

14<sup>TH</sup> ANNUAL ABORIGINAL EDUCATION  
RESEARCH FORUM  
&  
THE ONGOMIIZIWIN INDIGENOUS INSTITUTE OF  
HEALTH AND HEALING,  
RADY FACULTY OF HEALTH SCIENCES



**“Shawane Dagoosiwin”**  
*Being respectful, caring and passionate about Aboriginal research*



UNIVERSITY  
OF MANITOBA

Rady Faculty of Health Sciences

“Health and Education research as interconnected  
paradigms for Indigenous Wellness: Cultural safety,  
relevancy and bridging for reconciliation”

May 14<sup>th</sup> & May 15<sup>th</sup>, 2018  
Bannatyne Campus  
University of Manitoba  
Winnipeg, Manitoba, Canada

**Manitoba** 



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## Aboriginal Education Research Forum 2018 Greetings and Welcome

On behalf of all the staff at the Indigenous Inclusion Directorate and the Aboriginal Education Research Forum Planning Committee. Welcome. Aniin, Tansi, Boozhoo, kakina awiya, Elders, presenters, delegates and volunteers to the 14<sup>th</sup> annual Shawane Dagoziwin or Aboriginal Education Research Forum. This year we have the pleasure of co-hosting Ongomiizwin Indigenous Institute of Health and Healing, Rady Faculty of Health Sciences, Bannatyne Campus, University of Manitoba on May 14 and 15, 2018. Our theme of this fourteenth year is "Health and Education research as interconnected paradigms for Indigenous Wellness: Cultural safety, relevancy and bridging for reconciliation" which will guide the 2018 agenda.



Manitoba is the traditional territory of the Anishinaabe (Ojibway), Dakota, Dene, Ininew (Cree), Métis and Oji-Cree. We hope you enjoy your stay and renew acquaintances and friendships with colleagues, friends and family and make some new ones too. It is Manitoba's privilege to host this Forum, which is rich in the knowledge and wisdom that our Elders from Manitoba and other Nations share with us every year.

A big thank you goes out to the Planning Committee, whose members work collaboratively and diligently throughout the year to bring you this eventful gathering. Their efforts are truly appreciated. Also, we would like to acknowledge the special contribution of our conference volunteers and elders; You-Tong To for our website; Susan Swan of Planners Plus, Inc. for all her tremendous hard work; and to the wonderful staff at the Ongomiizwin Indigenous Institute of Health and Healing, Rady Faculty of Health Sciences – University of Manitoba who provide a truly wonderful assembly space.

Shawane Dagoziwin would not be possible without the financial and in-kind support of our esteemed sponsors. University College of the North; University of Manitoba; United Way of Winnipeg; Manitoba Métis Federation, Manitoba First Nations Education Resource Center; Seven Oaks School Division; Brandon University; University of Winnipeg; Manitoba School Boards Association and Manitoba Education and Training.

Thank you to all our sponsors who contributed in so many ways and to the many staff, volunteers and friends who go that extra mile to make Shawane Dagoziwin a success for all!

To the Creator, thank you for gathering us here safely. Thank you for bringing us together and giving us the self-determination and liberty to join our voices together for the goodness and growth of our communities. Thank you for opening our minds and giving us the ability to think individually and as a collective and ask that our thoughts are pure so we are able to create new meaning, purpose and growth for ourselves, our families our communities and nations.

**Helen Robinson-Settee and Staff at the Indigenous Inclusion Directorate, the  
Aboriginal Education Research Forum Planning Committee and the Ongomiizwin  
Indigenous Institute of Health and Healing, Rady Faculty of Health Sciences**



**GREETINGS FROM THE INDIGENOUS INCLUSION  
DIRECTORATE & FACULTY OF HEALTH SCIENCES**

# day one    MONDAY MAY 14, 2018

TIME	EVENT / ACTIVITIES
7:00 AM	<b>PIPE CEREMONY</b> with Elder Margaret Lavallee (Anishinaabe)
8:30 - 10:00 AM	<p><b>OPENING CEREMONY</b> Welcome Song with Dr. Lisa Monkman</p> <p><b>WELCOMING REMARKS</b></p> <p><b>HONOURING SHAWANE DAGOSIWIN'S DR. SHERRY PEDEN</b></p> <p><b>KEYNOTE SPEAKER: Dr. Marcia Anderson</b></p>
10:00 - 10:15 AM	<b>HEALTH BREAK</b> in Joe Doupe Concourse
10:15 AM - 12:00 PM	<p><b>CONCURRENT SESSIONS 1 (Theatre A)</b></p> <p><i>Bannock and Tea Grandparents Circle</i></p> <ul style="list-style-type: none"> <li>Hosted by Kathy Mallett and joined by Elder's Marie Ballantyne, Oliver Boulettte, Margaret Lavallee, Martha Peet, Don Robertson, Pahan Pte San Win, and Doris Young</li> </ul>
12:00 - 1:00 PM	<b>LUNCH</b> in Joe Doupe Concourse
1:00 - 2:15 PM	<p><b>CONCURRENT SESSIONS 2</b></p> <div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> <p><i>A Family Affair</i></p> <ul style="list-style-type: none"> <li>Elder Sharing with Don Robertson (Cree)</li> </ul> <p><i>Manitoba Indigenous Education Collaborative Blueprint</i></p> <ul style="list-style-type: none"> <li>Sharon Parenteau and Lynne Lavallee</li> </ul> <p><i>Healing From Family That have Experiences War Trauma and Residential Schools</i></p> <ul style="list-style-type: none"> <li>Brian Rice</li> </ul> </div> <div style="width: 45%;"> <p><i>Health &amp; Well-being Using Traditional Inuit Games</i></p> <ul style="list-style-type: none"> <li>Maxino Angoo</li> </ul> <p><i>Keeping a pace of macro social demographic trends and the implications on teacher education in educational systems adaption – implications for Indigenous education</i></p> <ul style="list-style-type: none"> <li>Marlene Atleo</li> </ul> </div> </div>
2:15 - 2:30 PM	<b>HEALTH BREAK</b> in Joe Doupe Concourse
2:30 - 4:00 PM	<p><b>CONCURRENT SESSIONS 3</b></p> <div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> <p><i>Elder Sharing</i></p> <ul style="list-style-type: none"> <li>Marie Ballantyne (Cree) and Doris Young</li> </ul> <p><i>Indigenous students in their first year at University: A critical time for advice and support</i></p> <ul style="list-style-type: none"> <li>Lori Wallace, Rod Lastra, and Yi (Jack) Shen</li> </ul> <p><i>Indigenous Education: Affirming Indigenous Knowledges and Language from a Turtle Island Indigenous Scholar's Perspective: Pikiskewinan (Let us Voice)</i></p> <ul style="list-style-type: none"> <li>Laara Fitznor</li> </ul> </div> <div style="width: 45%;"> <p><i>Teaching is Ceremony</i></p> <ul style="list-style-type: none"> <li>Elder Shingoose, Melinda Fowler, and Amanda Fowler-Woods</li> </ul> <p><i>Can-SOLVE CKD Network: Indigenous People's Engagement and Research Council – Supporting Indigenous families with kidney health &amp; wellness</i></p> <ul style="list-style-type: none"> <li>Chantel Large &amp; Kevin Settee</li> </ul> </div> </div>

# day two TUESDAY MAY 15, 2018

TIME	EVENT / ACTIVITIES		
7:00 AM	<b>PIPE CEREMONY</b> with Elder Myra Laramée and Elder Marie Ballantyne (Cree)		
8:30 - 10:15 AM	<b>DAY TWO SUMMARY:</b> Laara Fitznor and Debra Beach-Ducharme <b>KEYNOTE SPEAKER:</b> Glen McCabe		
10:15 - 10:30 AM	<b>HEALTH BREAK</b> in Joe Doupe Concourse		
10:30 AM - 12:00 PM	<b>CONCURRENT SESSIONS 4</b> <table border="0" style="width: 100%;"> <tr> <td style="vertical-align: top; width: 50%;"> <p><i>Elder Sharing</i></p> <ul style="list-style-type: none"> <li>▪ Elder Martha Peet (Inuit)</li> </ul> <p><i>Indigenous Educators' experiences with education, health &amp; wellness issues in the journey of advancing Indigenous education</i></p> <ul style="list-style-type: none"> <li>▪ Marlene Atleo, Laara Fitznor, Kathy Mallett, and Helen Robinson-Settee</li> </ul> <p><i>Qanuinnigitsiarutiksait: Cross cultural communication for medical practitioners</i></p> <ul style="list-style-type: none"> <li>▪ Leah McDonnell, Grace Voisey Clark, and Wayne Clark</li> </ul> </td> <td style="vertical-align: top; width: 50%;"> <p><i>Listen to the land</i></p> <ul style="list-style-type: none"> <li>▪ Celia Haig Brown</li> </ul> <p><i>From the establishment of the MFNERC to the creation of MFNSS – Honouring the Visions of First Nations Educators</i></p> <ul style="list-style-type: none"> <li>▪ Nora Murdock and Shirley Fontaine</li> </ul> </td> </tr> </table>	<p><i>Elder Sharing</i></p> <ul style="list-style-type: none"> <li>▪ Elder Martha Peet (Inuit)</li> </ul> <p><i>Indigenous Educators' experiences with education, health &amp; wellness issues in the journey of advancing Indigenous education</i></p> <ul style="list-style-type: none"> <li>▪ Marlene Atleo, Laara Fitznor, Kathy Mallett, and Helen Robinson-Settee</li> </ul> <p><i>Qanuinnigitsiarutiksait: Cross cultural communication for medical practitioners</i></p> <ul style="list-style-type: none"> <li>▪ Leah McDonnell, Grace Voisey Clark, and Wayne Clark</li> </ul>	<p><i>Listen to the land</i></p> <ul style="list-style-type: none"> <li>▪ Celia Haig Brown</li> </ul> <p><i>From the establishment of the MFNERC to the creation of MFNSS – Honouring the Visions of First Nations Educators</i></p> <ul style="list-style-type: none"> <li>▪ Nora Murdock and Shirley Fontaine</li> </ul>
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1:00 - 2:30 PM	<b>CONCURRENT SESSIONS 5</b> <table border="0" style="width: 100%;"> <tr> <td style="vertical-align: top; width: 50%;"> <p><i>Exploring the seeds of potential</i></p> <ul style="list-style-type: none"> <li>▪ Elder Pahan Pte San Win (Grandmother – Kumsi)</li> </ul> <p><i>The Prairie Indigenous Knowledge Exchange Network (PIKE-Net): Indigenous Mentorship Program</i></p> <ul style="list-style-type: none"> <li>▪ Anna Huard</li> </ul> <p><i>Indigenous Maternal Pedologies: Honouring Our Sweetgrass Baskets</i></p> <ul style="list-style-type: none"> <li>▪ Jennifer Brant</li> </ul> </td> <td style="vertical-align: top; width: 50%;"> <p><i>Indigenous Knowledge is a Matter of Reconciliation</i></p> <ul style="list-style-type: none"> <li>▪ John Hansen</li> </ul> <p><i>Indigenous Perspectives on Sustainability: Educating Future Leaders</i></p> <ul style="list-style-type: none"> <li>▪ Paul D. Larson</li> </ul> </td> </tr> </table>	<p><i>Exploring the seeds of potential</i></p> <ul style="list-style-type: none"> <li>▪ Elder Pahan Pte San Win (Grandmother – Kumsi)</li> </ul> <p><i>The Prairie Indigenous Knowledge Exchange Network (PIKE-Net): Indigenous Mentorship Program</i></p> <ul style="list-style-type: none"> <li>▪ Anna Huard</li> </ul> <p><i>Indigenous Maternal Pedologies: Honouring Our Sweetgrass Baskets</i></p> <ul style="list-style-type: none"> <li>▪ Jennifer Brant</li> </ul>	<p><i>Indigenous Knowledge is a Matter of Reconciliation</i></p> <ul style="list-style-type: none"> <li>▪ John Hansen</li> </ul> <p><i>Indigenous Perspectives on Sustainability: Educating Future Leaders</i></p> <ul style="list-style-type: none"> <li>▪ Paul D. Larson</li> </ul>
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4:00 PM	<b>CLOSING</b> <ul style="list-style-type: none"> <li>Closing Circle</li> <li>Closing Prayer</li> <li>Adjournment</li> </ul>		

## **Oliver Boulette**

Oliver Boulette is Metis and originally from Manigotogan, Manitoba. Retired from the provincial government, Oliver is still active as a musician, consultant and in community service. Oliver is a well-known fiddler who enjoys sharing this gift at community events.

## **Marie Ballantyne**

Marie Ballantyne is Cree originally from Mathias Colomb First Nation at Pukatawagan, Manitoba. She is one of the University College of the North Resident Elders and she works with students through her kind manners and traditional knowledge.

Margaret Lavallee, Traditional Ojibway Ikwe, Elder in Residence and Aboriginal Cultural Specialist for the Centre for Aboriginal Health Education, Section of First Nations, Metis, and Inuit Health in the Rady College of Medicine, University of Manitoba.

Margaret provides programming and support for Indigenous students who are enrolled in the health professional Colleges at the U of M (Medicine, Dentistry, Dental Hygiene, Pharmacy, Nursing, Medical Rehabilitation, and Physician Assistants).

Margaret Lavallee, in her role as Elder, ensures cultural programming is incorporated into all levels of student support at the University of Manitoba in research and education through faculty and curriculum development; student teachings; and personal mentoring in a traditional cultural context.

## **Martha Peet**

I was born in Taloyoak, there were only four families living in the community when I was born. Hudson's Bay Company built a store and a staff house in Taloyoak in 1949. This was when the nomad people around that area started moving into the community. The fishing, sealing, beluga whale and the access to the community by supply ship was good so this was good. Originally Hudson's Bay Company tried to settle in Fort Ross but it was too far north so they travelled further south and founded Taloyoak, the community was known as Spence Bay, the name was changed later to Taloyoak. Taloyoak means 'big shield' in Inuktitut. The nomads used to pile rocks about 6 feet high along the caribou migration route, the Inuit would hide behind these piled rocks and harpoon the caribou as they went along the path. There were no guns back then. The shields around Taloyoak are well taken care of and they're kept as they were to remind the young people that is how their ancestors lived so they can feed their families.

My parents were nomads. They found it hard to be in one place all the time so we were always going out fishing every other day or so by dog team. My father would go out for two or three weeks at a time to hunt for caribou, fish or seal. Upon his return from the land, the community would feast and take what ever they need to feed their families.



I was born in an igloo. The lady who cut the umbilical cord on me said to my mom at the time 'may she never sit idle'.

The first Federal Day School was built in 1960. There were about eighteen children aged from 6 to 18, all in kindergarten when the school opened. Prior to school being built, the Anglican minister had classes for us in Inuktitut language. We were taught how to write in syllabics. My dad passed on in 1963, I had to quit school at age 13 to help to bring in food. I had Grade 3.

During my years, I lived in many places. Vancouver, Ashcroft, Cache Creek, Penticton, Rankin Inlet, Fort Smith, Iqaluit, Edmonton, Calgary, Saskatoon, Ottawa, Yellowknife and got anchored in Winnipeg 27 years ago and have lived here since then. My husband showed me all of Manitoba, did lots of camping and fishing and picking berries.

No matter where you live in Canada, my belief is there is beauty everywhere if you look for it.

More than anything, I wanted to have my Grade 12. I obtained my Grade 12 certificate through St. Norbert Adult Education Program at age 55. I was so proud. I graduated from the Nursing Assistant program at Urban Circle Training Centre. They wouldn't look at my application for the program unless I had Grade 12. I obtained my Grade 12 Certificate at St. Norbert Adult Education Center at age 55. Then I went on to Urban Circle Training Center. It was a great experience.

I have two children, a son and a daughter. My daily activities in Winnipeg are walking my two dogs, 2 kms a day and a caregiver to my husband. Pat Ningewance assisted my in writing a book, '*Inuktitut Pocket Book*'.

## **Pahan Pte San Win – BSW RSW**

Pahan Pte San Win is Lakota, Cree and Metis, with family roots that reach back to Wood Mountain in southern Saskatchewan. Her name means Grey Swan Buffalo Woman.

Over the past 25 years, Pahan has immersed herself in teaching and healing. With formal training from the University of Calgary, Pahan has worked as a counselling therapist with hundreds who came seeking relief from pain and suffering. She is particularly proud of her work with Indian Residential School Survivors.

In her words, "I stand in witness to the resiliency of the human spirit and our immense capacity to heal. Life has been my greatest teacher. Years spent in prayer and ceremony have given me the insight to understand those lessons."

Pahan is the past president of the Social Work Association of Northern Canada, business owner of Bear Paw Tipi and co-founder of the non-profit organization, Wanbdiska Oyate Inc. In 2016, she was presented with the 10<sup>th</sup> Annual Aboriginal Circle of Educators Award in the category of Honouring Our Elders, Winnipeg, Manitoba.

Pahan is also a storyteller sharing accounts on her blog *IMarriedaHolyMan*. She is a published author most recently contributing to the anthology, *Keetsahnak/Our Missing and Murdered Indigenous Sisters* (editors Kim Anderson, Maria Campbell and Christi Belcourt, 2018).

Perhaps most importantly, Pahan is Ceremonial Leader to the Sundance of Women and to incarcerated youth at the Manitoba Youth Centre, a Grandmother or Indigenous Spiritual Caregiver ([www.bearpawtipi.ca](http://www.bearpawtipi.ca)).

### **Don Robertson**

Don Robertson is a Cree from Norway House. He retired as the Executive Director for the Manitoba First Nations Education Resource Centre. He received his education at Cook Christian Training School, Phoenix Junior College in Arizona and at Union College in British Columbia where he was ordained as a United Church Minister. His subsequent theological training concentrated on clinical counseling at Brandon General Hospital and the Calgary Pastoral Institute. He served pastorates in Melita and Russell, Manitoba. He received an honorary doctorate from Brandon University in 1992 and from the University of Manitoba in 2007. Don received the order of Manitoba in 2004. He is currently the president and chair of the Median Credit Union.

Within the field of education, Don was Education Superintendent of the Manitoba Indian Education Board and was previously employed by Brandon University as a counsellor and coordinator of the Indian-Metis Project for Action in Careers Through Teacher Education (IMPACTE) program; Director of the Brandon University Northern Teacher Education Program (BUNTEP); Coordinator of Community and Program Liaison for Special Projects. For the province of Manitoba, Department of Education, he was Coordinator of Program Support Services and Education for the Core Area Training and Employment Agency. He was also Director of Education for the Island Lake Tribal Council. He was Chair of the Council on Post-Secondary Education and Chair of the Implementation Team for the University College of the North. Before coming to Manitoba First Nations Education Resource Centre, he was Dean of Aboriginal Education and Institutional Diversity and Red River Community College.

### **Doris Young, O.M.**

Doris Young is Cree from the Opaskwasayak Cree Nation (OCN), and is a mother of three children and a grandmother of three beautiful grandchildren who are her life. She went to two Residential Schools. She has been an educator for 35 years, specializing in Aboriginal research, curriculum, policy and administration. She is an advocate for Aboriginal justice and has worked with the Aboriginal Justice Inquiry (AJI) as Senior Researcher and the Aboriginal Justice Implementation Committee as an Elder. She has been involved with the Truth and Reconciliation Commission of Canada (TRC) on the Indian Residential School Survivor Committee (IRSSC). She is presently employed at the University College of the North as Advisor to the President on Aboriginal Affairs.



# Honouring

## Dr. Sherry Peden

Born at Kenora, Ontario, Sherry was raised on Treaty four land farmed by her grandfather and subsequently by her father. Sherry attended the Wicklow School a mile and half away from the family farm. This was the beginning of what would prove to be a lifetime in the field of education.

After attending high school in Grandview, she obtained a Bachelor of Education from Brandon University and began teaching elementary school at Cormorant at the age of 21. She went on to teach middle year and high school students at Norway House, working for both Frontier School Division and Norway House Cree Nation schools. At Norway House, she would become the Centre Coordinator for the Brandon University Northern Teacher Education Program. She would go on to become the BUNTEP Centre coordinator at Dauphin and complete a Master's degree in Education and become a professor at Brandon University.

In 2011, Sherry completed a PhD in Educational Administration at the University of Manitoba. After completing her PhD in 2011, Sherry became the Academic Vice-President at the University College of the North in The Pas in 2013, a position that she held until her retirement in 2015.

The amendment of the Indian Act in 1985 reinstated Sherry's mother to Indian status and consequently admitted Sherry and her siblings to Indian status. In her work as a teacher, one of her great motivations was to be a positive role model for Aboriginal youth. She undertook to combat systemic racism in the educational system and institutions, and even after being diagnosed with cancer in April of 2017, she continued to work as a consultant in the field of Aboriginal education.

One of the many accomplishments of Sherry's career was the creation of the University College of the North Onikaniwak Summer Institute, for providing First Nation, Inuit and Metis teachings for senior educational administrators. This is an ongoing project and will continue as part of Sherry's legacy.

**Aboriginal Education Research Forum & The Ongomiziwin Indigenous  
Institute of Health And Healing, Rady Faculty of Health Sciences  
HONOURING DR. SHERRY PEDEN**

**Aboriginal Education Research Forum & The Ongomiizwin Indigenous  
Institute of Health And Healing, Rady Faculty of Health Sciences  
2018 KEYNOTE SPEAKERS**



**Dr. Marcia Anderson**

Dr. Marcia Anderson is Cree-Saulteaux, with roots going to the Norway House Cree Nation and Peguis First Nation in Manitoba. She practices both Internal Medicine and Public Health as a Medical Officer of Health with the Winnipeg Regional Health Authority. She is the Executive Director of Indigenous Academic Affairs in the Ongomiizwin Indigenous Institute of Health and Healing, Rady Faculty of Health Sciences, University of Manitoba. Current active areas of work include leading the development and implementation of Truth and Reconciliation Response Action Plans, Indigenous youth health, Indigenous maternal and child health, and Indigenous health care quality. She has recently been appointed Chair of the Indigenous Health Network of the Association of Faculties of Medicine of Canada. She is a Past President of the Indigenous Physicians Association of Canada and Past Chair of the Pacific Region Indigenous Doctors Congress. She was recognized for her contributions to Indigenous people's health with a National Aboriginal Achievement Award in March 2011.



## Glen McCabe

Dr. Glen McCabe, Metis from Winnipeg, Manitoba has had an interesting journey with academia (research, teaching and community service) and lifelong song writing, and singing. Glen recently retired from his position as Associate Professor in the Faculty of Education, University of Manitoba and turned toward his love of music and Metis lyrics into renewing his old 'career' in music. Glen has never shied away from writing about difficult and dark topics (poverty, homelessness and spirituality, Indigenous knowledge and wellness). Glen is writing songs and doing live performances as much as possible. For those who have had the pleasure of hearing his speeches and music, his humour, love, and passion for living with wellness is reflected in his words/songs.

During his academic career, Glen has many publications in prestigious journals (such as the American Psychological Association's "Psychotherapy", and Routledge's "Counselling Psychology Quarterly" and a variety of book chapters on indigenous healing and methods and outcomes) in the field of counselling and psychotherapy. He has delivered keynotes and presentations to conferences in a variety of venues in Canada: including for the Canadian Counselling and Psychotherapy Association. Also, he has given addresses to a variety of conferences and symposia in the United States. His particular interest has been in the area of Indigenous healing and wellness. Glen will share his views through the culmination of his research, teaching, community service and music as a way to highlight the relationship of Indigenous education and wellness.

## CONCURRENT SESSIONS 1 10:15 AM - 12 :00 PM

1 Location: Theatre A (Plenary session)

### **Grandparents Bannock & Tea**

*Hosted By Kathy Mallett and joined by Shawane Dagosiwin's conference Elders*

Do you remember the times when your relatives came to visit your parents and they would sit around warm bannock and hot tea and talked about their lives? Many times I was curious about what they had to say. I would sit myself on the floor just around the corner of our kitchen and make myself comfortable as a child could. I could smell the warm bannock as they spread the blueberry jam and I could hear the canned milk being poured into their cups. Although I did not understand a lot of what was said because they spoke only Ojibway, I felt comfortable in eavesdropping on their animated conversations.

Today, we will have our Elders come for tea and bannock because they have just come back from the Shawane Dagosiwin research conference. The audience will be eavesdropping on their conversation, which will be interesting and informative.

## CONCURRENT SESSIONS 2 1:00 - 2 :15 PM

2A Location: Room 219 Basic Medical Science Building

### **A Family Affair**

*Elder Donald Robertson Don is a Cree from Norway House. He retired as the Executive Director for the Manitoba First Nations Education Resource Centre. He received his education at Cook Christian Training School, Phoenix Junior College in Arizona and at Union College in British Columbia where he was ordained as a United Church Minister. His subsequent theological training concentrated on clinical counseling at Brandon General Hospital and the Calgary Pastoral Institute. He served pastorates in Melita and Russell, Manitoba. He received an honorary doctorate from Brandon University in 1992 and from the University of Manitoba in 2007. Don received the order of Manitoba in 2004. He is currently the president and chair of the Median Credit Union.*

*Within the field of education, Don was Education Superintendent of the Manitoba Indian Education Board and was previously employed by Brandon University as a counsellor and coordinator of the Indian-Metis Project for Action in Careers Through Teacher Education (IMPACTE) program; Director of the Brandon University Northern Teacher Education Program (BUNTEP); Coordinator of Community and Program Liaison for Special Projects. For the province of Manitoba, Department of Education, he was Coordinator of Program Support Services and Education for the Core Area Training and Employment Agency. He*

was also Director of Education for the Island Lake Tribal Council. He was Chair of the Council on Post-Secondary Education and Chair of the Implementation Team for the University College of the North. Before coming to Manitoba First Nations Education Resource Centre, he was Dean of Aboriginal Education and Institutional Diversity and Red River Community College.

**2B** Location: Room 540A Basic Medical Science Building

**Manitoba Indigenous Education Collaborative Blueprint**

The 5-Year Manitoba Collaborative Indigenous Education Blueprint Initiative emerged from collaboration among education partners in Manitoba, initiated in January 2015 by the Council of Presidents of Universities of Manitoba (now called the Post-Secondary Education Presidents) through its Indigenous Education Working Group. This resulted in the Manitoba Collaborative Indigenous Education Blueprint For Universities, Colleges and Public School Boards: Making Excellence in Indigenous Education A Priority (the Blueprint) signed by ten education partners on December 18, 2015. The Blueprint contained five principles and ten commitments aimed at advancing Indigenous education. Over the past two years, the Blueprint Steering Committee worked collaboratively to develop a Best Practices Conference, a Website and a 5-Year Implementation Plan. This presentation will include the history of the 5-Year Blueprint Initiative, the current situation and the plan moving forward.

*Dr. Lynn Lavallee (PhD) joined the University of Manitoba in September 2017 as vice provost, Indigenous Engagement. She has been the co-chair of the Blueprint Steering Committee since her arrival. Her research and pedagogy focuses on Indigenous research methodologies, Indigenous research ethics and Indigenous approaches to health and wellness.*

*Sharon Parenteau is the General Manager of Louis Riel Institute, the culture and education authority for the Manitoba Metis Federation. She also co-chairs the Blueprint Steering Committee*

**2C** Location: Room 540B Basic Medical Science Building

**Healing From Family That have Experienced War Trauma and Residential Schools**

My presentation will consist of my healing journey from the effects of family members who have experienced war trauma and Residential schools. It will be about how those experiences helped to form my identity and how I had to reconstruct a new one in order to salvage what was left of myself; Indigenous culture and sobriety was a part of that healing.

*Dr. Brian Rice, Associate Professor, Kinesiology "Indigenous Land Based Education", University of Manitoba.*

*Dr. Rice teaches Indigenous education: perspectives, history, global issues and culture. He is now involved in Land Based Education. He has written two peer reviewed books: Seeing The World With Aboriginal Eyes: A Four-Directional*

Perspective on Human and Non-human Values, Cultures and Relationships on Turtle Island published by Aboriginal Issues Press and *The Rotinonshonni: A Traditional Iroquoian History* published by Syracuse University Press based on his 1998 dissertation work while in the Traditional Knowledge Program at the California Institute of Integral Studies. It was a CHOICE BOOK of libraries of America in 2014. His most recent publication is a history book written for educators called *First Encounters: Indigenous Peoples and Newcomers from the East to Central Canada* published by Kendall Hunt Press.

**2D** Location: Room 405 Brodie Centre

***Health & Well-being Using Traditional Inuit Games***

Cultural based activities are important for Inuit to maintain their health and well-being. These cultural connections can become even more important for Inuit who live outside of Inuit Nunangat. When Inuit leave their home communities, they still maintain strong connections to their land and cultural identity. Providing Inuit-specific supports that cater to the Inuit determinants of health increases Inuit well-being and enhances Inuit communities in the south. Estimates base roughly 1,000 Inuit living in Manitoba and with over 15,000 medical trips a year for Inuit coming from the Kivalliq region alone. This presentation will focus on the connection between health and well-being for Inuit using an Inuit game as an example. Cultural games help support our mental, physical and spiritual well-being. This session involves audience participation by teaching the members an Inuit game and demonstrating how this game supports Inuit language, culture and health (physical and mental). This session will put forward an Inuit perspective on health in order to inform non-Inuit community members of how to practically use tactics to support the Inuit social determinates of health. Outcomes include: learning an Inuit game, the history and cultural relevance of the games, discussing Inuit ways of health and well-being and playing an Inuit game. Inuit games were meant to help Inuit gain physical strength, agility and endurance that included skills needed to survive in harsh environments to keep them busy, these games were also used as social and competition games to see who was the strongest.

*Maxine Angoo originally from Whale Cove, Nunavut. "I've been living in Winnipeg for the past nine years. I work for Ongomzwiin Research as the community liaison coordinator, working on a research project called 'Qanuinnngitsiarutiksait' which translates to 'developing population-based health & well-being for Inuit'."*

**2E** Location: Room R060 Rehab Building

***Keeping apace of macro social demographic trends and the implications on teacher education in educational systems adaptation - implications for Indigenous education***

This paper presentation that will include audience participation is concerned with changing demographics and the implications for teachers in the face of diversity for which there has been little "front loaded" professional development in the face of policy changes. It centers on a case study of a German technical-



vocational teacher Berlin with whom I became involved after a speaking engagement in a public venue, Urania. In an ensuing investigation I found that the changing demographics of first, the wall coming down and a surge in Turkish in-migration created demands for experience and training in diversity education that exceeded the capacity of the schools generally. First, the Eastern and Western school systems blending created hardships for teachers from the west as they were made to absorb East German teachers and administrators. Second, the growing population of Turkish students with their second language problems without second language instruction created a stall in an already taxed system. This presentation opens a space in which to discuss system and professional challenges in the face of demographic change of which most of us are currently engaged. In particular, we need to keep in mind the fastest growing demographics of Indigenous peoples and be prepared with culturally responsive programming.

*Marlene Atleo, Associate Professor in Adult and Post Secondary education is heading to retirement in BC where she will to continue to write and carry on the conversation about the role of adult educators to level the playing field for those migrating into new situations esp. if not by choice. Her focus has been on diversity education especially. First Nations/Aboriginal/Indigenous/Nuu-chah-nulth health and occupational education system levels. Her many graduate students have among them award winners and highly successful professionals serving corporate and public Manitobans.*

## CONCURRENT SESSIONS 3 2:30 - 4 :00 PM

### 3A Location: Room 219 Basic Medical Science Building

#### ***Elder Sharing Session with Marie Ballantyne with helper Doris Young***

*Marie Ballantyne, is Cree originally from Mathias Colomb First Nation at Pukatawagan, Manitoba. She is one of the University College of the North Resident Elders and she works with students through her kind manners and traditional knowledge.*

*Doris Young, O.M., is Cree from the Opaskwasayak Cree Nation (OCN), and .is a mother of three children and a grandmother of 3 beautiful grandchildren who are her life. She went to 2 Residential Schools. She has been an educator for 35 years, specializing in Aboriginal research, curriculum, policy and administration. She is an advocate for Aboriginal justice and has worked with the Aboriginal Justice Inquiry (AJI) as Senior Researcher and the Aboriginal Justice Implementation Committee as an Elder. She has been involved with the Truth and Reconciliation Commission of Canada (TRC) on the Indian Residential School Survivor Committee (IRSSC). She is presently employed at the University College of the North as Advisor to the President on Aboriginal Affairs.*

**3B** Location: 540A Basic Medical Science Building

***Indigenous students in their first year at university: A critical time for advice and support***

We will discuss findings of a study of the academic choices and outcomes of self-declared Indigenous undergraduate students in their year at the University of Manitoba. These findings help us to better understand these students' academic choices, and the factors that affect their academic progress and success. We will relate our findings to existing policy barriers, and invite participants to share their experiences and views regarding the findings and advising, policy, programming, and student support.

*Dr. Lori Wallace is a Professor in the Centre for the Advancement of Teaching and Learning at the University of Manitoba. A major focus of her work has been to increase accessibility and expand innovative programs for adults, Indigenous learners, and non-traditional learners.*

*Dr. Rod Lastra is Associate Dean (Academic) in Extended Education at the University of Manitoba. He has been focused on developing pathways for post-secondary attainment of Indigenous students related to math and science in the Access Programs at the University of Manitoba.*

*Yi (Jack) Shen is the Research Assistant for the project, and recently completed an M.A. in Sociology at the University of Manitoba.*

**3C** Location: Room 540B Basic Medical Science Building

***Indigenous Education: Affirming Indigenous Knowledges and Language from a Turtle Island Indigenous Scholar's Perspective: Píkiskewinan (Let us Voice***

A paper presentation that highlights the main themes from a chapter; in-press. In my chapter, I took a philosophical approach to narrative Indigenous writing about the current issues, themes, and hopes for Indigenous languages and knowledges for our cultural health and wellness. To cite Skuttnab-Kangas, our language losses are a "...a paradox: languages are said to be part of the heritage of humanity - but we are killing them as never before....With the death of every language, a vast library dies" (p. 2).

Reference:

Skuttnab-Kangas, T. (2002). Keynote Address at the World Congress on Language Policies, 16-20 April 2002, organized by the Linguapax Institute in co-operation with the Government of Catalonia, Barcelona, Catalonia, Spain. Language policies and education: the role of education in destroying or supporting the world's linguistic diversity. [tovesk@babel.ruc.dk](mailto:tovesk@babel.ruc.dk).

*Dr. Laara Fitznor, (Nisichawaysihk Cree Nation) teaches Aboriginal Education and Cross Cultural Education in the Faculty of Education, U of M. Laara is Co-Chair of the Shawane Dagošiwīn program committee. She incorporates decolonizing and bridging pedagogies in her work where people learn to challenge past wrongs, coexist and collaborate in a way of transformative possibilities toward relevance,*

*respect, reciprocity and responsibility. She also taught at the Ontario Institute for Studies of Education, University of Toronto from 1998-2003. Laara's academic publications include: doctoral thesis Aboriginal Educator's Stories: Rekindling Aboriginal Worldviews; and book chapters The Circle of Life: Affirming Aboriginal Philosophies in Everyday Living; The Power of Indigenous Knowledge: Naming and Identity and Colonization in Canada, and Indigenous Scholars; and Writing through Narratives and Storying for Healing and Bridging (this chapter is published in a book co-edited by Dr. Laara Fitznor and Dr. Joy Hendry titled 'Anthropologists, Indigenous Scholars and the Research Endeavour). In press: Fitznor, L. (2017) Indigenous Education: Affirming Indigenous Knowledges and Languages from A Turtle Island Indigenous Scholar's Perspective: Pikiskēwinan (Let us Voice), and with Gallagher, M. (2016) "Culturally Responsive and Innovative Student Support Programs CAN overcome Issues of Poverty and Poor Educational Outcomes for Indigenous Students".*

### 3D Location: Room 405 Brodie Centre

#### **Teaching as ceremony**

Ceremony is important in many aspects of our lives but one of the places that we least see this present is in the classroom. After teaching alongside with Elders in other locations across Canada, Dr. Lavoie recognized that this was needed at the University of Manitoba. Starting in 2016, Dr. Josee Lavoie challenged the importance of ceremony in teaching at the University of Manitoba.

In 2017, through collaborative efforts of Dr. Lavoie and Dr. Fowler an Elder was included in the teaching team for the course The Health and Health Services of the First Nations, Metis and Inuit peoples. This course is offered through the Department of Community Health Sciences at the University of Manitoba. This presentation will be a sharing of the results of this collaboration and the impact on both the students and the teaching team.

As a result of having an Elder as part of the teaching team progress has been achieved in regard to the inclusion of Indigenous methodologies in the classroom. The inclusion of ceremony to lead education has an immeasurable positive impact. We are excited to help create and support the path within academia where teaching becomes ceremony.

#### *Elder Shingoose*

*Amanda Fowler-Woods is an Anishinaabe research associate and PhD student at University of Manitoba. Her research focus is on the use of Indigenous methodologies to examine racism as a determinant of health, access to healthcare for the urban Indigenous peoples and their experiences within this system.*

*Dr. Melinda Fowler is a Metis/Mi'kmaq family physician who has always worked within Indigenous health. She currently practices at Mount Carmel Clinic and at Brokenhead Ojibway Health Centre. Dr. Fowler holds a joint appointment with the departments of community health sciences and family medicine and she helps with teaching the undergraduate medical education Indigenous health curriculum.*

*They are both proud members of the Ongomiizwin Institute of Health and Healing.*

### 3E Room R060 Rehab Building

#### **Can-SOLVE CKD Network: Indigenous Peoples' Engagement and Research Council**

Kidney disease has a strong impact on the health of Indigenous communities; therefore, a national strategy to improve kidney health must include meaningful, culturally appropriate engagement with Indigenous peoples. The Can-SOLVE CKD Network is a patient-oriented kidney research initiative that is working to improve the health of all Canadians and bring Indigenous ways of knowing into health research.

As part of the Can-SOLVE CKD Network, Indigenous patients, caregivers, researchers, and community leaders created an Indigenous Peoples' Engagement and Research Council (IPERC). This council sits at the centre of the network and supports collaboration grounded in traditional values and partnerships with Indigenous communities. Using an ethical framework that encompasses the principles of ownership, control, access and possession and the elements of participatory research, IPERC is mandated to guide Can-SOLVE CKD research projects in respectful engagement of Indigenous communities.

IPERC has created a culturally safe space for Indigenous individuals to participate in all aspects of patient-oriented kidney research. The council has instituted guidelines on ceremony and Elder participation that ensure recognition of traditional knowledge and territories. IPERC is also creating a cultural safety learning pathway, including a training module for health researchers and policy-makers.

Through IPERC, the Can-SOLVE CKD Network offers a model for respectful engagement of Indigenous communities in health research. By adopting Indigenous ways of knowing and fostering cultural competency, the network is working to close the gaps in kidney health outcomes between Indigenous and non-Indigenous communities.

*Chantel Large is a Cree woman from Saddle Lake, Alberta, and she has lived in Calgary for most of her life. She has a Master's in Clinical Social Work from the University of Calgary and most of her work has been with the urban Indigenous population in a variety of roles. She is a member of the Can-SOLVE CKD Patient Council and the Indigenous Peoples' Engagement and Research council. She currently works with the University of Calgary as the Indigenous Partnership Coordinator for the Kidney Check Project.*

*Kevin Settee is a 27-year-old Anishinaabe/Cree father from Fisher River Cree Nation, born and grew up in Winnipeg where community activism, culture, and education formed much of his experiences as a young adult. Unfortunately, at the age of 10, Kevin was diagnosed with kidney disease, eventually leading to kidney failure, and peritoneal dialysis. Thanks to his older brother Craig Settee, on October 18, 2012, Kevin was given a new life, and a brand new kidney. Kevin and Craig are always active in the community, and feel the best way to give back to the health care system, is by participating in the Can-SOLVE CKD Network and providing stories, feedback, and support to a wide range of stakeholders.*

## CONCURRENT SESSIONS 4 10:15 AM - 12 :00 PM

### 4A Location: Room 219 Basic Medical Science Building

#### **Elder sharing Session with Martha Peet**

*I was born in Taloyoak, there were only four families living in the community when I was born. Hudson's Bay Company built a store and a staff house in Taloyoak in 1949. This was when the nomad people around that area started moving into the community. The fishing, sealing, beluga whale and the access to the community by supply ship was good so this was good. Originally Hudson's Bay Company tried to settle in Fort Ross but it was too far north so they travelled further south and founded Taloyoak, the community was known as Spence Bay, the name was changed later to Taloyoak. Taloyoak means 'big shield' in Inuktitut. The nomads used to pile rocks about 6 feet high along the caribou migration route, the Inuit would hide behind these piled rocks and harpoon the caribou as they went along the path. There were no guns back then. The shields around Taloyoak are well taken care of and they're kept as they were to remind the young people that is how their ancestors lived so they can feed their families.*

*My parents were nomads. They found it hard to be in one place all the time so we were always going out fishing every other day or so by dog team. My father would go out for two or three weeks at a time to hunt for caribou, fish or seal. Upon his return from the land, the community would feast and take what ever they need to feed their families.*

*I was born in an igloo. The lady who cut the umbilical cord on me said to my mom at the time 'may she never sit idle'.*

*The first Federal Day School was built in 1960. There were about eighteen children aged from 6 to 18, all in kindergarten when the school opened. Prior to school being built, the Anglican minister had classes for us in Inuktitut language. We were taught how to write in syllabics. My dad passed on in 1963, I had to quit school at age 13 to help to bring in food. I had Grade 3.*

*During my years, I lived in many places. Vancouver, Ashcroft, Cache Creek, Penticton, Rankin Inlet, Fort Smith, Iqaluit, Edmonton, Calgary, Saskatoon, Ottawa, Yellowknife and got anchored in Winnipeg 27 years ago and have lived here since then. My husband showed me all of Manitoba, did lots of camping and fishing and picking berries.*

*No matter where you live in Canada, my belief is there is beauty everywhere if you look for it.*

*More than anything, I wanted to have my Grade 12. I obtained my Grade 12 certificate through St. Norbert Adult Education Program at age 55. I was so proud. I graduated from the Nursing Assistant program at Urban Circle Training Centre. They wouldn't look at my application for the program unless I had Grade 12. I obtained my Grade 12 Certificate at St. Norbert Adult Education Center at age 55. Then I went on to Urban Circle Training Center. It was a great experience.*

*I have two children, a son and a daughter. My daily activities in Winnipeg are walking my two dogs, 2 kms a day and a caregiver to my husband. Pat Ningewance assisted my in writing a book, 'Inuktitut Pocket Book'.*

**4B** Location: Room 540A Basic Medical Science Building

***Indigenous educators' experiences with education, health & wellness issues in the journey of advancing Indigenous education***

We will share stories about the education, health and wellness journeys of some Manitoba Indigenous educators. It came to the attention of the 'Shawane Dagoiwin' committee members that over the years as educators involved in the potentially trauma invoking work of advancing, asserting, foregrounding, integrating and ensuring the active presence of Indigenous knowledges, histories, cultures, languages etc. comes with a price on the health and wellness of Indigenous educators. We value the relationality of ethics between Indigenous-non-Indigenous colleagues and cultural ethics when we enact Indigenous knowledges. When we are 'working for' the deep Indigenous teachings we find ourselves doing to 'educate' mainstream dimensions, this kind of commitment and passion includes long hours of work, depth of emotional and health toils, mental and emotional gymnastics of sorting, shifting, and shapeshifting between the multiple cultures/worlds that we experience in this demanding transforming educational work. We will share stories of the times we dealt with life-threatening illnesses and how our resilience and commitment to life philosophy brought us to the place we could continue with our passion for advancing Indigenous education for the survivance of our ancestral knowledges and lifeways within current times. We will remember in our stories our 'Indigenous sister' Sherry Peden who passed on during our planning work and if there was a different story - she would have been on this panel as previously planned.

*Marlene Atleo, Associate Professor in Adult and Post Secondary education is heading to retirement in BC where she will to continue to write and carry on the conversation about the role of adult educators to level the playing field for those migrating into new situations esp. if not by choice. Her focus has been on diversity education especially. First Nations/Aboriginal/Indigenous/Nuu-chah-nulth health and occupational education system levels. Her many graduate students have among them award winners and highly successful professionals serving corporate and public Manitobans.*

*Dr. Laara Fitznor, (Nisichawayshk Cree Nation) teaches Aboriginal Education and Cross Cultural Education in the Faculty of Education, U of M. Laara is Co-Chair of the Shawane Dagoiwin program committee. She incorporates decolonizing and bridging pedagogies in her work where people learn to challenge past wrongs, coexist and collaborate in a way of transformative possibilities toward relevance, respect, reciprocity and responsibility. She also taught at the Ontario Institute for Studies of Education, University of Toronto from 1998-2003. Laara's academic publications include: doctoral thesis *Aboriginal Educator's Stories: Rekindling Aboriginal Worldviews*; and book chapters *The Circle of Life: Affirming Aboriginal Philosophies in Everyday Living*; *The Power of Indigenous Knowledge: Naming and Identity and Colonization in Canada*, and *Indigenous Scholars*; and *Writing through Narratives and Storying for Healing and Bridging* (this chapter is published in a book co-edited by Dr. Laara Fitznor and Dr. Joy Hendry titled *'Anthropologists, Indigenous Scholars and the Research Endeavour*). In press: *Fitznor, L. (2017) Indigenous Education: Affirming Indigenous Knowledges and Languages from A Turtle Island Indigenous Scholar's**

*Perspective: Pikiskēwinan (Let us Voice), and with Gallagher, M. (2016) Culturally Responsive and Innovative Student Support Programs CAN overcome Issues of Poverty and Poor Educational Outcomes for Indigenous Students. Laara wrote the foreword for a new book publication: Hogue, M. (2018). Dropping the "T" from CAN'T: Enabling Aboriginal post-secondary academic success in science and mathematics. Vernon, BC: JCharlton Publishing*

*Kathy Mallett O.M, is a member of the Fisher River Cree Nation and was born and raised in Winnipeg. In her early years Kathy attended schools in the inner city of Winnipeg and currently lives in the West End. She has a history degree from the University of Winnipeg. She has been involved in her Aboriginal community for well over 40 years in various issues dealing with education, housing, and violence against women, child welfare, international development, community and economic development. Most recently Kathy has retired but is still involved in several community projects, community boards and part-time work with Indspire.*

*Kathy is a mother and grandmother of two daughters and has four grandchildren three boys and one granddaughter. Kathy is a descendant of a Red River Metis/ Cree/Ojibway/Orkney fur trade family. Her fifth grandfather came from the Orkney Islands and came to work for the Hudson's Bay Company in 1773. Her Cree grandmother and Orkney grandfather had four children and many of their descendants live in the Western provinces of Canada.*

*Kathy's first community recognition came when she received the 1985 YWCA Woman the Year in Community Service. She also received in 2011 the Order of Manitoba and in the same year was inducted in Kanikanichik's 12th Annual "Keeping the Fires Burning."*

*Helen Robinson-Settee is the Chair for Shawane Dagošiwīn-Aboriginal Education Research Forum and the Director of the Aboriginal Education Directorate, Manitoba Education and Advanced Learning. She just completed her Master of Education in October 2014 and wrote a thesis for her Master's degree. Helen is passionate about Aboriginal education and has been an educator for the past 27 years in Manitoba in various roles.*

**4C** Location: Room 540B Basic Medical Science Building

***Qanuinnigitsiarutiksait: Cross cultural communication for medical practitioners***

The Manitoba Inuit Association, in partnership with Ongomiizwin Research, have engaged in a research project, Qanuinnigitsiarutiksait, which intends to track the trends of health care and social services usage of the Inuit population in Manitoba, in order to determine what gaps in services exist and what further supports are needed. Qanuinnigitsiarutiksait focuses on the development and support of Inuit-specific services that cater to Inuit populations travelling and living in Manitoba to access health and social services that are required to support the lives of Inuit in Manitoba. There are over 1,000 Inuit in Manitoba that are accessing health care and services. Additionally, every year, thousands of Inuit from Nunavut have to come to Manitoba to get healthcare and other

services. Interpersonal and one-on-one communication between acting medical staff and Inuit are incredibly important to provide a culturally safe and supportive space. In many cases, English is not the primary language of Inuit patients. As such, translation of: medications, prescriptions and medical terminology are very important and need to be presented in a way that Inuit can understand. We wish to conduct a sharing circle to discuss the importance of communication between medical staff and Inuit, while sharing some experiences from Inuit who have encountered a difficult path when dealing with medical practitioners. Our presentation hopes to create a dialogue between individuals focusing on the importance of respectful and culturally safe dialogues in an Inuit context.

*Grace Voisey Clark - Member of the Inuit Advisory Council for Qanuinnigitsiarutiksait; former board member of the Manitoba Inuit Association; respected member of Inuit community.*

*Wayne Clark - Director WRHA Indigenous Health - Patient Services; former board member of the Manitoba Inuit Association.*

*Leah McDonnell - Project Coordinator for Qanuinnigitsiarutiksait at Ongomiizwin Research*

#### 4D Location: Room 405 Brodie Centre

##### ***Cultural Authenticity: What the Anishinaabe Life Model tells us about Ojibwe Values***

A newly completed documentary film focuses on the relationship of the Naskapi Nation of Kawawachikamach with their traditional territory as they create a prosperous and healthy community and plan for their children's futures. A secondary theme is the relationship between the Nation and the non-Indigenous filmmaker as an example of respectful and reciprocal research. The film speaks to the situation we all find ourselves in as we consider our relationship with land, the contradictions we live and the questions that face us.

*Celia Haig-Brown's best-known work is Resistance and Renewal: Surviving the Indian Residential School published in 1988. Most recently she began working with her niece Helen in documentary filmmaking. One of their films Pelq'ilc: Coming Home is widely available. This is her first film as sole Director.*

#### 4E Location: Room R060 Rehab Building

##### ***From the establishment of the MFNERC to the creation of the MFNSS - Honoring the Visions of First Nations Educators***

This workshop will provide a brief historical overview of how the Manitoba First Nations Education Resource Centre Inc. (MFNERC) was created and how the Manitoba First Nations School System (MFNSS) was established. The focus will be on the benefits and challenges of the MFNSS in its first year of operations. The session will also cover how the programming addresses First Nations language, culture, heritage, quality education, and community-identified needs. The presenters will also provide an overview of the research strategy for the MFNSS associated with the national Research and Innovation program.



*Dr. Nora Murdock is the Director of Instructional Services for the Manitoba First Nations School System, which is under the umbrella of the Manitoba First Nations Education Resource Centre (MFNERC). MFNERC is a service delivery organization, which provides education services to 57 First Nations-controlled schools on reserves in Manitoba. Dr. Murdock previously worked as the Director of Education for the Fisher River Cree Nation in Manitoba for 10 years. She has worked in First Nations education administration as a vice-principal, principal and education director. Dr. Murdock has a Master's Degree and Ph. D. in educational administration from the University of Manitoba.*

*Shirley Fontaine, M.Ed., Ph.D. Candidate is an Ojibwe from the Ebb and Flow First Nation in Manitoba. Fontaine is the Policy Research Analyst for the Manitoba First Nations Education Resource Centre. She was instrumental in the establishment of the MFNERC and assisted with the development of the new Manitoba First Nations School System. Fontaine is also a member of the Assembly of First Nations National Indian Education Council.*

## CONCURRENT SESSIONS 5     1:00 - 2 :30 PM

### 5A     Location: Room 219 Basic Medical Science Building

#### **Exploring the seeds of potential**

*Pahan Pte San Win is Lakota, Cree & Metis, with family roots that reach back to Wood Mountain in southern Saskatchewan. Her name means Grey Swan Buffalo Woman.*

*Over the past 25 years Pahan has immersed herself in teaching and healing. With formal training from the University of Calgary, Pahan has worked as a counselling therapist with hundreds who came seeking relief from pain and suffering. She is particularly proud of her work with Indian Residential School Survivors.*

*In her words, "I stand in witness to the resiliency of the human spirit and our immense capacity to heal. Life has been my greatest teacher. Years spent in prayer and ceremony have given me the insight to understand those lessons."*

*Pahan is the past president of the Social Work Association of Northern Canada, business owner of Bear Paw Tipi and co-founder of the non-profit organization, Wanbdiska Oyate Inc. In 2016, she was presented with the 10th Annual Aboriginal Circle of Educators Award in the category of Honouring Our Elders, Winnipeg, Manitoba.*

*Pahan is also a storyteller sharing accounts on her blog, "IMarriedaHolyMan". She is a published author most recently contributing to the anthology, "Keetsahnak / Our Missing and Murdered Indigenous Sisters by editors Kim Anderson, Maria Campbell and Christi Belcourt 2018).*

*Perhaps most importantly, Pahan is Ceremonial Leader to the Sundance of Women and to incarcerated youth at the Manitoba Youth Centre, a Grandmother or Indigenous Spiritual Caregiver.*

**5B** Location: Room 540A Basic Medical Science Building

***The Prairie Indigenous Knowledge Exchange Network (PIKE-Net):  
Indigenous Mentorship Programming***

The Prairie Indigenous Knowledge Exchange Network (PIKE-Net), housed at the University of Manitoba Ongomiizwin - Research, is a mentorship program that seeks to expand the pool of Indigenous health researchers working in the academy and communities. This will further contribute to the development of a sustainable and collaborative research environment among Manitoba's First Nations, Metis, and Inuit communities, post-secondary institutions, and national/international linkages developed under the ACADRE-NEAHR program. PIKE-Net provides summer internship program for Indigenous undergraduate students and fellowships for graduate students.

*Anna Huard, a member of Couchiching First Nation, graduated from the University of Winnipeg in the Masters of Indigenous Development program in 2016. She focuses mainly on cultural revitalization strategies and language rights, as well as promoting culturally-based research methodologies. Much of her research has been guided by OCAP principles, which allows First Nations to own, protect and control how data is collected and used. She was also awarded the Canadian Queen Elizabeth II Diamond Jubilee Scholarship Program from the U of W in 2016, for her research in New Zealand on Maori language security strategies. She worked as an RA with Dr. Angela Failler on a project involving Shoal Lake 40 First Nation's Museum of Canadian Human Rights Violations. She is currently working at Ongomiizwin - Research as the lead program coordinator for two mentorship programs: the Prairie Indigenous Knowledge Exchange Network (PIKE-NET) and the Queen Elizabeth Scholarship Program (QES).*

**5C** Location: Room 540B Basic Medical Science Building

***Indigenous Maternal Pedagogies: Honouring Our Sweetgrass Baskets***

This presentation will showcase my doctoral research, which explored the value of Indigenous Maternal Pedagogies, to consider the effects that my teaching praxis had on the cultural identity development, holistic well-being, academic success, and community engagement of Indigenous women. I connect Maternal Pedagogies with Indigenous epistemologies that embrace the "whole student" within educational contexts by drawing from an Indigenous women-centred worldview to establish a teaching and learning environment that can speak to the hearts and minds of students. Indigenous literatures help shape a meaningful learning exchange that extends a community wealth of knowledge to honour collective experiences that resonates with Indigenous students. This exchange involves familiarizing students with the web of relationships within Indigenous women's scholarship. As students make personal connections, "the power of 'the eachother'; a power that comes from listening and telling" (Brant & Anderson, 2012, p. 204) begins to take shape, as does the living connections between theory and practice. Resulting from my work is a powerful narrative whereby the participants expressed strong connections with the Sweetgrass Basket. I carry the lessons of the Sweetgrass Baskets forward to honour the voices of my participants and extend the work of Alex Wilson (2004) who explained

that, "well-being ripples from and through self...family...extended family...community...nation." I also position Indigenous Maternal Pedagogy as a safe and ethical space for cross-cultural and anti-racist dialogue.

*Jennifer Brant belongs to the Mohawk Nation with family ties to Six Nations of the Grand River Territory and Tyendinaga Mohawk Territory. Jennifer's work as an educator is informed by Indigenous Maternal Pedagogies and inspired by her passion for teaching Indigenous literatures as an educational tool to inspire empathy, compassion, healing, and wellness. Jennifer recently co-edited "Forever Loved: Exposing the Hidden Crisis of Missing and Murdered Indigenous Women and Girls in Canada" as part of the call for an immediate national response to racialized and sexualized violence.*

**5D** Location: Room 405 Brodie Centre

***Indigenous Knowledge is a Matter of Reconciliation***

The Truth and Reconciliation Call to Reconciliation has received increasing attention in recent years. This research aims to discuss reconciliation in relation to Indigenous knowledge and experiences. Interviews with Cree Elders, directs the research methodology and ways of knowing. What the Elders say about relationships forms the basis of reconciliation and the development of peaceful relationships. This research provides considerable discussion on the premise that Indigenous experiences and knowledge are central to decolonization efforts and is the basis for reconciliation. For Indigenous peoples, traditional knowledge and experience are crucial components to the reconciliation process. The main efforts and strategies to reconciliation are: Educating the Canadian public on Indigenous peoples past; A vision for social justice that leads to peaceful relationships among Indigenous and non-Indigenous Canadians, and the appreciation of decolonization strategies in the reconciliation process. Research findings demonstrate that reconciliation can be developed by decolonizing teaching processes grounded in Indigenous culture.

*Anna Huard, a member of Couchiching First Nation, graduated from the University of Winnipeg in the Masters of Indigenous Development program in 2016. She focuses mainly on cultural revitalization strategies and language rights, as well as promoting culturally-based research methodologies. Much of her research has been guided by OCAP principles, which allows First Nations to own, protect and control how data is collected and used. She was also awarded the Canadian Queen Elizabeth II Diamond Jubilee Scholarship Program from the U of W in 2016, for her research in New Zealand on Maori language security strategies. She worked as an RA with Dr. Angela Failler on a project involving Shoal Lake 40 First Nation's Museum of Canadian Human Rights Violations. She is currently working at Ongomiizwin - Research as the lead program coordinator for two mentorship programs: the Prairie Indigenous Knowledge Exchange Network (PIKE-NET) and the Queen Elizabeth Scholarship Program (QES).*

5E Location: : Room R060 Rehab Building

***Indigenous Perspectives on Sustainability: Educating Future Leaders***

The triple bottom line of sustainability is limited to three dimensions – social, environmental and economic. This triple bottom line is widely accepted; however, something is missing. Most sustainability initiatives can be thought of as “little s” or doing things right. What is being done is not questioned; the quest is to do it better. Profit motives trump environmental and social concerns. The legacy of the profit motive includes occupation of land, cultural genocide, abduction and enslavement of people, global warming and a widening gap between rich and poor. “Big S,” doing right things, questions the wisdom of sacrificing the planet, its people or their culture in the interests of profit. This session adds a fourth dimension of sustainability – a cultural/spiritual dimension. The Creative City Network (2007) identifies 10 themes of cultural sustainability, starting with the culture of sustainability, i.e. the need to change lifestyles and consumption patterns.

Another important theme is indigenous knowledge and traditional practices. This involves “recovery and protection of cultural health, history, and the culture of indigenous knowledge in society.” It is also about “celebrating local and regional histories and passing down cultural values to future generations.” Its tools include storytelling to keep memories alive, celebrate history, and inform policy debates. Regarding matters of sustainable development and the environment, Clarkson, Morrisette and Régallet (1992) suggest: “the voices of Indigenous people strike a resounding note, since their appeal is rooted in a deep and longtime relationship to the earth.” Indigenous people have rich knowledge about living “on the land in an ecologically and socially sustainable way.

*Paul D. Larson, Ph.D. is CN Professor of Supply Chain Management at University of Manitoba. From 1979 to 1981, Paul worked with the Ministry of Cooperatives, Fiji Islands, as a U.S. Peace Corps Volunteer. The Institute for Supply Management (ISM) funded Dr. Larson’s doctoral dissertation, which won the 1991 Academy of Marketing Science/Alpha Kappa Psi award. His current research and lecturing interests include cultural issues in logistics, humanitarian logistics and supplier diversity. Larson has been on humanitarian missions to Haiti (2011) and Tanzania (2012). In 2012, working with Diverse City, the Greater Toronto Leadership Project, he conducted research and wrote Supplier Diversity in the GTA: Business Case and Best Practices. Paul was also the lead researcher and author of a report titled Supplier Diversity in Canada: Research and analysis of the next step in diversity and inclusion for forward-looking organizations. The Canadian Centre published this report in 2016 for Diversity and Inclusion. His ongoing work on diversity includes a focus on the roots of supplier diversity in the American Civil Rights Movement. Dr. Larson serves on the Editorial Review Boards of several journals, including the Journal of Humanitarian Logistics and Supply Chain Management. For several years, he has included discussions on indigenous perspectives in his sustainability courses. Paul can be reached at: [larsen@cc.umanitoba.ca](mailto:larsen@cc.umanitoba.ca).*

## CONCURRENT SESSIONS 6 2:45 - 4 :00 PM

### 6A Location: Room 219 Basic Medical Science Building

#### **Elder sharing Session with Margaret Lavallee**

*Margaret Lavallee, Traditional Ojibway Ikwe, Elder in Residence and Aboriginal Cultural Specialist for the Centre for Aboriginal Health Education, Section of First Nations, Metis, and Inuit Health in the Rady College of Medicine, University of Manitoba.*

*Margaret provides programming and support for Indigenous students who are enrolled in the health professional Colleges at the U of M (Medicine, Dentistry, Dental Hygiene, Pharmacy, Nursing, Medical Rehabilitation, and Physician Assistants.*

*Margaret Lavallee, in her role as Elder, ensures cultural programming is incorporated into all levels of student support at the University of Manitoba in research and education through faculty and curriculum development; student teachings; and personal mentoring in a traditional cultural context.*

### 6B Location: Room 540B Basic Medical Science Building

#### **Beyond bannock - Revitalizing traditional First Nations Foodways to support indigenous identity and culture**

How do First Nations people living in Winnipeg experience cultural food security? This presentation will describe the processes and pitfalls that I have encountered on my research journey. I will discuss some of my findings and how Indigenous people can benefit from this research.

*Antonella (Toni) Marchione works as a science teacher at Southeast Collegiate teaching First Nations students who come from communities in Southern Manitoba. Before that she worked teaching adults in pursuit of their grade 12 diplomas at the Aboriginal Community Campus in Winnipeg.*

### 6C Location: Room 405 Brodie Centre

#### **Holistic Planning: Wraparound in the Context of Community Schools**

In order to address the needs of children and youth with emotional and behavioural challenges holistic, integrated support is required (World Health Organization, 2013; Mental Health Commission of Canada, 2012). There is evidence that suggests that community schools, as accessible hubs, with broad-based partnerships, may provide the conditions that foster holistic, integrated support for children and youth (Dryfoos & Maguire, 2002; Grossman & Vang, 2009). However, there is limited Canadian research about how such collaboration is fostered in the context of a community school, and how community schools may potentially serve as host environments for the implementation of holistic models of support like the Wraparound Approach. In order to examine this issue, a qualitative, multi-case study of three community schools in the province of Manitoba was conducted. Findings indicate that community schools demonstrate

many of the guiding principles of the Wraparound Approach, which include a strengths-based, culturally competent, child, family and community focus, and therefore may be the most appropriate host environments to implement the Wraparound Approach in the province of Manitoba.

*Nadine Bartlett is an Assistant Professor of Inclusive Education in the Faculty of Education at the University of Manitoba. She has 22 years of experience in the public school system as a classroom teacher, resource teacher and student-services administrator, and has taught in urban, rural and Northern Indigenous communities.*

**6D** Location: Room R060 Rehab Building

***Indigenous youth experience with helpers: How they help and how they harm***

This presentation explores qualitative interviews with eight Indigenous youth regarding their experiences of how helpers in their lives have helped them and how they have caused them harm. The central research questions focus on identity: how do you (youth participant) identify yourself, your family, your community, and your culture; and helpers: what are your experiences with helpers both non-Indigenous and Indigenous, and what are your ideas on what helpers should do differently to be more effective when helping Indigenous youth. The research was informed by anti-oppressive theory and Indigenous theories, the methodologies employed were Youth Participation Action Research and Indigenous research methodologies, and the data analysis was thematic. This presentation sheds light on how helpers can help Indigenous youth reconcile the colonial challenges that arise during adolescence when Indigenous youth start to form their identities. In order to be an effective helper with Indigenous youth helpers must consider how they can incorporate elements of Indigenous cultural values and activities within a trusting relationship.

*Stephanie Ens is a graduate from the master of social work program at the University of Manitoba. She has worked in a community health agency as a social worker with Indigenous youth in Winnipeg for 8 years. She is currently coordinating a program, which supports 15 of some of the most vulnerable youth in Winnipeg. Her research focuses on bringing Indigenous youth voices to the forefront.*



**Dr Lisa Monkman: Opening Drum Song**

Dr Lisa Monkman is an Anishinaabe Family Physician with experience in both the rural and urban settings. She is a graduate of the U of M and currently works at the Access Downtown Medical Clinic where she provides primary care to Winnipeg's inner city residents and homeless population. She recently founded an outreach clinic in Swan River, MB with a focus on addictions medicine in response to local outbreaks in HIV and hepatitis C infections as a result of IVDU. She is currently travelling once per week to Brokenhead Ojibway Nation in order to provide primary care services to local community members. She is a founding board member of the Indigenous Physicians Association of Canada and spends her free time pursuing health and wellness in many different forms. She is a certified yoga instructor and former member of the Nay-a-No and Neebin Noodin Drum Groups. She currently volunteers much of her time with several different advisory boards. She works with Returning to Spirit, an organization that seeks to heal the wounds of residential schools, the Mercury Disability Management Board, the organizing committee for the 5th, 6th and 7th International Meetings on Indigenous Child health and the Indigenous health advisory committee to the Canadian Pediatric Society. Dr Monkman hopes to one day further her education in pursuit of a Master's in Public Health and remains committed to serving the Indigenous community here in Manitoba.



**Dalton & Caitlin Richard: Old Country Music**

Dalton Richard is a full time Indigenous artist with a passion for music. He will be accompanied by his sister Caitlin Richard. Caitlin just graduated from the University of Manitoba with her undergraduate degree in Indigenous Studies and Criminology. She works as a full time Action Therapist that connects youth in care with their Indigenous culture and involving them in the community.



While together, the duo connects Old Country Western Music with the riffs and chords of old and new rock. Inspired by artists such as Waylon Jennings, Hank jr, Ernest Monias, and Robbie Brass. Dalton and Caitlin bring a refreshing taste to Old Country Music. Brand new to the music scene, Dalton and Caitlin have paired up and will be seeking a recording opportunity soon.



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