

Indigenous Universalities and Peculiarities of Innovation (Sense Publishers)
Contributing Authors
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Name(s)	Institution/Affiliation	Topic and Region
Karishma Desai	Teachers College, Columbia	This chapter begins with a discussion of the current barriers Adivasi students in India face in their efforts to access quality education. Next, it describes Adharshila Shikshan Kendra, an innovative school site in Madhya Pradesh, India, and underscores that it was generated in partnership with a local Adivasi social movement. Finally, drawing upon the influence of postcolonial theory in curriculum studies, this chapter argues that Adharshila Shikshan Kendra's educational innovations exemplify efforts to reconstitute Adivasi citizenship by imagining new ways of relating, being, and belonging.
Anya Dozier Enos	Santa Fe Indian School	Sovereignty is generally associated with governmental functions, rights, and responsibilities, particularly in terms of interactions and power relationships within and between nations. In my work as an educational researcher, I have been challenged by discussions in New Mexico Pueblo Indian communities to view sovereignty as a foundation for cultural survival that reaches more in-depth than politics and government into the very way of life of a people. In this chapter, I share an emerging theoretical framework for Pueblo education that gives insight into how the concept of Deep Sovereignty is the basis for this approach to indigenous sustainability.
Huia Jahnke and Margaret Forster	Massey University	Power, according to indigenous academic Linda Tuhiwai Smith, is closely linked to the ability to name and claim (1999). Tangata whenua, people of the land is the name used by Māori, the indigenous people of Aotearoa New Zealand, to describe themselves and claim territorial rights and exercise authority over specific areas and people. Tribal authority and cultural identity therefore are grounded in the land and derived from the unique relationships that have emerged over time

		between people and place. Innovative practices that sustain tribal authority and cultural identity in relation to Māori people are the focus of this chapter.
Karen Marie Lennon	University of Massachusetts at Amherst	In this chapter, I discuss the ways in which rural indigenous population in Bolivia negotiates differing and conflicting life worlds: one sustained by traditional practices of barter (trueque) and local knowledge; and the other governed by bureaucratic agencies, professional expertise, and imported western development models. I examine here the contradictions and tensions, and what are ultimately the reasons for optimism, produced as these competing discourses intersect together with the national projects of “decolonization” and “interculturality,” as promoted by the Bolivian state.
John Ng'asike and Elizabeth Blue Swadener	Kenyatta University, Arizona State University	Our chapter argues that children learning in traditional cultural environments find much of school curricula incompatible with their cultural practices and are not able to immediately apply the knowledge learned in schools to their everyday family life experiences. Yet, indigenous knowledge is available at home and in the surrounding pastoralist environment, in which children interact every day after school. This points to the urgent need to acknowledge, develop and use the indigenous knowledge epistemologies of the Turkana pastoralist people in education curriculum in Kenya.
Marty Reinhardt	Northern Michigan University	On March 25, 2012, twenty-five people began a year-long adventure into the world of Indigenous eating. These individuals were selected by the Northern Michigan University Center for Native American Studies as research subjects for the Decolonizing Diet Project (DDP), an exploratory study of the relationships between humans and Indigenous foods of the Great Lakes Region. Data from this study provides insight into biological, cultural, and legal/political dimensions of these complex relationships. Regularly scheduled health checks, online journaling, video interviews, and photos were drawn on to paint a picture of this collective experience.

<p>Eli Suzukovich III, Jasmine Alfonso, Megan Bang, David Bender, Lori Faber, Janie Pochel, Fawn Pochel, June Thiele</p>	<p>Northwestern University; University of Washington; The American Indian Center, Chicago</p>	<p>This chapter presents a narrative of harvesting as a traditional land use paradigm and the many levels of community empowerment that emerged through a community based Native ecology initiative and reclaiming of “Indian land”, both physically and conceptually. The harvesting of traditional medicinal, ceremonial, and edible plants within the Chicago American Indian community has had impacts on community members’ relationships to land and subsistence rights in an urban, multi-tribal context. We will discuss the origins of the community’s informal Native science research and programming and current research and data on ecosystem restoration utilizing traditional land management practices, community based citizen science, and biomimicry.</p>
<p>Anne Birgitte Fyhn</p>	<p>Sami, Norway</p>	<p><i>Ruvden</i> is one of several braiding procedures that are developed by the Sámi, an Indigenous people of the Arctic. This chapter describes a teaching experiment where <i>ruvden</i> serves as the basis for teaching discrete mathematics. Discrete mathematics is the branch of mathematics that deals with countable quantities like pearls, threads, persons or integers. The mathematics teachers from a Sámi lower secondary school participated in a four-year research project where they, together with researchers, developed a plan for a teaching experiment.</p>
<p>Netra Chhetri</p>	<p>Arizona State University</p>	<p>Indigenous sustainability and innovation</p>