

1. Ahmed, Zuk and Tsuji, “The Impact of Land-Based Physical Activity Interventions on Self-Reported Health and Well-Being of Indigenous Adults”; Brackenbury, “A Revolutionary Resurgence”; First Nations Health Authority, “Land-Based Program Funding Keeps First Nations Children Connected to Culture”; Hotii ts’eeda, “Indigenous Land-Based Healing Programs in Canada: A Scoping Review”; McDonald, “The Value and Benefits of Land-Based Programming”; See the NWT On the Land Collaborative’s Annual Reports 2016-2021 to learn about many land-based programs in the NWT at <http://www.nwtontheland.ca/reports.html>
2. Truth and Reconciliation Commission of Canada, “Truth and Reconciliation Commission: Calls to Action”
3. Kermaol and Altamirano-Jiménez “Living on the Land: Indigenous Women’s Understanding of Place”; Battiste, “Indigenous Knowledge and Pedagogy in First Nations Education”; Takano, “Connections with the land: Land-skills courses in Igloodik, Nunavut”; Wilson, “Indigenous knowledge recovery is indigenous empowerment”
4. Deloria, “God is Red: A Native View of Religion”; Tuck, McKenzie and McCoy, “Land education: Indigenous, post-colonial, and decolonizing perspectives on place and environmental education research”; Little Bear, “Two World Views Colliding”
5. Coulthard, “Dechinta Bush University: Land-Based Education and Indigenous Resurgence”; Hansen, “Cree elders’ perspectives on land-based education: a case study”; Simpson, “Land as Pedagogy”
6. Chambers, “The Land is the Best Teacher I Have Ever Had”; Dechinta COVID-19 Webinar Series, “Indigenous Land-Based Education and the Impact of COVID-19”; Luig, Ballantine, and Scott, “Promoting Well-Being through Land-Based Pedagogy”; Simpson, “Indigenous environmental education for cultural survival”; Simpson, “As We Have Always Done”
7. Cajete, Look To The Mountain: An Ecology of Indigenous Education; Cajete, Native Science; Chambers, “Where are we? Finding Common Ground in a Curriculum of Place”; Gruenewald, “The Best of Both Worlds: A Critical Pedagogy of Place”; Gruenewald, “Foundations of Place”; James and Dragon-Smith, “Indigenizing Outdoor Play”; Hart, “Indigenous knowledge and research: The mikiwáp as a symbol for reclaiming our knowledge and ways of knowing”
8. Dechinta COVID-19 Webinar Series, “Indigenous Land-Based Education and the Impact of COVID-19”; Hansen, “Cree elders’ perspectives on land-based education: a case study”; Radu, House and Pashagumskum, “Land, life, and knowledge in Chisasibi: Intergenerational healing in the bush”; Coulthard, “Dechinta Bush University: Land-Based Education and Indigenous Resurgence”
9. Hansen and Antsanen, “Elders teachings: Wisdom we need for addressing social exclusion and building better relationships in society”; Kaminski, J. “First nations ways of knowing: Developing experiential knowledge in nursing through an elder in residence program”, 2012; Bartmes and Shukla, “Re-envisioning land-based pedagogies as a transformative third space”; Noah, “Youth Wellness and Empowerment Camps”; Hotii ts’eeda, “Indigenous Land-Based Healing Programs in Canada: A Scoping Review”
10. Simpson and Coulthard, “Leanne Simpson and Glen Coulthard on Dechinta Bush University, Indigenous land based education and embodied resurgence”; Kirmayer, Fletcher and Watt, “Locating the Ecocentric Self: Inuit Concepts of Mental Health and Illness”; Teves, Smith, and Raheja, “Native Studies Keywords”
11. Borrows, “Outsider Education: Indigenous Law and Land-Based Learning; Grande, “Red Pedagogy: Native American Social and Political Thought”; Napoleon, “Thinking about Indigenous legal orders”; Simpson, “Land as Pedagogy”; Wildcat et al., “Learning From the land”
12. Hackett et al., “Going Off, growing strong: Building resilience of Indigenous youth”; Making the Shift, “Indigenous Land-Based Education and the COVID-19 Pandemic”; Radu, House and Pashagumskum, “Land, life, and knowledge in Chisasibi: Intergenerational healing in the bush”; Restoule, Gruner and Metatawabin, “Learning from Place: A Return to Traditional

- Mushkegowuk Ways of Knowing”; Woodhouse and Knapp, “Place-Based Curriculum and Instruction”
13. Ball, “As if Indigenous knowledge and communities mattered”; Ballantyne, “Dechinta Bush University: Mobilizing a knowledge economy of reciprocity, resurgence and decolonization”; Bartmes and Shukla, “Re-envisioning land-based pedagogies as a transformative third space”; Scully, “Decolonization, reinhabitation and reconciliation: Aboriginal and place-based education”; Wesche et al., “Land-Based Programs in the Northwest Territories”; Styres and Zinga, “Pedagogy of the land: Tensions, challenges, and contradictions. First Nations Perspectives”
  14. Hansen, “Cree elders’ perspectives on land-based education: a case study”; Lessard and Edge, “On the Land Education: Deh Gáh Elementary and Secondary School”; Mearns and Healey, “Makimautiksat Youth Camp: Program Evaluation 2010-2015; Powers, “An Evaluation of Four Place-Based Education Programs”; Ritchie, Wabano and Young, “Promoting Resilience and well-being through an outdoor adventure leadership experience (OALE) designed for First Nations youth
  15. Battiste, “Indigenous Knowledge and Pedagogy in First Nations Education”; Hansen and Antsanen, “Elders teachings: Wisdom we need for addressing social exclusion and building better relationships in society”; Tuck, McKenzie and McCoy, “Land education: Indigenous, post-colonial, and decolonizing perspectives on place and environmental education research”
  16. McIvor, Napoleon, and Dickie, “Language and Culture as Protective Factors for At-Risk Communities”; Mashford-Pringle, A., & Stewart, S. L. “Akiikaa (it is the land): exploring landbased experiences with university students in Ontario.” *Global Health Promotion*, 26 no.3 (2019): 64-72; UNESCO. *Land as teacher: understanding Indigenous land-based education*, 2021.
  17. Fast et al., “Restoring Our Roots: Land-Based Community by and for Indigenous Youth”; Lessard and Edge, “On the Land Education: Deh Gáh Elementary and Secondary School”; Redvers, “The Land Is a Healer”; Takano, “Connections with the land: Land-skills courses in Igloodik, Nunavut”
  18. Archibald and Hare, “Indigenous education in Canada”; Chief and Smyth, “The Present and Future of Land-based Education in Treaty #3”; Take a Kid Trapping and Harvesting, “Annual Report”
  19. Corntassel and Hardbarger, “Educate to perpetuate: land-based pedagogies and community resurgence”; Coulthard, “Red Skin, White Masks”; Restoule, Gruner and Metatawabin, “Learning from Place: A Return to Traditional Mushkegowuk Ways of Knowing”; Robertson and Ljubicic, “Nunamii’luni quvianaqtuq (It is a happy moment to be on the land)”; Simpson and Coulthard, “Leanne Simpson and Glen Coulthard on Dechinta Bush University, Indigenous land based education and embodied resurgence”
  20. Ahmed, Zuk and Tsuji, “The Impact of Land-Based Physical Activity Interventions on Self-Reported Health and Well-Being of Indigenous Adults”; Auger, “Cultural Continuity as a Determinant of Indigenous Peoples’ Health: A Metasynthesis of Qualitative Research in Canada and the United States”; Chandler and Lalonde, “Cultural Continuity as a Hedge against Suicide in Canada’s First Nations”; Goudreau et al., “Hand Drumming: Health-Promoting Experiences of Aboriginal Women from a Northern Ontario Urban Community”; James and Dragon-Smith, “Indigenizing Outdoor Play”; Johnson-Jennings, Billiot and Walters, “Returning to Our Roots: Tribal Health and Wellness through Land-Based Healing”; Redvers, Nadeau, and Prince, “Urban Land-Based Healing: A Northern Intervention Strategy”; Snowshoe et al., “Development of a Cultural Connectedness Scale for First Nations youth”; Thunderbird Partnership Foundation, “Land for Healing: Developing a First Nations Land-Based Service Delivery Model”; Wolsko et al., “Stress, coping, and well-being among the Yup’ik of the Yukon–Kuskokwim Delta”