14th Annual Indigenous Graduate Student Symposium (IGSS)

Transformation through Indigenous Research and Knowledge

University of British Columbia & Simon Fraser University Partnership

March 4 & 5, 2016

University of British Columbia
First Nations Longhouse, Sty-Wet-Tan Hall
1985 West Mall, Vancouver, BC
Traditional, Ancestral, and Unceded Musqueam Territory

In 2017, the 15th Annual IGSS will be held at Simon Fraser University
14th Annual
Indigenous Graduate Student Symposium (IGSS)
Transformation through Indigenous Research and Knowledge
The University of British Columbia & Simon Fraser University Partnership

Friday, March 4, 2016 5:00-8:00pm
Saturday, March 5, 2016 9:00am-4:00pm

University of British Columbia
First Nations Longhouse, Sty-Wet-Tan Hall
1985 West Mall, Vancouver, BC

Traditional, Ancestral and Unceded Musqueam Territory

The University and Community have shaped each other for some time now in processes of mutual transformation. This year, the 14th Annual Indigenous Graduate Student Symposium explores transformation through Indigenous Research and Knowledge by thinking about how research interacts with community and how community shapes research. This symposium will integrate the ideas in the wordle (shown on the front cover), through a keynote talk, discussion panel with members of the academy and communities, and graduate student oral and poster presentations.
Keynote Speaker: Dr. Pamela Palmater

Dr. Pamela D. Palmater is a Mi’kmaw citizen and member of the Eel River Bar First Nation in northern New Brunswick. She has been a practicing lawyer for 16 years and is currently an Associate Professor and the Chair in Indigenous Governance at Ryerson University. She comes from a large family of 8 sisters and three brothers.

She has 4 university degrees, including a BA from St. Thomas in Native Studies, and an LLB from UNB where she won the Faskin Campbell Godfrey prize in natural resources and environmental law. She went on to complete her Masters and Doctorate in Law from Dalhousie University Law School specializing in First Nation law.

Pam has been studying, volunteering and working in First Nation issues for over 25 years on a wide range of social, political and legal issues, like poverty, housing, child and family services, treaty rights, education and legislation impacting First Nations. She came in second in the Assembly of First Nations election for National Chief in 2012 and was one of the spokespeople, organizers and public educators for the Idle No More movement in 2012-13.

She has been recognized with many awards and honours for her social justice advocacy on behalf of First Nations generally, and Indigenous women and children specifically, and most recently for her work related to murdered and missing Indigenous women. Some of these awards include 2012 YWCA Woman of Distinction Award in Social Justice, the 2012 Women’s Courage Award in Social Justice, Bertha Wilson Honour Society 2012 and Canadian Lawyer Magazine’s 2013 Top 5 Most Influential Lawyer in the Human Rights category, Canada’s Top Visionary Women Leaders 2014, and most recently, the 2015 UNB Alumni Award of Distinction.
Pam’s area of expertise is in Indigenous law, politics, and governance. She has numerous publications including her books, Beyond Blood: Rethinking Indigenous Identity and her latest book Indigenous Nationhood: Empowering Grassroots Citizens. Her political blog, Indigenous Nationhood has been reposted and reprinted in numerous newspapers and magazines. She is a well-known speaker, presenter and educator on Indigenous issues both across Canada and internationally, having spoken in Samoa, Hawaii, Peru, Switzerland and England. She is frequently called as an expert before Parliamentary and United Nations committees, dealing with laws and policies impacting Indigenous peoples.

March 4, 2016 Musqueam Elder Host: Jewel Thomas

Elder Jewel Thomas is an active member of the Musqueam Indian Band and a retired care attendant. She has five children, five grandchildren, and one great-grandson. She is “proud of our First Nations youth for their strength, imagination, and talent”. Jewel’s wish for all of our people is to be “successful, healthy, educated, and receive realistic living wages”.

March 5, 2016 Redistributor of Cultural & Spiritual Health: Shane Pointe

Shane Pointe is a proud member of the Pointe family and an equally proud member of the Musqueam Indian Band. Shane has been active in sharing Language, Culture and Ceremony for the past 40 years- with school districts, municipalities, unions, B.C. provincial government, Canadian federal government and many more. Shane is happy to share...
March 5, 2016 Indigenous Community Panel Members

**Jessie Williams (Squamish)**

Jessie Williams is the Post Secondary Counsellor and acting Director for the Squamish Nation Education Department. She is a member of the Squamish Nation where she raises her two teenage children and a foster child. Her engagement with Post Secondary Institutions is creating partnerships that are positively impacting the graduation rate for adult learners in her community. Jessie’s involvement as a First Nations Education Steering Committee board member and as a First Nations Advisory Committee representative with numerous Post Secondary Institutions is leading to enhanced knowledge, skills, services and programming that are relevant and accessible to Squamish Nation adult learners. Jessie is currently taking the Master of Educational Administration & Leadership – Leadership in Indigenous Education at UBC where she is nurturing her passion to enhance the quality of life for Indigenous learners through higher education.

**Shane Pointe (Musqueam)**

**Pamela Palmater (Mi’kmaw)**
# AGENDA

**FRIDAY, MARCH 4, 2016**

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<thead>
<tr>
<th>Time</th>
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<tbody>
<tr>
<td>5:00pm-5:30pm</td>
<td>Refreshments</td>
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<tr>
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<td>First Nations Longhouse,</td>
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<td>Sty-Wet-Tan Hall</td>
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<td>Light refreshments and finger food</td>
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<td>5:30pm – 5:40pm</td>
<td>Welcome</td>
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<td>Elder Jewel Thomas, Musqueam</td>
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<td>Co-Emcees, Sereana Naepi &amp; Scott Neufeld</td>
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<td>5:40pm – 6:30pm</td>
<td>Keynote Speaker</td>
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<td>Dr. Pamela Palmater, Mi’kmaw</td>
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<td>6:30pm-7:00pm</td>
<td>Acknowledge 10 Year Anniversary of SAGE</td>
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<td>Jo-ann Archibald (SAGE Co-Founder), Todd Ormiston &amp; Jacquie Green</td>
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<td>(SAGE Alumni)</td>
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<td>7:00pm-8:00pm</td>
<td>Coffee and Dessert</td>
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<td>Social &amp; Cultural Sharing – Open Mic - Guests are encouraged to</td>
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<td>share song, story, and poetry</td>
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**SATURDAY, MARCH 5, 2016**

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<th>Time</th>
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<tr>
<td>9:00am-9:30am</td>
<td>Registration</td>
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<tr>
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<td>Registration and Continental Breakfast</td>
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<td>First Nations Longhouse</td>
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<td>Sty-Wet-Tan Hall</td>
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<tr>
<td>9:30am – 10:00am</td>
<td>Welcome</td>
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<td>Shane Pointe, Musqueam: Sharing Cultural Teachings</td>
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<td>Calling of Witnesses</td>
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<td>10:00am – 11:00am</td>
<td>Indigenous Panel: Indigenous Community and Research</td>
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<td>Jessie Williams, Squamish</td>
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<td>Shane Pointe, Musqueam</td>
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<td>Pamela Palmater, Mi’kmaw</td>
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<td>11:00am- 11:15am</td>
<td>Refreshment Break</td>
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<td>11:15am – 12:30pm</td>
<td>Session One: Graduate Student Presentations</td>
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<td>12:30pm – 1:30pm</td>
<td>Lunch and Poster Session</td>
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<td>1:30pm – 3:00pm</td>
<td>Session Two: Graduate Student Presentations</td>
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<td>3:00pm – 4:00pm</td>
<td>Witnessing and Closing, Door Prizes</td>
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## ORAL AND POSTER PRESENTATION SCHEDULE

<table>
<thead>
<tr>
<th>Session One</th>
<th>Ponderosa E111</th>
<th>Ponderosa E121</th>
<th>Ponderosa E123</th>
<th>Ponderosa E127</th>
<th>Ponderosa E117</th>
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<tr>
<td>12:30</td>
<td>Lunch</td>
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<td>12:30</td>
<td>Poster Presentations</td>
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<td>First Nations Longhouse</td>
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<td>Sty-Wet-Tan Hall</td>
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**Transforming and Transformed Education Systems (K-12) (Ponderosa E111)**

**Melanie Nelson**, Masters Student, Psychology, UBC  
*Indigenous Parents of Students with Special Needs and the Education System*

**Yi Chien Jade Ho**, PhD Student, Curriculum Theory and Implementation, SFU  
*Indigenous Wisdom, Modern Education and the Ecological Crisis*

**Indigenous Communities and Indigenous Lands: Mutual Transformation of Land, Water, and People (Ponderosa E121)**

**Kelly Graves**, PhD Student, Faculty of Applied Science – Civil Engineering, UBC  
*Quesnel Lake’s Response to the Catastrophic Mount Polley Mine Tailings Failure*

**Chelsey Schmidtke**, Masters Candidate, Landscape Architecture, UBC  
*Community Heart at Jean Baptiste Gambler Reserve in Calling Lake*

**Szu Shen**, PhD Student, English, UBC  
*The Routes of Uranium: Reframing the Settler Colonial Present*

**Transforming Universities Through Indigenization (Ponderosa E123)**

**William G. Lindsay**, PhD Student, Faculty of Education, SFU  
*Dragons and Tricksters: An Intersection of Chinese and First Nations Culture, Philosophy, and Leadership*

**Sharon Hobenshield**, Ed.D Candidate, Educational Studies, UBC  
*Haq wil la hlo is sim: Walk Slowly on the Breath of Your Ancestors*

**Natasha Wawrykow**, Counselling Psychology, UBC  
*Use of the Validationogram with Aboriginal Clients: Identifying Sources of Cultural and Personal Validation*
Centering Indigenous Languages for Transformative Indigenous Research and Land-Based Education (Ponderosa E127)

Amber Shilling, PhD Student, Educational Studies, UBC
The Transformation Process: How Indigenous Language-Centered Research Challenges Theories of Second Language Acquisition

čuuucqa Layla Rorick, Master of Indigenous Language Revitalization, UVic
Hesquiaht Second Language Immersion on Hesquiaht Land

Critical Perspectives on Transforming Indigenous Education (Ponderosa E117)

Derek Rasmussen, PhD Student Faculty of Education, SFU
Reclaiming Community Teaching and Learning and Resisting Schools’ De-Indigenization

Shannon Leddy, PhD Candidate, Faculty of Education, SFU
Starting from Now

POSTER PRESENTATIONS

12:30pm – 1:30pm
First Nations Longhouse, Sty-Wet-Tan Hall

Sharon Jarvis, MEd ALE, UBC
A Good Way

Gabrielle Legault, PhD Candidate in Interdisciplinary Graduate Studies, UBCO
Métis Nations, Relations, and Mixed-bloods: Understanding Dominant Discourses of Métis Identification in British Columbia, Canada

Leah Grantham, Institute of Gender, Race, Sexuality, and Social Justice (GRSJ), UBC
Necropolitics on the Prairies: Canada’s Eugenic Movement, Indigenous Women, Public Space, and Nation-Building
Personal Transformation Through Indigenous Research Journeys (Ponderosa E111)

Rebecca Klady, Faculty of Forestry, Department of Forest Resource Management, UBC
*Food Sovereignty and Security in a Small, Remote Community in Western Nunavut...or so I thought!*

Lorelei Lester, Masters Student, History, SFU
*From Hell to Harmony: Bringing Together My history and Academic History to Re-Story Colonization*

Monique Fry, Masters student, Faculty of Communication and Culture, University of Calgary
*Xwixiya:m sqweqwel: Memory, History, Story- The University of Calgary International Indigenous Studies Program’s Evolution and Impact*

Transformations in Indigenous Youth and Child Services (Ponderosa E121)

Nancy Laliberte, PhD Student, Gabriella Emery MPH Candidate, Bree Beveridge MPH Candidate, School of Population and Public Health, UBC
*Cuystwi (Let's Go!): Indigenous Youth Wellness*

Elisa Vandenborn, PhD Candidate- Educational Psychology- Faculty of Education, SFU
*Exploring a Communal Approach to Child Protection*

Intersectionality and Indigeneity (Ponderosa E123)

Jessica Cook, Dept of Anthropology/Women and Gender Studies, University of Toronto
*Indigenous Women, Safe Spaces and Community Participation in Tkaronto.*

Sereana Naepi, PhD Student, Sharon Stein, PhD Candidate, Educational Studies, UBC
*Indigenous and International: Overlapping ‘Otherness’ in ‘White’ Universities*
**Indigenous Art, Artists, and Transformation (Ponderosa E127)**

**Dion Kaszas**, Masters Student, Interdisciplinary Studies, UBC  
*Embodying the Past in the Present for the Future: Practicing, Supporting, Highlighting Indigenous Tattoo Revivals Through Indigenous and Creative Research Methodologies*

**Sara Florence Davidson**, PhD, Department of Language and Literacy, UBC  
*Making Your Mind Strong: My Father's Insights into Academic Success*

**Indigenous Peoples and the State: Critiquing and Transforming Law and Policy (E117)**

**Kyle Willmott**, PhD Candidate, Sociology, SFU  
*Governing Indigenous Politics through Transparency, Accountability, and Audit: The Case of the FNFTA*

**Farihah Ali**, PhD Candidate, Health Policy and Equity Program, York University  
*Indigenous Overrepresentation in the Canadian Criminal Justice System: Community-based Approaches to Addressing the Issue*

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**PRESENTATION ABSTRACTS**

**Oral Presentations – Session 1 (11:15am-12:30pm)**

**Transforming and Transformed Education Systems (K-12) (Ponderosa E111)**

**Melanie Nelson**, Masters Student, Psychology, UBC  
*Indigenous Parents of Students with Special Needs and the Education System*

The initial process and preliminary data from the author’s Master’s thesis research will be presented in this oral research presentation. The research focus is the lived experience of Indigenous parents of students with special needs and their interaction with the school system. Conducting research with Indigenous students with special needs and their caregivers is of importance because a significant proportion of students self-identify as Indigenous in British Columbia (Ministry of Education, 2014) and Indigenous students have been over-represented in special needs categories for years. This is relevant because Indigenous students and students with special needs have significantly lower graduation rates than their peers. Research into the perception of Indigenous parents can begin to inform our practices and increase culturally relevant approaches to working with Aboriginal parents of students with special needs. Local Elders will inform my approach to research and elements of decolonizing and Indigenous methodologies will be incorporated throughout.
Yi Chien Jade Ho, PhD Student, Curriculum Theory and Implementation, SFU

*Indigenous Wisdom, Modern Education and the Ecological Crisis*

Since the dawn of the ecological crisis, education has been called to take on an important role in healing our Earthly home. However, modern education’s heavy focus on instrumental rationality has ignored a world of diversity and cultivated ideas and values that devastate the balance of nature. In order to make changes in modern cultural assumptions perpetuated in our educational system, there is much to be learned from Indigenous cultures. In this presentation I do not pretend to define what Indigenous education is but attempt to look at education from an Indigenous perspective. I believe Indigenous education sheds light on six important points that modern education often ignores—community, artistic and sensory development, service, wisdom, harmony, and spirituality. These six points will be laid out using the six-directional pattern as an organizing principle, which guides us to think of education as a moving dynamic rather than stagnant and linear.

**Indigenous Communities and Indigenous Lands: Mutual Transformation of Land, Water, and People (Ponderosa E121)**

Kelly Graves, PhD Student, Faculty of Applied Science – Civil Engineering, UBC

*Quesnel Lake’s Response to the Catastrophic Mount Polley Mine Tailings Failure*

This presentation will present research on the physical characteristic of Quesnel Lake to determine the lake’s response to the catastrophic Mount Polley Mine tailings breach, and highlight the physical characteristics prior to, during and up to 14 months post-spill. Quesnel Lake is a near pristine, deep, Fjord-type lake near Williams Lake, BC. On August 4, 2014, the Mount Polley Mine tailings impoundment breached and deposited 25 million cubic meters of tailings, process water, and other unknown material into Quesnel Lake. This altered the physical qualities of Quesnel Lake drastically, which could affect the First Nations, recreational, and industrial fisheries that rely on the Lake. Quesnel Lake’s response in the first two months after the breach have been published, this presentation aims to add the response for the lake up to 14 months post-breach.
Chelsey Schmidtke, Masters Candidate, Landscape Architecture, UBC
Community Heart at Jean Baptiste Gambler Reserve in Calling Lake

Current ways of Indigenous community living, customs, and values are often not reflected in the structure of reserve communities that are planned, designed and built using a typical westernized development process. The Community Heart Project, is about incorporating local knowledge, values and cultural understandings integral to community health and well-being into the design and structure of the heart of a reserve community. This Community is the southernmost reserve belonging to Bigstone Cree First Nation, and has the most accessible administrative and cultural centre for off-reserve band members and visitors of the Nation in Northern Alberta. This study and design exercise is devoted to examining methods of designing and building in ways culturally appropriate for residents and community members. Ways that will visualize the presence of Woods Cree culture in Calling Lake to guests, visitors and returning family members.

Szu Shen, PhD Student, English, UBC
The Routes of Uranium: Reframing the Settler Colonial Present

In his 2015 book The Settler Colonial Present, Lorenzo Veracini argues for the urgent need to theorize settler colonialism’s contemporaneity and globality in order to see that, as a system of power relations continuing to characterize our present, it “simultaneously but separately engulfs Indigenous and exogenous subalterns” (47). The difficult task of imagining decolonial futures thereby requires us to reframe existing conversations concerning the structural relationships between Indigenous and non-Indigenous racialized subjects. This paper attempts to tackle this task by tracing the capricious routes of uranium that link together geographically disparate sites and bodies. It will do so by drawing attention to uranium’s varying afterlives—from uranium mining in Canada, to nuclear testing in the Marshall Islands, and then to radioactive waste disposal in Taiwan. In doing so, this paper seeks to investigate how unexpected global affinities might take shape across Indigenous and other racialized communities—and how such affinities might help us to contest our “settler colonial present” and envision new ways to engage with one another.
Transforming Universities Through Indigenization (Ponderosa E123)

William G. Lindsay, PhD Student, Faculty of Education, SFU

Dragons and Tricksters: An Intersection of Chinese and First Nations Culture, Philosophy, and Leadership

In components of my PhD research, I have found philosophical similarities between aspects of classical Chinese thought and practice and traditional First Nations thought and practice. Included in this has been a discovery that aspects of traditional leadership skills from both cultures intersect in places and are applicable in my work “Indigenizing” a university. In addition to this, I have personally experienced and observed in these modern times an overlap and intersection of the culture and life experience of Chinese and First Nations people. This paper - tying aspects of these two cultural threads together - will consider the question: What fascinating observations can be made and what personal, philosophical, and leadership lessons can be contrasted, compared, and shared through this cross-cultural intersection?

Sharon Hobenshield, Ed.D Candidate, Educational Studies, UBC

Haq wil la hlo is sim: Walk Slowly on the Breath of Your Ancestors

This presentation will share my doctoral research exploring Indigenous belief systems around the complex and structured practice of gift giving. Seven Gitxsan leaders and seven Elders from Vancouver Island University were contributors to this study, sharing their perspectives in relation to how this practice connects to identity, history and ways of knowing. In this study, I used decolonizing and Indigenous theory (Smith, 2005), Indigenous principles (Kirkness and Barnhardt, 1991) and Gitxsan teachings reflected through the Git’mgan (Crest Pole) to counter a Western research framework and to ensure accountability to the relationships that I have engaged in this research process and to my community. The purpose of my research is to share my personal inquiry and journey into Gitxsan worldview and ways of knowing and being that can inform a deeper level of discussion and engagement for Indigenous students in higher education.
**Natasha Wawrykow**, Counselling Psychology, UBC

*Use of the Validationgram with Aboriginal Clients: Identifying Sources of Cultural and Personal Validation*

Aboriginal students are under-represented in Canadian universities. Research suggests that fractures in one's sense of purpose and belonging in the academic community can contribute to enrollment and retention concerns. Gaining self-perspective, however, has been associated with increases in goal-orientation, motivation, and self-regulation.

This study will examine Aboriginal student’s sources of cultural and personal validation (i.e., objects, activities, places, and relationships). Access to these experiences has been found to affirm one’s sense of self, self-worth, and purpose; whereas disconnection can lead to aversive feelings of self-doubt, disorientation, and stress. Participant’s (N = 20) validation sources will be examined through the use of the validationgram (Ishiyama, 1995), a semi-structured idiographic counselling tool which facilitates self-exploration of validation sources. A holistic narrative analysis will be used to examine the content of the participant’s story. Analysis of narrative themes can be used to create programs that foster Aboriginal student’s success and retention at university.

**Centering Indigenous Languages for Transformative Indigenous Research and Land-Based Education (Ponderosa E127)**

**Amber Shilling**, PhD Student, Educational Studies, UBC

*The Transformation Process: How Indigenous Language-Centered Research Challenges Theories of Second Language Acquisition*

From my personal position as an emerging Indigenous academic, this presentation will consider the transformation process that occurs during Indigenous language-centered research. I will discuss how the communities involved in Indigenous language research mutually shape the design, process, and outcome of the research. More specifically, I will consider how language-centered research with an Indigenous community challenges traditional theories about second language acquisition. An exploration of how cultural and community protocols shapes the research process will be discussed alongside an examination of how this unique shaping then influences and shapes the researcher. This will be followed with an exploration of the potential opportunities this type of research offers both the academic and Indigenous communities.
Čuucqa Layla Rorick, Master of Indigenous Language Revitalization, University of Victoria

Hesquiaht Second Language Immersion on Hesquiaht Land

Ultimately I want to take the language back onto the land. For my Masters project, I delivered the “Hesquiaht Second Language Immersion on Hesquiaht Land” four-day camp in partnership with Hooksum Outdoor School in December, 2015. The project initiated the first stages of curriculum planning for more grassroots language camps, which will stem from specifically Nuu-chah-nulth ways of learning and teaching on the land. It is my hope that this Hesquiaht language resource will aid in future efforts to return the language to the land, creating more fluency that leads to more language use in the home.

Critical Perspectives on Transforming Indigenous Education (Ponderosa E117)

Derek Rasmussen, PhD Student Faculty of Education, SFU

Reclaiming Community Teaching and Learning and Resisting Schools’ De-Indigenization

For 16 years I have worked on education, litigation, legislation and other issues for Nunavut Tunngavik Inc., the land claim group representing Inuit of Nunavut. During my research on education, many Inuit have described how Inuit culture and values used to be transmitted through family, elders and community, but this transmission was broken by schools. Despite some minimal efforts to incorporate Indigenous content into school curricula, formal education’s transmission of culture bears little resemblance to rooted and embedded communal and land-cultivated cultural transmission advocated by many Inuit. I suggest that schooling resembles hydroponic gardening— delivering an identical concentrate (curriculum) to age-divided cohorts under fluorescent lights in cement buildings. Schooling tends to uproot and de-Indigenize a people, yet more schooling continues to be prescribed as the solution to most ills. My talk will describe some ways that communities are maintaining and reclaiming their role in transmitting Inuit culture and values.

Shannon Leddy, PhD Candidate, Faculty of Education, SFU

Starting from Now

The implementation of Aboriginal education within teacher education has become a major focus for many Canadian universities. Instruction in Aboriginal content and pedagogies for student teachers, most of whom are non-Aboriginal, involves a delicate balance of anti-oppressive education and colonial awareness mixed with Aboriginal knowledge and sensibilities. In many cases the delivery of such content falls to seconded classroom teachers who may have little or no training in Aboriginal education, and struggle to include this content in their curriculum. This
session will present initial findings on the use of contemporary identity-based Aboriginal art as a tool of transformative pedagogy. Drawing on data collected from preliminary workshop participants, the potential benefits of this inquiry-based methodology will be explored. Of key significance in this research is the inversion of traditional curriculum that locates Aboriginal people in the colonial past through the introduction of contemporary art and artists as peers in the present.

**POSTER PRESENTATIONS**

12:30pm – 1:30pm

First Nations Longhouse, Sty-Wet-Tan Hall

Sharon Jarvis, MEd ALE, UBC

*A Good Way*

Research in the “Ivory Tower” (Barnhardt & Kawagley, 2005, p. 238) usually asks the question what is the problem. As a method of decolonization, I am suggesting an opposing way to the traditional Ivory Tower way because of “the law of unity and struggle of opposites” and “the law of negation of the negation” (Wozniak, 1975, p. 23). Thus, instead of asking what is the problem, I ask, what is the good way? Next, I ask, is the Indigenous way a good way to do research, to teach and to learn and if so, why is Indigenous way is good way? In order to answer these questions, with permission, I will respectively tell the story of a Metis researcher, educator and learner’s first experience of the Star Lodge ceremony. Next, I invite participants of the story to help distinguish the finding and the conclusions.

Gabrielle Legault, PhD Candidate in Interdisciplinary Graduate Studies, UBCO

*Métis Nations, Relations, and Mixed-blooms: Understanding Dominant Discourses of Métis Identification in British Columbia, Canada*

With the intent to transform our limited understandings of contemporary Métis identity, this study explores the dominant discourses concerning Métis identification that are invoked, reproduced and contested by Métis people residing in British Columbia, Canada. Through applying a critical discourse analysis, 20 participants with varying backgrounds and experiences were interviewed about their identification as Métis. Métis participants told diverse stories about their experiences identifying as Métis, while engaging with multiple and often contradictory ideas drawn from the discourses of nationhood, cultural tradition, and mixed-bloodedness. This poster
includes many such stories to illustrate the ways in which various discourses are drawn upon during processes of identification. This study argues that the reproduction of particular discourses of Métis identification is contextual to the places (communities and institutions) to which individuals belong, suggesting that problematic forms of identification can be addressed at institutional and community levels.

**Leah Grantham**, Institute of Gender, Race, Sexuality, and Social Justice (GRSJ), UBC

*Necropolitics on the Prairies: Canada’s Eugenic Movement, Indigenous Women, Public Space, and Nation-Building*

For Indigenous people, the process of Canadian nation-building meant being ‘marked for death’ or disappearance, either through legislation such as the Indian Act, criminalization which limited the freedom of movement of Indigenous people, removal from communities through residential schools or Indian hospitals, and a multitude of other methods. My research presentation will articulate how Canadian nation-building and westward expansion in the 19th century were built upon a necropolitical desire to regulate Indigenous people and Indigenous nations out of existence. One of the most aggressive and insidious methods through which this was orchestrated was the Eugenics movement of Alberta and British Columbia, this shall be the primary focus of my research presentation.

**ORAL PRESENTATIONS – SESSION TWO**

1:30pm - 3:00pm

**Personal Transformation Through Indigenous Research Journeys (Ponderosa E111)**

**Rebecca Klady**, Faculty of Forestry, Department of Forest Resource Management, UBC

*Food Sovereignty and Security in a Small, Remote Community in Western Nunavut...or so I thought!*

Ostensibly, in May 2010, I began walking a path – I thought I knew where it would take me; I was wrong. I would like to share some of what I have learned along this journey that I call ‘my PhD’. I would like to share about how the community I was meant to be ‘studying’ instead brought me back to my own humanity and deep sense of connectedness to life and love. I would like to talk about how the path I have walked has probably always been in relationship, and how I have been learning to walk in community, the Academy and myself, sometimes in balance and other times
not. I would like to share a bit about how this journey of mine – with its humour, pain and everything in-between – has changed me and the circumstances of my life completely.

**Lorelei Lester**, Masters Student, History, SFU  
*From Hell to Harmony: Bringing Together My history and Academic History to Re-Story Colonization*

I began my graduate school journey with steely determination to keep my culture and my academics separate. My undergraduate academic seasoning convinced me that being Lil’wat and being an academic were not compatible. Through the first year of my Masters Program I assiduously compartmentalized my academics and my being Lil’wat. I now refer to that first year as ‘My year of hell.’ At the SAGE Writing Retreat in July 2015 my eyes and my heart were opened to my folly. I was generously and compassionately presented with a list of readings on Indigenous Methodologies. That weekend I read Kaadossiwin: how we come to know by Kathleen Absolon and my academic experience changed. Indigenous methodologies have made me realize that being Lil’wat is integral to my academics and my lived experience as a Lil’wat woman not only inform but impel my re-search of First Nations History.

**Monique Fry**, Masters student, Faculty of Communication and Culture, University of Calgary  
*Xwixiya:m sqweqwel: Memory, History, Story- The University of Calgary International Indigenous Studies Program’s Evolution and Impact*

This presentation will discuss the personal and academic process of conducting Indigenous research at the University of Calgary. As a First Nation’s academic I am striving to incorporate Indigenous ways of knowing and research into my MA thesis. Given the various limitations that impact my work-location, access and validation to name just a few, this presentation will speak to the necessity of reciprocal research between community and academia even in an urban environment. Furthermore this presentation will also highlight the struggles of Indigenous graduate students that find themselves alone in the academy with few supports. I will provide a brief look in to where my research is at currently in particular the impact of the program from the student perspective.
Transformations in Indigenous Youth and Child Services (Ponderosa E121)

Nancy Laliberte, PhD Student, Gabriella Emery MPH Candidate, Bree Beveridge MPH Candidate, School of Population and Public Health, UBC

Cuystwi (Let's Go!): Indigenous Youth Wellness

Cuystwi’s online quests grew out of a community collaboration of eleven communities in BC exploring ways to teach Indigenous youth history from our perspective and promote wellness through culture.

Cuystwi (for 13 to 15 year olds) will be evaluated utilizing a participatory video method in a PhD project documenting and utilizing Hul’qumi’num health indicators developed by the community and applied to the pairing of the online quest and cultural teachings. Cuystwi’s objectives are to promote wellness by strengthening identity and connections to culture, bring Indigenous youth together to learn with and from each other in a supportive environment and engage youth in teachings that might mitigate future harms and prevent suicide.

Cuystwi seeks to inform health promotion programming for Indigenous youth emphasizing that it must be developed by them to effectively meet their needs, culturally relevant and decolonizing in nature.

Elisa Vandenborn, PhD Candidate- Educational Psychology- Faculty of Education, SFU

Exploring a Communal Approach to Child Protection

This presentation describes my doctoral research, which explores an Indigenous child protection intervention program called CLOUT (Community-Led Organizations United Together) in Winnipeg, Manitoba (MB), as a viable model for the child protection system in British Columbia. CLOUT, a coalition of nine—mainly Indigenous social agencies—is described as an oasis in an otherwise severely dysfunctional child welfare system, where children, birth parents, social workers, foster care parents, and members of the community work together to build a case plan to ensure the right steps are taken towards reunification. Internal reports indicate high reunification rates, high levels of satisfaction and wellbeing reported by families served by the program, and low rates of re-entry into the system. This presentation outlines the theoretical framework, objectives, and the methodological design that frame the examination of affordances, constraints, and outcomes of this established community-embedded program that holds communal views of selfhood as guiding principles for intervention.
Intersectionality and Indigeneity (Ponderosa E123)

**Jessica Cook**, Dept of Anthropology/Women and Gender Studies, University of Toronto

*Indigenous Women, Safe Spaces and Community Participation in Tkaronto.*

This paper will focus on Indigenous women’s activism and participation in the Indigenous community in Tkaronto (Toronto) Canada. The role of Indigenous women in urban spaces in Canada, is central to the sustainability of the Indigenous community and community service organizations (Indigenous Friendship Centres etc). Indigenous women are directly connected to establish spaces and movements that contribute to notions Indigenous resurgence, which in part is directly connected to assisting Indigenous youth to reconnect with their cultural teachings and supporting self identifying. The purpose of this paper would be to understand the process in which Indigenous women contribute to urban Indigenous communities, how they are participating and what “safe spaces” can and could look like for Indigenous peoples in an urban Indigenous community.

**Sereana Naepi**, PhD Student, Sharon Stein, PhD Candidate, Educational Studies, UBC

*Indigenous and International: Overlapping ‘Otherness’ in ‘White’ Universities*

In this presentation we explore the notion that higher education functions as a form of “white property” (Harris, 1993; Patel, 2015). As universities accept rising numbers of non-white international students, some have expressed concern that resources previously reserved to support and serve Indigenous and racialized domestic students are being redirected (Wayanenya & Lester-Smith, 2015). One of the authors will reflect on her experience simultaneously inhabiting the institutional categories of “Indigenous” and “international.” It is challenging to be a good guest twice over (as a visitor on Musqueam land, and as a non-white international student). Supporting decolonization efforts can be seen as trespassing on the university’s “white property,” leaving an international Indigenous student vulnerable. There is also tension around use of resources; is it ethical for a guest to accept invitations and opportunities if it means ‘taking the place’ of other Indigenous guests (Indigenous to Canada but not Musqueam)?
**Indigenous Art, Artists, and Transformation (Ponderosa E127)**

**Dion Kaszas**, Masters Student, Interdisciplinary Studies, UBC

*Embodying the Past in the Present for the Future: Practicing, Supporting, Highlighting Indigenous Tattoo Revivals Through Indigenous and Creative Research Methodologies*

The inscribing of culture through the permanent embedding of ink under the skin seeks to transform individuals and strengthen communities. In this presentation I will tell the story of my journey into the revival of my ancestral tattooing tradition and how it has solidified my own sense of who I am as an Nlaka’pamux person. The story of my journey will be accompanied by the voices of four other Indigenous tattoo artists who are walking a similar path in reviving their respective tattooing traditions. Five voices that seek to tell the story of revival, determination, and transformation. The sharing of my journey and the journeys of my colleagues is a way of leaving Indigenous footprints in the university, it also leaves a well travelled path that outlines the steps other may wish to take in the revival of their tattooing tradition.

**Sara Florence Davidson**, PhD, Department of Language and Literacy, UBC

*Making Your Mind Strong: My Father’s Insights into Academic Success*

My father is a successful and widely renowned Haida artist. As an educator, I had always wondered how he achieved his success. Through a series of interviews, he shared stories with me about how he drew upon the teachings from his family and community, which were deeply rooted in traditional Haida pedagogy, to achieve success in school and later in his life. His stories spanned from the times of supernatural beings to his present role as a tsinii to his grandchildren. After reflecting upon these stories and their connections to the work of Indigenous scholars, I thematically organized my father’s teachings. As a result, I came to understand seven important principles of traditional Haida pedagogy: learning is authentic; learning involves making a contribution; learning occurs through observation; learning involves curiosity; learning involves aspects of spirituality and protocol; the importance of visualization; and the connection between mind and heart.


**Indigenous Peoples and the State: Critiquing & Transforming Law and Policy (E117)**

**Kyle Willmott, PhD Candidate, Sociology, SFU**

*Governing Indigenous Politics through Transparency, Accountability, and Audit: The Case of the FNFTA*

This presentation examines some of the politics of the First Nations Financial Transparency Act (FNFTA). Passed into law in 2013, the FNFTA requires First Nations to publically post audited financial statements, and remuneration schedules of band politicians. First Nations governments and Indigenous activists argued forcefully that the bill was a racist and colonialist imposition met the bill with significant resistance, leading to the recent suspension of enforcement. Through analysis of text and interviews with bureaucrats, I show how techniques of surveillance, transparency, and accountancy are imagined as a way of re-ordering Indigenous politics, and methods for cultivating Indigenous subjectivities that are bounded by 'government of the taxpaying self'. The case illustrates how notions of accountability, transparency, and audit are key to understanding colonial administration of Indigenous communities, and will demonstrate how they are used as technologies that produce a vigilant subjectivity ultimately responsibilized for governing the possibilities for Indigenous politics.

**Farihah Ali, PhD Candidate, Health Policy and Equity Program, York University**

*Indigenous Overrepresentation in the Canadian Criminal Justice System: Community-based Approaches to Addressing the Issue*

Aboriginal overrepresentation in the criminal justice system (CJS) is a clear indication of the failure of the Canadian legal structure. Canada is recognized as a country that takes pride in abstaining from human rights violations and promoting equality and justice. However, analysis of the relationship between Aboriginals and the CJS makes it apparent as to why the SCC and RCAP have referred to this situation as Canada’s national disgrace. Although public discourse has encouraged Indigenous sponsored initiatives designed to reduce the rates of Aboriginal people at all stages of the CJS, these initiatives have been largely disregarded. As a result, Aboriginals are the direct outcome of inappropriate policies resulting in high rates of Indigenous involvement from arrest to release. At a time when the youngest and fastest growing population is inherently disenfranchised, it is essential for community-based alternatives to emerge as the driving force in treating Aboriginal offenders across Canada.
CONTRIBUTORS

We raise our hands in thanks and appreciation to all those who contributed to this wonderful opportunity to present our research ideas to a supportive and community-oriented audience – Elders, keynote speaker, panelists, presenters, participants, volunteers, and the following sponsors of the 14th Annual Indigenous Graduate Student Symposium. Most of all we would like to thank the graduate students who graciously gave and received constructive feedback, engaged in mentorship, and networked amongst other emerging scholars.

Sponsors:

- Supporting Aboriginal Graduate Enhancement (SAGE)
- University of British Columbia: Faculty of Education's Indigenous Education Institute of Canada, Office of Indigenous Education, Irving K. Barber Learning Centre, Xwī7xwa Library
- Simon Fraser University: Office for Aboriginal Peoples, Faculty of Education, Office of Indigenous Education, Indigenous Research Institute, Graduate Studies, First Nations Studies Department

In-Kind Sponsors:

- First Nations House of Learning for use of the Longhouse

14th Annual IGSS Planning Committee:

SFU
- Ron Johnston
- Cheryl Inkster
- William Lindsay
- Amy Parent
- Rupert Richardson
- Scott Neufeld, Co-Chair

UBC
- Jo-ann Archibald
- Aurelia Kinslow
- Amber Shilling
- Suke Padam
- Sereana Naepi, Co-Chair
Happy 10th Anniversary SAGE

SAGE – Supporting Aboriginal Graduate Enhancement

SAGE is a province-wide, inter-institutional, peer-support/faculty-mentoring educational program. SAGE supports Aboriginal students to make significant educational and social change using research, Indigenous knowledge, and community oriented approaches. Non-Aboriginal graduate students engaged in Indigenous research are also encouraged to participate in SAGE.

The BC SAGE co-founders, Dr. Jo-ann Archibald, Q’um Q’um Xiiem, BC and Dr. Graham Hingangaroa Smith, New Zealand established SAGE in 2005-06. SAGE has its origins in the Maori and Indigenous (MAI) graduate peer support network that Dr. Smith started in New Zealand.

SAGE Goals:

- Increase the numbers of doctoral Indigenous students and graduates
- Assist Indigenous students transitioning to master’s and doctoral programs
- Facilitate the development of a cultural and community consciousness to positively affect change within Indigenous communities and elsewhere
- Encourage culturally-informed faculty to be SAGE mentors
- Establish and encourage SAGE pods and cohorts across the province in post-secondary institutions
- Create network opportunities and community-building for graduate students participating within and among pods/cohorts
- Collaborate with post-secondary institutions across Canada and beyond to foster new SAGE opportunities on national and international levels.
The SAGE program operates on the principles of respect, reciprocity, relationships and responsibility.

SAGE pods have been located in partnership with the following universities:

1. Vancouver area: University of British Columbia (UBC) & Simon Fraser University (SFU) partnership
2. Vancouver Island: University of Victoria (UVic)
3. BC Interior: University of British Columbia Okanagan (UBCO)
4. BC North: University of Northern British Columbia (UNBC)

SAGE Logo designed by Jocelyne Robinson
The scale of the letter “S” emphasizes the importance of support shared in the SAGE graduate community. The smaller leaves at apex of the letter “A” represent the individual contribution while the leaves at the bottom of the circle logo represent the reciprocal role of the graduate community as a whole gathering and sharing research, medicines for knowledge and well being. The water evokes the flow of knowledge shared amongst the community that is gathering. The circle four colors evoke the diversity of worldviews amongst the SAGE members who gather in the spirit of the hands back and hands forward philosophy.

We raise our hands and thanks and respect to the following SAGE provincial coordinators and SAGE faculty mentors.

Provincial PhD graduate student coordinators
   Michelle Pidgeon
   Heather Commodore
   Karlee Fellner
   Marissa Munoz
   Aurelia Kinslow

SAGE faculty mentors:
   UBC- Graham Smith, Jo-ann Archibald, Jan Hare
   SFU- Michelle Pidgeon, Deanna Reder, Amy Parent, Vicki Kelly
   UVic – Todd Ormiston, Jacquie Green, Kathy Richardson, Jeannine Carriere, Roger John
   UBCO- Greg Young Ing
   UNBC- Tina Fraser, Antonia Mills, Ross Hoffman
SAGE Activities & Projects
Each SAGE pod group determines session topics and projects each year. These range from research workshops, speaker series, graduate program milestone preparation, career preparation, publication workshops, thesis preparation, and thesis presentations. Projects have included writing retreats, the development of an undergraduate to graduate transition program, and an evaluation of SAGE. Members of SAGE created videos, a student handbook, booklet of student stories, and a web site with many resources to assist with graduate program admission and program retention. www.aboriginaltransitions.ca

SAGE Achievements
Over 1000 graduate students and faculty mentors have participated in SAGE activities and projects since 2005. SAGE PhD graduates now assist with SAGE activities and projects and become faculty mentors (two generations of SAGE members). Since 2006, SAGE volunteers have become the main organizers of the province-wide Annual Indigenous Graduate Student Symposia that has 100+ attendees and 25 graduate student research presentations each year.

We thank the following SAGE province-wide funders:

- BC Ministry of Advanced Education
- Vancouver Foundation
- UBC Faculty of Education – Office of Indigenous Education & Indigenous Education Institute of Canada

Visit our blog! www.gradsage.com
10th Anniversary

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Faculty of Education - University of British Columbia

First Nations House of Learning
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