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

Arts Endowment Fund
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Conference Sponsorship Program
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Department of Community Health Sciences
Department of English, Film, Theater and Media
Department of Native Studies
Department of Psychology
Department of Sociology and Criminology
Faculty of Environment, Earth, and Resources
Faculty of Graduate Studies
Faculty of Health Sciences/Max Rady College of Medicine
Faculty of Kinesiology and Recreation Management
Indigenous Achievement
Peace and Conflict Studies
St John’s College
St Paul’s College
Supporting Aboriginal Graduate Enhancement – University of Manitoba
University of Manitoba Graduate Students’ Association
Women’s and Gender Studies

Arbeiter Ring Publishing
TakingITGlobal and Government of Canada
Who We Are

The Native Studies Graduate Students’ Association (NSGSA) is a group of graduate students from within the Department of Native Studies, and other like-minded departments/faculties at the University of Manitoba. Our association encourages a supportive environment for our fellow graduate students as well as promotes Indigenous studies within the University and externally, throughout Turtle Island. NSGSA has been in existence as a student group for six years and along with our yearly conference Rising Up, we remain active in both the academy and the community. NSGSA’s current conference planning team includes:

Our NSGSA 2019 Executive Team
Angelina Redsky: Co-President
Naithan Lagace: Co-President
Richard Stecenko: Treasurer
Laura Forsythe: Special Events Coordinator
Belinda (Nicholson) Wandering Spirit: Executive Advisor
Emily Henderson: Secretary
Karine Martel: Secretary
Kseniya Zaika: Secretary
Sharon Dainard: Vice-President Internal
Marida Brown: Vice-President External

NSGSA’s Active Members
Iloradanon Efimoff
Shauna Mulligan
Dennis Anderson
Christy Anderson (Member at Large)

Rising Up 2019 Organizing Committee /Chairs
Laura Forsythe: Rising Up General Chair
Richard Stecenko: Finance Chair, Program and Web design
Iloradanon Efimoff: Fundraising, Planning, and Abstract Review
Karine Martel: Fundraising, Planning, and Abstract Review
Kseniya Zaika: Planning and Abstract Review Coordination
Belinda (Nicholson) Wandering Spirit: Moderators Coordinator, Planning, and Abstract Review
Emily Henderson: Planning and Abstract Review
Naithan Lagace: Planning and Abstract Review
Angelina Redsky: Planning and Abstract Review

What We Do

The Native Studies Graduate Students’ Association supports Native Studies students and other graduate students at U of M and other universities. NSGSA encourages Indigenous initiatives across campus and throughout Winnipeg. NSGSA represents the Department of Native Studies’ graduate students at the University of Manitoba Graduate Student Association. In years past, NSGSA has run fundraising events to acquire funds for conference travel funding and to support the community. Our conference, Rising Up is currently in its fourth year, after having a very successful inaugural year in 2016. Rising Up will continue to be held annually in order to help promote Indigenous research and knowledge(s).

How You Can Join

All graduate students enrolled in Native Studies at the University of Manitoba are invited to join our association. NSGSA meetings take place bi-weekly in our graduate student’s office, room 204 Isbister. Please feel free to reach out to Belinda (Nicholson) Wandering Spirit (umblairb@myumanitoba.ca) or any one of our amazing NSGSA executive team members to determine when our next association meeting will be held. We look forward to seeing all Native Studies graduate students there!
Maria Campbell is a writer, playwright, filmmaker and activist. She has worked as a volunteer with women and children in crisis for over 40 years and until ten years ago she had a volunteer Safe House for children and youth. She is the National Advisor for Walking With Our Sisters (WWOS)

She has published six books, her first book, Halfbreed was published in 1973 and is being re-released again this November. A new book, Keetsahnak, Our Missing and Murdered Indigenous Sisters, co-edited with Kim Anderson and Christi Belcourt, was published last spring and is available in all bookstores. Maria is currently working on a new book on the history of violence based on the research she did during her three year Trudeau Fellowship with the University of Ottawa. She is also finishing a new play titled The Inquiry.

Maria is the Elder in Residence at the Centre for World Indigenous Knowledge and Research, Athabasca University and the Cultural Advisor for the College of Law at the University of Saskatchewan and for The Gwenna Moss Teaching Centre, University of Saskatchewan. She has received numerous awards and honors among them a National Aboriginal Achievement Award, A Trudeau Fellowship, a Stanley Knowles Scholarship; she is an Officer of the Order of Canada.

She is a mother, grandmother and great-grandmother.
Moccasin Stories is a 20 minute documentary about the stories we carry and pass on to future generations. This insightful documentary uncovers the teachings behind moccasin making and the importance of passing on cultural traditions and creations. The audience will follow the journey of Aubrie, a young mother working to learn her ancestral traditions, so that she can pass on her culture to her children. This Manitoban film follows several Indigenous artists from various communities who each the craft of moccasin making; all of whom have an incredible impact on their communities. As Aubrie makes her first pair of moccasins, the themes of resilience, connection, and identity weave all these stories together.

As a member of York Factory First Nation, Charlene Moore is a Winnipeg filmmaker and academic. She is passionate about storytelling and highlighting Canadian issues that affect Indigenous Peoples. She has completed two Bachelor of Arts degrees in Indigenous Studies and Film at the University of Winnipeg, and is a graduate of the New Voices program of the National Screen Institute.

As a Cree, Saulteaux, and Welsh woman, Charlene creates films that focus on identity, connection, and relationships. She pushes her films to challenge stereotypes, xenophobia, oppression and objectification. Her goal is to explore different angles of the typical stories society is told. Charlene advocates for Indigenous Peoples’ to tell their own stories in their own way due to the past century of misrepresentation. She believes that narrative sovereignty is important because storytelling can be a powerful way for audiences to heal, learn, and explore.

Currently, Charlene is working on her Master of Arts in Indigenous Governance at the University of Winnipeg and is a participant of the IndigiDocs program through the National Screen Institute. As she writes her thesis on modern Indigenous matrilineal governance she is also in working in post-production on a documentary about youth who are forced to live with strangers in new cities in order to complete their secondary schooling. When the Children Left will be completed later this year.
Conference Agenda, Friday, March 15th, 2019

9:00AM - 11:00AM  Pipe ceremony and opening remarks Circle Room, Migizii Agamik 114 Sidney Smith Street

11:00AM - 12:30PM  Panel 1

1.  Indigenous Education: Canadian and Global Practices

Room 224A  Moderator: Indiana Best
Emily Henderson  Indigenous Curriculum in Ontario and Manitoba: The Continuation of Ethnocentrism in the Publicly Funded Education System
Addisu Bailie, Yismaw Nigusie, and Desalegn Tizazu  Examining the Indigenous Education System in Ethiopia: The Case of Traditional Church Education
Nicki Ferland  Land Education is Our Buffalo: Developing a Metis Urban Land Education Curriculum for Winnipeg, Manitoba
Eduardo Vergolino  Philosophy of Education and Indigenous Education: a Conversation between Brazil and Canada
Orest Kinasevych  Language Diversity: Why Bother?

2.  Indigenous children’s wellness

Room 224B  Moderator: Delasi Essien
Karine Martel  No child left behind for a child-first initiative: New challenges to Jordan’s Principle
Belinda (Nicholson) Wandering Spirit  Exploring Canada’s history of violence against children in residential schools: How do we discuss these atrocities while avoiding Canadian guilt?
Marni Still  Raising the voices and experiences of Indigenous parents to create culturally relevant responses to youth suicide
Taylor Morriseau  Continuing the legacy: New insights into the role of genes and the environment in the development of type 2 diabetes among Oji-Cree youth

3.  Indigenous initiatives and perspectives on environmental issues

Room 224C  Moderator: Arlana Bennett
Erika Vas  Community-Driven Tiny Houses: Reframing On-Reserve Housing in Canada
Stephen R. Penner  Exploring Food Mino-Pimatisiwin (good life) through the Lens of Indigenous Agriculture and Law: Respecting How Indigenous Control of Food Production is Building Food Sovereignty Models Across Turtle Island

4.  Contemporary Indigenous cultural spaces

Room 220  Moderator: Molly Swain
Dennis Davey  Reclaiming Métis Presence
Lucy Fowler  Hip hop as a contemporary expression of Métis culture
Cara Mumford  Proof of Process: Indigenizing the Proof of Concept Film and Approaching Filmmaking as Ceremony
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tr>
<td>12:30PM - 1:00PM</td>
<td>Break. 220 Russell, University Centre</td>
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| 1:00PM - 2:00PM   | Keynote speaker, Maria Campbell  
                     220 Russell, University Centre                                                        |
| 2:00PM - 3:00PM   | Lunch. Hub social club, 3rd floor University Centre                                       |
| 3:00PM - 4:30PM   | Panel 2                                                                                  |

### 5. Conceptualizing the Law through an Indigenous Lens

**Room 224A**  
**Moderator:** Roxana Akhmetova

- **Christine M. Goodwin** (Sagassige)  
  Fetal Alcohol Spectrum Disorder (FASD) is a Gladue Factor: Every Aboriginal offender is entitled to an FASD assessment
- **Alan Hanna**  
  Circling Around: Indigenous Research Methodology as Legal Practice
- **Paul Hansen**  
  Re-imagining Canada’s Legal and Procedural Framework for Indigenous Consultation and Consent
- **Saadia Ali Bokhari**  
  Apology and forgiveness: Revictimization female victims of abuse in sentencing circles

### 6. Indigenous Resistance through Artistic Expression

**Room 224B**  
**Moderator:** Melanie Braith

- **Claude W. Bock**  
  Settler Colonialism and Indigenous Resistance in Canadian (Content) Comic Books and Graphic Novels
- **Mery A. Pérez**  
- **Kathryn Florence**  
  Resurfacing: How Inuit Artists Practice Survivance through Depicting Nuliajuk
- **Kara Passey**  
  Inuit Art as Mobilization and Knowledge Transfer

### 7. Indigenous Research Methodologies Rethinking Western Practices

**Room 224C**  
**Moderator:** Lucy Fowler

- **Cathy Mattes**  
  Michif Curatorial Methodologies, Pedagogies and Praxis - A Jig in 3 Parts
- **Jennifer Markides**  
  Using Indigenous Research Methods with Non-Indigenous Research Participants: Listening and Learning from Stories
- **Natalie Baird**  
  Shifting our lens: Engaging youth in oceans and climate change research through participatory video
- **Tanya Ball**  
  Heart Berry Methodologies

### 8. A Way Forward using Indigenous Land-Based Knowledge

**Room 220**  
**Moderator:** Garrison Mcleary

- **Laura Cameron**  
  “A return to and of the land”: Indigenous initiatives on climate change in the Canadian Prairies
- **Arlana Bennett (Redsky)**  
  Towards a (Re)politicization of Kincentric Cervid Ecologies
- **Sharon Ann Foster**  
  Cultivating Indigenous Science and Education with Plant Teachers
- **Victor Arroyo**  
  Geographies of resistance and political autonomy: The production of territory in the Purepecha forest
4:30PM - 5:00PM  Break. 220 Russell, University Centre

5:00PM - 6:30PM  Panel 3

9. Resistance through Leadership and Nationhood

Room 224A
Molly Swain  Capitalist and Socialist Colonial state responses to Jim Brady’s 20th century Metis resource cooperatives
Staci Person  Moving Towards a Diverse Perspective of Leadership with Emphasis on Cultural Values: Canadian First Nations Leaders and Leadership Style
Darren Courchene  Noongom bimosedoon ondaki’eziiwin (Enacting nationhood today)

10. Confronting the Ethics and Ideals of Western Research Methodology

Room 224B
Darrien Morton  “#f**kethics”: Working with an Indigenous youth movement in health research
Brielle Beaudin-Reimer  Strengthening Ethical Relationships: Canada’s Research Ethics Policy (TCPS2) and the Metis Nation’s Manitoba Metis Community
Patricia Siniikwe Pajunen  Blind Review: Situating Indigenous Research in Western Practices

11. Complexities in Indigenous identity

Room 224C
Emily Coon  Tracing the rhythmic gestures of my grandmother’s hands – Patchworking my contemporary Haudenosaunee identity and the futurities of peacemaking
Eren Cervantes-Altmirano  Decolonizing Latinx Identities: Anti-Indigeneity, Anti-Blackness and Mestizo and White Supremacy in Times of Oppression
Iloradanon Efimoff  Perceptions towards White-presenting Indigenous peoples: Horizontal hostility and violated expectations
Angie Tucker  Possessions No More: (Re) Claiming Wahkotowin for Métis Inclusion

12. Military, paramilitary, and incarceration: Indigenous initiatives and experiences

Room 220
Gabriele Maracle  After the Range: Continuing Indigenous Men’s Healing Journey Beyond Incarceration
Shauna Mulligan  War Stories: Voices of Indigenous veterans post-Korean conflict
Jason Fenno  The Kwanlin Dün First Nation Community Safety Officer Program: A model for Improving the administration of policing services across Canada’s far North

6:45PM  Dinner at IQ’s , 303 University Centre
Panel 4

10:00AM - 11:30AM

14. Reclaiming and Modernizing Indigenous Birthing Practices

Room 224B

Moderator: Erendira Cervantes Altamirano

Carrie Pratt  
Culturally Safe Birth in Saskatchewan: The Lived Experiences of Indigenous Mothers

Stephanie Sinclair  
Cree Indicators for Measuring the Impact of Reclaiming Indigenous Birth Practices

Ashley Hayward  
Integrating Biomedical Practices into Indigenous Birth Ceremonies in Northern Manitoba and Ghanzi District in Botswana

15. Canadian and International Perspectives on Indigenous Self-Determination

Room 224C

Moderator: Ksenyia Zakia

Keshab Thapa  
Indigenous Land Use Planning Leads to Regained Indigenous Self-Determination and Sovereignty of Wasagamack First Nation, Manitoba, Canada

Francesca Gottardi  
Indigenous Rights and Federal Power: a Comparison Between the U.S. and the Australian Legal Systems

16. Community voice in Indigenous wellness

Room 220

Moderator: Karine Martel

Kirsten Fleury  
Building up from cultural foundations: Evaluating the impact of Metis culture camps on youth perspectives of health and wellness

Bree Langlais and Nickolas Kosmenko  
Formation, Objectives, and Initiatives of FKRM’s Indigenous Sport and Wellness Strategy

Indiana Best  
Alignment of Métis cultural interventions in harm reduction services and treatment options for members of the Métis community, who experience problematic substance use in Saskatoon, Saskatchewan

Kira Pavagadhi  
Health Benefits for Healthier Communities: The Shortcomings of Indigenous Insurance

11:30AM - 12:00AM

Break. 220 Russell, University Centre

Panel 5

12:00AM - 1:30PM

17. Indigenous Literature and Story-Telling: Teaching for Meaningful Engagement

Room 224A

Moderator: Keshab Thapa

Paul Murphy  
A Vision of Belonging: Richard Wagamese’s For Joshua: An Ojibway Father Teaching His Son

Melanie Braith  
The Truth of Stories: Decolonizing the Concept of “Fiction”

Room 224B
Moderator: Iloradanon Efimoff
Esteban Vallejo-Toledo Indigenous Self-Government, Land Management and Taxation Powers
Jordyn Hrenyk Understanding Custodianship: How Indigenous Entrepreneurs Protect Traditions through Organizations
Elijah Osei-Yeboah Development and freedom: Does self-determination or self-government translate directly into development?

19. Indigenous views of Post Secondary

Room 224C
Moderator: Orest Kinasevych
Austin Acton Safely fostering Métis post-secondary student identity and wellness: Building relationships using our methods and their words
Natasha Wawrykow Self-worth: Sources that Aboriginal University Students Pursue
Robline Davey Examining online distance education for Indigenous learners in a post-secondary environment

20. The Canadian Response to the Calls to Action

Room 220
Moderator: Alan Hanna
Garrison McCleary Transformative Social Work Education: Student Learning Needs and the Truth and Reconciliation Commission’s 94 Calls to Action
Delasi Essien Exploring Nursing Professionals’ Responses to the Calls to Action: A Case study of Saskatchewan
Laura Forsythe The Rhetoric to Avoid Inclusion Despite the Calls to Action

1:30PM - 2:30PM Lunch. Hub social club, 3rd floor University Centre

2:30PM - 4:00PM Panel 6


Room 224A
Moderator: Kira Pavagadhi
Tammy Nelson Mookii Mikinak: Traditional road to healing for Indigenous women who experienced sexual exploitation
Christy Anderson (Re)Presenting Indigenous Women: A Critical Analysis of Two Reports on Missing and Murdered Indigenous Women and Girls in Canada
Shauna Fontaine and Petra Lundy (Turcotte) The National Inquiry into Missing and Murdered Indigenous Women and Girls: Decolonizing Approaches to Research

22. Relationship with/in Canada

Room 224B
Moderator: Laura Forsythe
Henok Alemneh Resilient Indigenous Tourism as a Conduit for Reconciliation: A case study of the Pimachiowin Aki World Heritage site
Roxana Akhmetova Building Stronger Relationships between Recent Ethnocultural Immigrants to Canada and Indigenous Peoples in an Age of Reconciliation
Oxana Pimenova Pipeline Approvals: Epistemic Success of Consultations with Indigenous Peoples of Canada
23. Wellness in University: What we can learn from clinical and social psychology

Room 224C

Moderators: Iloradanon Efimoff and Aleah Fontaine

University can be a challenging time for all students, and individual wellness is sometimes neglected. In this presentation, two co-facilitators will present research from social and clinical psychology focused on understanding and improving students’ wellness. We will focus on how intergroup relationships, intragroup relationships, and authenticity impact student wellness in a University setting, with a particular focus on Indigenous student wellness. Everyone is welcome to attend! Attendees will have the opportunity to participate in multiple relevant activities and will be provided with a resource sheet at the end of the session. One facilitator is a PhD student in social psychology who does research on Indigenous inter and intragroup relations, and the other is an MA student in clinical psychology who is interested in the connections among intergroup relations, social justice issues, and well-being. While early in our careers, we are excited to share evidence and accompanying activities to address wellness concerns in University. We hope you can join us for an informative, relaxing, and hands-on workshop!

4:00PM - 4:30PM  Closing. 220 Russell, University Centre

4:30PM -  Dinner at The Hub
Presenters

Austin Acton
Master of Education in Indigenous Student Wellness, Nipissing University

 безопасно сторониться Metis post-secondary student identity and wellness: Building relationships using our methods and their words

Are post-secondary institutions safe spaces for Indigenous students to explore, express, and exert cultural identity? What is the relationship between identity and their overall wellness? My class undertook an Indigenous-modified participatory action research project to begin exploring this question. As researchers, we honoured both the 4R’s of Indigenous research and the tradition of Two-Eyed Seeing as guiding principles in our work. We used photovoice with our partners-in-research as inspiration for conducting interviews based in conversational methodology. The evocative works they produced formed the basis for “publication” of our findings in an accessible format by designing and mounting an exhibit at a community art gallery in downtown North Bay.

I am currently writing up a comparative analysis of the experience in collaboration with the professor of the course, Dr. Cindy Peltier, Chair in Indigenous Education, using a non-traditional, narrative style. Therein, we may also provide a cursory discussion of the appropriateness and feasibility of employing this “learn by doing” methodology, in Anishinabek tradition, within the undergraduate curriculum of mainstream academy.

As a graduate student, I am now employing the same techniques to look more specifically at the relationship between Metis post-secondary student identity and wellness, and whether post-secondary institutions in Ontario are safe spaces to explore, express, and exert what can be, at times, a very complex matter.

Roxana Akhmetova
Political Studies, University of Manitoba

Building Stronger Relationships between Recent Ethnocultural Immigrants to Canada and Indigenous Peoples in an Age of Reconciliation

Despite the increasing number of debates that surround Canadian multiculturalism, immigration issues, and reconciliation with Indigenous peoples, there seems to be little interaction between these conversations. In fact, while discussions about Indigenous peoples and recent newcomers are related, these narratives are usually separated from each other into two distinct categories. The discourse on Indigenous peoples usually focuses on the effects of colonization and on the efforts of Indigenous communities to re-claim their lands, histories, and futures, to name a few. While, academic debates that involve newcomers mainly focus on the cultural and economic challenges that this group encounters as it settles
in Canada. Despite the increasing number of debates that surround Canadian multiculturalism, immigration issues, and reconciliation with Indigenous peoples, there seems to be little interaction between these conversations. In fact, while discussions about Indigenous peoples and recent newcomers are related, these narratives are usually separated from each other into two distinct categories. The discourse on Indigenous peoples usually focuses on the effects of colonization and on the efforts of Indigenous communities to re-claim their lands, histories, and futures, to name a few. While, academic debates that involve newcomers mainly focus on the cultural and economic challenges that this group encounters as it settles in Canada. The focus of my research is on new ethnocultural immigrants to Canada, their relationships with Indigenous peoples, and on reconciliation. In my research I focus on several questions, such as: should new ethnocultural immigrants play a role in reconciliation with Indigenous peoples? How are recent ethnocultural newcomers different from other non-Indigenous peoples in their attempts to address reconciliation? I also ask how newcomers can participate more effectively to reconciliation. Should newcomers be educated on Indigenous histories and related topics? If so, should such education be mandatory, who should be responsible for administering this, and when should such education be administered? My partial understanding of these questions stems from my experience volunteering as a research assistant with Immigration Partnership Winnipeg on projects like two Indigenous-newcomer forums, First Nations Reserve Visit by ethnocultural newcomers, and the Indigenous Orientation Toolkit for newcomers.

Henok Alemneh
Masters of Development Practice in Indigenous Development, University of Winnipeg

Resilient Indigenous Tourism as a Conduit for Reconciliation: A Case Study of the Pimachiowin Aki World Heritage site

The proposed research will focus on resilient Indigenous tourism development in Pimachiowin Aki world heritage site—an Indigenous tourism area composed of an interwoven physical and cultural environment. The inextricably linked and interdependent social and ecological dynamics of the site provide the opportunity to examine Indigenous tourism development within the framework of resilience thinking. This research will specifically look at identifying resilient strategies to develop a visitor center in an Indigenous socio-ecological landscape so as to encourage reconciliation through Indigenous culture revitalization and preservation. In today’s world of complex change and unpredictability, management of cultural and natural resources often follow an approach that reinforces the notion that linear initiatives will foster sustainability and hence tend to homogenize destinations. However, socio-ecological systems might be at risk of negative changes. For instance, if socio-ecological integrity of Pimachiowin Aki is not maintained, the system may cross the resilience threshold and result in loss of socio-cultural and environmental resources and change in economic systems. The proposed model, through an Indigenous-driven approach, will examine interactions between system components and constructs social resilience through a collaborative and transdisciplinary approach. The process used will help investigate key issues of concern, determine social, economic and environmental disturbances that may cause changes, understand governance system interactions and theorize possible reconciliation and Indigenous tourism development pathways.
Christy Anderson
Department of Native Studies, University of Manitoba

(Re)Presenting Indigenous women: A critical analysis of two reports on Missing and Murdered Indigenous Women and Girls in Canada

Indigenous women and girls in Canada live in a society which poses a risk to their safety because they are women and Aboriginal. The issue of missing and murdered Indigenous women and girls (MMIWG) has been gaining notoriety as a topic of interest in Canadian society in the twenty-first century. Using a discourse analysis, this project examines two reports written from a national perspective on the crisis of missing and murdered Indigenous women and girls in Canada, and asks two primary questions: Do these reports provide readers with an accurate (re)presentation of Aboriginal women and girls in Canada? And does the report in question challenge racial stereotypes or reproduce violence against Indigenous women and girls?

Victor Arroyo
Faculty of Fine Arts Fellow in the Humanities Doctoral Program in the Centre for Interdisciplinary Studies in Society and Culture at Concordia University.

Geographies of resistance and political autonomy: The production of territory in the Purepecha forest

The forest in the state of Michoacán in Mexico, an Indigenous Purhepecha region, has been subjected to decades of illegal logging, more recently also turned into a working place for the manufacturing of Cocaine and Methamphetamine. These series of events forced the Purhepecha’s to become both slaves and accomplices of those crimes. In 2011, the Purhepecha’s in Cherán locked down the town, barricading all the entry points to the community. They took the arms, fighting directly against drug-related violence, organized crime and illegal logging that dominated the area. They advocated for Indigenous political autonomy and after submitting their case to the Federal Electoral Court of, they won the case. Since 2012 they assumed political control over the town, expelling police force and other forms of state control. My field-based research in Cherán examines how the forest have been used by hegemonic groups as a tool for assertion of power. I analyze how this particular Indigenous community resists extractivism and political control through practices of transgression and resistance, positioning the forest as a landscape of resistance. I put into question the idea of the forest as a natural space, instead proposing it as composite of political processes, cultural practices and material infrastructures between state control, narco industries and Indigenous governance, colliding blurred notions of race, class and sovereignty. The forest is an epistemic site where economic exclusion, social erasure and environmental extractivism collide, participating in a global conversation about the relationship between colonial forms of governance, state-sponsored violence and different forms of extractivism. How did the Purhepecha’s in Cherán achieved self-government, autonomy and self-regulation over their political governance and the administration of natural resources?
Addisu Bailie, Yismaw Nigusie & Desalegn Tizazu  
Faculty of Education, Simon Fraser University  

Examining the Indigenous Education System in Ethiopia: The Case of Traditional Church Education  

In many parts of the world, educators and researchers are showing an interest in and respect for the largely marginalized but nevertheless fecund resources of indigenous ideas and practices. In Ethiopia, there is a long and rich tradition of indigenous education most notably associated with the Orthodox Tewahido Church, which was the main provider of education in the country until the western style modern education was introduced in early 20th century. This study therefore aimed at exploring the structure of church education and the instructional practices employed in the system. Four schools in rural parts of North-Western Ethiopia were selected. Data were gathered through observation of lessons and interviews of ‘teachers’ and students. Findings indicate that the church education system has four main levels of study: Nəbab Bet, Zema Bet, Qəne Bet, and Mäshaf Bet. It was also found out that the instructional approaches employed in these different levels are different. The Qəne Bet and Mäshaf Bet employ creative and advanced learning strategies. Group learning and mentoring practices in which senior students teach and direct juniors is common across the levels. The learning process in the higher levels of the system engages students in evaluation of what they learn and learning how to defend and attack an argument intellectually. A noteworthy finding is that every student learns at his own pace and treated according to his learning capacity. For this reason, it could take more than 30 years for some students to complete all levels of education in the system.

Natalie Baird  
Environment and Geography, University of Manitoba  

Shifting our lens: Engaging youth in oceans and climate change research through participatory video  

Many Inuit hunters and elders are concerned by the impacts of climate change to land-use and access, community activities, and animal populations. Researchers have increasingly been collaborating with local experts to document, visualize, and mobilize knowledge of socio-ecological change. However, Inuit youth remain underrepresented in climate change research, policy making, and dialogue, despite the power and significance of their voices as they face the challenges of a changing climate. One approach to this research gap is to engage youth by sharing their energy, creativity, and perspectives through arts and participatory video methodologies. Drawing on the experience of a three-year participatory video project in Panniqtuuq, Nunavut, this presentation will highlight the research process and products that integrated capacity building, community engagement, and filmmaking regarding youth perspectives and Inuit Qaujimajatuqangit of climate change and oceans. Through workshops and interviews with youth and elders, we co-created a dynamic portrait of local knowledge, community resilience, and important linkages between Elders and youth. Because of the unique qualities of video, these findings have been shared extensively online and through academic conferences and film festivals. The participatory video process and products such are an effective tool for supporting youth knowledge and skills they become the future leaders of climate change action.
Heart Berry Methodologies

Within Indigenous Studies, it is essential to incorporate community-based research centered around Indigenous worldviews. As a Michif (Métis) person, this points directly towards berries. Berries have always played an important part of my life. From childhood, I remember going berry picking. If we were not in a field, we were in the bush grabbing anything from raspberries, strawberries, blueberries, blackberries, even saskatoon berries. Each berry comes with its own set of teachings, and strawberries (heart berries) are my favourite. Heart berries are medicine. They are rich in all the vitamins the body needs to survive and thrive. It connects us to our relations and balances the spirit. This session will explore the connection between Michif culture and research methodologies by focusing on the heart berry.

Much like research, it takes a great deal of care to locate, pick, and harvest the berries, which is important if Michif researchers want to produce sweeter jams. After all, jam needs to be good and sweet if we want to share it with our relations.

Strengthening Ethical Relationships: Canada’s Research Ethics Policy (TCPS2) and the Metis Nation’s Manitoba Metis Community

‘Research’ is considered a dirty word among many Indigenous peoples globally due to a legacy of unethical research involving Indigenous peoples. In Canada, the Metis Nation’s experience is no exception to this global phenomenon. In Canada, the Interagency Advisory Panel on Research Ethics (PRE) developed a framework to guide research involving Aboriginal people, identified in Chapter 9 of the Tri-Council Policy Statement: Ethical Conduct of Research Involving Humans, 2nd edition (TCPS2). Chapter 9 has made notable advancements in reconciling the legacy of unethical research and engagement involving Indigenous peoples in Canada by holding researchers and institutions accountable to their respective institutional Research Ethics Boards (REBs), and by extension, to the respective First Nations, Inuit, and Metis authorities in research. Does the TCPS2 appropriately guide researchers and their institutions when research involves the Metis Nation? This paper will discuss some limitations of Chapter 9 as it pertains to research involving the Metis Nation’s Manitoba Metis Community.
Towards a (Re)politicization of Kincentric Cervid Ecologies

Chronic Wasting Disease (CWD) is a fatal disease that affects captive and wild cervids (mule deer, white-tailed deer, moose, and elk). To date, there is no cure for CWD and efforts to contain the disease in Alberta are heavily reliant on recreational hunter samples submitted as part of a provincial mandatory surveillance program. Five Indigenous communities fall within the CWD surveillance zone, an area that stretches as far north as Cold Lake, Alberta and extends south to the Alberta-Montana Border. These include: Saddle Lake First Nation, Frog Lake First Nation, Kehewin First Nation, Elizabeth Métis Settlement, and Fishing Lake Métis Settlement. According to wildlife ecologists and natural resource economists there is a noticeable absence of Indigenous hunter samples collected as part of this provincial program. Interestingly, individuals who work primarily with Indigenous communities suggest that the problem lies within the wildlife management structure more broadly. To further contextualize this issue a consideration of Aileen Moreton-Robinson’s (2015) The White Possessive, will be applied to wildlife management and conservation paradigms in Alberta in an effort to understand how white possessive logics of control work to depoliticize Indigenous participation. My intent is to problematize settler control over wildlife as a form of property and an economic resource. In the same way that Moreton-Robinson asserts Indigenous ontological relations with land are incommensurate with, and challenge white Australia’s sense of belonging, I am working towards the argument that Indigenous people’s relationship to wildlife in the CWD mandatory surveillance zone can stand as a critique of settler ideology, laws, and knowledges that hold authority and possession of wildlife as a public resource.
**Indiana Best**  
School of Public Health, University of Saskatchewan

**Alignment of Métis cultural interventions in harm reduction services and treatment options for members of the Métis community, who experience problematic substance use in Saskatoon, Saskatchewan**

Indigenous peoples experience a disproportionate burden of harm regarding problematic substance use, as the majority of treatment services/supports are grounded in Euro-Western biomedical worldview. This project engages a holistic worldview (encompassing mental, emotional, physical, and spiritual wellbeing) to 1) Identify and understand Métis cultural teachings regarding problematic substance use, and 2) Conduct a needs assessment of supports, including harm reduction services and treatment options, for Métis populations in Saskatoon. A Two-Eyed Seeing approach, emphasizing strengths of both Indigenous and Western knowledge, will be utilized to engage and integrate Métis perspectives in the research approach. Quality of Life indicators for Métis client wellness will be established through collaboration with key members of the Métis community including; Elders, Knowledge Keepers, service providers and other stakeholders. Interviews and focus groups will be conducted to highlight Métis specific teachings regarding problematic substance use and alignment with current cultural programming in residential and outpatient treatment centers in Saskatoon. Gender differences will be recognized to better facilitate engagement with Métis cultural teachings for strengthening cultural connection. Anticipated outcomes include 1) Policy recommendations that promote culturally relevant services and resources for Métis clients, and 2) Contributions to the Métis Addiction Council of Saskatchewan Inc. cultural resource library. Métis cultural teachings on problematic substance use and wellness is not currently addressed in Canadian substance use policy, which allows this further understanding of traditional Métis teachings on problematic substance use to foster engagement with Métis knowledge and relevant healing approaches for front line community organizations and allied health professionals.

**Claude W. Bock**  
Cultural Studies, Queen’s University

**Settler Colonialism and Indigenous Resistance in Canadian (Content) Comic Books and Graphic Novels**

While there has been quite a bit of research on the portrayal and stereotypes of Indigenous peoples in popular culture—literature, comic books, magazines, television, and cinema—less is written on First Nations, Inuit, and Métis in comic books and graphic novels, particularly on how settler and Indigenous writers and artists differ in their approach to Indigenous content. This paper studies how settler and Indigenous writers/artists differ in their approaches towards Indigenous content. It examines an often overlooked subject: how settler colonialism empowers settler writers and artists to continually create Indigenous stereotypes and repeat the tropes of “Indian-ness” It explores how settler writers and artists present Indigenous content in Canadian comics (e.g. Nevlana of the Northern Lights) and comic books with Canadian content (e.g. Alpha Flight) while simultaneously acting as agents of settler colonialism. By contrast, when Indigenous writers and artists control creation comic books and graphic novels become acts of resistance and refusal of settler colonialism. They begin to be decolonised through reclaiming indigeneity, visual sovereignty, restorying, and storytelling (e.g. The 500 Years of Resistance Comic Book, Kagagi: The Raven, and The Life of Helen Betty Osborne).
Apology and forgiveness: Revictimization of Aboriginal female victims of abuse in sentencing circles

Though it is true that Restorative Justice (RJ) can provide a less stressful, less expensive, more time effective and more efficient resolution of disputes, it is also true that RJ might be dangerous for females who are or have been victims of intimate violence. Looking from a feminist perspective, this paper argues that the expectation of apology and forgiveness in RJ involving an Aboriginal female victim of gendered/intimate violence perpetuates the legacy of colonialism, gender stereotypes and victimization of an Aboriginal female victim of intimate violence. Forgiveness is assumed to be a requisite for healthy living; nevertheless, it is vital for forgiveness to occur freely and without any direct or indirect coercion. In RJ involving intimate violence, there is a justified fear that due to the situation of power imbalance and their vulnerability, the female victims of gendered violence can easily be pressured to forgive the offender without the victims’ consent. Further, there is a risk and danger that these victims may end up forgiving their offender in an effort to please the offender to avoid any chances of future abuse. The purpose of this paper is to expand the discussion on the issues of implementing a safe, useful and fair outcome for the female victims of intimate violence involved in judicially convened sentencing circles, a form of restorative justice.

The Truth of Stories: Decolonizing the Concept of “Fiction”

Over the past decade, an increasing number of Indigenous authors has focused on writing what publishers and literary scholars refer to as “fictional residential school literature.” One of the most prominent examples is Anishinaabe author Richard Wagamese with his novel Indian Horse whose movie adaptation was released in Canadian theatres in 2018. Indian Horse is the life story of Saul Indian Horse who is forced to attend residential school but escapes thanks to his talent for hockey. In telling Saul’s story, the novel addresses harrowing issues such as sexual and physical violence inflicted upon Indigenous children in residential schools. However, since Saul Indian Horse never existed in real life, Western literary tradition classifies Indian Horse as fiction. My paper problematizes the fiction/non-fiction classification of Western literary tradition which is rooted in a binary understanding of factuality. I caution that characterizing residential school novels as “fiction” potentially enables the general Canadian reader to relegate all elements of those novels to the realm of the imaginary. My paper aims at decolonizing our understanding of literary fiction by proposing alternative concepts from Indigenous storytelling traditions such as the Sto:Lo concept of mythmaking as theorized by Sto:Lo scholar and author Lee Maracle. Mythmakers are storytellers who witness a story, add further layers of story and meaning to it, and then pass it on. Conceptualizing fictional residential school literature as the result of an author’s act of witnessing and passing on survivors’ stories by adding further layers potentially reinforces the reader’s ethical and meaningful engagement.
Laura Cameron
Department of Indigenous Studies, University of Winnipeg

“A return to and of the land”: Indigenous initiatives on climate change in the Canadian Prairies

There has been growing engagement and collaboration between Indigenous communities and researchers on climate change in Canada, though relatively little work has sought to document Indigenous perspectives and knowledges on climate change in the Canadian Prairies. Herein an Indigenous community-based research approach was adopted which employed semi-structured interviews and participatory video to explore some of the ways in which Indigenous peoples in the Prairies are experiencing, understanding, and responding to climate change, and how their stories can be mobilized within and beyond the academy. Ten video interviews were conducted with members of eight communities in Nations across the Prairies. An integrated process of video editing and qualitative content analysis of transcripts was conducted and eight short videos were produced. The results indicate that participants across diverse Nations and territories are experiencing changes in their environments — resulting from combined and compounding impacts of industrial development, climate change, and other colonial influences — which have significant impacts on their social and cultural well-being. At the same time, communities are pursuing a range of solutions — such as land-based and cultural education initiatives, community-based renewable energy projects, grassroots action and activism, cross-cultural dialogues, and ecological restoration initiatives — which serve to address interrelated environmental and social problems. While it is increasingly recognized as critical to heed Indigenous voices on climate change, this research makes a significant contribution to understanding the diversity and parallels in the ways in which Indigenous communities are being impacted by and responding to climate change in the Prairies.

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

Decolonizing Latinx Identities: Anti-Indigeneity, Anti-Blackness and Mestizo and White Supremacy in Times of Oppression

In 2018, Latinx identities are at the centre of immigration struggles, gun violence, mass incarceration, state-sanctioned violence and precarious employment, among others. In settings like the US and Canada, Latinx communities appeal to a sense Latinidad that glosses over the ways in which Mestizo and white-Latinx identities are constructed in opposition to Indigeneity and Blackness. These identity constructions stem from the colonial relations of power established in the “home-land,” where Indigenous and Black communities continue to face genocide and erasure. This is further observed in the ways in which Mestizos in Mexico, the US and most recently Canada, continue to appropriate Indigenous cultures while deeming Indigenous peoples non-existent in contemporary times. The violence is further emphasized through the ways in which Black Latinx are denied Latinidad and erased completely from constructions of mainstream Latinx identities. This paper utilizes critical media analysis to shed light to the ways in which Latinx identities operate within the coloniality in ways that perpetuate genocide against Indigenous peoples and the erasure of Black communities, in times when Latinx identities are framed as “bad hombres,” “criminals” and “rapists.”
Emily Coon  
Child and Youth Care, University of Victoria  

*Tracing the rhythmic gestures of my grandmother’s hands – Patchworking my contemporary Haudenosaunee identity and the futurities of peacemaking*

The Haudenosaunee Confederacy is threaded together with sken:nen, the radical practice of peacemaking. As a Kanien’kehaka woman, I am responsible for finding ways of bringing these teachings, gifts and intellect into the future - yet, as we live in the midst of an active settler colonial nation-state, we cannot cling to the ways in which things have always been done. Our contemporary cultures and identities are shapeshifting, overflowing the either/or binary cuts of belonging that serve to displace, erase and marginalize Indigenous peoples in this country currently known as Canada. To begin re/mapping my own complex Haudenosaunee Indigeneity, this presentation will trace the rhythmic gestures of my grandmother’s hands as they sewed together intricate quilts: gathering textured fragments of decolonial curiosities, and patchworking them with care-full stitches to weave new constellations of relationality. Braiding a resurgent Indigenous feminist ethic of sken:nen, patchworking aims to assemble past-present-future moments of Indigenous presence, memory and language, layering those knowledges back into the fabric of bodies and cityscapes that are riddled with the logics of settler colonialism. Through the dehumanizing and assimilative policies of the Indian Act, quilting simultaneously became an act of survivance and resistance for my grandmothers; picking up this intergenerational practice of patchworking, I am able to jump into the ruptures of my contemporary Haudenosaunee identity, roles and responsibilities. My work aims to cleave open generative spaces for the exploration, transformation and futurities of peacemaking, moving towards more accountable and inclusive webs of kinship connections on settler occupied lands.

Darren Courchene  
University of Manitoba, Native Studies  

*Noongom bimosedoon ondakii’eziwin (Enacting nationhood today)*

This paper examines Anishinaabe historic and contemporary literatures to identify embedded understandings of ago’idiwinan (treaties) and ondakii’eziwin (nationhood) by investigating bizaanigo bimaajiwowin (survivance) narratives. Gerald Vizenor (1999) describes bizaanigo bimaajiwowin narratives as renunciations of dominance, detractions, obtrusions, the unbearable sentiments of tragedy, and the legacy of victimry. Survivance, a neologism consisting of survival and resistance, is apropos for the investigation into ondakki’eziwin continuance. The survival and resistance of Anishinaabeg, despite continued colonial attacks on ago’idiwinan and ondakii’eziwin, have been well documented by Anishinaabeg throughout time. Examining historic texts from George Copway, Andrew J. Blackbird, Peter Jones, as well as contemporary texts from Leanne Simpson, Brenda Child, and Heidi K. Stark provide insight into the ago’idiwinan and ondakii’eziwin relationship understood and envisaged by Anishinaabeg. Bizaanigo bimaajiwowin praxis will be the framework to investigate Anishinaabe examples of ondakii’eziwin in local, regional, national, and international contexts.
Dennis Davey  
University of Alberta  

Reclaiming Métis Presence  
The broader vision for Indigenous peoples is considered in my research by offering an example of engaging traditional Métis values of inclusion and community unity while gathering traditional knowledge in contemporary place settings such as social media platforms to unite, politicize, educate and create co-research opportunities for Indigenous peoples and place. The creation of online social spaces for recording community history with a collective voice offers a new concept that allows Indigenous community stories to be told, unfiltered, corroborated and recorded while advancing goals of self-determination, inclusiveness and belonging against colonial dispossession. Simultaneously as co-researchers we take responsibility for our future narrative and how our history is recorded. We decolonize using oral stories, photographs, and remembrances of traditions and create an online archive for posterity. This has implications for other dispersed Indigenous communities to recreate hubs of cyber activity to reclaim collective temporal, spatial and territorial identities interrupted by colonization.

Robline Davey  
School of Education  

Examining online distance education for Indigenous learners in a post-secondary environment.  
In an era of Truth and Reconciliation, administrators have a responsibility to answer the Calls to Action to transform higher education, with a goal of increasing access for Indigenous learners, and decreasing educational disparity between Indigenous and non-Indigenous learners. If distance education is an option for increasing educational opportunities, online learning environments should be scrutinized to ensure learner engagement and meaningful support for Indigenous students. This literature review attempts to use a community of inquiry (COI) framework to examine existing literature about supports, preferences, and online best practices. By doing so, we can identify ways to transform distance learning environments to increase engagement for Indigenous students. By exploring, understanding and incorporating what may be unique preferences, culture, language, worldviews and ways of knowing, with a goal of synthesizing these with online best practices, it may be possible to authentically operationalize an online transformation, institutionally, to provide a rich educational experience for students.
Iloradanon Efimoff  
University of Manitoba  

Perceptions towards White-presenting Indigenous peoples: Horizontal hostility and violated expectations.

Indigenous individuals who physically appear White, or White-presenting Indigenous Peoples (WPIPs) are a growing and unique group. Previous research indicates multi-dimensional discrimination, coming from darker-skinned Indigenous peoples (DSIPs), WPIPs themselves, and White people. This presentation will discuss the results of an experiment designed to understand the perceptions of WPIPs utilizing two social psychological models (horizontal hostility and expectancy violation theory). 121 Indigenous and 121 White participants were randomly assigned into one of three conditions to view a medical school application: a WPIP target, a DSIP target, or a White target. Participants then rated the candidates on a series of traits. Findings aligned with the definition of horizontal hostility, as Indigenous participants rated the WPIP candidate worse than the DSIP candidate, and themes of horizontal hostility were identified in answers to open-ended questions. Findings also indicated in-group bias on behalf of Indigenous participants, and expectancy violation theory on behalf of White participants, as both Indigenous and White participants rated the Indigenous candidates better than the White candidate.

Delasi Essien  
University of Regina, Faculty of Nursing  

Exploring Nursing Professionals’ Responses to the Calls to Action: A Case Study of Saskatchewan

In 2015, the Truth and Reconciliation Commission of Canada (TRC) released a report which contains 94 Calls to Action, appealing to governments, organizations, and individuals to make changes that narrow the gap between Indigenous and non-Indigenous people in Canada. In a post-TRC era, the term ‘indigenization’ has become a ubiquitous and pervasive concept in academic circles and is often thought of as synonymous with reconciliation. With Saskatchewan as the case study, I will explore nursing responses to the Calls to Action from national, provincial, educational, institutional, and student perspectives through the analysis of the discourse on indigenization and reconciliation at these four levels. My research, situated in the trauma and injustices of Indigenous Peoples in the history of Canadian Residential Schools, aims to answer the following questions: (1) what are the origins of indigenization and reconciliation? (2) what do these terms mean to professional nursing organizations, nursing educational institutions, and nursing students including indigenous nursing students? (3) what reconciliation efforts, if any, have been embarked on by the two nursing education programs in Saskatchewan? (4) what direction, if any, comes from national and provincial/territorial nursing organizations? Using critical discourse analysis (CDA) as my underpinning theoretical framework, I will apply an inductive approach to the analysis to elucidate those terms and their usage at those four levels of analysis.
Jason G. Fenno  
Chanie Wenjack School for Indigenous Studies at Trent University  
The Kwanlin Dün First Nation Community Safety Officer Program: A model for Improving the administration of policing services across Canada’s far North.  
The Inuit, First Nations, and Métis peoples that live in the Yukon Territory, Northwest Territories, and Nunavut, live in a land of extremes from long summer days to the darkness of winter nights. Limited infrastructure and resources for dealing with socially unacceptable behavior, along with limited community input at times can make policing a tough task. Kwanlin Dün First Nation (KDFN) that lies in and around the city of Whitehorse, Yukon Territory, has recently partnered with the RCMP to put into place an Indigenous community designed policing model that looks to improve relations with the RCMP while better responding to crime. The KDFN policing model is centered around community safety officers that patrol the neighborhoods of Whitehorse that KDFN’s traditional territory encompasses in cooperation with the RCMP. The entire model, including the training that community safety officers receive to possible remedies that officers can utilize for dealing with certain criminal behavior, was designed by the KDFN community. The KDFN model for public safety could be a model for improving the level of community safety among northern Indigenous communities in Canada’s far north and create innumerable benefits for the Inuit, First Nations, and Métis peoples of the far north.

Nicki Ferland  
Master of Education (Indigenous Land-based education concentration), University of Saskatchewan  
Land education is our buffalo: Developing a Métis urban land education curriculum for Winnipeg, Manitoba  
Many Métis residents of Winnipeg have limited opportunities to develop a rich understanding of our unique cultural identity and history. My master’s thesis will explore the question, How can urban land education deepen Red River Métis families’ understanding of and connection to their culture, identity, and history? I will collaborate with the Manitoba Metis Federation, the Louis Riel Institute, and Métis knowledge-holders and families on a community-centered urban land-based curriculum for Winnipeg, Manitoba. I will capture oral histories and pilot the draft curriculum at sites identified as historically and spiritually significant by the community partners. I will document the process of developing and delivering the draft curriculum in collaboration with the community partners. Employing a Métis community-based research methodology, I will gather participants’ feedback and input on the curriculum during the pilot. Additionally, knowledge-holders, family members and others participating in the pilot will be invited to take part in a series of “kitchen table” conversations, an interview method that prioritizes reciprocal relationships, held before and after the pilot is delivered, to assess the curriculum’s impacts. The project will produce a Métis-specific urban land education curriculum for use in Winnipeg and a model for developing land-based curriculum that can be adapted for use in other locations. It will also contribute to the growing field of Métis-specific research methodologies and to literature relating to historic and contemporary Métis land education practices.
Kirsten Fleury  
Department of Community Health Sciences, Max Rady College of Medicine, Rady Faculty of Health Sciences, University of Manitoba

Building up from cultural foundations: Evaluating the impact of Metis culture camps on youth perspectives of health and wellness

Health and wellness messages produced by Indigenous community members are often better received by Indigenous communities than messages produced by non-Indigenous people. The University of Manitoba and the Manitoba Metis Federation have collaboratively partnered in this research. The research aims are 1) work with Metis youth to explore topics related to health and wellness important to their community, 2) support youth in activities related to message development that promote Metis youth wellness, leadership and voice, and 3) evaluate the effectiveness of youth generated messages. Stemming from a series of collaborative discussions, it was determined that having seasonal Metis culture camps could serve as a useful platform to achieve these aims. 

There have been 2 camps so far, Summer 2018 in Winnipegosis, and Winter 2019 in Killarney/Boissevain. The two groups of ten youth (17-29 years old) in attendance were exposed to traditional summer or winter water and land-based skills such as fishing and ice fishing. The youth also had elders pass on knowledge regarding sash weaving, the Michif language, and traditional music and dance. Data was collected through focus groups, informal interviews, group discussions, surveys and arts-based methods. The youth created murals containing depictions of their individual reflections of health and wellness. The main topics discussed were internet access in the rural communities, difficulties with communication, the need for more cultural activities for younger youth, and mental health supports. Exploring these ideas through subsequent seasonal camps will play a pivotal role in the development of any future youth generated wellness campaigns.
Kathryn Florence  
Masters candidate, Department of Art History, Concordia University  

**Resurfacing: How Inuit Artists Practice Survivance through Depicting Nuliajuk**  
Inuit art has been incorporated into the national image of Canada. Vibrant owls. Dancing bears. Swaying shamans. This thesis will look at Nuliajuk, epithetically called the Sea Woman and colloquially referred to as Sedna. She is a spirit born from murder to become the mistress of sea mammals and the mother of Inuit culture. A simple Google search will pull up hundreds of prints, paintings, and sculptures of a female figure with a tail in place of legs. However, her myth does not mention her developing a tail. I proposed that Nuliajuk’s tail remains prominent, despite the increasing agency of Inuit artists as a gesture of cultural reclamation from the colonialist narrative imposed by the South that locate her as an old god dying at the dawn of modernity. The results of my research including interviews with Inuit artists and storytellers, propose that Sedna has become an icon of Inuit identity as a symbol of survivance against the tides of colonialism and attempts at cultural extermination. Contemporary artists are reclaiming her in their work, asserting her importance in their identity as Inuit and her position in their world. The unintelligibility of her meaning to qallunaat (non-Inuit) audiences asserts resistance to colonial disruption of Inuit continuity. Inuit artists return to her image again and again, because she is the ultimate survivor. Making these images is a way of honoring that and calling upon that strength, because her story aligns with their own experiences. Just like her, they survive and thrive.

Aleah Fontaine  
PhD student, Clinical Psychology, University of Manitoba  

**Wellness in University:**  
**What we can learn from clinical and social psychology**  
University can be a challenging time for all students, and individual wellness is sometimes neglected. In this presentation, two co-facilitators will present research from social and clinical psychology focused on understanding and improving students’ wellness. We will focus on how intergroup relationships, intragroup relationships, and authenticity impact student wellness in a University setting, with a particular focus on Indigenous student wellness. Everyone is welcome to attend! Attendees will have the opportunity to participate in multiple relevant activities and will be provided with a resource sheet at the end of the session. One facilitator is a PhD student in social psychology who does research on Indigenous inter and intragroup relations, and the other is an MA student in clinical psychology who is interested in the connections among intergroup relations, social justice issues, and well-being. While early in our careers, we are excited to share evidence and accompanying activities to address wellness concerns in University. We hope you can join us for an informative, relaxing, and hand-on workshop!
Shauna Fontaine & Petra Lundy (Turcotte)
National Inquiry into Missing and Murdered Indigenous Women and Girls

The National Inquiry into Missing and Murdered Indigenous Women and Girls: Decolonizing Approaches to Research

The National Inquiry into Missing and Murdered Indigenous Women and Girls is mandated to inquire and report on systemic causes of all forms of violence against Indigenous women and girls including 2SLGBTQQIA individuals in Canada. While recognizing there is no pan-Indigenous approach, the National Inquiry aims to do things differently. We have adopted Indigenous intellectual and legal traditions, worldviews, and cultural practices and protocols as decolonizing tools in investigating the underlying social, economic, cultural, institutional, and historical causes contributing to ongoing violence against Indigenous women and girls. Our research methodologies are inclusive of oral traditions, advice and validation from Elders, family members and survivors, engagement with communities, and submission of artistic expressions as decolonizing approaches to gathering evidence. Artistic Expressions are an important medium for sharing knowledge and truth, for raising awareness on issues and can be a tool to resist colonial beliefs, provides an opportunity for healing and commemoration, has a profound impact on others, and serve as a permanent record. The Artistic Expressions are a part of a Legacy Archive to honour and commemorate the spirits of missing and murdered Indigenous women and girls. The National Inquiry has heard testimonies from 1484 families and survivors, more than 100 experts, knowledge keepers, and institutions, and received more than 600 artistic expression submissions. These all contribute to the development of the Final Report, which is due by April 30, 2019 and will make concrete and effective recommendations to remove systemic causes of violence and to increase the safety of Indigenous women and girls in Canada.

Laura Forsythe
Native Studies Department, University of Manitoba

The Rhetoric to Avoid Inclusion Despite the Calls to Action

Facing institutionalized, internalized and overt racism the struggle to ensure inclusion is fraught with obstacles. This paper will examine personal experiences rebuking rhetoric to avoid inclusion within the academy. A series of statements used by seasoned administrators and students are used to avoid providing a level of equity in programming and spaces at decision-making tables. The concept of inclusion is not to be confused with decolonization within this paper being included within a structure will be explored. Institutions across the country include within their strategic plans an Indigenous pillar. At the University of Manitoba, one of the four strategic priorities is Creating Pathways to Indigenous Achievement actualizing that priority beyond a paragraph in the academic calendar is often meet with rhetoric against inclusion. By revisiting personal experiences spanning four degrees and two institutions, Forsythe will provide anecdotal evidence hindering inclusion in the academy. Analyzing the impact of various forms of racism which impairs the inclusion movement across Canadian campuses and provide an inside look to the politics surrounding the rhetoric.
Sharon Ann Foster  
University of Calgary  

**Cultivating Indigenous Science and Health Education with Plant Teachers**

Previous research in Indigenous communities has demonstrated that culture, language, identity, belonging and culturally relevant interventions led to positive health outcomes. Unfortunately, Indigenous traditional knowledge(s) (ITKs) and approaches to mental well-being have been systematically discredited and disabled from historic policies, practices and programming and, thus, the Truth and Reconciliation Council Calls for Action to integrate Indigenous knowledge and practices into healthcare. The limited research on integrating Indigenous healing with western biomedical interventions reinforces the importance of both scientific knowledge and Indigenous plant knowledge. Culturally-based intervention depends on exploring and expanding community-based care that effectively utilizes ITKs to improve mental health. This presentation will explore the literature as well as my own experience of Indigenous plant medicines and their role in developing Indigenous science and education of health.

Lucy Fowler  
College of Education, University of Saskatchewan  

**Hip hop as a contemporary expression of Métis culture**

Too often, Indigenous peoples are discussed as though we lived once, long ago, and our cultures and communities have been frozen in time since then. This historicization leaves Métis culture to be represented solely through sashes, jigging, and the fur trade. Some youth are instead expressing themselves and their culture through the creation and consumption of hip hop. This presentation will share the findings of a study conducted in Manitoba and Ontario with Métis youth. This study explored the impact that being involved in hip hop culture, particularly through creation of hip hop, had for the participants and asked what might the implications be for the future of Métis education. Through an Indigenous métissage methodology, qualitative interviews, and the examination of texts, a story of Métis engagement in hip hop emerged. This study demonstrates the value that hip hop creation and consumption can hold for Métis students, and contributes to the growing body of work surrounding Indigenous hip hop in Canada.
Fetal Alcohol Spectrum Disorder (FASD) is a Gladue Factor: Every Aboriginal Offender is Entitled to an FASD Assessment

Gladue factors are an entity that the Supreme Court of Canada developed in recognition of the over incarceration of Aboriginal people (this is the term used at law so I will also use it for clarity and understanding; I do recognize the proper term is Indigenous) as a result of the effects of Colonialism. Gladue factors are often set out in what is called a “Gladue Report” and are applicable to anybody of Aboriginal ancestry. All the personal circumstances of the offender are necessary for the report including whether alcohol exposure occurred while they were in the womb. Alcohol was introduced by the colonialists and therefore FASD is a direct result of colonialism. FASD did not exist prior to contact and there is now a generation of FASD sufferers as a result of the Residential School experience who have gone undiagnosed and are being warehoused as prisoners. Although assessments are expensive, the cost benefit analysis would suggest that it is worth every penny to diagnose an FASD individual and give them the proper support they require. I argue that it is imperative that FASD testing be done in order to find appropriate resources for the offender’s journey to health and healing. In finding alternative resources to jail our society is better off in several different ways. A proper meaningful Gladue report cannot be completed without this information.

Indigenous Rights and Federal Power: A Comparison Between the U.S. And the Australian Legal Systems

The relationships between the U.S. and Australian Federal Governments with the Indigenous Peoples living in their territories have long been of difficult coexistence as well as characterized by a paternalistic approach. Although International Law and, recently the United Nation Declaration of Rights of Indigenous People (UNDRIP) have been of great importance in terms of Indigenous rights awareness and need of protection, much has still to be done. This comparative work sheds light on how two independent and historically separated federal legal systems have experienced and faced similar issues and managed conflicts with Indigenous Peoples living on their national territory. This research first gives an account on the international legal panorama in which IPs’ discipline unfolds. The main legislation implemented at an international level is critically discussed. Then, the US and Australian legal system are analyzed and compared. This project delves into the problem of defining indigenous peoples in international legal and political arenas. Then, two of the main dysfunctions happening today in indigenous societies are analyzed as case studies. The focus will be on the issue of children abuse and removal, and of violence against indigenous women. The legal solutions developed internationally, and within the American and Australian federal systems are assessed critically, followed by a reflection on their limits, and by proposed new legal and political approaches moving forward.
Circling Around: Indigenous Research Methodology as Legal Practice

There are many concerns and challenges to research in Indigenous knowledges. Many of these stem from adapting, or Indigenising, western research methodologies. My work in the articulation and analysis of Indigenous legal traditions requires a deep engagement with these concerns as they relate to the research. These include both unintentional and strategic translation of Indigenous legal knowledges and concepts into western categories, fragmentation of oral traditions, and translation of concepts through languages. Unless a person is fluent in their language, raised in the traditional worldview of their community, and has an education in western law, the distance between disparate legal knowledges is challenging to traverse. Working across legal orders means respectful recognition and interaction, not necessarily integration, and certainly not the subsuming of one into another. Some broad questions require responses: How do people do the work of learning, articulating, and implementing Indigenous legal traditions? What knowledges are required to achieve research competence? What truly Indigenous methodologies exist to inform the processes involved in answering these questions? The answers to these questions are the subject of this paper. I tackle the concerns and challenges in research methodologies for studying Indigenous legal traditions. I also provide a detailed critique of what has become known in academic circles as the ‘adapted case-brief method’ applied to oral traditions using examples from my work. I set out the benefits and limits of this method and offer suggestions for working with Indigenous communities on articulating laws.

Re-Imagining Canada’s Legal and Procedural Framework for Indigenous Consultation and Consent

Canada’s Duty to Consult legal doctrine (Duty) has been in place since 2004. Although it continues to evolve, recent cases adjudicated by the Supreme Court of Canada and the Federal Court of Appeal suggest that an opportunity exists to review its underlying tenets and its applicability to contemporary circumstances. The Duty provides Indigenous Nations with a measure of protection against government or business activities that may impact their lands, resources or culture, making it an important contributor to the objectives of reconciling Indigenous and national interests and redressing historic wrongs. However, the doctrine is not without problems: it is nuanced, time consuming, often expensive to conduct, and vulnerable to abuse. Moreover, the doctrine may no longer accommodate the scale or complexity of contemporary projects, or reflect Canada’s political and economic circumstances. My presentation will discuss the Duty’s strengths and weaknesses, referencing the concept of free, prior, informed consent (FPIC), Indigenous ‘veto’ rights, and UNDRIP’s role as a legal and political mandate. I will touch briefly on the approach Norway, a country facing similar challenges, has taken to accommodate the interests and rights of the Sámi, and how those approaches may offer guidance to Canada.
Ashley Hayward
Joint Masters Program, Peace and Conflict Studies

Integrating Biomedical Practices into Indigenous Birth Ceremonies in Northern Manitoba and Ghanzi District in Botswana

Birthing can be an empowering experience for a woman, but it does come with some risks including maternal and infant mortality. The biomedical industry has attempted to reduce these risks by encouraging hospital births and introducing medication to the practice. Within some Indigenous cultures, birth is a ceremony to introduce new life into this world. Birth ceremony is the first step to establish strong community roots for the infant, the family, and serves the community to accept the child. The child would have a clear sense of identity and place as a member of the community. While initiatives to “Indigenize” institutions have been made, I apply the United Nations Declaration on the Rights of Indigenous People and the Truth and Reconciliation Calls to Action documents to claim that the use of biomedical practices must be incorporated into the Indigenous childbirth ceremony. A relational view makes it impossible to cherry pick components of culture to conveniently incorporate into systems and institutions to “Indigenize”. This situation is further complicated because of the historical mistrust of government institutions to provide adequate care. Instead efforts should be made to honour the ceremony and rituals surrounding pregnancy and birth to incorporate biomedical interventions only when necessary. This would welcome children into the world in a good way, knowing their cultural identity and empowering the community.

Emily Henderson
Department of Native Studies, University of Manitoba

Indigenous Curriculum in Ontario and Manitoba: The Continuation of Eurocentrism in the Publicly Funded Education System

In the last two decades, there has been a movement to create and implement Indigenous studies curriculum documents into the publicly funded education system in each province and territory in Canada. This includes the grade nine to twelve Native Studies curriculum developed in Ontario in 1999 and 2000, and the Current Topics in First Nation, Métis and Inuit Studies, created for Manitoba in 2011. Despite the implementation of these curriculum documents, the worldview in which they are based and therefore, the perspective from which they are taught, was questioned and subsequently examined to determine the degree to which it was Indigenous or Eurocentric. In the study, the introductions of the documents, including teaching approaches, curriculum expectations, course descriptions, and cultural competency were analyzed by using a set of ten criteria developed by the province of British Columbia, as outlined in Aboriginal worldviews and perspectives in the classroom: Moving forward (2015). The examination found that the Ontario Native Studies document contained three out of the ten criteria for teaching the course material from an Indigenous perspective while the Manitoba Current Topics in First Nation, Métis and Inuit Studies document contained six out of the ten criteria. These results are problematic, as the purpose of these documents is to teach students about Indigenous peoples and cultures, arguably from an Indigenous perspective, but they are, in large part, perpetuating a Eurocentric worldview and understanding of the world, resulting in the continuation of stereotypes and racism towards Indigenous peoples in Canada.
Understanding Custodianship: How Indigenous Entrepreneurs Protect Traditions Through Organizations

Traditions are carried forward in organizations by custodians. Indigenous entrepreneurs may conduct their businesses in order to revitalize culture and pass on Community values, effectively acting in organizer and carrier roles. Governments (provincial, territorial, federal and Community) may act as regulative audiences, and customers as performing audiences. Conflicts between regulative audiences and carriers have not been examined, but understanding how conflicts develop and are resolved may help us to understand how traditions can be effectively passed on in organizational contexts. To examine such conflicts, I will study one tradition in-depth that is in conflict among some Canadian jurisdictions: the harvest, preparation, and sale of wild game in Indigenous-owned restaurants. While in Newfoundland hunted moose meat (for example) can be found as a regular menu item in restaurants, in Ontario, its sale is expressly prohibited. While this prohibition may be perceived as an inconvenience for some Canadian restaurateurs, for Indigenous restaurateurs, it amounts to a prohibition on the sale of dishes authentic to their cultures. This a qualitative case study relying on primarily interviews for data gathering and grounded theory methodologies for theory-building.
Language Diversity: Why Bother?

If the purpose of language is to communicate, and the purpose of communication is to create understanding, does the goal of language diversity run counter to the goal of mutual understanding? Would not the goal of mutual understanding require language uniformity? This presentation will consider current research and scholarship that supports language diversity, language learning, and language sustainability through the lenses of identity, linguistics, and human understanding of the world. This discussion will aim to lay down the key arguments against language supremacy and uniformity, and will bolster arguments for supporting minority and threatened languages. I will examine the following areas of inquiry: What are the various benefits of language diversity? What do we lose without it? Does world-view influence language or does language form one’s world-view? Either way, what perceptual and cognitive mechanisms inform our construct of reality? How does the recording and archiving of language compare to the living practice of language use? What empirical support is there for theories supporting linguistic diversity? What are the shortcomings of these theories?

Bree Langlais and Nickolas Kosmenko

Indigenous Sport and Wellness Strategy, Faculty of Kinesiology and Recreation Management, University of Manitoba

Formation, Objectives, and Initiatives of FKRM’s Indigenous Sport and Wellness Strategy

The Indigenous Sport and Wellness Strategy (ISWS) was formed in the fall of 2018 by the Indigenous Achievement and Community Engagement (IACE) working group. The IACE was created in 2015 to monitor the Indigenous-related initiatives outlined in the University of Manitoba’s (U of M) Faculty of Kinesiology and Recreation Management’s (FKRM) 5 year strategic plan. Specifically, the ISWS is seeking a better understanding of how well Indigenous students and student-athletes are being included within two streams overseen by FKRM: Bison Sports, which is the U of M’s varsity sport program, and Recreation Services, which is the university’s provider of physical activity, wellness, and recreation opportunities. This increased understanding will be acquired through consultations with sport, wellness, and recreation providers/leaders, Indigenous athletes, and Indigenous community members throughout the province of Manitoba. Resulting from these consultations will be a 5 year plan to address gaps identified. In addition, relationships will be built with all of these groups throughout the consultation process, and various initiatives – some of which are already underway – will be undertaken to establish and strengthen relationships between the U of M and Indigenous students and communities throughout the province. To aid the relationship-building process, our presentation is aimed at increasing awareness of the ISWS among researchers involved in Indigenous-related work, which we believe will help facilitate connections that will further aid outreach activities.
Gabriel Karenhoton Maracle
Indigenous Studies, Trent University

After the Range: Continuing Indigenous Men’s Healing Journey Beyond Incarceration

Indigenous men are disproportionately incarcerated in the Canadian criminal justice system. For many of them, the prisons are the first times that they encounter Indigenous Knowledge (IK), Elders, and Knowledge Holders. A disproportionate number of Indigenous men who are incarcerated have also been through the foster care and adoption process, and the introduction to IK can be a watershed moment for them. They are disconnected from themselves and their communities. The healing journey built upon restoring these connections starts in prison and must continue once the inmates are released. My research will focus on how Elders and traditional Knowledge Holders help former inmates navigate the stresses of life outside of the criminal justice system and use IK to help heal from the trauma of adoption and incarceration. My research examines the life journey of men in my home community of Tyendinaga, and the surrounding cities of Belleville and Kingston. I want to examine and analyse the role of IK in the restoration of Indigenous men’s connections to themselves and their communities, and how it can facilitate their new lives as healthy and connected members of their communities. I will also examine how IK can be incorporated in community policies and services to support the return and reconnection of Indigenous men after incarceration.

Jennifer Markides
Doctor of Philosophy in Educational Research, Werklund School of Education, University of Calgary

Using Indigenous Research Methods with Non-Indigenous Research Participants: Listening and Learning from Stories

As a Métis student, researcher, and critical scholar, I see a strong alignment between my pedagogical beliefs about teaching and my commitment to ethical research practices. I value respectful relationships where the participants are central to the work. In preparing my research proposal, I drew heavily on Indigenous research methodologies. I am inspired by the work of many scholars, including: Jo-Ann Archibald, Four Arrows, Thomas King, Leanne Betasamosake Simpson, Peter Cole, Fyre Jean Graveline, Margaret Kovach, and Julie Cruikshank. These strong poets and storytellers show the importance of Indigenous approaches to research. Their work troubles colonial structures and creates spaces for Indigenous scholars to take up research in ethical and impactful ways. As I see it, Indigenous research methods are not just for Indigenous researchers or researchers working with Indigenous people. Indigenous research methodologies and methods hold great potential for all forms of research. In my presentation, I will share aspects of Indigenous methodologies that are particularly salient in my study; I will highlight how the methodologies relate to the methods I have chosen to use; and, I will share some potential benefits and drawbacks of engaging in this work with non-Indigenous participants. While I am in the beginning stages of my research, I will be able to share initial questions and responses to this work from the participants engaged in my story-gathering interviews. Additionally, I may offer stories and teachings from past research projects that I have been involved with as a graduate assistant researcher.
Karine Martel  
Department of Native Studies, University of Manitoba  

No Child Left Behind for a Child-First Initiative: New Challenges to Jordan’s Principle  

In November of 2016, the Human Rights Tribunal found that the federal government was not doing enough to provide services to First Nations youth under Jordan’s Principle as First-Nations children were still denied adequate health care and services. Almost three years later, Cindy Blackstock is still arguing that the federal government is applying a narrow definition of the Principle by not providing services to Non-Status Indians. The First Nations Child and Family Caring Society (the Caring Society) has now filed for an interim order which would require the federal government to cover non-status First Nations children living off-reserve in need of urgent medical attention, under Jordan’s Principle. However, the Assembly of First Nations, which joined the Caring Society in the original Human Rights Complaint, has expressed its concerns over this definition of a First-Nations child, as they worry it might be too broad. The motion is set to be heard this month, but the issue is by no means uncomplicated and isolated. This paper will look at how the Jordan’s Principle program will grow and adjust to these ongoing debates surrounding Indigenous identity and the impact of colonial definitions of “Indian” coming from the Indian Act, as well as consider the impact of the Daniels v. Canada decision on this issue, ruled that Non-Status Indians are under the federal government’s jurisdiction over “Indians and lands reserved for the Indians”.

Cathy Mattes  
Department of Native Studies, University of Manitoba  

Michif Curatorial Methodologies, Pedagogies and Praxis - A Jig in 3 Parts  

Indigenous art curators organize exhibitions to contribute to communities and cultural continuums, combat colonization and racism, and to intervene on Western art exhibiting practices. Some Indigenous curators’ actions embody what I term “Indigenous littoral curation”, which requires them to value collaboration, the dialogical nature of art engagement, and acknowledge curation as creative continuance. I have been researching littoral art practice, and learning and igniting Indigenous knowledge systems to consider my own Michif curatorial methodologies, pedagogies, and praxis that I hope resonate with others. This includes “growing into” the Michif language, beading, organizing kitchen table talk sessions with artists and curators, and sharing personal narratives about being and becoming Michif. Igniting miyeu pimaatishiwin (the Michif term for pursuing a good life) through these acts that are meant to gather and learn from others is important to the contemplation and naming of my curatorial work as a Michif, or Metis person.

Garrison McCleary
Transformative Social Work Education: Student Learning Needs and the Truth and Reconciliation Commission’s 94 Calls to Action

Using Indigenous research methodologies, this research project aims to identify Bachelor of Social Work (BSW) and Master of Social Work (MSW) student learning needs relevant to the Truth and Reconciliation Commission’s (TRC) 94 Calls to Action at Wilfrid Laurier University, McMaster University, and Renison University College at the University of Waterloo. Social work has been specifically challenged in the 2015 TRC Calls to Action to make systemic changes to the education and practice of social workers in Canada. Post-secondary education has a key role to play in this decolonizing work, and therefore a foundational knowledge of social work students’ understandings of the TRC’s 94 Calls to Action is needed for faculties of social work to develop concrete curriculum, and policy that addresses these specific calls. In January 2019, the researcher will administer a quantitative survey that will measure BSW and MSW students’ baseline understandings of the TRC, Indigenous peoples and worldviews, as well the responsiveness of schools of social work to the Calls to Action. Then using circle protocol, the researcher will conduct sharing circles with BSW and MSW students at all three social work institutions in hopes of understanding more fully students’ foundational knowledge of the TRC’s 94 Calls to Action in their lives and barriers to deeper understanding.

Taylor Morriseau
Department of Pharmacology and Therapeutics, University of Manitoba

Continuing the legacy: New insights into the role of genes and the environment in the development of type 2 diabetes among Oji-Cree youth

In the 1980’s, Drs. Dean, Mundy, and Moffatt shifted the medical landscape with twenty – highly-contested but carefully diagnosed – cases of type 2 diabetes (T2D) in school-age children. Surprisingly, these young Oji-Cree patients were united by their heritage to four First Nations communities in northeastern Manitoba. Given the localization and pervasiveness of this disease, a unique genetic variant (known as HNF-1αG319S) was soon identified. Hailed as the strongest genetic predictor of T2D currently known, it remains unclear why Manitoban Indigenous youth have the highest rates of T2D in Canada, when incidences were incredibly low just two generations ago. The diabetes epidemic, however, coincided with a profound shift away from land-based food strategies; a consequence of colonization that cannot be accounted for by one’s genetic status. It is
unknown how the rapid dietary transformation has influenced diabetes development, particularly in those who carry the HNF-1αG319S variant. To test this relationship, we used gene-editing technology to generate the HNF-1αG319S mouse expressing the G319S variant. By modifying experimental diets to mirror nutrient intakes of modern vs. historical Oji-Cree diets, we will assess markers of diabetes development. Importantly, this project delves into the relationship between genetics, diet, and diabetes with continual refinement of our methodologies through consultation with an established Indigenous stakeholder committee. By locating our science within the greater cultural and historical context, this research provides another strand in the long history woven by community members, caregivers, and researchers – bound by the hope that these youth will leave their own legacies unburdened by disease.

Darrien Morton

MSc, Community Health Sciences

“#f**kethics”: Working with an Indigenous youth movement in health research

Partnership-based research approaches have been widely adopted as a wise practice among health researchers working with Indigenous communities. They are able to contend with unequal power relationships that exist during the production of knowledge between academic researchers and community-based partners. However, a critical analysis of partnership-based approaches typically used in health research show they are highly mediated by academic and bureaucratic processes within universities. They may unfairly serve community partners, and disempower communities and local knowledge systems under the guise of inclusion and equity-promotion. Furthermore, these state-mediated processes in Canada occur in a highly charged context of racism and biomedical elitism, which interfere with genuine relationship-building processes between different partners working on the frontline of day-to-day research activities. Based on recollections, stories and memories of working on a thesis-based project for 4 years with an Indigenous youth collective in Winnipeg, Manitoba, the presentation will explore a question both academic and community partners asked themselves: “what happens when you say fuck ethics during research practice?” The presentation will describe how the partners sought to resist and evade dominant institutional rules and categories attached to partnership-based research approaches currently circulating within Canadian universities.
Shauna Mulligan  
Department of Native Studies, Master’s Program,  
University of Manitoba,  

War Stories: Voices of Indigenous Veterans post-Korean Conflict  

Indigenous peoples have participated in many of the global and National conflicts that have helped to shape our current knowledge of the world. With particular attention given to the First and Second World Wars, we can examine the impact on social changes in regards to specific policy relating to Indigenous people and how they affected Indigenous Veterans. In the immediate Post-War period from 1950 onwards, we can examine the cultural necessity of veterans, as well as examine specific programs of the Canadian Armed Forces aimed at recruitment and Retention, and what specific roles national Indigenous veterans organizations play within the Military. Furthermore, we must critically examine the effect various policies had on Indigenous veterans post-service; concerning the denial of benefits, access to the Last Post Fund, and compulsory Enfranchisement at the hands of many Indian Agents. Much of the current academic knowledge we have on Indigenous people in the military come from a place of colonial influence. In speaking directly with Indigenous veterans on a national level, we begin to understand the missing dialogue from this narrative. While the importance of sacrifice given within World Wars One and Two, and the Korean Conflict is vital to acknowledge, it is also essential to complement that knowledge with the lived experiences of Indigenous veterans.

Cara Mumford  
Master’s Certificate in Film, Raindance Postgraduate  

Proof of Process: Indigenizing the Proof of Concept Film and Approaching Filmmaking as Ceremony  

In the spring on 2017, I directed the short narrative dance film, “Ecstasy,” about two Indigenous sisters, both dancers, one living, one spirit. It was also an exploration of process for a future art-house feature-length narrative dance film, addressing the crisis of missing and murdered Indigenous women through the relationship of sisters, the embodiment of spirit, and the healing power of dance. This paper explores the idea of a “proof of process” film as a form of Indigenizing the industry “proof of concept” film. I believe that Indigenous creators typically value the process as highly as the product. In “Dancing On Our Turtle’s Back,” Michi Saagiig Nishnaabeg scholar and storyteller Dr. Leanne Simpson writes that “Indigenous cultures understand and generate meaning through engagement, presence and process storytelling, ceremony, singing, dancing, doing,” in contrast to modern society that primarily investigates meaning rather than creates it. The process of creating meaning that I would like to “prove” through the experience of creating “Ecstasy” is one of approaching filmmaking as ceremony, with a focus on collaboration and connection to place.
A Vision of Belonging: 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 fifteen books to his credit including his debut novel *Keeper ‘n Me* (1994), *Ragged Company* (2008), *Medicine Walk* (2014) and his posthumously released final novel *Starlight* (2018). Also included in this list is his forth published work, *For Joshua: An Ojibway Father Teaches His Son* (2002). Although similar in content to *One Native Life* (2008) and *One Story, One Song* (2011), *For Joshua* is 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 ways 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, William Bevis’ “homing in” model, and Linda Tuhiwai 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.

Mookii Mikinak: Traditional road to healing for Indigenous women who experienced sexual exploitation

The sexual exploitation of Indigenous women and girls has historical implications from early settler contact in Canada. Indigenous women have been the targets to break down a nation of people and used to build the backbone of Canada through patriarchy policies and laws that continue to oppress and marginalize Indigenous people. They have experienced and continue to experience many forms of abuse, violence, discrimination, and racism because these forms of oppression are deeply rooted in Canada’s colonial structures. Indigenous women and girls are disproportionately over-represented in being sexually exploited as a direct result of these colonial ties. Centering traditional Indigenous worldviews, access to ceremony and culturally reflective programming, change can take place, healing can start and for our women to emerge back into the land to find their voice and challenge the systemic barriers that have been in place that kept them voiceless for centuries. The aims of this study include: 1) that by participating in Indigenous culture that it may be instrumental towards their own healing journey, 2) traditional Indigenous ways of healing will provide valuable information that offers insight for individuals, community, and programs that contribute to fostering healing by including Indigenous
ceremonies, and 3) Assist in the development of prevention, support, and therapeutic programming based on traditional Indigenous ceremonies and teachings. Utilizing Indigenous research methods, this study draws on fifteen Indigenous women who identify as survivors of the sex industry where they are provided opportunities to access traditional teachings and ceremonies from Cree and Ojibway knowledge keepers.

Elijah Osei-Yeboah
Master’s in Development Practice, University of Winnipeg

Development and freedom:
Does self-determination or self-government translate directly into development?

The paper’s central argument is that although self-governance or self-determination is very important for development, none of the two translates directly into development. In other words, after Indigenous peoples have broken the chains of colonization, a lot more would be needed to attain development or improve the standard of living of people. For instance, Indigenous peoples generally have a lower access to clean drinking water and decent accommodation relative to non-Indigenous peoples. In Canada and the US for instance, non-Indigenous people have better standards of living in terms of educational attainment, income level and access to employment opportunities than Indigenous people. In addition, it has been estimated that it would take 63 years for Aboriginal incomes to reach parity with non-Aboriginal incomes. The paper draws attention to the fact that even though ending all forms of colonization seems to be the most important thing for Indigenous peoples, it is also important to pay some attention to improving their living conditions after independence. The paper draws mainly on secondary literature from settler states because they still suffer from internal colonization.

Patricia Siniikwe Pajunen
Philosophy, University of Guelph

Blind Review: Situating Indigenous Research in Western Practices

The standard academic process for publication is blind review. This is where any submissions are stripped of all identifying information before being given to two or more academics in the field to read over, make suggestions for edits or additions, and give or deny approval for publication. This process is in direct opposition to Indigenous situatedness. Situating oneself to the research is vital for non-Indigenous academics as it is one way to reduce bias. Indigenous academics are normalizing situating themselves for several important reasons: visibility, relationship to the topic, and acknowledging their lived experience that ought to be necessary to be positioned as someone able to speak on the topic. In this paper I will make a case for the blind review processes as being, at worst, anti-Indigenous and, at least, a colonial process that constrains Indigenous research to conform to Western standards. By explaining the above three reasons to implement situatedness into the review process, I will attempt to build an argument that supports situatedness for every academic, whether they are reviewers or researchers.
Inuit Art as Mobilization and Knowledge Transfer

Academia often involves language, databases, and spaces that can be inaccessible to community members who are not otherwise engaged with institutions such as universities. Few Inuit participate in institutionalized academia - but this is not to say that they do not have their own methods of documenting and sharing knowledge. However, western academics continue to turn towards published, peer reviewed text, giving work generated within colonial frameworks more weight and validity, as opposed to making space for alternative methods. This results in research being done on Inuit peoples as opposed to with them, which can spread misinformation, and result in violence and further trauma. The exclusion of alternative methods of knowledge transfer contributes to the exclusion of marginalized voices within academic discourse and research. Inuit have utilized art and craft to document life, to share cultural knowledge with future generations, and for survival. Utilizing art as a method to document and transfer knowledge can allow Inuit to mobilize in a way that is true to their own experience and supports self-determination to those who choose to share their perspectives. By highlighting the works of Inuit artists who document day-to-day life (including cultural preservation, climate change, health, and experiences of poverty and trauma) and artists who have used their platform to mobilize groups of people, I will argue the importance of art for bridging the gaps in knowledge systems between Inuit and non-Inuit peoples.

Health Benefits for Healthier Communities: The Shortcomings of Indigenous Insurance

The health benefits available to Indigenous people are insufficient in achieving adequate care and favourable health outcomes for this population, with little being done to understand the shortcomings of publicly available benefits programs. However, Indigenous health benefits can be ameliorated by incorporating the principles of other insurance platforms and policies, and addressing Indigenous perspectives concerning the shortcomings of the current healthcare structure. Properly structured health benefits offer the possibility of improving access to care, honouring treaty rights, and increasing Indigenous informed health structures. A comprehensive review of the literature that explores Indigenous health benefits and the legal foundation upon which this divergence in health care first-year will serve as the foundation for this research. Indigenous people will be consulted to voice their opinions and lived experiences engaging with the health benefit systems offered to them. The prioritization of Indigenous voices highlights the distinct health needs of this population, from their unique perspective. The combination of literature and Indigenous perspectives will provide a foundation to enact social policy that will enhance the health care services that are owed to Indigenous peoples. As a result, Indigenous ways of knowing can be incorporated in the revitalization and delivery of health benefit services. The prioritization of Indigenous needs allows for targeted health benefits to directly address barriers to health, which would allow for the improvement of a multitude of community health indicators.
Stephen R. Penner  
PhD Student in Rural Studies at the University of Guelph, Instructor of Indigenous Politics and Governance, University of Winnipeg

**Exploring Food Mino-Pimatisiwin (good life) through the Lens of Indigenous Agriculture and Law: Respecting How Indigenous Control of Food Production is Building Food Sovereignty Models Across Turtle Island**

The role of agriculture and Indigenous law may provide a better way to understand the Mino-Pimatisiwin (good life) of food. Exploring the fundamental way Indigenous food systems are imagined, explored and realized in Agriculture and Law may serve as a pillar on which Indigenous Food sovereignty or Food Mino-Pimatisiwin may be realized across Turtle Island. The current discourse around food Security and food sovereignty is increasingly pulling Indigenous communities from their food chain. Combined with market forces, the current food production and distribution systems replicate some of the worst of aspects of colonialism- reinforcing adverse health outcomes and replicating institutional racism. Within Indigenous communities’ gardens, farms and harvesting are emerging and helping reawaken the kin and legal relationships that address the gap in the current food system. Indigenous agriculture is creating as a way forward for communities to gain a level of autonomy and sovereignty reconnecting them to a deeply rooted legal system. The paper and presentation will examine the existing literature and look to case studies to create a community-based definition of what Indigenous agriculture and Indigenous Law mean. It will explore the relationship between Indigenous agriculture and food sovereignty using the lens of Indigenous Law. Is Indigenous agriculture a form of Mino-Pimatisiwin (the good life) that is missing in the food sovereignty discourse? What role does Indigenous Law play in rooting Indigenous Agriculture? The answers help build new models, of and for, food security across Turtle Island.

Mery A. Pérez  
PhD in Rural Studies, School of Environment Design and Rural Development, University of Guelph

**Music Performance as Discourse for Social Justice: Defending Indigenous Rights in Nicaragua**

The accelerated rate at which the Bosawas Biosphere Reserve in North West Nicaragua is disappearing, along with the deeply embedded culture of the Mayagna peoples, one of the few remaining Indigenous groups in Nicaragua, has moved musicians and activists to look for innovative ways to communicate and facilitate conscientization. Their efforts over the past several years have focused on leveraging the performative power of Indigenous and non-Indigenous music in order to generate participatory processes of awareness and education and promote respect for the rights of Indigenous people. Young mestizo and Indigenous artists and activists have overcome a myriad of challenges to establish the Misión Bosawas organization. This initiative’s main goals include bringing this issue of land encroachment to the attention of Nicaragua’s mainstream society and the political arena as well as to preserve the cultural heritage and natural environment that is the heart of Bosawas. Through an in-depth case analysis and a using mixed methods approach, this paper investigates how music performance is used by Indigenous activists to facilitate political participation, strengthen aspects of self-governance, and secure respect for the rights of the Mayagna people. Using a social justice and systems framework, the paper highlights Indigenous perspectives on the issue and incorporates their recommendations for lasting change that protects and conserves their natural environment, culture, heritage and well-being.
Staci Person
Department of Psychology, Lakehead University
Moving Towards a Diverse Perspective of Leadership with Emphasis on Cultural Values:
Canadian First Nations Leaders and Leadership Style
In this project, we explore the concept of leadership from a First Nations (FN) perspective and identify FN cultural influences on leadership style. Detailed interviews with three FN leaders from Northwestern Ontario were carried out. Recurring themes among the interviews indicate a horizontal structure characterized by equality, relationship building, interpersonal sensitivity, concern for the wellbeing of the community and leading by example. Furthermore, it was indicated that titles do not make a leader but rather leadership is conferred onto individuals by virtue of others looking to them for some form of organization or action. Inclusivity, reciprocity and interconnectedness were acknowledged as influential cultural values on leadership style. In addition, community Elders were identified as a significant source of knowledge and support. As contact between FN and non-FN societies becomes more frequent and more FN individuals are entering the workforce, studies on FN leadership are critical to enhance mutual understanding and to facilitate respectful and healthy working relationships. Given the diversity in FN communities within Canada, variations in their leadership styles no doubt exist. More studies on FN leadership in other regions are important so that the information can be shared and our knowledge expanded. A diverse perspective of leadership should include greater emphasis on cultural values and non-dominant views of leadership. This project is part of a larger international project headed by the International Leadership Network (ILN) that looks at diverse and global leadership styles.

Oxana Pimenova
Master of Public Policy, Johnson Shoyama Graduate School of Public Policy, University of Saskatchewan
Pipeline Approvals: Epistemic Success of Consultations with Indigenous Peoples of Canada
Indigenous Peoples hold a different system of knowledge that cannot exist outside of its historical cultural and social context. That means Indigenous concerns are very special and their accommodation requires from officials not just listening and recording but being prepared to amend policy proposals in the light of information received. I will demonstrate a new epistemological approach to consultations with Indigenous Peoples – one that involves seeking their dissent rather than consent. To be able to consider the full scope of alternatives, the government must seek dissent from stakeholders rather than push forward its decisions as it happens with consent-seeking. As a communicative form of dissent resolution, deliberation is opposed to bargaining. While bargaining is aimed at exchanging information and making promises, deliberation relies on an exchange of arguments between actors who are prepared to change their minds for the sake of a better argument. Consultation procedures can secure meaningful accommodation of Indigenous concerns if these procedures incorporate deliberation rather than bargaining. To prove it, I will introduce a participatory dialogue, which is informed by the principles of recognition and prioritization of Indigenous concerns. In contrast to a situation of standard consultative bargaining governed by the logic of consequentialism, the participatory dialogue relies on deliberations and creates the conditions for a policy dispute governed by the logics of arguing and diversity. These two logics are instrumental for government officials to switch from pushing their own beliefs to embracing a better argument.
Carrie Pratt  
College of Nursing,  
University of Saskatchewan  

Culturally Safe Birth in Saskatchewan: The Lived Experiences of Indigenous Mothers  

This qualitative research study explores the lived experiences related to culturally safe care of Indigenous mothers who gave birth in a Saskatchewan hospital. This research is in response to the Truth and Reconciliation Calls to Actions. Specifically, the study addresses the call to recognize the value of Indigenous healing practices in Canadian healthcare and use them in treatment in collaboration with Indigenous healers where requested by patients. Providing culturally safe birth care creates a base for healthy child development and maternal health and well-being. Infants are born with identity into a place of belonging, and mothers feel supported and confident when they are able to include culture in their birthing experience. This research uses narrative inquiry and patient-oriented research methodologies, with various methods of data collection. First, individual interviews occurred with twenty-four mothers from urban and rural Saskatchewan who gave birth between January 2017 and September 2018. Interviews occurred from January 2018 – November 2018. Second, the interviews were analyzed using a collaborative approach. Next, the findings from the collaborative data analysis will be brought forward to talking circles for further clarification; all interview participants will be invited to participate in these talking circles. Finally, findings from the talking circles will be used to develop a Photovoice, which is a multimedia tool that will be used as a learning resource for health care providers, to help them better understand cultural needs of Indigenous mothers and their families when they come to a hospital to deliver a baby.
Stephanie Sinclair
Native Studies, University of Manitoba

Cree Indicators for Measuring the Impact of Reclaiming Indigenous Birth Practices

A multidisciplinary all Indigenous team partnered with two Cree communities, Pimicikamak Cree Nation and Nisichawayasihk Cree Nation, in Manitoba to develop a pathway to return birth to First Nation communities. Two land-based gatherings were hosted with knowledge keepers, Indigenous Doulas, researchers, Indigenous midwives and families. The gatherings were video recorded, and the discussions focused on restoring traditional knowledge around pregnancy and birth, developing Cree based wellness indicators and development of the path to return birth to First Nation communities. Key themes from the discussions at the land-based gatherings are ceremonies to support wellness, lifelong connections, language and connection to land and waters. The vision is a return to First Nation children who are born on their ancestral land, surrounded by family, language and ceremonies which will start their life off in a good way with culture as the foundation. By revitalizing ceremony at birth, and reestablishing and strengthening family connections we hope to set children on a lifelong journey and path led by spirit. By returning to our original/cultural teachings and stories that have sustained us for generations at the onset of life, we acknowledge the wisdom of our knowledge keepers that have told us that we must start at the beginning of life, at conception and birth to address the root causes of ill health and disease.

Marni Still
Master of Social Work based in Indigenous Knowledges, University of Manitoba

Raising the Voices and Experiences of Indigenous Parents to Create Culturally Relevant Responses to Youth Suicide

Indigenous youth suicide is very complex due to the lasting affects colonization has on the social, psychological, biological, environmental, economic, familial and structural factors that influence Indigenous youth and their mental health. In Canada, our Western ways of interventions and prevention are not easily accessible, culturally relevant, or highly affective for Indigenous children and youth. As a result, more than 20% of deaths among Indigenous youth are from suicide and Indigenous youth are also four to six times more likely to die by suicide than non-Indigenous youth. There is a dearth of current research that includes the voices of parents, families, and communities directly affected by Indigenous youth suicide. My research focuses on gathering the experiences, stories, and knowledge of 15 Indigenous parents living in Manitoba who have lost a child to suicide or have had a child survive suicidal behavior. I will conduct semi-structured interviews lasting between 60 and 90 minutes and then thematically analyzing their stories with the intention of influencing future suicide preventions and interventions. Additionally, this study aims to provide a new lens for research on Indigenous youth suicide by centering Indigenous voices, which can inform and empower parents to advocate for what they need to create positive change within their communities.
Molly Swain  
Faculty of Native Studies, University of Alberta  

Capitalist and Socialist Colonial State Responses to Jim Brady’s 20th Century Métis Resource Cooperatives  

James (Jim) Brady (1908-1967) was a Métis communist community organizer active in central and northern Alberta and Saskatchewan during the mid-20th century. Instrumental in sparking a new wave of Métis political organizing in the prairies, Brady spent decades organizing Indigenous resource cooperatives across the prairies, mobilizing Indigenous labour power to fight for political and economic self-determination. Every one of these co-ops, however, would eventually fail. This presentation discusses how the capitalist Social Credit government in Alberta in the 1930s and 1940s and the socialist Cooperative Commonwealth Federation government in Saskatchewan in the 1950s and 1960s effectively undermined Brady’s work through targeted neglect, colonial paternalism, and assimilatory and expansionist policies. Neither capitalist nor socialist governments ever seriously supported Métis self-determination, and they chose to exercise their power to maintain a racist, colonial, and classist status quo, rather than risk a strong and independent Métis population in solidarity with other marginalized peoples.

Keshab Thapa  
Natural Resources Institute, University of Manitoba  

Indigenous Land Use Planning Leads to Regain Indigenous Self-Determination and Sovereignty of Wasagamack First Nation, Manitoba, Canada  

In Northern Manitoba, Indigenous peoples’ control over their ancestral lands and territories is vital to re-assert the sovereignty they had pre-contact. To understand how community-led Indigenous land use planning, in this case, Indigenous land use planning, relates to a First Nation community to regain Indigenous self-determination and sovereignty, we video-interviewed ten community members of Wasagamack First Nation, Manitoba, Canada. Our qualitative synthesis reveals Indigenous land use planning as a means to identify community strengths, barriers and community priorities, as well as a means to decolonize the ancestral lands and territories of Wasagamack First Nation. The community members identified Indigenous land use planning as an approach to complement both Indigenous and Western knowledge and practices, holistically and as a way to collaborate with the Crown and other stakeholders. Wasagamack First Nation members spoke about how governing their ancestral lands and territories in their own way is a precondition of reconciliation and Indigenous self-determination and sovereignty for their community.
Angie Tucker  
Faculty of Native Studies, University of Alberta

Possessions No More:  
(Re)Claiming wahkohtowin for Métis Inclusion

The colonial possession of the Land and our subsequent detachments from our human and non-human relations has been devastating to Métis people. The Land and our kin were once fundamental to our core ontologies and central to our healing, identity and spirituality. But over time, many of our ancestors suppressed, silenced or restricted many elements of Métis belonging – including our languages, our teachings, and our spiritual connections with the Land. Restricting the transmission of our culture satisfied the aims of the assimilationist project and was responsible for the diversity in the ways that we understand ourselves as contemporary Métis people today. This history is further problematized by the fact that the legal guidelines for Métis inclusion continue to be possessed and manipulated using non-Indigenous categories of belonging, and are controlled by the paternalistic Canadian State. This has opened the doorway for false claimants of Métis identity, and continues to threaten our inherent sovereignty and nationhood. This paper asks if returning to the Land and reigniting our relationships with our human and non-human relations could provide a counternarrative to the discourse surrounding Métis identity and inclusion. I question if relationality, or the Cree/Michif teaching of wahkohtowin (natural law) could further inform a new basis or model for Métis belonging.

Esteban Vallejo-Toledo  
Faculty of Law, University of Toronto

Indigenous Self-government, Land Management and Taxation Powers

From a perspective based on amending social inequalities and structural disadvantages that affect Indigenous communities, the paper that I will present proposes Indigenous development and self-sufficiency as essential objectives of the right to self-government. Recognizing this right must be accompanied by implementing an adequate institutional framework that contributes to achieving both these objectives. Such an institutional framework sets the rules for an effective exercise of the right to self-government related to two main aspects of local governance that are connected to socio-economic development: land management and taxation powers. In Canada, the First Nations Land Management Act and First Nations Fiscal Management Act were enacted to provide Indigenous communities with opportunities to develop and strengthen their economies. It is necessary to analyze if the current regulations on land-management and taxation provide for an adequate institutional framework for the exercise of the right to self-government to achieve Indigenous development and self-sufficiency. My presentation will explore the limitations of the Indigenous land-management and taxation systems applied in Canada.
Erika Vas
Masters in Development Practice:
Indigenous Development, University of
Winnipeg

Community-Driven Tiny Houses:
Reframing On-Reserve Housing in Canada

As a result of colonization, along with
numerous human and Indigenous rights
infringements, substandard on-reserve
housing conditions continues to be a
major social issue confronting Indigenous
communities in Canada. This issue has not
been adequately addressed by the govern-
ment and may compromise future gen-
erations. A solution proposed by the Idle
No More, “One House, Many Nations”
campaign and implemented by several
Indigenous communities across Canada
is the usage of Tiny Houses. However, the
effectiveness of this solution has not been
evaluated. In this presentation, we ask: 1)
what are tiny houses?, 2) why are Indig-
enous communities using them, and 3) are they effective? We explore the environmental and psychosocial impacts of Tiny House living on the individual, family, kinship and community.

Eduardo Vergolino
University of Manitoba, Instituto Federal de
Educação, Ciência e Tecnologia do Sertão
Pernambucano - Campus Floresta

Philosophy of Education and Indigenous
Education: a conversation between Brazil
and Canada

The Philosophy of Education founded by the
Eurocentric ideas based on classic philoso-
phers influenced our way of thinking educa-
tion. There is a minimal number of phi-
losophers who are embracing and looking
Indigenous knowledge and pedagogies as
a new epistemological and ontological field
of work to think the Educational purpose of
schools regarding Indigenous communities.

In the effort of bringing together two different realities, as Brazil and Canada, I propose in this work to dialogue based on the Philosophy of Education the purpose of the Indigenous schools and how they are structured between these countries. The many different efforts like language immersion programs, elders in residence, land-based education, and Treaty education in Indigenous schools in Canada, specifically in Manitoba, can indicate that changes are possible. However, those changes have to confront the philosophical idea of what the school means to the community where the school is. There is an urgent call from Indigenous people around the world to discuss and create opportunities for Indigenous knowledge to integrate the curriculum and school life. It is the opportunity to discuss the Indigenous Education and the Philosophy of Education that I bring to the discussion a critical perspective of the schools and its representation inside the community.
Belinda (Nicholson) Wandering Spirit
Native Studies, University of Manitoba

Exploring Canada’s History of Violence Against Children in Residential Schools: How do we Discuss these Atrocities while Avoiding Canadian Guilt?

‘Useless violence’ can be defined as violence with seemingly no purpose, a superfluous and sadistic act. This is a concept that is practiced in every nation. Whether experienced on a grand scale, or privately, throughout time our societies have struggled to explore the evil that can instigate such acts. Attempting to comprehend why acts of useless violence continues to occur requires a comparative exploration. A discursive examination of useless violence in the Holocaust, and in Canadian residential schools is detailed, with a focus on useless violence towards children. To the average Canadian, such violent actions are detestable; with the typical Canadian choosing to hold the comforting narrative/fallacy that these are events that occurred in other places and spaces. Despite this view of a “nice” Canada, our nation holds its own history of useless violence against children, specifically Indigenous children. Generations of children ripped from their homes, subjected to dehumanization, starvation, physical, sexual and emotional abuse, all while in “Indian” residential schools and under the care of the Canadian government. A society that condones violence is frightening; a society that looks the other way when said violence is being applied to children is (seemingly) inhumane. So why do such “useless” attacks occur? And why do we allow our children to be harmed? Lastly, can looking at these two atrocities in our history help create multidirectional memory (cross-cultural empathy), in order to educate Canadians without the possible ignition of ‘Canadian guilt’?

Natasha Wawrykow
University of British Columbia

Self-worth: Sources that Aboriginal University Students Pursue

This presentation explores Aboriginal students’ sources and access to self-worth while attending university. Study addresses how relocation to attend a university can result in barriers in accessing traditional sources of validation (e.g., native medicine, protocol, land, elders). Alternative sources of validation accessed by Aboriginal university students are presented. Results can be used to increase enrollment and retention rates for Aboriginal students, by providing programming that sustains and develops their self-worth sources, cultural identities, and values. Substantial disparities exist between Canadian Aboriginal and non-Aboriginal peoples. In part these disparities exist because of current and past colonial practices, racism, and intergenerational trauma. In order to successfully navigate the hurdles of academic life, it is vital that students have access to self-worth domains. Research indicates that access to sources of self-worth can be impaired for Aboriginal students who relocate from their traditional community and are separated from traditional sources of self-worth. Due to the impact that dislocation and/or failed pursuit of self-worth can have on a student’s sense of purpose, motivation, and academic success, this research investigated Aboriginal students’ sources and access to self-worth while attending university. A narrative inquiry research design was used, where participants (N = 6) orally shared a written account of their self-worth experiences. A collaborative thematic content analysis, completed by the researcher and participants, was used to identify themes across participants’ self-worth narratives. This methodology was selected for its fit with the oral storytelling tradition used by Aboriginal Peoples to preserve and share their history, values, and practices.