

Section Three Editorial: Indigenizing Practices

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In the work of many of the scholars whose research is included in this special issue, we are reminded that the influence of colonization continues unabated in the academy. It exists not as an overarching or overbearing systemic mandate, but more often in the small practices of the institution and its scholars. In *The True Worlds: A Transnational Perspective* Johann Galtung (1980) describes colonization as structural violence, as a process whereby through dominance or internal imperialism one society dominates another in the same political borders. He explains that it is dominance “not as a series of deliberate actions by dominance-oriented people, but as a pattern of billions of acts, almost all of them routine, spun around the four themes of exploitation, penetration, fragmentation and marginalization” (p. 150). It is in this landscape that Indigenous scholars and their allies are working to create a space for Indigenous Knowledges to be respected in the academy.

Indigenous peoples can offer the world a glimpse of thought traditions as venerable as any produced in Europe. The work of Indigenous scholars bringing their peoples’ thought traditions into the academy carries with it the energy of spirits who have guarded the sacred spaces of this land and its peoples since time began. The trickster energy of Waynaboozho, Glooscap, and Wasakechak, intent on reshaping the terrain by unsettling everything that resolved to resist change is woven throughout the stories and journeys that are shared. The core where peacefulness exists becomes apparent as the weaver of each story turns to envisioning how to bring Indigenous Knowledge into the academy through processes of collaboration and transformation.

Newhouse leads by articulating the creation of a landscape in the academy that allows for “the good mind” to be affirmed through an education that engages both Indigenous thought traditions led by Indigenous Elders and the stores of knowledge already held in the academy. In contrast to the emphasis of Western thought traditions on Cartesian logic, Haudenosaunee philosophy expresses that it is the ability to maintain a delicate balance between reason and passion that is integral to the development of a fully educated person. He describes the development of the Indigenous studies program at Trent University and their journey to

arrive at an education that “extends the rafters” of the academy and affirms the “interrelatedness of reason and passion” at the heart of the creation of a “Good Mind.”

Reflecting also on the landscape of inclusivity in the academy, Greenwood, de Leeuw, and Fraser define some of the issues that Aboriginal scholars face when they are recruited to academic positions. They collectively address both lived and observed experience of key issues and expectations that Indigenous scholars encounter in the interstices of world views of their people and the academy. They address how the enduring community ties and obligations that Indigenous scholars carry in their bundle come into conflict and are compromised by a marginalizing experience of being expected to represent the voice of all Indigenous peoples while also being denied the legitimacy of Indigenous voice in their research and scholarly activity.

Giles and Castleden broaden the view of inclusivity, advocating that in academic publishing community voice and authorship are valid in a community-based participatory research tradition. They challenge the dominance of institutional value systems and practices guiding research that disrespect Indigenous traditions of communally held knowledge. They open the issue for further dialogue on how to create space in the academy to “push the boundaries of exclusionary practices of privilege, paternalism, and participation that permeate postsecondary institutions.”

Pulpan and Rumbolt bring the discussion home with a story of their own experience in trying to appoint Rumbolt, an Inuk knowledge-keeper, as a member of the thesis examination committee for Pulpan, a non-Aboriginal researcher and ally. Through story they share their journey of negotiating institutional barriers and detail the hope and the determination behind the Inuits’ struggle to protect Inuit Knowledge and have the history and knowledge traditions of their people respected in Western educational institutions despite continuing experiences of violations of their rights by representatives of the academy.

Roy and Morgan talk about their experiences in the Ojibwe language program at Michigan State University. They point out the epistemological differences between Western and Indigenous pedagogies and advocate for the holistic approaches that Roy has adopted in teaching the language. They also emphasize the dynamic aspects of language-learning in culturally relevant contexts and the importance of understanding what can and cannot be taught when language is transposed from a community context to a large research university.

The authors of the five articles in this section add form, texture, and energy to the discussion of Indigenous Knowledges in the academy in their descriptions of challenging institutional practices that serve to dominate in the academy’s boundaries. Through insisting on the importance of Indigenous philosophies and confronting the day-to-day routines

of academic life, the academy is being Indigenized. In this critical venture both Indigenous scholars and non-Indigenous allies are speaking out as they envision a transformed academy that is able to embrace the gifts that Indigenous philosophies and practices can bring.