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Indigenous Education and Empowerment: International Perspectives. Edited by Ismael Abu-Saad and Duane Champagne. Lanham, MA: AltaMira Press, 2006. 208 pages. \$72.00 cloth; \$28.95 paper.

Indigenous Education and Empowerment: International Perspectives is a compilation of nine perspectives on the current state of education for indigenous peoples in the eastern and western hemispheres. The nine chapters evolved out of a conference, “Education, Social Development and Empowerment among Indigenous Peoples and Minorities: An International Perspective,” held at the Ben-Gurion University of the Negev in mid-June of 2004. Four organizations—the Follow-Up Committee on Arab Education (FUCAE), Shatil, the Heinrich Böll Foundation, and the Native Nations Law and Policy Center at UCLA—sponsored the conference. The conference was comprised of seven sessions, each with four papers or presentations: (1) Educational Policy and Curriculum Development; (2) Educational Structure: From Centralization to Autonomy; (3) Gender Issues in Education; (4) Issues in Higher Education; (5) The Role of Education in Identity Formation; (6) Education and Social Development; and (7) Education and Community Empowerment. One paper, and in one case two papers, was selected from each session to be included in this edited book.

I was aware of the work by the Native Nations Law and Policy Center at UCLA, but I was unaware of the missions of the other organizations. In a quick review of the Web sites of FUCAE and the Heinrich Böll Foundation, I found a common concern for the effects of the Israeli-Palestinian conflict on the educational experiences and achievement outcomes of Palestinian or Arab youth. The historical and political context is a critical element to consider while reading the nine essays in the book. Critical scholars have made the argument that education is political for decades. However, I believe it is important to note, as I did in a recent publication (2005), that the issue of state-sponsored education for indigenous peoples takes on a “different flavor,” as my students might say.

As descendents of the original inhabitants, we [indigenous peoples] possess cultural distinctiveness, property rights, and political sovereignty. Oftentimes, however, the unique position that Indigenous Peoples occupy is not consistently recognized in public education. Instead, the interests of the colonizing state are dominant in determining, for example, what counts as knowledge. (121)

The contributors address not only the effects of and responses to the interests of colonizing state-sponsored education, but also the critical nature of linking indigenous epistemologies to pedagogical projects that will serve the current and future generations of our youth.

In the introduction, the editors provide a statement on the problematic nature in the “delivery of education by nation-states to indigenous peoples” (1) followed by a series of critical questions that not only guide the dialogue of the contributing authors but also serve as important questions that all pedagogues should ask of themselves as they engage in the daily work of

schooling: “How can education serve both the needs of the nation-state and also indigenous peoples? Is this a possible task? Who is in control? How is the curriculum created? By whom and for whom?” (7). What follows the introduction are nine essays by indigenous peoples from a location that Pueblo scholar Greg Cajete (1994) refers to as “that place the Indians talk about” (81). Place, in this case, is more than a geographic location. Place is political, cultural, spiritual, and Aboriginal land and resources.

The first essay is the keynote address delivered by Noeline Villebrun, the national chief of the Dene Nation. She delivers a strong message that “decolonization and healing are acknowledgement that we are colonized” (17); therefore it is important that a major part of healing is the rerecognition of the fact that “the land is many things; it is our university” (15). James Fenelon and Dorothy LeBeau’s essay focuses on curriculum models for Lakota and Dakota. The strength of this essay is in the discussion of the Four Directions Model followed by lessons for the classroom. Sylvia Marcos’s essay is a philosophical discussion of political activism by indigenous women of Mexico. She examines the meaning of statements and questions that are part of the political discourse of the women: “Mandar obedeciendo [Leading we obey]. What does this phrase really mean? From which cultural influences was it coined?” (75). C. D. James Paci’s essay reviewed treaty and Aboriginal rights for “decolonizing education” in the Dene Nation. A highlight of this essay is Paci’s discussion of “strategic deployments,” a rich description of four deployments that collectively work toward decolonization. Nathalie Piquemal’s essay examines the potential for community empowerment in sensitive matters of research, and questions the political nature of research protocol such as “consent” and the sensitive nature of setting boundaries between private and public knowledge. Ismael Abu-Saad’s essay addresses the role of education in identity formation among Palestinian Arab youth in Israel. Abu-Saad’s examination of the effects of a Jewish state-controlled educational system speaks volumes about the historical and contemporary state of indigenous peoples’ relationships with the occupying entities throughout the world. Through the use of three concepts—segmentation, dependence, and co-optation—Abu-Saad presents empirical evidence to support his thesis that the “current state-controlled educational systems in Israel continue to delegitimize the identity of the indigenous Palestinian Arabs, with a particular emphasis upon suppressing its development within the school system” (140). Duane Champagne takes the reader through the process of linking the theoretical concept of nation building to the level of praxis in the formation of the Tribal Learning Community and Educational Exchange (TLCEE) in Southern California, describing a process of community empowerment through the active relationship among education, culture, and nation building. The final essay in this volume, written by Linita Manu’atu and Mere Kepa, begins with a critique of the state-imposed educational system and plan and moves into a deep discussion of “structation.” According to the authors, *structation* means “attending the issues of marginalization previously mentioned in order to transform the political and economic relationships in which Tongan language and culture are positioned in the proposal” (173). The positioning of an

indigenous language and culture at the center of dialogue and planning are key components of exercising sovereignty and autonomy from a colonizing state.

At the beginning of the book the coeditors presented the question: "How can education serve both the needs of the nation-state and also indigenous peoples? Is this a possible task? Who is in control? How is the curriculum created? By whom and for whom?" (7). In my opinion, this volume of essays is an excellent response from diverse perspectives. Indigenous peoples have been and are currently engaged in answering these critical questions, which cannot be confined to the daily operation of schooling within the boundaries of a campus. The questions must be raised in multiple sites where indigenous peoples are engaged in nation building and developing plans for exercising sovereignty.

The value of this book resides in its utility for indigenous peoples who are engaged in the important work of developing a strong connection between sovereignty in all of its manifestations (cultural, political, and economic) and learning. I recommend this book for community organizers who work closely with indigenous nations in developing comprehensive plans of education. In addition, I suggest that educators who work in postsecondary education and in graduate programs add this book to their reading lists. The issues and questions raised throughout this volume are important for both preservice teachers and educators engaged in graduate-level work and professional development. I hope scholarship such as that displayed in the essays will continue to emerge from those places that indigenous peoples talk about.

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Landscapes of Fraud: Mission Tumacácori, the Baca Float, and the Betrayal of the O'odham. By Thomas E. Sheridan. Tucson: University of Arizona Press, 2006. 303 pages. \$35.00 cloth.

Noted author and scholar Thomas Sheridan's book weaves many academic disciplines into a tapestry that reveals changes that occur to both people and land over time. That land, or space, is the Upper Santa Cruz River Valley of Southern Arizona. The people surveyed and described are the original inhabitants of the land, the O'odham; and then the early Spanish and their missionizing efforts followed by a long line of ranchers, potential miners, land speculators, and glitzy, debauched socialites; and the time-lapse reel of this space ends with the land-hosting retirement villages alongside middle-class folks' homes who work in the Sonoran transborder region of Arizona and Mexico. The changing nature (read production) of space through human efforts is the central theme of this volume.

Sheridan describes how social spaces are destroyed as others are created and how social chemistry evolves when one culture (society) imposes itself on another. The production of new relationships on this space often involves the