



# MAAMWIZING 2024

Community-Driven Research With, By, and For Indigenous Peoples  
Recherche communautaire avec, par et pour les peuples autochtones

## CONFERENCE PROGRAM

November 15-16, 2024  
Laurentian University  
Sudbury, ON

<https://www.maamwizing.com>

In collaboration with:



# MAAMWIZING 2024

Community-Driven Research With, By, and For Indigenous Peoples

## LAND ACKNOWLEDGMENT

We are grateful to the Anishinaabe peoples, particularly those of Atikameksheng Anishnawbek and Wahnapitae First Nations, who have maintained their jurisdiction, language, governance, and responsibilities in caring for these lands. Our conference is being held in the Robinson-Huron Treaty of 1850 territory, Anishinaabe Akiing.

## MESSAGE FROM THE CHAIR

As the chair of the 4th Biennial Maamwizing Conference 2024, it is both an honor and a privilege to welcome each of you to what promises to be an inspiring and enriching weekend filled with learning and meaningful connections. Building on the success of our previous gatherings in 2016, 2018, and 2022, this year's program is thoughtfully crafted to foster vibrant exchanges of knowledge, emphasizing community-driven research conducted by, with, and for Indigenous Peoples.

We are fortunate to feature a diverse lineup of talented scholars, artists, and activists who are passionately committed to Indigenous research. They possess a profound understanding of how their work contributes to the intellectual, spiritual, emotional, and physical well-being of Indigenous peoples and communities. I deeply appreciate the determination and dedication required to document, practice, and preserve our languages, arts, and cultures. To our presenters, thank you for your unwavering commitment to sharing your essential work, which empowers Indigenous communities to thrive.

This conference would not have been possible without the tireless efforts of a dedicated team of Indigenous and ally faculty members, administrative staff, students, and volunteers at Laurentian University. I extend my heartfelt gratitude—chi-miigwech, marsi, merci, thank you—for your vision and determination in bringing this conference to life. Your support, optimism, and commitment to excellence inspire me, and it has truly been a privilege to collaborate with you.

I also wish to honor our ancestors and family members whose sacrifices and wisdom have paved the way for the important work we are undertaking today. May this conference serve as a time of reflection, connection, and growth. I wish everyone a wonderful experience filled with insights and inspiration.

Baamaapii and safe travels!



**NICOLE WEMIGWANS**

Director

*Maamwizing Indigenous Research  
Institute*

## CHI-MIIGWECH

We would like to extend our heartfelt gratitude to all the generous sponsors, partners, and volunteers whose contributions have been instrumental in making this event a reality. Your selfless dedication of time, effort, and resources has been invaluable, and without your support, this gathering would not be possible. Thank you for your commitment and generosity!



# MAAMWIZING 2024

Community-Driven Research With, By, and For Indigenous Peoples  
Recherche communautaire avec, par et pour les peuples autochtones

Laurentian University and Maamwizing Indigenous Research Institute presents **Maamwizing 2024 Conference**.

## November 15-16, 2024

Laurentian University  
Sudbury, ON

### KEYNOTE SPEAKERS:

This conference focuses on community-driven research with, by, and for Indigenous Peoples.

This includes Indigenous people, knowledge, governance, languages, ceremonies, relationships, land reclamation, and self-determination. Community-driven research takes a decolonizing approach by centring community and culturally-based knowledge and perspectives.



**DR. KATHY ABSOLON**  
Flying Post First Nation

Associate Professor,  
Wilfrid Laurier University



**DR. AMY SHAWANDA**  
Wikwemikong Unceded  
Territory

Assistant Professor,  
McGill University

## FASHION SHOW

November 16th, 2024 | 6:00PM | SGA Student Success Centre SC-106, Laurentian University

### Invited Fashion Designers:

JOCELYN KAGIGE, BRUNO HENRY, CHEYANNE MANITOWABI, AND LITTLE FEATHER

MC: CONNOR LAFORTUNE

# MAAMWIZING 2024

Community-Driven Research With, By, and For Indigenous Peoples

## ABOUT THE CONFERENCE

The Maamwizing Indigenous Research Institute at Laurentian University, is proud to announce our two-day multidisciplinary conference. Set on the traditional territory of the Atikameksheng Anishnawbek and within the framework of the Robinson-Huron Treaty of 1850, this event embodies the spirit of collaboration and respect inherent in our work. The term “Maamwizing” signifies “people collaborating together,” reflecting our commitment to fostering Indigenous community-based research. Building on the successes of our previous conferences in 2016, 2018, and 2022, this year’s gathering will focus on community-driven research.

Indigenous community-driven research places Indigenous peoples, knowledge systems, governance, languages, ceremonies, relationships, land reclamation, and self-determination at the forefront of every stage of the research process. This approach emphasizes decolonization by centering community and culturally-based knowledge throughout the research journey, rather than prioritizing the careers of academic researchers. Each partner involved in community-driven research is dedicated to building capacity and resilience, addressing challenges and opportunities with integrity and determination.

Anishinaabemowin holds particular significance for Maamwizing 2024, as we gather on Anishinaabe territory. Our partner organization, Anishinaabemowin Teg, is devoted to the promotion and preservation of the Anishinaabemowin language and the well-being of Anishinaabe peoples. At Laurentian University, our bilingual and tricultural mandate is actively being advanced through the offering of language classes for faculty and staff, as well as the incorporation of Anishinaabemowin signage across campus. In response to the ongoing harms of colonialism and its impact on Indigenous languages, we champion grassroots initiatives and programs focused on language retention and revitalization.

The Maamwizing 2024 conference is dedicated to facilitating a respectful exchange of knowledge through a variety of engaging formats, including ceremonies, keynote speakers, workshops, social events, panel discussions, creative and arts-based sessions, and a student showcase. We invite you to join us in this vital exploration of community, culture, and collaboration as we honor Indigenous knowledge and foster meaningful connections.



## ABOUT THE ARTWORK

**Artist Name: Dr. Celeste Pedri-Spade**

In Anishinabemowin, the word name’ refers to the practice of finding or leaving signs of one’s presence. Name’ speaks to our collective responsibility of learning from the marks made by our ancestors while at the same time leaving our own marks to guide those coming behind us.

## MAAMWIZING ORGANIZING COMMITTEE MEMBERS

Nicole Wemigwans (Chair)

Taylor Watkins (Coordinator)

Paula Pitawanakwat

Taryn Michel

Bobbie O’Donnell

Carla Petahagoose

Ophelia O’Donnell

Joey-Lynn Wabie

Precious Mutambara

Natalie Ethier

Nathan Rhodes

Adria Kurchina-Tyson

# KEYNOTE SPEAKERS

Community-Driven Research With, By, and For Indigenous Peoples



## DR. KATHY ABSOLON

Kathy is Anishinaabekwe from Flying Post First Nation Treaty 9. She has been searching for Indigenous ways of coming to know her whole life and this began as a child with questions such as: What the heck is happening? She was born in Sudbury, ON and grew up close to the land in Cranberry Lake and her passion as a Helper and Searcher are grounded in these experiences. She completed her PhD at the University of Toronto with a focus on restoring Indigenous knowledge and methodologies in the buffet of research methodologies. Her work is found in her publications with her most recent publication being a 2nd edition (2022) of Kaandossiwn How We Come to Know: Indigenous re-Search Methodologies. For the past 17 years, Kathy has been a Professor in the Indigenous Field of Study, MSW Program in the Faculty of Social Work at Wilfrid Laurier University. Her work is grounded in her lover for her community and family. Kathy loves her family is a Kokom, Deadly Auntie, Sister, and Mother. She loves being a helper to Anishinaabek. As you will hear by her presentation she brings spirit and heart to her work in restoring Indigenous methodologies to re-Searching.

**Presentation Title: The pause in Indigenous re-Search: Building courage to re-think and look again**

Kathy's passion and life work for Kaandossiwin, how we come to know (2022) began with her own searching for Indigenous ways of coming to know. In this presentation she shares her beginning stories of creating wholistic methodologies of re-Search. She is a spirit informed speaker and will share reflections on **pausing** and **re-thinking** and **re-searching** how we come to know. How do we include community? How do we restore relationship, connections, memories, and spirit in searching for knowledge?



## DR. AMY SHAWANDA

Dr. Amy Shawanda, is Odawa from Wikwemikong Unceded Territory, Manitoulin Island. Her work is deeply rooted in her identity as an Anishinaabe kwe and her commitment to enhancing the health and well-being of Indigenous peoples by revitalizing traditional practices and approaches to care. Her work consistently demonstrates commitment to bridging cultural understanding, advancing Indigenous methodologies, and improving health outcomes for Indigenous communities through policy change, education, and research. Dr. Shawanda is a passionate advocate for Indigenous health equity, traditional knowledge systems, and Indigenous cultural resurgence. This is where her primary research interest is in Indigenous Health Equity, Traditional Health & Wellbeing, and Indigenous methodologies. Through her work, she continues to inspire and empower Indigenous communities to reclaim their health sovereignty, promote healing, and ensure that future generations have access to both traditional and western healthcare practices that are respectful of their cultures and identities. In addition to her advocacy work, Dr. Shawanda has been involved in research and community-based projects focused on improving health outcomes for Indigenous peoples. She collaborates with academic institutions, healthcare organizations, and Indigenous communities to develop culturally relevant health programs and policies that respect and honor Indigenous traditions.

**Presentation Title: Paddling Upstream: An Anishinaabekwe Journey Towards Ethical Frameworks in Indigenous Research**

An Anishinaabekwe Journey Towards Ethical Frameworks in Indigenous Research As an Anishinaabekwe researcher paddling against the current of conventional data practices, I confront the unique challenges Indigenous communities face in maintaining sovereignty over our information in the big data era. This journey upstream reveals how current data governance models extract, commodify, and corrupt Indigenous information through "dirty data" practices that undermine our rights and values. Drawing from ancestral knowledge systems, I map the complexities toward ethical Indigenous data sovereignty, particularly the tensions between open data initiatives and Indigenous privacy rights. This exploration centers Indigenous self-determination as we navigate through turbulent waters of respectful data governance and culturally appropriate data practices.

# INVITED GUEST SPEAKERS

Community-Driven Research With, By, and For Indigenous Peoples

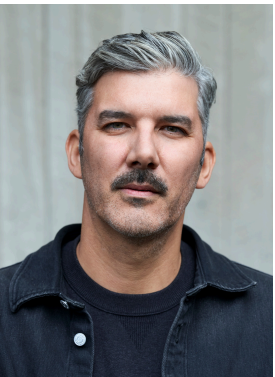


## Dr. Jennifer Walker

Dr. Jennifer Walker is a Haudenosaunee member of Six Nations of the Grand River with a Ph.D. in Community Health Sciences (Epidemiology) from the University of Calgary. She holds a Canada Research Chair in Indigenous Health Data and Aging at McMaster University and is an Associate Professor in the Department of Health Research Methods, Evidence and Impact. Dr. Walker's work focuses largely on Indigenous community-engaged health research using large health services databases through her work as a Core Scientist and Indigenous Health Lead at ICES in Ontario and through the Health Data Research Network Canada. Dr. Walker's work focuses largely on Indigenous community-engaged health research using large health services databases through her work as a Core Scientist and Indigenous Health Lead at ICES in Ontario and through the Health Data Research Network Canada.

**Presentation Title: Our journey in Canada to Establish Indigenous Self-Determination in Dementia Research**

**Description:** The more than 10 year journey to create an emerging national network for Community-based Indigenous Cognitive health research.



## Dr. Hayden King

Dr. Hayden King is Anishinaabe from Beausoleil First Nation on Gchi'mnissing in Southern Georgian Bay. He is the executive director of Yellowhead Institute, an Indigenous-led research and education centre based at Toronto Metropolitan University. Hayden has also taught at McMaster and Carleton Universities, held senior fellowships at Massey College and the Conference Board of Canada, and advises First Nations, Inuit organizations and provincial/territorial governments on issues of policy, law and negotiation.

**Presentation Title: Community-Led Research, Methods & Mobilization at Yellowhead Institute**

**Description:** For the past six years, Yellowhead Institute has emerged as an authority on Indigenous law, policy and governance in Canada. As the organization grows and expands into new areas, our commitment to community-led and reciprocal relationships continues to evolve. Focusing on a number of specific Yellowhead projects -- from Red Papers, Special Reports, The Treaty Map and Yellowhead School -- this presentation offers insights into how Yellowhead approaches research methods and accountability, knowledge translation and mobilization, and the training of the next generation of Indigenous researchers and leaders.



## Dr. Cindy Peltier

Dr. Peltier is Anishinaabe-kwe with connections to Wiikwemkoong Unceded Territory and Nipissing First Nation. She is an Associate Professor and the inaugural Chair in Indigenous Education at Nipissing University. Her former roles include teacher, principal, and research consultant serving several Anishinaabe communities in Ontario. Dr. Peltier's research interests include the intersections of health, education, and Anishinaabe knowledge. Her writing has focused on the lived experiences of Anishinaabek with cancer, Anishinaabe healing, wellness, and community-based research methodologies.

**Presentation Title: Sharing Anishinaabe Health Research in Good Ways**

**Description:** This session will focus on transforming community-driven research to praxis. The speaker will share one researcher's path to creating practical teaching tools through film, writing, and online pedagogy grounded in Anishinaabe knowledge while remaining respectful of community priorities.



## Dr. Melanie Manitowabi

Dr. Melanie Manitowabi, an Anishinaabe kwe from Waawaaskiniga (Whitefish River First Nation), holds a Doctorate from Nipissing University and has completed fellowships at Queen's University. Her research focuses on innovation in Indigenous early learning and the roles of Anishinaabe educators. With 20 years of experience in education, Melanie is passionate about educator identity, Anishinaabe knowledge, and its connections to Anishinaabe ways of life, including biskaabiyang and mino-bimaadiziwin. Melanie currently leads research and special projects for Kenjegin Teg and Anishinabek Nation in Early Learning. A lifelong learner, Melanie values family, community, and time spent on the land and water. Her guiding philosophy is, "Live life to its fullest, and always be kind."

**Presentation Title: Exploring Innovation within Anishinaabek Early Learning Contexts: Stories of Hope, Belonging, Meaning, and Purpose**

**Description:** The following presentation shares the story of one researcher's journey into centring Indigenous Knowledge and Pedagogies as a foundation for Indigenous research. The research shares stories of hope, belonging, meaning, and purpose that expand understanding of innovation within an Anishinabek early childhood educational context.

# INVITED GUEST SPEAKERS

Community-Driven Research With, By, and For Indigenous Peoples



## Michael White

Michael (ᑯᑦᑲᑦᑲᑦᑲᑦ) is Anishinaabe, of the Bear clan and a registered member M'Chigeeng First Nation. A third generation Torontonian. Michael is a course director of INDG 2050: Indigenous Spirituality in the contemporary World at York University.

Michael also serves as Director of First Nations House -- Indigenous student services, at the University of Toronto He holds an Honours B.A. focused in Specialist in General Anthropology from University of Toronto and an MeD. - Urban Indigenous Education- from York University. He is the former Vice-President for the board at Miziwe Biik, Employment and Training and an experienced Executive Board Member with twenty four years service.

**Presentation Title: Applying Anishinaabe kendasswin to synchronous online teaching**

**Description:** The way that we as Indigenous educators engage with students has changed. Increasingly students are looking for online options for their coursework, and Indigenous studies is no exception. In 2020 I had to pivot from in person teaching as many of us did to online learning. This will be a discussion of the ongoing work to deliver Anishinaabe teachings in an engaging and altruistic way for IDG 2050: Indigenous Spirituality in the Contemporary world. While the course work and syllabus remains unchanged. Incorporating circle work, elders teachings, direct engagement and ceremony presents new challenges and ways of thinking & delivering online course content. invite you to join me in this discussion. Come prepared to ask questions and share your own experiences of bringing our ways of knowing into this new way of teaching.



## Dr. Gladys Rowe

Dr. Gladys Rowe (MSW) is Swampy Cree from Fox Lake Cree Nation in Northern Manitoba and also holds relations with ancestors from Ireland, England, Norway, and Ukraine. Gladys' aims to support Indigenous resurgence at individual, organizational, community, and systems levels. She is a Scholar, Filmmaker, Poet, Author, Facilitator, Researcher, and Evaluator. She takes an interdisciplinary approach to her work and loves to think inside the circle when it comes to transforming the futures we are living into. Gladys supports critical reflection, expression, insights, and knowledge mobilization within research and evaluation through storytelling and arts-based approaches including using poetry, photography, photo elicitation, film, collage, painting, and clay. She is the host of Indigenous Insights: An Evaluation Podcast – where she sits in conversation with Indigenous leaders across Turtle Island and beyond.

**Presentation Title: The stories we tell matter: Indigenous & decolonial evaluation work to support transformed futures.**

**Description:**

Yes, evaluation can be a site of disruption and resurgence! And the stories that are told in evaluation matter to this work. Stories are central to my evaluation practice, and those that I have gathered in my bundle offer a space to learn about this possibility. What can evaluation look like, feel like, sound like from an Indigenous grounded foundation? How can this support evaluation by, with, and for Indigenous peoples? Let's tell the stories that matter to us. For me, Indigenous evaluation is interdisciplinary and rooted on ways of knowing, being, and doing that are local to land, languages, and worldviews.

Evaluation, learning, and evaluative thinking help us to reflect, learn, make sense of, and make decisions that matter for us, our communities, and for transformed futures. This presentation will share stories about my journey and the ways that stories have and can show up in evaluation through art, poetry, photography, podcasting, and film. Our time together will include the launch of my new graphic animation – When we say evaluation, it isn't the same thing. During our time I will invite you into and interactive and reflective space to create poetry that will help you to sense make about what you have gathered during your conference experience!

# SCHEDULE OF EVENTS

DAY 1: Friday, November 15, 2024

8:00 am Parker Atrium	Registration   Art Market: 9:00am-5:00pm			
9:00 am ISLC Round Room, P-107	<b>Welcome &amp; Opening Prayer:</b> Elder, Leland Bell; <b>Opening Song:</b> Robert Spade & Keeshig Spade; <b>Opening, Maamwizing:</b> Nicole Wemigwans & Randy Pitawanakwat; <b>Opening Remarks:</b> Dominic Beaudry, AVPAIP, Dr. Joey-Lynn Wabie, Race Gender Diversity Initiative, and Dr. Lynn Wells, President of Laurentian University; <b>MC:</b> Connor Lafortune			
9:30 am - 10:30 am ISLC Round Room, P-107	Keynote: Dr. Kathy Absolon <b>The pause in Indigenous re-Search: Building courage to re-think and look again</b>			
10:30 am - 10:45 am	<b>Break</b> Parker Atrium & ISLC Hallway			
<b>Block 1</b> 10:45 am – 12:00 pm	<b>Guest Speaker:</b> Dr. Jennifer Walker  <b>Our journey in Canada to Establish Indigenous Self-Determination in Dementia Research</b>  Classroom Building, C-112	<b>Guest Speaker:</b> Dr. Hayden King  <b>Community-Led Research, Methods, &amp; Mobilization at Yellowhead Institute</b>  Classroom Building, C-203	Julia Pegahmagabow, Vince Pawis, Kirsten McPherson, Donna Longlade, Dr. Joey-Lynn Wabie, Dr. Elizabeth Carlson-Manathara, Dr. Kevin Fitzmaurice, Dr. Darrel Manitowabi, and Ophelia O'Donnell  <b>It's all about our relations: Implementing a community-driven model to working with anishinabek</b>  ISLC Round Room, P-107	Dr. Joseph Leblanc  <b>Good Food is Good Medicine: Nourishing Health Education Coalition at NOSM University</b>  Classroom Building, C-206
12:00pm-1:00pm	<b>Lunch</b> Great Hall			
1:00pm – 2:00pm ISLC Round Room, P-107	<b>Panel Discussion</b> Beverley Roy, First Nations Technical Institute   Suzanne Brant, Kenjegin Teg   Mary Wabano-MacKay, Shingwauk Kinomaage Gamik			
2:00 pm - 2:15 pm	<b>Break</b> Parker Atrium & ISLC Hallway			
<b>Block 2</b> 2:15 pm - 3:15 pm	<b>Guest Speaker:</b> Dr. Cindy Peltier  <b>Sharing Anishinaabe Health Research in Good Ways</b>  ISLC Round Room, P-107	Sharlene Webkamigad, Dr. Joshua Manitowabi, and Nicole Wemigwans  <b>Revitalizing knowledge of traditional food and medicines among First Nation youth on Mnídoo Mnising and the North Shore.</b>  Classroom Building, C-203	Dr. Candace Brunette-Debassige  <b>An Indigenous (Cree) Approach to Re-storying Reconciliatory Change Processes in Canadian Universities</b>  Classroom Building, C-104	Dr. Laura Hall  <b>Imagining Ghosts: Indigenous Story Making in a Gothic Hegemony</b>  Classroom Building, C-301
3:15 pm – 3:30 pm	<b>Break</b> Parker Atrium & ISLC Hallway			
<b>Block 3</b> 3:30 pm - 4:30 pm	<b>Guest Speaker:</b> Dr. Melanie Manitowabi  <b>Exploring Innovation within Anishinaabek Early Learning Contexts: Stories of Hope, Belonging, Meaning, and Purpose</b>  ISLC Round Room, P-107	Dr. Darrel Manitowabi  <b>A Call to Action for Collaboration in Indigenous Healing</b>  Classroom Building, C- 203	Cheryle Prince  <b>ARCH Sudbury: Preventing Indigenous Youth Homelessness in Child Welfare Transitions through Cultural and Systems Alignment in Emerging Adulthood</b>  Classroom Building, C-112	Dr. Brent Debassige  <b>The First Nations With Schools Collective and an example of success indicators in land-based learning</b>  Classroom Building, C-104
4:30 pm – 5:00 pm ISLC Round Room, P-107	<b>Closing Remarks:</b> Connor Lafortune; <b>Closing Song:</b> Robert Spade & Keeshig Spade; <b>Closing Prayer:</b> Elder, Leland Bell			



# SCHEDULE OF EVENTS

DAY 2: Saturday, November 16, 2024

8:00 am Parker Atrium	Registration   Art Market: 9:00am-5:00pm			
8:00 am - 9:00 am	<b>Breakfast</b> ISLC Round Room, P-107			
9:00 am ISLC Round Room, P-107	<b>Welcome &amp; Opening Prayer:</b> Elder, Leland Bell; <b>Opening Song:</b> Robert Spade & Keeshig Spade; <b>MC:</b> Connor Lafortune			
9:30 am - 10:30 am ISLC Round Room, P-107	Keynote: Dr. Amy Shawanda <b>Padding Upstream: An Anishinaabekwe Journey Towards Ethical Frameworks in Indigenous Research</b>			
10:30 am - 10:45 am	<b>Break</b> Parker Atrium & ISLC Hallway			
<b>Block 4</b> 10:45 am - 12:00 pm	<b>Guest Speaker:</b> Michael White  <b>Applying Anishinaabe kendassiwinn to synchronize online teaching</b>  ISLC Round Room, P-107	Michelle Kennedy  <b>Beyond Honorariums: Advancing Reciprocal and Equitable Collaboration</b>  Classroom Building, C-203	Shannon Chief (Waba Moko)  <b>Anishinaabe Moose Studies</b>  Classroom Building, C-204	Lelia Qashu & Katsitsi:io  <b>Tahatikonhsontóntie' QcNEIHR and KSDPP (Kahnawà:ke): building a Quebec-wide Indigenous health research network from a community-based and -led model</b>  Classroom Building, C-206
12:00 pm - 1:00 pm	<b>Lunch   Student Showcase</b> Great Hall   Parker Atrium			
<b>Block 5</b> 1:00 pm - 2:00 pm	<b>Guest Speaker:</b> Dr. Gladys Rowe  <b>The stories we tell matter: Indigenous &amp; decolonial evaluation work to support transformed futures</b>  ISLC Round Room, P-107	Adria Kurchina-Tyson  <b>Decolonizing Kink: Indigenous Holistic Desire and Power Dynamism</b>  Classroom Building, C-206	Dr. Keri Cheechoo  <b>Response/Ability: Auntying in the Academy</b>  Classroom Building, C-204	Carla Petahtegoose & Rasmus Haugaard Nielsen  <b>Shkode (Fire) Guidance at the center of Braiding Values : Decolonizing Communication Systems with the land for Reciprocity and Respect with Anishnawbek People and Geologists</b>  Classroom Building, C-206
2:00 pm - 2:15 pm	<b>Break</b> Parker Atrium & ISLC Hallway			
<b>Block 6</b> 2:15 pm - 3:15 pm	Dr. Ann Seymour  <b>Ionkwa'nikonri:io: "Living a Good Life" Embracing the Land to Promote Wellness</b>  ISLC Round Room, P-107	Jason Nakogee  <b>Implementation of the Truth and Reconciliation Taskforce at Laurentian</b>  Classroom Building, C-203	Shiva Acharya  <b>The Two-Eyed Seeing Approaches to Create an Enabling Environment for Land Based HIV/AIDS and STBBI Treatment Support for 2-Spirited, Indigiqueer and Transgender folks in Ontario</b>  Classroom Building, C-204	
3:15 pm - 3:30 pm	<b>Break</b> Parker Atrium & ISLC Hallway			
3:30 pm - 4:00 pm ISLC Round Room, P-107	<b>Conference Summary &amp; Closing Remarks:</b> Connor Lafortune; <b>Student Showcase Awards:</b> Dr. Tammy Eger; <b>Closing Song:</b> Robert Spade & Keeshig Spade; <b>Closing Prayer:</b> Elder, Leland Bell			
6:00 pm Student Centre, SC-106 Atrium	<b>Fashion Show</b> Maamwizing 2024 Indigenous Fashion Show Hors d'oeuvre: 6:00pm   Fashion Show: 7:00pm			

# CONCURRENT SESSIONS

Pursuing Indigenous Research in a Good Way • Ni-aabji-ndikendimong Anishinaabe Ndikenjigewin Ezhi-mino-nishing

## Block 1 - Friday 10:45 am - 12:00 pm

### It's all about our relations: Implementing a community-driven model to working with anishinabek

*Julia Pegahmagabow, Vince Pawis, Kirsten McPherson, Donna Longlade, Dr. Joey-Lynn Wabie, Dr. Elizabeth Carlson-Manathara, Dr. Kevin Fitzmaurice, Dr. Darrel Manitowabi, and Ophelia O'Donnell*

In a sharing circle format, akinoomoshin wigwam inc., White Buffalo Road Healing Lodge Inc., and the Race, Gender & Diversity Initiative (RGDI) project team will talk about their individual community research initiatives and how they research together using the 7 Pointed Star Hub Model. This anishinabe centric model visualizes the process of community driven research with, for, and by anishinabek and allied scholars and students through a star framework and application of the seven sacred teachings. Now that we are in our third year of working together, each of us will share what is working well, what needs improvement, and how we can adjust the model for other community-driven researchers to potentially use.

### Good Food is Good Medicine: Nourishing Health Education Coalition at NOSM University

*Dr. Joseph Leblanc*

The Nourishing Health Education Coalition (NHEC) at NOSM University aims to address health disparities in Northern Ontario by integrating a health system learning model into research network development. This initiative convenes healthcare providers and educators to foster healthier communities through food sovereignty. The NHEC was established collaboratively by healthcare professionals, educators, and community members. Strategic, collaborative actions were devised to address systemic barriers to local and Indigenous food systems. During the pandemic, virtual and place-based gatherings centered on regional thematic conversations that informed the coalition's formation. Three Northern and Indigenous Food Rx Summits facilitated the exploration of food prescribing in northern and Indigenous communities. The summits led to a clear path forward for providing good foods to support health and wellbeing. This path draws on community assets, cultural practices, and the collective knowledge of the region. The NHEC's structure and focus on health systems learning provides a model for addressing systemic challenges to health equity in other health education settings. Centered on relations and reciprocity, the coalition embraces Indigenous ways of knowing. "Good Food is Good Medicine" reflects food prescribing as a growing healthcare interest rooted in these principles.

## Block 2 - Friday 2:15 pm - 3:15 pm

### Revitalizing knowledge of traditional food and medicines among First Nation youth on Mnidoo Mnising and the North Shore.

*Sharlene Webkamigad, Dr. Joshua Manitowabi, and Nicole Wemigwans*

Knowledge of gathering traditional food and medicines native to Mnidoo Mnising (Manitoulin Island) and the North Shore of the Lake Huron region in Northeastern Ontario have always been passed down from family and Elders in community. Passing on cultural and traditional knowledge of food and medicines leads to fostering cultural continuity and community health. The goal of this project is to revitalize knowledge of traditional food and medicines through collaborating with First Nation youth. This multi-phased, mixed methods research study will take place with Anishinaabek First Nation communities on Mnidoo Mnising and North Shore of the Lake Huron region. We will focus on archival research, a literature review, and an Anishinaabek approach to qualitative inquiry. Together, the researchers and the Land Based Youth Initiative plan to travel to the American Philosophical Society's Library & Museum in Philadelphia, PA, USA to explore the Irving Hallowell Papers, William Jones Collection, Frank G. Speck Papers, Anthony Wallace Papers, George, Syderman Papers, and the Sam George Morton Papers. Using an Anishinaabek epistemology, the first phase of this ethnographic study aims to answer the following questions: 1) What Anishinaabe kendaaswin (knowledge) on traditional food and medicines has been collected in the past, 2) What was life like when Anishinaabek peoples relied primarily on traditional foods and medicines, 3) When did the transition from traditional plant medicine to Western medicine occur and why, and 4) How can we revitalize these old ways of living? Secondary to the primary research questions, we aim to gather the tools and resources on how youth can adapt to climate change while pursuing food security for our First Nation communities. Our discussion session will evoke feedback from community members, language speakers and academics on ideas on this research project going forward. Preserving this knowledge is an act of food sovereignty, which will help future generations to incorporate skills and practices of gathering, harvesting, and preparing traditional food and medicines for wholistic health.

### An Indigenous (Cree) Approach to Re-storying Reconciliatory Change Processes in Canadian Universities

*Dr. Candace Brunette-Debassige*

Since the release of the report of the Truth and Reconciliation Commission in Canada (TRC, 2015), discussion of Indigenization, decolonization, and reconciliation has proliferated in Canadian universities (Gaudry & Lorenz, 2018). While the decolonial movement in Indigenous education long precedes the TRC, the reconciliation movement has left undeniable impacts on Indigenous peoples struggling to compel universities to address ongoing systemic alienation from institutions. Canadian universities, however, have been quick to stake a public claim as leaders in the country's reconciliation movement, often using their media and communication outlets to tout promising institutional policies and the hiring of Indigenous people, many of which have been Indigenous women into senior roles. In this process, Indigenous women have been represented as the solution to complex colonial problems. Indigenous women have also often found themselves working in tricky academic administrative contexts, dominated by white masculinist norms in leadership and ongoing settler colonial structures and power dynamics in universities (Brunette-Debassige, 2023). Using Indigenous storied and arts-informed approaches, this presentation will share research findings focusing on Indigenous women's embodied experiences leading transformative change in Canadian universities.

### Imagining Ghosts: Indigenous Story Making in a Gothic Hegemony

*Dr. Laura Hall*

The question is often asked: what, if any, constitutes an Indigenous gothic tradition? Understood mainly as a Eurocentric form of storytelling, the gothic inscribes false notions of settler-dominance and obsessive ghost-seeking in places where Indigenous people are deemed 'ghostly' even when present. Resurrecting studies of haunting, I want to explore an answer to the question, 'what/how do we tell scary stories' which, for community members I am working with in urban and First Nations settings, requires attention to Traditional Ecological Knowledge while facing settler colonialism as the scariest stories we know.

## Block 3 - Friday 3:30 pm - 4:30 pm

### A Call to Action for Collaboration in Indigenous Healing

*Dr. Darrel Manitowabi*

# CONCURRENT SESSIONS

Pursuing Indigenous Research in a Good Way • Ni-aabji-ndikendimong Anishinaabe Ndikenjigewin Ezhi-mino-nishing

North American anthropology is founded on the study of the Indigenous peoples of its continent of origin. Since its inception, the discipline has experienced a shift in the substance of its knowledge production due to the growth of major schools of thought such as American cultural anthropology, British social anthropology, French structural anthropology and recently post-structuralism. In this paper, I propose an Indigenous-centred contribution to anthropology by positioning the Anishinaabe (“Ojibwa”) concept of bimaadiziwin as a theoretical construct of human and place-based relations. This is informed by two decades of research with mostly Anishinaabe communities in north and central Ontario. As a theoretical contribution, bimaadiziwin compares to Pierre Bourdieu’s concept of habitus, but moves beyond it to encompass Indigenous cultural concepts of place in understanding the behavioural-based logic of human relations. Rather than centre bimaadiziwin as a variant of habitus, I suggest it is a theoretical contribution in the emerging Indigenous anthropological school of thought and it is thus an equivalent to hegemonic nationalist anthropological narrative schools of thought such as the American, British and French traditions.

## **ARCH Sudbury: Preventing Indigenous Youth Homelessness in Child Welfare Transitions through Cultural and Systems Alignment in Emerging Adulthood**

*Cheryle Prince*

The ARCH Sudbury Project explores the question: How can we support and empower Indigenous youth as they transition out of care and into adult independence? Our long-term goal is to prevent Indigenous youth homelessness after leaving child protection services. To achieve this goal ARCH Sudbury applies two upstream solutions: Creating cultural programs for youth in care and establishing a support network for those transitioning out of the child welfare system. The United Self-Voicing Access Inter-Relationality (USAI) Research Framework (OFIFC, 2017) enables community-driven participatory action research methods that are culturally appropriate and relevant. Rather than being driven by a universal set of indicators and standards of performance, the USAI Frameworks ensures research is based on context-dependent understandings that reflect urban Indigenous communities’ lived realities. In the context of determining how to best support Indigenous youth transitioning out of care, the research methods include elder supported sharing circles, nature walks and art-based storytelling.

In this presentation we will outline the development of youth-led, elder-supported, culture-based programs for youth in care, grounded in The Seven Grandfather and Medicine Wheel Teachings. The presentation will provide initial findings from youth Insight Gatherings and adults with lived experience. We will also describe our pilot systems alignment strategies to enhance wrap around, culturally appropriate support for transitional and post-transitional youth aged 18-29. This includes the development of an Indigenous-led coordinated access network, where data sharing agreements with Indigenous child-welfare organizations enable the sharing of strengths-based profiles of youth in transition. We will share the design of this new emerging adult services for empowerment (EASE) network, and how implementation trails aim to enhance collaboration between child-welfare organizations and community based social services and programs.

## **The First Nations With Schools Collective and an example of success indicators in land-based learning**

*Dr. Brent Debassige*

In this presentation, the author begins by revisiting a concept first introduced and conceptualized in his PhD dissertation called the Oshkabaywis—Academic (Debassige, 2012). The model places emphasis on knowledge and ways of knowing gained from participating in distinct educational learning environments (e.g., ceremonial and postsecondary) and uses a “self-referent [methodological] approach” (Debassige, 2013, p. 16) for gathering research findings. While the initial focus of the model was on schooling and ceremonial places of teaching and learning, this presentation offers an example of the author’s activities involving a group called the First Nations With Schools Collective (FNWSC). Initiated in January 2016, the FNWSC grew into a partnership among nine First Nations communities in Ontario. An impetus for the founding of the FNWSC began with a question asked during the concluding remarks of a meeting focused on exploratory discussions for reimagining a First Nation community education system. The question was succinct and intended to encourage self-reflection on one’s own responsibility to community, to nationhood and to First Nations self-determination: “What will I do?” (Ogimaa-Kwe [Chief] Leslee White-Eye of the Chippewas of the Thames First Nation [COTTFN]. Personal communication on January 29, 2016).

This question is embedded in the principles of Anishinaabe mino-bimaadiziwin (Good Life) and serves as a call to action to those who understand their responsibilities to First Nations communities and All Our Relations. The author presents one example of his response to the question posed by the Chief and shares findings from a working session with members of the FNWSC. In the working session titled, success indicator—land-based education, the participants responded to two questions: (a) how do we know when a student/community member has demonstrated a level of understanding of a land-based activity; and (b) how should we assess and evaluate land-based learning?

## **Block 4 - Saturday 10:45 pm - 12:00pm**

### **Beyond Honorariums: Advancing Reciprocal and Equitable Collaboration**

*Michelle Kennedy*

Despite significant progress in acknowledging Indigenous knowledge production and recognizing the contributions of Elders, knowledge keepers, and community members in academic literature, there remains a notable gap in how institutions and individual academics financially benefit from this knowledge. Central to this collaborative work is the question: How can institutions genuinely embody reciprocity in their engagement with Indigenous communities and individuals? This presentation explores a collaborative effort with Elder Mike Mitchell from the Akwesasne Mohawk Nation to develop an academic course, focusing on the imperative for academics to move beyond the conventional, extractive practices that result in one-time transactions primarily benefiting institutional and individual academic careers in the long term. By reflecting on this partnership, the presentation highlights the necessity for more sustainable and respectful practices that genuinely support financial gain for First Nations communities. Additionally, it calls for a thorough and critical examination of institutional measures and valuations of the contributions made by First Nations academics, particularly those serving their communities outside the confines of traditional academic frameworks. Through this discussion, the presentation advocates for the development of more equitable and respectful approaches to integrating and compensating Indigenous knowledge within academia, emphasizing the importance of building meaningful, reciprocal relationships that benefit all parties involved.

# CONCURRENT SESSIONS

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## **Anishnabe Moose Studies / Anishnabe (Algonquin)**

*Shannon Chief (Waba Moko)*

The Anishnabe Moose Committee (AMC) is a grassroots committee of people from several different Anishnabe (Algonquin) communities in and around La Verendrye Wildlife Reserve and the Ottawa River watershed in western Quebec/North Eastern Ontario. Adhering to Anishnabe traditional governance framework, the AMC collaborates with our people on community-led research and educational activities to connect with our traditions, ceremonies, language, and protect wildlife and habitat. Through the summer of 2022, the AMC led community workshops with all nine of the Anishnabe communities in and around La Verendrye. Workshops involved introducing communities to traditional governance methods, guided by Elders, the introduction of Spiderweb Governance to lead decision-making, as well as surveys, discussions and the sharing of ecological knowledge and history by Elders. These workshops elicited insights and observations about moose from Elders, hunters, land users, and Knowledge Keepers, culminating in a preliminary report titled 'Anishnabe Knowledge and Governance for the Protection of Moose Populations in and around La Verendrye Park, Quebec.' In 2023, our activities focused on disseminating the findings of the Preliminary Report to the communities, sharing our learnings, and listening to the communities' visions about how to renew the Anishnabe relationship with the moose. Additionally, we organized a Land Gathering where Elders gathered to discuss what they wanted to see for the moose, and how to address broader environmental concerns that not only affect the moose but also impact the entirety of Anishnabe traditional food security and ways of life, such as logging, pollution, new diseases and parasites, and climate change. In 2024, our community-based research continues: we are building a traditional harvest calendar as an educational tool, hosting land-based camps, starting a pilot land-based monitoring program, and considering how historical treaties have a role to play in environmental decision-making.

## **Tahatikohsontóntie' QcNEIHR and KSDPP (Kahnawà:ke): building a Quebec-wide Indigenous health research network from a community-based and -led model**

*Leila Qashu & Katsitsi:io*

The Tahatikohsontóntie' (the faces yet to come) Quebec Network Environment for Indigenous Health Research (QcNEIHR) is a community-based health research network funded by the Institute of Indigenous Peoples' Health under the Canadian Institutes of Health Research (CIHR).

The QcNEIHR vision is that all Indigenous communities and organizations in Quebec have the self-determination to sustain health research for the wellbeing of future generations. Its mission is to provide a space for Indigenous communities, elders, youth, researchers, and knowledge users to unite for health promotion, community-led participatory research, and training. The Mohawk community of Kahnawà:ke hosts the QcNEIHR, building on the Kahnawà:ke Schools Diabetes Prevention Program (KSDPP) which is an award-winning best practice in successful community-academic partnerships, community-led research, and research ethics. Through partnerships and community engagement, the network strives to foster cultural safe and decolonized research environments and honour Indigenous knowledge and values. For the QcNEIHR's funding renewal, our network co-developed a comprehensive proposal by: mobilizing members during our 2023 Annual Retreat; assembling a 22-person writing team; and adapting to members' interests. This paved the road for the QcNEIHR's next 5-year plan, articulated around a horizontal relational approach focused on expanding and strengthening the network, and the following three research goals: BRANCH 1: To enhance Indigenous communities' interest, capacity, and infrastructure for relevant health research. BRANCH 2: To enhance interest in, access to, and support for Indigenous emerging Indigenous researchers in health research. BRANCH 3: To enhance institutional recognition, support, and infrastructure for Indigenous health research that responds to community needs. During our presentation, we will describe this plan and the KSDPP model for community-led and collaborative academic-community research partnerships, history, and code of research ethics. We will also discuss how the creation of the QcNEIHR began as an opportunity to share KSDPP's model.

## **Block 5 - Saturday 1:00 pm - 2:00pm**

### **Decolonizing Kink: Indigenous Holistic Desire and Power Dynamism**

*Adria Kurchina-Tyson*

In "Decolonizing Kink," Kurchina-Tyson will discuss elements of the erotic in Anishinaabe relational frameworks. Drawing upon interview discussions with other 2-Spirit people, as well as on common elements of kink in Indigenous art, storytelling, and erotica, Kurchina-Tyson will share insights about colonial essentialisms and the importance of subversive, kinky and queer interpretations of Anishinaabe knowledge. Kurchina-Tyson will discuss the importance of diversity with respect to interspecies intimacies, reflexive desire, and relational care, asserting a holistic, destigmatizing approach to the erotic is a collective, necessary component of harm reduction and healing under/from colonization.

The format of this talk will be a short, guiding lecture, followed by a group discussion/sharing circle and creative/artistic activity.

### **Response/Ability: Auntying in the Academy**

*Dr. Keri Cheechoo*

The presenter, an intergenerational daughter to a community of people who have experienced the horror and atrocities of the Canadian Indian Residential Schooling System (IRS) seeks to "challenge the injustices of colonialism, dispossession, and racist oppression, while reaffirming the world views of our ancestors" (Cornassel & Gaudry, 2014, p. 168) by making and holding space, practicing *mamatowisin*, and speaking truth to power. The presenter will engage storytelling about community strengths by connecting her doctoral study experiences to "Academic Auntying" by reflexively sharing her lived experiences with conference participants, and by offering opportunity to bring these understandings into the present. Leaning into the works of renowned Academic Aunties, the presenter will offer connections and new ways of thinking through her lens of being an *Iskwew*, or Cree woman. The intent of the presentation is to dismantle recognized notions of success within The Ivory Tower, and instead showcase achievement through an Indigenous lens, replete with examples. Poetic praxis will become nascent through transformative poetry which will be created specifically for this presentation, and will offer resonance and resurgence for all emergent and established Aunties. To provide additional contextualization, the presenter's research documents a doctoral study that embodied Cree Knowledge, arts-based methodology, and poetic pedagogy. The presenter's doctoral research sought to understand what Indigenous women's stories would reveal about ongoing public and customary practices, and the assimilationist policies and genocidal practices of forced sterilization. Mindful of protocols and relationality, the presenter will also share how she has (re)centered and (re)stor(y)ed the powerful voices of women who have experienced reproductive violence, racism, injustices and resisted genocidal policy.

### **Shkode (Fire) Guidance at the center of Braiding Values: Decolonizing Communication Systems with the land for Reciprocity and Respect with Anishnawbek People and Geologists**

*Carla Petahtegoose & Rasmus Haugaard Nielsen*

Indigenous Nations have successfully used, studied, and managed the biophysical environment and its natural changes for thousands of years.

# CONCURRENT SESSIONS

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IA wisdom that is based on a holistic approach and that has been transferred orally through clans and familial connections. Nations within Turtle Island continue safeguarding the future of seven generations in both land and transcendental experiences. In contrast, western geoscience has been building on empirical observations and analytical results that separate observations into numerous disciplines. An approach that, despite its accomplishments, may not fully capture the complexity of an indigenous worldview and that of the natural world. The landscapes of northern Ontario have experienced a long and extensive history of mining and exploration activities from private corporations and governmental initiatives originating from colonial practices. The Robinson Huron Treaty and Robinson Superior, as well as Treaty 9, have been directly impacted by the industry of mining as examples within Northern Ontario. For over 100 years, these districts have been built with a lack of interest in; incorporating traditional knowledge into the geoscience community. In a two-eyed-seeing framework, the aim of this project is to bring respect and reciprocity to the frontline and integrate Anishnawbe principles, values and actions into the world of western scientific methodology. We look into the way in which the environmental systems interconnect in the lives of Anishnawbek people. In an attempt to adopt and improve western geoscience communication and action based approaches we seek movement in shifting dialogue in the mining and exploration sector. The research initiated mutually keeps sovereignty in perspective while working alongside Nations through recognition of territorial inherent rights at the forefront of communication to assist with mutual capacity building.

## Block 6 - Saturday 2:15 pm - 3:15pm

### Ionkwa'nikonri:io: "Living a Good Life" Embracing the Land to Promote Wellness

*Dr. Ann Seymour*

Indigenous communities have experienced disconnection from their ancestral lands and territories because of colonization and settler invasion. The arrival of settlers disrupted traditional knowledge systems, contributing to a loss of connection to cultural teachings, practices, land, language, and cultural identity. This disruption has contributed to significant stress and mental health challenges within Indigenous communities contributing to trauma and intergenerational trauma. I apply Community-Based Participatory Research approach and Indigenous Wholistic model to gain insight into how communities understand the land and their connection to the land as a source of healing. The study involved 30 unstructured interviews with representation across generations (young people, Generation X (30-35 years), and Elders) from the Mohawk community of Akwesasne.

Three themes emerged: 1) Impact of colonization: Across generations, similar challenges to engaging with the land were identified, including lack of leadership, technology (social media), substance use, and parenting. These shared experiences highlight the challenges faced across generations. 2) Role of cultural teachings: Cultural teachings, including Creation Stories and traditional ceremonies, were consistently reported as highly valued across generations. 3) Relationships with the land. The land was deeply connected to identity and well-being, with all participants recognizing its significance despite varying levels of engagement. The research underscored the possibilities for collaboration across generations to overcome barriers and opportunities to enhance cultural practices and teachings.

### Implementation of the Truth and Reconciliation Taskforce at Laurentian

*Jason Nakogee*

In learning about kindness about language, I will share the importance of telling the story of Indigenous history, with compassion. I will also share my journey of being the Kizhaay Anishinaabe Niin to Truth and Reconciliation. I was previously employed as the Kizhaay Anishinaabe Niin (I'm a kind man) Coordinator from the N'Swakamok Native Friendship Centre. The Kizhaay Anishinaabe Niin (I'm a kind man) was developed to engage Indigenous men and youth in ending violence against Indigenous women, girls and 2SLGBTQIA+ people. Now, as the Truth and Reconciliation Coordinator with Laurentian University, my role is to better development effective partnerships within the organization while continuing the journey towards Truth and Reconciliation. In teaching the impacts of colonization, intergenerational trauma, effects of residential schools and Indian Act. In addition, I teach a cultural aspect of survival skills into alternate methods of fire making. In teaching aspects of survival skills of taking care of oneself for the betterment of the community or organization through teaching future generations to come. Therefore, in turn, building their self-esteem and self-confidence.

### The Two-Eyed Seeing Approaches to Create an Enabling Environment for Land Based HIV/AIDS and STBBI Treatment Support for 2-Spirited, Indigiqueer and Transgender folks in Ontario

*Shiva Acharya*

Indigenous peoples are disproportionately affected by Human immunodeficiency viruses (HIV) and sexually transmitted and blood-borne infections (STBBI) in Canada. The incidence of HIV among Indigenous peoples has increased dramatically over the past five years in Northern Ontario.

This study examined the challenges faced by 2-Spirits, Indigiqueer, and transgender (2SIQT) individuals in Ontario about access to HIV/AIDS and Sexually Transmitted and Blood-borne Infection (STBBI) services. Additionally, the study explored the impact of Indigenous sacred medicines, land-based ceremonies, and elder support in overcoming barriers to accessing HIV services in Ontario. The study employed a community-based participatory research (CBPR) design with 2-Spirits elders from each city facilitating research ceremonies involving fifty 2-Spirits and Indigiqueer community members from Ottawa, Thunder Bay, and Toronto. These ceremonies focused on the experiences of 2SIQT individuals in accessing testing, treatment, care, and support services for HIV and STBBI. The research ceremonies helped to identify barriers and challenges and proposed solutions to improve access to HIV-related services in Ontario. The elder's circle contributed to developing the research ceremony protocol, research ethics applications, and research questions, as well as recruiting participants for the research ceremonies. Participants highlighted numerous challenges faced by 2-Spirits, Indigiqueer, and transgender communities in Ontario regarding access to essential HIV/STBBI services. Rooted in historical factors, barriers included: traditional Christian attitudes, Eurocentric values, and discrimination against 2-Spirited individuals and their cultural roles, along with logistical challenges in rural communities. Intergenerational trauma and misconceptions stemming from colonialism significantly shaped community attitudes toward health and wellness. Participants reported that a combination of land-based ceremonies, Indigenous sacred medicines, a community-centric approach, social sensitization programs, and Western antiretroviral treatment could help enhance HIV/AIDS and STBBI prevention and support services. This study highlighted the impact of ongoing colonialism and Eurocentric ideology in fueling stigma and discrimination against HIV/AIDS, and 2-Spirits and Indigiqueer individuals in Canada. Participants believed that culturally supported land-based ceremonies, teachings, and elder support could help reduce stigma and discrimination while promoting HIV-related services. This strategy could facilitate the creation of an enabling environment for greater reach of the treatment cascade, ultimately contributing to the overarching goal of ending AIDS by 2030.

# FASHION SHOW

Maamwizing 2024 Fashion Show | November 2024 | 6:00PM

## FASHION DESIGNERS

JOCELYN KAGIGE

BRUNO HENRY

CHEYANNE MANITOWABI

LITTLE FEATHER

## MAKEUP ARTISTS

HEATHER MANITOWABI

TAYLOR MAY

## HAIRSTYLIST

KRISTY CORBIERE

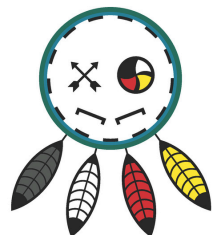
## RUNWAY COORDINATOR

IX BALAM  
(MARTA ORELLANA)

## CHI-MIIGWECH TO OUR FASHION SHOW SPONSORS



ATIKAMEKSHENG  
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BERTRAND PRODUCTIONS



Maamwizing Research Institute  
Presents

16 November  
6pm - 8pm

# INDIGENOUS FASHION Show

Designers

Little Feather  
Minwaate Designs  
Cheyanne Manitowabi  
Bruno Henry



**RUNWAY SHOW | FOOD & DRINKS | \$50 TICKET**

Location: Laurentian University Student Center

TIME: 6:00 PM - 8:00 PM  
SHOWTIME: 7:00 PM



Laurentian University  
Université Laurentienne



THE CAR LOT

# CAMPUS MAP



## Zone 1

- 1 Vale Living with Lakes Centre
- 1a Watershed Centre
- 2 Willet Green Miller Centre
- 3 Maintenance and Security Building
- 4 Fraser Building and Auditorium
- 5 Cliff Fielding Building
- 6 Science II Building and Doran Planetarium
- 7 Science I Building
- 8 J.N. Desmarais Library
- 9 Classroom Building
- 10 Arts Building
- 11 Dining Hall
- 12 R.D. Parker Building / Welcome Centre / Atrium myLaurentian Hub
- 13 Indigenous Sharing and Learning Centre (ISLC)

## Zone 2

- 14 Student Centre
- 15 West Residence
- 16 Mature Student Residence
- 17 Single Student Residence
- 18 University College Residence
- 19 East Residence

## Zone 3

- 20 Huntington Residence

## Zone 4

- 21 Alphonse Raymond Pavilion
- 22 Laurentian Child and Family Centre/ Garderie Touche-à-Tout
- 23 Education Building
- 24 Cardiovascular and Metabolic Research Lab
- 25 Health Sciences Education Resource Centre
- 26 Student Recreation Centre
- 27 B.F. Avery Physical Education Centre
- 28 Sports Stadium

## Downtown

- 29 McEwen School of Architecture
- 30 Telegraph Building
- 31 Workshop Building

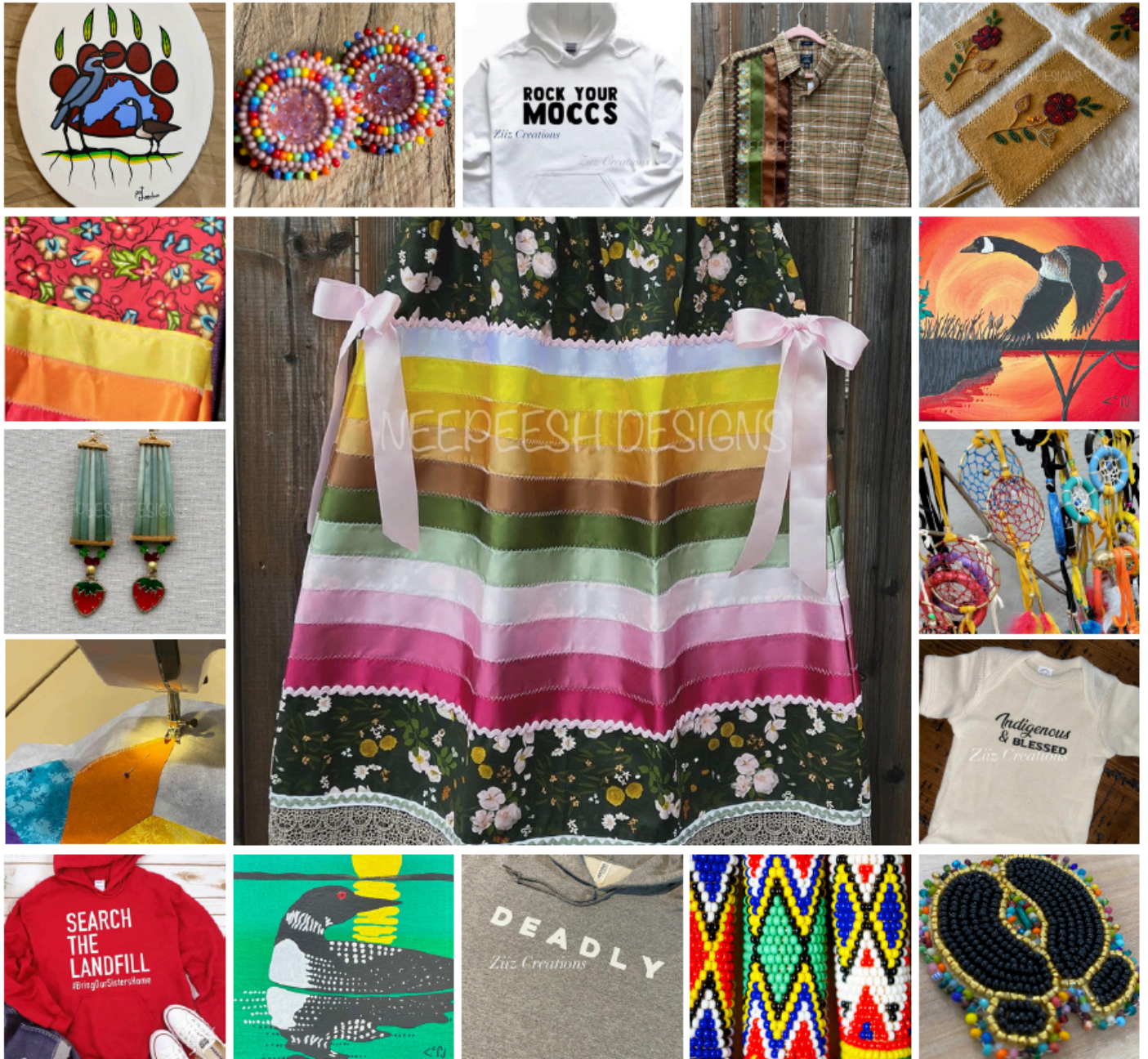
## Parking

- P1 - P12, P14, P16:** Reserved parking
- P15:** General parking
- A-B-C-D-E H:** Pay and Display/HOTSPOT
- F:** Half-hour complimentary parking
- G:** Metered parking



[laurentian.ca/campus-maps](http://laurentian.ca/campus-maps)





-MAAMWIZING 2024-

# INDIGENOUS ART MARKET

November 15 & 16 9am - 4pm Atrium, RD Parker Bldg, Laurentian



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