



## Attendee Numbers and Composition

**210 people registered for the conference and 171 attended.**

Organizations, communities and/or individuals represented at the conference are as follows:

<p>Advanced Education and Training          Apprenticeship Manitoba (2)          Assiniboine Community College (4)          BearPawTipi          Birdtail Sioux Education Blackbird          Brandon University (11) BuffaloHyde          Creative          Business Council of Manitoba (2) Canadian          Kraft Paper Industries Ltd. Canadian          Mennonite University (3) Career Trek (2)          Children of the Earth High School Cross          Lake Education Authority Elder (2 self-          designated as Elder) Fisher River Cree          Nation Education Frontier School          Division          Gail Langlais Consulting Government          of Manitoba Indigenous Inclusion          Directorate          Advisory Council (IIDAC) - Knowledge Keeper          Indigenous Inclusion Directorate (3) Indigenous          Languages of Manitoba (4) Indigenous Women's          Research Institute          Ka Ni Kanichihk          Louis Riel Vocational College          MB Collaborative Indigenous Education          Blueprint (4)          Manitoba Aerospace          Manitoba Agriculture          Manitoba Building Trades Institute          Manitoba Education (3)          Manitoba Federation of Independent Schools          Manitoba First Nations Education Resource          Center (3)          Manitoba First Nations School System (3)          Manitoba Industry-Academia Partnership (4)          Manitoba Institute of Trades and Technology          Manitoba Métis Federation (3)          Manitoba Teachers' Society (2)          Mastercard Foundation (3)          National Centre for Truth and Reconciliation (2)          Nisichawayasihk Cree Nation (2)</p>	<p>Northern Manitoba Sector Council NorWest          Community Health Coop Youth Intervention and          Outreach          Opaskwayak Education Services Inc. (4)          Peguis Post-Secondary          Peguis School Board (3)          Pine Creek First Nation Post-Secondary Student          Services (2)          Province of MB, Advanced Education and Training          Re•Storying Autism in Education          Reaching E-quality Employment Services (2) Red          River College Polytechnic (18)          RESOLVE          Respect Our Sobriety          Rogers Communications          Rural Development Institute, Brandon University (3)          Seven Oaks School Division          Southeast Personal Care Home          Southern Chiefs' Organization (6) St          Theresa Point First Nation (2)          Tataskweyak Education Authority (2) Teach          For Canada - Gakinaamaage Traditional          Healer Program Manager Université de          Saint-Boniface (2) University College of the          North (2) University of Alberta          University of Manitoba (43)          Faculty of Social Work Wawatay          Faculty of Science Access          Program          Faculty of Education          Max Rady College of Medicine          Office of the Vice President (Indigenous)          Rady Faculty of Health Sciences          Indigenous Student Recruitment and Community          Relations          Indigenous Student Centre          University of Winnipeg (4)          Nicola Valley Institute of Technology          Wasagamack Education Authority          We Matter          Yellowquill University</p>
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## Breakthrough Rooms

As part of the registration process, attendees selected one question for each of the three conference priority areas that they would be interested in discussing.

After each Keynote Speaker, attendees joined Breakthrough Rooms to discuss their questions. Trained facilitators guided them through a process that involved individual brainstorming, sharing these ideas with a small group, then selecting two to present to the larger group. The large group would then categorize the ideas, and end by using coloured dot stickers to vote and select three key ideas or pathways that they would like to share with the rest of the conference attendees.

Participants were asked, if willing, to use green and blue dots if they were Indigenous and to use red and yellow dots if they were not Indigenous. The purpose of this was to highlight Indigenous voices and facilitators prepared beforehand to ensure a safe environment where individuals were encouraged to share their knowledge and experience.

Each Breakthrough Room had a notetaker in attendance. The summary of discussion in each Breakthrough Room that follows is based primarily on these notes, but each sticky note that attendees recorded their ideas on has been transcribed and listed in Appendix A, B, and C of this report.

### **Priority: Honouring Indigenous Knowledge: Affirming the rightful place of Indigenous Knowledge in academia.**

**Question A1:** *How can the breadth and depth of expertise Knowledge Keepers carry be translated into academic vernacular? Whose responsibility is it to do this translation?*

#### **Summary of Discussion and Key Points:**

The group began by interrogating the question itself, asking whether it is trying to fit Indigenous knowledges and language into a western box, instead of fitting western knowledges and language in an Indigenous box. Participants asked, “What and who is motivating this question, and at whose expense does it get answered?” Because academic language is a western construct, if the western world does not understand Indigenous knowledges and perspectives, how can these knowledges and perspectives be recognized?

The discussion turned to how Elders and Knowledge Keepers are compensated, and group members noted that institutions are unwilling to pay fair monetary compensation to Elders and Knowledge Keepers. While monetary compensation needs to be equitable, the solution to the issue of fair compensation needs to move beyond monetary compensation alone. An equitable exchange of knowledge is required, and additional supports and equitable working conditions need to be established as well.

Recognition of Indigenous Knowledge perspectives, not as a part of the western system but side-by-side and equal to it, is a necessary next step. This recognition needs to be present in the K-12 school system and beyond.

The representative for this group shared two key points with the rest of the conference:

- 1) Structural transformation of K-12 and beyond needs to happen, and fluidity needs to be allowed for.
- 2) Indigenous Knowledge perspectives need to be recognized, valued and incorporated as **equal** to western knowledge perspectives, and this recognition needs to be done both with and by Indigenous nations and communities.

**Question A2:** *How can the knowledge gathered through community-based work be presented according to academic research methodologies and terminology?*

### **Summary of Discussion and Key Points:**

This group also interrogated the question itself, stating that the question should be flipped so that onus is put on the academy to recognize and translate Indigenous Knowledge into terms used by communities.

Like the first group, this group discussed the treatment of Elders and Knowledge Keepers, highlighting the way in which knowledge from Elders is used but not valued as equal to that of western academic knowledge. One example of being used but not valued occurs when an Elder or Knowledge Keeper is named in the acknowledgment section of a paper or book but is not named as co-author despite the amount of knowledge and experience offered.

The group focused on valuing oral knowledge systems, experiential learning and learning from Elders as equal to written literature. They noted that universities need to write policy that supports the value of Indigenous Knowledge and Indigenous ways of passing on knowledge.

The representative for this group spoke to the conference attendees about the following takeaways:

- 1) Shifting towards Indigenous knowledge systems, not the other way around.
- 2) Indigenous knowledge being developed by community under OCAP principles (ownership, control, access, and possession).
- 3) Relationship building with Knowledge Keepers.

**Question A3:** *Because what constitutes expertise in Indigenous Knowledge subjects is not well defined in colonial institutions, Traditional knowledge is not yet recognized on an equal footing with established academic disciplines. How can we address this issue?*

Alternate wording - What fundamental changes are required within educational institutions to ensure Indigenous knowledges are recognized and provided the same legitimacy as Euro-Western knowledge?

### **Summary of Discussion and Key Points:**

This group discussed the complexity of structural change that would create legitimacy and recognition for Indigenous Knowledge in the Euro-Western academic system. They noted that while there are many reports and action plans in place, these are often not acted on.

In the education system, Indigenous Knowledge needs to be acknowledged as nation specific (not homogenized), relational and transmitted through storytelling, oral history, land-based learning and experiential learning. This group called for clear, official recognition of Indigenous Knowledge and its transmission as equal to western knowledge systems, and for more supports and resources. Part of this recognition is the acknowledgment of Indigenous educators as specialists, and the granting of leadership roles to them.

Humility was called for in two respects: specifically noting that those with PhDs need to recognize how much they can learn from Elders and Knowledge Keepers, and pointing out that humility regarding history is required as many still don't know the true history. Institutions need to have a Council of Elders and Knowledge Keepers and these councils need to be integrated into the structure, not supplementary.

There was a suggestion for Indigenous communities to build their own institutions, and one participant noted that Indigenous languages should be emphasized on par with the French language in the K-12 system.

The three takeaways that a representative shared with the large conference group are as follows:

- 1) Knowledge is history, history is Knowledge, history must be truthful. Untrue history must be corrected first.
- 2) Relational change, shifting power dynamics, relationships are strengthened. Power redistribution and divestment.
- 3) Generate buy-in with admin, unions, faculty. Ensure champions are in all subject areas.

**Question A4:** *How can the breadth and depth of expertise Knowledge Keepers carry be translated into academic vernacular?*

### **Summary of Discussion and Key Points:**

Like other groups, this group discussed the responsibility of the post-secondary institution to change its way of defining knowledge. These institutions need to build relationships with Indigenous communities and allow the communities to develop parameters for defining

Indigenous Knowledge and selecting which Knowledge Keepers and Elders should qualify for tenure and promotion and what qualifies as “research.”

The group identified multiple ways in which colonial institutions disrespect and misunderstand Indigenous Knowledge: by assuming that Elders and Knowledge Keepers bring all Indigenous Knowledge (whereas they bring knowledge on certain topics), by not recognizing oral teachings as legitimate sources of knowledge, by not allowing students to cite Elders as peer-reviewed sources and by offering honoraria rather than proper compensation to language teachers, Elders and Knowledge Keepers.

The group sorted their ideas under three categories:

#### Decolonization (Structural Changes)

- Moving away from extracting knowledge from communities
- Citing sources: develop a new citation method that includes the name of the Elder or Knowledge Keeper, date, and the names of the people the Elder or Knowledge Keeper learned from would be one step towards creating space for oral teachings to be included as peer-reviewed sources in student papers.
- Prior Learning Assessment and Recognition
- Indigenous people on all decision-making committees

#### Indigenous Knowledge and Languages

- Creating space to recognize that it is credible and peer reviewed
- More grassroots people, young and old, two-spirited, more community based
- All campuses must have on-the-land teaching spaces
- Language teachers need to be valued, and paid accordingly

#### Hiring, Tenure & Promotion

- Assessments should be led by Indigenous staff
- Structure and funding are exclusionary. Make exceptions so that the Principal Investigator can be a community member or a community-based partnership, not only a faculty member. Faculty unions need to support this.
- Post-secondary institutions need to recognize plain language knowledge dissemination within communities

**Question A5:** *What are the boundaries to the kinds of Indigenous Knowledge that should be brought to inform post-secondary instruction? What sacred areas of Indigenous Knowledge belong only to the community?*

#### **Summary of Discussion and Key Points:**

This group brought forward several concerns regarding Indigenous Knowledge in post-secondary institutions, namely the risks of being pan-Indigenized and of Indigenous knowledges being stolen, appropriated or exploited. They reiterated an important point from David Newhouse's keynote, which highlighted the need to distinguish between teaching Indigenous Knowledge and teaching *about* Indigenous Knowledge. In the case of the former, instructors must be Elders and Knowledge Keepers while the latter can be taught by a variety of people.

Indigenous Knowledge will be protected when institutions recognize that community owns Indigenous Knowledge and must consent to its use, and when institutions consult and build relationships with community. Elders and Knowledge Keepers must determine what is taught in the post-secondary context, and sacred knowledge must not be appropriated.

This group identified learning on the land as an important way for Indigenous Knowledge to be transmitted and emphasized that connections between the young and old are necessary.

The three points that the group shared with the conference are:

- 1) Indigenous Knowledge in the academy needs to be Indigenous led
- 2) The Indigenous community informs
- 3) Should include a land-based approach

### **Priority: Connecting Community: Closing the digital divide in Northern and remote communities**

**Question B1:** *How can post-secondary institutions leverage their position to support the development of Internet infrastructure in remote communities?*

#### **Summary of Discussion and Key Points:**

Advocacy arose as the primary role for post-secondary institutions in supporting the development of Internet infrastructure in remote communities. Group members called for post-secondary institutions to advocate to the government on behalf of remote communities *relentlessly*. One strategy could be utilizing the data collection and research skills housed in post-secondary institutions to identify barriers and solutions and to write proposals, although this research would need to be led by the community. To leverage post-secondary institutions' influence on government, post-secondary institutions need to agree internally on the goal to make education more accessible in remote communities.

This group also highlighted the capacity within post-secondary IT departments and suggested these departments form a community of practice on this issue. Students and faculty in relevant departments could also problem solve and utilize capstone projects to move forward on this issue. Post-secondary institutions can also research a network for educational use only. Manitoba Hydro Telecom Services also has dark fiber that could be used for access to

education, and one group member suggested creating an equivalent to Jordan's Principle for Internet access. Internet is an essential service, particularly regarding education.

All advocacy and project development in this area should, of course, be guided by traditional knowledge and Indigenous voices. The group shared the following three points with conference attendees:

- 1) Leveraging existing infrastructure including Starlink, Hydro, research and bipolar lines. Leveraging existing relationships to make connections for one another.
- 2) Capacity building is making those community collaborations to problem solve and create solutions, whether that's designing community programming or what the community needs.
- 3) Advocacy to bring these issues to light and to tell those who will listen. We need to support and strengthen Indigenous voices.

**Question B2:** *What can Post-Secondary Institutions do to expediate internal processes for the modification and approval of courses for remote delivery?*

#### **Summary of Discussion and Key Points:**

This group highlighted the benefits and costs of both online and in-person course delivery. Benefits of online courses include flexibility, lower travel and living costs, removal of the barrier of transportation (both the time it takes as well as the financial costs), comfort of studying at home and the ability to stay in home communities. Studying solely online, however, can also be a challenge due to connectivity issues, lack of post-secondary supports in home communities (compared to the supports offered on campus) and difficulties inherent to studying on your own. Benefits of studying on-campus include access to all campus resources, and the fact that some students do better in-person. Costs to studying on campus include relocation costs, costs of childcare, the difficulties associated with leaving your home community and feeling out of place as an Indigenous student. The group discussed models that include supports for online learning in community, dual-delivery courses and developing programs specifically for remote communities. Programs that are delivered in-community should be chosen and shaped by communities.

The group expressed dissatisfaction and confusion about the length of the approval process for an online course (in one participant's experience, one year or more) in comparison to the quick pivot to online during the pandemic. They expressed doubt about post-secondary institutions' commitment to serve all Manitobans because instructors do not want to travel to remote communities, post-secondary institutions refuse to change their internal approval processes, and post-secondary institutions do not prioritize bringing a variety of educational programs into communities.



Finally, group members remarked on the lack of First Nations representation in the room, as well as the lack of student voices. The group presented the following points to conference attendees:

- 1) Unless there is senate reform or modification of the senate process, we will not see the change we need.
- 2) Education has to be community led and community focused.
- 3) Courses cannot be a modification of in-person courses delivered to online; they need to be online courses that are community centered and community developed.

**Question B3:** *What benefits could come from creating a collaborative, province-wide approach to the development of strong broadband connectivity in Manitoba and who should be at the table?*

### **Summary of Discussion and Key Points:**

The benefits of attaining strong broadband connectivity in Northern Manitoba are clear: access to mental health services, education, conferences and ease of communication with the rest of the province would change life for those in remote communities. It would allow community members to train and work in their communities rather than needing to move for education or work, or both.

This group stated unequivocally that communities know what they need and that the government and key stakeholders not only need to listen to communities, but need to understand what life is like in the north, perhaps by experiencing a day in the life of the community via livestream.

To develop a collaborative approach to developing broadband connectivity, this group suggested creating a co-operative style business where profit is not the focus. They pointed out that seeking profit has led to fighting amongst different groups. They would like to see the province put money into this since the province makes millions of dollars through Manitoba Hydro every day. To create this co-operative business, they would like to see the province, Elders, youth, educators, service providers, environmental engineers, political influencers, funders and other community voices come together.

The group shared the following three points with the conference:

- 1) Communities need to be at the table. Ask the community themselves. Community leaders, educators, student innovators, service providers, government.
- 2) Funding: co-op type business set up in the community, not for profit, help and learn from one another.
- 3) Education and resources in home community: online post-secondary education and training, mental health and therapeutic services.

**Question B4:** *Moving forward together: Southern Manitoba focus. What are the unique needs and barriers in Southern communities? What are the next steps?*

**Summary of Discussion and Key Points:**

This group took an expansive approach to the issue of connectivity, focusing not only on connectivity itself but also on its impact on land and community relationships. They noted the environmental impact of putting in fiber optic lines, specifically noting that the muskeg in the north could be damaged forever. They also pointed out that once communities have greater internet connectivity, they may become less connected to each other and to the land. Despite this, better connectivity will offer more opportunities for capacity building within communities.

To attain better connectivity, relationships between Indigenous and non-Indigenous communities need to be strong so that communities can share resources and trust each other. This group also called for an end to punitive consequences for sharing Internet services between households; not only does this make services more affordable, but sharing is an important value in Indigenous communities.

Finally, access to internet should be legislated, and to lobby effectively, messaging to all levels of government needs to be simplified.

This group shared the following with the conference:

- 1) Indigenous-led community/relationship building: Community representation. Dynamics between communities (example: Peguis and Fisher Branch). Need to advocate and alongside community. “Sharing” is a teaching in Indigenous culture, but is penalized by providers (example: sharing Netflix services)
- 2) Capacity Building: Better connectivity will provide more opportunities and resources for teachers. Will require training for parents and community members, and may impact interpersonal connections and connection to the land.
- 3) Lobbying and Government Barriers: Need legislated access to reliable connectivity. Need to simplify messaging to all levels of government.

**Question B5:** *Moving forward together: Northern Manitoba focus. What are the unique needs and barriers in Northern communities? What are the next steps?*

**Summary of Discussion and Key Points:**

The group discussing unique needs and barriers in Northern communities came up with five areas of challenge and opportunity. The first, infrastructure and accessibility, refers not only to the lack of internet infrastructure, but also to the lack of public infrastructure. There simply isn't enough public space to accommodate the needs of the community. Participants cited the example of Cross Lake, where the library was removed because they needed more space for the elementary and high schools. The second area of challenge relates to this in that along with

a lack of public space, there are housing needs and a lack of space in homes for students to focus and study. Furthermore, the lack of clean water and access to nutritious food causes further obstacles to flourishing. The Internet, in other words, is not the only need in Northern communities; an increased focus and commitment to improving social determinants of health is necessary.

To achieve strong broadband connections in the North, people in community need to be trained in IT and the government needs to provide funding. This is the fiduciary responsibility of the federal government to fulfill treaty promises and increase access to education. To achieve this, advocates need to listen to communities, who can identify their own strengths and needs, and support and amplify community voices as they call on the government and post-secondary institutions to fulfill their responsibilities to Indigenous communities in Manitoba.

This group shared the following with the conference:

- 1) Infrastructure & Accessibility – Lack of Public Space
- 2) Capacity – Connectivity; Housing
- 3) Education – IT Knowledge; Relevant Curriculums
- 4) Funding – Fiduciary responsibility of Federal Government and Treaties to Increase Access to Education
- 5) Advocacy – Southern / Urban Advocates and Supports to Education; Supporting Northern Voices

**Priority: Establishing Enduring Pathways: Credit transfer strategies to promote student mobility in Indigenous language proficiency and education.**

**Question C1/2:** *How could a province-wide credit transfer articulation agreement support Indigenous language retention and revitalization and what are the main barriers to operationalizing it?*

#### **Summary of Discussion and Key Points:**

The primary barriers to a province-wide credit transfer articulation agreement that this group identified are funding and willingness. The province needs to provide funding for this articulation agreement to happen, but the post-secondary institutions need to be willing to share resources, courses, and students. Participants noted a lack of trust between post-secondary institutions, a desire for control, resource guarding, and barriers in capacity. A student-first mindset is required for this kind of agreement to happen, but funding and staff capacity are also necessary.

While a province-wide credit transfer articulation agreement would improve student mobility, there are other factors to consider. Connections need to be made between post-secondary institutions offering Indigenous language courses and the First Nations that reside on the land these languages are indigenous to. There needs to be clarity regarding the language learning

journey—does it mean fluency or proficiency, for example. Students need to continue to have the choice of where to study, depending on whether they want to stay in the North, study in a small institution, or study in a large institution. If only one institution is teaching a particular course, these choices may be limited. There needs to be space for the voices of Elders and community members built into the process of developing a province-wide agreement.

This group shared the following with the conference:

1) Community/Learners

Benefits include language revitalization and opportunities for growth and development. Making space for Indigenous cultures, languages and traditions.

2) Pathways/Transformation

Benefits include reduced costs for students, increased flexibility, simplifying student pathways, and for institutions to transform and decolonize.

3) Barriers: data collection systems not in place, capacity for Indigenous communities and institutions, challenges in collaborating, and shift in mindset in Indigenous vs western knowledge.

**Question C3:** *How vital is the creation of common curricula to credit transfer in Indigenous language programs? How can language teachers work together to create this curriculum and continue to collaborate as language evolves?*

**Summary of Discussion and Key Points:**

Members of this group called for a joint committee, led by Elders and community, to develop curriculum. This committee should be funded by the province and would develop a flexible language learning framework and general learning outcomes. This framework should involve full immersion so that language learners can achieve fluency.

Assessment is a difficult topic, as assessment can feel disrespectful and colonial, particularly because language is identity. Understanding the language is understanding the land, so creating an assessment process that includes the land can open up possibilities. This assessment process should not act as a gatekeeper but should mark milestones.

This group calls on provincial and federal governments not only to support the creation of a provincial Indigenous languages council to develop said curriculum and assessment processes but should ensure ongoing support for language programs as well.

This group shared the following with the conference:

- 1) The approach must be fully financially supported, and it must be community and Elder led.
- 2) Assessments should mark milestones and not be gatekeepers.

3) Need a provincial wide Indigenous languages council to develop curriculum, milestones and pedagogy.

**Question C4:** *What can we do to offer more opportunities for Indigenous language use that promote reading and writing as well as speaking, both within Post-Secondary Institutions and in community? What are the implications of this for credit transfer agreements?*

**Summary of Discussion and Key Points:**

In response to Dr. Chenoweth’s keynote, this group began by changing “language proficiency” to “language fluency” in the overarching theme description. In the following discussion, the group outlined different actions that governments, post-secondary institutions, and community can undertake. Governments should fund accredited language courses that are based in an oral fluency model and should offer more support to Indigenous-owned education institutions like Yellowquill University College. Governments could also play a role in connecting language fluency to employment by create bilingual requirements for people working with Indigenous populations.

Post-secondary institutions can offer land-based language learning and immersion opportunities, can change the assessment structure for language courses, can center Indigenous languages in the institutions through signage, professional development, and student programs centered on language. Post-secondary institutions can extend the same respect and recognition to language speakers and Elders as they do to those with academic PhDs and can respect diverse knowledges and pedagogies. They can also offer lifelong learning options such as audited courses that are available and accessible to all Indigenous people. Finally, post-secondary institutions can also work to make the connection between language fluency and employment by connecting students with practicum and work opportunities that require language fluency.

All of the above should be community led and land based, with Elders playing a central role. This group called for both government and post-secondary institutions to build relationships with communities, and to listen to community input. They also noted that Elders need to be compensated fairly.

This group presented the following to the conference:

- 1) Recognizing land-based language learning for credit
- 2) Connecting language proficiency and fluency to employment
- 3) Centering Indigenous languages in Institutions
- 4) Assessment based on oral fluency

**Question C5:** *How do we implement good Recognition of Prior Learning (RPL)/Prior Learning Assessment and Recognition (PLAR) policies and practices in this area so that learners receive*

*credit for learning from non-formal and informal settings, which would be typical for people who learned a language and cultural practices in community?*

### **Summary of Discussion and Key Points:**

This group acknowledged the “catch-22” of language learning for Indigenous students: on one hand, learning language in community is more authentic and effective, and can be more easily assessed in ways that align with Indigenous values. On the other hand, not all Indigenous people have access to that kind of opportunity and need post-secondary courses to learn their language, even though fitting language learning into a colonial system, particularly when it comes to assessment, does not align with Indigenous ways of learning. To navigate these challenges, group members called for post-secondary institutions to adapt their policies to the needs and values of Indigenous learners, and to have oral language skills (not written) assessed by community members and Elders. Many members of this group resonated with the statement, “fear of failing at your own language,” which is a clear indication of why post-secondary institutions need to re-evaluate their assessment processes for Indigenous language learning.

This group presented the following to the conference:

- 1) “Get over yourself” – Institutions need to let go of control and make policies adjusted to Indigenous learners. Respect and acknowledge Indigenous lived experience. Involve more grassroots input.
- 2) Assessment Methods – incorporate authentic assessment of language. Breakout the way language is assessed, the spoken vs. written (Ex. Written is king in institutions). Fear of failing at your own language.

### **Conference Follow-up**

After the conference, the Blueprint team met with facilitators and notetakers and asked:

- “What went well?”
- “What would you change about the facilitation method?”
- “What feedback did you receive from participants?”

The main areas of constructive feedback included:

- Facilitators and notetakers appreciated the intention behind the breakthrough rooms and found that people were often interested in discussing the questions.
- Participants were passionate in their responses and appreciated the opportunity to learn from each other.

- One hour was not enough time to discuss the questions and to come to consensus while allowing all voices to be heard.
- The questions often needed too much explanation, did not use accessible language, and were framed in ways that participants did not agree with.
- Most participants did not appreciate the “dotmocracy” system, possibly due to lack of explanation that the intention was to highlight Indigenous perspectives.

### **Communities of Practice**

Conference attendees were offered the option of signing up for Community of Practice meetings on the three priority areas. These meetings will be community led, with the Blueprint offering administrative support. Updates on the Communities of Practice will be posted on the [mcieb.ca](http://mcieb.ca) website.

## Appendix A – Detailed Breakthrough Room Notes

All notes written on sticky notes or on chart paper in the Breakthrough Rooms have been transcribed here. As much as possible, green (Indigenous) and red (non-Indigenous) ‘votes’ for particular ideas using coloured dots have been recorded and ordered from greatest green to least green, and then greatest red to least red to prioritize Indigenous voices. At times the dots were placed on chart paper and the sticky note got moved or it is unclear which note the dot is voting for.

### A1 Breakthrough Room Sticky Notes

**\*This information is a direct transcription of participant notes and has not been altered.**

- You really need training/PD and understanding at the very top levels of governance for whole organizations to buy in
- Place-based learning and understanding to avoid pan-indigenization
- Always reflect back to Indigenous research methodologies i.e. practicing respect, reciprocity and responsibility towards/with the communities you are working with: Nothing about us without us
- Reframe the question to an Indigenous perspective from an academic
- Who & How are Knowledge Keepers assessed?
- If Indigenization is the goal for Western curriculum—co-construction by subject matter experts is needed
- Not “getting lost in translation” but finding ways to accredit: translation is not the goal
- Curriculum outcomes are reflective of place-based learning outcomes K-12
- Can’t indigenize what is not ours—what knowledge, which teachers are valued?
- What does citizenship mean in public education? Who is aboriginal? Who is Indigenous? K-12
- Incorporate Indigenous Knowledge as a value in collective agreement
- Other supports for Elders: Scabe, appropriate space, working conditions
- Who accredits Elders? Community members? NOT Western academics
- Gut instinct:
  - Elder = PhD
  - Knowledge Keeper = Masters
  - Scabe, Fire Keepers = Bachelors
- Recognize that existing Western system is problematic for everyone!
- What social/cultural/intellectual purpose does practice x serve? Purpose: expertise, accountability
- Willing to provide in exchange...
- Encourage/require greater humility among settler/Western academia



- Parity of esteem for subject matter experts regardless of expertise
- Certification of T.K.K. as teachers – in different contexts
- Recognize Indigenous knowledge in credentialling
- Change institutions
- Educational assessment literature Indigenous scholars has some excellent ideas about changing “evaluation criteria to value Indigenous Knowledges
- Tokenism is a problem to be addressed
- Why perpetuate colonial construct?
- We started with definitions and a question that included how we can translate. We need to move away from the idea of translation since we always get “lost in translation”. Instead we need to ask how do we accredit these knowledges.
- Look to Indigenous research methodologies:” respect, reciprocity, and responsibility to the communities
- If it doesn’t come from the top—no buy in
- Elders as teachers in the school system (co-teaching)

## A2 Breakthrough Room Sticky Notes and Brainstorm Sheets

**\*This information is a direct transcription of participant notes and has not been altered.**

- OCAP (4 red, 4 green)
- Community-based IK research can be best presented using videos and/or pictures; oral presentation by an Elder (3 green)
- The grandmothers and aunties have done this work for decades—we need to honor them and their knowledge production and we as academics need to cite them, and lift them up in ways that help acknowledge their work (2 green, 1 red)
- Universities need to change language and mindsets to shift into Indigenous knowledge rather than expecting Elders to translate into post-secondary language (2 green, 1 red)
- Learning through Experience: knowledge developed through making things/knowledge in objects (2 green, 1 red)
  - Arts-based Research
  - Hands-on activities (experiential knowledge)
  - Witnessing
  - Having dialogue, sharing circles (focus groups)
  - Engage/listen, visiting (interviews)
  - Videos, pictures
- Be mindful of IK differences between communities (2 green)
- We need to stop only acknowledging those in the academy who use the work of Indigenous thinkers (2 green)
- Attributing/citing Elders for teachings or knowledge received (2 green)
- Relationship building (3 red, 2 green)

- Need a whole institute approach (1 green, 1 red)
- Authorship on publications (1 green, 1 red)
- Indigenous research methodologies OCAP- share process, data, must be incorporated as research process (2 red, 1 green)
- Academia can shift towards Indigenous students not other way around. (1 green, 2 red)
- If IK is translated into academic knowledge, who owns the intellectual property rights? (2 red)
- IK should be developed by community under OCAP principles (1 green, 1 red)
- Provide templates/outlines, common language, academia more flexible in national standards (3 red)
- Bridging (1 red)
- Treating Oral presentations/teachings with the same authority as written (1 red)
- Ownership of knowledge remains in community/family (1 red)
- Recognize IK as an institute—have a written policy
- Document in writing (print in Journals, create new journals)
- Buy-in from everyone
- Teaching open to all: work with newcomers, work with other ethnic groups
- Honour Indigenous ways of sharing
- Presentations to share knowledge
- Community-based discussion groups or workshops
- Use participatory research methods
- There is a body of research methodologies that incorporates or focuses on community-based research – this body is working on the same issue—case studies provide local focused context and experience—use of stories
- Difficult work, should be guided by Knowledge Keepers and Elders
  - Consultation- principled, ethically
  - Humility
  - Honesty
  - Who will benefit—Western systems or Indigenous communities?
- With the intent to benefit Indigenous communities
- Healthcare- link language of academics with language of IK
- Why does IK have to be translated into “academia”? Why not the other way around—is it not perpetuating systemic colonization?
- Keep an open mind about measurements/metrics—does it have to be quantifiable or is there a different way to measure?
- Narrative/storytelling oral capture of information
- Collaboration between academics/academic researchers and traditional Knowledge Keepers and community researchers in defining methodologies and terminology
- Open dialogue/conversations

- Outlining similarities and differences—why there are differences
- E.g. Traditional fire keeper knowledge in the academy
- Developing and using decolonial insurgent research principles is a vitally important component to continue to keep knowledge within community and the ownership (OCAP) Still putting into account the accessibility constraints-- Would my nohkum understand it? Would my brother understand it and see himself reflected within it?
- Confirming interpretation of knowledge with the Knowledge Keeper
- Has to be presented in the same way it was gathered
- Authentic, raw
- Respecting the way the knowledge was not only gathered by acquired, and shared
- Not how Indigenous knowledge fits into Western but how Western fits into the work collected
- Through collaboration and a conversational approach. These traditions need to be discussed to be fully understood. Knowledge Keepers need to have their voices listened to, where they can explain what and how that knowledge can be translated into an academic format.
- So much knowledge was lost, how do we regain it?
- Research creation, sharing circles (focus groups), visiting (interviews)
- Two-eye approach
- 2-way street: Western intellectuals and Indigenous Knowledge Keepers learn to hear each other differently
- Are we trying to fit a circular peg into a square hole?
- Storytelling has knowledge and must be recognized as a source for research
- Confirming interpretation of knowledge received with the Knowledge Keeper
- Direct quotations, unedited
- IK must be defined by the place the knowledge is situated
- Indigenous leadership
- IK should not be compartmentalized in a Western construct
- Western requirements are stringent: acceptance of IK, important/vital
- There is a lack of First Nation representation at this conference. Also, where are the Indigenous Knowledge Keepers from the communities?

**A3 Breakthrough Room** Sticky Notes (some dots left on large sheets of paper, not recorded)

**\*This information is a direct transcription of participant notes and has not been altered.**

- Relational change—power dynamics shift—relationships strengthened (2 red, 5 green)
- Knowledge is history, history is knowledge. History must be truthful—untrue history must be corrected first (4 green, 2 red)
- Create an Indigenous Elder/Knowledge Keeper council to advice and determine “qualifications” inclusive of all nations (3 green)

- Generate buy-in with admin, unions, faculty by having champions in all subject areas (4 green)
- Be more humble (Elders know way more than you, even though you have a PhD) 4 green
- Unions be less fragile about your profession (3 green)
- Greater emphasis/resource and support for Indigenous people to assume leadership roles and have active roles in this change (2 green, 2 red)
- Change curriculum and policies to better support the use of traditional knowledge. Understand the life skills and experience of Indigenous people is valuable, and the importance and complexity of languages. Collaborate between teachers, students, (Indigenous and non-Indigenous), Knowledge Keepers/ Holders. Support more Indigenous students, to hold more spaces to help educate the non-Indigenous population (2 red, 1 green)
- Get Indigenous people on your institution's board (2 green, 1 red)
- Bring children and youth into these discussions as well as their desires be heard (2 green, 1 red)
- Recognize that profs are incapable of bringing what Elders bring to the academy (2 green, 1 red)
- Adopt governance models that hold each faculty accountable to Indigenous Knowledge Keepers (2 green)
- Take knowledge acquisition to the land—fund more land-based learning (1 green, 1 red)
- Unsettle white supremacy within all levels of the institution (2 red, 1 green)
- Understanding that learning through storytelling is still learning. Being taught through experience by your ancestors and maintaining those lessons to guide and make you successful through life is a form of legitimate education (1 red, 1 green)
- Acknowledge/respect and take meaningful action in creating space for Indigenous knowledge and its validity (1 green)
- Making achievable goals/targets (1 green, 1 red)
- Address “proof” and “authority” – ways to reference IK- open to all? (2 red)
- Fluency in Cree is worth countless PhDs (mindset shift) 1 red
- To define what constitutes IK, institutions need to first engage the local Indigenous Communities and Knowledge Keepers
- It takes University leadership that is committed to Indigenization to create an environment that honours and values the Indigenous knowledge carried within our communities and by our Knowledge Keepers
- Creating room/space that recognizes Indigenous Knowledge as breaking down status quo thinking on standards (i.e.. Review peer reviewed process, legitimizing Indigenous methods, foster better understanding); review of current Euro-western recognition

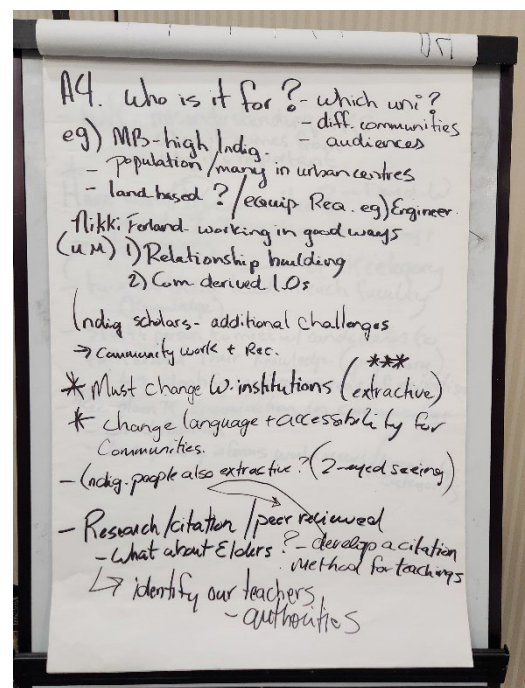
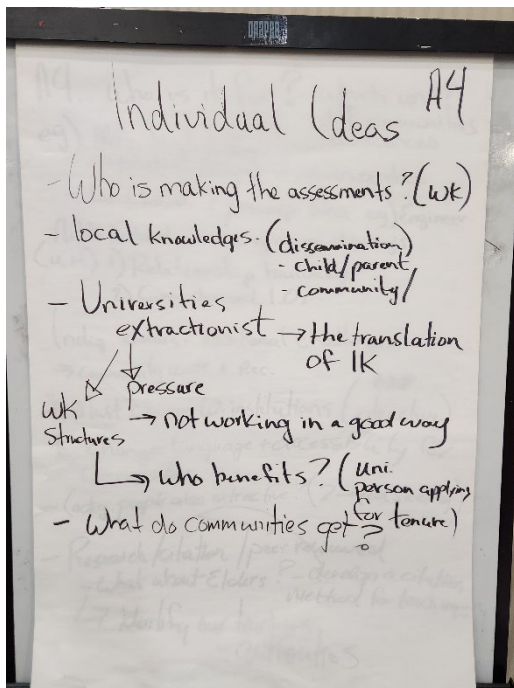
- More emphasis on the idea of relational knowledge and its value as opposed to quantified: measured
- Recognize and define what Indigenous knowledge is should be nation-specific
- No need to re-invent the wheel, look at the other institutions who are leading the way in Indigenizing or incorporating IK
- Treat Cree as an equal to French for PhD second language requirement
- Acknowledge Indigenous educators as specialists
- Faculty needs to come to terms within themselves and accept TK in each faculty (dept) on what TK really means
- Must be a willingness of faculty and gov'ts to recognize IK and institute into academic disciplines as a first
- Message of IK needs to be clear and understood by non-Indigenous societies
- More resources needed to accommodate IK into equal footing
- Identify 'western' disciplines that are IK friendly
- Identify IK Elders/KK who can speak to disciplines and in what ways
- Develop case studies/courses to include IK Elders/KK
- Relational knowledge vs quantitative
- Mind-shift across all discipline
- Orality is equivalent of written expression
- Identify IK Elders/KK from communities representing Indigenous student on campus
- Introduce a student fee line for Indigenous knowledge promotion—compel all students to invest in IK
- University admin step up, show leadership, don't let the union bully you
- Indigenous circles of Education to include Indigenous Women
- Provide language to all Indigenous Students at no cost
- Make space for/dedicate resources to relationship building
- Legitimize/validate IK Keepers
- Collective agreements
- Colonial mindset
- **Understanding/respect/value for diverse knowledges (EQUAL)**
- Stop Western processes use for Indigenous topics
- Mindset shift=transformational change
- Structural change—policies, practices & resources
- The academy needs to internalize the reality that Elders have knowledge that non-Indigenous PhD people don't have, even with all their doctorate knowledge
- Do you know ancestral stories? Do you know the old stories? Can you conduct a pipe ceremony? Can you translate what the spirits are saying in the lodge? Can you connect with Indigenous students? Can you do what an Indigenous Knowledge Keeper can do?

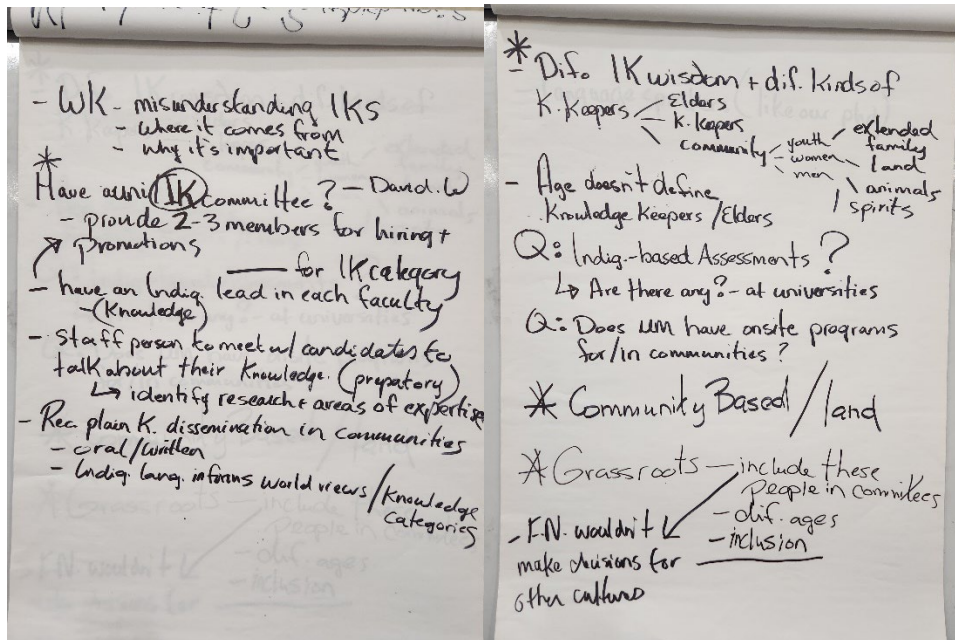
Can you understand the world through the Cree language? Can you identify medicines?  
Can you interpret dreams? Can you relay oral tradition?

- **Better pay/benefits for Elders/Knowledge Keepers**
- Invite local Indigenous Knowledge Keepers to hear their thoughts/ideas, listen to community
- Learn and accept Indigenous knowledge
- Truth vs. fact vs. wisdom vs. opinion
- Knowledge 'owned' by all—barriers to access?
- How do we bring in peer review and 'judging' of 'worth' of knowledge
- Recognize student learning is varied and therefore teaching should be varied
- Instructors/instructions need to be recognized for their unique contributions to teaching K/S/A to SS
- Assessing and Acceptance—traditional knowledge and integrating these into all aspects of learning today
- **Introduce a structure that acknowledges and supports IK Keepers and Elders as Profs and faculty.**
- Re-distribute power and control
- Promotion/usage of Indigenous languages (ie hire speakers not just B.Ed. grads)
- Create roles (in all levels of educational institutions) for Elders to consult with established teachers in order to collaborate on assignments/curriculum and update content to reflect Indigenous teachings
- Knowledge/practices must be introduced at the beginning of education (daycare/elementary) in order to create a society of youth who have an interest and desire to share this info \* Indigenous immersion
- Dismiss archaic processes, rethink post-secondary admission requirements, and acknowledge/credit experiential and traditional learning
- Professors being more open to accepting/viewing IK citations as legitimate sources
- More variety of courses that teach IK
- As a school, more talk about IK
- Collaboration between teachers, Elders, and Knowledge Keepers to work out how to situation Traditional Knowledge
- Conversation with the communities supplying the knowledge—they know who the Elders are
- Difference between Elder, Older, Knowledge Keeper, and when you need to access
- Trust in what we are told about the experience of who is bringing the knowledge forward
- Acceptance or belief that you can have a Masters or PhD from lived experience and it is as valuable as a college/university experience
- Be open to change

- Be open to not being able to hang your credential on a wall
- Citations from Elders/Knowledge Keepers are fact—institutions need to recognize that the same teachings can be told differently
- Provide more space for Indigenous Knowledge Keepers and Elders to share
- Pay Indigenous Knowledge holders and Elders the same as Euro-Western knowledge holders
- Build more funding into dept budgets to have Indigenous Traditional Knowledge holders and Elders come in
- Recognize Elders and Knowledge Keepers knowledge—**e.g. tenure track positions at post-secondary institutions**
- **Union recognition**
- Respect for IK
- Understand if want to teach IK or truth about IK to structure and recognize (?writing unclear) properly
- Offer courses, cultural training, supports
- Work with Unions on collective agreements
- Create formal positions for Elders and Knowledge Keepers
- Identify if you are teaching IK or teaching *about* IK
- Listen to Indigenous voices
- Get out of colonial mindset

#### A4 Breakthrough Room Chart Paper Notes





#### A4 Sticky Notes

**\*This information is a direct transcription of participant notes and has not been altered.**

- Include more local Indigenous members—more community based (3 green, 1 red)
  - More with Indigenous Experience
  - Why them vs us?
  - More grassroots ppl
  - Young, old & 2 spirited
  - Language speakers
- Knowledge Keepers' wisdom, Community Members wisdom, Elders wisdom (2 green)
  - Indigenous Based assessments?
  - Who is this for?
- Indigenous Language knowledge recognized as an academic credential (like being bilingual in English and French) 2 green
- Have university IK committee form which deans must select 2-3 members for all hiring committees, tenure/promotion committees for IK positions and to peer review community credentials of applicants (2 green)
- Indigenous Ppl on all decision-making committees (1 red, 1 green)
- Train individuals to facilitate a pre-meeting with Elders before PLAR of Interview to help them see how work they are already doing is research and to speak to it (1 green)
- How do we move away from extractivism (doing work to get tenure is extractivist) 1 green



- How can students cite elders in papers when assignment calls for peer-reviewed sources? (1 green)
- Structure of tenure and funding is exclusionary for Indigenous peoples – community fund? PI? Elder? (1 green, 1 red)
- All campuses must have on the land teaching spaces
- How to amplify/create a space for all knowledge to be seen as legitimate
- What is dissemination in an intimate or community context?
- Do terms like ‘publication,’ ‘peer review,’ ‘assessment’ have (pr?? Word unclear)
- What is the overall point, are just creating an extractivist framework to more local and IK out of the community, when we talk about academic knowledge and practice are with placing it in the university context?
- What is ‘recovery’ in this context? If we are in the recovery phase of IK and IE then are we thinking from within that structure rather than listening, observing, thinking and reporting—can we truly create a space to allow for these discussions?
- Indigenous based assessment—does U of M have community programs?
- Create a separate space to recognize the IK as its own distinct type of source, that is credible as a peer reviewed source
- Why can’t we use the IK as a source when we accept other sources such as lectures, websites, or guests?
- Tenure and promotion policies need to recognize plain language knowledge dissemination to and within Indigenous communities
- Assessments for tenure and promotion should be an Indigenous-led process—not colonial

#### A5 Breakthrough Room Sticky Notes

**\*This information is a direct transcription of participant notes and has not been altered.**

Categories and notes chosen by group:

#### Indigenous Technology and Infrastructure

- Difference between teaching Indigenous Knowledge and teaching about Indigenous Knowledge (David Newhouse) (7 red, 2 green)
- Digitize/be innovative sharing Indigenous knowledge (1 green)
- Incorporating Indigenous Knowledge in a modern way—Indigenous led
- How are we keeping and sharing knowledge?

#### Sacred knowledge—not to be expropriated

- Spirituality, transition—community practices remain in community (5 green, 5 red)
- Religious and spiritual ceremonies should not be shared (can teach about) 1 red

### Indigenous-led (dots unclear)

- Ownership, consent, dissemination, protection/use
- Informed by Elders & KK, ceremonies as determined by Elders & KK
- Have more KK easily accessible to help students through school
- Considerations: Who is it taught by? Elder or KK? Are we teaching about IK or teaching IK?
- Elder or KK Initiated Engagement with IK

### Land-based approach

- Connectivity to land
- Kinship
- All IK is land-based, place-based education—whose knowledge is incorporated?

### Who informs? Community and Relationship building

- Relationship Building, maintenance, community engagement and consultation with specific nations
- Respectful intentions for community engagement

### Individual Ideas:

- Ownership: Who owns what is taught? Who teaches what?
- Ceremony vs. land-based/Indigenous pedagogy/dissemination by Elders
- Indigenous Knowledge belongs to Indigenous people
- Sacred Items: little boy water drum, ceremonial songs, etc.
- Consent can be taken away
- Taking advantage of Elders and their helpers
- What belongs only in community should be shared/identified by community
- Pan-Indigenous approach: how do we avoid this?
- What community agrees to or person with knowledge can share (not pressured)
- Medicines and lodges
- The teaching of ceremony
- Making space for Indigenous voices
- Who is teaching the class?
- Relationships with community is needed!
- ‘Boundary’ – only he/she/they who are gifted may conduct ceremony
- “Boundary” – Your intentions must be reflected in your actions
- Require sacred designated Indigenous spaces on campus
- Intentions
- Sacred to community: **ceremony**

- IK should probably be voiced from Indigenous peoples
- Indigenous community first
- Community engagement & consultation
- Appropriate literature/resources authored/created by Indigenous peoples
- Boundaries to informing & sacred areas:
  - Ownership—specific to community, family
  - Sacred ceremony practice
  - Taking up space
  - Compensation
  - Pan-Indigenous approaches
  - Visual vs visceral
- Ceremony vs. land based
- ‘ownership’ issues & how academia ‘owns’ info
- IK belongs to Indigenous ppl
- Can inform but cannot be owned
- Dissemination by Elders, directed by Elders
- Indigenous methodologies & Research methods
- Working in good ways
- Usable knowledge that informs all people → all knowledge is applicable if presented in context

## Appendix B

### B1 Breakthrough Room Chart Paper Notes

**\*This information is a direct transcription of participant notes and has not been altered.**

Post-secondary institution run-programs for internet/install/support

- Co-developing with communities
- Celebrate learning
- Draw from knowledge of community (experience)
- Research grants
- Advocate (effectively)
- Use profit from international enrollment to fund training
- Champion research/data/proposals (Post-secondary institutions work with Indigenous communities)
- Eg. Jordan’s Principle idea—give the essential service—pay later (who?)
- Post-secondary institutions—community based programs—design more, quicker
- Post-secondary institutions—survey community – needs? (programs)
- Internal advocacy within post-secondary institutions (leverage)
- Our missions need to change/reflect priority to bring education to communities

- Can't just advocate for 1 essential service: Internet vs H2O? Housing?
- Lobby province to change certification process ie. Undergrad not allowed online but grad studies can be
- Advocate to unions—tenure—online or in person
- Starlink—short-term solution
- Research network for all post-secondary institutions—mrnet/the dark fiber net
- Internal IT @ institutions – create supports for communities
- Buying power/shared
- Advocacy—building capacity
- Internal institutional challenges—address IK=WK
- Community collaborations—needs—how can we support
- Shared purchasing
- Collaboration/problem solving—capstones
- Media/communications
- Advocacy
  - Internal advocacy for community-based learning (2 green)
  - Government, for POST-SECONDARY INSTITUTION internal systems change (1 green, 5 red)
  - For more Internet connectivity for their students and employees
- Capacity-building:
  - Draw from existing knowledge in community (2 green)
  - Education and Training (1 red, 1 green)
  - Train locals to do the jobs needed so they can run more efficiently as a community (train the trainer, build capacity) 3 red in between this point and the next
  - Provide different alternatives to learning (not just online or in Winnipeg)
  - Sponsor trainees to go to remote communities and help with development (1 red)
- Leveraging
  - Leverage expertise – research, IT, legal (2 green, 2 red either here or on above point-- unclear)
  - Technical advice from IT departments (1 green, 1 red)
  - Relationships – industry/post-secondary institutions/communities—make connections for communities (2 red)
  - Leveraging existing infrastructure (Starlink, bipolar lines, Hydro, research)
  - Industry/academia partnerships (learn how to build/maintain infrastructure)
- Relationships/Collaborations
  - Research—Post-secondary institutions to help/conduct community-based and led research (2 green, 2 red)
    - To collect data, build course, help us know our options to get different training online
  - Shared purchasing

**B1 Individual notes** that are not covered in chart paper notes:

- Advocate to government for the mindset of education for all in response to call for action document
- Blended model of training instructors
- Advocate to other levels of gov't
- Community/nation-based programming
- Developing skills to build the infrastructure
- Work integrated learning opportunities
- Co-operatives
- Research grants/foundations
- What do FN need?
- What do FN want?

**B2 Breakthrough Room**

Participants chose not to engage in the formal facilitation process, so all notes were recorded by the notetaker.

**B3 Breakthrough Room** Sticky Notes

**\*This information is a direct transcription of participant notes and has not been altered.**

Education in Community and Resources

- Connectivity enables online post-secondary and training in home communities, mental health and therapeutic services and medical consultation (3 green, 3 red)
- Increased access to connectivity allow for remote learning and work (2 green)
- Connectivity equals opportunities for communities stating needs efficiently and joining conversations (virtual access to gov't etc.) 1 green, 2 red
- Improved communication, economic development, communities/province at the table but would gov't listen, revolving funds, education for community online learning (1 green)
- Province needs to be at the table with communities to make the blueprint work. Connections in the north need to be improved to connect with communities to make blueprint work (Blueprint needs Indigenous people voices) 1 green
- Seasonal weather conditions (internet etc.) are challenges to reach community input (1 green)
- Benefit: connectivity for k-12 schools leads to pathways for collaboration, shared programming, professional development
- Benefit: increase in remote jobs post-pandemic means possible career opportunities, jobs for people living in remote communities if we can get connectivity
- Internet connectivity throughout the province will create the ability in all communities to join conversations virtually, in order to provide the perspective of said communities

\*These communities know what they need and need an efficient way to communicate those needs to gov't

- Inside look. Live province-wide teachings

If we wanted to have a provincial coordinated approach... who should meet together?

- Resource and service providers
- Independent business owners
- Educators
- Ken Sanderson
- People from the north
- Representation from each Northern Community affected (reps from local gov, ed, businesses, youth, medical)
- G of M is not well situated to organize this as it becomes about power and money. Rather, it needs to be community-based with Elders.
- Manitoba Education and Early Childhood Learning
- Manitoba First Nations Education Resource Center Council
- Northern School Divisions (Frontier, Mystery Lake, Flin Flon, Kelsey, Swan River, Mountain View, Lakeshore)
- Manitoba First Nations School System

Funding

- A co-op type business set up province wide (5 green, 7 red)
- A provincial equalization payment cost structure (2 green)
- Cooperatively: community, federal, provincial \$\$ work togetherà Help/learn from/with one another
- All participating communities, FNs, municipalities, towns, cities-- On a rotating basis, Council at the table

Communities NEED to be at the table—ask the communities themselves

- Work together to get connectivity for the Northern communities—no-profit business (4 green)
- Who should be at the table? Ask the communities themselves (community leader, educators, students, innovators, service providers, gov't) 5 red, 1 green
- Community voices identifying regionally specific needs (1 red, 1 green)
- Community-based education organizations, business and local governance, youth, Elders, community members
- Need technical 'translators' at table to describe structural options in everyday language  
\*who have no agenda
- People with no \$ or power agenda at table
- Indigenous communities, youth, governments, post-secondaries, tech/telecom companies--- advocating/pressuring the Fed/prov gov't on right to access

**B4 Breakthrough Room** Sticky Notes

**\*This information is a direct transcription of participant notes and has not been altered.**

Lobbying/Gov Barriers

- Legislated access to reliable connectivity (4 green, 3 red)
- Simplify (1 red)

#### Investing/Resources

- Cost of internet and infrastructure (3 green)
- Invest in community (2 green)
- Re-deployment of unused devices – there is tech sitting idle

#### Indigenous-led-- Build Community/Relationships

- Need to build strong partnerships with Indigenous and non-Indigenous communities
- Peguis story & Fisher Branch (4 green)
- Advocate and ally with community (2 green)
- Sharing is a teaching in our FN communities—why can't homes share internet-- for FN this is natural (2 green)
- Solutions should be community-driven to address varying needs
- Where's the community representation—their voice, their experience on their issue
- Listen and take action – meet community where they're at, maintain relationships

#### Responsibility and Pimatisiwin (life) 4 green dots appear to be voting for Responsibility

- IT industry to be mindful of environment sustainability—damage to the land (2 green)

#### Capacity Building (3 green and 3 red stickers on chart paper, vote unclear)

- Socio-economic issues in community that cannot afford or support current or future builds (1 green)
- Better internet will provide increased school resources, teachers etc. (1 green)
- Training for parents
- Need increased connectivity but results in loss of interpersonal connection

#### Additional individual notes:

- Progressive relationship building between those who make decisions and those who are affected by decisions
- Consider the cost-saving and environmental impacts to a collaborative approach
- Involve the voices of community, as well as political and business partners
- 'inside look'—province run virtual gatherings sharing a live view on each community's way of life—every community would have a designated IT trained chair holder
- Benefits—remote areas would have access to education, training, conferences etc. that they often have to forgo or they are forgotten
- The focus should be helping one another. It is not about profit or economic gain.
- All nations, all generations should be at the table
- Great relationship, kinship, trust
- Knowledge Keepers, Elders and variety of ppl (scholars, community members)—rotation is important
- Uniformity but with diversity- local heart
- Increased societal health and economic development and wellbeing
- Every Manitoban would have access to strong Internet. Anyone could learn and work from anywhere. Training could be taken in own home community. Buy in and support

from all so collaboration is strong with excellent ongoing funding and profits to communities to increase societal health and economic development

- Increased access to connectivity increases ability to participate fully and to succeed
- Strong partners: control to community—can be experts/share experience
- Socio-economic issues in community that cannot support future builds
- Poverty makes it difficult to afford internet services, especially because everything costs more in remote communities.
- Capacity & infrastructure
- Not everyone is computer-literate, especially our First Nation Elders—**need training** so everyone can use technology—build digital capacity
- Quality of life
- tele-medicine
- Know history of the land
- Develop pathways for training into IT programs for capacity building
- Academia has research departments, so let's utilize them for supporting research outcomes to support Indigenous communities
- Smaller communities scattered across the south make it hard to get service to all areas
- Better equipped schools—with resources
- Update learning styles/academics—to prepare to leave home for high school, college and university
- Tech hubs—computer banks
- Challenge of operating in Telco's shadow if not served by them
- Sharing access to library resources with community
- Government fiduciary responsibility
- Lack of allyship
- Proximity to urban centers make Southern Communities not a priority
- Community politics
- Perception that Southern Communities have more opportunities and less barriers

### B5 Breakthrough Room Sticky Notes

**\*This information is a direct transcription of participant notes and has not been altered.**

#### Infrastructure/Accessibility

- Isolation Location (2 green)
- Accessibility/Infrastructure (1 red, 1 green)
- Infrastructures (washroom, electricity)
- Lack of public space—should aim to serve Manitobans equally
- I'd like some internet speed please
- Environmental issues

#### Capacity



- Increase commitment to improve and increase all social determinants of health (4 green)
- SDOH/Basic Needs—housing space, water, nutrition (2 red, 1 green)
- Access to: hardware, infrastructure, capacity (2 red, 1 green)
- Connectivity capacity

#### Education

- Community-led
  - Community strengths to be shared with other (language, teachings)
  - Consider impacts of connectivity interrupting traditional ways—how this should be managed
  - University programming jointly created and governed with communities (6 green)
- Inconsistent educational workforce/curriculum—not culturally relevant—post secondary not in community (4 green, 2 red)
- Relevant curriculum Limits to Northern IT knowledge.
- We don't know what we don't know!

#### Funding

- Fiduciary responsibility of Fed gov & treaties to increase access to education (7 green)
- Money and Funding
- Government priorities

#### Advocacy

- Connection with urban resources (3 green)
- Southern Advocates: share our voice (2 red)

#### Individual Notes

- Who communicates the needs and barriers in the North?
- Network of Northern Aboriginal Professionals
- Computers for ALL students—tech requirements—access to Wi-Fi outside of school and school hours
- Increase capacity and address systemic barriers to education and employment
- To be successful students need food, housing, clothing, health care, mental health care, and breadth and depth of high school subjects
- Given strength of Indigenous languages in the North, how can we mobilize that knowledge and skills to support language learning across the province
- Universities need to listen to northern communities—to learn from them educational priorities and consult/learn from them how to best incorporate Indigenous content into programs delivered in North—on the land—role of languages
- Given scarcity of high school teachers in north universities need to do more to support student access to math, science, writing needed for university success
- Are there structural/cultural/social supports needed in complement/adjacent to this capacity/growth?

- Need to consider that there are also proper cultural/mental supports with increased access i.e. because of social media impacts on wellness of children and youth
- Consideration of the impacts on communities that lead a traditional way of life—will increased connectivity interrupt this—important that it is community led
- What are the debates around content and does a concept such as “Canadian content” have merit here?
- Who ought to be consulted, do we privilege progress and/or tradition/culture?
- Are there traditional forms of communication that ought to be privileged/preserved?
- Need to identify careers most needed in North from North and work with them to create programs with more indigenous content and on land learning
- Summer camps in community
- Keeping the balance
- Need to properly resource/support other needs as well
- Remoteness/isolation
- Affordable food- living
- Access to internet/cellular
- Access to professional resources—PSE, Health care
- Jobs—mostly band related
- Social-economic needs
- High rate of suicide in a number of communities

## Appendix C

### C1&2 Breakthrough Room Chart Paper Notes

**\*This information is a direct transcription of participant notes and has not been altered.**

Articulation Agreement- How could it support?

- Province giving space and pathways/funding—but give the communities power to create languages articulation agreement
- Territory-specific (FN—province—school division, FN tribal council etc.)
- Can have an improved/informed system for MB
- New levels of trust between entities?
- Intentional, mutual acceptance/understanding province wide
- Clarity of the learning journey
- Coordination
- Agreed upon mandatory/components
- \*get partners together and talk re articulation agreement (post-secondary institutions)
- Reduce barriers for students
- More economical
- Reduce duplication of courses
- Why have an articulation agreement? Why can’t institutions offer the same courses?
- Data collection opportunity?

## Barriers

- SLDS-student level data system- Gov. MB-being developed—system to capture student info creates possibility for these kinds of programs
- BC already has this structure
- \* We don't share & collaborate (Post-secondary institutions)—data—info
- Need new mindset/TRC
- Power/Control/Compromise
- Relocation?
- Inclusion—there will be fall-out
- Student challenges—missing community and supports & family, location, culture shock
- Offer in communities? How can we draw on community strengths/assets?
- How can North & South work together better?
- Policies \* who is questioning these?
- Power struggles—who do they benefit?
- Cost? To get people to invest in articulation agreement
- tech & bandwidth
- Academic rigor-- teachers
- Capacity in institutions
- \$/resources/people
- \* institutional priorities province funds ac. Programs--- is there money behind Indigenous languages?
- Money in the North for institutions:
  - Communities opt-out
  - Selectivity
  - Relationships

## Barriers

- Data collection systems
- Funding/capacity—Indigenous Post-secondary institutions
- Collaboration
- Tensions
  - Academic rigor
  - Systems
  - Power/control
  - Lots of change
- Definitions of scholarship and success
- IK vs Western system

## Pathways/Transform + benefits

- Simplify student opportunities
- Reduce costs
- Increase flexibility—institution -- students
- Recruitment (institutions)
- Decolonizing institutions

- Community/Learners
- Language revitalization
- Growth for communities and students
- Rebuilding cultures
- Choice
- Acknowledging and honouring traditional ways/knowledges & languages
- Making space

#### Individual Notes

- Encourage ideas from Indigenous communities
- Empower the legitimacy of education around language
- Make language retention a feasible goal
- Balance the power, share it
- School-to-school process isn't identified
- May help bring partners to the table
- Reduces barriers to certificates/diplomas/degrees
- Create unilateral requirements to obtain certificates/diplomas/degrees
- Improved and reformed systems in Manitoba and a better way for us to do things
- New level of trust between entities
- It will not happen haphazardly—it is intentional
- Barriers: policy, power, not always a student first thinking, getting everyone to the table, cost, tech, bandwidth, too many institutions start at no.

#### C3 Breakthrough Room Chart Paper Notes

**\*This information is a direct transcription of participant notes and has not been altered.**

#### Assessment

- Make sure assessments are appropriate (Oral) 1 green
- Support teachers from a pedagogical perspective (lesson plans, assessments, etc.) (3 red)
- Help one another (1 red)
- If language is identity, why do we need to assess it?

#### Joint Committee Approach Elders/Community

- Joint committees to develop common curriculum (languages) with content language subject matter experts, Elders, and Indigenous Knowledge Keepers to co-create/develop resources/framework
  - Curriculum packages
  - Resources
  - Assessments
  - Framework/approach
  - Levels
  - Sounds & pronunciation
  - Conversations
  - Dialogue

- Thinking, worldview
- Provincial Indigenous languages council to develop outcomes and standards (MALS)
- Use MALS framework for a national framework

#### Supports

- Safe space for discussion and application (2 green, 1 red)
- Funding

#### Community-Led

- Common curricula does not account for dialect and land-based language
- There needs to be General Learning Outcomes but room for local/geographical uniqueness
- The Indigenous languages are the first languages on this land
- Driven by community Elders (to use as a guide)
- Framework that's a guide and not rigid

#### Uncategorized comments

- Have common standards but also recognize the “localness”
- Reduce barriers for students living and learning in different regions of Manitoba
- Most efficient use of limited language teachers currently in the system
- Respect the different ways of learning and it might not be universal—create a written understanding
- The language is contemporary
- Land-based teachings—connecting to the land
- To take place in consultation with Indigenous communities
  - partnerships are absolutely vital
  - break down barriers as far as recognizing Elder/Knowledge Keeper credentials
  - “Sacrificing Policy” an important piece moving forward
- Coordination amongst institutions is important
- The BC model seems to be extremely effective
- MALS
- Joint committees to develop curriculum
- Common standards/outcomes (objectives)
- Standardized curriculum approach/design
- It is an utmost importance to learn your mother tongue—some former teachers, church clergy learned the Native language in order to communicate
- Language is Identity
- Language teachers have respect for unique dialects event though it is the same language
- Language differs in each community—I liked how the keynote speaker spoke of sounds of language as a base
- Create levels of language learning like Nicola model
- Funding for language consortium to create common curriculum
- Post-secondary requirements shape breadth-depth of K-12 programming—subject—immersion

#### C4 Breakthrough Room Sticky Notes

**\*This information is a direct transcription of participant notes and has not been altered.**

- Extend recognition to language holders (3 green)
- Accredited college programs that transfer to university degree (created and supported by the province (2 green) Land-based language learning (2 green, 1 red)
- Reconciliation means also funding from gov'ts like funding languages (2 green)
- Assessment for language courses should be based on oral fluency (2 green)
- Connecting with surrounding communities, Elders, and Knowledge Keepers (1 green)
- Pay language keepers equivalent to tenure professors (1 green)
- Community circles/led (1 green)
- Centering Indigenous languages in institutions (naming/pd/policy) 1 green
- Yellowquill follow BC, negotiate funding from language revitalizations funding from government (2 red, 1 green)
- Language revitalization, students having jobs in Winnipeg Regional Health Authority as language interpreters, \*Indigenous personal care homes (1 green)
- Students to have careers after school that provide culturally safe language roles (1 green, 1 red)
- Create articulation committee for MB with governments- language revitalization -- students (such as Yellowquill) can continue on (1 red, 1 green)
- No pre-requisitions or tuition (1 red)
- Lifelong learning, non-credit options & multiple credit options (1 red)
- FREE access to language—create central online channel for sharing oral language (stories, children's books, etc.)—funded by followers/ads from schools (1 red)
- First Nation communities need to lead their own languages and should be the ones you meet with individually to develop policies and curriculum(1 red)
- Immersion opportunities (esp. land-based ) 1 red
- Expansion of course options
- Digital tools-sponsored/supported by institutions—promoting fun, free lifelong learning
- Immersion of language (events, signage, etc.)
- Free, fun, out of Institutions, recordings of Elders online, accessible to all
- Reframe the idea of time-limited learning to one of lifelong-learning (“failing” is only a reality in a systemic definition)
- Language proficiency/fluency for employment

#### C5 Breakthrough Room Sticky Notes

**\*This information is a direct transcription of participant notes and has not been altered.**

- Fear of Failing at your own language (6 green)
- RPL—how can you show me—options, choices
  - Indigenous assessment methods ---Language and cultural proficiency – verified by Elders/Community (5 green, 1 red)
- Breakout the way in which language is assessed i.e.. Spoken vs written (4 green)

- Respect Indigenous lived experience knowledge in classroom, need more grassroots input on the process (4 green, 3 red)
- Make policies adjust to their learning (4 green)
- Cultural and Elders’ Teachings—traditional teachings e.g. language (1 green)
- Modernize policy and legislation (1 green)
- Authentic assessment—Indigenous perspective not western (1 green)
- Get over yourself (2 red)
- Get references to vouch for your knowledges (1 red)
- Universities taking ownership of language and materials
- “Enforcers” go to community and learn
- Humility
- Understanding that there is a variety of dialects and languages and standardization of one may not transfer over to the other
- Working with communities to determine the specific language and cultural practices
- Utilizing tools and resources from Indigenous organizations
- Micro-credentials: speak, write, read, teach
- Allow for transfer credit even if language not taught at new institution
- Land-based learning
- Focus on oral? Give summary to what was taught
- Work with community to learn
- Re-evaluate admissions criteria or job description
- Cultural exploration Or Indigenous immersion taught by Elders
- Practical language & skills exams (marked by Elders)
- References of prior skills (e.g. raising many children = Early Childhood Education Indigenous)
- Accept the person’s insight, experiences in the classroom--many Indigenous students speak about their knowledge and experience not being respected from the instructors and fellow students--why are there no more community people here?
- Recognize that there is a wide variety of FN cultures and languages--these teachings are passed down from generation to generation—ancestors/Elders were and are good teachers –e.g. Land-based learning—hunting, trapping, beadwork, traditional wear (mukluks, moccasins, beaded jackets)
- Less barriers to PLAR—assessment? Who is doing the assessment?
  - Various options—oral, written, self-reflection
  - K-12 cultural credit—only one credit can there be more opportunity or different levels—Grade 9, 10, 11 & 12?
  - Colonial education vs IK education
  - How do you fit this in a colonial institution? Can this be cross-curriculum?
- Policies to recognize/initiate PLAR
- Implement short checklist of basic criteria
- Adjusting policy
- Bringing policy holders (enforcers) to communities to learn/understand

- Humility, if the holder is unable to understand/do they cannot say it's not education
- Workplace: Review job descriptions and modify posts
- Education: review admission criteria, re-assess the courses
- Access the impact of applicants' prior actions
- Utilize grassroots Indigenous organizations' tools and resources e.g. Indigenous Languages of Manitoba
- Practice and understanding of how "assessments" are done through Indigenous perspective & worldview and not through a western lens or trying to fit into a western box or checklist
- Consistent and unbiased "assessors"
- Assessors should be held to a high standard