

CENTRE FOR INDIGENOUS EDUCATIONAL RESEARCH

Introduction to CIER

This Centre for Indigenous Educational Research is designed to foster Indigenous resurgence and strengthen an Indigenous presence in research practices, but more specifically within Indigenous educational research contexts. The Centre will better equip the university to respond to and help shape how institutions can go beyond token Indigenization and reconciliatory efforts.

With the national spotlight on the 'reconciliation' project and with education seen as a critical site for reconciliatory efforts and Indigenous resurgence, the Center was developed as a vital means to work toward resurgence and as an important response to the Truth and Reconciliation Commission of Canada's (TRC) Calls to Action. Leanne Simpson (2011) writes that "if it is truly time to talk 'reconciliation', then how we reconcile is critically important" (p. 24). Simpson (2011) [1] writes that the "process of resurgence" (p. 20) must be Indigenous-driven and -led. Further, that Indigenous resurgence is about "creating a space of storied presencing, alternative imaginings, transformation, [and] reclamation" (p. 96). In this way Indigenous resurgence is an emergent construct that can be taken up in relation to place-specific Indigenous educational research contexts.

There are three Indigenous ethics informing the vision for this Centre: (1) The ethics of Relationality; (2) The ethics of Land; and (3) The ethics of Indigenous resurgence. The vision of the Centre is to establish a research focus within OISE that connects Indigenous faculty and graduate students along with other scholars whose educational research interests align with the vision of the Centre in collaborative, respectful and culturally appropriate ways in order to examine and explore the issues of pressing concern to Indigenous peoples and their communities. Further, to connect programming and research in ways that reflect Indigenous place-specific knowledges. Visioning around the ethos informing this Centre is key to Indigenous resurgence however, Simpson (2011) tells us that Indigenous resurgence cannot rely on vision in isolation from intentionalities. She writes that "vision must be coupled with intent: intent for transformation, intent for re-creation and intent for resurgence" (p. 147).

In this issue:

Introduction to CIER

About the CIER
Director, Dr. Sandra
Styres

An Interview with the
Indigenous Artists-in-
Residence

Quill Conversations

Resource Spotlight

Deepening
Knowledge Project

Student Speaker
Series

Faculty Speaker
Series



Aligned with the Indigenous ethics of Relationality, Land and Resurgence, there are seven key objectives of the Centre.

- To advance the goals of Indigenous educational research in relevant and respectful ways;
- To promote adherence to local place-specific protocols and ethics that guide the work in Indigenous and non-Indigenous educational research collaborations and the work with Indigenous communities;
- To engage in knowledge production and dissemination of educational research in ways that foster respectful and reciprocal relations;
- To develop and promote, through various types of events/workshops, appropriate and wise practices in the design and implementation of culturally appropriate educational research methods and theoretical concepts;
- To provide a safe, supportive and fully resourced space for Indigenous students and faculty to advance their work;
- To help build research capacity for emerging scholars in community-based Indigenous educational research contexts;
- To offer opportunities for networking and building international educational research collaborations.

The Centre provides a safe and supportive research environment linking Indigenous communities and the university. It serves to promote and support culturally aligned methodologies and theoretical approaches to Indigenous educational research. It also seeks to establish and promote place specific ethics and protocols that guide the work in Indigenous and non-Indigenous research collaborations and the ways researchers work with Indigenous communities.

[1] Simpson, L. (2011). *Dancing On Our Turtle's Back: Stories of Nishmaabeg Re-Creation, Resurgence and a new Emergence*. Winnipeg, MB: Arbeiter Ring Press.

About the CIER Director, Dr. Sandra Styres



I was born in Tiohtià:ke tsi ionhwéntsare (Montréal, Québec) and lived there until I was sixteen years of age when my family moved to Oniatariio' (Ontario). I am of Kanien'kehá:ka (Mohawk), and mixed Euro descent. My First Nations heritage comes from my connection to my ancestors through my father's lineage (Kanien'kehá:ka and French). My mother's lineage connects me to my English and Welsh ancestors from Europe. I am a member of the Six Nations of the Grand River community and have been living in the Six Nations community for over 20 years raising my family and taking great care to live out the ethics of relationality in serving my community. Additionally, my Indigenous heritage is not founded in the Six Nations community but rather my story finds its roots in what was once known as the upper Mohawk Valley in Quebec.

Dr. Styres is a Canada Research Chair in Iethi'nihsténha Ohwentsia'kékha (Land), Resurgence, Reconciliation and the Politics of Education and is an Associate Professor with CTL.



An interview with the current Indigenous Artists-in-Residence

Ange Loft



Vanessa Dion Fletcher



The CIER, in partnership with the Jackman Humanities Institute, is pleased to be hosting two amazing Indigenous Artists in Residence. Vanessa Dion Fletcher has been in residence for this semester, visiting classes and hosting events, and will be unveiling her final art piece in January. Ange Loft will continue in residence for the whole academic year. Keep an eye out for more information about her upcoming events next semester, including performance art explorations activities and workshops. Additionally, if you would like to arrange for Ange to visit your class, you can contact cier.oise@utoronto.ca to set it up.

Vanessa and Ange also had the opportunity to sit down for an interview about their art and goals for the residence. Here is some of what they had to say:

Q: Tell us a bit about yourself and your art

Ange: I'm an interdisciplinary performing artist, which means sometimes on stage, sometimes I'm researching, and most of the time, I'm working with collective groups who are trying to learn about collecting stories together, and making stories together. I've been teaching a lot about teaching and acting and creating things around Indigenous history in Toronto for about 8 years, and I've been in Toronto about 8 years. My hometown is Kahnawá:ke Kanien'kehá:ka territory, and Montreal.

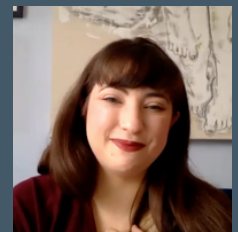
Vanessa: I'm Potawatomi, Lenape, and mixed settler, and that has definitely had a strong influence on my artwork. I have some of my artwork in the background, this is quillwork I made. Quillwork is a very fine, small, delicate medium. That's just a little example of one of the many techniques and materials I use in my art practice.

Quill Conversations

Porcupine quills were used in Indigenous cultures before the introduction of glass beads, dyed and embroidered onto clothing, moccasins and baskets.

From October 26th-30th, Vanessa Dion Fletcher hosted a wonderful series of talks with three artists who, like her, use porcupine quills in their contemporary art practices in diverse and expansive ways.

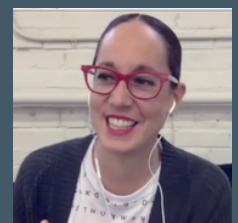
Recordings are available here: https://www.youtube.com/channel/UCoHU3pO_gD1fcRtSlmLWJeA



Julia Rose Sutherland



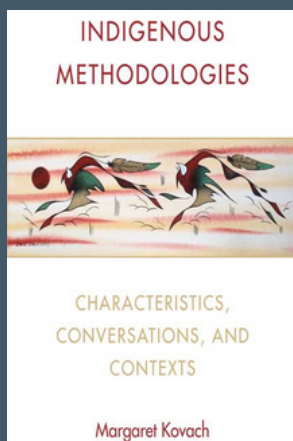
Jean Marshall



Dyani White Hawk



Resource Spotlight



"Kovach includes topics such as Indigenous epistemologies, decolonizing theory, story as method, situating self and culture, Indigenous methods, protocol, meaning-making, and ethics. In exploring these elements, the book interweaves perspectives from six Indigenous researchers who share their stories, and also includes excerpts from the author's own journey into Indigenous methodologies. [It] is an innovative and important contribution to the emergent discourse on Indigenous research approaches and will be of use to graduate students, professors, and community-based researchers of all backgrounds - both within the academy and beyond."

You can find it at:
utorontopress.com

Q: What central themes guide and inform your work as Indigenous artists?

Ange: The central themes to my work really have to do with this aspect of embodied communication that would've been present in the territory pre-contact, but also the imagery that we use to remember our grievance together, mnemonic devices, trying to get a little bit closer to unravelling a lot of those very ancient acts of genius to get the processes that allow us to still have these stories in our hands today.

Vanessa: Over the past few years, I've really been working a lot with porcupine quills and quillwork. I identify as being neurodiverse, or having a learning disability, so I think a lot about language, how we communicate. I often work in performance, with the gesture and act of quillwork as a way of accessing and expressing knowledge outside of the colonial trap that is the English language.

Q: What can we expect to see from you during your residency at U of T?

Ange: I'll be doing a few developmental kind of movement exploration activities, spending a lot of time with my team of Indigenous choreographers to create this movement and these explorations.

Vanessa: I'm going to be making some physical, sculptural, or installation artwork, and also hosting conversations with other artists who use quillwork in their practice.

The full interview is available at: https://www.youtube.com/watch?v=xDEi15z_w98&t=14s

Deepening Knowledge Project

The Deepening Knowledge Project seeks to build relationships by integrating Indigenous peoples's perspectives, histories, knowledges and pedagogies into all levels of education in Canada; providing a forum where Indigenous and settler people can come into relationship with one another; opening up spaces where settler Canadians can come to know their own storied connections to place and tangled relationships to Canada's colonial history; calling teachers to their responsibilities in taking up Indigenous knowledge (not culture) into their classrooms and teaching practices, and activating understanding of what it means to be in good relationship with Land that has and continues to exist first and foremost in relationship to Indigenous peoples. The Deepening Knowledge Project has a strong Indigenous presence/leadership. DKP is committed to deepening Indigenous knowledge and resurgence in education. We seek to do this work through modelling relationality in reconciliation by opening opportunities for non-Indigenous faculty, students and staff to pick up their responsibilities and commit to stepping into respectful and meaningful relationships with the work of DKP.

Find out more at <https://www.oise.utoronto.ca/deepeningknowledge/>



Student Speaker Series

The CIER is excited to announce "Student Speaker Series", a series of Zoom events showcasing the work of BIPOC student researchers at OISE. We had our first event in December (info below), and look forward to hosting many more in the upcoming Winter semester. We hope to see you there!

Our Most Recent Event:

"Doing Ethnography Back Home" with Yecid Ortega

Tuesday, Dec. 8, 2020, 12-1PM

SPEAKER BIO: Yecid Ortega is a Ph.D. candidate in the program of Language and Literacies Education (LLE) and the specialization program in Comparative International, and Development Education (CIDE) at OISE – University of Toronto, Canada. His general research interests are within decolonial critical ethnographic and case study approaches to research. Yecid explores how globalization, capitalism and neoliberalism influence language policy decision-making processes and their effects on classroom practices and students' lived experiences. He has over 20 years of experience in the field of language teaching in Colombia, the USA and Canada and has worked with teachers in curriculum and syllabus design. His research looks at how plurilingualism and pluriculturalism (PLPC) juxtaposes with concepts of race and his most recent work is related to English language teaching using social justice lens in different international contexts. He's also interested in community-based approaches to understanding the lived experiences of immigrants and refugee secondary students from international perspectives.

You can find the event recording here:

<https://www.youtube.com/watch?v=YDTPHEHa-rc>

THE OISE CENTRE FOR
INDIGENOUS EDUCATIONAL
RESEARCH PRESENTS

STUDENT SPEAKER SERIES

Showcasing the work of BIPOC
student researchers at OISE

Coming Up:
DOING ETHNOGRAPHY BACK HOME
with **Yecid Ortega**

Tuesday Dec. 8, 2020 | 12-1pm
Zoom ID: 826 0924 9994 | Passcode: 332828

Other student speakers with sessions coming up in the winter semester:

Angelique Belcourt, Lucy El-Sherif, Ian McCallum, Sarah Proulx, Heather Watts, Red Bear Robinson and more to be announced! The full schedule will be announced in January.

Faculty Speaker Series

We are also thrilled to present a Faculty Speaker Series coming up next semester. This will be an opportunity to learn more about the research and work of our esteemed faculty members here at OISE. We are excited to host Dr. Njoki Wane, Dr. Jennifer Brant, Dr. Rubén Gaztambide-Fernandez, Dr. Jennifer Wemigwans, and more to be announced. Keep your eye out for the full schedule.

For any questions or comments about the CIER or its events, please contact us at cier.oise@utoronto.ca