(Jaimie Kechego) Boozhoo/Aanii Niiganaaskwe nindizhinkaaz.

Deshkaan Ziibiing ndoonjbaa. Aajijaak ndoodem. Biindigeken.

And what I said to you was, "Hello, my name is Leading Light Woman, and I'm from Chippewa of the Thames First Nation, otherwise known as Deshkaan Ziibiing. And I'm from the Crane Clan". We're coming to you from my land that's located on Chippewa of the Thames First Nation's Reserve. And so what we're gonna be exploring today, which you're gonna be, you're gonna be learning today, is about how Indigenous knowledge is known and how it is taught. So how is Indigenous knowledge known? How is it taught? What does it look like? What does it feel like? A basic assumption of Indigenous education scholars is that there are modes of Indigenous pedagogy that stem from precontact. Indigenous pedagogies are also defined as the method and practice of teaching that focus on the development of the human being as a whole person. We're connected to everything.

We're connected to everything. Standing here, I'm connected to the land, I'm connected to these plants. And that's part of what Indigenous knowledge is, is understanding that connection that you have to the world around you. So learning through experience and recognizing the important role that Elders also play in Indigenous pedagogies, and passing on that wisdom and knowledge is the journey that I want to take you on today.