The Round Dance celebrating the 40th Anniversary of the UM Department of Native Studies, September 17, 2014.

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Student News

PhD student Jennifer Keith and Masters student Joe Dipple’s SSHRC applications were selected for national assessment in Dec 2014.

Masters student Max Aulinger successfully defended his thesis on Indigenous food sovereignty for a Spring 2015 graduation.


Post-Doctoral Fellow Isabelle St-Amand received a SSHRC Connexion grant for the international conference Revisioning the Americas through Indigenous Cinema in Montréal as part of the First Peoples’ Festival.

PhD student Cathy Mattes presented at the symposium “Who Counts? A Feminist Showdown” for the organization Mentoring Artists for Women’s Art in October 2014.

Masters student Christy Anderson is currently Aboriginal student recruitment officer at the Univ. of Mb.

PhD student Micheline Hughes researched, compiled, and wrote the UMNATV Winter 2015 Newsletter (and we thank her for it)!!!!

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PhD student Darren Courchene will receive nearly $20,000 in project funding to study, record, and assist Anishinaabe language revitalization efforts – funded by the Manitoba Research Alliance.

PhD student Ryan Duplassie will head up the 2nd Grassy Narrows Travel & Study course, May 18–June 1, 2015. Students register at the 2nd or 4th year to suit degree requirements. The program offers four days of intensive on-campus instruction followed by ten days at Grassy Narrows for fishing, building, and ceremony.

PhD student Lisa Whitecloud-Richard & Masters student Andrea St. Pierre's moccasin vamps were featured in the nationally renowned Walking with Our Sisters exhibition.
The Native Studies Department celebrated its 40th anniversary as a department on Sept. 17, 2014. Created in 1974 and the second oldest in Canada, the department has grown into, as faculty member Niigaan Sinclair describes: “one of the best programs in North America, delivering culturally fluent, critically aware, and dynamic courses with cutting-edge faculty.”

The day included two events: “Celebrating the Strength of Indigenous Women and the 40th Anniversary of Native Studies,” which took place from 11:30 am to 1:30 pm in Migizii Agimik (and kicked off our fall colloquium series) and a cultural celebration and feast called “40 Years 1974-2014 Department of Native Studies,” which occurred from 4pm to 6pm in front of the Tier Building.

The first event featured guest alumna: Deborah Myran, a community leader with an MA in Native Studies from UManitoba, and Nahanni Fontaine, special advisor to the Government of Manitoba on Aboriginal women’s issues and also holding an MA in Native Studies. The speakers discussed themes of resilience, strength, and culture, and were followed by a luncheon, co-sponsored by the Office of Indigenous Achievement and Executive Lead Deborah Young.

At the afternoon event, current Department Head Dr. Peter Kulchyski reflected on how far the department has come, listing the many accomplishments of faculty and how collegial the atmosphere is. Long-time faculty member Dr. Fred Shore led the grand entry alongside Master of Ceremonies and Aboriginal student advisor Carl Stone. Attendees were treated to performances from Hoop Dancer and UM student Taylor Pelletier, the Asham Stompers (who performed the famed Red River Jig, Inuit throat singing by Nikki Komaksiutiksak, and the Walking Wolf Dancers.

The afternoon ended with a round dance, honouring former department heads Raoul McKay and Renate Eigenbrod. Afterwards, the crowd’s efforts were rewarded with delicious bannock and bison stew.

Both events attracted quite a crowd. The department is looking forward to the next 40 years!
In the 1960’s, the Duff Roblin Government initiated Manitoba Hydro projects in the north, citing perfect environmental circumstances and an economic windfall for the province. His evaluators declared: “the Nelson River is perfect for Hydro, it’s just the right slope”.

Today’s vision is quite different. Public pressure is mounting over concerns that the dams are not economically viable – especially in light of competition from natural gas. Environmentalists cite countless reports that show extensive habitat and migration destruction for animals, erosion of shores, and devastating impacts on caribou, moose, and virtually all fish in the Nelson River.

Recently Manitoba Hydro sought – and received – a 50-year operational license renewal in 2016 but the controversies continue. Plans to build the Keeyask dam and Bipole III have been challenged because the river was the last migration route and spawning grounds for sturgeon. First Nations communities, long promised economic windfalls by neighbouring dams that never arrived, have formed grassroots resistance movements. Surrounding communities who would have had millions of acres of land taken up by power lines, a lot of noise pollution, and disruption to places like natural bird sanctuaries, have testified at places like the Clean Environment Commission of Manitoba saying all the same message: we do not need more hydro projects. As Masters student Joe Dipple explained in his recent presentation to the University of Manitoba Native Studies 40th Anniversary Colloquium, we all have a lot to learn about creating a sustainable Manitoba. The time to act is now.

There is now a movement to commit to another political vision in Manitoba – a party perhaps – under Ninge’aki (mother earth). There is a possibility to reconcile politics and the original spiritual vision of this territory if we are brave, visionary, and committed to a hard journey. Dipple’s presentation inspired me to want to try this.

From my studies, Anishinaabeg desire to share connections to ninge’aki (mother earth) and be governed by onaakonigewin (law of the creator and mother earth). This creates a sense of urgency when reports like the United Nations scientific report on climate change and the recent report that lake Winnipeg was now the most threatened lake in the world. This onaakonigewin comes to Anishinaabeg from our Creation stories, a sort of constitution that says that when Gizhe Manito created the world there was first instilled a voice for the animals, plants, and water. Part of this voice was manidoo-onakaakonigewin (creator’s law) and gakiikwewin (natural law) – they do not go by anything else nor breach those laws. They work within the forces of the earth primarily, negotiating a constant series of relationships in an ongoing system of give and take leading towards reciprocity and equality.

After all others were created and gifted a voice, the Anishinaabeg were made. Created last, we were not to drown out all others but acknowledge and name them, creating our first relationship with ninge’aki through the gifts of anishinaabemowin (language) and gikinoonamagewinwin (teachings). This was a recognition by us, a reminder where we came from and how to do things. This came primarily from our ties to the animals, who we watch and learn from as they help us learn to live by onaakonigewin.

It is this teaching we must turn to now as we form our political visions. This can help us create projects that work with the environment instead of against it. I recently learned of a project in Washington where leaders decommissioned a hydro dam in the interests of supporting and saving fish. The state had to look at how they would support themselves and their energy needs and the earth at the same time. After the dam was dismantled, the sediment, crucial for spawning, facilitated a healing environment that brought the fish back.

Manitoba is now in a situation where a similar project – committing to the values of ninge’aki – can occur. For instance, we have solar panels on so many roofs in Winnipeg we can produce twice the energy a hydro project like Conawapa ever would. With more, we may be able to reduce our dependence on dams, which would lead to a reduction in the need to control water levels in Lake Winnipeg and the devastating environmental degradation taking place. We could turn our attention to marshes, which act like kidneys for lakes, and clean up contamination, helping ecology there too. With some time and vision we might commit to the production of hemp instead of devastating pig farms, reducing the need for trees. This is admittedly a bit of a utopic vision but one happening already. Communities that take one step in the interests of earth often continue in this direction.

This is the kind of vision that I wish to pursue in my work and one that I will encourage political parties to pursue. This is a vision I thank my colleague Joe Dipple for encouraging me to pursue through his presentation and one that I see as real, tangible, and possible in my lifetime. This is ninge-aki, a vision from the teachings of earth.
UMASA:
Students new on campus might wonder how they can become involved in Aboriginal student groups. Here at the University of Manitoba, students have great resources in two student-run groups – the University of Manitoba Aboriginal Student Association (UMASA) and the Metis University Student Association (MUSA).

UMASA works with the University of Manitoba’s Student Union (UMSU) with the goal to provide personal, cultural, and moral support to all of its members – both Aboriginal and non-Aboriginal. This organization plans various recreational, social, political, and cultural events throughout the year which are open to all U of M students.

Some of the activities that UMASA organizes include monthly sweat lodges, monthly potluck meals, intramurals, and men’s traditional drum practice.

One event that may be of interest to our students is the roundtable discussion, “Canadians for a New Partnership: University of Manitoba” on Jan. 22, 2015. Registration for this event is encouraged.

If you are interested in becoming part of this organization or would like to attend the event, you can email: umasacouncil@gmail.com, or drop by their member’s lounge in Room 195 Helen Glass Centre.

MUSA:
Two Metis students who had the goal of promoting, preserving, and exploring Metis culture created MUSA in September of 2013. Because Manitoba is the birthplace of Metis culture and is a province that the Metis founded, MUSA feels that there is a need to have a stronger Metis presence on campus, providing this presence is one of its goals.

This organization is affiliated with the Manitoba Metis Federation (MMF) and is an official group of the UMSU.

MUSA works to provide interactive cultural activities, group outings, while bringing awareness to Metis culture and encouraging members to become involved with the MMF. For instance, MUSA recently worked to fundraise for local Metis community members, hosting a fundraiser that raised $400 for the MMF Bereavement Fund, which assists families with funeral costs.

In the coming winter semester students are invited to attend the Louis Riel Day event that will be hosted by MUSA, UMASA, and Migizii Agimik. In the new year, MUSA hopes to continue fundraising efforts and might even raffle off a laptop, with all proceeds going to the MMF Bereavement fund.

For anyone who is interested in joining MUSA, you may send an email to: information.musa@gmail.com, membership forms can be found on UMCommunityLink.
Dr. Sherry Farrell-Racette has been keeping busy while on sabbatical! As the curator for the Metis Rights Niche at the Canadian Museum for Human Rights she has been making and contributing art, including two textile panels and an audioscape.

She was also invited to the “Indigenous Art and Activism” Summer Institute hosted by UBC Okanagan for an artist residency. Here, Dr. Farrell-Racette worked with other artists to facilitate learning creative activism in an Indigenous context.

Dr. Farrell-Racette also spent six weeks in Quebec. While here, she participated in a symposium for the Settler Art History group, and chaired a session in the Aboriginal Curatorial Collective’s symposium.

In Montreal, Dr. Farrell-Racette gave a public lecture for Concordia’s ‘Speaking of Photography’ series entitled, ‘Indigenous Photography and Voice as Witness.’

Dr. Farrell-Racette spent a week and half studying beadwork at the McCord Museum while in Montreal. She also squeezed in a visit to Vermont to view a quillwork bag from 1810!

In Toronto, Dr. Farrell-Racette participated in a roundtable on Aboriginal Art History at the University Art Association of Canada.

In the later part of her sabbatical, she began two new work projects. One is related to her family. The second is a public art project for the Gabriel Dumont Institute’s new building in Regina. Dr. Farrell-Racette is meeting with elders to ‘collect memories.’ She will create three paintings based on Regina’s Metis history and on her discussion with elders. The first painting will likely feature a large map which is meant to trace stories and memories in places that no longer exist. We will be looking forward to seeing Dr. Farrell-Racette’s new work!

Luckily, her sabbatical was not all work and no play – Dr. Farrell-Racette spent some time visiting family in Ottawa Valley and in Timiskaming.

We are looking forward to having Dr. Farrell-Racette back for the winter semester!

Beadwork from the NWT, currently located at the McCord Museum. Farrell-Racette was studying art such as this as part of the work she completed while on sabbatical.
NATV 1220: Native Peoples of Canada, Part 1 -A survey of the political, social, and economic situations of the contemporary Indian, Métis, and Inuit peoples of Canada from pre-contact to 1945.

NATV 1240: Native Peoples of Canada, Part 2 -A survey of the political, social, and economic situations of the contemporary Indian, Métis, and Inuit peoples of Canada from 1945 to the present.

NATV 1260: Introductory Cree

NATV 1280: Introductory Ojibway


NATV 2220: Native Societies and the Political Process - An analysis of contemporary Canadian (and U.S.) political and administrative processes as they affect Native people.

NATV 2080: Inuit Society and Culture - An examination of the subsistence organization, social organization, cosmology and ceremonies of Inuit from a regional and comparative perspective. While this course will focus on Eastern Arctic Inuit comparison will also be made Greenlanders, Inuvialuit, Inupiat and Yup’ik. We will conclude the course by examining colonial history and the rise of Nunavut.

NATV 2274: Intermediate Ojibway 2

NATV 2450: Images of Indian People in North American Society - Will trace the portrayal of Indian peoples 1492 to the present. Emphasis will be on material and theoretical depictions, and will require reading as well as study of art pieces, tourist objects, cartoons, & movies.

NATV 3100: Aboriginal Healing Ways - This course allows students to work with Aboriginal elders or traditional teachers on concepts of healing and wellness. Emphasis is on Anishinabe or Cree healing practices, though other First Nations approaches may be offered.

NATV 3240: Native Medicine and Health - The health, disease, and medical practices of North American Native peoples. A survey of the health and health care of North American Native people from pre-contact to modern times. Special attention will be paid to traditional concepts of health and healing practices.

NATV 3280: Aboriginal Peoples and the Canadian Justice System - A study of Native peoples’ relationships to civil and criminal law in modern Canadian society.

NATV 3350: Aboriginal Organizations - A study of local, regional and national Aboriginal organizations in contemporary North America and their interaction with government and private agencies.

NATV 3360: Aboriginal Women of Canada - This course explores and critically examines from interdisciplinary and post-colonial perspectives historical and contemporary processes, representation, experiences and social issues specific to Aboriginal women of Canada.

NATV 3370: Political Development in the North - An examination of historical and contemporary political processes in Nunavut, Northwest Territories, and Yukon including the negotiation and implementation of Aboriginal land claims.

NATV 4220: Environment, Economy and Aboriginal Peoples - An analysis of sustainable development issues discussed within a cultural context. Depending on the instructor, this course may have a field component.

NATV 4330: Introduction to Indigenous Graphic Novels - In this course, students will gain a variety of skills through critical reading and literary theory and combine these with techniques to examine and critique graphic novels both by and about Aboriginal people.

NATV 7240: Issues in Colonization - An examination of the factors influencing colonization, assimilation and indigenization. Explores the colonization and decolonization processes, theories of colonization and ways of promoting indigenization without assimilation.

NATV 7250: Culture: Theory and Praxis - A community-based course developed between faculty and students based on researching community development.

NATV 7280: Native Studies Colloquia - Theoretical, methodological, ethical and contextual issues in Native Studies are explored from the perspectives of formally and informally trained experts using a colloquia format.

NATV 7320: Trauma Theory in Indigenous Writing in Canada and Australia - This course will compare selected texts by Indigenous authors from Canada and Australia as trauma literature. The respective texts will be analyzed with the help of trauma theories as developed in relation to the Holocaust.

Attendees of the Fall 2014 Colloquium – in honour of the department’s 40th anniversary – were treated to a variety of lectures that grounded in a variety of areas in Native Studies.

The Colloquium series began with the 40th anniversary celebrations and featured talks by Nahanni Fontaine and Deborah Myran. Both discussed the strength of Indigenous women and culture. The following week, Chief Bev Sellars came to discuss her new book, *They Called Me Number One* and her experiences in residential schools. The Native Studies Department’s own Dr. Fred Shore presented on the history of Métis studies at the University of Manitoba.

Other lectures in the series included a discussion on pop-up theatres and the Indigenous Film Institute by Adam Beach. Althea Guiboche engaged us with a discussion of the events that led her to establish ‘Got Bannock?’, a local grassroots organization that feeds Winnipeg’s homeless and aims to rebuild the village. An examination of the relationship between provinces and First Nations communities and the possibility of decolonization was offered by PhD candidate Emily Grafton. Masters student Stéphanie Labelle discussed the role of Aboriginal women in mining companies with the theme of managing relationships.

Masters student Joe Dipple began November’s presentation with a look at Hydro projects in Northern Manitoba and the relationships between First Nations communities and MB Hydro. Visual artist KC Adams shared her work with us and discussed the importance of challenging perceptions and indigenous representations. Finally, York University PhD candidate Warren Bernauer concluded our Fall Colloquium with his presentation, “Extraction/Colonialism/Neocolonialism in Nunavut.”

The Winter 2015 Colloquium begins January 14, 2015 and features such luminaries as Dr. Warren Cariou, two Maori researchers from New Zealand, and artist and activist Wanda Nanibush – among many more! Information and a poster can be found on the back of this newsletter! We are looking forward to an equally diverse and engaging Colloquium series! For more information contact Colloquium coordinator Dr. Niigaan Sinclair at niigaanwewidam@umanitoba.ca!
# Dept. of Native Studies Winter 2015 Colloquium

**Seven Generations Back, Seven Generations Ahead: A Future For Native Studies**

**WEDNESDAYS 11:30 AM – 12:20 PM**  
**Winter Colloquium**  
**Migizii Agamik**  
**Aboriginal Students Centre**

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<th>Date</th>
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<td>Jan. 14, 2015</td>
<td>Walk a Mile in our Moccasins: Simulating Colonialism</td>
<td>Rebecca Chartrand</td>
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<td>Artist, Educator &amp; Activist</td>
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<td>Jan. 21, 2015</td>
<td>Petrography: Indigenous Art in the Age of Petroleum</td>
<td>Dr. Warren Cariou</td>
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<td>Jan. 28, 2015</td>
<td>Mamaw Anohkiwinan of Michikan Sakahikanini-ininwak</td>
<td>Samson Beardy</td>
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<td>Feb. 4, 2015</td>
<td>Post-Disaster Christchurch and the Post-Colonial Maori City</td>
<td>Dr. Hirini Matunga</td>
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<td>Lincoln University, New Zealand</td>
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<td>Feb. 11, 2015</td>
<td>Unheard Voices: Homeless Narratives in Northern Manitoba</td>
<td>Dr. Maureen Simpkins</td>
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<td>Univ. College of the North, MB</td>
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<td>Feb. 25, 2015</td>
<td>A Double-Bind: Environmental &amp; Human Health Implications of Athabasca Oil Sands in Ft. Chipewyan</td>
<td>Dr. Stéphane McLachlan</td>
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<td>UM Environmental Studies</td>
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<td>March 4, 2015</td>
<td>Art After Oka: Poetics/Politics in Indigenous Art</td>
<td>Wanda Nanibush</td>
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<td>Artist, Activist &amp; Curator</td>
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<td>March 11, 2015</td>
<td>Mother’s Darlings: Children of Indigenous Women &amp; WW2 Servicemen in New Zealand/South Pacific</td>
<td>Dr. Angela Wanhalla</td>
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<td>Univ. of Otaga, New Zealand</td>
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<td>March 18, 2015</td>
<td>Global Economy, Global Justice: Indigenous Participation in the Global Economy</td>
<td>Dr. George Demartino</td>
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<td>Univ. of Denver, USA</td>
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<td>March 25, 2015</td>
<td>What do Aboriginal Language Rights Have to do with Cree Dictionaries from the 1700s?</td>
<td>Lorena Fontaine</td>
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<td>April 1, 2015</td>
<td>Bush Relationships as Pedagogy: The Grassy Narrows Travel Study Program</td>
<td>Ryan Duplassie</td>
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