

INDIGENOUS LAND-BASED EDUCATION AND THE COVID-19 PANDEMIC

A report exploring how Indigenous educators have adapted their land-based learning and cultural programming during the COVID-19 pandemic.



MAKING THE SHIFT^{INC}
youth homelessness social innovation lab



DECHINTA
Centre for Research and Learning

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ABSTRACT

This research project funded by Making The Shift Youth Homelessness Social Innovation Lab explores how First Nations youth at risk of or with lived experience of homelessness are affected by and negotiating the Covid-19 pandemic. In particular, it focuses on how schools, organizations, and communities can continue to provide land-based learning and cultural programming to First Nations youth during the Covid-19 pandemic. This report presents the findings from a survey of Indigenous land-based educators from many parts of Canada. Survey respondents were asked to describe ways that their practice has been impacted by COVID-19; what they've found most challenging about the pandemic; how they've adapted their practices to reduce risk of exposure to COVID-19; and, within those changes, what's worked well and what hasn't. To conform with public health guidelines during the pandemic, land-based educators who participated in the survey, some of whom teach at schools that have remained open and others who teach remotely, have made significant changes to their practice. They noted that many of their students have felt stressed and anxious during the pandemic, and some pointed to youth and children who are in the care of child and family services, or who are 2SLGBTQI+ (two groups that, as adults, are overrepresented in the population experiencing homelessness) as particularly vulnerable. Their commitment to the well-being of the children, youth, and communities they work with has led them to develop creative workarounds to ensure that they can continue to nurture their students' relationships with the land during the pandemic. The report includes a discussion of workarounds and practice adaptations shared in the survey by land-based educators, along with a curated list of webinars, videos, podcasts, toolkits, teaching materials and other resources related to Indigenous land-based education, including resources specifically related to the impacts of COVID-19 on Indigenous land-based education.



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PARTNERSHIPS

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INDIGENOUS HOMELESSNESS

Indigenous homelessness in Canada, Thistle points out, cannot simply be defined or understood as “being without a structure of habitation or being roofless”.⁵ The significant overrepresentation of Indigenous youth and Indigenous peoples as a whole in the population at risk of or experiencing homelessness in Canada is a result of historic and present-day processes of colonization and settlement that initially enabled the establishment of the country and now maintain it.⁶ Thistle’s definition of Indigenous homelessness in Canada refers to overcrowded, unsafe and unstable housing but also (arguably, most importantly) points to the ongoing displacement and removal of Indigenous peoples from their traditional lands and lifeways; dislocation and alienation from their cultures; racism, exclusion and economic marginalization; and legislation, policies and practices associated with, for example, the residential school system and the child protection system, that have undermined the collective and individual wellbeing of Indigenous peoples. Being Indigenous and homeless, he notes, is “about being without All My Relations. Being without a physical structure is only a symptom of the root causes of Indigenous homelessness, which are being without healthy social, cultural, spiritual, emotional and physical relationships”.⁷

These understandings of Indigenous identity and Indigenous homelessness are now being taken up in policy-making and programming for Indigenous youth at risk of or experiencing homelessness.⁸ For example, a recent national study of Indigenous youth homelessness in Canada calls for prevention and intervention approaches that “strengthen a socio-cultural relationship web - an Indigenous worldview known as ‘All My Relations’ - that can catch youth before entrenched patterns of absolute homelessness occur in later life”.⁹



"LAND IS, THEREFORE WE ARE"¹⁰

In First Nation and other Indigenous communities, the land plays a primary role in the development of people's individual and collective identity and relational web. Throughout most of Indigenous peoples' history, their primary and most valued sites and sources of learning have been their relations and the land, a pedagogical context that enabled Indigenous people to grow and live in intimate connection with their homelands; to develop reciprocal relationships with their families, tribes, lands, and other living beings; to be spiritually and culturally present and cared for; and to be immersed in the languages and lifeways of their people and place.¹¹

The colonization and settlement of Indigenous lands and Indigenous children's forced attendance at residential schools disrupted the continuity of land-based learning for generations of Indigenous children and youth. In spite of this, many Indigenous people have continued to live or spend time on the land, drawing on and adding to the accumulated knowledge and experience of their ancestors, and maintaining and refining traditional practices and lifeways. Alongside these informal opportunities for land-based learning, an increasing number of schools (within both the K-12 and post-secondary systems) and other organizations have incorporated Indigenous land-based

learning and activities into their own programming. Outcomes from some of these activities include increased school engagement and retention for at-risk youth participating in a northern land camp;¹² improved student retention, enhanced community connections, and improved mental health for students in an urban land-based programming;¹³ and a sense of self-discovery and accomplishment, relationship building and a connection to the land for youth in another land-based educational program.¹⁴ In the context of the COVID-19 pandemic, however, land-based activities, like other activities that bring people together, have been constrained.



Many community spaces have been closed to the public, and both indoor and outdoor gatherings and events have been cancelled, postponed or moved online.¹⁵ Indigenous leaders, public health officials, doctors, traditional healers, knowledge keepers and land-based educators have advised community members not to, for example, join ceremonies or go out on the land with anyone outside their close family or circle.¹⁶ For Indigenous youth, the loss of these and other opportunities to connect to their community, cultural and spiritual practices, and other activities that may affirm or renew their sense of self may be especially impactful.¹⁷

The section below discusses findings from our survey of Indigenous land-based educators, Elders and knowledge keepers. Survey questions explore how the COVID-19 pandemic has affected them, and gather information about ways in which they have (or have not) been able to safely continue to provide supports to youth and other community members through their land-based practices and activities.



A SURVEY OF LAND-BASED EDUCATORS

Our survey of land-based educators opened with questions gathering information to characterize the land-based activities provided by survey respondents. This was followed by a series of open-ended questions. Respondents were asked to describe any ways in which their practice had been impacted by COVID-19; what they've found most challenging about the pandemic; changes they've made to their practice to reduce risk of exposure to COVID-19; any specific changes they made that did not work well, as well as any that worked so well that they'd like to keep implementing them after the pandemic ends; their experience with remote or online activities; any other ideas they might have about how students might safely access land-based activities; and any plans they've made to enhance safe

delivery of their land-based activities if the pandemic continues, and any additional supports or resources they might need to do so. The survey concluded with an invitation to add any additional comments about their experiences with land-based education, programming or activities during the pandemic.

Research team members emailed survey invitations to land-based educators in their own networks, and an announcement of the survey was also posted on social media sites. A total of 60 people from Alberta, Saskatchewan, Manitoba, Ontario, Quebec, and the Northwest Territories participated in the survey, and 42 completed it. More than half are based in rural communities or regions and most in this group work in First Nation or Inuit communities or territories. Other participants are based in urban centres. Approximately two-thirds of the participants are associated with K-12 school systems, and one-quarter with post-secondary institutions. A few participants provide land-based activities to support medical, educational and social services for children and youth living on reserve, and one works independently. Nearly three-quarters of the survey participants indicated that First Nation youth experiencing or at risk of homelessness have participated in the land-based education, programming or activities they provide.



INDIGENOUS LAND-BASED EDUCATION PRACTICES

When asked about the kinds of land-based activities that they or their school or organization provide, survey respondents described a broad range of activities. They teach children and youth practical skills and lifeways needed to live on and with the land and water. These include hiking, snowshoeing and canoeing; fire-making; making and maintaining camp; building tipis or other shelters; making canoes, paddles, clothing, dishes, and spoons; tracking and trapping animals, hunting and fishing; and harvesting and preparing other traditional foods and medicines. Respondents also work to affirm and renew participants' relationships with the land and water, to share traditional ecological knowledge, and to develop land literacy and an "awareness of the diversity of all living things [and] our roles and responsibilities within our relationships with those living things". This sense of relational responsibility is also expressed in activities focused on sustainable practices related to food harvesting or cultivation, water, alternative energy, and housing.

Indigenous land-based education is inherently cultural. Respondents described bringing children and youth together with local Elders and Indigenous knowledge keepers, who offer students opportunities to learn their traditional languages, to participate in traditional ceremonies

and talking circles, to drum, dance, and play traditional games, and to learn protocols, sacred stories, and teachings associated with water, animals, seasons, the solstice and the equinox. Other activities support participants' understanding of their peoples' history, and their collective and individual identity. Students uncover their individual gifts in experiences on the land that enable them to develop practical skills and knowledge that can lead to self-sufficiency and through their participation in formal programming focused on, for example, social and emotional wellness or leadership.

As several respondents associated with K-12 or postsecondary systems noted, land-based activities are also academically valuable for both students and teachers. Using "cross curriculum" to guide learning in school and on the land or "experiential, indirect teaching" to achieve interdisciplinary outcomes of land-based curriculum, students' land-based activities, such as gathering data on the land that they will later use in their math or science classes, can offer students ways to work towards specific and general learning outcomes and indicators associated with school-based curriculum.

LEARNING IN THE PANDEMIC

With the onset of the COVID-19 pandemic, Indigenous land-based educators, Elders and knowledge keepers have made many changes to their practices and activities, focused on incorporating guidelines and protocols established by health professionals and various levels of governments. Balancing the need to reduce pandemic-related risks to personal and public health with the positive impacts that being on the land has on the individual and collective wellness and wellbeing of Indigenous people proved to be no easy task. Over the course of the pandemic, different communities, regions and/or jurisdictions have introduced their own sets of public health rules and regulations, modifying them as the distinct needs of their population shift. The frequently changing rules and regulations sometimes made it difficult for land-based educators to plan in advance or to coordinate with their partners and students. Two respondents noted that, even after adapting their programs to conform with health and safety protocols, it was a struggle to get the approval (from, for one, their school division and, for the other, their provincial government) that they needed to proceed with their programs. Another respondent explained that:

"Programming accessibility depended greatly on the region..."

and territory, as well as the restrictions at the time. In [our region], with proper safety protocols in place, we were able to operate relatively normally but restricted travel and size limits did require some changes to our program design and delivery, as well as to who could participate. It also seriously restricted our ability to expand programming."

Other respondents described widely varying travel restrictions that significantly impacted their practices. Early in the pandemic, the Yukon and Northwest Territories closed their borders, allowing only essential travel in or out of each territory. Throughout Canada, individual First Nations also imposed similar traffic restrictions, setting up checkpoints or, in some instances, blockades to prevent entry. Where travel was restricted, it became challenging or impossible for many land-based educators, Elders, knowledge keepers and their helpers to reach the communities, schools or physical sites where they provide land-based activities or programs. Others chose not to travel between communities, regardless of whether they were in lockdown, because, as a respondent noted, they did not want to risk unknowingly exposing people or communities they work with to the virus.

IN SCHOOLS THAT REMAINED OPEN

The survey participant group included land-based educators, Elders and knowledge keepers associated with K-12 schools that have remained open during the pandemic, adhering to public health guidelines designed to mitigate risk of exposure to COVID-19 for students, staff and the community.

Minimizing Risk in the Pandemic

At all of these schools, students and staff were required to mask, and had access to hand sanitizers. Some monitored staff and/or students for elevated temperatures or other symptoms of COVID-19. Most of the schools have not allowed visitors during the pandemic. Measures taken to maintain social distance and limit group size included establishing appropriate distances between student seating, cutting class sizes, converting non-classroom space into classrooms, requiring students to attend only half time, organizing students into 'pods' or 'bubbles', discouraging physical contact and ensuring classroom materials are not shared. Because risk of exposure to the COVID-19 virus is higher indoors than outdoors, some schools moved Phys Ed and other classes outside when weather permitted. In at least one province, schools were provided with additional funding for outdoor activities. Respondents appreciated that the many changes at their

schools reduced the risk of exposure to COVID-19 for students and staff, but found some aspects challenging. Some felt that wearing a mask made it difficult for students to hear them or to discern their expression, and one attributed a lower school attendance rate to the fact that students "don't want to just sit in school with masks on". The ban on visitors meant many students had less time with Elders and other knowledge keepers, who, as a respondent noted, are their "primary source [of] traditional knowledge". Not being able to bring visitors in, another observed, "reduces community support and participation".

Adapting Practice

Educators have developed creative work-arounds to address challenges associated with the pandemic. For example, one instructor, several days before their regularly scheduled food lab, gathers materials and equipment for each student in individual allocations, and then 'quarantines' them. This enables students to safely prepare their food – which, the respondent noted, can only be eaten off-site. Another respondent who also prepared each students' materials and equipment in advance of their class brought their students outside

to cook. Educators who have been unable to take students to established sites for land-based activities have found new ways to get students outside and on the land. Some have taken their students to explore areas immediately surrounding the school – although, as one noted, to minimize risk of exposure to the virus, students may not be allowed to enter public buildings or to use public washrooms, placing limits on how far they can stray from the school. Another described giving students magnifying glasses and then heading out for “socially distancing gallery walk[s]” in their community. During the walks, students observed the impacts of changes in the weather or seasons on the landscape, adopted and cared for trees, learned the names given to the trees in their traditional languages, noticed that branches which have lost their leaves look larger, found the nests of “two-legged” creatures, and observed the different angles, shapes and patterns of the built environment. Students, they reported, were engaged, curious and happy during these activities.



ON THE LAND

More than half of survey participants (including those working in the K-12 system and those in the post-secondary system) continued to provide land-based learning opportunities during the pandemic. Some within this group reported that constraints had been put on their activities. A significant number of participants, however, reported that their school or organization had cancelled some or all planned land-based programming or activities until the pandemic ends. At many sites, land-based activities were restricted to day trips, and any planned canoe trips, winter survival shelter camping or other land camp stays were cancelled.

Minimizing Risk in the Pandemic

Respondents reported that, while on the land (as in the schools), they followed public health guidelines to mitigate the risk of exposure to the virus, using masks and hand-sanitizers, maintaining appropriate social distance, limiting group size, and avoiding sharing equipment and supplies. These new protocols raised some significant issues.

Transportation, a respondent observed, has been the "bottleneck" for land-based activities during the pandemic. When traveling with students in a car, boat or other vehicle to a land-based learning site, respondents and their passengers have been required to use masks and

sanitizers, and, in some programs, the number of people who can travel in a vehicle has been significantly reduced. At one school, a respondent could transport in their car no more than two students, both of whom had to sit in the back, as far away as possible from each other and the driver. They explained that, because they wanted to ensure that all students could participate in land-based activities but were only able to bring two out at a time, they had to make more trips to the land. This enabled more students to participate in land-based activities but also made more demands on the respondent's time. Some respondents, prior to the pandemic, had relied on buses to transport students, and these services were no longer available. The limited availability or, for some respondents, lack of transportation services has meant that fewer students have been able to participate in land-based activities.

Adapting Practice

The need to ensure that everyone maintains appropriate social distance while on the land has required many changes to activities. On-site facilities and infrastructure, such as washrooms, sleeping quarters, cookhouses, firepits, lodges or other gathering places were no longer available for use or could be used only with significant modifications. Solo or small group activities where students could maintain social

distance were still possible (e.g., cutting wood, building fires, checking traplines, or ice fishing) but other group activities (e.g., harvesting medicines, teaching circles, or some ceremonies) needed to either be done differently or not be done at all. Organizing participants into 'bubbles' enabled some small group work. For example, at one site, land-based educators and youth participating in a "hide camp" created cohorts, assigning each to specific zones of the encampment. At other sites, people who wanted to join activities but were not already part of a bubble were required to quarantine or isolate before entering the site.

One respondent noted that students were no longer allowed to participate in food preparation at their site, which, in turn, placed extra pressure on staff at a time when far fewer people are available to support their land-based activities. Another respondent emphasized the importance of ensuring that students did not share their food or eating utensils, a concern that contributed to the choice at some schools to limit or discontinue preparing or distributing food for students. Other equipment or supplies also had to be thoroughly sanitized before it was shared. For example, at one land-based program, staff ordinarily bring extra winter gear with them when they go out on the land so that they can lend it to any student who does not have adequate gear. During the pandemic, they have not been able to do this, with the result that some students have not been able to participate in land-based activities.

Visitors were not permitted at some sites, which, again, left students with fewer opportunities to spend time with Elders and knowledge keepers. Respondents were concerned about the elevated risk of severe disease or outcomes following exposure to the virus for Elders as well as for any participant who was immunocompromised or had an underlying medical condition. A respondent related that, when someone with elevated risk joined the group coming to her land camp, all participants had to self-isolate before coming together. Another respondent pointed out that the more remote a land-based site or camp is, the more difficult it is to evacuate someone in a medical emergency.

To continue to offer land-based education during the pandemic, some programs have had to secure additional resources. For example, one program purchased extra tents so that each participant would have their own sleep space, enabling the program to continue operating its land camp. Other respondents noted that, during the pandemic, it has been difficult to get equipment or supplies needed for their land-based activities, as well as materials needed to repair existing equipment.

REMOTE LEARNING

With the onset of the pandemic, most land-based post-secondary programs and many K-12 schools moved to online teaching. The move from face-to-face teaching and land-based education has been a complex and demanding task for educators. They have had to find or develop new ways to present content, to meet their curriculum goals, and to engage, support, monitor, assess and provide feedback to their students. Many of them – and their students – live and work in regions where the infrastructure and equipment needed to support online learning are inadequate or underperforms, and their connectivity frequently fails. As both they and their students negotiate these new ways of teaching and learning, they may also be struggling with what one respondent described as “the strain and drain and needs” associated with the pandemic for students, family members, friends, neighbours and communities.

The respondents group included those who described their virtual learning experience as “difficult”, “very limiting”, and a place where it feels like “all we do is surface level – not really impactful”. Another observed that students do not become engaged when they read an article but do become engaged when they are on the land. These and other comments suggest that virtual learning cannot substitute for land-

based learning. A respondent who had been scheduled to teach a post-secondary course that ordinarily integrates land-based experiences, community service and in-class lectures chose to cancel the class. They made this decision because they could not see how, working solely online, it was possible to achieve the course’s intended outcome: that students will “deepen their relation[ship] with the earth through [an Indigenous] land-based worldview, knowledges and practices”. Another respondent, associated with a program designed to help students “relearn how to relate to the land and to each other”, noted that achieving this goal “is difficult (but not impossible) virtually”.

Maintaining Connection with the Land and Each Other

Several respondents have developed helpful workarounds to address some of the limitations of online teaching. One who had previously taught asynchronous online courses (in which lectures are prerecorded, and then posted online and made accessible to students) now teaches synchronously. A synchronous class is ‘live’, attended remotely by both students and their teacher, who “can actually see one another and share ideas through voice and expression”. Many respondents have developed their own audio-visual resources and

virtual programming. These include, for example, bringing Elders, knowledge holders, community facilitators and other guest speakers into their online classes; hosting online talking circles and performances; and producing recordings of their own or their family's hunting and harvesting activities.

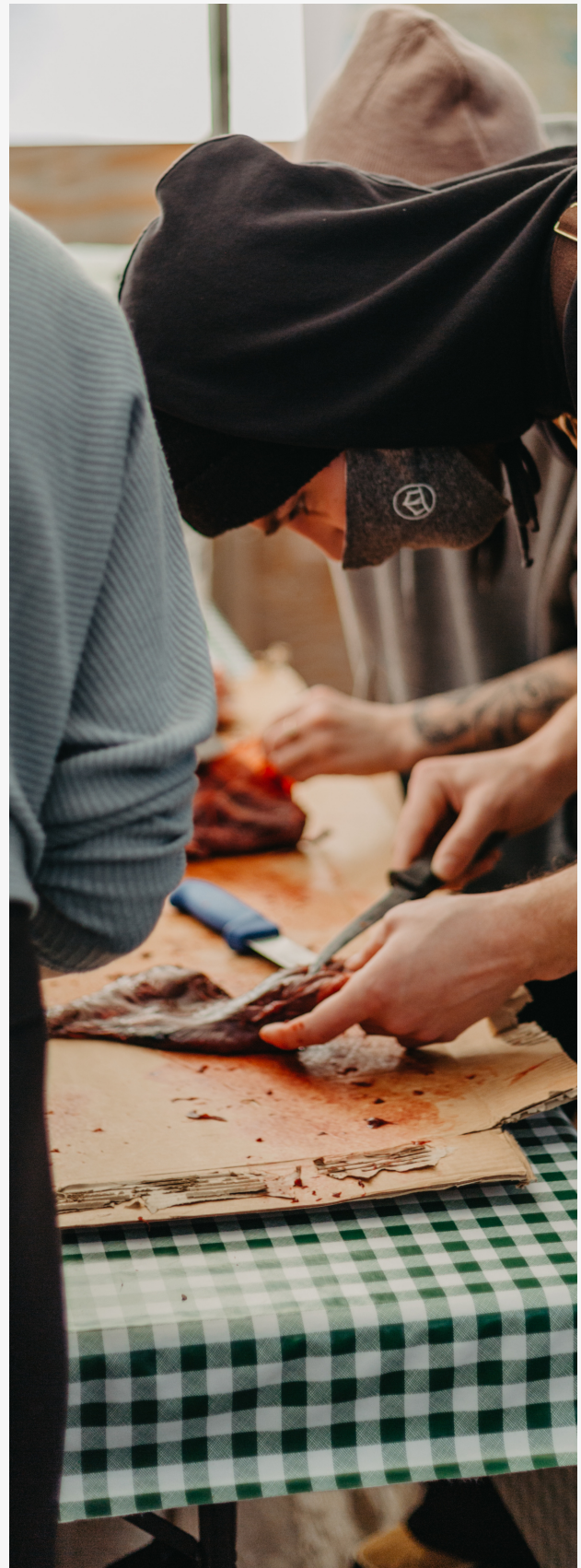
While working in an online context, respondents continued their work to pass on to students traditional knowledge, practical skills, experiences and knowledge that can support and strengthen their students' relationships with the land and develop their self-sufficiency on the land. A program that brings together post-secondary students and community youth prepared and delivered to each participant a resource kit stocked with supplies (a smudge kit, ingredients for bannock and stew, leather, beads, art supplies, journals and more). With their resource kits on hand, the teacher and students, each in their remote location, came together online to take part in ceremonies, cook, craft, make medicine bags, moccasins, and art, and other activities. A bannock making activity, led by a guest speaker who was a "bannock expert", they reported, was the most successful: "Something changed when we were all set-up with our laptops in our own kitchens. Everyone unmuted their laptops and the dynamic changed. We were suddenly friends cooking together. We related in a totally new and wonderful way."

Activities developed by other land-based educators working remotely have included virtual visits to the home territories of students' families and ancestors, learning online about the ecosystems, transportation or seasonal change in those territories; providing an outdoor Indigenous nutrition and cooking session on Zoom; and bringing in Elders or knowledge keepers as guest instructors to teach students how to make drums, beaded mitts and ceremonial rattles (again, providing students with materials in advance); to share knowledge about seed saving; and to teach them how to harvest medicinal plants, identify birds and animals (from their tracks and scat), or build snow shelters. Other Elders or knowledge keepers have shared star knowledge, Three Sister teachings, drum teachings, and traditional songs and stories, and held talking circles and fire ceremonies.

A respondent expressed concern that in their community, no plan has been developed to keep children or youth outdoors and active during the pandemic. "Students need to be on the land", said another. With this in mind, many respondents have found ways to retain land-based activities in their online teaching. As one stated, "Walk out the door and you are on the land". Several have developed assignments in which students are asked to complete a task outdoors, record their experiences, and then share it in their online class. In a post-secondary program, students explored and researched their own neighbourhoods, towns or farms, then reported on what they had

learned in their synchronous online knowledge about seed saving; and to teach them how to harvest medicinal plants, identify birds and animals (from their tracks and scat), or build snow shelters. Other Elders or knowledge keepers have shared star knowledge, Three Sister teachings, drum teachings, and traditional songs and stories, and held talking circles and fire ceremonies.

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Student Well-being in the Pandemic

Many survey respondents commented on their relationships with the children and youth they teach, expressing concern about impacts the pandemic may have had on them. Whether their school remained open or moved to remote learning, they suggested, students are not getting an optimal educational experience. As one commented, "Everything that has been a draw for students has been taken away or limited". Respondents described many students as feeling isolated (particularly those learning remotely), and struggling spiritually, emotionally, mentally, and physically. As one observed, many of the most vulnerable amongst us have become even more vulnerable during the pandemic. In many communities, school has become students' primary (or, in some cases, only) source of mental health and wellness supports. One respondent was particularly concerned about youth in the care of child and family services:

"Young people who are in CFS have really disconnected since after school programs are not happening. I understand that young people who are now adults who have aged out of care make up the majority of relatives houseless in [our city]. This COVID response has only made it worse, as the roots of these socially constructed challenges are never really, truly addressed in these racist system, structures and institutions."

Another expressed similar concern about 2SLGBTQI+ youth, a group also overrepresented in the population at risk of or experiencing homelessness.

Respondents observed that, at schools that remained open, students have been less engaged, and seem to feel anxious, unsafe, stressed and/or fearful about the possibility that they will be exposed to the virus in the school environment. Students' or their family members' fear of exposure may also, some suggested, explain why student attendance has been low at some schools, even in land-based activities. For example, this year, the number of students at a school's hunting camp was less than half the number of students participating in previous years.

The move to remote learning, described by a respondent as "a compromised pedagogical experience for both instructor and, most importantly, the students", has meant that students and their teachers no longer have any face-to-face contact. Students now spend much of their waking time staring at a screen. A professor in a land-based post-secondary program noted that at least a few of their students were couch surfing or in other unstable housing situations. Several respondents noted that not all their students had computers - and, during the pandemic, no access to the publicly available computers of a library or computer lab. Some schools have been able to provide laptops and/or tablets to students, but even those who did have a device

did not necessarily have reliable internet or any internet at all in their homes - and, again, the pandemic meant that they could not access internet at their local library, coffee shop or other public location.

A respondent commented that, as an educator, the most challenging aspect of the pandemic has been to keep students “affirmed and moving forward”. Other respondents emphasized the importance of “creating and supporting a sense of community amongst students”, and of making an effort to connect personally with their students, checking in with them regularly. Respondents also emphasized the role that “hands on, lived experience” of the land has played in their students’ wellness during the pandemic. Even while adherence to COVID-19 guidelines significantly constrained or resulted in the cancellation of land-based activities, land-based educators and their schools worked to be “creative and find other ways to take our students out”. A respondent observed that “It was critically important for the students to have assignments that expected them to get on the land, even if it was in isolation. Many [of my students] reported that, if it had not been for [these assignments], they wouldn’t have gotten outside. Many attributed their mental well-being to these land-based assignments while learning remotely.”

As discussed earlier in this report, many of the schools that remained open held classes outdoors whenever possible. With schools moved to

remote learning, many students and their family and community members found that it freed up time they could now use to go out on the land. Some communities strongly encouraged families to get out on the land, providing funds and equipment (including, in at least one community, flat-packed cabins that can be transported to and erected at harvesting sites). When out on the land, it is typically difficult or impossible for students to go online and instead, a respondent noted, “students are actively and fully engaged in communal and familial land-based activities [or] ceremony”. Another described the emotional impacts of taking their own family out on the land after being in lockdown for a while: “For my children, they spent more time at the site than ever in their lives, because it was safer there and they could get away from their computers. Anxiety levels went way down. Confidence to offer help and feel less nervous about making a mistake, increased... They were so used to being away from people, that the freedom was uncomfortable at first. It took about two weeks for them to be themselves again.”

Educators' Well-Being in the Pandemic

As noted earlier, indigenous land-based educators have found the pandemic challenging. A respondent who works in a school that remained open, pointed out that safety practices like wearing masks and maintaining social distance make it difficult to form relationships with new students and their families.

Many respondents who have been teaching remotely simply miss seeing or working face-to-face or hands-on with their students. Others felt saddened by their limited ability to, as one respondent put it, “engag[e] purposefully and wholly”. They referred to their loss of opportunities to offer land-based education or programming, spend time with students, share their knowledge with them, show what the land offers, lead or participate in ceremonies or talking circles, share meals at their camp, host fires, or simply greet another person with a hug.

Others described their own stress and anxiety related to the risk of exposure to or contracting COVID-19, the impacts of the pandemic on their families, the challenge of remaining calm, safe and self-preserved, and dealing with the impacts on their students of conspiracy theories or other pandemic-related rhetoric. One respondent referred to their “fear of the unknown” during the pandemic – then added, “but when out on the land, we become more settled and calm”. Many described ways in which they found it hard to be away from or disconnected from the land, “where every being somehow represents its connection to all other beings”. One stated that their greatest challenge “Is hearing every day about how important the economy is. It is not important at all; the land is the only thing”.

Working relationships have been directly affected for some respondents, and the pandemic has limited their connections with long-term collaborators or partners. It has

been difficult to communicate and to organize activities. Most people are working in their own homes, which makes it hard to meet (indoor or outdoor) as a group. Restrictions on visitors have meant that some cannot bring Elders and knowledge keepers into their schools or onto the land. One stated that they miss their interactions with colleagues who, like they, are committed to working to make a “better world”. Other respondents acknowledged that they now struggle to be creative, feel exhausted, and too often forget to follow the many protocols associated with reducing risk of exposure to the COVID-19 virus. One respondent commented that, in addition to their own work, they received an unusually high number of requests (more than double what they ordinarily do over a year) for their participation in online talks and presentations.

Survey respondents also described ways that they are managing their own personal wellness. A respondent and their companions take walks through their community. Spending time outdoors given them space and time for ‘from-the-heart’ conversations, to listen to the wind and branches, and to regain a sense of emotional, physical, spiritual and mental belonging. The pandemic has provided one respondent with the time to bring more ceremony into their life, and another to take time “to turn towards [their]self and [their] ancestors”, and to research and learn “what and how we can best support the earth and each other”.

CHANGES TO PRACTICE WORTH KEEPING

Survey participants were asked to consider whether any of the changes they had made to their practice worked so well that they would like to keep implementing them after the COVID-19 pandemic ends.

Minimizing Risk

Protocols related to reducing the risk of exposure to COVID-19 (such as increased hand washing, sanitizing, self-isolation and other behaviours) also reduced other illnesses among students at one site. Protocols related to group size meant that land-based educators were sometimes working one-to-one with a student, which one respondent found especially valuable when presenting students with detailed and critical information, as is true, for example, when teaching students about firearm safety or waterfowl hunting.

Pedagogy

Respondents found other changes to their pedagogical practices valuable. Some found “more creative ways” to engage with materials. Preparing meals outdoors with students, an opportunity to work together and share food, proved to be a great team-building exercise. Requiring more independent work from students gave them a chance to showcase their own skills. Those teaching remotely recognized that virtually, they could connect students with Elders or knowledge keepers

who they might otherwise not have been able to meet. For example, one respondent and their students connected virtually with a bison rancher, who explained farm-to-table practices and shared the gifts of the bison with the group. To meet in-person would have required five hours travel time. Online group activities such as workshops (providing students with a resource kit containing the supplies or materials needed to participate in advance of the workshop) have also worked well. Online circles and other sites for exchange and learning, noted one respondent, are especially valuable for people with disabilities or with access needs that can make participation in land-based activities challenging.

Focus on Wellness and Well-Being

To maintain their personal relationships with students (whom they now may see only on their computer screen), some respondents meet online with individual students. Educational systems typically focus on academic success, a respondent noted, but during the pandemic, wellness also became a central focus. In this context, “educators who [had been] unsure about the benefits of land-based education now better understand its value”. Another observed that, “The land brought solace and almost peace of mind when many were experiencing depression”.

IF THE PANDEMIC PERSISTS...

Survey participants were asked to identify what could be done to ensure that, if the pandemic persists, students will still be able to safely access land-based education, programming or activities, and to identify the supports or resources that would be needed to do so.

Minimizing Risk

Respondents emphasized the importance of adhering to guidelines that have been established to minimize risk of exposure to COVID-19 when on the land, including, for example, testing individuals before allowing them on the site for land-based activities, maintaining appropriate social distance, and masking. When developing a risk mitigation plan, individual, local and regional risk factors, guidelines and restrictions must be taken into consideration. At an individual level, if Elders, who are at heightened risk if exposed to the virus, will be present, the plan must specifically address how their safety (as well as that of any helpers or other people accompanying them) will be protected. At local and regional levels, a range of lockdowns, travel restrictions or other protocols may have been established, which will have to be addressed in planning.

Organizing participants into small groups for travel to the site has helped respondents manage the “bottleneck issue” of transportation. Once onsite, establishing limited

cohorts (breaking larger groups into smaller ‘bubbles’ of three to five people) and ensuring that members are committed to stay within their bubble will reduce risk. It may also be appropriate to require newcomers to the site to self-isolate on arrival. If possible, tasks such as cabin cleaning or food preparation and service should be completed by just one person. Some respondents suggested that time on the land should be restricted to day trips but, if an overnight stay is planned, sleeping quarters such as cabins or tents should not be overcrowded and, ideally, each participant should have their own quarters.

Teaching and Learning

Respondents also commented on curriculum and pedagogy for remote learning. One knowledge keeper explained that they work directly with teaching staff to determine how Indigenous teachings can support student learning in the courses they teach. They then create a learning pathway, plan and purchase supplies, organize support staff as needed, and implement and evaluate activities. They have also set up their own backyard so that, if the pandemic continues and their community is in lockdown, they will be able to work remotely with students. Another called for a broader adoption and adaptation of inquiry-based learning, and providing students with opportunities to showcase what they

have learned with other students. Online videos, groups and other resources provide a way for students to continue to learn harvesting, crafting and other skills related to sustainability practices and self-sufficiency on the land. Many of the survey participants have drawn on these existing resources during the pandemic. One suggested, however, that it is even more valuable for students if these videos are made by and feature land-based educators with whom they are already studying or already know. This and other comments made by respondents point to the importance of providing students with opportunities to interact with and develop relationships (even one that is relatively impermanent) with their teachers. With this in mind, they have brought Elders, knowledge keepers or other guest speakers to share traditional knowledge and practices with their students in contexts that allow more interaction, such as virtual 'live' workshops, talking circles or presentations. As a respondent related, they "lean on" local Elders and knowledge keepers where possible and continually work to identify and to build virtual relationships with other Elders and knowledge keepers.

Maintaining Relationships with the Land

"There is a limit to online learning and teaching," commented a respondent, "and at a point, it is counterproductive to connecting and maintaining land relations...

[E]ncourage people to get off the computer and get outside". One respondent has curated a list of accessible sites and activities in the community they serve, and then developed specific lessons around each particular site or activity that align with their curriculum. Other respondents, teaching either in-person or remotely, have developed assignments or exercises that require students to get outside, and, in synchronous online classes, educators and students may be able to meet virtually and complete some of these activities together. This might be as simple as a walk through their community, documenting their observations, photographing their surroundings, or identifying individual trees or plants and learning how to care for them



For land-based educators, the land is both a place of learning and a place where we can renew our sense of selves and our connection to each other in a web of social, cultural, spiritual, emotional and physical relationships. For many respondents, their relationships with students are at the centre of their practice, and they encourage other educators to remain in communication with their students through text messages, social media, phone or video calls, or appropriately distanced meetings outdoors. During the pandemic, they suggested, it is especially important to help youth understand how to safely interact, and encourage them to organize their own 'bubble' outside of school so that they can go out on the land with family and friends. Educators should also share with youth and other communities members information about activities that, adhering to COVID-19 guidelines, can be done safely on the land. These include activities such as snowshoeing, birdwatching, identifying animal tracks, campfires, or simply spending time alone, focused on your personal relationship with the land.



SUPPORTING LAND-BASED EDUCATION

The commitment of land-based educators who participated in this survey and the schools or organizations they are affiliated with to adhere to public health guidance during the COVID-19 pandemic has required significant changes to their practices. In addition to ongoing education for staff and students on ways to reduce the risk of exposure to the virus for oneself and others, schools' and communities' resources have been strained by costs associated with the acquisition of personal protection equipment (PPE), equipment for symptom checks and COVID-19 tests, and sanitation and cleaning supplies. Respondents called for increased access to both COVID-19 testing and vaccines.

Land-based activities have been significantly impacted by the pandemic. To maintain social distance when transporting students to and from land-based learning sites, some educators have had to accept that they will not be able to take as many students out on the land as they ordinarily do. Others make multiple trips, carrying only a few students at a time. To address this, respondents need access either to transportation services that use vehicles equipped to minimize risk of exposure to the virus, or to additional vehicles, along with additional staff members to drive and transport students in those vehicles. For educators who now restrict their

land-based practice to areas immediately surrounding their schools, acquiring a bicycle for each of their students would enable the group to explore a wider area than they have been able to in the past year. Out on the land, additional tents, self-isolation quarters, access to larger outdoor areas, and other infrastructure components are needed to ensure that participants can socially distance. More life jackets, winter gear and other equipment are needed to ensure that no items are shared, and more support staff are needed to take on tasks that, prior to the pandemic, had been completed by students. Respondents also pointed out that, at some sites used for land-based education (in particular, those in northern and remote regions), no internet or cell service is available. Because the pandemic has heightened the possibility that a group member might have a medical emergency, groups need to have devices that will enable them to use a satellite communication system (for example, the Garmin inReach), as well as generators that can be used to power these devices and other critical equipment or technology when on unserviced land.

Individual land-based educators, whether teaching remotely or in schools that have remained open, have drawn on their own knowledge, problem-solving skills, creativity, and

willingness to put in extra work to ensure that their students have been able to continue to learn on and from the land during the pandemic. Their efforts deserve recognition and active support from school leadership (at individual school and division levels), the community, and political leadership. Decision makers, like educators, should interpret rules and regulations that are in force in ways that support the best possible learning experiences for students. As an example, at an elementary school in an urban center, a land-based educator and their students took on a project in which students had cultivated seedlings of a traditional medicine plant, and planned to return the seedlings to a specific area in a provincial park where the ecosystem reflects the plant's natural habitat. In spite of provincial law relating to the protection of Indigenous peoples' traditional use of parklands, at the time data was collected for this report, the project was stalled because the students had not yet received approval from the provincial government to transplant the seedlings.

Land-based educators who participated in the survey identified the need for more opportunities to network and develop relationships with Elders, knowledge keepers and other Indigenous land-based educators. Active support for the development and expansion of such networks would enable members to share teachings, lesson plans and related materials, video or audio resources, strategies they've developed to mitigate risk of exposure to the virus while on the

land, and other resources related to remote or land-based learning. Network members would also be able to invite other members to be a virtual guest in their class, where they might, for example, share teachings or stories, or lead a workshop. Respondents also called for professional development related to remote learning, as well as a framework for remote learning, and suggested that, at a school level, more teaching assistants (who could take responsibility for some of the extra work required to teach safely during the pandemic) and local cultural practitioners (who, as part of the school 'bubble', would be able to work more directly with staff and students) should be hired.

Remote learning has strained the technological capacity of many land-based programs. As noted earlier, many land-based educators and their students (particularly those in northern, remote or rural regions) do not have access to reliable, capable and/or affordable internet or cell services, an infrastructure issue that should be addressed. Resources also need to be in place to ensure that educators have access to adequate equipment to record land-based activities (for example, action cameras that can live stream, such as GoPro), audio-video editing software and computers capable of operating that software, and training to use this equipment and software.

Remote learning has also strained the technological capacity of many students. Survey respondents reported that some students do not have a computer or tablet (and some

who do have equipment that is dated or obsolete), so must rely on their cell phones to participate in classes. Resources need to be in place to ensure that students learning remotely have the equipment they need to fully engage in their classes, to interact and share experiences with each other, and to complete their coursework. Respondents also pointed out that, when students are remotely learning traditional skills or ways of being, funding needs to be available to supply students with the materials used in their lesson. This might include, for example, snare wire (to catch rabbits), leather and other materials (to make moccasins), traditional medicines (for ceremonies), or other items.

Many respondents' answer to this question focused on the well-being of their students and other community members. Resources are needed to enhance students' access to stable housing, to on-site and remote mental health supports, and to childcare, an invaluable support for students who are parents. They also identified the need for a diverse group of mentors for young people, and for the creation of time and space in which students can meet or connect with each other. They encouraged communities to provide incentives, ideas, and, where possible, funding to encourage students (on their own or with their family or 'bubble') to get out on the land. Parents and guardians need to encourage and engage their children in outdoor activities and land-based education, and educators can help parents and guardians find ways to

do this. As a respondent who has received many requests from people asking to join them on outdoor trips noted, the "want and need" to be on the land is there. Finding and supporting ways for land-based educators and their students to spend more time on the land can help ease the feelings of isolation, anxiety and stress that so many have felt while under lockdown, stuck indoors for long periods, and doing their best to keep themselves and those around them safe during the pandemic.



CONCLUSION

In his Definition of Indigenous homelessness in Canada¹⁸, Thistle identifies historic and present-day experiences that contribute to the over-representation of Indigenous peoples in the population experiencing or at risk of homelessness. These include the displacement and separation of Indigenous peoples from their traditional lands, and, for some, a resultant disconnection from Indigenous worldviews and spirituality and dislocation from the cultures, lifeways and relational webs of their people.

Land-based education is one way that Indigenous peoples are working to undo these and other forms of colonial violence. As is clear from the findings of this survey, Indigenous land-based educators have continued through the COVID-19 pandemic to offer Indigenous youth opportunities to reconnect with their traditional lands, cultures, lifeways and relational webs that extend from the land to include the life forms, living beings and people with whom they share the land. Their experiences on the land enable youth to develop practical skills and knowledge, a sense of their individual and collective capacity and identity, and the understanding that self-sufficiency relies on the practice of accountability within their relational web. At the same time, land-based education provides alternative ways for youth to achieve learning outcomes associated with school-based curriculum.

In response to public health guidelines and the expectations and regulations issued by various jurisdiction, Indigenous land-based educators have drawn on their own diligence, creativity and care to find ways to continue their work while protecting the well-being of the youth and other people with whom they work. They also recognize that, like all of us, the pandemic has strained their own capacity – emotional, physical and financial – and those of the students, families, professional peers, and schools or organizations they work with. Resources must be allocated to ensure that land-based education and activities continue.

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**ADDITIONAL RESOURCES
FOR LAND-BASED
EDUCATORS**

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SUPPLEMENTARY LAND-BASED MATERIAL

In partnership with Dechinta Centre for Research and Learning, we have curated a list of webinars and video resources that were created in response to the coronavirus and its effects on Indigenous land-based education. These resource links are included here with consent and permission from the original creators. We have organized them into the following categories:

- COVID-19 and Indigenous Land-Based Education
- General Video Resources for Indigenous Land-Based Education
- Podcasts, toolkits, and other resources for land-based educators

Webinars: COVID-19 and Indigenous Land-Based Education

Dechinta COVID-19 Webinar Series: Community Considerations of Online Land-Based Education in the North: This webinar examines what it means to remove the land from Indigenous land-based education in the North, and how this impacts the ability to learn relational ethics and politics from a Northern Indigenous worldview. The panelists talk about how they have engaged in Indigenous land-based learning in the past, how they have adjusted their approaches during COVID-19, and the politics of colonial knowledge production that is illuminated by online learning. They also touch on the wisdom of the land, its centrality to Dene life and politics, and why online learning cannot replace land-based pedagogy.

Watch the webinar on the [Dechinta youtube channel](#) or at dechinta.ca/covid19

Dechinta COVID-19 Webinar Series: Navigating Indigenous Land-Based Education During a Global Pandemic: This webinar examines the foundations of Indigenous land-based education and the challenges associated with moving this type of learning online. To approach these concerns, the panelists unpack the meaning of land-based education and its relationship to Indigenous resurgence. This is followed by a discussion of the complications and potential risks of shifting land-based education to an online learning format during the forced restrictions of COVID-19.

Watch the webinar on the [Dechinta youtube channel](#) or at dechinta.ca/covid19

Dechinta COVID-19 Webinar Series: Academic Perspectives on Indigenous Ethics and Online Land-Based Education During COVID-19: This webinar explores the unique ethical concerns of moving Indigenous land-based education online from the perspective of academics and university professors. Participants explore their own experiences teaching land-based education and how their role as educators has been impacted by COVID-19. They emphasize that land-based learning ethically necessitates face-to-face engagement and a physical connection to the land that cannot be replicated in a socially distanced, online environment. They also reflect on how land-based programming requires an environment that prioritizes relationships and student well-being and transformation, and that attempting to move this type of intimate and immersive learning online is unethical and potentially harmful.

Watch the webinar on the [Dechinta youtube channel](#) or at dechinta.ca/covid19

Dechinta COVID-19 Webinar Series: Queering Indigenous Land-Based Education During a Global Pandemic: This webinar is focused on the concept and practice of queering land-based education. The panelists, who have lived experience as Two Spirit, LGBTQQIA+, and queer individuals, critically reflect on how Two-Spirit and queer Indigenous perspectives can inform thinking and approaches to doing online land-based education. The webinar begins by exploring what it means to queer Indigenous land-based pedagogy, while participants explain how they have queered their own work and approaches to land-based education. As well, the panelists think about how we can approach Indigenous education and traditional practices in alternative and creative ways given the forced restrictions of the pandemic.

Watch the webinar on the [Dechinta youtube channel](#) or at dechinta.ca/covid19

Dechinta COVID-19 Webinar Series: Queering Land-Based Education with Manulani Meyer and Melody McKiver: In this conversation, Melody McKiver and Manulani Meyer discuss how they understand queering land-based education and how they have been navigating the COVID-19 pandemic. Melody McKiver is an Anishinaabe musician and composer from Sioux Lookout, Treaty 3 in Northwestern Ontario. They are also a youth worker committed to supporting Indigenous students. Manulani Aluli Meyer is the fifth daughter of Emma Aluli and Harry Meyer who grew up on the sands of Mokapu and Kailua beach on the island of O'ahu. Manu works in the field of indigenous epistemology and its role in world-wide awakening.

Watch the webinar on the [Dechinta youtube channel](#) or at dechinta.ca/covid19

Dechinta COVID-19 Webinar Series: A Conversation with Curve Lake First Nation Elder Doug Williams: This video provides a conversation with Curve Lake First Nation Elder Doug Williams who discusses the importance of returning to history, tradition, and the land during COVID-19. Gidigaa Migizi (Doug Williams) is from the Mashkinonzheh (Pike Clan) of the Michi Saagiig Nishnaabeg nation. He is from Curve Lake First Nation, he is a pipe carrier, a sweat lodge holder, a ceremonial leader, a past chief, a hunter, a fisher, a trapper, a ricer, and a sugar-busher. He is a knowledge holder and is fluent in Nishnaabemowin. Doug is an Associate professor and Director of Studies for the PhD Program in Indigenous Studies at Trent University and teaches the land-based course for the PhD program. He is also the author of Michi Saagiig Nishnaabeg: This is Our Territory, which was published by ARP books in 2018.

Watch the webinar on the [Dechinta youtube channel](#) or at dechinta.ca/covid19

COVID-19 and Indigenous Communities (Indigenous Climate Action, Idle No More and NDN Collective fellows, Waasekom and Jesse Cardinal): This webinar brings together a panel of Indigenous community members and leaders to discuss ongoing Indigenous community responses to the Covid-19 pandemic. This panel was put together knowing that Indigenous peoples are at a higher risk of contracting Covid-19 due to a lack of clean running water, overcrowded housing, and a lack of adequate healthcare, with the purpose of looking to Indigenous Elders, knowledge holders, medicine keepers, and community members to better understand how to stay safe and move through this crisis from an Indigenous perspective. The panelists emphasize the link between health and being connected to the land, and the importance of centering the land in responses to coronavirus.

Watch the webinar at <https://www.youtube.com/watch?v=K57pOgApbz4>

Building Communities of Care During COVID-19: Ceremony (Indigenous Climate Action and Indigenous Rising Media (a project of Indigenous Environmental Network): This webinar addresses traditional practices that are continuing and helping Indigenous communities move through the coronavirus pandemic. The speakers explore how Indigenous communities continue to persevere through this time and continue to pass down knowledge and participate in traditional practices in new and creative ways. This webinar helps us to consider alternative cultural practices to land-based learning that allow Indigenous peoples to still participate and learn traditional knowledge in a safe way, such as language revitalization, beading, singing, drumming, and medicines. This video is part of a four-part webinar series dedicated to 'building communities of care during COVID19' through themes of caution, ceremony, compassion, and community.

Watch the webinar at <https://www.youtube.com/watch?v=1TUQmRISz5c>

A COVID-19 Fireside Chat with Indigenous Health Professionals (Idle No More and Indigenous Climate Action): The goal of this webinar is to bring together Indigenous health professionals to share information about COVID-19 for Indigenous communities specifically. This is a conversation between health practitioners who have medical training but who are also grounded in their cultures, traditions, and community. In addition to focusing on specific health strategies, the panelists emphasize the opportunity that COVID-19 provides for Indigenous peoples to return to traditional practices and knowledge to stay well in the current moment. The knowledge provided in this webinar may also help students and educators better understand how to conduct Indigenous land-based education in a safe way.

Watch the webinar at: <https://www.youtube.com/watch?v=AKex-Oa9ZJM>

Indigenous Education in the Time of COVID (COVID19 Indigenous, Kitatipithitamak Mithwayaw): This webinar was created with Indigenous teachers, school administrators, and parents of Indigenous students in mind. It combines three separate presentations which address the impact of Covid-19 on Indigenous education, including a specific talk on "Land-Based and Indigenous Knowledge in the Time of Covid" (00:39:35). These talks illuminate how parents and teachers are finding new and creative ways to integrate land-based education into student curriculums under lockdown restrictions. The webinar is hosted by Evan Chamakese, the community coordinator from Kitatipithitamak Mithwayawan, and features Kielti Katharine, Sherron Burns, and the Manitoba First Nations Education Research Centre as speakers.

Watch the webinar at <https://www.youtube.com/watch?v=ujnMws6GJ6A>

Our Changing Worlds: A Documentary by Steven Thomas Davies: This documentary film explores the COVID-19 pandemic from Indigenous perspectives on the West Coast. The documentary features interviews with First Nations leader Clarence (Butch) Dick of the Songhees Nation, Jeff Corntassel of the Cherokee Nation, John Elliott of the Wsáneč Nation and Lorna Williams of the Lil'wat Nation. The speakers discuss the history of pandemics their own nations have faced, the disproportionate risks and vulnerabilities that Covid-19 poses to Indigenous communities in Canada, how their communities have responded, and what they have learned about themselves as they navigate this difficult time. The speakers emphasize how their communities continue to connect and stay grounded in culture amidst the restrictions of coronavirus. The film was created by Coast Salish writer, director, and producer Steven Thomas Davies and documents interviews hosted by Michelle Washington of the Tla'amin Nation.

Watch this documentary at <https://vimeo.com/steventhomasdavies>

A Conversation on Land Based Education (COVID19 Indigenous, Wa Ni Ska Tan, Kitatipithitamak Mithwayaw): This webinar features a panel of Indigenous land-based educators who are continuing to teach and navigating the restrictions of the pandemic. They discuss how Covid-19 has changed the landscape of land-based learning, the possibilities and risks of doing this type of education online, and the ways they have adapted their land-based programs amidst the forced restrictions. In particular, the speakers discuss the importance of land-based education for Indigenous youth and the need to find ways to sustain this mode of learning amidst Covid-19. The webinar features Dr. Alex Wilson, Nicki Ferland, Taylor Galvin, and Dylan Kensick as panelists and is hosted by Wa Ni Ska tan: An Alliance of Hydro Impacted Communities, Kitatipithitamak Mithwayaw: Indigenous Led Countermeasures to Coronavirus, and Covid19Indigenous.

Watch the webinar at https://www.youtube.com/watch?v=NQ2BU62a_uw&t=5s

General Webinar and Video Resources: Indigenous Land-Based Education

Indigenous Moose Teaching Webinar (*Keepers of the Water, Indigenous Knowledge & Wisdom Centre, kâniyâsihk Culture Camps, and Indigenous Climate Action*)

This Webinar is available at: <https://www.youtube.com/watch?v=MPvY3mtJT8I&t=3665s>

Indigenous Bear Teaching Webinar (*Keepers of the Water, Indigenous Knowledge & Wisdom Centre, kâniyâsihk Culture Camps, and Indigenous Climate Action*)

This webinar is available at: <https://www.youtube.com/watch?v=kz3uPsfpMBg>

Indigenous Knowledge on Mountains Webinar (Keepers of the Water)

This webinar is available at: <https://www.keepersofthewater.ca/news/indigenous-moose-teachings-webinar>

Knowledge Exchange Gathering: Land Based Knowledge (Indigenous Centre of Excellence)

This webinar is available at: <https://www.youtube.com/watch?v=OowNapP7o0w>

"Indigenous Land Based Education" with Sekwun Ahenakew (Rising Warriors Rachael Kulei)

This webinar is available at: <https://www.youtube.com/watch?v=UH0FdMOzW5c>

What is Land-Based Learning? A Digital Forum (National Centre for Collaboration in Indigenous Education)

This webinar is available at: <https://www.youtube.com/watch?v=tOUBbsNswLY&t=294s>

Indigenous Land-Based Education Pedagogy (National Centre for Collaboration in Indigenous Education)

This webinar is available at: <https://www.youtube.com/watch?v=qEWwQCj6z6g>

Introduction to Land-Based Education (Dechinta Centre for Research and Learning, National Centre for Collaboration in Indigenous Education)

This video is available at: <https://www.youtube.com/watch?v=4F6hg8uwZuQ>

Elements of Art –Textures in Our Environment (National Centre for Collaboration in Indigenous Education)

This video is available at: https://www.youtube.com/watch?v=h2OpQwMMj-M&feature=emb_logo

Fort Good Hope Fish Camp –The Importance of Camp (National Centre for Collaboration in Indigenous Education)

This video is available at: https://www.youtube.com/watch?v=f-IUIfsyUCc&feature=emb_logo

Luge k'e rahtse deh – "We live with the fish" (National Centre for Collaboration in Indigenous Education)

This video is available at: <https://www.nccie.ca/story/luge-ke-rahtse-deh-we-live-with-the-fish/>

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Reciprocity: Dene Relationships with Fish (National Centre for Collaboration in Indigenous Education)

This video is available at: https://www.youtube.com/watch?v=h5Nk1Vujli0&feature=emb_logo

Ziinzibaakwadgummig –The Sugar Bush (National Centre for Collaboration in Indigenous Education)

This video is available at: https://www.youtube.com/watch?v=pDzXo4X6_og

Reclaiming Our Roots Land Based Learning for Urban Indigenous Youth in Halifax (National Centre for Collaboration in Indigenous Education)

Available at: <https://www.youtube.com/watch?v=VjgFSGR-zas>

Jesse and Ian are joined by Indigenous land-based educator and water protector, Dr Alex Wilson! (Homies Chatting)

Available at: https://www.youtube.com/watch?v=sqq0Jdhlq_s

Webinar: Land-Based Education and Reconciliation (Conservation Ontario)

Available at: <https://www.youtube.com/watch?v=Rz2mpSAeSpA>

Podcasts, Toolkits, and Other Resources for Land-Based Educators

Land-Based Learning with Kevin Lewis Podcast

Podcast Link: <https://open.spotify.com/episode/5rIULcGoLSBqzel0H6wncU>

Akiiwaan (It is the land, the earth) Podcast

Podcast Link: <https://umfm.com/programming/shows/akiiwaan>

National Centre for Collaboration in Indigenous Education: Land-Based Lesson Plans and Teaching Resources

Link: https://www.nccie.ca/lesson-plan-search/?topics=on_the_land

kis kan ha ma ki win: Learning Science Through Land

Link: <https://landlearning.ca/resources/articles-tools/>

Decolonizing Community Care in Response to Covid-19: Responding to the pandemic responsibility, Indigenously.

<https://ndncollective.org/indigenizing-and-decolonizing-community-care-in-response-to-covid-19/>

Highlights from a Covid-19 Fireside Chat with Indigenous Health Professionals

<https://yellowheadinstitute.org/2020/03/30/highlights-from-a-covid-19-fireside-chat-with-indigenous-health-professionals/>

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