

Think Indigenous 2020 Workshop Schedule:

Thursday, March 12, 2020, RIVER CREE RESORT & CASINO

TIME: 10:10 AM

ROOM: STRONGWOODS

CHAIR: AUTUMN BAPTISTE

Genocide: Indigenous Nations and the State

Internationally, Canada portrays itself as peaceful; however, the reality is quite different for our Original Nations and Peoples that remain in a colonial grip. I will demonstrate how the Canadian State is culpable (guilty) for genocide in international law and the forcible removals of Indigenous Peoples children into the residential school and child welfare systems. I will provide an overview of the research in my Master of Laws thesis, now a published book titled, *Suffer the Little Children: Genocide Indigenous Nations and the Canadian State*. My presentation will challenge the current narratives about the residential school and child welfare systems. It will conclude with solutions from an Indigenous standpoint of self-determination in international law.

Tamara A. Starblanket, Dean
Native Education College

TIME: 10:10 AM

ROOM: RIVER CREE 1

CHAIR: THERESE BAPTISTE

A Panel Discussion on Indigenous Research Methodologies

Dr. Patricia Steinhauer and Dr. Evelyn Steinhauer co-taught the Indigenous Research Methodologies (IRM) class to a group of graduate students in the winter 2019 semester. Since taking this course, five non-Indigenous PhD students remain dedicated to on-going research discussion circles. The panel will discuss how these five PhD students are applying Indigenous Research Methodologies within their proposed research projects. The panel questions will include the following: 1) What is your research background? 2) What inspired you to use IRM in your PhD research? 3) How do you walk in good ways with IRM as a non-Indigenous researcher?

Patricia Steinhauer
Evelyn Steinhauer
Tina Wasilik,
Colette Maddaford,
Jodi Harding-Kuriger,
Darcy Courtland
Janine Chesworth

University of Alberta Panelists

TIME: 10:10 AM

ROOM: RIVER CREE 2

CHAIR: ONEITA BALLANTYNE

Indigenous Dawn Breakers: Braiding the Journey of Indigenous Professors.

More Indigenous people have successfully obtained an undergraduate degree and have decided to continue on with their educational journey to obtain a graduate degree. The goal of this research was to braid Indigenous Knowledge, Western Knowledge and Indigenous communities together. This new braid of knowledge is to serve as a gift to distill insights for future Indigenous graduate students. Culture is rooted in the past but not limited to the past as Indigenous communities have more Indigenous people attending post-secondary institutes seeking Western Knowledge. Indigenization of post-secondary institutions has gained momentum and is an ongoing movement. As a result, post-secondary education has begun to transform with a transformation of change needing to continue to take place. Eight Indigenous professors were interviewed for this qualitative research. Indigenous professors shared their own experiences about their own graduate educational journey and thoughts for future Indigenous graduate students. Indigenous professors serve as Dawn Breakers or Day Break People, who are those that arise at dawn, when the morning star rises, to seek a new path and have gone before future generations to create a path for Indigenous scholars.

James Shawana, Anishinabeg
University of Calgary

TIME: 10:10 AM

ROOM: RIVER CREE 3

CHAIR: RHONDA BEAR

Language is Life

In this presentation, Jason discusses the physical and spiritual benefits of knowing an Indigenous Language. In May of 2015, he suffered a major stroke and he miraculously survived. He credits his survival to having the ability to speak Cree. Being told by medical professionals, having a second language such as Cree re-wires the brain and makes it stronger. In March of 2019, he became a part of Canadian history, participating in the first NHL game broadcast in the Plains Cree Language. This presentation touches on that and also includes talking about several teaching methods when learning Cree. As well, utilizing a skill such as art also has physical and spiritual benefits as well and he will demonstrate music on his traditional flutes.

Jason Chamakese, Plains Cree
University of Saskatchewan

TIME: 10:10 AM

ROOM: RIVER CREE 4

CHAIR: REANN CHAMAKESE

Makerspace walking hand in hand with Indigenous Knowledge: Making space for student engagement, story, and voice

We will discuss how creating a culture of Makerspace creates a place for learning, discussion, and empowerment to flourish. Using the natural connection between Maker education and Indigenous ways of knowing, we show how 21st century learning can be fertile ground for reconciliation, holding space for story and voice.

Noelle Pepin, Nisga'a Nation
School District 57, British Columbia

TIME: 10:10 AM

ROOM: ENOCH A

CHAIR: JANILE CLARKE

Pathways and Obstacles to Truth and Reconciliation in Teacher Education: Anti-Racist Lessons

In this presentation, we, two Métis teacher educators, will facilitate a dialogue concerning why we believe reconciliation teacher education initiatives are dependent upon effective anti-racist practice. As a population overrepresented in a majority of provincial preK-12 schools, White teachers are at the forefront of reconciliation. Consequently, the College of Education at the University of Saskatchewan has introduced a mandatory reconciliation course in the hopes of responding to the Canadian government's Truth and Reconciliation Calls to Action. As Métis post-secondary educators who were invited to teach this course, we wish to share with you our experiences to shed light on what we perceive to be pathways and barriers to reconciliation through such courses. To do so, we will share our experiences teaching the three-month reconciliation teacher education course to primarily White teacher candidates. In particular, we will outline the challenges we encountered and the limitations of such courses but also the promise and necessity of truth and reconciliation teacher education courses. We will also describe how we approached the class, various effective methods we implemented, and highlight themes we believe are essential to truth and reconciliation. Drawing from the experience, and our own commitment to racial and anti-colonial justice, the presentation is framed with the central question: Why is anti-racist education foundational to introducing and teaching toward reconciliation? Through stories and reflection, we seek to engage in a thoughtful dialogue about the inevitability of Indigenous educators meeting racism face to face when teaching toward truth and reconciliation. How this knowledge can strengthen the practice of Indigenous and non-Indigenous teacher candidates and teachers will be examined through interactive discussions.

Carmen Gillies, Métis
SUNTEP, Gabriel Dumont Institute

Sheila Pocha, Métis
SUNTEP, Gabriel Dumont Institute

TIME: 10:10 AM

ROOM: ENOCH B

CHAIR: GLYNNIS CROOKEDNECK

The Turtle Teachings

Albert starts off with a picture of a Turtle, asks the audience "What do you see?" also, a turtle shell is pasted around for the people to touch and feel. Albert tells a story about the inspiration received from the spirit of the turtle. We live in a fast world today, turtle tells us to slow down. Turtle has incredible amount of trust to the elements; the sun, earth, water and wind, the four things Creator has given us to use and enjoy. Turtle reminds us of our duty to the Earth and other messages. Power point presentation.

Albert & Frances Scott, Kinistin Saulteaux Nation
Saskatoon Tribal Council

TIME: 10:10 AM

ROOM: ENOCH C

CHAIR: CANDACE GADWA

Native food sovereignty & Native language revitalization feeding bio-cultural survival

Talpunanchichñam means "Its time to sow our seeds" which is the name of our program in the central Andes of Peru; We mean this literally and metaphorically. Our program is the only one of it's kind in our region where our key objective is to use an indigenous pedagogy in order to promote healthy self esteems, healthy sense of identity in order to eat and live healthily. We have managed to transform a school where its parents and students on the first day not only denied their indigenous identity but also expressed their conditioned understanding that being indigenous was inherent with being poor, ignorant and unclean to not only embracing their indigenous identity but learning the cosmovision, re-immersing Wanka the native language, and re-connecting the children to their traditional foods through the school garden. We will discuss our process, the tools we used and lessons learned.

Lisa.Paloma Abregu, Chanka
Saphichay, Huancayo, Peru

TIME: 10:10 AM

ROOM: ENOCH D

CHAIR: PRESTON GAMBLE

The Importance of Identity

Children are loan to us from Creator, whether as parents, grandparents, great-grandparents, nation member or educators, our responsibility is to love, raise, nurture, and teach them from a holistic perspective. We can never forget the four sacred beings that make up the child that stands before us. Within this child sits the spirit to which must be protected and respected. With the child comes history, comes trauma, comes language, comes a way of life as old as time itself, comes opportunity to thrive...it is the efforts of those within the child's environment that have the biggest impact on who the child becomes or is meant to be. The importance of connection to Creator, the land, other living things and to themselves are keys to holistic learning. As people in order to help the children we must first learn and understand, we must be the living examples of what we hope and pray the children will become. We must learn the

dark history of the land and how it has impacted our people yesterday, today and possibly tomorrow; this we must learn and teach the young ones. We must learn what our people still hold on to, we must learn about and see the good within the language and way of life of our people; we must teach the young to love this about them...the identity of our people holds the keys to our success. The education systems of today must change how they view the education of our people, education systems today must include the language and way of life of the people, in this way we ensure that our children get the best of both worlds. As people we hold such precious gifts in our hands. As people we must love, share, teach and prepare our children for their time. As people we can never forget the spirit of the child. What are we prepared to do for the children?

Cory Arcand, Nehiyaw - Treaty 6
Alexander First Nation Education

TIME: 10:10 AM **ROOM: ENOCH E** **CHAIR: LYNNE GLADUE**

Two Spirit Identities

Re-indigenizing the ways in which we view gender and sexuality, in the ways in which we bring back two spirit into our circles. This presentation will delve into the resilience and resurgence of two spirit and how this community is vital to our organizations, places of learning, families and communities.

Gabriel Castilloux, Mi'kmaq & Algonquin
University of Alberta

TIME: 10:10 AM **ROOM: ENOCH F** **CHAIR: MONICA IRON**

Land as Textbook: Learning for Students with Special Gifts

This presentation takes an Indigenous perspective of land based learning for students who have special gifts, not special needs. The Western view of children with special needs are seen as a deficit, disorder, or disability. In the Indigenous worldview, children who were special were seen as holding special gifts and powers which were given from the Creator. The children with special gifts will be reintroduced back to the land, nature's classroom, where they can learn Indigenous ways of knowing in unison with Indigenous language. When teaching children with special gifts, we need to begin from Indigenous stories as told by Elders. Then take the children onto the land and discover the stories through experiential learning. The teachings through an Indigenous lens needs to happen first, so that children with special gifts may understand through their entire being before they can learn provincial curriculum outcomes. I come to offer my learnings from Elders and the land, and how that may be tied to the language, curriculum and Personal Program Plans (PPPs) using a multi-disciplinary approach.

Kavia Burns, Sturgeon Lake First Nation
Gloria Greyeyes

TIME: 10:10 AM

ROOM: THE VENUE

CHAIR: AMANDA JOBB

Kiskinohtamowin: Mobilizing an Epistemology of Promise

Addressing learning outcomes gaps for Indigenous students in Canada requires effective and accessible models linking Indigenous ways of knowing and learning improvement. Indigenous knowledge keepers and academics have challenged Western dominance in contemporary education discourse and have represented Indigenous community knowledges in re-imagining an Indigenous epistemological landscape in publicly funded education. This work has created a space for Indigenous educators and school leaders to re-imagine pedagogy through Indigenous paradigms and effective practice. School leaders are instrumental in transforming schools to better serve Indigenous students by fostering an improvement discourse that challenges Western concepts of success and creates space for Indigenous families and community to shape the culture and practice of schools. A relentless focus on high yield instructional strategies, in collaboration with Indigenous learners and families, addresses immediate learner needs for belonging, relationship and success, while re-defining instructional and leadership practices that better serve Indigenous students while serving all students. Our experience within the context of a network of urban school principals serving primarily Indigenous students and families has served as an incubation site for collaborative approaches that challenge deficit thinking, changing teacher practice, and re-casting school leadership within a context of humility and service. Within our network, we describe our liberative leadership model as kiskinohtamowin. The nehiyaw concept of kiskinohtamowin describes the role of a caring and committed teacher-mentor. Kiskinohtamowin builds from the commitment of school leaders and enlists their knowledge and skills to create space for Indigenous influence and participation. This model maintains an appreciative stance and creates a collaborative space for solution-oriented discourse that employs humility, focus, reciprocity and reconciliation in responding to Indigenous learners. As school leaders enhance their ability to foster positive school-community relationships and share power, they create the conditions for family engagement and student success. We describe the origin of each of the stages of kiskinohtamowin and provide concrete examples of how school leaders can engage in each stage to re-define school improvement while creating the conditions for enhanced learner outcomes. Kiskinohtamowin mobilizes professional responsibility as a foundation for a strategic and informed approach to fostering Indigenous student and family engagement and Indigenous student success. Our presentation will provide the theory and practice of kiskinohtamowin within the context of a principals' learning network and provides entry points for school leaders to confront entrenched Western influence in education theory and practice, and contribute to an epistemology of promise.

Dr. Gordon Martell, Sîkîp Sâkahikan (Waterhen Lake First Nation)
Greater Saskatoon Catholic Schools

Katrina Sawchuk
Greater Saskatoon Catholic Schools

TIME: 11:10 AM

ROOM: STRONGWOODS

CHAIR: ALANIS LAFOND

Dene Tha: Taking Back our Talk Ganujon

I would like to share the story of the project “To bring back our Dene Tha talk” - Elders fluent speakers of Dene Tha only languages recordings, to communities. We have since developed good relationships with a few writers who gave their original archived recordings to be given back to Dene Tha descendants. As a grandmother I have an obligation to protect and to preserve but to practice and pass on what is deemed invaluable to my heritage as Dene Tha knowledgeable with my traditional ways of knowing. I am hopeful about not only keeping preserved stories of our Dene Tha Elders who spoke about their own values in meaningful ways, who practiced protocols, and whose descendants are waiting to hear how and when their stories will be brought back to communities. We have a slow, methodical time consuming transcribing and translation work in collaboration to somehow bring about stories that will be useful to the children at Dene Tha School soon. I am so honored to have gone this far in my life working on what I believe will not only enhance learning ways, bring meaning to the young children and their parents in communities of Dene Tha. As members of a Treaty 8 First Nation of Alberta, developed working together towards making this a life time engaging pedagogical learnings and teachings from our own cultural knowledge with a history and background as language speakers, these are not separate. I believe that we all have a gift, as through my cultural ways of knowing have passed on my own values with protocols of how my Dene Tha Elders taught our generation.

Molly Chisaakay, Dene Tha
University of Alberta

TIME: 11:10 AM

ROOM: RIVER CREE 1

CHAIR: CRESIDA MASSON

The Disconnect from the Spirit of Language

Dr. Lana Whiskeyjack and Kyle Napier The Disconnect to the spirit of the language Both Lana and Kyle are nêhiyawak dedicated to supporting nêhiyawêwin revitalization and acquisition while restoring their connection to the language, communities, and the land. This research and work with communities is intended to support communities in reconnecting the spirit of the language and relationship with the land. As with most Indigenous research, this work is conducted in ceremony, community visits, and sharing circles with nêhiyaw Elders, as well as speakers and learners of nêhiyawêwin. Those helping us to work towards solutions during the

sharing circles and community visits spoke towards land-based Indigenous learning pedagogies, various sharing and learning methods as a part of living the language, and conducting the work through ceremony. Those who spoke in these sharing circles discussed how the community conversations were focused on the holistic worldview of the language as being from and of the land, and it therefore has a spirit. That spirit of the language is continually shared through the words and language, which have become medicine for healing through these most recent generations. This work and the discussions also inherently addresses the ongoing wrongs of which we are healing from. This involves discussions around previous work and research around Indigenous communities and languages, intellectual ownership of conversations shared, hesitations around institutional involvement, and the historical and ongoing consequences of colonization, capitalism, and residential schooling. Canada's ongoing attempted assimilation and forced removal policies against nêhiyawak (Cree People) and other Indigenous Peoples, to the land, their traditional governance and kinship systems. This timeline illustrates the ongoing history of colonization, capitalism and enforced Christianity affecting the intergenerational connection to Indigenous languages, worldviews, and to the land. The goal of this research is to find the patterns of actions that had traumatic impacts on language loss and the disconnection to the spirit of the language and land so nêhiyawak and Indigenous Peoples may continue Indigenous language learning and community building in ceremony with the land.

Lana Whiskeyjack, nêhiyaw iskwêw
University of Alberta

Kyle Napier, Dené / nêhiyaw / Métis
University of Alberta

TIME: 11:10 AM

ROOM: RIVER CREE 2

CHAIR: KIMBERLY MCCALLUM

Indigenous Research in Motion: Re-Centering Reconciliation as an Ethical Space of Engagement

Indigenous understandings of human existence stem from the belief that we are active and creative participants governed by the ordering principals and processes arising from the abundant flow of creative forces in nature. With an aim to contribute to the advancement of indigenous qualitative research tools, this paper will discuss the development and implementation of an innovative Indigenous research model that draws on insights stemming from Indigenous science, western chaos theory and the tools associated with Cajete's (2004) understandings of Indigenous creativity, chaos, participation and the metaphoric mind. To demonstrate the model's application we will review how I used these elements to understand the experiences of child welfare practitioners working with Indigenous children, youth and families – and especially to understand how the creative and rational mind responds to the ebb and flow of existence in these roles and relationships. So that the spaces where meaningful and ethical engagement can be identified and leveraged to advance systemic transformation.

Laurie Anne Sherry-Kirk, Tuscarora & Alderville First Nations

McMaster University

TIME: 11:10 AM

ROOM: RIVER CREE 3

CHAIR: ROBERTA MCINTYRE

Muskoday First Nation Community School Tipi Teachings with Teaching Resource Document

The Tipi Teachings were developed for The Saskatchewan Indian Cultural College (SICC) in the early 1980s by a group of Elders. They were Smith Atimoyoo, Indian Languages Department, Angus Esperence, Program Director, Jean Marie Felix, Resident Elder, Lizette Ahenakew, Resident Elder, James Kanipitetew, Head Elder and Joe Turner, Field Worker. Before Myrna's father died, he had given each of his children a copy of the Tipi Teachings that he and the team of Elders had worked to develop. Myrna stored her copy away as a precious gift not realizing at that time how she would use it. During our character education discussions, she brought it out and showed it to Sharon Laflamme, our Principal and they decided to use it as the basis for our character education program. Over a period of four years Myrna and fellow teacher, Brad Parent have been developing and redeveloping the Tipi Teachings. The original document prepared by the Elders consisted of four pages which defined the virtue assigned to each pole. Myrna and Brad have added meat to these bones by creating questions about these values. Questions that cause students to think, evaluate, reflect upon and practice each virtue. At Muskoday First Nation Community School, we have taken the Tipi Teachings in the spirit of the Elders who created this model and use it on a daily basis in order to help establish and maintain a successful character education program which is culturally relevant and meaningful to our students.

Myrna Turner, Cree
Muskoday First Nation Community School

Jason Bear, Cree
Muskoday First Nation Community School

Liza Brown
Muskoday First Nation Community School

Benta Huntley
Muskoday First Nation Community School

TIME: 11:10 AM

ROOM: RIVER CREE 4

CHAIR: ERIC MOBERLY

Metis Identity & History - Our Story, Our Way - Our Time!

Educators require accurate foundational knowledge that builds competency and confidence in Métis education. Together, we will explore and examine the narrative of historical and contemporary issues that have influenced who we are as a people. Learning about the strong,

diverse Métis Nation will benefit all students. Rupertsland Institute's Education Division has created authentic, engaging resources to support educators in implementing the new Alberta Teaching Quality Standard.

Lisa Cruickshank, Metis
Rupertsland Institute

Jerome Chabot, Metis
Rupertstland Institute

Billie-Jo Grant, Metis
Rupertsland Institute

TIME: 11:10 AM

ROOM: ENOCH A

CHAIR: KAMIELLA MOOSWA

Understanding Racism

One major hurdle Indigenous people encounter daily is racism. This hurdle has been an obstacle for many Indigenous people and they need to overcome to succeed in mainstream society. By understanding the history and behaviors of racism it will no longer be an obstacle but a key to understanding why racism exists. The cognitive thinking of an Indigenous person is unique and cannot be understood if an individual did not experience the daily life of an Indigenous person. Indigenous people use the concept of wholistic thinking and this mentality requires to thoroughly think and analysis the actions and consequences of their actions. The mentality of an Indigenous person has been perceived by the settlers as delayed, time lapse when speaking the borrowed language of English and being passive. Settler's lifestyle and view of society has the objective to become successful in their life's journey. Materialistic gain and prevailing to be the successor had been embedded within the settlers since they existed. This is known as internalized dominance. The internalize dominance has been taught to the settlers since birth and as Indigenous people, they have been starting to understand this practice. When a settler's view of life and Indigenous wholistic thinking come together, it becomes unbalance. Neither side believes the other nationality is appropriate or acceptable. The internalized dominance thought process has played the role of superseding a wholistic thinker. The wholistic thinker becomes attentive and translates what is being interpreted from English into wholistic concepts. This is the delayed process of responding, translating English into wholistic thinking then responding whether orally or physically. The history of the Indian Act, the written text of Treaty 6 and the residential schools only enhanced the disposition of being oppressed by the settlers. The Indigenous people eventually evolved into the behavior of internalized oppression. Indigenous people embraced the belief of shame, guilt, humiliation and opinion they were insufficient to adapt into the settler's society. The settlers continued to be the oppressors and supernatural stereotypes and biases erupted without proper examination of the Indigenous people. Racism can be harsh and hurtful however with the proper teaching and understanding where the root of the problem exists, it can be non-existent.

Greta (Rita) Harper, Onion Lake Cree
Eagleview High School

TIME: 11:10 AM

ROOM: ENOCH B

CHAIR: TESLER MOSQUITO

Affirming Our Treaty Right to Education with Treaty Education

The presentation takes an inside look at the impacts of colonization and how we can utilize existing curriculum to begin the process of decolonizing. In order for First Nations people to realize the impacts we need to look at what some of these current impacts that continue to affect the First Nations child and community. In the presentation the biography of the presenter reflects the impacts personally growing up in a reservation. His experiences in education as a student, teacher, chief and now consultant brings in different perspectives of how these impacts continue to affect our people. An interesting approach using Treaty Education curriculum to begin the process of decolonization in our communities." We must teach the children of today the wrongs of yesterday, to make the difference tomorrow."

Darrell McCallum, Cree
Prince Albert Grand Council

TIME: 11:10 AM

ROOM: ENOCH C

CHAIR: ALANA OKANEE

An Indigenous Global System of Technology: Framing First Nations Tribal Language, Traditions and Heritage using Technology

This abstract presents virtual reality as a technology exemplar for the purpose of reviving indigenous traditions, language and heritage stories of significance. We also highlight the discourse between Indigenous and Eurocentric technology during the construction of the IT artifact. First Nation communities have long suffered at the hand of colonial acts responsible for sub-standard living, low education achievements and poor health statistics. Now, as the world enters into the 4th Industrial Revolution (Hartwell, 2017), the global community stands on the cusp of exponential change in search of a technology merge of the physical, digital and biological eco-systems forever altering the world indigenous peoples live-in (Shedlock, Vos, & Chard, 2016). A number of industries will advance in disciplines such as robotics, artificial intelligence, robotics, bio-technology, the internet of things, autonomous vehicles and virtual environments alike. This will impact the indigenous world in many ways such as jobs, intellectual property rights and, lifestyles alike. To add to the growing challenges, black-box proprietary software, software bias and software discrimination will persist exposing indigenous communities in unimaginable ways. It is clear Eurocentric systems will continue to be more of a hindrance than a solution for indigenous peoples moving forward. To meet these pending problems, indigenous communities must ensure technology construction principles respect a definition for indigenous knowledge that is grounded with indigenous methods during

the construction of any digitally formatted software applications. For indigenous peoples, building the digitally focused IT application ex-ante and ex-post requires a specific understanding and portrait of indigenous processes and practices during the design, prototype and post construction phase of the application build. This abstract offers the idea of an indigenous Information Technology (iT) architecture, employed to lead the construction of the indigenously framed IT artifact. We propose new streams of understanding in pursuit of an indigenous tribal method towards building the IT artifact. One that provides a post-colonial approach towards framing technology development for the purpose of preserving First Nations heritage language, traditions and artifact treasures. Key words: Indigenous Technology, Indigenous Artifact, Indigenous Methodology.

Kevin Shedlock, Te whare tapu o Ngapuhi raua ko Ngati Porou me ki Whakatohea oku iwi
Victoria University

TIME: 11:10 AM

ROOM: ENOCH D

CHAIR: EVELYN OPEKOKEW

The Arctic Circle: Climate Change, International Law and Indigenous Heritage

Global climate change is the most pressing environmental issue in the modern history of mankind. Similarly to other environmental world wonders, the Arctic Circle is under an immediate threat, the threat of extinction. The threat of extinction includes the multifaceted biomes and ecosystems living within the North Pole, and the communities whom are indigenous to the Arctic region. As the new infamous record for global warming is being observed regularly, the Arctic ice sheet melting will continue in upcoming years. The Arctic environment; Arctic societies, and Arctic politics will all endure the stress of these climatic and human-made effects. This study identifies the Arctic Council and Indigenous Arctic communities as the most influential actors in Arctic governance. This study will analyze, and critique the contribution of this intergovernmental panel to the region's overall environmental security. Qualitative content analysis of the twelve declarations of the Arctic Council, not only reveal the council's perceived achievements in the field of climate change, but also pushes the international discussion towards constructing methods of remedy for environmental conflicts, at all levels. Furthermore, an approach employed by this international environmental law study, is that of Citizen Science and climate change-related field research. The quantitative content being analyzed within this thesis is the findings from a one-month long multidisciplinary research effort by the study's Author in conjunction with the international non-profit organization Earthwatch, and the independent, non-profit research station, the Churchill Northern Studies Centre. The scope of this thesis is, that these findings (and others like it) will be utilized in international legal discourse for the construction of a culturally appropriate international environmental doctrine for the North.

Keshia Talking Waters De Freece Lawrence, Ramapough Lenape Native American, Deer Clan
University for Peace

Maria Kicking Horse De Freece Lawrence, Ramapough Lenape Native American, Deer Clan

University for Peace

TIME: 11:10 AM

ROOM: ENOCH E

CHAIR: FARRAH PISCHE

Indigenous Communications and Marketing best practices

Saskatchewan Polytechnic is located on Treaty 4 and Treaty 6 Territories and the homeland of the Métis people. Indigenous students are an important part of Sask Polytech's community and make up 19 per cent of our student population. Sask Polytech actively works to recruit and retain Indigenous students, help them feel welcome at all our campus locations and integrate Indigenous ways of learning into our campus life and programming. Using the Indigenous Role Model calendar as a case study we will explore: 1- Indigenous Communications & Marketing best practices. 2- Best practices for repurposing print materials digitally. 3- Successes and challenges of publishing the Indigenous Role Model Calendar The indigenous student experience at Sask Polytech is at the heart of the Indigenous Student Success Strategy. Indigenous students should feel welcome, inspired and empowered, but most of all they should feel like Sask Polytech is a place where they belong. Sask Polytech's overarching goal is to continue to increase recruitment, retention and success of Indigenous students across all our programs. Each of the Indigenous Student Success Strategy's four goals—belong, welcome, inspire, empower—contribute to achieving this overarching goal and to improving the Indigenous student experience. Nebah ho?á (Denesuline) Welcome: Ensure Indigenous students attending Sask Polytech are well prepared for post-secondary life and are set up for success. Ki-kinomawo (Nakawe) Inspire: Help Indigenous students thrive at Sask Polytech. Wiyokihya (Dakota) Empower: Celebrate Indigenous student success and prepare Indigenous graduates for successful careers. avik wiiyawow (Michif) Belong: Create inclusive, respectful and welcoming campuses, where Indigenous students have a sense of belonging

Deanna Speidel, Cree
Saskatchewan Polytechnic

Brianna Bergeron
Saskatchewan Polytechnic

TIME: 11:10 AM

ROOM: ENOCH F

CHAIR: LIVIA ROSS

More Than Just Personal Communication: Citing Indigenous Knowledge

As an Instruction Librarian at NorQuest College, Lorisia MacLeod worked with the Indigenous Student Centre staff to develop new citation templates to be used in APA and MLA for citing Indigenous Elders and Knowledge Keepers. These templates are meant to promote the culturally respectful use of Indigenous knowledge and people in research and challenge the status quo of who we cite. Over a year later, these citation templates that are now used at over 25 institutions across North America. This session will include an overview of the templates, an

explanation of how they were developed, and recommendations for anyone interested in adopting these templates at their institution. This session will highlight how relationships in a good way and thinking Indigenous can challenge status quos in academia and promote a better way forward for both Indigenous and non-Indigenous academics along with the communities/knowledge keepers they work with.

Lorisia MacLeod, James Smith Cree Nation
NorQuest College

TIME: 11:10 AM

ROOM: THE VENUE

CHAIR: DIONNE RYANE

Indian Teacher Education Program – First Nation Post Secondary Success since 1972

In 1972 the Indian Teacher Education Program was created in order to fulfill the mandate of Indian Control of Indian Education. This presentation will take you through the history of ITEP, its success, challenges and stories that have made it one of North America's most successful First Nation Post Secondary Programs. This workshop will also outline the model of success ITEP has used to help create a pool of more than 2000 certified teachers/alumni.

Yvette Arcand, Beardys & Okemasis Cree
Indian Teacher Education Program, USASK

TIME: 1:00 PM

ROOM: STRONGWOODS

CHAIR: CONRAD SAND

Teaching Writing Through the Medicine Wheel

What sets Indigenous pedagogy apart is the emphasis on educating the spirit and heart (spiritual, emotional), equally to the mind and body (mental, physical). Using the Medicine Wheel to conceptualize the writing process allows for a better understanding of how the writing process actually works and provides an effective framework for culturally responsive writing instruction. Based upon in-school observations within a First Nations school and an Indigenous teacher's experiences of teaching writing, this presentation views Western 'best practices' in writing instruction through the balanced approach of the Medicine Wheel. Practical examples will also be provided to illustrate how educators can nourish the learning spirit of both Indigenous and non-Indigenous writers within contemporary classrooms.

Miranda Moccasin, Cree
Saulteaux Heritage School

Denise Heppner,
University of Saskatchewan, Prairie Spirit School Division

TIME: 1:00 PM

ROOM: RIVER CREE 1

CHAIR: TANIS STONE

Sharing through Story

This presentation provides examples of how sharing through story is important in making Indigenous Ways of Knowing relevant and brings curriculum to life... Shares personal stories, traditional stories and teaches how story is embedded in culture, dance, etc.

Sandra Lamouche, Nehiyaw Iskwew/ Asinaakii
Livingstone Range School Division

TIME: 1:00 PM

ROOM: RIVER CREE 2

CHAIR: AUTUMN BAPTISTE

Enhancing culturally safe, appropriate and accessible health services to improve outcomes for the Australian Aboriginal community by increasing the Indigenous workforce.

This qualitative research presentation is about what health workers believe is required to develop and maintain a skilled Aboriginal and Torres Strait Islander health workforce. I explore the experiences of Aboriginal and Torres Strait Islander health cadets in specialty areas of Mental Health/AOD and Maternal care to find out what works and what doesn't in the attempt to increase the skilled and qualified health workforce, I also explore the experiences of entering the health workforce for new Aboriginal and Torres Strait Islander employees and discuss the impact that the employees feel they have on the health and wellbeing outcomes of Aboriginal and Torres Strait Islander patients.

Candace Angelo, Aboriginal
University of Sydney, Australia

Jasper Garay
University of Sydney, Australia

TIME: 1:00 PM

ROOM: RIVER CREE 3

CHAIR: THERESA BAPTISTE

Kema Experiences- Ice age to digital age story Kema Experiences- Where knowing, creating and sharing comes together in nature a multi-sensory, interactive, mobile art exhibit featuring story of Beaver people are reclaiming hunter's wisdom using virtual reality and technology leaving people feeling rooted, connected, transformed and energized.

In this presentation we will present the results of Kema Experience Ice Age to Digital age an innovative international collaboration between Indigenous thought leaders. Since meeting last year at the Think Indigenous Conference 2019, We Councilor Garry Oker (Beaver) Doig River First Nation BC Canada and Keven Shedlock (Maori) Victoria University of Wellington, New Zealand have been working on creating a mobile digital virtual reality platform to host Kema

Virtual Reality Experiences; Ice Age to Digital Age. A original story of the Beaver Dene People. The goal of the project is to create a database to store Kema Experiences digital assets. As part of the scoping and requirements of the Kema Virtual Reality Experience – Ice Age to Digital Age project Kevin Shedlock (University of Victoria) is currently organizing a team of electronic hardware engineers, software developers and 3D modelers for the purpose of building digital assets able to communicate and deliver an interactive experience with Doig River First Nation’s heritage stories and beaver language. Kevin Shedlock’s team include constructing a database to house digital assets, ongoing historical origin research activities, storyboarding analogue stories for future digitization and coordinating future communication, interaction and agreement activities with the Doig River Nation such as artisans, elders, interested tribal members and other stakeholders.

Garry Oker, Beaver/Dene
Doig River First Nation

Kevin Shedlock, Maori
Victoria University, New Zealand

Patrice Villeneuve,
Doig River First Nation, BC

TIME: 1:00 PM

ROOM: RIVER CREE 4

CHAIR: ONEITA BALLANTYNE

Decolonizing Environmental Studies Using Indigenous Knowledges and Pedagogies

Foundations of Indigenous Environmental Studies and Sciences (IESS) is a first-year course at Trent University in Peterborough, Ontario. This course is foundational for IESS majors and is an approved course for Trent’s Indigenous Course Requirement (ICR). The ICR was instituted during the 2018-19 academic year and has significantly impacted enrolment in this course. Increases in course enrolment have created opportunity as well as challenges in course design and delivery. Barbara Wall is the course instructor. She was involved in the original design of the course and has taught three versions of the course (pre- and post-ICR). Shawanda is the lead Graduate Teaching Assistant and is responsible for seminar content and design. Wall and Shawanda will share their successful experiences with (and the challenges of) incorporating Indigenous Knowledges and pedagogies into course design. Specifically, these Anishinaabekwewag will discuss their use of a decolonizing approach—including universal design for learning and on-the-land experiential learning activities—to create an understanding of Indigenous environmental philosophies for students of diverse backgrounds and academic interests. Wall’s course design privileges Indigenous Environmental Knowledges (IEK). The progression of lectures and seminars works toward bringing together IEK and western scientific ways of knowing to foster students’ skills in innovative, creative, critical and collaborative thinking. Wall and Shawanda’s work is supported by an inaugural award of the Wickerson Foundation Grant through Trent’s Centre for Teaching and Learning.

Barbara Wall, Potawatomi Nation
Trent University

Amy Shawanda, Odawa/Ojibwe
Trent University

TIME: 1:00 PM

ROOM: ENOCH A

CHAIR: RHONDA BEAR

Living Landscapes, Topographies, Architecture, & Algo-rhythms: Re-Imagining STEM within Indigenous & Ecological Perspectives

Current conceptions of STEM focus on Western views of distinct academic disciplines--sciences, technologies, engineering, and mathematics (Hallinen, 2015). these emphases are clearly positioned there remains a glaring absence of any critical consideration regarding the meaning and purpose of STEM (e.g., Adams, 2018; Thom, 2019; Wolfenmeyer, Lupinacci, & Chesky, 2017a, 2017b, 2018). From our indigenous and ecological perspectives, the lack of questioning around STEM not only marginalizes other cultural forms of knowing--especially those which are connected to the natural environment, but also denies their potential to contribute to the development and advancement of STEM. We are particularly interested in how STEM might be re-imagined within indigenous and ecological perspectives; what alternative meanings of STEM are enabled; and in light of these, what other purposes are possible for STEM? Because current conceptions of STEM do not consider other cultural forms of knowing, especially those connected to the natural environment, we see the need to examine place and different cultural practices (i.e., "distinctive features") of architecture (i.e., "sphere of activity"). In this session we will explore the architectural practices of the Inka; and two Indigenous architects: Douglas Cardinal and Elmer Ghostkeeper to see how such architectural practices enable a re-imagining of STEM and importantly, contribute new purposes and potentialities for STEM.

Florence Glanfield, Metis
University of Alberta

Elmer Ghostkeeper, Metis
University of Alberta

Jennifer Thom
University of Victoria

TIME: 1:00 PM

ROOM: ENOCH B

CHAIR: REANN CHAMAKESE

Sensitive and Perceptive Spaces: Blending Culturally Responsive and Trauma Informed Practices for a More Inclusive Approach

It is our responsibility as professionals to provide a safe, predictable environment for children to learn, play and thrive. This session will highlight best practice in Culturally Responsive and Trauma Informed teaching in order to support teachers in creating a space that supports learning for all. It is designed to jumpstart your practice and provide you with concrete tools to move forward in a good way. We will spend our time moving between cooperative learning and collaboration to build personalized routines and structures to support the learning, relationships and spaces that create safety and allow us as educators to be courageous in our advocacy for students.

Tracy Laverty, Metis
Saskatoon Public Schools

TIME: 1:00 PM

ROOM: ENOCH C

CHAIR: JANILE CLARKE

Indigenous Art, Song and Dance

The Saskatoon Public Schools' Indigenous Ensemble is an extracurricular program created to provide students with an opportunity to participate in their culture. It allows students to build knowledge and skills in Saskatchewan First Nations and Métis traditional and contemporary music, song, dance, storytelling and traditional arts. A program aimed at strengthening cultural awareness and pride among Indigenous students has played a role in encouraging youth who are enthusiastic about participating in their culture and sharing it with their schools and families. The Indigenous Art, Song, and Dance Instructional Program provides instruction in many aspects of Indigenous culture and arts for both elementary and high school students who attend Saskatoon Public Schools.

Don Speidel, Standing Rock Sioux
Saskatoon Public Schools

TIME: 1:00 PM

ROOM: ENOCH D

CHAIR: GLYNNIS CROOKEDNECK

Teaching Mathematics Through Anishinaabe and Métis Design and Technology

Our interactive workshop will present examples from our multi-year multi-site Indigenous mathematics research study in Ontario, The First Nations and Métis Mathematics Voices Project. Since 2012, nine research teams comprising Indigenous leaders, artists and educators and non-Indigenous educators have collaboratively explored the mathematics that has always been inherent in Indigenous cultural practices including beading, birch bark basket making, moccasin making, and Métis finger weaving. Our goal has been to make math meaningful and relevant to First Nations and Métis students by creating explicit connections to their community, and to provide an opportunity for all students to experience culturally sustaining mathematics instruction. The impetus for this work comes from our commitment to engage in long-term collaborations with First Nations and Métis communities and community members

who have identified the importance of mathematics education for their children and communities. Our work falls within the purview of federal and provincial mandates, including provincial and territorial policies that require integration of Indigenous perspectives across all K-12 subject areas, and the Calls to Action of the Truth and Reconciliation Commission (TRC) of Canada (2015) that emphasize the need for K-12 curricula and teacher education that “integrate Indigenous knowledge and teaching methods into classrooms” (p.7). As part of the larger study, each individual project was at the local grassroots level and driven by the views, opinions, resources, and interests of participating communities. In this workshop, we will outline our cyclical process of consultation, co-planning, and co-teaching, and present examples of approaches to mathematics instruction centred within Indigenous design, technology and artistry. We will experience what it means to learn math through culture by designing Anishinaabe beadwork and considering beading from both a cultural and mathematical standpoint. We will view video recordings from the study, including recordings of student thinking with respect to their increased knowledge of Indigenous culture as well as mathematical (multiplicative, algebraic, proportional and spatial) reasoning. We’ll discuss the recovery and renewal of traditional cultural pedagogical patterns including a mentor/apprentice model of instruction, placing students in close proximity to experts, modeling and observation, and the creation of a community of learners based on trust, safety, and humour. We will also consider reflections from community partners, whose funds of cultural knowledge are highly valued in the mathematics classroom.

Colinda Clyne, Anishinaabe (Kitigan Zibi)
Upper Grand District School Board, Guelph Ontario

Dr. Ruth Beatty
Lakehead University

TIME: 1:00 PM

ROOM: ENOCH E

CHAIR: CANDACE GADWA

Kikawinaw Askiy Nikan Cree Immersion Land Based Camps

This presentation will look at the journey of a Nehiyaw Iskwew to revitalize the Nehiyaw language. After 11 years of classroom teaching and finding that the conventional method of classroom teaching was not making any more Cree speakers, Celeste was on a mission to answer 3 questions. 1) What are land based methods to learning Indigenous Languages 2) What are Cree Immersion Methods and 3) Will second language have an impact on English Language Learning. Upon her research she found the motivation to create a land based Cree Immersion camp using Nacinekwin and her academic research towards her Capstone paper. This past summer with the help of many volunteers, and partnerships including Allen Sapp Gallery, and Prairie Livelihood Inc., they created the Kikawinaw Askiy Nikan Cree Immersion Camp.

Celeste Tootoosis, Nehiyaw
Sakewew High School

Mylan Tootoosis, Nehiyaw/Nehiyaw Pwata
Prairie Livelihood Inc.

TIME: 1:00 PM

ROOM: ENOCH F

CHAIR: PRESTON GAMBLE

An Introduction to the National Center for Collaboration on Indigenous Education

The National Centre for Collaboration in Indigenous Education (NCCIE) is a digital space that highlights Indigenous voices from across Canada. Since 2017, teams across Canada (comprised of post-secondary and community educators, students, community members and youth) have fostered relationships with communities, schools and organizations gathering video and audio recordings to showcase the diversity and strength in Indigenous education across the country. The website (nccie.ca) has evolved into an extensive educational resource with a powerful search engine sharing over 550 stories about Indigenous education programs, initiatives and support services from across Canada. This presentation is an opportunity to share the project with everyone and tour the website, highlighting the numerous features and resources available and are accessible to anyone interested in Indigenous education. We currently have seventeen regions working with over 100 team members contributing to the website in conjunctions with community partners (e.g., First Nations, Métis and Inuit schools, communities, organizations, educators, Elders and Knowledge Holders). Now in its third year, NCCIE is giving back to communities by working with communities and educational experts to develop educational resources. The Alberta team is excited to present what they have been collaborating on with their community partners.

Dr. Linda ManyGuns, Siksika Nation
National Center for Collaboration on Indigenous Education

TIME: 1:00 PM

ROOM: THE VENUE

CHAIR: LYNNE GLADUE

Reconciliation as Transnational Lenses: An Immigrant Woman's Learning Experiences

This presentation/paper explores the meanings of reconciliation through transnational lenses. Reconciliation as transnational lenses is multiple and complex. They are always partial and arise out of intercultural experiences that are informed by different languages, histories, multi-faith practices and religions, geographical locations, cultures, cross-cultural ways of knowing, learning, and understanding, and the multiple roles of nation states. Reconciliation as transnational lenses requires a dialogic exchange between theory and practice achieved through repositioning, and co-positioning projects. Educating for transnational literacies requires a deep understanding of the structural formations that create intersecting identities and practices of targeting differences as they inform experiences of hybridity. In my presentation I will explain reconciliation as transnational lenses through multiple concepts:

decolonization, necropolitics, subalternity, situated knowledges, hybridity, otherness, and intersectionality.

Jebunnessa Chapola
University of Saskatchewan

TIME: 2:00 PM

ROOM: STRONGWOODS

CHAIR: MONICA IRON

Teaching Powwow Dancing in Schools and Community

Teaching powwow dancing in a safe space benefits students and community but often, institutions have difficulty finding and maintaining staff to run these culture based programs. Indigenous educators may lack powwow dance experience and powwow dancers may lack teaching strategies and training. Through this workshop Deanne Hupfield will share the successful strategies that she has researched and developed to teach powwow dance in schools and community over the last 17 years. Deanne Hupfield (Anishinnabe) is currently a Cultures and Traditions Instructor with the Toronto District School Board (TDSB). Utilizing traditional knowledge, Anishinaabemowin, as well as arts educator training from the Royal Conservatory of Music in Toronto, Hupfield's teaching strategies, resources, and lesson plans have helped her connect with Indigenous students in the TDSB who are often labeled as 'difficult' or 'at-risk'. She firmly believes powwow dance offers the possibility for trauma-informed education, where relationship can take centre stage and help the educator/student dynamic to become a strengths based one. The tools that Hupfield will share - Powwow dance steps for elementary aged children, storytelling as pedagogy - can assist educators to re-think their relationships to powwow dance and most importantly the students themselves. Participants of this workshop will receive a sample course outline that they can use to run a powwow club at school or powwow class at a community centre. This will be a learn-by-doing workshop and participants will be guided through a segment of an elementary powwow dance class. Hupfield has three key teaching methods she will be sharing to teach Anishinaabeg and powwow culture; story, doing and examination. Hupfield will also provide a document of powwow step drills educators can use to design their own powwow dance class. Interested educators will leave the talk in a place to continue supporting the healing and learning of indigenous students and children through dance.

Deanne Hupfield, Ojibway- Temagami First Nation
Toronto District School Board

TIME: 2:00 PM

ROOM: RIVER CREE 1

CHAIR: AMANDA JOBB

Connected North & Future Pathways: Innovative Approaches in Indigenous Education

In this session, you will learn about Connected North and Future Pathways which are two innovative programs by TakingITGlobal which aim to support Indigenous education. Connected North uses video conferencing technology to help connect over 12 000 students from grades K-12 within 55 schools in northern Canada with education and experiences not available to them locally. Through Connected North, classrooms are offered curriculum-based sessions that feature guest experts such as mentors, mental health and wellness professionals, to sporting events and experiences, museums, literacy and math support, native-language instruction, to teacher training. Future Pathways is a program that builds relationships between Indigenous role models and high school students in our Connected North network to deliver advice, expertise, and guidance. Future Pathways hires Indigenous role models from post-secondary institutions across Canada to become Connected North Indigenous Leaders to help create avenues for success. In this presentation, we will share how video conferencing can be used as a tool to support youth well-being. Through this presentation, you will gather inspiration and insights on how technology can be used to support Indigenous learners in classrooms across Turtle Island. We will also share insights from our recently released Future Pathways Summative Report, a guide that was created to assist in the ongoing work within various educational institutions on how to best support Indigenous learners. To learn more about both TakingITGlobal's Connected North and Future Pathways program please visit: www.connectednorth.org

Dallas Pelly, Saulteaux (Nakawe)
TakingITGlobal

Mitch Holmes, Kanien'kehá:ka (Mohawk)
TakingITGlobal

TIME: 2:00 PM

ROOM: RIVER CREE 2

CHAIR: ALANIS LAFOND

How To Be A Champion For Rez Dogs - Save Rez Dogs

How to Be A Champion For Rez Dogs - Save Rez Dogs Teaching children how to care for animals, with Save Rez Dogs founder, Leah Arcand. Leah's an activist and educator from the Muskeg Lake Cree Nation who presents to various audiences on the importance and well being of reserve dogs. Hold space for one another as Leah shares her journey as an educator, as well as how she started Save Rez Dogs while being a full time Teacher and Mother. For more information, visit www.saverezdogs.com

Leah Arcand, Muskeg Lake Cree Nation
Save Rez Dogs

TIME: 2:00 PM

ROOM: RIVER CREE 3

CHAIR: CRESIDA MASSON

Leading our Little Brother through Reconciliation

Our creation stories situate nehiyawak as little brother to our Elder Brother--who has taught us so much. Prophecies arriving since time immemorial told us how we would acquire a little brother to teach and live with. Colonization has brought us this little brother. Unfortunately, as things go with colonialism our settler-colonizers have achieved their greatest role-reversal yet in shaping their paternalistic relationship. Reconciliation is our best opportunity to interrupt paternalism, (re)pattern our relationship with settler-colonizers, and share teachings for a better future for all. This presentation will approach research and findings from our examination of school level administration towards reconciliation. In framing our analysis around the theory of Keith Goulet & Linda Goulet we find there is plenty to add to Indigenous efforts in working with our little brother towards reconciliation.

Peter Turner, James Smith Cree Nation
University of Regina

Dr. Pamela Osmond-Johnson
University of Regina

TIME: 2:00 PM

ROOM: RIVER CREE 4

CHAIR: KIMBERLY MCCALUM

Buffalo River School Land Based Program

Kirsten Catarat and Laurette Chanalquay are the land based teachers at Buffalo River Dene Nation School, which is located in northern Saskatchewan. The school is from nursery-grade 12, with an enrolment of 304 students. The land based program involves every grade in the school, community members, elders, the land, resources, and the animals surrounding the traditional lands. Throughout the school year students learn proper protocols, practice ceremonies, berry pick, fish all year round, identify different fish and learn how to fix and prepare them for a meal, pick medicines, build and strengthen relationships among the younger generations and the elders, hunting trips, rabbit snaring, fix and prepare ducks, cut up and prepare moose, trap, bead, sing, dance, learn the Dene language, prepare school wide traditional meals, smudge, an annual honour our elders day, camping, traditional story telling, canoeing, and numerous other things. However, the difference between our program and an outdoor education program is there there is ceremony involved in everything we do. We teach our students that everything is interrelated and that everything has a spirit. Everything we do and teach is in a respectful manner and we accountable to everything and everyone we interact with. The land based program has a Facebook page called Buffalo River School Land Based Program, which has reached people all over the world, and shows everything the school does throughout the school year. The school has received numerous requests from other educators to visit the school and experience and learn from our land based program. The land based teachers have seen significant improvement in the school atmosphere, the students academics, the behaviours, and in strengthening identities of our younger generations.

Kristen Catarat, Dene/Cree

Buffalo River Dene School

Laurette Chanalquay, Dene
Buffalo River Dene School

TIME: 2:00 PM

ROOM: ENOCH A

CHAIR: ROBERTA MCINTYRE

Michif Language Immersion: Learning from Lii Vyeu

The Michif language is an endangered Indigenous language with a very small group of speakers left in Western Canada, who are predominantly Lii Vyeu (Old Ones). Statistics Canada (2017) reported that “in 2016, 9710 Métis, or 1.7% of the Métis population, reported being able to conduct a conversation in an Aboriginal language” (Statistics Canada). Although, Métis people also speak Nehiyawin (Cree), Dene, and Anishanaabemowin (Saulteaux), the Métis National Council has identified Michif as the national language of the Métis people and Nation (MNC, 2019). The 2016 Census also reported that more than 70 Aboriginal languages were spoken across Canada by 260,550 Aboriginal language speakers, and only 1,170 of these spoke Michif. Saskatchewan Urban Native Teacher Education Program (SUNTEP)-Regina has offered Indigenous language learning as part of their four-year teacher education program. SUNTEP is a Bachelor of Education program offered by Gabriel Dumont Institute (GDI) as an affiliate of the University of Regina. Spring 2019 was the first year that SUNTEP-Regina offered language learning on the land in the form of an immersion language camp. The goal of the language camp was to transmit Lii Michif language using Michif learning and teaching strategies in a Mentor-Apprentice Program (MAP), which pairs fluent language speakers with adult learners in an immersion context (Hinton, 2001). The presenters collaborated on a research project to study the effectiveness of the MAP in transmitting Lii Michif language, as well as examining the experiences of the language learners and speakers to better implement future Michif language learning initiatives. This research utilized several Indigenous methodologies: the use of Storying (storytelling), Sharing, Remembering, Relating, Dreaming (Re-visioning), Connecting, and Claiming (Smith, 2012; Bouvier, 2018). Accordingly, Indigenous research methods for data collection will be used, which includes Kawashakawpinawn or kitchen table conversations. Sherry Farrell-Racette (2019) uses “kitchen table theory” to describe the traditional practice of transferring knowledge, and this theory is connected to Lii Michif Nutr Faassoon, Michif ways of living. The presentation will provide an overview of the immersion camp, research methodologies used, and initial findings from preliminary analysis of the data collected.

Dr. Melanie Brice, Michif (Métis)
University of Regina

Russell Fayant, Michif
SUNTEP, Gabriel Dumont Institute

TIME: 2:00 PM

ROOM: ENOCH B

CHAIR: ERIC MOBERLY

“Laughter is a good medicine”

“Laughter is a good medicine”. It is very important in our everyday life. But because people are consumed with turmoil, anxiety, and distress in their life, that they forget the importance of laughter. Through out the residential school experience our people have been taught through fear and intimidation. If we as instructors, begin to use laughter in our classrooms, can you imagine how much more our children will learn in a relaxed environment? This session will be high paced, looking at the importance of laughter, physically, mentally, emotionally and spiritually! We will share the importance of laughter, using interactive games (the price is right) (minute to win it) and lots of laughter!

Theresa Desnomie-Fiddler, Peepeekisis First Nation
Keeseekoose Chiefs Education Center

Elton Keshane Jr. Keeseekoose First Nation
Yorkton Tribal Council

Richard Fiddler, Cote First Nation
Keeseekoose Chiefs Education Center

TIME: 2:00 PM

ROOM: ENOCH C

CHAIR: KAMIELLA MOOSWA

Decolonizing the Arts in Classroom and Community

Indigenous people are storytellers: it is how our knowledge systems have been passed down generation after generation, helped us form community, and connect us to our spirits. For years our stories and other forms of Indigenous expressions have been silenced. Music, dancing, art, and drama are all ways we as Indigenous people can tell our stories, share our perspectives, and embrace our identities. For these very reasons art and the performing arts has become increasingly important for Indigenous youth empowerment and conscious raising in Indigenous communities. The aim of this presentation is to showcase the positive impact decolonized art programming is making for Indigenous youth, their schools, and communities. It will highlight the many ways in which art has been deconstructed from Western styles and redefined by Indigenous youth in a manner that reflects their interests, perspectives, and identities. It will focus on how art is being used at maskêkosak kiskinomâtowikamik as a tool to guide students towards a love of learning, to help regulate and reconnect them with their spirit, and finally, to further community enrichment within Enoch Cree Nation. Our presentation will include a sample of work done by MC RedCloud from around Turtle Island, a preview of the maskêkosak kiskinomâtowikamik Christmas hip-hopera, student testimonials, and interactive performances from RedCloud and Tammy Lamouche.

Henry Andrade (MC RedCloud), Huichol/Wixarika
maskêkosak kiskinomâtowikamik

Tammy Rae Lamouche, Cree
maskêkosak kiskinomâtowikamik

Nicolette Heath
maskêkosak kiskinomâtowikamik

Bryce Morin,
maskêkosak kiskinomâtowikamik

Creeasian,
maskêkosak kiskinomâtowikamik

TIME: 2:00 PM

ROOM: ENOCH D

CHAIR: TESLER MOSQUITO

Partners in Learning: Working Together to Decolonize Teacher Education

This presentation describes a partnership created to decolonize teacher education through the implementation of a Professional Development School (PDS) teacher education model conceptualized from a Nêhiyawak (Cree) worldview in Saskatchewan, Canada. This presentation provides participants with an overview of the PDS model Wâhkôhtowin. It also characterizes the partnership that has grown over time to include early/middle, secondary, and preK-12 schools in public, Catholic, and First Nations school systems. The presentation will speak to the challenges and opportunities faced by partners, strategies and mechanisms that support implementation, and the first-year results of a four-year research study on the model.

Lori-Ann Daniels, Treaty 4 Territory
Field Experience Office, College of Education USASK

TIME: 2:00 PM

ROOM: ENOCH E

CHAIR: ALANA OKANEE

Achieving Prosocial Behaviour Outcomes through PBIS: Our Journey

Our focus on achieving prosocial behaviour outcomes has increased positive school climate and instructional time within the campuses of Kitaskinaw Education Authority. This has been achieved through the Positive Behaviour Interventions and Supports (PBIS) approach. PBIS is a collaborative, data driven approach that teaches behaviours that are in alignment with the core values of our education system. The epistemology of PBIS is compatible with Indigenous ways of learning in that it is based on the premise of "it takes a nation to raise a child." This session will focus on our journey toward improvement in prosocial behaviour through PBIS and our progress to date. There will be opportunities for table/large group sharing and discussion as well as questions from participants.

Jonathan Kaiswatum, Piapot Cree
Kitaskinaw Education Authority

Victor Tang, maskêkosak kiskinomâtowikamik
Kitaskinaw Education Authority

Joe Ground, maskêkosak kiskinomâtowikamik
Kitaskinaw Education Authority

TIME: 2:00 PM

ROOM: ENOCH F

CHAIR: EVELYN OPEKOKEW

Building the Fire Within: Becoming okihcihtâw

Warriors: Fierce, strong, stoic, unmoving...tough. This is often what comes to mind when the idea of warriors is discussed. Warriors have always been present in our communities, defending our lands, protecting one another and carrying on our sacred traditions. Due to the effects of colonization stories about warriors are often told by outside sources leading to misconceptions and misinformation that in turn influence the way in which we view, discuss and teach others on how to become a warrior. In this presentation it is discuss how the image of the savage warrior was created to through the lens of colonization. Okihcihtawak is the nehiyaw word for warrior, also meaning provider, but how does one become a warrior by being a provider? By learning to build our own campfires of kindness, generosity, and compassion we learn to understand our role in community, family and ceremony. By both understanding how the colonized view of the indigenous male has been created and utilizing the gifts, knowledge and history of indigenous peoples we create a campfire that burns bright enough to feed a community, find guidance and inspire others.

Keestin O'Dell, Frog Lake Cree Nation
MacEwan University

TIME: 2:00 PM

ROOM: THE VENUE

CHAIR: FARRAH PISCHE

The nehiyawak Language Experience: a Radical Resurgence

nêhiyawak (Cree People) Language Learning Experience: The Radical Resurgence
Our paper responds to this year's conference theme "Creating Space for Indigenous Education: Thinking, Speaking, & Living Indigenous" by sharing findings from a study examining the experiences of six learners in a community-based, summer immersion nehiyawak language camp. Due to colonialism, Indigenous peoples have had to think deeply to develop multiple strategies to ensure the revival of our Creator-given languages (Hinton et al., 2018; McIvor & Anisman, 2018). While many portrayals of Indigenous communities in peer-reviewed literature have been problem-focused and deficit-based (Drawson, Toombs, & Masquash, 2017), our

research uses a strength-based approach and looks to land and language for guidance. We recognize the value of nêhiyaw ways of knowing, doing and being.

Over the winter of 2018, we came together in three separate episodes of Sharing Circles (Baskin, 2005; Kovach, 2010; Lavallée, 2009) to explore the efficacy of language camps as an Indigenous language revitalization strategy. In our study, we are co-researchers as well as study participants (five nêhiyawak and one settler). This design recognizes that Indigenous research methodology blurs the lines of researcher/participant and provides opportunities for co-learning (Castelden et al., 2017). We also ate at a lot of buffets too, because let's face it, teachers, especially those pursuing higher education, do not have sôniyâs. The first Sharing Circle invited us each to share our experiences of camp. This first Circle was video-recorded and transcribed. The second Circle was on a separate day and provided the opportunity to discuss the first Circle. Our third Circle, because we love to do everything cyclically, was where we made sense of everything. The long, long, long transcripts helped us to do that. Bill, one of our team, spoke way too much, but that is okay. We worked well together and had good ideas. We coded and categorized our ideas into themes.

Our co-constructed narrative tells a story of language speakers in relation to language and not of language speakers working to acquire or possess a language. "We are helpers, conduits, catalysts, we are kin!" Findings also suggest that community and land-based language revitalization camps show great promise as short-term, adult-focused immersion programs. The results feel amazing to us, and tell us, once again, that our Ancestors have our backs, or maybe it's been our bannock bums all along. This is what we will share at Think Indigenous, along with a bit of tea and, guess what, Another Sharing Circle!

Belinda (kakiyosew) Daniels
nehiyawak Language Experience Inc.

Randy Morin
University of Saskatchewan

Peter Turner
University of Regina

Dorothy Thunder
University of Alberta

Bill Cook
University of Regina

Andrea Sterzuk
University of Regina

TIME: 3:00 PM

ROOM: STRONGWOODS

CHAIR: LIVIA ROSS

Bridging Indigenous Identity and Academic Success

Within this session, participants will engage in group discussions and activities developed for the pimâcihisowin Foundation Program and course (FOUN100). This interactive workshop will have participants reflect on relational positioning and how Indigenous ways of knowing and being can serve as a foundation within academic studies.

Kelsey Reed, Metis/Swampy Cree
MacEwan University

Krista Hanscomb, Mi'kmaq, Paqtnkek Mi'kmaw Nation
MacEwan University

TIME: 3:00 PM

ROOM: RIVER CREE 1

CHAIR: DIONNE RYANE

Land Based Learning Curricular Links Made Fun and Engaging

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, Metis
Northlands School Division

TIME: 3:00 PM

ROOM: RIVER CREE 2

CHAIR: CONRAD SAND

Wiizhaandem: Giving and Receiving Land-Based Knowledge

Indigenous researchers maintain research must center the knowledge of Indigenous peoples to identify better and more sustainable ways to foster wellbeing for Indigenous communities (Hovey, Delormier, & McComber, 2014; Reading, 2009). Yet, there remains a need to create Indigenous driven research projects that frame the entire research within a specific Indigenous research paradigm and methodology (Absolon, 2011; Kovach, 2009). Furthermore, Indigenous Elders' knowledge of wellness stemming from their lands is imperative to identifying resistance strategies to ill health, and for passing down experiential knowledge of wellness (Alani-Verjee et al. 2017; Tobias & Richmond, 2016). The need to learn from the knowledge, life experiences, and healing processes from Elders regarding their lands is particularly vital, as Indigenous

Elders' life expectancies are far less than non-Indigenous elders (Statistics Canada, 2016). In response to these needs, the current research team, led by an Anishinaabe researcher in a community-driven partnership with Naicatchewenin First Nation have created an Anishinaabeg research study. Through a series of sharing circles in a traditional roundhouse and Anishinaabe informed analysis we will present the results of our community driven project, which include: adapting to community needs, importance of wiizhaandem (giving and receiving), and lessons learned from being on the land. In this Indigenous language/culture presentation, we will share our findings of the research project from an Anishinaabeg cultural perspective, led by Elder Gilbert Smith.

Tricia McGuire-Adams, Anishinaabeg
University of Ottawa

Carla Smith, Anishinaabeg
Naicatchewenin First Nation

Gilbert Smith, Anishinaabeg
Naicatchewenin First Nation

Clarence Malcolm Anishinaabeg
Naicatchewenin First Nation

TIME: 3:00 PM

ROOM: RIVER CREE 3

CHAIR: TANIS STONE

Wasauksing Nishnaabemwin Saswin: Starting an Ojibwe Language Nest

To ensure that their two young children would be immersed in Nishnaabemwin, Chance and Mariah left their teaching positions to start the Wasauksing Nishnaabemwin Saswin (Language Nest). Their presentation is about how they worked with the community Elders/speakers to get started, the activities and learning that have been happening at the Nest, and the challenges they've faced so far. Their goal is to inspire educators and language learners to continue on their language revitalization journeys.

Mariah King, Ojibwe from Lac La Croix First Nation
Wasauksing Language Nest

Chance King, Ojibwe/Odawa/Potawatomi from Wasauksing First Nation
Wasauksing Language Nest

TIME: 3:00 PM

ROOM: RIVER CREE 4

CHAIR: AUTUMN BAPTISTE

Creating Space for Change: 150 Acts of Reconciliation

Responding to the nation-wide sesquicentennial celebrations of the colonial nation state, and based on Crystal Fraser's lived experiences as a Dinjii Zhuh woman, we published "150 Acts of Reconciliation for the Last 150 Days of Canada 150" in August 2017. Our list was designed to appeal to everyday Canadians, especially those who were committed to reconciliation but unsure how to take up the Truth and Reconciliation Commissions of Canada's 94 Calls to Action. We wanted to shift people towards action, and wrote 150 Acts so they could be undertaken by individuals, families, and communities. The list became enormously popular: the post on Active History has been visited over 60,000 times, Canadians all over the country have engaged with us on social media using the hashtag #150Acts, and the acts have been taken up in homes, classrooms, workplaces, conferences, and even election candidate debates. In this workshop, we will talk about our list, our process of creating it, and the impact it continues to have. We argue that everyday acts are a catalyst for profound change. There is no excuse to ask "what can I do?" when there is literally a list of 150 ways to start taking action. Relevant to both Indigenous peoples and Canadians, our presentation will highlight reciprocal relationships, the ongoing need for public education, and various approaches to reconciliation. And indeed, it doesn't stop with 150 Acts. The last Act on the list is: "Why stop at 150? After all, Indigenous nations are celebrating millennia on this land. Build on this list or start and share your own."

Crystal Gail Fraser, Gwichyà Gwich'in
University of Alberta

Sara Komarnisky

TIME: 3:00 PM

ROOM: ENOCH A

CHAIR: THERESA BAPTISTE

One School for Every Reserve: Chief Thunderchild and the Defense of Treaty Rights and Resistance to Separate Schools, 1880-1925.

Treaty 1 through 6, made between 1871 and 1876, required the federal government to "provide schools and teachers for the Indians when they settled on their reserves" (Tittley, 1999, p. 56). Canada was, however, slow to establish schools and religious organizations opened schools in western Canada. Thunderbird First Nations was approached by the Church Missionary Society, an arm of the Anglican Church of England, to establish a school – the nation agreed to have one school established on the reserve. While initially, the day school does well and children from Thunderchild attend school, soon the Roman Catholic Church wants to establish a Catholic school on the reserve. The conflict between the two churches results in burning of schools, and the involvement of officials including the Prime Minister, and a national issue. Thunderchild First Nation and their desire for one school is lost and the day school closes. This research provides letters and input from the federal government, churches, provincial schools, that First Nations must maintain schools the same as the settlers do. First Nations may

have schools but the overriding influence of the churches and the federal government is that First Nations must “follow the provincial schools” within the option to attend Catholic and Protestant schools.

Dr. Noella Steinhauer, Cree
University of Alberta

Dr. Sheila Carr-Stewart
University of Alberta

TIME: 3:00 PM

ROOM: ENOCH B

CHAIR: ONEITA BALLANTYNE

For the Future of Our Nations: Creating a Sustainable University System for Native Students

By attending colleges and universities in the United States and Canada, Native students are asked to navigate Western education systems, build community at their respective universities, and serve as future leaders of Indian Country. Educators often focus on the deficit model that centers negative statistics and the failures of Native American students in higher education, instead of on success stories and strategies. Since 2010, the 7th Gen Summer Program, located in the Black Hills of South Dakota and accredited through the University of South Dakota, has served more than 250 Native American students from 40 individual tribal nations. During the 7th Gen Program, students earn 12 college credits, work a paid internship, and learn important skills to navigate Western educational systems. Using the 7th Gen Summer Program as an example, an intensive eight-week Native centered program, this session will discuss success strategies and stories centered on Native American students in higher education. Providing recommendations for creating cultural and academic programming that creates better environments for recruiting, sustaining, and allowing Native students to graduate, the presenters will engage in dialogue centered toward educators who serve and are interested in mentoring Native American high school students into higher education.

Megan Red Shirt Shaw, Oglala Sioux Tribe
University of Minnesota

John Little, Standing Rock Sioux Tribe
Indian University of North America

TIME: 3:00 PM

ROOM: ENOCH C

CHAIR: RHONDA BEAR

The Blanket Exercise- Power in the Truth

The KAIROS Blanket Exercise is a workshop that explores the nation-to-nation relationship between Indigenous and non-Indigenous peoples in Canada. Blankets arranged on the floor

represent land and participants are invited to step into the roles of First Nations, Inuit and later Métis peoples. This experiential learning experience allows participants to put themselves in the place of First Nations people and allows them to feel and experience the implications of government policy as it has been placed on First Nations peoples in Canada. The Blanket Exercise is a powerful learning tool for Educators and leaders and is beneficial for both youth and adults, both Indigenous and non-Indigenous. In the spirit of forgiveness and healing, the Blanket Exercise brings participants together to share and discuss their feelings and to break down any misconceptions about First Nations peoples and their experiences from the time of European contact to present day. The Blanket exercise ends with a sharing circle where each participant shares their thoughts and feelings about the exercise.

Healthier Sutherland, James Smith Cree Nation
Chamakese Education Centre

Orenda Stonechild, Samson Cree Nation
University of Alberta

TIME: 3:00 PM

ROOM: ENOCH D

CHAIR: REANN CHAMAKESE

The First Nations Pedagogies Network: Advancing Pedagogical Innovation in Early Care and Learning on Indigenous Terms

Early Childhood Education is a relatively recent, and generally Euro-Western development. Since the early 1990s it has been widely instituted in Canada, including in some Indigenous programs that allow some latitude for culture. These have not been supported well however, and have generally been comprehensively, and often debilitatingly, subject to non-Indigenous control. Their successes have been largely despite, and not because of, the supports they receive. For Indigenous communities and families however, the importance of children has never been understated. Following an extensive engagement process in 2017, First Nations leadership across Turtle Island endorsed the National First Nations Early Learning and Child Care (ELCC) Framework. In respect of Indigenous laws, custom and contemporary priorities, it provides for the centrality of Indigenous knowledges, languages and cultures in Indigenous ECE, Indigenous governance, quality programs and services (developed on Indigenous terms), strong partnerships and linkages and a commitment to capacity development in First-Nations-led systemic transformation. A key partnership development attending the Framework's implementation was with a transformative initiative in ECE in BC called the Early Childhood Pedagogies Network (ECPN). Derived from the Investigating Quality and Pedagogical Facilitation Projects, and funded by the BC government, the ECPN's development of an 'Indigenous Stream' is being led by the BC Aboriginal Child Care Society, as the First Nations Pedagogies Network (FNPN). Created in December 2019 in an initial gathering of the pilot cohort along with FNPN leadership, key ECPN partners and the networks advisory support, the FNPN is exploring the creation of a new role in early care and learning; one that places cultures, critical engagement and the invention of the role itself at the centre of a generative project of transformation in ECE. While exploring what a 'pedagogue' could be in First Nations

terms, from Indigenous strengths in early learning and child care, the FNP is developing new ways to support and share resurgent and emerging practices and conceptions of quality in ECE/ELCC. This presentation will share the early struggles and strengths of this emergent process. The pilot cohort members will briefly contextualize their work, share their commitments and processes, outline some of the new possibilities coming into view, and then invite discussion. They will be grateful to share the uplifting process of creating from the ground up what a 'pedagogist' may become in Indigenous terms, and the innovative, collaborative and inquiring work that they have been co-creating in the time of the network's birth.

The First Nation Pedagogies Network
North Vancouver, BC
Áurea María Vericat Rocha
Cathy Balatti
Charmayne Nikal
Elizabeth Williams
Zelda Williams
Romona Baxter
Mena Duncan
Leona Antoine
Graham Giles

TIME: 3:00 PM

ROOM: ENOCH E

CHAIR: JANILE CLARKE

Energy and Research from and within Indigenous Worldview

This research explores the question: How can respectful energy relations with Indigenous people be reconstructed in the future given past history with energy pipeline leaks in Saskatchewan? This research generates and shares knowledge about the benefits and impacts of energy exploration, extraction, and pipeline leaks on Indigenous people and their traditional territories within the Treaty Six region. We use relational ontology and accountability as our theoretical framework as it benefits both researcher and participants, helps to decolonize by unpacking issues of power, voice and possibility when hierarchical ways of being and knowing create and exploit constructed divisions among humans and with the more-than-human. By using relational ontology and relational accountability as part of an intersectional research framework, our goal is to foster respect for difference, building relational accountabilities into all stages of the research and allowing an ethical space of mutual engagement to take shape.

Ranjan Datta, International Indigenous
University of Regina

TIME: 3:00 PM

ROOM: ENOCH F

CHAIR: GLYNNIS CROOKEDNECK

nehiyaw onīkanīwin

Being an Indigenous school-based administrator is a rewarding yet challenging position to be in our Indigenous communities. This presentation focuses on the nehiyaw onīkanīwin, or "the act of Cree leadership" of leadership. School-based administrators job involves more than being a manager and an effective instructional leader. The presentation explains the different kinds of leadership that I have acquired and learned over the course of 20 years in education that is not part of your graduate studies but built through authentic relationships and loving the people you lead. The nehiyaw onīkanīwin is grounded in the relationships with students, school staff, Elders, parents/caregivers, aunts/uncles, leadership, land, language, culture, and traditions of the communities I worked for.

Patricia St Denis, Cree Treaty 5 Territory
Meadow Lake Tribal Council

TIME: 3:00 PM

ROOM: THE VENUE

CHAIR: CANDACE GADWA

Community-driven Education Law-making Processes in Anishinaabek and Haudenosaunee Law Traditions

There are different facets of establishing and sustaining control over education including governance through community based law making. The First Nations with Schools Collective (FNWSC) has established certain principles relating to governance contained in the draft document, "Strong Spirit, Strong Culture, Strong People: First Nation Education Governance Framework, Discussion Paper. The paper acknowledges that First Nations education governance, the matter of law-making must be informed by indigenous law, traditions and customs.

In keeping with the key elements of the paper, the FNWSC brought together knowledge keepers and Elders from some of the communities to discuss Anishinaabek principles and values of education. In addition, FNWSC has convened an Indigenous scholars advisory circle to identify indigenous inquiry approaches for their inclusion in modern First Nation education law-making.

With the support of the FNWSC, this work can translate to culture-based curriculum responsibilities, First Nation-led education data protocols and processes and community-defined student wellbeing indicators for implementation by educators in First Nation community schools and their respective community learning environments.

The Collective is an evolving partnership among eight First Nations communities in Ontario and the Aboriginal Education Office at the Faculty of Education, Western University. The Collective is working in a unified political and technical manner toward a common approach to achieve the jurisdiction over education goals of their respective First Nations which includes a framework for a community of practice for research that involves Indigenous scholars and

community education practitioners. The presenters will briefly share information on how research is being positioned within transformational change and is being locally defined by FNWSC communities with Indigenous scholars.

Leslee White-Eye, Chippewas of the Thames First Nation
First Nation with Schools Collective

Brent Debassige, M'Chigeeng First Nation
Western University

Fay Zoccole, Wiikwemokoong Unceded Territory
Wiikwemikong Board of Education

TIME: 4:00 PM

ROOM: STRONGWOODS

CHAIR: PRESTON GAMBLE

ATEP Student Panel: Sharing Our Journey's

The University of Alberta's Aboriginal Teacher Education Program (ATEP) has been successfully graduating Aboriginal teachers for 15 years. These teachers have gone on to work in their communities throughout Northern Alberta. While ATEP continues to work towards meeting the high need for community-based Aboriginal teachers, there is a growing demand for Aboriginal teachers in urban contexts. The city of Edmonton has the second largest urban Aboriginal population in the country. To better meet the needs of Aboriginal children in urban contexts, ATEP began its first on-campus cohort in the Fall of 2017. The Urban Cohort currently has 22 students pursuing a B.Ed. degree in Secondary Education with a Social Studies major and Interdisciplinary minor. The Aboriginal Teacher Education Program honours the importance of relationships and grounds programming upon this important foundation. Intrinsic to the success of the program are the inclusion and privileging of Indigenous intelligences and pedagogies. Students within ATEP are provided cohort support with access to cultural and spiritual ceremonies. We often describe our approach as the canoe beside the big ship. This metaphor grounds us and guides us as we navigate the waters alongside the "big ship" that is the University of Alberta. In our presentation, we will provide a brief historical overview of ATEP. The presentation will highlight a panel of ATEP students who will share their educational journeys.

Evelyn Steinhauer, Saddle Lake Cree Nation
ATEP, University of Alberta

Patsy Steinhauer, Saddle Lake Cree
ATEP, University of Alberta

Angela Wolfe, Cree
ATEP, University of Alberta

TIME: 4:00 PM

ROOM: RIVER CREE 1

CHAIR: LYNNE GLADUE

Eetsii tthak t'agwahii getr'ootanahchàh: Co-Developing Digital Literacy Learning and Resources with the Gwich'in Tribal Council

We will present our work with the Gwich'in Tribal Council to co-develop digital literacy workshops and associated learning resources that are grounded in the interests of the Dinjii Zhuh (Gwich'in peoples) in the NWT. This involves a strong desire to document and share Dinjii Zhuh culture and language, which reflects an interest among our northern partners to explore how newly available digital tools will support such work. At the same time, people recognize the limited services, high costs of services, and potential changes that may come as a result of increased access to digital connectivity and the Internet. They are interested in resources that enable them to monitor speed and quality of service and ensure that pricing practices are fair. In this context, our team engaged in a participatory action research project to explore digital literacy concepts and resources shaped to the interests, desires and needs of Dinjii Zhuh.

Crystal Gail Fraser, Gwichyà Gwich'in
University of Alberta

Rob McMahon
University of Alberta

Michael McNally
University of Alberta

TIME: 4:00 PM

ROOM: RIVER CREE 2

CHAIR: MONICA IRON

A new of Professional Development

Current conceptions of STEM focus on Western views of distinct academic disciplines--sciences, technologies, engineering, and mathematics (Hallinen, 2015). these emphases are clearly positioned there remains a glaring absence of any critical consideration regarding the meaning and purpose of STEM (e.g., Adams, 2018; Thom, 2019; Wolfenmeyer, Lupinacci, & Chesky, 2017a, 2017b, 2018). From our indigenous and ecological perspectives, the lack of questioning around STEM not only marginalizes other cultural forms of knowing--especially those which are connected to the natural environment, but also denies their potential to contribute to the development and advancement of STEM. We are particularly interested in how STEM might be re-imagined within indigenous and ecological perspectives; what alternative meanings of STEM are enabled; and in light of these, what other purposes are possible for STEM? Because current conceptions of STEM do not consider other cultural forms of knowing, especially those connected to the natural environment, we see the need to examine place and different cultural

practices (i.e., “distinctive features”) of architecture (i.e., “sphere of activity”). In this session we will explore the architectural practices of the Inka; and two Indigenous architects: Douglas Cardinal and Elmer Ghostkeeper to see how such architectural practices enable a re-imagining of STEM and importantly, contribute new purposes and potentialities for STEM.

Florence Glanfield, Metis Nation of Alberta
University of Alberta

Elmer Ghostkeeper, Buffalo Lake Métis Settlement
University of Alberta

Jennifer Thom
University of Victoria

TIME: 4:00 PM

ROOM: RIVER CREE 3

CHAIR: AMANDA JOBB

Re-Strengthening Community through Culture-Based Programming: the Indigenous Institutes and the Role of Quality Assurance

For decades, the Indigenous Institutes in Ontario have provided a high-quality culture-based education steeped in Indigenous ways of knowing, cultural knowledge, and understandings through the languages. Their programming ranges across degree, diploma, and certificate programs in academic and hands-on fields of study. In partnership with communities, the Institutes take a unique approach to Indigenous education by providing the support for students to learn through the language, create a strong sense of identity, and maintain a close connection to Indigenous cultures. The Institutes promote intellectual, emotional, spiritual, and physical well-being and support students in their life-long learning journeys, emphasizing relations through identity to family, community, and the natural environment. The passage of the Indigenous Institutes Act, 2017 recognizes the Indigenous Institutes as a pillar of postsecondary education and training in Ontario and the need for a dedicated quality assurance body for the new pillar. The Indigenous Advanced Education and Skills Council (IAESC) was established to fulfill this need by supporting the Institutes through Indigenous-centred quality assurance standards and processes. Through its accreditation processes, IAESC recognizes the principles and values of the Indigenous Institutes as well as the goals of the Institutes’ programming. This presentation will examine how IAESC’s framework is responsive to the needs of learners and communities and supportive of the Institutes’ work in promoting Indigenous languages, identity, and cultural competency.

Dr. Dan Longboat, Turtle Clan member of the Mohawk Nation and Rotinonshon:ni
Indigenous Advanced Education and Skills Council

TIME: 4:00 PM

ROOM: RIVER CREE 4

CHAIR: ALANIS LAFOND

Indigenous Education: Creating a Culture within a Colonial System

Pam is Gitksan of the Laxilyou clan, Wilps Niisto. She is a Secondary Mathematics teacher of 14 years, who became a vice principal and then principal of the first Aboriginal Choice School in BC, Nusdeh Yoh. She then went on to become a District Principal of Indigenous Education in the Okanagan, and now a Director of Indigenous Education in Prince George. We often work within a system that expects us to increase Indigenous grad rates and yet stay within the parameters of the same system that was built to oppress and quiet the pride from within. She will speak about her experiences as a mom, teacher, principal, director, and how we are attempting to build a Culture within the school system.

Jennifer Pighin is a member of the Lheidli T'enneh First Nation with Witsuwit'en, French and Italian ancestry. She belongs to the Gitumden clan house of Aniskaski. Jennifer is a visual artist and art educator who recently became the District Vice-Principal of Language and Culture for the School District 57 Indigenous Education Department. She will share her journey of teaching and infusing language and culture within the community, public and post-secondary education systems with an emphasis on experiential learning.

Shendah Benoit is a proud mother and educator with over twenty years' experience in K-12 education as a teacher in both separate and inclusive settings, as a school vice principal and principal, as district principal Student Support Services and Instructor Continuing Education Queen's University. Her research interests are changing pedagogy through collaborative, iterative staff inquiry. Using a collaborative approach, she led her previous school district to a competency based individual education plan, allowing teachers to design entry points into classroom based learning while focusing on a student's self-assessment of his/her positive personal identity, communication, social and personal responsibility, critical and creative thinking.

Pam Spooner

Director of Indigenous Education for School District 57, Prince George, BC

Jennifer Pighin

District Vice-Principal of Language and Culture for Indigenous Education in SD57

Shendah Benoit

District Vice-Principal of Academic Success for Indigenous Education in SD57.

TIME: 4:00 PM

ROOM: ENOCH A

CHAIR: CRESIDA MASSON

The importance of learning Cree and how to go about it with Cree physical literacy

Getting non-fluent speakers into wanting to learn Cree. I want to do a mini discussion about why people find it difficult to learn Cree and how can we as teachers make it easier. Then we

will do some Cree physical literacy some things I developed myself and some I have learned along the way. Its going to be a fun interactive time learning some Cree.

Skye Durocher, Metis
Fishing Lake Metis Settlement

TIME: 4:00 PM

ROOM: ENOCH B

CHAIR: KIMBERLY MCCALLUM

Moss Bag Kiskinohamatowina (Teachings) - How to implement cultural teachings in the classroom.

As a teacher, I have come across different behaviors and attitudes of First Nations children. Most times, the young children display behavior that is not acceptable and promotes the lack of respect and compassion for one another. My initial intent with this kit was to address the lack of respect and compassion for one another. In one of my classes, I introduced the doll in the moss bag. My belief is that our First Nations children need to be taught their teachings and beliefs, in order to be proud of who they are. Once that pride is instilled in their minds, bodies and souls, our children can excel in their education. This presentation has also become a teaching tool for young adolescents and adults throughout the First Nations communities . When the doll in the moss bag was introduced, I noticed the children were instantly loving and very careful in how they treated the doll, thus compassion set in. Shortly after, the teaching kit was developed. My hope in my First Nations educational journey is to inspire change within our present school systems and communities through incorporating First Nations teachings and knowledge. Of course, language is an integral part of my teaching kit; I fully utilize the Cree language and teachings in my presentation.

Lillian Rose Crier, Plains Cree
Advocate for iyiniw pimatisowin kiskeyihtamowin (teachings and protocol)

Angelin Crier, Plains Cree
Yellowhead Tribal College

TIME: 4:00 PM

ROOM: ENOCH C

CHAIR: ROBERTA MCINTYRE

Sacredness of Life

Teaching racial gender equality through our traditional creations stories. We are currently at an all time high for racial wars through out the world. It is very important too teach and understand equality of all human race and equality of all life. Environmental crisis with more and more endangered species every year is pushing now more than ever for human beings too see there relationship with all life. Rising suicide rates in First Nation community are in desperate need of understanding out natural laws too help bring back the sacredness of life.

Daphie Pooyak, Nakota/Cree
Eagle Consulting

TIME: 4:00 PM

ROOM: ENOCH D

CHAIR: ERIC MOBERLY

Climate Change education approach through Indigenous Land-based education

How do we do beyond climate change? We know it is taking place, we know the causes of climate change and we have ways to mitigate climate change. Indigenous people from all over the world have a profound relationship with the land. Indigenous communities contribute the least to climate change, yet they are the first ones to experience the impacts. Therefore, it is us Indigenous people that need to find solutions and ways to mitigate climate change. Indigenous people have always had STEM (Science, Technology, Engineering, and Math), for thousands of years we have managed to survive and thrive using only the resources Mother Earth had to offer, which is why Indigenous people have a strong connection with the land. We have always managed to keep a balanced ecosystem, but lately our Indigenous communities are experiencing the impacts of climate change. Our way of life is being altered and challenging our cultural identities. We can no longer approach climate change from just a scientific western worldview, we need to approach it from an Indigenous paradigm. Too often we as educators, focus too much on teaching about what climate change is, yet we often forget to find solutions. We tend to focus too much on formal education and teaching what is only recommended in our curriculums, it is time we go beyond the curriculum and start valuing Indigenous knowledge. The best way to teach about climate change in our schools is to connect our students back to the land, as a way to find their ecological footprint, only then will they respect what our planet has to offer. Furthermore, as educators “our work as teachers is to give children a sense of place to invite children to braid their identities together with the place where they live” (John Blough). In many cases teachers don’t know how to approach climate change in their classrooms, through an Indigenous land-based education this is achievable. Using land as a pedagogy is one of the best ways to approach climate change education. Indigenous climate initiatives and mobilization is going to be key if we want to mitigate climate change. In conclusion, whether you are Indigenous or Non-Indigenous when we flip through that curriculum, keep in mind to start THINKING INDIGENOUS!

Tanya Lee McCallum, Woodland Cree
University of Saskatchewan

TIME: 4:00 PM

ROOM: ENOCH E

CHAIR: KAMIELLA MOOSWA

Cree Language Curriculum K-Grade 9

This session will focus on the challenges of keeping a dying language alive in our area to Kindergarten to Grade 9 students. We are the

only school in the Peace wapiti School District that offers the Cree Language and Culture Program with hopes of expanding to other schools in the future.

Barb Belcourt, Cree
Hythe Reginal School

Dwayne Speager
Hythe Reginal School

TIME: 4:00 PM **ROOM: ENOCH F** **CHAIR: 19**

TIME: 4:00 PM **ROOM: THE VENUE** **CHAIR: 18**
