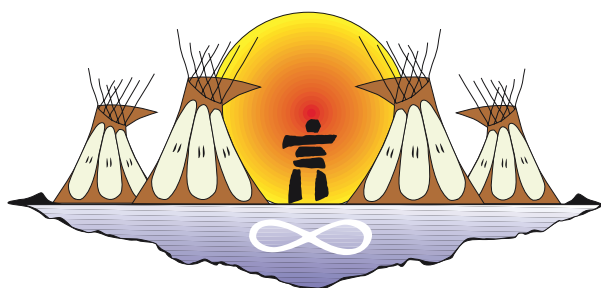


16th Annual ABORIGINAL EDUCATION RESEARCH FORUM



“SHAWANE DAGOSIWIN”

Being respectful, caring and passionate about Aboriginal research

“Adapting & Resistance in the Face of a Pandemic”

May 12th & May 13th, 2021
Held Virtually from
Winnipeg, MB, Canada



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Shawane Dagošiwīn - Aboriginal Education Research Forum 2021

On behalf of the Shawane Dagošiwīn - Aboriginal Education Research Forum Planning Committee: Welcome, Anīin, Tansi, Boozhoo, and Kakina Awīiya to the Elders/Knowledge Keepers, presenters, delegates and volunteers to the 16th Annual Shawane Dagošiwīn Aboriginal Education Research Forum. The focus of this year's virtual forum is "**Adapting & Resistance in the Face of a Pandemic**", which will guide our 2021 agenda. Living through this pandemic has created an opportunity to continue this Forum virtually which will be a new experience for all of us.

It is privilege for Manitoba to continue to host this forum, made rich by the knowledge and wisdom of our Elders/Knowledge Keepers from Manitoba and elsewhere. Manitoba is the traditional territory of the Anishinaabe (Ojibwe), Dakota, Dene, Inīnew (Cree), Inuit, Métis and Ojibwe-Cree.

Shawane Dagošiwīn would like to thank the forum planning committee, whose members work diligently and collaboratively throughout the year to bring you this academic and cultural gathering. Their passionate efforts are truly appreciated especially through bringing you a virtual event. Additionally, we would like to acknowledge the hard work of our colleagues at Planners Plus Inc. and the Manitoba Government for their significant contributions in the administration of this event. Last but not at all least; we would like to acknowledge our gratitude to our conference volunteers and Elders for taking the time to honour us with their skills and knowledge.

Shawane Dagošiwīn would not be possible without the financial and in-kind support of our esteemed sponsors. University College of the North; University of Manitoba (Indigenous Engagement, Office of the Vice-President, Indigenous); Assiniboine Community College; Brandon University; Canadian Mennonite University, Manitoba Federation of Independent Schools, Manitoba Institute of Trades and Technology; Manitoba School Boards Association; Manitoba First Nations Education Resource Center; Manitoba Métis Federation; Manitoba Education and Red River College. We would like to sincerely thank all our sponsors who have contributed in so many ways, ensuring that Shawane Dagošiwīn a success for all.

To the Creator, thank you for allowing us to gather virtually through this pandemic. Thank you for bringing so many passionate academics, leaders, and community members together for the positivity and growth of our communities. Thank you for opening our minds to the multitude of perspectives that exist amongst us and for sharing the many opportunities for growth found within our respective communities. We ask that you enable our thoughts to be pure so we are may create new meaning, purpose and understanding for ourselves, our families, our communities, and nations.

**Helen Robinson-Settee, Chair and the Shawane Dagoiwin
- Aboriginal Education Research Forum Planning Committee.**



DAY 1: WEDNESDAY MAY 12, 2021

Program times listed in CST (Winnipeg, MB)

7:00 - 7:30 am

OPENING CEREMONY

Lighting the Quilliq will be conducted by **Grandmother Martha Peet** in her home. If others wish to share an opening in their own way, in their homes at this time, please do so.

9:00 - 9:30 am

OPENING PRAYER & WELCOMING REMARKS

Opening Prayer - **Grandmother Martha Peet**

Greetings on behalf of Aboriginal Education Research Forum
- **Helen Robinson - Settee**

Greetings on behalf of Mama Bear Clan - **Mitch Bourbonniere**

Emcee: **Dr. Myrle Ballard**

9:40 - 10:20 am

KEYNOTE - "The Promise of Indigenous Education"- David Newhouse

10:30 - 11:00 am

CONCURRENT SESSIONS 1:

1A: Grandparent Sharing Session with **Joe Hyslop** and **Wanbdi Wakita**, hosted by **Kathy Mallett**.

1B: MALS: 'Who we are and what we do' (**Donna Beach, Kea York**)

1C: Engaging Students on Campus: Perspectives from an MBA Graduate, (**Adam Nepon**)

1D: Cree Elders perspectives on developing relationships for Reconciliation (**John Hansen**)

1E: First Nations Games - Rooted to Aski (**Norbert Mercredi**)

11:00 -11:15 am

CULTURAL CELEBRATION - Shanley Spence

11:20 -11:50 am

CONCURRENT SESSIONS 2:

2A: Grandparent Sharing Session with **Lorraine Coutu** and **Martha Peet**, hosted by **Kathy Mallett**.

2B: Bridging Indigenous Knowledge and Western Science in Anishinaabemowin (**Jason Jones, Dilber Yunus**)

2C: Reconciliation and Indigenous Language Revival: Silent Speakers Waiting to Be Activated in their Heritage Language - Is it YOU??? (**Marlene Atleo**)

2D: Manitoba Collaborative Indigenous Education Blueprint Presentation (**Carla Kematch, Kris Desjarlais, Ruth Shead, Jill Latschislaw, Jonathan Dueck, Josh Watt, Teresita Chiarella, Jennefer Nepinak, Denise Tardiff, Christy Anderson, Chris Lagimodiere, Sarah Olson and Frank Parkes**)

11:50 - 12:00 pm

CLOSING PRAYER & CLOSING REMARKS

Closing Prayer - **Grandfather Wanbdi Wakita**

Emcee: **Dr. Myrle Ballard**

DAY 2: THURSDAY MAY 13, 2021

Program times listed in CST (Winnipeg, MB)

7:00 - 7:30 am	<p>PIPE CEREMONY</p> <p>Pipe Ceremony will be conducted by Grandfather Wanbdi Wakita in his home. If others wish to share in their homes at this time, please do so.</p>
9:00 - 9:15 am	<p>OPENING PRAYER & DAY TWO SUMMARY</p> <p>Opening Prayer- Grandmother Martha Jonasson</p> <p>Day Two Summary - Dr. Laara Fitznor</p> <p>Emcee - Dr. Myrle Ballard</p>
9:20 - 10:00 am	<p>KEYNOTE - A life Journey as a 'Kemooch' Shapeshifter: Policies, Indigenous leadership and hopeful changes. - Dr. Laara Fitznor</p>
10:00 - 10:30 am	<p>CONCURRENT SESSIONS 3:</p> <p>3A: Grandparent Sharing Session with Jimmy Hunter-Spence and Martha Jonasson, hosted by Kathy Mallett.</p> <p>3B: Separate, but Together: Connecting with self, community, and school through Culture during a Global Pandemic (Sherri Denysuik, Kimberly Embleton, Frank Halas and Melissa Neapew)</p> <p>3C: The Ethical Messiness of Insider-Research with(in) Indigenous Communities: Interrogating the relationship between researcher positionality and community in Indigenous Research (Melissa Schnarr)</p> <p>3D: Wawatay Program (Dennis Ballard)</p>
10:30 - 10:40 am	<p>"SHAWANE DAGOSIWIN" 2021 HONOURING CEREMONY - Helen Robinson-Settee & Sarah Olson</p>
10:45 - 11:15 am	<p>CONCURRENT SESSIONS 4:</p> <p>4A: Indigenizing the Cooperative Model (Jim Thunder and Mark Intertas)</p> <p>4B: Six Seasons of the Asiniskow Ithiniwak: Working Through the Pandemic. (Mavis Reimer)</p> <p>4C: Using the Complexities of Rhizomes to Think About Education for Indigenous Learners (Shelly Kokorudz)</p> <p>4D: UM's Commitment to Indigenous Achievement and Reconciliation (Maria Morrison)</p>
11:15 - 11:50 am	<p>GRANDPARENTS CIRCLE</p> <p>Hosted by Kathy Mallett & joined by Elder's, Lorraine Couto, Jimmy Hunter-Spence, Joe Hyslop, Martha Jonasson, Martha Peet, and Wanbdi Wakita.</p>
11:50 - 12:00 pm	<p>CLOSING PRAYER & CLOSING REMARKS</p> <p>Closing Prayer - Grandfather Jimmy Hunter-Spence</p> <p>Emcee: Dr. Myrle Ballard</p>

Lorraine Coutu

Lorraine Coutu was born on March 13, 1946 in St. Laurent Manitoba. She is the fourth eldest of 11 siblings. She is a mother to four daughters.

Lorraine attended Simonet School and St. Laurent Collegiate. In 1993/94 Lorraine graduated in Integrated Business from Red River College. From 1994-2012 she was employed at Revenue Canada.

In 2011, Lorraine began developing and creating cultural crafts/activities to raise funds to facilitate learning. In 2014, she worked with Dr. Nicole Rosen, Canada Research Chair in Language Interaction, Dept. of Linguistics at the University of Manitoba to learn about languages and publishing. From 2011-2016 Lorraine, along with five other women whom she went to school with, began researching, writing, interpreting and story gathering in the community of St. Laurent. They decided to write a Michif French Dictionary together which had never been done before. "Our language was dying. Someone had to do it" stated Lorraine. Their book "Michif French as Spoken in St. Laurent" was published in July 2016. During this same year, Lorraine created and developed curriculum to teach adults Michif French language and culture. In 2016/2017 she was hired by the Louis Riel Institute to teach a six-week Michif French course to students. In 2017, Lorraine provided Michif French cultural advice, teachings and translation to Metis librettist, Dr. Suzanne Steele and composer Neil Weisensel on their production of Riel: Heart of the North, which is a new musical premiering this year, 2020.

Currently, Lorraine's ongoing work includes: developing and creating cultural games and activities to facilitate learning for children ages 3-4, teaching Michif French and culture for the Selkirk Friendship Centre, the opening and closing prayers for many organizations (Indigenous Languages of Manitoba, Manitoba Metis Federation) and interpretation for the Louis Riel Institute.

Jimmy Hunter-Spence

Jimmy Hunter-Spence was born at Nisichawayasihk, one of 8 children. As a young boy, he chopped wood and carried water, always making sure there was enough for the next day. After attending Birtle Residential School and a General Electrical course at Red River College, Jimmy went to work for Manitoba Telephone System, he retired after 27 years. Now he enjoys spending time outdoors, doing his part to help carry on the traditions and language of his people. He is a member of the Elders' Council at University College of the North.

Joe Hyslop

Joe Hyslop is from the Northlands Denesuline First Nation and is the Treaty 10 Elder. His late father was Chief for 27 years for the Barren Lands Band. He is fluent in his first language of Dene and is grateful and continues to cherish his early formative years of education that he credits to his parents and grandfather, the late Donald Tssassaze Sr. Joe went to the Guy Hill Residential School for seven years in The Pas. He worked as a Welfare Administrator for the Barren Lands First Nation, and from 1993 to 2010 he served as Councillor and then for two terms as Chief. He has also been involved with the North of 60 Negotiations Team from 1999.

Martha Jonasson

Martha Jonasson was born and raised in Wabowden, MB. She is a widow with 1 daughter, 4 sons, 15 grandchildren, and 8 great grandchildren. Martha is the second oldest of 13 surviving siblings.

Martha returned to school as an adult, completed Grade 12. She graduated from a 2-year New Careers Health Training program and completed University of Manitoba Psychology course by correspondence and periodic trips to Winnipeg. She also took counseling modules during her employment with the Federal Government.

While employed with the Federal and Provincial governments, Martha was responsible for providing employment counselling services to the following communities: Norway House, Nelson House, Cross Lake, Gillam, Churchill, Ilford, Pikwitonei, Thicket Portage, South Indian Lake, God's Lake Narrows, God's River, Oxford House, and Island Lake.

Employment History:

1981-2002: Employment Councilor/Consultant (Fed/Prov)

1979-1981: Youth Drug & Alcohol Abuse Councilor

1975-1979: Information Officer & Supervisor of 4 Communities

1972-1975: Public Health (mainly diagnosing & treating)

1970-1972: Restaurant Manager

Kathy Mallett

Kathy Mallett was born in Winnipeg, and is a band member of the Fisher River Cree Nation (Ochekwi-Sipi). She is a mother of two daughters and has four grandchildren. She grew up in Winnipeg, and worked for 35 years in the inner-city with many Indigenous organizations which she helped develop. Kathy served on the organizing committee of the Shawane Dagoiwin Aboriginal Education Research Forum for over ten years and still continuous with the committee.

For her many years of community service Kathy received in 1985 the YWCA Woman of Year Award. In 1993, she received the Faculty of Social Work Anniversary Award. In the early 2000s she received the Grassroots Women's Award and the Manitoba Human Rights Commitment Award. In 2011 she received the Order of Manitoba and Keeping the Fires Burning Award. In 2015, she received the Errol Black Chair in Labour Issues in recognition of her community work.

Martha Peet

Martha Peet, I only had one name while growing up, Tookanacheak was my only name. In them days, there were no family names; just one name is given to a child at birth. Most often, it is a name of one of the grandparents of the child or an admired hunter or after an admired seamstress and a food preparer.

When the missionaries arrived, the name Tookanacheak was too hard for them to pronounce, therefore, they shortened my name to Toka. The missionaries told the Inuit that everyone must have an English name; my father chose the name Martha for me. Later on in years, the Inuit were told they had to have a family name (last name). Literally, the traditional the Inuit naming system was discarded.

I was born and raised in the community of Taloyoak, Nunavut. There were only about 4 families living in the community as it was a newly established Hudson's Bay Company post. Prior to 1949, the Inuit in the area lived in the coastal areas of the ocean where there was an abundance of seals, several kinds of fishes and polar bears. On the land, there were caribou, rabbits, ptarmigan, wolves and wolverine. During the summer, there were also an abundance of ducks and geese.

The population of Taloyoak is presently around one thousand Inuit.

I have lived in various places in Canada throughout my life, in the major cities from British Columbia to Ontario. Also Iqaluit, Rankin Inlet, Yellowknife and Fort Smith. I have been established living in Winnipeg, Manitoba for the past thirty one years.

My mother was a seamstress for the R.C.M.P. mostly and also for the Hudson's Bay Company staff members. Sewing clothes for them to travel by dog teams from community to community. These clothes were made of sealskin, polar bear skin and caribou skin. My father was a traditional hunter and he did that throughout his life, travelling by small boat during the summers and by dog team during the winters. I had 2 brothers, and have three sisters.

When at home nowadays, I am out on the land most of the time. I do a lot of fishing, making dry fish for my family's winter food. I also hunt for caribou. Out of the caribou meat, I make dry meat, dried outdoors, also for winter food to be eaten during the winter when the caribou have migrated to the north for the winter. I am alone most times except my nieces, nephews, grandchildren always make sure that I am never left alone out on the land for more than a day. They are taught to take care of their grandparents, aunts and uncles. When out on the land, I walk for many miles, retracing the places where my mother and father had taken us while we were young.

Wanbdi Wakita

Wanbdi Wakita has spent a lifetime making prayers for people. As a residential school survivor, peace keeper with the Canadian Armed Forces, Chief of Sioux Valley Dakota Nation and Sundance Chief, Wanbdi has walked many paths. In 2016 he received the Order of Manitoba for his lifelong work to support those in need and to champion a message of healing and unity between all nations. Wanbdi is a gifted counselor and storyteller who possess a rare breadth of traditional, cultural and sacred knowledge.



**AERF 2021 Honorary Member
The Late Dr. Don Robertson
Research Forum Planning Committee
Member, Planning Co-Chair**

Donald Alexander Robertson was a member of Norway House Cree Nation. Don dedicated his life to the improvement of education for First Nations and Metis peoples of Manitoba. Don worked for the advancement of education at the elementary, secondary, and post-secondary levels. Don helped establish the Brandon University Northern Teacher Education Project (BUNTEP). He was the Dean of Aboriginal Education at Red River Community College. He served as the director of education for the Island Lake Tribal Council. As Chair of the Council on Post-Secondary Education (COPSE), he played a role in the improvement of Manitoba's post-secondary institutions. Don provided leadership and guidance in the establishment of the University College of the North (UCN). Through his career, he received many awards for his leadership, including a Doctor of Education (honoris causa) from Brandon University in 1992, the Golden Jubilee Medal in 2002, and the Order of Manitoba in 2004.



**AERF 2021 Honorary Member
The Late Richard Perrault
Research Forum Planning Committee
Member, Planning Co-Chair**

Richard worked on the Aboriginal Education Research Forum as Planning Co-Chair since 2014. His dedication and expertise on the Planning Committee was vital. As Co-Chair, Richard worked respectfully and collaboratively with committee members, Elders, community partners and presenters. We had every confidence in his organization and leadership skills to plan the annual forums, including the monitoring of the many administrative tasks and for its fiscal management, to name a few.

Richard was Metis and a proud member of the Metis Nation of Manitoba.

During his employment with Manitoba Education's Indigenous Inclusion Directorate as Research Consultant since 2010, and before this with other branches within the department, Richard could be relied upon to deliver accurate, prompt statistics at a moment's notice. At the Directorate, Richard was responsible for a number of high-profile projects and initiatives where a flair for numbers and literary work was needed. Richard proved his talent and skill time and time again. As well, Richard affectionately became known as the "go-to-guy" when colleagues needed stats. Richard had a very witty sense of humour and most of all, a Big Heart.

Sadly, our beloved Richard left the physical world on August 23, 2019. We miss Richard and the passion he brought to "Shawane Dagoiwini".



**AERF 2021 Honorary Member
Dr. Laara Fitznor
Research Forum Planning Committee
Member, Planning Co-Chair**

Laara Fitznor, a member of the Nisichawayasihk Cree Nation in Manitoba was raised in the boreal forests of Wabowden, Manitoba. She pursued her dream of a university education once she learned that with a university education she was in a position to embrace ways to challenge and counter acts of oppression while advancing Aboriginal/Indigenous knowledge(s), perspectives, histories, experiences, spiritualities, and realities through her community work and career. She assisted professionals (teachers, educators, social workers, police officers, and others) to understand the uniqueness of Aboriginal peoples' histories, philosophies, cultures, knowledge(s), and contributions to Canadian society. She incorporates decolonizing and bridging pedagogies in her work where people learn to challenge past wrongs and coexist in a way of respect, reciprocity, and responsibility. Laara has served as a member on boards, councils, committees, grassroots, and working groups where the focus of the work was to advance principles of diversity, equity, and Aboriginal/Indigenous leadership, rights, knowledge(s) toward culturally relevant growth of Aboriginal people's needs and aspirations. Laara began her academic career with the University of Manitoba's Access Programs (1982-1992), holding positions as Academic Counsellor and Director. From 1992 to 1998, she joined the Faculty of Education teaching Cross-Cultural/Aboriginal Education. In 1998, she joined the Ontario Institute for Studies in Education, University of Toronto to develop a newly established position of Aboriginal Education. She returned to the Faculty of Education, University of Manitoba in 2003 to teach Aboriginal/Indigenous Education and retired in 2019.



**AERF 2021 Honorary Member
Doris Young
Research Forum Planning Committee
Member**

Doris Young is a member of the Opaskwayak Cree Nation (OCN) of The Pas, Manitoba. A retired educator and researcher, she has specialized in government policy, program development and evaluation, and has taught courses at the University of Manitoba, the University of Winnipeg, and the University of Regina. She has lent her extensive experience to various boards and committees including the University of Manitoba Board of Governors, the Health Science Centre Aboriginal Services Committee, Norman Regional Health Authority Board of Governors, the Women's Advisory Council to the Manitoba Keewatinowi Okimananak, the Child Review Committee on Deaths of Aboriginal Children in Care, and the National Centre for Truth and Reconciliation. As a Residential School Survivor, Ms. Young is committed to finding ways for Indigenous people to work towards reconciliation with Canadian society. Ms. Young received the Order of Manitoba in 2012. She is a proud mother of three and a grandmother.

David Newhouse



David Newhouse is Onondaga from the Six Nations of the Grand River community near Brantford, Ontario. He is Professor of Indigenous Studies at Trent University in the Chanie Wenjack School for Indigenous Studies and Professor of Business Administration in the School of Business Administration. He has been Chair of the Department of Indigenous Studies, now the Chanie Wenjack School for Indigenous Studies, since 1993.

His research interests focus on the emergence of modern Indigenous society, focusing on emerging Indigenous communities. He teaches 1600 students per year in two first year courses in Indigenous Studies as well as a fourth-year business course, thinking about Management, grounded in Indigenous Knowledge.

He was awarded the Trent University Teaching Award for Educational Leadership and Innovation in 2016. He has served for the last decade on the Executive Committee for the Trent University Faculty Association: three years as president. He currently serves as grievance officer. He is the Chair of the Aboriginal Working Group of the Canadian Association of University Teachers. Locally, he serves on the board of directors for the Nogojwong Friendship Centre in Peterborough and the Co-Chair of the Trent Indigenous Education Council. He lives in Peterborough in the 1818 Treaty 20 territory on land granted by the Crown to land speculator Zaccheus Burnham in 1830.

Dr. Laara Fitznor



Dr. Laara Fitznor is originally from Wabowden, Manitoba who is also a member of Nisichawayasihk Cree Nation. She retired from the University of Manitoba where she taught Indigenous Education, Indigenous Perspectives in Philosophy of Education and Educational Thought, and Cross Cultural Education in the Faculty of Education from 2003 to December 2018. Previously, she worked for the Access programs (as Counsellor and Director) from 1982 to 1992 and the Faculty of Education from 1992 to 2003.

She also taught and began the work of Indigenous specialization in education at the Ontario Institute for Studies of Education, University of Toronto from 1998-2003. Over the 36-year span of her academic years in advancing Indigenous knowledges and perspectives in education, she has incorporated Indigenous knowledges/practices, decolonizing and bridging pedagogies into her work where people learn to challenge past wrongs, coexist and collaborate in a way of transformative possibilities toward relevance, respect, reciprocity and responsibility. Laara has served on many boards, councils and graduate thesis committees locally, nationally and internationally. The purpose for these committees was to advance Indigenous perspectives and knowledges. For the past 15 years, Laara has served as Co-chair of the Aboriginal Education Research Forum 'Shawane Dagošiwīn' program committee. Her passion for learning and teaching will continue into her retirement life where there is desire to make changes toward Indigenous inclusion and advancement.

Laara has been an avid presenter and keynoter for many conferences both in Canada and abroad. She has supervised Manitoba Indigenous students whose thesis can be found at the University of Manitoba Libraries such as Marlene Gallagher, M.Ed.; Helen Settee, M.Ed.; Myra Laramée, PhD; Colleen West, M.Ed.; and served on the graduate committees of many other graduate students. Laara's academic publications include: doctoral thesis *Aboriginal Educator's Stories: Rekindling Aboriginal Worldviews*; and book chapters that includes 1). *The Circle of Life: Affirming Aboriginal Philosophies in Everyday Living*; 2). *The Power of Indigenous Knowledge: Naming and Identity and Colonization in Canada, and Indigenous Scholars*; 3). *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'*); 4). With Gallagher, M. (2016) *"Culturally Responsive and Innovative Student Support Programs CAN overcome Issues of Poverty and Poor Educational Outcomes for Indigenous Students"*; and 5). Fitznor, L. (2019). *Indigenous Education: Affirming Indigenous Knowledges and Languages from a*

Turtle Island Indigenous Scholar's Perspective: Pikiskéwinan (Let us Voice), in (Coppélie Cocq & Kirk P.H. Sullivan, Editors). Perspectives on Indigenous Writing and Literacies. Series: Studies in Writing, Volume 37. Brill Publishing. <https://brill.com/view/title/31954>

Laara believes that those of us in the field of Indigenous education CAN respond to the need for engaging Indigenous knowledges through deep philosophical approaches and deep self-knowledge about our roles in society. Taking a conscientious leap of knowing ourselves with our multiple nodes of identities is an important part of understanding Indigenous education. Our willingness to examine ourselves places visions and dreams into our hands for bridging realities and enacting reconciliatory efforts.

CONCURRENT SESSION 1 10 :30 AM - 11 :00 AM

CONCURRENT SESSION 1
10 :30 AM - 11 :00 AM

1A. Grandparent Sharing Session with Joe Hyslop and Wanbdi Wakita, hosted by Kathy Mallett.

Joe Hyslop is from the Northlands Denesuline First Nation and is the Treaty 10 Elder. His late father was Chief for 27 years for the Barren Lands Band. He is fluent in his first language of Dene and is grateful and continues to cherish his early formative years of education that he credits to his parents and grandfather, the late Donald Tssassaze Sr. Joe went to the Guy Hill Residential School for seven years in The Pas. He worked as a Welfare Administrator for the Barren Lands First Nation, and from 1993 to 2010 he served as Councillor and then for two terms as Chief. He has also been involved with the North of 60 Negotiations Team from 1999.

Wanbdi Wakita has spent a lifetime making prayers for people. As a residential school survivor, peace keeper with the Canadian Armed Forces, Chief of Sioux Valley Dakota Nation and Sundance Chief, Wanbdi has walked many paths. In 2016 he received the Order of Manitoba for his lifelong work to support those in need and to champion a message of healing and unity between all nations. Wanbdi is a gifted counselor and storyteller who possess a rare breadth of traditional, cultural and sacred knowledge.

1B. MALS “Who we are and what we do.”

The Manitoba Aboriginal Languages Strategy (MALS) was created to revitalize, retain and promote the seven Aboriginal Languages of Manitoba. MALS is committed to sharing, developing, and promoting Aboriginal language resources throughout the province. The Manitoba Aboriginal Language Strategy (MALS) is privileged and honoured to receive ongoing guidance from the MALS Council of Grandparents comprised of fluent speakers and sacred traditional knowledge keepers. These Grandparents represent each of the seven Aboriginal language groups found in Manitoba. During this workshop Donna and Kea will show you all the different ways in which MALS works at helping to revitalize, retain, and promote the languages.

Donna Beach is an Aboriginal Languages Consultant Contractor for Manitoba Aboriginal Languages Strategy (MALS). She has been working with MALS since 2016. Her duties have included, working in collaboration with MALS Grandmothers and Grandfathers, professional development for Aboriginal teachers, conducting research and developing a MALS Annotated Bibliography. Donna has a Master’s in Education and has worked as a classroom and Ojibwe language teacher as well as a School Principal and Vice- Principal for numerous years.

Kea York is a Researcher for MALS who has a Bachelor of Arts Integrated Studies degree with a concentration in Native Studies. Kea’s interest in Indigenous languages and culture has guided her to work with MALS for the past few years. As a language learner she values the purpose of MALS; to revitalize, retain and promote Aboriginal languages.

1C. Engaging Students on Campus: Perspectives from an MBA Graduate.

This presentation offers the perspective of a graduate student who was new to being Indigenous. Active engagement from university personal and groups helped direct Adam down the discovery phase of who he was as an Indigenous person in this world. This path eventually led to pivoting a graduate degree to major in Indigenous Businesses and Economy, studying under Dr. Wanda Wuttunee.

We will look at and discuss several Indigenous Initiatives that have been instigated by the University of Manitoba- Asper School of Business and the Overdue Diligence Research Project. Adam hopes by the end of the discussion that participants will take these concepts and/or spark new ideas for how to engage Indigenous and non-Indigenous students.

Adam Nepon, born and raised in Winnipeg, Adam identifies as a non-visible minority, identifying as Indigenous and Jewish, which he says has provided him a unique perspective on systemic racism and race-based privilege in society. He has a deep interest in volunteering for community organizations and has held board positions for over 10 years.

As a member of CPHR-MB and a CPHR Candidate, Adam is currently working towards his designation. He is a graduate of Red River College (Dip Bus Admin '05), the University of Winnipeg (Bach Bus Admin '10) and the University of Manitoba's (Mast Bus Admin '18) with a specialized degree focused on Indigenous Business and Economy. While completing his MBA he established himself as an Independent Contractor offering business consulting services and has recently joined a healthcare organization as Partner-Business Development.

1D. Cree Elders perspectives on developing relationships for Reconciliation.

The Truth and Reconciliation Call to Reconciliation is an important topic of our time. This research presentation will discuss the challenges of reconciliation in relation to ongoing colonial activities. This presentation takes into account the notion that historical Indigenous-settler relationships were colonial in spirit and discusses the need to educate Indigenous and non- Indigenous Canadians about the truth of our colonial past, a vision for social justice that leads to the development of positive relationships among Indigenous and non-Indigenous Canadians, and the appreciation of decolonization efforts in the reconciliation process. In this research, Swampy Elders were interviewed and shared their knowledge of Cree kinship systems. Research findings demonstrate that strengthening oral understandings of the Cree value systems contribute to the development of positive relationships.

John G. Hansen is a member of the Opaskwayak Cree Nation and grew up in northern Manitoba. Currently, an Associate Professor in the Sociology Department at the University of Saskatchewan, his research and teaching focus on Indigenous Justice; Crime and Society, focuses on Indigenous knowledge.

1E. First Nations Games - Rooted to Aski.

Participants will learn about the history, language and culture and geographical locations certain games were played by First Nations. Participants will learn why physical activities of games and sports were culturally relevant to Mino Pimatisiwin. As well as, experience the value and significance of healthy living from land based learning emphasizing language and culture.

Norbert R. Mercredi was born on July 26, on a bright day of summer in the year 1949. My birthplace is Misipawistik, Manitoba, Canada. My middle name is Richard. My nickname at home is Keywascinec. My father was a fisherman, trapper, tractor train driver and a trades-helper for Manitoba Hydro. My father's name was George. My mother's name was Louise. She looked after the family along with my dad to raise 10 children. My mom was very good at beadwork plus a lot of other things and I can say that the best education I ever had started at home. This was when mom and dad taught me the way of life (mino pimatisiwin) and values that I still hold strong until this very day.

My elementary schooling was at home in Grand Rapids. To get to school, I either walked or ran. I received my high school education at Frontier Collegiate Institute and graduated with a high school diploma in 1970. I took my university education at the University of Manitoba and graduated with a Bachelor of Physical Education degree and received my teaching certificate 1980 from the Faculty of Education. I am currently employed with the Manitoba First Nations Education Resource Centre as a Land Based Physical Education and Health facilitator.

With my wife, Adeline, we have four children (Claudette, Jacqueline, Antoinette and Norbert) as well as five grandchildren (Bailey, Mackenzie, Melvin, Seguin, newly arrived - Meka Clara).

CONCURRENT SESSION 2 11 :20 AM - 11 :50 AM

2A. Grandparent Sharing Session with Lorraine Coutu and Martha Peet, hosted by Kathy Mallett.

Lorraine Coutu was born on March 13, 1946 in St. Laurent Manitoba. She is the fourth eldest of 11 siblings. She is a mother to four daughters.

Lorraine attended Simonet School and St. Laurent Collegiate. In 1993/94 Lorraine graduated in Integrated Business from Red River College. From 1994-2012 she was employed at Revenue Canada.

In 2011, Lorraine began developing and creating cultural crafts/activities to raise funds to facilitate learning. In 2014, she worked with Dr. Nicole Rosen, Canada Research Chair in Language Interaction, Dept. of Linguistics at the University of Manitoba to learn about languages and publishing. From 2011-2016 Lorraine, along with five other women whom she went to school with, began researching, writing, interpreting and story gathering in the community of St. Laurent. They decided to write a Michif French Dictionary together which had never been done before. "Our language was dying. Someone had to do it" stated Lorraine. Their book "Michif French as Spoken in St. Laurent" was published in July 2016.

During this same year, Lorraine created and developed curriculum to teach adults Michif French language and culture. In 2016/2017 she was hired by the Louis Riel Institute to teach a six-week Michif French course to students. In 2017, Lorraine provided Michif French cultural advice, teachings and translation to Metis librettist, Dr. Suzanne Steele and composer Neil Weisensel on their production of Riel: Heart of the North, which is a new musical premiering this year, 2020.

Currently, Lorraine's ongoing work includes: developing and creating cultural games and activities to facilitate learning for children ages 3-4, teaching Michif French and culture for the Selkirk Friendship Centre, the opening and closing prayers for many organizations (Indigenous Languages of Manitoba, Manitoba Metis Federation) and interpretation for the Louis Riel Institute.

Martha Peet, I only had one name while growing up, Tookanacheak was my only name. In them days, there were no family names; just one name is given to a child at birth. Most often, it is a name of one of the grandparents of the child or an admired hunter or after an admired seamstress and a food preparer.

When the missionaries arrived, the name Tookanacheak was too hard for them to pronounce, therefore, they shortened my name to Toka. The missionaries told the Inuit that everyone must have an English name; my father chose the name Martha for me. Later on in years, the Inuit were told they had to have a family name (last name). Literally, the traditional the Inuit naming system was discarded.

I was born and raised in the community of Taloyoak, Nunavut. There were only about 4 families living in the community as it was a newly established Hudson's Bay Company post. Prior to 1949, the Inuit in the area lived in the coastal areas of the ocean where there was an abundance of seals, several kinds of fishes and polar bears. On the land, there were caribou, rabbits, ptarmigan, wolves and wolverine. During the summer, there were also an abundance of ducks and geese.

The population of Taloyoak is presently around one thousand Inuit.

I have lived in various places in Canada throughout my life, in the major cities from British Columbia to Ontario. Also Iqaluit, Rankin Inlet, Yellowknife and Fort Smith. I have been established living in Winnipeg, Manitoba for the past thirty one years.

My mother was a seamstress for the R.C.M.P. mostly and also for the Hudson's Bay Company staff members. Sewing clothes for them to travel by dog teams from community to community. These clothes were made of sealskin, polar bear skin and caribou skin. My father was a traditional hunter and he did that throughout his life, travelling by small boat during the summers and by dog team during the winters. I had 2 brothers, and have three sisters.

When at home nowadays, I am out on the land most of the time. I do a lot of fishing, making dry fish for my family's winter food. I also hunt for caribou. Out of the caribou meat, I make dry meat, dried outdoors, also for winter food to be eaten during the winter when the caribou have migrated to the north for the winter I am alone most times except my nieces, nephews, grandchildren always make sure that I am never left alone out on the land for more than a day. They are taught to take care of their grandparents, aunts and uncles. When out on the land, I walk for many miles, retracing the places where my mother and father had taken us while we were young.

2B. Bridging Indigenous Knowledge and Western Science in Anishinaabemowin.

IISD Experimental Lakes Area (IISD-ELA) is a freshwater research facility situated on the traditional territory of Treaty #3 in Northwestern Ontario. Founded in 1968, scientists and researchers at IISD-ELA have been studying how all aspects of the ecosystem - from the atmosphere to fish populations - respond to human activities. IISD-ELA's outreach program prioritizes collaboration with the Indigenous communities in Treaty #3. Our goal is to establish ongoing partnerships with the communities, create a pathway for knowledge exchange, and learn from each other.

We have a series of animated videos explaining research conducted at IISD-ELA on topics such as mercury contamination and climate change. In the spirit of sharing knowledge, we teamed up with Ojibwe language experts and youth from Nigigoonsiminikaaning First Nation to translate these videos into Ojibwe. As a result, we have produced two videos in Ojibwe and two

lesson plans that are supplementary to the videos. The lesson plans include full transcripts, sentence breakdowns, and a list of new words created. We hope that these resources will be helpful to language teachers and learners.

In this language-focused workshop, we hope to present the translation process, lessons we have learned, as well as interesting stories that took place during this collaboration. Our Ojibwe teacher will also showcase a few new words that were created during the process.

Jason Jones is an Ojibwe teacher, language curriculum and resources coordinator, and a former council member of Nigigoonsiminikaaning First Nations near Fort Frances. Jason works closely with Ojibwe language experts, teachers and learners, and is dedicated to the preservation and revitalization of Anishinaabemowin.

Dilber Yunus: IISD Experimental Lakes Area (IISD-ELA) is the world's freshwater laboratory—the only place in the world where scientists can research on real lakes to understand what human activity does to fresh water. Uniquely stationed in the traditional territory of Treaty #3, IISD-ELA has been working toward building meaningful relationships with individuals and communities in the area through project collaborations and outreach activities. Dilber Yunus is IISD-ELA's outreach officer. Through her outreach work, Dilber focuses on project collaboration with Indigenous partners, learning from knowledge keepers and looking for ways to braid different ways of knowing.

2C. Reconciliation and Indigenous Language Revival: Silent Speakers Waiting to Be Activated in their Heritage Language - Is it YOU???

How often are we told that heritage language is the key to cultural maintenance? Colonization has laid waste to heritage language maintenance because of colonial oppressions and policies. As part of reconciliation the balance has flipped to where language can be a avenue to cultural revival. Recently, the concept of "Silent Speakers" or "Latent Speakers" has been identified as a hidden resource for community language revitalization. Are you one of those individuals who have had incidental experience with your heritage language so that you understand but do not speak it. Children, even babies in utero, according to traditional teaching and current research, are learning the language through rhythms, voices, and interactions of the maternal experience. The Sami, indigenous peoples of Northern Eur-Asia are tapping into this hidden resource, as are the Indigenous people of BC through the programming of the First Nations Voices programs. Come and participate in exploring this important resource in language revitalization and cultural reclamation and how you might participate in the challenge.

Dr. Marlene Atleo, ?eh?eh naa tuu k'wiss, Ahousaht First Nation, is interested in re-activating the relationships between thinking, feeling and acting with a grounded integrity that allows the decolonization of cultural and language embodiments. Supporting individuals to recognize how they can participate in reclaiming their voice and cultural competencies that have been eroded in Western-Euro educational settings. Working to bridge the gaps that colonization created in hearts and minds and body and psyche is a career program for Marlene.

2D. Manitoba Collaborative Indigenous Education Blueprint Presentation.

The Manitoba Collaborative Indigenous Education Blueprint (MCIEB) is an initiative that commits to making excellence in Indigenous education a priority in our province. Our goal is to increase access to education for all Indigenous learners from recruitment to retention and to embed Indigenous knowledge and content within early education and onward into postsecondary levels.

On December 18, 2015 Manitoba's six universities, three colleges, and the Manitoba School Boards Association signed the Manitoba Collaborative Indigenous Education Blueprint. The steering committee is made up of representatives of the educational partners who signed the Blueprint, as well as additional educational institutions, Indigenous organizations, and the government of Manitoba.

The committee convenes on issues such as student housing, language revitalization, and anti-Indigenous racism in education. Another priority is to enhance professional development cultural competency offerings for all levels of education, so that staff, faculty, and management have training opportunities in racism, diversity, equity, and cultural safety on an ongoing basis. The MCIEB partners evaluate and make recommendations on policies and practices across school divisions and post-secondary institutions for formal integration of Indigenous knowledge(s), teaching approaches and models, and protocols to ensure a well-informed, respectful implementation.

The guiding principles for the MCIEB are based on celebrating Indigenous student and educator success, discovering and sharing best approaches and programs to meet the diverse needs of Indigenous students, and supporting reconciliation between Indigenous and non-Indigenous peoples in Manitoba through partnerships built on mutual respect.

Carla Kematch is a First Nation from Sapatowiak Cree Nation, currently residing in Winnipeg with 25 years' experience working within Indigenous communities in a variety of capacities. She currently works at Red River College as the Manager, Truth and Reconciliation and Community Engagement and is the Co-Chair for the Manitoba Collaborative Indigenous Education Blue Print for Universities Colleges and public school boards.

As Director of Indigenous Education, **Kris Desjarlais** manages the delivery of services for Indigenous students, coordinates the college's Indigenization strategy, and provides leadership in training college staff on Indigenous cultural competency and safety. A member of the Métis and Cree Nations, Kris works to ensure First Nation, Metis and Inuit students experience a respectful and engaging learning environment.

Ruth Shead is a member of Peguis First Nation and is honoured to be named after her grandma Ruth, a Residential School Survivor who, despite not receiving an education herself, instilled the value of lifelong learning into her family. Ruth began working at UM in 2014. She currently serves as the Director of Indigenous Engagement and Communications. She is passionate about advancing the university's commitments to Indigenous students and communities, sharing Indigenous knowledge(s) and research and celebrating First Nations, Métis and Inuit successes.

Jill Latschislaw is the Senior Manager, Workforce Development and Community Initiatives for the Manitoba Institute of Trades and Technology. In her role, she is responsible for the growth of Workforce Development and Community Initiatives including business development, program planning, contract training, consulting services, partnership initiation and management.

Jonathan Dueck is Vice President Academic and Academic Dean, and Associate Professor of Ethnomusicology at Canadian Mennonite University. He deeply values working with faculty on innovative, engaged research, and creative and adventurous teaching; and with students on knowledge-making in and out of the classroom.

Josh Watt serves as Executive Director of the Manitoba School Boards Association. Over a twenty year career as a public servant and education partner, he is most pleased at the commitments that Manitoba's K12 and post- secondary partners have made under the Collaborative Blueprint.

Teresita Chiarella is the Executive Director of the Manitoba Federation of Independent Schools (MFIS) since September 2017. MFIS is the umbrella organization for 52 funded, non-profit independent schools in the Province of Manitoba. These schools range from Kindergarten to Grade 12 and represent the diversity of the Manitoba population. She has been on the Steering Committee since October 2017, when she assumed her role with the organization.

Jennefer Nepinak is Associate Vice-President, Indigenous Engagement at The University of Winnipeg. She is a citizen of Minegozhiibe Anishinabe (Pine Creek First Nation) and is fluent in Ojibwe. Nepinak has held leadership roles at the Canadian Museum for Human Rights, the Treaty Relations Commission of Manitoba, and with various First Nation governments, as well as with the governments of Canada and Manitoba.

Denise Tardiff is a francophone Metis woman from the Red River region who is deeply invested in the cause of promoting inclusivity, equity, and excellence to improve the Manitoban landscape for all. She recently started a new position as the Indigenous Engagement-Stakeholder Liaison for the Manitoba Industry-Academia Partnership.

Christy Anderson is the Indigenous Engagement Advisor at Canadian Mennonite University and a PhD student in Indigenous Studies at the University of Saskatchewan. Her unique heritage includes Anishinaabeg (Pinaymootang First Nation) and Mennonite roots. Christy has worked in several student support positions over the years, and she is committed to fostering inclusive learning environments where students, staff, and faculty alike can gain critical insights to advance meaningful reconciliation initiatives in post-secondary institutions.

Chris Lagimodiere identifies as a member of the Red River Metis. He graduated from the University of Manitoba with a Bachelor of Physical Education and a Master's of Science Degree. Following his graduation Chris worked for the Indigenous Relations Division for the City of Winnipeg programming for inner city youth and families. He then worked with the University of Manitoba as the Lead Indigenous Recruitment Officer. Chris joined Brandon University in August 2016 as the Director, Indigenous Peoples' Centre and Indigenous Initiatives.

Sarah Olson was born in Treaty 1 territory and is a member of Norway House Cree Nation. She has been the project assistant in the Office of Indigenous Engagement at the University of Manitoba for three years and is a Master's student in the Department of Indigenous Studies.

Frank Parkes' current role is with Red River College Indigenous Education and prior to this he was the Program Manager for the Community Reintegration Project with the Momentum Centre on Selkirk Ave. He has served on several boards and committees over the years including the North End Biz Association, The Jubilee Fund, the Momentum Centre and most recently the Bear Clan Patrol since 2019.

CONCURRENT SESSION 3 10 :00 AM - 10 :30 AM

3A. Grandparent Sharing Session with Jimmy Hunter -Spence and Martha Jonasson, hosted by Kathy Mallett.

Jimmy Hunter- Spence was born at Nisichawayasihk, one of 8 children. As a young boy, he chopped wood and carried water, always making sure there was enough for the next day. After attending Birtle Residential School and a General Electrical course at Red River College, Jimmy went to work for Manitoba Telephone System, he retired after 27 years. Now he enjoys spending time outdoors, doing his part to help carry on the traditions and language of his people. He is a member of the Elders' Council at University College of the North.

Martha Jonasson was born and raised in Wabowden, MB. She is a widow with 1 daughter, 4 sons, 15 grandchildren, and 8 great grandchildren. Martha is the second oldest of 13 surviving siblings.

Martha returned to school as an adult, completed Grade 12. She graduated from a 2-year New Careers Health Training program and completed University of Manitoba Psychology course by correspondence and periodic trips to Winnipeg. She also took counseling modules during her employment with the Federal Government.

While employed with the Federal and Provincial governments, Martha was responsible for providing employment counselling services to the following communities: Norway House, Nelson House, Cross Lake, Gillam, Churchill, Ilford, Pikwitonni, Thicket Portage, South Indian Lake, God's Lake Narrows, God's River, Oxford House, and Island Lake.

Employment History:

1981-2002: Employment Councilor/Consultant (Fed/Prov)

1979-1981: Youth Drug & Alcohol Abuse Councilor

1975-1979: Information Officer & Supervisor of 4 Communities

1972-1975: Public Health (mainly diagnosing & treating)

1970-1972: Restaurant Manager

3B. Separate, but Together: Connecting with self, community, and school through Culture during a Global Pandemic.

The Seven Oaks School Division’s Indigenous Cultural Education Course helps strengthen the connection between Indigenous students and the teachings of their families and communities. Throughout the school year, students join Elders and teachers outside of the classroom to learn about ceremony, identity, belonging, responsibility, and purpose. Activities include Sweat Lodge Ceremonies, medicine teachings, Youth Gatherings, land-based activities, post-secondary education tours, employment presentations, and Pow Wows. Students complete 110 credit hours outside of the classroom and are granted one high school credit that can be used towards their High School Diploma. Through participation in the Indigenous Cultural Education Course, students move closer towards their goal of high school completion, and are also provided with opportunities to transform and heal their own lives as well as the lives of their families and communities.

This presentation is delivered as a video created by the students of the Indigenous Cultural Education Course, documenting the history of the division-wide high school course and how it has adapted to the current COVID restrictions in place for the 2020-2021 school years. Focusing on the stories and voices of the students who are enrolled in the course, the video highlights the importance of participating in cultural teachings and ceremonies, staying connected while separate, and growing into Indigenous Mentors to complete the circle of learning and give back to the Indigenous Student Community of Seven Oaks.

Sherri Denysuik is Anishinaabe from Sagkeeng First Nation, Treaty One. She is currently the Director of the Seven Oaks School Division’s Adult Education Centre, and was previously the Divisional Lead of Indigenous Education. Her educational journey is grounded in family, community, and culture. Her knowledge of Indigenous history, culture, and ways of knowing and learning has deepened in part through her leadership in the division and also through her connections with Indigenous community resources and organizations.

Kimberly Embleton is a Metis educator from Winnipeg. She is a Learning Support Teacher at Maples Collegiate, and the Teacher Lead for the Seven Oaks School Division’s Indigenous Cultural Education Course. She has worked in Indigenous Education in a variety of roles for 20 years, and is passionate about supporting all students and educators in learning about their role in reconciliation in Canada.

Frank Halas has over ten years of experience working for Indigenous youth in Winnipeg’s North end and northern Manitoba, first with the University of Manitoba’s Rec and Read Programs and later with the Winnipeg Aboriginal Sport Achievement Center. Frank now works as the community support connector for Indigenous youth for Seven Oaks School Division.

Melissa Neapew is the Community Aboriginal Teacher Education Program (CATEP) Mentee of Indigenous Education in the Seven Oaks School Division. She is a Metis woman born and raised in the North end of Winnipeg, Manitoba. She is currently working on her Bachelors of Arts and Education.

3C. The Ethical Messiness of Insider-Research with (in) Indigenous Communities: Interrogating the relationship between researcher positionality and community in Indigenous Research.

As an Indigenous scholar, researching with (in) one's own community is fraught with ethical precarity. In addition to balancing insider/outsider positions, Indigenous researchers must attend to their accountability - to ensure that they are doing work that engages an identified community need or interest, with outcomes that will ultimately benefit the community. Yet, as community member-researchers, how do we separate our own interests from that of the collective? Is this a requirement of ethical accountability? This presentation explores the ethical and discursive constraints of addressing "community need" as an insider-researcher. Through poetry, critical reflection and audience participation, this interrogation seeks to examine the messiness of insider-research within an Indigenous Research context.

Melissa Schnarr is an Anishinaabe kwe from Deshkan Zibii (London, Ontario). She is a writer, educator and community builder and is currently pursuing a PhD in Education at Western University.

3D. Wawatay Program

The Faculty of Science, University of Manitoba is starting the Wawatay Program that offers a unique approach to first-year Indigenous university studies. It will provide students the opportunity of an individualized schedule that meets the admission and/or first-year requirements for one or more targeted science degree programs. This approach allows the student to study multiple subject areas or focus on a specific path as well as learn from a hands-on approach to research projects.

Through community engagement, intercultural learning activities, the Wawatay program is designed to help the students relate to their classroom learning to meaningful community life and work.

Dennis Ballard is the point of contact for members of the community and a guide for program participants. His job is to ensure each student is comfortable, point students to the right resource if problems arise, arrange academic and personal support. He also organizes workshops and activities shaping the Wawatay program and the students' future.

CONCURRENT SESSION 4 10 :45 AM - 11 :15 AM

4A. Indigenizing the Cooperative Model

Based on the research completed by Jim Thunder and Mark Intertas this presentation delves into the history of Indigenous governance in Canada, the synergy between Indigenous values, principles and governance and the cooperative model. This research was intended to explore ways to encourage urban Indigenous economic development and was funded by the Manitoba Research Alliance and is published by the Canadian Centre for Policy Alternatives.

Jimmy Thunder is an Oji-Cree Asper MBA who encourages public engagement with the TRC's 94 calls to action as adjunct professor at Horizon College and as co-founder of Reconciliation Thunder. He co-authored the paper below while completing his degree.

Mark Intertas is an immigrant and co-author of the paper below. He holds a Law Degree and a Master's in City Planning. He is currently Articling at a law firm in Winnipeg and is interested in practicing in the areas of Aboriginal Law, Constitutional Law and Municipal Law. His goal is to propagate Community Economic Development through the practice of law.

4B. Six Seasons of the Asiniskaw Īthiniwak: Working Through the Pandemic.

The Six Seasons project is a large collaborative project with community researchers from north-central Manitoba and academic researchers from Winnipeg and Thunder Bay working together to create a series of picture books set in each of the six seasons of the Asiniskaw Īthiniwak (Rocky Cree) year.

Each book features a historical narrative as well as story notes about the language, material culture, cultural practices, and territory of the Rocky Cree. Our most creative periods have come when we can gather as a large group for several consecutive days of visiting and thinking and eating and talking together. This is exactly what we could not do during the past year of the pandemic, when gatherings have had to be small or virtual. But we have managed to make significant progress in the project despite the conditions imposed on us. In this presentation, I reflect on some of the challenges of the pandemic and the lessons about collaboration we've learned during this time.

Mavis Reimer is Project Director of *Six Seasons of the Asiniskaw Īthiniwak: Reclamation, Regeneration, and Reconciliation*, a Partnership Project funded by the Social Sciences and Humanities Council of Canada. She is the Dean of Graduate Studies and a Professor of English at the University of Winnipeg. Her research area of interest is texts directed to young people; she has worked with historical, contemporary, and international contexts in studying this subject.

4C. Using the Complexities of Rhizomes to Think About Education for Indigenous Learners.

When COVID-19 arrived in Manitoba over a year ago, educators scrambled to find ways for students to continue their classroom learning, even when the virus caused the closure of all schools and an end to all in-person classroom instruction. Educators were unprepared and lacked experience at the onset of the crisis. As many schools opted for on-line learning platforms, many remote, rural, and Indigenous communities lacked the infrastructure to support the technological requirements. As well, many parents were faced with changes in their job requirements making it difficult to support the at-home learning needs of their children.

More than one year later, rhizoanalysis research offers a unique approach to learning more about the changing landscape of Indigenous education. Considered a non-traditional approach to research, rhizoanalysis focuses on difference and does not use typical analytical methods such as coding to analyze data. It does not aim to find solutions to problems. It is fluid and organic, nudging researcher and participants into intra-relational ways of becoming to bring new thinking to issues. Using a process of mapping, it bolsters complexities and promotes innovative ways of thinking and understanding of concepts because it does not focus on patterns; it looks for, and values, difference. This presentation will describe the processes of rhizoanalysis and will invite discussion among participants to explore the possibilities of utilizing rhizomatic research to improve and optimize learning spaces for Indigenous learners.

Dr. Shelley Kokorudz is an assistant professor in the Dept. of Ed. Psych. & Student Services in the Faculty of Education at Brandon University. From a human rights perspective, she advocates for the inclusion of all learners and is particularly focused on disabilities studies in education and the intersectionality of culture to support the engagement and motivation of all students.

4D. UM's Commitment to Indigenous Achievement and Reconciliation.

In 2019, the University of Manitoba received recommendations for the development of a university-wide approach that advances the commitment to Indigenous engagement, promotes reconciliation, and helps address anti-Indigenous racism. The establishment of a Vice-President (Indigenous) and senior leadership team have begun the work of acknowledging and dismantling structures, policies and procedures that have been identified as barriers for Indigenous faculty, staff and students. This presentation will provide an update on our progress in the areas of: Governance, Indigenous Leadership & Community, Faculty Partners for Reconciliation, Supportive Environment /Administration, Indigenous Change Makers, and Respectful Research.

Maria Morrison, Director of the Office of the Vice-President (Indigenous) at the University of Manitoba, is a member of Mishkosiminiziibiing (Big Grassy River) First Nation in Treaty 3, with Métis roots leading seven generations back to the Red River Settlement. She provides strategic advice to the Vice-President (Indigenous), Dr. Catherine Cook, and provides planning management for the newly developed OVPI.

Grandparents Circle

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 Grandparents join us virtually .The audience will be eavesdropping on their conversation, which will be interesting and informative.

Hosted By **Kathy Mallett** and joined by **Shawane Dagoiwini conference Grandparents.**



Throughout her years, **Shanley Spence** has risen to become a prominent well known Indigenous community advocate. With roots of Nihithaw ancestry from her mother's community of Pukatawagan and Saulteaux from her father's community of Lake St. Martin First Nation. Born and raised in Winnipeg, Manitoba she holds a Bachelor of Arts degree in International Development Studies from the University of Winnipeg.

She began dancing at the tender age of 3, evolving into her highly sought after world class internationally known hoop dancing at the age of 13. She has gone to perform worldwide from the amazon jungles of Ecuador, to the coast lines of Hawaii and beyond. While working as a professional dancer, Shanley has graced the stage with award winning, "A Tribe Called Red", fellow hoop dancer Tony Duncan and Canadian singer/songwriter Nelly Furtado, Mohawk DJ "DJ Shub", Boogey the Beat and so much more.

Shanley now helps bring healing, storytelling and reclamation to people from all over the world through her gifts of dance, educational YouTube videos, her writings, powwow fitness and hoop dance classes and public speaking.

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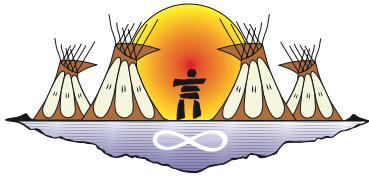
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