

Editorial—Indigenous Pedagogies: Resurgence and Restoration

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The year 2012 marks an important milestone for Indigenous education in Canada. It is now four decades since the publication of *Indian Control of Indian Education* (National Indian Brotherhood, 1972/2001), an important policy paper that, in part, was a reaction to the *Statement of the Government of Canada on Indian Policy*, otherwise known as *The White Paper* (Government of Canada, 1969). At the core of *The White Paper* was a proposal advocating for the provinces to assume “the same responsibility for Indians that they have for other citizens in their provinces” (p. 6). The *White Paper* ignited heightened political organizing by Indigenous communities, beginning in the late 1960s, prompting enhanced Indigenous opposition to federal government attempts to enact cultural genocide through various legislative and policy measures (Cardinal, 1972).

Then, as now, schooling policies and practices were a key focus for Indigenous leaders and communities across the country. A key criticism directed at governments of the day focused on schooling practices, the manner in which federal and provincial efforts had served to destroy Indigenous thought and ways of being as part of fulfilling the larger goals of assimilation (Chrisjohn & Young, 1997). As just one instrument of a complex colonial project, Euro-Western educational systems were implicated in educating Native children as *low class labour* (Miller, 1996) and for producing hegemony and enacting oppression through disrupting Indigenous practices of transmitting and renewing cultural knowledge. *Indian Control of Indian Education* represented an important call by local communities to

take back responsibility for educating their own children. As stated emphatically by Native parents, “We want the behavior of our children to be shaped by those values which are most esteemed in our culture” (National Indian Brotherhood, 1972, p. 2).

The year 2012 also marks a second important milestone for Indigenous education in Canada—specifically, the three-decade anniversary of the *Constitution Act* (1982). Referencing the initial *Constitution Act* (1867), as well as the Royal Proclamation on Aboriginal Peoples and various land claim agreements, the passing of the *Constitution Act* in 1982 served as an important affirmation of contemporary Aboriginal and treaty rights. Inherent within these rights are the obligations of governments to work through Indigenous peoples, whether there exists a treaty or not, to initiate positive change in Indigenous education. For Indigenous peoples, meeting our obligations in this regard involves advancing the epistemological underpinnings and ontological principles handed down to us by our Ancestors.

Of their own accord, the *Indian Control of Indian Education* and the *Constitution Act* are each important watershed moments for Indigenous sovereignty in Canada. But they can also be considered pieces of a growing national call for restoration and change in Indigenous education. A key facet of this call for change emanates from Indigenous scholars, many working in close concert with communities to understand and further important pedagogical shifts in colleges and universities, K-12 settings, and informal and non-formal learning contexts.

The editors of this theme issue are a case in point, following on a long list of first-wave Indigenous scholars, such as Joe Couture, Gail Guthrie Valaskakis, Freda Ahenakew, Olive Dickason, Leroy Little Bear, Carl Urion, Verna J. Kirkness, Eber Hampton, Marlene Brant Castellano, Stan Wilson, Cecil King, and others who have been instrumental in shifting how Indigenous education is viewed in the academy. Lead editor Tracy L. Friedel, of Métis (Cree) ancestry and who has undertaken critical examinations of Indigenous curricular policy and practice in the Canadian context (Friedel, 2010) and carried out community-based research involving First Nation and Métis youth in a place-based learning context (Friedel, 2011), has come to better understand how young Indigenous people are deeply engaged and very active in taking up their cultural responsibilities. In relation to this theme issue, co-editor Jo-ann Archibald, Q’um Q’um Xiem, of Stó:lō and Xaxli’p ancestry, has worked with many Indigenous communities, Elders, storytellers, and educators in British Columbia to develop curricula that uses oral tradition and storytelling frameworks as a foundational pedagogical component (Archibald, 1995, 2008). UBC doctoral candidate and Blackfoot scholar Ramona Big Head’s work at the intersection of Indigenous theatre and pedagogy (see her article in this theme issue) exemplifies one path to resiliency for Indigenous peoples, through the creative ways in which historical traumas are being reclaimed and restored in an Indige-

nous voice. UBC doctoral candidate and Secwepemc scholar Georgina Martin's research focuses on the nature of Indigenous knowledge discourse and its role in the advancement of Indigenous education theory and praxis. UBC doctoral student and Xicana Tejana scholar Marissa Muñoz's research focuses on restoring a holistic, place-based, and culturally-centric approach to local pedagogy in the Rio Grande region, a militarized border zone dividing Texas from Mexico, and a major cultural interface between the peoples who rely on the river for life.

We know that there are currently many others, working in places near and far, who are actively engaged in examining and supporting the restoration of educational practices in congruency with Indigenous heritages. This theme issue gives us the opportunity to view some of that important work, articulated by authors from Canada, the United States, and internationally, each prompting us to thoughtfully consider how we teach, mentor, and encourage Indigenous youth and adults in public, band, or tribally-operated educational settings. Essentially, the theme issue is an opportunity to take stock of where we are with respect to theory, research, and practice concerning Indigenous pedagogies. Gauging our progress now seems highly appropriate in this key anniversary year.

A decade ago, Marie Battiste (2002, p. 29) wrote:

On the road to educational reform, there are three important questions that need to be answered: (1) How do First Nations people transform educational institutions to allow the individuals within them to restore Indigenous knowledge and their inner selves? (2) How do we create spaces in education for making meaning and achieving respect for Indigenous Knowledge? and (3) How do we bring a better balance to our lives?

While we did not frame the call for papers within the context of these specific questions, it is interesting to note that each of the authors included here offer relevant and unique perspectives in response to all three. As such, we organize the thirteen papers in this issue according to the following themes: (1) decolonizing systems of teaching and learning; (2) educational spaces and the enactment of culture; and (3) pedagogies of wholeness.

With respect to decolonizing systems of teaching and learning, Adam Gaudry and Robert L. A. Hancock, in their article *Decolonizing Métis Pedagogies in Post-Secondary Settings*, offer a critical analysis of John Ralston Saul's *A Fair Country: Telling Truths About Canada* and Tom Flanagan's *Louis 'David' Riel: Prophet of the New World*. The deconstruction provided by these authors is intended to upend dominant narratives of the Métis experience in Canada. Gaudry and Hancock argue that reclaiming and reconceptualizing Métis history is important to the development of a decolonizing Métis pedagogy at the post-secondary level. Jose Torralba, in *Yup'it Schools in Southwest Alaska: Instruments for Asserting Native Identity and Control*, similarly looks at the imperative of discourses of history for Indigenous education and, in this case, the history of settler control of Yup'it education in Southwest Alaska. Torralba provides a concrete description of how local

Native communities now use the educational system for their own use, with respect to designing and instituting culturally appropriate curricula for their youth. In the article *Educators' Perspectives about a Public School District's Aboriginal Education Enhancement Agreement in British Columbia*, authors Kevin White, Jozsef Budai, Daniel Mathew, Mary Rickson Deighan, and Hartej Gill interview teachers in a large urban setting to examine the nature of and awareness about an Aboriginal Education Enhancement Agreement in the Lower Mainland region of British Columbia. They find that success continues to be narrowly defined as pertaining to academics, and that information about the program within the district hierarchy flows well vertically but not so well horizontally in terms of a high level of program awareness across schools. Finally, Vivian Michelle Jiménez Estrada, in her article *Education in Ixim Ulew (Guatemala): Maya Indigenous Knowledge and Building New Citizens*, articulates the relationship between the Mayan concept *Jun Winaq* (meaning wholeness), Indigenous education, and citizenship discourse in the Guatemalan context. While many Maya are now effectively excluded from participating in the creation of a renewed sense of citizenship for the country and continue to be exploited as labour and provided only token representation, Estrada argues that progress in education through the notion of *Jun Winaq* is a way in which to alter this situation.

Moving from a system-level analysis to a more specific focus on the diverse use of educational space in which to enact culture, Michele K. Johnson (Sʔimla?x^w) describes finding her Nsyilxcn voice through her PhD research and, in the process, coming to understand the importance of going beyond language teaching and moving towards teaching in the language in her article *k^{wu}_sq^wa?q^wa?álx (We begin to speak): Our Journey within Nsyilxcn (Okanagan) Language Revitalization*. Judith M. Hewitt and Elizabeth A. Lee, in *Building Relationships through Reciprocal Student Exchanges*, describe the learning journeys shared between two First Nations schools: one in a southeastern British Columbia city and the other in a rural community in Northern Ontario. Employing photo-story and sharing circles, Hewitt and Lee find that for these twelve- to fourteen-year-old students, the experience has an impact in a host of areas, including sense of community and relationships, connections to place, confidence building, and culture and ceremony. Ramona Big Head (a co-editor of this theme issue) describes how Indigenous theatre affords a space where all involved are provided with opportunities to learn, examine, remember, and heal in her article *"Strike Them Hard!" The Baker Massacre Play: Staging Historical Trauma with Blackfoot Children*. By examining her own process of researching, writing, and directing a play based on a scarring event from Blackfoot history, Big Head makes the case for understanding the retelling of traumatic events of the past, as not only collective healing but also an important part of the recovery from painful personal loss. Tsuaki R. O. Marule, in her article *Niit-*

sitapi Relational and Experiential Theories in Education, writes about her teaching experience as a high school music teacher who uses the Blackfoot language to reappropriate the curricular space and, in the process, foster relationships between herself, her students, and colleagues. Addressing key themes of language, stories, ceremony, and land, Marule offers concrete examples of and suggestions for centering Indigenous ways of knowing within pedagogical practice.

Lastly, writing with a specific focus on restoring pedagogies of wholeness in Indigenous education, Rebecca Chartrand distinguishes between the pedagogy of local First Nations and the more broad and institutionalized field of 'Aboriginal education' in her article *Anishinaabe Pedagogy*. To ensure an illumination of Anishinaabe pedagogy at the local level and thereby ensure a platform for student voice in education, Chartrand advocates employing the four original laws of the Anishinaabe, the Medicine Wheel, the clan system, and the Anishinaabe prophecy song. Writing also in an Anishnaabe context, Lana Ray and Paul Nicolas Cormier, in *Killing the Weendigo with Maple Syrup: Anishnaabe Pedagogy and Post-Secondary Research*, describe how an Anishnaabe approach to teaching and learning, or *Kino'amaadawaad Megwaa Doodamawaad*, is useful at the post-secondary level and also in Indigenous research. The framework promoted in this case is the Anishnaabe story "Nanaboozhoo and the Maple Trees", a metaphor for the knowledge transmission process. Writing in the Botswana context, Lone Elizabeth Ketsitlile examines San students' literacies in her article *Bridging the Gap: Narratives as a Literacy Vehicle for Indigenous San Students in Botswana*. Ketsitlile demonstrates how the South African concept of Ubuntu/Botho, based on relationality and mutual enrichment, and commonly practiced outside of the classroom, facilitated the resurgence of San storytelling in support of classroom learning. Keeping with the subject of literacies in the article *Multiliteracies Pedagogy in Language Teaching: An Example from an Innu Community in Quebec*, Constance Lavoie, Mela Sarkar, Marie-Paul Mark, and Brigitte Jenniss find the use of Multiliteracies Pedagogy (MP) well-suited to language teaching in Canadian Indigenous contexts, both for its responsiveness to local realities and its ability to meet local needs. MP draws upon and acknowledges the existing life world experiences of Indigenous learners, and includes a multiplicity of discourses, forms of text (oral, written, digital), language registers, and languages, all meant to reflect the diverse society in which learners live. And to round out the articles on pedagogies of wholeness, Maxine Matilpi takes a reflective look at teaching a Women's Studies class in British Columbia, and describes her role as being a facilitator, intent on creating 'one-ness' and coalition through students' own voices. Matilpi's article, *In Our Collectivity: Teaching, Learning, and Indigenous Voice*, describes the stories shared in her class—whether spoken or through art, poetry, photography, music, or recipes—as the ones that mattered.

In sum, it is scholars, students, parents, communities, educators, policy makers, leaders, and Indigenous nations across the world that have persisted in their efforts to maintain, restore, and revitalize Indigenous pedagogies. These struggles, past and present, form part of a larger Indigenous resurgence (Alfred & Corntassel, 2005), a concerted demand by Indigenous peoples for the right and responsibility to express their full humanity in the context of a long history of domination that includes being socially and recursively constructed as inferior. Indigenous pedagogies are embedded within complex systems of knowing, inclusive of their own suppositions about knowledge and being. Restoring appropriate and effective approaches to teaching and learning in Indigenous contexts undoubtedly means contending with the prevailing forces of economic globalization, as well as the realities of enduring racism and settler colonialism. But in the accounts of restoration offered here, we can see real evidence of change and the promise of more to come. We hope that you similarly find this gathering of scholarly work, with implications for Indigenous educational research, policy, and practice, useful in the context in which you live and work.

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