

Lynn Gehl

Indigenous/Indigenist Cultural Critic, Writer, Author at Independent

Peterborough, ON, CA

Indigenist Cultural Critic

Description

Lynn Gehl, Ph.D., is an Algonquin Anishinaabe-kwe from the Ottawa River Valley, Ontario, Canada. She has been an Indigenous human rights advocate for over 30 years. She has a doctorate in Indigenous Studies, a Master of Arts in Canadian and Native Studies, an undergraduate degree in Anthropology (summa cum laude) and a diploma in Chemical Technology. Lynn worked in the field of environmental science for 12 years in the area of toxic organic analysis of Ontario's waterways.

Lynn is an advocate, artist, and writer and is an outspoken critic of colonial law and policies that harm Indigenous women, men, children, and the land. She has over 100 publications in venues such as Anishinabek News, rabble, Ricochet, The Feminist Wire, Muskrat Magazine, Briarpatch Magazine, NOW, and Canadian Dimension. She also has over 100 published blogs on her website, and she has also blogged for the Federation for the Humanities and Social Sciences, Active History, and Blogging for Equality.

Lynn has several academic journal publications with Canadian Woman Studies, AlterNative, First Peoples Child & Family Review, and the Journal of the Motherhood Initiative for Research and Community Involvement.

Lynn's first book, based on her SSHRC funded doctoral dissertation, is titled *The Truth that Wampum Tells: My Debwewin on the Algonquin Land Claims Process*, published by Fernwood, is available at her website: www.lynngehl.com

Committed to serving community members Lynn also has two larger print books titled: *Anishinaabeg Stories: Featuring Petroglyphs, Peterographs, and Wampum Belts*; and *Mkadengwe: Sharing Canada's Colonial Process through Black Face Methodology*. People interested in these works can find links on her website at www.lynngehl.com.

For over thirty years Lynn has been working on a section 15 Charter challenge, represented by Aboriginal Legal Services of Toronto and The Law Office of Mary Eberts, regarding the continued sex-discrimination in the Indian Act on the matter of unknown and unstated paternity.

In October of 2012, Lynn collaborated with The Canadian Museum of Human Rights where her oral history, advocating and seeking change for Indigenous women and their children, was recorded.

Topics

Sex-Discrimination in the Indian Act, Treaty and Land Claims Process, Indigenous Knowledge, Algonquin Anishinaabeg, Indigenous Identity, Indigenous Affairs

Education

Trent University

Doctoral of Philosophy Indigenous Studies

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