**Cornel Pewewardy’s Teaching Philosophy**

<https://www.ellencushman.com/thoughts/cornel-pewewardys-teaching-philosophy>

Teaching philosophies show how teachers commit to the students, content, schools, and places we teach in honest and correct ways. But what types of teaching philosophies help change the individualistic, materialistic, and imperialistic nature of education? (See “Cornel Pewewardy: Indigenous Voices” (5.58 m) <https://www.youtube.com/watch?reload=9&v=a8l4QNsoxvs> )

In Cherokee, ᏚᏳᏙᏛ /duyugodv/ can mean honest, correct, and right. It's a word found in Cherokee concepts like axiom, dictum, and committed.\* ᏚᏳᏙᏛ /duyugodv/ is also found in this Cherokee Lifeway: ᏚᏳᎪᏛ ᏗᏝ ᏕᏣᏓᏐᎮᎮᏍᏗ /duyugodv ditla detsadasohehesdi/ Direct one another in the right way. So the question becomes, what axioms might teachers have in their philosophies if they're committed to decolonizing education?

Long recognized for his outstanding teaching that follows a tribal philosophy, Comanche professor of American Indian Studies at Portland State College, Cornel Pewewardy recently spoke at the National Congress of American Indians. He offered this teaching philosophy that directs teachers in honest and correct ways to decolonize education. I thank Richard Allen for passing these along.

**Markers for Engaged Pedagogy in Indigenous Nations Studies**

By Cornel Pewewardy

Indigenous Nations Studies is a sacred responsibility that is Indigenous-centered and focused on the self-determination and sovereignty of Indigenous Peoples

Approach the beginning of every course and research project by giving tobacco

Approach every moment of life as a precious opportunity for culturally responsive teaching and learning

Approach every multicultural teaching moment as an opportunity to engage in decolonizational praxis

Infuse a Freirean (conscientization) approach to research, teaching and service

Be kind, persistent, consistent, and holistically balanced in the pursuit of research, teaching and learning

Make the study of virtue, significance, competence and power the primary subject of research, teaching and learning

Explore all research inquiry in detail and significance while at the same time using Indigenous ways of knowing (the resurgence of common sense knowledge)

Nurture the physical (body), mental (mind), spirit (spiritual) and emotions (emotional)

Respect all the teachers of the two-legged, four-legged, winged-ones and water beings that are living, including those that have passed on into the afterlife, and learn from their craft wisdom

Appreciate ones’ students and mentor them so that they may also be culturally responsive learners and researchers

Teach by means of good spirit and intent using clear examples and gentle guidance

Protect yourself from energy vampires by setting clear boundaries

Engage in healthy relationships with colleagues and support each other on the path of Indigenous-centered scholarship

Apply all that you have learned to help rebuilt strong families, communities, and Mother Earth for the benefit of the two-legged, four-legged, winged ones and water beings

**Professor Pewewardy's Note: This document was framed from Professor Edward Canda’s Guidepost for Scholarship at the University of Kansas.**