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Foreword

The Struggle for Decolonization: Indigenous Peoples and Rights

Dr. Marie Battiste

Decolonization and anti-colonial work focus on a particular power relationship that is steeped in the settler imperative. We focus on taking space and not necessarily filling space for Indigenous Knowledge. Margaret Kovach, Jasmine Carrier, H. Montgomery, M. L. Brown, & Corinne O'Brien, 2013, p. 43

My daughter Annie started teaching at the university and noted that many of the instructors were using decolonization frequently in their discourses about their courses or classroom activities. Talking circles, group work, including play in their scholarly activity, collaborative student-teacher devising of guided research, inclusive evaluation, critical thinking, and many other pedagogical practices were all said to be decolonizing. Upon reflection, she asked me, "Is decolonizing pedagogies just good teaching?" This question, among others involving what and how to start decolonizing the classroom, have been central questions asked of me at conferences or talks given on decolonization. I am pleased that to begin this book on decolonization with some foundational concepts to situate decolonization broadly and specifically, in the classroom whether as teacher, manager, or assistant.

It is clear to me that education has never been a neutral enterprise. It has been imbued with meanings constructed from the economic, political, social, and cultural ideologies related to race, class, and gender. Socially constructed for an imagined Eurocentric Canadian society, curricula and the larger context of education have not served all peoples equally, nor have certain sections of Canadian society gained or benefited from Canada's de facto culturally