

Being Two-Spirited nēhiyaw (Woodland Cree) and Saulteaux in an Indigenous Doctoral Cohort: Laughing, Crying and Story-telling on our Way Toward Indigenizing Higher Education.

We met in July 2006 upon our entry into the first Indigenous doctoral cohort at the University of British Columbia's (UBC's) Educational Studies: Leadership and Policy program. Our first day in the doctoral program began with a traditional welcome to Coast Salish territory, prayers, songs, drumming, a talking circle and feasting. "Look around this room", one of the Indigenous professors told us. "If you see someone struggling, reach out to help them. You are brothers and sisters now. If one of you fails, then we all fail".

This workshop uses a traditional story-telling methodology advanced by Jo-ann Archibald (2008) to identify and discuss our experiences, challenges and successes in an Indigenous doctoral cohort set within a Euro-centric based post-secondary institution. Led by Indigenous professors from Canada, the USA, Australia, New Zealand, Mexico and China, we moved through the program together as a collective...until we didn't. This hour of reflexive praxis unsettles and troubles the rhetoric about what happens when our educational journey takes different paths, and considers life afterwards.

**DR. SHELLY JOHNSON, THOMPSON RIVERS UNIVERISTY (KEESEKOOSE FIRST NATION, SAULTEAUX)
CO-PRESENTER, JERRY GOODSWIMMER (STURGEON LAKE FIRST NATION, CREE)**

But how do you do it? Indigenizing the Curriculum 101.

Beginning in January 2018, we worked together to establish an Indigenous Research Methodologies Advisory Council. Its purpose was to guide the development of a new, two week intensive course for Master of Education students in the area of Indigenous Research Methodologies. Indigenous and non-Indigenous peoples both inside the university and in the community worked to establish a course that would be co-taught by an instructor and knowledge holders, healers, local, national and international inter-disciplinary scholars. The result was that each class began with a half-hour Secwepemctsin language lesson, based in traditional knowledge, oral tradition assignments and grading rubric, and a student-response to Indigenous community-identified research needs.

This workshop uses Indigenous story-telling and videography to identify and discuss key findings from the Indigenous curriculum development process, and to assist others to develop their own ways to "Indigenize the curriculum".

DR. SHELLY JOHNSON, MUKWA MUSAYETT, CANADA RESEARCH CHAIR IN INDIGENIZING HIGHER EDUCATION – THOMPSON RIVERS UNIVERSITY (SAULTEAUX)

ININEW ACHAKOSUK

ININEW ACHAKOSUK will present a Ininew perspective on astronomy. It was not only Romans & Greeks who looked into the night skies & made connections, wondered, observed & stood in awe. Every culture on the surface of the Earth looked into the skies at night. Romans & Greeks were the lucky ones who were put into the educational curriculum, but EVERY CULTURE understood about the sky. Every culture had the capacity of intellectual reason, intellectual thought, observation, pattern recognition, prediction, philosophy & hypothesis. Participants will hear about Ininew Epistimology & the deep connections we have with Pimatisiwin...

**WILFRED BUCK, MANITOBA FIRST NATIONS EDUCATION RESOURCE CENTER INC.
(OPASKWAYAK CREE NATION, CREE)**

Nehiyaw Language Experience

this presentation will discuss the success of the nehiyaw Language Experience camp and the various teaching methods that are used. The nehiyawak Language Experience camp is going on its 14th year where Indigenous and non-Indigenous participants come and learn how to speak Cree with the guidance of master language teachers for one week in July each summer in different

communities throughout Saskatchewan. There are a number of teaching methods used in the camp by the experienced, fluent teachers such as Total Physical Response or TPR, Accelerated Second Language Acquisition Method or ASLA, and the direct method. The Cree language camp includes many land-based activities such as a daily medicine walk, snaring, fishing, fire making, birch bark biting and basketry, berry picking, moose skinning and smoking. The camp also includes many cultural activities such as smudging, sweatlodge ceremonies, sharing circles, and other events that happen in This camp is going on its 15th year because of its success and commitment from the teachers and participants who make the language a priority each summer. There are many exciting times coming in the future for the nehiyaw Language Experience since it is a non-profit organization.

**BELINDA DANIELS, UNIVERSITY OF SASKATCHEWAN (NEHIYAW/PLAINS CREE)
CO-PRESENTER, RANDY MORIN, UNIVERSITY OF SASKATCHEWAN (NEHIYAW/PLAINS CREE)**

Writing My Grandmother's Story

Writing My Grandmother's Story focuses on the importance of Indigenous story telling as a way to create connection between youth and their cultures and histories. The presentation will tell a personal narrative about how voices and stories have been systematically taken away from Indigenous Elders and youth in places that once supported them above everything else. It will then discuss how to build the storytelling capacity of youth and Elders to make sure that there is an avenue for their words to reach an audience. This will include practical examples that educators can bring into their classrooms or school settings.

CONOR KERR, NORQUEST COLLEGE, (METIS)

Teaching Compassion Through Moss Bag Teachings

Teaching Compassion Through Moss Bag Kiskinohamatowina derived from a school project that became a nation-wide phenomenon and need within communities. It is through my mentors and teachers, that I continue to share these teachings. My philosophy has been that, in order to heal, we must learn our teachings. Kitehayak say that our teachings are undervalued by many. It is up to us to bring them back. I educate and re-tell stories of Moss Bag Teachings to help the young, namely mothers (ohkawimawak) to bring up their young in a good way, in the nehiyaw way. I have found out through various workshops in different communities, that these teachings are imperative to have healthy young future generations. It is also encouraged to have young male (ohtawimawak) be involved as parenthood requires two.

This workshop is highly interactive, complete with teachings and learning to wrap babies in a moss bag. Participants will be taught Cree lullabies for their usage in their home and/or in their classroom. Further, members of the workshop will be equipped with ideas and hope that we can model compassion in the home and classroom using and living our Teachings

**ANGELIN CRIER, YELLOWHEAD TRIBAL COLLEGE (SAMSON CREE NATION, CREE)
CO-PRESENTER, DR. LILLIAN GADWA-CRIER, (KEHEWIN CREE NATION, CREE)**

How to Revitalize the Plains Cree Language in Maskwaci

The purpose of this project was to compile and develop a teaching tool that can be used in a Cree classroom. Materials were gathered and referred to in this manuscript that was put together in a binder of instruction. The binder of instruction is a tool to help the Cree Language teacher in the Cree Language program. It was felt that this project can be the beginning of possible curriculum development of Cree Language materials with the community of Maskwaci.

NOTE this is an academic paper submission...was not sure where to go for this form...let me know...Lillian...I can also do a workshop on how to revitalize the Cree language*

DR. LILLIAN GADWA-CRIER, (KEHEWIN CREE NATION/SAMSON CREE NATION, CREE)

Walking in Two Worlds; Using Traditional Knowledge in a Contemporary World

Walking in Two Worlds; Using Traditional Knowledge in a Contemporary World will walk you through how to use Indigenous Knowledge as the foundation of learning outcomes. Educators, language instructors and all other language learners will learn how to connect Indigenous Knowledge with contemporary materials using Indigenous languages. Learning activities are outcome based and student centered. These activities will be modeled through various instructional methodologies such as TPR and ASLA for oral language development and PWIM as the instructional strategy for the reading and writing of the language. Connections to subject areas such as numeracy, science, mathematics. I will be showing videos of my 10 year old daughter learning the language, reading the language, and writing the language.

**CELIA DESCHAMBEAULT, MEADOW LAKE TRIBAL COUNCIL (CUMBERLAND HOUSE, CREE)
CO-PRESENTER, SIENNA DESCHAMBEAULT, NORTHWEST SCHOOL DIVISION, (CREE)**

miyo wahkohtowin: Indigenous Student Success Strategy Saskatchewan Polytechnic

Saskatchewan Polytechnic Indigenous Student Success Strategy; 2018–2023 Share the institutional wide strategy designed to address the specific needs of Indigenous students. The goal is to create an environment that fosters success and improves program completion rates among Indigenous students, for Saskatchewan Polytechnic this means we must integrate Indigenous ways of being, knowing, teaching and learning in everything we do. The Indigenous Student Success Strategy will focus on 5 key areas encouragement/ support, transition program, personal support, financial support, and the understanding of Indigenous Peoples.

The workshop aligns with the TRC calls to action through 7 distinctive points that also align with our signing of the Indigenous Education Protocol through CICAN(Colleges and Institutes Canada)

**JASON SERIGHT, SASKATCHEWAN POLYTECHNIC (METIS)
CO-PRESENTER, DEANNA SPEIDEL, SASKATCHEWAN POLYTECHNIC (CREE)**

Whānau4Life: an indigenous cultural based international alumni engagement strategy

Whānau4Life: an Indigenous, cultural based international alumni engagement strategy, that begins at the Auckland University of Technology (AUT) Marae (Indigenous Village) and introduces international students to New Zealand Māori culture, customs, protocols and the concept of 'whānau' (kinship). Held each semester for the past 17 years, the activities of the Whānau4Life programme provide a platform for building new relationships with Indigenous people of New Zealand and students from across the world. Upon returning to their home countries, the Whānau4Life programme continues to provide our international alumni with wonderful opportunities to reconnect regularly, professionally network and promote studying abroad in NZ. The Whānau4Life programme derives from international student promotion and participation in courses offered by Faculty of Māori and Indigenous Development (FMID). It includes a special 3 day weekend noho/stay held at the AUT Marae, that provides first hand practices and memorable learning experiences by engaging international students in the Indigenous culture, while understanding that cultural and Indigenous traditions have relevance and place in today's society. In addition, the Whānau4Life programme creates strong collaboration between domestic and international students on campus. In the spirit of sharing, the Indigenous/Māori students impart their cultural knowledge, traditions and expertise to the international students.

JASON KING, AUCKLAND UNIVERSITY OF TECHNOLOGY (AOTEAROA – NEW ZEALAND MĀORI)

Rethinking Science and Environmental Education from Indigenous Knowledge Perspectives: An experience with a Dene First Nation community

A challenge facing many Indigenous schools, especially those that serve culturally-diverse populations is the disconnection between schools and students' home communities. A key to environmental education is Indigenous knowledge-oriented science education. Despite their obvious significance, Indigenous knowledge-focused environmental education approaches remain relatively neglected in science education. The purposes of this paper are to help to address this gap based on a community-based science and environmental education program offered in the

Dene First Nation community in Saskatchewan, Canada. Through this example, this Indigenous knowledge-oriented approach seeks a partnership between students' experiences of learning science in the community and school by synthesising critical and place-based learning. An Indigenous knowledge-oriented land-based learning of science and environmental challenges all educators to reflect on the relationship between the kind of education they pursue and the kind of places we inhabit and leave behind for future generations.

Keywords: Land-based Pedagogy, Colonialism, Eurocentrism, Western science, Indigenous Knowledge, Researcher Responsibilities

RANJAN DATTA, UNIVERSITY OF REGINA

Kema Experiences– Where knowing, creating and sharing comes together in nature

Kema Experiences is a multi-sensory, interactive, digitally-enhanced mobile art exhibit featuring contemporary artistic expressions of the Dane-zaa bush camp culture. It showcases innovative and creative application of hunter's wisdom using virtual reality and technology leaving people feeling rooted, connected, transformed and energized.

Kema is a good place physically (e.g. ideal hunter's camp) as well as where we want to be when negotiating our way between or balancing the needs of 1) the physical and spiritual being, 2) the mind and the heart, 3) ourselves and our community, 4) our community and the outside world, and 5) the physical world and dream world (Nachine).

Kema Experiences is designed to foster greater personal resilience through a transformative connection with our heritage and the acquisition of cultural arts and technology skills that contribute to health, wellness and employability. It is also designed to create greater understanding and deeper connections with people outside of our community (reconciliation). The project is a small piece in the bigger picture of reclaiming past and transforming forward with greater clarity in social engagement in the community that will help us develop innovative cultural arts tourism economy.

**GARRY OKER, SIMON FRASER UNIVERSITY (DOIG RIVER FIRST NATION, BRITISH COLUMBIA)
CO-PRESENTER, DR. KATE HENNESSY, SIMON FRASER UNIVERSITY (TREATY 8 TRIBAL
ASSOCIATION)**

Language deconstructed: Unpacking colonial codes in Indianist music and production

The impacts of colonialism on Indigenous peoples have been deeply felt globally. For Indigenous peoples of North America, including Canada's First Nations, Métis and Inuit, the on-going experiences of colonization carries wide-reaching social, political, cultural, and economic implications, impacting Indigenous expressions of identity, sovereignty, and equity issues. Building on queer theories, decolonization and visual methodologies, we examine how heteronormativity in music has contributed to the erasure of Indigenous queer identities, which has reinforced and perpetuated stereotypical expressions of gender and sexuality (e.g., rigid gender binaries imposed on Indigenous peoples and cultures). Further, we examine Indianist sheet music and related materials produced during the late 19th to early 20th centuries by focusing on images (i.e., design, illustrations) featured on the covers of Indianist music, lyrics, and the music itself, including instrumentation, rhythmic and melodic motives, and harmonic structures that have come to represent racial, gender and sexuality stereotypes of Indigenous peoples in the white Canadian and US imaginaries.

In this paper we share the methods used to deconstruct and analyze language present in Indianist sheet music, and the ways which this reinforces heteronormative expressions of gender and sexuality.

**SPY DËNOMMË-WELCH, BROCK UNIVERSITY (ANISHNAABE-ALGONQUIN)
CO-PRESENTER, ELIZABETH GOULD, UNIVERSITY OF TORONTO
CO-PRESENTER, KEVIN HOBBS, BROCK UNIVERSITY**

Treaty 101: Spirit & Intent – Understanding Treaty Relationship

Treaty 101: Spirit and Intent – Understanding Treaty Relationship will educate and enlighten all participants.

Understanding treaty and the relationship of is crucial moving forward as treaty peoples if there is to be effective change for the generations coming. An intimate look at treaty the day before signing, the day of signing and the day after signing is vital in understanding how the treaty relationship between First Nations and the British Crown changed in context, understanding and intent.

In order to protect the sacred treaty we must know what is to be protected.

MR. CORY ARCAND, KIPOHTAKAW EDUCATION CENTRE (ALEXANDER FIRST NATION)

21 years of postgraduate teaching by privileging Australian Aboriginal and Torres Strait Islander ways of knowing, seeing, being, doing.

21 years ago, the University of Sydney's School of Public Health established the Graduate Diploma in Indigenous Health Promotion (GDIHP). It was developed to align with the key values and principles that underpin effective Indigenous health prevention and promotion: self-determination, social justice and equity. The graduate diploma attracts Australian Aboriginal and Torres Strait Islander health workers and others who have a role in promoting the health of their communities. No other Australian university offers a Graduate Diploma in Indigenous Health Promotion. Developed in consultation with Aboriginal and Torres Strait Islander health professionals, this course is based on national and international best practice in Indigenous health promotion. After 21 years of successful delivery we have developed an alumni network across Australia, creating a critical mass of Australian Aboriginal and Torres Strait Islander public health graduates doing amazing work to ensure the future health and well-being of their communities. Our longevity is largely due to privileging Australian Aboriginal and Torres Strait Islander ways of knowing, seeing, being, doing as we administer and teach our program.

MICHELLE DICKSON, UNIVERSITY OF SYDNEY, AUSTRALIA – SCHOOL OF PUBLIC HEALTH (Aboriginal Australian (Darkinjung/Ngarigo))

Creating space for Indigenous Knowledge and perspectives: Questioning the Quebec curriculum

Several studies demonstrate the negative impact of a curriculum where Indigenous cultural dimensions are little present (Corbière, 2000; Battiste, 2002; Michell, Vizina, Augustus et Sawyer (2008).

However, is it possible to maintain and even enhance the identity of Indigenous students while respecting the curriculum in place? We will present the results of an action-research that was conducted in two elementary schools in Quebec, in which the proportion of Anishinabeg students exceeds 50%. The goal of the research was to validate how the perspectives and the knowledges of the communities could be integrated into the regular context of the class. The research was conducted by adopting an Indigenous research perspective (Poirier, 2014; Smith, 1999).

A 'hybrid' pedagogy, inspired by the Indigenous pedagogy Battiste (2002) as well as the Place based pedagogy recently updated by Somerville (2011), served as a framework for the collaborative development of twenty-six teaching and learning activities. The research participants perceived the community and Elders' role for the integration of Indigenous cultural dimensions in the classroom as crucial. The results also call into question certain elements of the Quebec curriculum, which should be more representative of First Peoples' realities.

DIANE CAMPEAU, Université de Sherbrooke

Winter Count Buffalo Robe Project

The Think Indigenous conference presentation will include about not limited to brief history of the Truth and Reconciliation Commission and honouring the Sacred Buffalo by learning about the Winter Count Buffalo Robe project. The goal of the project is intended to build respectful relationships and reconciliation between the First Nations peoples within the Catholic Church and Community. It is an opportunity for conference participants to engage in discussion and learn about this Wintercount and its final destination. As the TRC Calls to Action require a formal apology from the Pope to survivors and to develop ongoing strategies to ensure that these congregations learn about their church's role and legacy of residential schools.

DENNIS OMEASOO, REGINA CATHOLIC SCHOOL DIVISION (SAMSON CREE NATION, CREE)

Moving Beyond Rhetoric and Building Meaningful Relationships

The discussion is aimed at elevating the dialogues concerning reconciliation and building meaningful relationships amongst Indigenous and Non-Indigenous through Indigenous Cultural Competency Training models. The focus is to address the bureaucratic rhetoric that exists within advocacy and lobbying efforts that is hindering pathways to sustainable relationships towards partnership development. The aim is to distill dialogues to grassroots on a local, regional basis to influence national narratives of on-going status quo. The intent is to enhance self awareness within individuals to shift dialogues from deficit based perspectives of Indigenous Peoples to one rooted within respect and recognition. As a proven trainer on National stages within Canada at both public and corporate agency – Michael Etherington has the proven track record with regards to moving beyond rhetoric and establishing the need for frameworks, planning principles on challenging the current status quo of relationships amongst Indigenous and Non-Indigenous within Canada

MICHAEL ETHERINGTON, MICHAEL ETHERINGTON CONSULTING, (MUSHKEGOWUK)

Remote Indigenous students in Australia and boarding schools: The question of capital benefits

Contemporary boarding schools in the 21st century are increasingly understood as institutions where students live and learn for an academic education (Bass, 2014). Bass further highlighted that although many education institutions hold a common goal, boarding schools have varying purposes for different target groups. Despite the spectrum of purpose and the groups they are targeted for, Bourdieu and Passeron (1990) asserted that capital benefits are transmitted and acquired in such institutions. The notion of capital benefit opportunities in elite boarding schools can be argued as one of the major factors that influenced boarding destinations for Indigenous students from remote communities. As Osborne, Rigney, Benveniste, Guenther, and Disbray (2018) highlighted, "the acquisition of Western social and cultural capital...largely underpins the logic of advocating for boarding programs" for remote Indigenous students in Central Australia (p. 12). According to these authors, in 2016 more than 80 remote students from Central Australia were boarding in elite private schools like The Geelong College and St Patricks College in Victoria and Scotts College and Trinity Grammar School in New South Wales through sponsorships. Given the excessive cost of this policy, one has to question the rationale behind investing huge sums of money to send remote Indigenous students interstate when there are boarding school options available within the state/territory in regional towns and cities. While there could be multiple benefits of such a model of addressing remote educational needs, the extent of capital benefits students acquires remain unknown (Osborne et al., 2018). Building capital benefits in learning institution like boarding schools can be a complicated process. It requires engaging, making connections and building relationship with people/events/groups etc. for opportunities to be created (Bass, 2014). Simply being part of that environment will not maximise opportunities for capitals benefits. Whether remote Indigenous students are equipped with the necessary skills and knowledge to access capital benefits in a boarding school environment is unknown (Osborne et al., 2018). Nevertheless, one thing is for certain, every year a good number of remote Indigenous students will continue to be sent interstate to attend private elite boarding schools. This is likely

to be the trend in the coming years with the current support of state and territory governments in Australia.

WILL SULUMA, UNIVERSITY OF ENGLAND, ARMIDALE NSW, AUSTRALIA

Land Based Education, Connecting the land, animals and culture to school curriculum.

I will showcase how Makwa Sahgaiehcan First Nation School incorporates land based learning into all subject areas. Our program is elder led, we teach our students what the elders believe is important. What they want their grandchildren to remember thirty years from now when they are gone. The connection to the land and the animals. They tell me what is important to them, they assist and give directions on the best way to teach it. I do as they ask, then work with the teachers to come up with a plan that can deliver the specific outcome from the curriculum and the elders (i.e., know the proper technique to avoid cutting oneself, know when to hunt animals). My approach is think indigenous first, I think like a neyihow first, then connect the curriculum to the learning outcome and subject. I will go over this process in detail during the presentation. We have hosted different land base activities and have invited other school divisions to attend and each time it has been very successful. I will share my knowledge about why we have such a strong land based program, how I have gained this knowledge over the years in hunting, trapping and practicing our culture. Having an education degree puts me in a situation where I want to share what I know because it got me to where I am today. I want everyone to succeed, but it all starts with who you are, and you're Identity. Through land based education the students have the opportunity to learn about their culture and gain a sense of belonging.

DELANE GRAHAM, MAKWA SAHGAIEHCAN FIRST NATION SCHOOL (CREE)

Decolonisation, Reconciliation, and Immigrant women's empowerment through a shared piece of land: Sharing a transformative journey

The paper is based on an auto-ethnographic reflection, which shows how participating in community gardening can support social and environmental learning about reconciliation, decolonization, and immigrant women's empowerment in meaningful and synergistic ways. Through my auto-ethnographic reflections, I show how community gardening provides a critical context for navigating the challenges and processes of diasporic identity construction, conditioning women's empowerment in resistance to inequitable community politics and patriarchal social structures. International students, newcomers, and children who work together in our campus community garden learn not only how their food is grown but also different forms of sharing cross-cultural knowledges across generations. In this paper I outline why, as a Canadian citizen and diasporic woman, I feel it is important for me to learn about decolonization and reconciliation. Diasporas of the interior and across nation states transcend boundaries in contexts where women are both targets of multi-layered systemic oppression and agents engaging new identities and spaces. This paper attempts to transmit what I have learned about building transnational solidarities using the community garden as a starting point for practices that enable deeper understandings of hybridized experiences among newcomer immigrants, refugees, settlers, and Indigenous peoples. I would argue that a community garden, included in formal and informal learning spaces, could help develop social capital through a productive way of learning mutually-respectful approaches to sustainability. Intercultural, inter-generational, and transnational exchanges about sustaining communities and ecosystems are at the core of decolonization, reconciliation and empowerment.

JEBUNNESSA CHAPOLA, PHD FELLOW, WGSY, University of Saskatchewan

White Corn: Community Education and Sustainability Through Indigenous Food Systems

Indigenous communities face high rates of chronic health conditions that can be directly related to food insecurity. Colonization is often found at the core of these issues. Fortunately, the indigenous food sovereignty movement has increased the attention to the need for access to these healthy and culturally appropriate foods and re-education of how they are grown and harvested in accordance with indigenous agricultural practices.

Two academic scholars from the Oneida Nation in Wisconsin will share the work they have done demonstrating how they have supported the resurgence in the popularity of a traditional, heirloom staple: Tuscarora White Corn. They will discuss the cultural significance of the three sisters (corn, beans, and squash), the traditional ecological knowledge preserved through the corn, the history of white corn in their community, the health benefits of eating indigenous foods, and the ways in which the Oneida community has been trying to grow more white corn to meet the community's increasing demand. The highlight of the presentation will focus on how a cooperative of 15 Oneida families called Ohe•láku has been growing white corn on large plots of land and the recognition of this ancient process as a comprehensive, scaffolded, curriculum.

**DR. TONI HOUSE, UNIVERSITY OF WISCONSIN OSHKOSH (ONEIDA NATION)
CO-PRESENTER, DR. REBECCA WEBSTER, UNIVERSITY OF MINNESOTA DULUTH (ONEIDA)**

Oral traditional stories: A central source to indigenous knowledge applied to the digital artifact construction.

Introduction

Construction of the indigenous artifact has been in practice for thousands of years however, many differing views concerning the creation of the digitally formatted artifact are beginning to emerge. Whilst the artifact may embrace the attributes of its designers, or the intended users, or both. The key issue here was for project initiators to understand the user and the indigenous community being represented. The challenge arises when the developer's background differs dramatically from that of the user. The metaphorical distance of both the designer from the users could pose problems to design, construction and enjoyment.

Problem Statement

The increased use of IT artifacts globally has spurred debate as to what degree indigenous communities benefit from the usability of such artifacts. This paper argues, creators of IT artifacts have relied solely on generic predefined attributes of culture, which may not be sufficient for success as indigeneity takes many forms where each indigenous community's understanding of the artifact can be described differently. Any deviation would misrepresent the indigenous community concerned creating ongoing disconnections to both heritage and traditions as a result.

The Solution

To solve the problem posed, agreement is central. As an example adopting an indigenous world view of the IT artifact as an approach that involves an understanding towards traditional heritage. This paper reports on the doctorate progress to date on work connecting indigeneity to technology.

KEVIN SHEDLOCK, VICTORIA UNIVERSITY, AOTEAROA (Aotearoa, Nga Puhī – Ngāti Porou – Whakatohea)

Koru Journey

The Koru is a symbol synonymous with Aotearoa [New Zealand]. Its origins come from indigenous principles and practices that have been passed down from generation to generation, from Tupuna [Ancestors] to Tangata [People]. Circular in shape, the Koru conveys an idea of perpetual movement.

The 'Koru Journey' was developed as an educational framework, as a discipline in health, safety & wellbeing. The intent was to create an educational model to increase the engagement of our indigenous workers across Aotearoa. In recognition of cultural diversity, the 'Koru Journey' signified a passage to engage, educate and empower our people.

The emphasis was on crossing cultural divides, by safety practices being grounded in cultural backgrounds and seen through an indigenous lens. In Maori and Polynesian cultures, the Koru is a foundation for continuous learning and engagement.

The success of the 'Koru Journey', prompted an initiative to develop unique safety documentation, systems and work practices to assist in bridging the gaps from cultural diversity. It benchmarked a shift from generic styles of safety consultation, communication and cooperation, to one of a personal cultural context.

While the framework was developed to educate indigenous peoples in health and safety, it's contextual nature allows this to be applied and practiced across all areas of education.

RACHAEL TE TOKO, Ngatirehia, (Ngapuhi ki Aotearoa (New Zealand))

Natural Curiosity 2nd Edition: The Importance of Indigenous Perspectives in Children's Environmental Inquiry

Created in extensive collaboration with Indigenous and ally scholars, the second edition of Natural Curiosity supports a stronger awareness of Indigenous approaches to children's environmental inquiry. With a newly expanded Indigenous lens, the new resource invites genuine and multiple entry points for educators to begin to respond to the Truth and Reconciliation Calls to Actions, specifically addressing "teacher training needs related to building students' capacity for intercultural understanding, empathy, and mutual respect." A respectful dialogue between Western and Indigenous ways of relating to nature in this edition challenges us to ask, "How can we help future generations shift from suffering with the burden of "stewardship for the environment" to a life of active participation in, coupled with deep love and respect for, Mother Earth?" This session will engage participants to build group knowledge around how environmental inquiry, deepened by Indigenous perspectives, can support a shift away from acts of stewardship, towards relationships of reciprocity across Turtle Island.

**HALEY HIGDON, DR. ERIC JACKMAN, INSTITUTE OF CHILD STUDY LABORATORY SCHOOL, OISE-UNIVERSITY OF TORONTO
CO-PRESENTER, ROSA NA, DR. ERIC JACKMAN, INSTITUTE OF CHILD STUDY LABORATORY SCHOOL, OISE-UNIVERSITY OF TORONTO**

Land Based Education, Language & Culture

The focus of this session will be on land based learning. Presenters from kiihiw waciston school will speak about the infusion of Land Based Learning that they have prioritized and made a part of their weekly classroom routines. This session will offer an insight into the operation and implementation of their Land Based Learning initiative. Their students learn about Language, History and Culture from local and surrounding Elders/Experts on ways of knowing. kiihiw waciston utilizes partnership to build relationship and opportunity for the two surrounding Prairie Spirit School Division schools indigenous and non-indigenous students alike. The focus is on a "hands on" approach to sharing the skills where students not only get to see but actively participate in land based activities. The activities include (but are not limited to): feasts, pipe ceremonies, outdoor education, medicine picking, storytelling, survival skills, traditional knowledge sharing, Cree language instruction, first nation protocol and methodologies. Furthermore, the partnerships provide opportunity for the surrounding school staff to engage in professional development in: cultural orientation, cultural sensitivity, tolerance and answering the call to action in education laid out by the TRC report. Lastly, the Muskeg Lake Cree Nation and the Prairie Spirit School Division were fortunate to purchase a Cultural Center through the Invitational Shared Services Initiative. The cultural center is located in the heart of MLCN and provides a Year round facility for the Land Based Education.

**KAREN MORIN, KIIHIW WACISTON SCHOOL, (MUSKEG LAKE FIRST NATION, CREE)
CO-PRESENTER, GLORIA GREYEVES, KIIHIW WACISTON SCHOOL (MUSKEG LAKE FIRST NATION, CREE)**

Land-based (Wahkôtowin) Learning Series in an Urban School District

The urban landscape can create challenges in centering Land as educator. Urban teachers report reticence or discomfort in allowing pedagogy and curriculum to emerge from the land. This presentation outlines the development and implementation of a six-part learning series offered by the Calgary Board of Education's Indigenous Education Team as a strategy to bolster Indigenous pedagogies within the district. Participants are encouraged to listen to the language and storied connections of the land and to uncover curricular connections that live in place through relational understandings of wahkôtowin or siim ohksin (all our relations) based learning models. Informed by Indigenous scholars, Elders, and the Land herself, this learning series centers Land as teacher

through several Indigenous pedagogical lenses. This project explores the possibilities of privileging land as teacher to strengthen and advance student learning through the wisdom of Indigenous knowledge systems. We hope this experience can serve as a model for other districts wanting to support land-based, relational learning projects.

**BOB MONTGOMERY, CALGARY BOARD OF EDUCATION (MÉTIS NATION OF ALBERTA)
CO-PRESENTER, LESLEY TAIT, CALGARY BOARD OF EDUCATION**

Thinking Indigenous: Jigging Métis Algorithms

Algorithms have long been associated with mathematics and computing science. One definition of an algorithm suggests that algorithms are a process or set of rules to be followed in calculations or other problem-solving operations. While we currently associate algorithms with computers, human beings also engage in algorithmic acts. For example, the Métis have created algorithms in inventing, creating and living with the land: the Red River cart; log houses; sewing and beading moccasins.

While computer algorithms are inorganic and lack spirit, feelings and consciousness, Jigging Métis Algorithms are human/organic algorithms since time immemorial and inherent in the living being and possess the same four aspects of Métis and consciousness. Métis algorithms were inherent in mind pictures, insights and visions of dancing numbers, mathematics and calculation processes by a set of rules, often verbally expressed in the Michif and Cree languages.

Métis algorithms were partnered and braided with other knowledge systems like western scientific knowledge.

We will describe and explore the concept of Métis algorithms in this session.

**ELMER GHOSTKEEPER, UNIVERSITY OF ALBERTA (BUFFALO LAKE MÈTIS SETTLEMENT)
CO-PRESENTER, FLORENCE GLANFIELD, UNIVERSITY OF ALBERTA (MÉTIS NATION OF ALBERTA)**

Using outdoor learning to decolonize education: Stories from an on-reserve and an urban school.

Out-of-classroom and outdoor learning provides an opportunity for students to become excited and engaged in learning. Many Indigenous scholars have indicated that reconnecting with the land is a necessary step towards the decolonization of education. In this session, we will present a framework of the major approaches to outdoor learning including land-based, place-based, outdoor adventure, and environmental education. We will briefly discuss some of the literature that supports outdoor education's impact on positive learning and personal development for students. Throughout the session, we will be sharing our personal experiences as teachers of an on-reserve program and a city-based program that both use outdoor learning as a foundation for the learning success of the students. We will share starting points that can be used by educators in their own practice. There will be an opportunity for you to discuss your school and how outdoor learning could look in your practice.

**CHRIS CLARK, UNIVERSITY OF SASKATCHEWAN
CO-PRESENTER, CHARLIE CONNOR, CHIEF NAPEW MEMORIAL SCHOOL (PETER BALLANTYNE CREE NATION)
CO-PRESENTER, JOE LACHANCE, CHIEF NAPEW MEMORIAL SCHOOL (BIG ISLAND LAKE CREE NATION)**

Indigenous Educator Engagement

The Elementary Teachers' Federation of Ontario (ETFO) is the professional and protective organization representing 83,000 educators employed in Ontario's public elementary schools. ETFO is a catalyst for promoting dialogue and action on equity and social justice in classrooms, schools and communities. ETFO also has a full-time Executive Assistant who oversees First Nations, Métis and Inuit Education.

To best support members in their learning about Canada's legacy and relationship with Indigenous Peoples, ETFO has created culturally appropriate and relevant resources and learning opportunities for Ontario educators through working relationships with allies and First Nations, Métis and Inuit members and organizations.

To ensure that all members are engaged and represented in the Federation, ETFO has developed programs and opportunities to engage Indigenous members to become more active in various capacities, including: writing and resource development, participating in workgroups and committees, presenting workshops, and participating in leadership programs. One of the programs highlighted in this session will be ETFO's Annual Leadership Symposium for First Nations, Métis and Inuit Women Members. Participants will learn about these engagement approaches, and the importance of having Indigenous members involved in various leadership capacities in education.

RACHEL MISHENENE, ELEMENTARY TEACHERS' FEDERATION OF ONTARIO (EABAMETOONG FIRST NATION)

Gwaayaksichikweyan – Making Things Right

This presentation will showcase a new comprehensive resource designed to support teachers with the implementation of the revised Social Studies and History curriculum in Ontario stemming from the Truth and Reconciliation Commission's Calls to Action. Strategies and resources on how to appropriately and respectfully embed this into curriculum content will also be explored. This workshop will share about the importance of initiating, establishing and maintaining, meaningful and mutually beneficial partnerships with educators, students, First Nation communities and organizations as a salient tenet of reconciliation in education systems.

**JODIE WILLIAMS, FNMI EDUCATION ASSOCIATION OF ONTARIO
CO-PRESENTER, TESA FIDDLER, FNMI EDUCATION ASSOCIATION OF ONTARIO**

Anishinaabewin in the Academy

This presentation explores the precarity of doing 'double duty' by living in two worlds and interrupting the violence of benevolence in the academy. The journey of an Indigenous scholar traversing the invisible borderland of Anishinaabewin (Anishinaabe ways of being and knowing) and the Western institution of education and research will be shared in story. The Traditions and stories of Elders continue to inform Anishinaabe identity and consciousness and continuance as discourse. As an Anishinaabe Kwe, what I bring forward is not neutral and my voice represents my experiences. I am particularly interested in demonstrating an alternative reality towards educational transformation and the promotion of Indigenous pathways to knowledge production. The goal of this presentation is to build understanding of factors that shape the creation of conceptual space for Indigenous Knowledge, epistemology and method in the academy. This can support the work of Indigenous scholars in the University and serve to transform schooling and education

SHARLA PELTIER, UNIVERSITY OF ALBERTA (CHIPPEWA/ANISHINAABE)

Centring Indigenous Voices in Public School Systems

Using examples of Indigenous-focused collaborative inquiry, this interactive presentation will demonstrate how relationships and student voice can guide the work in schools and classrooms. We will talk about how local relationships with Indigenous community partners anchored the work in two public boards as teachers and students worked through central inquiries: How does knowing our past impact our present and our future actions? How will a focus on relationships and contracts allow students to develop a sense of their role in community? We will share the different directions the learnings went and how this model that centres Indigenous voices changes teacher practice.

**COLINDA CLYNE, UPPER GRAND DISTRICT SCHOOL BOARD (KITIGAN ZIBI FIRST NATION)
CO-PRESENTER, TROY MARACLE, HASTINGS AND PRINCE EDWARD DISTRICT SCHOOL
BOARD, (MOHAWKS OF THE BAY OF QUINTE)**

Circulating Together: Indigenous and non-Indigenous ways of knowing, being, and doing, in Canadian science and mathematics education

Our research, supported by the Social Sciences and Humanities Research Council of Canada, was a review of academic (published in academic books and journals) and grey (newspapers, websites, etc.) literature (2006 - 2007) to respond to the question: how Indigenous and non-Indigenous ways of knowing, being, and doing, have been taken up in science and mathematics teaching and learning, in K - 12 and teacher education? Our presentation will feature the results of this review: the importance of relationship, place, and process to what is occurring in the Canadian context. These three elements were visible in the emerging themes: culturally relevant education and ethical/cultural relationality; language; continual teacher learning/effort at all levels pre-service and in-service; and unlearning colonialism and decolonizing. There is an urgency regarding this work given the TRC's (2015) Calls to Action. Educational organizations across the country have established task forces and committees focused on reconciliation, and what that means in terms of teaching and learning. Our results have the potential to point these organizations in the direction of existing good work and suggest ways for engaging in the processes of reconciliation meaningfully within mathematics and science teaching and learning.

**FLORENCE GLANFIELD, UNIVERSITY OF ALBERTA, (METIS NATION OF ALBERTA)
DAWN WISEMAN, BISHOP'S UNIVERSITY**

Links between Indigenous Women, Well-Being and Mother Earth

In this presentation, Dr. Cathy Richardson/Kinewesquao will talk about the important connections between the holistic health and well-being of Indigenous women and Mother Earth. Cathy shares information about her experience of cancer, historical links with the mining industry in Uranium City, her work as a therapist with survivors of colonialism. She shares her analysis about the parallels between the treatment of women and the treatment of Earth and what this means for Indigenous women's empowerment and expression in Canada. She is a co-developer of response-based practice and, as such, discusses the importance of Indigenous women's resistance to mistreatment and misogyny while sharing positive examples of community action, Indigenous women's leadership and acts of collective care.

CATHY RICHARDSON, UNIVERSITY OF MONTREAL (METIS NATION)

Avoiding moves to innocence: Settler principals and Calls to Action

Education has been widely touted as the key to reconciliation. But is reconciliation just another form of colonization; a final attempt to pacify Indigenous peoples and "not have to deal with this (Indian) problem anymore" (Tuck & Yang, 2012, p.9)? Likewise, there is much contention around the role of settlers in reconciliation. Tuck and Yang (2012), for instance, outline several 'moves to innocence' by non-Indigenous peoples that attempt to "relieve the settler of feelings of guilt or responsibility without giving up land or power or privilege, without having to change much at all" (p.10). Yet, without wholesale revolution, the problematic under-representation of Indigenous peoples within the teaching profession means that non-Indigenous principals have inherited the task of supporting the implementation of the TRC Calls to Action in Canadian schools. How then might non-Indigenous principals go about doing so in ethical and authentic ways? Drawing on data collected as part of an ongoing SSHRC funded study, we trouble token settler engagement and highlight the importance of relationship, reciprocity, and Indigenous community leadership as integral components of reframing traditional structures of hierarchy and the coloniality of authority in schools.

**PETER TURNER, UNIVERSITY OF REGINA, (CREE)
CO-PRESENTER, PAMELA OSMOND-JOHNSON, UNIVERSITY OF REGINA
CO-PRESENTER, MICHAEL CAPPELLO, UNIVERSITY OF REGINA**

Tents, pedagogy, and Indigenous education: Designing a framework for Indigenous elementary schooling

In Anishinaabe culture, tipis and lodges like the midewiwin carry teachings. Grounded in our intention to establish an Indigenous elementary school in Ottawa, this paper applies tipi teachings to a model of Indigenous elementary education that is adaptable, land-informed, and sustainable.

Colonial education systems have failed Indigenous children, which has been made evident through experience, research and scholarship (e.g. Battiste, 2004). While the Truth and Reconciliation Commission (TRC) provided hope that education would improve, Ontario's June 2018 election led to the cancellation of a planned Indigenous curriculum revision. Meanwhile, scholars like Baskin, Hart, and Absolon in social work, Napoleon and Alfred in law and governance, and Cajete in science, argue eloquently about the worth of Indigenous knowledge across several disciplines. Often, however, the focus of the aforementioned work is convincing academia that Indigenous knowledge has value, and incorporating Indigenous knowledge requires an assimilation into a pre-existing system.

Structural social work teaches that social inequalities are built into the fabric of our institutions (Moreau, 1979). With this in mind, this paper posits that culturally safe schools require establishing new models that address curriculum, teachers, learning, and assessment, and proposes one such model.

**LINDSEY KIRBY-MCGREGOR, UNIVERSITY OF OTTAWA, (WHITEFISH RIVER FIRST NATION)
CO-PRESENTER, PAULA NAPONSE, UNIVERSITY OF OTTAWA, (ATIKAMEGSHENG FIRST
NATION)**
