(Culturally) Responsive
Environmental Education to
Aboriginal Ways of Knowing

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EE is Land-based Teaching

- Environmental education is land-based education (teaching and learning on and from the land)
- Whose traditional territory are we standing and teaching on?
- Situating ourselves as non-Aboriginal environmental educators, learning to live well on the land and with the Anishinaabe people of the land
Harm to the land is harm to the people, all people

First Nations lands are more at risk of unsustainable and damaging resource development and/or toxic wastes
Culturally Responsive EE

- To do important environmental education, environmental educators need to “decolonize” or connect with the First Nation people of the land respectfully.
- We need to educate ourselves on our roles, history, and future as fair and responsible treaty partners and co-inhabitants on the land/environment.
- 4Rs of the Medicine Wheel: Respect, Reciprocity, Rights, Responsibilities.
Where are you from?

Poetry activity to generate a deep personalized understanding of land, place, cultural values, and worldview
I’m from the place where Nanbozhoo sleeps

An Aboriginal author’s poem representing her environmental and cultural worldview
Aboriginal Representations of Land Pedagogy

- Jan Bourdeau Waboos
- Tomson Highway
- George Littlechild
- Thomas King
Relationships

- To the land, the outdoors, the animals, the elements
- To the people, the community, the history
- Building partnerships/alliances with local Aboriginal people (in the school, on the land)
- Becoming allies through environmental education and environmental-land issues
Rights & Responsibilities

- Read the treaty of your area
- Know your rights and responsibilities as treaty partners (both Aboriginals and non-Aboriginals)
- Know and enact your responsibilities as inhabitants/settlers of the land
- Contemporary treaty issues are important EE teachable moments
Closing Activity: Powerful Words

Beginning the journey of decolonizing ourselves ...