



A FIRST PEOPLES POST-SECONDARY STORYTELLING EXCHANGE

Intersecting College and Community Circles

KANIEN'KEHÁ:KA RESEARCH FINDINGS (Kahnawake, Kanehsatake, Akwesasne)



2016-2021
www.fppse.net

Prepared for
Kanien'kehá:ka Participants & Partners

Prepared by
Morgan Phillips
Michelle Smith
Nicole Ives
Elizabeth Fast
Laura Shea
Mel Lefebvre

Host Institution
Dawson College

Funded by
The Social Sciences and Human Resources (SSHRC) Council of Canada

Cover
Beaded Yoke by Brooke Rice
Pattern Design by Merit Cross
Photo by Lisa Neilsen

Graphic Design
Cheryl Delaronde

March 2022

ACKNOWLEDGEMENTS

Many individuals and academic partners have contributed to this project from 2016-2021. The research team extends a heartfelt niawen-hkó:wa (big thank you) to our partners, community advisory board members, research staff, and especially to our storyteller participants including individuals, families and community members from three Kanien'kehá:ka communities – Kahnawake, Kanehsatake and Akwesasne, who took the time to share their valued stories for this project.

In addition, we thank Susan Briscoe, who was the original team leader on this project but, due to a terminal illness, stepped down as project lead nearly one year into the project. We are grateful for Susan's foresight and commitment to Indigenous education.

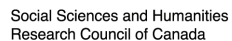
We hope that the information contained in this report will be useful for your community now and in the future.

Niawenhkó:wa/Big Thank you to Vicky Boldo (Cree/Métis) and Elder Amelia McGregor (Kanien'kehá:ka) for facilitation and guidance at our project celebration and web launch, and to Tauni Sheldon (Inuit) and her son Alapi (Inuit) for lighting and tending the Qulliq as the stories were brought to light on February 16, 2021.



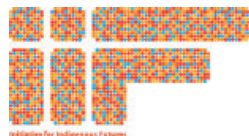
TABLE OF CONTENTS

Preface	4
Welcome to the First Peoples' Post-Secondary Storytelling Exchange (FPPSE) Project	5
Project Summary	6
Overall Recommendations	7
FPPSE Goals	8
The Kanien'kehá:ka Research Setting (Kahnawake, Kanehsatake, Akwesasne)	9
The Project (visit fppse.net)	10
Methodology	11
Research Findings	12
Kanien'kehá:ka Findings	13
Appendices	19
Appendix 1 – Challenges & Barriers	19
Appendix 2 – Supports	20
Appendix 3 – Transformation	21
Appendix 4 – Future Vision	23
Appendix 5 – Meet the rest of the team	24, 25

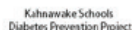


Conseil de recherches en
sciences humaines du Canada

Canada



ᑲᑎᐱᑲ ᐃᑦᑲᑦᑲᑲᑲᑲᑲᑲ
Kativik Ilisarniliriniq



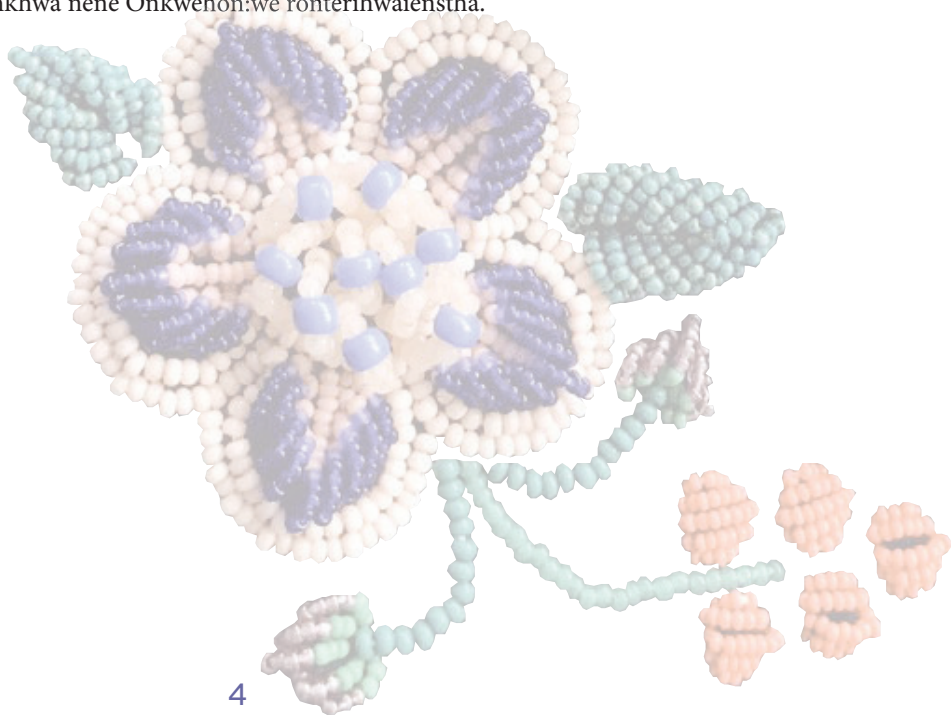
PREFACE

I am grateful for having the opportunity to coordinate the research of this important project, and grateful to all Kahnawakehró:non who were a part of this project, either by generously sharing their educational journeys, by being part of the research team, attending conferences and presentations, making films, or even sharing a meal. It is our hope that this project is meaningful to not only those directly involved in the project, but meaningful in a way that facilitated exchanges and new friendships with other nations across Turtle Island, and meaningful as a way of contributing to change for Indigenous students at the higher education level.

[Kanien'kéha translation]: “Tekatenonhwerá:tons tsi wakate'shén:naien aontakerihwaniarotáhrhoke ne nahò:ten karihwisakónhátie ne kí:ken iorihowá:nen ioterièn:tote, tánon tekhenonhwerá:tons akwé:kon ne Kahnawa'kehró:non néne tsi niiá:kon tionkwatenróhon ne kí:ken ioterièn:tote aorihwà:ke, ótia'ke waonthró:ri tsi ní:tsi wa'tiontóhetste tsi waonterì:waienste, ótia'ke waontatia'táhrhàse ne ratirihwí:saks, tsi waontià:taren tsi katsenhaién:ton tánon kana'tonnión:ni, tsi tei'óia'ks wa'akónnion, tóka'ni tsi taióntkahwe ne kákhwa.

Nè:'e iakwaská:neks tsi nahò:tenk eniorihón:take ne ón:kwe akorihwà:ke ne kí:ken ioterièn:tote, tsi eniorihón:take tsi enwatenró'se-ronniánion tsi na'tehóntere ne onkwehón:we tsi thatinakerénion ne Korahnéshon, tánon tsi eniorihón:take tsi tenkaté:ni tsi ní:tsi te-niontóhetste ne tioterì:wate ionterihwaienstákhwa néne Onkwehón:we ronterihwaiénstha.

Niawen'kó:wa,
Morgan Kahentonni Phillips, PhD
FPPSE Research Coordinator (2016-2021)



Welcome to the First Peoples' Post-Secondary Storytelling Exchange (FPPSE) Project

We are pleased to share with Kanien'kehà:ka participants and partners the research findings from the First Peoples' Postsecondary Storytelling Exchange (FPPSE) from 2016-2021.

At the heart of the FPPSE are the stories! Students, grads and their families shared so many stories of resilience, transformation and solidarity; stories that speak to the urgent need for change in formal education, and the ways that Indigenous identity and culture remain an enormous source of pride, inspiration and motivation.

As part of the dissemination process of this project, we promised to return the findings to communities and our partners and funders. This booklet was prepared for the Kanien'kehà:ka Storytellers from the communities of Kahnawake, Kanehsatake and Akwesasne who participated in this project. Storytellers were post-secondary students (current and past) and family members who shared their heartfelt personal educational journeys with us.

It is also for our research partners and funders, and to anyone from our communities with an interest in learning about a research project and findings aiming to increase access for First Nations, Métis and Inuit students around culturally responsive higher education. Similar booklets have been prepared with research findings from Cree, Inuit, and people from different nations living in Tiohtiá:ke (Montreal).

*I was born here for a reason, in this time, change is gonna happen...
my hope for the future would be having people look at us the same as everybody else,
not having stereotypes anymore, having more Indigenous teachers teaching classes to us,
having more hands-on learning.*

(Kanien'kehà:ka Storyteller, Kanehsatake, June 4, 2017)

PROJECT SUMMARY

In response to Canada's Truth & Reconciliation Commission's Calls to Action on improving the postsecondary experience for Indigenous students, a team of academic researchers came together in 2015/16, and successfully applied for research funding for the First Peoples' Post-Secondary Storytelling Exchange (FPPSE) Project. In a participatory way, for the next 5 years (2016-2021) educational journey stories were gathered from over 100 people from more than 20 Indigenous communities from across Canada who were living in Quebec during that time. The project home base was at Dawson College in Montreal.

Our storytelling exchanges transpired during Talking Circles and individual and family conversations, and narrative films created in collaboration with a project filmmaking partner, Our World (<https://www.ourworldlanguage.ca/>). Many participants agreed to share their filmed stories on our website (fppse.net) to inspire, teach and engage others to envision a different future for Indigenous education in Quebec.



OVERALL RECOMMENDATIONS

To support the transfer of knowledge of the stories shared in this project, and address the vast education gap, we call for action from post-secondary educators, administrators, community organizations and policy makers. The future vision expressed by over 100 First Nations, Inuit and Métis storytellers put forward concrete recommendations for change.

General Recommendations

1. Post-secondary in community so students have the option to study at home
2. More Indigenous institutions, programs & meeting spaces
3. More Indigenous teachers, staff, leadership
4. More Indigenous students
5. Stronger bridges between community & academic institutions
6. Increased traditional knowledge-based learning in all disciplines
7. Land-based pedagogy
8. Mother Tongue courses & accreditation
9. Make French language learning an option
10. Childcare and Family support
11. Better access to and support in Science and Math-based programs
12. Training for teachers to better understand Indigenous students' contexts and better address sensitive topics in class
13. More transition programs

Kanien'kehá:ka Specific Recommendations

1. Access to elders
2. Cultural safety faculty training
3. Spaces for knowledge exchange
4. Improved college preparation
5. Arts and filmmaking programs
6. Make French language learning an option
7. Land-based learning/pedagogy
8. Indigenous people in leadership in post-secondary institutions
9. Eradicate stereotyping and racism

FPPSE GOALS

The aim of FPPSE was to improve Indigenous students' access to post-secondary learning and contribute to decolonization and Indigenization of educational institutions within the province of Quebec. The FPPSE Project shares stories from Indigenous students, families and community participants with the goal of improving the postsecondary experience for future generations.

Our goals were to:

1. Co-create new stories about postsecondary education to inspire and support Indigenous students to pursue their academic goals
2. Strengthen community-college/university ties
3. Advance the academic institutional decolonization processes
4. Provide recommendations and calls to action around:
 - ✿ Making the school environment more welcoming for Indigenous students
 - ✿ Making programs more relevant to both Indigenous students and the needs of their communities
 - ✿ Advocating for more student support centres at postsecondary institutions
 - ✿ Calling for more teacher training and striving to eradicate racism at school

Central to this approach has been relationship-building:

1. Across Nations
2. Between communities and educational institutions
3. Among students, researchers and families

Our process has led to the creation of a community of educators, students, emerging and established scholars committed to closing the gap between Indigenous and non-Indigenous learners in Quebec. This includes sharing our stories with the world, in communities and classrooms, among students, families, teachers and educational leaders.

THE KANIEŃ'KEHÁ:KA RESEARCH SETTING

(Kahnawake, Kanehsatake, Akwesasne)

Kanien'kehá:ka people from the communities of Kahnawake, Kanehsatake and Akwesasne took part in this study as participants. We also hired a research assistant from Kahnawake who helped conduct interviews, analysed data and contributed to the writing of the final research findings. Niá:wen to Kahawihson Horne.

The Kanien'kehá:ka (People of the Flint) are one Nation of the Six Nations Iroquois Confederacy, known as the Haudenosaunee (People of the Longhouse). The Kanien'kehá:ka are descendants of an ancient society with a rich, vibrant, and unique heritage and despite colonial efforts to eradicate the culture and traditional teachings, their resilience has helped to keep much of their language and culture intact. In recent years, following the 1990 Oka Crisis, language and cultural revitalization efforts have steadily increased.

Today Kanien'kehá:ka communities are spread out in eight different communities throughout Quebec, Ontario and New York State (see Map 1)

Map 1. Contemporary map of Haudenosaunee communities (Kanien'kehá:ka Onkwawén:na Raotitiókhwa/Cultural Center in Kahnawake, 2006)



THE PROJECT (VISIT [FPPSE.NET](http://fppse.net))

Between 2016 and 2019, 14 Kanien'kehá:ka people shared experiences in storytelling exchanges that were both audio and video recorded. There were seven individual interviews, two pairs, and one family which included three individuals from three generations – grandmother, mother and daughter. Many of the individual and family stories, as well as the films, are on the project website, fppse.net.

Two series of filmmaking workshops (11 days in 2018, and 8 days in 2019) were held at Dawson College and the Kahnawake Skawen'io Library. Participants were mentored by Indigenous filmmakers in scriptwriting, animation, filming and editing. Workshops culminated in a community screening held at the library. The filmmakers have gone on to present their films among renowned Indigenous creators at festivals such as ImagineNative, Asinakba and Maōriland in Aotearoa.

Many students from Kahnawake, Kanehsatake and Akwesasne who chose to pursue higher education, attend postsecondary institutions in the city of Montreal. For the Kanien'kehá:ka people, although education in Canada generally falls under provincial jurisdiction, the federal government allocates funding for tuition, textbooks and living expenses and is administered in each community. Federal funding is transferred to communities and funds are administered through the Band Council's education funding, or education departments operated by Kanien'kehá:ka people within each community such as the Kahnawake Education Center. Post-secondary students are also eligible to apply for scholarships, bursaries and fellowships across Canada.

During Talking Circles and Individual Interviews with participants, and one family, the following guiding question was asked:

What are your stories or experiences about Post-Secondary education (past or current)?

We were also interested in:

- Views and perspectives on postsecondary education in general
- Challenges

- Successes
- Existing supports
- Future Outlook (recommendations)

METHODOLOGY

The project was youth-driven and participatory, ensuring that students and community members were involved in the planning, data collection, data analysis and knowledge sharing. We created Community Advisory Boards for guidance throughout the project and created opportunities for building capacity among emerging Indigenous scholars. We collaborated with filmmakers, schools and educational organizations in Kahnawake, Nunavik and Tiohtiá:ke (Montreal).

The project used Indigenous research methods such as Talking Circles and the team took the utmost care to practice Indigenous protocols, processes and ways of knowing grounded in ethical research. The Kahnawake Schools Diabetes Prevention Project (KSDPP) Ethics Protocol was an essential guide for the team.

This project used a decolonizing research framework in the following ways:

1. Indigenous methods such as storytelling, is a legitimate way of sharing knowledge;
2. Flattening of hierarchies and collective decision-making throughout the project;
3. Emphasis on process, transparency, relationship building, care and support;
4. Incorporating culture, ceremony and spirituality;
5. Creating a culturally safe place for Indigenous research assistants.

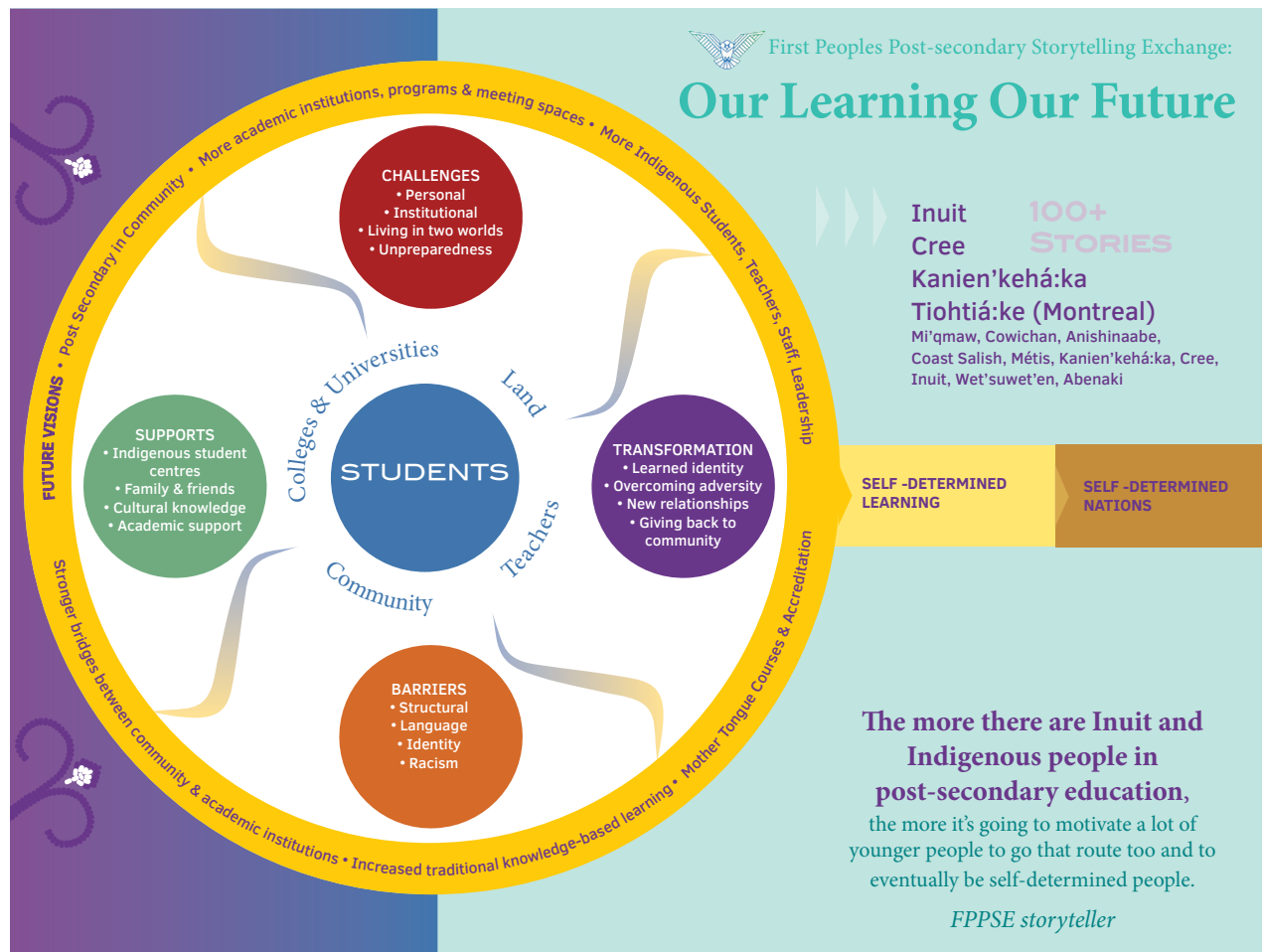
During storytelling exchanges, each participant had the choice of telling their story on audio or video, individually or with a friend or family member. Some storytelling exchanges took place in personal homes, some at school. We made sure participants had food and drinks, and offered cultural and spiritual support. All stories were transcribed, and participants were asked if they preferred this be done by a non-community member. All participants of this project were gifted with an honorarium. What we learned is that taking the extra time to add these steps into the research process contributes to building trusting relationships with each other, which usually end up being long-lasting.

Research Team:

- ☼ Susan Briscoe (Dawson College), former Principal Investigator
- ☼ Michelle Smith (Dawson College), Principal Investigator
- ☼ Elizabeth Fast (Concordia University), Co-Investigator
- ☼ Nicole Ives (McGill University), Co-Investigator
- ☼ Jason Lewis (Concordia University & AbTec), Co-Investigator
- ☼ Morgan Kahenttonni Phillips (McGill University), Research Coordinator
- ☼ Laura Shea (Dawson College), Institutional Liaison
- ☼ Austin Lazare (Kahnawake), Video Production

RESEARCH FINDINGS

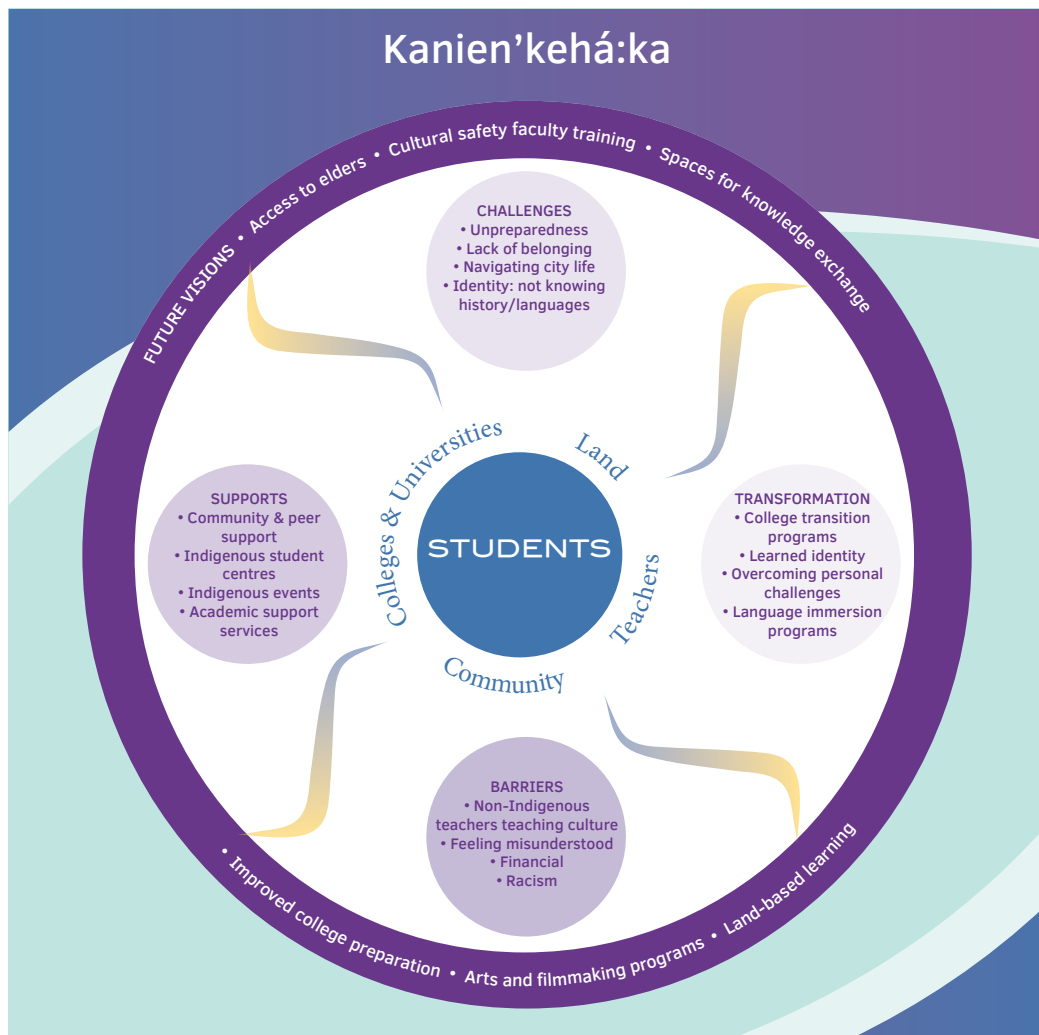
This infographic represents overall findings of the project from many different First Nations, Inuit and Métis living in and around the Montreal area during the project. Specific details about Inuit, Cree and several other Nations from across Canada can be found in either Nation specific booklets similar to this one, in the overall Research Findings Report (2021), or on our ffpse.net website.



KANIEŃ'KEHÁ:KA FINDINGS

Through this journey of story gathering, we learned, not only about difficult experiences from Kanien'kehá:ka students and families, but about the resiliency and capacity for facing challenges, and the transformative possibilities that came to be realized.

This infographic depicts a visual representation of CHALLENGES and BARRIERS as well as a list of SUPPORTS which participants drew strength from during their educational journeys. We also highlight TRANSFORMATION taking place in academic institutions in response to Canada's Truth & Reconciliation education calls to action, as well as individual stories of transformation and growth. Finally, we list some of the FUTURE VISIONS common to the Kanien'kehá:ka Storytellers in the hope of moving towards educational change for all Indigenous learners in higher education.



CHALLENGES AND BARRIERS

We learned about the enormous hurdles Kanien'kehá:ka students face in higher education such as needing to feel a sense of belonging at school even though some students' commute to Montreal for post-secondary education is only a 15-20-minute car ride, (longer by public transport), grappling with intergenerational trauma, racism, lack of Indigenous representation, loneliness, inadequate support, stereotyping, settler educators' lack of cultural knowledge, and being disrespected by peers and teachers.

Students also described some of the financial barriers to education, and that what might be a factor of consideration for settler students may be far more of an obstacle for Indigenous students. For example, experiencing greater difficulty accessing loans, bursaries, housing and some difficulties with community education systems. Other barriers that Kanien'kehá:ka expressed their concern about is the French language barrier, and the need for students to see an increased presence of Indigenous staff and faculty at the postsecondary level. Kanien'kehá:ka students have expressed that professors should not put pressure or rely on Indigenous students as 'experts' in the classroom.

Below are some examples of challenges and barriers as described by Kanien'kehá:ka Storytellers:

Challenge

Identity/not knowing history/language

"And then, coming here not really having a firm grasp on who I am as a Kanien'kehá:ka person. I didn't grow up traditional, so I didn't have those same values as other people who did."

(Individual Interview, April 10, 2018)

"Even myself, when I was going to school here, we weren't allowed to speak Mohawk."

(Individual Interview, June 4, 2017)

Challenge

Racism

"I was taking a phys. ed. class and I was getting to be friends with these people, like two of my classmates. They asked me where I was from. It was the first class. I said I'm from Kahnawá:ke, I'm Mohawk. And they're like "Oh." And their attitude toward me and their demeanor was night and day. It was like that [snaps fingers]. It just changed and they never spoke to me again, and I never spoke to them again."

(Individual Interview, January 11, 2018)

SUPPORTS

Many of the Kanien'kehá:ka storytellers who were interviewed told us of the different types of supports that encourage their educational progress at the higher education level. For instance, Kanien'kehá:ka students voiced the importance of having family, friends and an overall sense of community from which to draw motivation. This strength, and sense of belonging and connection is carried into post-secondary education by the maintenance of community ties amongst other Indigenous peers. Students often expressed their appreciation for the various activities and planned gatherings at Indigenous student centers such as at Dawson College, Concordia and McGill. Indigenous student centers have been referred to as a home away from home. Academic support services at college or university, as well as within their respective communities is an important part of student life. The Kanien'kehá:ka shared their views on their Indigeneity for strength and stressed the importance of cultural teachings such as the Seven Generations Philosophy. One student expressed pride in finding her own inner strength as a source of support.

Support – Family & Friends

“My entire life from the age of 4 to the age of 16, I was educated in Kahnawake by community members or by people who I built relationships with. So my first teacher was my great aunt who lived next across the street from me who I consider to be my grandmother, and then I went on to spend all my time with these elders in our community.”

(Individual Interview, June 18, 2018)

Support – Concordia Aboriginal Student Resource Centre

“It was one of the best things I ever did. I found a community there I think, and I think that's one of the reasons why I was able to succeed, so they already had there, I think it was called the [Concordia] Aboriginal Student Resource Center still or with a different name. It was something else before. Anyways, I found, there are people there, I had friends who are going to the university that I was comfortable with.”

(Individual Interview, June 18, 2018)



TRANSFORMATION

Success as defined by Kanien'kehá:ka storytellers was wide ranging and includes seeing role models succeeding and sharing their experience, being in post-secondary as an Indigenous person, incorporating traditional learning, returning knowledge to community, overcoming or managing challenges such as addiction, achieving one's academic goals, and reconnecting with land and community.

Kanien'kehá:ka students shared stories of personal transformation such as learning more about their identity and language such as through Kahnawake's Ratiwennahní:rats Adult Mohawk Language Immersion Program, and transforming oneself as a result of overcoming personal life challenges. Students are aware of ongoing transformation at the academic level as well, such as decolonizing and Indigenizing of college and university programs and seeing a slight increase of Indigenous staff and faculty, giving students hope for themselves as well as upcoming scholars.

Transformation – Overcoming personal life challenges

“I feel like I Just had to figure out so much stuff out by myself and it was kind of challenging...but I'm the only one really who pursued postsecondary education. So I was kind of, I did that by myself...I ended up being good at school...And then as I got a little bit older, I realized that I wanted to do things in my community and be more involved and kind of give back in whatever way that I could figure out.” (Individual Interview, January 2018)

Transformation Language and Identity

“...I ended up leaving Vanier, told not to come back until I figured out what I want to do with my life. And I did the Ratiwennahní:rats Program in Kahnawake. So it was years of adult language immersion. And we're immersed in our language and our culture and our history and I think that was exactly what I needed leaving high school. It took two years and because I immersed myself in my culture, I left there with a better understanding of who I was as a Kanien'kehá:ka woman and then I was ready.”

(Individual Interview, June 18, 2018)

CONCLUSION AND FUTURE VISION

“I was born here for a reason, in this time, change is gonna happen!”
(Family Interview, June 4, 2018)

The unique experience of each student is expressed in their own story yet common themes stood out regarding the future of Indigenous students in post-secondary studies including: recognizing the need for faculty training in cultural safety, policy change, and First Nations, Inuit and Métis involvement in transforming the education systems that have long caused harm. The importance of engaging with role models in community was highlighted along with integrating cultural-specific curricula.

As mentioned in the Summary Section at the beginning of this booklet, the following recommendations were suggested by Kanien’kehá:ka storytellers of this project:

1. Access to elders
2. Cultural safety faculty training
3. Spaces for knowledge exchange
4. Improved college preparation
5. Arts and filmmaking programs
6. Make French language learning an option
7. Land-based Pedagogy
8. Indigenous people in leadership in post-secondary institutions
9. Eradicate stereotyping and racism



The following quotes represent some of the recommendations from Kanien'kehá:ka Storytellers:

Future Vision – More Student Representation

“It would be nice to have more Indigenous students come into university, graduating, and getting those jobs. My uncle...spoke at the Aboriginal Student Resource Center when my sister graduated, he was given his honorary PhD by the university...he said: When you graduate, your whole family, your whole community graduates with you. And that's what we need. We need more kids, aspiring to get the education to follow their dreams.”

(Individual Interview, January 11, 2018)

Future Vision – Eradicating Stereotyping and Racism

“My hope for the future would be having people look at us the same as everybody else. Not having that stereotype anymore. Having more Indigenous teachers teaching classes to us. Having more hands on, possibly, like I understand that it's good to be learning about education and psychology and sociology, but I also think that not just little life skills like managing money but really the big ones...it brings hope but there is still a lot of work to do. And like I said before, there's still a lot of stereotypes that have to be broken.”

(Family Interview, June 4, 2018)

Future Vision – Land-Based Pedagogy & Culture

“There's so many elements that are involved in the cultural aspect when you start learning an art, a cultural art. For instance, just with the basket making. It comes down to knowing where the trees are, knowing what type of trees, when to take the trees, how to prepare the trees, who is going to do the work for you. Then when you get the raw material to do it, the men are involved, the women are involved, the tools, the seasons, all of those things come to play, and then the colors, and then an inspiration, the creativity.”

(Family Interview, January 11, 2018)



“In conclusion, we invite you to visit the fppse.net to learn more about the project, what we learned, further details about how we learned, videos, films, resources, and stories from Kanien'kehá:ka and other Indigenous nations who participated in this project. We also invite you to share this information with others.

Nia:wen'kó:wa!

APPENDICES

APPENDIX 1 – Challenges & Barriers

Examples of Kanien'kehá:ka Challenges & Barriers

Individual/Pairs

Resources:

Access to resources
Financial
Lack of resources for persons with disabilities
No dedicated Indigenous spaces
Not enough Indigenous resources

Unpreparedness:

Academically
City life/off Rez
Navigating city and school

Support:

Community funding/cutbacks
Counsellor hindering success
Lack of community/family encouragement
Lack of support from secondary school
Low expectations from family

Personal:

Culture shock
Feeling unsafe
French language
Health issues

Heavy school workload
Identity – not versed in language and culture
Living in 2 worlds
Loneliness
Parenting
Relationships
Substance use
Trauma
Travel (time, costs)
Not allowed to speak

Colonial experiences as school:

No sense of belonging
Non-Indigenous students' ignorance about identity, realities, culture, history, diversity
Not allowed to speak mother tongue
Racism/stereotyping/discrimination
Settlers teaching Indigenous course content

Family Talking Circle

Effects of assimilation/ colonization:

Intergenerational trauma
Loss
Personal identity (language)
Racism
Residential schools

Colonial experiences at school (including primary school):

No sense of belonging
Non-Indigenous students' ignorance about identity, realities, culture, history, diversity
Not allowed to speak mother tongue
Non-Indigenous teachers teaching culture
Not being believed
Students expected to be the 'experts' in Indigenous issues
Teachers unprepared to address student concerns, opinions, perspectives
Teachers using stereotypical lessons
Written history excludes Indigenous peoples

Misunderstandings:

Communication
Community/family responsibilities in competition with academic expectations
From guidance counsellor
Not being allowed time off for hunting

APPENDIX 2 - Supports

Examples of Kanien'kehá:ka SUPPORTS

Individual/Pairs

Role models:

Community
Family
Indigenous individuals

Encouragement:

Community resources
Elders
Family
Friends/peers
Networks

Financial:

Community Funding
Part-time work
Scholarships

Identity:

Cultural events/exchanges
Indigenous art
Inherent values
Seven Generations
Philosophy

Spaces, Programs & Services:

Increasing space for persons with disabilities
Indigenous content programming
Indigenous student centres
Indigenous teachers
Life skill courses
Academic support services

Mindset:

Collective thinking
Giving back to community
Perseverance

Family Talking Circle

Role Models:

Showing pride for daughter
Teachers
Trilingual father

Encouragement:

Communication
Family
Inclusiveness

Spaces and programs:

Collaborative programming with non-Indigenous students
Feasts
Indigenous student centres
Multi-cultural week
Workshops at CEGEP

Identity:

Activism in solidarity with teachers
Cultural knowledge
Elders' knowledge
Food as kin-making
Importance of environment
Positive childhood memories
Pride
Seven Generations Philosophy

Mindset:

Self-determination
Perseverance
Personal success
Reconnection
Understanding that non-Indigenous teachers and students were not taught accurate history

APPENDIX 3 – Transformation

Examples of Kanien'kehá:ka TRANSFORMATION

Individuals/Pairs

Personal:

- Actively sought help from counsellor
- Advocated for development and creation of transition program
- Attended Ratiwennahní:rats Program
- Discovering/relearning identity, language and culture
- Finding happiness
- Maturing during postsecondary experience
- Overcame personal challenges

Institutional:

- Decolonization efforts
- Response to Truth and Reconciliation Calls to Action in education
- Transition programming

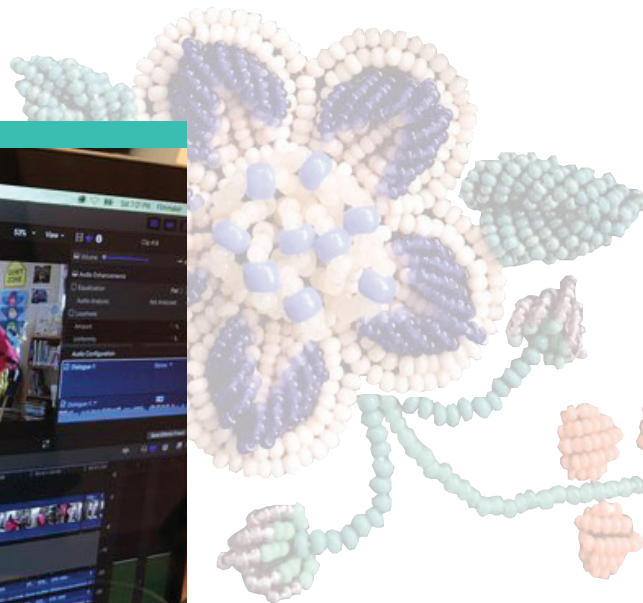
Family Talking Circle

Personal

- Achieving a sense of pride in identity
- Applying learned experiences from family
- Carrying out roles and responsibilities to the land as Indigenous peoples
- Culture changes and we adapt

Institutional

- Increased workshops at CEGEP/University



APPENDIX 4 – Future Vision

Kanien'kehá:ka Examples of FUTURE VISION

Individuals/Pairs

For students:

Access to elders
Encouragement for students to branch out to different disciplines (i.e.- medical scientists)
Encouragement from family
One on one counselling

Within academic institutions:

Arts and Filmmaking programs
Cultural safety training for staff/faculty
Increase enrollment of Indigenous students
Indigenous Resource Centres at each postsecondary institution
Land based learning
More Indigenous programming
More Indigenous students/faculty in other disciplines
Promotion of Indigenous student centres and programming

Places/spaces:

Place to learn about other Indigenous populations
Space for knowledge exchange
Space for practicing language, culture and spirituality
Space to allow for the sharing of Indigenous voices
Spaces for sharing Indigenous cultures

Building bridges:

Improve communications
Promotion of academic institutional resources, programming, counselling

Support:

Academically (from community high schools)
From community
Improved college preparation

Family Talking Circle

For students:

Accredited artmaking
Culturally appropriate teachings

Within academic institutions:

Hands on learning
Hire more Indigenous faculty and staff
Involve Indigenous people in decision making
Life skills learning
Reduce stereotyping
Support Indigenous stories from Indigenous peoples/perspectives

Places/spaces:

Space for distance learning
University classes in community

Building bridges:

Work more closely with communities
Improve communications

Support:

Ensuring history doesn't repeat itself
Include elders

APPENDIX 5 – Meet The Rest Of The Team*

FPPSE Community

Research Assistants

Lucina Gordon (Concordia University)
Jeannie Calvin (Concordia University)
Kahawihson Horne (Concordia University)
Pasha Partridge (McGill University)
Anna Kristensen (Dawson College)
Mel Lefebvre (Concordia University)
Christine Lussier (Concordia University)
Angela Watts (Concordia University, York University)
Jennifer May (John Abbott College)
Sandra Lynn Leclaire (McGill University)
Cheli Nighttraveller (Concordia University)

*Some affiliations and positions may have changed

Collaborators

Vicky Boldo Cultural and Spiritual Advisor
Tiawentinon Canadian (Dawson College, First Peoples' Centre)
Allan Downey, PhD (McGill, First Peoples House)
Courtney Montour (Indigenous Access McGill)
Reisa Levine Web and Social media Coordinator (Dawson College)
Orenda Boucher-Curotte (Concordia Aboriginal Student Resource Centre)
Rob Cassidy, PhD Academic Dean, Dawson College (formerly Director, Centre for Teaching and Learning, Concordia University)



Partner Representatives

- ✿ Petal McComber (Kahnawake Survival School)
- ✿ Lisa Neilsen (Our World)
- ✿ Natasha Blanchet Cohen (Chaire-réseau sur la jeunesse du Québec)
- ✿ Diane Labelle (FNRAEC, Kahnawake)
- ✿ Louise Legault (John Abbott College)
- ✿ Alex Prévost (Nasiviik Adult Education Centre)

Our World Filmmakers

- ✿ Brooke Rice
- ✿ ‘Chef Maluh’ Marlene Hale
- ✿ Jackson Coyes
- ✿ Joy Katsi’stano:ron Deer
- ✿ Kanerahtens Bush
- ✿ Leena
- ✿ Mark Kadjulik
- ✿ Neekallak Annanack
- ✿ Nigel Adams
- ✿ Pasha Partridge
- ✿ Vicky Boldo
- ✿ Aldku, Annie, Eyetsiak, Glenn, Jennifer, Judith, Lisa, Lizzie, Ned, Peter, Putulik & Tiivimasu

Community Advisors

- ✿ Alex McComber
- ✿ Lucina Gordon
- ✿ Jeannie Calvin
- ✿ Kahawihson Horne
- ✿ Pasha Partridge
- ✿ Anna Kristensen
- ✿ Lorrie Oke
- ✿ Mary Shem
- ✿ Angela Watts

Contributors

- ✿ Jesse Bochner, Video editing
- ✿ Guillermo Perez Lopez, Video editing
- ✿ Cheryl Delaronde, Graphic Design
- ✿ Glen Gear, Animation, Our World workshops
- ✿ Yolande Mount, Translation
- ✿ Sophie Tukuluk, Translation
- ✿ Lizzie Tukai, Translation
- ✿ Kim Delorimier, Graphic design and administrative support
- ✿ Leilani Shaw, Logo design
- ✿ Lucas LaRochelle, Web design
- ✿ Michael Hemingway, Web design
- ✿ Valerie Bourdon, Web design
- ✿ Karonhí:io Delaronde, Preface translation



www.fppse.net