

Calling on Knowledge Keepers: The Gifts of the Past, Present, and Future

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Hunilht'ih (how are you feeling)?

We pray you and your circles are well! Admittedly, the editorial process has felt like breaking fresh ground on a trapline trail buried with underbrush and tree roots in the mountains. As co-editors, we were welcomed to the *Canadian Journal of Native Education* (CJNE) by past editors Professor Emerita Dr. Jo-Ann Archibald (Q'um Q'um Xiim) and Dr. Michelle Pidgeon. Our goal was to trailblaze a fully online, open access version of CJNE. We had consultation meetings to seek guidance on editorial responsibilities. We hosted our first editorial board meeting in spring 2023.

We encountered some challenges along the way as putting together a journal is no small feat. It requires teamwork, community support, relationship building, perseverance, organization, and a lot of time. We are pleased to at last be able to bring you the final print edition of CJNE, and to mark the occasion of our transition to an online open-source format. This is an exciting time of renewal for one of the first Indigenous-focused academic journals in Canada. It has been a huge honour to upload all previous available editions and put together this latest edition. We follow in the footsteps of academic Knowledge Keepers and have been supported immensely by them as we learned how to do this work.

In this edition, we aim to look back at the influence the journal has had on the many Indigenous scholars who have regularly poured over and been published in its pages. We also want to keep an eye on the future, making space for emerging scholars who will lead the next round of scholarship in lifting Indigenous knowledges and voices. Indeed, this edition contains a wide array of scholarly writing drawn from the fields of social work, mathematics and science education, language revitalization, and addressing topics from cultural teachings to the ways in which non-Indigenous scholars can work with Indigenous research methodologies in respectful ways. The variety in this edition showcases the broad appeal of the CJNE across multiple disciplines. We are also honoured to share the work of two former CJNE editors, Professors Emeriti Dr. Jo-Ann Archibald (Q'um Q'um Xi'em) and Dr. Carl Urion (Wapaskwan), who share with us some of their reflections and insights from the more than fifty years of history of this journal (pp. x–x). The authors presented here are from many regions and nations across Turtle Island and we are tremendously pleased with the good response we had to our call, and grateful to be able to share the work of so many talented Indigenous scholars and communities.

In “Waking Up Ojibwe: Aginjibagwesi Virtual Family Night” (pp. X–X), Darcy Jones shares with us the importance of considering Indigenous ways of learning in language revitalization programs. Woven throughout this article are family stories, protocol considerations, and stories of personal learning, offering a clear and long-sighted view of the successes experienced in one community during the pandemic years. Similarly, in “Re-imagining Pedagogy in Social Work Education: Indigenous Love and Relationality” (pp. X–X) Katie Barber offers her vision of how Indigenous ways of teaching, particularly those rooted in the relational ethic of love, can dramatically enhance student feelings of belonging and self-direction. Barber’s paper reflects on two very different experiences of education through the lens of autoethnography, offering a sound, compelling and beautifully articulated argument for a pedagogy of love.

In her book review “Igniting the Fire: A Path to Miskasowin” (pp. x–x) Kelly Baptiste’s review of *Inherit My Heaven: Kalaallit Gender Relations* by Karla Jessen Williamson (2011), discusses the concept of finding miskasowin, or centering oneself, as an Indigenous practice of decolonization rooted in land and culture. In “DecoloniZine: Building Community through Arts-based Project,” Emilee Bews et al., examine the affordances of arts-based approaches to raising the voices of marginalized youth. In describing a community project initiated by undergraduate Indigenous youth, the authors explore the importance of pedagogy in empowering youth to define, refine, and share their worldviews in expressive ways.

Indigenous ways of thinking and knowing play an equally important role in the article “Respectful Preparations for Non-Indigenous Researchers Engaging in Indigenous Research Methodologies” (pp. x–x) in which Colette Maddaford et al., explore their shared learning as non-Indigenous graduate students grappling with what it means to work with Indigenous research methodologies.

In “Co-Creating Science Camps for Indigenous Youth in Community” (pp. x–x), Emily Grafton presents an overview of the summer camps held between 2021-23 at various locations, including the Governance Centre in Fort Qu’Appelle, the First Nations University of Canada in Regina, the mâmawêyatitân centre in Regina, and the Prince Albert Elks Club. These camps, aimed at Indigenous youth aged 10 – 17, faced fluctuating attendance due to COVID-19 restrictions and other factors. Despite challenges, the camps provided valuable engagement opportunities. The article highlights that while some Indigenous youth returned for multiple years, each camp also welcomed new participants, reflecting the evolving interest and needs of the community. The findings underscore the importance of continuing to adapt and improve these programs to better serve Indigenous youth.

The article “Ka-akimaahk lii Michif” by Laura Forsythe (pp. x–x) delves into the role of Métis inclusion in academia and its effects on Métis students at the University of Manitoba (UM). Utilizing the Intertwined Michif Methodology, the study interviewed 18 Red River Métis citizens who attended UM from 2017 – 2022. The research identifies four major impacts of Métis inclusion programming: a sense of belonging, a sense of pride, a sense of healing, and a sense of empowerment. These findings emphasize the importance of culturally specific support systems in fostering positive educational experiences for Métis students.

Our theme for this issue, *Calling on Knowledge Keepers: The Gifts of the Past, Present, and Future*, was quite open-ended, inviting an unlimited range of scholarship and scholarly approaches. What we have found in reviewing these papers, however, is a unity of voice that seeks to continue lifting Indigenous scholars and scholarship, lifting Indigenous communities and languages, and honoring the spirit of learning and the protocols that support us all to live in a good way.