CONVERGENCE IA E
An International Adult Education Journal

Volume 45, No. 2, pp. 145-163
Convergence/ia/e 2024

Editorial

Indigenous Women Speak

Guest Editors:
Cora Weber-Pillwax, Claudine Louis, and Elizabeth Lange

A nation is not conquered until the hearts of its women are on the ground.
Then its finished; no matter how brave its warriors or how strong their weapons.

Cheyenne Proverb

A few women, old now, and no longer strong. A few elder women who kept alive what the invader tried to destroy. Grandmothers and aunts, mothers and sisters, who must be honoured and cherished and protected even at risk of your own life.

Women who must be respected, at all times respected. Women who Know that which we must try to learn again. Women who provide a nucleus on which we must build again, women who will share with us if we ask them. Women who love us.

Indigenous Woman Elder speaking to Anne Cameron 1981, p. 59-60

Introduction: Circle Dialogue in Oral Knowledge Traditions

Indigenous knowledge generally relies on oral transmission, oralcy rather than literacy. Oral knowledge traditions are "the means by which knowledge is reproduced, preserved, and conveyed from generation to generation. Oral traditions form the foundation of Aboriginal societies, connecting speaker and listener in communal experience and uniting past and present in memory" (Hulan and Eigenbrod 2008, p. 7).

In contrast to written word, disputation, and individual debate traditions, oral knowledge traditions often use circle dialogues for generating and transmitting communal knowledge and for building community. Circle dialogue or circle talk is defined by Christina Baldwin as "a way of speaking at a deeper level of conversation [that emerges from] a consecrated [or sacred] way of being together" (Baldwin 1994, p. 229). The circle format conveys that members share mutual responsibility for the purpose and outcomes of dialogue, such as building knowledge or solving problems for the people. Circle dialogue is being used in a variety of settings, such as healing circles, sharing circles, council circles, Elder circles, storytelling circles, cultural events, and ceremonies. At a deeper level, there is a "living dynamic" in the circle where a circle consciousness emerges among participants (Baldwin 1994, p. 230). This is described by some as individual consciousness merging into a group consciousness (Baldwin 1994).

One contemporary practice often shared among Indigenous Peoples is the use of respected objects such as talking sticks, eagle feathers, or rocks to support the speaking movement around a circle. Talking sticks and other objects created and prepared specifically to serve circle events are handled with consideration and respect because of the significance attributed to their function. Objects to support the circle in this manner are designated according to the intention or purpose of the circle. Often ornately carved with tribally-affiliated symbols, talking sticks and other tools also serve as reminders of the protocols of conduct for speaking and listening. The person who holds the talking stick holds the right to speak uninterrupted until they are finished. All others in the circle hold the responsibility to listen and hear, in an atmosphere of quiet and respect.

Most often, knowledge and meaning are considered alive in the present, rather than static and fixed as occurs in the process of writing and literacy. Participants speak into the centre rather than in response to other speakers. This form of dialogue is an integrative process where all that has gone before is heard, and the speaker offers their thoughts to the present whole. Explained by a Mi'kmaq Hereditary Chief, the process unfolds in this way:

> The Elders would serve as mnemonic pegs to each other. They will be speaking individually uninterrupted in a circle one after another. When each Elder spoke they were conscious that other Elders would serve as 'peer reviewer' [and so] they did not delve into subject matter that would be questionable. They did joke with each other and they told stories, some true and some a bit exaggerated, but in the end the result was a collective memory. This is the part which is exciting because when each Elder arrived, they brought with them a piece of the knowledge puzzle. They had to reach back to the teachings of their parents, grandparents and even great-grandparents. These teachings were shared in the circle and these constituted a reconnaissance of collective memory and knowledge. In the end the Elders left with a knowledge that was built by the collectivity (Augustine 2008)

This special issue, Indigenous Women Speak, can be considered a circle dialogue. In doing so, oralcy and literacy are considered complementary not binary. Thus, this is an invitation for you to hear the voices of Indigenous women, including the truths about their historical and contemporary lived experiences. Each story is a testament to the importance of women as the wellbeing and strength of their communities. Each voice builds the collective knowledge about pathways toward the health and ongoing resilience of Indigenous peoples. Each voice provides guidance for educators in the decolonizing and indigenizing of their learning and teaching practices. Further, Indigenous knowledge, especially the knowledge and wisdom of women, is much needed by humanity in this troubled moment.

The Act of Speaking

Etymologically, the Greek agoreuo means to "to speak, explain" and was referred to speaking in the agora or public assembly. From Old English, to speak means to “utter words articulately” using the power of speech and speech-making for an audience (Online Eytmological Dictionary, nd.) What stands behind this special journal issue is courage, the courage exhibited by Indigenous women over centuries of colonialism and now, the courage to speak, to say their words powerfully, into this public space.

When the juggernaut of patriarchal colonization mercilessly rolled across whole continents, Indigenous women were stripped of their roles and functions in their communities, especially their leadership roles and influence as advisors and decision makers, as colonists refused to deal with women. Thus, the authors in this issue are using the power of speech as a “talking back to” what they have endured, across all inconsolable losses (hooks 1988). The papers also “speak to” some of the pathways for strengthening selves, cultures, and communities, including the reclamation of identities and relations particularly to Land, and for envisioning pathways toward personal and community health using Indigenous knowledge systems and pedagogies.

This issue will be of interest to educators and scholars across the spectrum of lifelong education. Indigenous women’s voices can provide guidance and inspiration to those who have lost connection to their familial and cultural history. This issue will speak of courage to those whose communities struggle with constant crises from the legacy of colonization. It will support the efforts of women and men rebuilding reverence for women in their societies. And it offers hope for educators, sacred knowledge keepers, and story tellers in their societies.

Context: Indigenous and Colonial Realities

To be Indigenous is to be original inhabitants of a place, living in long-term relation to that place (Sefa Dei, 2000), thereby developing a culture in an extensive association with Land. Typically, the Land is understood as a sacred and active entity. Many Indigenous people describe a

spiritual understanding in which the responsibility of the human species is to be attentive to and synchronize with the sacred balance between cosmic forces and Earth life forces, attending to imbalances as they occur (Nelson, 2008; Williams, 2013). Yet, this original purpose and the related knowledge systems, consciousness and societal structures of over 1600 Tribal Peoples in North America (Carapella, 2024) were successively obliterated by colonialism until only remnants remain. In the Americas alone, 70-100 million people lost their lives (Paul, 2006). To add some sense of scale, the transatlantic slave trade resulted in the additional deaths of 15-28 million Africans (UNESCO, 2021). Such "clearances" (Daschuk, 2013) were considered necessary by colonists for creating the conditions for ensuing settler-colonialism (Shoemaker, 2015). These processes were repeated in all "the colonies" of the European empires, including the Americas, Africa, Asia and the South Pacific.

In the genealogy of colonialism (Lee, 2015), typical colonial strategies include: torture, violence, and wholesale slaughter of Indigenous people; extermination of key means of life such as the buffalo; violent dispossession from a land base and forced migration, often multiple times; forced assimilation into colonial societies including laws, norms and institutions; unfairly negotiated and unfulfilled treaties for wresting control over the majority of the land; deliberate introduction of disease; control over resources to dominate the original inhabitants; stealing of resources and cultural objects for the enrichment and enjoyment of settler-origin nations evident in palaces, museums, and cathedrals throughout Europe; physical segregation onto reserves, pass systems, and other apartheid systems; slavery and indentured labour; criminalization of spiritual practices; the scoop of children into non-Indigenous foster care; preventing enfranchisement; and extensive use of incarceration especially aimed to weaken or remove political, spiritual, and intellectual leadership from the people (Louis, 2021).

The overall goal was genocide. Physical genocide is the mass killing of one targeted group (Sinclair 2024, p. 279). When that is unsuccessful, then cultural genocide aims at the destruction of the structures and practices that enable the continuance of a group. A national inquiry in Canada describes this:

> The objectives of a plan of genocide would include actions aimed at the disintegration of the political and social institutions, of culture, language, national feelings, religion, and the economic existence of national groups, and the destruction of the personal security, liberty, health, dignity, and even the lives of the individuals belonging to such groups (NIMMIWG 2017, p. 50)

One of the most nefarious strategies after the attempt at overt elimination, were residential schools whose sole aim was erasure of any Indigenous culture. Indigenous people were considered "savages" and "heathens"; civilizing and Christianizing were the strategies selected by Canada for explicit and complete Indigenous assimilation. To achieve this objective, Canada established federal policy and administrative processes that authorized Christian churches to operationalize and maintain a system of Indian residential schooling from the 1880s until the 1990s (Sinclair 2024, p. 281).

These education systems facilitated the elimination of Traditional Indigenous languages, cultural and spiritual expressions, ancestral traditions, Traditional methods of teaching, and intergenerational transmission of knowledge. It was here that young people were systematically taught that their cultures and communities were backward, barbaric, uncivilized with no written culture, that they lacked any real culture or economy, their Indigenous bodies were dirty and clothes unbecoming, that as heathens they were destined for hell without the embrace of Christianity, and that Indigenous peoples were largely inferior, drunken, and lazy. As Weber-Pillwax explains, "European thinking has historically been confident of its understanding of Indigenous thought and being […and] the belief that the European understanding is…a naturally superior capacity for thought" (Weber-Pillwax 2003, p. 184). This process of denigrating Indigenous cultures, especially their knowledge systems through education (and research) processes, occurred globally (Smith, 1999; Sefa Dei, 2000; Prakash and Esteva 2008; Maitra and Guo, 2019; Santos, 2018; Hoppers, 2021). This is an important context for the papers that comprise this collection.

To describe this process in Canada, government officials, often including the police forces, went community by community to round up school age children, tearing them away literally from parents and grandparents, traumatizing children and whole communities. Generally, when young people first arrived at a residential school, often hundreds of miles away, their Traditional clothes were removed, their bodies "sanitized", and their hair cut, a significantly traumatizing assault on their spiritual sense of being. They were not allowed to have contact with other family members in the school and could not utter one word of their native language without experiencing harsh consequences. Many children died from violence, abuse, malnutrition, and illness while others survived years of constant fear, hunger and poor diets, deep loneliness, emotional neglect, and sexual abuse. As Justice Murray Sinclair describes in the final report of the Truth and Reconciliation Commission in Canada, 2015:

> While some people regard the schools established under that system as centres of education, they were, in reality, centres of cultural indoctrination. The most alarming aspect of the system was that its target and its victims were the most vulnerable of society: little children. Removed from their families and home communities, seven generations of Aboriginal children were denied their identity through a systematic and concerted effort to extinguish their culture, language, and spirit. The schools were part of a larger effort by Canadian authorities to force Indigenous peoples to assimilate by the outlawing of sacred ceremonies and important traditions. It is clear that residential schools were a key component of a Canadian government policy of cultural genocide (Sinclair 2015).

Many children never returned home from the schools, and their families were never informed about what might have happened to them. Many First Nations are now using ground penetrating radar to search for unmarked graves of children who had attended residential schools, to provide themselves and their people a more accurate picture of this history and to grieve their losses. In the 160 years of residential schools in Canada, it is estimated that there could be 6,000 to 25,000 children in

graveyards, the last Indian residential school closing in 1997 (Sinclair, 2015).

Physically confined in the residential schools to a life of constant assault on every aspect of their beings - minds, spirits, and bodies - survivors returned home to challenging lives and required the support of a variety of coping mechanisms to exist as adults. The duration of residential school survivors' abuse as children has impacted multiple generations. Many Indigenous families and communities continue to discuss the legacy of harm and violence from residential school experiences. The challenges of building good lives around daily struggles with multiple forms of assault and violence associated with substance abuse, depression and mental illness, major physical health issues, suicides, poverty, homelessness, and incarceration are often linked to the residential schools of Indigenous lives in the past. The multigenerational impact of residential schooling was foundational for the attainment of total assimilation of Indigenous people. Destroying the lines of knowledge transmission for Indigenous parenting was crucial to ensure the longevity of residential school multigenerational impacts.

The late Justice Murray Sinclair is quoted as saying "Since education got us into this mess, education must get us out of it" (Robertson in Sinclair, 2024). The resilience of Indigenous people is the starting place, illustrated throughout the papers in this collection.

> [T]hat any Indigenous person survived the culturally crushing experience of the schools is a testament to their resilience, and to the determination of those members of their families and communities who struggled to maintain and pass on to them what remained of their diminishing languages and traditions. As each generation passed through the doorways of the schools, the ability to pass on those languages and traditions was systematically undermined. The schools and Canada's overall treatment of its Indigenous peoples have seriously affected Indigenous pride and self-respect and have caused individuals and communities to lose their capacity to cope with the daily tasks of living. The evidence of that is seen in

> the serious social conditions that Canada's Indigenous people face (Sinclair 2015, p. vii).

Yet, this assault is not over. We consider ourselves still in a "constant state of war" (Weber-Pillwax 2003, p. 12). We are still "experiencing genocide" (Louis, 2024). The Western system of education continues to tear away self-respect, gender-respect, and cultural respect, alienating Indigenous learners from innate creativity, joy, and curiosity in learning (Cajete, 2000; Illich, 1970) and from the Land that gives us life (Nelson, 2008; Cajete, 1999). A potentially positive and far-reaching action of national governments has been the establishment of truth and reconciliation commissions and processes. These national policies have the potential to make deep positive inroads into education and other areas of human services to strengthen the capacity of all people, and particularly Indigenous people, to access, utilize, and enliven their respective Indigenous knowledge systems through active engagement and application into daily lives.

Cultural Knowledge Reclamation: Sacredness of Women and Girls

Traditionally, women and girls are considered sacred. As Kathy Louis explains: the literal meaning of "sacred" in Indigenous philosophy is "Creator-gifting, Creator-power-gifting." In other words, women were given specific, sacred gifts by the Creator which are meant to be used for the good of the community, and more generally, for the good of humanity (Louis, 2015 in NIMMIWG, p. 40). One of the sacred gifts is their own being as a "portal of life" (p. 40) through which the People continue.

As caregivers and educators, women enable the maintenance, vitality, and sustainability of their communities in multitudes of ways. Their perspectives and knowledge on Life and its sustaining, enlivening ways are meant to balance other human inclinations. As the Canadian National Inquiry on Missing and Murdered Women and Girls (NIMMIWG) explains, women and girls are considered the origin and "heart of the community" (NIMMIWG 2015, p. 129). Recognizing each other's gifts builds strong communities.

> It's about us following those teachings that our ancestors put in place for us, those teachings of kindness and respect, truth, honesty, humility, love, wisdom, about living those ways of life. Trying to look at each other as a valuable portion of a community, what gifts does that person have to bring to the table, so that we can become a very rich table, right? When we honour our own gifts and the gifts in others, we are recognizing the sacred in all of us (NIMMIWG 2015, p. 41).

Thus, the resurgence of Indigenous nations begins with the health and wellbeing of women and their gifts. "There is no nationhood without women … without women playing a fundamental and equal role within that Nation. There is no nationhood without that" (NIMMIWG, p. 42).

Yet, this ancient, sacred regard for Indigenous women was undermined by colonialism, resulting in a new attitude of disrespect for Indigenous women, a transformation that slowly became visible in acts motivated by contempt and hatred of Indigenous women. European writers and thinkers were confident and unquestioning in placing racial groups on a hierarchy of societies with Indigenous societies on the lowest level, and Indigenous women as the very lowest group in these societies (Sinclair, 2024, p. 299). The Traditional pride, confidence, and respect that Indigenous women carried gave way to imposed ideas of shame, guilt, worthlessness, inferiority, self-hatred, self-alienation, and an uncertain sense of identity. Pam Palmater, Chair in Indigenous Governance at Ryerson University in Canada, explains:

> If you speak to Indigenous women today, they will tell you that the crisis is far from over. The Indian Act still discriminates against Indigenous women and their descendants in the transmission of Indian status and membership in First Nations. Indigenous women suffer far greater rates of heart disease and stroke; they have higher rates of suicide attempts; they disproportionately live in poverty as single parents; their overincarceration rates have increased by 90% in the last decade; and 48% of all children in foster care in Canada are Indigenous. With this list of

> harrowing statistics, is it any wonder that thousands of our sisters are missing or murdered? (NIMMIWG 2015, p. 53).

Indigenous women, girls, and LGBTQ2S people are targeted, taking many forms. Not only has there been a failure to protect Indigenous women from harm publicly, in police contact and custody, or from exploitation and trafficking, there is also little protection even from known killers. Shockingly, physical, sexual, and mental abuse inflicted on Indigenous women and girls has been normalized; underfunding for essential services to aid Indigenous women and children is chronic (NIMMIWG 2015).

Purpose and Introduction to the Collection

The purpose of this special issue, *Indigenous Women Speak*, is to profile and celebrate the knowledge and wisdom of Indigenous women. Through these papers, we are envisioning a world where all women are respected, a principle upheld through the understanding that Indigenous women exist as the mothers of their peoples. From generation to generation, women serve as a primary thread of Indigenous peoples' survival. We are envisioning the surviving and thriving of Indigenous Peoples beyond this current suffering. We are envisioning Indigenous women's strong identity and wellbeing as the foundation for regenerating the strength of Indigenous communities.

As part of our circle dialogue, we first pass an eagle feather, common among us all, to **Dr. Cora Weber-Pillwax** (Northern Woodlands Cree/Metís) who is Professor Emeritus of Indigenous Peoples Education at the University of Alberta, Canada. In *A Savage Silent Calling for the Right to Be: Life as an Indigenous Woman – Sakawikaskeyihtamowin*, she orients our considerations by addressing the power of the word, spoken and written. She relates words and speaking to the Land from which a people come, and thus how Land shapes the consciousness and language of a people.

Cora talks about the place and experiences of women in Cree/Metís society and the role of education and learning in Indigenous thought: "…the whole intention of knowledge and teaching [is] the sustenance of

life in all its forms" (Weber-Pillwax 2003, p. 186). In this way, women stand as the source of life for a People. She identifies and talks about three elements that have impacted the lives of Indigenous women, including societal perceptions and personal relationships, women as collateral damage, and contemporary reference points for women. As an Indigenous woman, she offers a "savage silent calling for the right to be", to exist as Indigenous women of this land. Implications for educators and scholars are embedded throughout.

We pass the eagle feather next to **Dr. Jeannette Sinclair** (Northern Woodland Cree/ Metís) who was the Indigenous Academic Coordinator at the University of Alberta and is now an Independent Researcher. In *Longing to Belong: Reconnecting to my Cree ancestors (âniskôtapânak) and our Ancestral Homeland in Lesser Slave Lake, Canada***,** she speaks to the complexity of intersecting losses specifically the challenges of trying to understand and reclaim one's identity. In the collision of cultures and the colonial strategy of categorizing people with an everchanging kaleidoscope of confusing terminology (in this case, Native American, First Nations, Treaty, Status, non-Status, Metis, Inuit, Indian, and Aboriginal), a loss of identity occurs. This is intersected with many other losses and Jeannette powerfully conveys the grief that comes in the face of such multilayered losses.

However, Jeannette also explains her research process for re-searching and reclaiming her identity, including finding family members and ancestral land, and relearning language and stories which rebuild a sense of self, pride, and purpose. She illustrates the complicated first steps in reweaving an epistemology or way of knowing that is true to the Land of her peoples. She also demonstrates the reorienting to an ontology or way of being grounded in ancestral traditions and ceremonies. While there is much more work to be done, she exemplifies a process that all people with little cultural or familial knowledge can follow to rebuild a sense of cultural identity, no matter how complex or seemingly lost.

Many Indigenous people are living in constant crisis as well as physical, spiritual, and mental suffering from generations of colonization. The road to healing is a long and difficult one. The next in the circle to receive

the eagle feather is **Rochelle Star** (Plains Cree, Little Pine First Nation) who is a PhD Candidate at the University of Alberta and instructor at Maskwacis Cultural College. From her lived experience as described in *Reclaiming Wellness: The Land, Neurodecolonization, and Indigenous Resilience,* she shares the process of neurodecolonization to heal the pain and suffering lodged in the body and emotions, as well as the mind. She suggests that, for Indigenous people, healing from trauma requires neurodecolonization in changing the neural pathways of trauma as well as the bodily experiencing of trauma. Through contemplative practices, somatic experiencing through practices like Earthing and forest bathing, and other practices that build emotional regulation and reduce bodily inflammation, Rochelle points to pedagogical pathways for holistic healing and recovery from multigenerational trauma.

There is an honouring among women from vastly different cultures who carry complex understandings from within their own Peoples and who do their best to convey this through the English language and in theoretical terms. We hand the eagle feather next to **Dr. Madhu Suri Prakash** (Punjabi from India) who is Professor Emeritus at Penn State University. In *Learning to Learn with Ivan Illich: Regenerating Soil Cultures,* Madhu details the many strategies through which the English education system systematically devalued the cultures of India, in particular turning her away from the land-based culture of her mother's people. She describes how her mind was colonized to the point of dismissing her Sikh and Hindu cultures, language, food, song, and spiritual beliefs as backward. Through her multiple interactions with Ivan Illich, she eventually came to understand that to be educated in the Western system was to be colonized. She recounts her slow awakening to the need to "escape education" and recreate teaching and learning outside colonialism, professionalization, and institutionalization. She eventually returns to celebrate the beauty and depth of her mother's land-based cultural and spiritual understandings, advocating for the need to rebuild soil-based cultures.

The next in circle to receive the eagle feather is **Dr. Jane Martin** (Anishnaabe) who previously was the Director of the Aboriginal Policy Branch of the Alberta Ministry of Education. She has served in many posts including as the First Nations and Métis Education Advisor in the

Saskatchewan Ministry of Education. In her reflection piece, *We Were Not the First on This Road: Reflections on My Past and Their Future in Indigenous Education*, she looks back over her education career, describing the courage of those Indigenous people who were the first to enter various fields.

In considering the younger and upcoming Indigenous educators and leaders, she enjoins them not to forget whose footsteps in which they walk and to remember them through acts of gratitude, as these forerunners have enabled them to do their work. She warns that it is easy to forget and get enticed into the Western system and its focus on the "permanent present". If upcoming Indigenous leaders forget their own history and the history that preceded their current work, forget the full meanings of and contexts for their ancestral languages, and forget the ancestral stories that shape their identities, then they risk losing the cultures they ostensibly stand for. To preserve their cultures, she says, they must stand fully in the Traditional ways of knowing and being.

Dr. Elizabeth Lange receives the eagle feather next and concludes the circle dialogue with a brief introduction to the words and insights of **Dr. Shannon Leddy** and **Dr. Lorrie Miller in their book,** *Teaching Where You Are: Weaving Indigenous and Slow Principles and Pedagogies.* In addressing the decolonization of pedagogy, these authors describe the key principles that can guide educators who wish to decolonize their educational practice. They then describe the Plains Cree Medicine Wheel, especially their understandings of each phase of human development, and the challenges and ways to nurture adults intellectually, emotionally, physically, and spiritually. This is a Traditional understanding of adult and lifelong education and learning. This book is one example of decolonizing and indigenizing education for both children and adults.

On Leaving the Talking Circle

In closing the talking circle and placing the eagle feather back into the center, our final thoughts are that epistemology is given expression every day in concrete ways; it is not merely an abstract codification. Healing as women in a holistic way, reconnecting to the Land,

reclaiming identities and languages, and transmitting traditional knowledge are processes that can enhance or support ontological transformation and shifts of personal locations; in experiencing or undergoing these processes as a wholly (holy) or critically conscious being, women/persons are simultaneously engaging in epistemological processes. The word onto-epistemology acknowledges that our transformational experiences of human development, growth, or advancement are driven by and within processes that are linked integrally. However, as individuals, we choose which process we will focus on and work within terms of acquiring a full understanding of our own developmental or growth progress, epistemologically or ontologically. Being fully conscious, we chop wood, sew, bead, cook, read, experience and know that we can consider each of these activities for their epistemological or their ontological impacts in/on our lives. We carry out these considerations according to the ways that we were taught as children and youth, whether directly or indirectly. We learned through living, and we do according to what we think about what we learned. The Indigenous women who have shared in this journal issue have demonstrated in their contributions that all facets of life involve the mind, body, feeling and sensing, and spirit, and speak to human and cultural survival.

Movements beyond survival are showing that Indigenous women are leading the transformation toward new kinds of societies. There is potential for societies which have remembered or learned and have accepted the ancient teaching that women have vital roles as active participants in global leadership. Their particular Creator-gifted innate knowledge and capacities are needed in fostering the regeneration and health of all life on Earth. In the wake of postcolonialism, many Indigenous women have arisen to receive again their respected places (Gunn Allen, 1986), helping humanity globally to reimagine preferred futures (Lange, 2023).

Many tribal people will see themselves reflected in these stories. Many other people will resonate with them, perhaps triggered into a remembering of their own indigeneity of long ago. In sum, the wisdom expressed within this collection can point to new ways forward from the

existential polycrisis of Western modernism (Homer-Dixon, 2007) and its colonial dynamics.

References

Augustine, S, Hereditary Chief and Keptin of the Mi'kmaq Grand Council. (2008). "Oral Histories and Oral Traditions" in *Aboriginal Oral Traditions: Theory, Practice, Ethics*, edited by Renée Hulan and Renate Eigenbrod, 2-3. Halifax: Fernwood Publishing.

Baldwin, C. (1994). *Calling the Circle: The First and Future Culture*. Newberg, OR: Swan•Raven& Co.

Cajete, G. 1999. *A People's Ecology: Explorations in Sustainable Living*. Santa Fe, NM: Clear Light Publishing.

Cajete, G. (2000). *Native Science*. Santa Fe, NM: Clear Light Publishing.

Cameron, A. (1981/2002). *Daughters of Copper Woman*. Madeira Park, BC: Harbour Publishing.

Carapella, A. Personal communication with author. February 1, 2024. See https://www.tribalnationsmaps.com/

Daschuk, J. S. (2013). *Clearing the Plains: Disease, Politics of Starvation, and the Loss of Aboriginal Life.* Regina, SK: University of Regina Press.

Goulet, L and Goulet, K. (2015). *Teaching Each Other: Nehinuw Concepts and Indigenous Pedagogies.* Vancouver, BC: UBC Press.

Gunn Allen, P. (1986/1992). *The Sacred Hoop: Recovering the Feminine in American Indian Traditions.* Boston, MA: Beacon Press.

Homer-Dixon, T. (2007). *The Upside of Down: Catastrophe, Creativity and the Renewal of Civilization.* New York: Vintage Canada.

hooks, b. (1989). *Talking Back: Thinking Feminist, Thinking Black. 2nd Edition.* Toronto, CA: Between the Lines.

Hoppers, C. O. 2021. Research on Indigenous knowledge systems: the search for cognitive justice. *International Journal of Lifelong Education*, 40, no. 4: 310-327. https://doi.org/10.1080/02601370.2021.1966109

Illich, I. 1970. *Deschooling Society*. New York, NY: Harper and Row.

Lange, E. (2023). *Transformative Sustainability Education*. London: Earthscan from Routledge.

Lee, C.. (2015). *Unreasonable Histories: Nativism, Multiracial Lives, and the Genealogical Imagination in British Africa*. Duke University Press.
Louis, C.. (2021). "KIWEYTOTAHK ISKWEW ISKOTAYOW: Returning to the Women Fire." In *Adult education and lifelong learning in Canada: Critical Legacy, pp. 4-14* , S. Brigham, R. McGray and K. Jubas (eds.). Toronto, CA: Thompson Educational Publishing.
National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls*, Volume 1a. Publisher unknown.
Online Etymological Dictionary. "Speak". https://www.etymonline.com/word/speak
Oxford Languages. (2024). "Courage". Oxford: Oxford University Press.
Paul, D. (2006) *We were not the Savages: Collision Between European and Native American Civilizations*. Halifax, CA: Fernwood Publishing.
Maitra, S.& Guo, S. (2019). Theorising decolonisation in the context of lifelong learning and transnational migration: Anti-colonial and anti-racist perspectives. *International Journal of Lifelong Education*, 38, no. 1: 5–19. https://doi.org/10.1080/02601370.2018.1561533.
Nelson, M. K. (2008). *Original Instructions: Indigenous Teachings for a Sustainable Future*. Rochester, VT: Bear & Company.
Prakash, M. Suri and Esteva, G. (2008). *Escaping Education: Living As Learning Within Grassroots Cultures***.** Lausanne SW: Peter Lang Publishers.
Santos, B. (2014). *Epistemologies of the South: Justice against Epistemicide*. London: Routledge.
Sefa Dei, G. (2000). "African development: The relevance and implications of 'Indigenousness'." In *Indigenous knowledges in global contexts: Multiple readings of our world* edited by G. S.Dei, B.L. Hall, & D.Rosenberg. Toronto: University of Toronto Press.
Shoemaker, N. (2015). A Typology of Colonialism. *Perspectives on History*. Washington DC: American Historical Association. https://www.historians.org/perspectives-article/a-typology-of-colonialism-october-2015/
Sinclair, M. (2015). Statement from the Chair, Justice Murray Sinclair. In Truth and Reconciliation Commission of Canada. 2015. Canada's Residential Schools: The History, Part 1 - Origins to 1939, *The Final Report of the Truth and Reconciliation Commission of Canada*

Volume 1, pp. xii-ix. Montreal, CA: McGill-Queen's University Press. https://nctr.ca/records/reports/#trc-reports

Smith, L. T. (1999). *Decolonizing methodologies: Research and Indigenous peoples*. London, UK: ZED Books.

Truth and Reconciliation Commission of Canada. (2015). Canada's Residential Schools: The History, Part 1 - Origins to 1939, *The Final Report of the Truth and Reconciliation Commission of Canada Volume 1*. Montreal, CA: McGill-Queen's University Press. https://nctr.ca/records/reports/#trc-reports

Weber-Pillwax, C. (2003). *Identity Formation and Consciousness with Reference to Northern Alberta Cree and Metis Indigenous Peoples*. Edmonton, CA: Unpublished Dissertation.

Williams, L. (2013). "Deepening Ecological Relationality Through Critical Onto-Epistemological Inquiry: Where Transformative Learning Meets Sustainable Science." *Journal of Transformative Education*, 11, no. 2: 95-113. DOI: 10.1177/1541344613490997

Contributor Bios

Dr. Cora Weber-Pillwax is Professor Emeritus of Indigenous Peoples Education, University of Alberta and member of the Paddle Prairie Metis Settlement in Northern Alberta. As a Metís educator and academic, she lives and works within the circle of her family on traditional territories of Indigenous ancestors in Northern Alberta, Canada. She initially served as a classroom teacher, principal, and superintendent for the Northern Lights School Division then moved to the University of Alberta. She served as the Principal Investigator for the Community University Research Alliance (SSHRC-CURA) entitled *Healing Through Language and Culture* and also for Alberta section of the national *Network Environments for Aboriginal Health Research* initiative. She was awarded an Alumni Recognition Award and honoured for her powerful mentoring of several generations of Indigenous scholars and her 40 years of contribution to the education field, particularly, theorizing Indigenous Research Methodologies and Indigenous Knowledge Mobilization.

Dr. Claudine Louis is President of Maskwacis Cultural College on Treaty 6 land. She is a member of the Maskwacis Plains Cree, gifted two

Cree names which are Kihew Iskwew (Eagle Woman) and Chanak4. She is a mother to five beautiful children and an educator and educational entrepreneur. Dr. Louis' research explores processes of personal transformation in women's learning through engagement with Indigenous research methodologies. She developed the Omisimaw Leadership Model exploring the clash between Euro-western images of Native women and images in Indigenous ontoepistemology which traditionally view women with reverence and respect. She is regular public speaker and hosts ongoing National Indigenous Women conferences for knowledge sharing to foster personal healing and community transformation in Aboriginal communities. Maskwacis College is a Centre of Excellence in Academics and Cree Indigenous Knowledge through advancing and preserving Indigenous forms of life and thinking.

Dr. Elizabeth A. Lange is Honorary and Adjunct Fellow, Institute for Sustainable Futures, University of Technology Sydney, Australia and a Visiting Graduate Professor at Athabasca University, Canada. She is of Eastern Germanic ancestry and a settler descendant on Treaty 6 land, connected to Maskwacis Cultural College. At three Canadian universities, she served as a specialist in adult and lifelong education, transformative and sustainability education, and transcultural learning with over 40 years as a transformative educator in the community. Her most recent book is *Transformative Sustainability Education: Reimagining our Future* (Earthscan Routledge, 2023). Her website with over 50 publications and a blog can be found at https://elizabethlange.ca. She was honoured through induction to the Hall of Fame for International Adult and Continuing Education.