

Editorial

Creating Power in the Land of the Eagle

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Creating Power in the Land of the Eagle, the theme of this journal edition, came from a talk given by Metis architect Douglas Cardinal. Mr. Cardinal spoke at a 1996 Canadian Aboriginal Science and Technology Society (CASTS) conference hosted by the First Nations House of Learning. His practices based on the teachings of the Elders were inspirational, challenging, transformative, responsible, and courageous. These are important lessons for educators in academe.

The articles in this edition of the *Canadian Journal of Native Education (CJNE)* are a result of a call for contributions that addressed the theme of creating power in the land of the Eagle. Douglas Cardinal said that the Elders challenged him to go from the known to the unknown, to the land of the Eagle where creativity and possibility occur: "There [are] only tremendous possibilities if you're willing to stand out there and leap off the edge. Because that's where true creativity exists; that's what we have to do to create a new life not only for ourselves, our children, our grandchildren, but to make a contribution" (CASTS conference talk, September 27, 1996). Douglas Cardinal emphasized creating new possibilities based on traditional Aboriginal principles.

The journal begins with two talks that resonate with Aboriginal oral tradition, one by Douglas Cardinal and the other by Verna J. Kirkness. Cardinal sets the foundation for the theme, and Kirkness cautions us to "cut the shackles, cut the crap, and cut the mustard" in order to create a meaningful education.

Marie Battiste raises issues that come from our legacy of colonialism: Eurocentric cognitive imperialism toward Indigenous knowledge, language, and curricula. Sharilyn Calliou also critically examines a colonial problem stemming from the dichotomy of First Nations and non-First Nations: Us/Them. Both authors raise cogent questions that need to be examined in order to move to a better understanding of our human nature and identity and to improved educational curricula that respect Aboriginal knowledge and language.

George Burns and Leonard Tsuji revisit problems associated with tuition agreements: the continuing influence of Eurocentric hegemonic factors and themes; and lack of First Nations local control of education. Although Tsuji's paper suggests one community approach that demonstrates greater control, we are left with no workable solution to the problems related to First Nations tuition agreements. The Eagle needs to travel here.

Carolyn Berezna Kenny and Dennis Wright offer successful examples of Aboriginal art education and a college transition program. Kenny describes how the Simon Fraser University teacher education program used a First Nations sense of art as a pedagogical approach. Wright shows how the Capilano Community College responded to the Squamish Nation's program request and how they subsequently developed a respectful partnership and relevant college program.

We need to create new knowledge possibilities through educational research about Aboriginal languages. Verna J. Kirkness and Itesh Sachdev agreed to write and select other pertinent language papers originally presented at an international conference on *Language and Social Psychology: A Symposium on Aboriginal Peoples and Languages*, held in Ottawa in 1997. Kirkness argues that there are legal and moral reasons for the Government of Canada to enact legislation to protect and revitalize Aboriginal languages. Sachdev's paper highlights 78 First Nations community members' perceptions of English and Cree language use and attitudes. Using interviews, Kim, Lujan, and Shaver analyze the patterns of communication of 182 Oklahoma Indians, within and outside their Indian community. Although their study does not focus specifically on Indian language implications, their findings challenge the marginalization debate and offer some communication indicators that could be used to examine Indian language revitalization programs. Liu and Temara also conducted interviews with 16 Tuhoe-Maori people, using a combination of English and Maori languages. The focus was on Maori identity and implications for self-determination through economics. This article and the people who are "given voice" present issues and possibilities for reconciling traditional principles of interconnectedness, sacredness, and the collective embedded in Maori language with contemporary economic endeavors. The three research articles either included Aboriginal people as local researchers or were conducted in collaboration with the community.

Michael Marker presents a critical book review of John Friesen's *Rediscovering the First Nations of Canada*. Marker says this book is filled with overstatement and unfounded generalizations and calls for smaller, focused examinations of specific First Nations and their history with Indian-White relations. Professor John Friesen will be invited to respond in a future edition of the *CJNE*.

When I think of others who have helped to create First Nations academic power and have dared to travel in the land of the Eagle, Dr. Carl Urion is among the leaders. Carl has been the editor of the *Canadian Journal of Native Education* for seven years. For much of this time he worked relentlessly and tirelessly. Carl's leadership has made the *CJNE* a journal that is not only responsive to First Nations educational research matters, but is also a journal that matters. He was and continues to be a mentor to many. He has taught me about researching with mutual respect and a compassionate mind. He has challenged me to search for the teachings of the Ancestors, shown me how to apply these teachings to research, and most importantly, how to create sound academic space for First Nations discourse. He is truly an Elder in any world that he travels. He flies with the Eagles. Dr. Carl Urion has retired from the University of Alberta and from his editorial responsibilities with the *CJNE*. In Sto:lo tradition, I raise my hands in thanks and respect to Carl for his leadership, commitment, and excellent work.

I welcome the new University of Alberta editorial team, the First Nations Graduate Education Program, represented by Dr. Peggy Wilson and Dr. Stan Wilson, who are the Coordinators of this graduate program and education faculty members in the Department of Educational Policy Studies.