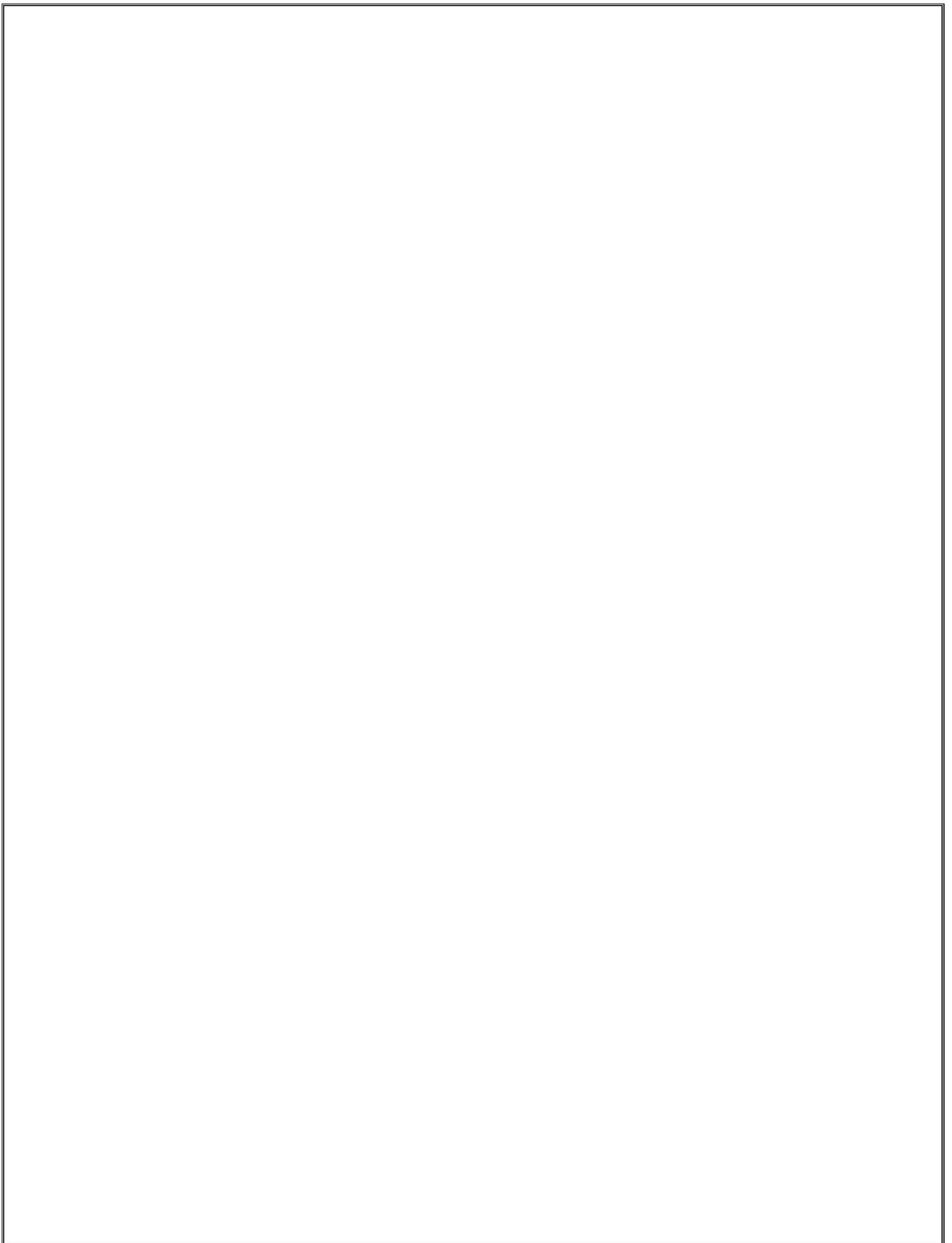
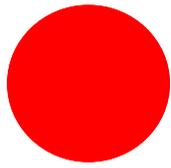
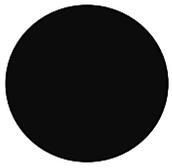


ISTAR

2nd Biennial ISTAR International Conference

**Journey to adulthood:
physical, emotional,
mental and spiritual
pathways
June 18-21, 2015**





ISTAR

Biindigen Welcome Bienvenue

Individual Self Esteem and Transition to Adolescence with Respect (ISTAR) Research Network

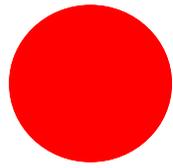
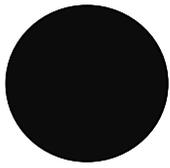
Around the world societies vary in the formality of practices to signify and aid the transitions of adolescence. Where Indigenous culture is strong, various forms of traditional initiation rites may have been preserved in that traditional knowledge, and can be used to assist in creating a map for contemporary youth to navigate the troubled waters of adolescence. Rapid societal changes have impacted on the relevance of traditional rites. The experience of Indigenous people caught in the confrontation between traditional and emerging adolescent transition practices is of great interest.

However, the research problem is not exclusive to Indigenous people. It affects all cultures around the world. It is hoped that the outcome from this research network can be used to further enhance the map for modern youth to navigate these troubled waters. This is an acute challenge in the 21st century.

The entry point into conception of this project was concerns about increased problems around adolescents' sexual and mental health and the potential future impact this might have on our society. Trying to influence children's transition to adulthood is a complex medical, psychological, sociological and educational challenge that requires us to understand the pedagogical principles of transition and (to use an old term) initiation rites for young adolescent to communicate abstract ideas of social and physical well-being to young people not always equipped to understand abstracted future thinking. Thus, we have taken a holistic view and created this multi-professional, international research network.

As part of this research network, we host biennial conferences on varying themes which link back to transitions. The inaugural conference in 2013 was held in Cairns, Australia with the theme: From childhood to adulthood with self-esteem, body-esteem and identity. The conference united researchers, clinicians, practitioners, teachers, policy makers, and other health sector employees through presentations, posters, and roundtable discussions.

If you are interested in joining the ISTAR research network, please let the hosting conference coordinators know. We will be more than happy to share more information regarding the research network with you.



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About the Conference Hosts

Laurentian University

Laurentian University [LU] is one of the fastest growing universities in Canada in the past decade, now serving close to 9,500 students. Laurentian includes three federated universities: Huntington University, Thorneloe University and University of Sudbury. Strong in its bilingual and tricultural traditions and with deep roots in northern Ontario, Laurentian University continues to expand its program offerings, research activities and partnerships in Canada and abroad.

N'Swakamok Native Friendship Centre

The N'Swakamok Native Friendship Centre is a holistic, healthy Indigenous community centre which promotes culture, language and well-being in a balanced way. The N'Swakamok Native Friendship Centre is committed to preserving language and culture, enhancing quality of life and empowering family and community by providing supports, services and partnerships for the Aboriginal community within an urban setting.

Shkagamik-Kwe Health Centre

Shkagamik-Kwe Health Centre [SKHC] is an Aboriginal Health Access Centre [AHAC] dedicated to providing equal access to quality health care for all Aboriginal, Métis and Inuit People in the City of Greater Sudbury, as well as individuals and families from their partner First Nations; Wahnapiatae, Henvey Inlet and Magnetawan. SKHC is a culturally based, holistic health centre dedicated to balanced and healthy lifestyles. Programs and services support traditional Aboriginal values encompassing the connectedness of emotional, spiritual, physical and mental well-being.

Za-geh-do-win Information Clearinghouse

Za-geh-do-win researches, collects, catalogues, and distributes culturally relevant resources. The resources in their library come from a variety of sources including other libraries, clearinghouses, communities, and organizations that provide information and services on health, healing, and family violence.

Conference Planning Committee Members

Dr. Susan James

Dr. Darrel Manitowabi

Cheryle Partridge

Joey-Lynn Wabie

Darryl Walker

Roberta Sago

Niki Naponse

Andrea Dokis

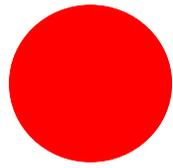
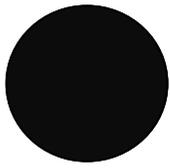
Carol Ann Cheechoo

Theresa McGregor

Ghislaine Goudreau

A special thank you to the committee members who all played a part in the success of the planning of this conference whether it be large or small. It made a difference.





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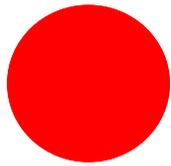
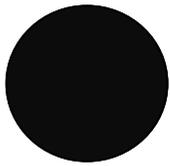
Conference Overview

Thursday June 18, 2015

6:00-8:00 PM	Welcoming Laurentian University, Founder's Square
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Friday June 19, 2015

8:00	Breakfast
8:45	Opening/Welcoming
9:00-9:30	Dr. Ronny Gunnarsson Who is the star in ISTAR?
9:30-10:00	Dr. Susan James Emotional, mental aspect From girl to woman to mother-teen pregnancy
10:30-11:00	BREAK
11:00-11:30	Julia Wabie Mental aspect Balancing the responsibility of midwifery training with personal transitions using the Seven Stages of Life teaching
11:30-12:00	Debra S. Mishibinjima Spiritual health Assessing the spiritual health of children from a First Nations community
12:00-1:00	LUNCH
1:00-2:45	Dr. Andrea Walsh, Keynote Speaker The material legacy of Indigenous childhoods from the Indian residential and day school era in Canada and its role in reconciliation and healing today
2:45-3:00	BREAK
3:00-3:30	Dr. Gun Rembeck Emotional aspect Early adolescent girls' attitudes, thoughts and feelings towards menstruation and their bodies
3:30-4:00	Dr. Sheila Cote-Meek, Dr. Taima Moeke-Pickering Physical health Indigenous food sovereignty initiatives and children
4:00-4:30	Dr. Darrel Manitowabi, Dr. Andrea Walsh, Mary Pheasant, BA Emotional, spiritual health Decolonizing the archive: revisiting the 1960s Anishinaabek First Nations children's art camps
4:30-4:45	Reflections / Circle out
6:00	N'Swakamok Native Friendship Centre TOUR & FEAST



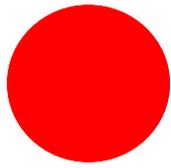
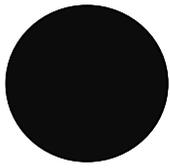
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Saturday June 20, 2015

8:00	Breakfast
8:45	Circle in
9:00- 10:30	Distinguished Professor Graham Hingangaroa Smith, Keynote Speaker Re-generating the 'Good Way' - an 'inside out', 360' transforming praxis
10:30- 10:45	BREAK
10:45- 11:15	Stanley Peltier, M.Ed Mental aspect A new world philosophy emerges in Ojibwa
11:15- 11:45	Dr. Brent [Ahnungoonhs] Debassige Spiritual aspect When the time is right: Indigenous knowledge and reconceptualized assessment in three First Nations communities
11:45- 12:15	Dr. Karyn Recollet Mental aspect Glyphing Indigenous futurities: embodiment and youth spatial
12:15- 1:15	LUNCH
1:15- 2:15	Youth Panel
2:15- 2:45	Joey-Lynn Wabie, MSW, RSW Spiritual aspect Kijjkwewin aji, sweetgrass stories with traditional Indigenous women
2:45- 3:00	BREAK
3:00- 3:30	Sharla Peltier, M.Ed Spiritual aspect Traditional Anishinaabe rites of passage to manhood and womanhood
3:30- 4:00	Cheryle Partridge, BSW, MSW, RSW Holistic health Using the colours of the Medicine Wheel for well-being
4:00- 4:30	Evaluations /Circle out
4:30	Closing Prayer

Sunday June 21, 2015

3:00	National Aboriginal Day celebration Bell Park Hosted by N'Swakamok Native Friendship Centre
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About Presentations

1. Who is the star in ISTAR?

Dr. Ronny Gunnarsson

Who are involved in the transition from childhood to adulthood and why should they care? Is there a useful strategy to accomplish change?

2. From girl to woman to mother-teen pregnancy

Dr. Susan James

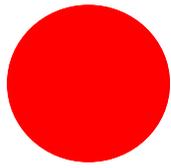
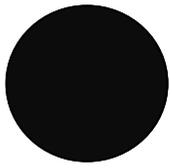
“My young daughter is pregnant and wants a midwife. Can you take her on as a client?” Two days later, the “young daughter” was apparent – pigtails, green orthodontic braces, denim overalls and high top sneakers. She was just three weeks shy of her 15th birthday and now three months pregnant. She had made her way to the appointment on her own on the city bus and had a plan for paying for my care with babysitting earnings. A grown up girl launching into grown up responsibilities but still with the dreams and playfulness of a teen who is early in her journey to womanhood. While the first period is a sign of a young woman’s reproductive potential, the diagnosis of pregnancy confirms that her woman’s body carries the power of creating new life. Pregnancy and motherhood challenge teens. Socially, they are often criticized and questioned. Their sexuality becomes obvious as their bellies grow – too soon, irresponsibly. Babies having babies. How do teens experience the passage to motherhood? How might midwifery care and homebirth facilitate this transition?

3. Balancing the responsibility of midwifery training with personal transitions using the Seven Stages of Life teaching

Julia Wabie

Childbirth which is a part of the Good Life stage will be discussed from the perspective of a midwifery student in the Wandering/Wondering stage of life. This stage is a time when young people begin to ask questions and challenge ideals and concepts put before them. In their travels young people begin to find their teachers, gain new experiences, and begin to question their life’s purpose. Challenges, achievements, and reflections will be shared using the Seven Stages of Life teaching as a framework.

Best Start. (2010). A child becomes strong: journeying through each stage of the life cycle. Retrieved from http://www.beststart.org/resources/hlthy_chld_dev/pdf/CBS_Final_K12A.pdf



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4. **Assessing the spiritual health of children from a First Nations community** Debra S. Mishibinijima, Hons BA

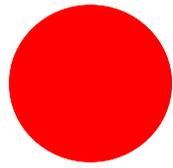
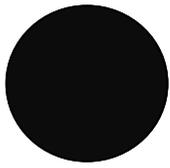
The leadership of Wikwemikong Unceded Indian Reserve had little information regarding the health and well-being of the children in the community. There was extensive research to find a culturally relevant measurement tool that had incorporated spirituality, to no avail. Thus, an idea was borne to develop their own quality of life survey. The Aboriginal Children's Health and Well Being Measure (ACHWM) was created collaboratively between NAHNDAHWEH TCHIGEHGAMIG Wikwemikong Health Centre and Laurentian University (Young et al., 2013). The computerized survey encompasses holistic health in the emotional, physical, mental and spiritual domains, incorporating the Medicine Wheel worldview. They found distinct variances in spirituality scores between the younger and older populations. The younger age group demonstrated closer ties with Elders, the Creator/God, and Mother Earth than the older group. From the voices of children and youth, leadership in Aboriginal communities will learn how to gently lead the future leaders on a path of mino bimaadziwin. After all, we have to think seven generations ahead into the future...for our children's children.

Co- Authors:

Nancy L. Young, Canada Research Chair, Laurentian University
Mary Jo Wabano, Health Services Director, Wikwemikong Health Centre
Koyo Usuba, Research Assistant, Laurentian University
Mélanie Trottier, Research Assistant, Laurentian University
Diane Jacko, Nadmadwin Mental Health Services Manager, Wikwemikong Health Centre

5. **The material legacy of Indigenous childhoods from the Indian residential and day school era in Canada and its role in reconciliation and healing today** Dr. Andrea Walsh, keynote speaker

In September 2007 legal counsel for former students of residential schools in Canada, and the legal counsel for Churches, the Assembly of First Nations, and the Government of Canada finalized what has become known as the "Settlement Agreement". As part of the settlement, a public record of the experiences of the students and the legacy of the schools in their lives has been created through the Truth and Reconciliation Commission (TRC), and a national archive of documents and ephemera from the administration of the schools is in progress. While the settlement agreement mandated Churches and the Government of Canada to disclose all documents that held information pertaining to Indigenous childhoods, such legal request was not made of Canadian institutions, such as museums and art galleries that also hold crucial evidence of the schools. Such evidence is located in collections of artworks and material culture produced by the children themselves. Reconnecting these material traces of childhood with the people who created them, and/or their families, or nations and communities, is an important part of healing and reconciliation. Such efforts and their effects do not take place on a national scale as with the TRC, but through more localized engagement with communities. This paper brings a new line to bear on these collections as important locations and departure points for reconciliation and healing. In so doing Dr. Walsh poses the question: what roles might historical children's material culture play in the lives of Indigenous youth today as intergenerational Survivors of the residential and day schools?



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6. Early adolescent girls' attitudes, thoughts and feelings towards menstruation and their bodies

Dr. Gun Rembeck, RN, RM

309 12-y-old girls answered a questionnaire. One part of the questionnaire dealt with thoughts and feelings towards menstruation while the other part dealt with sex and ability to communicate on aspects of womanhood. Post-menarcheal girls were less positive towards menstruation than pre-menarcheal girls ($p=1 \times 10$). Many girls (43%) did not reaffirm the statement "I like my body" and almost one quarter stated being teased for their appearance. Girls could most easily "chat" about their period with their mothers. Sixty-seven per cent received information about menstruation from school nurses. In conclusion, wanting to be an adult and liking that their body develops seem to be associated with a more positive feeling towards menstruation. Furthermore, mothers' timing and ability to communicate attitudes towards menstruation and the body are as important as peers and others in a girl's immediate environment.

7. Indigenous food sovereignty initiatives and children

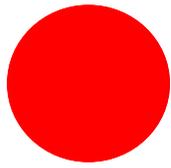
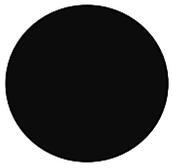
Dr. Taima Moeke-Pickering, Dr. Sheila Cote-Meek

This presentation is based on the experience of the presenters in engaging children with food gardens in Sudbury as well as research findings from a food sovereignty project conducted with Maori in New Zealand. This presentation discusses ideas for understanding how food security and food sovereignty strategies can enhance children's health and wellbeing. The literature on food insecurity in New Zealand and Canada estimates that 10% of families/households experience low food security. Maori and Aboriginal families are more likely to be affected by food insecurity than any other ethnic group. The findings and analysis from this project provides broad themes and ideas for planning Indigenous based food security/sovereignty ideas with children.

8. Decolonizing the archive: revisiting the 1960s Anishinaabek First Nations children's art camps

Dr. Darrel Manitowabi, Dr. Andrea Walsh, Mary Pheasant, BA

In the late 1960s, Robert Aller, artist and art teacher, was commissioned by the Department of Indian and Northern Affairs Canada to host children's art camps in Lake Huron Anishinaabek First Nations. He created a vast archive of photographs and children's paintings through his work. In the summer of 2014, we began the process of decolonizing this archive from its government roots. We sought to understand the plurality of knowledge relationships and relationships of knowledge held within the archive, and relatedly produced from it, when the archival material was re-introduced to three Anishinaabe source communities. Rather than create an understanding of the archive as a collection of historical products, we consider how Indigenous archival materials remain alive and regenerate memories and stories of childhood that reconnect older adults to an understanding of community and life transitions.



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9. Distinguished Professor Graham Hingangaroa Smith, keynote speaker

This presentation will examine the struggle to transform and improve the prevailing condition of persistent, high and disproportionate levels of social and cultural under-development of indigenous communities in the face of new formations of colonization. New formations of colonization are given significant impetus within neo-liberal economic emphases on competitive individualism. A critical development in New Zealand has been the 're-generation' of our cultural propensity for collective action. Our collective responsibilities are often found within our traditional family/tribal values, practices and structures. In the New Zealand Māori context we have sought to regenerate and mobilize the social scaffolding, social capital and traditional collective values in order to support 'individuals' at risk - including young people.

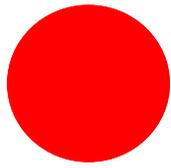
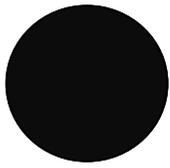
Dr. Smith will share insights (learning and teachings) of where they are up to in their struggle from the New Zealand Māori context that may have broader application within other Indigenous jurisdictions. In particular he will examine three intersecting struggles:

- a) the struggle to move from individual conscience to collective consciousness;
- b) the struggle to revitalize traditional values and practices of 'extended family' (whanau);
- c) the struggle to critically self-reflect and to transform ourselves within a 'politics of truth' (following Paulo Freire's (1972) claim that before you can transform others you must first transform yourself).

10. A new world philosophy emerges in Ojibwa

Stanley Peltier, M.Ed

The new approach to interpret the Ojibwa Language has significant philosophical concepts that are valid and applicable to current Academia. The new methodology consists of the application of a language-based approach without using and applying the cognitive understanding of English, therefore applying the interpretation of 1491 understanding of the Ojibwa Language. The use of English comparative understanding of the Ojibway language has resulted in the oversimplified and literal interpretation of a language that consists of many concepts and terms as opposed to words. The teaching of the Ojibway language in mainstream education has not been a total success due to the application of English as a Second Language methodology, which in no way interprets the concepts or terms of Ojibwa. The concept of exegesis can be modified with the use of new grammatology that would be more suited for the interpretation of Ojibwa. The emerging "worldview and philosophy" from the Ojibwa terms and concepts are an apparent augmentation of modern philosophy, also adding another dimension to what we perceive as existentialism. Key words hold the information from an ancient oral language, holding all the perspectives intact. These keywords open up a new perspective for modern academia and complementing all other philosophical understanding of many human concepts: Social Sciences, History, Education, Health, Science and Humanities.



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11. When the time is right: Indigenous knowledge and reconceptualized assessment in three First Nations communities

Dr. Brent [Ahnungoonhs] Debassige

Until recently there has not been a comprehensive approach for measuring First Nations, Métis and Inuit learning in Canada (Canadian Council on Learning [CCL], 2009). While the holistic lifelong learning models produced by the CCL have initiated frameworks for measuring students learning, the findings from the CCL reports specify the need for tailoring the models to fit specific locales. In this session, the presenter shares preliminary findings from a SSHRC-funded qualitative study focusing on reconceptualized approaches to understanding assessment in First Nations contexts. The researcher used semi-structured conversational interviews to investigate how members of three First Nations communities in southern Ontario, Canada come-to-know Indigenous Knowledge and how that knowing is assessed, generally. The preliminary findings indicate that Indigenous forms of measurement occur when focussed on observing informal learning experiences that are context-specific and based on when a learner indicates that the time is right.

Canadian Council on Learning. (2009). State of Aboriginal learning in Canada: A holistic approach to measuring success. Ottawa, ON: Author. Retrieved from http://www.ccl-cca.ca/pdfs/StateAboriginalLearning/SAL-FINALReport_EN.PDF

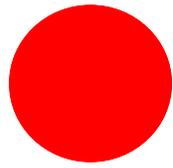
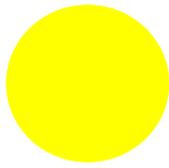
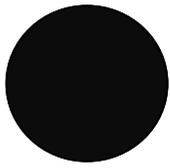
12. Glyphing Indigenous futurities: embodiment and youth spatial

Dr. Karyn Recollet

Karyn will discuss the generative practice of urban glyphing through hip-hop culture, and round dance revolutions. Shaping alternative possibilities, and illuminating Indigenous futurities, Indigenous youth are re-mapping and re-surfing in order to intervene tropes of erasure and 'disappearance.' Through the visual/ aural space of Indigenous hip-hop (inclusive of the spatial glyphing practices of multi-modal art), she illuminates how youth are embodying Indigenous survivance (Gerald Vizenor) and presence.

13. Youth Panel

Youth from the urban Indigenous community will present as a group in the area of transitioning from child to adulthood. They will share their perspectives on the successes and challenges of growing up into responsible members of their community; they will also share their thoughts and goals for the future. Youth were recruited from N'Swakamok Native Friendship Centre, Shkagamik-Kwe Health Centre, and the urban community.



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14. Kijjikwewin aji, sweetgrass stories from traditional Indigenous women Joey-Lynn Wabie, MSW, RSW

This presentation will discuss the utilization of an Indigenous research methodology used with traditional Indigenous women to elicit stories of their first moontime. The “sweetgrass story weaving” methodology includes the collection of stories within a holistic framework, coupled with body, mind and spirit weaving. All elements of a sweet grass braid are symbolic and have significance. Use of this methodology as a coding method will also be shared. As we know, storytelling as an integral part of knowledge transfer and will also be explored during this presentation.

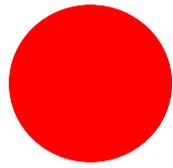
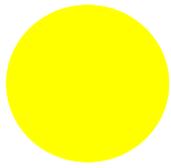
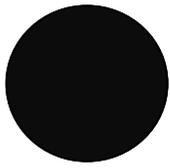
15. Traditional Anishinaabe rites of passage to manhood and womanhood Sharla Peltier, M.Ed

Within Aboriginal cultural traditions, young people are acknowledged when making the transition from youth into adulthood. Life stage teachings and fasting traditions uphold this significant acknowledgement that comes from the family and community to support identity and belonging within community. Aboriginal peoples' historical socio-political experiences and the contemporary societal scene have almost negated this important life transition. The presenter will share her personal story and reflections about her two sons' transitions to illustrate the importance of returning to the Teachings and maintaining traditional rites of passage practices.

16. Using the Colours of the Medicine Wheel for Well-Being Cheryle Partridge, BSW, MSW, RSW

A presentation by a ‘student of life.’ These teachings were presented to Cheryle by Elder Herb Nabigon. One could say we will be enacting the teaching and learning paradigm that has taken place since time immemorial. We have been told our knowledge comes from our Elders and our ancestors or, through intergenerational teaching and learning. Although we are in an academic setting, we have created a niche for ourselves and for the next seven generations to come.

Learning objectives include: reinforcing the meaning of “time immemorial”, importance of Aboriginal/Indigenous knowledge, locating ourselves as Anishinaabe/Indigenous peoples within our research, our journal articles, and our dissertations, being role models for our children, grandchildren, communities and Nations, and connecting the past, present, and future through holistic paradigms which includes the Spiritual, Emotional, Physical, and Mental/Intellectual aspects of selves as unique individuals.



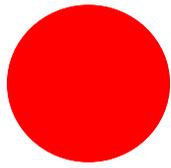
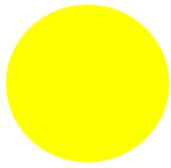
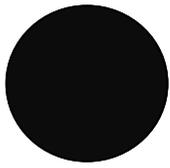
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About Keynote Speakers

Andrea N. Walsh, PhD. (Canadian: Irish, British, Scottish, Nlaka'pamux and Sxhow'ow'hamel ancestry) is a visual anthropologist at the University of Victoria who specializes in 20th century and contemporary Indigenous visual and material culture and curating. Walsh's specialization is grounded by her Bachelor of Fine Arts training as a photographer and printmaker at the University of Victoria. Her community-based academic research with contemporary Indigenous artist focuses on urban artists working in the areas of conceptual art, installation, photography, painting and video/film. Her research and curatorial practice is located at the intersection of Indigenous and non-Indigenous experiences of space and place, histories and identities. At the University of Victoria she directs the annual contemporary Salish Artist in Residence Program.

In 2000, she began a long-term collaboration with the Osoyoos Museum Society (OMS) and the Osoyoos Indian Band (OIB) to research and document a rare collection of Indigenous children's art from the Inkameep Day School (1931-1942). Her work with Indigenous children's art from the residential and day school era continues through community and collections based research/curatorial projects. She is the Principle Investigator on a Social Sciences and Humanities Research Council of Canada (SSHRC) project to identify residential school art collections across Canada. An initial focus of this current work includes the repatriation of paintings done by children at the Alberni residential school to Survivors and their families and has extended to other communities across Canada. The Alberni Indian Residential School repatriation project has been exhibited and featured at regional and national events held by the Truth and Reconciliation Commission (TRC) in 2012 and 2013. Walsh was inducted as Honorary Witness to the TRC in 2012.

Major funding for Walsh's research and photographic/video art works have been gratefully received from the Canadian Heritage Information Network, the TRC, and SSHRC (2003-2006; 2012-2014). Recently curated exhibitions include *To Reunite, To Honour, To Witness* (Legacy Art Gallery 2013), and *We Are All One* (Alberni Valley Museum 2014/15), and *Behind the Veil: the art of Rande Cook* (Campbell River Art Gallery 2015).



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About Keynote Speakers

Dr. Graham Smith

Professor Graham Smith is a prominent Māori educationalist and advocate who has been at the forefront of alternative Māori initiatives in the education field and beyond. His academic background is within the disciplines of Education, Social Anthropology and Cultural and Policy Studies. More specifically, his academic work has centred on developing theoretically informed transformative strategies related to intervening in Māori cultural, political, social, educational and economic crises.

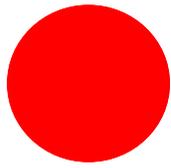
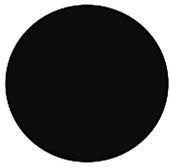
Professor Smith has been an influential contributor to the development of what he has described in his writings as the 'twenty-five year Maori educational revolution, 1982 – 2007'. This period saw the development of a range of alternative educational strategies by Maori communities, beginning with Te Kohanga Reo (Maori Language pre-school initiative), through the Maori Immersion elementary school development (Kura Kaupapa Maori), Maori Secondary Schools (Whare Kura) and the emerging tertiary option of Wananga. He has had a 'hands-on' approach with respect to his participation and commitment with these initiatives. Professor Smith was the foundation chairperson of the Council for Te Whare Wānanga o Awanuiārangi: Indigenous university in Whakatāne.

He has also contributed on a broad front to the New Zealand education as a whole; he remains a leading voice in the challenge for the legitimate inclusion of Maori theorising within the traditional academy; he has lead a concentrated effort focused on producing increased numbers of Maori students at Master's and Doctoral level; he has built a broad-based international network of Indigenous scholars who work with Maori and his theoretical leadership has informed the emergence of Māori Education studies as a distinct entity within Education Faculties within New Zealand universities. Perhaps his most significant contribution to Maori education has been his preparedness to enact what he is arguing and not simply describe what should be done. In this regard he has often left the comfort of the mainstream to become engaged in front-line struggle. In his words, 'academics need to get beyond describing the pathology of our existence and they need to be able to answer the question "how have you personally contributed to making change?" rather than the question "what do you think should be done to make change?" To this end, Professor Smith has helped establish and taught in Te Kohanga Reo, Kura Kaupapa Maori, and Te Whare Wananga contexts. Professor Smith was Pro Vice Chancellor (Māori) for four and half years at the University of Auckland (this was the first University to establish such a position and led the way for all Universities to follow suit). Following this he was invited to take up a Visiting Chair as the Universitas 21 Distinguished Professor of Education at the University of British Columbia a position he filled for five years.

Professor Smith has made significant contributions to the political, social, economic and cultural advancement of Indigenous Māori communities. While his work over recent times has been mostly administrative he has published widely and his work remains influential in the national and international arenas. Professor Smith is one of the most influential Indigenous educators today.

<http://hekakano.tki.org.nz/About-us/Our-team/Prof.-Graham-Smith>





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About Invited Speaker

Dr. Ronny Gunnarsson

Ronny Gunnarsson has worked in Sweden as general practitioner for 20 years. During these years he engaged in research with topics usually found within primary health care. The first area of interest was upper respiratory tract infections with focus on the sore throat. A consequence was further research about the clinical value of diagnostic tests. As a supervisor for research projects initiated by other staff he got involved in a variety of other topics such as the transition from childhood to adulthood, whiplash-associated disorders (WAD), doctor's behaviour, assessment of the consultation, low back pain, prediction models and supervision of PhD students.

About Presenters

Dr. Susan James

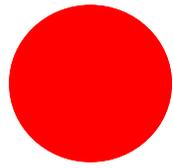
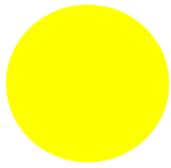
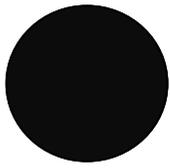
Susan James is an Associate Professor and Director of the School of Midwifery – École de profession des sages-femmes at Laurentian University in Sudbury, Ontario, Canada. She is also a faculty member of the Interdisciplinary PhD in Rural and Northern Health at Laurentian. Susan practiced midwifery in Alberta, Canada both pre- and post-regulation. She and her practice partners had a 5 hour catchment area around Edmonton, mainly attending home births. Her research interests are in ethics, interdisciplinary practice and phenomenological studies of the nature of midwifery relations.

Julia Wabie

Julia Wabie (Memengo Kwezehns) is Algonquin First Nation from Northwestern Quebec. She grew up with her family in northern Ontario, Canada. She is in her second year of the Midwifery Education Program at Laurentian University. She recognizes her grandfather as her main influence in keeping her cultural knowledge and traditions close to her heart. She further recognizes the importance of academic knowledge and is in the process of integrating both to enhance her midwifery training and overall mino bimaadiziwin (Good Life).

Debra S. Mishibinijima, Hons BA

Debra S. Mishibinijima is an Anishinaabe Kwe of Potawatomi and Odawa descent. She is a proud mother to her Daanis (daughter). Mishibinijima works as the Community Researcher for Wikwemikong Unceded Indian Reserve. Mishibinijima graduated with an Honours Bachelor of Arts degree in Communication Studies from Laurentian University. She also holds a Native Language Instructors Program Diploma from Lakehead University. Mishibinijima enjoys working with children and is committed to their health and well-being. She believes that language and culture are integral to the identity of the children she is dedicated to. This is Mishibinijima's first presentation in the community research spectrum.



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Dr. Gun Rembeck, RN, RM

Gun Rembeck is a registered nurse and midwife, and has a PhD from Gothenburg University, Sweden. Gun Rembeck's field is qualitative and quantitative research in health care. She is an advisor for principal investigators as well as PhD students. Her special interests are: puberty, sexuality, body, menstruation, teens and pedagogic learning style and multisensory learning in groups. She also works at a Youth Health Center part time. An additional task is to work with development of a project and publication database in the Region Västra Götaland in Sweden where she has a coordinating responsibility. She is currently a research and development strategist at Närhälsan Primary Health Care Research and Development in Södra Älvsborg, Borås, Region Västra Götaland, Sweden.

Dr. Taima Moeke-Pickering and Dr. Sheila Cote-Meek

Dr. Taima Moeke-Pickering and Dr. Sheila Cote-Meek have been engaged in a food security and food sovereignty research project in New Zealand for the last two years. They are currently analyzing data from this project that is focused on children and food sovereignty. In the last four years, they have also been involved in vegetable and medicine garden projects in Sudbury, and will therefore also share lived experiences of children and gardens.

Dr. Taima Moeke-Pickering is the Director of the School of Indigenous Relations and Dr. Sheila Cote-Meek is the Associate Vice-President, Academic & Indigenous Programs.

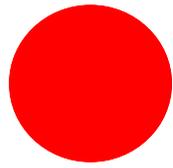
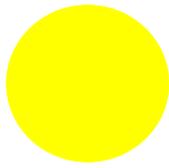
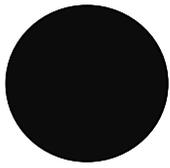
Dr. Darrel Manitowabi

Darrel Manitowabi is an assistant professor in the School of Northern Development, Anthropology Program, at Laurentian University, Sudbury, Ontario. He has a PhD in sociocultural anthropology from the University of Toronto and has published articles on Ojibwa/Anishinaabe ethnohistory, Aboriginal gaming, urban Aboriginal issues, Aboriginal diabetes, and traditional medicine. He recently completed research on the impacts of socioeconomic interventions on Anishinaabe wellbeing and is currently involved in the Urban Aboriginal Knowledge Network, a nation-wide project focused on the enhancing research on the Urban Aboriginal experience. He is Anishinaabe and resides with his family on the Whitefish River First Nation.

Mary Pheasant, BA

Mary "Maaniinhs" Pheasant (nee "Jacko") of Odawa descent, is a Band Member of the Wikwemikong Unceded Indian Reserve on Manitoulin Island, Ontario. Mary has graduated with her Bachelor of Arts degree in Humanities (double concentration of Western Philosophy and Native Studies) from Laurentian University, Sudbury Ontario. She graduated with the distinction of "Scholar". She is in third year studies of the Indigenous Social Work Honours program at Laurentian University. She has completed her second year of studies in the three year program in the Native Language Instructor Program at Lake Head University in Thunder Bay, Ontario. Currently in her professional career, Mary became the first Aboriginal registered "Nutrition Manager" in Canada. She has also worked in diverse realms, at various levels, for Health Promotion and Community Prevention in the Aboriginal community.





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Mary Pheasant, BA continued...

Mary followed her mother and grandmother's footsteps in the field of Native Arts and Culture, creating and designing beadwork, quillwork, regalia, and various other fields of the Traditional Native Arts. In 2005, Mary picked up the paintbrush, and under the mentorship of her younger brother, James Jacko, began to explore her creativity in acrylic and canvas. Her style is self-taught and self-guided. Her childhood memories and life experiences provide the main inspiration for her studio work. The art has also provided significant therapeutic healing in her life.

Stanley Peltier, M.Ed

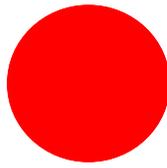
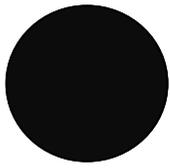
Stanley Peltier is currently a Native Language Teacher and Elder with the Rainbow District School Board in Sudbury, Ontario. He participated in the recent Ministry of Education revision process for the Ontario curricula in Native Studies and Native Languages. Stanley maintains his good standing with the College of Teachers of Ontario and has over twenty (20) years' experience as a classroom teacher in Aboriginal communities. He is currently enrolled at Nipissing University in the Master of education program where his course of study and research investigates the use of Anishinaabe epistemology and methodology for Teaching Native Languages. Stanley has travelled nationally and internationally advocating for the maintenance of Anishinaabe Culture and Native Languages. He presented at the World Indigenous Peoples Conference on Education on three occasions (New Zealand 2005; Australia 2008; Hawaii 2014) and at the world HIV/AIDS conferences in Vienna, Austria 2010 and Washington, DC 2012. Stanley is a trained facilitator in Ojibway Language and Culture, FASD and Aboriginal Prenatal Education, and is an Elder in the Aboriginal community. Stanley and his family value a traditional ecological lifestyle.

Dr. Brent [Ahnungoonhs] Debassige

Brent is Ojibwe-Anishinaabe and a member of the Caribou Clan. He currently resides in London, Ontario but is originally from M'Chigeeng First Nation on Manitoulin Island. Brent is an Assistant Professor and Director of Aboriginal Education in the Faculty of Education at Western University. He is also the lead coordinator of the Master of Professional Education program with a focus on Educational Leadership in Aboriginal Education. As an Anishinaabe inni and Indigenous faculty member, Brent is guided by his learning in Anishinaabe traditional knowledge environments and by the research and scholarship in the areas of Indigenous Knowledge, Indigenous research methodologies, and Aboriginal Education. Collectively, these sources of knowledge provide the foundation for a decolonizing and critically engaged approach used in his teaching and research.

Dr. Karyn Recollet

Karyn Recollet's work is situated in the intersectional spaces of Indigenous performance, youth and diaspora, hip hop culture specifically Indigenous hip hop feminism, and Indigenous new media. Recollet is particularly interested in new Indigenities produced in urban hub spaces as they shape solidarity movements and social activism. Her forthcoming book 'We survived we crow-walked and we learned to fly': Hip hop as contemporary urban Indigenous thought' explores Indigenous hip hop culture's activism and socio/cultural critique, offering alter Indigenities and manifesting Indigenous futurity.



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Joey-Lynn Wabie, MSW, RSW

Joey-Lynn Wabie is Algonquin First Nation from Northwestern Quebec. She completed her undergraduate and graduate degree at Laurentian University. She is currently a PhD Candidate in the School of Rural and Northern Health at Laurentian University. Her area of research focuses on traditional rites of passage with Indigenous women.

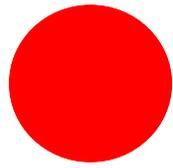
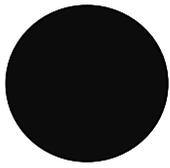
Sharla Peltier, M.Ed

Sharla is from the Chippewas of Rama First Nation, Ontario, a member of the Loon Clan, and is a speech and language pathologist. She works for the Rainbow District School Board in the First Nation, Métis and Inuit Program as the Learning, Teaching Cultural Specialist. Sharla lives in Sudbury, Ontario with her husband, Stanley and they have four children and seven grandchildren. Sharla is a graduate of the Master of Education program of studies at Nipissing University. Her recent program of research illustrated the pragmatics of First Nations storytelling as she investigated the oral tradition with Anishinabe children and Elders. She currently is enrolled in the Interdisciplinary Human Studies PhD program at Laurentian University and is exploring Indigenous traditions of educational and cultural thought and experiences and the negotiation of space for Aboriginal perspectives within school contexts. Sharla has worked exclusively with First Nations for many years and enjoys the challenge of making speech and language services relevant to the Aboriginal population. She believes that Aboriginal people have a sacred voice and language from Creator and she promotes empowerment by working with the individual, family, and community to celebrate and enhance these gifts. Her publications capture her understandings gained from experience. She is cognizant of First Nations cultural and linguistic differences and advocates for consideration and understanding of home and community factors in evaluation and intervention aspects of professional practice. First Nation English dialects impact the Aboriginal student's language and literacy learning and Sharla provides educator consultation and training to facilitate use of appropriate teaching strategies and educational tools in the classroom. She has presented at national and international conferences and delivered numerous workshops for professionals and community practitioners working with Aboriginal children, families and communities.

Cheryle Partridge, BSW, MSW, RSW

Cheryle is an Anishinaabe-Kwe from Wasauksing First Nation near Parry Sound, Ontario. She is very proud of the roles she plays within her family: daughter, sister, niece, cousin, auntie, partner, mother, grandmother, and great-grandmother. Cheryle has been a life-long advocate for social justice for Aboriginal peoples and she strives to live and abide by the Seven Grandfather Teachings and the Teachings of the Three Fires Midewiwin Society in her day-to-day life. Cheryle teaches in the Aboriginal culture-specific School of Indigenous Relations, formerly the School of Native Human Services, at Laurentian University in Sudbury. She has taught there since 1999. Her interests lie in traditional Anishinaabe knowledge, Aboriginal culture and tradition, Aboriginal mental health, and residential schools (as a second generation survivor). Cheryle believes that the key attributes for social workers are respect for others and respect for self. She emphasizes: "Being in this profession, you have to walk the talk. If you talk about the Seven Grandfather Teachings and the Social Work Code of Ethics, you have to live your life by them. Your actions have to mirror your words."





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Our Donors

We would like to thank our donors who have supported the ISTAR conference. Your support has ensured our conference is accessible to the community, students, and Elders.

Chi-miigwetch, merci, thank you.

(In alphabetical order)

Aboriginal Student Affairs

Aboriginal Student Affairs offers an array of student centred services and supports offered include the writing centre, counselling, scholarship and bursary information, liaison services (education authorities and/or sponsorship organizations), Elders on campus, workshops, lecture series, and more.

Associate Vice-President, Academic & Indigenous Programs

The Associate Vice-President, Academic & Indigenous Programs at Laurentian University is responsible for university faculty relations as well as leading the development of Indigenous academic development across various disciplines including the development of an Indigenous Education Centre dedicated to Indigenous learning, culture and scholarly pursuit at Laurentian University.

Darren McGregor

Darren McGregor is Ojibwe First Nation from Sagamok First Nation and resides in Sudbury, Ontario. He works at N'Swakamok Native Friendship Centre where he is active in advocacy, traditional activities, and inclusion of family based programming. He is a member of the drum group Black Bull Moose Singers, volunteers within the community at various events and embraces his role as hunter/gatherer for his family and community.

Dean of the Faculty of Arts

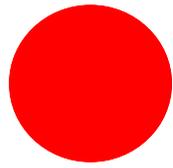
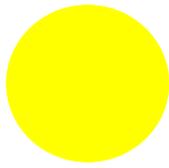
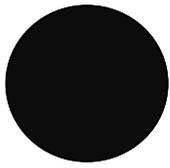
The Faculty of Arts brings together some 140 full-time faculty members at Laurentian University and its federated partners to offer degree programs in Sudbury, in Barrie and by distance. It is strongly committed to Laurentian University's bilingual and tricultural mandate which recognizes the French, English and Indigenous cultures of Northern Ontario.

Dean of the Faculty of Health and Acting Dean, Faculty of Education

The Faculty of Health is comprised of programs including Human Kinetics, Midwifery, Indigenous Relations, Nursing, and Social Work. Students are required to complete various hands-on work experiences including placements, co-op, internships and field education experiences.

The Faculty of Education has two strong programs in both of Canada's official languages: the English Concurrent Education program and the French Consecutive Education program which have been in existence for fifty years.





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Goodman School of Mines

The Goodman School of Mines' vision is to be the University for the development of world-class credentials in the five key areas that define the mining cycle: mineral exploration, project feasibility, mine development, mine closure, and monitoring in the three key areas in society (People & Community, Environment & Ecology, Economy) that are impacted by it.

Julie Wabie

Julie Wabie is Algonquin First Nation from Eagle Village First Nation where she works in payroll administration. Ms. Wabie lives in Kipawa, Quebec with her two children and husband. She enjoys spending time with her family doing traditional activities such as hunting, fishing, and camping.

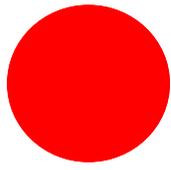
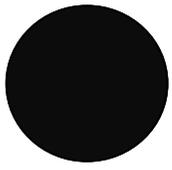
School of Indigenous Relations

The Indigenous Social Work Program is a culturally-specific program that is recognized and accredited by the Canadian Association of Social Work Education (CASWE). The goal of the program is to provide an accredited Social Work degree that offers knowledge, skills, and experience to work effectively with Indigenous and non-Indigenous communities.

Vice President of Research and Creativity Office

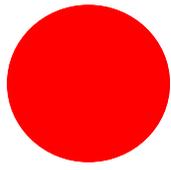
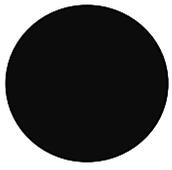
The Research Development and Creativity Office provides students and faculty with information concerning all aspects of research and intellectual property.





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Notes



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