

VOLUME 48 • NO. 2 • SPRING 2024

MB Speaks

VOICE OF THE MANITOBA SOCIAL SCIENCE TEACHERS' ASSOCIATION

**Indigenous
Storytelling
Literature Circle**

**Recommended
Reading and
Listening List**

**Teacher Book
Club: "Valley of
the Birdtail"**

VOLUME 48 • NO. 2 • SPRING 2024

MB Speaks

VOICE OF THE MANITOBA SOCIAL SCIENCE TEACHERS' ASSOCIATION

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Photo by Antony Spencer

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“The harmful legacy of colonialism is so embedded in our society that we encounter these systemic injustices on a daily basis, yet many people fail to make the connection between contemporary issues and the long-lasting effects of colonialism.”

-Angie Waite

President's Message

Greetings,

I hope you are enjoying the moments of beautiful weather we have been experiencing on and off these last few weeks! It definitely has me looking forward to wrapping up this school year and enjoying summer. The MSSTA executive are currently making plans to offer a great experience for members as part of our annual spring member event. Save the date for the evening of May 22nd, when members will have the opportunity to join a free private tour with the Winnipeg Trolley Company. Keep an eye out for more details coming soon!

MSSTA is also hard at work planning our fall conference! Our theme this year will be around climate change action, and we hope to include a variety of topics related to land-based learning, outdoor education and sustainability. MTS PD Day this year will be on October 25th, so watch for more news in your inbox about how you can be part of this exciting day, and in the meantime, I am pleased to share the spring issue of MB Speaks with you today.

There is no denying that decolonization is an overwhelming and intimidating concept. Part of me wonders how to even begin to engage in such a complicated process. The harmful legacy of colonialism is so embedded in our society that we encounter these systemic injustices on a daily basis, yet many people fail to make the connection between contemporary issues and the long-lasting effects of colonialism. Knowing how much work needs to be done and how many systems need to change in terms of reconciliation and decolonization, it can be hard to know what role to play, or even where to start.

I've been teaching for about a decade now and in that time I have seen an increase in both the amount, and the quality of First Nations, Metis & Inuit history, and Indigenous ways of knowing more broadly, being taught by non-Indigenous educators. Each year, students and teachers expand their learning on both 'truth' and 'reconciliation'. When I think back to my first year teaching, I remember asking my students to go home and ask their parents if they knew what a residential school was. The following day, many of my students shared that their parents were unfamiliar with the term. Since that time, more students, parents and educators have learned about the forced removal of First Nations, Metis, and Inuit children from their families and communities. While our national awareness about the legacy of colonialism has grown in recent years, there is still so much learning and unlearning that needs to be done.

A few months ago, I was at a meeting at the Manitoba Teachers' Society (MTS), which brought together presidents and other representatives from all the Special Area Groups of Educators (SAGE). We were discussing an event MTS had hosted online, as part of their Indigenous Education Webinar Series. The webinar was called "Getting Over Fear: Non-Indigenous Educators and Indigenous Education" and offered an opportunity for open dialogue between educators about how to feel more comfortable teaching Indigenous content. During the discussion, the representative from the Council for Indigenous Education in Manitoba shared

that she appreciates knowing other teachers are taking the initiative and teaching this content so that the burden no longer falls solely on Indigenous educators. Incorporating Indigenous histories and ways of knowing has been part of my teaching practice throughout my career, and it is an area I feel comfortable in and continue to look for opportunities to grow. While that may be my experience, I acknowledge that not all teachers have the same background, experience or comfort level as I do, and I know there are educators who still feel unsure or underqualified in this area.

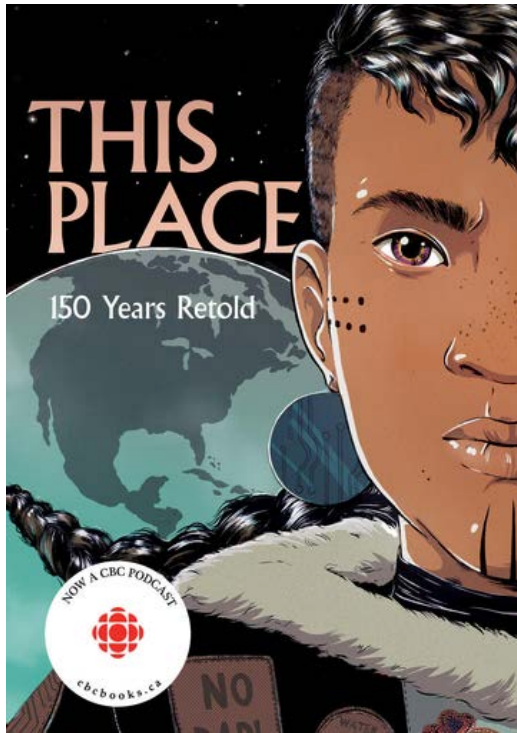
When we put out the call for this journal, we invited social science educators to submit pieces connected to decolonization, in hopes to explore the ways in which educators in Manitoba are working to challenge colonial mindsets, colonizing practices, and settler national narratives. Unfortunately, we did not get the response that we were hoping for, which led us to reflect on why we received less submissions than usual, and what this tells us about where educators in our province are in their own journeys towards reconciliation and decolonization. Perhaps there is a need for more professional development and training in both Indigenous content and ways of knowing, as well as what it means to decolonize our education system, before Manitoba educators will feel ready to collectively analyze our practice and pedagogy in this area. While MSSTA and our journal committee recognize decolonizing education may be a challenging task, we feel it is one we need to keep working towards, even if it means starting small. And so, in this edition of the journal you will find a variety of shorter submissions related to resources and reading lists that you can explore and hopefully incorporate in your context right away. As you review these resources, we encourage you to consider where you are on your personal journey towards reconciliation and decolonization, and where you think you need to go from here. By taking the time to read this message, you have already taken a small step. There may be many steps ahead, but a small step forward is better than no steps at all, so just keep going!

Sincerely,

A handwritten signature in cursive script that reads "AWaite".

Angie Waite

Classroom Resources



This Place: 150 Years Retold

This Place: 150 Years Retold is an award winning graphic novel that explores the past through the eyes of Indigenous creators. This anthology includes beautiful illustrations, timelines, personal notes from each author, and suggestions for further reading.

Did You Know?

This Place has also been adapted into a 10 episode podcast. The podcast series is hosted by Rosanna Deerchild on CBC.

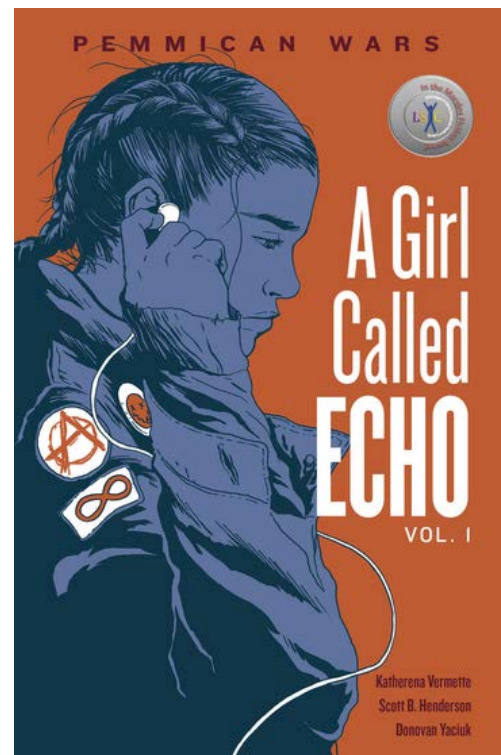
“This Place is not just a retelling of Canadian history, it is a reclamation of Indigenous history.”

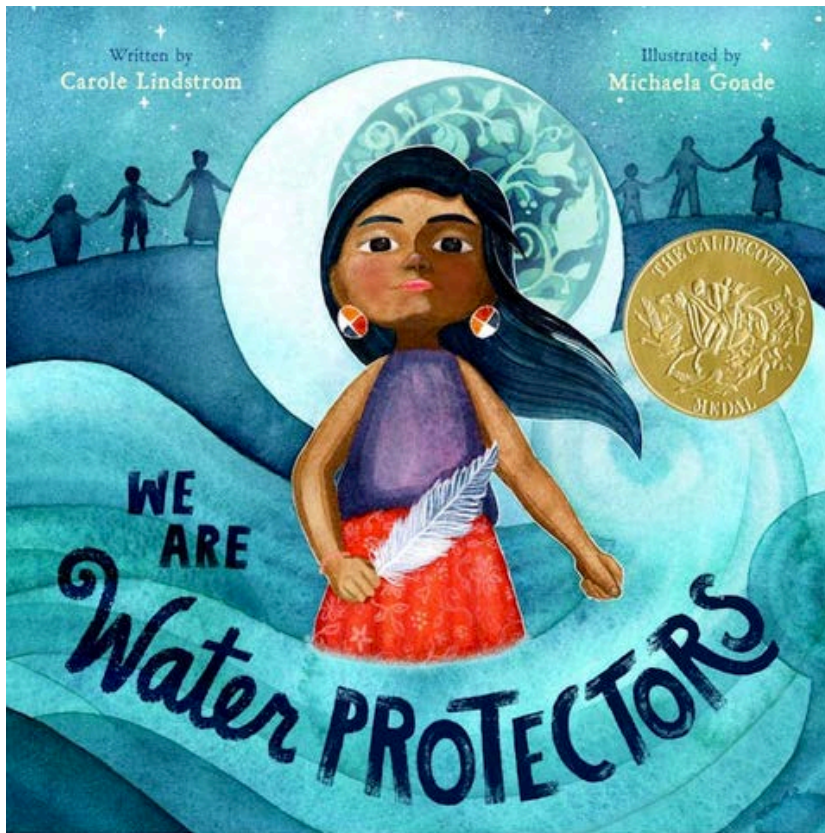
Rosanna Deerchild

A Girl Called Echo

A Girl Called Echo is a four part graphic novel series, written by bestselling author Katherena Vermette and illustrated by Scott B. Henderson & Donovan Yaciuk. The series follows a 13-year-old Métis girl, Echo Desjardins, as she is transported from past to present. The four books in the series are: Pemmican Wars, Red River Resistance, Road Allowance Era, and Northwest Resistance

“Throughout all four *A Girl Called Echo* graphic novels, Vermette inserts musical references that, too, tell a story. As someone who enjoys music I knew the lyrics to most of the songs, which pleurably added to the depth of the experience. I would encourage the reader to download these songs to gain a different perspective of Echo’s sorrow, anger, love and resistance through music. The irony of “[Been Caught Stealing](#)” by Jane’s Addiction being selected on Echo’s mother’s playlist just prior to when the Red River Resistance opens, cannot be ignored.” - [Angie Tucker, The Tye](#)





We Are Water Protectors

We Are Water Protectors is an award winning book written by Carole Lindstrom and illustrated by Michaela Goade. This book provides an opportunity for educators to talk about current and historical movements to protect the Earth's water supply, about water protectors like Autumn Pelletier, and about the terms we use to describe protectors.

Teaching Ideas

- Invite students to create their own picture books about an environmental or societal issue that they are invested in.
- Research people or movements dedicated to protecting water
- Conduct an analysis of mainstream media stories about water protectors: what images, words, headlines, captions, and details are included in the story? Can students identify a particular bias in these stories?



Indigenous Storytelling Literature Circle

-ELLEN BEES

In the past, when teaching my students about Indigenous perspectives, I have often taken an approach that focuses on human rights. We spend time learning about colonialism in Canada and focus on texts that support that understanding. While I still think it is important to do this work, it has also become clear to me that this approach centers stories of trauma. Indigenous and non-Indigenous students need to read other kinds of Indigenous stories too. I want them to read stories where Indigenous characters are heroes, where they go on journeys, and learn about themselves. Stories of resurgence are vital.

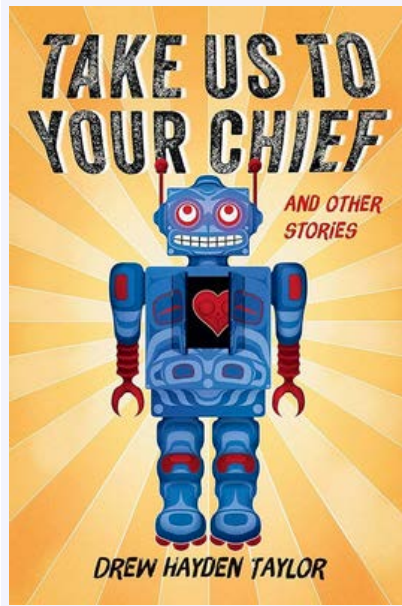
For this reason, I developed a literature circle that focuses on contemporary Indigenous authors and that has the unifying element of storytelling. I endeavoured to pick books whose authors come from a variety of Indigenous backgrounds and to emphasize that these authors' distinct cultures are reflected in their work. I teach grade seven students, which means I am able to incorporate both middle grade and young adults novels.

To start the unit, we discussed why storytelling is important and why it is important to hear

stories with Indigenous perspectives. We watched videos of the authors talk about their books and why the stories are meaningful for them. As well, I read aloud Joseph Bruchac's forward to *The Legend Skeleton Man*, which discusses the many purposes of stories within his culture. This pre-reading work was important, as it helped students learn about the books they would read while also prompting them to consider Indigenous culture and perspectives as they read.

Early in the unit, we spent some time discussing culture. I wanted students to understand that culture consists of more than visible elements, like clothing or music. I wanted them to understand that worldviews, beliefs, morals, histories, and much more are part of culture, and these are reflected in stories. We did some initial research about the Indigenous groups that are represented in their novels, so they could better understand that each group has its own distinct culture and they could start to consider how the culture is represented in their book. In the future, I would like to improve this process, if possible by inviting Elders or Knowledge Keepers into our class.

Throughout the unit, we practiced reading strategies and participated in small group discussions to deepen our thinking. In particular, we wrote double-entry journals, where students identified key quotes and explained their thinking about the quote. This strategy is open-ended enough that it allowed for varied discussion about stories, culture, and other topics. Our read aloud mentor text was the short story *Petropaths*, which can be



found in *Take Us to Your Chief*, by Drew Hayden Taylor (Ojibwe).

As students read their novels, I wanted them to have a stronger understanding of how oral storytelling traditions have influenced their novels. This would be another area in the future where I would like to invite Elders and Knowledge Keepers into the classroom. Since that wasn't possible this year, we listened to [stories that Elders and Indigenous people have posted online](#) instead, with students paying particular attention to the stories that come from the same cultural background as their novel. *Tipiskawi Kisik: Night Sky Star Stories*, by Wilfred Buck, is another important resource. I hope as students read their novel,

they can make connections between the book and these oral stories.



To end the unit, I have asked students to think about the teachings that are found within their novel. This goes back to what we learned at the start of the unit, that stories are important expressions of culture and that stories help teach lessons. Next week, students will create a representation of a teaching found in their novel in the style of their choice. I hope to see a deeper understanding and appreciation of stories that reflect Indigenous culture.

About the Article

This article is re-printed from Ellen's blog "Teacher Bees". It was originally published on April 29, 2022.

Further suggested reading from Ellen Bees:

- [The Witness Blanket: Truth, Art and Reconciliation](#)
- [Black Water, On the Trapline, and Kiwew](#)
- [A Girl Called Echo: Road Allowance Era](#)

Selected Texts

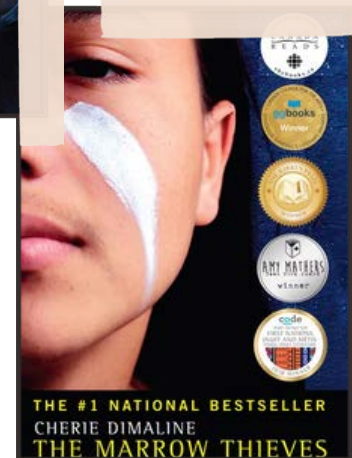
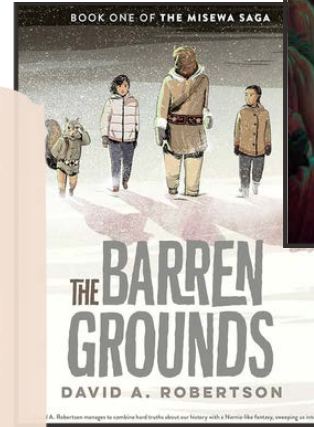
The Barren Grounds and *The Great Bear*, by David A. Robertson (Swampy Cree) - These first two books in the Misewa Saga focus on Morgan and Eli, two Indigenous kids living in foster care in Winnipeg. They discover a portal to another world and reconnect with their Indigenous culture.

The Legend of Skeleton Man, by Joseph Bruchac (Nulhegan Abenaki) - This two book horror collection tells the story of Molly, a girl who must outwit the cunning and sinister Skeleton Man.

The Ghost Collector, by Allison Mills (Ililiw/Cree and settler) - In this novel, the main character Shelly is learning from her grandmother how to help ghosts transition into the after life. However, when tragedy strikes, Shelly starts to see ghosts and death differently.

Those Who Run in the Sky, by Aviaq Johnston (Inuq) - This novel tells the story of Pitu, a young hunter who is training to become a shaman. He gets lost in the spirit world and must find his way back home.

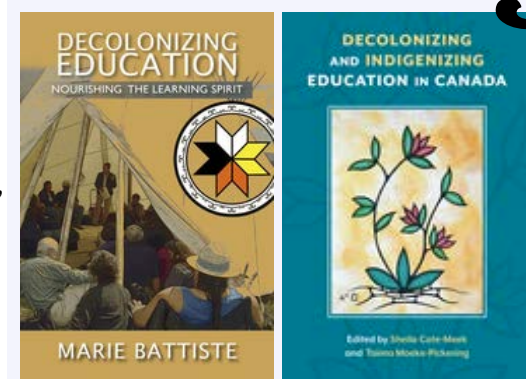
The Marrow Thieves and Hunting By Stars, by Cherie Dimaline (Métis Nation of Ontario) - These young adult books focus on a dystopian world where Indigenous people are hunted because they are the only people who still have the ability to dream. It focuses on found family, resilience, and survival.



For further reading look to Dr. Brooke Madden's article: [*Indigenous Counter-Stories in Truth and Reconciliation Education: Moving beyond the single story of victimhood.*](#) This article challenges educators to consider the stories they are using in their classrooms, and how they might uphold singular narratives of people and history. When we only tell stories of victimhood, we ignore the important stories of refusal, resistance, resilience, restorying and resurgence.

Recommended Reading

Many people would like to learn more about decolonizing education, and decolonizing social studies specifically. While the impulse may be to seek classroom resources and pedagogical methods, decolonizing education requires educators to interrogate their current understandings about history, education, teaching, and learning. This requires deep reading and reflection rather than minor adjustments to our practice. It requires that we consider how our curriculum and pedagogy legitimizes and privileges particular ways of knowing and being. In order to help facilitate reflection, we have compiled some readings that have challenged our own thinking and encouraged necessary reflection. This is by no means an exhaustive list, please let us know what you are reading to foster your own thinking about decolonizing education, teaching, and learning #msstadedecolonizingreadinglist.



Six Readings to Get You Started

Battiste, M. (2013). *Decolonizing education: Nourishing the learning spirit*. Purich Publishing Limited.

Cote-Meek, S., & Moeke-Pickering, T. (Eds.). (2020). *Decolonizing and indigenizing education in Canada*. Canadian Scholars' Press.

Hunt, D., & Starblanket, G. (2020). *Storying violence: Unravelling colonial narratives in the Stanley trial*. ARP Books.

Maracle, L. (2015). *Memory Serves: Oratories*. NeWest Press.

Talaga, T. (2017). *Seven fallen feathers: Racism, death, and hard truths in a northern city*. House of Anansi.

Tuck, E. & Yang, K.W. (2012). *Decolonization is not a metaphor*. *Decolonization: Indigeneity, Education & Society*. 1(1) 1-40.

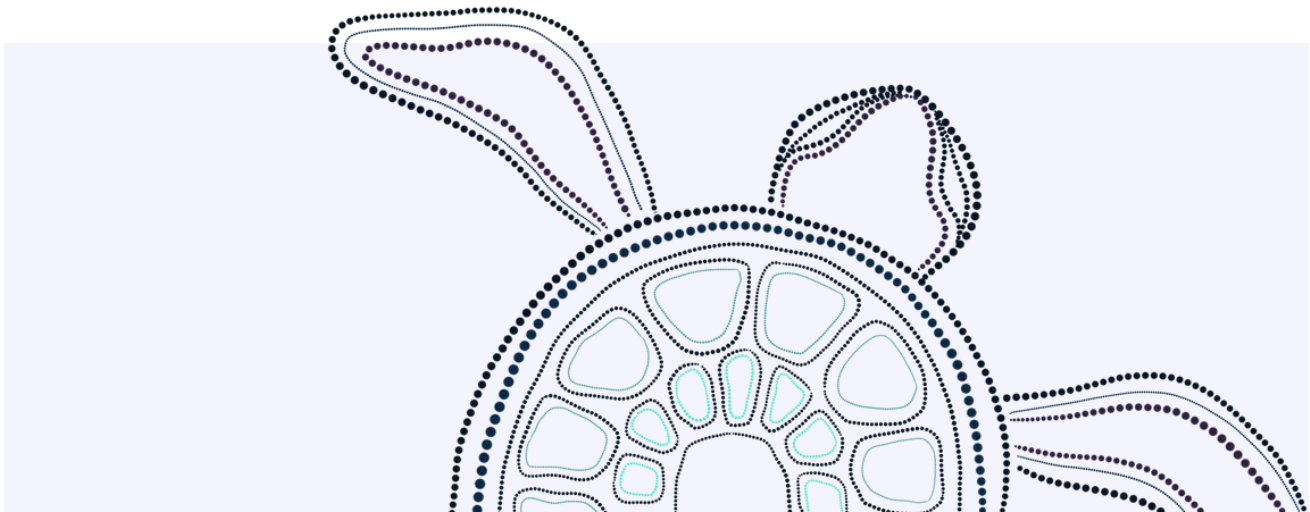
Listening List

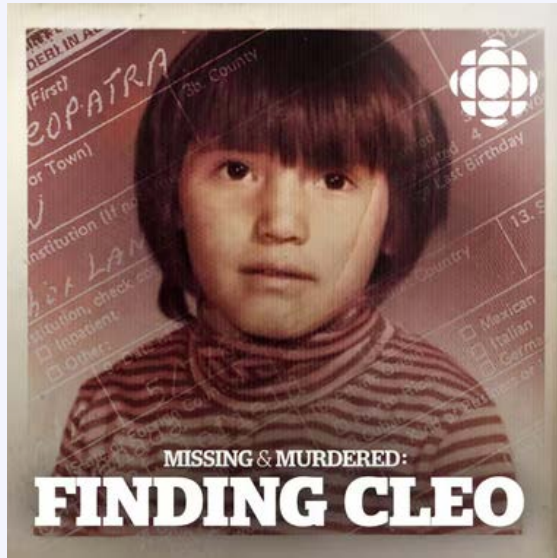
“Want a different ethic? Tell a different story.”

—Thomas King, *The truth about stories: A native narrative* (2003)

Podcasts have become a very popular medium. Many educators use podcasts to enhance their own learning. That is, teachers listen to podcasts to learn about perspectives and stories that have been neglected in their own educational background. In addition, some educators are starting to use podcasts to introduce students to historical and current events, and to invite varied literacies. Some educators are also inviting students to create their own podcasts. In doing so, students are provided with a different way to share their learning. Podcasts require students to engage their research and communication skills and they also provide students with an audience beyond the ‘evaluating teacher’. When students are encouraged to share their work with a broader audience, classroom assignments become more relevant and meaningful.

Recognizing the increasing popularity of podcasts, we wanted to share three connected to this issue's theme. These podcasts are suggested for educators rather than for K-12 students. Educators should read about these podcasts before deciding to listen.





Missing & Murdered: Finding Cleo is a CBC Podcast by Pulitzer-prize winning investigative journalist, Connie Walker.

This podcast tells the story of a Cree child, Cleo, who was taken by child welfare workers in Saskatchewan in the 1970s. Through personal interviews with Cleo’s sister and brother, audiences learn about the personal, family, and community consequences of taking Indigenous children from their homes and splitting up families. Teachers can use this podcast for their own learning about the sixties scoop.

Kuper Island is a CBC Podcast by award winning journalist, Duncan McCue.

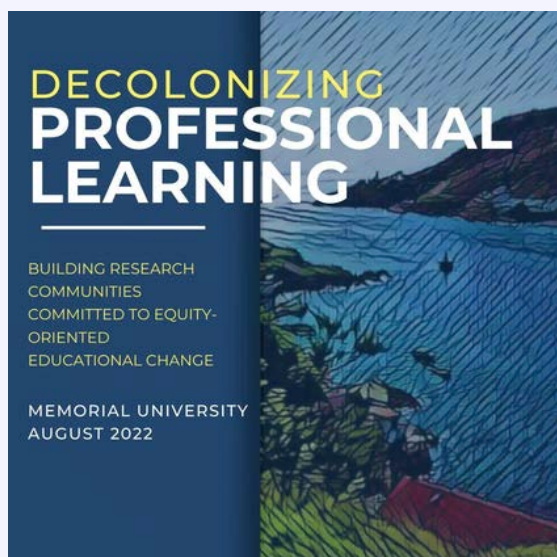
This podcast tells the story of four children that were forced to attend Kuper Island.

Teachers can use this podcast to learn about the impacts of the residential school system, and Kuper Island specifically. They can also listen to learn about the ethics of sharing these stories.



Decolonizing Professional Learning is a podcast from that encapsulates conversations with academics that attended a professional learning event in summer 2022. Stephen Hurley from VoicEd Radio speaks to educators, academics and school leaders about decolonizing professional learning.

The episode with Dr. Dwayne Donald is particularly interesting as Donald explains why he uses the term ‘unlearning’ instead of ‘decolonizing’.



Featured Thesis

Manitoba educator, Andriana Tarasiuk, recently completed research that examined the social studies curriculum documents in Manitoba. Andriana's thesis, *A Critical Discourse Analysis of Manitoba's K-8 Social Studies Framework of Outcomes*, illustrates the ways that official curriculum documents privilege particular perspectives, legitimize settler colonialism, and neglect current acts of settler colonial violence. This thesis is a plea to change the current curriculum documents in order to reflect the Calls to Action set out in the Truth & Reconciliation Commission.

To read Andriana's full thesis, you can visit

<https://mspace.lib.umanitoba.ca/items/0520e135-c99f-4e45-825b-b1b0395ff777>

About the Author

Andriana Tarasiuk is an early years learning support teacher with the Seven Oaks School Division, located in Winnipeg, MB. She is a second-generation descendant of Ukrainian settlers to Canada. Andriana is a proponent of public education and takes an active role in contributing to creating an equitable school system for all students. In her spare time, Andriana enjoys traveling, reading, and listening to podcasts.



Teacher Book Club: Valley of the Birdtail

-STEPHANIE FREDRICKSON & KEVIN LOPUCK

Background of Teacher Book Club

During the early days of the pandemic, Kevin, as many people did, joined an online book club with friends. As a first-time participant in a book club, he was impressed by how profound the discussions were, even while communicating through the now-dreaded Zoom call. Beyond this powerful personal experience, Kevin discovered that teachers were using book clubs as professional development, in particular to take steps towards reconciliation. Inspired by this idea, Kevin organized a small group of interested staff members to engage in an Indigenous literature book club. The purpose of this book club was to engage with Indigenous authors who write about the consequences of colonialism, who highlight Indigenous stories that challenge colonial narratives, and/or who offer perspectives on reconciliation. As a result, it was decided that the club would read two books that year, Thomas King's *Inconvenient Indian*, and Bob Joseph's, *21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality*. Though the conversations were successful in

starting a dialogue, it was hard to find time to meet and the book club ended after one year.

Flash forward to the 2023-2024 school year, Kevin's school, Lord Selkirk Regional Comprehensive Secondary School, made the implementation of the province of Manitoba's Indigenous Education Policy Framework, "Mamàhtawisiwin: The Wonder We Are Born With" a priority. As a result, Kevin thought the time was right to bring back the Indigenous literature book club.

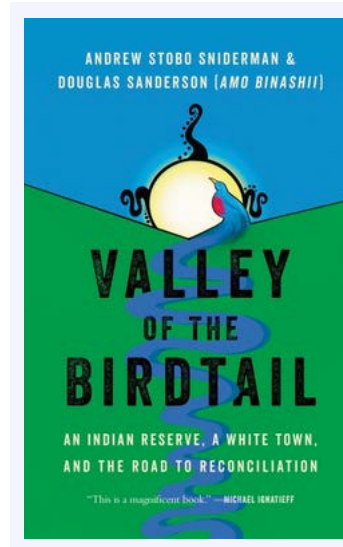
Books clubs as methods of professional development in education have become more commonplace and vary in their intent (Kooy, 2006). Through book clubs, teachers are able to "create their own powerful opportunities for learning" (Kooy, 2006, p. 663) and they provide "a social context in which teachers make sense of their experiences as teachers" (Janzen, 2011). With this thinking in mind, Kevin, who had already read about a third of the book, recommended *Valley of the Birdtail* as he felt the narrative contained in the book would allow for the teaching staff to not only engage in ideas around reconciliation but also in reflection about how the staff of Lord Selkirk

Regional might draw parallels from the book to their current context. As a teacher candidate at Lord Selkirk working with Kevin, Stephanie was also presented with the opportunity to engage with the staff book club.

A Book For Teachers

Valley of the Birdtail tells the story of two communities in western Manitoba divided by the Birdtail river. The two communities, Waywayseecappo First Nation and the town of Rosburn, exemplify the complex relationship between First Nations and settlers across Turtle Island. By weaving the story of the relationship between these two communities into the broader history of the country, the authors force the reader to come to terms with how educational policies of the federal government have consistently failed Indigenous people. What should make this book of particular interest to teachers is that the story told is one that many will identify with in their own communities and schools.

We know that the educational system in this country continues to fail Indigenous students, but as educators we continue to look at how we can do better. So, as we move forward with reconciliation, this book can help guide teachers on how to be cognizant of the difficult history of Indigenous education and, at the same time, help teach Indigenous perspectives in a



respectful manner. *Valley of the Birdtail* provides potential solutions to the inadequacies in the Indigenous education system and highlights the continuing systematic racism.

perpetuated towards Indigenous peoples while grounding itself in the story of these two communities.

How The Book Changed My Thinking

There has been a severe lack of Indigenous representation within the curriculum for decades. When taught, Indigenous history has been presented through a Westernized lens. As a recent graduate of this colonial system, Stephanie lacked knowledge of Indigenous perspectives and content upon entering her Bachelor of Education program. When Stephanie shared *Valley of the Birdtail* with her peers in the B.Ed program, they communicated similar feelings.

For Stephanie, reading *Valley of the Birdtail* challenged her current and outdated knowledge of Canadian history. *Valley of the Birdtail* taught Stephanie about many historical issues that have been ignored in our classrooms; she recognized this as both an

erasure of First Nations, Metis and Inuit history, but also as the sanitization of colonial history. In reading this book, Stephanie came to understand her ethical obligation as an educator in the current context. She did not want another student leaving the K-12 context with the (mis)understandings she had.

For Kevin, who was encountering *Valley of the Birdtail* at a different point in his teaching career, the lessons were different, but equally resonant. Kevin appreciated the challenging of dominant narratives throughout the book. In particular, Kevin recognized the authors' use of historical thinking concepts, such as the use of primary source documents. Moreover, the authors engage the ethical dimension to question significant political figures, notably Clifford Sifton, who is often celebrated as one of Canada's greatest influences on an "open-door" policy to immigration in the late 19th and early 20th centuries. Many of the examples used in the book could be used in Kevin's grade 11 history classes. *Valley of the Birdtail* also served to cement Kevin's understanding and recognition of himself as a settler-colonial with privileges that are the result of the continued systematic persecution of Indigenous peoples. For Kevin, the book and resulting book club also allowed significant conversations with colleagues about the similarities found in the relationship between Rossburn and

WayWayseecappo and the relationship between his school community in Selkirk and their Indigenous neighbours, the First Nations community of Brokenhead.

Both Kevin and Stephanie would highly recommend this book for personal and professional reading and sharing with colleagues. They also recommend the practice of book clubs to foster conversations between colleagues. Not only was it powerful professional development, it was an important reminder that we cannot do this work in isolation.

"Outstanding . . . a wake-up call and an important contribution to the truth we all need to know before racism can end and reconciliation begin."

– Winnipeg Free Press

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<https://doi.org/10.1016/j.tate.2006.03.010>

About the Authors

Stephanie is currently enrolled in the After Degree, Bachelor of Education Program at the University of Manitoba where she is completing her first year. She obtained her Bachelor of Arts Degree, with a major in geography and a minor in history from the University of Winnipeg, and currently sits as the University of Manitoba student representative on the executive of the Manitoba Social Sciences Teachers Association.



Past-President of the Manitoba Social Sciences Teachers' Association, Kevin Lopuck has been teaching at Lord Selkirk Regional Comprehensive Secondary School in Selkirk, Manitoba since May of 2001. Kevin obtained his Bachelor of Education degree from the University of Manitoba in 2001 and completed his Master's Degree in Education with a focus on curriculum studies in 2018. His thesis was a qualitative, phenomenological work focused on his implementation of the province of Manitoba's grade 12 Global Issues: Citizenship and Sustainability curriculum. He is currently a PhD student at the University of Manitoba.






Call for Submissions

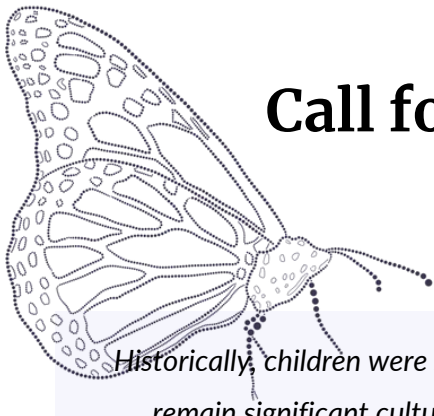
MB Speaks

FALL 2024 ISSUE



“For those who remain skeptical of the notion that children can be autonomous at all... we have a history of being wrong in related respects.”

-Sarah Hannan



Call for Submissions FALL 2024 ISSUE

MB Speaks

Historically, children were seen as capable of self-governance at radically different ages, and there remain significant cultural differences in contemporary perceptions of children's autonomy.

For those who remain skeptical of the notion that children can be autonomous at all... we have a history of being wrong in related respects. For example, women were held to be incapable of autonomy. This notion was used to justify the restriction of their choices and the subsumption of their rights under those of their fathers, brothers, and husbands.

-Sarah Hannan

Social studies educators provide opportunities for their young students to develop and reflect upon who they are and what matters to them. Embedded within social studies courses are chances for students to develop self-awareness, critical thinking, and decision-making skills. By engaging in the process of learning to know, do, be, and live together, students expand their abilities to make and act on well-informed and well-thought-out judgements, benefiting students both while they are a child and throughout their lives.

Social studies education supports decision making skills when students learn to collect and identify knowledge of relevant variables, reflect on their biases and self-knowledge, and acquire the fortitude to act responsibly in the world. Taking ethical action requires good judgment and reflexive decision-making abilities which need to be practiced in safe and guided spaces.

Through this issue, we wish to explore the ways that social studies educators can, and are, supporting students to develop their capacity to think and act responsibly in the world. Specifically, this issue will explore topics related to student agency/autonomy/voice. For example, authors may consider topics such as: inquiry-based education; student governance; autonomy-supportive environments; 2SLGBTQIA* rights/entitlements; children's rights; student well-being, and more. While we invite topics on a variety of themes related to student agency/autonomy/voice, **authors must connect their writing to social studies education.**

Call for Submissions FALL 2024 ISSUE

MB Speaks

Educators can submit to any section of the journal:

1. **Pedagogy:** scholarly writing connected to the issue theme. Writers should aim for 5-7 double-spaced pages.
2. **Practice:** class activities, lessons and/or unit plans.
3. **Professional Development:** events, organizations, learning resources, books, podcasts, or book/podcast/resource reviews.
4. **Photos:** If you have any photographs of Manitoba that you would like featured in the issue, we would love to include them.

The journal team will evaluate your submission on the following criteria:

1. Relevance to the journal call: Student agency/autonomy/voice in the social studies
2. Suitability for our target audience: Social studies teachers in Manitoba
3. Written structure: Writing is of publishable quality

Submissions should be sent to msstajournal@gmail.com no later than July 15th, 2024. We hope to publish this issue in October 2024. Please send your submissions as word documents.

For immediate response to any journal inquiries, please reach out to h.krepki@uwinnipeg.ca or shannon.moore@umanitoba.ca.

If you are interested in advertising in our journal, please contact us directly; we are in the process of developing protocols and policies around advertising.

Upcoming Opportunities

MSSTA



Join MSSTA for our spring social! On May 22, 2024 we will be taking a tour with the Winnipeg Trolley Company. This event will be free of charge, although registration is required. Keep an eye out for more details on MSSTA social media!

Stay tuned for more information about MTS PD Day on October 25, 2024! Visit [MSSTA.org](https://www.mssta.org) for updated information.



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MB Speaks



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