

# THINK INDIGENOUS EDUCATION CONFERENCE 2018

## WORKSHOP PRESENTATIONS 10:25AM – 12:00PM

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**TIME:** 10:25AM – 12:00PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON A

### **Early Numeracy, the secret to success**

A cornerstone for learning, especially in math, is practice, confidence and helping young students become comfortable with the language of numbers. Children who start school with a familiarity of number, measurement and geometry terms have an advantage as they learn new math concepts (Dr. Tracy Solomon, SickKids Developmental Psychologist).

In this workshop, we will look at the JUMP Math teaching materials and activities, including some confidence builders, easy card games and every day strategies that support the vital early learning and exploration of number skills and mental math. Come and learn how the SMARTBOARD resources can be used even if you do not have a SMARTBOARD in your class. Please register prior to the workshop for a free account at [www.jumpmath.org](http://www.jumpmath.org) Bring a laptop or tablet along if you have one.

**Liz Barrett – JUMP Math**

### **Reach and Teach every child math.**

**SESSION OVERVIEW:** Session: Grades K-8 JUMP Math is a Canadian charity dedicated to enhancing the potential in children by encouraging an understanding and a love of math in students and educators.

This session will introduce you to the unique teacher resources ( Free online) and we will explore the features of a JUMP Math lesson that is structured to support your teaching practice, so you can help every child succeed in math. We will explore some mental math strategies and share how to teach and assess these skills. Build confidence in your class by using some of the online “Confidence Building” units. Share IEP plans using our SMARTBOARD materials. Please register prior to the workshop for a free account at [www.jumpmath.org](http://www.jumpmath.org) Bring a laptop or tablet along if you have one.

**Liz Barrett – JUMP Math**

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**TIME:** 10:25AM – 12:00PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON B

### **Land, Languages, Relationships, Culture-Walking in Two Worlds**

This presentation will showcase the MLTC Land, Languages, Relationships and Culture Curriculum. This curriculum was designed so that our Indigenous children could learn about themselves first. The MLTC curriculum infuses both the Ministry's Curriculum and Indigenous ways of knowing. This allows our children to walk in two worlds and gives our children a sense of who they are while learning things they need to learn to compete in the academic world. Attendees will be given a comprehensive description of

the curriculum along with resources that showcase how we would meet outcomes from the curriculum.

**Celia Deschambeault – Meadow Lake Tribal Council**

### **Exploring the Invisible Dynamics of Settler Colonialism in New Brunswick: A Treaty Peoples Perspective**

Tuck and Yang (2012) challenge researchers working in collaborative solidarity with Indigenous communities to examine the "invisibilized dynamics" of settler colonialism and be critical of neo-colonial strategies that ultimately rationalize and maintain unfair social structures. Wabanaki peoples have been dealing with settler colonialism for much longer than 150 years. Canada's neo-colonial agenda was predicated on old-world social arrangements that still regulate and maintain status-quo, especially within New Brunswick's social, economic, and political sectors. Grassroots peoples from both Indigenous and Settler communities within New Brunswick are uniting around the Idle No More and Truth and Reconciliation movements and re-discovering a modern Treaty People's alliance.

**Chris George - Mi'kmaq Nation, Wabanaki Confederacy – University of New Brunswick**

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**TIME:** 10:25AM – 12:00PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON C

### **Why Teach Treaties in the Classroom**

Treaties between First Nations peoples and the British Crown are living documents. In 2007 Throne Speech, Premier Brad Wall "Treaty Education is an important part of forging new ties. There must be an appreciation in the minds of the general public that Treaties are living, breathing documents that continue to bind us to promises made generations ago. This is why our government is committed to making mandatory instruction in history and content of the Treaties in the K-12 curriculum". This presentation provides a brief "Treaties 101" followed by presentation of the Office of the Treaty Commissioner overview which includes all publication, resources for teachers and opportunities to become involved!! Teachers will pick up tricks and tips to help them teach Treaties in the classroom.

**Brenda Ahenakew, Office of the Treaty Commissioner**

### **All Life Matters, combating racism and endangered species.**

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

**Daphie Pooyak Yeomans (Nakota/Cree), Eaglewoman Consulting**

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**TIME:** 10:25AM – 12:00PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON D

**Traditional Storytelling: An Effective Indigenous Research Methodology and its Implications for Environmental Education**

Using traditional Western research methods to explore Indigenous perspectives has often been felt by the Indigenous people themselves to be inappropriate and ineffective in gathering information and promoting discussion. On the other hand, using traditional storytelling as a research method links Indigenous worldviews, shaping the approach of the research, the theoretical and conceptual frameworks, and the epistemology, methodology and ethics. The aims of this paper are to explore the essential elements and the value of traditional storytelling for culturally appropriate Indigenous research: 1) develop a model of a collaborative community/university research alliance looking at how to address community concerns and gather data that will inform decision-making and help the community prepare for the future; 2) build up and strengthen research capacity among Indigenous communities in collaboration with Indigenous Elders and Knowledge-holders; and 3) discuss how to more fully engage Indigenous people in the research process. In two case studies with Indigenous and immigrant communities in Canada and Bangladesh that are grounded in the relational ways of participatory action research (PAR), the author found that traditional storytelling as a research method could lead to culturally appropriate research, build trust between participants and researcher, build a bridge between Western and Indigenous research, and deconstruct meanings of research. The article ends with a discussion of the implications of using traditional storytelling in empowering both research participants and researcher.

**Ranjan Datta, Bangladeshi Indigenous, College of Education, University of Saskatchewan**

**Women's, Gender and Sexualities Studies University of Saskatchewan**

Because diasporic identities are built up through complex lived experiences drawn from both the country of origin and the new host country, immigrant women and their families experience hybrid and hyphenated identity challenges. On the top, they face racial discrimination as 'brown' minority women in the larger white-identified settler-colonial society. Simultaneously, they deal with gender oppressions within their own families and communities, as well as in the host culture into which they often arrive with a desire to "build a better life" in terms of upward class mobility. Navigating ethnic community politics while negotiating patriarchal social structures in both cultures may obscure the political dynamics of displacement that also shape the lives of Indigenous women enduring state-sponsored oppression in both Bangladesh and Canada. Thus, situated experiences of systemic racism, classism and gender violence create internalized and structural barriers to reconciliation within and beyond enclaves as well as with Indigenous communities.

**Jebunnessa Chapola, Women's, Gender and Sexualities Studies University of Saskatchewan**

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**TIME:** 10:25AM – 12:00PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON E

### **A Cree Language Journey – Certificate in Indigenous Languages, USASK**

Students in the Certificate in Indigenous Language - nehiyawewin will present on the methodologies they practice in the certificate program. They will discuss their roles as language instructors, and the benefits of learning in an Indigenous language immersion setting while exploring Indigenous teaching methodologies.

**Kevin Lewis, Nehiyaw, College of Education USASK**

### **An Online Database of Indigenous Language Learning/Teaching Tools**

During the summer of 2017, our team conducted a systematic search for online, Indigenous language learning/teaching tools. The majority of the tools were in the form of apps, websites, podcasts, and videos. We then designed a database and populated it with the tools we located. The database contains information including, but not limited to teaching methods, languages, types of technologies, functionality of the tools, proficiency levels, costs, and authors/developers. The statistics derived from our database suggest that there are a multitude of dictionary tools, and there is a need for language learning/teaching tools that are based upon language teaching methodologies. Our goal is to make this data freely searchable on the Internet for teachers and learners to select from currently available tools. In addition, we plan to use the statistics to help us conceptualize and design additional “apps” that are based upon both Indigenous and Western language teaching methods. After the database is available online, we will invite anyone in Canada and around the world to submit additional Indigenous language learning tools to the database. In this way, it could become a useful repository to learners, teachers, and designers. (Note: There are 3 additional team members who deserve credit.)

**Marguerite Koole, College of Education, USASK**

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**TIME:** 10:25AM – 12:00PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY A

### **Wiisokotaatiwin (Gathering Together for a Purpose)**

In this presentation, I will present the results of Wiisokotaatiwin, a seven-week consciousness raising group (and an applied Anishinaabeg research method) held with urban Indigenous women. While there has been concerted attention to the health disparities experienced by Indigenous women, the perspectives of Indigenous women themselves - particularly urban Indigenous women - are not prominent in the literature, especially regarding their views on physical activity and decolonization. Therefore, I partnered with the Urban Aboriginal Healthy Living Program at the Odawa Native Friendship Centre, located in Ottawa, to embark on a program of research focused on urban Indigenous women’s experiences of physical activity through critical dialogues.

**Tricia McGuire-Adams, Anishinaabe from Bingwi Neyaashi Anishinaabek. University of Alberta**

### **Truth in Indigenous Ways of Knowing**

One of the challenges facing Indigenous Research Methodologies (IRM) is the lack of understanding and/or recognition by Western-based academia and, while Indigenous Research is becoming increasingly visible overall, work needs to be done in exploring and understanding the embedded cultural processes that direct the search for wisdom and understanding with an Indigenous worldview. The project described in this paper presentation sought to identify and understand the Indigenous wisdom-seeking methods and the embedded processes for determining tapwewin (truth) of the First Peoples of Alberta, Canada. Our team believes that these understandings are needed to be identified, understood, and shared with the knowledge-seeking community to gain recognition and acknowledgment of culturally-based knowledge creation that genuinely encompasses an iyiniw (First People/People of the Land) worldview. Throughout our project, we have begun to identify Indigenous concepts of wisdom-seeking through hosting a series of Sharing Circles with Indigenous Elders, educators, and community members. We have explored Western-based research terms (truth, reliability, validity, trustworthiness, etc.) from an Indigenous worldview while using Indigenous methodologies. We have asked “Are these western-based concepts even valid in IRM? How is “truth” defined in an Indigenous context? What are the teachings for tapwewin (truth)?”. Through this process, we have explored and developed a deeper understanding of the meaning of western research concepts, and the cultural processes that support the wisdom-seeking journey that brings knowledge-seekers to a place of culturally-defined wisdom, understanding and meaningfulness. This process has also been deeply life-changing for the research team, who have experienced a profound shift from the head to the heart in their approach to research. It is now part of our journey to begin sharing what we have learned and contribute to the strengthening of the relationship between the western academy and Indigenous peoples.

**Dr. Leona Makokis, Dr. Ralph Bodor and Amanda McLellan, M.S.W.  
Blue Quills First Nation University and Faculty of Social Work-University of Calgary  
Alberta, Canada**

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**TIME:** 10:25AM – 12:00PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY B

### **Manitoba First Nation School System**

In this session, participants will learn about the Manitoba First Nations School System (MFNSS), which is a part of the Manitoba First Nations Resource Centre Inc. (MFNERC), a brief historical overview of how the MFNSS was established followed by information on the challenges and successes of the MFNSS in its first year of operations.

The MFNSS has taken several years to develop from the original vision as outlined in the 2012 policy paper entitled A Systematic Approach to First Nations Education. In December 2016, with the signing of the Education Governance Agreement, signed

between MFNERC and Indigenous Services Canada, authorized the MFNSS to provide education programming and enhanced supports for over 2,000 First Nations students in Manitoba. Since July 2017, MFNSS has assumed responsibility for administering and managing elementary and secondary education programs and services for 10 partnering First Nations.

The MFNSS is a First Nation-lead school system that parallels provincial school districts or divisions, yet provides an education system that is culturally appropriate and reflects the unique needs of participating First Nations. The MFNSS supports First Nations schools to improve the quality and relevance of education, improve academic standards, and increase student outcomes, including retention, completion and graduation rates.

**Nora Murdock, M.Ed, Ph.D and Shirley Fontaine, M.Ed, Manitoba First Nation Education Resource Centre**

### **"Two-Eyed Seeing": Combining the Strengths of Indigenous/Western Knowledges and Ways of Knowing for Effective Writing Instruction**

Chief Barry Ahenakew was known for stating, "Education is our buffalo. It is our new means of survival". This phrase has been used by Aboriginal people to indicate the importance of education to their communities. However, Mombourquette and Bruised Head (2014) asked a significant question: "What should that buffalo look like?". A considerable amount of research calls for culturally relevant pedagogy and meaningful learning activities, but what does that look like in the writing classroom? Based upon in-school observations within a First Nations school, oral narratives of Aboriginal teachers' experiences of teaching writing, and application of Western 'best practices' in writing instruction this presentation combines the strengths of Indigenous/Western Knowledges and Ways of Knowing to support all developing writers.

**Denise Heppner, Miranda Moccasin, Saulteaux First Nation Education**

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**TIME:** 10:25AM – 12:00PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY C

### **Indigenization at the University of Saskatchewan: Preliminary findings**

The University of Saskatchewan has made Indigenization one of its strategic priorities, and has undertaken a series of initiatives to move towards this goal. In this session, the author will present preliminary findings regarding student experience with Indigenization at the University of Saskatchewan. Using an in-depth, one-on-one interviewing methodology, the author discussed Indigenization with 8 student leaders on campus. The participants were diverse in age, program of study, life experience, and involvement with Indigenization. While each individual has a nuanced and unique experience with Indigenization on campus, several common themes emerged that may be useful for the University of Saskatchewan, and other institutions and organizations that are interested in Indigenizing. These common themes will be discussed.

**Iloradanon Efimoff, Haida, University of Saskatchewan**

**Indigenous Student Advocate- Creating Space for Indigenous Learners in Saskatoon Public High Schools**

Saskatoon Public Schools created three positions called the Indigenous Student Advocate to provide Indigenous Students at Mount Royal Collegiate, Bedford Road Collegiate, and Tommy Douglas Collegiate a trusted teacher to advocate on their behalf. Collaborating with teachers and advocating for students and families, the Indigenous Student Advocate attempts to assist its school's Indigenous population in a holistic manner. This holistic approach has five main goals. First, to provide academic supports to Indigenous Students identified through data so they can successfully graduate. Second, use data to provide instructional support to Indigenous students in collaboration with classroom teachers and other school staff. Third, organize and facilitate transition meetings with school staff or school based success teams. Fourth, build relationships with Indigenous parents and families through cultural and academic engagement. Finally, the advocates use attendance data to implement school-based interventions and assist teachers who identify students who may need support getting to school. The intention of this position is to affect Indigenous Students' attendance, achievement (grades and credit attainment), number of direct entries into post-secondary, and an increased sense of belonging with the students' collegiate. The Advocate position is in the first year of implementation at the three schools.

**Justin Magnuson, Saskatoon Public Schools, Saskatoon SK**

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**TIME:** 10:25AM – 12:00PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY C

#### **Aboriginal Art - Beading or tufting**

I am the Cree teacher at PWK High School in Fort Smith Northwest Territories. I would like to present the art of beading at the Think Indigenous Education Conference. I believe that it is important to pass on and keep the traditional arts alive. I love this famous quote of Louis Riel's, July 4, 1885, "My people will sleep for one hundred years, but when they awake, it will be the artists who give them their spirit back." This quote to me rings true, the artists are waking and it is important that we teach the future generations these art forms so that they can grow and survive.

**Jessica Hval, PMK High School, Fort Smith, Northwest Territories**

#### **Greater Saskatoon Catholic Schools Creation of a Néhiyaw Student Learning Model**

Greater Saskatoon Catholic schools responds of the needs of FNMI students within the division. Over the past few years, a core group of Indigenous thinkers and scholars in the division has been working to fill the needs of these students by creating a responsive student-learning model to support student learning and to assist teachers to teach in ways that speaks to relational pedagogy. The support comes from within the néhiyaw language. It identifies and informs how you look at the students though néhiyaw ways of knowing. The language contains the epistemology and pedagogy of how educators teach students. This is the foundation of how our néhiyaw ancestors taught their young learners. Through the years, this knowingness has existed but an awakening to Indigenous thought has brought forth these ways, which are quite contrary to colonial educational thinking. A paradigm shift has occurred with the division, which speaks to honoring the students and what they bring to the classroom and helping teachers to

recognize that spirit within the learner. The participants in this presentation will learn the key néhiyaw terms and how teachers within the division have used Indigenous thought to better serve students in their learning journeys.

**Delvin Kanewiyakiho, (Little Pine First Nation) Greater Saskatoon Catholic Schools.**

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**TIME:** 10:25AM – 12:00PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY SUITE I

### **Michif Language in the Classroom**

Taanishi Kiiyawow! Please join us for a session focused on teaching and learning Michif in Kindergarten to Grade 8 classrooms. Participants will engage in interactive games, songs, and have the opportunity to access and take home some Michif resources created by Gabriel Dumont Institute's Publishing Department and Saskatoon Public Schools. This session will be facilitated by Saskatoon Public School's Metis Traditional Knowledge Keeper, Westmount Community School's Metis Cultural Teacher and Principal. We look forward to sharing the work we are doing to preserve and teach our Michif language and culture.

**Angie Caron, Chandrelle Marshall, Faye Maurice, Westmount Metis Cultural Program (Saskatoon Public Schools)**

### **App Smashing with Indigenous Culture and Language**

App Smashing with Indigenous Culture and Language will lead the audience through a typical day within a Grade One/Two classroom. The usage of various apps, App smashing, robotics and a green screen to incorporate Indigenous culture and language within the curriculum will be the central focus of discussion. As a Seesaw Ambassador, she will demonstrate the various tools and resources the Seesaw App has available to assist in creating a differentiated classroom, rich in culture and language. The audience will also have the opportunity to view digital books and a student news team developed within the Grade One/Two class. Overall, the audience will view technology from a new perspective with the ability to incorporate Indigenous culture and language throughout all subject areas.

**Denise Desjardins, Chief Mistawasis School**

## **THINK INDIGENOUS EDUCATION CONFERENCE 2018 WORKSHOP PRESENTATIONS 2:00PM – 2:50PM**

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**TIME:** 2:00PM – 2:50PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON A

### **How to Lose the Treaty Right to Education.**

First Nations practice life long learning. This worldview has been compartmentalized to mean a schoolhouse or k-12 education by mainstream standards.

Mainstream governments and institutions cannot purport to understand or be inclusive of life long learning if they define it simply as education.



The following presentation will focus on the original ways of instruction pre-settler contact. This will be followed with an overview of clashing worldviews. The final component will show how the Treaty right to education has been hijacked by policy and continued colonial best intentions.

**Rachel Snow (Iyâhe Nakoda Sioux), Grassroots Institution**

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**TIME:** 2:00PM – 2:50PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON B

### **How Kohkom Taught Me**

Often, Cree language learning programs 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”, is practicing everyday language in context, using commands and questions in ways that engage students as active participants in language learning. Another important aspect of learning from a nehiyaw (Cree) perspective, 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.

**Julia Ouellette, Tanya Fontaine**

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**TIME:** 2:00PM – 2:50PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON C

### **Relational ways of knowing in Amazonia**

Scholars coming from diverse fields of social and educational sciences have recently drawn attention to epistemic diversity, epistemic hierarchies, and need for epistemic equalities. This paper discusses how in the Central Purus River, Brazil, indigenous epistemologies emphasize interactions between subjects and reflective personal processes in their learning since childhood. I draw on my collaborative research with the Apurinã, for whom sensing, visualization, and music have a great importance in knowledge-production. In this paper I will discuss how namely “reflective” and “relational” learning takes place in interactions with several actors, human and non-human, and creates new spaces in other worlds. My paper also addresses ethical issues and long-term engagement as key issues when carrying out research with indigenous peoples in Southwestern Amazonia.

**Pirjo Kristiina Virtanen, University of Helsinki, Finland**

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**TIME:** 2:00PM – 2:50PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON D

### **Kiskinawa-Citawina Education**

Kiskinawa-citawina and its importance to Place Based Education

Kiskinawa-citawina, (landmarks), will not only enhance land based education but amplify place based education where our roots to culture is maintained organically, territory by territory. With the relevancy of Land Based Education being a strong contender in the education arena, the collaboration with Place-Based Education by way of kiskinawa-citawina, will achieve a cultural component and spiritual connection to the land at a deeper level.

...we must remember our stories of landmarks and geology of the land...

**Sekwun Ahenakew (Atahkakoop Nehiyaw), Sakewew High School**

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**TIME:** 2:00PM – 2:50PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON E

### **Stories of Hope: Celebrating decolonized Indigenous education**

A sense of hopelessness exists for many Indigenous youth across Canada. With pandemic rates of incarceration, poverty, youth suicide, and glaring gaps in educational success and employment rates, the future can appear bleak. However, this deficit lens of Indigenous youth fails to capture the strengths, resilience, and solutions that young people also have. Canadian education systems have the potential to empower Indigenous youth to focus on their strengths and become leaders in their communities. Call to Actions of the Truth and Reconciliation Commission of Canada's Final Report (2015) have given school boards and teachers the specific and concrete direction for significant change. Now is the time to rethink how education is delivered, including curriculum, methodologies, relationships with communities, and even how "success" is defined. Decolonization provides a framework for this paradigm shift. But how do we decolonize our classrooms and schools, given that schools are still so deeply rooted in colonial/Western values? It is a complex journey with no set road map, however, decolonization is happening in diverse forms, and, this project shares concrete examples from across Canada. Stories of Hope is a collaborative national research project connecting researchers from University of New Brunswick, University of Toronto, University of Saskatchewan, University of Alberta and Aurora College (NWT), and their community partners, to explore different approaches to emergent decolonial education. Using a sharing circle format, presenters will share methodologies and results from their case studies that are aimed at making school more culturally safe and relevant and for Indigenous learners. Participants in the session will also be welcome to share their Stories of Hope.

**Diane Conrad, Suzanne Stewart, Andrea Belczewski, Chris George, Jeff Baker, Sarah Rosolen, Tanya Senk, Bob Sleeper, Juan Rodriguez, David Perley, Imelda Perley Daphie Pooyak. - Aurora College, University of Alberta, University of Saskatchewan, University of Toronto, University of New Brunswick**

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**TIME:** 2:00PM – 2:50PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY A

### **ni ahkwatonâmonân: An Indigenous Language Pathway to Improved Student Learning Outcomes at St. Frances Cree Bilingual School**

ni ahkwatonâmonân: An Indigenous Language Pathway to Improved ni ahkwatonâmonân is a nehiyaw term meaning, “we speak with a strong voice.” This concept captures the spirit of the St. Frances Cree Bilingual School, a partnership project with Saskatoon Tribal Council. St. Frances follows a Professional Development School model in partnership with the Indian Teacher Education Program and Saskatoon Tribal Council. The PDS integrates pre-service and in-service training within the context of the school and community to enhance teacher knowledge and skills, and ultimately, improved student learning outcomes. The Cree bilingual program began ten years ago with a single kindergarten classroom and is now approaching 600 students, from pre-kindergarten to grade eight, and has been extended to grade nine. The program promotes English language literacy and nehiyaw language and cultural competencies. The development of a nehiyaw language curriculum that aligns with Saskatchewan curricular outcomes and indicators offers language integration within the context of curriculum, ensuring sustainability and success for children and youth who are capable of mastering curricular outcomes and reversing the trend of Indigenous language retention in our communities.

**Gordon Martell (Waterhen Lake First Nation), Greater Saskatoon Catholic Schools**

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**TIME:** 2:00PM – 2:50PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY B

### **Embedding Indigenous Knowledges: The Australian Context**

In recent years in Australian states and Territories’ peak overseeing bodies such as the Australian Institute for Teaching and School Leadership (AITSL) and the Australian Curriculum and Reporting Authority (ACARA) have mandated the inclusion of Indigenous knowledges and culturally responsive pedagogies into Initial Teacher Education (ITE) courses, Indigenous Education units, and school curriculum. Despite these mandates, the process around how to do this is not clear and often administered in an ad hoc way by non-Indigenous teacher educators.

In line with the conference theme and drawing from a larger study that informs this presentation, the workshop will be structured in two parts. The first part will show examples of how eight non-Indigenous teacher educators working in metropolitan and regional universities in the Australian state of Victoria engage with discerning and embedding Indigenous knowledges into Indigenous Education units. The second part will evaluate the pedagogic approaches demonstrated by non-Indigenous teacher educators through Indigenist framework (Kovach, 2010; Rigney, 2011; Wilson, 2003) and culturally appropriate pedagogy (Gay, 2010; Savage et al., 2011; Sarra, 2002).

The aim of the workshop is to discover how the mutual interactions and implications of policy and pedagogic practice affect the practice of culturally appropriate, Indigenist pedagogy.

**Anna Grace Darling Monash University, Victoria, Australia**

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**TIME:** 2:00PM – 2:50PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY C

**Rap as the New Buffalo: The Role of Hip Hop in Indigenous Education**

First Nations youth are heavily influenced by Hip Hop. Society often views Hip Hop through negative stereotypes, such as materialism, sexism, and the glorification of violence. What most people do not know is that Hip Hop was formed to combat social ills, such as substance abuse, gang violence, suicide, alcoholism, and poverty. I have held workshops as artist-in-residence in a number of communities throughout Saskatchewan with a high First Nations population. I have found that youth are drawn to learning through the art of rap. First Nations cultures are deeply rooted in storytelling, and hip hop is a form of storytelling that youth can relate to and understand. In my workshops, I use Hip Hop as a platform to educate the youth on past events, such as the implementation of Residential Schools, the exploitation of First Nations land, and the effects of alcoholism on First Nations people. Throughout my experiences, I have found that First Nations youth are able to comprehend the history of First Nations peoples through my utilization of Hip Hop and the element of rap. In this sense, Hip Hop is not merely a popular art form -- it has become an essential vehicle in Indigenous Education.

**Brad Bellegarde, (Little Black Bear & Carry the Kettle First Nations) Indigenous Artist**

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**TIME:** 2:00PM – 2:50PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY D

**Bringing a Healing Dance metaphor as an Indigenous Approach to Qualitative Inquiry**

Qualitative Inquiry has been the path for some Indigenous research, either juxtaposed to Indigenous Research Methodologies or a starting position for scholars when enriching one's ontological approach. With qualitative inquiry there are profuse amounts of approach's, such as Grounded Theory, Ethnography, Hermeneutics, Phenomenology and Testimonio. This presentation will be a discussion on my approach as an Indigenous Anishinaabe-Jingle dancer. In part, this paper will position itself and approach the discussion from a philosophical Anishinaabe approach to qualitative inquiry methodologies to address the issue of Soul Wound (Duran, 2015) in relation to Indigenous Education and teacher education. Qualitative research is a method of inquiry that considers information transferred through language and conduct in community settings. It is used to capture expressive evidence not carried in quantitative data about beliefs, values, feelings, and motivations that underlie actions (Denzin, N., and Lincoln, Y., 2000). Although qualitative inquiry provides a notable starting point, there remains an absent link to my own epistemological research approach. Although having practical qualitative inquiry field experience of almost 40 years, my PhD experience, more so, my experience of being within a contemporary indigenous field of scholars, such as Colorado, P. (Oneida), LaDuke, W. (Anishinaabe), Gross, L. Anishinaabe, Stewart-Hirawara, M. (Maori) and Meyer, M.A. (Hawaiian) to name a brief few instill the power, magic and activism that prevails within the memory DNA of Indigenous people. This presentation will sidestep you through the dance metaphor of qualitative inquiry

and how its application applies itself to contemporary manifestation outlined by these three learning objectives. First, will be introduction of how an Anishinaabe dance metaphor is an exemplary illustration, regardless if one is a ceremony dancer, pow-wow dancer or leisure dancer. Next, will be a discussion on design methodology that enriches an application to community empowerment. Finally, how inclusion and anticipatory measures can be applied within this Indigenous Research Knowledge framework.

**Karen J Pheasant-Neganigwane (Anishinaabe) University of Alberta**

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**TIME:** 2:00PM – 2:50PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY SUITE I

**We knew we were different: Indigenization through Métis teachers' counter-stories**

This workshop is based on the premise that Métis teachers, as Indigenous educators, hold access to unique race-based knowledge. Métis 'mixed' racialization processes, however, have been excluded historically from Saskatchewan K-12 education and this process continues through common approaches to teacher education. Consequently, Indigenous and anti-racist education is often implemented in ways that may perpetuate racial purity identity constructs intended originally to justify White supremacist hierarchies. As studies with students racialized as mixed have found, the normalization of racial purity discourse can lead to further racial distress. This workshop will explore findings from my PhD research, A Critical Race Theory Analysis of Métis Teachers' Counter-Stories, which examined Métis teachers' experiences with racism as youth, teacher candidates, and K-12 teachers. As will be discussed, when viewed from critical race theory perspectives, Métis experiential knowledge can contribute to more nuanced recognitions of racism within society and K-12 education systems. Together, we will examine how teachers can learn from and integrate this valuable knowledge in ways that can validate Métis students and heighten the racial consciousness of all learners. In particular, we will consider how colourism, passing, and critical race parenting stories can strengthen the practice of K-12 teachers.

**Carmen Gillies SUNTEP, Gabriel Dumont Institute, University of Saskatchewan**

## THINK INDIGENOUS EDUCATION CONFERENCE 2018 WORKSHOP PRESENTATIONS 3:00PM – 4:25PM

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**TIME:** 3:00PM – 4:25PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON A

**Indigenous Perspectives in STEM; Paving Post-Secondary Pathways**

This presentation will explore the importance of engaging with Indigenous perspectives in S(cience), T(echnology), E(ngineering) and M(athematics) at the elementary, high school, and community level to successful transitions to post-secondary learning for Indigenous learners.

Grounding students as lifelong learners and connecting STEM learning to areas of cultural and geographic importance are key to preparation for post-secondary

engagement, alongside opportunities and encouragement to access pre-requisite STEM curricula.

In this session we will explore the importance of future Indigenous STEM graduates to the resilience and sustainability of their home communities and to our province as a whole, and highlight practical strategies across K-12 and post-secondary contexts that can open doors and pave pathways for student success.

**Sandy Bonny ASAP STEM Pathways, College of Arts & Science; University of Saskatchewan**

### **Understanding First Nation Math**

Numbers are relational and First Nation use of math is relational. For one to grasp the understanding of First Nation math one must understand the traditional worldview of relationship. First Nation math is beyond the paper and pencil format it is about the plants and animals. First Nation math is about existence on Turtle Island and all the uses of the gifts from Mother Earth. Educators entering Canada's era of Reconciliation need a transformative experience to come to know what First Nation math is all about. This workshop will guide you through a thought process to enhance your relation to first nation math beyond numbers.

**Sharon Meyer, (Beardy's & Okemasis Cree Nation) North East School Division**

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**TIME:** 3:00PM – 4:25PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON B

### **Creating “co-resistors” in a time of “ReconciliACTION” Through Indigenous Pedagogy**

In this presentation, two Indigenous educators/supervisors and a settler BSW student, engaged in human service, share their insights, reflections and positive outcomes through the conceptualization of cultural safety in educational settings. Their examples pertain more specifically to learning moments where Indigenous pedagogy is used to convey aspects of the colonial history and current realities of various forms of violence towards Indigenous peoples in Canada. In cases where there is a diverse or multicultural learning group, housed within a dominant Euro-Canadian culture, cultural safety can be designed to create a learning environment that promotes increased trust, sharing and exploration of “risky subjects”.

The exercises and workshops were and continue to be offered to diverse levels within school boards, post-secondary institutions, public health, security and social services providers and community organizations. The issue of backlash and White guilt are often evoked when truths about violent histories are brought to the fore. The presenters share how their approach to this work encourages and empowers learners to think critically and examine their personal positioning from an intersectional point of view. Ultimately, this enables both Indigenous and non-Indigenous learners to become more effective allies or “co-resistors” in these current times of “reconciliACTION”.

**Vicky Boldo, (Cree/Métis), Concordia University**

**Dr. Catherine Richardson, (Métis) University of Montreal**

### **“Dancing Around the Table”**

The main goal of this session is to examine the question: how is anti-racist education applicable to Indigenous Peoples? There will be some focus on how racism is orchestrated on the First peoples of this territory. Some attention will be paid to the power of white identities, and then move into a framework of understanding anti-racist education. This session will be organized through a workshop approach by including group discussions. Understanding how racism functions is an important matter to talk about; however, it is also how we react to it that is equally important.

**Marlene McKay, College of Education, University of Saskatchewan**

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**TIME:** 3:00PM – 4:25PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON C

### **Take Action for Reconciliation: An inquiry-based resource for grades 3–6**

In this session participants will learn about the inquiry-based resource, Take Action for Reconciliation. The resource is designed for whole class use and is intended to initiate further investigation while focusing on every Canadian’s role in reconciliation. The resources help to develop students’ understandings about the various First Nations, Métis and Inuit cultures across Canada. Each grade level resource is designed to build upon and spirals from the last although teachers are encouraged to start with which ever grade level resource that would best meet the needs of their class.

**Corenelia Laliberte (Métis) Coordinator for First Nations, Métis, and Inuit Education for Greater Saskatoon Catholic Schools**

### **Education and Reconciliation: Moving Forward Together**

Indspire has implemented a variety of programs and services to support Indigenous education and reconciliation. Through our K-12 Institute we document, evaluate and share innovative approaches to First Nations, Métis and Inuit education across Canada. The online Resource Centre houses Successful Practices, Nurturing Capacity evaluations, webinars and educator resources. Nurturing Capacity: Building Community Success and Successful Practices are two programs developed by Indspire that support and showcase innovative, research-based successful practices in Indigenous education across Canada. This workshop will highlight Nurturing Capacity projects which are focused on Indigenous ways of knowing, that have demonstrated measurable achievement through improvements in literacy, high school graduation rates and student academic outcomes. We will also share examples of Successful Practices that the Indigenous community is currently implementing including unique programs using online systems to support high school completion and initiatives that encourage teachers to engage Indigenous knowledge in the classroom. Indspire has also developed programs to support K-12 educators of Indigenous students including Peer Support: Educator Mentorship, National Gathering for Indigenous Education, and Rivers to Success: Mentorship for Indigenous Students. Join this session to learn more about our contribution toward the TRC’s Calls to Action and reconciliation.

**Brenda Green (Dakota/Wahpeton) Indspire**

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**TIME:** 3:00PM – 4:25PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON D

### **Following Their Voices**

The Following Their Voices initiative is in its third year of implementation in Saskatchewan provincial and on-reserve schools. Participants will learn about the made-in-Saskatchewan initiative and how it is positively impacting the way teachers work with students, the school culture and environment, and how it is making a difference for Saskatchewan's First Nations, Metis and Inuit students around the province.

Note: Tim Caleval is the primary contact for this presentation. The presenters will be members from the Following Their Voices Leadership Team and may include our Elders, the FTV First Nations Schools Liaison and Provincial Facilitators.

For more information on FTV, please visit <https://www.followingtheirvoices.ca>

**Tim Caleval, Ministry of Education, Government of Saskatchewan**

### **Indigenous student self-identification: How and why it is important**

Self-identification of Indigenous identity is a pressing issue for school boards; it is also the basis for mental and physical health in terms of self-respect and self-efficacy for individual Indigenous students within any environment. Across Ontario, there is an estimated 20,100 FMNI students in provincial schools, yet this is only an estimate, as it is well known that many FNMI do not self identify, making it difficult to assess their needs or meet them (Ontario Ministry of Education, 2007). According to 2006 census figures, educational problems and challenges are 2 to 3 times higher than those for non-Aboriginals – provincial rates range from 12% to over 20%, as opposed to an average of 6% for non-Aboriginal people (Statistics Canada, 2006) and strongly correlate to mental health and overall health problems later in life. We have developed an Indigenous Peer Mentorship Program that has been delivered, for three years, to grades 5, 9 and 11 students in a large urban school board. Ethical and cultural conflict issues arise as we strategize an evaluation plan to meet school board and Indigenous community needs. The project builds on and extends findings from previous projects investigating educational and career development for Indigenous secondary students.

**Suzanne Stewart, University of Toronto**

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**TIME:** 3:00PM – 4:25PM - **THURSDAY:** 03/15/2018 – **ROOM:** SALON E

### **Cree Language Identity, Resurgence and Revitalization**

This workshop will bring forward the story of two ITEP students who see the world through the lens of a fluent Cree speaker. They will showcase why the Cree language is important in schools where Cree children attend. They will also share their experiences as mature students and the struggles in finding success when coming back into Post-



Secondary education. It is never too late to find the spirit of education and share your gifts with our future generations.

**Angelique Sewap & Roberta McIntyre, Indian Teacher Education Program, USASK**

### **Learning from my time abroad**

During the 8+ years I lived abroad, I learned more about who I was than if I had stayed put. Prior to leaving, I was just another Indigenous youth stuck in a rut. I had no real direction and it scared me. I knew that I wasn't far from the point where I would be forced to watch as life pass me by. Instead of waiting for the inevitable, I took a chance. That risk turned out to be one of the most important, and difficult, decisions that I've ever made.

**Eric Moberly, Indian Teacher Education Program, USASK**

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**TIME:** 3:00PM – 4:25PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY A

### **To be free, is to be Spirit**

“The Spirit, which comes from Creator, comes here on a journey to acquire all of the knowledge of the physical universe and then goes back to the Creator. We are never at peace on this earth given the inner urgency and need for understanding something within us that is greater than ourselves. Until we meet that inner need to understand your purpose you shall not be at peace.”

-Elder Danny Musqua

To be free is to be Spirit intends on introducing the participants to the idea of Spirit.

To be free is to be Spirit intends on empowering participants to awaken their Spirit.

To be free is to be Spirit intends on motivating participants to transform their Spirit.

To be free is to be Spirit intends on guiding participants to communicate with their Spirit.

To be free is to be Spirit intends on teaching participants to honour their Spirits.

The laws that guide what humans are to strive for in the physical world are grounded in spiritual insights beginning with the precepts that our spirit is true nature of our being. The physical journey is temporary. It is possible to establish a meaningful relationship with spirit in the physical world.

**Jenelle McArthur (Ocean Man First Nation) First Nations University of Canada**

### **Responding to the TRC's Calls to Action for Early Childhood Programs**

This workshop will introduce my M.Ed. capstone project focused on how early childhood educators can introduce topics such as Treaty Education, Residential Schools, and Aboriginal culture into the curriculum. We will discuss what Aboriginal pedagogy is,

watch and reflect on short video clips about the latest research and practices in early childhood, focusing on four areas of Aboriginal pedagogy: relationships with family and community, experiential learning, storytelling, and relationship with the land. We will also examine one of the core competencies of Social and Emotional Learning (SEL) according to CASEL (2012), specifically looking at empathy, as stated in the TRC's call to action for education. I will then introduce my M.Ed. capstone project, a website specifically for early childhood education in Saskatchewan, that provides resources for teachers on Aboriginal history (including the history of residential schools and treaties), culture, and Aboriginal pedagogy. Lesson plans and an annotated bibliography of children's literature on the website will be reviewed. Participants are invited to share their favorite lessons, experiences, and struggles with teaching young children Aboriginal culture and history. Although this workshop focuses on PreK-K, the information provided would be valuable for all those involved in working with children ages 0-8 years old.

**Danielle Desjardins, University of British Columbia**

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**TIME:** 3:00PM – 4:25PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY B

### **Games and Thinking Indigenous: Native Games as a Pathway to Health and Decolonization**

In this talk, Janelle Pewapsonias offers a discussion about games as a tool to connect generations, share stories about our cultures, language, and lives in today's society, and as a culturally unique practice in itself. Indigenous people have long been underrepresented or misrepresented in the gaming industry. Research connects this inequality to depression, disengagement, lowered self worth and reduced resiliency. The same research has shown games can reverse these effects, even reducing implicit biases and reducing aggression. Janelle offers her experience as a game designer for Neeched Up Games, offering a space to learn more about creating inclusive and authentic analogue games by and for their own communities. Demonstrated through a diverse showing of educational games for learning and healing, this discussion will include knowledge and best practices for: avoiding cultural appropriation, youth engagement strategies, bringing communities together through gaming.

**Janelle Pewapsonias (Little Pine First Nation), Neeched Up Games**

### **Pathways to Decolonization**

Many Canadians are committed to the calls of action listed in the Truth and Reconciliation Report. Commitment requires ongoing education and work so that our communities are focused on the goals of changing the narrative and striving towards a place where Indigenous histories, knowledges and traditions are present in the curriculum. Working in the area of reconciliation provides space for all educators to become a part of indigenous education. Together as a collective, lesson plans, unit plans and thematic plans can be co-constructed with the goal of educating students on Canada's dark history thereby ensuring that history will not repeat itself. Yearly, Nutana Collegiate hosts Think Indigenous, a youth conference day. Staff come together as a

cultural committee to develop meaningful discourse on reconciliation in preparation for the youth conference. This relationship ensures deep learning and authentic connections to indigenous ways of knowing, being and doing. The learning examines indigenous history, literature and land-based education. This presentation provides a glimpse of how to integrate various subject area specialists to work together on reconciliation projects while meeting student learning outcomes. A major project, including a video, ideas for unit plans, and examples of thematic assignments and projects will be shared by a Nutana teacher team.

**Tatum Albert (Métis), Shelley Hosulak, Saskatoon Public Schools**

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**TIME:** 3:00PM – 4:25PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY C

**Resilience: A journey in regaining a Metis epistemology**

This presentation will examine the importance of building a foundation of knowledge on Metis culture and history, as our people have been "in between two worlds". This has resulted in a suppression of a Metis epistemology due to systemic racism that has either affected an individual or relations or yourself. The Forgotten People is what they call Metis, but let us change this sentiment by truly honouring Indigenous cultures in all sectors of the educational system. We are in a time of reconciliation, let us regain a vibrant culture that can be seen throughout our learning facilities.

**Jordan Adilman, University of Saskatchewan, College of Education**

**From Wigwam to Tipi: Belonging, Positionality and Place**

This presentation explores my personal journey of searching for belonging as a woman of mixed ancestry; Mi'kmaq and Irish/English from Ktaqamkuk (Newfoundland), while living and working on Treaty 7 territory, and traditional Blackfoot land. Weaving the threads of western academia and Indigenous ways of knowing, through a decolonizing, anti-racist, pedagogical framework, I traced my steps of coming to be a lodge-keeper for St. Mary's University with tipi rites transferred from Blackfoot Elder, Saakokoto (Randy Bottle). With the use of digital storytelling as a means to express personal history and way-finding through an Indigenous lens, I explore questions of responsibility, privileging Indigenous knowledge, and navigating place with the invitation for others to reflect and find their own paths home.

**Michelle Scott, St. Mary's University**

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**TIME:** 3:00PM – 4:25PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY D

**Mixed Methodology on Language and Culture of the Indigenous Language Certificate Program**

This Presentation will give participants introduction to the current mixed methods of teaching nêhiyawêwin (Cree) through the Indigenous Language Program that can work for most Indigenous Languages. The participants will also learn how to use the second language acquisition (SLA) methods geared for polysynthetic languages. They can learn

and ask about the Indigenous Language Certificate Programme. Other SLA methods such as song and dance, drama, TPR, ALSA, PWIM will be covered. Land-Based programming ideas will also be shared.

**Christine Ravenis, Stan Bird, Jasmyn Opikokew, Rachel Netmaker – Indigenous Language Certificate, College of Education USASK**

### **What Got You Here Won't Get You There**

The transition from high school to University is filled with uncertainty and stress, and many students struggle to get by during their first year of post-secondary. First generation students have an added challenge of 'pathfinder', where they must chart an academic path without additional familial supports that are common for others. This presentation addresses the unique challenges Indigenous students face trying to make this transition from high school to university, and aims to bridge that gap in a meaningful and pragmatic manner. Indigenous youth have immense untapped potential to excel in various professional and academic domains, but due to a lack of opportunities and specialized supports in the initial years of their university experience, their ability to reach peak academic performance remains unsupported and unrealized. Altering this outcome begins by challenging the perspectives with which practitioners and instructors view indigenous youth, as well as changing how indigenous youth view themselves and their own capacity to achieve academically. Many first-year university and post-secondary programs focus on academic 'success' (not failing classes), as opposed to academic excellence, which aims to foster a high academic standard and practices, reinforced with a passion for learning, to become a top performing student. Through my experiences with the proven methods utilized by Evryse Institute for Higher-Learning, this presentation will share our insights into providing targeted programming to aboriginal students, support self-directed behavioral and mindfulness strategies to build motivation, resilience, passion, and skills beyond 'success' and toward academic 'excellence'.

**Adil Afzal, Evryse Institute for Higher-Learning**

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**TIME:** 3:00PM – 4:25PM - **THURSDAY:** 03/15/2018 – **ROOM:** GALLERY SUITE I

### **Re-thinking Indigenous Community-Based Research Approaches.**

In addressing the Truth and Reconciliation Commission Calls to Action, the University of Toronto Scarborough in the Fall 2017 continues to implement the Indigenous Initiative. Students conducted interviews with campus community, and external community-members. The goal was to identify challenges, understand barriers, and opportunities that affect the awareness, and visibility of Indigeneity at local and institutional levels. Students wanted to learn how, or if, those in positions as knowledge disseminators addressed the settler colonial narrative of the ancestors of Canada. Students from three separate courses that focused on oral history, storytelling and community change, worked together in research teams from their different disciplines - Women's & Gender Studies, History and Anthropology. From the planning stages through to the final presentations the professors and students were advised by the

campus Indigenous Elder.

In our presentation we will talk about the teaching strategies and the multiple learnings for all of us. These include: the power of learning in community, the significance and importance of Indigenous Ways of knowing, storytelling, active listening, and how to be a good ally. As one student reflected, "it is our job as historians, and as allies, to use our own position to make the situation better."

**Wendy Phillips (Anishinabe), Connie Guberman and Christine Berkowitz - University of Toronto Scarborough**

### **Building Capacity Through Co-operative Business Development**

The co-operative business model provides a unique structure for groups looking to share resources and build capacity by working together towards a common goal. This goal could be a new business, community service or amenity, or cross-community partnership. Whatever the specific goal, the co-operative model helps ensure transparency and equity between group members.

This workshop explores the benefits of co-operative business development in Indigenous youth and communities. Using stories to highlight successful Indigenous-owned co-operative businesses, the workshop provides insight into how these groups navigated their unique business development journeys. The workshop also offers a platform for sharing ideas on how co-operative businesses might encourage entrepreneurship and increase capacity for Indigenous youth and communities.

Co-operatives First is a non-profit business development firm focused on increasing co-operative business development in rural and Indigenous communities across western Canada. Fully funded by Federated Co-operatives Limited, we provide FREE supports and tools, and offer select funding opportunities, to groups interested in forming a co-operative business.

**Kyle White, Co-operatives First**