

THINK INDIGENOUS EDUCATION CONFERENCE 2017

WORKSHOP PRESENTATIONS

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: SASKATCHEWAN A

Session Chair – Monique Fong-Howe

Expanding Aboriginal Cultural Competency for Addiction Service Delivery in Canada

Cultural competency training for frontline clinicians and staff is an emerging strategy to reduce disparities in Canadian healthcare between Aboriginal and non-Aboriginal peoples. The present study evaluates the effectiveness of a cultural competency training on the attitudes, perceptions, and occupational skills of front-line clinicians and staff in a Canadian residential addiction setting. Throughout an 8-hour day of education and experiential training, participants learned the history of Canada's Aboriginal people with local Aboriginal Elders. Role play was the main component of the training, which allowed the facilitators and participants to act out the historical landscape of Canada's Aboriginal people. After training, participants improved their understanding of Aboriginal culture and lived experiences. In addition, the participants indicated the value and applicability of cultural competency training in all areas of daily work within the residential addiction setting. The results of this study point to the importance of cultural competency training programs in equipping residential addiction treatment professionals with the historical context of Aboriginal peoples in Canada, and the evolution of Aboriginal and non-Aboriginal relations today.

Carson McPherson, Cedars at Cobble Hill, Royal Roads University, Cowichan Tribes

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: SASKATCHEWAN B

Session Chair – Michelle Prytula

Healing Stories: Finding Ways to Heal Through Indigenous Literature

"The storyteller creates his listener."

Each human spirit has a story that another needs. We create a legacy of lessons through our experiences in this life, that are meant to heal. Our experiences often take a creative form, transforming into a story to be heard, and experienced by another. Indigenous literature invests in these experiences, and carefully turns them into stories that are written and read, in a series of genres that we are free to choose from. Whether we write or read, or both, the stories written by Indigenous Authors about Indigenous histories and legacies, invest in healing and reconciliation.

Once we begin to tell a story, we become teachers. We offer our listener a valuable lesson, of their choosing – this is how to heal. We heal, by releasing this story – and they heal, by embracing it.

The presentation will revolve around this initiative – Indigenous literature and stories, can heal. I intend to create a space where, for 45 minutes I can share this idea, and we can discuss the ways to incorporate it into our classrooms, our homes and our communities.

Desarae Eashappie, First Nations University of Canada

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: SASKATCHEWAN C

Session Chair – Kelsey Fraser

Creative Teachings: Sharing Success of Indigenous Artists in Schools and Communities

The SAB offers funding for Indigenous artists in schools and communities across what is now known as SK. These include artists that are considered experts/knowledge keepers in all contemporary art forms, those that practice arts that are authentic to their nation's history are everything in between. By sharing examples of successful projects and residencies, participants are able to experience the powerful relationship that develops when students are allowed to express themselves creatively through the arts. The presentation will also engage participants in the application process; what is required and what makes a successful application.

Lindsey Knight, Saskatchewan Arts Board (SAB).

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: BC ROOM

Session Chair – Barb Wotherspoon

Teaching Indigenous Rhetorics for Reconciliation

This presentation describes a local land based relational model of discourse that classroom teachers may use to guide K-12 students to engage in reconciliation. The Truth and Reconciliation Commission Summary of the (2015) stated, "Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich history and knowledge of Indigenous nations"(p.21). Teachers are charged with the responsibility of teaching youth to listen across boundaries of age, gender, and race to hear narratives that potentially conflict with their deeply held beliefs of national, cultural, and individual identity. Speaker 1 presents a relational model of speaking, listening, learning, and responding that relates to Anishinaabe & Cree traditions of discourse and negotiation of meaning-making. The model is compatible with Ratcliffe's (1999) concept of rhetorical listening, a process of listening with intent of understanding and Jones Royster's (1996) cross-cultural code of conduct that moves students to develop an appropriate response beyond "you talk, I talk." Using examples of age appropriate residential school stories, this presentation shows how the relational model of discourse may be used in to develop respectful listening, encourage empathy, and build cross-boundary relationships.

Gail MacKay, Curriculum Studies, College of Education, University of Saskatchewan

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: ALBERTA ROOM

Session Chair - Shawn Murphy

Multiliteracies in Indigenous contexts

This presentation will demonstrate the importance of multiliteracies as a means of including diverse voices, texts, and cultures in school literacy. Multiliteracies also involves the multiple ways that meaning can be constructed and represented, which enables students to co-construct meaning by permitting diversity in ways of knowing and representing what they know. I will share examples from my research that demonstrates how four Indigenous students found ways to make connections to their lived experiences and represent their identities through the use of multiliteracies. The use of multiliteracies creates a bridge between home and school literacy by giving minority children who might not have access to privileged forms of literacy a means of acquiring school literacy. Multiliteracies bring Indigenous perspectives into literacy learning and validate the knowledge and experiences that Indigenous children and youth bring to school.

Melanie Brice, University of Saskatchewan

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: MANITOBA ROOM

Session Chair – Dawn Wallin

Conversation and Indigenous Crafts-Making: A Vehicle for Identity Development and Knowledge Sharing in Adult Education

In Nova Scotia, one of the principal referral agents for adult education has largely stopped referring adults to the Adult Learning Program (ALP). The Department of Community Services, similar to social assistance departments in some other provinces, has adopted a 'work-first' approach which has taken education 'off the table' for many adults. As a consequence of this policy, community groups, school boards and colleges in the province that assist adults to gain their high school diploma or GED have seen a significant decrease in their numbers.

One community learning organization's response to this challenge has both brought referrals back and used Elder-led Indigenous crafts-making as a vehicle for identity development, team-building, skills upgrading and deepening the awareness among adult learners of Indigenous knowledge and worldview. The success of this approach has initiated the expansion of Indigenous arts and crafts embedded programs within adult and community educational settings. This presentation identifies factors contributing to this success and provides the opportunity for discussion on how similar approaches can be used in your educational environment.

Rachel Whitney, Mi'kmaw from Gesgapegiag First Nation, Nova Scotia Community College

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: CANADIAN ROOM

Session Chair – Rita Laplante

Wēsahkēcahk, the Trickster, in Academia

This presentation uses A Cree mythical figure to explore how Indigeneity is often a social construct that demands a particular kind of performance. The question asked is: how do institutions insist Indigenous people demonstrate the translatability of our Indigeneity in academia? What Indigenous people decide to take up is often under a colonial gaze. This talk will trouble the notion of what it means to be Aboriginal. Although there are many Aboriginal cultural practices that are freeing from Western systems, we are also frequently held to account by these institutions to perform our Indigeneity in a way that paints a favorable picture for Western establishments, suggesting they are inclusive, tolerant or even celebrating the places we come from. However, many Aboriginal people, racialized as “other”, have a lot of familiarity to be on the negative side of the binary – good/bad - as we attempt to participate in a system that historically excluded us but is now inviting us through a prescriptive role. Wēsahkēcahk emerges today to remind us our learning will never cease. This presentation will pose questions about the positioning of Aboriginal people in academia and I ask: what is the Trickster teaching us?

Marlene McKay, University of Alberta

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: JOLLY FRIER

Session Chair – Marie Battiste

Remodelling The Way We Present First Nations History

This presentation will present Indigenous content to both Indigenous and non-Indigenous students in a holistic way that encourages individual growth. I will present how I was able to cover outcomes with Social Studies 9 and present First Nation history in a contemporary way that nurtures every learners needs.

Jordan Thunderchild, Indian Teacher Education Program.

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: OLD BOWLING GREEN

***Double Session**

Session Chair – Nicole Amiotte

Environmental Racism and Development: An Indigenous Perspective

Environmental Racism through the colonial concept of development against Indigenous people is an important issue to examine as it concerns not just the people within the communities but everyone around the world. We (researcher and four co-researcher participants, Elders, and knowledge-holders) were interested in exploring how identity

and meanings of sustainability were framed in relation to the politics of development. Combining theory from political ecology, postcolonial theory, and science studies, especially the work of Ingold, Deleuze, Bhabha, Said, Latour, Whatmore, Haraway, and Levi-Strauss (Bhabha, 1985; Deleuze, 2004; Ingold, 2011; Haraway, 1991, 1998; Latour, 2004; Levi-Strauss, 1966; Whatmore, 2002), we have examined two main questions. First, how did Indigenous peoples of the Chittagong Hill Tracts (CHT), Bangladesh, view sustainability in relation to their own knowledge about the meanings of land and management? Second, how were governmental and transnational policies constructed within the contested social and ecological landscapes of the CHT? Our research addressed questions using interdisciplinary approaches for understanding sustainability in relation to conceptions and practices of land management, and asking how those of us who invoked this term might most effectively address Indigenous ecological, economic, and social challenges.

Ranjan Datta, University of Saskatchewan

Want to Build an Effective School? Start With the Culture

The purpose of this study was to examine how the culture of school determines its effectiveness in regard to improving student learning. Specifically, it focused on the perceptions of school-level professionals regarding the nature of the professional leadership culture and its perceived relationship to student learning. For the purposes of this study, the professional leadership culture was defined as shared assumptions, practices, beliefs, and values concerning leadership activities that were understood and practiced among professional members.

Rob Liggett, University of Saskatchewan

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: BRASS LANTERN

Session Chair – Melanie Wilkinson

Think Education – Think Indigenous

In Treaty 6 First Nations people have a long history of their indigenous education and when they negotiated Treaty 6 with the Crown they also knew of western educational activities. Western education was not to delete Indigenous education but rather to solidify a people with an understanding and practices of two systems. “The treaties are the essence of our teachings, and we have a responsibility to sustain our environment for the next 7 generations” (Albert Marshall, 2016).

Canada did not follow the treaty commitment to support two education systems nor did it provide a strong western system of education. Today, the education gap gives benefit to the lack of funding and commitment.

We need to Think Indigenous and give focus to the treaty commitment to support two systems of education – a quality western system of elementary, secondary, and post-secondary as well as the commitment to Indigenous languages and culture.

Sheila Carr-Stewart, University of Alberta

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: WIG & PEN

Session Chair – David Mykota

What Does It Take To Be A Storyteller?

This workshop will introduce successful storytelling strategies that have used Legends as a teaching tool in all subject areas from preschool to college level. With the help of many puppets we have entertained all age groups and the audience participants are always wanting to hear more. We learn the reason why we only share Legends in the winter. We learn how all Legends include virtue teachings. We learn to respect the plant world and the animal world. We learn to honor the role of all that existed before the humans came to be on Turtle Island.

Come and learn the protocols of storytelling or just come to be entertained!

Sharon Meyer, North East School Division

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: CHAMPAGNES

Session Chair –Gord Martell

SAYCW - Birch Narrows Youth Group Partnership: keeping traditional medicine, language and culture within Birch Narrows Dene Nation youth.

SAYCW conducted a Youth Health Survey in 116 schools to capture information about the current health and well-being of youth in grades 7 to 12 in Saskatchewan. Among all promising results, there are some concerning issues. The survey results indicate that 37% of youth do not feel involved in their community, 41% of students had been bullied at least once in the past month, 19% of students had considered suicide in the past year and half of those who had considered it, had also attempted suicide during that time. Also, 38% of male and 59% of female students had felt so sad or hopeless within the last year that they had stopped their regular activities for a while.

To help schools and communities address these issues, SAYCW supports schools and communities in translating their knowledge into action and offers grants for schools and communities to develop and implement their actions based on the survey results.

To promote youth well-being and community involvement, Birch Narrows Dene Nation is using the Youth Health Survey results and Healthy Schools and Communities grant to keep traditional medicine, language, and culture within their youth through elders-youth engagement.

Rebecca Sylvestre (Birch Narrows Youth Group) Shardelle Brown (Project Manager)

TIME: 10:00AM – 11:00AM - TUESDAY: 03/21/2017 – ROOM: COURTYARD ROOM

Session Chair –Brenda Kelly

Original Teachings: ‘Grandfathered Into’ an Architecture of Reconciliation

Introspective by nature this presentation is informed by a set of Original Teachings bestowed to a grandson in search of place-making precedents. What conspires is a deep reverence for place informed by temporal practices associated with a Northern Cree lifestyle – practices that foreground Indigenous values and Material culture as a form reciprocity as it related to post-secondary design education.

The presentation then foregrounds the intersection of Resource Extraction and the need for Transformative Praxis-- specifically in the interest of First Nation communities located throughout Canada’s boreal forest regions. Transformative Praxis calls on design-related practitioners, educators and disciplines to formally acknowledge, recognize and make intellectual space for future Indigenous students who identify with alternative ways of knowing, doing and making design related choices.

In as much as this presentation is about practice and recognition , it is about one’s re-approach and re-alignment to indigenous design education -- ‘being out on the land’ with one’s grandfather years away from the ideological burden of residential school. More importantly, it’s a story about resilience and recovery coupled with the idea of being ‘grandfathered into’ an architecture of reconciliation.

K. Jake Chakasim, UBC - School of Community and Regional Planning (Doctoral Studies)

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: SASKATCHEWAN A

Session Chair – Monty Montgomery

Nastow Anehiyowayak

The title translated is we only speak Cree. In our household we have I, my husband our 14 year old Grandson Davis and our adopted 5 year old son, George. My husband only speaks Cree to the two boys. He will not respond to them or acknowledge either one of them if they speak English. I want the general public to recognize that we can and are still able to pass down our language. Davis is 14 and he is a fluent Cree speaker. In many communities he is recognized and often people come over and acknowledge him and praise him. I will demonstrate how our household is run, by showing video clips and have a power point of Davis speaking and visiting with his Mosom and how he speaks only Cree. I also have videos of him teaching our son George, 5 years old, Cree words and how at his young age he is being a teacher. Davis is no stranger, he first was acknowledged at 5 years old at a SICC conference and last year he won the annual book writing contest. Our language is only sleeping it is still alive.

Ira Horse

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: SASKATCHEWAN B
Session Chair – Dawn Wallin

An Administrator's Perspective on Aboriginal Student Success

Sheila Pocha will highlight procedures and strategies that have helped improve her Aboriginal students knowledge and sense of belonging ensuring success among the whole student body. She will draw upon her Thesis, 'Aboriginal Parent's Perceptions Of Their Children's Success in Public Schools and the themes that came out of the research with regards to this work from the 2012 guidebook, Strengthening Our Voices. She will present how a successful school culture can be adopted leading to what makes a good strategic plan within an elementary school that adheres to improving the learning gap of our Aboriginal learners. The session will include some graphic and/or pictorial examples and highlight the themes that creates a successful school culture. Participants will have time for questions/comments and have the opportunity to think/pair/share with the rest of the group.

Sheila Pocha, Gabriel Dumont Institute - SUNTEP Saskatoon

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: SASKATCHEWAN C
Session Chair – Rita Laplante

How Kohkom Taught Me

Often, Cree language learning programs currently implemented in mainstream school systems tend to focus on memorization and repetition. While these are important elements of language learning, used exclusively, memorization and repetition are not producing Cree speakers. New approaches to language learning, such as TPR – total physical response, seek to engage students as active participants. Old approaches, or what we refer to as, “how nohkom taught me” are valuable because they take engagement one step further and incorporate commands and questions into practice or usage. The other side to learning from, “how nohkom taught me”, includes teaching with love and kindness, a key element to establishing trust and relationship between language learners and their teachers.

Presenters will demonstrate or model a classroom activity with audience members as active participants. Discussion to follow could include: the potential uses for this model within the classroom, or how to use this approach to learning Cree at home, or the importance of affect/emotion or teaching with love and kindness.

- 1. Participants will experience a language learning activity.*
- 2. A language teaching technique will be modelled based on Cree ontology.*
- 3. A deeper understanding of the role of affect/ emotion or love and kindness in language teaching.*

Julia Ouellette & Tanya Fontaine, Cree Language Revitalizationists

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: BC ROOM

Session Chair –Artin Lahiji

Teaching and Learning from Creative Writing in the Schools

When I started teaching creative writing at the Indian Teacher Education Program (ITEP) in 2003, I thought of it as a way to get students to write, exploring their potential as poets and short story writers. Those expectations were filled immediately, but I saw a lot more happening.

For one thing, these students, all of whom had taken at least a freshman English class before creative writing, now began to tell me that they were learning how to read. Really read. They were starting to see how poems and stories worked: how there were written and how they told themselves.

More importantly, students began to discover how they could tell their own stories. Many had been silent for a long time, either because they felt they had nothing to say—boring, small community life, etc.—or because of a legacy of enforced silence handed down through colonization and residential schools—le. You have nothing worth saying. Once the students realized they were in a safe, comfortable environment where sharing their stories was encouraged, out they came, some quickly, some more slowly, but most, eventually, emerging into the light.

The best of the work of these students has been collected in two anthologies of powerful poems and stories, one in 2005 and one in 2014, and good material is gathering for a third. Creative writing is about encouraging students to write poems and stories, but there is a lot more to see and hear when it is given some time and encouragement.

Come hear from both the instructor and from some students in the ITEP creative writing program of how creative writing has had a positive impact on their education and their lives.

William Robertson, Indian Teacher Education Program.

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: ALBERTA ROOM

Session Chair – Jing Xiao

Inform, Engage and Celebrate: Calgary Catholic School District Professional Development on essential First Nation, Metis and Inuit understandings of our community, parents, students and Nations

The presentation will cover the professional development that is done for our administration and professional teaching staff. Some topics will include; the history and impact of Residential Schools, a basic understanding of Treaties, intergenerational trauma and an understanding of current issues and how they affect our First Nation, Metis and Inuit population. Audience will gain an insight into the topics and presentations given to our district staff. Participants will leave with a package of presentations that they can use within their District.

Howard Campbell, Cindy Stefanato, Calgary Catholic School District

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: MANITOBA ROOM

Session Chair – Ranjan Datta

Innovations in meeting Communities' Needs for Psycho-Educational Assessment and Intervention Services

In September 2015 The Department of Educational Psychology and Special Education launched our Counselling Assessment Intervention and Research Services (CAIRS) unit in the College of Education with the support and encouragement of Dean Prytula. With the launching of CAIRS (<http://www.usask.ca/education/cairs/>) opportunities for accessible and innovative psycho-educational services were made available to the community while also providing a centre for exemplary on-campus training of graduate students. More specifically, these services include assessment in the following areas: learning disabilities, attentional challenges, screening for social, emotional and behavioral disorders, intellectual challenges and giftedness.

Since its inception CAIRS has become known as a client-centered, cost-effective agency that provides alternatives for school systems and individuals who are in need of psycho-educational assessments that are either not provided currently or lengthy wait lists in their school systems and home communities preclude more immediate attention to their urgent needs.

This session will provide an overview of the CAIRS model, highlighting recent successes and challenges. Additionally, innovative approaches to meeting rural and remote communities' needs will be discussed in the hopes that more awareness can be drawn to the existing gap in the provision of psychological services in general, and the need for psycho-educational services in particular.

Tim Claypool, Ph.D., R.D. Psych, Department of Educational Psychology & Special Education, College of Education, University of Saskatchewan

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: CANADIAN ROOM

Session Chair – Nicole Amiotte

“Exploring Health and Wellness”

The Medicine Wheel is a holistic approach to wellness and healing. It helps provide purpose and understanding in the lives of all people. It is an ancient symbol used by almost all Native Peoples of North America. It is like a mirror, seeing things not normally visible. The Medicine Wheel can be used to help us see or understand things we can't quite see or understand because they are ideas and not physical objects.

This workshop can give professionals, staff members, elders, families, students, and youth control of their lives. It can also provide one with better balance, better ideas to improve both professional, personal relationships, and to learn and re-develop more effective communication skills.

This workshop will be beneficial to your education, workplace, and home environment, professional, as an individual or group.

This workshop will help people become aware of imbalances in the mental, physical, spiritual, and emotional aspects of themselves as it relates to their everyday world and life. Being out of balance can be the cause of unnecessary stress, anxiety, depression, physical ailments and spiritual bankruptcy that can lead to the overall ineffectiveness of an individual, family or community.

Lloyd Attig

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: JOLLY FRIER

Session Chair – Jacob Genaille-Dustyhorn

Plants and Traditional medicine used to Care

Presenters will share how plants from their territories provide different types of traditional uses. This presentation will support and provide examples for land-based programs.

Presenters will share how plants and traditional medicine have played a part in our past and present lives. The spiritual connection that we have with plants and other traditional forms of medicine that has been known to most of our families in the past and the understanding of the spiritual significance that each plant and traditional medicine has to better our lives.

Plants and other forms of traditional medicine have power to heal and are used for our spirituality to connect to our practices of prayer and self care. Using plants and traditional medicine to help restore traditional balance in our lives.

With the use of plants and other related traditional forms of medicine, we will share what we were taught from our own home communities and help to relate the relationships of plants, animals and people through our First Nation traditional customs.

Maegan Moberly, Seraine Sunkawaste and Jessica Keesko, Indian Teacher Education Program

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: OLD BOWLING GREEN

Session Chair – Kelsey Fraser

Importance of connections to Identity

Presenters will share their personal reflections, their stories and their connections to the land and how their lives have shaped and strengthened their identity as Cree and Dene women.

Jasmin Awasis, Jordan Klein, Amanda Stonechild, Indian Teacher Education Program

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: BRASS LANTERN

Session Chair – Shawn Murphy

The Power of Oral History in Education

Presenters will share the importance of oral history and how it relates to a specific First Nations' history and through Treaty. The spirit and intent of Treaties will be shared and the presenters will share the steps that they have begun to take to realize the true spirit and intent of the treaty process.

Dene Cree Robillard and Tyler Tootoosis, Indian Teacher Education Program

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: CHAMPAGNES

***Double Session**

Session Chair – Melanie Wilkinson

Storytelling

Presenters will share the importance of storytelling to the Plains Cree people. Personal connections will be shared by the presenters. Classroom ideas will be shared with the audience.

Kirston Gardypie, Kamiellia Mooswa and Nesha Favel, Indian Teacher Education Program

Importance of Ceremonial Practices

Presenters will share the importance of Cree ceremonies and their roles as Cree women. Tamatha, Jeanine and Ada will share how they individually grew up with ceremonies and how they have positively impacted their lives as Cree women. They will also share the roles of the women at home and at ceremony.

Tamatha Bear, Jeanine Arcand and Ada Chamakese, Indian Teacher Education Program

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: WIG & PEN

Session Chair – Marie Battiste

Kinship

The presenters will share how kinship and family history has strengthened their First Nations identity as Plains Cree people. Kinship from a Cree perspective will be discussed and compared with mainstream kinship.

Charity Tootoosis and Lucas Whitehead. Indian Teacher Education Program

TIME: 11:15AM – 12:15PM - TUESDAY: 03/21/2017 – ROOM: COURTYARD ROOM

Session Chair – Brenda Kelly

Traditional Uses from Hunting*The presenters will share the steps in hunting from a Cree view. Sharing of traditional practices of hunting is included such as the hunt, the skinning of the animal, the use of the meat and uses of the hide such as tanning. Participants will be asked to practice some of the processes such as the cutting of the meat. Samples of dry meat will be shared.*

Nicole Netmaker, Kylee Peekeekoot, Anya Whitefish and Darren Rabbitskin, Indian Teacher Education Program

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: SASKATCHEWAN A

Session Chair – Artin Lahiji

Traditional Hunting and Fishing Practices

Teacher candidates will present their personal history on their families' traditions as it pertains to hunting and fishing. Additionally, the presentation will focus on modern day hunting and fishing techniques while connecting each to their teachings from their Plains Cree culture. The presentation will highlight land-based education as an exemplar within the curriculum. Each presenter's journey towards strengthening Indigenous identity will be key.

Lisa Bear, Halie Rabbitskin, Cyrena Clarke, Theresa Baptiste, Tania Rediron and Tiffany Mosquito

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: SASKATCHEWAN B

Session Chair – Monty Montgomery

Balanced Life and Parenting

This presentation will share the importance of living a holistically balanced life and how it supports parenting from a First Nations belief system. Presenters will share a program that a presenter received recognition focussing on parenting skills.

Lisa Durocher-Bouvier and Shelley Little

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: SASKATCHEWAN C
Session Chair – Dawn Wallin

Indigenizing Alternative Education

Using culturally responsive methodology this presentation explores the importance of including culture into alternative education systems. We will explore the various methods used by teachers at Sakewew High School that have assisted students in achieving their learning goals and setting them down the path of achieving their future education goals.

Celeste Tootoosis, Michael Kahpeaysewat, Sakewew High School

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: BC ROOM
Session Chair – Marie Battiste

Significance of Dreams and First Nations Art

Presenters will share their family and personal experiences as it relates to working with traditional art forms and the significance of dreams from different worldviews with special connections to the Cree traditions as it relates to the presenters' First Nations identity.

Arial Paul and Sheena Fineday

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: ALBERTA ROOM
Session Chair – Nicole Amiotte

School Math for Reconciliation: From a 19th to a 21st Century Curriculum

High school graduation is critical. But a major hurdle for many Indigenous students is math. The conventional high school curriculum and Canadian residential schools have had similar effects on high school graduation rates; different degrees of racism, but systemic racism nonetheless. This session will discuss:

1. *What do we need to know about math?*
2. *What decision made school math what it is today?*
3. *What has sustained its high status all these years?*
4. *What has been discovered in the meantime?*
5. *What is a rational 21st century alternative?*
6. *What effect has this alternative culture-based school math had?*

School math will have four cultural components:

- a. *everyday math practices in the lives and occupations of people – math-in-use;*
- b. *powerful influences of math on society, having economic, social and ethical consequences – math-in-action;*

c. *mathematizing in local Indigenous communities. Some examples can be analogous to certain school math content. Therefore, these examples can be translated into traditional math content to teach in a math class, which benefits all students.*

d. *the hidden culture of mathematics: its history, ideologies, values.*

Teachers will engage students in selected, culture-based, relevant math content.

Reconciliation lives in such practices. The math curriculum must change.

Glen Aikenhead, AERC, College of Education, U of S

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: CANADIAN ROOM

Session Chair – Jim Taylor

The New 3R's: Resistance Resilience, and Reconciliation

Presentation Abstract: An examination of the Bridge Building Culture of the Metis in a contemporary context. Interactive session where historical perspectives are examined as a form of resistance while shaping a contemporary vision for resilience, in the space of desired reconciliation. We are not historical artifacts we are contemporary people grounded in a historical narrative that serves us now and into the future. Education systems and curricula must take heed of these facts if any shift towards reconciliation is to occur.

Michael Gatin, Metis Nation Saskatchewan Education Advisory Committee

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: MANITOBA ROOM

Session Chair – Rita Laplante

~~A Story for a Story~~ **Cancellation**

~~*Traditional customs had expectations for trade. I am practicing this old tradition when I visit communities and write books with students. The students bring me a story that comes from community, in the form of oral tradition. They share their stories with me, and together we journey from oral tradition, to a place our collective imaginations will take us. As a classroom community, the students and I will write a book. Once students formulate the story, the magic begins and students are tasked with bringing the story to life. The end product is a published children's book. When the pages of the book are opened, the students find themselves, the characters of their creativity.*~~

~~**Nancy Lafleur, Prince Albert Grand Council**~~

Replacement Session

Nipê Wânîn

My Way Back.

Mika Lafond

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: JOLLY FRIER

Session Chair – Brenda Kelly

Catholic Reconciliation - Is it possible?

The Catholic Church's complicity in the management and operations of residential schools warrants concern given historical and institutional resistance to growth. The TRC Calls To Action demand the Catholic Church apologize and meaningfully commit to reconciliation with Indigenous peoples in order to rebuild a violently fractured trust. The Catholic Church may be capable of genuine reconciliation with FN's but only by owning its history and radically reconstructing its thinking, perceptions and relationships as a basis for good actions in future. As a Cree/Metis expert on education governance citing a Scottish Forensic Social Worker who has decades of experience with the church on the issue of child sexual abuse; I offer the following questions:

- Can the core mission of the church (as an institution) conflict with the obligations to reconcile with those it has harmed?
- What have been the organizational/institutional challenges in the Catholic Church's responses to child sexual abuse? How do these challenges impact the possibility of reconciliation with those it has harmed?
- What message would you give to the church as an organization vs. the faithful? How can either be mobilized to empower Indigenous people and institutions? What do Indigenous people and organizations need to consider on their journey towards reconciliation?

A legacy of crime and abuse in the Catholic Church present challenges for First Nations pursuing greater control and support for emerging First Nations Education Systems. This presentation will outline what Indigenous people and organizations need to consider in order to build confidence in the Church and their possible investments in a collaborative relationship on future projects concerning the exercise and delivery of education affecting Indigenous peoples.

Shane Henry, University of Saskatchewan

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: OLD BOWLING GREEN

Session Chair – Ranjan Datta

The DUDES Club: An example of Community-Based Indigenous Health Education

"BINGO!" yells John. The game is over, it is time for food. As John collects his prize (a \$10 gift certificate to a grocery store), men look to the kitchen, eager for dinner. The laughter subsides as the Elder prepares to say a prayer in his traditional language, and everyone eats together. After the meal (made-from-scratch hamburger soup and bannock), the men settle into a conversation about health. What will they talk about tonight? Everything from "bones to boners," as the Elder is fond of saying. This is a typical Thursday night at the DUDES club.

Established in Vancouver's Downtown Eastside in 2010, the DUDES Club strives to establish solidarity among members, provide health education, and create a sense of purpose for men. Using Indigenous practices and Western health care practitioners, the model brings health care to where Indigenous men are comfortable. This presentation will examine the effectiveness of the DUDES Club model for health education, based on the author's experience with the club.

Iloradanon Efimoff, University of Saskatchewan

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: BRASS LANTERN

Session Chair – Melanie Wilkinson

Pathways to post-secondary science – setting your students up for success!

This presentation will explore activities and approaches to science teaching and extracurricular engagement that support student motivation through middle and high school, while developing essential skills for success in post-secondary S(cience), T(echnology), E(ngineering) and M(athematics) programs. What kinds of gifts, interests and opportunities promote success in STEM? What do Indigenous U of S students love about studying science? How are future Indigenous STEM graduates important to the resilience and sustainability of their home communities and to our province as a whole—and how can we work across K-12 and post-secondary systems to open doors, and build pathways for student success? We will share research-based perspectives alongside practical advice to prepare students for success in Bachelor of Science, Engineering, and Secondary Science Education programs.

Dr. Sandy Bonny, Victory Harper

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: WIG & PEN

Session Chair – TBA

Think Indigenous - Lifelong Learning & Healing in the 21st Century

Over much of his life, Chris has observed his family, friends and co-workers being affected with immense health and safety issues relating to mental illnesses. He has watched them and those around them suffer as they struggle with the larger effects of physical, psychological and substance abuse issues. Inspired by the challenges within himself and his immediate family members, as well as friends and relatives, this presentation is about sharing ideas of how we can continue the hard work and expand upon positive momentum created during the early education years of an individual's life. Christmas, 2016 brought him inspiration and with the support of his amazing wife and children, he has decided to step back and join the collaboration of teachers, healers and leaders to stop the cycle of abuse that afflicts many worldwide. Exploring and putting ideas and practises into place to allow people to continue moving forward into a safe,

secure and stable environment, both at home and in the workplace in the 21st century, has passionately motivated Chris to help bring brighter futures to those who otherwise may have gone down a different road. Together, we can do this!

Chris Moser

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: CHAMPAGNES

Session Chair – Janet McVittie

Indigenous ways of knowing in science and education: the current debate of decolonising education in South Africa

Western science remains the dominant way in which knowledge is globally generated. However, the practise of looking for answers to issues is common to all human cultures, and each culture has its own ways of dealing with them. Therefore, there are fundamental differences in the way knowledge is shaped to fit the realities in a given community.

Endogenous ways of learning and knowledges therefore have a relevant role to play in education. This concerns local languages as well as didactics. They help the learner to grasp things better and easier. According to UNESCO for instance, children’s first language is the optimal language for literacy and learning throughout primary school. In working on my PhD thesis “Getting out of Depedency: The Role of Memories and endogenous Knowledges in a self-reliant Development – Based on South Africa”, I did research on the South African student’s demand to decolonise education. In my presentation I will focus on the current debate on decolonising education and on the importance of including indigenous ways of knowing in science and education. I will then propose concrete ways how to introduce local Knowledges in education.

Wendpanga Eric Segueda, Goethe Universität Frankfurt Am Main

TIME: 1:15PM – 2:15PM - TUESDAY: 03/21/2017 – ROOM: COURTYARD ROOM

Session Chair – Gail MacKay

Kinauniq (an Inuit sense of self)

Inuit are a distinct Aboriginal group based on Section 35.2 of Canada’s Constitution Act, 1982. Unlike First Nations and Métis peoples Inuit remain undefined by the Canadian government. Currently, 37.5 per cent or 27,500 Inuit dwell outside of Canada’s north (National Aboriginal Household Survey, 2011; Morris, 2016, p. 4). Presently, southern Inuit non-residents are in a politically precarious position within socio-educational policies.

Using Foucault’s notions of power relations, governmentality and surveillance to critique systems and practices that serve to marginalize groups, I incorporate an Indigenous Research Methodology, specifically Inuit Quajimajatuqangit (IQ). IQ is, “...about remembering, an ethical injunction that lies at the root of Inuit identity. It is also about acting from a particular intellectual and spiritual location. IQ [can] put before us relationships between and among people, animals and landscapes relevant to all of us

that might otherwise be absorbed by a very different totalizing logic” (Tester & Irniq, 2008, p. 59). Joining Western and Inuit mixed method approaches adds validity to this study. As an Inuk scholar, and non-resident of Nunavut I hold a unique locus. This presentation examines the positioning and plight of the Inuit non-resident post-secondary students and provokes thought towards bettering the educational success rate of all Inuit students.

Norma Dunning, University of Alberta
