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# DEPT. OF INDIGENOUS STUDIES



University  
of Manitoba

WINTER 2023 NEWSLETTER

## PAT NINGEWANCE RECEIVES ORDER OF CANADA!

INDG professor Pat Ningewance, who was raised in Lac Seul First Nation, has been appointed a Member of the Order of Canada for "contributions to the vitality of Indigenous languages as an Anishinaabemowin teacher, author and publisher." The Order of Canada is one of this country's highest honours, recognizing people who have made extraordinary contributions.

"I was surprised and felt honoured by the news. It has given me the opportunity to talk about the revitalization of my language," Ningewance said. "I've published 14 books altogether under the company name Mazinaate. They are all to do with Ojibwe language, and teaching. The Pocket Ojibwe has been translated into Ojicree, Cree, Plains Cree, Dene and Inuktitut. The latest are the 'Ojibwe Thesaurus' and 'Reclaiming Our Territory Word by Word'. It's a book written in English meant for fluent speakers to teach their relatives and friends and not have to write it or know grammar. It's a book of lesson plans."

Pat has been teaching for the Department of Indigenous Studies for nearly a decade and became assistant professor in 2020. Her entire life though has been spent working to revitalize Anishinaabemowin, or Ojibway.

For 20 years, Ningewance has been publishing materials with Mazinaate. One of Ningewance's books, "Talking Gookom's Language", an Ojibwe

language textbook, is dedicated to her grandmother Margaret Ningewance, a major inspiration in her life, who lived with her growing up and used to play word games and riddles with her grandchildren in Ojibwe.

Ningewance was also the first editor of Wawatay News and later worked for their TV production unit, producing shows and translating documentaries that were aired on TV Ontario. She also cohosted a CBQ Ojibwe language show with Ruth Corbett. Her early research included a language survey of 23 northern reserves and the creation of a northern Ojibwe dictionary for NNEC (Northern Nishnawbe Education Council). Returning to Winnipeg, Pat has inspired thousands of people to learn their language and work in Indigenous language revitalization. This includes her grandson, Aandeg, who previously has also taught in our department.

Pat is now working in the area of intergenerational shame when it comes to Indigenous peoples learning their languages. She is organizing an upcoming conference on Treaty One territory to analyze how shame can be encountered and overcome in Indigenous language programming.

Congratulations to Pat Ningewance!



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## MEET SHAUNA MULLIGAN, MÉTIS RESEARCHER, INSTRUCTOR & ADVOCATE

Our department is pleased to introduce Shauna Mulligan, a Métis PhD Student and currently an Instructor at the University of Manitoba. Many first year students will know Shauna as she teaches hundreds of students in our INDG 1200, 1220, and 1240 courses.

Shauna's area of research focuses on the Canadian Rangers, a continuation of her Master's Thesis. Shauna believes "we tell stories for various reasons, usually to help educate others, but also as a bonding process, and to help us make sense of the events in our lives. Indigenous peoples within Canada typically have told stories since time

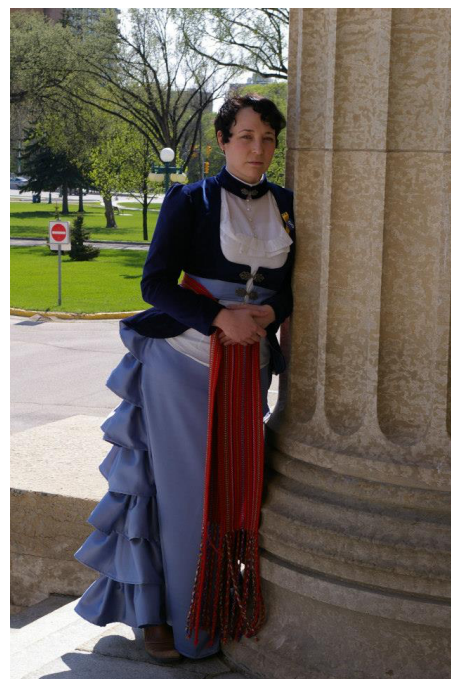


immemorial, and very much for the same reasons that soldiers do."

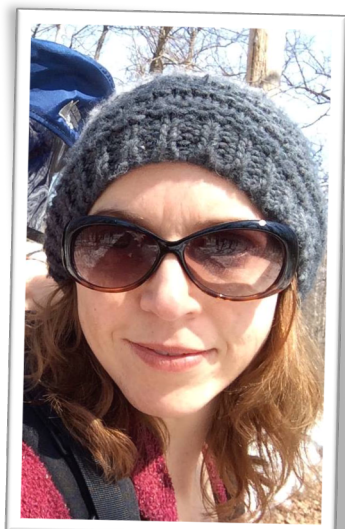
Shauna is also a Veteran of the Canadian Armed Forces, serving as a Medical Assistant with the Queen's Own Cameron Highlanders from 1995-2002. Upon leaving the military and returning to University, Shauna saw a chance to work at the intersection of culture and the military, engaging in works that could be helpful to other Veterans. It is Shauna's hope to change the way we think of Veterans as a whole.

Shauna is also a member of the Veteran's Affairs Ombuds Office as an

Indigenous women's voice, and assists the Defence Aboriginal Advisory Group when-ever called upon. Before becoming an Instructor for Indigenous Studies for two years ago, Shauna worked with Inner City Social Work and Access program teaching INDG 1220 and 1240 at the University of Manitoba. Shauna now teaches INDG 2000 "Indigenous Peoples and the Military".



## MEET ALISON SKOPÁLEK!



Please meet a valued member of the department, Alison Skopálek – the first person many see when coming to the department. Alison's official role is as the Graduate Program Assistant for Indigenous Studies.

For all those graduate students that are such an important part of Indigenous Studies, Alison is the facilitator helping you avoid all those bureaucratic pitfalls and snags. She is the go-to person for assistance and inquiries for the Master's and PhD programs, guiding graduate students in traversing those administrative forms and requirements for the completion of their degrees.

Alison has filled this role since March of 2020, but she has a long history with the University of Manitoba. She started in

the University Bookstore back in 2010, moving on to the University's Homestay Program, before transitioning into her current role. This experience provides Alison with the wealth of practical knowledge needed to assist students in navigating administrative systems.

Alison's latest personal project is sewing mittens from reclaimed wool to donate to the Mama Bear Clan. Individual donations of well-worn wool sweaters and blankets will be gratefully accepted throughout the year at 215 Isibister, or by emailing [alison.skopalek@umanitoba.ca](mailto:alison.skopalek@umanitoba.ca) to arrange for pick up.

## INDG PROFESSOR OBTAINS GRANT

Our department is pleased to announce that assistant professor Merissa Daborn has received a UM/SSHRC Explore grant for her project "Policing the Food Theft Crisis in Winnipeg."



This project seeks to undertake a history of the present to understand how food theft has been narrativized as a 'crisis' in Winnipeg media. Daborn's research in this vein grapples with questions such as: To what extent has the 'crisis' of food theft and shoplifting been narrativized in the media alongside Winnipeg's 'meth crisis'? How have Indigenous residents responded to increasing instances of pre-criminalization and surveillance that result from a perceived food theft crisis? What are the possible legal and social implications of a perceived food theft 'crisis'? This research aims to make necessary theoretical and practical interventions. Through the theorization of food theft as a publicly contoured 'crisis' the connections between the criminalization of Indigenous people, and indeed, the pre-criminalization of Indigenous people in Winnipeg can be charted out. The practical interventions of this research will be to identify the connections between pre-criminalization and privacy law violations that occur through the posting of surveillance footage of suspected shoplifters, to identify areas of human rights violations that are the result of pre- and over-criminalization of Indigenous shoppers, and to make recommendations for the reconceptualization of food security for Indigenous people in Winnipeg.



## IN MEMORIAM: FRED SHORE & ROGER ROULETTE

Our Department is heartbroken to report the loss of two colleagues and knowledge keepers who made tremendous contributions to our program and community.

Dr. Fred Shore taught literally thousands of students in the Native/Indigenous Studies department for decades, going all the way back to his time as a Masters student in the Department. In 2020 he retired and continued to be missed greatly by graduate students, colleagues, and of course his undergraduate students. Born in Montreal to educator parents (his grandfather was a principal), Shore first taught in a primary school in Montreal and then Toronto, returning home to Manitoba in 1978 with his wife Lucy. He began work at the Manitoba Métis Federation and soon started an academic career, obtaining a Bachelor of Arts degree at Brandon University and then completed a Masters program in History at the University of Manitoba. Hired by the Native Studies Department at U of M, he took on the role of Head in a time when the department was undergoing massive changes and institutional restructuring. Over the next decade he taught at Brandon University and the University of Manitoba (sometimes both in one day!) and was well known as a deft researcher, entertaining storyteller and thorough lecturer.



Over the years, Shore took on many administrative roles, one of them being the Executive Director of Accessibilities for Visible Minorities, Persons with Disabilities and Aboriginal peoples – becoming instrumental in helping make the University of Manitoba an inclusive place. In the meantime, he was instrumental assisting Indigenous leaders like Kali Storm design and build Migizii Agamig – the Indigenous Student Centre. In 2004, Shore returned to the

Department of Native Studies and was always one of our most popular professors, working tirelessly supporting the Colloquium, advocating politically, and mentoring young graduate students and faculty members. In 2015 he completed work on his book *Threads in the Sash: The Story of the Métis People* (published with Pemmican Publications) – a culmination of his career educating thousands of students and readers about the origins, traditions, land claims and political systems of the Métis peoples.

Roger Roulette was born and raised in McGregor, Manitoba. He went to school there and later moved to Winnipeg when he was a young teenager. All his life, he spoke Ojibwe with his family and made the Ojibwe language his life work. He began teaching it in evening courses at the Manitoba Association for Native Languages (MANL) in Winnipeg. He helped with skits that were performed at the MANL Native Language Festivals. With his friend and colleague Pat Ningewance, he met and worked with many elders in the city when he was in his late 20s. He taught himself to read and write standardized Ojibwe and became a gifted translator and transcriber. He was also an academic, knowledge keeper and even a comedian amongst close friends. Some of his many accomplishments include being a sessional instructor in our department where he was Adjunct Professor, teaching Introductory and Intermediate Ojibwe. He also worked with Maureen Matthews at CBC and later at the Manitoba Museum, transcribing and translating elders' tapes. Roger's contributions in recording, transcribing, and writing in syllabics is legendary. All during his professional life, he learned many dialects of Manitoba and Ontario and provided linguistic consultation, translation and program development at the Indigenous Languages of Manitoba (formerly MANL). He was also co-author of many articles and award winning books and Ojibwe grammar textbooks.



# UMINDG FACULTY NEWS!

## Dr. Niigaan Sinclair

was awarded a Queens Jubilee medal for his community and educational advocacy. He also co-founded a new weekly podcast with fellow columnist Dan Lett for *The Winnipeg Free Press* entitled "Niigaan and the Lone Ranger."

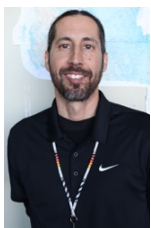


**Dr. David Parent** was awarded a Distinguished Leadership Award by the Manitoba Métis Federation.

**Dr. Sean Carleton** co-wrote a post alongside Jackson Pind for *ActiveHistory.ca* entitled "Raising Awareness about Canada's Indian Day Schools with Digital History." Dr. Carleton



was also awarded the "Best Journal Article published between 2020 and 2022" by the Canadian History of Education Association for his article entitled "The children show unmistakable signs of Indian Blood": Indigenous children attending public schools in British Columbia, 1872-1925."



## James Chalmers

continues to work on his PhD on Anishinaabemowin and historical treaties in the Department of

Indigenous Studies, working with Dr. Cary Miller.



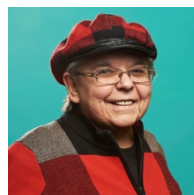
**Dr. Merissa Daborn** published an article entitled "The Food Police: The White Possessive Securitization of Winnipeg Food Spaces" in Vol. 10.1 of *aboriginal policy studies*.

**Dr. Mylène Gamache** continues her two-year SSHRC-funded research project with 4 Indigenous graduate students (Ashley Daniels, Nicole Stonyk, Adrienne Huard, and Hope Ace). Together, they are the co-founding members of the *lapi debwewin aasaamb* co-lab, which aims to conceptualize an anti-colonial collaborative reading approach rooted in existing literatures on Indigenous research methodologies, histories of Indigenous alliances in the Red River Settlement Zone, and place-based Land literacies.



**Dr. Peter Kulchyski** submitted a manuscript co-authored with colleague Henry Heller entitled *Mode of Production: The Final Horizon* to New Left Books.

**Dr. Emma LaRocque** submitted an article entitled "Reviewing Cowboys and Indians: Back to the Beginning" for the volume *The Past is the Present: Possibilities for the Future: The Eighteenth Century*, edited by Paul DePasquale and K. Ready.



**Dr. Cary Miller** has been spearheading the Reconciliation Action plan for the University of Manitoba.



**Pat Ningewance** recently presented a keynote at the 4<sup>th</sup> annual Ojibwe

Language Symposium at Fodn du Lac Tribal and Community College entitled: "Looking Far Ahead for Anishinaabemowin: We Can Do it."

**Shauna Mulligan** continues to act on the Respect Canada Forum Indigenous Advisory Circle and is a member of the Atlas Institute for Veterans and their Families Research Circle.



Critical Indigenous Methodologies: Department of Indigenous Studies 2023 Winter Term Colloquia	
Date	Presenter
January 18	Niigaan Sinclair (University of Manitoba): Indigenous Aesthetics and Red as Beautiful (Note this event will be happening on location at the Winnipeg Art Gallery. Meet on the 3 <sup>rd</sup> floor by the exhibit for 11:30am start)
January 25	Mary Jane McCallum (University of Winnipeg): Nii Ndaahlohe: Boys' and Girls' Work at Mount Elgin Industrial School 1890-1915
February 1	Dennis Anderson (University of Manitoba): Noah Massan - Resource User and resulting adverse effects from hydroelectric development
February 8	Rob Innes (McMaster University): Reflections on Conducting Indigenous Studies Research
February 15	Erin Kosmo: Fish Scale Practice: Magnifying the Gifts From the Fish Through Fish Scale Art
March 1	Ally Freedman (University of Manitoba): "Queen's Melis": A Review of the Queen's Indigenous Identity Fraud Report as it Pertains to Metis Identity" (online)
March 8	Chris Andersen (University of Alberta): Indigenous Data Sovereignities: Global Visions, Canadian Entanglements (online)
March 15	Kristen Bos (University of Toronto): Beads as Method
March 22	Mona Kines (University of Manitoba): From Red River to the Shores of Lake Manitoba: L'shwayi di ma faami (stories of my family) (online)
March 29	Jessica Kolopenuk (University of Alberta): Indigenous Science, Technology, and Society: Scientific Fragility
April 5	Caitlin Richard (University of Manitoba): The Way Forward: Understanding the impact of historical and intergenerational trauma to promote healing within First Nations Youth
April 12	Shalene Jobin (University of Alberta): Upholding Indigenous Economic Relationships: Nehiyawak Narratives
*All talks will be held in the Indigenous Studies boardroom (Isbister 207) unless otherwise posted. Zoom links will be sent out prior to online talks and will be advertised closer to the date.	

Join us as we foster community and kinship with a **Monthly Beading Circle!** Beginning on January 30th, this is a time for the Indigenous community on campus to gather, connect, and craft! Feel free to bring your lunch, a project, and yourself to Migizii Agamik on the last Monday of every month. Beading supplies will be provided, and all Indigenous students and staff are welcome! This will be in the Circle Room of Migizii Agamik.





## COLLOQUIUM REVIEW: DAWNIS KENNEDY

By: Ashley Daniels, Masters Student

Previously to her full-time commitment to language revitalization and fluency, Dawnis Kennedy obtained a law degree and was one of the Pierre Elliot Trudeau Scholarship recipients. While on her own path as a second language learner of Anishinaabemowin, she has kept the next generation at the forefront of her journey. This is because she wants to ensure they can have an "easier path" to language fluency. It was clear after her introduction that in her 'day job' as Community Connections Coordinator at Manitoba Indigenous Cultural Education Centre (MICEC), she was able to incorporate her worldview as Anishinaabekwe and upbringing of being an Ojichidaakwe by the Ojichidaa Society in her home of Roseau River Anishinaabe Nation.

She began her presentation by stating that the "Canadian education" system is an "on-slot of colonialism" then later mentions "education outside of the language is assimilation." She makes points to why there must be schools that are based in the language and culture so that children "don't take themselves out of the language and culture" which continues colonialism. Dawnis then shares this meaningful perspective through what is needed to learn the language, which is being centred in traditional Indigenous teachings, as she specifically mentions humility. But also, being centred in these teachings ensures the language is taught in a healthy learning environment. She says that when learning the language, there are "no bad students" or "competition."

Where Dawnis works, MICEC is a non-profit organization, and a member of the First Nation Confederacy of Cultural Education Centres. It is a place of "community language learning" that relies on elders and the community, as Dawnis mentions. Furthermore, as Dawnis mentions, MICEC is where she learnt from the workbook called *Gidinwewin: Your Language* by Roger Roulette and which provided insights to the book she developed, *The Boogidi Book*, which she co-authored with her colleague Anna Parenteau. It is critical to mention that *The Boogidi Book* was inspired by her son because of his favourite book at the time. Dawnis shared that she wanted to create something "from our hearts" and something that her son would be interested in. As well as that she wanted to create something that does not participate in noun-based perspectives. Dawnis explains that noun-based perspectives are when you translate from English to Anishinaabemowin and are still participating in the "heart of English." Therefore, creating "from our hearts" means "connecting with kin," which is one of Dawnis' goals. She then mentions a childhood memory of connecting with kin through the language. Thus, *The Boogidi Book* provides a space for others to develop these types of memories and connections to language. As well as an opportunity where she was able to offer a verb-based and pronoun learning opportunity in Anishinaabemowin. *The Boogidi Book* was then developed into *The Boogidi Game*, which is in the style of the card game called 'War.' This drill exercise is vital to language learning but provides critical patterns when learning Anishinaabemowin.

This creative and innovative new resource that Dawnis developed showcases her steps to making an "easier path" for the next generation. But also, her attention to how to engage the next generation's path to language fluency. She then follows up with a story of a time where the children she was working with said that they "wanted to learn everything" after asking them first about the suggested material and what they were interested in. It is crucial to mention the expression of excitement that Dawnis radiated when explained

that after providing tools via Quizlet to these children, and they were able to pick it up so fast that they are now teaching this material.

Overall, Dawnis gave a very heartfelt presentation; you could feel her love for the community and the language. Simply to put it, the work she is and has been doing comes from her heart. She is an inspirational person to meet, and I have had the privilege of learning Anishinaabemowin from Dawnis through MICEC's Language Tables. I hope others can experience this type of learning environment but more specifically get the chance to learn from Dawnis on what it means to be a leader by always thinking of the generations coming behind you.



## COLLOQUIUM REVIEW: JULIA- SIMONE RUTGERS

By: Sarah Hourie, PhD student

Situating and contextualizing socio-political realities requires an awareness of the historic and geographic spatialities that inform their development over time. Julia-Simone Rutgers achieves this insight through researching the inadequacies of social housing and localizing the narrative. As the first writer-in-residence at *The Walrus*, as well as a climate reporter for *The Free Press*, Rutgers locates the housing crisis in Winnipeg, Manitoba through themes of autonomy, community, and systemic land ownership to recognize the impact of inadequate housing for community members like Robert Russell. Both their Colloquium presentation and

their article titled, “No Place to Live: One person’s search for a place to call home shows a public-housing system stretched to its limits” articulates the tendency of associating blame to those unhoused for their living situations, while emphasizing the need for accountability. The disregard for community and othering those who chose to leave or who are forcefully displaced from their homes due to increases in rental rates or poorly maintained residents is demonstrative of property ownership that has been normalized since the Great Winnipeg Boom of 1881. Rutgers puts Russell’s experiences of living in encampment communities in conversation with neo-liberalism, whereby the mindfulness of community is lacking, and instead, is masked with invisibility. As they argue, the choice of remaining ignorant to histories that contextualize encampment communities strengthens the misrecognition of systemic strategies of erasure.

While it is fundamental to recognize Winnipeg as foundationally Indigenous, and to discuss the history of the Boom that reorganized the settler landscape to accommodate newcomers and those just stopping through, it is also crucial to understand the layered experiences of Indigenous Peoples within this place. For instance, Rutgers introduces the City of Winnipeg as predicated on parishes, but does not discuss how their reorganization dispossessed Métis families, nor do they consider the Reign of Terror that infiltrated the Red River Settlement pre-1881. All of which substantiate the rigidity of displacement and property ownership that led to the decentralization of Métis communities for the establishment of settler colonial landscapes.

However, Rutgers commemorates histories of dispossession by empathizing with autonomy and people’s ability to choose. Understanding the impact of choice is truly powerful as it expresses accountability and a want to work with communities, as opposed to deciding what is best for them. Moreover, their work captures the relational ways of

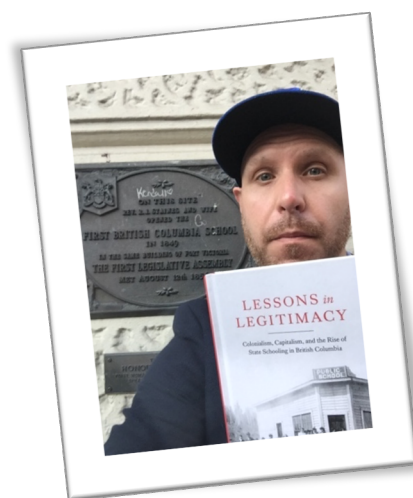
being that scholars foster within Indigenous Studies. For instance, prioritizing and maintaining an awareness of social issues that marginalized communities experience, and allowing for options and flexibility to accommodate these communities empowers decision-making that is both for and with those seeking adequate housing. In one example, Rutgers shares the establishment of Astum Api Niikinaahk as a strategy to not only empower autonomy, but also to respond to unhoused community members’ demands of communal living and building wealth within systems that work directly with those experiencing houselessness in Winnipeg. Their presentation and article discuss a lengthy history of Indigenous dispossession in cities like Winnipeg, while historicizing the regulation of property ownership that increasingly works to disadvantage those looking to maintain their independence and choice.

## COLLOQUIUM REVIEW: SEAN CARLETON

By: Leona Huntinghawk, PhD student

Historian and Indigenous Studies Scholar Sean Carleton presented key points from his new book, *Lessons in Legitimacy: Colonialism, Capitalism, and the Rise of State Schooling in British Columbia* (Vancouver: UBC Press, 2022) at the Indigenous Studies Colloquium on November 30, 2022. To a wider audience on Zoom, Dr. Carleton shared insights stemming from a 10-year research journey into the schooling system in B.C., his home territory. The first insight is that we are still learning the full truth about Residential Schools and Day Schools, therefore, Canada cannot rush Reconciliation. Important actions such as truth, trust, and justice need to come first.

Dr. Carleton identifies as a settler scholar and is currently an Assistant Professor at the University of Manitoba, Department of Indigenous



Studies. He spoke during the colloquium about his own process of truth, reconciliation, and living *in a good way*. Originally from North Vancouver, he lived within the proximity of three reserves/Indigenous communities. He attended university and studied how settler society affected overall life in First Nations communities. He committed then to unlearning and relearning history. This commitment led him to write about the colonial relationship in Canada. With community connections to the Squamish Nation that remain important to him, he remains focused on reciprocity and responsibility.

Outlined in the book, a few of the lessons learned are as follows: 1.) Public Schooling as Settler Colonialism – public schooling taught settler children how to be colonizers through formal and informal teachings. 2.) Rethinking State-Supported Indigenous Schooling – early Mission School builders were anxious about First Nations communities not being compliant (showing resistance) so schooling Indigenous children became part of the process. 3.) Complicating School Attendance Patterns/Narratives – Indigenous children also attended public schools alongside non-Indigenous children in British Columbia for a host of reasons. But it could be complicated and certainly, racism was present.

To conclude his presentation, Dr. Carleton shared important lessons he learned while undertaking this project, providing reflections as he wrapped up. He has met people who have

personal histories with these schools. This made him realize how much more work there is to be done when it comes to historiographical knowledge. He tries to move forward with humility reflecting that researching the abuse and trauma of Residential Schools is not his place as a settler historian. But he reminded the audience to think critically about schooling and its role as a product of colonization. He differentiated education and schooling: schooling is a state institution where capitalism and colonialism are normalized. Reclaiming and envisioning education for both Indigenous and non-Indigenous communities will be an important step forward.

You can get *Lessons in Legitimacy: Colonialism, Capitalism, and the Rise of State Schooling in British Columbia* at [www.ubcpres.com](http://www.ubcpres.com). Enter the code CARLETON50 for 50% off.

## COLLOQUIUM REVIEW: JASON GOBEIL

By: Jamie Nienhuysen, Masters student



Jason Gobeil's colloquium talk left listeners in awe after sharing the inspiring work of the Ohitika and Ogichidaa (Warrior) Men's Wellness Group. This group works

with Indigenous men to uplift and reconnect spirits of "modern day warriors". Gobeil explains this term has nothing to do with war but rather individuals that strive to better themselves, their families, and communities.

Colonial processes have disrupted Indigenous ways of knowing and being. Consequently, these processes have fractured Indigenous individuals, families, and communities. Enduring the consequences, Indigenous men often suppress their emotions as to not appear "weak". Gobeil argues it is this suppression that results in Indigenous

men becoming absent minded with a lost sense of identity, thereby causing toxicity within their relationships and everyday lives. The tendency for men to be closed off when dealing with their struggles serves as a barrier for the healing process, therefore prolonging the toxic cycles. This is what the Ohitika/Ogichidaa group seeks to change through emphasis on mental wellness and embodiment of traditional Indigenous values in men. The Ohitika/Ogichidaa group works to halt toxic cycles present within Indigenous men's lives. Through traditional teachings and practices, the group promotes healing and reconnection to spirit. The practice of ceremony provides space for men to release and brings forth a reassertion of identity through name receiving and spirituality. Furthermore, the group holds initiatives to acknowledge and spread awareness on the issues of Indigenous men such as the Beaded Tie Campaign.

The safe and open discussions among members in the Ohitika/Ogichidaa group that allow for stories to be heard and acknowledged are foundational to the success of the group. The incorporation of an organic and judgement free space for men to share and relate to one another results in commonality and connection. Gobeil explains that many of these men were deprived of the opportunity to be a child and forced to grow up early. Gobeil states that in conversations with group members he feels as though he is talking to the little boys within these men. Members are encouraged to be vulnerable and uncover their past by peeling back layers of who they are to thereby understand the toxic cycles within their lives and begin the pathway to healing. Group members are met with brotherly bonds from other members and a network of support that is constantly accessible. With provided support, members are informed that it can only be up to the individuals themselves to reassess and break the toxic cycles within their lives.

The Ohitika/Ogichidaa Wellness group is currently active among 9 communities and continues to expand

and gain nationwide recognition. Noticeable outcomes among group members result in increased faith and participation from others. Wellness groups that focus on colonial consequences and unpacking the toxic cycles within Indigenous people's lives must continue to grow and support advocacy to dismantle colonial ideologies. Gobeil states that it is these groups that further healing in good ways through reaffirmation of Indigenous identity and reconnection to spirit.

## COLLOQUIUM REVIEW: CHANTAL FIOLA & PAUL GAREAU

By: Tammy Wolfe, PhD Student

The class lecture with Chantal Fiola and Paul Gareau was engaging and informative. I have the pleasure of meeting Chantal previously, as she was the external reviewer on my thesis defense committee. I respect and value the contributions she's made with her research and academic career. I largely incorporated the use of her book "Rekindling the Sacred" within my thesis, "Unheard Voices: Healing Stories of Reclamation and Rebuilding for Families of Missing and Murdered Indigenous Women, Girls and Two Spirit people (MMIWG2S) who have not been involved in the National Inquiry". Her book was a great resource which complemented the work I completed as I looked closely at spirit and ceremony and how that aspect of Indigenous land based and ceremony can be used as a method of healing, as well as methodology. Part of her presentation broadly overviewed the work she completed in her book. I found it to be quite interesting that she is continuing this work and collaborating with another academic who is working in tandem of similar (yet different) research interests.

I was intrigued by how Chantal's work looked to Maria Campbell and Gabriel Dumont as they are prominent and notable Metis figures within Canadian history, research and literature. Chantal's evidentiary findings that Maria Campbell and Gabriel Dumont both practiced ceremony was very interesting. She noted that Gabriel was a pipe carrier, sweat lodge attendee and conductor. The fact that she found archival records that showed the frustration of missionaries who outlined evidence of ceremonial practices by Metis people is very important information as there has been much discussion outlining the dismissal and refusal of ceremony within Metis culture.

Paul Gareau's work which focused on religions was also quite interesting to hear about as it outlined many things I was unaware of. I have not been familiar with the connections to religion within Metis culture. He shared a lot of information regarding how religion was a focus and staple within Metis communities, however this created divisions within Metis community. He also suggested that there was a fear of white supremacy, which was shocking to me in regards to how Metis community was much largely connected to non-Indigenous communities. It made sense when he talked at length about relations to Indigenous spirituality and ceremonial practices along side culture. Paul shared that there has always been a connection to the land and a significant presence of relationships to the land and community. Paul expressed many specific memories of what it meant to be Metis growing up, which meant participating in Catholicism and "being white". I found it interesting to hear his memories and how he described his childhood and upbringing as a Metis person.

The project that Chantal and Paul are planning to work on together is fascinating! I found it intriguing that they will be exploring the both distinctly different yet overlapping concepts of religion and traditional Indigenous ceremonial practices and

spirituality. These concepts have historical significance with Metis peoples across Canada and have large ties to their identity. It will be extremely interesting to see what comes out of their research and how Metis kinship and community come together.

## COLLOQUIUM REVIEW: DAWNIS KENNEDY

*By: Shirley Thompson, PhD Student*

On October 26, 2022, Anishinabe activist, lawyer, language learner, and Ogijidaakwe presented virtually at the University of Manitoba's Department of Indigenous Studies Fall 2022 Colloquium. Kennedy holds the position of Community Connection Coordinator at Manitoba Indigenous Cultural Education Centre (MICEC). The Community Connection Program provides opportunities to learn about Indigenous languages, cultures, and peoples in Manitoba. MICEC has been in operation since the 1975, MICEC's objective is to reclaim cultures, language, and education. Kennedy is part of the "warrior society" whose philosophy strengthens "one who has a big heart." Kennedy included her two colleagues in this virtual presentation, Sharissa Neault and Kale Swampy, to briefly share their roles at MICEC. Kennedy's colloquium presentation focused on "learning the language through laughter, love and games." Kennedy stressed how community, culture and language represent our Anishinabe way of life! As a second language learner, Kennedy believes language can be learned through laughter and love.

Systemic processes created this language and culture loss. Kennedy shared her view on how education today continues to contribute to the onslaught of colonization. As Indigenous people, Kennedy feels we should rely on our elders for knowledges and teachings. "When an

individual learns the Indigenous language, perspective and understanding widens. One learns the Anishinabe view of the world. Through language, one connects with the Anishinabe world view and life. We belong to our own language. Our language comes from the land."

Kennedy co-authored and created the "Boogidi" game to teach the grammar structure of the Anishinabe language. The game is unique resource that teaches multiple conjugations of the verb 'he or she farts' in the Ojibway language." Kennedy shared there is always "belly laughter" around the language. Language is healing. It is more than processing information; it is about relationality. She suggested find a kind speaker who cares about you learning the language, who loves you! Dr. Brian McInnis and others inspired Kennedy by learning the language as a second language. He, and other second language learners, Kennedy has heard speak about their language journey emphasized how important it was to focus on verbs, do conjugation drills and, learn the patterns that frame our language, to leave our English learning behind. Kennedy feels that practices, including drills are important. It is important to conjugate sentences and be able to see the patterns that frame the Anishinabe language.

When we are born into the language we are connected to the understandings of our ancestors, the knowledge and worldview they carried. In the Wahbung document, our leaders spoke of the significance of our language and culture to who we are. Schools continue to take the child *out* of the language and *out* of our culture to learn. Kennedy feels it is important to become closer and closer to being born into the language. She addressed the challenges of learning language and stated there is not a "bad or good language learner. Language learning is about reclaiming identity, reclaiming language, reclaiming culture."