S’TENISTOLW CONFERENCE
CAMOSUN COLLEGE | VICTORIA, BC
Wednesday, August 23 - Friday, August 25
# Table of Contents

Territory Acknowledgment ................................................................. 3
Our Name ............................................................................... 3
About Our Logo ....................................................................... 3
Boozhoo! (Greetings!) / Wáa sá iyatee? (How are you?) ............ 4
Welcome to S’TENISTOLW ......................................................... 5
Schedule at a Glance .................................................................... 6
Keynote Speakers ........................................................................ 7

## CONFERENCE SESSIONS

<table>
<thead>
<tr>
<th>Block</th>
<th>Date</th>
<th>Time</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>BLOCK 1</td>
<td>August 24&lt;sup&gt;th&lt;/sup&gt;</td>
<td>10:30 AM – 11:45 AM</td>
<td>10</td>
</tr>
<tr>
<td>BLOCK 2</td>
<td>August 24&lt;sup&gt;th&lt;/sup&gt;</td>
<td>1:30 PM – 2:45 PM</td>
<td>16</td>
</tr>
<tr>
<td>BLOCK 3</td>
<td>August 24&lt;sup&gt;th&lt;/sup&gt;</td>
<td>3:00 PM – 4:15 PM</td>
<td>22</td>
</tr>
<tr>
<td>BLOCK 4</td>
<td>August 25&lt;sup&gt;th&lt;/sup&gt;</td>
<td>10:15 AM – 11:30 AM</td>
<td>27</td>
</tr>
<tr>
<td>BLOCK 5</td>
<td>August 25&lt;sup&gt;th&lt;/sup&gt;</td>
<td>1:00 PM – 2:15 PM</td>
<td>34</td>
</tr>
</tbody>
</table>

Supporters .................................................................................. 40
Venue Map ..................................................................................... 41
 Territory Acknowledgment

Camosun College serves the communities that are located in the traditional territories of the Lkwungen, Malahat, Pacheedaht, Scia’new, T’Sou-ke and W SÁNEĆ peoples.

We acknowledge our traditional hosts and honour their welcome and graciousness to the students who seek knowledge here.

Our Name

S’TENİSTOLW is a SENĆOŦEN term referencing the concept of ‘moving forward.’

About Our Logo

The S’TENİSTOLW logo was designed by Uu-Kwa-Qum (James Swan). We gratefully acknowledge his ongoing generosity in allowing us to share and engage with his artwork.
Boozhoo! (Greetings!)
Wáa sá iyatee? (How are you?)

Eyē Sqâ’lewen: the Centre for Indigenous Education & Community Connections is pleased to welcome all delegates and presenters to the 2017 S’TENISTOLW conference. This is the third time we’ve had the honour of hosting this great gathering. The S’TENISTOLW conference was originally designed to provide a meeting space for faculty who teach in adult Indigenous education, with the hope that those who do – across the province and wider – would be able to form a community of common purpose. S’TENISTOLW has grown to become a place of learning and sharing for all who are engaged and interested in adult Indigenous education. We look forward to the opportunity for conversation and shared learning with you, and we continue to support a community of common purpose centering Indigenous education. We are glad you are attending the conference and look forward to seeing you all here in Victoria!

Miigwech
Mussi Cho

Janice Simcoe (Anishinaabe),
Director, Eyē Sqâ’lewen

Todd Ormiston (Tutchone & Tlingit),
Chair, Indigenous programs, Eyē Sqâ’lewen
Welcome to S’TENISTOLW

On behalf of Camosun College, it is my honour to welcome educational instructors, leaders and allies to the S’TENISTOLW Indigenous adult and post-secondary education conference.

Hosted by Eyêʔ Sqâ’lewen, the Centre for Indigenous Education and Community Connections, the goal of S’TENISTOLW is to explore relationships, understanding, and to share knowledge and ideas to help us move forward in the field of Indigenous education.

I’m proud to say Camosun has been a provincial leader post-secondary Indigenous education, programming and services for over 25 years now and we have a deep college commitment to Indigenization. With more than 1,100 Indigenous students enrolled, an Indigenous Advisory Council, 60 courses and programs integrating Indigenous content, our invaluable Elders Initiative, and a college-wide commitment in our response to the Truth and Reconciliation Calls for Action, Eyêʔ Sqâ’lewen is profoundly focused on enhancing Indigenous student success.

Still, there is much to do. Increasing access to and developing culturally-relevant programs, encouraging student retention and completion, enhancing educational partnerships, moving forward with our Truth and Reconciliation initiatives, strengthening community ties and our relationships with local Elders, educating allies and exploring Indigenous research are all highly important areas of action for Camosun and our educational community.

We look forward to meeting you at S’TENISTOLW and to many exciting, insightful and meaningful discussions on the doing and being of Indigenous education.

Sherri Bell
President, Camosun College
## Schedule at a Glance

### DAY 1 AUGUST 23rd – Cultural Pre-Conference - Songhees Wellness Centre

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00 am</td>
<td>Registration and Light Refreshments</td>
</tr>
<tr>
<td>9:15 am</td>
<td>Opening Words and Introductions</td>
</tr>
<tr>
<td></td>
<td>Break-Out Groups for Activities – Shuttles Leave</td>
</tr>
<tr>
<td>1)</td>
<td>Sweatlodge Ceremony – Tsawout First Nation</td>
</tr>
<tr>
<td>2)</td>
<td>Canoe and Land Tours – Gorge Waterway</td>
</tr>
<tr>
<td>3)</td>
<td>Community and Culture – Songhees Wellness Centre</td>
</tr>
<tr>
<td></td>
<td><strong>LUNCH</strong> is provided at each activity location</td>
</tr>
<tr>
<td>2:45 pm</td>
<td>Shuttles Return to Songhees Wellness Centre</td>
</tr>
<tr>
<td>5:00 pm</td>
<td>Doors Open for Welcome Dinner</td>
</tr>
<tr>
<td>5:30 pm</td>
<td>Welcome to the Territories: Chief Ron Sam, Songhees Nation</td>
</tr>
<tr>
<td></td>
<td>Introductions and Acknowledgements: MC Bradley Dick</td>
</tr>
<tr>
<td>5:45 pm</td>
<td>Buffet Dinner Served</td>
</tr>
<tr>
<td>6:30 pm</td>
<td><strong>KEYNOTE</strong>: Gregory Cajete</td>
</tr>
<tr>
<td></td>
<td>Dessert Served</td>
</tr>
<tr>
<td>7:30 pm</td>
<td>Lekwungen Dancers</td>
</tr>
<tr>
<td>8:00 pm</td>
<td>Closing Words and Wrap-Up</td>
</tr>
</tbody>
</table>

### DAY 2 AUGUST 24th – Conference – Camosun College Lansdowne Campus

*Opening, Keynotes, Plenary and Closing on Young Lawn*

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:30 am</td>
<td>Registration Light Refreshments</td>
</tr>
<tr>
<td>9:00 am</td>
<td><strong>OPENING CEREMONY</strong> and Welcome to the Territories</td>
</tr>
<tr>
<td></td>
<td>Introductions and Acknowledgements: MC Alex Nelson</td>
</tr>
<tr>
<td></td>
<td>Camosun Indigenous Men’s Wellness Singers</td>
</tr>
<tr>
<td>9:30 am</td>
<td><strong>KEYNOTE</strong>: Linda Tuhiiwai Smith</td>
</tr>
<tr>
<td>10:00 am</td>
<td>Vendors Market Opens in Na’Ts’a’Maht</td>
</tr>
<tr>
<td>10:15 am</td>
<td><strong>BREAK</strong></td>
</tr>
<tr>
<td>10:30 am</td>
<td><strong>CONCURRENT SESSIONS – BLOCK 1</strong></td>
</tr>
<tr>
<td>11:45 pm</td>
<td><strong>LUNCH</strong> Served in Na’Ts’a’Maht</td>
</tr>
<tr>
<td>12:30 pm</td>
<td><strong>KEYNOTE</strong>: Minogiizhigokwe Kathleen Absolon</td>
</tr>
<tr>
<td>1:30 pm</td>
<td><strong>CONCURRENT SESSIONS – BLOCK 2</strong></td>
</tr>
<tr>
<td>2:45 pm</td>
<td><strong>BREAK</strong></td>
</tr>
<tr>
<td>3:00 pm</td>
<td><strong>CONCURRENT SESSIONS – BLOCK 3</strong></td>
</tr>
<tr>
<td>4:15 pm</td>
<td>Wrap-Up: MC Alex Nelson</td>
</tr>
</tbody>
</table>

### DAY 3 AUGUST 25th – Conference – Camosun College Lansdowne Campus

*Opening, Keynotes, Plenary and Closing on Young Lawn*

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:30 am</td>
<td>Registration</td>
</tr>
<tr>
<td>9:00 am</td>
<td>Light Refreshments</td>
</tr>
<tr>
<td></td>
<td>Opening Words: MC Alex Nelson</td>
</tr>
<tr>
<td></td>
<td>EyēɁ Sqâ’lewen Singers</td>
</tr>
<tr>
<td>9:15 am</td>
<td><strong>KEYNOTE</strong>: Dist. Professor Graham Hingangaroa Smith</td>
</tr>
<tr>
<td>10:00 am</td>
<td><strong>BREAK</strong></td>
</tr>
<tr>
<td>10:15 am</td>
<td>Vendor Market Opens in Na’Ts’a’Maht</td>
</tr>
<tr>
<td>10:15 am</td>
<td><strong>CONCURRENT SESSIONS – BLOCK 4</strong></td>
</tr>
<tr>
<td>11:30 am</td>
<td><strong>LUNCH</strong> Provided by the Songhees Food Truck</td>
</tr>
<tr>
<td>1:00 pm</td>
<td><strong>CONCURRENT SESSIONS – BLOCK 5</strong></td>
</tr>
<tr>
<td>2:15 pm</td>
<td><strong>BREAK</strong></td>
</tr>
<tr>
<td>2:30 pm</td>
<td><strong>BREAK</strong></td>
</tr>
<tr>
<td>3:45 pm</td>
<td>PLENARY PANEL - S’TENISTOLW (MOVING FORWARD)</td>
</tr>
<tr>
<td>3:45 pm</td>
<td><strong>CLOSING CEREMONY</strong></td>
</tr>
</tbody>
</table>
Keynote Speakers

Please note all four Keynote Speakers will appear on the Plenary Panel S’TEṈİSTOLW (MOVING FORWARD) on August 25th at 2:30pm, Young Lawn

August 23rd 6:30 pm – Welcome Dinner, Songhees Wellness Centre

Gregory Cajete
Tewa, Santa Clara Pueblo
PhD (International College, New Philosophy),
MA (New Mexico), BA

“Foundations for Sustainable Indigenous Education and Community Revitalization in Response to Global Climate Change”

There is a crisis of “sustainability” which has evolved as a result of the global application of the Western development paradigm of “progress” through unfettered growth with little thought for social, cultural and ecological consequences. Indigenous communities have experienced the most negative aspects of the application of this ideology in terms of continued economic disparity, environmental degradation and socio-cultural issues. As a result many Indigenous peoples have begun to actively search for alternatives and new paradigms of “development” which are sustainable and more in-line with their cultural and spiritual ethos. The key goals of this search have been efforts to find sustainable, culturally responsive, and community based models, which help to “rebuild Native nations from the inside out.” Over the last two decades various programs in the United States have sought to build an infrastructure that serves a broader spectrum of the community, find local resources and solutions, advocate local rather than federal control of community development and most importantly evolve from the cultural knowledge foundations of the communities themselves. All of these efforts might be termed an Indigenized approach to applying “sustainable-environmental education for community revitalization and renewal.” This process-oriented approach to education can form a contemporary context for the application and even evolution of Indigenous community based education.
August 24th 9:30 am – Camosun Lansdowne Campus, Young Lawn

Linda Tuhiwai Smith
Ngāti Awa, Ngāti Porou
PhD (Auckland), MA Hons (Auckland), BA, DipT

“Critical Indigenous Pedagogies that Support Being and Doing Indigeneity”

This presentation explores the power of critical indigenous pedagogies for advancing indigenous aspirations and for negotiating indigenous agendas across institutional and community forums. Critical indigenous pedagogies refers to the world views, ways of knowing and being, approaches, strategies and tactics that we use in everyday situations as well as in formal contexts for learning, governing, communicating, living and working in relation to others. I will argue that we need to apply a decolonizing process for understanding critical pedagogical approaches and this may mean reworking our own constructions of indigenous ways of knowing and being.

August 24th 12:30 pm – Camosun Lansdowne Campus, Young Lawn

Kathy Absolon (Minogiizhigokwe)
Anishnaabe, Flying Post First Nation
MSW (WLU), PhD (OISE, Toronto)

“Being and Doing: Teachings of the Land”

Listen, breath and take notice of life around you. Being in Creation and doing our work are one of the same. Kathy grew up immersed on the land and carries the Spirit of the land in her being and in all her doing. She teaches courses on the land and works with earth medicines. She will share how she brings the land, Creation, medicines and earth knowledge into her teaching and learning. Leaving good footprints requires land consciousness in all that we do. She will bring a spirited reminder of who our original family is and honouring our sacred relationships to Creation in our doing.
August 25th 9:15 am – Camousn Lansdowne Campus, Young Lawn

Graham Hingangaroa Smith
Ngāti Porou, Ngāti Apa, Ngāti Kahungunu, Kāti Mamoe PhD (Auckland), MA Hons (Auckland), DipT, D Litt (Hon Causa); LLD. (Hon Causa)

“From Discourse to Enactment: Show me the blisters on your hands!”

This presentation will critically examine the ongoing struggle to transform Indigenous social, cultural and economic underdevelopment. Such conditions are often marked by persistent, high and disproportionate levels of inequality that derive from new formations of colonization. I argue that these conditions require an intentional transforming approach, one that moves beyond discursive struggle (talk) to enacted struggle (action). In particular I argue a set of principles that might inform how we self-reflect on the veracity and effectiveness of our claims to be engaging in transforming, indigenous—work. Moreover, these principles have the potential to reform indigenous struggles to be more clearly-defined, inclusive, intentional and transformative.

Master of Ceremonies, Alex Nelson

Alex is a proud member of the Musqamagw-Dzawada’enuxw First Nations of Kingcome Village. He acquired his traditional name, Kasalas and a seat in the Gigalgam of the Haxw’mis, from his Family’s 2009 Potlatch. He currently resides in Victoria with his wife Nella, daughter Tasha and Grandsons Gigalis and Komanagila, and Great Grandson Marcus. He continues to be deeply entrenched in his tradition and culture.

Alex spent seven years in the infamous St. Micheals Indian Residential School in Alert Bay. He is a graduate of UVIC. One of his greatest achievements was hosting the 1997 North American Indigenous Games in Victoria, and was the Chairperson of the NAIG Council 1995, Blaine Minnesota; 2002, Winnipeg; and 2008 NAIG, Cowichan. He was also a co-founder and Executive Director of Aboriginal Sports and Recreation Association of BC for twenty years.

His passion is playing and coaching soccer! At age 70 he plays in the BC Seniors Games, and currently Coaches the Victoria T-Bird Youth Soccer Team. He attributes soccer as his “Survival and saving Grace” during this 7 Years in Residential School. He understands that soccer is not just a Game, it is Freedom!

He states, “My responsibility is to give back what my Ancestors left me, to our Future Generation!”
CONFERENCE SESSIONS

THURSDAY AUGUST 24th

BLOCK 1: AUGUST 24TH 10:30 AM – 11:45 AM

1.1 Special Guest Panel: Multiple Sites of Maori/Indigenous Struggle in Aotearoa/New Zealand

Room: Young 216
Capacity: 50+

- Panel Convenor: Dist. Professor Graham Hingangaroa Smith - Te Whare Wananga o Awanuiarangi

This session brings together activist scholars engaged in practical transformative struggles for Maori, tribal and Indigenous advancement. An important standpoint here is that colonization has not gone away, rather it has changed shape(s) and is being (re)produced in new forms. Contemporary Indigenous resistance has to understand these new forms of colonization in order to accurately and effectively build transforming resistances. This panel introduces a number of different Maori struggles in Maori Tribal development, Treaty Issues, Cultural Struggles over environment and Health and self-development that are intended to improve Maori wellbeing. Also of importance is that these local struggles in the New Zealand context have a broader ‘learning’ relevance to other indigenous jurisdictions.

Iwi Well-being after Treaty Settlement

- Dr. Cherryl Wairea i te rangi Smith (Ngati Apa, Te Aitanga a Hauiti, Kati Mamoe) - Te Atawhai o te Ao Tribal Research Centre

Te Mana o te Wai (The Power of Water)

- Tina Porou (Ngati Porou, Ngati Tuwharetoa, Ngai Tamanuhiri and Ngati Kahungunu) – Poipoia - Environmental consultants

Te Puna Ora – Tribal Health & Wellbeing Self-development Initiative

- Fiona Wiremu (Tuhoe, Ngati Ranginui) - Te Whare Wananga o Awanuiarangi

The River is my Ancestor – The Whanganui River Claim and its Cultural Implications

- Dr. Rawiri Tinirau (Te āti Haunui ā Pāpārangi, Ngāti Rangi, Ngāti Tuwharetoa, Ngāti Porou, Ngā Rauru, Ngāti Kahungunu, Te Whākatohea, Te Whānau-a-Apanui, Tuhoe) - Te Atawhai o te Ao Tribal Research Centre
1.2 Panel: Indigenous Learner Engagement Projects

Room: WT 226
Capacity: 30

1.2.A The Role and Benefits of an Indigenized Wholistic Life Skills Training Program for Indigenous Students and Communities

- Rob Depriest, BA (Métis-Anishinaabe) - Masters Candidate in Indigenous Social Work, University of Victoria and Certified Life Skills Coach

Could you (or someone you know) benefit from a life skills training program with topics that include lessons on Time Management, Goals-Setting, Effective Decision-Making, Resiliency, Empathy, Giving and Receiving Feedback, Conflict Resolution, Stress/Emotional Management, Budgeting skills, Career Pathways, and/or Self-Care? Well, what if these topics were presented from within an Indigenous pedagogical framework that included traditional teachings and cultural ceremonies, drumming, smudging, connecting to the land, and/or involving Elders? Join me for this presentation on some of the potential benefits (and challenges) of introducing an Indigenized Life Skills Training program into a post-secondary educational context.

1.2.B Indigenous Men’s Wellness

- Peter Charlie – Indigenous Men’s Wellness Group, Camosun College
- Kevin W. Perkins - Indigenous Men’s Wellness Group, Camosun College

The Indigenous Men’s Wellness (IMW) initiative began in 2014 as an Indigenous Studies assignment to identify a need and propose a positive change or an initiative within Community. Students researched and designed a proposal that lead toward the implementation of a student facilitated support group orientated toward self-identified Indigenous male students at Camosun College. Through a Sharing Circle focus group we proposed a central question asking: “How can Indigenous male students in Camosun College courses or programs feel best supported outside the curriculum throughout their post-secondary journey?” The results suggested that by providing land, spiritual and cultural-based activities, Indigenous men feel more grounded and connected, resulting in a higher rate of academic success. Our IMW group will present on the development of the project, past and current activities and how the initiative supports the identities, community and development of Indigenous male students at Camosun College.
1.3 **Workshop: Dene Heroes of the Sahtu**

**Room: WT 204**
**Capacity: 20-30**

- **Facilitator: Mary-Anne Neal, M.Ed. - Associate Faculty, Royal Roads University**

In a collaborative project that included community members, band leaders, students and teachers in all five Dene communities of the Sahtu, North West Territories, their stories, drawings and photographs were published in a book, Dene Heroes of the Sahtu. The book is the first in a series that will eventually form a library of Dene heroes in every home. This community-driven initiative has improved literacy among the Dene, increased pride in their heritage and given indigenous learners a platform. The series of books will create a living history of the Dene people. Within the pages of the book, Dene culture, people and traditions are recognized and honoured. The workshop will be lead by project facilitator Prof. Mary-Anne Neal and shows the progress of an idea, from inception to completion. How do we find and celebrate indigenous heroes in the Sahtu? Come and learn for yourself!

1.4 **Workshop: Walking Together: Indigenous and Black Perspectives on Decolonizing Education**

**Room: Young 211**
**Capacity: 30**

Facilitators:

- **Dr. Billie Allan (Anishinaabe) - Assistant Professor, School of Social Work, University of Victoria**
- **Dr. Amoaba Gooden - Chair & Associate Professor, Pan-African Studies, Kent State University**
- **Dr. Rhonda Hackett - Assistant Professor, School of Social Work, University of Victoria**
- **Dr. Devi Mucina (Ngoni/Shona) - Assistant Professor, Indigenous Governance, University of Victoria**

This workshop will explore relationships between Indigenous and Black educators in creating decolonizing spaces in education. Building on the knowledge and lived experience of the workshop facilitators in the context of a sharing circle, participants will be invited to share their own knowledge, perspectives, ideas and strategies for decolonizing approaches to educational policy and practice that contribute towards healing both for and between Indigenous and Black students and educators. We aim to explore some of the following themes: 1) opportunities to share knowledge and build alliances for transformative education based on the shared (and unique) realities of colonial policies and practices; 2) exploring the ways in which the Indigeneity of Black peoples has been constructed globally and how different understandings of Black Indigeneity inform or impede relationships between Indigenous and Black communities in North America; 3) the responsibilities to create and support ways of knowing and being across and within our communities and educational settings that can support those students who carry both Indigenous and Black identities; and 4) examining what helps us to build and maintain relationships of reconciliation and to co-contribute to decolonizing spaces in education.
1.5 Workshop: Evaluating Students in a Wholistic Way

Room: Young 217  
Capacity: 20

- **Facilitator: Dr. Lori Hill (Mohawk, Six Nations of the Grand River, Turtle Clan) – Faculty of Social Work (Indigenous Field of Study), Wilfrid Laurier University**

This workshop focuses on how to implement wholistic evaluations with students (based on their spirit, nature, intellect and character). This way of evaluation seeks to assist Indigenous learners to wholistically transform and grow so that they can be effective helpers and members within their community. While this form of evaluation is utilized in the Wilfrid Laurier University Masters of Social Work program (Indigenous Field of Study), it is applicable to a wide range of programs and fields. Within the workshop, a circle format will be utilized to discuss the wholistic evaluation process. Participants will be given an opportunity to wholistically evaluate themselves.

1.6 Workshop: A Settler on Indigenous Land: Teaching a Language of Colonization on Indigenous Territory

Room: Young 227  
Capacity: 30

- **Facilitator: Nancy Griffith-Zahner – Doctoral Candidate in Culturally Inclusive Place-Based Education, Simon Fraser University and Secondary Core French teacher**

In this eye and heart-opening era of reconciliation between Indigenous peoples and settlers, conflicts exist in the heart of a French teacher who is teaching a language of colonization to her Indigenous and non-Indigenous secondary students on unceded Ts’msyen territory. This workshop begins with my story of gradual decolonization as a white settler who engages Indigenous ways of knowing and Indigenous content to create a classroom which values local culture and addresses the elitism often associated with learning the French language. We will delve into the ways that the French and second-language classroom can be used as a vehicle for holistic learning and deep appreciation of Indigenous content and ways of knowing. The workshop will involve a PowerPoint presentation, as well as group discussions, think/pair/share, example lessons that I ask groups to improve upon, and handouts.

1.7 Workshop: First Nations and Higher Education Institutions: Opportunities for Partnerships

Room: Young 300  
Capacity: 35

Facilitators:

- **Payal Batra - Post-Doctoral Researcher, Institute for Sustainable Food Systems, Kwantlen Polytechnic University**
It is our belief that Indigenous Peoples have a wealth of knowledge of their local environment and food system and by creating partnerships and education opportunities, their inherent connection with land can be restored. Through this workshop, we would like to present two successful collaborations between a First Nation and a higher education institution, namely: a) Tsawwassen Farm School – A Tsawwassen First Nation and Kwantlen Polytechnic University b) Tr’ondëk Hwëch’in Teaching & Working Farm – A Tr’ondëk Hwëch’in First Nation and Yukon College. We will discuss how these programs, although from diverse geographical locations, were designed to meet a nation’s objectives around food security while incorporating sustainability and cultural concepts. Through these presentations, we will initiate dialogue for outcomes and opportunities of First Nation leadership in advancement of sustainable community-based food systems. We will then facilitate an interactive discussion in smaller groups where participants identify a food system challenge of their community, conceptualize an educational program to achieve it and develop a rudimentary approach. Participants will walk out with a blue print that they can pursue beyond the workshop. To wrap up the session, we will have the groups share their ideas with time for questions and feedback.

1.8 Presentation and Circle Discussion: Island Health’s Aboriginal Employment Program: Connecting Indigenous youth and adults to careers in health care

Room: Young 219
Capacity: 43

Facilitators:
- Alegha van Hanuse (Wuikinuxv Nation in Rivers Inlet, British Columbia) - Aboriginal Employment Advisor, South Island
- Sheila White (Yaatqumaat) (Snuneymuxw First Nation) – Aboriginal Employment Advisor, Central Island
- Michele van der Wielen (Cree, Waterhen Lake Saskatchewan) - Aboriginal Employment Advisor, North Island

Now in its 5th year, the Island Aboriginal Employment Program has seen a growth from 199 self-identified Aboriginal employees in April 2012 to approximately 680 in June 2017 and is well on its way to realizing the goal of a representative workforce. Working closely with local high schools, post-secondary institutions, Aboriginal employment agencies, other Aboriginal organizations and directly with community, the Aboriginal Employment
Team looks for innovative ways to support and connect potential Indigenous employees to pathways to health care education and careers at Island Health. Much attention is given to retention through understanding Aboriginal employees perspectives, exploring initiatives such as “cultural leave” and working closely with the Cultural Safety team to shift organizational culture. Following a presentation we will engage in a sharing circle and break out groups to discuss focus questions.

1.9 Panel: Practicing Indigenization, Institutionalizing Reconciliation

Room: Young 317
Capacity: 36

1.9.A Institutionalizing Reconciliation: Systemic Truth Mobilization and Indigenous Knowledge Transfer

- Sarah Auger Cortez (Mikisew Cree First Nation) - PhD student in Educational Policy Studies, University of Alberta
- Rochelle Starr - PhD Candidate in Indigenous Peoples Education, Educational Policy Studies, University of Alberta

The Indian Residential School Settlement Act attempted to “redress the legacy of the IRS (Indian Residential Schools)” and the establishment of the TRC (Truth & Reconciliation Commission) led to the release of 94 Calls to Action in June 2015. The Calls to Action implicate responsibility for reconciliation upon public universities. This panel discussion will take up “Institutionalizing Reconciliation” as the concept that names the process to shift the burden of responsibility from IRS survivors to public universities for mobilizing public knowledge and truth about the IRS experiences. This is a critical time for the academy and Aboriginal communities to converge in ways that sustainably contribute to redress of the IRS legacy. We will address the following guiding question: how can public universities and Aboriginal communities (including Aboriginal grad students and scholars) converge to develop and operationalize Institutionalizing Reconciliation within public universities as a means to addressing the Calls to Action?

1.9.B Turning the Prison Inside-Out through Indigenization: Kwikwèxwelhp Healing Village

- Wade Deisman - Kwantlen Polytechnic University
- Teri O’Donnel - Corrections Canada

This work will explore the processes we followed in brining the Inside-Out prison education program to the Kwikwèxwelhp Healing Village. We have forged an innovative partnership between Corrections Canada, Inside-Out and the local Chehalis First Nation. We worked with the local elders to develop a curriculum for a University level course that brings students, inmates and local community members together to study inside the prison. We explore some of the challenges and describe some of the outcomes.
2.1 Workshop: Entering our Thee LelumHonoured House of Learning: Weaving Indigenous Ways of Knowing into Education

Room: Young 300
Capacity: 40

- Facilitator: Charlene George kQwa’st’not (t’Sou-ke) – Indigenous Educator and Masters Program, Royal Roads University

Based in Coast Salish cultural tradition, we invite you to our THEE LELUM (honoured home) within the S’TENISTOLW conference. Our ÌY TTÉN SĆÁ (good work) is to bring forward the teachings of XAXE SIÁM SILA, as articulated by participants in the 2005 course “Earth Fibres, Weaving Stories: Learning and Teaching in an Indigenous World” offered through the teacher education program at SIĆENEṈ (the University of Victoria). Wisdom Keepers, Speakers, Educators and Conference Participants will experience the pedagogy of an indigenized curriculum designed and initialized by Wanosts’a7, Dr. Lorna Williams. We will feed your ÌY, ȘḰÁLEȻEN (your very best you). While we speak in English we don’t think in English; this may not look, hear, or sound like other familiar educational settings. Prepare yourself; it is ceremony.

2.2 Panel: Strengthening Alliances: Two Perspectives

Room: Young 211
Capacity: 46

2.2.A Two Row on the Grand River: Strengthening Alliances through Land/Water-Based Journeys

- Elder Jay Bailey - Retired Teacher, Voyageur & Community Educator
- Bonnie Freeman, Ph.D. (Algonquin/Mohawk, Bear Clan, Six Nations of the Grand River) - Assistant Professor, McMaster University
- Elder Ellie Joseph (Mohawk, Turtle Clan, Six Nations of the Grand River) - Retired Teacher & Community Educator

One of the oldest treaties in North American is the Two Row Wampum. Established in 1613, this treaty was originally between the Haudenosaunee and Dutch to recognize the cultural differences and to live respectfully together. The Two Row Wampum treaty is based on Kariwiio (good mind/equal justice), Kasastensera (strength in unity/respect), and Skenn:ne (Peace). In 2013, a group of Indigenous and non-Indigenous canoers traveled the waterways from the Onondaga Nation to the Hudson River and proceeded to the United Nations in N.Y. to renew this treaty. A small group who canoed in 2013 decided to bring this journey back to Six Nations in effort to reunite, and bring life and spirit of the Two Row Wampum to their neighboring communities. This presentation will share the stories and visual experiences of this journey and how land/water based experiences provides reconciliation and alliance building through educational understanding and experiential learning.
2.2.B Indigenous in BC: The Art of Connection from an Indigenous Māori Settler’s Perspective, Unfolding Lessons

- **Dr. Paul Whitinui (Māori) - School of Exercise Science, Physical and Health Education, University of Victoria**

Being bi-Indigenous is a socio-political relevant term I’m choosing to use to self-locate “who I am” as an Indigenous Māori settler living and working on the sacred lands of the Coast and Straits Salish peoples in Victoria, BC. This presentation will share a number of personal insights, reflections and learnings on what it means to be Indigenous living on someone else’s lands as unfolding lessons. Navigating being “bi-Indigenous” in a new country also requires understanding different cultural principles, practices and protocols, as well as, being able to balance the experiences of Indigenous struggle alongside those of hope and success - and in particular, considering how and what can we learn together. Spiritually, this has required a re-calibration and re-positioning of how I work while walking on these sacred lands – both ethically and responsibly. This presentation thus seeks to critique what Beverley (2002) describes as the “essentialism of cultural nationalism” and to offer a way to reclaim the art of “cultural connection(s)” as Indigenous peoples, and to each other. The art of connection is the conscious and critical everyday act of remembering the important roles and responsibilities we all have to support and look after each other every day, and everywhere – no matter where we work, live, and/or play.

2.3 Workshop: Decolonizing = Indigenization: a Transformative Approach and Response to the TRC Recommendations

**Room: Young 317**

**Capacity: 30**

Facilitators:

- **Dr. Jeff Corntassel (Tsalagi) – Indigenous Governance, University of Victoria**
- **Kundoqk Dr. Jacquie Green (Haisla) – School of Social Work, University of Victoria**
- **Dr. Esther Sangster-Gormley - Associate Dean, Human & Social Development (HSD), University of Victoria**
- **Estrella Whetung - PhD student, University of Victoria**

The Dean of HSD at the University of Victoria made a commitment to work with seven schools in our faculty to decolonize how we deliver our programs. Since April 2016, we have collaborated with Elders to think through how we as a faculty can decolonize and Indigenize through our course outlines, how we teach, how we interact with Elders Voices and local Indigenous communities. Throughout our collaboration we have discussed notions that in order to Indigenize or Decolonize, we as a Faculty need to locate our own identities and examine how we ‘live’ decolonization or indigenization which in turn, provides us with methods of how we respond to recommendations of the Truth and Reconciliation Commission. We will review the project intentions and goals then form Break Out Groups to discuss.
2.4 Workshop: Naming Here: the “Product” and Process of an Indigenized Pedagogy

Room: WT 226
Capacity: 25

Facilitators:

• Laura Johnston - North Island College
• Erin McConomy - North Island College
• Nick VanOrden - North Island College

We begin this workshop by describing some key ideas related to “Indigenizing” first year courses, including: collaboration, communication, and community; transfer credits; Indigenizing protocols; voice; and a range of pedagogical theories and practices. Our interactive group exercise will then encourage participants to explore these ideas while working to redevelop a first year course. Workshop participants will be organized into small groups, with each group member assigned a common role within Canadian post-secondary institutions and each group assigned a sample course. The groups will be tasked with redeveloping their courses to incorporate Indigenizing pedagogies and practices. Participants are encouraged to combine their personal experiences and backgrounds with the distinct goals and triggers of their assigned role to shape this redevelopment process. Concluding with a thorough discussion, this workshop will provide attendees with a set of tools to help navigate the complexities of Indigenizing processes.

2.5 Presentation and Circle Discussion: Raising Our Hands to Our Children

Room: Young 201
Capacity: 40

• Anastasia Butcher – Early Learning and Care Program, Camosun College
• Enid Elliot – Early Learning and Care Program, Camosun College
• Chivonne Graff – Child Care Services, Camosun College
• Jessica Hrechka – Early Learning and Care Program, Camosun College
• Corrine Michel (Secwepemc) – Indigenization Coordinator, Camosun College
• Karen Morris – Child Care Services, Camosun College
• Jeanne Puritch – Early Learning and Care Program, Camosun College
• Lisa Stekelenburg – Child Care Services, Camosun College

This past year Camosun College Child Care Services in partnership with the Early Learning and Care Program and Indigenous Education and Community Connections have been exploring ways to create welcome for Indigenous families, as well as provide support for children’s learning about local Indigenous narratives and knowledge. We are considering ways faculty and child care staff can continue to build relationships with local First Nations Elders, community and connect the gifts of language, stories, land and culture with
students. We are at the beginning of a journey to understand more deeply the effects of colonization and our own response-ability. Finding ways to walk alongside students in this journey to learn about our shared history is an important step to build understanding and compassion. Join us in this important conversation.

2.6 Workshop: Virtual Reality and Cooperative Trades: The Next Generation

Room: Young 209  
Capacity: 28

Facilitators:

- Doris J. MacKinnon, Ph.D. - Coordinator, New Program Development, Red Deer College  
- Wendy Cameron, B.A. Honours - Student Ambassador Assistant, Red Deer College

As a workshop participant, you will learn about our program design that implements an innovative training model for welding apprentices in which we reversed the traditional Alberta Apprenticeship and Industry Training block training system. The Government of Canada has recognized our program as one of only 10 supported across Canada for its innovative approach to trades training and learner engagement for under-represented groups. See how we incorporate virtual reality welding simulators, community-based learning and cooperative work placements as a way to address individual learning styles. Hear the student narratives that accompany our PhotoVoice project as a way to understand how they chose to document their learning journey when our project progressed from community-based learning in their First Nation community to our campus environment. Participate in a discussion about our program evaluation process, outcome measurements, challenges and perceptions of success.

2.7 Panel: Holistic Approaches to Life and Living

Room: Young 217  
Capacity: 40

- Carla Badger (Sucker Creek First Nation) - Senior Manager, First Nations, Métis and Inuit Curriculum Branch of Alberta Education and graduate student, University of Alberta  
- Sarah Auger Cortez (Mikisew Cree First Nation) - PhD student in Educational Policy Studies, University of Alberta  
- Robert Jackson – PhD Candidate in English and Film Studies, University of Alberta  
- Corinne Tracy Riedel (Métis Nation of Alberta) - Undergraduate student in English Literature and Creative Writing, University of Alberta and Instructor’s Assistant  
- Christine Stewart - Associate Professor, Department of English and Film Studies, University of Alberta

In this session, we will share some insights from our participation in a unique course offered at the University of Alberta. Led by Cree Elder Bob Cardinal and Dwayne Donald descendent of amiskwaciwiyiniwak, Papaschase Cree, this class follows the 13-moon cycle and focuses on the holistic wisdom of four directions teachings. Grounded in deep connec-
tions with place, these teachings are dedicated to connecting people to sacred ecology in holistic ways. These connections involve a relational ethic, known in Cree as miyowâhkôhtowin: good relations. We will share our experiences as students and faculty participating in the course, considering how the relational ethic of miyowâhkôhtowin influences the ways we honour and understand our places within it. While we each approach this conversation from different standpoints, we view this ethic as an urgent reminder and extension of our Treaty 6 inheritances and obligations. During the session, we will offer attendees some of the key insights from the four directions seasonal teachings.

2.8 Panel: Indigenizing Healthcare Education

Room: Young 219
Capacity: 44

2.8.A Living and Learning with First Nations Communities

- Joanna Fraser – Nurse Educator, North Island College and Simon Fraser University
- Evelyn Voyageur – Elder and Nurse, North Island College

We will share the story of an incredible learning experience that is Indigenous led, land-based and wellness focused. For the last 10 years Evelyn Voyageur, Nurse and Elder and Joanna Fraser, Nurse Educator, have had the honour of co-facilitating a remote one week field school for nursing students and other professionals to live and learn with the Wuikinuxv and Dzawada’enuxw Nations. We learn through relationships, experiences and ceremonies in a way that is transformative for all participants and also for the educational and health institutions we work and learn in. After 10 years of experience we have some valuable lessons to share about culturally safe collaboration between institutions and First Nation communities, creating ethical and inclusive learning spaces, Indigenous and land-based learning experiences and supporting people through personal transformation.

2.8.B UBC Learning Circle

- Aurelia Kinslow - Education Coordinator, UBC Learning Circle, School of Population and Public Health, University of British Columbia
- Divina Ridley (K’eegam ‘Nayee) (Nisga’a Nation) - Program Coordinator, UBC Learning Circle, School of Population and Public Health, University of British Columbia

University of British Columbia (UBC) Learning Circle is a free webinar and videoconference educational program that focuses on Indigenous physical, mental, spiritual and emotional health and wellness. It is coordinated by staff of UBC’s Centre for Excellence in Indigenous Health and receives funding from the First Nations Health Authority. The program prioritizes Indigenous knowledge sharing among health professionals, community members, Elders, students and youth. It provides First Nations communities with access to continued professional development and education, supports learner engagement in First Nations communities and practices Indigenization within the structures of a post-secondary institution. This presentation will describe current activities, highlight accomplishments, and offer lessons learned.
2.9 Workshop: Beautiful Words: Transmitting Indigenous Cultural Values in Language Revitalization

Room: Young 227  
Capacity: 30

Facilitators:

• chuutsqa Layla Rorick M.Ed. (hiškwiiʔatḥ Nuu-chah-nulth) – Doctoral Student in Indigenous Language Revitalization, Education Studies in Curriculum & Instruction, University of Victoria

• T’lat’laḵuł Patricia Rosborough EdD. (Kwakwa̱ka̱ʾwakw)- Assistant Professor, Indigenous Education, Department of Curriculum & Instruction, Faculty of Education, University of Victoria

Many of the languages of BC are polysynthetic, meaning words are composed of multiple morphemes, or units of meaning. Drawing on examples from Kwak'wala and Nuu-chah-nulth, T’lat’laḵuł and chuutsqa’s workshop demonstrates how learners can be supported to use morphemes, whose meanings can express Indigenous worldview, as building blocks in their language learning. Rather than solely memorizing words and phrases, learners can be encouraged to listen for and use the morphemes they know to understand in the context of an Indigenous cultural perspective and produce new words and phrases. Our workshop will include a review of polysynthetic Indigenous languages in BC and an interactive activity on how to support learners to use morphemes as building blocks for language learning. The workshop will end with a group KWL (Know, Want, Learned) exercise to assess and illustrate what participants already knew, want to know, and ultimately learned.

2.10 Workshop: Participatory Community Mapmaking for Curriculum Building Opportunities

Room: Young 220  
Capacity: 10

• Facilitator: Craig A. Campbell – Penn State University

The workshop will engage participants in the process of creating hand-made “maps” of the community in which they facilitate learning. The step-by-step arts-based process allows the mapmaker to define all elements of their particular community. Once completed, the maps will then be presented to share information on location, landscape, natural features, and human-made features that are highlighted in the maps. We will then brainstorm cultural, community, and place-based curriculum-making opportunities that may support learner engagement at their learning site. This workshop is centered on using a modified version of Dr. Peter Berg’s watershed mapping exercise, which Dr. Campbell has successfully utilized in inquiry-based teacher education courses with Indigenous students, as well as in a course on pedagogies of place for the Indian Teacher Education (ITEP) program at the University of Saskatchewan. Please bring along both your sense of place and sense of wonder to the participatory workshop!
2.11 Wellness Session: Wellness Circle

Room: Wilna Thomas Cultural Centre
Capacity: 20

Facilitators:

• Elder Victor Underwood (Tsawout First Nations)
• Elder Bernadine Mawson (Tsawout First Nations)

Take time to care for your heart, spirit and body as well as your mind. Join Elders Victor Underwood and Bernadine Mawson in a wellness circle incorporating smudge and cedar brushing.

2.12 Art Session: Simple Medicine Pouches

Room: Young 325
Capacity: 20

• Facilitator: Zofia Rogowski (Anishnaabe, Rama)

Explore basic hand sewing and leather working techniques as you create your own medicine pouch! Anishinaabe artist Zofia Rogowski will lead you in this simple process, friendly to novice crafters and beyond. This workshop will enable you to try several different leather punching tools, familiarize yourself with four traditional medicines, and learn a simple craft that you can take home to your community or school. The only thing you need to bring is a positive attitude!

BLOCK 3: AUGUST 24TH 3:00 PM – 4:15 PM

3.1 Panel: Indigenization Projects at Camosun College

Room: WT 204
Capacity: 35

3.1.A Reconciliation and Lost Identity: The Creation Of Orange Shirt Day

• Eddy Charlie - Orange Shirt Day at Camosun College
• Kristen Spray - Orange Shirt Day at Camosun College

Orange Shirt Day is an event in honour of Residential School survivors across Canada started in Williams Lake by Phyliss Webstad in 2013, and held each year on September 30th. With the initiative of two Indigenous Studies students, Camosun College began to hold an Orange Shirt Day in 2015 and it has become an annual event in the College and the city of Victoria. This presentation seeks to address building alliances not only between communi-
ty and the academy, but also between Indigenous peoples and settler society. It is critical that settler society understands the legacy of the Residential School system and its inter-generational impacts. Therefore, we are interested in the delivery and reception of this message presented at Orange Shirt Day and will consider how academics and community members can work together to forward accessible information around reconciliation. We will discuss the origins of the project as well as the challenges organizers faced in bringing its message to the larger community. Ultimately, we are dedicated to understanding potentials and also limitations in the process of creating alliances in this era of reconciliation, as we believe all people need to come together for healing.

3.1.B QCASET Indigenous Culture Camp

- Marissa Jim (WSÁNEĆ) – Indigenous Studies Student, Camosun College
- Richard Spearman (Anishnaabe) – Instructor, Indigenous Studies Program, Camosun College
- Todd Ormiston (Tlingit, Northern Tutcheone) – Chair of Indigenous Education, Camosun College

There is a need for an experiential learning course that is reflective of Indigenous ways of knowing, being, seeing, and doing at Camosun College, that will give Indigenous, and non-Indigenous students the opportunity to engage with Indigenous knowledge systems. This presentation will describe how the QCASET: Indigenous Culture Camp was designed to meet this need. The camp will operate within the First Nations Experiential Learning Cycle: Experiencing (engagement in “real life” learning experiences), Reflecting (internalization of the experience), Meaning Making (analysis of the experience) and Acting (application of experience to other ‘real life’ situations). For Indigenous students, the Culture Camp will be a “real world” experience that demonstrates the value of Indigenous Knowledge, and is also a reflection of themselves within mainstream education. Non-Indigenous students within the Indigenous Studies Program will be exposed to a different way of relating to the world around them that extends beyond the theoretical, and into the practical.

3.2 Presentation and Circle Discussion: Indigenization: Stories & Strategies

Room: WT 206
Capacity: 20

- Facilitator: Corrine Michel (Secwepemc) – Indigenization Coordinator, Camosun College

This interactive circle includes stories that draw on over a decade of experience as Coordinator of the Indigenization Initiative at Camosun College. I will share stories based on a Four Corner Post model of indigenization that incorporate the foundational elements I have found necessary to beginning, sustaining and enhancing the actions that have moved the initiative forward. The Four Corner Post areas are: curriculum development and delivery, employee education, services for students and policy and planning. The stories are woven together to incorporate acknowledgement of the land and peoples of this place, Indigenous ways of teaching and learning, and the emergence of indigenization from a place of Indigenous strength.
3.3 Panel: Resurgence and Indigenization in Post-Secondary Education

Room: Young 211
Capacity: 45

3.3.A Indigenous Resurgence in Mainstream Higher Education:
Faculty of Education, University of Victoria

- Dr. Onowa McIvor (Norway House Cree Nation, MB) - Associate Professor, Indigenous Education, University of Victoria
- Chaw-win-is (Nuu-chah-nulth) – Indigenous Resurgence Coordinator, Indigenous Education, University of Victoria

Indigenous Education (IED) at the University of Victoria is committed to continuing to make our Faculty more welcoming to Indigenous people. In June 2016, the Faculty of Education (FoE) developed a new role titled ‘Indigenous Resurgence Coordinator (IRC)’ in support of this goal. The IRC, in collaboration with all members of the FoE, is responsible for the development and implement of Indigenization and Indigenous resurgence initiatives within the Faculty of Education. We will discuss how the journey within this context is an invitation to move forward together. We do this by creating spaces in our buildings, revisioning curriculum, practices and processes to be more culturally congruent for Indigenous students, staff and faculty.

3.3.B Weaving Indigenous Knowledge Into the Academy: Perspectives from Three Aboriginal Post-secondary Institutes in British Columbia

- Dr. Rheanna Robinson (Métis) - University of Northern British Columbia

Aboriginal post-secondary institutes (APIs) have an important role within higher learning in British Columbia and model the practice of Indigenization. However, while there are many opportunities associated with the integration of Indigenous knowledge (IK) at an API, there are challenges to consider. This presentation will discuss both the promises and challenges of integrating IK from the perspective of an API while creating space to dialogue about the role of Aboriginal institutes in higher learning and what can be learned from API experiences. Using a case study method and an Indigenous and Western theoretical foundation, my research shares the successes, limitations, and the challenges the Nicola Valley Institute of Technology (NVIT), the Wilp Wilxo’oskwhl Nisga’a Institute (WWNI), and the former Cariboo Chilcotin Weekend University (CCWU) program face, or have faced, in the integration of IK. Also included are perspectives from individuals from one mainstream, non-Aboriginal institution, the University of Northern British Columbia (UNBC). To represent my position as a Métis scholar I present my findings through the framework of the Métis Sash.
3.4 Workshop: The Invisible Heroes Project: Aboriginal Stories from Vancouver’s Downtown Eastside

Room: Young 300
Capacity: 30

Facilitators:

- Lucy Alderson – Project Coordinator and Instructor, Capilano and Carnegie Learning Centre
- Victoria Rose Bull (Cree Nation, Maskawis, Alberta)
- Rosemary Georgeson (Sahtu Dene and Coast Salish) – Writer and Storyteller
- Priscillia Tait (Wet’suwet’en)
- Herb Varley (Nisga’a, Nuu-chah-nulth, Haida, T’lingit)

Two years ago, the Carnegie Learning Centre (a partnership between Capilano University and the Carnegie Centre) began a project to recognize the untold experiences of inner-city Aboriginal community members. Members of the project will be at the workshop to tell the story of how we began by nominating a group of “invisible heroes” for their daily positive contributions to the Downtown Eastside and how these community members became the authors of the book “Invisible Heroes.” We want to give you a chance to try out some of the activities we used to explore themes of identity and resilience and see how they might work in your adult learning setting. These activities were designed to encourage participation using multiple learning styles and strengths and opportunities for different literacy levels. The workshop will be presented by several community members who contributed stories as well as project facilitators.

3.5 Workshop: Access vs. Accessibility: Indigenous Participation in Post-Secondary STEM Programs

Room: Young 201
Capacity: 40

- Facilitator: Sandy Marie Bonny, PhD - STEM Access Initiatives, College of Arts & Science, University of Saskatchewan

This workshop will examine assets and barriers to post-secondary science, technology, engineering and mathematics (STEM) engagement for Indigenous learners, drawing on research-based perspectives, as well as the presenter’s experiences facilitating STEM outreach and transition initiatives at the University of Saskatchewan, in Treaty 6 Territory and the Homeland of the Métis Nation. Participants will engage in discussion to reflect on the value of increasing Indigenous STEM capacity at the community, institutional, and national levels; and to explore pathways to support Indigenous students who embark on STEM degree pathways as an under-represented, and culturally isolated, student cohort. Our goal is to explore ideas, practices and perspectives to inform the development of improved post-secondary, transition, and community-engaged STEM outreach programming that can provide a sightline for Indigenous students to access diverse STEM degree paths, succeed within those programs, envision themselves as disciplinary leaders, and meet the challenges of the future as Indigenous STEM professionals.
3.6 Workshop: Opening the Circle: Reconciliation in Health and Human Services

Room: Young 219  
Capacity: 20

Facilitators:

• Faye Martin (Gitxsan, House of Dawamuuxw, Giskaast) - Indigenous Support, Health and Human Services and Advisor, Eyēʔ Sqȃ’lewen: Centre for Indigenous Education & Community Connections at Camosun College
• Cynthia Smith – Dean of the School of Health and Human Services, Camosun College

The need to create Indigenous space, not only as an invitation to Indigenous students into the health and human services field, but also as an invitation to all students to engage in relationship with Indigenous peoples and the collective history of Canada, is met through dialogue and conversation circles. In Circle format we will share how Faye’s position as a permanent Indigenous support in the School of Health and Human Services at Camosun College came to be and the importance of senior leadership support for the position. In our experience this role enables integrating Indigenous perspectives into the classroom and curriculum, benefiting both Indigenous and non-indigenous learners and instructors. An opportunity for new relationship arises by sharing the reality of our collective history. It has in many ways created a new understanding that we hope will serve the health of both the Indigenous and general population, in new ways of knowing, being, doing and seeing. Be prepared to sit in Circle, leaving your shoes (status) at the door.

3.7 Workshop: Teachings from Ethnobotany: Connecting to the land, our health and our culture through working with plants

Room: Young 217  
Capacity: 30

• Facilitator: Leigh Joseph, MsC (Coast Salish) - Squamish Nation Education Department and PhD Candidate, University of Montreal

Leigh Joseph is a Coast Salish ethnobotanist from the Squamish First Nation. She grew up in the traditional territory of the W SÅNEĆ First Nation in Brentwood Bay. Leigh completed her Masters of Science at the University of Victoria and is pursuing a PhD in Ethnobotany through the Université de Montréal. This workshop will give background information on the study of ethnobotany and identify ways to incorporate traditional plants into an educational setting. The workshop will be a combination of presentation and hands on learning. The traditional knowledge connected to plants can be utilized in many different ways to enhance a learning experience. Join us to share and learn about ways to incorporate our traditional plants in the classroom and out on the land.
3.8 **Wellness Session: Reiki and Cedar Brushing**

**Room:** Wilna Thomas Cultural Centre  
**Capacity:** 20

Facilitators:
- *Elder Gerry Ambers (Kwakwaka’wakw)*  
- *Wayne Seward (Snuneymuxw First Nation)*

Take time to care for your heart, spirit and body as well as your mind. Join Elder Gerry Ambers and Wayne Seward in a drop-in cleansing session incorporating Reiki treatments and cedar brushing.

3.9 **Art Session: Coast Salish Wool Pom Poms**

**Room:** Young 325  
**Capacity:** 30

- *Facilitator: Elder May Sam (Tsartlip Nation)*

Elder May Sam (Coast Salish, Tsartlip) is a highly respected knitting artist and wool-worker who creates beautiful garments using hand-spun wools. Join her in making unique Coast Salish wool ‘pom poms’ during one of two art sessions. A quick and fun craft for beginners, hang them on your bag, vehicle mirror, sweater zip etc. All materials provided.

**FRIDAY AUGUST 25TH**

**BLOCK 4: AUGUST 25TH 10:15 AM – 11:30 AM**

4.1 **Special Guest Panel: Education Is Our Medicine: The struggle for Indigenous doctoral success in the academy through SAGE**

**Room:** Young 216  
**Capacity:** 50+

- *Dist. Professor Graham Hingangaroa Smith - Te Whare Wananga o Awanuiarangi*  
- *Kundoq Dr. Jacquie Green (Haisla) – School of Social Work, University of Victoria*  
- *Todd Ormiston (Tlingit, Northern Tutchone) – Chair of Indigenous Education, Camosun College*

In this panel presentation, we examine two international sites where Indigenous struggle for doctoral success is promoted. The first is based in New Zealand and is called the Maori
and Indigenous graduate program (MAI). The second is based in Canada and is called the Supporting Aboriginal Graduate enhancement (SAGE). Both sites constitute peer-support/ faculty-mentoring educational programs for Indigenous students. The programs support students to make significant educational and social change using research, Indigenous knowledge, and community oriented approaches. In this presentation, we will examine the context in which the struggle for Indigenous doctoral success is situated as well as the actual programs and key aspects of the intervention strategy. The intent for this session is to foster new SAGE opportunities on provincial, national and international levels.

### 4.2 Panel: Indigenous Ethics and Pedagogy

**Room:** Young 217  
**Capacity:** 38

#### 4.2.A Interjections and Re-Orientations for Decolonial Learner Experiences in Indigenous-led Adult Education

- **Nicole Davies (Saulteaux and Métis) - Indigenous Governance Program at the University of Victoria**

Indigenous-led adult education has the potential to be a site of decolonial educational praxis. However, in facilitating Indigenous and settler student classroom dynamics, Indigenous educators in institutional settings can still be susceptible to re-enacting colonial pedagogies in ways that may constitute lateral violence. In considering possible steps to mitigate these tensions, I suggest possible re-orientations of instructors’ priorities and accountabilities within the limitations of a Western educational framework. In supporting learner engagement in a way that transcends harm reduction models and fosters decolonial peer relations, I present pedagogical principles that address the facilitation of space in textual engagement, correctional positionality for student safety, accountability to content and harms in educative transgressions, collectively-generated community learning models, the role of preliminary anti-oppressive awareness, and the active dismantlement of spatial and emotional dominance and occupation in classroom dynamics.

#### 4.2.B Building Capacity Within: Culturally Responsive Pedagogy and Indigenous Approaches to Dispute Resolution

- **Laurie Sherry-Kirk – School of Social Work, McMaster University**

This presentation discusses the design and development of an introductory course that employs Indigenous knowledge and cultural teaching strategies to provide a broad understanding of Indigenous approaches to conflict resolution and restorative practices. While there are challenges associated with the revitalization of Indigenous approaches to dispute resolution (IADR), this presentation concludes with a discussion that outlines how Indigenous teaching strategies are employed in the delivery of a community based curriculum that aligns with the unique ancestral values and spiritual beliefs of individual IADR student practitioners and the communities they serve.
4.3 Presentation and Discussion: An Invitation to the Big Dance: Reviving Indigenous Men’s Relational Responsibilities to Community Health

Room: Young 211
Capacity: 48

- Dr. Devi Mucina (Ngoni/Shona) - Assistant Professor, Indigenous Governance, University of Victoria

In this project, I look to ceremony as an under-valued but vital way to promote Indigenous men’s roles as co-nurturers of community health in partnership with Indigenous women. In this case study, I examine the Gule Wamukulu (performative spiritual mask dancing) as an Indigenous community response from Malawi that centres men’s roles in relational, political, spiritual health through traditional methods of public education. The Gule Wamukulu highlights the importance of healthy gender relations and community actions for addressing men’s decreased involvement in the labour of relational community health, including communal spiritual health, disease prevention, and community parenting. This indicates a need for functional structural change in our approaches to Indigenous community health, to recognize traditional methods of public education without interfering in how it is delivered. While the research has begun in Malawi, I consider the possibility for engaging in an Indigenous cross-cultural exchange around health, gender and governance through ceremony with dancers from Southern Africa, Canada, Hawaii and New Zealand.

4.4 Workshop Indigenization and Policy

Room: Young 209
Capacity: 20

Facilitators:
- Tommy Happynook (Nuu-chah-nulth, Huu ay aht) – Instructor, Camosun College
- Corrine Michel (Secwepemc) - Indigenization Coordinator, Camosun College
- Steven Rumpel - Director, Education Policy & Planning, Camosun College

In 2016 Camosun College launched a renewal initiative focused on education policy. Currently, the Education Policy Team is working collaboratively across the College to create an Indigenization Policy to clearly articulate through institutional commitments the College’s Indigenization Initiative, strategic priorities as it relates to indigenization and importantly, the institution’s response to the Truth and Reconciliation Commissions report. Our presentation will highlight the emergent opportunities and challenges in the College’s journey to articulate the spirit of Indigenization while also clearly articulating the role of policy as an important, accountable and powerful commitment towards reconciliation. We will then use interactive exercises and a circle discussion to unpack questions emerging from this process and reflect on the role of policy as a tool to support and amplify indigenization efforts across a variety of priority areas at a post-secondary institution.
4.5 Workshop: Gathering Stories of Resilience & Strength: A film ‘close to home’

Room: Young 219  
Capacity: 30

- Facilitator: Minogiizhigokwe Kathleen Absolon (Anishnaabe, Flying Post First Nation) - Associate Dean, Aboriginal Field of Study in the Faculty of Social Work, Wilfred Laurier University

In this workshop I will share a film I created that captured beautiful stories of resilience and strength. Through this project, I model Indigenous ways of coming to know and the use of photography, creative arts and storytelling are blended. This type of approach is a significant reminder that gathering knowledge is a lived and spirited journey. The film is series of stories as told a survivor of the St. John’s Chapleau Indian Residential School. It re-stores acts of defiance and disobedience to resistance and resilience. After the film we will sit in circle with the presence of our medicines and song to share our collective thoughts and experiences. Think about your stories of strength and hope from your family and I hope to inspire others that our journeys of learning can be as creative as we have the courage to be.

4.6 Workshop: Strengthening Allies: Ways to create and share Indigenized professional learning resources

Room: Young 211  
Capacity: 30

Facilitators:
- Dianne Biin (Tsilhqot’in) - Indigenization Collaborative Project Manager and Content Developer, BCcampus
- Michelle Glubke, Senior Manager, Collaborative Projects, BCcampus

In this workshop, members of BCcampus will share progress on the Indigenization project which involves the creation and sharing of openly licensed professional learning resources for British Columbia post-secondary institutions. These resources are intended to augment current professional development practice and focus on specific information, practices and principles for researchers, front line staff, instructors, leaders and administrators, and curriculum developers to incorporate as they Indigenize their practice. Take part in a mini-design sprint to create an open resource that is culturally relevant, respectful and shareable.
4.7 Workshop: Practicing Goodness: A Principled Approach to Being Indigenous in the Academy

Room: WT 226
Capacity: 25

- Facilitator: Sharon Hobenshield, EdD (Gitxsan) - Director of Aboriginal Education and Engagement, Vancouver Island University

Indigenous traditions, laws and knowledge inform a specific way of being where the intended consequence is balancing a good heart and mind. Inspired by my grandfather and the Elders teachings at Vancouver Island University, I will share ongoing learning for what it means to work in “a good way”, exploring the ethical application between the ‘being’ and ‘doing’ of Indigenous education. Indigenous principles related to oral teachings, land, sharing and accountability will also be reflected upon and participants joining the conversation will be invited to consider their connection to these principles and others from their social location and academic tradition.

4.8 Panel: Language Revitalization and Indigenous Knowledge

Room: Young 227
Capacity: 38

4.8.A A Blossoming Time at ÁLEṈENEȻ: Experiential Land-Based Learning and Stories of WSÁNEĆ Place Names

- Earl Claxton Jr./Thuh-thay-tun Kapilano (STÁ,UTW/Tsawout First Nation) – WSÁNEĆ Elder, Educator
- Alice Meyers (Scottish/English) – Graduate Student, University of Toronto (OISE)

Through storywork (Archibald, 2008), WSÁNEĆ Elder Earl Claxton Jr./Thuh-thay-tun Kapilano teaches experientially about WSÁNEĆ place names, salmon preparation and food security. Earl teaches seniors and ecology students using land-based pedagogies at eco-cultural restoration sites, pit cooks, and feasts - sharing how SENĆOTÈN language place-names open windows into worldviews interrelated with land and sea. Alice Meyers will describe her role as a ‘deep witness’ as she volunteers alongside Earl at ŁÁU,WELNEW Tribal School in the ÁLEṈENEȻ (Homeland) program, doing work grounded in current land and community-based literature. During this presentation, Earl and Alice will describe these pedagogical moments and discuss land-based strategies used for teaching adults, offering a theoretical discussion grounded in land-based experiential learning concepts. They will speak about their experiences working together as Indigenous/non-Indigenous allies, and about the shared work of eco-cultural restoration in a land-based setting.
4.8.B For the Love of Learning: nuučaan̓uł language revitalization and the yaaʔakmis continuum

- chuulstsq̓ał Layla Rorick M.Ed. (hiškwiiʔatḥ Nuu-chah-nulth) – Doctoral Student in Indigenous Language Revitalization, Education Studies in Curriculum & Instruction, University of Victoria

Indigenous knowledge lives on through ancestral teachings as they are lived, spoken, demonstrated and deliberately shared. Using an autoethnographical voice, chuulstsq̓ał, an adult language learner from the Hesquiaht First Nation (Nuu-chah-nulth) will offer insight and motivations for developing knowledge in distinctly Indigenous ways through language revitalization efforts that are both individually and community driven. She will draw from her experience learning language with elders in the Mentor-Apprentice program and Language Nest during her Masters in Indigenous Language Revitalization at the University of Victoria and from reflexive analysis during her current doctoral studies. chuulstsq̓ał will outline and define some key Nuu-chah-nulth language terms and describe how deepening their understanding supports the reproduction of Nuu-chah-nulth knowledge, proposing that we can continue to learn and share in ancestral ways, thereby joining in an ancestral cycle of passing down knowledge through the generations.

4.9 Panel: A Pedagogy of Solidarity: Structural Violence Against Indigenous, Refugee and Women with Intellectual and Mental Health Disabilities

Room: Young 300
Capacity: 50

- Susana Deranger - Indigenous Wellness Collective, Regina, SK
- Joyce Fossella - Warriors Against Violence, Vancouver, B.C.
- Laurie Hermiston - Native Women’s Resource Centre, Toronto, ON
- Patty Musgrave - Aboriginal Student Advisor, New Brunswick Community College, Fredericton, NB
- Doris Rajan - IRIS (Institute for Research and Development on Inclusion and Society) and University of Toronto, Ontario Institute for Studies in Education, Adult Education & Community Development

Anti-violence efforts have not curbed the violence experienced by Indigenous, refugee women and women with ‘mental’ disabilities, because they do not address the historically shaped roots of oppression, i.e. ongoing process of colonization/imperialism for refugee/Indigenous women and the de-valuing of women with disabilities in a system governed by profit. This panel will share the work of Indigenous community workers/educators from across the land who are working on a national solidarity initiative to address structural violence against women as experienced by these populations. These Indigenous activists are also contributing to doctoral research which pursues the development of a pedagogical framework where women from these communities can learn about themselves and one another, by drawing parallels with their own experiences towards the recognition that the oppression experienced is a key component of a larger political economy. The goal is to share strategies and networks with the synergies of diverse perspectives and experiences.
4.10 Presentation and Circle Discussion: Aboriginal Student Support - A “Circle of Care” Model

Room: Young 217
Capacity: 30

Facilitators:

- Melody Markle (Algonquin Anishnaabe) - Aboriginal Learning Strategist, Thompson Rivers University
- Amanda Thompson (Anishnaabe, Flying Post First Nation) – Aboriginal Student Services, Ryerson University

In this workshop we identify and examine the elements of some successful adult educational strategies for Indigenous people. We examine some examples of how we engage with Indigenous learners and the importance of addressing the whole person. We attempt to go one step further, to consider the role of the medicine wheel/circle of care approach with every student we meet. The focus of our presentation will be centered on how we ensure the student has the appropriate supports from registration to convocation. This presentation also centers importance of community connections to expand “Circles of Care” beyond our respective departments, post-secondary institutions, and locations to provide better support, resource referrals, and networking opportunities among Aboriginal post-secondary support professionals.

4.11 Art Session: Coast Salish Wool Pom Poms

Room: Young 325
Capacity: 30

- Facilitator: Elder May Sam (Tsartlip Nation)

Elder May Sam (Coast Salish, Tsartlip) is a highly respected knitting artist and wool-worker who creates beautiful garments using hand-spun wools. Join her in making unique Coast Salish wool ‘pom poms’ during one of two art sessions. A quick and fun craft for beginners, hang them on your bag, vehicle mirror, sweater zip etc. All materials provided.

4.12 Wellness Session: Reiki and Cedar Brushing

Room: Wilna Thomas Cultural Centre
Capacity: 20

Facilitators:

- Elder Gerry Ambers (Kwakwaka’wakw)
- Wayne Seward (Snuneymuxw First Nation)

Take time to care for your heart, spirit and body as well as your mind. Join Elder Gerry Ambers and Wayne Seward in a drop-in cleansing session incorporating Reiki treatments and cedar brushing.
BLOCK 5: AUGUST 25TH 1:00 PM – 2:15 PM

5.1 Workshop: “The Big-Drum” and Indigenizing Student Supports

Room: Young Lawn
Capacity: 20

- **Facilitator:** Rob Depriest, BA (Métis-Anishinaabe) - Masters Candidate in Indigenous Social Work, University of Victoria and Certified Life Skills Coach

Among many Indigenous nations, drumming is an integral and sacred tradition passed down from generation to generation. Drumming helps facilitate the construction and exchange of knowledge and new learning; it has been utilized for centuries as a positive way of bringing people together; and it can be a powerful healing tool in times of distress. Come and participant in this highly interactive workshop and in-depth circle discussion around some of the exciting ways in which drumming can be utilized to significantly Indigenize student supports services. All teachings and experience levels are welcome! (And yes, there will be traditional singing too!)

5.2 Presentation: African Indigenous Pedagogy: Proposing Recollection-Reconstruction-Reclamation-Application (RRRA)

Room: WT 204
Capacity: 38

- **Peter Genger** - Arthur Mauro Center for Peace and Conflict Studies, University of Manitoba
- **Evelyn Mayanja** - Arthur Mauro Center for Peace and Conflict Studies, University of Manitoba

Africa is still developing pedagogies to rediscover, recover, reclaim and apply Indigenous knowledge that has been lost due to colonialism. Grounded in the African context, this panel proposes the Recollection-Reconstruction-Reclamation-Application (RRRA) process towards a contextualized and decolonizing pedagogy that enables learners to rediscover and re-assert themselves while producing Knowledge and Science rooted in their cultures. Practically, the educator follows four steps: introduces their topic using Indigenous epistemological mediums (e.g. stories, proverbs and riddles) and elicits learners to share experiences. Students then collate shared knowledge, the teacher exhorts and clarifies and students leave with the challenge to apply learned knowledge and research further. RRRA suggests a model for teaching in an Indigenous way in which both teacher and student can use the model to produce Indigenous knowledge.

WITHDRAWN

WITHDRAWN
5.3 Panel: Indigenous Adult Learner Transitions

Room: Young 201
Capacity: 48

5.3.A Mindful listening about readiness, assessment and finding community: Indigenous adult basic education students speak about returning to school

- Francine Emmonds – Graduate Student, Educational Studies Department, University of British Columbia

Adult basic education (ABE) courses are a bridge for completion of grade 12. What do ABE places of education need to know about the adult learners that come through the door? What does it mean to be “ready” to return to school? How is intake assessment received, and what influence does school community have upon the well being of the student, retention rates, and academic potential? A critical exploration of the lived experiences of Indigenous ABE students can help inform programs and policies of ABE places of education in the best way possible. In this study, Indigenous students’ narratives about returning to school give unique insight and provide a perspective currently missing from the academic literature. My research seeks to make room for these stories of returning to school and to contribute to the growing body of academic work that is grounded by Indigenous teachings.

5.3.B Using Indigenous Practices and Knowledge to Facilitate Transitions for Adult Learners from Community Based to College Settings

- Rachel Whitney - Nova Scotia Community College

In Nova Scotia, adults achieve a high school diploma through a sequential system of levels involving a transition from community-based programs to colleges and school boards. The transition has been far from perfect and a recent survey demonstrated that less than 7% of all high school graduates begin their journey in community-based programs. In one region of Nova Scotia, attempts have been made to increase the success of adult learners transitioning across institutions by using Indigenous educational practices. This presentation will highlight those practices and offer suggestions for applications to other jurisdictions.
5.4 Presentation and Circle Discussion: Writing and Relationship Building with Indigenous Learners

Room: WT 226
Capacity: 28

Facilitators:
- Katherine Ackley - The Writing Centre, Camosun College
- Wendy McDonald (Cree and Métis Nation) - Eyēʔ Sqȃ’lewen, Camosun College
- Julia Ready - The Writing Centre, Camosun College
- Christine La Vallee (Kahkewistahaw First Nation) - Eyēʔ Sqȃ’lewen, Camosun College

We will explore ways educators of writing can develop a greater knowledge and understanding of the Indigenous worldview, and how we can incorporate this into effective teaching models. By encouraging storytelling, personal experience, spiritual understanding, the teaching of elders, etc., we seek to embrace multiple approaches to writing, which reflect the diversity of our student body. Through circle, we invite participants from both cultural models to become partners in conversation about ways that we can learn, share and enrich the expression, exploration, interpretation and transmission of knowledge through academic writing practices.

5.5 Workshop: Building International Indigenous Partnerships for Work-Integrated and Experiential Learning

Room: Young 317
Capacity: 20

Facilitators:
- Nadita Beauchamp (Ngāi Tūhoe, Ngāti Kahungunu) - LE,NONET Mentorship & Financial Aid Coordinator, University of Victoria
- Robert L. A. Hancock, Ph.D. (Metis) - LE,NONET Academic Coordinator, University of Victoria
- Dr. Norah McRae - Executive Director, Co-operative Education and Career Services and Director, Office of Community-University Engagement, University of Victoria

Work-integrated learning (WIL) programs support students in identifying prospective career opportunities. While international placements have a long history in WIL, we have developed an Indigenous WIL program to support both the educational goals of students and the needs identified by their communities. In 2015, LE,NONET at the University of Victoria and the Wollotuka Institute at the University of Newcastle (Australia) began to offer Indigenous students a unique blended exchange program including international WIL experiences. To our knowledge this is the first such program in the world, and provides a unique perspective into the cultural dimensions of learning for students, organizations and practitioners. This workshop will highlight critical success factors of international Indigenous WIL exchanges and the value of developing networks to support Indigenous international experiential learning opportunities. Participants will learn about the opportunities and challenges of such exchanges, and to reflect on and discuss the unique aspects of Indigenous-to-Indigenous WIL exchanges.
5.6 Workshop: Community Based Learning and Instructional Approaches: Developing and Delivering Programs Grounded in Indigenous Knowledge

Room: Young 217
Capacity: 30

Facilitators:

- Dr. Fay Fletcher – Faculty of Extension, University of Alberta
- Dr. Patricia Makokis (Saddle Lake Cree Nation) – Faculty of Extension, University of Alberta

How do we engage and privilege Indigenous knowledge in times of the current Truth and Reconciliation Calls To Action? Come and learn how the University of Alberta’s Faculty of Extension designed and is delivering a certificate program that not only privileges Indigenous knowledge but whose courses are co-instructed by Indigenous scholars team teaching with Elders. Two of the five courses are taught on the land, and all include various elements of ceremony. The program is proving to transform all that attend; moving participants from head to heart. Come and learn about the Indigenous Community Industry Relations Certificate (ICIR). Finally, in this time of reconciliation, come and see how Dr. Makokis and Dr. Fletcher work as allies from a place of stating: WE ARE ALL RELATED!

5.7 Panel: Exploring Reconciliation Through Community College Education - SSHRC Research Project – Initial Insights

Room: Young 219
Capacity: 40

- Dr. Christopher Horsethief, Phd (Ktunaxa Nation)
  - Selkirk College/College of the Rockies and Primary Investigator
- Jessica Morin (Ojibwe, French Canadian, Polish)
  - Selkirk College Aboriginal Services Liaison and Project Coordinator
- Theresa Southam - Coordinator of the Teaching and Learning
- Primary Investigator (Okanagan)

The panel discussion will offer initial insights to a SSHRC funded Community and Colleges Innovation Fund project titled “Exploring Reconciliation Through Community College Education”, and will cover topics including: community-led research within this project, the benefits to strong partnerships between the post-secondary institutions and the indigenous communities in the region that it serves, and milestones and challenges within this project so far. This panel offers different perspectives including an institutional perspective and a community perspective, and gives conference participants an opportunity to ask the panel presenters questions about the process that they have undertaken in the development and implementation of this project.
5.8 Presentation and Circle Discussion: Our Language is the Voice of the Land:
land and language-based learning and teaching

Room: Young 227
Capacity: 30

Facilitators:

- Nick Claxton (WSÁNEĆ, Tsawout First Nation) – Instructor, Camosun College and University of Victoria
- John Elliot (WSÁNEĆ, Tsartlip First Nation) – Instructor, Camosun College and University of Victoria

With a focus on the local SENĆOŦEN language and local WSÁNEĆ homelands, John Elliot and Nick Claxton teach a course called IST 234 Land and Language in the Indigenous Studies Program at Camosun College. This course introduces students to the Indigenous relationships among culture, land and language and their connected influences with the development of self-identity. Students participate in land-based activities, learn some aspects of speaking a traditional Indigenous language, and connect with their own ancestral land and language. We will be sharing the approach to our teaching in this class and some examples of our students’ transformative experiences of land and language-based experiential learning.

5.9 Storytelling, Theatre and Finding Indigenous Student Voices

Room: Young 300
Capacity: 20

- Facilitator: Jack Horne (WSÁNEĆ) – Indigenous Studies PhD Program, Trent University

I have been involved in theatre and movement since the age of 17 and I know the value of expression through art. For the past two summers, I have been fortunate to work with “Spiderwoman Theater” director Muriel Miguel and the “Centre for Indigenous Theatre” (CIT). Over a three-week period, Muriel, myself, and two other vocal instructors designed a summer intensive to engage Indigenous youth from different parts of Canada in the development of a show. Through voice, song, acting and movement, Indigenous youth learned the art of storytelling. It has been my experience that Indigenous youth who have difficulty with academic writing often find an outlet through movement and theatre. Following a short presentation, I will invite the participants to engage with some of the theatre exercises and develop a short story in the process.
5.10 Workshop: Learning to Heal/Healing to Learn

Room: Young 201
Capacity: 20

- Facilitator: Dr. Billie Allan (Anishinaabe) - Assistant Professor, School of Social Work, University of Victoria

Decolonizing our hearts, minds, bodies and spirits requires learning to heal in a society that often minimizes, ignores or erases our stories, our histories and our ways of knowing and being. Many Indigenous peoples are drawn to educational programs in helping professions (such as social work, child and youth care, nursing, midwifery, etc.) because we long to bring healing to our families, communities and nations; in this way we may come to school to learn to heal. In the context of educational institutions birthed and steeped in colonial policies and practices, our students often have to heal in order to learn within these challenging environments. This workshop will utilize a sharing circle to share and build knowledge among participants to support the well-being and educational success of Indigenous students, focusing on teachings and practices that help navigate the walk of learning to heal and healing to learn.

5.11 Wellness Session: Wellness Circle

Room: Wilna Thomas Cultural Centre
Capacity: 20

Facilitators:
- Elder Victor Underwood (Tsawout First Nations)
- Elder Bernadine Mawson (Tsawout First Nations)

Take time to care for your heart, spirit and body as well as your mind. Join Elders Victor Underwood and Bernadine Mawson in a wellness circle incorporating smudge and cedar brushing.

5.12 Art Session: Corn Husk Dolls

Room: Young 325
Capacity: 30

- Facilitator: Lindsay Katsitsakatste Delaronde (Kahnawake Mohawk)

Join Victoria’s 2017 Indigenous Artist in Residence Lindsay Katsitsakatste Delaronde in a fun workshop to make a traditional Haudensaunee Corn Husk doll. All materials provided.
Supporters

Donors

• George and Christiane Smyth (Salish Weave Collection) - Thank you for supporting our Cultural Pre-Conference
• The Victoria Foundation – Thank you for supporting our Cultural Pre-Conference

Community Partners

• Songhees Nation – Thank you for co-hosting our Cultural Pre-Conference
• Nicola Valley Institute of Technology
Venue Map

Free parking will be available for conference attendees in parking lots P6 & P7, accessible from Foul Bay Road. Please note that parking in a staff or short term area will result in a parking violation.

Keynotes & Registration will be located in tents on the Young Lawn, here marked with a star.

Camosun College
Lansdowne Campus

Lansdowne Campus

- Emergency Phone
- Bus Stop
- Disabled Parking
- Totem Pole
- Fire Lane
- Fountain
- Motorcycle Parking
- Carpool Parking
- Lockable Gates/Bollards
- Smoking Area
- All Gender Washrooms