

Session #	Presenter	Tribal/Nation-hood	Country	Institution Affiliation	Project	Summary
2	Dr Shelley Hoani	Tribal: Waikato-Tainui. Nationhood: Māori	Aotearoa New Zealand	Te Wānanga o Aotearoa	"Title: Māori Single Parent Success: Breathing Our Stories into the World.	Māori single parents possess rich understandings of learning and success that challenge prevalent deficit narratives in education. They define success through whānau (family), cultural identity, and wellbeing, viewing learning as a collective, relational experience. This presentation, based on doctoral research using Kaupapa Māori and pūrākau methodologies, highlights how these parents express their pūkōrero (personal stories) to assert self-determination and redefine achievement beyond traditional metrics like grades. The act of storytelling is depicted as a sovereign practice, emphasizing the significance of personal narratives. By conceptualizing learning as breath, voice, and movement, Māori single parents resist negative positioning through resilience and creativity, enriching Indigenous dialogues about education and affirming that success is present in daily learning and parenting practices.
4	Dr. Shauneen Pete	Nehiyaw (Little Pine First Nation, Treaty 6); Nehiyaw, Dakota, Saulteaux (Cowessess First Nation, Treaty 4)	Canada	National College of Indigenous Scholars at First Nations University of Canada	"Spark – A conversation about emerging faculty mentorship"	The presentation begins with an overview of findings from a mapping review and summarizes survey data, then engages participants in a "dreaming" activity.
5	Russell Caldwell	Ngāi Tahu, Te Arawa, Ngāti Raukawa	Aotearoa/ New Zealand	Noaia Charitable Trust	"noaia utilizing Indigenous pedagogical models to move beyond."	This presentation explores how Noaia utilizes indigenous pedagogical models to move beyond classroom walls. Noaia addresses the Rangatahi Māori/Māori Youth "NEET" (Not in Employment, Education, or Training) crisis by returning to the most fundamental teacher: the Whenua (Land). This session will detail how delivering Tai Ao (Environmental Studies), Waihanga/Construction, and Ruataniwha/Alternative Education provides more than vocational skills; it facilitates "Learning from Tupuna/Ancestors" by restoring the roles of kaitiaki (guardians). By sharing the impact of our individualized job coaching and community enterprise models, we demonstrate that when learning is rooted in a traditional community, it becomes a lifelong journey of reclamation, stability, and sustainable employment.

7	George Dejarlais	Frog Lake Cree Nation	Canada	McEwan University	newayak kisikohk Portable planetarium	Participants will hear traditional night-sky teachings, wayfinding techniques, and other ways the Cree use the night sky, particularly from the Treaty 6 territory and the Frog Lake Cree Nation. Topics will include the 9 circumpolar constellations, the moon and planets. A member of the Frog Lake Cree Nation, I have always been fascinated by the night sky. My passion for land-based learning was nurtured by parents, grandparents and elders. I have dedicated a large portion of my life to relearning, researching, teaching, and sharing knowledge of the star stories and the night sky. Participants of the session will also learn how to identify the Plains Cree constellations in the night sky and hear stories that coincide with the stars. There will be Cree language use, identifying sacred objects in the sky, learning the Plains Cree pipe laws, and wahkotowin relationships, manacihewin respect, kiséwatisiwin kindness, miyotehewin generosity, miyowacihowin good health, miyoweyawin happiness and pahpeyahtikisiwin quietness
10	Jolene Heida	Métis (Cree-Scots)	Canada	York University	Miiyooshin aen waapamitaan miina – (It's good to see you again): Exploring “Being Seen” as a Method and a Pedagogy for Living.	This presentation examines how Indigenous-led research can serve as a practice of healing, connection, and collective responsibility. Rooted in Métis teachings on kinship and relationship to land, it introduces relational witnessing as more than a research method—it is a way to foster care, belonging, and transformation. Drawing on the author's lived experience of displacement and exploitation, the research involved returning to their home community to gather stories from street-involved Indigenous women and 2SQ+ relatives with similar experiences. By centring shared histories, lived experiences, and ancestral knowledge, the research process becomes a ceremonial space for healing and reclaiming Indigenous ways of knowing. The presentation highlights how being truly seen and recognized by one another can support Indigenous resurgence, healing, and collective liberation. It argues that ethical research should be grounded in reciprocal relationships, decolonial love, and intergenerational care, offering a pathway toward personal and community wellbeing.
11	Lori Flinders-McMillan	Couchiching First Nation	Canada	UnBQ - ipkDoc	Indigenous Story Medicine: The Mindimo'weyag and and Poppy	Grounded in an Anishinaabe worldview, this presentation frames learning as a lifelong, relational journey where knowledge is a living system carried through story, ceremony, land, and ancestral voices. Rather than an individual pursuit, education is presented as a collective responsibility—guided by the <i>Mindimo'weyag</i> —that must be carried forward with respect, reciprocity, and love. The

						natural elements of Fire, Water, and Earth ground this pedagogy, emphasizing a learning process that is deeply embodied, continuous, and connected. Ultimately, the work invites participants to view education as a living, healing system of relational accountability. It serves as an ancestral offering, calling us back to our original instructions to learn, carry, and pass down the knowledge given to us.
13	Reanna Daniels	Plains Cree	Canada	First Nations University of Canada	“Relating to Mother Earth”	My research addresses teachings from our ancestors, instructing how to live and relate to Mother Earth. which aligns with nehiyawak’s philosophy that we are lifelong learners, regardless of age. We grow because we learn. With all humility, I sought the voices of nehiyawak from different generations to hear their perspectives about (a) learning nehiyawewin and (b) what to teach school students. The findings from Ceremonial Elders address how we are related to Mother Earth and how to approach school subjects, as they instruct us on how to live.
14	Tanisha Holt	Worimi/Biripi	Australia	Darkinjung Barker School	“Holistic, Culturally Grounded Approach to Education”	As a young Worimi/Biripi teacher at Darkinjung Barker Aboriginal School in Australia, the author provides a holistic, culturally grounded education that deeply embeds ancestral teachings, language, and Aboriginal perspectives into the daily curriculum. Guided by the philosophy that "Country is teacher," students connect with the natural elements to learn respect, reciprocity, and responsibility while building a strong sense of identity from their earliest years. Navigating a unique educational partnership, the author brings authentic cultural authority and lived experience to the classroom, empowering young Aboriginal children to grow into proud, strong individuals.
15	Tina Wellman & Wayne Jackson	Bigstone Cree Nation treaty 8 & Goodfish Lake treaty 6	Canada	UnBQ - ipkDoc	“Text-to-Speech Technologies” nêhiyawêtan - 21st Century Technologies	Fitting all four themes and sub-themes. It's about language revitalization, learning from our ancestors, living the dream of having fluent speakers, it's a lifelong learning and adjusting to the everyday changes, our languages are land-based, and it's with fire and passion that we blow the breath of the rebirth or revitalization of our languages
16	Leanne Holt	Worimi/Biripi	Australia	University of New South Wales	“Understanding Student Success as a River”	When Aboriginal and Torres Strait Islander peoples entered Western universities, it marked the convergence of their enduring ancestral knowledge with a system that frequently forces them into deficit-based equity frameworks. Rather than constraining this journey through a basic "support" lens, this presentation views Indigenous student success as a free-flowing river shaped by community, continuous learning, and future aspirations spanning seven generations. Ultimately, it calls for shifting campus spaces

						into places of connection and opportunity, ensuring universities are leveraged to help Indigenous peoples lead with strength, purpose, and socioeconomic prosperity.
18	Dr Tamika Worrell & Dr Innez Haua	Gamilaroi / Koori & Ngāti Porou, Ngāi Tāmanuhiri	[so-called] Australia	Critical Indigenous Studies, Macquarie University	“Critical Indigenous Studies”	To survive volatile political and economic atmospheres in higher education, Critical Indigenous Studies scholars from around the globe developed a collaborative rubric focused on transformation as a core learning outcome. In institutional climates where abolitionist or ungrading approaches are not yet possible, this framework provides anti-colonial pedagogical tools that empower Indigenous staff and students to validate their existing methods of learning and teaching.
19	Sandra Aqqaq and Shawn Rivoire	Taloyoak, Nunavut and Ottawa	unceded Algonquin Anishinabeg territory.	SmartICE Monitoring and Information	“sikumil qaujimajjuti Education Program”	The Sikumik Qaujimajjuti program is a community-driven post-secondary initiative that combines Inuit ice travel knowledge, language, and digital skills to train local ice safety researchers directly within northern communities. This approach directly addresses the regional post-secondary education gap by eliminating the need for Inuit students to leave their families, land, and support systems to study in the South. The presentation will showcase this unique hybrid learning model while highlighting the accreditation barriers it faces at Western institutions, ultimately inviting partnerships to build alternative, accessible pathways.
21	Nancy LaFleur	Lac La Ronge Indian Band	Canada	UnBQ - ipkDoc	“ReStorying Through HeARTwork: A Journey in Story Skirt Artistry”	This workshop invites participants to reconnect with their own stories through Indigenous artology, a practice that understands art as a living knowledge system. Stories live within us and we are shaped by story. Art can become the bridge that allows those stories to teach and reconnect us to other stories. Through the teachings carried in my story skirts, including cradleboard memory and childhood relationships with medicines, participants will experience how art can grow our stories in ways that remind us who we are and where we come from.
22	Jacqueline Walker	Nisichawayasihk Cree Nation	Canada	UnBQ – ipkDoc	nihtakiawâsowin, ohpîkihawâsowin and wâhkôtowin (Traditional Parenting).	From a Rocky Cree perspective, learning is a lifelong, relational process driven by the interconnected concepts of nihtakiawâsowin (parenting), ohpîkihawâsowin (community child-rearing), and wâhkôtowin (universal kinship). This knowledge flows continuously across generations and developmental phases, deeply mirroring the sacred elements of water, earth, air, and fire. Ultimately, these relationships affirm that personal growth and caregiving are reciprocal forces that shape our connection to the entire universe.

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23	Cassie Hill	Six Nations	Canada	Athabasca University	“The Fire Inside the Screen”	The Fire Inside the Screen directly engages the conference theme “Learning for Life” by positioning learning as a relational, lifelong, and embodied process grounded in Indigenous knowledge systems and lived experience. Rooted in Haudenosaunee research methodologies, this work understands learning not as an individual or institutional outcome, but as something carried across generations, shaped by ancestors, and enacted through responsibility to future relations.
24	Tanya McCallum	First Nations	Canada	UnBQ – ipkDoc	“Echoes of the Ancestors: Reclaiming Education Through the Land”	Grounded in Cree knowledge and worldview, "Echoes of the Ancestors: Reclaiming Education Through the Land" highlights how land-based education restores cultural identity, language, and ways of knowing disrupted by colonial policies. The presentation explores how connecting learners to aski (the land) treats the environment as a living teacher, relative, and guide to foster healing from intergenerational trauma. Ultimately, it calls for the sustained support and recognition of Indigenous education as a vital act of reconciliation and responsibility to future generations.
25	Connie Morin & Audrey Fourre	Plains Cree & Swampy Cree	Canada	UnBQ - ipkDoc	“Learning for Life through Indigenous Midwifery and Ancestral Practice”	Led by two Indigenous doctoral students, this workshop uses the Treaty 6 Moose Prophecy to explore how Indigenous midwifery restores birth as a community-centred, spiritual, and land-connected ceremony. Through storytelling, dialogue, and reflections from the Kehewin midwifery project, participants will learn how the sacred elements of air, water, fire, and earth are embedded in birthing practices to reaffirm identity, healing, and lifelong responsibility.
26	Tina Wellman, Audrey Fourre, Connie Morin, Candace Houle, Florence Quinn, Virginia Moose, and Bernadine Houle-Steinhauer	Various FN across Turtle Island	Canada	UnBQ - ipkDoc	“Living for Life: A Journey to writing an Indigenous Doctoral Anthology Rooted in Air, Fire, Earth and Water”	Grounded in ceremony and Indigenous knowledge systems, this presentation highlights the creation of the first creative anthology by Indigenous doctoral students from University nuhelot’jine thaiyots’j nistameyimâkanak Blue Quills. By showcasing research that centers on relationality and decolonization, these scholars aim to dismantle Western academic narratives and validate lifelong learning rooted in language and land.
27	Dr. Lillian Gadwa-Crier	Cree	Kakanata		“miyo opikinawasowin through our grandmothers’ teachings”	life-long learning on miyo opikinawasowin through our grandmothers' teachings - this area covers all areas in small ways...subthemes would be nipy ekwa nitawakowin
28	Nancy Martin & Claudette Rain	Swampy Cree Tribal Council,	Canada	UnBQ - ipkDoc	“Learning to Live a Good Life- Health & Well-Being:	Learning to live a good life involves being able to live a good life, it is a journey in the circle of life here on earth. As spiritual beings

		Manitoba/Cree and Nakota Sioux, Treaty No. 6 Territory			A First Nations' approach to healing"	we have been interrupted from this spiritual journey by historical traumas and in our effort to heal from this trauma so we can continue our journey we must reconnect ourselves with the land using medicines and ancestral protocols that include the four elements of fire, water, earth and air.
29	Associate Professor Cara Cross	Worimi Biripai	Australia	UNSW	"Learning for Life through Learning from Ancestors"	Grounded in Australian Aboriginal knowledge systems, this paper explores an ancient pharmacopoeia where mineral medicines, plant knowledge, and healing practices are inseparable from Country, spirituality, and kinship. By analyzing systems of science like alum production and burrawang preparation through an Indigenous lens, the authors recontextualize fragmented colonial archives into their rightful knowledge traditions. Ultimately, the paper argues for embedding Aboriginal and Torres Strait Islander knowledge as foundational within higher education health and science curricula as a matter of truth-telling and restorative care.
30	Katie Koostachin	Anishinabek Nation - Biigtigong Nishnaabeg	Canada	Anishinabek Educational Institute	"Ziigwang Mshkikikeng (Spring Medicine Camp)"	Grounded in Indigenous pedagogies, this presentation highlights land-based education by exploring Ziigwang Mshkikikeng (Spring Medicine Camp) at the Anishinabek Educational Institute as a practical, post-secondary model. Through hands-on activities like medicine harvesting and storytelling, the camp fosters lifelong learning and cultural identity, creating positive ripple effects that students carry back into their families and communities.
31	Aaron Fay	Métis Nation of Alberta	Canada	kiyanaw.net	"Stories are integral to Indigenous communities as a sacred form of knowledge transmission"	While stories remain a sacred form of knowledge transmission in Indigenous communities, the tradition of oral storytelling in native languages has significantly declined. By capturing and documenting these Elder narratives, language learners can preserve vital oral histories while strategically utilizing them as life-sustaining tools for lifelong fluency and language revitalization.
32	Vance Quinn	Saddle Lake Cree Nation	Canada	UnBQ – Master of Education	"Educational Foundation from an iyiniw perspective"	Western views of education do very little to nurture the spirit of Iyiniwak, leading to academic disconnection for learners. By grounding the educational foundation in ceremony and life-stage teachings, educators can instead provide students with a meaningful opportunity to connect with learning at a spiritual level.
33	Professor Rueben Bolt	Yuin	Australia	University of Sydney	"Elevating Aboriginal and Torres Strait Islander Knowledge Systems"	Serving as the first Indigenous Expert Scientific Member of Australia's National Science and Technology Council, the author has led the rollout of a pioneering national research priority focused on elevating Aboriginal and Torres Strait Islander knowledge systems. This presentation reflects on how these principles have been embedded into the University of Sydney's

						Indigenous Strategy while examining the national progress made and challenges still faced in valuing Indigenous sciences.
35	Lindsay M. Brant, PhD	Haudenosaunee/ Mohawk Nation	Canada	St. Lawrence College & Queen's University	"Pedagogy of Peace"	This workshop utilizes the "Pedagogy of Peace" framework to provide a decolonial, relational, and embodied approach to reshaping classroom spaces and educational leadership practices. Through an interactive experiential learning exercise rooted in Haudenosaunee and Anishinaabe worldviews, participants will discuss specific framework components in small groups before creatively using their bodies to physically assemble a representation of a White Pine tree.
37	Theresa Sainty	Palawa (Truwulway & Litarimirima)	Australia	University of Tasmania	"Learning from the Ancestors"	Is looking forward to a wonderful opportunity to share my research, and that of the Palawa community here in Lutruwita/Tasmania, with a diverse audience. It is also a learning opportunity for me.
38	Audrey Dreaver	Nehiyiwak (Plains Cree)	Canada	First Nations University	"Ancestral Colors"	"Ancestral Color" explores the First Nations University of Canada (FNUiv) Indigenous Fine Arts program's examination of color, contrasting Western artistic restrictions with Indigenous histories of rendering pigments directly from nature. By integrating chemistry lab work, the course verifies the deep scientific intellectuality and pure research utilized by Ancestor Artists, aiming to establish this curriculum as an Indigenous Science alternative to mandatory Western science courses.
40	Mavis A	Cree Metis	Canada		"Moccy's in the Seasons"	Weaving oral storytelling with medicine wheel teachings, this arts-based presentation highlights lifelong development and the interconnected stages essential to community survival. It also demonstrates how everyday household items can be reused and repurposed into beautiful teaching tools, ultimately serving as a reminder for humankind to be kind to one another.
42	Vincent Werito	Diné	United States	University of New Mexico	"Advancing a Diné- centred community engagement process to regenerate local Indigenous (Diné) knowledge about community wellbeing"	Drawing upon three research projects with Navajo communities, this presentation introduces a transformational, Diné-centered community-based participatory research (CBPR) approach to reclaim language and regenerate traditional ecological knowledge through a youth curriculum. Rooted in tribal critical theory, this work demonstrates how community-engaged research can leverage local cultural assets to affirm educational sovereignty, support local knowledge production, and enhance community wellbeing.
45	Associate Professor Melody Muscat	Bidjara	Australia	University of New South Wales	"We Begin with Country"	Grounded in First Peoples self-determination and community leadership, the Blakcademy serves as a living practice of anti-racism and systemic change that embeds Indigenous knowledges across education, research, and institutional decision-making. This presentation explores how universities can move beyond symbolic

						inclusion by committing to truth-telling, shared authority, and genuine partnerships with Elders, students, and communities. Ultimately, it positions learning as a lifelong, relational responsibility to future generations while offering a model for reshaping health systems and higher education.
46	Sweeney Windchief	Fort Peck Assiniboine	United States	Montana State University	“Rabbit Came to Class”	This presentation advocates for a culturally enduring approach to education by integrating Indigenous story-making and "wintercount" methods within contemporary academic paradigms. By aligning with frameworks like Red Pedagogy and TribalCrit, the author critiques Western structures and utilizes storytelling to empower Indigenous voices, honor land-centered pedagogy, and reinforce community-centered knowledge retrieval.
47	Annukka Hirvasvuopio	Sámi	Finland	Sámi University of Applied Sciences	“Developing and Indigenizing Sámi Music Education”	Despite historical bans and systematic exclusion from schools, the traditional Sámi chanting style of yoiking has survived as a deeply personal practice that honors family and ancestors. To prevent its loss, educators are working to indigenize the Western education system by integrating yoik into Norwegian and Finnish schools, supporting lifelong learning and cultural reclamation.
48	Kimberley Dennis	Yuin, Gamilaroi & Wailwan	Australia	University of New South Wales (UNSW)	“Weaving Connections: Yarnin, Culture and Community through Aboriginal Weaving practice”	This interactive workshop shares permitted cultural knowledge through Aboriginal weaving and a yarnin circle, offering participants a culturally grounded approach to learning, connection, and wellbeing. Aligned with the themes of lifelong and ancestral learning, the session invites participants to engage in small-group weaving and respectful dialogue to foster intercultural exchange and demonstrate how traditional practices strengthen contemporary communities.
49	Derek Chewka		Canada	Maskwacis Cultural College	Wise Practices in Online Learning: Ensuring the Integrity of Culture and Ceremony in a Virtual World	This interactive workshop focuses on creating an initial dialogue that identifies wise practices (learning from our ancestors) in online instruction that ensures the integrity of culture and ceremony. Collectively, participants will emerge from the workshop with a basic strategy that outlines practice guidelines/standards to support this work and a mechanism that allows for wise practices to be shared globally. The workshop dialogue will focus on the following aspects of ensuring the integrity of culture/ceremony and online learning. Clarifying the need for wise practices when teaching about culture and/or ceremony Defining cultural integrity from an Indigenous perspective Capturing our experiences with earth, air, water and fire virtually

						Facilitator will share some personal experiences of upholding cultural integrity at University nuhelot'jine thaiyots'j nistameyimâkanak Blue Quills Challenges/Strategies for maintaining cultural integrity Ethical Considerations/Next steps
50	Rheannan Port	Lama Lama, Ayapathu, Kuku Yalanji	Australia	Faculty of Fine Arts and Music, University of Melbourne	"Dilly Bag: Reimagining Traditional Practices through Dance"	Invited to choreograph a contemporary dance for ten First Nations female scholars during Reconciliation Week, the author created "Dilly Bag" to celebrate and honor Indigenous heritage. The choreography abstractly interprets traditional practices, including gathering plant fibers, extracting dye pigments, and weaving. By combining traditional customs with contemporary storytelling methods, the presentation aims to strengthen and sustain their rich cultural journey.
51	Shirley Hunter, Lori Flinders-McMillan, Tina Armstrong, and Jackie Walker	Various FN across Turtle Island	Canada	UnBQ - ipkDoc	"The Sacred Pause: A Conversation with Four Indigenous Grandmothers"	Led by four Indigenous women, they utilize storytelling and ceremony to explore experiences of menopause through nehiyaw and Anishinaabe knowledge systems. Rather than treating menopause as a medical condition, the project frames it as a significant life transition of renewal and responsibility, utilizing the sacred four directions to structure teachings on emotional, physical, mental, and spiritual well-being.
52	Linda Sallstrom		Canada	UnBQ	"First Path: Indigenous Leadership in Aviation Education and Future Mobility Systems"	The First Path Indigenous Aviation Access initiative explores how Indigenous institutions, communities, educators, and aviation partners can work together to develop Indigenous-led approaches to aviation education, workforce development, and future mobility systems.
56	James Rattling Leaf		Montana		Voices Shaping the Future of Indigenous Education: Reimagining Learning, Leadership, and Economic Futures for the Next Seven Generations	Central to the discussion is the question: What voices must be heard today to shape the future of Indigenous education tomorrow? Participants will explore how Indigenous educational systems can strengthen cultural continuity while advancing new opportunities that support self-determination, resilience, and collective prosperity. The session will conclude with an interactive dialogue focused on developing recommendations for strengthening Indigenous higher education systems that honor Indigenous ways of knowing while preparing future generations to lead in a rapidly changing world.