

**Co-Curricular-Making—  
Honoring Indigenous Connections to Land, Culture, and the Relational Self  
University of Ottawa  
Midterm Report**



Conseil de recherches en  
sciences humaines du Canada

Social Sciences and Humanities  
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**Canada**

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## Summary

The document presents a detailed summary of all activities undertaken in the Faculty of Education, at the University of Ottawa, with the help of the Co-Curricular Making- Honouring Indigenous Connections to Land, Culture, and the Relational Self - Social Sciences and Humanities Research Council (SSHRC) grant. The following activities were organized by the [Faculty of Education at the University of Ottawa](#) in partnership with the [Kitigan Zibi Anishinabeg First Nation](#), [Canadian Curriculum Theory Project](#), [FooknConversation Podcast](#), [Making History: Narratives and collective memory in education](#), and [Project of Heart Ontario](#). The objective was to bring university members from both the francophone and anglophone side of the Faculty and local partners to come together and seek respectful ways for student teachers, teachers, and teacher educators to align their teaching practices towards truth and then, reconciliation.

In the first section, we outlined different presentations as part of the speaker series entitled “Building Connections: Mobilizing Indigenous Histories for Social Change”. This speaker series spotlights the efforts of Indigenous communities to collect, preserve, and control their oral and written histories and identifies the best practices for incorporating these histories within the education programs. In the second section, we provided a brief overview of different events organized at the Faculty of Education that promotes Indigenous ways of knowing in classroom and university space and honours the stories of Residential school survivors and the resurgence of the community. These events were intended to bring Elders and Knowledge Keepers together with participating educators and the extended community. In the third section, we included three professional development workshops for teacher candidates and the larger community at the faculty, including another opportunity to integrate Indigenous knowledge into the classrooms. These professional development workshops are created in response to the TRC’s calls to action for educators and their students to participate in co-curricular- making, by navigating curricula as meaning-making learning and unlearning paths that ask educators and their students to adapt, change, and build understandings. For example, The Faculty of Education offered twelve-week Algonquin language, history, and culture courses to the faculty leadership team, professors, and administrative support staff. Sections four and five are ongoing research projects, including writing and research projects, literature reviews, and podcast episodes in line with gaining a deeper understanding of different First Nations, Inuit, and Métis cultures through teachings that connect land, cultures, histories, and understanding of self in the world.

### **Building Connections: Mobilizing Indigenous Histories for Social Change**

The **Building Connections: Mobilizing Indigenous Histories for Social Change** series spotlights the efforts of Indigenous communities to collect, preserve, control and mobilize their oral and written histories. It also identifies best practices of both Indigenous and settler K-12 schools and post-secondary institutions for incorporating these histories into their history education programs without recolonizing Indigenous peoples and their meanings.

### **Building Relationships with Indigenous Knowledge- The Charles R. Bronfman Lecture in Canadian Studies**

**YouTube Link** (October 10, 2021)

Whatever our roles in Canadian society, better engagement and collaboration with Indigenous Peoples is essential. In this Bronfman Lecture keynote address, Professor **Shawn Wilson** discussed how we can use a principled approach to developing healthier relations. He will explain how to apply these principles when working with Indigenous Knowledge.

Presenter: Professor **Shawn Wilson** is Opaskwayak Cree from northern Manitoba, Canada and now lives on Bundjalung land in eastern Australia. He is Director of Research at Gnibi College of Indigenous Australian Peoples at Southern Cross University. Shawn's doctoral thesis was in Indigenous knowledge, which followed study in psychology and zoology. His presentations communicate the theories underlying Indigenous research methodologies to diverse audiences. Through working with Indigenous people internationally, Shawn has applied Indigenist philosophy within the contexts of Indigenous education, health and counsellor education. In addition to further articulating Indigenous philosophies and research paradigms, his research focuses on the inter-related concepts of identity, health and healing, culture and wellbeing. This has led to the soon to be released *Research and Reconciliation: Unsettling ways of knowing through Indigenous relationships*. His book, *Research is Ceremony: Indigenous Research Methods* has been cited more than 2,200 times and is used a text in many universities.

### **Treaty and Inherent rights and kinship responsibilities to guide all the children in a natural ethical way**

**YouTube Link** (November 10, 2021)

Measurable impacts of the contact experience in history altered traditional life for all time, as such, so has the way in which Indigenous people now think, do, and are. In short, it means the changes evident over time have to do with loss, arguably beginning with discernment. Historicity implies that the Indigenous oral historians give mutual voice and authorize reciprocally accepted versions of past events. Mutual respect is exemplified with great regard to differences in language and the spoken word knowing that the discovery of Turtle Island by Europeans clearly indicates the true possessors of knowledge of the land. The generations that bore witness to the atrocious behaviors of early settlers refusing such criteria for legitimate and mutually beneficial coexistence failed. **Dale Saddleback**' presentation was about learning from those mistakes and reconciling with Mother Earth and Father Sky. This can be accomplished by and through the sustained ways of thinking doing and being of the Indigenous peoples as exemplified by and through *kehteyak* (Traditional Life Ceremonial Elders).

#### **Presenter:**

**Dale Saddleback**, ᓇᑕᑦᑲᑦᑲᑦ ᓇᑕᑦᑲᑦᑲᑦ ᓇᑕᑦᑲᑦᑲᑦ ᓇᑕᑦᑲᑦᑲᑦ, tipahamâtowin ekwa miyikôsiwin miyokiskinotahâwasiwin, is a member of the Samson Cree Nation but experienced early life on the Pigeon Lake Indian Reserve #138A. He is currently a University of Alberta doctoral student in Secondary Education with an interest in Indigenous ways as formalized education. As a nehiyaw scholar under the supervision of **Professor Dwayne Donald**, he aspires to explore the potential of working with kehte-ayak (Elders) in places of higher learning. It is with the aid and guidance of kehte-ayak in specific areas of study that require their feedback, such as, methods and methodology, theory and its relationship with traditional nehiyaw ways of being, inter alia.

## **Indigenous Research Chairs on Historical Memory and the Teaching of the Past**

**YouTube Link** (November 10, 2021)

### **Event description:**

The panel discussion was around three big questions related to the speaker series: 1) How are Indigenous communities taking control over their own histories? 2) How can teachers in Indigenous and non-Indigenous schools and post-secondary institutions access these histories without appropriating them or recolonizing Indigenous peoples and their meanings, and 3) What are the best practices, pitfalls and possibilities in doing 1 and 2.

### **Presenters:**

Professor **Alan Corbiere** is a Citizen of the M'Chigeeng First Nation and Canada Research Chair in Indigenous History of North America, Department of History, York University. As Canada Research Chair in Indigenous History of North America, Professor Corbiere hopes to “re-right” and “re-write” Indigenous history. He and his research team are using oral traditions and Anishinaabemowin and material culture (museum collections) to re-interpret colonial records. Their aim is to weave these sources together to revitalize Indigenous language, culture and knowledge to ensure it plays a central role in our understanding of the past.

Professor **Brenda Macdougall**, University Research Chair in Metis Family and Community Traditions and Director, Institute of Indigenous Research and Studies, University of Ottawa. Professor Macdougall is a leading expert in the history of Métis and First Nations as University Research Chair in Metis Family and Community Traditions. The Ministry of Training, Colleges and Universities and the University of Ottawa established this chair, which will help increase our understanding of Métis history in general and specifically as it relates to identity, community formation and coherence. Macdougall is deeply committed to engaging with Métis and Aboriginal communities, organizations and policy makers. She regularly works with the Métis Nation of Ontario, for example, and makes presentations to this group as well as to the Canadian Standing Senate Committee on Aboriginal Peoples, federal and provincial deputy ministers of Aboriginal Affairs, the Department of Natural Resources Canada and the Law Society of Upper Canada.

**Pierrot Ross-Tremblay** (Innu Essipit) is Professor at the Institute of Indigenous Research and Studies, University of Ottawa. He holds the Canada Research Chair in Indigenous Intellectual Traditions and Self-Determination. His research focuses on memory and forgetting, resistance, sovereignties and effective self-determination.

### **Social Memory Technology or the Right to Memory: The Perspective of the Museum of the Person**

**Youtube Link** (November 24, 2021)

In this talk, **Karen Worcman** presented the **Museu da Pessoa [Museum of the Person]** in Sao Paulo, Brazil, and highlight some cases studies of its impact in order to demonstrate Social Memory Technology (Worcman and Garde-Hansen 2016) at work. This technology is a

methodology developed by the Museum based on the concept that every life story matters and that every social group needs to produce its own history. The Museum affirms that the right of memory is more than just recognizing the memories of a specific group, but more importantly involves all social groups producing their own history, not only to create content, but also having the means to use it productively, technically and archivally. The Museu da Pessoa accordingly works with communities, grassroots organizations, public schools and other organizations on their history projects.

**Presenter:**

**Karen Worcman**, Museu da Pesseo, Sao Paolo, Brazil. Karen Worcman is the founder and director of Museu da Pessoa. An historian and linguist, her research is focused on narratives, life stories and memory. She is also finishing her PhD in the Diversitas group within the Humanidades, Direitos e Outras Legitimidades (Humanities, Human Rights and Other Legitimacies) program of the University of São Paulo. Karen became an Ashoka fellow in 1999.

**Yarning about Yarning**

**YouTube Link** (November 24, 2021)

**Event description:**

In this talk, Professor **Stuart Barlo** discussed the Yarning Method of communication that is framed by a body of principles, protocols and practices used by Indigenous elders to establish Indigenous knowledge about the world as valid and trustworthy and having traditional Indigenous knowledge made known to the wider communities. This method can systemically advance the teaching, research, and practices of Indigenous Knowledge.

A method has been developed that takes yarning from a basic communication tool to a method of collecting and safeguarding Indigenous knowledge, by using its principles and protocols to design a culturally safe place. Yarning has cultural safety at its core as it encapsulates an Indigenous method of imparting and receiving Indigenous knowledge that has been practiced for millennia. By using yarning's mandatory principles and protocols surrounding yarning are deemed a high priority in importance. An important aspect of the yarning method is the ownership of the knowledge and the results from the research a back to the Indigenous participant and, if applicable, the community. In the research space information maybe gifted to the researcher, but the custodianship of the knowledge always remains with the participant who yarned. So often this is not the usual procedure – often research is completed, and the information/knowledge gained from the research is kept by the research authority and used for its own purposes.

**Presenter:**

Professor **Stuart Barlo**, Citizen Yuin Nation, New South Wales, Australia and Dean, Gnibi College of Indigenous Australian Peoples, Southern Cross University, New South Wales Australia. My name is Dr. Stuart Barlo, I am an Aboriginal man from the Yuin nation that is situated on the far South coast of New South Wales, Australia. I completed my PhD journey 2016. I have developed an Indigenous research methodology using the Indigenous Australians'

understanding of the concept of yarning and its underlying principles and protocols. The second part is to open up the discussion on the theory surrounding the concept of the agency of Indigenous knowledge. Over the last five years I have developed the Caring for Country program at Southern Cross university from a book and lecture-based unit to a learning on Country with Country and community as the teachers.

### **The Power of Life Stories: Karen Worcman in Conversation with Pierrot Ross-Tremblay**

**YouTube Link** (December 8, 2021)

Karen Worcman shared her rich experience assisting members of marginalized communities to record and preserve their life histories, and to build collective narratives that enable them to regain control over their lives. Ms. Worcman discussed her work as the founder and director of the Museu da Pessoa (Museum of the People) in Brazil, which has collected over 18,000 life stories through 300 memory projects and has inspired the construction of three similar museums in Portugal, Canada and the United States) and has led international campaigns to value life stories. Dr. Pierrot Ross-Tremblay holds the Canada Research Chair in Indigenous Intellectual Traditions and Self-Determination.

Karen Worcman is the founder and director of Museu da Pessoa. She is also a PhD candidate at the University of São Paulo. She is the co-author (with Joanne Garde-Hansen, Warwick University) of *Social Memory Technology: Theory, Practice, Action* (Routledge, 2016) and has co-edited several books, including *História Falada: memória, rede e mudança social* (2006) (Spoken History: memory, net and social change), *Tecnologia Social de Memória* (2009) (Social Memory Technology), *Transformações Amazônicas* (2010) (Amazonian Transformations), *Todo Mundo tem uma História Para Contar* (2012) (Everyone Has a Story to Tell), *Quase Canções* (2017) (Almost Songs). An Ashoka fellow, Ms. Worcman sits on the boards of Storycenter, on the Ethical Committee of the Memory Studies Association, on Memória da Eletricidade (Electricity Memory) council as an editorial counsellor, and on the International Editorial Board of the journal *Memory, Mind & Media*.

### **History of Canada: First Peoples' Perspectives**

**YouTube Link** (December 8, 2021)

#### **Event description:**

The **History in Canada: First Peoples' Perspectives** project aims to document and make available the views of First Peoples on their own histories, past and present, and to contribute to the education of younger generations all while participating in an effective transformation of history teaching. Our approach is to bring together strong teams of Indigenous community members and of their living memories, school networks and their partners. This approach recognizes that the expertise of territory and use in Indigenous communities is at once legitimate and fundamental for addressing history. This work of truth allows access to erased narratives, amplifies the life experiences of marginalized individuals, communities and groups, and provides access to unpublished or little-known content and methodologies developed by the First Peoples of various nations in Canada and elsewhere.



Indeed, the tools developed by the project offer new capabilities to First Peoples to preserve, archive, study, produce and disseminate their own resources while keeping full control over the content offered and the ways in which these stories and perspectives are disseminated. The dissemination of this unprecedented body of work and the educational materials presented generates a more inclusive and respectful history of First Peoples in Canada. Therefore, the project proposes an innovative approach for educators to share knowledge and pedagogies associated with historical and contemporary realities. In order to support them, we offer participatory and interactive academic tools that will contribute to the transformation of the teaching of First Peoples' history in the classroom and in society at large.

Presenters:

**Christian Labrecque** is a research assistant for the **Canada Research Chair in Indigenous Intellectual Traditions and Self-Determination**. He has developed networks of solidarity with First Peoples people and communities across Canada. For over a decade, he has documented and informed about the struggles for decolonization, affirmation and protection of territories by First Peoples. He has also been instrumental in educating many non-native people in anti-colonial solidarity awareness and action.

**Diane Le May** is a historian. She has worked as a teacher and researcher at the Cégep de l'Outaouais for over 30 years, and holds a master's in history from the University of Ottawa. Her research interests include the relations between First Peoples and non-native peoples. From her beginnings in teaching, she has sought to raise knowledge of First Peoples by developing *stages de formation* (training internships) in Cree and Inuit communities in Nunavik, organizing and taking part in symposiums and working with members of Indigenous communities based on unceded Anishinabe territory to develop exhibitions and teaching material for college-level disciplines.

**Eddy Malenfant** is an experienced filmmaker who first worked at Radio Canada and Télé-Québec before co-founding in 1987 Production Manitu with Zacharie Bellefleur, Céline Volland and Evelyne St-Onge. Eddy Malenfant directed more than 50 documentaries on Innu culture. Among his best-known documentaries is 'INNU,' the introduction of a young Innu to his traditional culture. 'INNU AITUN,' is a series of 13 documentaries on Innu traditional knowledge and 'CHRONICLE OF MINGANIE' or the history of Canada from an Innu perspective. He is also the director of **six digital books on Innu culture**, and the website **nametauinu.ca**, which is dedicated to the transmission of Innu knowledge. He is also co-director with Samantha Duchemin, of an educational program '**TEACHING BY THE ARTS THROUGH INNU CULTURE**.' Mr. Malenfant is now associated with the **Canada Research Chair in Intellectual Traditions and Self-Determination of First Peoples**.

**Pierrot Ross-Tremblay** (Innu Essipit) is Professor at the Institute of Indigenous Research and Studies, University of Ottawa. He holds the Canada Research Chair in Indigenous Intellectual Traditions and Self-Determination. His research focuses on memory and forgetting, resistance, sovereignties and effective self-determination.

**Anita Tenasco** is Anishinabe Algonquin and was born and raised in the Kitigan Zibi Anishinabeg community (an Algonquin community located 2 hours north of Ottawa, Ontario).

She is a djo djo (mother), kokomis (grandmother) and the child of a Residential School survivor and Indian Day School survivor. She has dedicated her career to First Nations education and has served the Kitigan Zibi community for the past 26 years in a variety of capacities. She is currently the Director of Education for Kitigan Zibi and is a firm believer in First Nations Control of First Nations Education. Anita Tenasco is a proud graduate of the Kitigan Zibi High School, Heritage College and the University of Ottawa.

### **Transpacific Encounters, National Historic Sites and Cultural Renewal in a First Nation Community**

**YouTube Link** (January 19, 2022)

#### **Event Description:**

Colonialism has had lasting impacts on Indigenous peoples. In response, Indigenous communities have worked hard to defend their cultural heritage to reflect their unique identities in an era of globalization. The Mowachaht/Muchalaht of Yuquot (Colonial: Friendly Cove, Vancouver Island, British Columbia) share the traditional Nuu-chah-nulth concept of hee-shuk-eesh-tawalk (everything is one) that was instrumental in rewriting the way the government of Canada designated our home as a site of historical significance. In this age of modernity, the challenge of cultural interpretation is infused with protocol and practicality within the grass roots sector, educational institutions and general public. The Truth and Reconciliation Commission of Canada: Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples both provide opportunities to focus on sharing world history through an indigenous lens rather than a Eurocentric one. In this seminar, **Margaretta James** provided direct observations and experiences of language revitalization, cultural preservation, spirituality, sciences in relationship to the land of the Mowachaht/Muchalaht peoples.

#### **Presenter:**

A mother, grandmother and great grandmother, **Margaretta James** has lived among the Nootka of the Nuu-chah-nulth people for several decades. Of Salish and Asian lineage, her love of history and early urban American schooling in Seattle, Washington, inspired Margarita's community endeavours in Indigenous education, heritage preservation and cultural interpretation. In her role as President of the **Land of Maquinna Cultural Society** for over twenty years, her focus has included Canadian historic site awareness, repatriation and global cultural tourism.

Margarita continues to reside at Tsaxana on British Columbia's West Coast and is currently enrolled in the traditional Language course. She is an advocate for Elder and community wellness. She has a publication on her work of historical reconstruction in the current issue of BC Studies. Her publication "**My Transpacific Life**" has appeared in **Unsettling the Islands: Race, Indigeneity and the Transpacific**. Special Issue of BC Studies 204 (Winter 2019/2020): 139-150.

### **Mapping our ways: Critical Cartography for the Robinson Huron Waawiindamaagewin**

**YouTube Link** (February 2, 2022)

## **Event Description**

The **Robinson Huron Waawiindamaagewin** recognize our sacred responsibility to respectfully manage the lands and waters for the prosperity of our communities and future generations. As part of our responsibilities, we are required to understand who we are and where we come from. We are undertaking a major step to understand our historical past and the way the land was used by our relations. Active communication with our communities and key historians is the 'heart' of our project and provides the foundation for fostering meaningful community awareness. This presentation demonstrated how we have adopted critical cartography to re-visualize ancient maps and historical research, that incorporates modern mapping concepts with theoretical critique to create innovative treaty educational tools for our community members.

### **Presenters:**

**Cheryl Recollet**, Director of Research and Engagement, Robinson Huron Waawiindamaagewin

**Cheryl Recollet**, member of Aujjauk Doodem, Point Grondine, is highly interested in treaty relationships and governance. She has strong experience in meaningful community engagement and in fostering community-based research. Her past roles include Senior Environmental Communications Analyst for the Chiefs of Ontario, Field School Instructor for the Indigenous Environmental Keepers Program at Atikameksheng Anishnawbek, and Director of Sustainable Development for Wahnapiatae First Nation. In 2018, She was recognized by Northern Ontario Business as one of the Top 40 Under Forty Young Leaders in Northern Ontario.

**Nicky Recollet**, GIS Analyst, Robinson Huron Waawiindamaagewin

**Nicky Recollet** has always had a strong connection to the land that is known as Wawnabitaybing (Wahnapiatae First Nation) and places the values that her ancestors passed down to her with the utmost respect and appreciates the roles and responsibilities of her spirit and clan, Aujjauk Doodem. As GIS Analyst for RHW, Nicky Recollet contributes to our mapping programs, projects, and applications. Some of the applications-built offer Ministry data to view and monitor activity. While other projects consist of Critical Cartography and research with our historians. She is currently working on her Masters in GIS Applications, online with Vancouver Island University.

## **Indigenous People's Perspectives on their Own Histories**

**YouTube Link** (February 16, 2022)

### **Event Description:**

This presentation focused on the creation of an Atikamekw social studies curriculum known as the Kiskinohamasowin Atisokana program, taught at the primary and secondary levels. The objective of this program is to offer the Atikamekw youth an opportunity to better know the realities of their nation and those of other peoples. The first year of the Atisokana program is currently taught to secondary one students in Atikamekw secondary schools in the communities of Wemotaci and Manawan in Northern Québec. Our speakers outlined the challenges

encountered in the preparation of the program and the pedagogical choices that were made as a result.

**Presenters:**

**Christian Coocoo** is originally from the Atikamekw community of Wemotaci, Quebec. Trained in anthropology at Laval University in Quebec City, he is the Coordinator of Cultural Services at the Atikamekw Nation Council since 1998. He works actively for the valorization and the perpetuation of the culture of his nation. He initiates and coordinates the documentation, transfer and outreach activities on the history, knowledge and traditional ways of the Atikamekw. He has also been collaborating for several years on various research projects with organizations and researchers from several universities.

**David Gascon** is currently the Vice-Principal at Nikanik High School in the Atikamekw community of Wemotaci. He was a secondary school social studies teacher and has completed a DESS in school leadership and management, in which he studied the impacts of the integration of Indigenous knowledge and pedagogy in schools in Indigenous communities. He is currently the coordinator of the Kiskinohamasowin Atisokana program working committee.

**Daviken Studnicki-Gizbert** teaches environmental, Latin American and global history at McGill University in Montréal. His research has examined early capitalist trade in the Iberian Atlantic, the history of resource extraction in Mexico, and the contemporary Canadian mining industry in Latin America. He is currently engaged in collaborative history and cartography projects with the Congreso Ngäbé, Buglé y Campesino de la Región Norte de Santa Fé (Panama) and the Conseil de la Nation Atikamekw (Québec).

### **Mi'kmaq Perspectives on Public School Education**

**YouTube Link** (March 2, 2022)

**Event Description:**

In this panel, long-term l'nu educator **Corinne Chappell** and University of Prince Edward Island UPEI Advisor to the VPAR on Indigenous Affairs, Associate Vice President, Indigenous Affairs and Unima'ki College, Hereditary Chief **Stephen Augustine**, described their diverse efforts at returning Indigenous l'nu knowledge to l'nu youth on their territories in Mi'kma'ki. Professor **Omeasoo Wahpasiw**, a nehiyaw previously living on l'nu territory, described her experiences in order to develop appropriate land relationships amongst all Canadians, as relevant to the public school system.

**Presenters:**

**Stephen Augustine** is a Hereditary Chief on the Mi'kmaq Grand Council and the Associate Vice-President Indigenous Affairs and Unama'ki College at Cape Breton University. Previously he was the Curator of Ethnology for Eastern Maritimes at the Canadian Museum of Civilization, in Gatineau/Ottawa. He holds a Masters degree in Canadian Studies from Carleton University focussing on traditional knowledge curriculum development in the context of the education system and a Bachelor of Arts in Anthropology and Political Science from St. Thomas

University. Over the years, Mr. Augustine has shared his expertise in research and traditional knowledge with many organizations, including government departments, the Assembly of First Nations, and various Indigenous communities across Canada. In his role as a Hereditary Chief on the Mi'kmaq Grand Council and by Elders' training since an early age, Mr. Augustine has a thorough command of traditional practices, his language and the history of his people.

**Corinne Chappell** is an advisor to the Vice-President Academic and Research on Indigenous Affairs. She has joined UPEI as Advisor to the VPAR on Indigenous Affairs. This new leadership role will be key in planning, developing, and implementing Indigenous initiatives at UPEI. This includes providing guidance on stakeholder collaborations and helping to develop a better understanding of and response to the Calls to Action that relate to post-secondary education as outlined in the Truth and Reconciliation Commission of Canada's final report. Ms. Chappell will play an important role in the development of the new Faculty of Indigenous Knowledge, Education, Research, and Applied Studies. She holds a Master of Education from both UPEI and St. Francis Xavier University, and is a Doctor of Education student at Western University. She has been teaching for over 20 years and at Colonel Gray High School for 15. She co-founded and chaired the PEITF Aboriginal Education Advisory Committee and is a member the National Indigenous University Senior Leaders' Association, based at First Nations University of Canada. Ms. Chappell is also widely regarded as a Mi'kmaq artisan, creating and garments and art pieces that blend traditional styles with modern fashion.

**Omeasoo Wahpasiw, PhD**, is a nehiyaw iskwew (Saddle Lake) raised in Saskatoon, Saskatchewan. She currently resides in the unceded Algonquin Aanishinaabe territory of Ottawa. She is grateful to be in an ancient gathering place for many nations to gather in peace. Professor Wahpasiw teaches in Carleton University's School of Indigenous and Canadian Studies and the Azrieli School of Architecture. In 2016 she completed her PhD at the University of Saskatchewan (History) and gave birth to her wonderful child. She then taught on unceded L'nu territory at the University of Prince Edward Island in the Faculties of Arts and Education. She values most her relationships with humans across Turtle Island.

### **Transformative action and the Intercollegiate Decolonization Network (IDN)**

**YouTube Link** (March 30, 2022)

#### **Event Description:**

The **Intercollegiate Decolonization Network (IDN)** is an informal, grassroots collective composed of Indigenous and non-Indigenous employees and students, primarily from English-language colleges in the Tioh'tia:ke (Montreal) area, who work in collaboration with Indigenous partners from Indigenous schoolboards and organizations. During this presentation, our speakers shared experiences and analyses of systemic racism, as well as addressed the responsibilities of non-Indigenous CEGEP employees in learning to recognise and resist systemic barriers to Indigenous student success and in, offering concrete ways to overcome these challenges. They introduced IDN's methodology and action plan entitled "Taking action on systemic racism in college education in Quebec: An Indigenous focus", in the hope that this action plan can guide and inspire transformative action and meaningful change.

## **Presenters:**

**Professor Deborah Rose Lunny** teaches in the Crossroads Indigenous Transitions Program and the Humanities Department of John Abbott College. Currently, her work is focused on securing and managing grants to support Indigenous CEGEP students, the Intercollegiate Decolonization Network, and Indigenous-lead approaches to decolonizing college education. She is interested in intersectional social justice pedagogies, transnational feminist activisms, social movement learning, the ethics of Indigenous student engagement, and naming and dismantling systemic racism in the CEGEP system.

**Kim Tekakwitha Martin** is Mohawk from Kahnawake, a practicing nurse and a nursing instructor at John Abbott College. She started her nursing career working in the emergency department of a central city hospital serving a large Indigenous homeless population and surrounding communities. She has also been an instructor for licensed practical nurses and caregivers. Having worked with Indigenous students and patients in various educational and health care settings, and having observed their experiences through a unique lens, she speaks to these observations and how to policies and organizational approaches may conflict with historical and cultural approaches.

**Miah Otter** is a student at Concordia University who is, pursuing an undergraduate degree in studio arts. They are an advocate for Indigenous students and have been working with the Intercollegiate Decolonization Network (IDN) in decolonizing and Indigenizing education.

### **Other Special Events Organized by the Faculty of Education, University of Ottawa Teacher Education and Indigenous Mathematics June 13th, 2022**

by Stanley ‘Bobby’ Henry, PhD student, Trent University & Part-time professor, Brock University

When educators outside the social sciences and humanities are tasked the responsibility to infuse Indigenous education into curriculum, encountering barriers are inevitable. These barriers are unfortunately the long-term impacts of colonizer’s Eurocentric beliefs that Indigenous people of TurtleIsland were without scientific or complex knowledge systems. Fortunately, Indigenous scholars in conjunction with non-Indigenous scholars in contemporary times contend these residual beliefs and are making substantial headway to decolonize education. This presentation detailed the collaboration between an Indigenous and a non-Indigenous mathematician in the development of K-8 lesson plans posted on the National Centre for Collaboration in Indigenous Education’s website. This was the speaker’s attempt to showcase how Indigenous and non-Indigenous scholars support teacher education programs and pre-service teachers in decolonizing mathematics in their classrooms

Stanley “Bobby” Henry is of the Ball Deer Clan. He is member of the Cayuga Nation, one of the Six Nations of the Haudenosaunee Confederacy. His Traditional Name is “Hanadawęhę:s”, or He Goes Over a Town. He is a community member of Six Nations of the River Territory located in southernOntario. He has spent 15+ years of his life in K-12 Cayuga language immersion education and is currently a SSHRC doctoral scholar at Trent University and a part-time professor at Brock University.

## **Honoring Residential School Survivors September 28th, 2022**

We were fortunate to have the opportunity to listen to the testimonies of residential school survivors from the Kitigan Zibi Anishinabeg First Nation as a first step to our individual and collective commitment of unlearning and learning at the Faculty of Education. It was also part of the Faculty's Indigenous Year Action Plan and educational commitment to our partnership with the National Center for Truth and Reconciliation. It was also in recognition of needed and ongoing educational programming leading up to the National Day for Truth and Reconciliation on September 30<sup>th</sup>

### **Gyoiho:wá:neh dwawé:na<sup>7</sup>: Reflective practice in Cayuga language teaching for adults October 11, 2022**

2022 marks the kickoff of the UNESCO's International Decade of Indigenous Languages. This international declaration draws attention to a bitter reality many Indigenous people across the globe face, language extinction, death, and/or dormancy. Taking global action is an endeavour to redress the colonial legacies of colonization. However, what actions are Indigenous people taking at the grassroots level to curve language loss and regenerate Indigenous languages? What positive outcomes are Indigenous people making that is preserving their Indigenous language? Join the upcoming session to explore how Cayuga language, a language of the Iroquoian Language Family, learner and speaker weaves together Constructive Learning Theory in a university course. The workshop was drawn from anecdotal accounts in transitioning from a learner and speaker to instructing adults taking Cayuga language in their undergraduate studies.

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### **Professional Development for Teacher Candidates and Larger Community at the Faculty of Education, University of Ottawa**

#### **Anishinaabe Algonquin language, history, and culture course**

The Faculty of Education is offering a twelve-week language course to the faculty leadership team, professors, and administrative support staff. The first two cohorts (one on the francophone side and the other on the anglophone side) attended the introductory course from January to June 2022. These courses were offered by Ms. Anita Tenasco, member of the Kitigan Zibi First Nation. We had 30 students registered for these courses (15 in the francophone cohort, 15 in the anglophone cohort). In September 2022, two new cohorts began their twelve-week introductory course. There is also an intermediate course for students who have completed the introductory course. The Co-Curricular Making- Honouring Indigenous Connections to Land, Culture, and the Relational Self - Social Sciences and Humanities Research Council (SSHRC) grant has provided students with different Algonquin history and language resources to enrich these courses.

**In Collaboration with Project of Heart- Day of Reconciliation**  
**2nd Year Teacher Candidates- August 30th, 2022- More than 40 participants  
attended**  
**1st Year Teacher Candidates September 21, 2022- more than 90 teacher candidates  
participated**

We were honored to have an Elder from Kitigan Zibi to share her stories of surviving residential school and the resurgence of her community. We learned and participated in a variety of activities in the afternoon: a Reconciling History walk downtown Ottawa: a Reconciliation Tour at Beechwood Cemetery a discussion with Krystin Dumont, an Algonquin youth activist and advocate; a workshop on the resources of the Caring Society; and the NFB filming screening of “We Can’t Make the Same Mistake Twice”.

**2nd Year Teacher Candidates- Honoring the Calls to Action Walk  
September 29, 2022**

In honoring our commitment to the Truth and Reconciliation that calls educators among others to action, Urban Cohort teacher candidates have been participating in various initiatives, including a Reconciliation Walk. The urgent need for moral courage in standing up against racist and colonial practices that continue to do harm to First Nations, Inuit, and Métis came through loud and clear.

**A professional development opportunity to integrate Indigenous knowledge into the  
classroom  
October 1st, 2022**

In response to the Truth and Reconciliation Commission's Calls to Action as well as the requirements of the Ontario curriculum and to provide an opportunity for several groups of people in the world of education to learn more about Indigenous knowledge and perspectives, a professional development day was focused on the Anishinabe territory. The day was developed to enable members of the Faculty of Education, University of Ottawa to better integrate these perspectives into their current and/or future teaching. Held on October 1, 2022, the day was organized in partnership with members of the Kitigan Zibi community at the Cultural center Kitigan Zibi Anishinabeg (41 Kikinamage Mika Kitigan Zibi, QC).

**Invited Writing Project  
Truth and then Reconciliation Research: An Emerging Field of Educational Studies**

Lisa Howell and Nicholas Ng-A-Fook were invited to contribute a chapter to *The International Encyclopedia of Education 4th Edition*, which is in press.

**Abstract:** In the past 25 years, state sanctioned apologies for historical atrocities have become a neoliberal norm in many countries around the world. These apologies are often followed by commitments to policy enactments of truth, and then reconciliation education. In Canada, First



Nations, Inuit, and Métis Survivors of colonial injustices have long-called for the truths that they have courageously shared to be taught in schools across the country. In their positions as settler teacher educators, the authors examine exactly how such truth-telling be re-storied as part of an emerging field of truth, and then reconciliation education research. Drawing on recent research done by educational researchers in Faculties of Education across Canada, the authors maintain that settler colonialism can be unlearned through ethical relationality, truth-telling and listening, and pedagogical moves that re-storying our collective pasts in ways that strengthen Indigenous communities while politicizing the nation-state's settler colonial creation stories as ones of forgetting as much as remembering selective historical truths. The authors conclude that although there are challenges and limitations toward the ways in which truth and then reconciliation educational research is conceived and lived across the different settler colonial educational systems, possibilities are realized when we seek to learn from and in collaboration with First Nations, Inuit, and Métis peoples.

### **Ongoing Research Projects**

#### **Collaboration with Kitigan Zibi Anishinabeg and the Urban Community Cohort**

In partnership with the Education Sector in Kitigan Zibi, and Elders and community members, Teacher Education students in the Urban Community Cohort (UCC) will work with youth in Kitigan Zibi to develop an oral storytelling project. This project will support the desire from community members to have their life stories honoured and documented for future generations. UCC students and Kitigan Zibi youth will work together to record, edit, and produce a podcast series, talking book, or other community outputs. This project will be led by UCC professors Linda Radford and Lisa Howell.

#### **Co-Curricular Making – Honouring Indigenous Connections to the Land, Culture, and the Relational Self**

This work centers our focus on Treaty education in relation to Ontario's Social Studies/Geography/History/Indigenous curriculum development for secondary students and teacher education programming. So far, we have completed a literature review and drafted an article for publication. From the review, we have analyzed Treaty education articles, videos, websites, and various Treaty agreements. Treaties are not only historical, but they hold contemporary significance and responsibility upon and between First Nations, the Crown, the Government of Canada, and all peoples living in Canada to this day. We urge for these complexities to be addressed within curriculum development in Ontario and across Canada... of which we hope this research is used to inform.

## **Fooknconversation Podcasts**

### **Episode 01: Dwayne Donald**

MARCH 29, 2020

<https://www.fooknconversation.com/podcast/episode-1-dwayne-donald/>

Dr. Nicholas Ng-A-Fook interviews Dr. Dwayne Donald who is a descendent of the Papachase Cree. Dwayne works as an Associate Professor within the Faculty of Education at the University of Alberta. During their conversation, Dwayne shares his perspectives on the current material, political, and spiritual contexts of living in social isolation and how it might provide an opportunity for us to rethink what it might mean to live well as human beings. He addresses some of the following concepts: nehiyaw concepts of 4, balance, unlearning, ethical relationality, treaty education, and serving as an oskâpêwis (an Elder's helper).

### **Episode 02: Lindsay Gibson**

APRIL 6, 2020

<https://www.fooknconversation.com/podcast/episode-02-lindsay-gibson/>

Dr. Nicholas Ng-A-Fook interviews Dr. Lindsay Gibson, an Assistant Professor at the University of British Columbia. Prior to his work in higher education, he taught secondary school history and social studies within the Kelowna public schooling system for twelve years. During their conversation, Lindsay shares his perspectives on what we might learn from the discipline of history education in relation to the 1918-1919 Influenza Pandemic and COVID-19. He addresses some of the following concepts: trauma, equity, historical thinking, historical consciousness, virtual reality, construction of historical representations, teaching ethical judgement, historical harms, and Twitter curation.

### **Episode 07: Jennifer Tupper**

MAY 5, 2020

<https://www.fooknconversation.com/podcast/episode-07-jennifer-tupper/>

Dr. Nicholas Ng-A-Fook interviews Dr. Jennifer Tupper, Dean at the University of Alberta Faculty Education on Treaty 6. During their conversation, Dr. Tupper shares her perspectives on responding as an educational leader to systemic economic, educational, health crises as a community. She discusses some of the following concepts: living transitions as an educational leader, treaty ethics, education, and relations, ethical relationality, disrupting a settler imaginary, White settler historical consciousness, life writing process, family stories, teacher education, social studies education, collaborating with Elders and teachers, encountering one's privilege as a white settler educator, citizenship education, restorying to be unsettled, and so much more.

### **Episode 09: Timothy Stanley**

MAY 17, 2020

<https://www.fooknconversation.com/podcast/episode-09-timothy-stanley/>

Dr. Nicholas Ng-A-Fook interviews Dr. Timothy J. Stanley, former Interim Dean of the Faculty of Graduate and Postdoctoral Studies @uOttawa. During their conversation, Dr. Stanley shares

his perspectives as a historian about the invisibility of everyday racisms in Canada. He discusses some of the following concepts: the rise of anti-Chinese racisms, the tragic death of Colten Boushie, the grammar of settler colonial racializations, racisms, and organized exclusions, the genealogy of Canadian settler property rights, removing monuments, the genealogical privileging certain inclusions and exclusions, living in Montreal as a mixed race youth, banning public expressions of faith in Quebec, the removal of national statues, living in China, and so much more.

### **Episode 11: Kiera Brant-Birioukov**

JUNE 1, 2020

<https://www.fooknconversation.com/podcast/episode-11-kiera-brant-birioukov/>

Dr. Nicholas Ng-A-Fook interviews Kiera (Kaia'tano:ron) Brant-Birioukov, a Haudenosaunee doctoral candidate studying at the University of British Columbia. During their conversation, Kiera shares her perspectives as an Onkwehón:we curriculum scholar in relation to the 2020 Pandemic. They discuss some of the following concepts: seasonal knowledge, renewal, a returning to Elders' teachings, land, prophecies, educational estrangement, ethical relational spaces, transformational pops, whose water are we standing on, Haudenosaunee and Kanenstóhare theories, curriculum studies, homecoming, being an uninvited guest, spirit and ceremony in education, a post-TRC educational landscape, Indigenous autobiography, a corn soup research methodology, and so much more.

### **Episode 13: Nicholas Ng-A-Fook**

JULY 5, 2020

<https://www.fooknconversation.com/podcast/episode-13-nicholas-ng-a-fook/>

Dr. Dwayne Donald interviews Dr. Nicholas Ng-A-Fook, a Professor of Curriculum Studies at the University of Ottawa. During their conversation, Dr. Ng-A-Fook shares his perspectives as a curriculum theorist in relation to the 2020 Pandemic. They discuss some of the following concepts: online and distance learning, teacher agility, flexibility, care, and professionalism, currere, experimenting with a podcasting curriculum, the international field of curriculum studies, Hakka and Irish Catholic migrations, living in rural and urban communities in Canada and the United States, life history research, unlearning, learning, and serving with the United Houma Nation, oral history research, racialized segregations, restorying settler historical consciousness and so much more.

### **Episode 14: Adrian Downey**

SEPTEMBER 9, 2020

<https://www.fooknconversation.com/podcast/episode-14-adrian-downey/>

Dr. Nicholas Ng-A-Fook interviews Dr. Adrian Downey, an Assistant Professor at Mount Saint Vincent University. During their conversation, Dr. Downey shares his speculations as a Mi'kmaw curriculum theorist and posthumanist scholar in relation to the current 2020 COVID-19 pandemic. They discuss some of the following concepts: writing during and within the COVID-19 Atlantic bubble, distinctions between the necropolitical, zoopolitical and biopolitical, critical feminist posthumanism, Indigenous curriculum theorizing, scholars, and scholarship,

affect, compost, settler colonialism, dangers of advanced capitalism and wet markets, ecological education, literacies of the land, attending relationally as humans to becoming-with waste, the more-than-human, non-human worlds and so much more.

### **Episode 15: Keri Cheechoo**

SEPTEMBER 29, 2020

<https://www.fooknconversation.com/podcast/episode-15-keri-cheechoo/>

Dr. Nicholas Ng-A-Fook interviews Dr. Keri Cheechoo, an Assistant Professor specializing in Indigenous Education at the University of Ottawa. During their conversation, Dr. Cheechoo shares her perspectives as an Iskwew, (Cree woman), daughter, mom, kookum, auntie, cousin, poet, and teacher from Long Lake #58 First Nation in relation to living in harmony. They discuss some of the following concepts: grandparenting, living as ceremony, dreaming of ancestral medicines, agency, regulating and sterilizing Indigenous women's bodies, legacies of the Indian Residential Schooling system, Orange Shirt Day, relearning intergenerational relations, land acknowledgments, treaties, poetic inquiry, art, Pimatisiwin, a Nisgaa research methodology, trauma, healing, respecting dignity, reconciliation, regeneration, relationality, and so much more.

### **Episode 19: T. Mayheart Dardar**

DECEMBER 10, 2020

<https://www.fooknconversation.com/podcast/episode-19-t-mayheart-dardar/>

Dr. Nicholas Ng-A-Fook interviews T. Mayheart Dardar an Elder, grandfather, father, husband, son of a trawler, marine mechanic, student of martial arts, teacher, and citizen of the United Houma Nation. During their conversation, T. Mayheart Dardar shares his perspectives as a public intellectual, historian, poet, former politician, and writer in relation to the educational, historical, and political settler contexts of Louisiana. They discuss some of the following concepts: COVID-19, love of reading, oil and gas industry, land erosion and coastal restoration, the hurricane season, Houma women leaders, Federal recognition, troubling Eurocentric academic anthropological and historical perspectives, questioning the value system of an extraction settler economy, and so much more.

### **Episode 22: Tasha Ausman**

FEBRUARY 26, 2021

<https://www.fooknconversation.com/podcast/episode-22-tasha-ausman/>

Dr. Ng-A-Fook interviews Dr. Tasha Ausman, a Part-Time Professor at the University of Ottawa, and a full-time science and mathematics teacher with Western Quebec School Board. During their conversation, Dr. Tasha Ausman draws on decolonizing, psychoanalytic, and post-colonial frameworks to share insights on her lived experiences as a classroom teacher during the COVID-19 Pandemic. We discussed some of the following issues and concepts: teacher safety and security, rethinking one's pedagogy and relations with students, understanding and responding to mathematic anxieties, navigating psychic and emotional vulnerabilities, being in families' homes virtually, toward decolonizing one's school community, troubling spiritual and cultural appropriations of Yoga, musical life, and so much more.

### **Episode 24: Catherine Duquette**

APRIL 25, 2021

<https://www.fooonconversation.com/podcast/episode-24-catherine-duquette/>

Dr. Ng-A-Fook interviews Dr. Catherine Duquette, an Associate Professor of Social Studies and History Education at the Université du Québec à Chicoutimi (UQAC). Dr. Catherine Duquette draws on the different disciplinary dimensions of history education and assessment to share insights on her lived experiences as a university educator during the COVID-19 Pandemic. We discussed some of the following issues and concepts: negotiating 3rd Wave and lockdowns as parents, online teacher education collaborations with teachers and teacher candidates, Québec schooling system, adapting to progression models for historical thinking, the impact of provincial examination for history education and the question of assessment, historical consciousness, deconstructing and reconstructing historical narratives with students, and so much more.

### **Episode 27: Cindy Blackstock**

JUNE 14, 2021

<https://www.fooonconversation.com/podcast/episode-27-cindy-blackstock/>

Dr. Ng-A-Fook interviews Dr. Cindy Blackstock, a member of the Gitksan First Nation and the Executive Director of the First Nations Child and Family Caring Society (FNCFCFS). Dr. Blackstock, a Professor in the School of Social Work at McGill University, draws on her interdisciplinary research, Indigenous theories, and social justice advocacy to share insights on the ongoing intergenerational systemic inequities for First Nations children and youth. We discussed some of the following issues: Canada's inequitable provisions of First Nations child and family services, Mosquito Activism, social movements, moral courage and love, Breath of Life Theory, the Canadian Human Rights Tribunal recommendations, Jordan's Principle, media, TRC Calls to Action, Spirit Bear, the FNCFCFS campaigns, and so much more.

### **Episode 31: Michael Cappello**

SEPTEMBER 9, 2021

<https://www.fooonconversation.com/podcast/episode-31-michael-cappello/>

Dr. Ng-A-Fook interviews Dr. Michael Cappello, an Associate Professor at the University of Regina. Dr. Cappello draws on educational core studies and anti-oppressive education to share his insights on people's diverse lived experiences with the COVID-19 Pandemic, in relation to Treaty 4, and "It's ok to be (Against) White(ness)." We discussed some of the following issues: neoliberal politics and economics of a pandemic, global inequities accessing COVID-19 vaccines, a settler colonial worldview and ideologies of capitalism, race and racisms, racialized systems of advantage, whiteness and its systemic inclusive privileges, unsettling stories of dominance, reimagining citizenship and restorying (restoring) our treaty relations, intergenerational impacts of the Indian Residential Schooling system, legacy of state sponsored policing, troubling token land acknowledgements, Federal election, and so much more.

### **Episode 32: Sean Carleton**

SEPTEMBER 27, 2021

<https://www.fooknconversation.com/podcast/episode-32-sean-carleton/>

Dr. Ng-A-Fook interviews Dr. Sean Carleton, an Assistant Professor in the Departments of History and Indigenous Studies at the University of Manitoba in Winnipeg, Manitoba, Treaty 1 territory and the homeland of the Métis Nation. Dr. Sean Carleton, draws on the fields of history, settler colonial studies, economics, and education to share his insights on the historical contexts of the COVID-19 Pandemic, Truth, and then Reconciliation Education. We discussed some of the following issues: Canadian Federal election, colonial logics of elimination, nationalistic racist representations in history textbooks, history of schooling in British Columbia, settler denial and anxiety, role of historians, schools, and Church in supporting the colonial project, media, meaningful nation-to-nation relations, Idle No More, and so much more.

### **Episode 37: Celia Haig-Brown**

APRIL 4, 2022

<https://www.fooknconversation.com/podcast/episode-37-celia-haig-brown/>

Dr. Ng-A-Fook interviews Dr. Celia Haig-Brown a documentary filmmaker and Professor at York University. Dr. Haig-Brown draws on decolonizing approaches to share her insights on what we might learn from, and with, different First Nations communities. We discussed some of the following issues: Ukrainian-Russian conflict, COVID-19 Pandemic, lived experiences with Indigenous teacher education programs, teaching and learning with First Nations mothers, challenges of documentary filmmaking as SSHRC-funded research, Listening to the Land, Resistance and Renewal, collaborating with the Naskapi Nation and different filmmakers, film editing, decolonizing university research ethics policy and procedures, troubling non-Indigenous researchers positionalities, future collaborations with families who have intergenerational relations with the Kamloops Residential School, and so much more.

### **Episode 39: Jennifer Markides**

JULY 4, 2022

<https://www.fooknconversation.com/podcast/episode-39-jennifer-markides/>

Dr. Ng-A-Fook interviews Dr. Jennifer Markides an Assistant Professor at the University of Calgary. Dr. Jennifer Markides shares her insights as a Métis scholar in relation to the 2013 High River flood and during the current COVID-19 Pandemic. She received the 2021 Dissertation Award from the Canadian Association of Curriculum Studies for her doctoral study, titled “Wisdom and Well-being Post-Disaster: Stories Told by Youth.” We discussed some of the following issues: youth led research, impacts of natural disasters on the mental health and well-being of youth, rethinking the school curriculum, counter stories, radical listening, creating respectful and ethical relations with the more-than-human world, each other, holistic conceptions of living well, Montessori philosophy, sharing power, identity politics, Métis scholarship, and so much more.