe Injection Sites that are now being utilized through parts of Canada, the community impact and roles, and finally addressing how it is applicable to Indigenous people with respect to traditional practices.

Waylon Lenk  
Department of Theatre Arts, University of Oregon

The Ins and Outs of the Indigenous Dick Joke:  
A Thorough Yet Non-Invasive Examination of Our Most Famous Tribal Member

Research on indigenous customary law figures it in relationship to settler-colonial states as a vehicle towards sovereignty, where sovereignty is defined as indigenous tribes and nations interfacing with settler nations in manners legible to settler law. (Wilkins, Williams, Jr.) Gender studies scholarship regarding indigeneity has considered how gender roles transform in light of settler colonialism. (Deer, Simpson) The ways in which intracommunal gender roles facilitate sovereignty is woefully understudied. However, a thin line of discourse is showing how indigenous customary law facilitates sovereignty in how indigenous communities relate to settler states. (Zion, Jagodinsky, the 1491s) Besides the 1491s, no artists or scholars have yet delved into how dick jokes operate as indigenous customary law by modeling good behavior towards women on the part of men, and modeling what women can (or ought) to expect from men, and how those models prefigure acts of autonomy on the part of indigenous peoples from settler states. I work to fill that gap beginning with a literature review of the relationship between sovereignty and indigenous feminisms. I then engaging in close readings of three performance texts - an Iktomi story told by the 1491s in illustration of their theory that dick jokes are a form of indigenous survivance; a story from my tribe - the Karuk Tribe - to which, as a cultural insider, I have more points of access; and Randy Reinholz’s Off the Rails to show how these traditional tools are used in current Native theater to facilitate sovereignty in diasporic indigenous communities.
Michelle Lietz  
Department of English, Film and Theatre, University of Manitoba  

Poetic Memory: Reclaiming Storytelling in the Poetic Works of Simon Ortiz and Sherman Alexie

While poetry may be a constantly evolving form of writing with increasingly fewer rules over the last few centuries, its origins in an oral tradition make it a fitting avenue for the invocation of storytelling and memory amongst Indigenous poets. Although memory has always played a major role in poetry, Indigenous poets tend to use memory in poetry to create a relationship, reinforcing the reciprocal experience of traditional storytelling. Focusing in large part on Simon Ortiz’s After and Before the Lightning and Sherman Alexie’s Face, this paper explores the cultural and political commentary displayed through the use of memory and history in Indigenous poetry. Additionally, this paper explores the ways in which experiential memory and testimony are used to highlight the historically unacknowledged transgressions in both Alexie and Ortiz’s works. By entwining the elements of traditional Indigenous storytelling with poetry, Alexie and Ortiz disrupt the traditions of the Western canon’s poetic form and theme while drawing attention to the ways poetry can subvert pre-existing or conventional narratives of history and memory. This method of subversion through experiential and historical memory of Indigenous poets works to re-center Indigenous methodology within a Western tradition, and therefore works to decolonize the academic notions of poetry and poetic form.

Brooklyn Leo  
Philosophy and Women’s and Gender Studies, Penn State University  

Cocooning Two-Spirit Subjectivities: Reading Trans* Embodiment and Liberation into the Works of María Lugones

While Maria Lugones’ work on the coloniality of gender discusses gender-variant Native people, she argues that we must bracket gender for the benefit of cis-women of color. This paper contends that if this bracketing does not first carefully center Native and Latinx Trans* subjectivity, then this decolonial feminist praxis performs another mode of violence onto non-binary Native and Latinx peoples. In putting Lugones’ texts into conversation with the voices of two-spirit and trans* Native and Latinx people, this paper will: (1) discuss the invisibility of Latinx and Native trans* peoples in decolonial and feminist theory, (2) explain the ways in which Lugones’ project reinscribes the coloniality of time onto two-spirit peoples, and (3) I ultimately argue that two-spirit, trans* of color subjectivities materially embody and actively actualize Lugones’ concept of cocooning and freedom through rupturing both the coloniality of time and space.
Carla Marie Loewen
Faculty of Education, University of Manitoba

Neechiwaken - Peer Mentoring: Supporting Aboriginal Students in Academic Community

Completed in March 2016, this study examined the self-reported perceptions of post-secondary Aboriginal students who were part of a peer mentoring relationship in the Promoting Aboriginal Community Together (PACT) program at the University of Manitoba. PACT supports Aboriginal students transitioning into university life by providing participants with social and academic development, activities, as well as the opportunity to be mentored by an upper-level Aboriginal student. This study asked whether their participation helped them persist in their academic goals and whether peer mentoring as an engagement strategy affected their sense of belonging to the university. The qualitative research design of this phenomenological study permitted a probing of the interview data documenting the experiences of the ten participants, Aboriginal students who had participated in PACT. Among the ways in which participants benefitted from PACT was expressed in themes such as: opportunity to participate in community with other Aboriginal students, networking, overcoming shyness, and getting academic advice. This program is now called the Neechiwaken Indigenous Peer Mentor Program and has been running since 2009.

Jennifer Markides
Werklund School of Education, University of Calgary

Storytelling as an Emancipatory Act: Giving Audience, Raising Consciousness, and Exposing Themes

Stories are often situated in place and time, but transcend boundaries of fact and whimsy. They open up possibilities for learning. Stories are an important part of Indigenous education traditions as means to share customs, values, and beliefs (Little Bear, 2000). Storytelling, as a research method, provides an opportunity for participants to exercise their voices. Through stories, they share their knowledge and experiences. Archibald’s Indigenous Storyworks principals of “respect, responsibility, reciprocity, reverence, holism, inter-relatedness, and synergy” (2008, p. ix), provide a framework for the relationship that puts the participants at the fore. The researcher actively engages in the research relationship, as a witness to the telling. As data sources, stories contain elements of events, imaginings, perceptions, emotions, reactions, and details. Stories provide insights into our subjective truths and knowledge of the world. The innate connection we have with stories make them powerful tools in raising consciousness of issues and developing empathy for struggles. Gathering stories from multiple sources around shared events and experiences can create intricate tapestries of information, enabling themes to emerge. Thus, storytelling is an emancipatory act and story gathering becomes a potential catalyst for activism.


“We know who we are”: Daniels v. Canada and the Supreme Court’s Obsession with Needing to Define “Métis”

After years of existing in jurisdictional limbo, the Métis now have a Supreme Court declaration which affirms that they too, alongside the Inuit and First Nations peoples, fall under the federal government’s jurisdiction over “Indians and Lands reserved for the Indians” as outlined under section 91(24) of the Constitution. While the April 2016 decision in Daniels v. Canada effectively did remove a significant crutch which the federal government relied on to deny its responsibility for the Métis, two specific paragraphs within the decision have spurred much controversy among Métis scholars, leaders and community members about who exactly constitutes “Métis” for the purposes of section 91(24). This paper will explore paragraphs 17 and 49 of the Daniels decision where the Supreme Court attempted to define who is or is not Métis. While the Supreme Court was likely trying to be inclusive in its Daniels opinion, I will explore the unintended consequences caused by their examination of the question “who is Métis”. I will argue that, with the release of these two paragraphs, the Supreme Court disrespected one of Indigenous nations’ most fundamental rights to self-determination: our right to define who we are.

Jacqueline Martin
Indigenous Development and Advancement, Te Whare Wānanga o Awainuiārangi,
Whakatāne, New Zealand

Kaupapa Midwifery Research Paradigm: Our First Mothers Speak

When we as Māori midwifery practitioners continue to be educated in our colonizers image than we are merely instruments of the colonizers agenda. This PhD journey is creating the theoretical space to articulate midwifery in our contexts without being rushed. It is greater than providing more primary birthing units or browner Pākehā midwives. Reframing and redefining our cultural needs from Kaupapa Māori philosophies of birthing may contribute towards education which is culturally relevant and may impact positively upon the recruitment and retention of Māori to midwifery. Currently Māori women make up 25.4% of the total birthing population of New Zealand. By 2021, the New Zealand Māori population will reach 16.6%. Add to this, Māori midwives make up 5.7% of the midwifery workforce compared to 88.5% of midwives who identify as Pākehā (New Zealand European) and other European ethnicities. The birthing needs of Māori has reached critical mass things need to change. My doctoral research applies to multiple sites of struggle for Māori and will investigate the potential for educational reform for all midwifery practitioners, in particular Māori. Exploring through a Kaupapa Midwifery Research Paradigm educational pathways to inform the development of an alternative Kaupapa Midwifery curriculum founded on Our First Mothers: an Indigenous midwifery philosophy of Aotearoa. This may influence an increase in the M?ori midwifery workforce, and help to ensure all midwifery practitioners are culturally responsive. (pre-and-post-midwifery registration)
Jessica Martin  
University of Winnipeg  

Inhibiting self-determination: colonial racism and sexism in the lives of Indigenous women in Canada’s west

In “Inhibiting self-determination: colonial racism and sexism in the lives of Indigenous women in Canada’s west,” Jessica Martin argues that the colonization of Canada’s west has impacted the ability of Indigenous women to be self-determining at the family and community levels. Canada’s west here largely refers to what eventually became the prairie provinces as they were the setting for nation-building and expansionist projects in the late-nineteenth century. Within this colonial nation-building context, Martin examines late-nineteenth century federal policy and praxis as represented in residential schools, the manipulation of cultural imagery, the imposition of colonial marriage ideals, and the Indian Act as they worked to devalue Indigenous women on the axes of race and gender. Martin developed this argument in order to demonstrate the oppressive impacts of colonization on Indigenous women’s self-determination and how this oppression has created an environment in which domestic violence flourishes. This paper contends that, going forward, an approach informed by a history of colonialism in which Indigenous women’s ethnicity and sex are taken into account may be most effective in preventing the cycle of domestic violence. Bolstered by an accessible writing style, Martin’s paper provides a useful resource for both academics and non-academics with interests in such areas as Indigenous women’s issues, Indigenous self-determination, Indigenous and Canadian histories, and Indigenous feminism.

Timothy Maton  
Native Studies, University of Manitoba  

The Problem with Simplification

In the book Reasoning Together (by The Native Critics Collective), Daniel Heath Justice writes that “Simplification is essential to the survival of imperialism, as complications breed uncertainty in the infallibility of authoritative truth claims” (p155). In response to this, I ask, does speaking clearly and omitting academic jargon help colonize or decolonize Indigenous knowledge?

When drawing upon the work presented in Reasoning Together, I will consider whether simplified and reductionistic forms of dialogue are actually aiding in the colonization and repression of Indigenous knowledges, rather than the vice versa? This presentation will argue that simplification may actually be an expression of colonial thought patterns. For example, in Reasoning, Greg Sarris is used to depict the “colonial mindset” being fortified by “conven-
tional oppositions” such as “writing/orality, male/female, nature/culture, purity/contamination, civilization/savagery, straight/gay, and white/black” (p66) that are less frequently reproduced within more nuanced communication-styles.

When considering the question I will also consider Frantz Fanon’s position in *The Wretched of the Earth*. In it, he writes, “To wreck the colonial world (the ‘native’ must cultivate) a mental picture of action which is very clear, very easy to understand and which may be assumed by the colonized people” (p41). Fanon feels that this simplification is not enough though, and that there must also be “rearguard action with regard to (colonizer) culture, values, techniques, and so on” (p44).

**Namakula Evelyn B. Mayanja**
Peace and Conflict Studies, University of Manitoba

**Reflections on Africanizing qualitative research**

Reflections on Africanizing qualitative research is grounded in how the neglected indigenous epistemology and philosophy could complement and enrich qualitative research in Africa. The paper makes three arguments. The first is for the recognition of African Indigenous knowledge systems (AIKS) and methodologies of knowledge investigation as independent sources of knowledge. The second is for the integration of AIKS into the research process for their theoretical and philosophical potential to contribute to knowledge innovation. The third is for Africanizing qualitative research approaches to counteract the colonial and neocolonial tendencies that propagate Western intellectual hegemony, hereby challenging the traditional ways of conducting research in Africa. For research to be meaningful to the African people and contribute to their emancipation and decolonization, research frameworks need to be informed by African culture(s), languages and worldview(s). The academic landscape and contexts in which qualitative research is conducted are changing, necessitating innovation and multidimensional methodologies beyond the propagation of homogeneous Western dominant approaches. The novelty of African knowledge systems is key to informing qualitative research and contributing to theory innovation and practice. And since research affects national and international policies, failure to Africanize research means intensified disenfranchisement. Considering African cultural longevity in the face of colonization and globalization, denial of the existence and relevance of African epistemology and philosophy is fallacious and ethnocentric. The convergence of African indigenous knowledge and predominant scientific Africanizing research methods would enable African and Western researchers alike to gather rich data.
Desneige Meyer
Interdisciplinary Studies, University of Saskatchewan

Accidentally working in an indigenous community:
A foreigners experience in global health development.

I was traveling through rural Tanzania as a practicum student, facilitating workshops for remote midwives. At the end of our session, two attendees requested a formal meeting with me. These midwives explained that they were slowly starving to death. On behalf of their entire class, they asked for my help to become entrepreneurs. Three weeks later, I was applying for a Grand Challenges grant. This will be an informal - hopefully inspirational - talk about my accidental journey from masters student to project manager to implementation researcher. I will use the freshly launched Maasai Agri-Health Cooperative program to illustrate the process of becoming a funded, global researcher in an indigenous community. I'll discuss some of the moral, logistical and cultural challenges of being a middle class mzungu (read: white outsider) working in a setting so foreign to me that I didn't initially see our midwives as indigenous at all. I'll highlight the strengths and pitfalls of not being a member of the community and being naïve to local tribes and prejudices. I'll talk about imposter syndrome, and how unqualified I sometimes feel. Ironic as I am simultaneously so confident in the project that I forego seeing my kids for months at a time to be there. I'll offer practical advice on how to make connections across the globe, find funding, and create opportunities. Geared to other emerging practitioners and students, this is the talk I wish I had heard in my first year of graduate school.

Monica Morales-Good
Faculty of Creative and Critical Studies, University of British Columbia-Okanagan

When Words Collide:
Intercultural Education as a Possible Bridge

Mexico is well known for its Indigenous heritage. However, when it comes to honoring the Indigenous knowledge and perspectives, the State's attempts are quite deficient. This country is home to 68 constitutionally recognized Indigenous tribes. Mexico acknowledges the communities’ right to exercise their Common Law; under article two, the Mexican constitution admits that Indigenous people possess the autonomy to apply their own normative systems in the regulation and solution of their internal conflicts, respecting inalienable and human rights. This presentation argues that, in efforts to accept Indigenous legal capacity, the Mexican state inevitably imposes constraints on the community, thus allowing them to resolve only minor crimes, such as theft, domestic violence, and land appropriation. However, this has
not always been the case. Before the legal reform that changed Mexico’s procedure from the Inquisitorial to the Accusatorial system in 2008, Indigenous communities had the liberty to judge major criminal cases, such as murder. I draw from the situation in the southern Mexican State of Oaxaca, where at least two thousand Indigenous people stand in jail waiting for sentencing, and where the Indigenous Assembly’s knowledge is rarely requested in the resolution. In order solve matters properly, the Indigenous knowledge and perspectives need to be included within the national legal system. I propose that Intercultural education for the State’s authorities and collaboration with Indigenous judges will help break a cultural barrier against Indigenous defendants. Fulfilling this proposal is vital to dismantling the historical racism that is still a very much alive in this region.

Taylor Morriseau
Department of Pharmacology and Therapeutics, University of Manitoba

Colonialism, genetics, and disease: the role of the HNF-1αG319S variant and dietary influences in early-onset Type 2 diabetes in Manitoban Indigenous youth

Manitoba Indigenous youth have the highest rates of type 2 diabetes (T2D) in Canada. In 1999, the unparalleled pervasiveness of T2D garnered international attention following the discovery of a seemingly causal genetic predisposition in the Oji-Cree of Sandy Lake, Ontario. The genetic change lies in the hepatocyte nuclear factor 1 gene (Hnf1α), and those who carry the G319S variant are “virtually certain of having diabetes by 50 years of age”. It is important to understand, however, that the diabetes epidemic coincided with a shift away from land-based food strategies; a consequence of colonization that cannot be accounted for by one’s genetic status. Hence, it is unknown how the rapid dietary transformation has influenced diabetes development, particularly in those who carry the G319S variant. To test this relationship, we used state-of-the-art gene-editing technology to generate the HNF-1αG319S mouse expressing the G319S variant. We will further examine the effect of dietary intake that reflect a “modern” or “traditional” content. Importantly, this project will open the dialogue on race, genetics and disease while contributing pre-requisite information to facilitate this larger discussion. To continually refine our methodologies, I will integrate Indigenous perspectives into the framework of my project by seeking consultation with Ongomiizwin – Research and an established Indigenous stakeholder committee within the Diabetes Research Envisioned and Accomplished in Manitoba (DREAM) theme. By centering Indigenous perspectives, we will not only provide a greater understanding on diabetes development in Indigenous youth, but locate our science within the greater social, cultural, and historical context.

This paper is a conceptual introduction to Settler Prairie Romanticism within the Western Prairie Provinces. Settler Prairie Romanticism is an ideological movement and creative genre that centers and secures settler colonial development through the ideological transformation of vibrant Indigenous landscapes into a subdued, rural landscape rich in agricultural potential. Although Prairie Indigenous peoples actively dissent settler colonialism within economic and political arenas, Settler Prairie Romanticism as an ideology and creative genre exists mostly uncontested. For example, bookstores in the Western Prairie Provinces often contain a “Prairie Writers” section featuring books written by non-Indigenous writers who reproduce a romanticized agrarian and settler aesthetic: grain elevators, the North-West/Royal Canadian Mounted Police, forts, fields of wheat, oil pumps, and images of hardy pioneers on the lone prairie farm. This genre has, for at least a century, defined the prairies as a place largely without contemporary Indigenous peoples’ social, economic and political existence and exists almost free from problematic colonial narratives. By highlighting how in its very nature, Settler Prairie Romanticism maintains the ongoing erasure and marginalization of Indigenous prairie presence, this paper will highlight Settler Prairie Romanticism as a pro-colonial project through a case study of Merle Massie’s Forest Prairie Edge and other settler works of art and poetry. It will also argue for the creation and continual assertion of Indigenous prairie scholarship and creativity as a way of destabilizing Settler Prairie Romanticism as a necessary step in ongoing decolonization.

A Quest for Identity: Richard Wagamese’s For Joshua: An Ojibway Father Teaches His Son

The late award-winning Anishinaabe memoirist and storyteller Richard Wagamese (October 14, 1955 – March 10, 2017) was a prolific writer with fourteen books to his credit including his debut novel Keeper ‘n Me (1994), Ragged Company (2008), and Medicine Walk (2014). Also included is his forth published work, For Joshua: An Ojibway Father Teaches His Son (2002), a narrative written in epistolary form wherein Wagamese tells his son about his own dislocation and alienation from his Anishinaabe heritage and his relationship with his friend and mentor John. Like similar narratives, For Joshua details the way in which its protagonist undertakes a quest for identity, begins to assume the place of mentor at the end of his journey, and explores the process of returning home. Utilizing Kulchyski, McCaskill, and Newhouse’s (Medicine Wheel) analysis, Paul John Eakin’s theory of autobiography, and Linda Tuhiiwai Smith’s examination of decolonization, this presentation displays how by recalling John’s teachings, Wagamese revisits his past, rebuilds his identity, returns home, and understands his alienation as an effect of colonialism.
Adam N. Nepon
Asper School of Business, University of Manitoba

Overdue Diligence: Developing Relationships through Understanding

This presentation will look at the research project Overdue Diligence that was launched in May 2017 at the University of Manitoba’s Asper School of Business. As part of a MBA consulting course, three Indigenous graduate students signed up to be the first group of researchers for the project. The objective of the research was to create “classroom-friendly video and textual materials that will inform and inspire students about Indigenous business and sustainable enterprise opportunities in Manitoba”. A key aspect of the project was making the research deliverables available to any educational institution or organization for use as a teaching tool.

Through a series of surveys and video interviews Overdue Diligence tries to identify key individuals with knowledge on Indigenous Economic Development (IED), organizations that can be featured in an IEC video case study, and what organizations are doing in response to the Truth and Reconciliation’s Call to Action 92: Corporate Responsibility. The research was originally intended to be a summer term project involving two students and ended up stretching over seven months with three students. There were many twists and turns throughout the research process that will be discussed with the audience, as well as clips from the two videos produced, key data findings and the Overdue Diligence Research Handbook. The Overdue Diligence research project is hoping to encourage other business schools from around the world to join them on inspiring students to get involved.

Kaitlyn Obedzinski
Department of Graduate Studies, University of Manitoba

Fiddling Together: Youth, Community, and Cultural Impacts of ‘The Frontier Fiddling Program’ in Northern Manitoba

This project investigates the cultural, social and community benefits of culturally appropriate music instruction in public schools, as a means for cultural reclamation of Aboriginal heritage in Northern Manitoba. Research has shown that children benefit greatly from music programs in public education. The Frontier School Division has taken this one step further, by introducing a fiddling program. The fiddle is an important element of Aboriginal culture and heritage: it brings people together; it is a mechanism that allows creativity and musicianship; fiddlers and their audiences build friendships and solidarity. Fiddling allows communities to come together for a common purpose, and to make connections across generations. Through qualitative research with current and former fiddling teachers, this project explores how the Frontier Fiddling Program is promoting cultural reclamation and revitalizing Aboriginal culture in Northern Manitoba.
Decolonization? What is it? Does anyone know what it is? Let’s find out!

I think it’s safe to say that decolonization has turned into this weird, many-headed and empty beast of a word. While it is never entirely clear how one is using ‘decolonization’ and its cognates, one thing is for sure: Settlers rarely reference land stewardship in their definitions. What I intend to do with this paper is to (1) determine the appropriate audience for this paper, (2) point out the inconsistencies in use, and (3) make a case for the necessary inclusion of land as something that requires decolonization before other aspects of life can be reclaimed. Sheila Cote-Meek tells us that decolonization starts with the individual. However, it would be weird to speak only to Indigenous people concerning what they can do to decolonize. Hence, this paper is for Settlers. ‘Decolonization’ has become a semi-empty buzzword when uttered by the Liberal government. While news reports never give us the full picture, the quotes given to the public leave much to be desired. With avoidance of talking about land, ‘decolonization’ becomes about things like the Indian Act and what government officials can do to help Indigenous peoples out of their predicament: colonization. Regardless of UNDRIP’s insistence that land is a crucial component of Indigenous Rights, political leaders try to avoid the topic. Canadian control of land is necessary for maintaining the Canadian state and governance. Any mention of Indigenous stewardship of land would reduce certainty that Canada can accommodate corporate interests. Without Indigenous land stewardship, Indigenous peoples will remain colonized.

Ari Phanlouvong
University of Winnipeg

Indigenous Doulas as a Culturally Based Health Intervention to Improve Health and Birth Outcomes for First Nations Women in Remote Northern Communities Who Travel for Birth

Expectant First Nations mothers living on-reserve in rural and remote regions experience a range of negative emotional, psychological, physical and economic stressors when travelling for birth. Adequate support for expectant mothers affected by Health Canada’s medical maternal evacuation policy is identified as one way to lessen some of the negative outcomes, particularly when that support is culturally based. Doulas are individuals trained to provide physical and emotional support to women during their pregnancy, labour, birth, and the postpartum period. Indigenous doulas would therefore provide these expectant mothers with support that is rooted in First Nations cultural teachings, spiritual connections and traditions. A series of interviews were conducted during the summer of 2017 with the first cohort of Indigenous doulas in Manitoba to examine their experiences in the Indigenous doula pilot program. The coding framework was developed accordingly and laid out 15 preliminary themes identified in the interviews. The most prominent themes found thus far include discussions about intergenerational knowledge; sisterhood, relationships and community; and problems in mainstream health and social services. Outcomes of this research will expand on the development of local capacity for doulas and a culturally specific training program, identify the health outcomes.
most affected by participation in the program, and determine whether the roles of doulas as support for expectant mothers and postpartum mothers are appropriate and effective. Overall, this research investigates how culturally based support can improve a range of adverse health and social consequences for First Nations women who travel for birth, and more specifically examine how an Indigenous doula program can address poor health and social outcomes.

Gilberto Pires, Antonio Hilario Aguilera Urquiza, and Andréa Lúcia Cavararo Rodrigues
Federal University of Mato Grosso do Sul

The Kadiweu People in Brazil and School Education: A Release from Anthropology

The present study is the result of ongoing research and aims to investigate the impact of the legal norms of indigenous school education and which of these laws are not currently being fulfilled in Kadiwéu indigenous schools, on the border between Brazil and Paraguay. It also seeks to describe the history of Kadiwéu school education, recounting his early experiences with the missionaries and the SPI (second half of the twentieth century), and the reality in which he is today. The research is based on theoretical Anthropology and methodology based on ethnography: besides the bibliographical and documentary survey, I highlight the centrality of the fieldwork with semi-structured interviews with teachers of the Kadiwéu Indigenous Land, of which I am a member. This process of reflection and study will be of immense value to the community, since it will not only record the history of the Kadiwéu school, but I intend to study together with the community, the demands to advance in the pursuit of their rights and autonomy, as well as to overcome the weaknesses in the structural organization of the Ejiwajegi / Polo Municipal Indigenous School. I believe that from the understanding of the past and the tools of Anthropology, it will be possible to rethink the intercultural school, as well as the construction of the autonomy of this community, in territorial management, from indigenous education.

Marie-Eve Presber
University of Saskatchewan, Department of History

“These Supposed Bears Were Men” – Mi’kmaq Women and French Men Within Canadian Historiography

From complete exclusion to open debate regarding historical methodologies, historians have extensively examined the nature of European-Indigenous relationships and the inclusion of Indigenous agency within Canadian history. My MA thesis seeks to understand how Mi’kmaq women’s relations with French men from 1610-1710 in Nova Scotia affected these women’s social, political, and cultural relations with other members of their community. It will therefore be contributing to three streams of historiography: 1) The larger geographical historiography of European-Indigenous relations in North America and Canada; 2) The regional historiography regarding Nova Scotia, l’Acadie/Acadia, and Mi’kmak’i, comprising both the English and French historiographies; and 3) The wider discussion on Indigenous women and their contribution to the success of the fur trade economy. My presentation will situate my thesis within these existing historiographies and demonstrate how my research will add to this growing body of literature on European-Indigenous relations in Canada, Nova Scotia, Acadie, and Mi’kmaki. Furthermore,
I will discuss the development of new methodologies that reflect both the traditional academic historical practices (reading colonial sources against the grain and in between the lines) as well as Mi’kmaq traditions specifically. In other words, this thesis will be contributing to the ever-expanding historical scholarship on native-newcomer relations and the current scholarly debate over the inclusiveness of Indigenous peoples of Canada within academia and the writing of Canadian history.

Tabitha Robin
Faculty of Social Work, University of Manitoba

Land, food, and belonging

In 2015, a group of Indigenous youth in an inner city high school in Winnipeg participated in a year long, land-based Indigenous food skills research program. Indigenous youth worked with Indigenous researchers, high school teachers and Elders to develop food skills woven with stories of food, history and connection to land. Students learned how to ice fish, tap maple trees, cook traditional food, and plant a garden. Through a series of conversational interviews, youth shared their experiences about how their learning went beyond skill building. It provided them with an opportunity to support one another, and to build their identity as Indigenous people. Food became an equalizer. For many youth, the food skills program became a safe space where they shared what it was like to be Indigenous in the city. This presentation will focus on the role of traditional food skill building as the backbone of Indigenous food sovereignty programming and a strong connection to culture and self-esteem. This presentation also discusses the critical role of children and youth as conduits of culture and identity through food skills development.

Maynan Robinson
University of Winnipeg

Care of Indigenous Manitobans living with Chronic Kidney Disease

The purpose of the present study will be to build on current approaches to health policy analyses by introducing a framework of cultural safety to health policy on Indigenous adults and children living with chronic kidney disease in Manitoba. The Manitoba Centre for Health Policy report found that End-stage kidney disease is associated with lower quality of life and significantly higher costs than other chronic diseases in Canada, and that Indigenous adults and children were two to four times more likely than non-Indigenous counterparts to have end-stage kidney disease (Chartier et al., 2015). The mission of the MCHP is to provide accurate and timely information to healthcare decision-makers, analysts and providers, so they can offer services which are effective and efficient in maintaining and improving the health of Manitobans (Chartier et al., 2015). I seek to answer the Truth and Reconciliation Call to Action number 18 by demonstrating the connection of the current state of Aboriginal health in Manitoba through understanding the impact of previous Canadian government policies which infringed on the health care rights of Aboriginal peoples as identified in inter-
national law, constitutional law, and under the Treaties (Truth and Reconciliation Commission, 2015). This acknowledgement describes the paradigm shift to cultural safety that honours history, helping us to understand the present; Indigenous peoples have a right to access health in a culture that acknowledges the inter-generational trauma of colonization, in a system of health that promotes healing and improving health outcomes for all Canadians.

Adriana Oliveira de Sales and Jairo Ajala Mielnik
Faculty Indigenous Intercultural of the
University Federal of Grande Dourados - FAIND

Linguistic Education in Indigenous Schools: A Reflection on Tekhoá Guarani Polo School Language Teaching Proposal in Japoré

The objective of this work is an analysis of the proposals of language teaching contained in the Pedagogical Political Project and the Curriculum Matrix of the Tekohá Guarani Polo Indigenous School in the village of Porto Lindo in Japorã / MS and reflect on its teaching practice. A methodology of research and bibliographic, documentary analysis, observation in the classroom and interviews. In order, to carry out the study, several documents were consulted on Indigenous School Education and authors who talk about bilingual education and who emphasize the importance of a model that develops first as skills in the indigenous language, to work with other languages. The results show that although the native school considers the indigenous language as the first language in its PPP and the school curriculum, in practice or treatment given to the indigenous language it is still insufficient for the development of all as language skills. It is necessary, therefore, an educational language that is one of the native teachers and works in the first place with an indigenous language, for work instead of curricula of the indigenous school. We emphasize that it is the study of a presentation and the work of the work developed to obtain the title of Specialist in the Postgraduate Course in Intercultural Education of the Indigenous Intercultural Faculty of the Federal University of Grande Dourados, in the year 2016, of Professor Adriana Oliveira de Sales.

Danielle Sinclair
Master of Arts in Indigenous Governance, University of Victoria

Her Liberty Moves: (Re)membering Inherent Rights to Self-Determination and Wellness

Indigenous womxn, Trans-identified, Queer, and Two-Spirit bodies have been shamed and marked by the settler-colonial project as deserving of violence and death. There is vast research discussing the violence imposed on Indigenous bodies, including physical manifestations of trauma, bodily dispossession, and disconnection as a means of survival. This paper discusses a community governance project involving the creation and roll-out of a series of strength and wellness workshops offered to Indigenous womxn, Two-Spirit, Queer and Transgendered peoples only. Side-stepping the colonio-epidemiological gaze, this project re-centers participants in their right to bodily autonomy and self-determination. This series works to liberate our bodies and minds from the grasp of disempowering heteropatriarchal discursive formations, displacing and unhinging settler-colonial myths of unworthiness, subservience and submission.

A theoretical grounding in Indigenous feminisms (Deer, 2015; Million, 2015; Starblanket, 2017), Queer Indigenous Studies (Barker, 2017; Driskill, 2011; Hunt, 2015; Simpson,
2017) and decolonial love (Simpson, 2011, 2017; Flowers, 2015) will frame the exploration of heteropa-
triarchy, interpersonal- and self-love, colonialism, and the benefits of Indigenous wholistic strength and
wellbeing in empowerment and healing from settler heteropatriarchal violence. This project troubles
the pre-existing unjust weight of avoiding harm and violence that is placed on and survived by wom-
xn, Two-Spirit, Queer and Trans-folks. It seeks to locate and remove from our beings the infestation of
colonial messages that say we are unworthy of love, and nurture the reclamation our bodies through
wholistic health and strength training, remembering our ancestral capacity and our inherent rights to
love, wellness and self-determination.

Bryn Skibo-Birney
Department of English Literature and Linguistics, University of
Geneva, Switzerland

**Mino-Bimaadiziwin in Atwood’s Speculative Fiction**

This project follows the path blazed by such scholars as Jodi
Byrd (Chickasaw Nation of Oklahoma), Glen Coulthard (Ye-
lowknife Dene First Nation), Vine Deloria Jr. (Oglala Sioux),
Lawrence Gross (White Earth Chippewa), Kwes Kwentin
(Musqueam Nation), Audra Simpson (Mohawk), Inés Tala-
mantez (Mescalero Apache), and Zoe Todd (Red River Métis/
Otipemisiwak), who have all argued for the value in using
Indigenous epistemologies as critical theories in a largely
non-Indigenous academic context. Following their research
and their practice, my project uses the Anishinaabe episte-
mology of *Mino-Bimaadiziwin*, or “the way of the good life,” to
read Margaret Atwood’s speculative novel, *MaddAddam*. While
scholars have approached the novel, as well as the trilogy
as a whole, in terms of post-structuralism, post-colonialism,
post-humanism, feminism, and trauma narratives, few have
addressed it in terms of Indigenous ways of seeing and being part of an interconnected and interde-
pendent world. Some readers may question the relevance of Indigenous studies in this novel due to the
near-absence of non-white characters in the trilogy; others may question the relevance of Margaret At-
wood to the conversation of Indigenous studies in light of the criticisms brought against her fiction and
non-fiction for the (stereotypical or appropriative) representation (or lack thereof) of Indigenous people
and cultures and due to her participation in debates regarding the supposed claims of Native identity
made by Canadian authors.

Nevertheless, this paper argues that reading *MaddAddam* in terms of *Mino-Bimaadiziwin* high-
lights the epistemological significance of the novel’s inventive use of discontinuous narrative, polyph-
oney, and ambiguous endings, as well as the non-anthropomorphic use of non-human voices and dis-
course, both of which are illustrative of the novel’s determined turn towards a non-anthropocentric and
non-speciesist post-apocalyptic society. While these points share commonalities with the theories raised
in post-structuralism and posthumanism, reading the novel in terms of Anishinaabe epistemologies not
only illuminates the critical value of these ways of seeing the world, but highlights the ways in which
non-Indigenous philosophies like post-structuralism and post-humanism are indebted to those margin-
alized fields of theory which preceded them, often by centuries. As such, this project has three goals: to
provide an in-depth narratological analysis of one of Atwood’s most popular novels; in doing so, to offer
an alternative theoretical approach to the novel which includes Native epistemologies; and thus, to do
the valuable and necessary work of ontological and social decolonization by challenging the commonly
accepted wisdom of who produces theory and to whom it is applied.
Neimar Machado de Sousa, José Paulo Gutierrez, Teodora de Souza, and Veronice Lovato Rossato
Federal University of Grande Dourados - UFGD

The social movement of indigenous teachers for education in the state of Mato Grosso do Sul, Brazil

This article analyzes the historical trajectory of the indigenous teachers’ movement in the Mato Grosso do Sul state and the relationship with the indigenous movement in Brazil. The reflections result from the documentary analysis of the history of the indigenous movement, as well as participation in the indigenous assemblies: Terra Livre Camp, Aty Guasu, Terena Assembly and Indigenous School Education Forum. The rationale is the dialogue with the protagonists of Indigenous Education in the scope of the training of indigenous teachers. Objective: to clarify the relationship of continuity and alliances between the indigenous movement and the indigenous teachers movement, identifying lines of action and goals of the indigenous movement. The theoretical and methodological foundation is constituted in the historical and documental research analyzed in the multidisciplinary perspective of the human sciences, in addition to interviews with indigenous leaders, recorded in a field notebook. As a result of the research, the connection between the indigenous movement and the indigenous teachers movement is highlighted, as well as the inseparability between the fundamental right to land and water, without which health and education are not possible.

Cortney Steinwand
Master of International Public Policy, Balsillie School of International Affairs

Contesting colonial structures: Transformational solidarities between Indigenous peoples and migrants in Canada and New Zealand

The intention of this paper is to explore the complex relationship between newcomers to Canada and the indigenous peoples of this land. Both migrants and indigenous peoples face a myriad of intersecting oppressions by the colonial state relating to enforced identities and borders, making it possible for new and potentially transformational forms of solidarity to emerge. As crises of migration continue to unfold around the world, indigenous worldviews have significant potential to inform the current dialogue relating to international space, migration and membership. Such ways of knowing have assumptions of sovereignty and connection to the land which deviate greatly from that of the dominant culture and allow one to embrace ambiguity where colonial states have only asserted dichotomies; legal/illegal, status/non-status. Using the comparative case study of New Zealand, this paper will examine the unique partnerships that have been fostered between indigenous and migrant communities, defined by their shared oppression and resilience. Furthermore, it will explore the potential for such solidarities to transform the colonial structures which have sought to shape the identities of both migrants and indigenous peoples alike.
Towards an Architecture of Métis Resistance

The Métis are a distinct group of Indigenous people that have unique cultural practices, language and building traditions that differ from both their maternal and paternal lineages. One of the primary spatial conditions that historically distinguished the Métis from other groups in the Canadian prairie provinces emerged from their overriding emphasis on egalitarian principles of social organization and consensus that evolved out of their Buffalo hunting culture during the 19th century. The Métis built and continue to build spaces across the prairie provinces that respond to each local environment in ingenious, sustainable, egalitarian, and resourceful ways. This Métis vernacular architecture is the manifestation that developed when the lived consequences were too severe to make error. These responses have been learnt through inherited experiences that were and continue to be distilled by countless generations of lived experience in harsh environmental and even harsher social conditions.

This research will explore both historical and contemporary examples of Métis architecture to better understand what is Métis architecture. Other Indigenous cultures in Canada have recognizable vernacular typologies such as the igloo, teepee, longhouse, and wigwam. What then is Métis architecture beyond log cabin nostalgia? Is there a place for a contemporary Métis architecture in the prairies? This thesis will collaborate with Métis Elder, Maria Campbell, on a design proposal for a space that facilitates cultural practice through art, music, storytelling, language, and cultural activities on the historic site of Gabriel Dumont’s Crossing along the South Saskatchewan River.
Kim-Ly Thompson and Nicole Robinson
School of Environmental Studies, University of Victoria. Gitga’at First Nation

“We monitor by living here”: Building a community-based program to document Gitga’at knowledge in a time of change

The wellbeing of Gitga’at people is closely tied to the health of Gitga’at lands and waters. This is a relationship that has existed since time immemorial. Today, however, this tightly linked social-ecological system is being stressed by a changing climate, colonial policies, industrial shipping proposals, and other barriers to passing on ancestral teachings. Our research project seeks to inform a community-owned program to document Gitga’at knowledge, which accumulates across generations and through time spent on the land. In the words of Sm’oogyit Wahmoodmx: “We monitor by living here”. Leaders, harvesters and knowledge holders have affirmed that documenting Gitga’at knowledge using community-informed methods will inform stewardship decisions, rights and title, wellness, and bolster intergenerational knowledge transfer. With the guidance of community leaders and harvesters, we are combining harvest interviews and logbooks following the seasonal harvest round, as well as investigating historic journals to lay the foundations of an ongoing knowledge documentation program with which to inform adaptation in a changing social-ecological system. Some key aspects of this system, which we have focused on thus far, include the quality and quantity of Gitga’at food species, weather patterns, harvest patterns, and sharing networks. We will discuss the trajectory of our community-based research from conception and design to data collection, as well as the lessons we have learned as researchers and the feedback we have received from harvesters following two pilot studies: one during the spring harvest, and the other during the winter harvest season.
Gilson Tiago and
Álvaro Banducci Júnior
Federal University of Mato Grosso do Sul

Kixiviku Rômo Terenoe: An anthropological study on the terena way of painting

This study deals with Terena graphism (Aruák people who currently live in the Pantanal, on the border between Brazil and Bolivia), their denominations, iconography and different uses. The research develops because of the concern that the Terena ethnicity has in affirming its identity in the face of conflict environments and for the recognition of this person in the state of Mato Grosso do Sul and in the country, and the study of indigenous art is an important enterprise for the community life. The painting terena is present in different occasions of the day, in the body painting, in ceramics, and in handmade instruments, the study intends to analyze the meaning of the paintings in the different contexts of use. This research, which follows an anthropological bias, is based on the empirical study, through the fieldwork that will be carried out in the village Igua Branca, Aquidauana municipality, and in the village of Cachoerinha, Miranda municipality, with a dialogical relationship with the group native of Terena, of which I am a member.

Angie Tucker
University of Calgary

Unpacking the ‘Gifts of Progress’: How Conflicting Understandings of Land Have Affected Contemporary Métis Bodies

The historical notion of the New World by colonizers as an uncultivated wasteland and an unoccupied terra nullius, clearly differed from Indigenous relationships to land. These ideologies acted to restrict and oppress Indigenous epistemologies, and not only contributed to the social, political and economic experiences of the original inhabitants, but also acted to promote negative stereotypes of backward, unlawful, uncivilized savages who were unable to appreciate the gifts of progress. Through this construction of land, colonizers were able to divide the landscape, removing Indigenous groups as they went – applying the laws that were understandable to them, while depicting Indigenous identity as non-conforming and non-law-abiding. Indigenous people therefore became wards of the paternalistic territory – a relationship that has continued. Such as the case with the Métis, or ‘half-breed’ identities in Canada, a distinct group legally deemed ‘Indian’ under section 91(24) of the Constitution Act, 1867. This paper demonstrates how the political demands of both bounded territory and membership as the legal framework in recognizing Métis identity, provides a restrictive landscape that is difficult for all Métis to navigate and understand. The historical and contemporary actions of the state in defining, attaining and appropriating land must be taken into consideration in order to understand the topics of diaspora and mobility of Métis, and how their relationships to land and of ‘home’ has affected subsequent relationships to ‘self’.
Esteban Vallejo-Toledo  
Faculty of Law, University of Toronto  

Redefining taxation powers in plurinational countries from an Indigenous Law perspective  
The history of taxation is a chronicle of conflict and balance. Conflict arises when people perceive that states do not apply taxation powers according to their values. Balance occurs when people realize states apply those powers to support their individual and collective aspirations. Explaining this history without referring to the western concept of state is impossible. For instance, societies accept not only that taxes were created to sustain states, but also that states emerged to apply taxes. Therefore, people focus on how sovereign states apply taxation powers, not why they can do so. This situation is the consequence of a western-historical process, in which taxation determined the history of the state. During the last centuries, the question of who can create taxes has not been debated by western societies because its answer is taken for granted: governments representing sovereign states. However, nowadays, plurinational countries with Indigenous peoples must discuss this question once more. Due to their inherent sovereignty and right to self-determination, Indigenous peoples can impose taxes in plurinational countries like Canada and the United States. Important topics thus arise: what Indigenous peoples think of taxation powers, how Indigenous governments tax, who they tax, how such taxation powers interact with the national taxation powers, and how all of us should understand taxation powers in plurinational countries. My research aims to address these topics by explaining taxation powers of Indigenous peoples from an Indigenous Law perspective inspired by principles of kinship-economy and benefit theory of taxation.

Eduardo Vergolino  
Department of Native Studies, University of Manitoba  

Brazil and Canada: A Parallel Between Indigenous Schooling Process  
There are more similarities between Brazil and Canada than some people would believe. First Nations have in Brazil and Canada the same opportunity to develop their own schools and manage most of them by the community and for the community. However, the government has a crucial role in this play of schooling process in First Nations communities in Brazil and Canada. The present paper is a call to action to let the schools in First Nations community free to develop their own schooling process. The idea of submitting all the children in the same structure of schooling based in western pedagogies and curriculum does not represent the holistic perspective of First Nations knowledge and pedagogy. The holistic perspective that embraces the
First Nations knowledge attached to land, family, mother nature and many other aspects that does not fit inside a western schooling process is substantial to believe that we need an alternative schooling process to congregate the two ways of seen the world. Let us free is a call to action to change the schooling process inside First Nations schools in Brazil and Canada, which follow the same western-capitalistic-pedagogy based in results more than looking to the individual as an individual full of subjectivity. The school should be the centre of recognition of differences, and not a Government instrument of unification and universalization of subject’s individualities. We do believe it is time to create and think a First Nation Schooling Process autonomous and independent.

**Lindsay Wainwright, BSc, MD**  
Section of Plastic Surgery, Department of Surgery, Faculty of Medicine, University of Manitoba

**Manitoba’s Indigenous Cultural Perceptions of Orofacial Clefts**

Orofacial clefts, which include both cleft lip and cleft palate, are the most common congenital malformation of the head and neck. Canada’s Indigenous populations have been identified as having some of the highest documented incidence rates of orofacial clefts in the world. Within Canada, the province of Manitoba has the highest prevalence of orofacial clefts and previous research has shown high rates of orofacial clefts in Manitoba’s Indigenous populations. Orofacial clefts are a chronic health condition requiring long-term follow up with specialized multidisciplinary healthcare teams. My research seeks to explore traditional and current beliefs about orofacial clefts within Manitoba’s Indigenous populations. The information gathered from my research will become a resource for healthcare workers to aid relationship building with Indigenous cleft patients, help direct appropriate resource allocation and guide patient care practices.

**Sandra Wiebe and Ari Phanlouvong**  
University of Arizona and University of Winnipeg

**Indigenization of Graduate Studies Programs at the University of Winnipeg**

The University of Winnipeg has been involved in efforts of “Indigenization” of the academy. Indigenization of the academy, as defined by the University, in part, refers to building an institution that seeks to determine effective ways to be more inclusive of Indigenous peoples, perspectives and knowledge in every aspect of academia. This goal has been strategized for undergraduate students through the implementation of the Indigenous Course Requirement in the Fall of 2016 to support incoming students with baseline knowledge about Indigenous peoples and culture. However, a strategy has yet to be put in place for Indigenization efforts at the graduate level. As Master’s in Development Practice – Indigenous Development students, we wanted our research to create a space for discourse regarding the integration of Indigenization at the graduate level and identify potential strategies to engage and include graduate programs, departments and students in the process of Indigenization. The research was conducted through a series of semi-structured interviews with representatives from graduate studies programs offered at the University consisting mainly of faculty members and including both Indigenous and non-Indigenous
voices. The interviews provided a historical context of efforts and processes of academic Indigenization, examined different understandings of Indigenization among the different graduate programs, revealed current practices in place and identified structural challenges of the academy in this process. The findings present identified potential strategies for breaking down these barriers for future graduate level engagement. Indigenization may be a point of contention which requires internal and strategic confrontation within academia. What has been emphasized throughout the findings is that the process of Indigenization at the graduate level entails a transformative process and a shift in shared spaces.

Emily Winters
Department of Psychology, Memorial University of Newfoundland

Public Perceptions of Substance Use and Indigenous Canadians

Substance use disorders are one of the most stigmatized mental health issues. There is a disproportionate burden of substance use disorders and related harms on Indigenous peoples in Canada. The current study examined people’s views and attitudes towards Indigenous people in Canada with substance use disorders. Participants (N = 711) completed an online survey, in which they were randomly assigned to read one of four vignettes depicting a person struggling with a substance use disorder. Vignettes differed on two factors: (1) the person’s ethnicity (Caucasian vs. First Nations) and (2) the person’s decision to seek treatment or not (choosing to seek treatment vs. refusing treatment). Based on their assigned vignette, participants completed a series of stigma measures that included the Unpredictability and Incompetence Scale, the Vignette-Social Distance Scale, and the Vignette-Emotion Scale. A series of two-way factorial ANOVAs were employed, with ethnicity and treatment seeking as independent variables. Significant main effects of both ethnicity and treatment seeking were found on all three outcome measures of stigma. Specifically, participants assigned a vignette depicting a First Nations person responded with more stigmatizing attitudes than participants assigned a vignette of a Caucasian person. Additionally, participants assigned a vignette of a person refusing treatment responded with more stigmatizing attitudes than participants assigned a vignette of a person who sought treatment. These findings highlight the need for future anti-stigma interventions for substance use. Furthermore, documenting and addressing disparities among Indigenous populations is a crucial step in working towards reconciliation.
Xiao Zheng  
Department of Anthropology, University of Alberta  

Who has the right? A reflection on my position in the Indigenous studies as a non-Indigenous researcher.

Since the 1960s more and more Indigenous scholars have become active and influential in academia. They endeavor not only to criticize the works conducted from the western perspectives but also to build the insiders’ discourse. On the one hand, I appreciate the great contribution made by the Indigenous scholars in decolonizing the academia and developing inspiring methodologies. On the other hand, faced with some of the criticism, I have to reconsider my position – a researcher who is neither from the Indigenous community or western world – in the research, and examine my rationality. In the presentation, I will, first, talk about why I am interested in the Indigenous cultures and why I am conducting my current research, the powwow culture in Treaty Six Territory. Then, I will concentrate on how I did my fieldwork and how my psychological changes were happening during the process. Finally and most importantly, I will try to ask who has the right to study Indigenous cultures and what are the appropriate methodologies to adopt especially by the non-Indigenous researchers.

Erin Yaremko  
University of Winnipeg and University of Manitoba  

Partnership Research: The Northern Community Archive Project

Until very recently many frequently studied Indigenous communities have received no copies of information or data created around their land and people. This is a pattern in academia and government based research that needs to end. Indigenous communities who are studied need to be partners in each study through partnership projects. Academics need to use their research on indigenous communities to help indigenous communities in some way during their research period. Even the simplest task of repatriating information for a community can assist a community in ways not previously realized. In my paper I will discuss the Northern Community Archive Project, a project I created in partnership with members from the Chemawawin First Nation and South Indian Lake in northern Manitoba. The project focuses on the creation of community archive spaces within each community that assists each community in accessing information previously inaccessible to them. Information is made accessible through the digitization of files held in archives in Winnipeg, these files are then made available to each community in a physical archive space within each community. Many community residents have closet or basement archives that contain important physical documents pertaining to the community’s history. Physical files that remain in the community by way of personal archives will also be digitized once approved by the original owner. Alongside the digitization of physical files is the creation of oral history life story interviews in alliance with community elders. Information in each archive can be used for community created curriculum and other community based projects. Indigenous communities in the north know what they need, academic partnership and alliance can assist them in growing and organizing their ideas into projects.
Denali YoungWolfe
University of British Columbia

Miyo-ohpikāwasowin-Raising our children in a good way: Disrupting Indigenous child removal through cultural continuity

Indigenous children are the fastest growing demographic within both the Canadian state and its child welfare population. Despite numerous inquiries, reports, and recommendations, very little has changed in Canada’s Indigenous policy over the last 150 years; policies that directly impact the lives of Indigenous children continue to be shaped by the settler-colonial foundations of the Canadian state. My research explores the structural causes of overrepresentation that disproportionately expose Indigenous children to child welfare interventions, and shines a light on disruptions to this pattern of child removals through a case study of the Lac La Ronge Indian Child and Family Services Agency (LLR-ICFSA) in northern Saskatchewan. In my research, I draw on parallel literature on the efficacy of cultural continuity as a hedge against suicide in order to illustrate the disruptive capacity of cultural engagement in a child welfare context. Key findings emerging from four months of fieldwork, 23 interviews, analysis of agency documents, and an extensive literature review indicate the LLR-ICFSA is engaged in regionally specific cultural philosophies and practices that are resulting in a quantifiable disruption to the pervasive pattern of Indigenous child removals that occur under the Canadian state. My findings offer a model from which to develop best practices for Indigenous child welfare, and illustrates Indigenous capacity to transition child welfare from a system of cultural genocide to one of cultural continuity.

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The Concept of Number in the History of Colonization of Indigenous Peoples in Canada

The idea to choose that topic occupied my mind after reading Chapter 2 “Windowed Land” by Francis Jennings. F. Jennings demonstrated that the ideology colonization was, among other things, based on viewing Aboriginal societies “through the gates of numbers”. That inspired me to consider the interrelations between the Malthusian theory, positivist methodology, evolutionary anthropology and governmental policies towards Aboriginal peoples in Canada. First, I want to talk about the emergence and expansion of mechanical thinking in Europe. The idea that quantity can transform into quality is one of the premises in the logic of capitalist development. The Malthusian “recipe” was highly demanded in Britain while they were develop-
ing the schemes to resettle North America. Obviously, at the end of the 18th – the first half of the 19th centuries emigration to the New World was viewed in Britain as a means of “cleansing” the metropolitan land of the so called “excessive population”. Secondly, my reflections on Malthus’s impact on resettler colonial schemes in North America have drawn my attention to the developments of Social Darwinism. It is intricate to intertwine Social Darwinism, Positivism and the idea of number and numerical sequence as a conceptual pattern to manage population in capitalist societies. The core concept here is number/numerical sequence. Having transferred the “natural laws” to the historical development of the societies, Social Darwinism substantiated that according to the “scientific imperative”, it is necessary to apply instrumental methods to study human societies with the aim to make “verifiable” prognoses of societal developments. A set of Numbered Treaties, whose institutionalization coincided with the blatant expansion of capitalism in Canada, is the most relevant example to demonstrate a logic of seriality and numerical sequencing, that are core principles of “human management” within a capitalist system. Since the middle of the 1950s, and especially since the beginning of the 1970s, in Canada there began a real “obsession” with calculus in determining the “remedial” strategies to Aboriginal peoples. That is a point I want to develop in my presentation.
The Journal of Indigenous Social Development receives all manuscript submissions electronically via email: Tabitha.Martens@umanitoba.ca
Stolen City: Racial Capitalism and the Making of Winnipeg
by Owen Toews

Through a combination of historical and contemporary analysis this book reveals how settler colonialism, as a mode of racial capitalism, has made and remade Winnipeg and the Canadian Prairie West over the past one hundred and fifty years.

“A compelling story of the way that settler colonialism remains a powerful force in the planning and design of the contemporary city. Stolen City is creative, theoretically innovative, and skillfully crafted from an exceptional range of historical and ethnographic data woven into an insightful, convincing analysis.”

—Setha Low, Professor of Anthropology and Earth and Environmental Sciences, CUNY

Michi Saagiig Nishnaabeg: This Is Our Territory
by Gidigaa Migizi (Doug Williams)

In this engaging oral history, Doug Williams, Anishinaabe elder, teacher and mentor to Leanne Betasamosake Simpson, recounts the history of the Michi Saagiig Nisnaabeg, tracing through personal and historical events, and presenting what manifests as a crucial historical document that confronts entrenched institutional narratives of the history of the region.

“Storytelling is not just a gift. It’s not just an art. It’s also a responsibility: the weaving together of history, philosophy, culture and humour frequently highlighting a culture’s perspective on the world. Doug Williams has been doing this as long as I can remember. He lives the culture, not just talks about it. The people and places he talks about in Michi Saagiig Nishnaabeg are more a part of our history then all the things going on in Ottawa.”

—Drew Hayden Taylor, playwright, broadcaster, and author
Based on documents obtained through Access to Information requests, Crosby and Monaghan detail Project Sitka and the growth of the surveillance and policing of Indigenous activists.

Available April 2018.

A personal and powerful memoir from 60s Scoop Survivor and activist Colleen Cardinal.

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A CBC bestseller, Policing Black Lives details Canada’s sordid history, and present, of anti-black racism and state violence.

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A powerful, original, intellectual and political collection demonstrating that feminism has much to offer Indigenous women, and all Indigenous peoples, in their struggles against oppression.

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“Indigenous People have always had a strong relationship with the sky. Here, Joyal’s stark, beautiful illustrations combine perfectly with Haché’s voice as she sings a story of loss, and ultimately, reclamation.”

—David A. Robertson, author of When We Were Alone (winner 2017 Governor General’s Literary Award) and Strangers

Stars
by Lucy Haché
illustrations by Michael Joyal

In this second installment of the Overhead Series, Lucy Haché once again transports the reader with intimate revelations on identity by exploring her personal and ancestral relationship with the sky and stars. Haché’s prose is extraordinary in its combination of self-awareness, unselfconscious honesty and skillful restraint, creating a sense of connection under the vastness of the stars above. Masterfully illustrated by artist Michael Joyal, his evocative astronomical drawings contribute to the overall sensory and transcendent experience.

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“Lucy Haché pulls universal truths from her very personal observations that will resonate long after the reader has put aside this jewel of a book. I loved each word, and every one of Michael Joyal’s perfect illustrations.”

—Charles de Lint, author of Moonheart and The Onion Girl

Clouds
by Lucy Haché
illustrations by Michael Joyal

Where forest and sea meet beneath an ever-changing sky. In this brave first book, Lucy Haché transports the reader with her personal revelations on self-awareness and identity. Through skilled restraint and beautifully astute description, Haché’s prose reaches past her own contemplation to connect us all. Masterfully illustrated by artist Michael Joyal, his stunning and meteorologically accurate cloud drawings contribute to the overall sensory and transcendent experience delivered through intimate yet revealing perspective.

Available now.
“The Métis were and are much more than the mixing of two ancestral groups. They were and are a unique people who created their own culture, language and traditions, and who experienced life in a particular way.”

Long minimized as “half-breeds,” the Métis are central to the development of Canada, yet remain a mystery to many Canadians. In Threads in the Sash – The Story of the Métis People, Fred Shore explores the history, culture and political development of the Métis, from the fur trading posts and plains of the buffalo hunt to the political power and swelling pride of today. Illuminating, peppery and provocative, this is a crucial book for anyone eager to know the soul of Canada that so many historians have missed.

Threads in the Sash – The Story of the Métis People
Fred J. Shore
ISBN 978-1-926506-05-0
$24.95

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