

Rising Up: Graduate Students' Conference on Indigenous Knowledges and Research in Indigenous Studies

Conference Program



March 27-28, 2020, Winnipeg, St. John's College

Theme: Hindsight is 20/20

Treaty 1 Territory and the Homeland of the Métis Nation

University of Manitoba

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Welcoming Remarks

Boozhoo, Tawnshi, Bonjour, Hello! Welcome to the fifth annual Rising Up: Graduate Students' Conference on Indigenous Knowledges and Research in Indigenous Studies! If Winnipeg is home for you, thank you for being here. If you have travelled to come to the conference, we welcome you to Treaty 1 Territory and the Homeland of the Métis Nation.

The University of Manitoba Native Studies Graduate Students' Association (NSGSA) was created in the Native Studies Department, and now includes Indigenous and non-Indigenous graduate students from across campus. The NSGSA hosts the Rising Up conference annually, hosting dozens of presenters from across the country and world, and hundreds of attendees. We are so excited to have you with us for these two days. The Rising Up Organizing Committee members have dedicated countless hours of volunteer time over the last few months to make this conference a reality (listed alphabetically):

James Chalmers (NSGSA Co-President, Rising Up Abstract Committee Member)

Ashley Edson (Rising Up At-Large)

Iloradanon Efimoff (Rising Up Chair, Fundraising Chair, Rising Up Abstract Committee Member)

Ashley Hayward (Rising Up At-Large)

Micheline Hughes (Rising Up Secretary)

David Le (Rising Up Treasurer)

Aimee Louis (Rising Up At-Large and Abstract Committee Member)

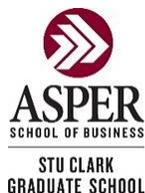
Belinda Nicholson Wandering Spirit (NSGSA Co-President, Rising Up Abstract Committee Member)

Xenia Zaika (Rising Up Abstract Chair)

Sponsors

The NSGSA and Rising Up Organizing Committee gratefully acknowledge the support from the following institutions at the University of Manitoba (listed alphabetically):

Asper School of Business
 Department of Community Health Sciences
 Department of English, Film, Theater and Media
 Department of History
 Department of Psychology
 Department of Sociology and Criminology
 Faculty of Environment, Earth, and Resources
 Faculty of Graduate Studies
 Faculty of Kinesiology and Recreation Management
 Faculty of Science
 Faculty of Social Work
 Office of the Vice-President (Indigenous)
 Peace and Conflict Studies
 Provost and Vice-President Academic
 St Paul's College
 University of Manitoba Graduate Students' Association
 Women and Gender Studies



Clayton H. Riddell Faculty of
 Environment, Earth, and Resources



**Margaret Laurence
 Endowment Fund**
 WOMEN'S AND GENDER STUDIES
 University of Manitoba



Keynote Speakers



Dr. Marie A. Battiste is a Mi'kmaw educator from the Potlotek First Nation of Unama'ki (Cape Breton, Nova Scotia) and a full professor in the Department of Educational Foundations at the University of Saskatchewan. Internationally renowned for her seminal research, writing, and communications on the history, protection, recovery and renewal of Indigenous knowledge and language, she continues to advocate for decolonizing education and support reconciliation strategies and Indigenizing at postsecondary institutions. She is an honorary Officer of the Order of Canada and elected Fellow to the Royal Society of Canada. Holding graduate degrees from Harvard and a Stanford Universities, she has been honoured with four additional honorary doctorate degrees (St. Mary's University, University of Maine at Farmington, Thomson Rivers University and University of Ottawa), is the recipient of the Distinguished Academic Award (2013) from the Canadian Association of University Teachers (CAUT), an Aboriginal Achievement Foundation Award now INDSPiRE (2008), and first woman to receive the distinguished researcher award at the University of Saskatchewan. Battiste's publications include *Decolonizing Education: Nourishing the Learning Spirit* (Purich Press, 2013) and, *Protecting Indigenous Knowledge and Heritage: A Global Challenge* (Purich Press/UBC Press, 2000), which won a Saskatchewan Book Award. She has several edited collections, *Visioning Mi'kmaw Humanities: Indigenizing the Academy* (2016), *Living Treaties: Narrating Mi'kmaw Treaty Relations* (2016), *Reclaiming Indigenous Voice and Vision* (2000), and *First Nations Education in Canada: The Circle Unfolds* (1995).



Dr. Christopher Trott has worked with Inuit on Baffin Island since 1979 and achieved a reasonable competency in Inuktitut. His interests have focused on social organization, gender, and symbolic systems (most especially to do with bears). For ten years he co-directed the Pangnirtung school with Prof. Kulchyski and worked with Zack Kunuk and Ian Mauro on the film *Qapirangajuq: Inuit Knowledge and Climate Change*. He has been the head of St John's College for the past nine years.

Film Screening: Freedom Road Series



Angelina McLeod is an activist, scholar, filmmaker and mother from Shoal Lake 40 Anishinaabeg First Nation, located on the border of Manitoba and Ontario. She was the Indigenous Scholar-in-Residence at the Manitoba Museum and is currently a University of Manitoba graduate student working on her thesis under the supervision of Dr. Niigaanwewidam Sinclair. Angelina is studying sacred Midewiwin birch-bark scrolls, which have been passed down through her family for generations.

Angelina was also featured in Charlene Moore's *When the Children Left*, a documentary about her life and the death of her sister, who went missing after leaving the community to attend high school. She is collaborating with Jessica Jacobson-Konefall on a photo-archival project about Shoal Lake 40 First Nation and her family that's scheduled to be completed by summer 2020.

Freedom Road is a five-part documentary series that tells the inspiring story of Shoal Lake 40 Anishinaabe First Nation and their battle to build a road, after their community was forcibly relocated and cut off from the mainland over 100 years ago, so that water could be

diverted to the city of Winnipeg. Director and Shoal Lake 40 member Angelina McLeod uses an innovative, community-driven approach to storytelling that highlights the community's dignity, strength and perseverance, as they take back control of their narrative and their future in the process of building Freedom Road.

Map



Presentations will take place in rooms 108 (the Cross Commons Room) and room 118. The film screening and the keynote on Saturday will take place in the Robert B. Schultz Theatre. All meals will take place in the Galleria. Vendors will be in 111cor. Room 111 is the Quiet Room, where you can go if you need a break from the conference proceedings.

Conference Schedule

Most of our panels are organized in concurrent sessions, meaning that during one time slot there are two groups of presentations happening in separate rooms.

Friday

8:00-9:00	Registration
9:00-10:00	Ceremony (Circle Room, Migizii Agamik)
10:00-10:30	Coffee break (Room 111)
10:30-11:45	Panel 1 (108)
12:00-1:00	Keynote (Dr. Battiste) (108)
1:00-2:00	Lunch (Galleria)
2:00-3:30	Concurrent Panels 2&3 (108 and 118)
3:30-4:00	Coffee break (Galleria)
4:00-5:15	Concurrent Panels 4&5 (108 and 118)
5:15-7:00	Dinner and movie/social (Schultz theatre)

Saturday

8:30-9:00	Registration
9:00-9:25	Coffee break (Galleria)
9:25-10:40	Concurrent Panels 6&7 (108 and 118)
10:45-12:15	Concurrent Panels 8&9 (108 and 118)
12:15-1:15	Keynote (Dr. Trott) (Robert B. Schultz Lecture Theatre)
1:15-2:00	Lunch (Galleria)
2:00-3:15	Concurrent Panels 10&11 (108 and 118)
3:15-3:30	Short closing (108)

Conference Agenda

Friday, March 27, 2020

9:00-10:00	Ceremony (Circle Room, Migizii Agamik, 14 Sydney Smith Street)
10:00-10:30	Coffee break (111)
10:30-11:45	Traditional Knowledges and Frameworks (118)
Vanessa Lesperance	Decolonizing Organizations through Workplace Spirituality
Stephanie Sinclair	Supporting the Trajectories of Our Spirit
Tori McMillan	Systems Thinking and Indigenization: The Medicine Wheel as an Archetype for change
Feisal Kirumira	Kawumpuli, the Child-God of Plague: Unraveling Ancestral Belonging Through African Wisdom Teaching
12:00-1:00	Keynote (Dr. Battiste) (108)
1:00-2:00	Lunch (Galleria)
2:00-3:30	Concurrent Panel 2: Overcoming Colonialism in Criminalization of Indigenous Peoples (108)
Emily Halldorson	Supportive Housing for Criminalized Indigenous Women in Canadian Cities
Amanda Barlow	Risk Retold: A Thematic Analysis of Two Gladue Report Writing Guides
Saadia Ali Bokhari	Re-victimization of the Indigenous Female Victim of Abuse in Judicially Convened Sentencing Circles
Ashley Hayward	Walls to Bridges: Transforming Lives Through Prison Education
Bar None	TBA
	Concurrent Panel 3: Decolonizing Approaches to Indigenous Wellness (118)
Katherine Kalinowski	Jordan's Principle: An Analytical Overview of St. Amant's Pilot-Year of Behavioural Services
Sydney Puhach	Indigenous Child Wellness in Manitoba: Measurement Considerations Guided by Community Advising
Chelsea Cardinal	TBD
Taylor Wilson,	Tâpwêwin "great and careful consideration": An Indigenous Partnership
Ashley Saugog,	Research Protocol
Nontoko Ndlovu	
3:30-4:00	Coffee break (Galleria)
4:00-5:15	Concurrent Panel 4: Indigenous Perspectives in the Academy (108)
James Shawana	Indigenous Dawn Breakers: Braiding the Journey of Indigenous Professors
Eduardo Vergolino	Philosophy and Indigenous Philosophy: a claim for dialogue
Patrick Jeffers	"Not NDN Enough": A Study of the Importance of Traditional Indigenous Identity with Regards to Native American Student Retention in Higher Education
Spelexíh Anjeanette Dawson	Pre-contact Lesson & Teaching Teachers How to be "Teachers"
	Concurrent Panel 5: Indigenous Knowledges and Methodologies (118)
Kristina Kopp	kiskinohamâkan: Being a Métis Learner

Nicki Ferland	Kishkeetamowin li tereen daan la vil oschi: Developing a Métis methodology for urban land-based research
Micheline Hughes	Peeling Tapatats: Indigenous Methodologies and Forming Good Relationships
Peter Pomart	Reframing Indigenous Peoples from Stakeholders to Rightsholders
5:15-7:00	Dinner and movie/social (Robert B. Schultz Lecture Theatre) Film: Freedom Road Series with Ange McLeod

Saturday, March 28, 2020

9:00-9:25	Coffee break (Galleria)
9:25-10:40	Concurrent Panel 6: Land and Physical Spaces (108)
Erika Vas	A Rights-Based Approach to Housing: Framing Indigenous Tiny Houses as a Community-Led Solution
Reanna Merasty	Ecology & Indigenous Design: Reciprocal, Animate and Sustainable Design for Remote Northern Indigenous Housing Strategies
Henok Alemneh	Comprehensive Indigenous Tourism Planning for Pimachiowin Aki World Heritage Site
Timothy Maton	The Tumult of Liberal Social Organization at Portage and Main
9:25-10:40	Concurrent Panel 7: Indigenous Literatures and Oral Cultures as Tools of Decolonization (118)
Melanie Braith	Searching for the Story: How Oral Storytelling Changes Understandings of Written Literature
Chelsea Fritz	A Colonial Past Not Yet Past: Collapsing Temporalities in Vermette's A Girl Called Echo Series
James Chalmers	Aandi Wenjiiyan? Reclaiming Anishinaabemowin Place Names in North Dakota
10:45-12:15	Concurrent Panel 8: Sovereignty, Self-Determination and Environment-Based Cultures (108)
Taylor Morriseau	Genes and inequities: new insights into the role of genes and diet in type 2 diabetes (T2D) among Anishininiwuk youth
Stephen Penner	Grounding the Principles of Indigenous Food Sovereignty in Indigenous Laws: A Review of Community and Academic Literature
Keshab Thapa	Impact of mining on Indigenous communities in Canada: A qualitative thematic synthesis
Obasesam Okoi	Environmental Conflict in Canada: Energy Development and Local Resistance
10:45-12:15	Concurrent Panel 9: Indigenous Gender Identities (118)
Irene Friesen Wolfstone	Indigenous Matercultures & Cultural Continuity
Darren Courchene	Gikinoowaajinaagoziwin: Understanding Anishinaabe Gender Identities

Esteban Vallejo-Toledo	Normative Stereotypes, Indian Status and Sex-Discrimination
Bidushy Sadika	Contested Meanings and Lived Experiences of Two-Spiritness in Canada: A Systematic Review of the Canadian Research Literature
Jessica Martin	Ikweism as the Foundation for Anishinaabekwewag Self-Determination
12:15-1:15	Keynote (Dr. Trott) (Robert B. Schultz Lecture Theatre)
1:15-2:00	Lunch (Galleria)
2:00-3:15	Concurrent Panel 10: Indigenous Birthing and Parenting Practices (118)
Sandra Hunter	Proposal for Investigation of Traditional Indigenous Parenting Practices and Intergenerational Parenting Needs
Kaila Kornberger	kâ-nâkatohkêhk miyo-ohpikinawâwasowin: Making oneself aware of good child growing and raising
Stephanie Tyler	opihkinawasowin: Growing a Child: Implementing Indigenous Ways of Knowing with Indigenous Families
Aimee Louis	Kiskinwahamākēwina ohci mikiwāhp ekwa miyo-pimātisiwin opikināwasowin (Tipi teachings and self-determination in child rearing)
	Concurrent Panel 11: Indigenous Student Experience and Allyship in the Academy (108)
Iloradanon Efimoff	Racism in the institution: Indigenous students' experiences
Ashley Edson	Exploring Intergroup Dialogues to Address Anti-Indigenous Racism in a Canadian University
Belinda (Nicholson) Wandering Spirit	How to be a 'Better' White Person (and Potential Ally): Adopting Respectful and Effective Allyship Methods as White 'Re-Settlers' on Indigenous Lands
3:15-3:30	Short closing (108)

Abstracts

Henok Alemneh

University of Winnipeg

Comprehensive Indigenous Tourism Planning for Pimachiowin Aki World Heritage Site

Abstract: The research focuses on Indigenous tourism planning for Pimachiowin Aki, a recently inscribed world heritage site of Canada. The central concept in Indigenous tourism is the right of communities to have control over their engagement with tourism. The goal of the study is to promote community-driven tourism that would support the socio-economic and cultural wellbeing of Pimachiowin Aki communities and provide an immersive and transformative experience for visitors. Realizing these goals will be difficult without comprehensive and integrated planning, which is a wholistic process that involves coherent integration of various tourism components and stakeholder involvement. By conducting a pre-planning workshop to discuss community readiness, and to explore guiding values for engagement in tourism, the project will help prepare the groundwork for the planning process. This workshop-based research approach intends to ensure community control and benefit by bringing together communities and actions responsive to their needs and priorities.

Bio: Henok is a 2nd year MDP student at the University of Winnipeg. He recently came to Canada as economic immigrant and he has had an opportunity to join the Master's of development practice in Indigenous development program where he is obtaining great skills, knowledge and experience in the areas of Indigenous and sustainable development practice. On this conference, Henok will share his ongoing major research project on Comprehensive Indigenous tourism planning. His interest on the topic is rooted in his connection to and respect for the culture, history and values of the peoples of his original homeland, Ethiopia, where he also went to school for tourism studies, and also out of a deep respect for the culture and history of Indigenous peoples in Canada and all over the world.

Amanda Barlow

University of Alberta

Risk Retold: A Thematic Analysis of Two Gladue Report Writing Guides

Abstract: Gladue reports are a Supreme Court of Canada countermeasure to the persistent crisis of Indigenous incarceration rooted in colonial harms, systemic racism, and discrimination. A Gladue report outlines the life circumstances that have brought an Indigenous defendant before the court and offers remedial Indigenous pathways in lieu of formal imprisonment. A Gladue writer is meant to gather relevant information for retelling a participant's story within the specific context of their current interaction with the Criminal Justice System. I present a short film and a thematic analysis of two Gladue report writing guides to argue that Gladue reporting may in fact function as another means of locating and measuring risk in an 'Indigenous subject,' thus risking participants to further harms of colonization. Because Gladue reports attempt to locate and measure risk to society there is a gap in the discourse of how reporting may put participants themselves at risk. Since the retelling of an individual's life circumstances is fundamental to Gladue reporting, the retelling of a Gladue story is not a safe or neutral endeavor. Instead, the repeated characterization of Indigenous peoples within the criminal justice

system as ‘offenders’ in reports could have detrimental consequences to those who participate in Gladue programs.

Bio: A. F. Barlow is an MA Native Studies student at the University of Alberta. She is a settler of francophone descent whose strongest ties are with her Mi'kmaq family in New Brunswick and Alberta. Her current research interests revolve around Gladue reporting in the context of advocacy to push back against damage-centered inquiry. She is passionate about learning through community-based research which engages respectful partnership with (not about) Indigenous communities.

Saadia Ali Bokhari

University of Western Ontario

Re-victimization of the Indigenous Female Victim of Abuse in Judicially Convened Sentencing Circles

Abstract: This paper argues that the Restorative Justice processes, such as judicially Convened Sentencing Circles (JCSC) involving domestic violence, in which the victim is an Aboriginal female, can be significantly dangerous for the victim and can re-victimize and render her powerless while at the same time empowers her abuser. This paper further argues that RJ processes should be used with utmost care in cases involving a female victim of intimate violence, precautionary measures must be taken to ensure that the victim is not re-victimized in the process and in some cases be abandoned in favour of traditional litigation.

Bio: "I was born and raised in Pakistan, a patriarchal and male-dominated society. The issues of marginalization, “othering” and violence against women prevalent in the Pakistani society inculcated in me an urge to stand up against this injustice and inspired me to become a lawyer in Canada. As a lawyer, I have been passionately involved with the community, assisting the victims of various inequitable situations, such as abused women and children in the capacity of a social justice advocate and a woman’s rights activist. I was awarded the Queen Elizabeth II Diamond Jubilee Medal in 2012 for my social justice and activist work. I have made several media appearances. In 2018, I received the Odyssey Award which is awarded to a University of Windsor alumni who has “achieved notable success in their careers, community work or special recognition in their professional or personal achievements.” Currently, I am busy with my PhD in Law and also doing a television show on Toronto 360 TV through which I create awareness about legal issues."

Melanie Braith

University of Manitoba

Searching for the Story: How Oral Storytelling Changes Understandings of Written Literature

Abstract: In Indigenous oral storytelling, stories are at times understood as living beings. As such, stories are characterized by one element in particular: change. Storytellers tell a story differently based on their audience; they choose to emphasize different elements of a story, or they slightly change the plot, combining it with elements from other stories. A story, then, exists independently from the instances in which it manifests itself, the instances in which it is told. This understanding of story can shed new light on the writing and editing processes of contemporary Indigenous authors. My paper uses oral storytelling theory by Indigenous scholars and storytellers, such as Leanne Simpson (Anishinaabe) and Dovie Thomason (Lakota/Kiowa Apache), in order to decolonize the Western understanding of what a

story is, and hence what literature is. By looking at works by Cree author Tomson Highway (who created numerous versions of his story *Kiss of the Fur Queen*) and works by Anishinaabe author Richard Wagamese (who retold different versions of stories in his newspaper columns and non-fiction works), I hope to contribute to a deeper understanding of how Indigenous stories work.

Bio: Melanie is a fourth-year PhD candidate at the Department of English, Theatre, Film, & Media. Being originally from Germany, she holds a bachelor's degree in British and American Studies and a master's degree in Literatures and Cultures in English from the University of Konstanz. Prior to her studies, she worked for several years as a newspaper editor and a journalist for print, TV, and online media. Melanie is grateful to be given the chance to come to the University of Manitoba and to work on Indigenous literatures in general and residential school literature in particular. Her thesis focuses on the intersections between residential school testimony, storytelling, and relationships. Melanie's research interests include Indigenous and Canadian literatures as well as theories of resurgence, memory, identity, and community in literary and various cultural contexts.

Chelsea Cardinal

Reclamation of traditional arts and their path to healing

Abstract:

Bio:

James Chalmers

University of Manitoba

Aandi Wenjiyan? Reclaiming Anishinaabemowin Place Names in North Dakota

Abstract: In the Cumberland Agreement, also known as the Ten-Cent Treaty, the Turtle Mountain Band of Chippewa in North Dakota were coerced to cede over ten million acres to the United States Government. Prior to this agreement, local, state, and federal officials removed hereditary leader Little Shell III, his tribal council, and over 500 band members from treaty negotiations. As a result, the Turtle Mountain Band was swindled of over ten million acres and lost their traditional leader, Little Shell III. Today, few know of the three successive generations of the Anishinaabe leaders known by the name of Little Shell. Reclaiming the place names of locations where the Little Shell lineage lived, hunted and battled the Dakota would be an important contribution to the history of the Anishinaabe that first moved onto the plains of North Dakota. Indigenous place-names carry vast knowledge about important historical events, physical landmarks, and legends. There are hundreds of Anishinaabemowin place-names in Minnesota, Ontario, and Manitoba but only a handful of known Anishinaabemowin place names in North Dakota. Relearning the place names and the stories which accompany them would have a positive effect that would change the narrative of early Turtle Mountain Band history.

Bio: Boozhoo, Waagoshens nind-izhinikaanigoog, James Chalmers zhaaganaashimo-izhinikaazoyaan gaye. Adik nin-doodem. Mikinaak Wajiw nind-onjii. James Chalmers is a member of the Turtle Mountain Band of Chippewa in North Dakota. He graduated from Bemidji State University with a Bachelor of Science in Elementary Education (2014) and with a Masters of Arts in Teaching degree in 2019. His research examines early Anishinaabeg movement from the woodlands of Minnesota into the plains of

North Dakota and southern Manitoba with a focus on reclaiming Anishinaabemowin place names through oral stories in North Dakota.

Darren Courchene

University of Manitoba

Gikinoowaajinaagoziwin: Understanding Anishinaabe Gender Identities

Abstract: Gwekwendamowin (colonialism) has done a great deal of damage to the socio-cultural gender inclusivity of Anishinaabe-Ojibwe people. In order to remedy the damage done we need to ando-wiinjigewin (return to the teachings). This paper will identify and deconstruct Anishinaabe-Ojibwe terminologies related to the understanding of gikinoowaajinaagoziwin (gender teachings). The principles of nindinawemaaginiwin (relationality), enawendiwin (connectivity), and waawiyewaag (circularity) as related to gender construction will be investigated. In addition, the aadizookaanan (sacred narratives) of the Anishinaabe-Ojibwe people will be explored to provide examples of the spectrum between nookwewiwin (femininity) and naabewiwin (masculinity). Differentiation between gender identity, gender expression, and gender roles will be central foci.

Bio: Darren Courchene, a citizen of the Sagkeeng First Nation, has attended both Red River College and the University of Winnipeg earning a diploma in Aboriginal Self-Government Administration, a Bachelor of Arts with a double major in Aboriginal Governance and Religious Studies, and a Master of Arts in Indigenous Governance. He has worked in the field of oral history documentation for over ten years in two major projects which explored the spirit and intent of the treaty negotiations between the representatives of the Anishinaabe peoples and the Crown: the Treaty One Oral History Project with the Treaty One Protection and Implementation Office as well as the Manitoba Treaties Oral History Project with both the Assembly of Manitoba Chiefs and Treaty Relations Commission of Manitoba. Darren has lectured on treaty history, interpretation, negotiation, and implementation in national and international settings. The research he's currently conducting incorporates oral, written, and archival sources to examine the traditional and contemporary roles and responsibilities of leadership in Anishinaabe treaty making and nationhood. Darren is currently completing a PhD in Native Studies at the University of Manitoba.

Spelexílh Anjeanette Dawson

Kenneth Gordon Maplewood School

In this workshop I will present a Pre-contact teaching kit and I will provide some strategies on becoming a "teacher", from an Indigenous perspective.

Abstract: I have developed a Pre-contact teaching kit that I have presented to teachers, staff and students. It is a glimpse of when our ancestors walked through our territory prior to contact. It is walk through history from prior to 1792 to today. The times and our landscapes may have changed, but our teachings and knowledge haven't. I will be speaking of the Indigenous peoples upbringing is compared to a Westernized upbringing. I will share my own story and provide examples of working with our students, parents, extended families and school staff. With my 30+ years of experience having worked in a Band Operated School, worked side by side with Administrators, District Principals, teachers, support staff, tutors, parents, guardians, police officers, Social Workers, Psychologists and other support staff

imaginable, I witnessed a lot. I have a lot of experience and I have a lot to share, I can only speak from my own experience, but I have had quite the journey. Being the product of two parents that were sent to Residential School, I am a second generation survivor. I am one of 10 wool weavers that had revived the lost art in our nation. I have facilitated numerous quarter bag workshops in the lower mainland as it is a great way to share teachings while the students and staff are weaving. This is my passion and I enjoy sharing what I have learned and what I continue to learn. I do this for our current students, but most importantly for those not yet born.

Bio: I have been involved in Indigenous Education for over 30 years. My career began in a small village called Kingcome Inlet as a Special Education Aide. I moved home to North Vancouver and worked in School District 44 for 3 years as a First Nations Support Worker. I worked for the Squamish Nation as the Elementary Home School Counsellor for 22 years. The creator blessed me with my current job at Kenneth Gordon Maplewood School as a Counsellor/Indigenous Specialist. I graduated with my Graduate Diploma in Indigenous Education – Education for Reconciliation from Simon Fraser University in August, 2019. I am currently in a Masters of Education course at Simon Fraser University, Indigenous Education: Truth, Reconciliation and Indigenous Resurgence, completion July, 2020. I was one of ten women to revive the traditional art of Wool Weaving in our community. I have blankets hanging in the Squamish – Lilwat Cultural Centre in Whistler and two blankets in the Aboriginal Atrium at Simon Fraser University, I also made the shawl for the Opening Ceremonies for the 2010 Vancouver Winter Olympics.

Ashley Edson

University of Manitoba/PIKE-Net

Exploring Intergroup Dialogues to Address Anti-Indigenous Racism in a Canadian University

Abstract: Although post-secondary institutions such as universities are often viewed as being sources of education that counteract different forms of discrimination or oppression, increasingly diverse populations on these campuses are also becoming settings of conflict between groups (Perry, 2011). One of these sources of conflict on Canadian university campuses is around the issue of racism—particularly anti-Indigenous racism defined as, “the ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous Peoples within Canada includ[ing] ideas and practices that establish, maintain and perpetuate power imbalances, systemic barriers, and inequitable outcomes that stem from the legacy of colonial policies and practices in Canada” (Anti-Racism Directorate, Feb. 2019). As part of my Masters of Social Work program, I co-facilitated an intergroup dialogue over several weeks with a mix of non-Indigenous and Indigenous University of Manitoba students as an intervention for addressing anti-Indigenous racism. Moreover, I co-instructed a social work course on the same topic with another mixed group of non-Indigenous and Indigenous University of Manitoba students. In this presentation, I will share about what drew me to intergroup dialogues, lessons learned from these sessions, and finally how these experiences have shaped the helper I am today.

Bio: Ashley Edson is a mixed ancestry Cree woman. Her family’s home community is the Peepeekisis First Nation, Sask. Born and raised in Winnipeg, Manitoba, she graduated with her Bachelor of Arts (2010) and Masters of Social Work degree (2016) from the University of Manitoba. Ashley is currently the Prairie Indigenous Knowledge Exchange Network (PIKE-Net) Mentorship Program Coordinator, a

student network mentorship program housed at Ongomiizwin Research on the University of Manitoba Bannatyne Campus.

Iloradanon Efimoff

University of Manitoba

Racism in the institution: Indigenous students' experiences

Abstract: Indigenous students across the country experience anti-Indigenous racism, and the University of Manitoba is no different. In this presentation, I share 8 Indigenous students' experiences with racism at the University of Manitoba. Participants experienced many different types of racism, and these experiences impact them in real and long-lasting ways. Despite the common negative impacts of racism, the Indigenous students interviewed shared many strategies they used to challenge racism on campus. Participants also shared the positive experiences they had on campus; these were typically related to feeling a sense of community with other Indigenous people on campus. These results showcase the existence of racism at the University of Manitoba, its impacts on Indigenous students, and strategies to challenge racism.

Bio: Iloradanon Efimoff is a Haida and European settler woman from the Northwest Coast of British Columbia. She is currently residing in Treaty 1 while she completes her Ph.D. in Social and Personality Psychology. Her dissertation research focuses on creating anti-racist interventions to reduce racism expressed towards Indigenous peoples in Canada.

Nicki Ferland

University of Saskatchewan

Kishkeetamowin li tereen daan la vil oschi: Developing a Métis methodology for urban land-based research

Abstract: There are very few Métis methodologies that articulate and apply a true Métis research paradigm. A major concern with methodologies that favour "methodological diversity" such as bricolage and métissage, the conscious integration and unconscious blending of various research principles and practices that "fit," is that they perpetuate the notion of Métis as mixed, generally, and mixed from various sources with little concern for actual nation-specific ancestries or affiliations, in particular, thus perpetuating the stereotype that the Métis are a hodgepodge. Other methodologies, such as Two-Eyed Seeing and the Two Worlds approach advocate for a mindful blending, braiding or weaving of western and Indigenous methods and tools, which allow researchers to employ western methods adapted to a nation-specific Indigenous paradigm. There are several commonalities among the Métis methodologies designed and applied by Métis researchers, including the following key principles and practices: community accountability and relevance; relationship; reciprocity; relational accountability; language; understanding Métis context and diversity; and food. This presentation explores these principles and practices in the context of Métis-specific research engagement.

Bio: Nicki Ferland is a Two-Spirit Red River Métis Sundancer from the St. Vital, Îles-des-Chênes and Lorette communities in the heart of the Metis homeland. Her mother's grandfather, André Beauchemin, was a wheelwright, and the MLA for St. Vital in Louis Riel's provisional government. Her father's grandfather, Elzéar Lagimodière, established the community of Lorette, a Métis parish, with other Métis

bison hunters and farmers. She chairs the new Two-Spirit Michif Local (Winnipeg Region, Manitoba Metis Federation), and is the Indigenous Coordinator in the University of Manitoba's Community Engaged Learning department. She enjoys spending time with her wife and family, being on the land, and canoeing Manitoba's waterways. Nicki is completing her Master of Education in Indigenous land-based education at the University of Saskatchewan.

Chelsea Fritz

University of Alberta

A Colonial Past Not Yet Past: Collapsing Temporalities in Vermette's A Girl Called Echo Series

Abstract: My research examines the ways in which Vermette's graphic novel series, A Girl Called Echo, collapses the temporal separation between past and present, bringing Canada's colonial past into present day. By using dream sequences, time travel, archive documents, and throwback music on her iPod, Vermette's protagonist, Echo, weaves in and out of the past and present as she learns about Metis history and the ever-presence of colonialism. Through an analysis of dream theory (Freud) and Indigenous theory (Coulthard, Campbell), I argue that Echo's displacement into the colonial past is a direct commentary on the current systemic racism that impacts young Indigenous people in Canada. Echo's time travel occurs when she sleeps, either in the classroom or at her foster home, so such displacement from a contemporary colonial-enforced setting to a more idyllic Indigenous past represents Echo's desire to reconnect with her history. Likewise, Echo's iPod playlist, titled "Mom's Old CDs" conveys the protagonist's yearning for a connection to her past. Further, Vermette contrasts her graphic novels with colonial archive quotations to exemplify the difference between European and Indigenous-told histories. By looking to critical race (Hunt, Hartman) and archive theorists (Best, Assman), I argue that Vermette's texts counter the symbolic violence of the past's archive and offer a new, Indigenous-written account of the historical events in the present.

Bio: Chelsea Fritz is a Métis student currently completing her MA in English and Film Studies at the University of Alberta with a combined focus on medieval Arthurian and contemporary Métis literatures. Her graduate research works to combine these two seemingly incompatible literary traditions in an ethical, meaningful manner, focusing specifically on the cycles of colonialism that are common to both. Born in Fort McMurray, Alberta, Chelsea is a member of the Métis Nation of Alberta with paternal ties to the Shishalh nation from Sechelt, BC.

Emily Halldorson

University of Manitoba

Supportive Housing for Criminalized Indigenous Women in Canadian Cities

Abstract: This thesis examines supportive housing models serving criminalized Indigenous women in Winnipeg, Ottawa and Greater Vancouver. Inspired by her own experiences working for the Elizabeth Fry Society of Manitoba and concern about the overrepresentation of Indigenous women in Canadian prisons, the author seeks to draw attention to community-based supportive housing as an alternative to incarceration and a reintegration tool, to investigate various models and the purposes they serve within the justice system, within communities and in the lives of criminalized Indigenous women, and to make connections between the aims of these facilities, the aims of socially-just urban planning and the goals

of reconciliation outlined by the Truth and Reconciliation Commission of Canada's Calls to Action (2015). As a practitioner-researcher of sorts, the author is action-oriented and seeks to highlight organizations who, with limited resources, already offer some women such an alternative.

Bio: Emily is from the North End of Winnipeg and is pursuing her Masters in City Planning at the University of Manitoba. Her work focuses on supportive housing for criminalized Indigenous women, and explores new roles for planners in social justice and reconciliation. Inspired by her work with the Elizabeth Fry Society of Manitoba and her dedication to community-led change, Emily is interested in the use of community alternatives to incarceration and addressing the over-representation of Indigenous peoples, especially women, in prisons. Emily's background is in community development and community-based research. She has been involved in many community development initiatives, including literacy programming for Indigenous and newcomer families in inner city Winnipeg. Her research work has focused on refugee housing and resettlement, and on non-traditional adult education programs for Indigenous peoples. She holds an Honours Degree in Political Science from the University of Winnipeg.

Ashley Hayward

University of Manitoba

Walls to Bridges: Transforming Lives Through Prison Education

Abstract: The Walls to Bridges Program is a prison education initiative built from the experience of the American Inside Out Prison Exchange Program. Walls to Bridges (W2B) was established at Wilfred Laurier University in Ontario and brings campus-enrolled ("outside") students together in equal numbers to incarcerated ("inside") students to study together as peers and earn university credit during semester long courses. The University of Winnipeg program offers courses from departments of Conflict Resolution, Urban and Inner-City Studies, Criminal Justice, English, and Rhetoric / Communication. The teaching andragogy includes a circle format, trust building community activities, and is technology free which inspires open dialogue while sharing diverse perspectives. The andragogy lends itself to various learning styles. The transformation that occurs in the classroom is reflected in personal changes guided by listening to the inner teacher and those within the circle. Based on my experience as an "outside" undergraduate student which evolved into a practicum placement during my Master's program in Peace and Conflict Studies at the University of Winnipeg, and my work as a Teaching Assistant, mixed with my own perspective as a Métis woman, activist and scholar, this paper will address what it is like to confront personal assumptions about criminalized individuals and what it is like to study inside prison walls using W2B methodologies.

Bio: Ashley Hayward is a Métis doctoral student with broad interests in Indigenous health, the social determinants of health, research ethics, and Indigenous rights. Ashley is currently the Research Coordinator for a CIHR Network Environments for Indigenous Health Research funded project at the University of Winnipeg.

Micheline Hughes

University of Manitoba

Peeling Tapatats: Indigenous Methodologies and Forming Good Relationships

Abstract: The foundation of Indigenous methodologies is good relationships (Wilson 2008); in the age of 'reconciliation,' exploring the importance of such relationships is a necessary step in academic inquiry. After all, how can we conduct good research without good relationships? My work with the community of Mi'kmaq people who participate in Se'tta'newimk (an annual pilgrimage to Chapel Island, NS, for the Feast of St. Anne) has given me occasion to examine the significance of the process of creating and maintaining relationships. As the foundation of Indigenous methodologies, it is key to decolonizing and anti-colonial research; one cannot have good relationships with Indigenous communities and simultaneously uphold colonizing systems. Spurred by my experiences on Chapel Island, this paper is an exploration of how meaningful relationships that are equitable, ethical, and empowering are formed. What elements contribute to the formation of these relationships? Certainly, time, humility, and a willingness to learn and participate are crucial ingredients, like peeling tapatats (potatoes) at my friend's kitchen table. The ethos behind these moments shared with friends may be applied to various research projects and to the overall approach of Indigenous research methodologies. For this paper, I offer the lessons I learned at my friends' kitchen table.

Bio: Micheline Hughes grew up in Newfoundland and is a member of the Cape Sable Island Wampanoag. After finishing her Masters in Religious Studies she moved to Winnipeg to begin her Ph.D. in Native Studies. Her research examines the relationship between oral tradition and Mi'kmaw Catholicism.

Sandra Hunter

University of Manitoba

Proposal for Investigation of Traditional Indigenous Parenting Practices and Intergenerational Parenting Needs

Abstract: Intergenerational teachings of parenting practices in Indigenous communities have been harmed by historical and present-day colonial systems. Reclaiming traditional parenting practices and sharing this knowledge to support Indigenous families parent-child relationships and intergenerational wellness requires re-creating social relations without reinforcing assimilative processes. Thus, my proposed study will use culturally sensitive methods that include relationship building, opportunities for storytelling, and a two-eyed seeing approach. The objective of my proposed study is to identify culturally-rooted Indigenous mothering practices through in-person interviews with traditional knowledge keepers and gain guidance for reclaiming these practices. Additionally, I plan to engage with families (including intergenerational family members: grandmothers, aunts, siblings) through focus groups to promote family engagement for self-determination regarding how future programs could be tailored to meet intergenerational Indigenous parenting needs. Focus group participants will also be invited to collectively examine and discuss current (personal) and traditional parenting practices and capacities, and the suitability of current parenting supports. Pre and post focus group questionnaires will also be used to gauge parenting challenges and reflection on the focus group experience. The ultimate aim is to provide support for reclaiming traditional practices in future programs.

Bio: Sandra Hunter is a first year MA student in Clinical Psychology at the University of Manitoba. Her heritage is Anishinaabe, English, Irish, and Scottish and she grew up in the Interlake region with ties to Lake St. Martin First Nation and Gypsumville. Sandra is interested in developing early intervention programs that focus on cultural reclaiming and intergenerational connection with Indigenous families to promote parent's and children's sense of well being and functioning.

Patrick Jeffers

Montana State University

“Not NDN Enough”: A Study of the Importance of Traditional Indigenous Identity with Regards to Native American Student Retention in Higher Education

Abstract: The average college experience is generally more difficult for indigenous students, when compared to their non-indigenous counterparts; not only do students feel they are leaving their homes and communities behind, but their culture and other less tangible aspects of their self and identity as well. Often, these issues of distance from Home and culture lead to problems with academic retention. This becomes more complicated when indigenous cultural identity is introduced, since the concept of identity in this regard cannot be seen in a linear fashion, but on a continuum, taking into account the lived experience of different indigenous peoples of different cultural upbringings and tribal affiliations. Despite these issues, traditional cultural identity can be a boon for indigenous student retention. Research was conducted at a university with a significant native student population, asking indigenous students about their cultural identities, upbringing and experiences in the university system. Out of 15 students surveyed, all said that they believe that elements of their traditional culture impact their persistence in higher education. By looking back at our old ways and traditions we as a people can find strength to move forward in our futures with our traditions in hand.

Bio: Pat Jeffers is a Masters student at the Montana State University who is working on his MA in Native American studies. He is of Anishinaabek, Huron and settler descent, his maternal side comes from the Sault Ste. Marie area while his paternal side is Scottish/Irish from the Boston area. His current work is on the importance of traditional culture and indigenous identity in relation to retention rates of indigenous students in the state of Montana. He is also currently involved in working towards a WINHEC accreditation for the Native American Studies department at Montana State. His other academic interests focus on indigenous epistemologies, and the use of oral tradition as a means of traditional education for urban indigenous youth.

Katharine Kalinowski

University of Manitoba, Psychology

Jordan’s Principle: An Analytical Overview of St.Amant’s Pilot-Year of Behavioural Services

Abstract: From a Canadian human rights perspective, all Canadians should have equal qualities and levels of healthcare. This has not always been the case, especially with First Nations Peoples in Canada, as the death of Jordan River Anderson illustrated. In response to this gap in services, Jordan’s Principle was created to provide First Nations Children with increased access to adequate healthcare. The present study assessed the acceptability and social validity of Jordan’s Principle behaviour services by analyzing anonymous survey data collected as a quality assurance measure by the service provider, St.Amant. Three respondent groups were surveyed using three unique questionnaires to measure satisfaction with current Jordan’s Principle services. A total of 48 responses across all respondent groups were analyzed for within-group and between-group differences, and a chi-square test was employed to determine the relationship between satisfaction and respondent group. Grounded theory was used to qualitatively analyze open-ended responses. Research findings serve to inform St.Amant of the quality of the services, and may ultimately increase the quality of life of individuals served by similar endeavors.

Results indicated that the respondent groups were highly satisfied with current services, which is a promising outcome for service providers and service funders.

Bio: Katharine Kalinowski is a first-year MA student in the department of Psychology at the University of Manitoba. Katharine received her bachelor's degree in 2014, majoring in Psychology and Minor in Sociology. Katharine completed her pre-MA thesis at the University of Manitoba in 2019 under the supervision of Dr. Toby Martin. Her current interests involve the evaluation of behavioural psychology services provided by a community-based service provided to First Nations children and youth under Jordan's Principle. This presentation will provide an overview of the social validity of goals, methods, and outcomes of Jordan's Principle services provided to Indigenous populations, within a community-based service provider's pilot year of services.

Feisal Kirumira

Augustana Campus, University of Alberta

Kawumpuli, the Child-God of Plague: Unraveling Ancestral Belonging Through African Wisdom Teaching

Abstract: The history of how our ancestors belonged in society influences how we understand our racial identity today. We learn how to act, think or speak through ancestral stories, rituals and ideals.

Therefore, we can discover how — across generations — our ancestors taught us about our identity through our mother tongue. By naming things, people, or ideas in a specific language, we initiate and sustain our ancestral belonging as a way of making our ancestral lifeworld unique and precious. The n* word is, for a Black person, a violent act that desecrates their human dignity through knowing their ancestor's history of dehumanization — a dehumanization that they still go through. To discover new ways of combating racism, we must move away from using the same Eurocentric viewpoints that created racism in the first place. In this paper, I invite you on a journey of unraveling racial encounters through Kigandan folklore and proverbs.

Bio: Feisal is an Associate Lecturer for German at Augustana Campus and a PhD student in Secondary Education at the University of Alberta in Edmonton. His area of interest is multicultural education with an emphasis on antiracist pedagogy informed by African Wisdom teachings with a slice of philosophical hermeneutics. Feisal also doubles as the International Student Faculty Liaison and Advisor to the Dean at Augustana Campus. He is the Faculty Advisor for the Diversity Working Group, Afro-Youth Club, Muslim Students Association, and the Asian Pacific Students Club at Augustana Campus. Feisal has extensive teaching experience in English as a Second Language, Community Service Learning (for international students), and secondary education curriculum studies. Feisal is a member of the Alberta Antiracism Advisory Council. He has delivered many antiracism and intercultural awareness sessions in Canada and abroad.

Kristina Kopp

University of Calgary & University nuhelot'jne thaiyots'j nistameyimâkanak Blue Quills

kiskinohamâkan: Being a Métis Learner

Abstract: Academia is becoming increasingly aware of the Western ideologies that continue to influence post-secondary education. This has sparked a growing desire for Indigenization and the formation of spaces that honour Indigenous worldviews. As a Métis kiskinohamâkan (learner) in the Master of Social

Work (MSW) program, I have begun to decolonize my education journey through completing my practicum at University nuhelot'jne thaiyots'j nistameyimâkanak Blue Quills (University of Blue Quills – UnBQ). I have been on a meskanaw (journey) of weaving iyiniw (First People, People of the Land) knowledge into social work education, research, and practice. UnBQ provides the opportunity to learn in an academic environment where reconnection to iyiniw heritage occurs through reclaiming traditional knowledge and practices held in nêhiyawewin (the Cree language) and îsihcîkewin (ceremony). My learning journey has entailed gathering the practice-based evidence found in nêhiyaw (Cree) language, ceremony, and teachings to better understand my identity as a kiskinohâamakan (learner), social worker, and Métis iskwew (woman). Through this process, I learnt that my identity is spirit – my spirit determines who I am. My intention is to share my learning journey of reconnecting to spirit and how ceremony, language, and spirituality inform my social work practice.

Bio: nohtikwew asînwacîwiw iskwêw (grandmother mountain woman) or Kristina Kopp is a Cree-Métis iskwew (woman) born in Edmonton, Alberta — her family descends from Buffalo Lake Métis Settlement and the Alberta communities of Andrew and Whitford. Kristina is proud to be the niece of Muriel Stanley Venne, a Cree-Métis iskwew who has long advocated for Indigenous iskwewak (women). Kristina is a recent graduate of the Master of Social Work (MSW) program at the University of Calgary.

Kaila Kornberger

University of Calgary

kâ-nâkatohkêhk miyo-ohpikinawâwasowin: Making oneself aware of good child growing and raising

Abstract: The intention of prevention and early intervention strategies is to build protective resiliency factors within children and families to support healthy development while mitigating risk factors. With regard to Indigenous children and families, the framework and corresponding prevention and early intervention services are often informed by Western worldviews, beliefs, and values that do not reflect Indigenous ways of knowing and being. kâ-nâkatohkêhk miyo-ohpikinawâwasowin is a framework for incorporating an Indigenous worldview into prevention and early intervention strategies inclusive of Indigenous teachings on child, family, and community well-being. This framework – kâ-nâkatohkêhk miyo-ohpikinawâwasowin – is based on mental, emotional, spiritual, and physical well-being and encompasses Indigenous ceremony, teachings, and concepts that sustain healthy child, family, and community development. Our hope is to share a high level overview of the framework and the influence it has had on prevention and early intervention program design and implementation. At the end of the session, participants will learn how prevention and early intervention strategies can be inclusive of Indigenous worldviews and paralleled to Western concepts of resiliency and well-being.

Bio: Kaila Kornberger is a Metis-Cree and Settler woman from Edmonton, Alberta. She spent several years working on the West Coast of Canada in addictions, domestic violence and child protection. Now residing in Edmonton, she works as an Indigenous Policy and Program Consultant at Alberta Children's Services, where she is a passionate advocate for Indigenous organizations, and their ability to deliver programming that is shaped by an Indigenous worldview. Kaila is also attending the University of Calgary as a full-time student, to complete her Masters in Social Work. Her area of interest is in Indigenous Research and Evaluation, focusing specifically on how structural and institutional racism impacts the validity and acceptance of Indigenous Research and Evaluation within Western society.

Vanessa Lesperance

Royal Roads University

Decolonizing Organizations through Workplace Spirituality

Abstract: My main research question asked: how might embracing spirituality impact wellbeing at work? As a Metis woman it is my belief, and in accordance with Indigenous world views that people consist of four main domains which is mental, physical, emotional and spiritual - yet the spiritual side is often left un-acknowledged in workplaces. This qualitative study focused on the status of workplace spirituality and how it might impact wellbeing at work.

Bio: Tawnshi! My name is Vanessa Lesperance and I am a mixed heritage woman: European on my dad's side and Jewish and Metis on my mom's side. My Ojibwe ancestors were from the Prairies and my entire family was born in or near Winnipeg. I am also proud to say one of my ancestors married Louis Riel's sister - which would have made him part of the Red River Resistance. I've been residing on gorgeous Coast Salish territory for over 14 years now. After completing a graduate diploma in business admin at SFU I felt compelled to make a positive difference in organizational culture and pursued my masters degree in Organizational Leadership. I am passionate about helping people find their purpose and connect to something that gives them greater meaning and fulfillment. Not being raised with my Metis culture I am very much on the path of reclaiming my Indigeneity, decolonizing business, and ensuring Indigenous ways of knowing and being are no longer marginalized – as I believe Indigenous world views are the anecdote to much of human and planet suffering. Shawn Wilson says “research is ceremony” – welcome to my ceremony. Marsee.

Aimee Louis

University of Winnipeg

Kiskinwahamākēwina ohci mikiwāhp ekwa miyo–pimātisiwin opikināwasowin (Tipi teachings and self-determination in child rearing)

Abstract: Opikināwasowin (traditional child rearing) adopts a holistic (mental, emotional, physical, and spiritual) approach while being inclusive of the family unit and the community. This case – study will contrast colonized child rearing practices against opikināwasowin for First Nation individuals residing in Winnipeg, Manitoba. At this stage in the research, colonized child rearing practices are those that are designed, externally imposed and enforced by the state whereas, opikināwasowin, defined above, utilizes on traditional philosophies such as kiskinwahamākēwina ohci mikiwāhp (tipi teachings). Provincial policies are absent of self-determination principles in child rearing and are designed without considering the realities of the First Nation families it impacts. Using Nehiyawak (Cree peoples') Teachings from Elder Mary Lee, I will present the kiskinwahamākēwina ohci mikiwāhp, as I have come to understand them. Analysis will use the fundamental Spiritual teaching that each child is a gift from Creator, created with their own purpose, plan and gifts.

Bio: Aimee Louis lives in Winnipeg, Manitoba, Canada and her ancestral roots are from Wuskwi Sipihk First Nation. As a Nehiyaw iskwew in the Master of Arts Indigenous Governance (MAIG), she will present her research entitled "kiskinwahamākēwina ohci mikiwāhp ekwa miyo–pimātisiwin opikināwasowin, Teachings from the Tipi and living the good life in child rearing."

Jessica Martin

University of Winnipeg

Ikweism as the Foundation for Anishinaabekweg Self-Determination

Abstract: Since being excluded from decolonization efforts in the mid-twentieth century on the grounds that they were not colonized peoples but minorities living within sovereign states, Indigenous peoples have called for a broader understanding of self-determination. The Indigenous self-determination debate has become characterized by a spurious dichotomy between its collective and individual aspects, with the argument from leaders often being grounded in trickle-down logic that collective self-determination is a prerequisite for individual, so the former must be addressed first. As a result of such arguments and the heteropatriarchal ideologies implemented through the Indian Act, Anishinaabekweg have been largely excluded from self-determination discourse. However, in order for self-determination to be realized in a meaningful way, a more holistic and inclusive understanding is necessary. Anishinaabekweg occupy a unique space in which they can contribute to a more meaningful understanding of self-determination; their double oppression on the bases of race and sex have provided them with double the opportunity to contribute to a more comprehensive self-determination. The proposed framework discussed here is one informed by ikweism, a concept derived from Anishinaabekwe ontologies and epistemologies regarding strength of femininity and its inherent connections with ideas regarding Anishinaabe sovereignty and self-determination.

Bio: Jessica holds a Bachelor of Arts in History from Concordia University of Edmonton and is nearing completion of the Master of Arts in Indigenous Governance Program at the University of Winnipeg. Her current research explores the ontological and epistemological foundations for Anishinaabekweg self-determination and its implications for broader self-determination discourse and the experiences of Anishinaabekweg.

Timothy Maton

University of Manitoba

The Tumult of Liberal Social Organization at Portage and Main

Abstract: Portage and Main (P&M) is Winnipeg's central commercial banking district and the heart of its metropolitan traffic system. It is the economic centre of Winnipeg, and home to many of the city's banks and multinational corporations. Over the past century, the P&M intersection has been host to some of the metropolis's largest and most influential business entities, and played a key role in expanding the Agro Industrial economy throughout Canada's Settler Colonial history. This centre is the heart of the central economic district's (CED) network of trade and plays an important role in the development of Canada's western property, transportation, and information matrix generally; the site is an excellent example of how Colonialism's financial infrastructure got reified by a Settler Colonial environment into a given environment; making it the embodiment of an ideological yet also material form of power. In this presentation, Timothy will show how Portage and Main came to embody a Settler Colonial ideology. In it, the Settler Colonial value system is said to be expressed by the intersection's material power; which Timothy sees inscribed into the Central Economic District's Economic Development Corporation's physical environment. This presentation fundamental argument is that the environment existing at Portage and Main has been constructed to express a Colonial and anti-Indigenous way of life; this anti

Indigenous sentiment is what Timothy describes as "alterity to the earthliness". He argues that the social pattern of Portage and Main was designed to communicate this anti Indigenous state of alterity.

Bio:

Tori McMillan

Mount Royal University

Systems Thinking and Indigenization: The Medicine Wheel as an Archetype for change

Abstract: Systems Thinking is a field of study concerned with identifying, understanding and solving complex issues. By using a holistic approach consisting of the physical, mental, emotional and spiritual domains, leaders are asked to identify the existing relationships that underlie a problem, and look within to determine their role in creating change. A systems view encourages leaders to critically assess their contributions and work collectively with a common agenda, shared measurements and continuous communication. One powerful tool for Systems Thinking is the use of storytelling. Through stories, we create a better understanding of social issues, and inspire others to appreciate and support the vision for a system that is more connected and efficient. The 94 Calls to Action from the Truth and Reconciliation Commission have coincided with a strategy known as indigenization within Canada's education system. As individuals and institutions struggle to reconcile what indigenization means and how to achieve it, a Systems Thinking approach starts with asking why it exists; by doing so, leaders can see the big picture and the structures that need to be addressed. Systems Thinking is the belief that recognizing, developing and maintaining relationships will be fundamental in addressing the shortcomings of linear, hierarchical thinking.

Bio: My name is Tori McMillan and I am a member of Berens River First Nation. For most of my life, I have lived and worked in southern Alberta, including ten years spent teaching in the Treaty 7 communities of Siksika and Tsuut'ina. Currently, I am the administrator for the Indigenous University Bridging Program, an access program housed within the Iniskim Centre at Mount Royal University. In addition, I am also a Master of Arts candidate at Royal Roads University, where I am studying Higher Education Administration and Leadership. The focus for my studies is to explore the connections between leadership and Indigenous values, through the lens of reconciliation within the academy.

Reanna Merasty

Master of Architecture, Department of Architecture, University of Manitoba

Ecology & Indigenous Design: Reciprocal, Animate and Sustainable Design for Remote Northern Indigenous Housing Strategies

Abstract: The solution to sustainable and environmental design, lies in the traditional knowledge and practices of Indigenous communities. Within these communities lies a deep connection to place, and are rich in local knowledge, skills, and natural resources. The teachings that govern Indigenous people are based on the notion that all elements on Mother Earth have a spirit, and our relative. Based on the place-based conditions of the region, these beings are part of an ecological system that generate its own cycle. The architecture of ecology, everything is working together, and rely on each other to survive. If we look to plants, their physical and biological method of survival, and connection to another plant, we release a new type of sustainable architecture. Correlating this research with the issue of housing in

remote Northern Indigenous communities. In collaboration with the Natural Resources Institute and the Faculty of Architecture, at the University of Manitoba, research will be carried out on Wasagamack and Garden Hill First Nation, in Northern Manitoba, on a wide range of research topics grounded in local knowledge and histories. The research will be focused on the physical conditions of the community and the knowledge offered by the oral traditions of storytelling.

Bio: Reanna Merasty is Woodlands Cree and is a member Barren Lands First Nation. She is currently pursuing a Master of Architecture at the University of Manitoba (UofM) and holds a Bachelor of Environmental Design. Reanna has experience in community engagement, and her work builds upon place-based conditions and strives to incorporate Indigenous values and knowledge with design. She is influenced by her exposure to the natural and sustainable living conditions on Reindeer Lake, in Northern Manitoba. Residing from an isolated Northern community, Reanna understand the conditions, climate, and the materials that would adhere to the proper development and wellbeing of Northern Indigenous communities. Reanna is the co-founder of the Indigenous Design & Planning Students Association, to incorporate Indigenous initiatives within the Faculty of Architecture, and is governed by Indigenous knowledge, and values are influenced through sustainability. She strives to develop continued conversations, collaborations, and presence of Indigenous Architecture. Reanna is also an alumnus of the Indigenous Circle of Empowerment.

Taylor Morriseau

University of Manitoba

Genes and inequities: new insights into the role of genes and diet in type 2 diabetes (T2D) among Anishininiwuk youth

Abstract: In 1999, a genetic variant known as HNF-1 α G319S was identified among Anishininiwuk in Treaty 5. The HNF-1 α G319S variant strongly associated with T2D in youth, providing a captivating justification for the high incidence of this disease. Despite two decades of geneticization, this work represents the first critical examination of the HNF-1 α G319S variant. Importantly, T2D is largely driven by the destruction of land-based food systems; a consequence of colonization that cannot be accounted for by ones' genetic status. Instead, the HNF-1 α G319S variant may confer metabolic resiliency to traditional foods but accelerate T2D under high-carbohydrate intake. We used gene-editing to generate experimental models carrying the HNF-1 α G319S variant. With guidance from community partners, we further modify experimental nutrients to reflect present-day vs. traditional foods. Presently, our results support the hypothesis that the HNF-1 α G319S variant protects cells from fat-induced stress and shifts metabolism to preferentially utilize fat or protein. Conversely, when fed a high-carbohydrate diet, mice develop diabetic outcomes characterized by glucose intolerance and impaired insulin secretion. Future studies will address whether a diet high in fats/protein protects against T2D. Importantly, this project does not aim to prescribe T2D to a genetic deficiency, rather opens the dialogue in pursuit of and culturally-safe nutritional interventions.

Bio: Taylor Morriseau is a PhD Candidate and CIHR Vanier Scholar at the Children's Hospital Research Institute of Manitoba. As a member of the Diabetes Research Envisioned and Accomplished in Manitoba (DREAM) theme, she investigates gene-environment interactions underlying early-onset type 2 diabetes among Indigenous youth. As incidences in Manitoba parallel rising food insecurity, she has a particular interest in traditional Indigenous foods for mitigating diabetes onset. Taylor is proud to represent her

own community, Peguis First Nation in her commitment to Indigenous health, political advocacy, and mentorship to uplift the next generation. Outside the lab, she was selected for the Daughters of the Vote National Leadership Forum, offered an address to the Parliamentary Health Research Caucus, and recently testified to the Senate Committee on Aboriginal Peoples at Indigenize the Senate. Across all forums, she advocates for investments in health research, improved water security in First Nations communities, and access to culturally-safe traditional foods. In 2019, she was recognized by WXN as Canada's Most Powerful Women Top 100 and by Corporate Knights Top 30 under 30 Sustainability Leaders. She continues to utilize this platform to engage on Indigenous rights at the local, national, and international levels.

Belinda Nicholson Wandering Spirit

University of Manitoba

How to be a 'Better' White Person (and Potential Ally): Adopting Respectful and Effective Allyship Methods as White 'Re-Settlers' on Indigenous Lands

Abstract: The year 2020 lends itself to reflection, to hindsight, but also to looking forward and to action; to assessing ourselves as Canadians on Indigenous lands. This presentation will be focused primarily on educating white Canadians regarding how to be 'better' white people and potential allies to Indigenous, Black and People of Colour (IBPoC). Concentrating on some basic concepts of anti-racism and understanding white privilege/fragility, I aim to challenge other white people to recognize their role as "re-settlers" on Turtle Island (LaRocque). As well, this presentation will highlight the importance for all white Canadians to start or continue their anti-racism learning so that they can not only become effective advocates for change, but to become engaged in actively dismantling racism and educating fellow white people. In an age where words like decolonization and reconciliation are woven into conversations and are purportedly promoted through the media and various initiatives, it is imperative that Canadians start putting these words into actions. We need to do the work and 'heavy lifting' to be a part of the solution in helping to create an equal and racism-free North America.

Bio: Belinda (Nicholson) Wandering Spirit is the current Female President for the Native Studies Graduate Students' Association (NSGSA) and a member of the Rising Up organizing committee 2020. Belinda was one of the three founding members of the NSGSA and has held a position on the executive team since its conception. She has also held a position on the Rising Up organizing committee since its inaugural year and proudly hosted RU as the general chair in 2017 while delivering her 'conference baby' two days later. A recent graduate with her masters degree in Native Studies at the University of Manitoba, her research interests look at the impact of pro-whiteness messages in the education of Indigenous children in the 1800's, Interracial relationships, and she is currently exploring the impact of the Canadian justice system on Indigenous people for her possible PhD topic in Native Studies or Sociology. Belinda is a proud mother to five wonderful children and life partner to her soul mate Joseph Wandering Spirit.

Obasesam Okoi

University of Manitoba

Environmental Conflict in Canada: Energy Development and Local Resistance

Abstract: The development of the Energy East pipeline—the largest oil pipeline project ever proposed in Canada—and its impact on Indigenous water systems, suggests that differences in values, interests and priorities often define the dynamics of conflict between energy corporations and local communities who depend on water as a source of life. Given the direct relevance of water to local communities, dozens of First Nations activists in Treaty 3 territory in northwestern Ontario decided to march along the proposed Energy East pipeline route to oppose the project and protect their water sources. The Water Walk, organized by Grassroots Indigenous Water Defence, covered 125 kilometres of the proposed Energy East pipeline route. First Nations activists have raised concerns that TransCanada’s plan to convert the natural gas pipeline to transport oil to the East coast would endanger dozens of waterways across Treaty 3 territory. Despite the threats that energy development poses to Indigenous water systems, water-related conflicts between energy corporations and local communities have received very little academic attention. This paper draws on a constructivist analysis to examine the dynamics of environmental conflict in Canada, focusing specifically on Water Defence through protests and demonstrations against Energy East pipeline project.

Bio: Dr. Obasesam Okoi received his Ph.D. in peace and conflict studies from the University of Manitoba where his doctoral dissertation examined the challenges of post-conflict peacebuilding in Nigeria’s oil region. His research interests include natural resource conflicts, peacebuilding, and the linkages between conflict, security and development. He served as a faculty member in the Department of Global Studies at Wilfrid Laurier University, and in the Human Rights department at the The University of Winnipeg. Dr. Okoi has published in reputable scholarly journals such as Conflict Resolution Quarterly, African Security, and International Journal on World Peace. He is currently a Research Affiliate at the Canadian Network for Terrorism, Security, and Society at the University of Waterloo.

Stephen Penner

University of Guelph

Grounding the Principles of Indigenous Food Sovereignty in Indigenous Laws: A Review of Community and Academic Literature

Abstract: The last 500 years have seen Indigenous Nations move from a self-sufficient and supportive food ecosystem to an unsustainable level of food insecurity. The socio-cultural loss of food knowledge is a direct result of governmental interference, corporatization of food production, the outlawing and marginalization of Indigenous food practices and the non-recognition of Indigenous Laws. First Nations food insecurity, according to the 2019 FNFNES Final Report is “very high in First Nations communities at 48%” (Chan, et al., 2019, p.16.). This loss of food security and sovereignty is experienced in negative health determinants; the fading of cultural traditions; and through the loss of local knowledge and resources. The goal of this presentation and literature review is to build an understanding of the context and meaning of food sovereignty within Indigenous communities, characterizing its components and framing a case for how Indigenous food sovereignty can be supported by Indigenous Laws. Exploring Indigenous law to discern a framework that views Indigenous food sovereignty as valid, differentiated and supporting food justice. Grounded in Indigenous self-determination and nationalism gimaamaawisimin emergent in the literature. Indigenous law can facilitate a transformational shift towards a real, realized, sustainable, and resilient sovereign food system for and from Indigenous people.

Bio: Stephen Penner (a settler born in traditional St. Lawrence Iroquoians, Mohawk, Huron-Wendat, and Haudenosaunee Territory; within the Rotinonhsdn:ni Five Nations Confederacy) is a PhD Candidate in the School of Environmental Design and Rural Development at the University of Guelph. He has taught the Introduction to Indigenous Politics and Governance course at the University of Winnipeg, as well as the Business Planning in Indigenous Communities course for the U of W's Master's of Development Practice (MDP): Indigenous Development. He holds the MDP from the University of Winnipeg, a B.A. in from Mount Allison University, and is a Technician Aboriginal Economic Developer from (CANDO-Council for the Advancement of Native Development Officers in Edmonton, AB.). Stephen's work includes co-authoring articles and speaking in regard to an Indigenous led direction on Food Sovereignty. He has appeared as a co-witness before the Agriculture and Agri-Foods committee hearing in Ottawa on Indigenous Agriculture. A list of recent publications include "Indigenous Food Sovereignty in Canada: Policy Paper 2019", "Water Infrastructure and Well-being among First Nations, Métis and Inuit Individuals in Canada: What Does the Data Tell Us" and a chapter for the State of Rural Canada report entitled "The Role of Data in Indigenous Communities".

Peter Pomart

University of Manitoba

Reframing Indigenous Peoples from Stakeholders to Rightsholders

Abstract: The right of Indigenous peoples to provide or withhold consent in relation to development projects on or adjacent to their ancestral lands has been affirmed and articulated in international human rights instruments in recent decades, most recently iterated in the 2007 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). In response to the UNDRIP, a number of industries have developed consultation protocols that are not only inconsistent with FPIC characteristics by conflating the unique rights of Indigenous peoples as equivalent to other stakeholder interests. By so doing, these protocols may actually be the source of resistance to development projects. Simultaneously, management literature has sought to understand the right to FPIC from the lens of stakeholder management procedures and social license to operate. Drawing from literature in law, and expert opinion from the United Nations Expert Mechanism on the Rights of Indigenous Peoples, this paper seeks to explain why Indigenous peoples continue to oppose resource development projects, while also offering a human rights-based paradigm with which FPIC may be understood by reframing Indigenous peoples as rights-holders rather than conventional stakeholders.

Bio: Peter Pomart is a member of the Mathias Colomb Cree Nation (Pukatawagan) and was raised at Winnipeg Manitoba. He earned his MBA in 2018, with concentrations in Marketing and Sustainability. Pomart began the PhD program and has research interests in reconciliation, sustainability, and social enterprises. He is the proud father to a beautiful one-year old daughter.

Sydney Puhach

University of Manitoba

Indigenous Child Wellness in Manitoba: Measurement Considerations Guided by Community Advising

Abstract: The goal of our project is to determine a culturally aligned measure of Indigenous child wellness for use in the Manitoba context. Our objectives include establishing a measure to be used at

various stages following permanent placement out of the child-welfare system. In order to accomplish this, a literature review of existing frameworks and measures has been completed. We have also conducted semi-structured interviews to gain input from community stakeholders and are organizing larger council meetings to bring together community and seek further guidance from Indigenous Knowledge Keepers and experts in relevant fields. The challenges to be addressed through this work include the absence of a Manitoba-relevant framework to assess the wellness of Indigenous children and families as well as the absence of a wellness measure that is child-welfare related and specific to Indigenous ways of healing and being. In our next steps we will seek to develop a measure and guidelines for terms of use for how to assess Indigenous child wellness. This process reflects a partnership between Dr. Leslie E. Roos and her student trainee team, led by undergraduate psychology honours student Sydney Puhach with The Indigenous Advisory Committee of the non-profit Until the Last Child (UTLC) organization. All research has been conducted alongside community stakeholders, traditional knowledge keepers, and experts in Indigenous wellness.

Bio: Sydney is pursuing an undergraduate honours degree in Psychology at the University of Manitoba and hopes to go forward in her studies as a graduate student in psychology. She is also working at the university doing research focusing on intergenerational wellness, child development and parental mental health programming. She has been a member of the Hearts and Minds lab since May 2019 where she is supported in her research endeavors. Sydney hopes to pursue a career in mental health care and maintain a connection to her traditional Anishinaabe roots. Sydney is a proud member of Sandy Bay First Nation. She recently completed her first year of Sundance at Sprucewoods and is committed to journeying through the process of cultural reclamation with support from friends, family and community. Sydney has also been a council member at Ka Ni Kanichihk for the past three years and has recently become co-chair of the organization. She hopes to continue to support her community as she carries on through her academic, professional and extra-curricular engagements.

Bidushy Sadika

University of Saskatchewan

Contested Meanings and Lived Experiences of Two-Spiritness in Canada: A Systematic Review of the Canadian Research Literature

Abstract: The term Two-Spirit refers to Indigenous individuals embodying both male and female spirits, and performing the social roles of medicine healers, priests, and shamans in traditional Indigenous ceremonies and practices. While some researchers conceptualize Two-Spirit individuals as a distinct social group with their own unique history of colonial oppression, most consider Two-Spirit persons to constitute a trans or sexual minority subgroup. The present study systematically reviewed the Canadian research conducted on Two-Spirit people and their communities. Fifteen studies were reviewed and categorized. Results indicated that Two-Spirit identity was conceptualized in order to regain the social position that Two-Spirit persons had once in Indigenous communities. In this quest, Two-Spirit people are exposed to discrimination and violence, which they cope with through activism and positive affirmation of Two-Spiritness. Therefore, Two-Spirit identity integrates Indigenous culture, spirituality, sexuality, and gender identity, emerging as a complex terminology that should not be synonymized with the Western LGBTQ+ identities.

Bio: Bidushy is the MA candidate in the Department of Psychology's Culture, Health, and Human Development stream at the University of Saskatchewan. Bidushy's research interests include intersectionality; the lived experiences of racial and ethnic minority persons, women, and LGBTQ groups; sexual and gender diversity in cultural contexts; and gender roles and stereotypes. She has published in a number of peer-reviewed outlets including: *Journal of Lesbian Studies*, *Canadian Journal of Native Studies*, *Journal of GLBT Family Studies*, *Psychology & Sexuality*, and *University of Saskatchewan Undergraduate Research Journal*.

James Shawana

University of Calgary

Indigenous Dawn Breakers: Braiding the Journey of Indigenous Professors

Abstract: More Indigenous people have successfully obtained an undergraduate degree and have decided to continue on with their educational journey to graduate studies. Eight Indigenous professors shared their own experiences about their own graduate educational journey and thoughts for future Indigenous graduate students. The goal of this research was to braid lived experiences, academic experiences, and experiences of colonization together. This new braid of knowledge is to serve as a gift to distill insights for future Indigenous graduate students. Indigenous professors serve as Dawn Breakers or Day Break People, who are those that arise at dawn, when the morning star rises, to seek a new path and have gone before future generations to create a path for Indigenous scholars. To gain insight, Indigenous professors shared stories describing their successes and challenges in their own graduate studies and advice they would give to other Indigenous people that want to pursue graduate studies. Lived experiences had the emerging themes of family, community, obligations, and moving. Academic experiences had the emerging themes of mentors, employment, finances, and graduate workload. Colonial experiences had the emerging themes of culture, feelings of inadequacy, labour market, racism, microaggressions, and lack of Indigenous content and ignorance of instructors. These stories may provide practical strategies to help increase graduate program completion for Indigenous students.

Bio: My name is James Shawana, another name given to me by an Elder from my mother's home community of Wikwemikoong Unceded Indian Reserve is Megis Inini. Megis is the Ojibway word, to others it is called a cowrie shell and Inini translates into man. I am called Megis Inini (Cowrie Shell Man). The Megis is a "Sacred Shell through which the Creator blew his breath. The Megis was to appear and reappear to the Ojibway throughout their history to show them the Path that the Creator wished them to follow" (Benton-Banai, 1988, p. 4). For me this new path is the path of Western education, as with other Indigenous people who pursue their own educational journeys through attending post-secondary institutions. My mother is Anishinabek from Wikwemikoong First Nation on Manitoulin Island in Ontario. My mother raised my brother and I as a single parent. My father is of European ancestry. I was not born in my mother's home Anishinabek territory, as I was born and raised in the Cree territory of northern Alberta. I have moved many times in my life, living in various First Nations territories, provinces, cities, towns, municipal districts, and in a First Nations community.

Stephanie Sinclair

University of Manitoba

Supporting the Trajectories of Our Spirit

Abstract: This presentation will outline the research project Supporting the Trajectory of our Spirit: Living Cree Pimatisiwin and Blackfoot Kiipaataapiisiinii (Our Spiritual Way of Life) project. Indigenous knowledge states that we originate from the stars and that Indigenous peoples have a creation stories which detail the instructions on how to live our spiritual way of life. This project will support the trajectory of our spirits by ensuring our children have access to their spiritual way of life from birth. The spiritual way of life includes speaking the language, connection to land and water and participating in ceremonies that support wellness across the lifespan. The long history of colonial practices in this country has disrupted the traditional lifeways of nations, including the transmission of birth knowledge and practices. The project will seek to answer the question, How do cultural, spiritual, land-based and community connections from the time of birth impact the health and wellness of our children as defined by our nations? The all Indigenous research team will work with three Cree communities in Manitoba and three Blackfoot communities in Alberta. The presentation will discuss the project governance and implementation challenges and successes.

Bio: Stephanie Sinclair is an Anishinaabe woman from Sandy Bay First Nation. She is a proud mother of two children. Stephanie has worked in health research for over 10 years at the First Nation Health and Social Secretariat of Manitoba. Stephanie works with First Nation communities to revitalize Indigenous birth practices, data sovereignty and improve mental wellness.

Keshab Thapa

Natural Resources Institute, University of Manitoba

Impact of mining on Indigenous communities in Canada: A qualitative thematic synthesis

Abstract: Despite contributing to the national economy, mining in Canada has affected Indigenous communities and their way of living. The aim of this systematic review is to explore the impacts of mining on Indigenous peoples in Canada. By searching two databases, six qualitative studies were included for synthesis. The findings show mining has more negative implications for Indigenous communities than benefits and social contribution. Disrespect and mistrust, health risks, sexual harassment and assault, land and resources degradation, social inequalities, alcohol and drug addiction, and school dropouts are the key themes describing negative impacts of mining on Indigenous communities. The only positive aspect was job opportunities for Indigenous people to achieve some level of financial security. The findings suggest there is an urgent need that provincial and federal governments organize meaningful and effective consultations with Indigenous peoples to get free and prior informed consent and accommodate their needs and priorities, prior to making decisions for establishing mining industries in Indigenous territories. Furthermore, this synthesis also highlights the need for more qualitative as well as Indigenous epistemology-driven research to explore how Indigenous peoples in Canada are affected by mining and resource extraction and to understand how Indigenous peoples want development in their ancestral land and territories.

Bio: I was born and raised in a medium family in Lamachilauni, a rural village in Thapathana, Parbat district, in Western Nepal. My ethnicity is Bagale (ba'gaa'lay) Thapa (thaa'paa) Kshyatri (Chhya'trii). I am interested in doing research on sustainable land use, Indigenous self-determination and sovereignty, implementation of United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), food sovereignty, climate change, and land-based reconciliation. I aim to synthesize learning from multiple epistemologies with particular interests on Indigenous, Nepali & Kshyatri, & Western perspectives, to

contribute to the sovereignty of the original inhabitants and custodians of land. Research methods I like to use are maps, videos, music, stories/perspectives, ceremonies, dreams, policy analysis, and climate modelling and climate adaptation planning. My longer term research goal is to contribute to food sovereignty, climate change adaptation, and land-based reconciliation in Canada and Nepal.

Stephanie Tyler

University of Calgary: Faculty of Social Work

opihkinawasowin: Growing a Child: Implementing Indigenous Ways of Knowing with Indigenous Families

Abstract: “There is an over-representation of Western worldviews, values and beliefs in child welfare services for Indigenous peoples.” Even a slight familiarity with the child welfare system in Canada can create recognition that this statement inverts the typical attitude of the decades-long crisis in the relationship between Indigenous peoples and systems of child welfare which has been characterized by the seemingly universally accepted conclusion that “there is an over-representation of Indigenous children and families in care.” Despite the high proportion of Indigenous children in care, child welfare programs in Canada have typically been developed and implemented with minimal regard for Indigenous ontology, traditional practices, and the role of ceremony. Over the past five years, our research team has been completing projects developed from the belief that child welfare with Indigenous peoples must be Indigenous child welfare and are in the process of publishing a textbook. This book will express nehiyaw (Cree) knowing and doing within a context of child welfare research, policy, practice, program delivery, evaluations, and assessment. Each chapter of the textbook tells the story of how the team members journeyed together to create new outcomes for Indigenous children and families involved with the child welfare system. It is our intention to visit this conference and share the stories of our work and how we have worked to create this textbook.

Bio: Stephanie Tyler is currently a PhD student at the University of Calgary: Faculty of Social Work and a sessional instructor at MacEwan University. She was born and raised in Edmonton, Alberta, where she currently resides with her husband and two children. Stephanie has been involved as a research coordinator/assistant in several projects, mainly within the area of Indigenous child welfare and Indigenous wisdom-seeking (research), and was the Managing Editor for a recent book publication. Stephanie hopes to honor her relationships with the Indigenous community and continue engaging in efforts to decolonize and Indigenize social work education.

Esteban Vallejo-Toledo

University of Victoria

Normative Stereotypes, Indian Status and Sex-Discrimination

Abstract: Persistent is a word that describes discrimination against Canadian Indigenous women who married non-Indian men and their descendants. They were the original targets of a normative stereotype created to restrict their autonomy and to subordinate them within society. My presentation aims to explain why the normative stereotype created by the legal notion of Indian is a strong expression of disrespect that demeans the equal moral worth of Indigenous women who married non-Indian men and their descendants.

Bio: Esteban is a doctoral student at the Law and Society Program of University of Victoria Faculty of Law. His research interests include local taxation, self-governance, and equality, diversity and inclusion. Esteban has worked in public institutions, formulating public policies, designing local taxes, and mediating conflicts in Ecuador. He has also cooperated with non-governmental organizations to promote tax compliance, refugee integration and UNDRIP implementation in Canada.

Erika Vas

University of Manitoba

A Rights-Based Approach to Housing: Framing Indigenous Tiny Houses as a Community-Led Solution

Abstract: Successful in Canada and now in Aotearoa (New Zealand), the Housing First model recognizes that it is easier for people to experience dramatic life improvements once they are housed. Housing First's goal is to end homelessness and evidence shows that providing permanent housing and wrap-around services for individuals is key. In Aotearoa, Lifewise is implementing the Housing First programme with a kaupapa Māori approach and includes the voice of Tangata Whenua and the "rough sleeper" community. Lifewise's work is localized in Rotorua, where the first iwi-led Housing First Collective in the country will also utilize tiny houses. In Canada, the "Idle No More" movement introduced on-reserve tiny houses through the "One House, Many Nations" campaign. The movement has inspired Indigenous communities to build tiny houses, taking housing into their own hands. This presentation outlines the Housing First Program in Auckland/Rotorua, highlights program successes and opportunities for improvement, explores a rights-based approach to housing, and considers community-led housing that improves health and wellbeing. It will look at Indigenous tiny houses in Canada and why tiny houses are being utilized by Indigenous peoples in Aotearoa and Canada.

Bio: Erika Vas was born in Lethbridge, Alberta (traditional territories of the Blackfoot and peoples of the Treaty 7 region). She has a Master's in Development Practice with a focus in Indigenous Development. She is passionate about community-driven and strengths-based approaches to development, and Indigenous Way of Knowing. Erika has engaged in housing and homelessness research in Canada and Aotearoa. She has presented at the University of Winnipeg, University of Manitoba, Columbia University, and city of Rotorua, Aotearoa. Erika is honoured to be a part of Rising Up and looks forward to learning from and with you all.

Eduardo Vergolino

University of Manitoba / Federal Institute of Education, Science and Tecnology of Sertão Pernambucano (Brazil)

Philosophy and Indigenous Philosophy: a claim for dialogue

Abstract: During centuries the term philosophy send us to the centre of Europe, if it were the crib of all ways of thinking in the world. The present paper calls the attention to the Philosophy Departments' across Canada and Brazil to the necessity of Indigenous Philosophy become a mandatory course. The Indigenous Philosophy follow a different path from the Ancient or Greek Philosophy; however, it is important as a process to decolonize the academia the presence of Indigenous Philosophy in Philosophy Departments. This paper is a claim to Indigenous Philosophy start to be taught on Colleges and

Universities around Canada and Brazil as an important step to decolonize the way of thinking of many students and to recognize a philosophical approach based on Indigenous Knowledge.

Bio: Philosophy Professor at Federal Institute of Education, Science and Technology of Sertão Pernambucano (Brazil). Ph.D. candidate at University of Manitoba – Native Studies Department. He has developed researches in partnership with First Nations communities in the Northeast Brazil researching Indigenous Education focused on colonial aspects of standardization of education. He is mainly interested in educational methods of teaching and school curricula in Indigenous Schools. Philosophy and Indigenous philosophy are also a research interest of him focused on epistemology and Indigenous ways of thinking. Eduardo is currently working in a dialogue between Canada and Brazil regarding Indigenous Education and looking forward to cross ideas from different countries.

Taylor Wilson, Ashley Saulog, Nontokozi Ndlovu

University of Winnipeg

Tâpwêwin “great and careful consideration”: An Indigenous Partnership Research Protocol

Abstract: There have been concerns surrounding the lack of involvement of Indigenous peoples in the research process. The research process stems from non-Indigenous researchers who do not acknowledge Indigenous self-determination and data ownership accumulates to a negative discourse about Indigenous populations. Smith (1999) believes that research should enable, heal, educate, be self-determining, and be informed by and respect the community. Tâpwêwin is a research partnership protocol designed for the National Indigenous Diabetes Association (NIDA) that centres on Indigenous knowledge, self-determination, reconciliation, and research accountability. The protocol is aimed to: (1) to ensure that Indigenous peoples are involved within and throughout projects; and (2) to create a reflective and reflexive research design process, where non-Indigenous and Indigenous researchers may form an understanding of their ideologies and be accountable for their promises and actions. The protocol is embedded in reconciliation, self-determination with a goal to place Indigenous peoples as leaders in the research process. The process involves a pre-screening, a full application for clarity and a partnership agreement for all partners to sign and declare they will uphold the protocol and be accountable to all involved in the project.

Bio: (Left to right) Taylor Wilson (Ojibwe-Cree-Filipino), Nontokozi Ndlovu (Ndebele Tribe, Zimbabwe), and Ashley Saulog (Filipino-Canadian) are second-year Master’s in Development Practice Indigenous Development Practice students at the University of Winnipeg. We are all aspiring public health practitioners with a focus in Indigenous health and well-being.

Irene Friesen Wolfstone

University of Alberta

Indigenous Matercultures & Cultural Continuity

Abstract: The study of Indigenous matercultures is important to understanding the longevity of Indigenous cultures. My doctoral research inquires into matercultures, also known as matriarchies, as a condition of cultural continuity. This inquiry has opened my eyes to the collective agency of Indigenous cultures to reclaim their historical matercultures. My inquiry has implications for patriarchal settler cultures that denigrate and confine mothers. As a settler researcher exploring Indigenous matercultures

in the land now called Canada, I must confront my own complicity in settler colonialism's erasure of matercultures from Canadian history and the Canadian Imaginary and as a legitimate field of academic study. This presentation will focus not on methods of erasure but on five intra-active dynamics of Indigenous matercultures that promote regeneration and ongoingness: mothering, relationality with Land, cosmology, generosity, and plurality. My study is grounded in a literature review of Indigenous Feminisms and leans on Leanne Simpson's philosophy of regeneration. My preliminary conclusion is that cultures that value regeneration and the critical role of mothers in regenerating culture are strongly positioned for cultural continuity. Future scholars using 20/20 hindsight may find that Indigenous matercultures have greater adaptive capacity than settler culture in weathering climate change, contrary to prevailing theories.

Bio: Irene Friesen Wolfstone is an educator who holds a BA from University of Manitoba and an MA in Integrated Studies from Athabasca University. She is currently a Bombardier scholar in doctoral studies at the University of Alberta where her research explores Indigenous matricultures as a condition of cultural continuity, and thus relevant to climate change adaptation. She lives in Pinawa, Manitoba, traditional territory of the Ojibwe. Living in a round home on sacred land helps her think outside the box.