

## List of Presenters (alphabetical)

### **Charlene Bearhead, Truth and Reconciliation Commission Education Days and the Project of Heart**

Charlene Bearhead is currently the National Coordinator for Project of Heart, the primary focus of which is the education of Canadians on the history and legacy of Indian Residential Schools in Canada, as well as the impact of federal government policy on various cultural groups throughout the history of Canada. The primary goal is to inspire, support and facilitate the building of positive and respectful relationships between all Canadians. Bearhead has also written the lesson plans for the education program Sacred Relationship with Water, which can be accessed at [www.sacredrelationship.ca](http://www.sacredrelationship.ca) and is the community education facilitator for the Calling Lake community in Northern Alberta.

Previously Bearhead served as the Superintendent of Education at Paul First Nation, Interim Education Director for the Alexander First Nation and has been procured by various First Nations in the Alberta region since 2005 to support and guide the development of language, culture and education programs, as well as overall evaluation and improvement plans for First Nations education systems. Charlene was the founder of Mother Earth's Children's Charter School in Wabamun in 2003 and assisted in the creation of the Aboriginal Circle program at Argyll Centre with Edmonton Public Schools in 2004. She served as the Principal of Paul First Nation School from 1998-2000 and Mother Earth's Children's Charter School from 2003-2005. Charlene also had the privilege of developing and facilitating a "Youth Cultural Reconciliation Special Project" for Aboriginal and non-Aboriginal students at Jasper Place High School and Ross Sheppard High School, within the Edmonton Public School system, during the 2008-2009 school year.

Charlene facilitated the negotiations for the First Nations and Inuit Child Care Initiative on behalf of Treaty 6 Alberta, and was designated technical and negotiation lead for Treaty 6,7,8 Alberta as well as Ontario for the same initiative from 1995-1998. She was recruited to the Alberta Vice Chief's Office of the Assembly of First Nations in June of 2000 where she served as the technical advisor to the Vice Chief for health, education, youth and children's services. Bearhead was seconded to the Alberta Regional office of the First Nations and Inuit Health Branch of Health Canada from November 2002 to July 2003 to lead the establishment of the Early Childhood Services division, which included the Aboriginal Head Start, FASD and Brighter Futures programs for the region.

Charlene received her education degree from the University of Alberta in 1985. During her teaching career Charlene served as a teacher in Parkland School Division and Calgary Public School Division in Alberta, as well as St. Vital School Division in Manitoba. Bearhead holds permanent professional teaching certificates in both Alberta and Manitoba.

### **Christi Belcourt, Walking With Our Sisters Children's Vamps Commemorative Art Installation**

Christi Belcourt is a Metis visual artist with a deep respect for the traditions and knowledge of her people. The majority of her work explores and celebrates the beauty of the natural world. Author of Medicines To Help Us (Gabriel Dumont Institute, 2007), Beadwork (Ningwakwe Learning Press, 2010) Christi has won recognition for her fine artistry through numerous exhibitions.

Her work has been commissioned by the Gabriel Dumont Institute (Saskatoon), the Nature Conservancy of Canada and the Centre for Traditional Knowledge & Museum of Nature (Ottawa), the Indian and Inuit

Art Collection (Hull) and is found in the permanent collections of the Thunder Bay Art Gallery and Canadian Museum of Civilization, First People's Hall. Christi is a past recipient of awards from the Canada Council for the Arts, the Ontario Arts Council, the Chalmers Family Fund and the Métis Nation of Ontario. She has been studying traditional plants and plant uses for numerous years.

### **Shirley Horn, Artist**

Shirley Horn is a member of Missanabie Cree First Nation. She first attended the Shingwauk Indian Residential School, located on what is today Algoma University's campus, as a child. Decades later Horn graduated from Algoma U with a Bachelor of Fine Arts with honours, in the spring of 2009. She is one of the founding members of the Children of Shingwauk Alumni Association.

### **Roxanne Martin, The Archive and the Professional Artist**

Roxanne Martin (Sault Ste. Marie) is a Anishinaabe/textile artist, children's book designer, jingle dress dancer and an educational facilitator. A graduate from the Fine Arts, Anishinaabemowin programs, Roxanne inspires her community work with visual interpretations, story telling and oral history of our surrounding lands and waters. She has already established a small business for Ojibwamoowin Children's books, has her artwork on display at the Art Gallery of Ontario, an Ashoka Change maker and is currently fulfilling her commitment this fall in becoming a primary/junior teacher at Nipissing University. As an Anishinaabe community practitioner, artist and seamstress, Roxanne's artwork and her practices blend personal biography with humour, cultural belonging and social critiques to engage her viewers in social conversations.

### **Ry Moran, Director National Centre for Truth and Reconciliation**

Ry Moran is the Director of the National Research Centre for Truth and Reconciliation at the University of Manitoba. Prior to this role, Ry was the Director of Statement Gathering for the Truth and Reconciliation Commission of Canada (TRC). In this role, Ry travelled the country facilitating the sharing and recording of lived experiences of survivors and others affected by the Residential School system. Ry was also responsible for gathering the documentary history of the residential school system from over 20 government departments and close to 100 church archives. Prior to the TRC, Ry owned YellowTilt Productions, a company which delivered services in a variety of areas including aboriginal language preservation and oral history. Ry's professional and creative skills have been recognized in numerous awards.

### **Arthur (Archie) Nolan, Missanabie Cree First Nation Session**

Archie Nolan is member and Traditional Elder of Missanabie Cree First Nation and has been instrumental in the start up of Missanabie Cree. He has served in various capacities such as Spokesperson, Councillor and worked for his Band in many different positions throughout the years and served on many boards and committees as well. He is well known for his role in the protection plan of Manitou Mountain (Spirit Mountain) in the territory of Missanabie Cree.

In the beginning, when the Band was formed, he spoke many times of the importance of having artefacts returned to Missanabie Cree that had been taken by archaeologists, who had performed "digs" in many locations on Dog lake, Big Missanaibi, Little Missanaibi Lakes and Wabatongushi Lake. Archie knew of these sites as he grew up in the Missanabie Cree territory and spent much time on the land and

water in the area, thus , getting to know where the artefacts were taken from and by whom. He also listened to the Elders when he was a young lad and remembers places that they talked about in regards to ceremonial locations.

In 2012, while working for Mushkegowuk Tribal Council/Missanabie Cree, Archie approached Kim Rainville, former Missanabie Cree Chief and former Band Administrator, Lori Rainville to gain their approval in the repatriation of the MCFN artefacts and began the necessary work in earnest. During that time, he spoke with Isabell Souliere, who is presently a Band Councillor and was the Cultural Coordinator for MCFN at the time and asked her if she would team up with him in the recovery of the artefacts. She agreed and Lori Rainville agreed to do the administration work and to further be in that position, should the artefacts be returned. Lori would be the contact person between MCFN and Algoma University, who had been contacted and asked if they would store the artefacts until MCFN was able to store the artefacts.

### **Augustine Park, Remember the Children and Righting Wrongs Circles**

Augustine Park is an Associate Professor at Carleton University in Ottawa. She researches and teaches in the areas of childhood, political violence, human rights and racism. Her current study is on responses to residential schools injustice, and how to honour children who passed away at residential school. Augustine is interested in residential schools because she feels it is important to educate non-native Canadians about Canada's shameful history of state violence against children, and the reality of ongoing injustice for First Nations.

See bottom of the presenters list for more information about Augustine's research and the sharing circles she will be involved in throughout the Gathering.

### **Kimberly Pelletier, "I Walk In Two Worlds"**

I am Anishinaabeque. I have always walked in two worlds: I grew up off reserve but practiced traditional ways at home. I was too Indian for town and not Indian enough for my reserve. I attend Algoma University. It was the Shingwauk Residential School from 1873 to 1970. This is two physical worlds. I want to learn how to function as a professional while remaining true to my roots. An Elder explained it this way: there is a dot in the center of a big circle drawn on the ground, the dot is the Anishinaabe, and the circle is the larger society. There are lines that connect the dot to the circle, these lines are spokes and represent Anishinaabe spirituality, education, and history. We have a responsibility to write our history. These also form the spokes that connect the dot to the circle, eventually there is a wheel. I have to, as others do, learn how to put all the spokes together for the wheel to turn. We must learn to walk in two worlds. We should not forget who we are as Anishinaabe but we must also learn the dominant culture and its political system to ensure our ways do not disappear. We must embrace our heritage, restore the disrupted traditions, and identity. I will include an interactive poster that allows the Anishinaabe way of mutual learning between myself and conference attendees. I want them to add their suggestions for conclusions and recommendations.

### **Bernadette Pizzey, "Molly's Story"**

Bernadette was born November, 1960 in Edmonton Alberta, Canada. Bernadette is Metis. She grew up in a German/Irish home and her biological father is Cree. She attended North Island College in Campbell River, British Columbia, Canada and completed the "Office Administration," "General Office Management" and "Legal Office Administration" certificates in the, "Business Technology

Administrations” Program. She also has a Social Welfare Certificate, a Bachelor of Arts Degree in Sociology, and has recently graduated with her Bachelors in Social Work Degree from Algoma University in Sault Ste. Marie Ontario. She is currently employed at the Ontario Indian Friendship Centre in Sault Ste. Marie, Ontario. Her future plans are to pursue her Masters of Social Work as well as publish her first fictional novel (Journey to the Lost City) and a social work text and course. Molly's Story is part one of the 8 part text and course. Bernadette is passionate about her writing and is determined to fulfill her personal and academic aspirations. She has surpassed many obstacles in her life and one of her favorite phrases is: “The abuser does not determine who I am, God does.”

Molly’s Story: As a Metis woman and passenger on a bus, a case study is procured through a covert participant observational lens is used. The location for this case study is that of a bus passenger, sitting, listening and gathering information from the stories and emotions generated from a young Indigenous couple seated directly behind me (Pizzey, 2013). Their conversations trigger memories of past abuses as a survivor of abuse and bring to the forefront Bachelor of Social Work, class conversations of abuse related topics. Furthermore, hearing Stanley’s “power over” attitude/tone regarding Molly’s son Matthew, Molly’s mother Saran and not wanting them in his life, increases my interest in exploring their situation.

In addition to exploring their situation, addressing ways of helping them and others like them through an Indigenous framework is imperative. Researchers need to explore the ‘power-over” dynamics that exist between the key people in relationships similar to Molly and Stanley’s. This will help to build and maintain positive relationships. An Indigenous framework will be used and integrating the use of the Medicine Wheel with the Grandfather Teachings will be the mode and method of helping Molly gain her healing as a woman, wife, mother, daughter and healthy member of her community.

### **Andrea Pinheiro, “Approaching Archives and Archival Impulses: Documents, Traces, and Memory in Contemporary Artistic Practice”**

In recent years many artists around the world have become increasingly invested in using archives as source material or as a medium or methodology of creating artwork. Whether incorporating similar processes involved in the formation of an archive to create new work such as collecting, sorting, and displaying; or through a direct response inspired by existing archives; the growing field of archival-based artistic tendencies speak to the increasing need to question dominant histories.

This presentation considers questions around teaching a studio-based course that incorporate archives in a number of possible ways. The questions build on experience of past in-course projects and individual student research that incorporated archival experiences and conceptual approaches to art making. Although the course encompasses a wide range of artistic approaches to archive-oriented practices its strength lies in creating opportunities for students at Algoma University to directly engage with the Shingwauk Residential School Archive. The series of questions presented are intended to help inform the direction and approach to this new course.

Bio: Andrea Pinheiro (b. 1982, Kingston, ON) is an artist and curator working in photography, print, mixed media, paint, video and installation. She has exhibited across Canada and internationally. Recent exhibitions include Cobwebs at Cooper Cole Gallery in Toronto and Bomb Book at Presentation House Gallery in Vancouver. She completed a Diploma of Studio Art at White Mountain Academy of the Arts in Elliot Lake, and a Masters of Fine Arts at the University of Alberta. She is an Assistant Professor at Algoma University and is also the director of 180 Projects, an experimental exhibition space.

### **Dayna Rainville, "Gokoom"**

Intergenerational impacts of Indian Residential School are still a very harsh reality for First Nations people. The schools were set in place to kill the Indian in the child. The loss of language, culture, spirituality, traditional knowledge, lands, and resources is very detrimental to the identity of Native people. Learning about or reconnecting with one's culture and traditions can become a significant part of the healing process.

Gokoom, meaning grandmother in the Cree language, is a process based project dealing with a personal healing journey of the direct impacts of Residential School from a third generations experience. Through the therapeutic use of arts in a holistic way (physically, emotionally, mentally, and spiritually) as well as the healing benefits of creative activity in general, mixed media such as, painting, sketches, and mono prints are used to help deal with the issues that arose during the project. This is just another form of telling the story of the Impacts of Indian Residential School. We need to keep telling their stories... otherwise, their suffering was for nothing.

### **Lori Rainville, Missanabie Cree First Nation Sessions**

#### **Denise Richer, "Implications of Globalization for Social Work Education and Practice: Applying a Métis Perspective."**

As a mature student I have experienced some of the multi-dimensions of globalization within my social work education. Globalization has brought about changes not only in world economy but also in how ideas and norms are communicated. One of the impacts of globalization is how the Social Work Education and Practice have integrated technological communications to teach necessary learning practices. Through videoconference-based learning, students who live at a distance are taught in real time. This provides opportunities to students and practitioners to remain current with learning practices and new norms in Social Work that are to be integrated and applied to improve services in communities. Providing education through technological communication opens the borders created by globalization. Through this form of communication, students and practitioners can gain a better understanding of global initiatives and the implications it has on their profession and those they serve in community. This very useful communication tool in education also has its challenges; the fast pace changes in technology requires further education on how to use such equipment.

With the expanding connections to other cultures there is also a need for greater educational knowledge for social workers practicing in this changing world. At Algoma University (2013) education in structural, Anishinaabe and feminist theories are provided as part of the new models and approaches to social work. These models facilitate critical thinking and understanding of how social and global context impacts individuals and communities.

Bio: Having been born and raised in Northern Ontario, Denise chose to make Sault Ste. Marie her home. She moved here in the summer of 2010 and a year later she registered with Algoma University in the Bachelor of Social Work program. It wasn't long after that two of her three adult children joined her as students at the University. She graduated with her Honor Bachelor of Social Work Degree in June of 2014.

Denise is passionate about culture, language, education, history, and most of all about people. As a proud woman with aboriginal heritage, Denise has been working on a Métis Research Project that is a collaboration of Algoma University's Anishinaabe Initiatives Division and the Social Work Department.

In addition to family and work, Denise continues her journey as a lifelong learner. In May, she presented at the CASWE-ACFTS Joint National Conference which took place at Brock University. She did her research using a Northern Métis Perspective to present on the topic of the implications of globalization for Social Work education and practice.

### **Isabelle Souliere, Missanabie Cree First Nation Sessions**

#### **Shelley Steele, Heartspeak**

Documentary filmmaker/educator & founder of Heartspeak—sharing stories that inspire, Shelley Steele, shares her continuing journey to build a bridge of understanding between non-Aboriginal and Aboriginal youth/communities. Heartspeak about Shannen’s Dream is an educational documentary short that has been screened in classrooms Grades 3-12+, with educators—featured at educational and human right’s conferences across Canada and South Africa. A screening of the documentary will be followed by Q & A. Shelley continues to capture insights related to the inequities confronting First Nation’s children and youth and is the process of filming stories related to lived experiences of intergenerational residential school survivors. NOTE: If you are interested in sharing insights with Shelley ‘on camera’, an opportunity to meet and share will be available on Sunday, August 3rd (between 9:00 am - 11:15 am).

#### **Viola Thomas, “Why Should Canadian’s Care About Reconciliation?”**

## ***A Letter from Augustine Park to Residential School Survivors at the 2014 Shingwauk Gathering and Conference***

Hello everyone! My name is Augustine and I'm really excited about meeting you or re-connecting with you!

As many of you know, I am working on a research project with the help of the Children of Shingwauk Alumni Association.

### ***What is the project about?***

My project looks at two big issues:

(1) I would like to learn about your experiences and opinions of the government response to residential schools in the last several years (i.e., the CEP, IAP, TRC etc.).

(2) I would like to learn about the impacts of children who passed away at residential school, how you have honoured these children, and what more you feel should be done.

### ***What is going to happen?***

At the Gathering this year, there will be two sharing circles to talk about these issues. All survivors are invited to share your knowledge, experience and wisdom. I would be honoured if you would join the circles.

- The circles will be facilitated by Elder John Saylor and Elder Mary Hill.
- The place and time for each circle is in your programme.
- Refreshments will be provided.
- There will also be space for interviews if you would like to talk one-on-one.
- The Children of Shingwauk Alumni Association will provide health support for people who join in on this project.

### ***Why am I doing this project?***

Some of you may ask why I am here doing this study. I believe that residential schools is one of the single most important issues in Canada and is one of the worst examples of large-scale, massive violence against children.

When I became a professor, I was shocked by the fact that my university students were totally ignorant about residential schools. But, then, I realized that I also never learned about residential schools when I was a student.

I am the daughter of immigrants who came to Canada in the 1960s. When my parents moved here, they idealized Canada because they were never educated about colonialism. The reality is that residential schools were still operating when my parents arrived here.

I feel strongly that it is the responsibility of every non-native Canadian to learn about, and then educate others about Canada's history of colonialism and the ongoing injustice faced by First Nations.

I would be honoured if you would take part in this project.

With gratitude,  
Augustine Park