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News from Rady Faculty of Health Sciences

UM Today Network



DISCUSSING VICTORIES AND GOALS OF THEIR COMMUNITIES.

Rehab partnership with First Nations grows

DECEMBER 15, 2022 — A First Nations partnership at the [College of Rehabilitation Sciences](#) has doubled its community reach in the last six years.

The venture began in 2016 with five communities and has grown to 10 with the recent additions of Pimichikamak Cree Nation, Opaskwayak Cree Nation, Basskaandibewiziibing Ojibway Nation and Lake St. Martin First Nation.

The [partnership](#) is named Kiga mamo anokimin onji minoayawin / Ka mamawi atoskatonow minoyin, which translated from Ojibway and Cree means, "We will work together for health and wellness." Its goal is to bring the college's services to the communities, based on their self-identified needs and priorities.

It has included projects to help young adults who have aged out of children's services, people who are frail, and those who have dementia and their loved ones. New playgrounds and walking trails have also been built, and housing is being discussed as an issue to be addressed in partnership with Tech-Access Canada.

In October, the college held its first in-person retreat with the partnership communities since before the COVID-19 pandemic. The retreats were held annually prior to that.

"When we started this project six years ago, nobody would have thought we'd be where we are today," Dr. Reg Urbanowski, dean of the College of Rehabilitation Sciences, said at the retreat.

Seven communities attended the retreat, as well as representatives from Ongomiizwin – Indigenous Institute of Health and Healing, the Heart and Stroke Foundation of Canada, Tech-Access Canada, Riverview Health Centre and the UM Faculty of Law.

Honoured guests on the first day included Dr. Lalitha Raman-Wilms, dean of the [College of Pharmacy](#), Dr. Anastasia Kelekis-Cholakis, dean of the [Dr. Gerald Niznick College of Dentistry](#), and Marcia Anderson, vice-dean, Indigenous health, social justice and anti-racism, [Rady Faculty of Health Sciences](#).

UM Elders-in-residence Margaret Lavallee and Norm Meade and Ongomiizwin Knowledge Keeper Leslie Spillett were in attendance for both days.

The two-day retreat provided an opportunity to hear from Elders and share ideas, opportunities and challenges. It began with the sharing of victories that each community had experienced since the last retreat in January 2020. It ended with the college and communities creating an action plan with priorities in five broad categories: housing, food security, addictions and mental health, human resources and education.

One of the priorities is to develop a team of college and community representatives to consider a strategy for each community and an overall strategy for all communities.

"Another priority is more far-reaching, as it involves the health system. It calls for developing a way to identify and implement restorative justice in rehabilitation settings and develop educational events for communities and health providers by March 2023," Urbanowski said.

"By working together, we are meeting community needs, and the communities are teaching our faculty, staff and students in a spirit of collaboration and sharing."

The event was hosted by Michael Redhead Champagne, an Ininiw public speaker, writer and community advocate. Raised in Winnipeg's North End, Champagne identifies as a member of Shamattawa First Nation. He has hosted previous partnership retreats and speaks a message of honouring relationships, appreciating people's gifts and taking action.



MICHAEL REDHEAD CHAMPAGNE

"It's been great being able to come back, time and time again, to check in with these communities and all the leadership. I'm proud of you and the great work that you're doing," Champagne told attendees.

ALAN MACKENZIE

[college of rehabilitation sciences](#), [community engagement](#), [Indigenous](#), [rady faculty of health sciences](#), [rehabilitation sciences](#)



RECENT STORIES ▸

Are cannabis products safe and effective for reducing symptoms in children with cancer?

A recent analysis led by University of Manitoba researchers of all relevant published studies reveals a lack of evidence to determine the dosing, safety and efficacy of medical marijuana or cannabis-containing products for managing symptoms experienced by children with cancer. The analysis is published by Wiley online in *CANCER*, a peer-reviewed journal of the American Cancer Society.

[max rady college of medicine, pharmacology and therapeutics](#), [rady faculty of health sciences](#), [research and international](#)

'Be the future that we need,' physician urges new UM medical students

This year's new medical students at UM have lived through the struggles of a pandemic. But they still show a passionate at the students' official welcome ceremony on Aug. 23.

[max rady college of medicine](#), [medicine](#), [rady faculty of health sciences](#), [students](#)

SWISH's return a success

After a three-year hiatus, young basketball players once again took over Bannatyne campus' parking lot E throughout the summer.

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EVENTS 📅

Summer Coaching Program with Maurice Mierau for Rady Faculty, Staff, and Students
August 29, 2023

Annual Rady BBQ
August 29, 2023

Annual Rady BBQ
August 30, 2023

Summer Coaching Program with Maurice Mierau for Rady Faculty, Staff, and Students
August 31, 2023

Joe Doupe Symposium
September 7, 2023

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Please conduct a quantitative content analysis of the provided article. Start by providing a brief summary of the article. Then, answer yes or no to the following questions and justify your answers by quoting text from the article.

****Article Link/Content:**** <https://news.umanitoba.ca/rehab-partnership-with-first-nations-grows/>

****Questions:****

1. **** Is this article about a partnership between a post-secondary institution and an Indigenous partner? ****

- ****Objective:**** This question assesses the presence or absence of a formal partnership or collaboration between the post-secondary institution and an external Indigenous entity. This is a crucial aspect of my research and captures the basic requirement for a story to be considered relevant to my analysis. For the purpose of this analysis, a "partnership" or "collaboration" refers to a structured and mutual agreement or relationship between the institution and the Indigenous entity, going beyond mere participation or speaking engagements. An "Indigenous partner" refers to Indigenous individuals, groups, organizations, or communities that are not students, faculty, staff, alumni, or any internal members of the post-secondary institution but have a significant role in co-organizing, co-sponsoring, or planning the event or initiative.

- ****Answer:****

- ****Justification:****

****If the answer to the above question is "No", please end the analysis. If "Yes", proceed to the following questions.****



2. ****Is the Indigenous partner clearly identified? ****

- ****Objective:**** This question ensures that the Indigenous partner's identification is clearly stated in the story. It helps determine if the story provides adequate recognition to the Indigenous partner involved in the partnership.

- ****Answer:****

- ****Justification:****

3. ****Are the contributions and expertise of the Indigenous partner clearly acknowledged and valued? ****

- ****Objective:**** This question assesses whether the story explicitly acknowledges and values the contributions and expertise of the Indigenous partner. It helps determine if the story recognizes the Indigenous partner's knowledge and ensures their meaningful involvement.

- ****Answer:****

- ****Justification:****

4. ****Does the story amplify/include Indigenous voices? ****

- ****Objective:**** This question assesses whether the story includes the voices of the Indigenous partners. Are the Indigenous partners quoted in the story?

- ****Answer:****

- ****Justification:****

5. ****Does the story amplify Indigenous values, perspectives, and experiences? ****

- ****Objective:**** This question assesses whether the article educates the reader about Indigenous values, perspectives, and experiences. It helps determine if the story reflects a genuine effort to incorporate and respect Indigenous ways of knowing and being.

- ****Answer:****

- ****Justification:****



6. ****Does the story support/advance Indigenous objectives or needs? ****

- ****Objective:**** This question evaluates whether the story demonstrates support for or contributes to advancing Indigenous objectives or addressing Indigenous needs. It helps determine if the story goes beyond surface-level engagement and actively contributes to the well-being of Indigenous communities.

- ****Answer:****

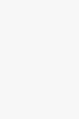
- ****Justification:****


7. ****Is the framing of the Indigenous partner or community asset-based? ****

- ****Objective:**** This question evaluates how the story portrays the Indigenous partner or community, focusing on whether it highlights strengths, resilience, and aspirations or perpetuates stereotypes and deficit-based narratives.

- ****Answer:****

- ****Justification:****



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Summary of the Article:

The article titled "Rehab partnership with First Nations grows" from the Rady Faculty of Health Sciences discusses a partnership between the College of Rehabilitation Sciences and First Nations communities. This partnership, which began in 2016 with five communities, has expanded its reach to 10 communities, including the recent additions of Pimichikamak Cree Nation, Opaskwayak Cree Nation, Basskaandibewiziibing Ojibway Nation, and Lake St. Martin First Nation. The partnership's name translates from Ojibway and Cree to mean, "We will work together for health and wellness." The primary goal of this collaboration is to bring the college's services to these communities based on their self-identified needs and priorities. The partnership has led to various projects, including support for young adults, frail individuals, and those with dementia. Additionally, new playgrounds and walking trails have been constructed, and housing issues are being discussed. The article also mentions a retreat held in October, which provided an opportunity for the communities and the college to share ideas and create action plans.

Answers to the Questions:

1. **Is this article about a partnership between a post-secondary institution and an Indigenous partner?**

- Answer:** Yes
- Justification:** "A First Nations partnership at the College of Rehabilitation Sciences has doubled its community reach in the last six years."

2. **Is the Indigenous partner clearly identified?**

- Answer:** Yes
- Justification:** "The venture began in 2016 with five communities and has grown to 10 with the recent additions of Pimichikamak Cree Nation, Opaskwayak Cree Nation, Basskaandibewiziibing Ojibway Nation and Lake St. Martin First Nation."

3. **Are the contributions and expertise of the Indigenous partner clearly acknowledged and valued?**

- Answer:** Yes
- Justification:** "Its goal is to bring the college's services to the communities, based on their self-identified needs and priorities."

4. **Does the story amplify/include Indigenous voices?**

- Answer:** Yes
- Justification:** "The event was hosted by Michael Redhead Champagne, an Ininiw public speaker, writer and community advocate... He has hosted previous partnership retreats and speaks a message of honouring relationships, appreciating people's gifts and taking action."

5. **Does the story amplify Indigenous values, perspectives, and experiences?**

- Answer:** Yes
- Justification:** "The two-day retreat provided an opportunity to hear from Elders and share ideas, opportunities and challenges. It began with the sharing of victories that each community had experienced since the last retreat in January 2020."

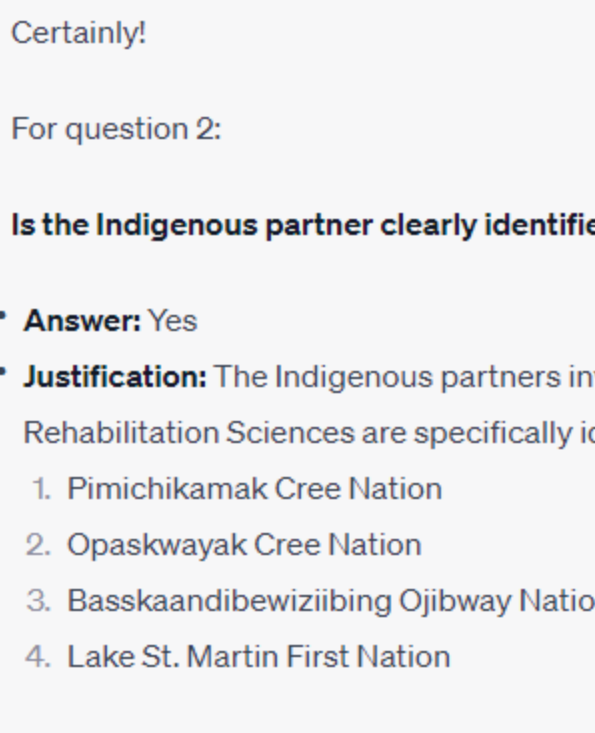
6. **Does the story support/advance Indigenous objectives or needs?**

- Answer:** Yes
- Justification:** "It has included projects to help young adults who have aged out of children's services, people who are frail, and those who have dementia and their loved ones. New playgrounds and walking trails have also been built, and housing is being discussed as an issue to be addressed in partnership with Tech-Access Canada."

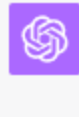
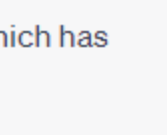
7. **Is the framing of the Indigenous partner or community asset-based?**

- Answer:** Yes
- Justification:** "By working together, we are meeting community needs, and the communities are teaching our faculty, staff and students in a spirit of collaboration and sharing."

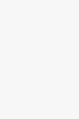
The article from the [Rady Faculty of Health Sciences](#) clearly highlights a positive and collaborative partnership between the College of Rehabilitation Sciences and First Nations communities, emphasizing mutual respect, recognition, and shared objectives.



Rehab partnership with First Nations grows
umanitoba.ca



For question 2, can you be more specific about who the partners are?



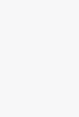
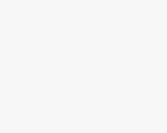
Certainly!

For question 2:

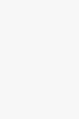
Is the Indigenous partner clearly identified?

- Answer:** Yes
- Justification:** The Indigenous partners involved in the partnership with the College of Rehabilitation Sciences are specifically identified as:
 - Pimichikamak Cree Nation
 - Opaskwayak Cree Nation
 - Basskaandibewiziibing Ojibway Nation
 - Lake St. Martin First Nation

These communities are among the recent additions to the partnership, which has grown from its initial five communities to ten.



For question 3, can you provide more examples of the contributions of the community partners to the project?



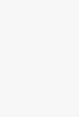
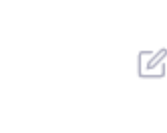
Of course!

For question 3:

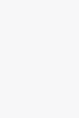
Are the contributions and expertise of the Indigenous partner clearly acknowledged and valued?

- Answer:** Yes
- Justification:**
 - The Indigenous communities' self-identified needs and priorities are the foundation for the partnership's goal, which is to bring the college's services to these communities. This indicates that the communities play an active role in shaping the services they receive: "Its goal is to bring the college's services to the communities, based on their self-identified needs and priorities."
 - The Indigenous communities have been involved in various projects tailored to their specific needs, such as helping young adults who have aged out of children's services, assisting people who are frail, and supporting those who have dementia and their loved ones.
 - The communities have also seen the construction of new playgrounds and walking trails as part of the partnership.
 - Housing is being discussed as an issue to be addressed in collaboration with Tech-Access Canada, indicating that the communities are actively involved in identifying and addressing broader challenges.
 - The two-day retreat mentioned in the article provided an opportunity for the communities to share their victories, challenges, and ideas, further emphasizing their active involvement and contribution to the partnership.

These examples from the article highlight the active role and contributions of the Indigenous communities in the partnership, ensuring that the projects and initiatives are tailored to their specific needs and priorities.



For question 4, are any Indigenous partners quoted in the article? Champagne is not one of the partners.

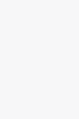
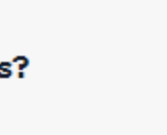


Let's re-evaluate question 4:

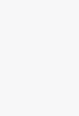
Does the story amplify/include Indigenous voices?

Upon reviewing the article content:

- Answer:** No
- Justification:** While the article mentions the involvement of Indigenous communities and their contributions to the partnership, no direct quotes from representatives of the Indigenous partner communities are included in the article. Michael Redhead Champagne is mentioned and quoted, but as you pointed out, he is not one of the partner communities but rather an event host and advocate.



For question 5, I understand that the event amplifies Indigenous values, perspectives and experiences but does the article educate the reader about Indigenous values, perspectives, and experiences?

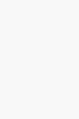
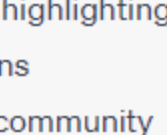


Let's re-evaluate question 5:

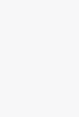
Does the story amplify Indigenous values, perspectives, and experiences?

Upon reviewing the article content:

- Answer:** No
- Justification:** The article provides details about the partnership, its goals, and the projects undertaken. While it mentions the involvement of Indigenous communities and the sharing of their victories, challenges, and ideas during the retreat, it does not delve into specific Indigenous values, perspectives, or experiences in a manner that educates the reader about them. The focus is more on the partnership's activities and outcomes rather than providing an in-depth understanding of Indigenous ways of knowing and being.



Can you provide more justification for question 7.



Certainly! Let's re-evaluate question 7:

Is the framing of the Indigenous partner or community asset-based?

Upon reviewing the article content:

- Answer:** Yes
- Justification:**
 - The article emphasizes the **growth and expansion** of the partnership, highlighting the increasing involvement of Indigenous communities: "A First Nations partnership at the College of Rehabilitation Sciences has doubled its community reach in the last six years."
 - The partnership's name, which translates to "We will work together for health and wellness," underscores a **positive and collaborative spirit**.
 - The Indigenous communities are portrayed as **active contributors** in identifying their needs and priorities: "Its goal is to bring the college's services to the communities, based on their self-identified needs and priorities."
 - The article mentions the **victories** that each community had experienced since the last retreat, indicating their achievements and positive outcomes.
 - The collaboration is framed in a way that highlights **mutual respect and learning**: "By working together, we are meeting community needs, and the communities are teaching our faculty, staff and students in a spirit of collaboration and sharing."

These points from the article present the Indigenous communities in a positive light, emphasizing their strengths, resilience, and active involvement in the partnership. The narrative is focused on their assets and contributions rather than any deficits or challenges.



SCIENCE AND TECHNOLOGY SOCIETY AND CULTURE

Researchers draw on wellspring of Indigenous knowledge to engineer solutions for water security

First-of-its-kind combination of sociology, environmental engineering and community culture improves access to clean water.

APRIL 26, 2023 BY GEOFF MCMASTER



ENVIRONMENTAL ENGINEERING PHD STUDENT EMILY QUECKE (RIGHT) AND PROFESSOR PAULINA JOHNSON ARE WORKING TO IMPROVE ACCESS TO CLEAN WATER IN MASKWACIS THROUGH A FIRST-OF-ITS-KIND PROJECT GUIDED BY INDIGENOUS WORLDVIEWS AND DIRECT COMMUNITY CONSULTATION. (PHOTO: SAM DANCEY)

It wasn't until [Emily Quecke](#) worked as a land consultant intern in [Beaver First Nation](#) that she realized how easy it is to take clean water for granted.

Having been born on Prince Edward Island and raised in Alberta, she had never seen water advisories in settler communities. Through the University of Alberta's [Engage North](#) program, she learned about the sanctity of naturally sourced water from elders who believed chemical treatment robs water of its immune-building properties and spirituality.

It was a stark example of what engineers need to know when designing purification plants in Indigenous communities, since there are alternative methods, such as UV filtration, that don't require chemicals like chlorine.

"It begs the question of whether other options were even explored (on Boyer River 164) in light of these beliefs, or if local plant designers were even aware of it," Quecke says.

That summer experience made a deep impression on her. As a student of [civil and environmental engineering](#), Quecke says the challenge of water security became a driving force in her education.

She is now working on a PhD dissertation that combines engineering solutions for water security with direct community consultation, incorporating Indigenous worldviews into her methodology. She will compare water security in two geographical areas. The first is Maskwacis, south of Edmonton, which is currently under a boil water advisory and has an open-discharge sewer. The second area is a group of communities around Laguna Lake, the largest freshwater lake in the Philippines, which has suffered rapid contamination.

One of her supervisors, sociologist [Paulina Johnson](#), was invited on the project to provide expertise in Indigenous research methodologies and worldviews. With Johnson serving as adjunct professor of engineering, the collaboration is the U of A's first between sociology and engineering.

"One reason for bringing me in is to have Indigenous worldviews take centre stage in Emily's work," says Johnson, who is from Samson Cree Nation in Maskwacis.

"What I really like about engineering is they're trying to find solutions. Emily will bring not only the science – the technical side of water security – but also an understanding of water as an animate being."

Quecke's study will assess baseline water quality conditions in the two regions and determine priorities for monitoring and remediation, and aim to improve water quality and access. It will also establish a link between community culture, well-being and access to clean water.

"While water treatment and distribution are engineering problems, water access, use and related knowledge dissemination are also sociological problems," Quecke says. "A lot of engineering projects, even when there is consultation, tend to be inadequate, because they lack that deeper relationality and sociological understanding."

Johnson says it's essential to bring in Indigenous views from the beginning of any community research project, rather than as an afterthought. Too often, she says, researchers in the past have taken what they needed, never to return. Long-term commitment to a community is crucial.

"Reconciliation isn't just, 'we did the work and then we're done' – it's a lifelong process," says Johnson. "Elders often ask me, as an academic, what's the legacy we're going to leave behind?"

Johnson admits to being a bit hesitant when first approached by Quecke, given that engineering seemed a far cry from her own discipline. But she was quickly swayed by Quecke's determination to make a tangible difference in Maskwacis.

"That's what I wanted to hear," she says. "Emily was willing to walk the walk. Ever since then we've been going full steam ahead."

Quecke says she hopes her consultative approach to environmental engineering will function as a template for similar research projects in the future.

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Please conduct a quantitative content analysis of the provided article. Start by providing a brief summary of the article. Then, answer yes or no to the following questions and justify your answers by quoting text from the article.

Article Link/Content: <https://www.ualberta.ca/folio/2023/04/researcher-draws-on-wellspring-of-indigenous-knowledge-to-engineer-solutions-for-water-security.html>

Questions:

- Is this article about a partnership between a post-secondary institution and an Indigenous partner?**
 - Objective:** This question assesses the presence or absence of a formal partnership or collaboration between the post-secondary institution and an external Indigenous entity. This is a crucial aspect of my research and captures the basic requirement for a story to be considered relevant to my analysis. For the purpose of this analysis, a "partnership" or "collaboration" refers to a structured and mutual agreement or relationship between the institution and the Indigenous entity, going beyond mere participation or speaking engagements. An "Indigenous partner" refers to Indigenous individuals, groups, organizations, or communities that are not students, faculty, staff, alumni, or any internal members of the post-secondary institution but have a significant role in co-organizing, co-sponsoring, or planning the event or initiative.
 - Answer:**
 - Justification:**
- Is the Indigenous partner clearly identified?**
 - Objective:** This question ensures that the Indigenous partner's identification is clearly stated in the story. It helps determine if the story provides adequate recognition to the Indigenous partner involved in the partnership.
 - Answer:**
 - Justification:**
- Are the contributions and expertise of the Indigenous partner clearly acknowledged and valued?**
 - Objective:** This question assesses whether the story explicitly acknowledges and values the contributions and expertise of the Indigenous partner. It helps determine if the story recognizes the Indigenous partner's knowledge and ensures their meaningful involvement.
 - Answer:**
 - Justification:**
- Does the story amplify/include Indigenous voices?**
 - Objective:** This question assesses whether the story includes the voices of the Indigenous partners. Are the Indigenous partners quoted in the story?
 - Answer:**
 - Justification:**
- Does the story amplify Indigenous values, perspectives, and experiences?**
 - Objective:** This question assesses whether the story educates the reader about Indigenous values, perspectives, and experiences. It helps determine if the story reflects a genuine effort to incorporate and respect Indigenous ways of knowing and being.
 - Answer:**
 - Justification:**
- Does the story support/advance Indigenous objectives or needs?**
 - Objective:** This question evaluates whether the story demonstrates support for or contributes to advancing Indigenous objectives or addressing Indigenous needs. It helps determine if the story goes beyond surface-level engagement and actively contributes to the well-being of Indigenous communities.
 - Answer:**
 - Justification:**
- Is the framing of the Indigenous partner or community asset-based?**
 - Objective:** This question evaluates how the story portrays the Indigenous partner or community, focusing on whether it highlights strengths, resilience, and aspirations or perpetuates stereotypes and deficit-based narratives.
 - Answer:**
 - Justification:**



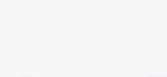
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Article Summary:

The article titled "Researchers draw on wellspring of Indigenous knowledge to engineer solutions for water security" discusses the collaboration between Emily Quecke, an environmental engineering PhD student, and professor Paulina Johnson. They aim to improve access to clean water in Maskwacis by integrating Indigenous worldviews and direct community consultation into their project. Quecke's motivation stems from her experience working as a land consultant intern in Beaver First Nation, where she learned about the significance of naturally sourced water and the challenges of designing purification plants in Indigenous communities. The project will assess water quality in two regions: Maskwacis and communities around Laguna Lake in the Philippines. The collaboration between Quecke and Johnson, a sociologist, is the University of Alberta's first between sociology and engineering.

Answers to the Questions:

- Is this article about a partnership between a post-secondary institution and an Indigenous partner?**
 - Answer:** Yes
 - Justification:** The article mentions that "Environmental engineering PhD student Emily Quecke (right) and professor Paulina Johnson are working to improve access to clean water in Maskwacis through a first-of-its-kind project guided by Indigenous worldviews and direct community consultation."
- Is the Indigenous partner clearly identified?**
 - Answer:** Yes
 - Justification:** The Indigenous partner is identified as the community of Maskwacis, as mentioned in the statement: "working to improve access to clean water in Maskwacis."
- Are the contributions and expertise of the Indigenous partner clearly acknowledged and valued?**
 - Answer:** Yes
 - Justification:** The article states, "Through the University of Alberta's Engage North program, she learned about the sanctity of naturally sourced water from elders who believed chemical treatment robs water of its immune-building properties and spirituality." This acknowledges the Indigenous knowledge and expertise.
- Does the story amplify/include Indigenous voices?**
 - Answer:** Yes
 - Justification:** The article quotes Johnson, who is from Samson Cree Nation in Maskwacis, and mentions the insights Quecke gained from the elders of the Beaver First Nation.
- Does the story amplify Indigenous values, perspectives, and experiences?**
 - Answer:** Yes
 - Justification:** The article discusses the Indigenous worldview of water as an animate being and the sanctity of naturally sourced water, as well as the challenges faced by Indigenous communities regarding water purification.
- Does the story support/advance Indigenous objectives or needs?**
 - Answer:** Yes
 - Justification:** The project aims to "improve water quality and access" in Maskwacis and "establish a link between community culture, well-being and access to clean water."
- Is the framing of the Indigenous partner or community asset-based?**
 - Answer:** Yes
 - Justification:** The article focuses on the strengths and knowledge of the Indigenous community, emphasizing their worldviews, values, and the importance of direct community consultation.



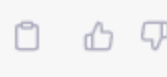
For question 4, Johnson and Quecke are associated with U of A. Are any Indigenous partners quoted in the story?



Upon re-evaluation:

Does the story amplify/include Indigenous voices?

- Answer:** No
- Justification:** While the article does discuss Indigenous worldviews and insights gained from elders of the Beaver First Nation, it does not directly quote any Indigenous partners who are external to the University of Alberta.

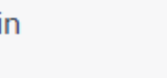


For question 2, Maskwacis is a place and I don't think should be considered as a clearly identified partner. For instance, who in Maskwacis is Quecke working with?



You're right. Upon re-evaluation:

- Is the Indigenous partner clearly identified?**
 - Answer:** No
 - Justification:** While the article mentions the community of Maskwacis, it does not specify which individuals, groups, organizations, or communities within Maskwacis are directly involved in the partnership or collaboration.

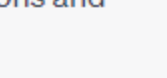


For question three, if the partners are not clearly identified, how can their contributions or expertise be acknowledged in the article?



You make a valid point. If the Indigenous partners are not clearly identified, it becomes challenging to determine if their specific contributions and expertise are acknowledged.

- Are the contributions and expertise of the Indigenous partner clearly acknowledged and valued?**
 - Answer:** No
 - Justification:** The article does not clearly identify the specific Indigenous partners, and as a result, it's not possible to determine if their unique contributions and expertise are explicitly acknowledged and valued.





Dr. Olga Lovick (PHD) reviews Upper Tanana place names with the late Cora H. David, an Elder, storyteller and teacher, at David's home in Tetlin, Alaska, in 2009. (Photo: Siri G. Tuttle)

USask linguist works to sustain endangered Indigenous language

Fewer than 50 speakers of Upper Tanana are left. Dr. Olga Lovick (PHD) is documenting their language for future learners.

By CHRIS PUTNAM
Feb 2, 2023

A new book by a University of Saskatchewan (USask) linguist will help preserve an Indigenous language facing extinction.

On Feb. 1, University of Nebraska Press released the second volume of *A Grammar of Upper Tanana* by Dr. Olga Lovick (PHD), professor and head of USask's Department of Linguistics. The result of nearly two decades of collaboration between Lovick and a small group of Northern Dene Elders, the book is the first complete grammatical description of any of the Alaskan Dene languages.

Upper Tanana is spoken in a handful of communities located in eastern Interior Alaska and Western Yukon. Fewer than 50 people speak the language today.



Lovick has been studying Upper Tanana since 2006, when she responded to a community request for a linguist to help document the language before its last speakers passed away. She has made many visits to the community to talk with Elders—the last fluent speakers of Upper Tanana—and record their words and stories.

The Elders guide these conversations while Lovick works to understand and transcribe their teachings.

"I meet them on their couches in their houses. It doesn't look like work because we're sitting there having a cup of coffee and chatting," said Lovick, a faculty member in the College of Arts and Science.

The linguist has worked primarily with seven Upper Tanana-speaking Elders since 2006. Many of these Elders are now more than 90 years old or have passed away.

Lovick previously edited two collections of traditional stories of the Upper Tanana Dene. Now, with the publication of the second and final volume of *A Grammar of Upper Tanana*, most of the pieces are in place to document, maintain and someday revitalize the Upper Tanana language.

As a grammatical description, the book explains the language's rules for forming words and putting them together. "We need to understand these rules so we can start teaching them," said Lovick.

Olga Lovick listens to recordings of Upper Tanana in her office. (Photo: Allain Esquivel)



A group of teachers in one of the villages where Upper Tanana is spoken is already using Lovick's book to help create lesson plans for teaching the language.

"This makes me very happy," said Lovick.

Upper Tanana has little in common with English and other European languages, and can be challenging for English speakers to learn.

"A verb in Upper Tanana will frequently correspond to an entire sentence in English. So all of the information that we would put into a sentence, they put into a verb. That means that creating a verb is a challenging endeavour. It requires you to know the pieces and what they mean, and then you need to know how to put them together according to the rules. And then once you put pieces together, they will influence each other's shape," said Lovick.

Of the roughly 6,000 languages currently spoken on Earth, only 10 per cent are expected to survive into the next century. Preserving the uniqueness of those languages is a worthy goal, said Lovick.

"Language is one of the filters we use to look at the world. There are many connections between language and culture and thought. These are different things, but they're intertwined in very complex ways. If we lose a language, then we lose access to one of the ways in which we can understand how people think about things, how people perceive things."

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Please conduct a quantitative content analysis of the provided article. Start by providing a brief summary of the article. Then, answer yes or no to the following questions and justify your answers by quoting text from the article.

Article Link/Content: <https://news.usask.ca/articles/colleges/2023/usask-linguist-works-to-sustain-endangered-indigenous-language.php>

Questions:

- Is this article about a partnership between a post-secondary institution and an Indigenous partner?**
 - Objective:** This question assesses the presence or absence of a formal partnership or collaboration between the post-secondary institution and an external Indigenous entity. This is a crucial aspect of my research and captures the basic requirement for a story to be considered relevant to my analysis. For the purpose of this analysis, a "partnership" or "collaboration" refers to a structured and mutual agreement or relationship between the institution and the Indigenous entity, going beyond mere participation or speaking engagements. An "Indigenous partner" refers to Indigenous individuals, groups, organizations, or communities that are not students, faculty, staff, alumni, or any internal members of the post-secondary institution but have a significant role in co-organizing, co-sponsoring, or planning the event or initiative.
 - Answer:**
 - Justification:**
- Is the Indigenous partner clearly identified?**
 - Objective:** This question ensures that the Indigenous partner's identification is clearly stated in the story. It helps determine if the story provides adequate recognition to the Indigenous partner involved in the partnership.
 - Answer:**
 - Justification:**
- Are the contributions and expertise of the Indigenous partner clearly acknowledged and valued?**
 - Objective:** This question assesses whether the story explicitly acknowledges and values the contributions and expertise of the Indigenous partner. It helps determine if the story recognizes the Indigenous partner's knowledge and ensures their meaningful involvement.
 - Answer:**
 - Justification:**
- Does the story amplify/include Indigenous voices?**
 - Objective:** This question assesses whether the story includes the voices of the Indigenous partners. Are the Indigenous partners quoted in the story?
 - Answer:**
 - Justification:**
- Does the story amplify Indigenous values, perspectives, and experiences?**
 - Objective:** This question assesses whether the article educates the reader about Indigenous values, perspectives, and experiences. It helps determine if the story reflects a genuine effort to incorporate and respect Indigenous ways of knowing and being.
 - Answer:**
 - Justification:**
- Does the story support/advance Indigenous objectives or needs?**
 - Objective:** This question evaluates whether the story demonstrates support for or contributes to advancing Indigenous objectives or addressing Indigenous needs. It helps determine if the story goes beyond surface-level engagement and actively contributes to the well-being of Indigenous communities.
 - Answer:**
 - Justification:**
- Is the framing of the Indigenous partner or community asset-based?**
 - Objective:** This question evaluates how the story portrays the Indigenous partner or community, focusing on whether it highlights strengths, resilience, and aspirations or perpetuates stereotypes and deficit-based narratives.
 - Answer:**
 - Justification:**



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Article Summary:

The article titled "USask linguist works to sustain endangered Indigenous language" discusses the efforts of Dr. Olga Lovick, a linguist from the University of Saskatchewan (USask), to preserve the endangered Indigenous language, Upper Tanana. The University of Nebraska Press recently released the second volume of "A Grammar of Upper Tanana," which is a result of nearly two decades of collaboration between Dr. Lovick and a group of Northern Dene Elders. This book is the first complete grammatical description of any of the Alaskan Dene languages. Upper Tanana is spoken in certain communities in eastern Interior Alaska and Western Yukon, with fewer than 50 current speakers. Dr. Lovick began her study of the language in 2006 in response to a community request to document it before the last speakers passed away. She has frequently visited the community to converse with the Elders and record their words and stories. The Elders guide these conversations, and Dr. Lovick transcribes their teachings. The article also mentions that teachers in one of the villages are using Dr. Lovick's book to create lesson plans for teaching the language.

Answers to the Questions:

- Is this article about a partnership between a post-secondary institution and an Indigenous partner?**
 - Answer:** Yes
 - Justification:** The article mentions a "collaboration between Lovick and a small group of Northern Dene Elders," indicating a structured relationship between the university representative (Dr. Lovick) and the Indigenous Elders.
- Is the Indigenous partner clearly identified?**
 - Answer:** Yes
 - Justification:** The Indigenous partner is identified as a "small group of Northern Dene Elders."
- Are the contributions and expertise of the Indigenous partner clearly acknowledged and valued?**
 - Answer:** Yes
 - Justification:** The article states that "The Elders guide these conversations while Lovick works to understand and transcribe their teachings," highlighting the Elders' expertise and contributions.
- Does the story amplify/include Indigenous voices?**
 - Answer:** Yes
 - Justification:** The article mentions that Dr. Lovick has made many visits to the community to "talk with Elders—the last fluent speakers of Upper Tanana—and record their words and stories."
- Does the story amplify Indigenous values, perspectives, and experiences?**
 - Answer:** Yes
 - Justification:** The article emphasizes the importance of preserving the Upper Tanana language and highlights the Elders' role in guiding conversations and sharing their teachings.
- Does the story support/advance Indigenous objectives or needs?**
 - Answer:** Yes
 - Justification:** The article discusses the efforts to document, maintain, and potentially revitalize the Upper Tanana language, addressing the need to preserve this endangered Indigenous language.
- Is the framing of the Indigenous partner or community asset-based?**
 - Answer:** Yes
 - Justification:** The article portrays the Indigenous Elders as valuable contributors and guides in the process of documenting and understanding the Upper Tanana language, emphasizing their expertise and the importance of their teachings.



For question 2, is the article more specific? Is anyone named?



Upon re-examining the article:

For question 2, the Indigenous partner is identified as a "small group of Northern Dene Elders." However, the article does not provide specific names of any of the Elders involved in the collaboration. The focus is primarily on the collective group rather than individual members.

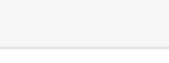


for question 4, are any of the Indigenous partners quoted in the article?



Upon re-examining the article for question 4:

No, none of the Indigenous partners (Northern Dene Elders) are directly quoted in the article. The article discusses their involvement and contributions, but their voices are not represented through direct quotations.



For question 5, does the article educate the reader about Indigenous values, perspectives, and experiences?



Upon re-examining the article for question 5:

The article emphasizes the importance of preserving the Upper Tanana language and highlights the Elders' role in guiding conversations and sharing their teachings. However, while the article does provide some insight into the efforts to sustain the endangered Indigenous language and the collaboration with the Elders, it does not delve deeply into specific Indigenous values, perspectives, or broader experiences outside of the language preservation context.

Answer for Question 5:

- Answer:** No
- Justification:** The article focuses on the efforts to preserve the Upper Tanana language and the collaboration with the Northern Dene Elders. While it mentions their involvement and the significance of the language, it does not provide a comprehensive education on Indigenous values, perspectives, or broader experiences.



Please re-analyze questions 2 and 4 as well.



Certainly, let's re-analyze questions 2 and 4 based on the article's content:

2. Is the Indigenous partner clearly identified?

- Answer:** No
- Justification:** While the article identifies the Indigenous partner as a "small group of Northern Dene Elders," it does not provide specific names or a more detailed identification of the Indigenous partners involved in the collaboration.

4. Does the story amplify/include Indigenous voices?

- Answer:** No
- Justification:** The article discusses the involvement and contributions of the Northern Dene Elders, but their voices are not directly represented through quotations or specific statements. The narrative is primarily centered around Dr. Lovick's efforts and experiences.

