



Teaching and Learning through Place, People and Practices: A Global Intersection of Righting Relations in Education Through Story

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Where the knowledge stems

- As I honour my lineage, I am sharing with you a part of myself, a part of my roots, and a part of where the knowledge comes from, the edhéhke and granny theories.



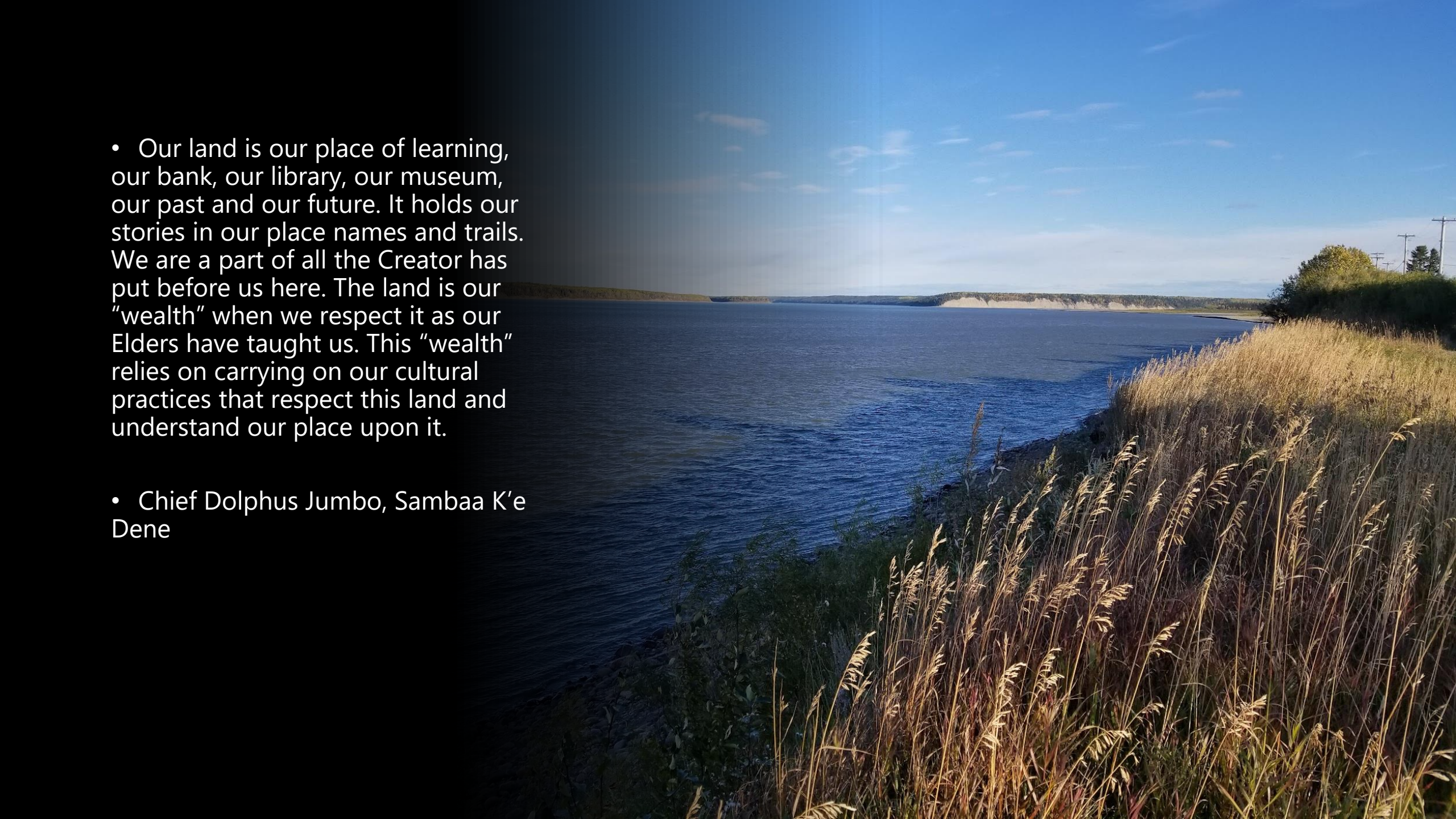
Subarctic Region of what is now called Canada



Łııdłı Kųę' First Nation

Mohkinstsis (Calgary, AB)

DENENDEH –
DENE - DEH (WATER) NE (LAND)
NDEH (THE LAND)
PEOPLE OF THE LAND



- Our land is our place of learning, our bank, our library, our museum, our past and our future. It holds our stories in our place names and trails. We are a part of all the Creator has put before us here. The land is our "wealth" when we respect it as our Elders have taught us. This "wealth" relies on carrying on our cultural practices that respect this land and understand our place upon it.

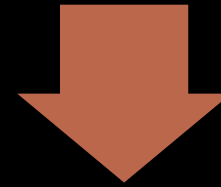
- Chief Dolphus Jumbo, Sambaa K'e Dene

Trails of the Dene



azoh denedeh ke'
sāhay ohndih
"Everything on
the Land we are
related to".

Ethical Relationality



How am I being ethically
relational in the work I
do both as a researcher
and in research.



The Importance of Knowledge Mobilization

Power dynamics can influence the dissemination of knowledge, resulting in the marginalization of indigenous perspectives

Language barriers hinder effective communication and the translation of research findings.

The Importance of Knowledge Mobilization

- ◆ **Promoting Understanding** - Knowledge mobilization ensures that the research conducted in the Arctic is accessible and understandable to the broader public, fostering understanding and awareness.
- ◆ **Driving Policy Change** - By effectively translating research outcomes, scholars can contribute to policy changes that address pressing environmental and social challenges in the Arctic.
- ◆ **Fostering Collaboration** - Through knowledge mobilization, scholars can facilitate collaborations between Indigenous communities, researchers, and policymakers, leading to innovative solutions.



- Reliability and Validity
- Indigenous knowledge and methodologies – stem from Oral stories.
- The discourse is that Eurocentric measure of knowledge validation are predominant therefore compromising Indigenous orality by devaluing its reliability and validity within the spectrum of science and other.



Bag Made From Swan's Foot 1907-1912

Figure 8. PWNHC Archives. Bag made from swan's foot retrieved from <https://www.pwnhc.ca/collections/sharing-our-stories>. PWNHC.996.8.73





Resurgence of Indigenous peoples

azoh denedeh ke'
sāhay ohndih

- ◆ Resurgence requires growing up intimately with our homelands, immersed in language, spiritualities, traditions of agency, leadership, decision making and diplomacy.
- ◆ Leading to a break from the state education system that was designed to produce communities of individuals willing to uphold the settler colonialism.
- ◆ Reclamation of land as pedagogy.
- ◆ The importance of observation and learning from the animal teachers

- ◆ Scholars working in the Arctic have a **responsibility** to ensure effective knowledge mobilization and translation to benefit Indigenous Peoples. Through collaboration and innovative approaches, this can drive positive change and empower communities.



Sedze t'ah mahsi – from my heart I thank you.

- ◆ **Dr. Anita Lafferty, University of Alberta**
- ◆ **Citizen of Liidlí Kue First Nation in the Subarctic Region of what is now called Canada.**

Thank you.