

Section Two Editorial: Disciplinary Perspectives and Experiences

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Writing from varied locations in the academy, all the authors in this section claim space for engaging with Indigenous Knowledges in their scholarly work. Whether negotiating space for curriculum and classes that respect and use Indigenous Knowledge, disrupting dominant discourses integral to colonization, forming Aboriginal alliances to overcome shortfalls in university social work training, or advocating for Indigenous librarians, the five articles here demonstrate that changing the academy into a place that takes Indigenous Knowledges and pedagogy seriously requires commitment on the part of similarly minded individuals in a variety of academic disciplines, often in the face of doubting colleagues.

Baskin, Koleszar-Green, Hendry, Lavallée, and Murrin's piece begins the section as they tell five personal narratives demonstrating how the practice of social work has been oppressive for Aboriginal people and how the faculty of social work in the academy has been oppressive toward Aboriginal world views. Their personal experiences highlight both the struggles and accomplishments of each author in navigating the university. Out of the Aboriginal alliances formed in the academy grows the determination to broaden the academy perspective to come to respect Aboriginal world views. In a similar vein, Guenette and Marshall describe the efforts made to implement curriculum changes in their field of counselor education. The work of the authors in creating space in the academy for increased Aboriginal content in a prerequisite course is appreciated by both Aboriginal and non-Aboriginal undergraduate students.

Working in a faculty of education, Canada Research Chair Iseke-Barnes analyzes the pedagogical experiences of students coming to understand the systemic structures of colonization as they are led into deeper study of Aboriginal and non-Aboriginal lives and circumstances. Using specific activities to disrupt dominant discourses transforms both the professors' and the students' understandings of Indigenous pedagogies and the circumstances that surround them. In addition to a provocative analysis, the article includes a number of useful activities well grounded in theories of decolonizing.

The final two pieces in this section take up the complex issue of respectful use of Indigenous Knowledges in the academy. Although a foundation of scholarly work, the rarely-spoken-about disciplinary perspective of the academic library is illuminated through Lee's personal accounts as an Indigenous librarian. She notes her role as a helper of Aboriginal academics researching in their communities. Lee's detailed argument calls for an increase in numbers of Aboriginal librarians as guardians of Indigenous Knowledge in a space that often does not understand or properly respect this knowledge. In an unusual juxtaposition, Dergousoff draws on two disciplines, the works of sociologist Dorothy Smith and ethnobotanist Nancy Turner, to warn of the dangers of commodification of Indigenous Knowledge, especially as it is defined in text. Pointing to the tensions that often arise between Indigenous and Western approaches to the environment, she engages distinct although ultimately related disciplines to argue her position. Throughout the section the authors take seriously the challenges and responsibilities associated with their use of Indigenous Knowledges in the academy.