

Editorial: Indigenous Knowledges and Education (ECE-12)

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This issue of the *Canadian Journal of Native Education* addresses educational challenges and successes in relation to Indigenous Knowledges (IK) and Education that spans early childhood to grade 12. It continues the scholarship and conversations of the 2008 *CJNE* theme issue *Indigenous Knowledges and the University*. In the call for articles for this issue, the following questions provided stimulus for contributions.

- How can Indigenous Knowledges contribute to the significant improvement and transformation of Indigenous education?
- How do we make Indigenous Knowledges matter in early childhood to high school educational contexts?
- How can Indigenous knowledges shape research, leadership, pedagogies, curriculum, policies, or parental/community engagement?
- What is the nature of the forces that either resist or ensure the inclusion of Indigenous Knowledges in ECE-grade 12 contexts?

First, we acknowledge that we are on the traditional and unceded lands of the Musqueam, Squamish, and Tsleil-Waututh First Nations on which the University of British Columbia and Simon Fraser University stand. We give thanks to the Indigenous peoples and their ancestors of these lands for allowing us to complete our academic work here.

Our editorial group, comprising Jo-ann Archibald, Mark Aquash, Vicki Kelly, and Laura Cranmer, is pleased to present seven articles that address the *CJNE* theme questions noted above. Jo-ann Archibald is Sto:lo. She is the Associate Dean for Indigenous Education and a professor in the Faculty of Education at the University of British Columbia (UBC). Mark Aquash is Thunder clan, Potawatomi/Ojibwe Anishinaabe from the Council of Three Fires, Walpole Island First Nation. He is Director of the Native Indian Teacher Education Program (NITEP) and an assistant professor in the Faculty of Education at UBC. Vicki Kelly, a Métis of Anishnabe heritage, works in the field of Indigenous education at Simon Fraser Uni-

versity. Her scholarship focuses on Indigenous knowledges and pedagogies, Indigenous science, Aboriginal art, Indigenous language and culture revitalization, and Indigenous research methodologies. Laura Cranmer is Namgis and Haida. Currently on leave from the First Nations Studies Department at the Vancouver Island University to work on her doctorate in the Language and Literacy Education Program at UBC, Laura is focusing on latent speaker phenomenon in Indigenous language revitalization through her own example of language reclamation in Kwak'wala.

We believe that the time is right for using IK to transform education. A growing corpus of scholarship that relates to IK and education is found in journals, books, and graduate theses, many of which are cited in articles in this journal. This scholarship often comes from research, from experiences, and most important, from the hearts and minds of those who truly care about making education more successful for Indigenous learners, especially those in early childhood education to grade 12.

The opening set of articles provides diverse research contexts in which to value, to understand better, and to build on Indigenous Knowledge systems for educational purposes (Battiste & Henderson; Zinga, Styres, Bennett, & Bomberry; Villegas; and John). These scholars show us innovative ways to think about, feel, and engage in IK based on community-oriented philosophies and approaches. The following set of articles demonstrates through research how Indigenous parents, Elders, and knowledge-holders work to maintain their IK ways of knowing, teaching, and learning for quality education (Berger and Ortiz). Hope and promise emerge and merge in the final article, particularly in an area that has been problematic for Indigenous learners: science education (Metallic & Seiler). We have only begun the process of developing, implementing, and mobilizing research about how IK can contribute to and improve education for all learners. In the days ahead we look forward to sharing and learning from one another, knowing that we have done our best to contribute to a transformational educational process that is engaging, inclusive, beneficial, and of quality shaped by IK.

Presentation of Articles

Marie Battiste and James (Sa'ke'j) Youngblood Henderson provide a pleasant reminder of the emergence of IK as a growing field of inquiry, as well as an understanding of the challenges conveyed by a Eurocentric knowledge system. Their article *Naturalizing Indigenous Knowledge in Eurocentric Education* addresses issues and possibilities of making IK a part of our natural world in a system of *Eurocentric* knowledge. IK is currently growing and has the capacity to be infused in all knowledge systems. Through many catalysts of change, IK is now a growing field of inquiry. Battiste and Henderson indicate that animating IK is the process by which it is affirmed and activated. A summary of programs that are stepping up

and meeting the challenge of Indigenizing the Eurocentric knowledge base and enhancing Indigenous communities concludes their article. These educational programs are inspiring.

In their article *Student Success Research Consortium—Two Worlds Community-First Research*, Dawn Zinga, Sandra Styres, Sheila Bennett, and Michelle Bomberry address the theme of IK and develop a framework for conducting community-first educational research. They demonstrate how to engage in research that is centered on a community-first perspective, in their case with the Six Nations of the Grand River Territory in Ontario. The authors emphasize ethical processes that result in respectful, reciprocal, and responsible relationships with the community in which the research is situated. Most important, their research collaboration focuses on ways of defining and supporting students' school success from a community perspective. They discuss critical distinctions between community-based research and their approach to community-first research. Aboriginal ethics from a community viewpoint, the development of a memorandum of understanding, and the emergence of ethical space in which to develop community and university relationships are key findings.

In her article *This Is How We Role: Moving Toward a Cosmogonic Paradigm in Alaska Native Education*, Malia Villegas argues convincingly for a paradigm shift away from the standards and accountability model to a cosmogonic model in Alaskan Indigenous communities. Whereas the former model proceeds from an achievement gap analysis, the latter model proceeds from a strengths-based analysis based on IK conceptions of and experiences with genealogy, place-based orientation, and role-based responsibilities. In addition, Villegas conducted qualitative research with Alaskan Indigenous educational stakeholders, and her findings by and large reveal a model for *role-centered success* that emphasizes the importance of relationships among people and the land, providing powerful evidence for the cosmogonic paradigm.

Theresa Arevgaq John provides an inside perspective of her community in Southwestern Alaska in her article entitled *Nutemillarput, Our Very Own: A Yup'ik Epistemology*. The many experiences and stories are an interesting blend that shares the many value conflicts and challenges faced by walking the road between the Indigenous community and the English-only, Western-influenced mainstream. Readers are introduced to Yup'ik world views about psychological development, learning, and behavior, which have many pedagogical implications for education. Life lessons contained in the Yup'ik language, as well as those teachings from community members with varied skills and responsibilities, are also shared. Using these teachings and life lessons can address both teachers' and students' understandings of how they perceive themselves and their understanding of life from the context of Yup'ik IK.

Paul Berger explores Inuit parental engagement in schooling in his article *Inuit Language, Culture, and Parental Engagement in Schooling in One Nunavut Community*. His research presents parental perspectives, hopes, and challenges based on interviews with 74 Inuit adults in a Nunavut community. Berger's study shows the many ways that Inuit parents support their children's learning, which often differ from those of middle-class Euro-Canadian parents. An important argument that he highlights is that teachers mistakenly expect Inuit parents to support schools in the same ways as Euro-Canadian parents might. Parents and community members recommend increasing parental school involvement by embedding Inuit knowledge more strongly into schooling curriculum and pedagogy: in short, include more culture, more Inuktitut, and more Elders in schools. At the same time, parents want higher academic standards, and they indicate support for schooling because of its link to future jobs.

Patricio R. Ortiz shares important results from his six-month school ethnography project that took place in Chile. His article *Indigenous Knowledge and Language: Decolonizing Culturally Relevant Pedagogy in a Mapuche Intercultural Bilingual Education Program in Chile* focuses on culturally relevant pedagogy used by community-based Indigenous knowledge-holders called Kimches. His critical ethnographic approach highlights the tensions that Indigenous parents, community members, and educators articulate about the role and value of Indigenous-based curriculum and pedagogy: some think it very important whereas others do not think IK is as educationally beneficial for students. The pedagogy used by the Kimche in this school focuses on the use of Indigenous oral tradition and transmission, cultural practices, and Indigenous language as forms of resistance to colonization and as authentic forms of Indigenous ways of knowing in order to practice quality education.

The article *Animating Indigenous Knowledges in Science Education* by Janine Metallic and Gale Seiler presents a rich discussion about how IK can inform and shape science education in school settings. They show the tensions that have often been espoused in the literature about the relationship between Indigenous science and Western science. Most important, Metallic and Seiler work through these tensions and move beyond placing them in a dichotomous position. Through stories of personal experience and analysis of the literature, they present Indigenous pedagogical approaches such as learning circles, stories, Indigenous languages, and relational and spiritual values that both decolonize education and offer exciting transformative possibilities for improving science education. Their article will be extremely useful to teachers and teacher candidates.