

# THINK INDIGENOUS INTERNATIONAL EDUCATION CONFERENCE WORKSHOP SCHEDULE – THURSDAY, MARCH 21, 2019

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## BREAKOUT SESSIONS #1 10:10 – 11:00

**ROOM: RIVER CREE 1**

### **Being Two-Spirited nêhiyaw (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 UNIVERSITY (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)**

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## **ROOM: RIVER CREE 2**

### **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))**

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## **ROOM: RIVER CREE 3**

### **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)**

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## **ROOM: RIVER CREE 4**

### **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)**

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**ROOM: ENOCH A**

### **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)**

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**ROOM: ENOCH B**

### **What Can I Contribute to Meaningful Reconciliation? Teaching and Learning About residential schools**

*How has your school district responded to the education related calls to action from the Truth and Reconciliation Commission's final report?*

*Participants will learn about the collaborative process that The Critical Thinking Consortium (TC2) and the Grand Erie District School Board (GEDSB) utilized to develop a set of grade six lessons that support students and teachers in learning about the Mohawk Institute Residential School in Brantford, Ontario. The lessons assist teachers and students to identify their personal pathways to reconciliation. This resource is one element of TC2's and the GEDSB's response to the calls of action from the Truth and Reconciliation Commission's final report. The session will be led by Usha James, Executive Director, of The Critical Thinking Consortium. Participants will have the opportunity to actively engage in the resource.*

**WARREN WOYTUCK, CRITICAL THINKING CONSORTIUM  
CO-PRESENTER, SABRINA SAWYER, SIX NATIONS OF THE GRAND RIVER, GRAND ERIE  
DISTRICT SCHOOL BOARD**

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**ROOM: ENOCH C**

**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.*

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

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**ROOM: ENOCH D**

**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)**

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**ROOM: ENOCH E**

**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)**

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**ROOM: ENOCH F**

**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)**

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**ROOM: STRONGWOODS**

**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)**

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## **BREAKOUT SESSIONS #2**

### **11:10 – 12:00**

**ROOM: RIVER CREE 1**

#### **Indigenizing Teaching Practice: Nehinuw (Cree) Understandings**

*In their book, *Teaching each other: Nehinuw concepts and Indigenous pedagogies*, Linda and Keith Goulet challenge Eurocentric thought and practice in education. The book, which is written in a framework of Nehinuw (Cree) pedagogy, combines the practical experience of teachers with the pertinent Nehinuw concepts of education. In this presentation, Keith Goulet, a fluent Nehinuw speaker, will identify some of the key Nehinuw concepts and examine the deeper meaning of these concepts from a Nehinuw perspective. Linda Goulet will share how these concepts apply to schooling with examples from teaching practice. In addition to the foundation of *kisinaumasowin* (self-directed learning) and *kiskinaumagehin* (teacher directed learning), the focus will be made on *kiskinaumatowin* (teaching each other). Cree relational models and the extensive interactive nature of Nehinuw thought, practice and understanding will be presented.*

**KEITH GOULET, NEHINUW (CREE) FIRST NATIONS UNIVERSITY OF CANADA  
CO-PRESENTER, LINDA GOULET, FIRST NATIONS UNIVERSITY OF CANADA**

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**ROOM: RIVER CREE 2**

#### **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)**

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**ROOM: RIVER CREE 3**

**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 piano/vocal sheet music produced during the late 19th to early 20th centuries by focusing on images (i.e., design, illustrations) featured on the covers of Indianist music, and themes expressed in lyrics that have come to represent racial, gender and sexuality stereotypes of Indigenous peoples in the mainstream Canadian and US imaginaries.*

*In this workshop presentation we share methods used to deconstruct and analyze language present in Indianist sheet music, and discuss how this reinforces heteronormative expressions of gender and sexuality.*

**SPY DÉNOMMÉ-WELCH, Brock University (Anishnaabe)**  
**CO-PRESENTER, ELIZABETH GOULD, UNIVERSITY OF TORONTO**  
**CO-PRESENTER, KEVIN HOBBS, BROCK UNIVERSITY**

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**ROOM: RIVER CREE 4**

**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)**

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**ROOM: ENOCH A**

**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))**

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**ROOM: ENOCH B**

**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**

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**ROOM: ENOCH C**

**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 their congregations learn about their church's role and legacy of residential schools.*

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

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**ROOM: ENOCH D**

**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 distil 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 prove 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)**

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**ROOM: ENOCH E**

**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 your 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)**

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**ROOM: ENOCH F**

**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**

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**ROOM: STRONGWOODS**

**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.*

**WILI SULUMA, UNIVERSITY OF ENGLAND, ARMIDALE NSW, AUSTRALIA**

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## **BREAKOUT SESSIONS #3**

### **1:00 PM – 1:50 PM**

**ROOM: RIVER CREE 1**

#### **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)**

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**ROOM: RIVER CREE 2**

#### **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 communities 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 Puhi - Ngati Porou – Whakatohea)**

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### ROOM RIVER CREE 3

#### **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**

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### ROOM: RIVER CREE 4

#### **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, BRIANNA OLSON-PITAWANAKWAT, DR. ERIC JACKMAN, INSTITUTE OF CHILD STUDY LABORATORY SCHOOL, OISE-UNIVERSITY OF TORONTO (WIKWEMIKONG UNCEDED FIRST NATION)**

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**ROOM: ENOCH A**

**Land Based Education, Language & Culture**

*The focus of this session will be on land based learning. Presenters from kiihw 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. kiihw 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, KIIHW WACISTON SCHOOL, (MUSKEG LAKE FIRST NATION, CREE)  
CO-PRESENTER, GLORIA GREYEVES, KIIHW WACISTON SCHOOL (MUSKEG LAKE FIRST  
NATION, CREE)**

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**ROOM: ENOCH B**

**What is Indigenous? What is your understanding of "Indigenous Knowledge? What role or function does Indigenous Knowledge serve in contemporary Aboriginal communities?**

Offered as the core of this presentation is the following argument: all humans are essentially the same and share the same basic capacity for thinking and feeling as well as for social and moral reasoning (Brown 1991). In this presentation, we focus on human diversity. By human diversity, we mean both biological and physical variations and their significance in various natural and social environments around the world. The problems of human diversity are complex, widespread, and continuing. The purpose of this presentation is to meet the challenge of human diversity by supplying the necessary information, concepts, and perspectives to grasp the dynamics of human interaction at both group and personal levels. At the end of presentation, you will be better able to think analytically and critically about differences and similarities among human groups, to appreciate personally the risks and the rewards of engaging others, and to understand the necessity for making the effort in the first place. The presentation is to elevate your level of consciousness about Indigenous thinking. The presentation will focus on Indigenous thinking.

**MARJORIE LAVALLEE, UNIVERSITY OF ALBERTA  
DR. CORA WEBER-PILWAX, PROFESSOR, UNIVERSITY OF ALBERTA**

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**ROOM: ENOCH C**

**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 (MÈTIS NATION OF ALBERTA)**

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**ROOM: ENOCH D**

**Learning from the land: Indigenous science and teacher education at *kâmwâtanahk***

Land-based learning is increasingly being recognized as an important context for Indigenous learning that has far-reaching health benefits for all. This presentation is focused on the experiences of one of the instructors of a course for pre-service science teachers. The course is designed to help teachers respectfully include Indigenous ways of knowing in their science teaching, and provides a space for transformative learning among both students and instructors. The course includes one day of urban land-based learning in and around Saskatoon, and two days of wilderness land-based learning at the *kâmwâtanahk* Land-based Learning Lab. *kâmwâtanahk* is located on a beautiful quarter section an hour north of Saskatoon where students learn with knowledge keepers and scientists, and have the opportunity to connect with the flora and fauna of diverse ecosystems (e.g., aspen forest, native prairie, and wetlands). Instructor and student experiences will be highlighted through photos, videos, and stories.

**LINDSEY HELLER, SIMON FRASER UNIVERSITY  
CO-PRESENTER, DR. JEFF BAKER, CHAIR IN ABORIGINAL EDUCATION, COLLEGE OF EDUCATION, UNIVERSITY OF SASKATCHEWAN**

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**ROOM: ENOCH E**

**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)**

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**ROOM: ENOCH F**

**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**

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**ROOM: STRONGWOODS**

**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 (belief in an Anishinaabe way of coming to know and philosophy*

*based on Anishinaabemowin) and the western institution to build educational and research bridges will be shared in story.*

*The Traditions and stories of Elders continue to inform Anishinaabe identity, consciousness and continuance as discourse. The presenter's doctoral research demonstrates Indigenous research methodology based on Anishinaabewin theory to illustrate important connections between Indigenous Knowledge and broader human and Indigenous traditions.*

*Sharla is particularly interested in working from within an Indigenous paradigm, or, alternative reality, towards educational transformation by creating space for Indigenous pathways to knowledge production. The goal of this presentation is to build understanding of methods that shape conceptual space for Indigenous ways of knowing, being and doing such as storywork Circle pedagogy and wholistic Indigenous pedagogical approaches. This is shared to support the work of Indigenous scholars in higher education and to promote transformation at all levels of education.*

**SHARLA PELTIER, UNIVERSITY OF ALBERTA (CHIPPEWA/ANISHINAABE)**

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## **BREAKOUT SESSION #4**

**2:00 PM – 2:50 PM**

**ROOM: RIVER CREE 1**

### **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)**

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**ROOM: RIVER CREE 2**

### **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)  
CO-PRESENTERS, DAWN WISEMAN, BISHOP'S UNIVERSITY; LISA LUNNEY BORDEN, ST FRANCIS  
XAVIER UNIVERSITY**

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**ROOM: RIVER CREE 3**

### **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)**

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**ROOM: RIVER CREE 4**

### **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**

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**ROOM: ENOCH A**

**Between Two Worlds**

*Between Two Worlds focuses on strategies we can use to help our students have a successful life and a strong sense of pride in who they are. I will be sharing my personal journey of growing up without knowing who I was and how attending SUNTEP (Saskatchewan Urban Native Teachers Education Program) provided me with the opportunity to find myself. In being reconnected to my culture, it sparked a passion inside of me that sent me to Aotearoa (New Zealand) last summer to learn from our Māori brothers and sisters. I hope to share my passion, my experiences, and my vision of Sovereign Indigenous Education.*

**CURTIS VINISH, SASKATCHEWAN URBAN NATIVE TEACHER EDUCATION PROGRAM, USASK**

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**ROOM: ENOCH B**

**Teaching Astronomy Through an Indigenous Lens**

*Astronomy is the world's oldest science and it is fundamental to the traditional consciousness of the Indigenous peoples of Canada. The material evidence of medicine wheels and other manipulated landforms provide an insight into traditional ways of understanding indigenous views of the universe. The patterns of motion of celestial objects were used as a calendar, clock and for wayfinding. Engaging students in these complex concepts of sky science is challenging. Employing Indigenous traditional cosmology along with contemporary discovery helps students to comprehend practical applications of sky science. Jennifer Howse is an education specialist who has offered astronomy programming at the Rothney Astrophysical Observatory for the past thirteen years. She will share her insights and resources related to Astronomy education through an Indigenous lens.*

**JENNIFER HOWSE, ROTHNEY ASTROPHYSICAL OBSERVATORY, UNIVERSITY OF CALGARY**

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**ROOM: ENOCH C**

**Land and Life: Exploring a sense of place through Photo-Voice with Neehithuw (Cree) youth**

*Many First Nations leaders, community members and youth have expressed a need for a wider range of educational opportunities (Finlay & Akbar, 2016) that can include activities that move beyond traditional western models (Goulet & Goulet, 2014). School curricula in Indigenous communities are therefore incorporating alternative pedagogies such as the arts that not only allow youth to explore and express their realities and interests but that also offer them holistic ways of learning and knowing (Yuen et al., 2013). This presentation looks at one such example that took place at a First Nations high school in a Neehithuw (Cree) community in northern Saskatchewan that offered a six-week course in Communications Media that featured an adaptation of photo voice (Wang, 1997; Jennings and Lowe, 2013) and film making to develop positive relationships and promote feelings of wellbeing in the physical, intellectual, social/emotional, and spiritual aspects of being. We will highlight the content of the photos produced by the students, the benefits of the course, and the challenges faced by the teacher and students during the process.*

**LACEY ENINEW, SENATOR MYLES VENNE SCHOOL, LAC LA RONGE FIRST NATION (CREE)  
WARREN LINDS, CONCORDIA UNIVERSITY  
LINDA GOULET, FIRST NATIONS UNIVERSITY OF CANADA**

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**ROOM: ENOCH D**

**Trauma Informed Art Lessons**

*Angela Hall, through her studies with Dr. Jane Simington's Trauma Recovery Certification Program, Kutenai Art Therapy Institute and Spiritual Informed Creative Arts Graduate Certification, St. Stephens and as a Teacher, Consultant and Alberta Education Manager with 25 years experiences in First Nations, Metis and Inuit Education has developed a number of Art activities for students grades K-12 that utilizes Indigenous Ways of Knowing, nature, visualization, meditation and trauma informed education to supports students in the following: self-regulation, feeling safe at school, trusting ones own knowing, developing and maintaining holistic balance, developing healthy boundaries, deepens awareness of self and others, deepening awareness of the richness in Indigenous language, culture, Elders & Knowledge Keepers and connecting to nature as a teacher for healthy living.*

**ANGELA HALL, EDMONTON CATHOLIC SCHOOLS, METIS NATION OF ALBERTA  
ROOM: ENOCH E**

**Young Indigenous Women's Circle of Leadership: Creating space for Indigenous Language, Traditions and Ceremony**

*This panel will describe the Young Indigenous Women's Circle of Leadership (YIWCL) program and its impacts on participants. YIWCL is an educational Cree immersion program whose objectives are to mobilize Indigenous languages and Indigenous knowledge transfer. YIWCL offers a unique pedagogical approach to Cree language immersion through traditions, ceremony, and knowledge. Furthermore, it is our hope that such pedagogies and program development ideas will inform Indigenous education and language policies currently under development in Canada and beyond.*

**ROCHELLE STARR, UNIVERSITY OF ALBERTA, LITTLE PINE FIRST NATION, BIG STONE CREE NATION, GREEN LAKE, SADDLE LAKE CREE NATION  
CO-PRESENTERS, DARLENE AUGER, SUSAN SINCLAIR, ELDER MARGARET CARDINAL**

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**ROOM: ENOCH F**

**Lateral Violence in Indigenous Post-Secondary Education**

*As a by-product of colonization in North America, lateral violence continues to flourish through power imbalances within Indigenous communities. Bullying, gossip and harassment are some of the tactics used to demoralize others and reinforce established power dynamics. Traditional ways of living that focus on collective well-being have been mostly replaced by neoliberal ideology that supports patriarchal behavior. Combined with the assimilative policies being pushed through by the Canadian Government, lateral violence acts as a barrier to Indigenous healing, resurgence and liberation.*

*By exploring lateral violence as a form of trauma defined by Renee Linklater (2014), we can begin to create a pathway that allows for introspection into harmful practices we as Indigenous Peoples are engaging in to identify ways to overcome this trauma. The barriers that lateral violence creates in Indigenous post-secondary education will be examined in this presentation. By utilizing the Peacemaker's story for metaphorical comparison with our current reality, the potential for Indigenous communities to help or hinder educational success will be discussed.*

**EVAN JAMIESON-ECKEL, MCMASTER UNIVERSITY, ROTINONSHONNI**

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**ROOM: STRONGWOODS**

**Resurgence Through Indigenous Poiesis: An Indigenous Metissage**

*Indigenous Arts-based Inquiry processes, as knowledge practices, are ecological encounters of profound reciprocal relationality that acknowledge the act of co-creating through living embodiments of Indigenous poiesis. What is provoked in Indigenous Arts Inquiry are potential encounters that ask us to fully engage in enactments of making such that the ceremony of these sacred practices makes and unmakes us. This radical participation through the offering of our humble humanity allows us to move into the living intensity of profound relationship with the great flux of becoming. It is in such powerful acts of attunement that we entrain with the acoustic ecology of polyphonic creation. The human and the more than human are all living enactments, possible pathways of being and becoming, teachings offered, sounding through sonic resonance and reverberation. Indigenous modes of artistic inquiry engage us in processes of creation, offering the re-searcher or educator multiple pathways for exploring Indigeneity. Indigenous Poiesis is a participatory pedagogical process that lies at the heart of Indigenous Education. It is by returning to the ancient teachings through Indigenous Arts Inquiry that we learn to radically re-imagine and re-animate our vision of the future for the generations to come. Here art becomes ecological activism.*

**VICKI KELLY, SIMON FRASER UNIVERSITY, ANISHINAABE/METIS**

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**BREAKOUT SESSIONS #5**

**3:00-3:50**

**ROOM: RIVER CREE 1**

**The Future is Thunderbird Women: Indigenous Feminism Defined by Indigenous Women**

*Indigenous gender roles have been distorted by colonialism, both through imposed systems of patriarchy and redefining gender roles within Indigenous communities. In Canada, the Indian Act of 1857 initiated a system of patriarchy which resulted in the loss of matrilineal family lines and Indigenous women's rights to represent their community in leadership roles. This system still exists today, and despite numerous attempts to modify the law, the Indian Act still exerts patrilineal bias on Indigenous communities. In spite of this, there exists a large volume of research and literature by Indigenous women which investigates Indigenous feminism and the agency of Indigenous women in their communities. Examples include the writings of Sherry Farrell-Racette (Farrell-Racette 2010), Lee Maracle (Maracle 1996), Beverly Singer (Singer 2001) and Carol Rose Daniels (Daniels 2018) as well as online campaigns such as Rematriate (Rematriate 2018). Moreover, many Indigenous women in Canada are now stepping forward to address patriarchal systems in Indigenous institutions, such as the Assembly of First Nations, and outdated laws favouring male representation over female in meeting with governmental institutions.*

*My research considers decolonization methods in relation to Indigenous feminist perspectives in research practice. Through an Indigenous research paradigm based on the teachings of the Indigenous Cree medicine wheel, this paper aims to decolonize homogenous forms of research by promoting Indigenous women's knowledge. The medicine wheel in Indigenous teachings is a philosophy and a practical method of interpreting the physical, mental and transcendental domains. For research purposes, the medicine wheel offers a unique representation of Indigenous epistemology, ontology, axiology and methodology for use in research. Furthermore, following decolonial theory and Indigenous*

*methodologies this research investigates the intersections of Indigenous feminism in decolonizing knowledge production and dismantling paternalistic affects in educational institutions.*

*Including Indigenous approaches to listening, participation and storytelling as opposed to standardized interviews, as well as observation and document analysis, this thesis opens space for generating community-based definitions of Indigenous feminism. Focusing on the Canadian context, Indigenous women in Saskatchewan possess a vast amount of traditional knowledge and ways of knowing which have been devalued since the enforcement of the Indian Act. One vital way of Indigenizing cultural revitalization is by reclaiming Indigenous women's epistemologies as a means of decolonizing gender roles and negating the impacts of the Indian Act.*

*Keywords: Indigenous, methodologies, feminism, intersections, indigenization, decolonial theory, epistemologies, patriarchy, Indian Act, Canada, Saskatchewan*

**AMANDA FAYANT, UNIVERSITY OF TROMSØ, NORWAY: CENTER FOR SAMI STUDIES,  
CREE/METIS (SASKATCHEWAN)**

**ROOM: RIVER CREE 2**

### **Land Based Learning Curricular Links Made Fun and Engaging**

*This interactive workshop will explore the topic of land based learning activities, concept based learning of the draft curriculum. Traditional aboriginal games and environmental games will be used to model land based learning curricular links. PLC groupings and concept based introduction and modeling will be covered.*

**TERRY LYNN COOK, NORTHLAND SCHOOL DIVISION  
CO-PRESENTER, JULIA MCDUGALL**

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**ROOM: RIVER CREE 3**

### **Introduction to Digital Storytelling: Resources, Tips, and Tools for Learning Through the Storymaking Process**

*Creating digital stories generates an opportunity for in-depth learning engagement as learners explore and reflect on their story topics through the storymaking process and by sharing the story with others. This workshop will discuss collaborative digital storytelling with Indigenous communities, including resources, tools, and tips that can help create impactful digital stories. We will share our experiences in filmmaking with Blackfoot youth at the Li na kaa sii na ku pi tsi nii kii Piikani Digital Literacy and Cultural Camp in Piikani First Nation, and creating augmented reality (AR) stories with graduate students and Knowledge Keepers from Saddle Lake Cree Nation for Treaty 6 marker bear sculptures. Beginner technical advice for recording video, audio and editing will be shared, as well as considerations for the application of OCAP principles, consent, collaboration, copyright, and data stewardship in the context of digital storytelling.*

**ARETHA GREATRIX, UNIVERSITY OF ALBERTA, KASHECHEWAN FIRST NATION (ALBANY  
BAND)  
CO-PRESENTER, AMANDA ALMOND**

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**ROOM: RIVER CREE 4****Arts-Based Learning with Indigenous Youth on the Land – Restoring Our Roots**

*The inaugural "Restoring our Roots" retreat took place on Abenaki territory southeastern Québec in July 2018 and was part of a research project aimed at increasing opportunities for urban Indigenous youth to learn about their cultures and histories. The retreat included teachings about ceremonies, a medicine walk, arts-based workshops, pow-wow dancing, storytelling, and sharing circles, among other activities. The participatory arts-based activities offered during the retreat opened up a crucial space for youth to question, explore and uncover more of their stories by engaging in visual, oral, and embodied sharing. These offerings created a safe container for both individual and collective sharing around subjects often difficult to express or embody, from the impacts of racism, gendered and colonial violence to the desire to belong and find voice in their cultures. These themes were explored with more intuitive approaches by responding to visuals and gestural experiences through visual collages, circle storytelling and pow-wow dancing. Youth reflected afterwards that these activities helped them access parts of themselves and their stories, to make tangible their experiences in creative ways while making space for them to be seen and mirrored by their peers. Many youth expressed the desire to have more arts-based activities to continue to uncover their roots, share their stories, and connect with others.*

**MOE CLARK, CONCORDIA UNIVERSITY NISTAMĪKWAN, METIS  
JOSEPH NAYTOWHOW, STURGEON LAKE CREE NATION (CREE)  
ELIZABETH FAST, CONCORDIA UNIVERSITY, MÉTIS NATION  
CO-PRESENTERS:  
VICKY BOLDO, CONCORDIA UNIVERSITY, CREE-METIS,  
BROOKE WASONTIHOSTHA DEER, CONCORDIA UNIVERSITY, MOHAWK (KAHNAWAKE)  
CHRISTOPHER REID, NATIVE MONTREAL, NISGA'A NATION**

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**ROOM: ENOCH A****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)**

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**ROOM: ENOCH B**

**Kiskinwahamâtowin/Teaching One Another: Collaborative Learning in the University of Alberta Libraries Decolonizing Description Project**

*The University of Alberta Libraries (UAL) has a long history of engagement with Indigenous individuals and communities in partnerships, service provision, and professional placements; however, we recognized that descriptive metadata practices pertaining to Indigenous peoples and contexts needed to be addressed in order to enhance service for Indigenous UAL users. In 2016, the UAL formed the Decolonizing Description Working Group to investigate, define, and propose a plan of action for how the UAL could more accurately, appropriately, and respectfully represent Indigenous peoples and contexts through its descriptive metadata practices. In its final report, the group identified the critical need to conduct outreach and consultation with the Indigenous communities in Alberta and the North in order to revise problematic subject headings in a collaborative and equitable way. In 2018, the Decolonizing Description Project (DDP) team was formed and set out to explore engagement strategies and methods with the Indigenous communities of Alberta and the North. By engaging true acts of Kiskinwahamâtowin/Teaching One Another and collaboration at every stage of the initiative, the DDP team and UAL hope to enhance services for Indigenous users of the UAL that contributes to a welcoming and respectful environment within the libraries for all.*

**TYSON THOMAS, MASKEKOSIHK (ENOCH) CREE NATION, UNIVERSITY OF ALBERTA LIBRARIES  
CO-PRESENTER, SHARON FARNEL, UNIVERSITY OF ALBERTA LIBRARIES**

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**ROOM: ENOCH C**

**Stoney Nakoda Grizzly Report and Implementation Model**

*In 2016, the Stoney Nakoda completed a study on Grizzly Bears in the Kananaskis Park Forest area, as part of the Aboriginal Funding for Species at Risk program. The study utilized traditional knowledge in the process of cultural monitoring as a methodology within the report. This traditional knowledge perspective, is not based on Western Science, and offers a different understanding of Grizzly Bear behavior and habitat. Recommendations from the report will be shared in the presentation as well as recent developments on outreach initiatives. Also, an implementation model will be offered, as a follow up to the report. March 21, 2019 is international day of forests, and a good time to reflect on our current use of forests, and the wildlife that we share forests with.*

**WILLIAM SNOW, STONEY NAKODA, STONEY TRIBAL ADMINISTRATION**

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**ROOM: ENOCH D**

**Teacher Quality Standard: Professional Practices in an Indigenous Framework**

*Treaty Six Education Council (TSEC) located in North Battleford, Saskatchewan serves 12 member schools with a student population of 2,600 in our system. The TSEC Teacher Quality Standard (TQS) document is research based and an innovative approach to the supervision and evaluation model in our schools. This presentation is an explanation of our process with the TQS and the six key outcomes that identify professional practices through an Indigenous context in education. The standards support teacher development over time which ultimately enhances student learning. Teachers, principals and*

*superintendents engage in reflective conversations of teacher appraisals during this collaborative process. The overall aim is to develop responsive instructional leaders in the classroom with our member schools.*

**DARCELLA KASOKEO, TREATY SIX EDUCATIONAL COUNCIL  
CO-PRESENTER, NOELLA MITSUING  
CO-PRESENTER, TYLER CAMERON**

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**ROOM: ENOCH E**

**Wabanaki Language Initiatives of New Brunswick**

*My presentation highlights the efforts of TNEGI in the revitalization of Mi'kmaq and Maliseet (Wolestequay) languages of New Brunswick. With the realization of our languages dying, a surge of revitalization of the languages is at the forefront. TNEGI has supported the revitalization and has several initiatives to address this important aspect of our culture.*

*Overview of initiatives: Revitalization Projects*

*Wabanaki Early Years*

*Treaty Education Pilot Program*

*Acculturation*

*Land Based Learning*

*Online Language Programs in both Languages*

*Say It First*

*Please bring laptops for anyone attending session*

**GAIL FRANCIS, THREE NATIONS EDUCATION GROUP**

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**ROOM: ENOCH F**

**Cree Leadership and the Incongruence of Western Leadership**

*This session will explore the incongruence of western leadership and the concept of Cree leadership. Western leadership theory focuses on the individual while Cree leadership; nîkânastamâkêwin, honors the collective good. Nîkânastamâkêwin, in its practice and ancient grounding can provide a valuable theoretical framework for schools and organizations that want to honor our Cree traditions. This session will explore the action of nîkânastamâkêwin and the principles that guide its practice, principles like; kisêwastisiwin, wahkohtowin, and tapahtêyimisowin.*

**NOELLA STEINHAUER, SADDLE LAKE CREE NATION, UNIVERSITY OF ALBERTA  
CO-PRESENTER, PATRICIA STEINHAUER, SADDLE LAKE CREE NATION, UNIVERSITY OF  
ALBERTA**

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**ROOM: STRONGWOODS**

**Our Journey as Anishinaabe Jingle Dress Dancer/Educators: Healing to Trauma Impacted Classrooms**

*The trauma impact of colonization and the Indian Residential school (IRS) experience have formed inter-generational impacts to today's Indigenous students and classrooms. This presentation is an introduction and discussion to trauma informed teaching strategy through an Anishinaabe healing lens. Teacher and classroom education require wisdom-based approaches to teaching and healing approaches in the classroom, which forms the research question to this research project. This presentation will expand the space of Indigenous education and heed to historical trauma, and how it impacts the thinking, speaking and living of Indigenous students in contemporary times. Both presenters bring their own Jingle dance/healing cultural lived experiences as educators to explore various themes important to trauma informed educational practices through discussions of (a) trauma impacted history, (b) disrupting ill-formed teaching labels, (c) de-traumatizing and reclaiming thinking, speaking & living Indigenous, (d) philosophical approaches to healing from a Anishinaabe ontology, (e) bringing cultural agency to classroom healing approaches, and (f) community-based trauma informed education considerations. Conclusions drawn include the importance of engaging educators with Indigenous pedagogies to empower themselves for informed change with diverse, comprehensive strategies and opportunities of trauma informed approaches.*

**KAREN J PHEASANT-NEGANIGWANE, ANISHINAABE, UNIVERSITY OF ALBERTA  
CO-PRESENTER – SOPHIE PHEASANT, ANISHINAABE, KENJGEWIN TEG EDUCATIONAL  
INSTITUTE, ONTARIO**

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**BREAKOUT SESSIONS #6  
4:00 - 4:50**

**ROOM: RIVER CREE 1**

**Evaluation of Aboriginal Student Needs by School Professionals : Promoting the Implementation of Best Practices based on Informed Decisions**

*To ensure equity and tend towards inclusion, it is now recognized that schools must question discriminatory practices that could occur and develop a range of services that consider student diversity (UNESCO, 2017). However, data available in Quebec tend to show that Aboriginal students are more vulnerable in terms of academic success (Conseil supérieur de l'éducation [CSÉ], 2010; Presseau, Martineau & Bergevin, 2006) and they are over-represented in special education classes (Gabel, Curcic, Powell, Khader & Albee, 2009; Minister's Nation Working Group on Education, 2002). These findings can be explained, in part, by the challenges related to the socio-economic, socio-cultural and linguistic characteristics of Aboriginal students considered when assessing their needs and their impact on educational success. Seeing the decisive role the assessment of needs plays within the Quebec school system and the inherent risks related to its implementation with Aboriginal students, a synthesis of knowledge was conducted to answer the following question: What are the best evaluative practices for assessing the needs of Aboriginal students by school professionals?*

*This presentation will give the results based on a review of 82 papers. They can be divided between the five professional acts that compose the assessment of needs. Considering the four key messages, this synthesis of knowledge reiterates that among the best practices identified, a comprehensive, dynamic and differentiated assessment of the needs of Aboriginal students is a promising way to ensure their equity in the educational system.*

**SYLVIE OUELLET  
CO-PRESENTER, CORINA BORRI-ANADON  
CO-PRESENTER, NADIA ROUSSEAU**

**ROOM: RIVER CREE 2**

**A Pedagogy of Indigenous Leadership: An Autoethnographic Tale of Personal Transformation and Collectively Becoming**

*The purpose of this session is to discuss my autoethnography that explores my tension and frustration with undervalued indigenous leadership knowledge critical for being an agent of change in building communities on a global scale. My nomadic story highlights my critical reflections and learnings during my experiences learning, volunteering and working in over 70 countries, most recent living with Mayan scholars in Guatemala. I have spent much of my academic and professional career struggling with the dominance and elitism of Western knowledge and have found my dissertation as a way to confront these disturbing issues. I began this inquiry with a social constructionism framework guiding my work; however, my experiences have transformed my thinking to a post human way of seeing the world. This has been an important process for me, nevertheless, it continues to be unclear and uncertain how academia and organizations working in a multicultural environment can escape from their often mainstream paradigms of leadership, which cause more harm than good, despite good intentions, and have the courage to unlearn and relearn to embrace a view of the world that values local, human, and non-human, knowledge.*

**DR. ALFONSO MONTERO JR., LEWIS UNIVERSITY**

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**ROOM: RIVER CREE 3**

**Traditional Indigenous Games: Handgames and Hunting Practice**

*Our presentation will introduce the basics of hand-game play. We will focus on the basic call signs for the hand-games and the structure of the game. We will also discuss how they came to be and why they were traditionally played. Our presentation will also introduce a traditional Cree spear throwing game. This game was created to build hunters accuracy when hunting. We will discuss what materials are used to facilitate the different games and also look at how people can develop them for their own use. We will also have the opportunity to play the games and have some fun.*

**JESSICA HVAL, CREE, PWK HIGH SCHOOL – SSDEC  
CO-PRESENTER, PAUL BOUCHER, CHIPEWYAN, PWK HIGH SCHOOL – SSDEC**

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**ROOM: RIVER CREE 4**

**Circle of Courage Leadership Program**

*The Circle of Courage Leadership Program's goals are to provide students with opportunities of personal growth in the four principles: Belonging, Mastery, Independence and Generosity. The session will also provide practical skills and techniques to help create safe environments where students can build resiliency. In this presentation the students that have participated in the program will share how they have gained personal growth within their families, culture, education and communities.*

**VERONICA GRAFF, M.E. LAZERTE HIGH SCHOOL, EDMONTON PUBLIC SCHOOL DISTRICT,  
ENOCH FIRST NATION**

**CO-PRESENTER, SHARELLE EMERY**  
**CO-PRESENTER, JAILSA TAYPOTAT**  
**CO-PRESENTER, TYREE PAPIN**  
**CO-PRESENTER, KYLE TRAN**

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**ROOM: ENOCH A**

**Ripples of Indigenization**

*The University of Toronto Scarborough continues to address the Truth and Reconciliation Commission's Calls to Action through efforts to Indigenize the curriculum and teaching. While it is easy to be cynical about the barriers to effecting change in our educational institutions, it is important to acknowledge the successes. With limited resources we feel we have been able to achieve a great deal in a short time. In this presentation we will talk about our teaching initiatives – some together and some alone -- and the incremental changes we have seen as a result: Elder as teacher, and professors as learners and then teachers with a renewed lens. Cumulatively the initiatives have had a ripple effect on students and faculty. After building initial relationships, deeper relationships have resulted that cannot be broken. We will share how teaching practices and curricula have changed resulting in changing hearts, minds and actions. The demand exists for more.*

**WENDY PHILLIPS, ANISHINAABE, UNIVERSITY OF TORONTO SCARBOROUGH**  
**CO-PRESENTER, CONNIE GUBERMAN**  
**CO-PRESENTER, CHRISTINE BERKOWITZ**

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**ROOM: ENOCH B**

**Mi'kmaq & Wolastoqey K4 Connections: Explore 37 land-based lesson plans driven by cultural teachings and early childhood developmental indicators**

*Searching for land-based lessons for your First Nations K4 preschool? Seeking Indigenous early years activities that achieve holistic childhood developmental indicators? Attend this session to explore 37 lesson plans for 'thinking and doing Indigenous' in age 3-5 schooling. Learn about the process of community-driven resource creation in Wabanaki territory (New Brunswick). Leave with culturally-responsive outdoor lessons that you can use your first day back.*

*Each lesson plan was created by Mi'kmaq and Wolastoqey early years and cultural educators, complete with First Nations teachings and extensions for enrichment. Together, the 37 lessons plans meet locally-created indicators for First Nations self-identity and all international HighScope Preschool Key Developmental Indicators (KDI). This hands-on workshop will feature an introductory presentation, participant review of lessons, and group discussion for feedback and sharing other successful practices. Presented by the community-driven Wabanaki Early Years Connections Team in the spirit of land-based, culturally-balanced, early years learning.*

**KAREN SOMERVILLE, ESGENOOPETITJ MI'KMAQ FIRST NATION, THREE NATIONS EDUCATION GROUP INC.**  
**CO-PRESENTER, LAURIE DONOVAN, ELSIPOGTOG SCHOOL**

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**ROOM: ENOCH C**

**Music with Twizz the Season**

*Twizz is an Indigenized visionary, who has an eye for capturing the story within the digital media he is sharing with the world. Twizz is from the Mosquito First Nation, he is an emerging music artist and videographer. This Indigenous artist proudly grew up on Mosquito First Nation and in the city of Saskatoon. Currently enrolled at the University of Saskatchewan through ITEP for his education degree, Twizz plans and dreams of creating a platform for young Indigenous artists who want to pursue music in Saskatchewan and worldwide. He is set to release his first independent album this October 2019, and hopes he can use his voice to empower youth to keep that dream alive within their mind, spirit, and do whatever they want in this short time that we have on turtle island. Since the artist is sharing unreleased music, Twizz is politely asking that there be no filming or videoing of his performance. Pictures are fine. Instagram @Twizztheseason*

**TESLER MOSQUITO, MOSQUITO FIRST NATION, INDIAN TEACHER EDUCATION PROGRAM**

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**ROOM: ENOCH D**

**Applying Forum Theatre with First Nations Adults and Youth in Education**

*A form of Theatre of the Oppressed, Forum Theatre, involves community members building trust and communication through games; identifying common concerns; recognizing current conditions, players, and causes of a situation; and collectively exploring solutions for change. It is distinguished by the interactive participation of the audience, who function as 'spectators' in exploring alternative outcomes to the play. We are investigating using Forum Theatre as a means of exploring issues and promoting wellbeing in various Indigenous communities. One of our community partners, the Yellowknives Dene First Nation Dechįta Nàowo, incorporated aspects of Forum Theatre in adult and youth community courses to target specific skill development and enhance learning. In this workshop, community instructors will engage conference participants in experiential examples of incorporating Forum Theatre in education to encourage strengthening Indigenous identity. Community instructors will focus the workshop on practices for building new relationships between students and Elders, developing trust and communication skills between students and Elders, fostering language development, and encouraging broader ways of thinking about educational concepts that reflect Indigenous culture. In addition, researchers and community members will share their perspectives on incorporating Forum Theatre in culturally appropriate ways to reach Indigenous youth through building capacity and promoting mental wellness.*

**LAURIE-ANN LINES, DENE, UNIVERSITY OF ALBERTA**

**CO-PRESENTERS: ALI ABEL, EILEEN BETSINA & MARGARET ERASMUS, YELLOWKNIVES DENE FIRST NATION**

**CO-PRESENTER: CINDY JARDINE, UNIVERSITY OF ALBERTA**

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**Room: ENOCH E**

**Benefits of Indigenizing Science Curriculum for Grades K-14**

*The importance of incorporating culture into the science curriculum makes the content more engaging for the students and helps them to have better success in their science courses. Past research conducted in this area will be shared, as well as ideas and suggests as to how to best incorporate culture in to the science curriculum. Also shared will be format utilized in the past to host a Summer Science/Culture camp for grades 7-12, utilizing summer interns. Suggested audience: Teachers from grades K-14*

**THOMASINA MANDAN-STEVENSON, MSU BOZEMAN, MT**

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**Room: ENOCH F**

**Education as Resistance: A Prison to Post-Secondary Peregrination**

*This multivocal presentation presents the experiences of a group of people -- some incarcerated, some who are not -- who investigate intersectional pedagogies of postsecondary education and incarcerated people. This presentation is a portrait of individuals' experiences of Native Studies 362: Indigenous Women, through the words of instructors, students, and facilitators at the University of Alberta. We explain our approaches to scaffolding, formative assessment, the need to make explicit the tacit knowledges of postsecondary learning environments and a concept we call, 'stretchicals'.*

*The Winter 2019 course offering of NS 362 taught by Dr. Tracy Bear, welcomed 6 Indigenous women currently incarcerated to audit the class. In Fall of 2018 a team composed of Tracy Bear, Lisa Prins, Allison Sivak, and Jennifer Ward offered a 12-session preparatory class in two carceral institutions, for a total of twenty-five students. Our preparatory course made visual journals, considered scholarly and creative readings, practiced reading and taking notes, and discussed the often-alienating yet sometimes empowering culture of academia. What did we learn and unlearn from this process? What are the ethical principles that guide this work and how can we take what we have developed together in this pedagogy and apply it to more traditional educational environments? Is this possible?*

**TRACY BEAR, UNIVERSITY OF ALBERTA**  
**CO-PRESENTERS: JENNIFER WARD, ALLISON SIVAK**

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**ROOM: STRONGWOODS**  
**TBD**

# CONFERENCE NOTES