

Art by Jane Ash Poitras

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# Dept. of Indigenous Studies



University  
of Manitoba

FALL 2022 NEWSLETTER

## INDIGENOUS STUDIES IN A 21<sup>ST</sup> C. GLOBAL CONTEXT

The 2022 Fall semester will see the UofM's Department of Native Studies reminted as the Department of Indigenous Studies. This change is the result of years long ongoing dialogues within the university. The shift having been confirmed by the Senate during the 2020/2021 school year, with the official change occurring during the 2022/2023 school year (officially from NATV to INDG in the official course calendar).

Dr. Peter Kulchyski once described Native Studies as an ethical attitude that develops new languages and pursues the setting right of names. This shift is the latest development of this philosophy within the UofM, as the UofM pursues its path of reconciliation.

The move from the use of term Native to Indigenous reflects the changing relationships between the Indigenous Peoples of Canada and the Settlers that now occupy much of the nation. When the department began more than 40 years ago, the term *Native* was an inclusive term intended to be representative of various the Indigenous Peoples within Canada.

Since the department's founding, the new languages cultivated by the program, and programs like it, have changed the language used to understand relationships between Indigenous Peoples and Settlers, causing a ripple effect out from the university, altering the dialogue for the nation as a whole. It is only fitting that the department reflects these societal shifts and adjusts with those realities.

The term *Indigenous* is considered to be more apropos of the communities it is intended to reflect. The change also mirrors the growing global context that is increasingly being recognized by scholars of Indigenous Studies. This global context saw the emergence of the term Indigenous as an alternative to words such as Native or Aboriginal. Its use is reflected in the global movement to protect Indigenous rights in both the names of organizations such as the International Work Group for Indigenous Affairs and in the naming of policies, notably the United Nations Declaration on the Rights of Indigenous Peoples.

Acknowledgement of the global nature of Indigenous studies will see new voices added to the growing corpus of ideas so vital to the discipline. Empowering communities like the Amazigh of Africa, the Seediq of the Republic of China, and others. Continuing in that tradition of developing new languages while still firmly centred in the ongoing discussions so important to Canada's future.



### Congratulations Sean Carleton!



Read about Sean Carleton's new book *Lessons in Legitimacy: Colonialism, Capitalism, and the rise of State Schooling in British Columbia* from UBC Press.

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### Welcome Heather to INDG

Heather Katrick is a new addition to Indigenous Studies. Drop in and say hi.

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### New INDG Instructor

Come meet our newest instructor, James Chalmers.

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### Access Program: Path to Success

Discover an important UofM program

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present different histories of education for

## LESSONS IN LEGITIMACY: COLONIALISM, CAPITALISM, AND THE RISE OF STATE SCHOOLING IN BRITISH COLUMBIA

Between 1849 and 1930, colonial, provincial, and federal governments assumed greater responsibility for education in what is now British Columbia, using schooling as a strategy to catalyze and legitimize the development of a capitalist settler society.

*Lessons in Legitimacy* brings the histories of different kinds of state schooling for Indigenous and non-Indigenous peoples – public schools, Indian Day Schools, and Indian Residential Schools – into one analytical frame. Schooling for Indigenous and non-Indigenous children and youth had distinct yet complementary functions in Building British Columbia. Students were given lessons in legitimacy that normalized settler capitalism and the making of British Columbia, first as a British colony and then as Canada's westernmost province.

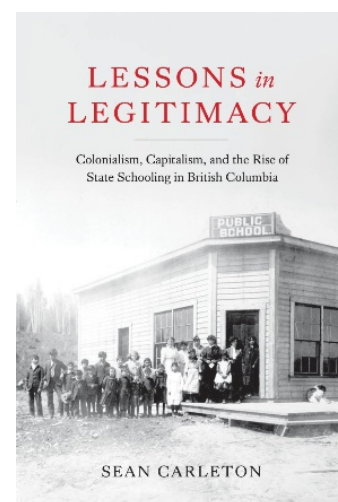
Sean Carleton combines insights from history, Indigenous Studies, historical materialism, and political economy to



Indigenous and non-Indigenous peoples together. In the process, this important study reveals how an understanding of the historical uses of contemporary discussions about the role of education in reconciliation and improving Indigenous-settler relations.

Historians, Indigenous Studies scholars, and those in the field of education history will find this work illuminating, as will educators and general readers with an interest in schooling's role in truth and reconciliation.

Get your copy at UBC Press:  
<https://www.ubcpublishing.ca/lessons-in-legitimacy>.



## Welcome Heather Katrick



The Indigenous Studies would like to welcome our new administrative assistant Heather Katrick to the department. Heather joined the Indigenous Studies team on June 29<sup>th</sup>, 2022, filling the vacancy left from long time administrator Brittany Bowman.

Heather comes to us from the Electrical and Computer Engineering Department. She has been part of the University of Manitoba community for many years. Her experiences serving as a financial administrator and grad advisor provide her a wealth of knowledge navigating the UofM's various systems.

She will use this experience to assist students in negotiating those systems,

offering guidance on many issues. In addition to her role as a facilitator for students, Heather is responsible for much of the department's daily operations, its budget, and hiring & scheduling for classes.

Heather has a lot to share with her new coworkers and with students in the department. She has many hobbies and enjoys collecting international key chains, noting that she has 85, but has more than 100 left to go. She hopes that her role with the department will provide her an opportunity to be part of reconciliation, working to assist students during their time at the UofM.

Join us in welcoming Heather into the department. Drop into the offices for assistance or just to say to hi!



## NEW INSTRUCTOR JAMES CHALMERS

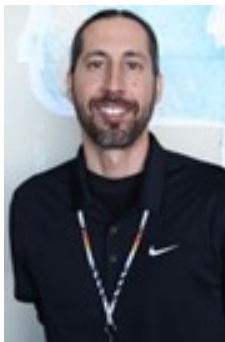
The Indigenous Studies Department is pleased to announce the addition of a new instructor, James Chalmers. James is a member of the Turtle Mountain Band of Chippewa in North Dakota and a current PhD student in the Indigenous Studies Department at the University of Manitoba. He graduated from Bemidji State University in Minnesota with a Bachelor of Science in Elementary Education in 2014. He completed his Masters of Arts in Teaching in 2019.

He has experience teaching in Ojibwe language immersion schools in Minnesota and was both a Native Language Developer and faculty member at the Turtle Mountain Community College in Belcourt, ND.

While James has recently taken the position of instructor in Indigenous Studies, he has been part of the community for a while. He was the 2019/20 University of Manitoba Native Studies Grad Students Association Co-President. He was also Co-President of the UofM's own Rising Up Graduate Student's Conference in 2019/20. He is the recipient of the 2020 James Gordon Fletcher PhD Fellowship for Research in Aboriginal Issues, the 2020 Indigenous Scholars in Residence Fellowship in the Manitoba Museum, and the 2021/22 UofM Graduate Fellowship.

His PhD Dissertation is focused on Examining Anishinaabeg Treaties Through Anishinaabemowin. His research interests extend to Anishinaabe and Indigenous history, Indigenous Treaty protocol, Anishinaabemowin placenames, and Anishinaabemowin oral histories & stories.

James is a great addition to the Indigenous Studies Department. If you see him, be sure to welcome him in his new role!



## ACCESS PROGRAM: PATHWAY TO SUCCESS

The Access Program is an innovative program based out of the 2<sup>nd</sup> floor of Migizii Agamik, possibly one of the most under the radar programs at the University of Manitoba.

The Access Programs provides holistic support to students choosing to begin an academic journey. Students may qualify for Access if there is a demonstrated personal, academic or financial need. The program is open to Manitoba residents who have experienced barriers to post-secondary due to factors such as residence in remote locations, economic and/or cultural reasons. Preference is given to Indigenous peoples, residents of Northern Manitoba, low-income earners and newcomers.

This holistic orientation includes layered supports to ensure student success. Students are provided with an academic advisor to assist in course selection, registration, degree planning and other academic issues. Personal counselling is available to assist in the transition and a full-time Indigenous Unkan (Grandfather)-in-Residence brings knowledge, culture and balance to the program. Of course, there are also financial advisors to assist with student aid applications, or any communications with band offices. Students can also avail themselves of five hours of tutoring per week



The Access Program offers three different streams for new students: University of Manitoba Access Program, Health Careers Access Program, and the Professional Health Program. The University of Manitoba Access Program (UMAP) is open to students choosing an academic path leading to most degrees of diplomas at the University of Manitoba. The Health Careers Access Program (HCAP) is exclusive to

Indigenous residents of Manitoba, and is designed to prepare you for entry to health-related professions such as medicine, dentistry, dental hygiene, pharmacy, medical rehabilitation (physical, occupational, and respiratory therapy), nursing and midwifery. The Professional Health Program (PHP) is designed to support Indigenous HCAP students already accepted into one of the professional health programs (medicine, dentistry, etc.). Study space is available in the Indigenous Institute of Health and Healing Ongomiizwin Education at the Bannatyne Campus, where there is also a support network.

There is an effort to create a sense of community within the Access Program through smaller classes. This community orientation is further encouraged through a common set of first year courses for each year's cohort to get to know and support one another, with classes taught by Access instructors. Access students continue to be supported well past their first year, continuing to be part of the community throughout their time at the UofM. Situated in Migizii Agamik (Bald Eagle Lodge) on the Fort Garry Campus, Access provides an excellent opportunity to connect with the Indigenous community.

Please contact Access and Aboriginal Focus Programs at Migizii Agamik, Rm 221 (114 Sidney Smith St., University of Manitoba, Fort Garry Campus, Winnipeg, MB, R3T 2N2) or email: [accessafp@umanitoba.ca](mailto:accessafp@umanitoba.ca).



*Art by Lawrence Paul Yuxweluptun*



*Students, staff, faculty and community are welcome to join in the UofM's Virtual Sharing Circles with ISC Elder Carl Stone at 12:30 p.m. on Wednesdays.*



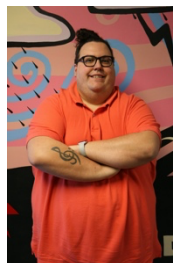
## UMINDG FACULTY & RESEARCH



**Dr. Niigaan Sinclair** is Acting Department Head and Associate Professor in Indigenous

Studies. He is Anishinaabe from Peguis First Nation and also acts as a bi-weekly columnist in The Winnipeg Free Press. His research interests include Indigenous literature, nationhood, graphic novels, and masculinities.

**Dr. David Parent** is Métis and joined the Department in 2020. He is currently an Assistant Professor and Graduate Chair in the Indigenous Studies Department. Dr. Parent is cross appointed between the Departments of Native Studies and History. David's research concerns 20th century Métis history and society and Métis politics with a current research project in Manitoba's Interlake that tracks how his family, the Monkmans from Minnewakin, were dispossessed of their lands during the postwar era.

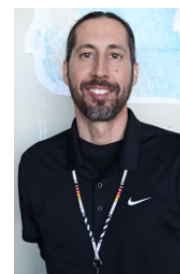


**Dr. Sean Carleton** joined the University of Manitoba in 2020 and is cross-appointed in the Departments of History and Native Studies. His research examines the history of settler



colonialism, capitalism, colonial violence and Indigenous resistance, and the rise of state schooling (common, public, mission, day, boarding and industrial schools) in Western Canada in the late 19th and early 20th centuries.

PhD student **James Chalmers** is the recipient of the 2020 James Gordon Fletcher PhD Fellowship in Indigenous Issues for his work on Anishinaabemowin language revitalization and has been awarded the 2021/22 UofM Graduate Fellowship. In 2022, James became a permanent instructor for the Indigenous Studies Department.



**Dr. Merissa Daborn** joined the Department in 2020 and is an Assistant Professor. Dr. Daborn is a white settler scholar who researches in the area of health, nutrition, and food

security policy. Her work considers how policy approaches to Indigenous food insecurity perpetuate healthism (the self-regulation of health behaviours) rather than addressing the everyday structural and material conditions food insecure Indigenous people must navigate.

**Dr. Mylène Gamache** is of mixed French and Métis ancestry. She is an Assistant Professor. Her research cultivates readings which deliberately fails to settle on a fixed meaning or secure immediate understanding. Her research work is presently inspired by Indigenous literary approaches which, in their various forms, incite different world-building possibilities. Her position is shared with the Department of Women's and Gender Studies.



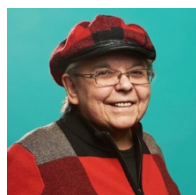




**Dr. Peter Kulchyski** is a Professor of Indigenous Studies, he joined the Department in 2000. His research interests include Indigenous

cultural politics, political development in the mid and far north, modern and historical treaties, self-government, and contemporary critical theory. His current work is centred on hydro affected indigenous communities in northern Manitoba in conjunction with Wa Nis Ka Tan.

**Dr. Emma LaRocque** is a Professor of Indigenous Studies and is Cree-Métis (Alberta). She has been with the department since 1976. Her research areas include colonization & decolonization, First Nation and Métis histories, identity, Canadian (colonial) historiography, representation, racism, Indigenous resistance literature, and gender relations.



**Dr. Cary Miller** is an Associate Professor and former Department Head. Dr. Miller is Anishinaabe,

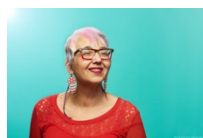
descending from St. Croix and Leech Lake communities. Her research is in Anishinaabe leadership in the early 19th century, Anishinaabe women's history, Treaties and sovereignty, Wisconsin Indian History, and Cultures of the Great Lakes Region.



**Pat Ningewance** is an Assistant Professor and Ojibwe from Lac Seul First Nation

in northwestern Ontario. She works in Anishinaabemowin language revitalization and has over 40 years of experience in language teaching, translation and media work.

**Shauna Mulligan** is a proud Metis Veteran whose service with the CAF was as a Medical Assistant in the Reserves from 1995-2002. She left the Reserves to begin Post-Secondary Education at the University of Manitoba. Currently a term instructor in the department, Shauna has completed her M.A. in Native Studies at the University of Manitoba and is currently at work on her PhD studying Indigenous peoples in the military



**Dr. Wanda Wuttunee** a Professor emeritus of Indigenous Studies (retired).

She is Cree and a member of the Red Pheasant First Nation. Her research interests include Indigenous economies, economic development, social responsibility, and participatory research methodologies.



**SAGE Café**

**Wednesdays**  
1:00 p.m. - 2:00 p.m.  
Via Zoom

Please email [Dawn.Etheridge@umanitoba.ca](mailto:Dawn.Etheridge@umanitoba.ca) for ZOOM information.



## UM National Day for Truth and Reconciliation events

There are many opportunities to engage in a day of reflection leading up to and on the day itself both at UM, the National Centre for Truth and Reconciliation (NCTR) and off-campus. Here are just a few:

**Truth and Reconciliation Week** is a national online program hosted by the National Centre for Truth and Reconciliation from Sept. 26 to Sept. 30. This year's theme focuses on "Remembering the Children".

Join Kathleen McKenzie and Sean Carleton for a "coffee chat" as they present their research **Hiding in Plain Sight: Newspaper Coverage of Dr. Peter Bryce's 1907 Report on Residential Schools and Why it Matters Today** on Sept. 27 at 9:30 a.m. to 11:00 a.m. in the foyer at Migizii Agamik.

The Indigenous Engagement and Communications at UM is hosting a Community Care event on Sept. 28, which begins with a virtual sharing circle with Elder Carl Stone at 12:30 p.m. and is followed by beading and refreshments in the foyer at Migizii Agamik.

**Annual Orange Shirt Day walk** hosted by the Nursing Students' Association and College of Nursing. The walk is held in tribute to those who have been affected by residential schools.

The **NCTR Open House** is a great opportunity to visit the centre on Sept. 30 from 9:00 a.m. to 11:00 a.m.

The **Annual Language Festival** is an incredible event that brings together talented Indigenous people to showcase their languages through song, skits, drumming, dance, and comedy and will represent seven Indigenous languages.

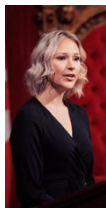
**APTN has National Day for Truth and Reconciliation programming** happening throughout the day on Sept. 29 to Sept. 30.

The **Winnipeg Blue Bombers Orange Jersey Game** is on Sept. 30 at 7:00 p.m. as they face the Saskatchewan Rough Riders.

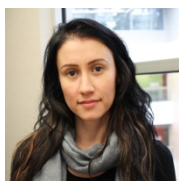
**Orange Shirt Days at the Manitoba Museum** has special all-day programming in the Museum Galleries focused on the history of residential schools. Please join for a time of learning and reflection offered in partnership with the NCTR.

# INDG GRAD STUDENTS PHD STUDENTS

PhD student **Hope Ace** (adv: **Kiera Ladner**) is an Anishinaabkwe from M'Chigeeng First Nation, her research focus is on treaties, Indigenous bodies, necro-politics, and sovereignty.



PhD Student **Dennis Anderson** (adv: **Peter Kulchyski**) studies issues in Manitoba's north and Cree communities.

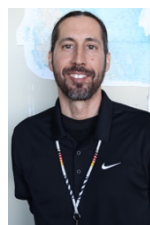


PhD student **Brielle Beaudin-Reimer** (adv: **David Parent**) is working on Métis pedagogies with the Louis Riel Institute at the Manitoba Métis Federation.

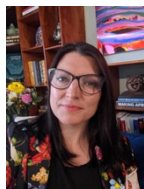
PhD student **Jason Bone** (adv: **Niigaan Sinclair**) Keeseekoowenin First Nation studying what Anishinaabe stories about Miish'akomoo (Sasquatch) and Anangokwan (Star World) tell us about human history. Jason Currently works at the Manitoba First Nations Education Resource Centre in the Language and Culture Department as an Instructional Resource Analyst.



PhD student **James Chalmers** (adv: **Cary Miller**) is the recipient of the 2020 James Gordon Fletcher PhD Fellowship in Indigenous Issues for his work on Anishinaabemowin language revitalization and has been awarded the 2021/22 UofM Graduate Fellowship. In 2022, James became an instructor for the Indigenous Studies Department.



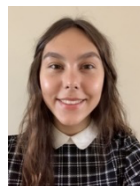
PhD Student **Darren Courchene** (adv: **Cary Miller**) is a citizen of the Sagkeeng First Nation, MB. Darren has a BA with a double major in Aboriginal Governance and Religious Studies, and a MA in Indigenous Governance.



PhD student **Laura Foster Forsythe** (adv: **Niigaan Sinclair**) research focus is Métis Research: the Contributions of the Grandmothers of Métis Studies. She is defending her dissertation on Sept. 20<sup>th</sup>, Good Luck Laura, we know you will do great!

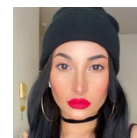
PhD Student **Robert Hamilton's** (adv: **Cary Miller**) research focuses on the ethnometaphysics behind the concept of medicine, both good and bad, that is found in the cultural heritage of the eastern Algonquin language family and the role it plays in love, war, torture, and wampum.

PhD student **Sarah Hourie** (adv: **Peter Kulchyski**) completed her Masters work in Indigenous women and intersectionality and has now started to pursue a doctorate. Her research aim is to assess the relationship of western critical theory and gender theory to the emerging field of critical Indigenous theory, and, more specifically, Métis critical theory.



PhD student **Micheline Hughes** (adv: **Chris Trott**) is from Cape Sable Island Wampanoag. She is a SSHRC Doctoral Award recipient. Her research investigates the relationship between Mi'kmaw oral tradition and Mi'kmaw Catholicism with a particular focus on the role of stories in visioning a just reality, processes of transculturation, and Mi'kmaq resistance and resilience.

PhD student **Adrienne Huard** (adv: **Mylène Gamache & Niigaan Sinclair**) was appointed the Indigenous art editor at Canadian Art Magazine. Huard's research focuses on Two-Spirit and queer Indigenous body sovereignty and epistemologies through the form of erotic performances.



PhD student **Leona Huntinghawk** (adv: **Peter Kulchyski**) obtained her Masters of Social Work at the UofM prior to starting her PhD in the Indigenous Studies Department.

PhD student **Jennifer Keith** (adv: **Peter Kulchyski**) is working on economic and northern sovereignty issues with the Tlicho government.



PhD student **Timothy Maton** (adv: **Peter Kulchyski**) is now Managing Editor of *The Journal of Multidisciplinary Research*.

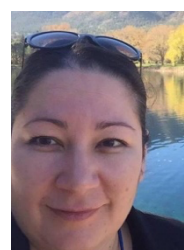
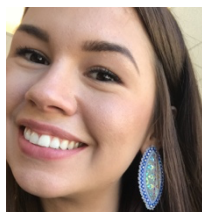
PhD student **Carmen Miedema's** (adv: **Cary Miller**) research looks at the continuation of genocidal practices against Indigenous women and how we might rectify these murderous acts.



PhD student **Shauna Mulligan** (adv: **Cary Miller**) is working for the National Office of Veterans Affairs. She also has helped out the Department as an administrator. Shauna's work focuses on ethnographic methodologies and storytelling of Canadian Rangers in the north. She is looking to compile those stories from Rangers themselves and within the wider community to see the impacts the Ranger program has had in the North.



PhD student **Sarah Olson** (adv: Kiera Ladner) works on issues related to health and Indigenous communities.



PhD student **Stephanie Sinclair** (adv: Niigaan Sinclair) is now a PhD Candidate) and presented a workshop entitled "Listening to our Grandmothers:

Reclaiming Indigenous Birth Knowledge" at the 7th annual Indigenous Health Research Symposium. Stephanie also received a PIKE-Net Graduate Fellowship.

PhD student **Shirley Thompson** (adv: Niigaan Sinclair) is developing an alternative education program for Indigenous youth that supports both Western and Indigenous ways of knowing. Through this Ph.D. research, she would explore how Indigenous knowledge and practices contribute to both indigeneity and student efficacy for the cohort participants.

PhD student **Tammy Wolfe's** (adv: Merissa Daborn) research will focus on working with the MMIWG2S community to explore holistic methods of healing in the form of beadwork and storytelling.



PhD student **Eduardo Vergolino's** (adv: Peter Kulchyski) work focuses on the decolonization of education through the analysis of Brazil and Canada's education.

## Contact us !

Room 215 Isbister Building  
U of Manitoba, Winnipeg, MB R3T 2N2 Canada  
Phone: 204-474-9266 Fax: 204-474-7657  
Toll Free: 1-800-432-1960 (within Manitoba)  
Email: [Indigenous.Studies@umanitoba.ca](mailto:Indigenous.Studies@umanitoba.ca)

For graduate program inquiries please email Alison Skopalek at:  
[Alison.Skopalek@umanitoba.ca](mailto:Alison.Skopalek@umanitoba.ca)

*The Indigenous Student Centre has a reading specialist available! Valdine can provide you guidance and advice on how to approach readings for writing assignments and reading-based exam preparation. All appointments are virtual with the exception of workshop dates. Appointments are available both virtually and in person on workshop dates.*



Email:

[Valdine.Bjornson@umanitoba.ca](mailto:Valdine.Bjornson@umanitoba.ca)

## INDG MASTERS STUDENTS

Masters Student **Caden Colegrove's** (adv: Niigaan Sinclair) research interests focus on body and sexual sovereignty for Two-Spirit and Queer Indigenous Peoples with a focus on performance, dance, and visual storytelling.

Masters Student **Ashley Daniels** (adv: Merissa Daborn)



Masters student **Ally Freedman** (adv: Emma LaRocque) has received a PIKE-Net Graduate Fellowship.

Masters student **Mona Kines** (adv: David Parent) is working on Métis communities.

Masters student **Angelina McLeod** (adv: Niigaan Sinclair) is working on Mide scrolls from Shoal Lake 40.

Masters student **Jamie Nienhuysen** (adv: Cary Miller) is an Anishinaabekwe from Sandy Bay First Nation whose research will focus on the sandy Bay Residential School. Through this

research, Jamie's goal is to give back to the community by commemorating former students and beginning a pathway towards healing.

Masters student **Caitlin Richard** (adv: Peter Kulchyski) is researching the effects of Indigenous led mentorship programming for at risk youth

Masters student **Nicole Stonyk's** (adv: Cary Miller) work focuses on decolonizing forms of classical music and performance with interdisciplinary themes between music, language, Indigenous aesthetics and (mis)representations of Indigenous People.



## MEET OUR INDIGENOUS LANGUAGE INSTRUCTORS!

### Cree

Ken Paupanekis is from Norway House. He has a bachelor of arts, a bachelor of education in cross cultural education and a master of education from the University of Manitoba. A former vice-principal at Jack River School and principal of the Norway House High School, Ken has taught Cree language for over four decades.



### Michif

Heather Souter is a long-time teacher and learner of Michif with a professional background in interpretation and language teaching. She holds a Master of Education in Indigenous Language Revitalization from the University of Victoria, and has extensive training in linguistics and anthropology at the graduate level.



## COLLOQUIUM REVIEW: THOMAS MULLER

By: Mona Kines, Masters Student

On Wednesday, March 9, 2022, Cree activist and writer, Clayton Thomas Muller presented for his second time at the University of Manitoba's Department of Native Studies Winter 2022 Colloquium. Muller came to Colloquium this day to speak of his recently published and noted memoir, *Life in the City of Dirty Water* (2021) and provide an update on his life as an activist.

Muller, a member of the Mathias Colomb Cree Nation (Pukatawagan), was born and raised in Winnipeg, but often spent summers on the trapline. While he humbly acknowledges his notoriety as an environmental activist and now writer, he takes pride in his roles as father, co-parent, son, and Sundancer.

He spoke briefly of his continuing work as an environmental activist including his current "day job" with 350.org, an international movement working to end the age of fossil fuels and build a world of community-led renewable energy.

Describing himself as a "new author", Muller delved into how he came to write a memoir for his first book. He stated the entire journey was complex and spanned a lifetime, but that the book was probably conceived toward the end of a twelve-year period that he lived and worked in Ottawa. His two children were young, four and six years old, and Muller felt like he was on "auto pilot". This disconnection with life drove him to seek therapy, where he came to understand that his "condition" was not uncommon to survivors, or

children of survivors, of the residential school system presenting with symptoms similar to that of post-traumatic stress disorder.

His therapy for "Intergenerational Residential School Syndrome" included journaling that became, on his second attempt, an exercise in Cree storytelling where he reflected on his life of being native and growing up in one of Canada's inner cities. The journal became a manuscript and the manuscript the book, but it was not an easy process. Muller describes the journey as "being a wild ride" that took seven years to complete and "almost killed me".

Explaining that healing is "no joke" and that it was "really hard", he put himself "into the hands of Creator and his ancestors" and the book became a reality. In *Life in the City of Dirty Water*, Muller speaks to his experiences with colonial violence,



domestic violence, fatherhood, motherhood, father figures, loss, alcohol dependence, workaholism, masculinity, lifestyle choices, and neocolonialism. However, and perhaps most importantly, he speaks to healing where the past is not forgotten but where lessons are learned, where life's beauty is still seen regardless of how "screwed up" life is, and where the damage of colonialism is talked about, unpacked and shared.

## COLLOQUIUM REVIEW: KIM TALLBEAR

By: Caitlin Richard, Masters student

Kim TallBear is an empowering Indigenous woman, being involved in many different undertakings, and is a strong role model and professor in the Faculty of Indigenous Studies at the University of Alberta. She was raised by the matriarchs in her family who stem from the Cheyenne and Arapaho Tribes of Oklahoma, and she is a member of the Sisseton-Wahpeton Oyate nation from the Flandreau Santee Sioux reservation in South Dakota and St. Paul, Minnesota.

TallBear has a prestigious resume. From 1992 to 2001, she has worked on various planning projects where she furthered her interests in science and technology before completing a Ph.D. in History of Consciousness at the University of California, Santa Cruz in 2005. She was awarded two Canada Research Chairs in the specialisation of Indigenous Peoples, Technoscience and Environment. A Tier II in 2016 and Tier I in 2021. Her own website describes how she helped to "build a research and training program at the University of Alberta that is focused on Indigenous peoples' engagements with science and technology".

In 2018, TallBear was invited to share her insights, from the perspective of being an Indigenous studies scholar who understands historical colonial contact, on what she thinks science should know about making contact with extraterrestrials. As UFO contact was not a field of specialisation that she had, she asked scholars that studied extraterrestrials within Indigenous contexts to join her in creating the Indigenous Studies Working Group Statement, for the American Indian Culture and Research Journal in 2021.





David Shorter is one of the scholars that joined the working group, and he has presented with TallBear. He studies stories of UFO abduction from Indigenous communities and found that it was eye opening to relate people's stories of UFO abduction to Indigenous peoples' stories of first contact with Europeans. Like contemporary stories of extraterrestrial abduction, Indigenous peoples were taken from their homelands and transported to Europe to be studied by the scientists of the time, as they were seen as very alien to the settlers.

Coming from backgrounds that study the history of colonialism and violence, TallBear and Shorter critique the lack of engagement that science has with Indigenous peoples and highlight the ethical concerns of scientists being at the forefront of contact with extraterrestrials. This stems from the poor treatment of Indigenous peoples during initial contact and later ongoing colonialism with European settlers.

Shorter fears that history will repeat itself in space with the resurgence of terms such as frontier and manifest destiny, which are rooted in colonial discourse, being applied to the exploration of space. TallBear hopes that science can move past its imperialist history and not repeat the same fear-based narratives of 'the other' to justify violence in further first contact situations, as those that had driven contact with Indigenous peoples.

It was important to her to do this work to contribute to the learning of non-Indigenous people in order to ensure further harm or trauma is not perpetuated into the future; she highlights that consent and respect in interactions are necessary. Indigenous Studies has had a long history about thinking about respectful ways of fostering contact and has much to offer in this area.

## COLLOQUIUM REVIEW: LEON LAIDLAW

*By: Caden Colegrove, Masters student*

Professor Niigaan Sinclair recently sat down with Carleton University PhD candidate Leon Laidlaw to discuss his work at the intersection of trans studies, critical criminology, abolition, and settler colonial studies. Laidlaw's presentation was born of his dissertation work and took a focus on the theories he has worked with in the movement for gender liberation and self-determination. Within this sphere, Laidlaw narrowed down his talk to the prison system and how it functions as an obstruction of the pathways of gender self-determination for Two-Spirit, trans, and non-binary people.

Laidlaw took the time to situate himself in his research during his presentation, explaining that he is a white settler scholar, queer, trans man originally from and currently residing in Treaty One territory. Laidlaw explained that returning to Winnipeg was influential in his research because the city itself is invested in critical politics pertaining to his research interests and life experiences. Laidlaw also discussed the importance of community outreach, stating that the Mama Bear Clan is formed in direct response to state neglect with a basis in pursuing gender justice. He also aligns himself with Winnipeg's Police Cause Harm, an organization committed to defunding the Winnipeg Police Service and reallocating those resources to life-sustaining services. He frames these two organizations as significant for the chance to stand in solidarity with marginalized peoples and critically discuss the politics of prison reformation and gender justice.

Laidlaw's primary discussion point delved into how his various areas of interest intersect. Laidlaw explained first that trans studies argues that gender is a social construct of society and punishes those that disobey the normalized gender binary. He goes on to show that critical trans scholars

have shown the ways that the state goes on to enforce these societal expectations, enacting policies and procedures that discriminate against trans lives. This feeds into abolition, as



critical trans scholars do not see simple reformation as the answer, rather a complete dismantling of the systems that do harm. From here, Laidlaw introduces settler colonial studies, which focuses on the institutionalized colonization that continues to oppress Indigenous peoples and also encourages the dismantling of said harmful institutions rather than settling for reform.

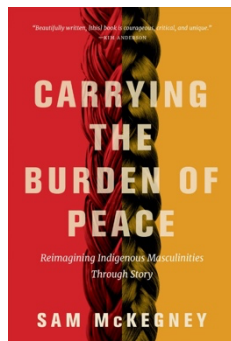
Laidlaw closed his talk with a call for settler trans people to stand in solidarity with Indigenous peoples in calling for prison abolition. Laidlaw's argument shows the similarities in the institutionalized violence that Indigenous and trans peoples face, explaining that while at times a policy is enacted that looks affirming, it can instead be a way for the institution to save face rather than actually allow people to live authentically. He says that these reformation solutions are not only limited but harmful because they contribute to the standardization of Western gender norms and colonial punishment systems. One of the main links that he makes is that Two-Spirit individuals cannot be recognized within the gender binary that the prison system enforces. This is an act that denies Indigenous self-determination and bodily sovereignty. So, by standing with Indigenous peoples, trans people also work to affirm their own communities, creating a better institutional reality for all.

## COLLOQUIUM REVIEW: SAM MCKEGNEY

By: Robert Hamilton, PhD student

This week's colloquium featured Sam McKegney, an English professor from Queen's University. He is a self-described settler colonial scholar with a focus in Indigenous literature and author of three books: *Magic Weapons: Aboriginal Writers Remaking Community After Residential Schools*, *MasculIndians: Conversations About Indigenous Manhood*, and most recently, *Carrying the Burden of Peace: Reimagining Indigenous Masculinities Through Story*. McKegney stated that the main argument of his third book was that "we must not concede to the dominant, negative manifestation of Indigenous masculinities", but continually strive to critically examine them, in order to reimagine and reconfigure them for a "better world".

McKegney became interested in Indigenous masculinity theory while writing his first book on residential school survival narratives. He noticed that the school system's "coercive implementation of Eurocentric gender norms on Indigenous children had a deleterious impact on the formation of Indigenous identity. In traditional Indigenous societies, gender was far more fluid and complex than the rigid and simple hetero-patriarchal binary that structures the white Euro-centric ideal. The colonial state's imposition of this rigid either-or binary effectively 1) suppressed the presence of the less dominant genders in Indigenous society, e.g., two-spirited people 2) exaggerated male and female genders



traits to stereotypical extreme; and 3) made the formation of a deranged, unbalanced, and disordered personality probable.

For McKegney, colonialism was and continues to be a gendered enterprise that imposes settler colonial gender norms on Indigenous bodies in three ways: 1) *terra nullius* and the doctrine of discovery, 2) the Indian Act, and 3) residential schools. These forces contributed to the formation of unhealthy masculinities in Indigenous men. Indigenous men engaged in these masculinities are not the only ones harmed as they perpetuate the oppression of Indigenous women when they assume the role of the hyperviolent and hyperaggressive Indigenous male stereotype.

Indigenous masculinities are not irredeemably lost. McKegney argues that they can be salvaged. But this requires the practice of becoming

vulnerable. To be vulnerable means to be woundable. To be woundable means to be open to attack. Hypervigilance betrays the insecurity of the hyperaggressive and hyperviolent Indigenous male. It closes him off because it forces him to be constantly on his guard. Being closed to attack, he is not open for

attachment. McKegney argues that becoming vulnerable, a form of self-love that opens the soul for erotic attachment, is necessary to decolonize the institutional violence against Indigenous women. In Ojibway terms, vulnerability is necessary for *mino inaadiziwin*, "behaving well", *mino bimaadiziwin*, "living well", and ultimately rebuilding, i.e., reworlding, communities that value Indigenous women.

## COLLOQUIUM REVIEW: SEAN CARLETON

By: Nicole Stonyk, Masters Student

UM's very own Dr. Sean Carleton, Assistant Professor in the Department of Native Studies and cross-appointed from the Department of History, gave a very compelling colloquium talk on his research in residential school denialism. As a public intellectual on settler colonialism and capitalism, a residential school historian, contributing editor with *Active History* and work in graphic novels, Dr. Carleton focuses his talk on the controversial 2017 senate speech by residential school denier, former Senator Lynn Beyak. Here, he historicizes, contextualizes and theorizes a framework to critically examine her "positive" spin on the Canadian residential school system.

For those who have not had the pleasure (sarcasm) of knowing of Senator Lynn Beyak, Dr. Carleton summarizes her role as a prominent person in a position of power who spreads misinformation by creating space for irresponsible dialogue thus privileging the voices of those who seek false truths. Beyak refused to apologize for her illusionary comments on the benefits of residential schools despite criticism from Senator Murray Sinclair, Steven Harper and the Anglican Church, to name a few. In fact, Beyak went so far as to call the backlash surrounding her comments as fake news and exaggerated. Shortly after she was removed from the Senate Committee on Indigenous issues and later the Conservative Caucus of the Senate, however she retained a senate seat for another four years allowing her to promote residential school denialism. What Dr. Carleton notes here is that residential school denialism is not necessarily the absolute denial of the existence of these schools, but rather controversial positions that reject basic and well-documented historical facts and



evidence in order to maintain and support their biases.

Dr. Carleton points out that residential school denialism is not a new phenomenon and builds on Murray Sinclair's encouragement to understand their reasoning in order to disarm, disprove and discredit the deniers. Already grabbing the attention of the listener Dr. Carleton historicizes the need for Truth before Reconciliation by giving historical context of residential schools in Canada, the Indian residential school settlement agreement and inevitably the Truth and Reconciliation Commission. He then uses scholarship in genocide studies from around the world to frame the "willful amnesia" that permeates the psychology of deniers, and references local scholars including Emma LaRocque, Dallas Hunt and Gina Starblanket, and finally Albert Memmi to further theorize the role of denialism in the colonizer. He adds that denialism can be understood as a tool to protect the privilege and legitimacy of settlers in Canada through selective accounts of the historical past absolving them, in their minds, from any wrongdoing and therefore no accountability for reconciliation. Dr. Carleton then moves into intricate and critical analysis of Beyak's supposed letters of support posted to her website from the "silent majority" to demonstrate how misinformation and residential school denialism is easily spread. In short, denialism thrives on misinformation.

Dr. Carleton's colloquium presentation is an excellent example of thorough scholarship and presentation of research packed into a short amount of time. In understanding his own settler positionality through critical theory, historical analysis and presentation style, one can clearly see that more education is needed to challenge the ongoing effects of Canadian colonization, how important it is to engage and fact check in order to disprove deniers, and for all Canadians to have a deep unsettling understanding of reconciliation. This is a must-see presentation. It's recorded. Go watch it.

## COLLOQUIUM REVIEW: GRACE DILLON

*By: Adrienne Huard, PhD Student*

Temporality, multiplicities and liminality seem to be concepts central to understanding Queer Indigenous Futurisms. Dr. Grace Dillon, an Anishinaabe academic from Portland State University, has been investigating the meaning and purpose of Indigenous Futurisms for over a decade. She even coined the term, drawing inspiration from the significant and monumental concept of Afrofuturism. She explained that Queer Indigenous Futurisms represent a future in which we are very much present and flourishing, spanning across mediums that tell stories and share knowledge. Her presentation on Queer Indigenous Futurisms not only explained the diverse and expansive theories that fall within the parameters of this term, but also rejected Western notions of science and time by highlighting the importance of Indigenous science as a whole. After 45 minutes, she answered every question I had and introduced about 100 more, which left me fascinated and drawn to the decades of work that Dr. Grace Dillon has done.

"Indigenous Futurisms is pluralized because of the diverse experiences that Indigenous Peoples have," stated Dillon. This welcomes the idea that multiple perspectives and understandings can exist in conjunction. In many ways, this defies the stronghold of Western knowledge production which insists that there is only one sole truth, one vision that divides right and wrong, a monolith of expertise that persists and remains unchanging. Dillon took that idea and threw it out the digital window. Alternatively, she explained that multiplicities only enrich the foundation of Queer Indigenous Futurisms because it not only welcomes relationships between community, but also to our own



bodies, minds and spirits. She made a point of referencing Indigenous creatives who embody Queer Indigenous Futurisms and demonstrated that many people could carry diverse perspectives that manifest a rich and diverse eternity.

In many ways, Indigenous Futurisms do not seek to repair the past but instead, envision a future where we are prospering. This can be presented in many ways, from visual culture to literature, however, Dillon focused on the legacy of science fiction. Specifically, the queerness of Indigenous science fiction because it presents a liminal or in-between space where there is acceptance or not. Queerness remains a challenging topic in Indian Country, due to the unfortunate homophobia and transphobia that persists from the ongoing systems of oppression from Western colonization. Dillon explains that science fiction imagines spaces of belonging while maintaining a sense of curiosity. On one hand, it can envision traditional epistemologies, and on the other, it can introduce newly dreamt unfamiliar yet uncanny spaces, creating a sense of safety within wonder. Queer Indigenous Futurisms rely on the imagining of these liminal spaces because they directly pertain to queer Indigenous experiences but also ensures that we can truly see ourselves in a flourishing future.

Indigenous sciences relate to lived experiences and living pedagogies. Our concepts carry spirits, and they are perpetually in motion. We are not bound to restrictive man-made categories and acknowledge the depth of experiences and knowledges. But at the end of the day, humility prevails when accepting uncertainty, especially pertaining to Queer Indigenous

Futurisms. Dillon acknowledges the expansiveness of these ideas and theories while giving time and space to dream of a curious, mysterious and thriving future. Her talk demonstrated that it's possible to spend an infinite amount of time exploring endless possibilities and still be open to imagining more.

## COLLOQUIUM

### REVIEW: CINDY GAUDET, HANNAH BOUVIER, TAI GRAUMAN

*By: Sarah Hourie, PhD Student*

The Métis Nation is incredibly adaptable and does not shy away from establishing connections. The simplicities of spending time around a kitchen table evoke profound ceremonies, encouraging the promotion of Indigeneity. Dr. Cindy Gaudet, an Associate Professor at the University of Alberta, along with two exceptional students, Hannah Bouvier and Tai Grauman shared the importance of making connections by displaying the resilience of Métis women. Their research is influential as they framed their epistemology around a kitchen table; its placement in the room, its structure, the freedom to move it when dancing, harvesting, all materialize "how we come to know who we are." In essence, we breathe life into the kitchen table by sitting around and visiting; it shares the intersecting points that strengthen our identities. Moreover, they identified how Métis women uphold the production of Indigeneity through the activities that take place around a kitchen table.

Dr. Gaudet captured the resilience of Métis women, as a majority of the political foundations of Métis life started at a kitchen table. She discussed how Louis Riel would meet with Elders and grandmothers before

actioning his ideas. Their kitchen table ideology perpetuates the sovereignty of Métis peoples, as they can practice sovereign traditions in their own homes. What may seem like a simple act is a profound ceremony that reinvents Indigeneity every time someone sits down.



Hannah Bouvier, an undergraduate student, presented various ways to regenerate her Métis heritage. Her interests include studying plants and their medicinal properties. As Bouvier explained, she practices wellness by doing wellness; likewise, she practices harvesting by harvesting. Her work fits within the kitchen table ideology as once she collects the plants, she returns to her kitchen table to work with them. Bouvier describes the process as reimagined sovereignty; by doing the work and spending time outdoors, she can reconnect with the land and traditional activities. She introduced the constant innovation of transforming traditional plants, like dandelions, into lotion and jam as gifts, and sharing the processes by creating a video. I shared this presentation with my Dad as it was so intriguing. He mentioned that my Métis grandpa also used dandelions to make wine and tea, which I did not know about until after our conversation. Thus, proving how their kitchen table ideology strengthens Indigeneity through connection and sharing.

Tai Grauman, an inspiring theatre, film student, and playwright, discussed the lack of Métis inclusion at the national scale. Her interests include love stories and locating Marie in herself and her characters. Grauman's reflection on her family history, which is full of 'Marie's,' became the basis of her research. Her plays include a desire to find the Marie's embodied written history as she knows their names, but

not their stories. Grauman wants to recreate the history that came before as part of her plays. This presentation was captivating as Dr. Gaudet, Hannah Bouvier and Tai Grauman introduced ways to honour the past and future, while sitting at a kitchen table. Breathing life into visiting, harvesting, and the names of Métis women strengthens Métis sovereignty, and can materialize in the comfort of our own homes.

## COLLOQUIUM

### REVIEW: JESSE WENTE

*By: Robert Hamilton, PhD Student*

Jesse Wente is the chair of the Canadian Council of the Arts. In his presentation, he spoke about film, residential schools, and the concept of narrative sovereignty. The first thing he touched on was why Indigenous people love zombie movies. Indigenous Peoples are very much like post-apocalyptic people. They have seen their ways of life disappear. They continue to experience this upheaval in their lives, families, and communities; they can identify with the survivors in zombie movies surrounded by the capitalist consumer horde.

Moving to the personal, Wente spoke about the Star Wars franchise. His mother took him to see the movie when it first came out in 77'. He remembered he saw it in one of those old-time theatres on Bloor Street downtown Toronto. Watching that movie, in that place, was one of his formative experiences growing up. He was only three, but it blew his mind, nonetheless. He also recalled his mother teaching him about media literacy. She wanted him to know that what he was watching was not real. They would watch the film's end





credits so that he would appreciate all the people and work that went into its production. He explained that he and Indigenous people latch onto Star Wars because they identify with the “scrappy group of rebels who are fighting against a technologically driven empire” that sees nature as a threat to its dominance across the galaxy. But Indigenous people are not the only ones who identify with the rebels. Wente noted that many other people share a sense of connection, including those who would be considered to work for the “Empire” in reality. Unfortunately, he did not elaborate on that point.

Next, Wente spoke about the effects of residential school on his upbringing. Although he did not go there himself, his grandmother did. He talked about how the schools were designed to disconnect people from their past. They were built to break up the community, so that one day, after everybody abandoned their ties to one another, there would be no more Indians. Wente stressed the importance of remembering what happened. We must not forget because we do not want what our families went through to be meaningless. Further, we must not forget to ensure it does not happen again. Wente believes it certainly can happen again, which is why he stresses the need to stay ever vigilant.

As the Chair for the Canadian Council of the Arts’ Indigenous Screen Office, Wente stays vigilant by promoting a concept he calls “narrative sovereignty” – empowering Indigenous people through control over their own stories outside the influence of Canada. This is especially important in the production of film because of the amount of money it takes to mobilize an entire industry. Every year Canada spends billions to promote its own self-image. It often uses this money to influence or appropriate Indigenous stories to support its own narrative sovereignty. Since Indigenous film makers and stories that do not support Canada’s self-narrative are less likely to receive funding, Wente uses his office to ensure they do.

## COLLOQUIUM REVIEW: CHANTAL FIOLA

By: Mona Kines, Masters Student

On Wednesday October 27, University of Winnipeg professor, researcher and author, Chantal Fiola, was the guest presenter at the University of Manitoba’s Department of Native Studies Fall 2021 Colloquium. Fiola spoke of her research interest in Indigenous spirituality and more specifically of her research inquiry into Métis people who participate in ceremony. She is the author of two books on the subject, *Rekindling the Sacred Fire, Métis Ancestry and Anishinaabe Spirituality* published in 2015, and her most recent work *Returning to Ceremony, Spirituality in Manitoba Métis Communities* published in 2021.

In her research, Fiola examines the disconnection and reconnection of the Métis to ceremony through participant stories of growing up and living in a culture and community where both traditional Indigenous spiritual practices and western colonial religion, specifically Catholicism, influenced and impacted their lives. In her first work, this is examined from individual perspectives and in the second, from the community level. Métis participants involved in the study were from six Manitoba Métis communities: Duck Bay, Camperville, St. Laurent, Saint Francois-Xavier, Lorette, and Ste Anne.

She describes how she conducted her research using a collaborative, community-based, Métis-specific methodology where, together with Métis Organizations (i.e., Manitoba Métis Federation [MMF]) and Métis communities, a “Métis Research Centre” was created and utilized for the work. Community researchers were sought to assist in the research and the project was approved in accordance with MMF’s Manitoba



Métis Community Research Ethics Protocol (MMCREP).

Through oral histories and archival research, Fiola concluded that the Métis have been participating in ceremony such as sweat lodge, Sundance, and the Midewiwin for as long as the Métis peoples themselves existed. Even Louis Riel, long characterized for his devout Catholicism, was described through oral histories as having been adopted by a Midewiwin family and becoming Midewiwin himself. Archival records provide accounts of the existence of Métis spiritual leaders who embraced the practices of both Catholic teachings and Indigenous ceremony, including accounts of Gabriel Dumont’s synchronistic practice of wearing a cross made of sweetgrass. A number of themes were identified from the stories that contextualize Métis spirituality and participation in ceremony: family relationships with community, family relationships with religion and spirituality, participant relationship with spirituality, and community-specific and overall patterns of spiritual practice.

Fiola concludes that “among the Métis, spirituality exists on a continuum of Indigenous and Christian traditions” including ceremony, and that the catalysts supporting the return to ceremony are to be found in community elements such as family, friends, and knowledge sharing. Her self-described hopes and goals for the future are the creation of spaces to come home to ceremony, to heal kinship relations between Métis and First Nations peoples, to debunk stereotypes of spirituality, and to

acknowledge Métis spirituality as a continuum.

Fiola's research and authorship continues to gain popularity beyond native studies to a broader readership of both Indigenous and non-Indigenous peoples alike. Her books are frequently cited on Indigenous social media sites as "have to reads" for those in search of spiritual solace outside of Christianity as a result of colonial violence, including the legacy of residential schools.

## COLLOQUIUM

### REVIEW: LEAH

### GAZAN

*By: Caitlin Richard, Masters Student*

At the colloquium, Leah Gazan discussed her challenges and strengths in this year's federal election as an Indigenous woman and spokesperson. She gives insight and personal experience to her life's work in the community.

Gazan discussed her parents' experiences with genocide through both lines with residential schools and the holocaust. She saw the effects of intergenerational trauma, learning that life is a miracle. Her work's inspiration is from the women matriarchs in her family who in the past have advocated against injustices. Being involved in politics, she



developed a passion for human rights and advocacy. She has worked as a teacher, an activist, and a public speaker to strengthen her voice. Gazan states it's important for Canadians to learn who she is, what she stands for and where they originate.

Gazan was re-elected to the Wolseley area of Winnipeg and described it as hard work running eight hours down streets, talking to people and putting up her signs on lawns. Gazan advocates for guaranteed basic liveable income, working with those affected by the missing and murdered Indigenous women crisis and helping to create communities where individuals can have their human rights upheld. Gazan aims to be a leader in sparking the conversations that are not happening, with the help of non-Indigenous allies and supporters.

Gazan discussed challenges being an Indigenous member in parliament and being recognized as having more to offer than speaking on Indigenous issues. Gazan states, people are too

reliant on the government when they can be leading their own movements collectively. Winnipeg is known for leading strikes, and it is the second in Canada to try to become designated as a human rights city. Gazan is confident in her riding's dedication to community led movements.

I related to her presentation because of her drive to create positive change. As a youth, I had no voice and had to work hard to address trauma. As a strong woman, she has done the work to build on her confidence and voice when speaking on tough issues. Gazan as an advocate for women, is relatable as I work with women and children. Gazan highlights Indigenous peoples doing the work, such as Bear Clan Patrol and Drag the Red that take on this initiative. Gazan states that helping each other is good leadership as when we stay silent, change does not occur, we must be loud and heard.

Overall, Gazan gave an emotional presentation, very inspirational when sharing the influence of her work. I have learnt how being a politician requires you to be very involved when you need to get people on your side. She has demonstrated a lot of skill to be able to manage all the diversity within her riding and in the country. I liked how she said she can only speak for herself, not for all Indigenous peoples and to be mindful of how culture and politics intersect in efforts for reconciliation.





## Please join us in welcoming our newest Indigenous Faculty at the University of Manitoba!

Ella Morris, Faculty of Agricultural and Food Sciences/Engineering  
 James Chalmers, Indigenous Studies, Faculty of Arts  
 David Parent, Indigenous Studies, Faculty of Arts  
 Mylene Gamache, Indigenous Studies, Faculty of Arts  
 Shauna Mulligan, Indigenous Studies, Faculty of Arts  
 Melanie Glenwright, Psychology, Faculty of Arts  
 Jamie Parris, English, Theatre, Film and Media  
 Vanessa Van Bower, College of Nursing  
 Rachel Bach, College of Nursing  
 Rhonda Campbell, College of Nursing  
 Anna Binta Diallo, School of Art  
 Suzanne McLeod, School of Art  
 Melody McKiver, Faculty of Music  
 Miguel Uyaguari, Faculty of Science (Micro)  
 Kyle Shiells, Faculty of Science (Physics)  
 Joey Lussier, Faculty of Science  
 Az Klymiuk, Biological Sciences  
 Leo Baskatawang, Faculty of Law




**LIKE QUEER ANIMALS**

**PUBLIC LECTURE : LIKE QUEER ANIMALS**  
 A LECTURE IN CONJUNCTION WITH THE EXHIBITION *WE HOLD YOUR GAZE... REMIX*  
 AT MAWA (MENTORING ARTISTS FOR WOMEN'S ART)

**Dr. Chantal Nadeau**  
 (University of Illinois at Urbana-Champaign)

**FRIDAY, OCT 7, 2022**  
 12:00 PM - 1:00 PM CT  
 at MAWA (611 Main St.) and on Zoom

This is a hybrid event. Please feel welcome to attend in person at MAWA's physical location or stream online with ASL interpretation via MAWA's website. See [mawa.ca](http://mawa.ca) for details.

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**Hope for Wellness Help Line and Chat**  
 1-855-242-3310  
[hopeforwellness.ca](http://hopeforwellness.ca)

**National Indian Residential School Crisis Line**  
 1-866-925-4419

**Missing and Murdered Indigenous Women, Girls and 2SLGBTQIA+ People Support Line**  
 1-844-413-6649

 Indigenous Services Canada  Services aux Autochtones Canada





**LEVI FOY**  
 SUNSHINE HOUSE

**SEPTEMBER 28TH, 2022**  
 7PM @ ARTSJUNKTION

**CULTURE of REPAIR**

SPONSORED BY THE UNIVERSITY OF MANITOBA INSTITUTE FOR THE HUMANITIES

### In-Class Mask Use Policy Fall Term 2022

The use of a **medical grade face mask** is **mandatory** for attendance in a classroom or lecture theater (use of a KN95 mask is strongly recommended)

Masks may only be removed for *brief* periods, such as a sip of water.

Eating in classrooms or lecture theaters is **not permitted**.

Instructors will give a reminder to the class in the event masking is not adhered to.

Non-compliance could result in the class being paused and/or the unmasked individual(s) being asked to leave the classroom.

Action under the [student discipline policy](#) could also occur in situations of continued non-compliance.

**Wednesdays**

**1130-1230**

**Live in Indigenous Studies**

**Boardroom: Isbister 207**



# Indigenous Studies Colloquium



**University  
of Manitoba**

**Fall 2022**

September 28, 2022

"Why a Day of Truth & Reconciliation?" -

Pamela Palmater (Toronto Metropolitan U)

October 5, 2022

North Point Douglas and the Mama Bear Clan

October 12, 2022

"Ohitika Ogichidaa: Indigenous Men & Healing" -

Jason Gobeil (Dakota Ojibway Child & Family Services)

October 19, 2022

"No Place to Live: Public Housing Stretched to Limits"

Julia-Simone Rutgers (The Walrus/Winnipeg Free Press)

October 26, 2022

"Learning Language through Laughter, Love, and Games"

Dawnis Kennedy (MB Indigenous Cultural Ed. Centre)

November 2, 2022

"Resistance to Return: Manitoba & D'Arcy McNickle" -

Daniel Cobb (U of North Carolina Chapel Hill)

November 16, 2022

"Lessons in Legitimacy: Rise of State Schooling in BC"

Sean Carleton (U of Manitoba)

November 23, 2022 - TBA

November 30, 2022

"Indigenous Census 2021" - Niigaan Sinclair (U of Manitoba)

December 7, 2022

"I know I am, what are you?: Defining Métis Ancestry today"

Ally Freedman, INDG Masters student

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