

## Section Four Editorial: Graduate Education

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As more Aboriginal people complete undergraduate degrees, they are becoming an increasing presence in graduate schools across the continent. No longer content with *being included* in conventional discipline-based scholarship, a number of scholars have begun the inevitable pushing back against the existing boundaries of the academy to insist that Indigenous Knowledges be fully respected and validated. The resulting pressure stretches the status quo and reforms the academy as we are only beginning to appreciate. The authors in this section provide multifaceted glimpses of this nascent process through stories of the barriers they negotiate, notes of bicultural reciprocity, emergent tensions, and other associated dynamics. The fertile field of Indigenous Knowledges in graduate school promises to transform the academy as it never dreamed possible. This section on the theme of graduate education begins with Haig-Brown's article entitled "Working a Third Space: Indigenous Knowledge in the Post/Colonial University."

As a professor of European ancestry, Haig-Brown endeavors to create space to address critical questions about Indigenous Knowledges in a contemporary (post/colonial) university. She critically reflects on a series of events that took place during and after a panel presentation on topics relevant to Indigenous Knowledges at an annual graduate student conference. The events that followed the panel presentation revealed non-Indigenous scholars' visceral criticisms of the presenters and their wide-ranging presentations. Haig-Brown recounts her feelings of despair over the criticisms and the burning questions that followed. Conversations with the panelists led all involved to a renewed commitment to social justice and respect; continuing engagement with critical thought prevailed. Haig-Brown juxtaposes her reflections of the events with the theories of Homi Bhabha's notion of third space and Guswentha, the two-row Wampum. Was the panel presentation a site for a third space? Maybe, maybe not, but at least it is a step in the right direction, says Haig-Brown.

Hutchinson, Mushquash, and Donaldson enrich this section on graduate education by contextualizing the resilient experiences of several graduate student conference attendees interested in Aboriginal health. Specifically, this article documents graduate students' responses to the

various barriers they face in studying health and working with Aboriginal communities. In addition, the piece recommends seven strategies for students, administrators, and faculty invested in facilitating graduate student success.

The focus on graduate student success is an appropriate precursor to Niemczyk and Hodson as they consider the effectiveness of research assistantship. These authors set their discussion against the backdrop of a method borrowed from Indigenous singing traditions. This adapted method begins with one author calling out while the other patiently waits to call back in respectful reciprocity. This back-and-forth exchange of a new Canadian graduate student researcher (Niemczyk) and a Mohawk research officer (Hodson) explore how Aboriginal research culture can influence the development of the next generation of researchers.

Launching into the dialogue and working to influence the development of the next generation of researchers is Styres' narrative of her diverse cultural experience. This article describes the author's involvement with an intense eight-week international internship and research experience in Aotearora (New Zealand) with her field-mentor Haig-Brown. Styres frames her narrative as part of a mentor-mentoree relationship that offered opportunities to learn in a culturally distinct site of learning. As a mentoree, Styres gained insights into the interconnected relationships established by her mentor that were based on trust, respect, collaboration, and relationships for and with the Maori. Styres was also pushed to learn in ways that created and necessitated building and sustaining relationships to culminate in what she refers to as a transnational Indigenous research paradigm.

The last piece in this section and fittingly the last word in the journal goes to [Ahnungoonhs] Debassige. He uses a mnemonic pictograph of a dream shared at a large North American academic conference to consider what it might mean to move with, through, and beyond conventional forms of viewing, doing, and knowing. In the end we are left with persistent questions about Indigenous Knowledges in the academy: How can universities honor orality? What other forms of expression can do justice to Indigenous Knowledges? What is the future of a world that takes Indigenous Knowledges seriously? The work continues.