ABSTRACT

This qualitative research articulates and develops an Anishnabe- Neyhiyaw Cree perspective of a tribal pedagogy. The researcher weaves elements of critical ethnographies, Indigenous oral histories and critical tribal and feminist theories throughout the dissertation. The researcher describes pedagogical pathways that were developed through an Indigenous conversation method (Kovach 2010) in eight research circles with eighteen Indigenous Elders, in central, rural Manitoba. The research utilizes Indigenous storywork methodologies to gather and interpret the research. The Gee-zhee-kan’-dug Cedar pedagogy is described by the Indigenous Elders who teach at a 24 year long land based health education program. The research outlines five pedagogical pathways as key findings identified as: 1) culture-centers on facilitating access to the revitalization of tribal Indigenous knowledges, 2) land- enhances local partnership relationships and genealogies connected to territories 3) orality –story, ceremony, songs, prayers, language, dreams, performance and genealogy- as the primary modes of teaching, 4) community –where educators align with local self-determining initiatives such as food sovereignty and access to healthy water and plant medicines, 5) ethics -as interwoven with sustainable, health enhancing and decolonizing agendas.

From the example of this Cedar pedagogy, the researcher proposes an Indigenous land-based pedagogy for educators who want to develop their own local land-based pedagogies. This framework includes a five elements: 1) Research local Indigenous nation’s culture, stories and partner with appropriate resource people; 2) Preparation of materials and information required for students to learn in the class and on the land and to make space for, and to provide access to, Indigenous knowledge holders; 3) Follow local protocol principles which include how the value principles are expressed and to negotiate local relationships to land and to modify protocol principles for each context; 4) Application involves taking people out on the land, encouraging the use of all of the senses and engaging respectfully with local peoples and places; and 5) Reflection includes sharing local stories of transformation and reconnection to lands/plants. The research concludes with a discussion on how Indigenous knowledge systems, can inform land-based pedagogies, and how these pedagogies can have a pivotal role in strengthening peoples’ wholistic health.

BIOGRAPHICAL NOTES

Born:

Academic Studies:
- Masters of Arts, History Educational Studies
  University of British Columbia, 2006
- Bachelor of Arts, Theatre University of Winnipeg, 1990

Current Position:

GRADUATE STUDIES

Field of Study: Indigenous Education, Educational Studies, Faculty Of Education

Courses

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<td>Indigenous Knowledge Systems</td>
<td>Dr. Jo-Ann Archibald</td>
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<td>EDUC 710</td>
<td>Indigenous Feminisms: Identity, Representation &amp;</td>
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<td>EDST565b</td>
<td>Decolonizing Aboriginal Education</td>
<td>Dr Marie Battiste</td>
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AWARDS

Irving K. Barber BC Scholarship Society
Indspire Scholarship
SSHRC Joseph Bomadiere
Aboriginal Fellowship UBC
Aboriginal Entrance scholarship UBC
Ni Jing Jada Award
Hilda Young

PUBLICATIONS


**PRESENTATIONS**


Congress of Humanities and Social Sciences. CSSE. (2013). *Indigenous Resurgence: All my Relations Pedagogy.* Victoria, BC
