



UNIVERSITY OF
SASKATCHEWAN

College of
Arts and Science

This pamphlet contains abstracts for the posters displayed in the Aboriginal Research Exhibit during the 2007 Congress of the Humanities and Social Sciences, held at the University of Saskatchewan. The exhibit was organized by Dr. Evelyn Peters, Department of Geography, with the assistance of Ms. Chelsey Jersak, MA student, Department of Geography.

ABORIGINAL RESEARCH EXHIBIT:

**Celebrating Aboriginal Research at
the University of Saskatchewan**



Place Riel, May 26-June 2, 2007

POSTER ABSTRACTS

The cover of this pamphlet shows a sculpture located at Wanuskewin Park, north of Saskatoon. The sculpture was created in 1992 by First Nations sculptor Lloyd Pinay.

The Aboriginal Research Exhibit will be on display from May 26 to June 2. Many researchers will be present at their displays between 10 a.m. and 2 p.m. on May 30, 2007.

**Aninsikwa, Bonjour, Dianette, Doken yaun,
Tansi, Toked ya un, Welcome**

The Aboriginal Research Exhibit: Congress 2007

The University of Saskatchewan proudly presents the Aboriginal Research Exhibit. This display and the associated booklet of abstracts, showcases the wide spectrum of Aboriginal focused research undertaken by our scholars and graduate students. Aboriginal research at the University of Saskatchewan encompasses both historical and contemporary perspectives on the economic, social, legal, political and physical circumstances of Canada's Aboriginal peoples and is dedicated to understanding the unique place of Aboriginal people in both the Canadian and global societies. It is our desire that this exhibition will stimulate the interests of visiting researchers and community people, reinforcing existing research collaborations with University of Saskatchewan researchers and laying the foundation for new research opportunities. We hope that all will find the Aboriginal Research Exhibition of Congress 2007 useful as well as informative.

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Development of an evaluative framework for use by First Nations health

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The objective of this research was to develop a framework and indicators relevant to First Nations and Aboriginal communities in northern Saskatchewan that would help them plan, track, and evaluate community-based health and human service programs. A collaborative and community based approach was taken with community-based health directors from six First Nation communities and three provincial communities in northern Saskatchewan. Draft community health frameworks and indicators were developed through a comprehensive literature review. Interviews and focus groups were held with community collaborators to revise and refine a final framework and set of indicators. The resulting tool kit was then piloted in one community.

The study found that existing measures and indicators of community health did not necessarily address local priorities for measuring progress on health improvement in First Nations and Aboriginal communities in northern areas. This project developed new frameworks for community health and capacity that included new domains and indicators relevant to our community partners. These included areas such as cultural identity and food security. In some areas, existing indicators and data sources for community level information could be identified. While there are still areas that need further development, the framework and indicators are presented in a tool kit format intended to be of practical and immediate use at the community level.

Physical, Legal and Social Domains of Hidden Homelessness Experienced by First Nations Women

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Homelessness occurs in diverse forms in Canadian urban areas. The hidden homeless use informal means to avoid living on the streets or in a shelter, such as staying with friends or family. Existing research suggests that a disproportionately high proportion of Aboriginal women are likely concealed within Canada's hidden homeless population and that the homelessness of Aboriginal people has some key distinctions from that of the wider population. However, there is little inquiry into the actual experiences and circumstances of hidden homelessness itself. This paper presents exploratory research that draws upon the experiences and insights shared by hidden homeless First Nations women in Prince Albert, Saskatchewan. Incorporating a framework that recognizes the social, legal and physical domains of the women's housing experience, this research illustrates that hidden homelessness, as a housing circumstance, is occurring in different forms for First Nations women.

Our Lessons Learned in a Study of Aboriginal Women's Healing from Problematic Drug Use

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Our poster begins by outlining the guiding principles we used to design our study – *Aboriginal Women Drug Users in Conflict with the Law: A Study of the Role of Self-Identity in the Healing Journey*. We then review some of the main methodological 'lessons learned' as we began the initial phase of our project. This phase concentrated on the establishment of an equitable research partnership among all members of our diverse research team. This foundational work is essential for an accountable research process, yet it is often overlooked. For our team, establishing a research partnership has ranged from building trusting relationships among Aboriginal and non-Aboriginal organizations and researchers, to engaging criminalized Aboriginal women drug users and treatment providers in the research process. Establishing a solid, collaborative and inclusive foundation for our research has been a challenging process. Our poster will describe how we faced and overcame these challenges.

Academic, Social and Cultural Factors Related to the Performance and Retention of First-Year Aboriginal Students

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Attrition among Aboriginal university students is consistently higher than it is among non-Aboriginal students; however, theoretical models examining post-secondary student retention and dropout rates have typically focused on mainstream students. To examine the unique experiences of Aboriginal students, interviews were conducted with first-year Aboriginal students at the University of Saskatchewan. Interview questions sought to uncover how the following factors related to academic performance and the decision to continue with university studies: (1) students' reasons for attending university, (2) how they identified with their culture, (3) the expectations placed on them by family and community members, and (4) their academic and social integration. Although most of the students in the sample returned for their second year of study, their experiences differed on the basis of academic performance. When compared to students with lower grades, students with higher grades reported more specific academic goals, stronger community expectations for degree completion, more interactions with professors, and more positive relationships with fellow students. In addition, students with better academic performance felt that the university was meeting their cultural needs, and reported that they were better able to balance their Aboriginal heritage with the mainstream campus culture than students with poorer academic performance. These results have implications for the adjustment and success of Aboriginal students in university settings.

Perceptions of Aboriginal offenders among university students

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The over-representation of Aboriginal offenders in Canadian penitentiaries is well established. Although explanations such as higher rates of crime in Aboriginal communities have been suggested, the possibility of systemic bias, where crimes committed by Aboriginal people are perceived as being more severe, should also be considered. The present study will examine whether university students rate crimes committed by Aboriginal offenders as more severe and deserving of a longer sentence than crimes committed by Caucasian offenders. Furthermore, this study will explore how old-fashioned and modern prejudices relate to these perceptions. Whereas *old-fashioned* prejudice refers to the view that a minority group is inferior, *modern prejudice* refers to the opinion that a minority group no longer faces discrimination or is being too disruptive in seeking equal rights (Batts, 1998). It is hypothesized that participants who have old-fashioned prejudicial attitudes towards Aboriginal Canadians will rate crimes committed by an Aboriginal offender as being more serious and will recommend a harsher punishment for the offender. For participants who have modern prejudicial attitudes towards Aboriginal Canadians, it is hypothesized that they will rate crimes committed by an Aboriginal offender as being more serious and recommend a harsher punishment, only when the crime is of low or intermediate seriousness (e.g., vandalism).

Reflections of First Year Indian Teacher Education Program Graduates in Band Controlled School Environments in Northern Saskatchewan

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In the early 1970s, as part of a larger national and international trend among Indigenous peoples, Aboriginal groups within Saskatchewan began to assert their right to control their own education. The Band controlled school system was established both to improve educational attainment among Aboriginal peoples and to serve as vehicles for the revitalization and transmission of Aboriginal languages and cultures. The Indian Teacher Education Program (I.T.E.P.) at the University of Saskatchewan was established in the mid-1970s in response to the demand for trained Aboriginal educators - to date there are over 1,000 graduates who now form the backbone of the teaching and administrative staff of the Band controlled school system in Saskatchewan. Despite its longevity and influence, little academic research has been conducted on I.T.E.P. or its graduates.

This study focuses on the experiences of I.T.E.P. graduates during their first year of teaching in Band controlled schools in northern Saskatchewan. Employing qualitative and quantitative research methodologies to access student reflections, the study explores the challenges faced by novice Aboriginal teachers in making the transition from the academy to the classroom and in applying theory to practice. The research team is comprised of Aboriginal and non-Aboriginal scholars, as well as established academics and graduate students, and constitutes a collaborative endeavour between the University of Saskatchewan and the University of Alberta. The project is funded by a grant from the Social Sciences and Humanities Research Council of Canada.

The Bridges and Foundations Project on Urban Aboriginal Housing

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The Bridges and Foundations Project on Urban Aboriginal Housing commenced in early 2001 as an undertaking of the Community-University Research Alliances (CURA) Program of the Social Sciences and Humanities Research Council of Canada, also funded by the Canada Mortgage and Housing Corporation together with partner organizations.

The primary goal of the project was to build sustainable relationships between Aboriginal and non-Aboriginal organizations to design and develop culturally supportive communities and affordable housing options. The project research, which concluded in early 2005, attempted to discern the differences between the availability of affordable housing as well as community services in Saskatoon and what the city's Aboriginal residents actually needed. The project succeeded in gathering a large volume of pertinent information on urban Aboriginal housing and demographics, living conditions and quality of life, giving this city a detailed knowledge of the characteristics and needs of its Aboriginal population. Research was aimed at providing an accurate and updated demographic profile of Aboriginal residents, exploring Aboriginal living conditions and housing needs, and providing practical analysis of housing design and supply for Aboriginal residents. The more than fifty research reports and publications of the project also include band-contracted surveys, comprehensive and in-depth neighbourhood surveys, evaluations of Aboriginal and non-Aboriginal collaboration, studies of the special needs of students and particular challenged populations such as elders, housing design workshops, the development of apprenticeships in the homebuilding industry, explorations of financial and funding options for home ownership, re-examinations of community-based research from an Aboriginal perspective, and many other relevant topics. Many of these reports are available electronically from the project website: bridgesandfoundations.usask.ca.

Body composition, diet, and physical activity patterns in Aboriginal Youth

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Background: Obesity among Aboriginal youth has become a growing concern and is often assumed to be the result of unhealthy lifestyles. However, more evidence is needed to fully understand lifestyle behaviours and body composition.

Purpose: To describe body composition, dietary and physical activity patterns and explore the relationship between them. Data from 334 males and females (7 – 19 years) who self-identified as Aboriginal are presented in this study.

Methods: Body composition was measured via dual energy x-ray absorptiometry (DXA). Dietary patterns were assessed using the 24-hr dietary recall, administered with a 3D food model kit and multiple pass approach. Physical activity patterns were derived from the modifiable physical activity questionnaire for adolescents (MAQ-A) and a screen time survey. Using the 2007 Canadian Aboriginal Food Guide, daily servings for fruits and vegetables, “other foods”, and sugary beverages were calculated. Fruit and vegetable data were categorized into those that met the age and gender specific requirements and those that did not. For physical activity, KKD (kilocalories per kilogram of body weight per day) were derived from the data and classified into two groups (i.e., those who attained enough physical activity for health benefits and those who did not). Screen time data were also dichotomized using a cut-point associated with obesity development. To examine the relationship between lifestyle and body composition, multiple regression was employed, with dietary patterns, KKD, and TV time as the independent variables and percent fat as the dependent variable.

Native Law Centre Publications

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Native Law Centre Publications is the publishing branch of the Native Law Centre. The object of the publication program is to be a provider of specialized information, in a variety of formats including books, monographs, discussion papers, law reporter, gazette, and newsletter, that stimulates legal thought, analysis, and dialogue on Aboriginal law.

Native Law Centre Publications has published a number of scholarly books and monographs covering a wide range of subjects. Some of our recent books include an examination of Indigenous peoples' rights in Canada and Australia; a study of Aboriginal rights from a First Nations law and jurisprudence perspective; and an analysis of what proven Aboriginal title means for Aboriginal people, for the Crown, and for third parties including businesses and private property owners. Discussion Papers representing preliminary work are also published and are circulated to encourage discussion and comment. Three subscription-based titles are published: *Canadian Native Law Reporter*, *First Nations Gazette*, and *Justice as Healing Newsletter*.

Native Law Centre Publications welcomes inquiries and submissions from academics, practitioners, and emerging scholars who are conducting research on issues relating to Aboriginal law.

Itzamna: K'ekchi (Maya) Healers Project in Southern Belize

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The main goal of this research is to contribute to our theoretical understanding of the process of “healing,” by determining the meaning of healing among a group of K'ekchi (Maya) healers in southern Belize. These healers have formed an association, the K'ekchi Healers Association, and have encouraged research into their healing practices. A related goal, then, is to document their healing knowledge and practices, in order to: preserve and protect the important medical and environmental knowledge they harbor; promote their form of healing among their people; and use this knowledge base as a springboard for collaboration with medical services personnel in the Toledo District of southern Belize. What is emerging from the research so far is a conceptual model of K'ekchi healing that has striking similarities to biomedicine, and interesting contrasts with many other forms of ‘traditional’ healing such as that typically associated with Aboriginal Canadians. For instance, the measure of “success” for the healers is the complete elimination of the problem. In other words, a “cure”, as understood within biomedicine, is sought. Healing is not thought of as a life-long process of psycho-social transformation, as is the case in much Aboriginal Canadian healing.

The Local History Room, the Henderson Directory, and a Picture with a Story: Métis Voices in Southeast Saskatchewan, 1930-2006

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The Métis of southern Saskatchewan do not reside in distinct communities. However, Métis family names frequently surface in town and village histories, suggesting that many Métis were high-profile members of communities in southern regions. Many prairie Métis leaders argue that the ninety-year period following the hanging of Métis leader Louis Riel in 1885 was one of withdrawal and discrimination for the Métis; a conclusion questioned by historians like Fred Shore and Lawrence Barkwell. Combining genealogical data, interviews with local Métis, and regional histories written by non-Aboriginals, I have constructed a history of the Métis of Region Three of the Metis Nation of Saskatchewan. My research suggests that the Métis of post-1885 Canada contributed to the economic and social lives of south-eastern Saskatchewan in ways that have heretofore been unappreciated, and that Métis children learned their heritage and grew up proud of their culture.

Identifying successes in Aboriginal Learning

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The Aboriginal Learning Knowledge Centre (ABLKC) is one of five knowledge exchange centres established by the Canadian Council on Learning (CCL), a non-profit independent organization funded by Human Resources and Social Development Canada. ABLKC is jointly managed by the First Nations Higher Education Consortium (FNAHEC) in Calgary, Alberta, and the Aboriginal Education Research Centre (AERC) at the University of Saskatchewan. ABLKC has a three-year mandate to identify promising practices and to engage knowledge sharing and knowledge exchange to improve life long learning among Aboriginal peoples. ABLKC also has a monitoring and reporting role in contributing to the Canadian Council on Learning's State of Learning and to the Composite Learning Index. Our website provides a fuller picture of the work of the centre, and can be accessed at www.ccl-cca.ca. Six Animation Theme Bundles form the core of research and knowledge exchange:

- **Learning from Place** (*exploring issues around traditional knowledge, processes and practices drawn from diverse Aboriginal jurisdictions within Canada*);
- **Comprehending the Learning Spirit** (*exploring the potential we have as human beings for learning, as individuals and as groups*);
- **Aboriginal Language Learning** (*exploring the role of Aboriginal languages in learning and the impact of language on communities and cultures*);
- **Diverse Educational Systems and Learning** (*exploring how systems of learning can be adapted to diverse communities such as those in the far north, rural or urban areas, and the role of gender and generational learning*);
- **Pedagogy of Professionals and Practitioners in Learning** (*exploring pedagogical beliefs and practices of professionals and practitioners working with Aboriginal learners*); and
- **Technology and Learning** (*exploring how and when information technology and e-learning can be used to integrate cultural and language learning to ensure renewal of Indigenous cultures and language*)

Urban Resilience: Research Building Indigenous Nations (URRBIN)

URRBIN

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URRBIN is a group of researchers at the University of Saskatchewan, based in the Institute for Aboriginal and Indigenous Graduate Studies and Research. Together we have a long history of working with Indigenous groups on urban issues, nationally and internationally. Our areas of research include cultural identities and citizenship, health and healing, housing and homelessness, labour and economic development, migration and settlement patterns and self-determination. Members of URRBIN share experiences and expertise, collaborate in research projects, and bring an interdisciplinary approach to bear on often complex urban issues. The purpose of URRBIN is to:

- work in partnership with First Nations, Métis and other Indigenous groups to research urban issues
- interact with policy-makers to develop knowledge that will support First Nations, Métis and other Indigenous communities' well-being in the city
- disseminate the results of our research to academic audiences, policy-makers, and to the general public to support more accurate perceptions and knowledge about urban Indigenous peoples
- mentor students interested in urban Indigenous issues

Being Metis Well: The Breaking and Remaking of Many Tender Ties

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This dissertation is a qualitative study of Metis identity, as understood through the experiences of individuals from one family. As children, my father and his brothers and sisters were separated from each other and their extended family, following the death of their parents. The loss of my paternal grandparents marked a transformative period in the history of my family; one that saw my father and his siblings thrust into the child welfare system to be separated, adopted and institutionalized, and one that marked a rupture in their Metis identity and cultural connections. The interviews that I conducted with my family have included life story interviews with each individual member and two group interviews. The research raised a number of issues, such as current understandings of Metis identity, the role of cultural connection in relation to identity, how this connection is defined, lost, maintained or regained, and the intergenerational impact of these issues. It is clear that the research itself has influenced the cultural connection and understanding of identity for the participants. An overarching theme is one of stories; the importance of stories for the Metis nation, the role of stories in cultural connection, and storytelling as methodology.

Preparing a Holistic Approach for a Virtual Aboriginal Health Training Centre of Excellence within Saskatchewan

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Current and projected demographics within the health sector indicate an urgent need to research and implement innovative strategies to attract, engage and retain a new labour force in Saskatchewan. Saskatchewan is uniquely placed to play a leading role in this challenge with one of the highest provincial/territorial Aboriginal populations in Canada. Aboriginal Peoples within Saskatchewan also make up a significant population of health care users, creating an ideal climate for engaging Aboriginal individuals in choosing health care careers. To meet this end, this research project was designed to focus on current health training (and employment) issues; create a literature review of issues of influence, a discussion paper, and a consultation strategy using a holistic approach for the purpose of engaging stakeholders in a discussion on the creation of a Virtual Aboriginal Health Training Centre of Excellence within Saskatchewan.

“Our Lives Through Our Eyes”: Affirming Experience and Critical Dialogue through PhotoVoice Research with Aboriginal Cancer Survivors

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Our research and proposed poster display will provide a critical appraisal of cross-cultural research, using the PhotoVoice method with Aboriginal women breast cancer survivors. PhotoVoice is defined as a participatory action research method, as well as a process towards health promotion. Participants take pictures to document their realities and engage in critical reflection both individually and in groups, using images and stories to advocate community and policy changes. This display focuses on some of the methodological challenges and accomplishments associated with PhotoVoice and our initial project entitled *Visualizing Breast Cancer*. Our participants were 12 Aboriginal survivors of Breast Cancer from Saskatchewan. Using pictures taken by the research participants, we show the collective successes as well as some of the responsibilities and risks of conducting research with Aboriginal women, including participant creativity, limitations of the visual, community-building, advocacy and ethics. Interpretive boundaries and the “truths” of qualitative research add a further appraisal of the complexities of this type of qualitative research and the powerful lessons of unplanned happenings.

Resilience, citizenship and identity: an ethnographic study of an urban Indigenous community

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The idea for this study emerged out of a research partnership between the Saskatoon Indian and Métis Friendship Centre and Dr. Caroline Tait. Through the use of ethnographic and other research methods (in-depth interviews, life histories, participant observation, photographic and video recording) this study explores questions of resiliency as they relate to constructions of citizenship, identity and mental and collective well being in an urban Indigenous community. The research will examine the ways in which the urban Indigenous population of Saskatoon—individuals and the collective—claim citizenship in the broader urban milieu despite historical and contemporary adversity that stigmatizes, marginalizes, and marks them as “Other.” The claspings of urban Indigenous identity with categories of mental illness and distress, substance abuse, trauma, and criminality effectively situate the Indigenous population as not only “Other” but as a group who fail to claim, achieve, and embody full citizenship within the broader society (i.e. unemployed, welfare recipients, non-tax payers, criminals). The ways in which the urban Indigenous community of Saskatoon has responded to, and resisted identities imposed upon them by the dominant society, as well as the way they reclaim, create, and sustain positive Indigenous identities and citizenship is a central research question. As part of its inquiry the project will examine particular historical and contemporary events in Saskatoon that have marked Indigenous and non-Indigenous relations in both negative (i.e. the Neil Stonechild inquiry) and positive ways (SIMFC’s Folk Fest pavilion) to better understand this dynamic.

Apparitions of the Virgin Mary in Saskatchewan's Indigenous and Métis Populations

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I am one of the first to take on this examination of the influence of apparitions within the Aboriginal and Métis populations of Saskatchewan, the provincial demographic within which the majority of apparitions of the Holy Mother occur. The goal of this project was to determine why Mary chose certain sites in which to appear, why the people needed the apparition, what the community and social effects were, and how it appeared to an outsider looking in. I then expanded this project to encompass Canadian pop-culture, and examined why, as Canadians, Mary is so popular amongst us and what it is about her that makes her a cross-cultural phenomenon. Above all, I desired to discover why Canada's Aboriginal Peoples and Métis women had such a love and adoration for an icon that was, and still is, part of a religious phenomenon that desired to oppress and eliminate their traditional values/faith. Thank you to all the wonderful women and men who offered me their traditional and family stories, it is to them I am truly grateful.

Understanding Unhealthy Body Weights in Woodland Cree Women in Northern Saskatchewan: Influences of Physical Activity and Diet

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Background: Rates of overweight (OW) and obesity (OB) are increasing in the Aboriginal population, particularly among Aboriginal women, and lifestyle behaviours such as physical activity (PA) and nutrition are suggested to contribute to this increasing prevalence. In order to design and implement effective health promotion programs targeting OW and OB, we must first understand the factors influencing PA and nutrition among Aboriginal females.

Purposes: (1) To determine the prevalence of OW and OB in a Woodland Cree community; (2) To examine lifestyle behaviours (i.e. PA and nutrition) that contribute to OW and OB; and (3) To explore the attitudes and beliefs that female Aboriginal women have regarding PA and nutrition.

Methods: Anthropometric measures (waist circumference, height and weight) were taken on 289 males and females aged 7-82 years to determine current prevalence of overweight and obesity. These results were compared to 316 participants aged 7 to 78 years measured in 1991 to examine a change in prevalence rates of OW and OB over time. The Modified Activity Questionnaire (MAQ) was used to assess current levels of PA and a 24-hour recall to assess diet. A focused ethnographic approach was used to explore the PA and nutrition attitudes and beliefs of women from four age groups (15-24, 25-39, 40-54 years and 55+ years).

Application: This research will provide important information for the community which could be used to enhance the design and implementation of culturally appropriate health promotion strategies, in order to encourage physical activity, healthy eating and healthy body weights.

West Side Stories: the Métis of Northwest Saskatchewan

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The history of Métis collective identity has never before been richly explored and presented through a partnership between scholars, museologists and the Métis. This ground-breaking, multidisciplinary research, and the culminating exhibit which has resulted from it, explore topics not yet fully investigated, and contribute to a largely overlooked subject. With SSHRC and CURA support, University of Saskatchewan faculty, staff, undergraduate students and MA candidates have collaborated with colleagues from the University of Alberta, the Métis National Council and Métis communities, to document the Northwest's history of society and lands. This area is culturally rich, with Métis genesis having occurred here more than 200 years ago, and growth continuing despite the varied impacts of colonial governments. "West Side Stories: the Métis of Northwest Saskatchewan" explores subjects assembled around the theme of "the building of Métis identity." Coinciding with Congress 2007, this project will expose national scholars to the type of dynamic research that has established the University of Saskatchewan as a source of distinguished scholarship. Finally, this project is a valuable contribution to the University of Saskatchewan's Centennial, and will acknowledge the leading role that the University plays in promoting Métis and Aboriginal scholarship and education.

Aboriginal Teachers' Professional Knowledge

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This is a national study of Aboriginal teachers' professional knowledge. It is conducted in collaboration with the Canadian Teachers' Federation and its affiliate provincial and territorial member organizations, and funded by the Canadian Congress on Learning. The research focuses on the increasingly critical, yet largely unexamined area of the professional experience and knowledge of Aboriginal elementary school teachers in Canadian public schools. Working with teachers both individually and collectively, this qualitative study employs a focused and critical ethnographic methodology, and utilizes questionnaires and group interviews. The research examines four critical interrelated areas: 1) Aboriginal teachers' philosophies of teaching; 2) their knowledge of integrating Aboriginal content and curriculum; 3) their experience of racism in education; and 4) their experience with non-Aboriginal colleagues who provide support as allies in promoting Aboriginal education. These four areas are examined in order to understand more clearly and sensitively the social, historical and political contexts of Aboriginal teachers' professional experience. The overall goal of this research will be to support the work of Aboriginal teachers in public schools. Recommendations will be made to the national, provincial and territorial teachers' organizations, provincial and school district level administrations, and teacher education programs.

Spatial patterns of employment segregation by Aboriginal ancestry in the forest sector of the Prairie Provinces

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This study examines the spatial patterns of Aboriginal employment segregation by industry sub-sector and occupation in the forest sector of the Prairie Provinces. In 2001, people of Aboriginal ancestry were over-represented in woods operations and under-represented in forest product manufacturing. We used GIS and correlation analysis to examine whether this pattern of employment segregation could be explained by Aboriginal peoples' differential proximity to employment opportunities. Results suggest that the over-representation of Aboriginal peoples in woods operations could only be partially explained by the spatial distribution of the Aboriginal population relative to resource industry type. While proximity likely played a role in Aboriginal people's access to employment in the forest sector, the absence of a strong spatial pattern suggested that other factors such as systemic inequality and employer discrimination also affected their access to different types of jobs.

Aboriginal Research at the Centre for the Study of Co-operatives

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Co-operatives are important models for business development and service delivery in many places across Canada, particularly low-income, rural, remote, and under-serviced communities, which often include Aboriginal communities. The centre's research documents the co-operative model and its role in Aboriginal communities and investigates how co-operative models and structures relate to Aboriginal cultures and values.

Important research issues in Aboriginal communities include the connections between co-operatives and self-governance as well as the meaning and significance of autonomy and voluntarism, particularly in a reserve context. Research is not about "applying" a non-Aboriginal model to Aboriginal circumstances, but about re-assessing the model in light of Aboriginal understandings to determine which elements are culturally dependent and may be adapted. An outcome of research in this area may be to change the general understanding of what a co-operative is and what it does.

In collaboration with other organizations, the Centre produced a seminal document in 2001 titled *A Report on Aboriginal Co-operatives in Canada: Current Situation and Potential for Growth*. Since then, faculty and graduate students at the Centre and associates at other institutions have been engaged in a variety of research activities focusing on Aboriginal communities, including models of economic development and co-operatives; the social economy among specific Aboriginal populations; the role of co-operatives in northern communities; developing and retaining human capital in First Nations; and re-inventing co-operatives for First Nations's needs. The Centre's current major research project, titled "Linking, Learning, Leveraging: Social Enterprises, Knowledgeable Economies, and Sustainable Communities," has identified Aboriginal economic development as an important component of the social economy on the Prairies and northern Ontario. Numerous Aboriginal organizations are partners in the research, including Arctic Co-operatives Ltd., Asopricor (Colombia), Batchewana First Nation (ON), Fort Albany First Nation (ON), Garden River First Nation (ON), Ontario Native Women's Association, Saskatchewan First Nations Wholesale Co-operative, Saskatoon Tribal Council, Saskatoon Urban Aboriginal Strategy, Social Planning Council of Winnipeg, and TRIBE Inc.

Interests and Rights of Indigenous Peoples

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This poster will illustrate several related streams of research on law and policy relating to the interests and rights of indigenous peoples, including domestic, comparative, and international aspects. One of the main subjects of inquiry now and in the near future is the law and policy relating to the identification or definition of indigenous peoples for the purposes of states. I am also interested in examining the development of the doctrine of aboriginal rights, and aboriginal title in particular. Related to all the previously described work is my interest in the histories and philosophies of indigenous peoples, which I examine particularly from oral sources. In 2007-2008 I shall examine Australian Aboriginal policy after the demise of the Aboriginal and Torres Strait Islander Commission (ATSIC), and the jurisprudence relating to proof of Native Title under the Native Title Act. In Aotearoa, New Zealand, I shall examine the functions of the Maori Land Court and the general development of law and policy relating to Maori rights and interests.

Characteristics of Tuberculosis among Aboriginal Populations: Is there a difference in rates by residence (on and off reserve)?

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Background: Tuberculosis is a major public health problem in Aboriginal populations. There is an absence of studies evaluating incidence of tuberculosis across residence status.

Objective: The incidence of tuberculosis in Saskatchewan's Aboriginal population was investigated to determine whether differences existed between off- and on-reserve groups.

Methods: We performed a retrospective cohort study, using data from the Saskatchewan Tuberculosis Control Program database of on- and off-reserve residents diagnosed with pulmonary tuberculosis between January 1, 1986, and December 31, 2005. Age, sex and residence-specific incidence rates were calculated with the use of Census populations for 1986, 1991, 1996 and 2001. Multivariate analysis using poisson regression was completed.

Results: There were 1750 cases during the study period. 710 occurred off reserve and 1040 on reserve. The mean age of Aboriginal cases on reserve was 12.92 and 19.98 for off reserve cases. Females were more likely to have tuberculosis on reserve, while males were more likely off reserve. Overall, the on reserve population maintains greater rates of tuberculosis (13.43 per 100,000 in 2005) compared to their off reserve counterparts (7.93 per 100,000), after adjustment for age. Patient age, sex, location of residence and year of diagnosis were all variables significantly associated with the differences in tuberculosis incidence rates.

Intellectuals and Socio-Political Change Through Gramscian Analysis of Hegemonies in 'Saskatchewan', Circa 1885

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This poster-presentation highlights the methodology and findings of a historical case study of political processes, in which social forces attempt to dominate and/or resist the organization of society according to a particular world-view, and how their interaction shapes the institutional order of developing capitalist-industrialist societies. Empirically, the goal is to examine competing political discourses concerning government as the main ideological form of coercion among other ideological forms within a specific territory (Tilly, 2000), in which economic classes and interest groups compete for control of its decision-making power, as Gramsci (1971) suggests. A qualitative research design frames the examination of political speeches as 'manifestos' of John A. Macdonald, Alexander Mackenzie, William Henry Jackson, and Louis Riel circa 1867 to 1885 for certain themes - the ideas, values, beliefs, and visions of society and social organization - that indicate a particular world-view. On a theoretical level, the goal is to identify the social basis of these ideas and the ideological (institutional) forms that result, and to discover the role of organic intellectuals in developing political counter-discourses that shape contemporary institutions in order to further the interests of a certain class or socio-political movement, or induce widespread change to engender social justice.

Gathering stories for community-based environmental contaminants research: a partnership of the Moose Cree First Nation and environmental toxicologists

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Many northern Indigenous peoples have a close relationship to the land, which makes them highly susceptible to environmental impacts. The purpose of this project is to establish a partnership between a northern Indigenous community, the Moose Cree First Nation (MCFN), and western scientists, to determine how local inherent knowledge and western knowledge can be combined to identify environmental pathway(s) that may be adversely affecting community health. Our research team consists of MCFN community members, Dr. Mark Wickstrom and Dr. Steve Siciliano from the University of Saskatchewan (U of S) Toxicology Group, and Sue Wilson Cheechoo, U of S Community Health and Epidemiology PhD candidate and MCFN member. The project was supported by a one-year Northern Health Research Program development grant from the Canadian Institutes of Health Research. The project has generated thirty-eight interviews in Cree and English. The toxicologists are continuing their review of the data while the student has carried out and presented her data analysis to the MCFN Research Advisory Committee. The community has given permission for the student to discuss her analysis in the context of her personal story as a MCFN member and Indigenous scholar, as well as to discuss her role in the foundational aspects of the partnership. It is expected that the findings of this development project will lead to further toxicology assessments in the local community.

Aboriginal Research in the Department of History, University of Saskatchewan

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Risky Business: Democratizing success and the case of federally sentenced Aboriginal women

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This poster highlights the current work of faculty and graduate students in the Department of History that deals with Aboriginal topics. Our poster draws attention to the many geographical, topical and methodological areas in which students and professors are currently engaging - such as environmental, oral, and local histories, as well as studies situated in Africa and the Americas. We will also concentrate attention on increasing interdisciplinary and cross-departmental collaboration.

Using a critical ethnographic approach this dissertation investigates the life experiences of Aboriginal women from their own perspective. Listening to these women as socio-politically situated subjects, their stories reflect the pressures brought to bear on their lives, lives and indeed, social identities which are bound up in race, gender and class oppression. It shows how their before prison social identities are largely a product of encounters with Eurocentric social institutions, contributing to Aboriginal women's chronic overrepresentation in Canada's federal justice system. It argues that because Canada's carceral complex is premised upon Eurocentric assumptions, the carceral complex does little to ameliorate Aboriginal women's before prison social identities.

Relationship Building for Research: The Southern Saskatchewan/ Urban Aboriginal Health Coalition

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The Southern Saskatchewan/Urban Aboriginal Health Coalition is an interdisciplinary, intersectoral team of researchers and members of communities dedicated to exploring culturally respectful care in Aboriginal communities. The purpose of the research is to identify appropriate ways to undertake research with Aboriginal communities and explore ways to improve health care service delivery and education for health professions. The members of the Coalition believe that health services and education need to be culturally respectful and inclusive of Aboriginal people, as well as recognize the diversity of Aboriginal people in Saskatchewan. Through a community based research process, the community of Standing Buffalo First Nation and the Coalition utilized sharing circles and workshops to determine the key elements for culturally respectful care and education from the community's perspective. The learning from this study was used to direct further enquiries into the community of Standing Buffalo First Nation, in terms of health professions education and health services delivery. The researchers are currently working with the community on a photovoice research project that will be conducted with the youth of Standing Buffalo First Nation regarding their perspectives of health and the path of wellness.

Perspectives From Nunavut School Administrators on Distributed Leadership in a Nunavut School Community

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Effective leadership could be considered the most important component of a well-functioning school. As 'up-front' leaders, principals in Nunavut schools are the cohesive force behind the collaborative school team consisting of teacher professionals, paraprofessionals, support staff and District Education Authority members, as well as various inter-agency groups and community members within the geographically isolated, culturally rich context of /Inuit Qaujimajatuqangit/. Due to the complexity of administrative duties, leadership in schools is increasingly being dispersed across multiple individuals in the form of a distributed ecological system, which provoke current and future school administrators to challenge old 'industrial and mechanistic' assumptions about leadership practice. Effective distributed leadership is key to the organizational success of a school, as it ensures a degree of sustainable leadership practice and allows for the expansion of ingenuity and innovation. Through interviews with current school administrators, this research attempts to understand the nature of distributed leadership in an Inuit Qaujimajatuqangit context. The descriptions and analysis guided by this study could be used to inform practice, especially those involved in the training education and overseeing of administrators within schools in Nunavut and, to some extent, beyond the boundaries of Nunavut.

Songs of the Flute

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The “Songs of the Spirit” is a Native American Flute curriculum which involves learning to make and play a PVC version of the Native American Flute, while engaging with the cultures and histories of this First Nations instrument. This narrative inquiry explores how the “Songs of the Spirit” impacted spiritual and emotional aspects of the learning and lives of Aboriginal students, their families, their parents, and their school community.

I chose to use the Medicine Wheel and Tipi Teachings rather than situating my research in a traditional Eurocentric body of literature. Along this journey, I reflected on how my past storied experiences shaped my teaching practices and way of being in the world today. When participants heard the music, some commented “it [sounded] so eloquent and so spiritual. It [was] almost like the flute [was] weeping,” bringing about “a calmness to the anger that some [Aboriginal students] have.”

The research findings indicate that the “Songs of the Spirit” curriculum, in honouring the holistic nature of traditional First Nations cultures and teachings, invites Aboriginal students who are otherwise functioning in “vigilance mode” to attend to their emotional and spiritual needs. They speak to a need for rethinking curricula in culturally-responsive ways, for attending to the importance of the arts in education, and for reforming teacher education. Sound files of the Northern Spirit Flute and selected research conversations have been embedded within the electronic version of my thesis to allow the reader to walk alongside me and share in my research journey.

First Nations Hidden Homelessness in Prince Albert

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This poster reports on some preliminary findings from a collaborative research project between the University of Saskatchewan and the Prince Albert Grand Council Urban Services Inc. on First Nations hidden homeless participants in Prince Albert. The study interviewed participants in five different subgroups: 35 adult men, 32 females, 27 heads of families, 25 male youth, and 24 female youth. All participants were First Nations people that, at the time of the interview, were currently or had recently lived with family or friends because they could not afford housing of their own. Without the assistance of others they would be absolutely homeless. The study attempted to uncover First Nations’ perspectives on issues associated with homelessness. Some of the initial findings from this research are that:

- Different policy and service responses are needed because personal traits vary by subgroup.
- Participants emphasized the importance of contact with elders in the urban setting.
- Hidden homeless participants expressed a need for more centralized information.
- First Nations and Métis organizations in Prince Albert provide about one third of the services used by hidden homeless participants. This is higher than studies in other cities have shown.
- Housing conditions on reserve affect urban homelessness

First Nations Perspectives on the Great Sand Hills Regional Environmental Study

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On 27 January 2005, the Government of Saskatchewan announced the formation of an independent Scientific Advisory Committee to oversee a Regional Environmental Study of the Great Sand Hills. The Great Sand Hills area, located in south-western Saskatchewan, is of historic, contemporary, and future cultural, spiritual, and economic significance to many First Nations. Many interpretations of the Great Sand Hills exist, including, for example, *Acoheci* (soft sand or moving hills), *Naa-gwuh tih nuhng* (moving sand hills), and *Wah-he-youh-a-taskway-yak* (far away brush and sand). The area is considered to be the traditional territory of the Blackfoot Confederacy of Alberta and the Saskatchewan Treaty Four First Nations, and is of significant importance to Treaty Six and numerous other First Nations groups in Saskatchewan and North Dakota.

Part of the mandate of the Regional Environmental Study was to develop an understanding of current and historic First Nations land uses and interests in the Great Sand Hills. This poster reports on the results of the baseline study, which was conducted with the assistance of various First Nations members, researchers, and governments. The study adopted an open scoping process based on First Nations' research involvement in data collection, knowledge sharing, and consultation. Data were collected using interviews, focus groups, historical records and documentation including treaty land entitlements. The study found that, despite their exclusion from the area for more than a century, First Nations elders still had an attachment to and feeling of responsibility for the land in the Great Sand Hills area.

Indigenous Studies Portal (iPortal)

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The Indigenous Studies Portal (<http://iportal.usask.ca>) is a web site and digital library that brings together collections, resources and services in support of University of Saskatchewan's Aboriginal scholarship and teaching. The iPortal provides well-managed, coherent access to relevant content as well as innovative tools in support of teaching and research. It creates links to existing scholarly information and fosters new resources in digital form.



The Indigenous Studies Portal makes information discoverable that was previously overlooked, underutilized or unknown. It is a research tool for students, faculty, staff and interested members of the public. The iPortal team hopes that the portal will foster a community of scholars across Canada and beyond who can connect with other scholars sharing similar interests, engage in scholarly discourse around collections, and find, use, share and expand scholarly information.

The Indigenous Studies Portal is one of the University of Saskatchewan Library's key initiatives. Based on consultations with students, faculty, and other members of the community, an initial portal design and scope was developed. The iPortal currently has more than 5,500 links to full text/image articles including 1,000 theses and many other forms of materials. Each month there are about 1,300 visitors who view 7,500 pages.

In 2007, we are undertaking consultations about the iPortal's functionality and design to ensure that it meets the needs of its diverse audience. We intend to increase the number of items listed in the iPortal to 10,000. The Library is actively looking at other partnerships to help develop the Indigenous Studies Portal in order to create content and services more rapidly than can be achieved with existing resources.

Exploring the Changing Social Economy in Rural, Urban, and Northern Saskatchewan

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Social economy organizations provide sustainable tools for communities to achieve job creation and skills development, as well as assisting communities to meet objectives on the environment, social networks, economic growth, and neighbourhood revitalization. This poster explores the dynamic and changing social economy in Saskatchewan. As part of an ongoing project based on SSHRC funding, interviews were conducted with key informants in the social economy sector of three communities in northern, urban, and rural Saskatchewan - La Ronge, core-neighbourhood Saskatoon, and a rural area between Wynyard and Ft. Qu'appelle, respectively. While each community has a distinct economy, each faces similar challenges in light of globalization, the legacy of colonialism, racial and class segregation, gender inequality, the retrenchment of the welfare state, and administrative and policy obstacles.

This poster presentation identifies both common problems and innovative solutions among social economy enterprises—complicating the policy silos of northern, urban, and rural by learning from successes and comparing the challenges of each. We probe questions such as: what can we learn from the social economy's evolution to date? What is it accomplishing, what does it need—and how can we apply this knowledge in public policy? In answering such questions, we explore the challenges researchers have in studying the social economy and transferring this knowledge into policy-directed action.

First Nations and Métis Identities in Saskatoon

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Although nearly half of First Nations and Métis people live in urban centres, little is known about their identities and patterns of socialization in the city. In absence of this knowledge, policy making for urban First Nations and Métis people often draws upon theoretical frameworks designed to explain the experiences of other ethnic communities, a practice which has resulted in inappropriate policies. This SSHRC funded research project attempts to address this deficiency. The major components of the project are:

- collecting life stories that reflect emerging identities in urban settings;
- studying quality of life as defined according to First Nations and Métis values;
- discerning the history and roles of First Nations and Métis organizations in Saskatoon; and
- monitoring the changing socio-demographic profile of Saskatoon First Nations and Métis people.

Theorizing Aboriginal Rights

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This poster will illustrate several related streams of research in which I am engaged within my project on “Theorizing Aboriginal Rights”. My research seeks to apply moral and political theory to analyzing how political decision-makers and judicial adjudicators should approach Aboriginal rights questions in Canada. Within one facet of my research, I seek to explore the normative foundations for Aboriginal rights and the implications of these foundations for the scope of and limits on Aboriginal rights. My poster will describe a sample publication within this stream, my forthcoming article in the *Alberta Law Review* on the Supreme Court of Canada’s schismatic approaches to Aboriginal title. Within a second facet, I seek to explore issues concerned with conflicts between individual and collective rights in the context of Aboriginal rights. My poster will describe a sample publication within this stream, my forthcoming article in the *American Indian Law Review* responding to some states’ concerns about the conception of collective rights in the *Draft Declaration on the Rights of Indigenous Peoples*. Within a third facet, I seek to explore questions related to how Aboriginal rights coexist with other values. My poster will describe a sample publication within this stream, my forthcoming article in the *McGill Law Journal* on cross-cultural dialogue.

Urban Reserves

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This poster features two research projects on urban reserves. The first is a book edited by Laurie Barron and Joseph Garcea, titled “Indian Urban Reserves: Forging New Relationships in Saskatchewan.” This book examines the creation, purpose, governance, management and value of four Indian urban reserves that were created in Saskatchewan from 1980 to 1995. The book provides a detailed analysis of: the complex agreements reached between municipalities and First Nations related to service provision and bylaw compatibility; the way that they are governed and managed; and their actual and anticipated value. The book concludes that the creation and operation of these four urban reserves in Saskatchewan provide excellent models and lessons for First Nations, municipal, federal and provincial governments to consider when establishing comparable reserves either in other parts of Saskatchewan or elsewhere in Canada.

The second project is a report by Joseph Garcea titled *Residential Urban Reserves: Issues and Options for Providing Adequate and Affordable Housing*. The central objective of this report is to explore the issues and options for creating and configuring residential urban reserves in Saskatoon as one of the options for providing quality affordable housing for Aboriginals, and possibly also for non-Aboriginals, with and without core housing needs, in culturally supportive communities. The report concludes that: (a) to maximize the value and viability of residential urban reserves there are many contingencies that have to be dealt with effectively and efficiently; and (b) that it is imperative that the central goal in creating any residential reserve is the development of healthy and safe communities for the benefit of those who live in and near them today and in the future.

The Fight against First Nations Tuberculosis in Manitoba, 1890-1950

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From its emergence in epidemic form during the 1880s until its rapid decline during the 1940s and 50s, tuberculosis was the dominant threat to the health of the First Nations of Manitoba. During this period, the level of case-finding and the availability of effective treatment varied considerably, and as a consequence, so too did the rate of mortalities. Not until after 1937 did the federal government begin to provide sufficient resources for the fight against First Nations tuberculosis. Within just over a decade, increased funds for large-scale x-ray surveys, combined with mass treatment and the use of chemotherapy had set the stage for a precipitous decline in tuberculosis mortality among the First Nations of Manitoba. This research explores the changing circumstances surrounding tuberculosis detection and treatment during this period.

Measuring Contemporary Attitudes toward Aboriginal Men and Women: Scale Development and Preliminary Validation of the ATAMS and ATAWS

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Numerous reports both empirical and anecdotal are available that document the discriminatory behaviour directed toward Aboriginal men, women, and their children. From a social psychological perspective, it is often posited that the precursors to acts of discrimination are prejudiced attitudes. To date, however, very little social psychological inquiry has focused on Aboriginal issues, and no efforts have been made to document the prejudice directed toward individuals of Aboriginal descent. To begin addressing these omissions, two studies were conducted. Through interviews and informal focus group sessions with Aboriginal and non-Aboriginal men and women, a large pool of potential scale items (N=175) was generated. The scale items were designed to capture the types of prejudice (both overt and covert) that had been experienced by Aboriginal men and women and that which had been perpetrated by non-Aboriginal men and women. The scale items were then administered to a large sample of University of Saskatchewan students (N=494) enrolled in first year Psychology courses. Following data collection, the large pool of items was factor analyzed and two scales were derived: one measuring “old-fashioned” or overt prejudice and one measuring “modern” or covert prejudice toward Aboriginal persons. Results indicated that the scales were unidimensional, possessed excellent scale score reliability, and were preliminarily construct valid as positive. Significant relationships emerged with other types of old-fashioned and modern prejudice in the form of negativity toward gay men. Study 2 (N=400) was conducted to capture the negativity directed toward Aboriginal men and women separately. Two versions of the questionnaire (one pertaining to Aboriginal men; one pertaining to Aboriginal women) were distributed to students enrolled in first-year Psychology. Results attest to the reliability and preliminary construct validation of the Attitudes toward Aboriginal Men Scale (ATAMS) and the Attitudes toward Aboriginal Women Scale (ATAWS). Additional information about the results and implications of this study will be outlined, as will the broader implications of this program of research.

Holistic, Community-Based Treatment for Children and Youth with Fetal Alcohol Spectrum Disorder

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Among the vulnerable and neglected who lack access to care for special needs are children and youth with FASD. Because individuals with FASD are often silenced and invisible, it is important to give them a voice and empower them to find solutions. This research undertakes a qualitative, inductive study of community-based treatment needs. As FASD exists among Indigenous peoples, Aboriginal perspectives are integral to the research. As such, a tribal council, an inherent rights Métis Community and an FASD Network are partnering together in order to offer insight into community-based solutions. An Elders Forum was held to ground the study in traditional knowledge and act as a guide to culturally appropriate methodology, ethics and policy. An open-ended, one-hour interview protocol on the research topic was selected for use with youth and children with FASD, their caregivers and service providers. Inductive themes key to effective programming will be identified from the interview data.

Everyday forms of resistance by contemporary Aboriginal women

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Aboriginal women struggle against oppressive policies and practices that negatively impact their everyday lives. However, Aboriginal women also practice resistance - the contemporary conceptions and manifestations of which have not been properly addressed in academia. As such, my thesis research focuses on the everyday strategies of resistance practised by Aboriginal women who face structural oppression from government institutions and agencies. These institutions include Aboriginal and non-Aboriginal agencies providing justice, housing, education, health and social services.

My method combines historical research with narrative oral histories and interviews with urban Aboriginal women and Elders. This approach allows me to identify contemporary and traditional concepts and strategies of resistance for women. Preliminary results suggest that an Aboriginal woman in a dependency relationship with government agencies encounters situations that deny her own or a significant other's basic humanity. Aboriginal women practice resistance by rejecting dehumanization attempts using one of several strategies to reassert humanity. Through the act of resistance, resolution is achieved and a sense of humanity is restored. My poster presentation will provide a visual representation of this process of dehumanization, resistance and resolution.

What Does Aboriginal Public Administration Mean to You?

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This poster is designed to provide a theoretical and practical framework of the emergent field of Aboriginal Public Administration. Drawing upon the Aboriginal Public Administration (APA) program at the University of Saskatchewan, this poster will focus upon the following three broad research themes:

- 1) the unique governance, administrative, management, and policy issues in Aboriginal communities,
- 2) the effects of the operation of current public institutions and processes on Aboriginal people, and
- 3) the interactions of Aboriginal and non-Aboriginal governments and communities.

Qualitative assessment of woodland caribou (*Rangifer tarandus caribou*) distribution in central Saskatchewan through local knowledge.

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A declining woodland caribou [*Rangifer tarandus caribou*] population across Canada has led to the classification of woodland caribou as a threatened species. Although recovery efforts are underway, current and historical distribution of woodland caribou is still poorly understood. Traditional Ecological Knowledge (TEK) is an attribute of societies with historical continuity in resource use practice. Local Knowledge (LK), a fundamental element of TEK, includes species identification and taxonomy, life histories, distribution and behaviour. Incorporating LK and TEK will increase Aboriginal participation in the recovery effort and identify current woodland caribou distribution. The method I am developing for the collection of TEK and LK incorporates consultation, cooperation and respect of Aboriginal values. Participants for the collection of LK and TEK include active, local trappers from Lac La Ronge and surrounding areas. This project will demonstrate how TEK and LK can contribute to our understanding of woodland caribou; current distribution, identification of critical habitat, quality of habitat, changes in predator/prey balance and changes in human land-use practices. This project will also foster communication between local resource users, industry and government at local, provincial and federal levels, and increase the participation of resource users in woodland caribou recovery by identifying caribou friendly practices.

Beyond the Pale: Whiteness as Innocence in Education

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Teachers play a pivotal role in the production of discourse on race relations in education, yet few studies have researched the impact of white teacher identity construction as a variable in the creation and maintenance of racial ideologies, particularly here in Canada. The majority of the current research done on racism in schools has produced data that points to the widespread denial of racism by the majority of white teachers and students, while parents, teachers and students of color acknowledge the pervasive role racism plays in their educational and social lives. While the focus on institutional and systemic racism is important, it sometimes denies the role individuals play in the reproduction of racism and in our ability to make change. For these reasons, it is critical to consider the identity constructions of white teachers, as these constructions will influence how we interpret and respond to existing racial inequalities in education.

The Importance of Family Ties to Members of Cowessess First Nation

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This study links the kinship practices of contemporary members of Cowessess First Nation to the historical notions of kinship regulated in the ‘law of the people’ and conveyed through the trickster stories of Wisakejak. Specifically, this study examines how Cowessess band members continued adherence to principles of the traditional laws of kinship has undermined the imposition of the legal and scholarly definitions of ‘Indian’, by acknowledging kinship relations to band members who either had not been federally recognized as Indians prior to 1985 or were urban members disconnected from the reserve. This acknowledgement defies the general perception that First Nations people have internalized the legal definition of Indian, and in the process rendered traditional kinship meaningless. It also questions the accepted idea that conflict is the only possible outcome of any relationship between “old” members and “newly recognized” Indians. The importance of kinship to Cowessess band members blurs the legal (as defined by the Indian Act) boundaries between status Indians, Bill C-31s, Métis, and non-status Indians and scholarly distinctions made between tribal groups, proving the artificiality of those boundaries. In the pre-reserve period, band membership was fluid, flexible, and inclusive. There were a variety of ways that individuals or groups of people could become members of a band, but what was of particular importance was that these new members assumed some sort of kinship role with its associated responsibilities. Kinship roles were carefully encoded in the traditional stories of the Cree trickster, Wisakejak. Wisakejak stories were “the law of the people” that outlined, among other things, the peoples’ social interaction including the incorporation of individuals into a band. Contemporary members of Cowessess First Nation, in spite of outsiders’ classifications of Aboriginal peoples, continue to define community identity and interaction based on principles outlined in the Wisakejak stories. Cowessess members’ interpretations of contemporary kinship practices, then, are significant to understanding how contemporary First Nations put into practice their beliefs about kinship roles and responsibilities and demonstrates that these practices and beliefs are rooted in traditional cultural values.

From understanding to action: Highlighting the voices of Aboriginal women's body experiences

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Anishinaabe Daabibaaajimotaw – Ojibway Women Stories

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Most Indigenous societies in Canada practiced various methods of story telling - the preliminary frame for preserving and creating knowledge. Stories assisted in the process of ensuring past events, relationships, traditions and spatial conceptions were preserved for the future. Stories were primarily philosophical in nature but offered practical lessons on how to live in the world, and most importantly, how to relate to one another. For the Anishinaabe, the principle values of reciprocity, sharing, relationship and responsibility informed stories in whatever manner they were relayed. Stories were related to all aspects of this society and they continue to change, especially women's stories. However, most research in sociology neglects Anishinaabe women's experience and social change processes. When one considers the scarcity of information on culturally mediated frameworks on viewing the world within the discipline, this is not surprising. The proposed study will offer a different understanding of knowledge production and social change. These issues and others related to story telling and the Anishinaabe will be presented.

This poster provides an overview of my research program as a graduate student. My Master's research was one of the first Canadian studies to have an exclusive focus on the voices of Canadian Aboriginal women with respect to their body-related experiences. The stories of the four young women who participated in this study suggest that young Aboriginal women can face "conflicting cultures", and their experiences are often complex. Furthermore, this research highlighted two gaps that need to be addressed. Firstly, the voices of rural Aboriginal women are noticeably absent from the body of literature. Thus, as part of my current research as a PhD student I have had the opportunity to engage in conversations with two young Aboriginal women, both living in rural communities where they are the only teenaged Aboriginal women. The "rural uniqueness" highlighted by the participants suggests that Aboriginal women living in rural areas can also find themselves negotiating the values of different cultures. Secondly, the young Aboriginal women that I have worked with have voiced the need for action. Thus, I am currently engaging in a school-based participatory action research project with young Aboriginal women to collaboratively develop and implement initiatives for managing body concerns.

Rationalizing the Past: Western European versus Aboriginal Perspectives of Life and Death “Dramatic” History

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In the early evening of April 2nd, 1885, in Onion Lake, North West Territories, government farm instructor George Mann, his family, and the Aboriginal family of Chief Seekascootch were involved in a life and death dramatic story that became known as “The Escape to Fort Pitt.” Each family recorded the evening’s events, which are accessible as archival documents and transcribed Aboriginal oral history in the respective cases of George Mann and Chief Seekascootch. However, the drama was also recounted in sensationalized accounts found in newspaper and magazine articles from the late 19th to the mid-20th centuries, and it is this latter version of history that became a hegemonic voice in the construction of Western Canadian history and identity. The writers of popular history from this period came from a tradition of British colonial dramatic writers, whose purpose was to shape the image of the ‘other’ to suit the needs and desires of the dominant society.

My research probes to what degree the European notion of drama affected the way each cultural group remembered this event. My method involved juxtaposing the multitude of dramatic voices against the more measured views of the same event. With an eye on drama and its centrality in the Canadian Historical myth, I set out to compare how current Aboriginal and non-Aboriginal descendants of the families in “The Escape to Fort Pitt” remember this historical event today, and found that each family’s collective memory is quite unique.

Graduate Indigenous Women: An exploration of mental health and well-being

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This study qualitatively explored the lives of Indigenous women, with the purpose of identifying the strategies they use to navigate the multiple demands of graduate studies and Indigenous culture. The theoretical framework espoused an Indigenous perspective, which was appropriate for seeking the meanings that Indigenous women attribute to their successes and experiences in graduate studies. A narrative approach allowed for the “storied lives” of these women to emerge. The dramatic analysis was applied to their stories, which aided the researcher in writing a rich report that attempts to be an accurate account of the women’s stories. The stories will help in developing a holistic “wellness paradigm” for future Indigenous women who intend to pursue an advanced education and a professional career. Accordingly, this study sheds light on the factors and experiences that contribute to academically thriving Indigenous women. The study will contribute to Indigenous health by outlining paradigms of resilience and mental well-being, in order to serve as a guiding practice for youth and young adults. The study will contribute to the growing foundation of Indigenous research that is emerging from within the Indigenous community.

The Capacity of Montreal Lake, SK to Maintain Safe Drinking Water in an Uncertain Future

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First Nations communities in Canada have a long history of poor drinking water quality. Despite several initiatives from the federal government and considerable financial support, the quality of drinking water on reserves has shown little improvement and continues to pose health risks to residents. As a result, there is a growing interest in the capacity of First Nations communities to effectively manage their drinking water resources, both now and in the future. This research uses a case study approach to explore the community capacity of Montreal Lake, SK to maintain a safe drinking water supply in an uncertain future. Located in the southern boreal forest, Montreal Lake is a First Nations community of approximately 3000 residents that draws their water directly from Montreal Lake. An assessment of the community's capacity to maintain safe drinking water was determined through individual interviews with representatives from the agencies responsible for the provision of drinking water, a public workshop, and analysis of water quality data. This project involved an examination of the community's water supply and management practices with a focus on the ability of the community to adapt to any potential water quality concerns in the future. This research also explores the challenges First Nations communities face in the provision of safe drinking water.

The Territorial Construction of Nunavut: Towards the Emergence of a Regional Identity in the Canadian Central and Eastern Arctic

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The creation of Nunavut was first suggested in 1971 by the Inuit organization Inuit Tapirisat of Canada. The idea behind the Nunavut project was to create a territory where the vast majority of people would be Inuit. In 1993, Inuit and Canadian government officials signed the agreement that gave birth to Nunavut on April 1st 1999.

The objective of this thesis is to explore, over a period of 22 years (1971-1993), how political leaders from Inuit and government authorities used Inuit socio-cultural symbols and narratives to emphasize the distinctiveness of Inuit collective identity, in order to construct Nunavut's boundaries.

The intellectual context of this research is mainly shaped by the writings found in scholarly works on new regional geography. New regional geography focuses on the concept of a region as an identity referent. The relation between regional identity and region is conceptualized through a regionalization model, which highlights the interaction between political leaders, borders, symbols and collective identity.

This thesis centres on how the construction of Nunavut's boundaries and the creation of a regional identity by political leaders are interrelated. To answer this question, I measure the formation of Nunavut's boundaries and identity construction through a qualitative content analysis of political leaders' narratives, found mainly in texts between the time that Nunavut was conceived (1971) to the time it was approved (1993).