

# Introduction: Unfolding the Lessons of Colonization

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As the twentieth century unfolds to a new millennium, many voices and forums are converging to form a new perspective on knowledge. Many of these voices belong to the Indigenous peoples who have survived European colonization and cognitive imperialism. They represent the thoughts and experiences of the people of the Earth whom Europeans have characterized as primitive, backward, and inferior – the colonized and dominated people of the last five centuries. The voices of these victims of empire, once predominantly silenced in the social sciences, have been not only resisting colonialization in thought and actions but also attempting to restore Indigenous knowledge and heritage. By harmonizing Indigenous knowledge with Eurocentric knowledge, they are attempting to heal their people, restore their inherent dignity, and apply fundamental human rights to their communities. They are ready to imagine and unfold post-colonial orders and society.

This book reveals some of these voices of commitment. They emerged from the meetings of the delegates of the United Nations Working Group on Indigenous Populations, held every year in Geneva, that converged in debates and drafting sessions on Indigenous rights. In 1996, many of these committed voices gathered at the University of Saskatchewan in Saskatoon, Canada, to honour Rigaberto Menchu Tum, Chief Ted Moses, and Erica-Irene Daes, “organic” leaders in Indigenous human rights initiatives. In the intense summer days and nights of 1996, delegates from many lands – lands that colonizers called Australia, New Zealand, South America, Europe, and North America – assembled for an unprecedented honouring ceremony and a focused talking circle to seek remedies for the colonization of the minds and souls of their peoples. The participants were Indigenous teachers and scholars and non-Aboriginal “friends” or allies. In the following collection of essays, the voices of commitment and action articulate their teachings, stories, perspectives, and reflections in many

different styles – passionate, scholarly, poetic, painful, practical – all of them visionary.

A significant starting point for discussing these themes was the story of the elder's box as told by Eber Hampton, a Chickasaw educator and the president of the Saskatchewan Indian Federated College, the national post-secondary educational institute of the First Nations of Canada. He told of an elder who asked him to carry a box. Thinking well of his own youthful stature, he felt proud to be chosen and agreed willingly. The elder then thrust forward what appeared to be an empty box, which puzzled him:

His question came from behind the box, "How many sides do you see?"

"One," I said.

He pulled the box towards his chest and turned it so one corner faced me. "Now how many do you see?"

"Now I see three sides."

He stepped back and extended the box, one corner towards him and one towards me. "You and I together can see six sides of this box," he told me. (Hampton 1995, 42)

Just as the elder revealed that there is more than one perspective required to view a box holistically, the gathering revealed many perspectives on how to map and diagnose colonization, how to heal the colonized, and how to imagine and invoke a new society. In group sittings and stories told in many dialogues and related in many texts, the gathering found multiple layers of experience and knowledge about colonization that profoundly challenged us to find remedies. We began to see the many sides of our confinement, our box.

Through our sharing, listening, feeling, and analyzing, we engaged in a critique of the trauma of colonization. We examined the frameworks of meaning behind it, we acknowledged the destructiveness that it authorized, and we imagined a postcolonial society that embraced and honoured our diversity. We shared many sides of a box that we came to know more fully. We came to see colonization as a system of oppression rather than as personal or local prejudice. We came to understand that it is the systemic nature of colonization that creates cognitive imperialism, our cognitive prisons (Battiste 1996).

Over the course of those ten days, the voices in the gathering converged to address strategies for neutralizing the systemic nature of our oppression, identifying its viral sources, and understanding how it imprisons our thoughts. Together we sought to find ways of healing and rebuilding our nations, peoples, communities, and selves by restoring Indigenous ecologies, consciousnesses, and languages and by creating bridges between Indigenous and Eurocentric knowledge. We discovered that we could not

be the cure if we were the disease. Discovering the cures that will heal and restore our heritage and knowledge is an urgent agenda occupying the daily and intellectual lives of Indigenous peoples. It will be the most significant problem facing Indigenous peoples in the Decade of the World's Indigenous Peoples, 1995-2004, as Indigenous peoples around the world continue to struggle against oppression. Understanding the processes that we detected in the course of our gathering will help to unravel ethnic tensions and wars and allow humanity to rebuild society based on diversity rather than on an ancient quest for singularity.

The participants were unique representatives of their peoples who brought to the meeting diverse ecological consciousnesses, languages, and cultures, as well as similar expressions of caring and kindness. They were the first generation of Indigenous scholars accomplished in both Eurocentric and Indigenous thought, thus providing a bridge that allowed us to enter into a dialogue and translate Indigenous knowledge and heritage. Each had walked in the colonizers' moccasins, learned to speak their languages and know their methodologies, thus earning their critiques and their respect as valued leaders and resources to protect the heritages of their nations, peoples, and communities.

Led by Leroy Little Bear, an eminent Blackfoot philosopher and scholar, now retired from the University of Lethbridge and the American Indian Programs at Harvard University, we worked together to solve the mystery of the box. He enriched our analyses and imagined the possibility of a postcolonial society that would enable us to create our own sustaining and nourishing realities. He gently urged us to respect the process of developing ourselves in healing and renewing ways and to dream for those equitable and shared benefits that we felt were necessary. He led our dialogues to sharpen our insights gained from our experiences, and he helped us to confirm our commitment to forms of inquiry both timely and exacting, as we developed new networks of solidarity.

Under the Medicine Wheel processes of the northern Plains, the sessions were organized around four related themes: mapping colonialism, diagnosing colonialism, healing colonized Indigenous peoples, and imagining postcolonial visions. As we shared our thoughts in our group dialogues, we sought to address some of the essential questions of colonization. What is it in the nature of European cultures that has resulted in the oppression of so many peoples worldwide? What is it in the nature of Indigenous peoples' culture that has allowed colonization to happen? What can we do now, and what principles can we bring forward to achieve these visions from those ten days together?

The participants shared their personal and collective pain, anguish, and analyses of their experiences with colonialism. Each had experienced most

or some aspects of colonization and was enmeshed in reforming colonial governments, laws, education, economies, and institutions that sought to erase their identities, languages, and cultures, creating new colonized identities that would be impoverished in the wake of violence and destruction. Each had experienced a side of the box that others had not experienced; for some of us, there were parts of the box that we could not fully access but we still felt their presence.

These sharing sessions and dialogues are enfolded within these essays, which represent modern Indigenous voices and syntheses of the experience of colonization and Indigenous thought in many styles and from many different points of view. Many of the essays contain the “orality” of Indigenous traditions, aspects that could not be changed without destroying these voices. These essays declare an Indigenous framework of meaning and of what has been destructive that is rarely shared. They provide new frameworks for understanding how and why colonization has been so pervasive among Indigenous peoples, as well as what Indigenous peoples desire and imagine as a better life in a postcolonial context. They also offer existing and new methodologies, conceptual designs, and approaches for implementing the healing and cultural restoration of Indigenous peoples across disciplines.

The writings seek to move beyond the existing Indigenous experience of colonization by liberating Indigenous thought, practices, and discourses rather than by relying on existing Eurocentric or colonial theory. Indigenous thinkers use the term “postcolonial” to describe a symbolic strategy for shaping a desirable future, not an existing reality. The term is an aspirational practice, goal, or idea that the delegates used to imagine a new form of society that they desired to create. Yet we recognized that postcolonial societies do not exist. Rather, we acknowledged the colonial mentality and structures that still exist in all societies and nations and the neocolonial tendencies that resist decolonization in the contemporary world. Such structures and tendencies can only be resisted and healed by reliance on Indigenous knowledge and its imaginative processes.

Postcolonial Indigenous thought should not be confused with postcolonial theory in literature. Although they are related endeavours, postcolonial Indigenous thought also emerges from the inability of Eurocentric theory to deal with the complexities of colonialism and its assumptions. Postcolonial Indigenous thought is based on our pain and our experiences, and it refuses to allow others to appropriate this pain and these experiences. It rejects the use of any Eurocentric theory or its categories.

The writings in this book firmly embed the fundamental concept that Indigenous knowledge exists and is a legitimate research issue. Many parts of the existing Eurocentric academy have not fully accepted this principle,

arguing that there is no such thing as an Indigenous perspective. Post-colonial, Aboriginal, and postmodern scholars have had to confront this position, as they have had to confront the institutions in which they function. Most delegates from university communities were having trouble articulating the differences between these two systems of knowledge, but through the shared dialogues they became aware of the singularity of Eurocentric thought – even if some of the issues around the diversity of approaches to life and nature remained unresolved. They came to understand the prevailing authority of Eurocentric discourses and how the unreflective dominance of these discourses in academia has led to the historical and contemporary immunity to understanding and tolerating Indigenous knowledge.

Indigenous knowledge, including its oral modes of transmission, is a vital, integral, and significant process for Indigenous educators and scholars. It has been upheld by the Supreme Court of Canada as a legitimate form for understanding and transmitting Indigenous knowledge, history, and consciousness. The Supreme Court of Canada has ordered the legal profession, in *Delgamuukw v. The Queen* (1997), to include and respect Indigenous oral traditions in standards of evidence, overruling centuries of development of the British rules of evidence. The justices of the Supreme Court held that Indigenous oral traditions are legitimate sources of evidence and ordered the courts to modify rules of evidence and procedures to acknowledge and value these traditions. This decision offers a powerful analogy for the interpretive monopoly of existing standards of research scholarship. If the courts are required to consider oral traditions, then all other decision makers should likewise consider the validity of oral traditions, including oral dissemination within Aboriginal and non-Aboriginal communities, as significant sources for the distribution and dissemination of Aboriginal knowledge and scholarship.

The necessity of bringing forward Aboriginal knowledge, perspectives, and research is being increasingly felt at all levels of scholarship. In a speech to the university community, the president of the Social Sciences and Humanities Research Council of Canada aptly pointed out that the traditions of the university to “publish or perish” have been globally tested and that the new agenda for universities will need to be “go public or perish” (Marc Renaud, Sorokin Lecture, University of Saskatchewan, Saskatoon, February 4, 1999).

Indigenous scholarship, along with research that requires moral dialogue with and the participation of Indigenous communities, is the foundation for postcolonial transformation. This scholarship evolves from a need to comprehend, resist, and transform the crises related to the dual concerns of the effect that colonization has had on Indigenous peoples and the ongoing erosion of Indigenous languages, knowledge, and culture

as a result of colonization. It has involved clarifying the contested interests that occur in the many disciplines and fields of thought.

Much of the focus of Indigenous scholarship in the early years was on liberal solutions that attempted to make modal adjustments to existing institutions and their modes of delivery. There has been a growing awareness of late that we need a more systemic analysis of the complex and subtle ideologies that continue to shape postcolonial Indigenous educational policy and pedagogy. The writings in this book document action-oriented research practices. These practices identify sites of oppression and emancipation. They also support the agenda of Indigenous scholarship, which is to transform Eurocentric theory so that it will not only include and properly value Indigenous knowledge, thought, and heritage in all levels of education, curriculum, and professional practice but also develop a cooperative and dignified strategy that will invigorate and animate Indigenous languages, cultures, knowledge, and vision in academic structures.

This book offers a complex arrangement of conscientization, resistance, and transformative praxis that seeks to transform the dual crises related to colonization and culture. It is constructed on the multidisciplinary foundation essential to remedying the acknowledged failure of the current Eurocentric system in addressing educational equity for Indigenous peoples, in particular the diverse groups of disempowered peoples around the world. Similarly, it recognizes that Indigenous education is not one site of struggle but multiple struggles in multiple sites. Thus, these diverse struggles cannot simply be reduced to singular, one-dimensional solutions. Interventions and transformative strategies must be correspondingly complex, and they must be able to engage with and react to the multiple circumstances and shapes of oppression, exploitation, assimilation, colonization, racism, genderism, ageism, and the many other strategies of marginalization. This collection seeks not to resolve all tensions or their complex interfaces but to acknowledge and expose their existence and to take account of the factors as they appear in multiple sites, including epistemology, curriculum, schools, and teacher education (Smith 1997).

This book seeks to clarify postcolonial Indigenous thought at the end of the twentieth century. It is not a definitive work, but it is a good reflection. It represents the voices of the first generation of Indigenous scholars and seeks to bring those voices, their analyses, and their dreams of a decolonized context further into the academic arena. It urges an agenda of restoration within a multidisciplinary context for human dignity and the collective dignity of Indigenous peoples. It recognizes the existing right of self-determination, and it urges Indigenous peoples to promote, develop, exercise, and maintain their orders and laws and to determine their political status and pursue freely their cultural destiny within supportive social and economic development.

One Indigenous educator, Nata Inn ni Maki–Sacred Hawk Woman (Rose von Thater), has written about the knowledge and experience that she gained at the gathering:

We were bringing to conscious recognition those elements foreign to our knowing that had entwined themselves within us, sapping us of our natural strength. We were seeing the experiences that had defined our lives with new eyes. We were looking at our history, accounting for its impact, taking ourselves to the doorways of understanding, discovering new possibilities, other strategies, watching as sources of power and strength emerged to reveal themselves in a new light. From this place and from these days together we were selecting, like artists, the elements that would tell a new story, taking from the past, re-ordering the present, envisioning a future that felt very much like a vision that had been held for us until we could reach out and hold it for ourselves. (Personal communication, June 27, 1997)

Indigenous peoples worldwide are still undergoing trauma and stress from genocide and the destruction of their lives by colonization. Their stories are often silenced as they are made to endure other atrocities. Many of these Indigenous peoples were unable to attend the institute to share their stories, despite their efforts. For them and for all Indigenous peoples worldwide, we seek to initiate dialogue, advance a postcolonial discourse, and work actively for a transformation of colonial thought. It becomes our greatest challenge and our honour to move beyond the analysis of naming the site of our oppression to act in individual and collective ways to effect change at many levels and to live in a good way. These writers are actively seeking to reject the categories assigned to them and to make a difference in creating sustainable communities. Our efforts are to reveal the inconsistencies, challenge the assumptions and the taken for granted, expose the ills, and search from within ourselves and our Indigenous heritages for the principles that will guide our children's future in a dignified life. Our efforts are enfolded within the deep meaning of poet Antonio Machado's beautiful thought: "Caminante, no hay camino, se hace camino al andar" ("Traveller, there are no roads. The road is created as we walk it [together]") (as cited in Macedo 1994, 183).

Using the Medicine Wheel to guide and illustrate the interconnectedness and continuous flux of ideas, I have used the four directions of the Sacred Circle Wheel (the winds of West, North, East, and South) to characterize the divisions of this interrelated dialogue. The Medicine Wheel illustrates symbolically that all things are interconnected and related, spiritual, complex, and powerful. Indigenous writers have explained elsewhere about

the teachings of the Sacred Directions (Battiste 1995; Calliou 1995; Hampton 1995). I start with the Western Door, an unlikely place for most Aboriginal people to begin their journeys, as most Aboriginal people begin their ceremonies with the East. However, my friend Eber Hampton, in "Redefinition of Indian Education" (1995), has offered his understandings of the meanings of the directions taken from within traditional ceremonies, and for me the Western Door is appropriate for the theme of *mapping colonialism* because the west is the direction of "Autumn, the end of summer, and the precursor of winter. On the great plains, thunderstorms roll in from the west. In Lakota cosmology, the good red road of life runs north and south and the road of death runs east and west. The coming of Western civilization (meaning western European), with its Western forms of education, to this continent was the autumn of traditional Indian education" (31). The Western Door thus begins with mapping the contours of the ideas that have shaped the last era of domination underpinning modern society and the varied faces of colonization as it is maintained in the present era. It is introduced in the prologue by Erica-Irene Daes and developed in subsequent essays.

The Northern Door is the "home of winter." Long nights of darkness evoke feelings of struggle and cold; long winters are when our very survival is challenged. Indigenous peoples are challenged by winter, but from their experience they learn endurance and wisdom. The north, as Eber has pointed out, is cold and dark, with just a hint of light that makes it possible for us to hope and dream. This direction represents the theme of *diagnosing colonialism*. Whenever I teach my course Decolonizing Aboriginal Education, I find that my graduate students are enriched by the diagnosis of colonialism and by their own unravelling of their experience, whether they are the colonizers or the colonized. The Northern Door is the direction from which the diagnosis of colonialism emanates. It goes beyond the practice of colonial oppression to explore the unquestioned and conflicting assumptions that underpin oppressive relationships.

The Eastern Door is the direction of spring, of the sun rising. "The east is, through its association with the sunrise, a place of beginnings and enlightenment, and a place where new knowledge can be created or received to bring about harmony or right relations" (Calliou 1995, 67). In the morning, as we turn to the east, we pray for our children, our nations, and our future generations. We are conscious of how so many of our peoples have suffered through the winter, and now we look to find new ways to warm, nourish, and heal our fragile spirits. We can turn to the Earth, as Linda Hogan suggests, to find a different yield or to invoke new understandings from the collective efforts of Indigenous peoples, whether they come from political thought, constitutional reform, or international law. The Eastern Door of *healing colonized indigenous peoples* presents the



intellectual and practical challenges to current ways of pursuing humane relationships. It is a process of healing ourselves, our collective identities, our communities, and the spirit that sustains us.

Finally, the Southern Door is “the direction of summer, the home of the sun, and the time of fullest growth” (Hampton 1995, 28). The summer resounds with the healthy sounds of our peoples as we convene to honour our teachings, our elders, and our ancestors in ceremonies and gatherings. It calls to mind long summer days and nights in dialogue and laughter and sharing around campfires, at feasts, pow wows, potlatches, and multiple ceremonies. Our traditions, as Eber has pointed out, preserve and sustain us. Thus, the final section of this book resounds with hope and anticipation as we turn to our traditions to preserve our communities, our education, our governance, and our future through focusing on the integrity of Aboriginal knowledge, systems, and their applications. It offers the foundation for reclaiming ourselves and our voice, as we *vision the Indigenous renaissance* based on Indigenous knowledge and heritage.

Raising consciousness of the struggles of oppressed Indigenous peoples throughout the world has been an intensely challenging objective but one that Erica-Irene Daes has achieved quietly and laboriously in her role as chairperson of the United Nations Working Group on Indigenous Populations. In her essay, “The Experience of Colonization Around the World,” Erica introduces the theme of mapping colonization. She acknowledges that the anguished and urgent voices that she hears persistently are linked inextricably with aggression, violence, repression, and domination. These acts of oppression tear at the very spirit of individuals, denigrating the relevance and meaningfulness of their individual human lives. But being oppressed and marginalized, they are also, she notes, closest to an understanding of their oppression and to the sources of their healing and renewal. She outlines the social and psychological process of self-discovery in an emerging postcolonial world and the concomitant need for rebuilding alliances, making commitments, and holding nations accountable for their peoples. Her note of optimism is a fresh breeze on a still, hot summer day.

### **Western Door**

Domination and oppression cannot be altered without the dominated and the dominators confronting the knowledge and thought processes that frame their thinking, their complacency, and their resistance. In “The Context of the State of Nature,” James Youngblood (a.k.a. Sákéj) Henderson maps the contours of the false context that has shaped the recent era of domination that underpins modern society. He describes the foundational constructs of an artificial social contract and the laws and institutions that

sustain it. The modern liberal state in Canada is the outcome of historic events. Sákéj suggests, however, that the liberal state was and is by no means the only alternative for developing a social contract for society. Treaty commonwealth is a social and legal alternative to colonization that challenges the current artificial context of the liberal state. As Sákéj explains, it is a viable alternative that represents rules of negotiation, consent, and remedies that embrace a more equitable relationship among people in a natural society.

Robert Yazzie, Chief Justice of the Navajo Supreme Court, contextualizes colonization among the Navajo, describing a series of laws, practices, and schemes that sought to control and dominate Native Americans in the United States. In "Indigenous Peoples and Postcolonial Colonialism," he chronicles the historical destruction of the Navajo and the consequences of this destruction for their worldview, traditions, and beliefs. He explains how historical clashes between Navajo and Eurocentric worldviews are manifested in legal and social discontinuity today. He offers a model of Navajo restoration of justice that is reemerging as a foundation for decolonized forms of justice and peacemaking within the Navajo Nation and that yields programs of recovery, reconciliation, and healing.

Poka Laenui (a.k.a. Hayden F. Burgess), a leading Indigenous lawyer, provides the voice of resistance of the Indigenous peoples of Hawaii. In his essay, "Hawaiian Statehood Revisited," he relates the cost of statehood to self-determination and raises vital questions for the future of the Indigenous people of Hawaii. The annexation of the islands that were called Hawaii to the United States was characterized as a glorious moment of celebration, a seemingly win-win liaison of positive value and merit to both Hawaii and the United States. However, a decade later the Indigenous voices of opposition began to be heard amid the large-scale destruction of Indigenous lands, rights, and sovereignty. Fraud rooted in colonial attitudes and policies led to Indigenous lands being "ceded" to the United States. The call for self-governance in the territories, a process meant to break the chains of colonization, ultimately led to an intentional perverting of the alternatives to statehood for Indigenous Hawaiians, which led to their further colonization.

### **Northern Door**

Dismantling colonization to create a postcolonial state is an unfolding vision for Indigenous peoples worldwide. Sákéj Henderson, in "Postcolonial Ghost Dancing: Diagnosing European Colonialism," continues his analysis of colonization by examining the strategies, techniques, and competing components that constitute the system of colonialism. The theory of universality and the strategy of difference that underpin Eurocentric

thought serve colonial domination by universalizing negative caricatures of Indigenous peoples to justify aggression, control, and domination. In the late nineteenth century, in their desperate longing to restore their past, the Plains Indians danced the Ghost Dance. The Ghost Dance that Indigenous peoples are dancing today is for the restoration of their worldviews in all areas of scholarship and professional practice.

Leroy Little Bear, the animator of the ten-day summer institute, provided ongoing analysis of the clashing worldviews of Aboriginal people and Canadian immigrants. His mapping of the Plains Indian worldview, culture, socialization, and methods of social control in "Jagged Worldviews Colliding" explains the jagged edge of empire that the Blackfoot encountered. It also explains how colonization results in overlapping, contentious, and competing cultures in modern society. Recognizing how these differences create discontinuity, division, and dissent among oppressed Indigenous peoples, including areas of law and education, Leroy seeks a new global order built on respect for diversity.

The psychological consequences of colonization for the oppressed have been largely characterized by Western psychology's attempt to achieve a state of "normalcy," an identity projected onto Indigenous peoples from European origins and images. In "Applied Postcolonial Clinical and Research Strategies," Bonnie and Eduardo Duran investigate cross-cultural psychology and seek a recognition of the sociohistoric reality that created the psychology of the oppressed – their acute and chronic reaction to genocide and colonization. They seek a decolonized analysis that includes giving credence to Native American history, identities, traditions, dreams, and visions, as well as utilizing Native people's own theories and methods for restoring the self and the nation. This essay, drawn from their book *Native American Post-Colonial Psychology*, seeks to reconceptualize cross-cultural psychology and to build bridges between Western therapy and Native American healing methods.

The psychology of the oppressor and the psychology of the oppressed are different faces of the same coin, dependent on each other for their value. Ian Hingley, a Saskatchewan teacher, chronicles his personal journey as dominator in "Transforming the Realities of Colonialism: Voyage of Self-Discovery," an introspective narrative that brings him to the awareness of his own privilege. He outlines his growing awareness of a systematically internalized mind-set that benefited from the subjugation and oppression of others. His journey to aspire to social justice, he acknowledges, must come with an awareness of his own privileges, often gained at the cost of others. He describes his awakening realization of his personal responsibility to make a conscious choice for change, a change that will result in a postcolonial world where privilege is not an inherent ingredient of oppression and self-honesty can lead to a collaboratively structured society.

### Eastern Door

Our visions and dreams of a postcolonial world are not just emerging from a cognitive realm, and thus subject to the great or small minds of humanity, but they are also evolving from the whole Earth, which has its own yield. "A Different Yield," by Linda Hogan, is excerpted from her book *Dwellings: A Spiritual History of the Living World*. In it she offers a view, taken from an Aboriginal awareness, of the Earth as alive – thinking, creating, cautioning, and offering a new and humane alternative. She reminds us that the Earth responds to kindness, respect, prayers, and songs in the same way that humans do. She urges humanity to listen to the underground language in us. Its currents pass between us and nature to reveal a new clarity and reverence for life found in an ecology of the mind, a yield that returns us to our own sacredness, self-love, and a respect that will extend to others.

People speak their languages and relate their stories not just to tell of subsistence or sovereignty but also to tell of all that is meaningful for understanding ourselves, individually and collectively, as human beings. In "From Hand to Mouth: The Postcolonial Politics of Oral and Written Traditions," J. Edward Chamberlin reminds us how the world of reality and the world of imagination are sites of struggle for authenticity and authority. These worlds are manifested in languages, which are instruments of both survival and power. Chamberlin draws on language to examine the parameters of postcolonial theory, as one way but not the only way of looking at the lands, livelihoods, and languages of Indigenous peoples. He anticipates that postcolonial theory can open new understandings of the situation faced by peoples involved in the challenge of decolonization.

Asha Varadharajan provides a critical examination of the Western intellectual tradition that has institutionalized racial and cultural differences, thereby excluding "Others," and she urges a dialogue about the ideological conflicts in the Western intellectual tradition. In her essay, "The 'Repressive Tolerance' of Cultural Peripheries," she argues that it is not particularly useful to find or declare who is guilty in Western culture for colonialization, or to substitute one culture for another, but it is vital for modern society to explore the paradigmatic power of Western conceptions and to interrogate their function as normative categories in colonization. Her essay relates how race, sex, and class configure the critical discourse of Western thought from what is essentially a position of difference and how race, sex, and class subsequently inform anticolonial dissent and a vision of an antiracist future.

In "Processes of Decolonization," Poka Laenui again brings forward the Hawaiian example to illustrate the processes of colonization and decolonization and to describe what the processes of rediscovery, recovery,

mourning, dreaming, commitment, and action mean in the context of Hawaii's quest for sovereignty.

This book raises some essential questions for Indigenous peoples. How do we create a postcolonial society? How do we create a just society and an innovative consciousness? How do we heal people who continue to suffer? Recognizing the role that society and its institutions have played in imposing their script on Indigenous peoples, Sákéj Henderson examines the legal system of jurisprudence. In "Postcolonial Ledger Drawing: Legal Reform," he points out both the cognitive and ideological prisons of modern legal thought and the postcolonial dreams and processes that can in practice empower peoples. Restoring rights to the diverse worldviews, languages, identities, and treaty orders of Indigenous peoples in the supreme law of Canada is not just a dream; it has been achieved in the Constitution of Canada in sections 35 and 25, which affirm and protect the rights of Aboriginal people. Aboriginal orders, visions, and dreams are entrenched in the Constitution. These constitutional rights offer one layer of restoration for Indigenous peoples; the next layer is one for each of us to undertake, to implement restoration in responsible and reciprocal ways.

Aboriginal peoples have been invisible. Their rights have been trampled on by nation-states that protect themselves behind domestic and international laws that simultaneously speak out against standards of injustice, while they routinely normalize the genocide and torture of Indigenous peoples. The principle of non-interference in the internal affairs of states has led to massive human rights violations. The Indigenous peoples of Canada in small but vocal groups have made their way to the international forums to find people of like mind who have had to endure similar treatment worldwide and who are ready to stand together in solidarity against these oppressions. In "Invoking International Law," Ted Moses, Ambassador to the United Nations for the Cree Nation, describes the efforts made in bringing Indigenous issues to the international community and the struggles that continue in multiple layers of diplomatic activity as Indigenous peoples persist in their efforts to protect their Indigenous right for self-determination.

### **Southern Door**

Seeking a postcolonial education begins with Indigenous peoples exploring their own symbols, expressions, and philosophy of Indigenous education and creating the context that they need, not only to make sense of who they are but also to assert that sensibility in all aspects of their lives. It begins with Indigenous peoples knowing their languages, their metaphors, their symbols, their characters, their stories, their teachers, and their teachings. In "Indigenous Knowledge: The Pueblo Metaphor of Indigenous Education," Gregory Cajete offers some Pueblo teachings embedded

in the symbols of his people as a way to reflect on how we can use the tools of education in the process of redefining and reinventing the contemporary philosophy of Indigenous education. These teachings reverberate in Indigenous societies throughout North America in many different forms and practices and serve as a model for reconnecting with what was once hidden or suppressed, to find ourselves whole, balanced, open, and responsive, ready to assume the map that we have inherited and enfolded within each of us.

Given the persistent travesty of trust of Indigenous children in federal and public schools in Canada, the challenge for postcolonial educators is to transform education from its cognitive imperialistic roots to an enlightened and decolonized process that embraces and accepts diversity as normative. In the essay "Maintaining Aboriginal Identity, Languages, and Culture in Modern Society," I have sought to unravel and challenge the assumptions of modern society and to seek alternatives and processes that acknowledge the rights outlined in the Canadian Constitution and United Nations conventions and declarations. Legislation and policies that advance equitable education and respect for distinctive perspectives and understandings and ways of knowing are offered as a means of achieving these goals. Modern Western society has much to gain by learning about and from Indigenous peoples, but without a structural framework to achieve these ends the goals of decolonization will fall short of being actualized.

In the course of seeking a postcolonial vision, Indigenous peoples find many sites of struggle where they must actively assert themselves, their visions, and their knowledge to make transformative change a viable and lasting process. Sharing the Maori manifesto of Aotearoa (New Zealand) in "Protecting and Respecting Indigenous Knowledge," Graham Hingangaroa Smith addresses some of the central themes of decolonization and offers the Maori experience to illustrate some of the resistance and proactive strategies that have resulted in many of their successes. No longer content with mere social equality or good race relations that serve the status quo, the Maori have coalesced their struggle into a vision of self-determination. Drawing on their own schools and language to educate their children to their greater destiny, they have merged their Indigenous knowledge with their objectives and have developed the holistic vision and philosophy of Kaupapa Maori. Kaupapa Maori has defined and solidified their individual and collective roles, responsibilities, and processes to empower their vision and their future.

The need for a decolonized context inspires Indigenous peoples to break their silence and regain possession of their humanity and identity. Linda Tuhiwai Te Rina Smith, a leading Maori scholar, identifies the challenges for Maori people in making research a retrieved space from which to carry

out the aims of Kaupapa Maori philosophy. Her essay, "Kaupapa Maori Research," maps out the developing field of an Indigenous epistemology that is as much emerging philosophy as it is adherence to a cultural worldview and process. It involves Maori peoples taking responsibility for what gets researched, as well as for how research is done, not just from some vague Western codes of ethics but also from within the parameters of Maori language, culture, and philosophy. Good Kaupapa Maori research takes into account the people, their history, their philosophy and principles, their legitimacy, and their struggle for autonomy over their own self-determination, their *tino rangatiratanga*.

The remaining obstacles to understanding Aboriginal consciousness and order are challenged in Sákéj Henderson's final essay, "*Ayukpachi: Empowering Aboriginal Thought*." Sákéj explores the application of the Aboriginal mind, spirit, and language to modern challenges and explores how that application remains interrelated with their traditional ecology and the knowledge base developed within their worldview and language. Mapping out some of the "landscape" of those Indigenous worldviews, he illustrates how an indeterminate yet empowered future can unfold from reliance on Indigenous thought, rather than from total reliance on Eurocentric thought.

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# Reclaiming Indigenous Voice and Vision

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