What can Ṭįįŋ teach us about decolonizing education?

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Introduction

Indigenous Methodology on Navajo Nation
Personal Connection
Diné Philosophy of Education

Land—Navajo Nation

Why the horse?

1

2

3

4

Łį́į́'

Horses Heal

sin doo sodizin
1. Centering diné worldview by picking a central player in the Navajo story

2. Use the built in interdisciplinarity of Diné philosophy of education

3. Make it personal, familial, and community based

4. Sa’ąh naaghái bik’eh hózhóón
What can we learn from the horse about decolonization?

How can the Dine’ philosophy of education position the horse as a source of knowledge to sustain and revitalize Dine’ language, worldview, and epistemology?
1. Being present on the land is a priority.

2. Positioning oneself as a learner is a priority.

3. Dealing with researcher identity through community and using those struggles.

4. Offering service at any opportunity big or small.
1. Choose an entry point that makes sense for you (horse).

2. Utilize decolonizing methodologies that critique knowledge systems.

3. Use interdisciplinarity.

4. Frame it by changing rhetoric.
1. Participant Observation
   a. journaling (Indigenous autoethnography)
   b. participate in coursework
2. Interviewing
   a. narratives and storytelling about Łįį’
3. Talking Circles
   a. collective knowledge and checking
4. Photo & Video Elicitation
   a. visual
   b. movement
1. Navajo research methodology for both qualitative and quantitative research methods.

2. Navajo TCUs should connect theory (traditional knowledge)—research (TCUs)—policy (gov.)—practice (community).

3. Research for traditional projects--Horse healing projects.
Ahéhee’