



UNIVERSITY OF SASKATCHEWAN

Office of the Vice-Provost  
Indigenous Engagement

OFFICE OF THE PROVOST AND VICE-PRESIDENT ACADEMIC

SUMMER 2020

achimoowin – *michif*

ocimani – *lakota*

tipa chum owin – *saulteaux (telling stories)*

dene he/honi – *denesuline*

huṅkākāṅ – *dakota (telling myths or fictional stories that can be used in general for storytelling)*

# âcimowin

*Plains Cree (achimo/win) storytelling*

The Indigenous Strategy will be gifted to USask on Sept. 24, 2020 on behalf of the Indigenous Peoples who created it as a companion to the University Plan 2025.

“This strategy acknowledges the university’s participation—historical and persistent, overt and subtle—in colonialism and reflects the university’s conviction to decolonize,” said Vice-Provost Indigenous Engagement Jacqueline Ottmann. “This strategy is powerful because it is honest, not tokenistic. It required courage to write. It requires courage to read. And, most importantly, it will require the courage to implement.”

From the beginning of the process, there has been a focus to ensure that the work was done in a good way. The University Plan 2025 included meaningful engagement with Indigenous Elders, Traditional Knowledge Keepers and Language Teachers, and there was a conscious effort to continue the work in

an inclusive and respectful manner with the subsequent creation of the Indigenous Strategy.

That work began with the Elders’ Summit where Elders, Knowledge Keepers, and Language Teachers helped to guide and support the process of creating this strategy. These advisors openly and honestly shared their knowledge, feelings and teachings about the future direction of Indigenization, decolonization and reconcili-ACTION at USask.

The protocol was followed as the members of the Office of the Vice-Provost of Indigenous Engagement (OVPIE) met with Indigenous students, staff, faculty, and community members in the fall of 2018 and throughout 2019/20. *(continued)*

## COVER STORY (CONTINUED)

On May 6, May 13, May 22, and July 15 2020, several Indigenous Elders, Knowledge Keepers and Language Teachers who have a long history of supporting the work of the university came together online in virtual gathering circles to provide feedback on the document, to gift a name for the strategy, and to advise on appropriate ceremonial processes for gifting the Indigenous Strategy to the university.

A virtual gathering on May 6 was the first time that many of the Elders, Knowledge Keepers and Language Teachers had met with one another in several months, in light of the COVID-19 group gathering restrictions. For many of them, it was the first time they had engaged in an online Zoom meeting platform. It was unlike anything they had been asked to participate in previously during their time advising and supporting USask.

The name of the Indigenous Strategy chosen by Indigenous Elders, Knowledge Keepers and Language Teachers will be revealed to the broader community during a ceremony that is scheduled to take place September 24 when the document is formally gifted to the university and

received by President Peter Stoicheff.

This year the COVID-19 pandemic has presented some unprecedented challenges for everyone. Many of the events planned have been altered with concerns for community safety because of COVID-19. However, the gifting of the Indigenous Strategy to USask will continue in adaptive and creative ways, as organizers are in the midst of creating an online celebration that includes a lineup of speakers and performers who are participating from around the province and across the country.

The online celebration of USask's Indigenous strategy is an example of how distinct this strategy is from others in the province or country. Indigenous Peoples of this land have come together in an act of self-determination to reimagine the path forward for all our children, including 'those not yet born seven generations into the future' through this plan, which serves as a roadmap to reconciliation for the university's leadership, faculty, staff, and students. USask's Indigenous Strategy was created by Indigenous people, and is presented as a gift to all. ♥

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# tawamagun!

Welcome to the third edition of the Office of the Vice-Provost Indigenous Engagement newsletter âcimowin (storytelling in Cree).



fortunate to be surrounded and embraced by strong, very capable, intelligent, creative, resourceful, wise, loving, and persistent women. I also have been gifted with stories of the women from my past—those that lived and persisted for me to be alive today. I'm grateful for the many invaluable lessons that I've drawn from these stories, and the perspective that I gain from witnessing the fortitude and resilience of Indigenous women. These women have experienced and confronted layers of violence and oppression (verbal, emotional, physical and spiritual), and have been firm and steadfast in their resolve to protect all that is worthy. They've had to work twice as hard to be recognized in a male-dominated, non-Indigenous world. I love that they continue to gather, gain support from each other and to whole-heartedly experience joy—their laughter is infectious and healing.

In my personal life, my mom Marjorie Paquachan is a deep source of inspiration, as are my many Grandmothers and Aunties. They continue to demonstrate much courage and endurance. I see love and truth as their guiding sources. These beautiful women have encouraged me to move beyond my inhibitions, to exercise my leadership abilities, to speak truth and with heart.

Wealth in many of our Indigenous communities is measured by the depth and breadth of our relationships—the quantity and quality of our family and friendships. In my professional life, in the world of academia, I have tremendous wealth in the relationships that have emerged over time, in particular with amazing Indigenous women educators, scholars, researchers, practitioners—all fierce and compassionate warriors. In this reflection, I would like to draw attention to three Indigenous women that I deem as *gitchi-ogima-kwayk* (great women leaders). They are educational scholars (my academic discipline), and they've "survive[d], flourish[ed] and work[ed] for change within their communities...often using minimal resources to challenge oppressive structures and to create powerful alternatives...in education and in the workplace." (Settee). Dr. Marie Battiste (Mi'kmaq, Potlotek First Nation, Professor, Harvard University PhD), Dr. Margaret Kovach (Cree and Saulteaux, Pasqua First Nation, Professor, University of Victoria PhD), and Dr. Verna St. Denis (Cree and Métis, Beardy's and Okemasis First Nation, Professor, Stanford University PhD). I have been awed and empowered by each of these women. Each curriculum vitae is simply astounding. Marie, Maggie and Verna have all gained international recognition because they have enduringly pushed boundaries. All are frequently cited, and their publications have become the mainstays of course syllabi on Indigenous education and anti-racism/anti-oppression. All are frequently invited to be keynote speakers, facilitate workshops and develop programs for students, staff, faculty, leaders, community and for sectors outside education, and they all have been honoured with many awards of recognition for their work. I've seen people overwhelmed by their presence. They are all extraordinary examples of *ahkamānimowin*. USask is, and has been, graced by their incredible strength of spirit.

As in our other publications, this is also translated into other Saskatchewan Indigenous languages. The name carries with it all that encompasses story and storytelling.

## In Honour of Women's *ahkamānimowin*: Persistence

Cree Scholar, Priscilla Settee, in her book *The Strength of Women*: *âhkamēyimowak* wrote:

There is a force among women which I call *âhkamēyimowak*, or persistence, that provides the strength for women to carry on in the face of extreme adversity. *âhkamēyimowak* is a Cree word and embodies the strength that drives women to survive, flourish and work for change within their communities. Women are the unsung heroes of their communities, often using minimal resources to challenge oppressive structures and to create powerful alternatives in the arts, in education and in the workplace. (2011, p. iii)

In my language (nakawē), persistence is *ahkamānimowin*, and I have seen it in practice all my life, especially in women. I am



Dr. Marie Battiste



Dr. Margaret Kovach



Dr. Verna St. Denis

After 27 years of commitment to USask, Dr. Marie Battiste retired early in June, 2020. Even with this ending, Marie continues to work towards systemic and structural change, towards the decolonization of education through trans-systemic synthesis (Battiste, M. & Henderson, S., 2000). I look forward to Drs. Battiste and Henderson's future publications on Indigenous and trans-systemic knowledge systems; we have so much to learn from this collective wisdom. Dr. Battiste continues to be invited to participate and lead national and international research, boards, and advisory committees; she was recently invited to be a member of the Federation for the Humanities and Social Sciences' Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization (EDID) committee. Dr. Battiste's energy seems boundless. We are pleased to have an article describing her stellar career in this issue.

After 13 years at USask, Dr. Margaret Kovach (Sakewew p'sim iskwew) has accepted a position at the University of British Columbia and officially began in August 2020. I know that this was a difficult decision for Maggie as her roots are in Saskatchewan. Dr. Kovach's contribution to research, knowledge and respectful practice of Indigenous methodologies is invaluable. As an instructor of Indigenous methodologies during my time at the University of Calgary, on a number of occasions, I called Dr. Kovach to engage in dialogue about the differentiation between Indigenous research, Indigenous methodologies, and community-based research. I look forward to the next edition of her book *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. One of Maggie's passions is to encourage, advocate and seek support for Indigenous graduate students and new scholars. I appreciated the time that Drs. Kovach and Battiste took to be a part of the Indigenous Task Force; they helped to draft University

Standards that are inclusive of Indigenous scholarship, and they also explained/taught the dimensions of Indigenous scholarship to USask's senior leadership—all of which is ground-breaking for mainstream universities. Maggie is now Professor Emeritus as she continues to work with PhD students at USask.

Dr. Verna St. Denis was born into the road allowance community bordering Prince Albert National Park. She's worked in the field of education for 37 years, and she began her post-secondary teaching career with ITEP and SUNTEP. Now as she enters her 29th year at USask. Dr. St. Denis is researching, publishing and teaching in an area that many would find too intellectually, emotionally, physically and spiritually challenging: anti-racism and anti-oppression—the foundation of colonial and unjust structures and systems. Verna's awards are numerous, and some of these include: the R.W.B. Jackson Award (2008) for her article, *Aboriginal education and anti-racist education: Building alliance across cultural and racial identity*; Provost's Award for Excellence in Teaching in the College of Education (2011); Arbos Award of the Saskatchewan Teachers' Federation (2012) for distinguished service to education and the teaching profession, and Special Recognition Award by the Canadian Teachers' Federation (2013) which recognizes teacher leaders for their strong, prolonged efforts in social justice education and action. Dr. St. Denis has worked, and continues to work, tirelessly and courageously with organizations (e.g., Saskatoon Public Schools) to support and co-create anti-racism policy, systems and structures. Over the years, she has mentored many social justice advocates and leaders. The OVPIE has the privilege of having Verna as a member of the Anti-racism and Anti-oppression Committee (ARAOC)—a multi-disciplinary committee that will advise on institution-wide strategies and action on racism, discrimination and oppression. The ARAOC will have an (*continued*)

important role in navigating contentious territory, even more so as we consider and enact our response to the increasing and more vocal demands for justice and equity by anti-racism protesters and movements. Verna cited Mary Ellen Turpel-Lafond (Aki-Kwe, Scottish and Cree) in her chapter *Feminism is for Everybody*:

It is commonly known that the future of our nations depends upon the strength of our women...we must be the hearts of our people...We do not want to become a part of a movement, which seeks equality with men... Women are at the centre. We are the keepers of the culture, the educators, the ones who must instruct the children to respect the Earth, and the ones who ensure that our leaders are remembering and "walking" with their responsibilities demonstrably in mind (1993:180-181). (2017, p. 47)

This quote provides insight into the vast and sacred responsibilities of women in Indigenous societies. No matter the intensity of assaults, Indigenous women have remained persistent in their cause(s) resting in the knowledge, and perhaps intuitive knowing, of their rightful place in our communities.

There is a saying that goes, "work until your idols become your peers." I don't believe that this is the case for me. Even though my relationships with Marie, Maggie and Verna have evolved over the years, they remain in a place of honour for me—*gitchi-ogima-kwayk*. As is often done in Westcoast First Nations, I lift my hands up to Dr. Marie Battise, Dr. Margaret Kovach and Dr. Verna St. Denis.

Kovach, M. (2009). *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. Toronto, ON: University of Toronto Press.

Settee, P. (2011). *The strength of women: âhkamêyimowak*. Regina, SK: Coteau Books.

St. Denis, V. (2007). Feminism is for everybody: Aboriginal women, feminism and diversity. In J. Green (Ed.). *Making space for indigenous feminism*, pp. 33-52. ♥

**Jacqueline Ottmann**  
Vice-Provost, Indigenous Engagement

## THE WEAVING OF INDIGENOUS LANGUAGES IS VERY SIGNIFICANT TO THE GOALS OF INDIGENIZATION, DECOLONIZATION AND RECONCILIATION.



(Skydancer) Dr. Louise Halfe, B.Sc., Ph.D.  
Cree Poet and Writer  
Opikinawasonwin

**"... It was a lot of fun because there is nothing more exciting than digging into the roots of our language because it is not only related to the land it is related to the physical body it is related spiritually and related emotionally, because language is within our bodies."**

DR. LOUISE HALFE

Louise's entire interview along with interviews with other Elders, Knowledge Keepers, and Language Teachers can be viewed [here](#).

## INDIGENOUS RESEARCH RESOURCES

In June the CBC produced a list of books to read for National Indigenous History Month. That list can be seen at [cbc.ca/books](http://cbc.ca/books).

### Video Flashback to 2016

*Indigenizing the Academy: Indigenous Perspectives and Eurocentric Challenges*

University of Saskatchewan's Dr. Marie Battiste and Dr. Sâkéj Henderson reflect on Indigenizing the academy. Part of the 2015-2016 Weweni Indigenous Scholars Speaker Series presented by the Indigenous Affairs Office. From March 14, 2016.

Available on [YouTube](#).

### Lunchtime Podcast

*Think Indigenous* (May 2020)

Online Indigenous Education Podcast (Decolonizing Education)

Available on [YouTube](#).



## INDIGENOUS ENGAGEMENT CONFERENCE FUND

An on-going initiative of the Indigenous Engagement Strategic Fund is a conference fund to support campus initiatives focused on Indigenous engagement.

### Eligibility:

Members of the university academic, student, and administrative community are eligible to apply for an Indigenous Engagement Conference Fund Grant.

This fund will support staff, faculty and student attendance at the following events:

- National Building Reconciliation Forums.
- Conferences and events related to Indigenization, decolonization and reconciliation.
- Conferences/events that build capacity to respond to the Calls to Action of the Truth and Reconciliation Commission of Canada.

To be considered for funding, conferences must: anticipate a minimum registration of 50 and have a program covering at least one full day. ♥

To apply or for more information please visit: [Indigenous.usask.ca](http://Indigenous.usask.ca)

# INDIGENOUS LEADERSHIP AT USASK

Marie Battiste: Mi'kmaq Scholar and Thought Leader in Indigenous Knowledge Awarded Honorary Officer of the Order of Canada

SHANNON COSSETTE



In May 2019, Dr. Marie Battiste (EdD) was attending a conference when she received a phone call from the Governor General's office. She was both surprised and pleased to learn that she had been selected to be an Officer of the Order of Canada. On June 27, 2019, a public announcement was posted on the Governor General's website of the awardees and Marie received her official pin by mail. A more lavish affair, originally scheduled for February 2020, has been postponed to a later date due to the COVID-19 pandemic.

"Being among the very few Indigenous men and women in Canada to have received this honour, I feel deeply honoured to be among these greats," she said. "Only one other Mi'kmaq has received this, Rita Joe of Eskasoni, the late great poet whose life is lived still in her writings and poetry about her years in residential school. My life has been enriched by hers and others as notable as Leroy Littlebear, Blackfoot scholar, Elder and statesman, and Cindy Blackstock, leader and activist. So, to reach this level, I am humbled by the recognition of my writing, my talks, and activism to change systems and structures to honour, respect and include Indigenous knowledge, languages and peoples in their systems."

**"The development of the Aboriginal Education Research Centre has had a significant impact in education through the development of the Aboriginal Learning Knowledge Centre."**

DR. MARIE BATTISTE

Battiste was born and raised in Houlton, Maine. Her parents, John and Annie Battiste with their three other children—Eleanor, Thomas, and Geraldine, went to Maine as migrant labourers helping the local farmers picking potatoes, much like everyone else did in Houlton. They remained there, raising their children to benefit from an education that was not available on reserve. After her parents saw all their children graduate from high school in Maine and Marie having earned two degrees, they returned to their ancestral community of Chapel Island, Nova Scotia now called Potlotek First Nation.

"I am a federally recognized citizen of Mi'kmaq First Nation in Canada and a federally recognized citizen of the Aroostook Band of Micmacs in Maine," she said. "My status as to whether I was a Canadian citizen defined which of the statuses I received, honorary or regular. I am a First Nation member of Potlotek First Nation and a treaty signatory of the Queen, though technically, I am a US-born citizen."

Battiste attended the University of Maine, graduating with a Bachelor of Science degree and receiving a teacher's certificate in both elementary and junior high education. She went on to receive a Master's degree from Harvard (Master of Education in administration and social policy) where she also met her husband James Youngblood Henderson who was in Harvard Law School. They both went on to teach at the University of California Berkeley and she later went on to earn her Doctorate in curriculum and teacher education from Stanford University.

After receiving her doctorate, Battiste returned with her family to Nova Scotia, and worked for 10 years (1983-93) with Mi'kmaw schools in Potlotek First Nation and then Eskasoni First Nation. After ensuring Mi'kmaw language and cultural education were solidly in the schools, she began her journey at USask in what was then known as the Indian and Northern Education Program in the College of Education.

Battiste's scholarship began taking root in decolonization and language education, working to advance education of social and cognitive justice. Her extensive work teaching, supervising graduate students, committee work on

and off campuses, grants, research and publications, international speaking, and much more have generated the foundation for her multiple awards and four honorary degrees. Among the major awards, Battiste was named a fellow of the Royal Society of Canada in 2013, received a National Aboriginal Achievement Award in 2008 and earned USask's Distinguished Researcher Award in 2005.

After 27 years, Marie Battiste retired from the university and has reflected on her time spent at USask, and some of the changes that she has seen.

"Indeed, there have been several significant changes in the university and I feel proud to have been part of many of them," she said.

Battiste points to significant changes such as the 1996 SSHRC Summer Institute titled Cultural Restoration of Oppressed Indigenous Peoples which led to the start of reclamation of Indigenous knowledges that has been leading a change, not just in Canada, but internationally.

A year after the Summer Institute, when pressure and lobbying began for an Indigenous student space, the university was given one million dollars by Ted and Margaret Newall. Years later, after a somewhat arduous process, the university sought additional donor funding to build the Gordon Oakes Red Bear Student Centre.

Battiste said the wahkohtowin conference in 2014 was significant to celebrating the multiple changes at USask, from including Indigenous peoples and worldviews in all areas of the university, and eventually establishing the position of Vice-Provost Indigenous Engagement held by Dr. Jacqueline Ottmann (PhD), and the development of new standards for promotion and tenure for Indigenous faculty working in and with Indigenous knowledges.

"The development of a research centre, the Aboriginal Education Research Centre for which I was the first research director, has had a significant impact in education through the development of the Aboriginal Learning Knowledge Centre," Battiste said. "That was a multimillion-dollar national project and the beginning of an international land-based education project under Dr. Alex Wilson (PhD) (continued)"

the next research director of AERC, completed with a master's and a PhD in land-based education."

Although retirement was on the calendar for 2020, rest and relaxation do not seem to be in Battiste's immediate plans for the future.

"My projects seem to keep on growing, though relaxing would be nice," she said. "At the moment, I am in the first year of a seven-year Social Sciences and Humanities Research Council (SSHRC) partnership project on Thinking Historically, which is to assess history education across Canada and in particular for my purposes, to assess how and what Indigenous knowledges and histories are being taught in K-12 schools across Canada, what methods are being used for that, what teacher training is being applied to this area across teacher education, and what resources, methods and challenges do teachers have in working with Indigenous histories, knowledges, civic engagement and thinking historically."

"As a Pierre Elliott Trudeau Foundation Fellow, I am involved in mentoring new scholars in the foundation through providing guidance, and knowledge mobilization," she added. "My committee work continues with the Royal Society of Canada to decolonize its knowledges, diversify its membership, and address its systemic discrimination. Finally, my partner Sakej and I are also working on the next edition of our book Protecting Indigenous Knowledge and Heritage, in the coming year."

Battiste considers her career to have been a time of "self-discovery, a persistent path of caring, loving, parenting, listening, planning, composing, serving, assessing, supervising, searching and researching, writing and rewriting, continually etching out a program that became a life quest for justice in many areas including Indigenous languages and knowledges."

"I have engaged my learning spirit to work toward deep listening and being honest about my own quests and my limits," she said. "I have had too-numerable-to-count great conversations with many faculty, staff and students in the university and met some wonderful people who make up our university and its communities and have truly been blessed with deep

friendships and advocates. People, systems, and weather have made my years both challenging and rewarding and helped shape many of my decisions. I thank them all for helping me in my self-discovery."

Battiste humbly shared her thoughts regarding the future of students, communities and Indigenous languages when asked. Future Indigenous students pursuing their dreams, education, and language can feel her gift of experience in these words.

"I am definitely going to keep learning, writing, researching and working towards inclusion and respect for our Indigenous communities and our languages and knowledges," she said. "That is my gift and my purpose."

I would tell the new Indigenous students that they are at the beginning of a life of discovery of their own many gifts and their purposes, and each day they need to honour those even if they have not found them yet or know what they are. They need to respect themselves, their bodies, minds and spirits, and know that even when they don't, they're still there to guide them through the forest or whatever looks dark or difficult. Do the best you can at everything you try was all my dad told me."

**Publication and Life Highlights:**

Asked about what has been her publication and life highlights, she shared, "My book Decolonizing Education: Nourishing the Learning Spirit was my first more autobiographical, philosophical and practical writing. I finally had reached the place where I could step back and reflect on what I had been through as a Mi'kmaq, as an educator, and as a scholar and not treat the writing as scholarly output but as a teaching moment for myself. I think that readers would find an honest reflection on colonization, resilience, and Eurocentrism and the hope of Indigenous peoples, the inspiration for the decolonization of education and practical activism for reconciliation."

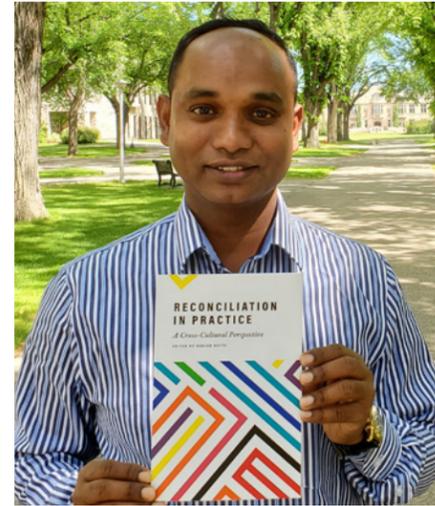
Battiste's love for her family is evident and she honoured them by sharing these thoughts:

"My husband, James Youngblood (Sakej) Henderson has been my true partner and life highlight throughout our long journey

**"I am definitely going to keep learning, writing, researching and working towards inclusion and respect for our Indigenous communities and our languages and knowledges. That is my gift and my purpose."**

DR. MARIE BATTISTE

at the university with his being in the Native Law Centre. We have enjoyed partnerships of all kinds, and raising our children has been a joy that continues. Our son Jaime Youngmedicine is a Member of Parliament from Victoria-Sydney, Nova Scotia riding; my daughter Mariah Sundaylace is an online beading entrepreneur of Sundaylace Creations, and Annie Wintersong is an education consultant in Saskatoon. Our sole grandson Jacoby Youngblood is a Mi'kmaq immersion school graduate and entering the sixth grade." ♥



The USask alumnus was born in Bangladesh and witnessed racism firsthand as his family suffered persecution because of their Indigenous and minority identity. Being on the receiving end of racism in his home country, he decided to emigrate to Canada where Indigenous mentorship has helped him and his family enjoy a healthy and vibrant life.

Datta, a graduate of USask's School of Environment and Sustainability (SENS), was interested in ways he could engage as a scholar with the recommendations from the Truth and Reconciliation Commission's 94 calls to action, which were released in 2015.

"It was only at the University of Saskatchewan that I had an opportunity to learn about Indigenous colonial history and Indigenous contributions. As an immigrant, I benefit from the colonial systems set up by Canadian settlers, even if I am a person of colour. I need to take responsibility to change these systems through my anti-racist and decolonial education and practice," he said.

His book, *Reconciliation in Practice: A Cross-Cultural Perspective*, is a compilation of essays, personal reflection and poetry written by immigrants, refugees and others. This compilation explores themes like building respectful relationships with Indigenous Peoples, respecting Indigenous treaties, learning the roles of colonized education processes, and creating intercultural spaces for social interactions.

His book also suggests that both Indigenous and non-Indigenous people need to do more than just talk about

reconciliation: Each individual must learn how to take responsibility for reconciliation in everyday life—within ourselves and our families, in our communities, in our education, and our workplaces.

"I wanted to create this book as a compilation of different experiences because no one person has the answers we need to move forward and everyone must contribute to reconciliation in their own way. Reconciliation is about meaningful collaboration, not a final destination. And it is something of practice or an on-going process," Datta explained. "Being anti-racist is something I commit to every day. Ending racism is not about ending discrimination against anyone group—it is about ending race-based discrimination for every person. Justice for Indigenous people means justice for me. Everyone must participate if we are to succeed in eliminating racism."

"As a researcher, I must take care to ensure that I do not perpetuate colonial or racist approaches to problem-solving, by dictating what someone else needs to do based on my own experience and assumptions."

When Datta approaches a research problem, he tries to understand it holistically. For instance, when looking at an issue of land-water management, Datta looks not only at the effects of pollution on the natural environment, but also the spiritual, mental, and physical health implications for community members.

"When I am doing research on an environmental issue within a community, I put that community at the centre. Their experience with the problem, their

# DR. RANJAN DATTA: THE ROAD TO RECONCILIATION

✍ MEGAN EVANS

Dr. Ranjan Datta (PhD) believes everyone has a role to play in contributing to the ongoing reconciliation process in Canada.

**"Reconciliation is about meaningful collaboration, not a final destination. And it is something of practice or an on-going process."**

DR. RANJAN DATTA

knowledge of the subject, and their needs in the solution cannot be left out or the solution will not be ultimately sustainable," he said. "I have found that the community leaders are always willing to share what they know and that they also want to learn from me. The combination of their historical and traditional knowledge and my expertise generates more comprehensive answers to any question we tackle together. The community shapes me as a researcher."

Dr. Datta's book, *Reconciliation in Practice: A Cross-Cultural Perspective*, is now available. Datta is a Banting Postdoctoral Fellow in the Johnson Shoyama Graduate School of Public Policy at the University of Regina. He completed his PhD from the School of Environment and Sustainability at USask in 2016. ♥

# INDIGENOUS PROGRAMMING AT USASK

## USask College of Medicine hosts Indigenous language training

✍ AMANDA WORONIUK



From left: Val Arnault-Pelletier and Randy Morin.  
Photos: Submitted

Cree is one of the most widely spoken Indigenous languages in the province. A new course offered by the College of Medicine at USask now gives participants the opportunity to learn the language.

“I’ve wanted to do this for a little while. I was thinking about the TRC Calls to Action and there is one that specifically talks about language revitalization,” said Val Arnault-Pelletier, co-creator of the course, and co-ordinator of the college’s Indigenous Admissions Program. “I started thinking about the work we’re doing in medicine, and I thought maybe this would be a good opportunity to offer a Cree language class and see how it goes.”

“From my perspective, I think for people to speak the language is important. And to speak the Plains Cree language in this area of the province and other languages would be important as well, in

terms of patient interaction, interaction with community people, the work that we do as the college,” she added.

Arnault-Pelletier turned to her colleague, Randy Morin, a Cree language expert and professor in the Department of Indigenous Studies (College of Arts and Science), to put together the classes. Morin holds a master’s degree in Indigenous Language Revitalization and led the instruction, using a combination of the direct method (speaking only in Cree) and textbooks, including Cree Medical Terminology.

“We learned a variety of topics related to their field such as

**“As a Métis woman with little exposure to Indigenous languages, I really enjoyed taking the class and finding new connections with my Indigenous ancestry.”**

MACKENZIE JARDINE, FIRST-YEAR COLLEGE OF MEDICINE STUDENT

health and wellness, greeting, kinship, questions and answers, and many others,” explained Morin. “Students were very comfortable as we sat in a circle each class and took turns speaking to one another. I assured students we were learning survival Cree and that space was the place to practice and make mistakes.”

Each class followed a similar format: a meal, prayers from an Elder and language instruction. Held over the noon hour, the course accommodated work and learner schedules, and employed technology which allowed student participation from Regina. Due to the COVID-19 pandemic, the last class was held remotely using Zoom.

For medical students, the course provided a practical way to gain language skills and communicate with patients.

“The Cree language class offered through the College of Medicine was a wonderful opportunity to supplement my medical education. Learning words for everyday life as well as words related to health, wellbeing, and sickness will be useful to create relationships with patients,” explained first-year medical student Mackenzie Jardine.

“As a Métis woman with little exposure to Indigenous languages, I really enjoyed taking the class and finding new connections with my Indigenous ancestry,” she added.

Arnault-Pelletier said the ability to speak to a patient in their own language can’t be underestimated, citing an example of an experience her father had.

“My father was living in the north, and one of the non-Indigenous nurses knew enough Cree to be able to say ‘Hello, how are you?’ to him,” said Arnault-Pelletier. “For him, that was so meaningful she would take the time to learn—in our language—that basic greeting. And he mentioned it to me on more than one occasion.”

Led by the Office of Indigenous Affairs in the college, the 10-week course introduces basic language knowledge and is open to staff, students and faculty. The course included more than a dozen participants, and honours traditional Indigenous languages and culture in an accessible way.

Based on the positive response, Arnault-Pelletier indicated plans are in the works to offer another Indigenous class in the near future. Her team is looking at the options to offer Cree again or branch out into a different Indigenous language.

“This is our pilot, so we do plan to offer it again. And I really do see this as part of the curriculum. Part of what we need to do as a college, in terms of including cultural competency and inclusion of who Indigenous people are, in our curriculum.” ♥

## WHAT IS “ORANGE SHIRT DAY: EVERY CHILD MATTERS” ABOUT?

Events held on September 30, 2020 or that week are when we honour the Indigenous children who were sent away to residential schools in Canada and learn more about the history of those schools.

We witness and honour the healing journey of the survivors and their families, and commit to the ongoing process of reconciliation.

You can join in to honour Residential School Survivors, their families and communities. Wear orange, participate or organize an event at [orangeshirtday.org](http://orangeshirtday.org).

The National Centre for Truth and Reconciliation is offering a virtual event.

**[Every Child Matters: Reconciliation Through Education](http://Every Child Matters: Reconciliation Through Education)**

**Sept. 30, 2020, 10 am – 2 pm CST**

**Open to all Canadian Schools for youth grades 5 – 12.**

This event will bring together a diverse and inspiring program of Truth and Reconciliation activities to coincide with Orange Shirt Day.

As people living on land that is now known as Canada we are called upon to take action to learn, share and build a better country together. ♥

# COMMUNITY CONNECTIONS

## NEW RESEARCH CHAIR TO EXPLORE 'UNIQUE HISTORY' OF THE MÉTIS

✍️ CHRIS PUTNAM

Dr. Allyson Stevenson (PhD) started in the position of Gabriel Dumont Research Chair in Métis Studies on July 1 in the Department of Indigenous Studies at USask.

Dr. Allyson Stevenson (PhD), the holder of the new Gabriel Dumont Research Chair in Métis Studies at the University of Saskatchewan (USask), wants to record the untold story of the Métis in Western Canada.

"It's a really unique history, a really important history that has yet to be written," said Stevenson, who began her five-year term as chairholder in the Department of Indigenous Studies on July 1. The Gabriel Dumont Research Chair in Métis Studies is a new position in the USask College of Arts and Science, created in partnership with the Gabriel Dumont Institute of Native Studies and Applied Research (GDI).

Stevenson plans to gather and study oral histories, scrip records, homestead records and government documents to build a detailed history of 20th-century Métis communities in Western Canada.

She said she hopes to connect with communities across Western Canada and combine their local histories into "a larger Métis story about maintaining our culture, revitalizing our culture, and remaining

Métis in the present."

A crucial transformation in Métis society occurred over the last century. Dispersed and devastated Métis communities re-emerged in Western Canada, changing the political, cultural and intellectual landscape of the country.

Stevenson noted that Métis leaders in Saskatchewan were particularly important to the transformation—something she hopes to understand better through her work in the coming years.

"It appears there is something unique taking place in Saskatchewan that really is fuelling the revitalization of Métis people," she said.

A Métis scholar with deep family roots in Saskatchewan, Stevenson most recently held the role of Tier II Canada Research Chair in Indigenous Peoples and Global Social Justice at the University of Regina. She earned her Bachelor of Arts, Master of Arts and PhD in history from USask.

During her time as a student in the Department of History, Stevenson said she was fortunate to work with "really exceptional scholars" including Dr. Jim Miller (PhD) and Dr. Valerie Korinek (PhD), who encouraged her to continue in academia.

"Just having that really supportive environment—to be mentored, to be identified as someone with promise—was really transformative for me and just fuelled my desire to continue to pursue history,

pursue questions about the past," said Stevenson.

Stevenson has published articles on the Sixties Scoop and Indigenous women's political activism, along with histories of Métis resilience and resistance. Her first book, *Intimate Integration: A History of the Sixties Scoop and the Colonization of Indigenous Kinship*, will be published this summer by University of Toronto Press.

Korinek, who supervised Stevenson's PhD and is now the College of Arts and Science's vice-dean of faculty relations, said it was "a privilege" to recruit Stevenson back to USask.

"Watching her take her place on the national and international stage at various conferences over the past few years, it is amazing to see how she has become an emerging leader in her field."

Stevenson said her approach to the research chair position will be holistic and grounded in her Métis worldview. She plans to collaborate closely with Métis community members, USask researchers and GDI, and hopes to recruit a large cohort of Métis students to contribute to the work.

Stevenson wants to explore ways of sharing her findings beyond traditional academic circles.

"It's going to be really important to ensure that it's not just reaching an academic audience, but that it's reaching a community audience as well," she said. ▀



## A REACH TO TEACH

✍️ NAOMI ZUREVINSKI

Indigenous educator uses IT to get into remote classrooms

The very day after Dallas Pelly (BEd'18) finished his internship through the College of Education at the University of Saskatchewan, he started what he calls "his dream job," working as an Indigenous educator for Connected North.

"In university, I had taken a few educational technology and design courses on how to create e-learning courses, and I thought I might use those courses, but I didn't know what that would look like in the workforce until I found this job," Pelly said. "I know technology and I enjoy the teaching, so it sounded like a dream job for me."

Connected North is a program managed by Canadian non-profit TakingITGlobal and founded by technology provider Cisco, that works to foster student engagement and deliver enhanced education opportunities

in remote Indigenous communities.

Using two-way TelePresence video technology, students are able to have learning experiences they might not otherwise have access to. There are nearly 70 schools in Canada that Connected North works with, with four in Saskatchewan.

Pelly is originally from Cote First Nation, but grew up in Saskatoon. While on campus he was involved in many initiatives and leadership opportunities, including the Indian Teacher Education Program (ITEP), where he also served as ITEP student body president for a year.

"The ITEP program is designed to meet the needs of Indigenous learners and communities," he said. "I think it equipped me to understand the challenges that Indigenous communities are already facing and how programs can supplement and boost literacy gaps and educational challenges that exist in Indigenous communities." (continued)

Pelly says when addressing educational challenges, there is no one-size-fits-all model.

“We partner with communities to help supplement what’s already happening in the classroom through videoconferencing,” he said. “When we’re working with the teachers, we ask them, ‘What are the things that your school or community is interested in? What are the priorities of this community?’ It’s all catered to the specific needs of that community.”

With this in mind, the program serves to support the work that is already happening in the schools by providing sessions that are engaging and informative. Examples include a virtual field trip to the Royal Tyrrell Museum in Drumheller, Alta., and having Indigenous role models and entrepreneurs share their experiences on everything from their careers, to what it’s like moving to a city for university.

“Unless you imagine or see someone in a certain field, you might not be interested in that because you don’t think it’s possible,” Pelly said. “So, with this, it’s like, ‘Hey here’s somebody who’s taking engineering, and they’re Indigenous and they’re from a northern community.’ It’s being able to give the students that experience and show them that it’s possible.”

Pelly says having these resources and experiences is crucial. In university, two resources that stood out to him were the Aboriginal Students’ Centre, and the Gordon Oakes Red Bear Student Centre, which is something he remembers fondly.

“Having the new building meant so much to me and helped me find my place on campus. It’s a centering place for ceremony and for me that was really grounding to have in my last year. It’s a place that was built with a purpose in this era of reconciliation, showing that we can move forward in a good way,” he said. “That kind of helped me carry on in my work, knowing that the value of reconciliation is so important, not just in the educational community, but also in the broader university context. We’re constantly coming back to that as a learning institution and I think that’s a point of pride for me, to look back and say that we’re leading in that way. We still have a long way to go, but we’re continuing that conversation.”

Pelly is excited to be continuing that conversation with the work he’s doing now. On a day-to-day basis, he works out of Saskatoon, but he’s also had the opportunity to visit some of the communities he supports, which has been a major highlight for him.

“I always thought it would be amazing to visit Saskatchewan’s north and through my job, I’ve been invited to Black Lake and Wollaston Lake now a handful of times,” he said. “Now when I go, I know the teachers and I know the community. One time at Wollaston Lake I even ended up calling their community bingo.

“For me, it’s integrating into the community and forming friendships that I can rely on, which help me understand this whole other aspect of Saskatchewan that I wasn’t aware of before.”

A second highlight for Pelly was travelling to Cambridge Bay, a community in Nunavut. Nearly half of the schools in the Connected North program are located in Nunavut, and Pelly says it was an “amazing experience.”

Overall, Pelly says what inspires him most is the students he gets to work with, whether it’s meeting them in person, or interacting with them during a videoconference.

“For a small window of 20 or 30 minutes when we have these sessions, the students and I are immersed in life together and they’re always happy to see us, so that motivates me,” he said. “Thinking about the experiences that I’ve had as a student and as a university graduate, I hope to somehow pass on that knowledge and tradition to other people.”

Moving forward, he hopes to bring more opportunities to students through technology, noting the options are endless.

“Maybe we can live-stream the USask powwow or the round dance so that students can see it. Or maybe it’s having Elders speak on the protocol of how to do a round dance,” he said. “I just feel there’s so much here, in the heart of Treaty 6 Territory, and there’s no better time to integrate this interactive learning. I’m always on the hunt for new content providers and partnerships.”

Overall, Pelly says he’s passionate about

his work, and for him, that’s a dream come true.

“I feel like I’m just a kid from the rez who decided to go for it, and here I am, living my dream job—a job with purpose—and being able to share that with as many people as possible. It’s very hard work, but it’s passionate work and it’s work that I love to do, and am excited to do each and every day.” ♥

**“For me, it’s integrating into the community and forming friendships that I can rely on, which help me understand this whole other aspect of Saskatchewan that I wasn’t aware of before.”**

DALLAS PELLY (BED’18)



Dr. Bill Waiser (PhD) has received a Lifetime Achievement Award from the Canadian Historical Association.

✍ SHANNON BOKLASCHUK

A new book by USask professor emeritus and alumnus Dr. Bill Waiser (MA’76, PhD’83, DLitt’10) explores the story of Almighty Voice, a member of the One Arrow Willow Cree who died violently in 1897 when the North-West Mounted Police shelled his hiding place.

Released in May, *In Search of Almighty Voice* notes the “galvanizing figure”—who was arrested for killing a settler’s cow, escaped custody and killed a police sergeant rather than surrender—“has been maligned, misunderstood, romanticized, celebrated, and invented.”

“Trying to find the Willow Cree man in this popular material can be just as frustrating as the mounted police searching for him from 1895 to 1897. Who he might have been was less important than who he became; there have been many Almighty

# HISTORIAN BILL WAISER WRITES A NEW BOOK ABOUT ‘ALMIGHTY VOICE’

Voices over the years,” Waiser writes in the book.

“What these stories have in common, though, is that the Willow Cree man mattered. Understanding why he mattered has a direct bearing on reconciliation efforts today.”

Waiser is well known in Saskatchewan and far beyond as a highly regarded specialist in [Western and Northern Canadian history](#)—specifically the history of Saskatchewan—who has worked in the area of Indigenous-newcomer relations for several decades. He began teaching in USask’s College of Arts and Science in 1980, retiring from full-time teaching in the Department of History in 2014.

Waiser has since received the 2016 Governor General’s Literary Award for Non-fiction for his book *A World We Have Lost: Saskatchewan before 1905*. He was also the recipient of the 2018 Governor General’s History Award for Popular Media (the Pierre Berton Award). His definitive history of the province, *Saskatchewan: A New History*, was awarded the Clio Prize by the Canadian Historical Association (CHA).

In June, it was announced that the Clio Prize Committee for the Prairies was also honouring Waiser with a [Lifetime Achievement Award](#).

“I was pleasantly surprised, but deeply appreciative and extremely gratified,” he said.

Waiser said Saskatchewan has a rich and fascinating history that is unknown to many people—but it’s never boring. He currently works in a variety of media—print, radio and television—telling Saskatchewan’s stories and talking to residents about the province’s past.

“This history provides a sense of identity, a sense of place,” he said. “We also need an understanding of history to engage in discussions about the challenges we face today.”

In regards to his latest book, Waiser said

**“What these stories have in common, though, is that the Willow Cree man mattered. Understanding why he mattered has a direct bearing on reconciliation efforts today.”**

DR. BILL WAISER (MA’76, PHD’83, DLITT’10)

he was always intrigued by the Almighty Voice story—that Almighty Voice had been threatened with hanging by the North-West Mounted Police (NWMP) for killing a cow and consequently fled from jail and killed one of his pursuers.

“The story has been told and retold and goes through several versions. I wondered what really happened and, at the same time, how did these new versions of the story come about, and why?”

Waiser’s goal in writing the book was to re-examine the original NWMP and Indian Affairs records, and combine the research with consultation and work with the One Arrow community. As a result, he met with the chief and council, Elders and other One Arrow people to get a better understanding of Almighty Voice and his life.

Waiser said initial reader feedback to his new book has been very positive.

“We need an understanding of Canada’s Indigenous history if we are to move forward—meaningfully—towards reconciliation,” he said. “We need to know what happened in the past and why, and bring that knowledge to our reconciliation efforts today.” ♥

# INDIGENOUS RESEARCH AT USASK



Dr Leonzo Barreno received his PhD from the Department of Indigenous Studies in the College of Arts and Science this spring.

Photo: Mark Taylor

## MAYAN SPIRITUALITY FOCUS OF INDIGENOUS STUDIES SCHOLAR'S PHD RESEARCH

SHANNON BOKLASCHUK

When Dr. Leonzo Barreno (PhD) decided to pursue his doctoral degree, he chose the University of Saskatchewan (USask) because of its Department of Indigenous Studies.

"Some of the scholars who work in this department are pioneers in (the) discipline and it pushes me to follow in their footsteps," said Barreno, who received his PhD in Indigenous studies from USask's College of Arts and Science this spring.

Barreno, who was born and raised in Quetzaltenango, Guatemala, came to Saskatchewan in 1989. Before beginning his doctoral studies, he obtained a Bachelor of Arts (Honours) degree in 1997 at the Saskatchewan Indian Federated College (SIFC) and a Master of Arts degree at the University of Regina in 2011.

Barreno was the recipient of numerous awards and honours during his time at USask, including a 36-month Social Sciences and Humanities Research Council (SSHRC) doctoral fellowship. He also worked as a teaching assistant for two semesters and as a research assistant in USask's Department of Community Health and Epidemiology.

Barreno's PhD research focused on the survival, change and continuity of Mayan spirituality in Quetzaltenango, Guatemala.

"The Maya are one of the most studied cultures in the world, but seldom (do) we know the perspectives from Mayan people themselves," he said.

Barreno's main academic interests are critical studies, justice studies, Indigenous Peoples, genocide studies and post-colonial movements. He said he feels pride and a sense of accomplishment now that he has completed his PhD.

"An example for my children and a message for new immigrants like me: the beginning may be hard, but the rewards are worth the effort. I had to begin from zero. I had to learn the language first and go step-by-step in my studies while I worked part-time or full-time," he said.

"Knowing my Indigeneity—knowledge system, my people's creations and contributions to humanity—were valued and respected by peers and professors pushed me to keep going. As an Indigenous person, but especially as a Mayan, I know I can now offer a different sociological view of the world to my students."

For Barreno, the best part of studying at USask was the support, advice and encouragement he received from people in the Department of Indigenous Studies. He noted his supervisor, Dr. Winona Wheeler (PhD), in particular.

"I consider myself a hard worker, but without their support, it would be even harder to reach this goal," he said.

Barreno now lives in Calgary, where he is employed as an assistant professor in the Department of Sociology and Anthropology at Mount Royal University. He said he was impressed by "the camaraderie, respect and support" that he received during his job interview there.

"This is the first time I moved out of Saskatchewan in 30 years, so I was worried at the beginning—but my new colleagues treated me as if they knew me for a long time," he said. "That made my transition easier and my job enjoyable."

While Barreno is proud of his academic achievements, he was unable to cross the stage at an in-person Convocation ceremony this spring due to the COVID-19 pandemic. USask postponed its June Convocation ceremonies because of the coronavirus and is now looking at potential future dates for ceremonies for members of the class of 2020.

"These are trying times. But as an Indigenous scholar—but, most importantly, as an Indigenous person—I would like to say that pandemics are part of our human history," said Barreno.

"While I will continue discussing how these pandemics affected the world's Indigenous Peoples, I will also share with my students what various peoples did to cope with epidemics, pandemics and endemics—some of which are socially constructed. As Indigenous Peoples we are not pathological collectives; we went through hard times, but we can contribute with ideas, material creations and medicines to make a better world. History has taught us valuable lessons and we survived and persevered.

"Obtaining my PhD is not the end; it is the beginning." ♥

# INDIGENOUS RESEARCH AT USASK



Dr. Duncan Cree in the College of Engineering was recently awarded \$135,000 of the \$10.3 million awarded by Canada's Natural Sciences and Engineering Research Council (NSERC) to USask researchers.

**Dr. Cree is a Mohawk mechanical engineering assistant professor who is engaged in materials science and metallurgy. He also is well known for his outreach to Indigenous K-12 students.**

**His research pertaining to this NSERC award is about creating a "green" plastic from renewables and eggshells.**

Read more at [news.usask.ca](https://news.usask.ca)

# INDIGENOUS PEOPLE ON CAMPUS

## USask graduate student receives national award for master's thesis

✍ SHANNON BOKLASCHUK

A USask graduate is thrilled to be the first student from this province to receive the Master's Thesis/Project Award from the Canadian Society for the Study of Higher Education (CSSHE).

Andrew Hartman received the award for their master's thesis in USask's College of Education, which focused on the role of shame in student persistence and help-seeking. Hartman graduated with their master's degree in leadership in higher education, from the Department of Educational Administration, in 2019 and is currently a psychology PhD student in USask's College of Arts and Science.

"The news was really jarring at first. I was in the middle of doing something important and I looked at my phone noticing some congratulations texts, which triggered me to check my email. I saw the email and I'm pretty sure I read the letter four or five times just to make sure it was true," said Hartman, who uses [they/them personal pronouns](#).

"Once the news finally sunk in, the award still felt impossible. I came to university in my undergrad as a first-generation student and ended failing my first year, meaning I was required to discontinue. Luckily my appeal was accepted, and I fought year after year to slowly increase my average.



Andrew Hartman is currently a PhD student in psychology at USask.

So to go from failing to receiving this recognition was incredible. I hope my story provides hope for other students who are struggling that, with the right supports, they can achieve their dreams, too."

Hartman is the 2020 recipient of the CSSHE's annual award for the outstanding master's thesis or project in Canadian universities in the area of higher education. [According to the CSSHE, nominated works](#) should focus on topics in higher education relevant to Canada, including the societal context, access, organization

**"For myself, education and research are very intertwined, as they both relate to acquiring new knowledge, where the latter requires learning about the unknown. I find myself constantly learning from my research and participants, who are teaching me from their experiences."**

ANDREW HARTMAN

and governance, teaching and learning, institutional studies, or education and employment.

As a doctoral student in the Department of Psychology, Hartman is currently exploring the psychological processes of shame and disenfranchised grief in 2SLGBTQ survivors of traumatic gender-based violence.

"For myself, education and research are very intertwined, as they both relate to acquiring new knowledge, where the latter requires learning about the unknown. I find myself constantly learning from my research and participants, who are teaching me from their experiences. These individuals are inviting me into their personal narratives; some of the stories I have been permitted to witness is such a privilege," they said.

"My love for learning was definitely instilled by my mother. I was actually homeschooled from K-12. My mother's main goal was to make sure we had a love for learning; if we loved learning, she knew she did her job. Unfortunately for my parents that meant having to deal with a lot of 'but why' questions—statements I continue to ask in my research. I'll be forever grateful my parents fed my curiosity and always encouraged me to research the answers myself."

Hartman has also been in the running for another award related to a 2SLGBTQ youth homelessness evaluation project. Their pilot evaluation of OUTSaskatoon's Pride Home started as a class assignment.

"When I provided the agency with the proposal after the class was done, the executive director asked if I would volunteer to conduct the research, and I was honoured to even be asked," they said.

"The project was supervised by the course instructor and my now PhD supervisor, Karen Lawson (PhD). I spent a lot of time with the youth before inviting them to interviews because I wanted us to build a relationship and trust with each other first. I developed close connections with the youth; they are amazing, smart, talented humans. I've been invited back for two of their Christmas suppers now and it's by far my favourite family meal of the year."

Hartman [describes themselves](#) as a proud queer, Métis individual born and raised on Treaty Six Territory and the Homeland of the Métis. Hartman has been the recipient of a number of awards and honours during their graduate studies, including a [Saskatchewan Indigenous Mentorship Network](#) (SK-IMN) stipend.

"The stipend was a travel fund to help cover the travel costs for two international conferences I was accepted to present at in Prague: Preach 2020: International LGBTQ Psychology Conference and International Congress of Psychology. They were supposed to happen this summer, but have been postponed to the summer of 2021—which will be my first time travelling away from Turtle Island," they said.

In their career as a student affairs employee, Hartman has enjoyed connecting with and supporting fellow university students. This is reflected in Hartman's past role with the College of Arts and Science's [Indigenous Student Achievement Pathways](#) (ISAP). Established in 2012, ISAP welcomes First Nations, Inuit and Métis students to the college through academically grounded programming that builds confidence, knowledge and skills, while connecting students to one another and to the campus community.

"Previously my role was the ISAP programming officer, where I supported incoming students in their transition to

university, coordinated the ISAP learning communities and summer bridging program, as well as guided our upper-year Indigenous peer mentors in developing their leadership identities and facilitation abilities," said Hartman.

"Working in ISAP was a wonderful experience. I loved working with my students and further exploring my own Métis identity. I left my role to pursue my PhD full-time, but am lucky to stay connected with the program through being a teaching assistant for one of the ISAP classes—and I get to lead weekly tutorials with the students."

As the new school year approaches, Hartman will continue their PhD studies with the goal of one day opening an evaluation firm with a colleague and continuing their community-based work in Saskatoon as a program evaluator. They also plan to apply for the Credentialed Evaluator (CE) designation.

In 2014, Hartman completed a bachelor's degree in psychology in the College of Arts and Science prior to beginning their graduate studies. Throughout their academic journey, they have been grateful for the support they have received from colleagues and mentors. Hartman notes USask's Dr. Vicki Squires (PhD) in particular.

"She changed my life, as I never thought I would be 'smart enough' to be a researcher. She is an absolutely brilliant scholar, teacher and mentor. Thank you for providing me with the encouragement and guidance to become the researcher I am today," said Hartman. "As well, I want to give a shout-out to Drs. Karen Lawson and Linzi Williamson-Fox for being wonderful mentors, colleagues and friends."

For Hartman, one of the best parts of studying at USask is the beautiful campus. In the summer they enjoy going to a coffee shop and then for a walk through the picturesque Bowl, located at the centre of campus.

"It's just gorgeous," Hartman said. "Secondly, I think the best part would be the size of our institution. We are large enough that we are conducting amazing research, but small enough that you can make connections and partnerships with other departments that allows for some great interdisciplinary research." ♥

# IN COMMUNITY WITH COMMUNITY BY COMMUNITY



## **Congratulations Dr. Ernie Walker— famed archaeologist and forensic anthropologist retires.**

“Ernie” as he is fondly known by many of his former students and colleagues, is both an Archaeology and Anthropology professor emeritus with the University of Saskatchewan

It was Dr. Walker who discovered artefacts in a farmer’s field north of Saskatoon many years ago. He urged the community to preserve the land, and to partner with the Indigenous community to preserve the site. Dr. Ernie Walker was the original founding member of Wanuskewin Heritage Park. ♥



## **Congratulations Matt Dunn, P.Eng. of the OVPIE, who received the McCannel Award from the Association of Professional Engineers and Geoscientists of Saskatchewan (APEGGS).**

Matt is Dene and a member of the Athabasca Chipewyan First Nation. He holds a bachelor’s and master’s degree in Mechanical Engineering. ♥

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It is distributed to our campus community in limited print and is available digitally on Indigenous.usask.ca. The views and opinions expressed by contributing writers and viewpoints do not necessarily reflect those of USask.

We acknowledge we are on Treaty 6 Territory and the Homeland of the Métis. We pay our respect to the First Nation and Métis ancestors of this place and reaffirm our relationship with one another.



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