

Academic Freedom, Collegiality, Indigenization & Essentialism

Annotated Bibliography

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Academic Freedom

Alcantara, C., Lalonde, D., & Wilson, G. (2017). Indigenous Research and Academic Freedom: A View from Political Scientists. *International Indigenous Policy Journal*, 8(2).

Over the last several decades, scholars working on Indigenous topics have faced increasing pressure to engage in research that promotes social justice and results in formal partnerships with Indigenous communities. In this article, we argue that non-community-based research, in which the researcher exercises academic autonomy over the project, still has a role to play in Indigenous-focused research, depending on the research question, topic, and situation at hand. We explore this argument from the perspective of political scientists who study Indigenous-settler political relations in Canada.

Appiagyei-Atua, K., Beiter, K., & Karran, T. (2015). The Capture of Institutional Autonomy by the Political Elite and Its Impact on Academic Freedom in African Universities. *Higher Education Review*, 47(3), 48-74.

Although the cradle of university education is traced to Africa, modern university education in Africa emanated from European systems which set the tone for their replication on the continent through colonialism. For ideological and other reasons, African universities were subjected to significant violations of their institutional autonomy after independence, which trickled down to affect academics and students alike and thereby violated academic freedom generally. One major area where the abuses centred was the appointment of political leaders to occupy the high echelons of university management and to run the universities as political organs of the one-party systems in vogue at the time. Discussion of this subject has mainly centred on critiquing the excesses of immediate post-colonial governments, sometimes with no linkage to academic freedom. Where academic freedom is introduced into the discourse, the key components of the concept of academic freedom are not clearly delineated and discussed in a manner that links one component to the other. This paper aims to fill this gap. It does

so by developing a theoretical framework for academic freedom which is used to analyse and categorise violations of academic freedom under its five pillars--institutional autonomy, self-governance, tenure, individual rights and freedoms for academics, and individual rights and freedoms for students. The paper also examines the factors responsible for the violations of academic freedom and their impact on the evolution of higher education in Africa.

Bérubé, M., & Ruth, J. (2016). The Humanities, Higher Education, and Academic Freedom: Three Necessary Arguments--A Forum. *Arts And Humanities In Higher Education: An International Journal Of Theory, Research And Practice*, 15(2), 209-216.

In this article, the authors discuss the aim of their book, "The Humanities, Higher Education, and Academic Freedom: Three Necessary Arguments" (2015). The authors provide an account of the dire employment conditions that have weakened North American universities as professional institutions of teaching and learning. They believe that the real crisis is that the profession of college teaching has been drastically deprofessionalized over the past 40 years, and that college teachers need to find ways of making this case to the general public--without suggesting that the legions of teachers off the tenure track are not doing professional-quality teaching. The authors argue that the crisis in the humanities is not a crisis of content but of deprofessionalization and its consequences for academic freedom. The book explains "why" all qualified applicants should have an opportunity to apply for positions, and the majority of positions must have access to the academic freedom the tenure system makes possible. The book also explains "how" qualified applicants can access this opportunity. The authors propose that many full-time faculty lines off the tenure track be converted to "teaching-intensive tenured positions." In the course of their book, the authors distinguish sharply between faculty (on or off the tenure track) who are hired in competitive regional or national searches and faculty (always off the tenure track) who are hired locally by means of random "ad hoc" procedures that are answerable to no one.

Bird, M. (2007). On the justice of charging buffalo: Who stole American Indians studies? re-dux. *Wicazo Sa Review*, 22(1), 91-99.

Part of a special section that features two opposing viewpoints on the scandal surrounding the scholar Ward Churchill and its effect on American Indian studies. The writer makes a case in support of Ward Churchill, his scholarly views, his extant work, and his current struggles against the attacks that the University of Colorado, Boulder, has made upon his academic freedom and critical thinking. He argues that although the media and the University of Colorado claim that Churchill's imminent firing from his tenured faculty position is because of "academic misconduct," the truth is that Churchill directly contradicted America's denial of any responsibility when he correctly assessed that the terrorist attacks on the World Trade Center on September 11 were, in part, payback for American-led, genocidal Middle East policies. He concludes that the actions taken by the

University of Colorado against Churchill are possibly the most serious attempt in the academy to silence critical thinking and the voice of revolutionary Indigenous scholarship.

Bull, J. Research with Aboriginal Peoples: Authentic relationships as a precursor to ethical research. *Journal of Empirical Research on Human Research Ethics: An International Journal*. 5(4), 3-22.

Recent ethics guidelines and policies are changing the way health research is understood, governed, and practiced among Aboriginal communities in Canada. This provides a unique opportunity to examine the meanings and uses of such guidelines by Aboriginal communities themselves. This qualitative study, conducted in Labrador, Canada, with the Innu, Inuit, and Inuit-Metis, examined how communities and researchers collaborate in a co-learning environment whereby mutual interests and agendas are discussed and enacted throughout the entire research process—a process referred to an authentic research relationship . The purpose of this study was to answer the following questions: (1) Why are authentic research relationships important? (2) What is authenticity in research? (3) How do we achieve authenticity in research with Aboriginal peoples? This shift to more wholistic methodologies can be used in various contexts in Canada and internationally. This is the first study by an Aboriginal person to examine the perspectives of Aboriginal people, in an Aboriginal context, using Aboriginal methodologies.

Cheyfitz, E. (2009). The Corporate University, Academic Freedom, and American Exceptionalism. *South Atlantic Quarterly*, 108(4), 701-722.

In the first part of this essay, I sketch some of the material conditions that comprise the contemporary corporate university: a job market dominated by contingent labor (non-tenure-track positions) and increasingly by part-time labor; the cooptation of links between scholarship and activism (particularly noticeable in ethnic studies and Native American studies programs) by the traditional scholarly agenda of "disinterested" individualized research; and the force of this agenda coupled with the changing labor market to stymie collaborative progressive action within the university. I then suggest the way these conditions have operated in two cases with which I have been centrally involved: faculty governance at Cornell University, and the firing of Ward Churchill by the University of Colorado at Boulder. In the second part of the essay, in addition to the Churchill case, I survey the cases of some scholars who have found themselves under attack by their own universities either for their activism, their scholarship, or a combination of both. By looking closely at the cases of Churchill, Norman Finkelstein, and Nadia Abu El Haj, I conclude that what these cases have in common is that all these scholars have mounted critiques of Israeli and American exceptionalism. I define exceptionalism as a mode of producing history outside of history, as a way of reading history a historically in order to create a coherent narrative—one that appears to be

without contradiction—that we call the Nation. In particular, the exceptionalist mode functions to deny the violent displacement of indigenous peoples by settler colonialism.

Christopher, A., Dianne, L., & Gary, W. (2017). Indigenous research and academic freedom: A view from political scientists. *International Indigenous Policy Journal*, 8(2). doi:10.18584/iipj.2017.8.2.3

Over the last several decades, scholars working on Indigenous topics have faced increasing pressure to engage in research that promotes social justice and results in formal partnerships with Indigenous communities. In this article, we argue that non-community-based research, in which the researcher exercises academic autonomy over the project, still has a role to play in Indigenous-focused research, depending on the research question, topic, and situation at hand. We explore this argument from the perspective of political scientists who study Indigenous-settler political relations in Canada.

Cole, J. R. (2017). Academic Freedom as an Indicator of a Liberal Democracy. *Globalizations*, 14(6), 862-868.

The article considers academic freedom as a key indicator of the existence and form of a liberal democracy. Topics discussed include facts which suggest how the repression of core values of a civil society is indicative of the state of the society in which universities are embedded, information on Scholars at Risk (SAR), an organization that monitors violations of academic freedom, and the attack against scholars because of their peacefully expressed thoughts and words.

Condon, B. B. (2017). The chains around academic freedom in teaching-learning. *Nursing Science Quarterly*, 30(2), 107-111.

Freedom as a concept has been much debated. Is freedom an innate part of being, or does freedom even truly exist? These are questions that have gleaned countless hours of discourse over the years. Two components of freedom that can influence nurse higher education are freedom of speech, in the form of media, and academic freedom. The author of this column first introduces three views of freedom to demonstrate the differences surrounding it. A discussion of the media's use or misuse of freedom of speech and its influence on nursing education is then presented, followed by an examination of current threats to academic freedom in today's institutes of higher learning and specifically in the nursing education arena. The author concludes with suggestions on being a nurse educator through living as a human becoming professional while navigating issues surrounding nursing education.

Diaz, V. M. (2015). Native pacific studies and the Illinois debacle: Indigeneity at the edge of nationalist belongings and the limits of signification. *American Quarterly*, 67(3), 597-608.

An essay is presented on conducting a type of Native Pacific studies that focus on cultural survival and vernacular progress based on U.S. educational institution's

resistance of a campaign to boycott Israeli universities. The American academy reportedly aims to uphold solidarity with Palestine and academic freedom. Also discussed are Steven Salaita's appointment as chairman of American Indian Studies at the University of Illinois and impact of colonization on indigenous peoples.

Drake, K. (2017). Finding a path to reconciliation: Mandatory Indigenous law, Anishinaabe pedagogy, and academic freedom. *The Canadian Bar Review / La Revue Du Barreau Canadien*, 95

The Truth and Reconciliation Commission has called on law schools in Canada to make Indigenous law a mandatory component of legal education. In its final report, the Commission provides the outline of a rationale in support of this call to action. This paper builds on that outline by grounding the Commission's rationale in the jurisprudence on section 35(1) of the Constitution Act, 1982. Articulating a comprehensive rationale is useful for at least three reasons. First, such a rationale can underpin a response to the claim that a required Indigenous law course lacks value for those students who do not intend to practise Aboriginal law. Second, the format and pedagogy used to teach Indigenous law as a mandatory subject should be informed by the rationale underlying the call to action. Third, this rationale dispels the concern that mandating the study of Indigenous law violates academic freedom.

Fahrenwald, N. L., Taylor, J. Y., Kneipp, S. M., & Canales, M. K. (2007). Academic Freedom and Academic Duty to Teach Social Justice: A Perspective and Pedagogy for Public Health Nursing Faculty. *Public Health Nursing*, 24(2), 190-197.

Public health nursing practice is rooted in the core value of social justice. Nursing faculty whose expertise is in public health are often the content experts responsible for teaching this essential, yet potentially controversial, value. Contemporary threats to academic freedom remind us that the disciplinary autonomy and academic duty to teach social justice may be construed as politically ideological. These threats are of particular concern when faculty members guide students through a scientific exploration of sociopolitical factors that lead to health-related social injustices and encourage students to improve and transform injustices in their professional careers. This article (a) reviews recent challenges to academic freedom that influence social justice education, (b) explores academic freedom and duty to teach social justice within the discipline of nursing, and (c) proposes a praxis-based approach to social justice education, which is grounded in transformative pedagogy.

Fyre Jean Graveline. (2003). Open letter to academic freedom fighters: What part of no don't you understand? *American Indian Quarterly*, 27(1/2), 203-227.

The primary aim of this paper is to investigate the question why, particularly in the first half of this century, Australian academics were so supine when it came to public criticism of the treatment, conditions and welfare of Australian Aborigines. Its focus is Ralph Piddington and how he was treated by the Australian academic establishment for his public criticism of the treatment of Aborigines at La Grange Bay, North-west Australia. It shows for the Executive Committee of the Australian National Research Council (ANRC), A.P. Elkin, Professor of Anthropology at Sydney University from 1933 to 1956

and chairman, from 1933 to 1955, of the Australian National Research Council's Committee for Anthropological Research, and A.O. Neville, Chief Protector of Aborigines in Western Australia, combined to silence and punish Piddington. The ANRC's criticisms of Piddington were fuelled, above all else, by their concern that his action would create a 'very uncomfortable atmosphere regarding this Council and anthropological research generally.' In contrast the Rockefeller Foundation which provided the funding for the ANRC research grants and fellowships took a more lenient view of Piddington's action. It believed from the evidence presented by the ANRC that Piddington had made satisfactory progress toward carrying out the program for which he was given his fellowship and did not believe the charges made against him should impede his fellowship status.

Gajda, A. (2015). Academic Duty and Academic Freedom. *Indiana Law Journal*, 91(1), 17-37.

An essay is presented which discusses academic duty and freedom at U.S. colleges and universities, and it mentions the guidelines that were established by the American Association of University Professors and its Committee on Academic Freedom and Academic Tenure in 1915. The efforts to protect college teachers from the termination power of their employer-universities are examined, along with the U.S. Supreme Court, information sharing, and the First Amendment to the nation's Constitution.

Gelber, K., & McNamara, L. (2013). Freedom of speech and racial vilification in Australia: 'The Bolt case' in public discourse. *Australian Journal Of Political Science*, 48(4), 470.

This article examines the public discourse that emerged in the aftermath of the 2011 decision of the Federal Court of Australia in *Eatock v Bolt*. We characterise the narrative of 'the Bolt case' as a 'mobilising discourse' that countered rather than echoed the decision itself. This discourse had three main messages: encouraging scepticism about the authenticity of fair-skinned Aboriginal persons and judgment by non-Aboriginal persons about the legitimacy of Aboriginal identity according to skin colour; questioning the legitimacy of racial vilification laws and strengthening a libertarian conception of freedom of speech. We explain how such a contrary discourse became dominant in the wake of a successful racial vilification action and consider the implications of these events.

Gibbs, P. (2013). Role virtue ethics and academic ethics: a consideration of academic freedom. *International Journal of Educational Management*, 27(7), 720-729.

This paper is an interweaving of virtues ethics perspectives of the relational and role grounded with the situational and agent and is explored through the patterns of academic freedom. It uses a notion of Confucian-inspired "role virtue ethics" where obligation, procedure and virtue mix in a relational way with a community of scholarly practice. This counter-intuitive linking of ritual with freedom reveals the importance of the former in defending and maintaining academic freedom: a freedom with rule-based obligations.

Hawkes, G.L., Pollock, D., Judd, B., Phipps P., & Assoulin, E. (2017). Ngapartji Ngapartji: Finding ethical approaches to research involving Indigenous Peoples, Australian

perspectives. *Ab-Original: Journal Of Indigenous Studies And First Nations And First Peoples' Cultures*, 1(17).

National frameworks to guide universities on the ethical conduct of Indigenous research have emerged from a troubling history of ethically dubious inquiry in Australia. Although the development of such frameworks is commendable, we contend that institutionalizing them can have unintended unethical consequences. Through five personal vignettes, we share some of our research experiences where university ethics processes have resulted in neo-paternalist, disrespectful, and therefore also unethical situations. These vignettes paint a picture of the challenges that arise when bureaucratic, neoliberal systems of legal accountability interact with systems of Indigenous custom, knowledge, and expectation. We argue that a greater focus on Indigenous knowledges in institutional frameworks would lead to more appropriate research behavior, better research outcomes, and fewer unethical situations.

IUPsyS- United Nations activities UNESCO adopts the first international recommendation concerning the status of higher-education teaching personnel. (1998). *International Journal of Psychology*, 33(2), 153-165.

On November 11, 1997, in Paris, The General Conference of UNESCO adopted the first international recommendation concerning university and college professors. This is an important event, since the only other document that concerns teachers, i.e. those of the primary and secondary levels, was adopted in 1966 by UNESCO and IWO. This recommendation considers the rights and responsibilities of those involved in teaching and research. The concepts of academic freedom, institutional autonomy and tenure are presented and defined; they are recognized as being part of the definition of the working conditions of higher education teaching personnel. Although not restrictive, this recommendation supplies a general framework to universities and research centers. In view of its importance, you will find in the next paragraphs the unabridged version of this recommendation.

Karran, T. (2007). Academic Freedom in Europe: A Preliminary Comparative Analysis. *Higher Education Policy*, 20(3), 289-313.

Using comparative data from 23 states within the European Union (EU), this paper is a preliminary assessment of the protection for, and (by extension) the health of, academic freedom in the universities of the nations of the EU. The paper examines constitutional and legislative protection for academic freedom, along with legal regulations concerning institutional governance, the appointment of the Rector and the existence of academic tenure, in order to create a composite picture of the health of academic freedom in the universities within the EU nations. Additionally, the paper considers how this preliminary analysis could be extended through possible further research to aid refinement of the results, and thereby protect and strengthen academic freedom in Europe.

LeCompte, M. D. (2014). Collisions of Culture: Academic Culture in the Neoliberal University. *Learning And Teaching: The International Journal Of Higher Education In The Social Sciences*, 7(1), 57-78.

This article describes how different constituencies in a major research university tried to initiate change despite disagreements over common goals, norms and principles. The context was a culture war. The university administration wanted to impose a corporatising and privatising philosophy which it felt was crucial to preserving the university's academic integrity and its financial survival in a time of budgetary crisis. Faculty viewed these actions as serious threats to shared governance, faculty control over the curriculum, instruction and research, academic freedom and the faculty's constitutional rights. These forces played out in the firing and grievance cases of Ward Churchill and Adrienne Anderson, professors whose research and publications angered members of the political and academic establishment and galvanised protests pro and con from the media, conservative politicians and public intellectuals.

Manson, S. M., Garrouette, E., Goins, R. T., & Henderson, P. N. (2004). Access, relevance, and control in the research process: Lessons from Indian country. *Journal Of Aging & Health*, 58S-77S.

Objective: To illustrate successful strategies in working with American Indian (AI) and Alaska Native (AN) communities in aging and health research by emphasizing access, local relevance, and decision-making processes. Methods: Case examples of health studies involving older AIs (≥ 50 years) among Eastern Band Cherokee Indians, a federally recognized reservation; the Cherokee Nation, a rural, nonreservation, tribal jurisdictional service area; and Lakota tribal members living in Rapid City, South Dakota. Results: Local review and decision making reflect the unique legal and historical factors underpinning AI sovereignty. Although specific approval procedures vary, there are common expectations across these communities that can be anticipated in conceptualizing, designing, and implementing health research among native elders. Conclusions: Most investigators are unprepared to address the demands of health research in AI communities. Community-based participatory research in this setting conflicts with investigators' desire for academic freedom and scientific independence. Successful collaboration promises to enhance research efficiencies and move findings more quickly to clinical practice.

Martin-Sardesai, A., Irvine, H., Tooley, S. & Guthrie, J. (2017). Government research evaluations and academic freedom: A UK and Australian comparison. *Higher Education Research and Development*, 36(2), 372-385

Performance management systems have been an inevitable consequence of the development of government research evaluations (GREs) of university research, and have also inevitably affected the working life of academics. The aim of this paper is to track the development of GREs over the past 25 years, by critically evaluating their adoption in the UK and Australian higher education sector and their contribution to the commodification of academic labor, and to highlight the resultant tensions between GREs and academic freedom. The paper employs a literature-based analysis, relying on publicly available policy documents and academic studies over the period 1985-2010. GREs are a global phenomenon emanating from new public management reforms and while assessments of university research have been welcomed, they have attracted critique based on their design, the manner in which they have been applied, and the unintended consequences of their implementation on academic freedom in particular. Consistent with

international research on the impact of GREs, Australian research assessments appear to be undoing the academic freedom that is central to successful research. Further empirical research on the impact of GREs on academics is urgently needed.

Mihesuah, D. A., & Wilson, A. C. (2002). Indigenous scholars versus the status quo. *American Indian Quarterly*, 26(1), 145-48.

Native American scholars committed to the long-term health and vitality of Indigenous peoples see decolonization and empowerment as central to their struggles. However, those who maintain the colonial power structure do not want to connect the past to the present or use Native perspectives or theories. Common examples of discriminatory practice against Natives in the academy are presented.

Rata, E. (2013). Knowledge and the politics of culture: An example from New Zealand's higher education policy and practice. *Anthropological Theory*, 13(4), 329-346.

This paper examines how, and with what effect, the policies and practices of the Maori Tertiary Education Framework enact the legislative requirement that New Zealand universities acknowledge the Treaty of Waitangi. The existence of these policies is explained in terms of elite emergence within the retribalizing context of New Zealand's cultural politics. A culturalist discourse justifies the bounded nature of the two socio-political entities – the revived tribes and the government – and creates privileging brokerage mechanisms within which the elite emerges as a result of its representative function. Two of these mechanisms are the production of indigenous knowledge and controls over research. The claim that indigenous knowledge is an ideology in support of the tribal elite is justified by theorizing a fundamental difference between disciplinary knowledge and social knowledge (i.e. culture). Accordingly, the inclusion of indigenous epistemology and methodologies into the university compromises academic freedom by institutionalizing cultural politics in the university.

Shoemaker, A. (2011). Is there a crisis in International learning? The "three freedoms" paradox. *Cambridge Journal Of Education*, 41(1), 67-83.

This paper explores creative responses to global educational, financial and ethical crises. The focus is the potential intersection between academic, Internet and media freedoms. At base, it asks whether there are rights (of definition, use and control) associated with each of these. For instance, is unfettered access to the Internet a human right or is it analogous to a public utility? Does it matter to the polity if media freedoms are filtered and curtailed? And is academic freedom influenced, concerned or affected by either (or both) of the above? In an environment in which formerly ranked certainties no longer hold sway, new forms of international learning and global university behaviours are essential. I argue that exploring and defining an ethical curriculum is where the process begins; invoking it in terms of international research is where it travels; and changing the world inside and outside the campus is the ultimate destination. The writer uses examples drawn from experiences of Australian and American Indigenous populations to demonstrate these issues are as pertinent for the most affluent societies as they are for the developing world.

Stewart-Harawira, M. (2005). Cultural Studies, Indigenous Knowledge and Pedagogies of Hope. *Policy Futures In Education*, 3(2), 153-163.

Notions of crisis and chaos have become the rationale for a new discourse in which empire is the logical outcome of a world no longer secure. One level at which this is manifested is in the rejection by the USA of international agreements to which it is signatory, in the demonstrated failure of the Bretton Woods system to meet its declared objectives, and in the increasingly broad and globalized resistance to globalization. Another is in the attacks on particular forms of knowledge and academic freedom by strong neoconservative elements which seek the reconstruction of societies within a particular cultural and ideological framework. In this context, the construction of pedagogies which articulate a different vision for global order has become a contested and critical task. This article argues two things: first, that the study of culture and ethnicity is vitally important in developing pedagogies for better ways of being in the world, and second, that indigenous cultural knowledge is profoundly relevant to this endeavour.

Urrieta, L. J., & Machado-Casas, M. (2013). *Book banning, censorship, and ethnic studies in urban schools: An introduction to the special issue*. *The Urban Review*, 45(1), 1-6.

This article presents an introduction of the articles which were featured in this issue of *The Urban Review*. This issue sought to continue building a collective awareness and critical consciousness about the generally negative and counterproductive consequences of book banning and censorship for collective, personal, and academic freedoms, and the detrimental effects this has on minority education in particular. The issue also aimed to expose a wide spectrum of counter stories and movements by various communities, especially youth, as well as individuals against these white supremacist, hegemonic attacks against Children of Color, Mexican-Americans, Ethnic Studies, diversity, and multiculturalism in the US in general. It is hoped that the special issue will help further expose the violation of first amendment rights, academic freedom, minority and indigenous education rights, international indigenous people's educational and linguistic rights.

Woodhouse, H. (2017). The Contested Terrain of Academic Freedom in Canada's Universities: Where Are We Going?. *American Journal Of Economics & Sociology*, 76(3), 618-647.

Academic freedom has been a contested concept throughout its history, but it is a necessary condition for the advancement and dissemination of shared knowledge. It is an integral part of university education and research, and is intimately connected with collegial governance and the common good. In Canada's research-intensive universities, the threats to academic freedom are both internal and external. This article examines these issues and suggests ways in which to resist and possibly overcome them, including the establishment of alternative universities.

Yellow Bird, M. (2007). On the Justice of Charging Buffalo: "Who Stole American Indians Studies?" Redux. *Wicazo Sa Review*, 22(1), 91-99.

Part of a special section that features two opposing viewpoints on the scandal surrounding the scholar Ward Churchill and its effect on American Indian studies. The writer makes a case in support of Ward Churchill, his scholarly views, his extant work, and his current struggles against the attacks that the University of Colorado, Boulder, has made upon his academic freedom and critical thinking. He argues that although the media and the University of Colorado claim that Churchill's imminent firing from his tenured faculty position is because of "academic misconduct," the truth is that Churchill directly contradicted America's denial of any responsibility when he correctly assessed that the terrorist attacks on the World Trade Center on September 11 were, in part, payback for American-led, genocidal Middle East policies. He concludes that the actions taken by the University of Colorado against Churchill are possibly the most serious attempt in the academy to silence critical thinking and the voice of revolutionary Indigenous scholarship.

Zain-Al-Dien, M. M. (2016). Student academic freedom in Egypt: Perceptions of university education students. *Universal Journal Of Educational Research*, 4(2), 432-444.

The purpose of the present study was to investigate student academic freedom from the university education students' point of view in Egypt. This study adopted a survey research design in which the questionnaire was the main data collection instrument. The study participants comprised 800 university education students in Egypt. The result of the study reveals that student academic freedom in Egypt is at moderate level. In general, findings show that student academic freedom is not sorely lacking in the Egyptian universities. Additionally, the study found that there were statistically significant differences in the level of student academic freedom among participants that can be attributed to gender, type of the college and type of the university. The study concludes that many students in Egypt experience some doubt about their academic freedom, creating an uncertainty and instability that presents new challenges for the university administration in Egypt. Serious work still remains in Egyptian universities about a student academic freedom that might help broaden Egyptian students' understandings of the world and their own circumstances.

Zezeza, P. T. (1997). Academic Freedom in the North and the South: An African Perspective. *Academe*, 83(6-), 16-21.

Academics in both the industrial world and developing countries face funding declines, growing state intervention, public hostility, and corporate pressure. Simultaneously, they are experiencing internal wars over policy, curriculum, and nature of scholarly communities. In North America debates about academic freedom center on tenure and free speech; in Africa, they focus on institutional autonomy, intellectual authority, and public accountability.

Antoine, N. (2015). Exploring tribal college and university (TCU) faculty collegiality. *Dissertation Abstracts International Section A*, 76.

This dissertation study explores Tribal College and University (TCU) faculty collegiality utilizing qualitative and Indigenous research methodology approaches. Since collegiality is a multidimensional construct, a Rolling Survey process was developed to provide a vehicle for discussion. Within focus group settings, TCU faculty participants created a composite about their relationships, communications, and professional development. Dialogue affirmed important professional relationships and explored issues that contribute or detract from TCU faculty work experiences. The results of this study further suggest wider applications for leadership and businesses in general, affirming the importance of and the need to support professional working relationships.

Attard, J. (2015). Progressive politics in the Canadian university. *Academic Questions*, 28(1),90-96.

The author discusses the instance of the promotion of political doctrines on campus in Canadian Universities which he states that it undermines academic freedom in universities. Topics include the author experience of progressive ideological politics on campus when he presented a paper on academic freedom; educators being political involved by using mob violence on issues such as social justice rather than promote education equality and the use of intimidation to stifle academic freedom.

Auduc, J. (2006). Forging a common sense of belonging: Respecting the diversity of identities. Prospects: *Quarterly Review Of Comparative Education*, 36(3), 319-326.

Young people from the suburbs of the major cities of France rioted for several days in November 2005, damaging vehicles, companies and local infrastructure. This violence is a manifestation of the exasperation of young people from these suburbs against the discrimination they experience in terms of access to employment, to housing, due to the colour of their skin, origin, religion, even where they live. At a deeper level, this violence revealed their suicidal hopelessness in attacking their daily reality. Thus, in this article, the author states that building a common project for living together is therefore a challenge for society. It needs to be given the means to ensure the coexistence within the same area of individuals who do not have the same convictions, rather than placing them side by side in a mosaic of communities closed to the outside and mutually exclusive. It is a means of ensuring the coexistence of individuals who do not necessarily share the same point of view. The challenge facing the inclusive school is therefore not to oppose cultures and traditions, but to start from the principle that each culture contributes a part of the whole, to provide, without paternalistic or neo-colonialist attitudes, knowledge about history, the cultures of the countries of origin and the French national and European heritages in order to forge a common feeling of belonging that does not deny the diversity of identities.

Broadbent, M., & Moxham, L. (2014). Collegiate presence: explaining homogenous but disparate nursing relationships. *Journal Of Psychiatric & Mental Health Nursing*, 21(3), 226-233.

This paper examines the notion of collegiate presence. Collegiate presence is defined as a mutual connection between two or more professional individuals or groups who share a common work focus and who are mindful of cultural differences. This concept emerged as a result of an ethnographic study of two groups of triage nurses; emergency department, and mental health nurses. Data analysis exposed a number of concepts and themes including collegiality and presence. These two concepts were seen to be so closely connected that the term collegiate presence was constructed. This paper explores the notion of collegiate presence and examines factors that affect this phenomenon between what are homogenous (nurses) but disparate cultural groups (emergency department nurses and mental health triage nurses) in a health-care organization. Findings indicate that culturally disparate groups are challenged to develop functional and collaborative working relationships without a deep understanding of, and appreciation for, each other's culture. Developing collegiate presence requires effective communication, social and professional conversations, and physical presence.

Caesar, T. (2005). The specter of collegiality. *Symplokē*, 13(1/2), 7-17.

An academic community is a privileged arena for the free development and fearless exchange of ideas. Disagreements inevitably arise, but the way to resolve them is through persuasion by reasoned argument. Threats of violence or efforts to intimidate are not acceptable as forms of persuasion anywhere, lest of all within the University. We regard it, therefore, as a breach of collegiality for a faculty member either to engage personally in threatening behavior or to counsel others constituents in the University to exert undue pressure by insulting, intimidating, coercing, or threatening individual faculty on controversial issues.

Chadwick, J. Q., Copeland, K. C., Daniel, M. R., Erb-Alvarez, J. A., Felton, B. A., Khan, S. I., & ... Payan, M. L. (2014). Partnering in research: A national research trial exemplifying effective collaboration with American Indian nations and the Indian health service. *American Journal Of Epidemiology*, 180(12), 1202-1207.

Despite the fact that numerous major public health problems have plagued American Indian communities for generations, American Indian participation in health research traditionally has been sporadic in many parts of the United States. In 2002, the University of Oklahoma Health Sciences Center (Oklahoma City, Oklahoma) and 5 Oklahoma American Indian research review boards (Oklahoma City Area Indian Health Service, Absentee Shawnee Tribe, Cherokee Nation, Chickasaw Nation, and Choctaw Nation) agreed to participate collectively in a national research trial, the Treatment Options for Type 2 Diabetes in Adolescence and Youth (TODAY) Study. During that process, numerous lessons were learned and processes developed that strengthened the partnerships and facilitated the research. Formal Memoranda of Agreement addressed issues related to community collaboration, venue, tribal authority, preferential hiring of

American Indians, and indemnification. The agreements aided in uniting sovereign nations, the Indian Health Service, academics, and public health officials to conduct responsible and ethical research. For more than 10 years, this unique partnership has functioned effectively in recruiting and retaining American Indian participants, respecting cultural differences, and maintaining tribal autonomy through pre-review of all study publications and local institutional review board review of all processes. The lessons learned may be of value to investigators conducting future research with American Indian communities.

Cosner, S. (2009). Building Organizational Capacity through Trust. *Educational Administration Quarterly*, 45(2), 248-291.

This article explores the cultivation of collegial trust as a central feature of the capacity-building work of 11 high school principals, nominated for their expertise with capacity building. This qualitative study examined interview data and school documents collected over 18 months. Principals regarded trust as critical and were motivated to engage in trust building based on their understanding of the importance of trust or by information that pointed to school-wide trust concerns. To address collegial trust concerns, principals set, enforced, and reinforced norms of interaction. Based on a review of interdisciplinary literature on trust development, and drawing upon a knowledge-based model of trust development where repeated interactions serve as a key mechanism for trust formation in organizations, three broad actions, emanating in large measure from principals' work to support and enhance collaboration, are identified as important with respect to the cultivation of collegial trust. Varied and context-specific strategies are noted.

Fleet, A., Kitson, R., Cassady, B., & Hughes, R. (2007). University-Qualified Indigenous Early Childhood Teachers Voices of Resilience. *Australian Journal Of Early Childhood*, 32(3), 17-25.

Demonstrating persistence and resilience, increasing numbers of Aboriginal and Torres Strait Islander early childhood teachers are gaining university qualifications. This paper explores factors that support and constrain these students on the path to their degrees. Investigated through a cycle of interviews and focus groups, otherwise perceived as taking time to chat and yarn, the data speaks through Aboriginal and Torres Strait Islander voices. Graduates from a cohort-specific three-year degree program, and several of their colleagues from an earlier program, share their reflections. The importance of family, community and infrastructure support is apparent, as well as recognition of complexities of "both ways" learning (Hughes, Fleet & Nicholls, 2003) and cultural boundary crossing (Giroux, 2005). Highlighting salient factors is critical in efforts to create and maintain conditions in which Aboriginal and Torres Strait Islanders can gain university qualifications and extend their professional contributions. (Contains 1 table.)

Gardiner, J. (2005). On Collegiality, collectivity and gender. *Symplokē*, 13(1/2), 108-120.

This article presents a relational view of leaders' authenticity by arguing that much more is required of leaders than transparently conveying and acting on their values. Achieving relational authenticity requires that followers accord leaders the legitimacy to promote a

set of values on behalf of a community. Only under such conditions can leaders elicit the personal and social identification of followers that can enhance the success of a group, organization, or society. This article presents evidence that obtaining this identification is more challenging for female than male leaders and more generally for members of outsider groups that have traditionally not had access to particular leadership roles. The training of women and outsiders for leadership should focus on these relational aspects of achieving authenticity as a leader.

Goldie, T. (2012). Fanciful Indigeneity. *Cross / Cultures: Readings in The Post / Colonial Literatures In English*, 149(2), 119.

The article presents the author's insights concerning Canadian identity. The author argues that the settler in Canada uses strategies to erase the First Nations and embrace them, in a process of indigenization, to become indigenous. The author emphasizes that the settler attempted to overcome the feeling of not being Canadian. The author highlights the issues such as citizenship which are met by limitations on the right of the indigenous to govern the country.

Gebhard, A. (2017). Reconciliation or Racialization? Contemporary Discourses about Residential Schools in the Canadian Prairies. *Canadian Journal Of Education*, 40(1), The residential school system is one of the darkest examples of Canada's colonial policy. Education about the residential schools is believed to be the path to reconciliation; that is, the restoration of equality between Aboriginal and non-Aboriginal peoples in Canada. While the acquisition of the long-ignored history of residential schools has the potential to centre marginalized perspectives and narratives, knowledge acquisition alone is not necessarily a reconciliatory endeavour. The critical discourse analysis offered in this article reveals how dominant narratives about residential schools, cited by well-meaning educators, re-inscribe harmful colonial subjectivities about Aboriginal peoples. Through a post-structural lens and drawing from interviews conducted across one prairie province, I demonstrate how citing a popular, contemporary discourse about residential schools continues to racialize Aboriginal peoples while positioning non-Aboriginal peoples as supportive and historically conscious. Readers are brought to think about how learning about residential schools for reconciliation might be approached as the disruption of subjectivities and the refusal to (re)pathologize Aboriginal peoples. Otherwise, efforts at reconciliation risk re-inscribing the racism that justified residential schools in their inception.

Gibbs, A. (2016). Academic freedom in international higher education: right or responsibility?. *Ethics & Education*, 11(2), 175.

This paper explores the conceptual history of academic freedom and its emergence as a substantive right that pertains to either the academic or the university. It is suggested that historical reconceptualisations necessitated by contingent circumstance may have led to academic freedom being seen as a form of protection for those working within universities whose national legislation recognises the right to teach and research without external interference, rather than as a responsibility to the wider society or to peers in other parts of the world, who do not enjoy the privilege of that right. I explore the value

of academic freedom as both right and responsibility, particularly taking into consideration the ethical implications for both at the international level in higher education.

Häwera, N., & Taylor, M. (2014). Aspects of learning for a teacher and researchers in Aotearoa New Zealand when teaching mathematics. *Alternative: An International Journal Of Indigenous Peoples*, 10(2), 151-164.

This paper describes aspects of learning for a teacher in a Mäori- medium Year 7-8 classroom and two mathematics education researchers from a university when they collaborated on a project supporting children to develop their ideas about transformation geometry. Key principles of kaupapa Mäori (Mäori ideology) methodology such as ako (reciprocal learning), manaakitanga (showing care, respect and kindness) and whanaungatanga (family- like relationships) were integral to the initiation and facilitation of the research. Data presented is qualitative and derived largely from wänanga ä- kanohi (face- to- face discussion) between the participants. Results revealed that the collaborative partnership was conducive to developing insights into the complexities of learning mathematics in an indigenous setting. Issues of collegiality, learning mathematics in a second language, teacher mathematical knowledge and appropriate contexts for learning mathematics are analysed and discussed.

Hodgson, C. W. (2005). Miskum Maskanow 'Pathfinder'. *Journal Of Aboriginal Economic Development*, 4(2), 12.

This article presents informs that one cannot lead until he finds his direction, purpose and commitment to forge a path for others. The Cree definition of this quality is Miskum Maskanow. The elements of forging a path for others embraces commitment to serve a belief in collaboration, the ability to be a spokesperson and an effective organizer, one who generates a democratic participatory environment and an atmosphere of collegiality. Miskum Maskanow's vision was and is to educate employees on the availability of a human resource pool that was ignored far too long.

Hungerford, C., Sayers, J., & Cleary, M. (2016). Facilitating goodwill in workplace relationships: The benefits and challenges. *Issues in Mental Health Nursing*, 37(7), 530-532.

This column discusses the notion of goodwill in the context of contemporary workplaces, including mental health nursing settings. 'Goodwill' demonstrates a person's good faith, good intentions, and integrity; it comprises the spirit, motivation and commitment to act for the good of others, without expectation of payment. For mental health nurses, goodwill involves showing respect, kindness, and consideration for colleagues, in the process of caring for and collaborating with consumers and carers. In the workplace more generally, the practice of goodwill is an important means by which collegiality within and across teams is maintained; with people of goodwill supporting one another to achieve the best possible outcomes for all. In many ways, goodwill is about relationships: it is goodwill that enables the well-established benefits of positive, robust professional

connections. It is perhaps surprising, then, that the practice of goodwill is lacking in some occupational settings and the reasons for this paucity are complex. Factors that challenge the practice of goodwill may include competing work priorities, tight deadlines, high workloads, poor skills mix, budget constraints, together with limited resources and opportunities for career advancement. The practice of goodwill in the workplace is an important means by which professional relationships can flourish, job satisfaction increases and, ultimately, consumer outcomes improve.

Jarzabkowski, L. (2003). Teacher Collegiality in a Remote Australian School. *Journal Of Research In Rural Education*, 18(3), 139-144.

Teachers' lives and teachers' work remain important areas of educational research today, particularly given the influence of school-based management and the significance of shared leadership in schools. Almost nowhere do the two research fields intersect more closely than in the remote school setting, where teacher turnover is high and the recruitment of experienced teachers is difficult. This article investigates the realities of teachers living and working together in a small school located in a remote, northern Australian, Aboriginal community. It highlights environmental conditions that can be challenging for teachers, both new and recent graduates and those with experience. The research draws attention to collegial community building in a geographically remote location, particularly the development of material and emotional support systems, as a means of managing some of these challenges.

Johnson, A. T., & Singleton, D. S. (2015). A part but apart: Discursive explorations of the university as contested space in Kenya. *Diaspora, Indigenous, And Minority Education*, 9(4), 237-252.

Despite increasing interest in education and conflict in sub-Saharan Africa, little is known about how universities and their constituents experience and make meaning of violence. This paper sought to capture university participants' sense of belongingness and attachment to the university space resulting from experiences with ethnic conflict in Western Kenya. This paper uses discourse analysis to elicit linguistic constructions of context, contestation, and identity. Three discourses emerged from interview transcripts when treated as text: the regulation of identities, being a part but apart, and campus as contested space. These discourses are characterized by descriptions of perceptions and symbolic norms, belongingness and non-belongingness, and place-work strategies employed by community constituents, both within and without the university. The findings have important implications for understanding the politicization of identity and place in times of conflict.

Kelly, J., & Cherkowski, S. (2015). Collaboration, Collegiality, and Collective Reflection: A Case Study of Professional Development for Teachers. *Canadian Journal Of Educational Administration And Policy*, (169)

This case study documents and interprets teachers' experiences in a professional development initiative called Changing Results for Young Readers in British Columbia. The reflections and discussions of a group of teachers in a rural school district were

examined in order to understand how the participants constructed their realities relative to their involvement in professional learning communities. Analysis of the teachers' descriptions of their experiences provides insights on the significance of collaboration, collegial relationships, and shifting mindsets about the work of teaching, and these insights are important for understanding how professional development opportunities can be structured and facilitated to support the complex role of professional learning.

Kligyte, G., & Barrie, S. (2014). Collegiality: Leading us into fantasy – the paradoxical resilience of collegiality in academic leadership. *Higher Education Research & Development*, 33(1), 157–169.

Collegiality circulating in scholarly writing on leadership to reveal the complexity and tensions it raises for academic leaders. We then turn to Lacanian theory and explore collegiality as a subliminal fantasy that represents an important interface between 'leaders' and those who are 'led', and one which influences our understanding of academic work and leadership. From the perspective offered by our Lacanian exploration, we propose that in order to traverse the nostalgic fantasy of the collegial past, instead of looking for closure, it might be more useful to put indeterminacy, absence and lack at the centre of the academic leadership project.

Lees, A. (2016). Roles of Urban Indigenous Community Members in Collaborative Field-Based Teacher Preparation. *Journal of Teacher Education*, 67(5), 363-378.

This qualitative case study explored a community–university partnership for teacher preparation with an urban Indigenous community organization. The study examined the roles of Indigenous community partners as co-teacher educators working to better prepare teachers for the needs of urban Indigenous children and communities. The author collected data through focus groups with Indigenous participants before and after engagement with the partnership, direct observations of partnership activities where Indigenous participants interacted with teacher candidates and university faculty, and offered individual interviews for all participants. Indigenous Postcolonial Theory (IPT) guided this research and offered a lens to examine the perspectives of urban Indigenous community members engaged as co-teacher educators in field-based teacher preparation. This study held implications for continued development of Indigenous community–university partnerships and furthering the role of community leaders in teacher preparation to advance efforts of Indigenous postcolonialism through self-education.

Lloyd, M., & Cronin, R. (2002). *A community of teachers: Using activity theory to investigate the implementation of ICT in a remote Indigenous school*. AARE Proceedings.

Since 1999, most secondary students from the Indigenous community of Lockhart River in far north Queensland (Australia) have attended boarding schools in other places. In 2001-02, a project in Lockhart River called Reach In-Reach Out initiated classroom and community activities using information and communication technology (ICT). Activities involved Internet-based communication between externally-based students and their families and community, and the integration of community and cultural projects into the

elementary school curriculum. A study investigating the project's impact focused on the teachers of Lockhart River State School and the changes made to their practices. Data collected via interviews and observation were analyzed using an Activity Systems Theory framework. The components of an activity system are subject, rules, instruments, community, division of labor, and object. Analysis of the various interactions among system components revealed a commitment to students above all; a strong sense of collegiality supporting the ICT innovation; and a willingness to adapt the project to meet specific needs of teachers, students, and parents. The "Travel Buddies" project, which typically involves exchanges of toys or puppets between schools plus related literacy activities, was adapted to the Lockhart context in several ways: whole-school approach, use of buddies to smooth student transition to boarding school, use of web publishing for inter-school communication, emphasis on literacy and numeracy, and use of buddies as a link to the community.

Murray, J. (2013). Transforming teacher learning in American schools. *International Journal Of Leadership In Education*, 16(1), 126-131.

As both Friedman (2007) and Wagner (2008) have eloquently emphasized in recent years, children need to learn more complex material in preparation for further education and work in the twenty-first century. Teachers, therefore, must learn instructional approaches that develop the knowledge and skills students need to succeed in an increasingly diverse and interconnected world. Ensuring student success necessitates new types of instruction, conducted by teachers who understand content, learning and pedagogy, who can adapt to the diverse needs of their students and who can build powerful connections between students' experiences and the goals of the curriculum. These types of changes require significant learning on the part of teachers and will not occur without support and guidance. Efforts to improve student achievement can succeed only by building the capacity of teachers to improve their instructional practice and the capacity of schools to promote teacher learning. For students to develop to their fullest, their teachers must also be supported to succeed. There are many ways to improve the quality and performance of the nation's teachers and many are being examined. However, these efforts, as important as they are, influence only a small portion of teachers and do not adequately provide what is needed. To bolster the educational workforce, more must be done, and done better, with the teachers currently in the schools.

Macfarlane, B. (2016). Collegiality and Performativity in a Competitive Academic Culture. *Higher Education Review*, 48(2), 31-50.

Collegiality is one of the most symbolically significant concepts of higher education and continues to be widely espoused as a core value by members of the academic profession. However, the highly competitive and performative nature of modern higher education means that the conventional values and behaviours associated with collegiality, such as mentoring and consensual decision-making, are coming under increasing pressure. The paper reports on a questionnaire survey of academics within a Faculty of a leading research university in Hong Kong designed to understand perceptions of structural, cultural and behavioural collegiality. These perceptions vary considerably by academic

rank and gender with power vested in a mainly male professorial oligarchy. Collegiality appears to be most weakly formed as a behavioural norm and, linked to this finding, the study further indicates how ventriloquizing the values of collegiality has become a performative riff in academic life which, in practice, is increasingly characterised by isolation and individualised competition.

Nadri, T. (2016). Indigenization of Islamic Nusantara education (Case Study on the Nahdlatul 'Ulama Regional Representative Council of West Java). *Jurnal Pendidikan Islam*, 5(1), 119-132.

This paper discusses the values of Islamic Nusantara Education which is considered to be one of the solutions to the various problems related to the fanaticism of groups that occurred in Indonesia. The purpose of this study is to describe the values of Islamic Education developed by the Nahdlatul 'Ulama Regional Representative Council of West Java, which can be used as one source of Islamic values in education. This is done because the Nahdlatul 'Ulama is one of the biggest majority group in Indonesia which still preserves the cultural values which are then internalized to the public. The method used in this study is a qualitative case study. From the research conducted, it was found that there are four things considered as the adopted, maintained, and inherited pedagogical value among members of the Nahdlatul 'Ulama Regional Representatives Council of West Java, which can be used as values in Islamic education – tolerant (tasamuh), balance (tawazun), moderate (tawasuth), and mutual assistance (ta'awaun).

Pulling, J. (1990). *Collegiality: Creating and implementing Shared Vision Utilizing a Team Approach*.

Two different operational concepts of "vision" are compared and analyzed in terms of their applicability to educational organization. The military model is vertical, hierarchical, conducive to immediate and specific action, and unambiguous responsibility. However, its inflexibility discourages communication and creativity. The Native American, specifically, the Sioux Indian, type of organizational framework is circular, collegial, and based on assignment of responsibility according to individual expertise. However, its acceptance of multiple leadership and shared decision making does not facilitate quick action. Applied to the organizational structure of schools, a merger of the structural military model with the individually empowering circular system is advocated. The objective is not teacher-managed schools, but the assignment of responsibility to appropriate people and the recognition of multiple visions. The combined model provides structure for management of routine tasks, yet encourages shared information and leadership.

Rawlins, P., Hansen, S., & Jorgensen, L. (2011). Immigrant or refugee: Perceived effects of colonisation of academia by market forces. *Journal Of Educational Administration And History*, 43(2), 165-179.

Managers and personnel within tertiary institutions colonised by neo-liberal ministrations and buffeted by the winds of a "change culture" formed within the philosophical shifts of the last century can be considered in terms of "immigrants" or "refugees" within this new

territory. The case story of this article is set in a college of education newly situated within a traditional university culture. Superimposed on that scenario is an ontology shift from academia to a neo-liberal business model. The article considers how people, enculturated with an already established socio-cultural paradigm where research, collegiality, democracy and the concept of academic freedom predominate, are challenged to reform their epistemologies to fit the definition of the new culture. The article is a theory-based, qualitative report of a case study using anthropological parameters and terminology of cultures and culture change to map the impact of the change process on the epistemologies of people involved in claiming the post-colonial space.

Sahlin, K., & Eriksson-Zetterquist, U. (2015). Collegiality in modern universities – the composition of governance ideals and practices. *Nordic Journal of Studies in Educational Policy*, 2(3).

The questions of how universities are governed and how they should be governed have recently gained attention throughout Europe. The history of universities shows a diffused pattern of repeated reform efforts. However, this situation has more or less exploded since the turn of the century, bringing in new modes of organising. In short we can observe a diffusion of more managerial forms of organising, leading to a situation where different governance ideals co-act. In this paper we analyse the interplay of several governance ideals as they play out in practice. We begin and end the essay by noting that collegiality is a modern, efficient and practical form of governance, but it never works entirely on its own; rather it interacts with other modes of governance. After an introduction of diverse modes of governance, analysed as ideal type models, we exemplify how those diverse modes mix in practices of governance and organising. A more theoretical argument that runs through the paper is a critique of the dominance of ideal types of discussions on university governance and in organisation theory more generally, to the extent that those ideal types tend to be reified.

Sánchez, J., Poll-Hunter, N., Stern, N., Garcia, A., & Brewster, C. (2016). Balancing two cultures: American Indian/Alaska Native medical students' perceptions of academic medicine careers. *Journal Of Community Health*, 41(4), 871-880.

American Indians and Alaska Natives (AI/AN) remain underrepresented in the academic medicine workforce and little is known about cultivating AI/AN medical students' interest in academic medicine careers. Five structured focus groups were conducted including 20 medical students and 18 physicians. The discussion guide explored factors influencing AI/AN trainees' academic medicine career interest and recommended approaches to increase their pursuit of academia. Consensual qualitative research was employed to analyze transcripts. Our research revealed six facilitating factors, nine dissuading factors, and five recommendations towards cultivating AI/AN pursuit of academia. Facilitators included the opportunity to teach, serving as a role model/mentor, enhancing the AI/AN medical education pipeline, opportunities to influence institution, collegiality, and financial stability. Dissuading factors included limited information on academic career paths, politics, lack of credit for teaching and community service,

isolation, self-doubt, lower salary, lack of positions in rural areas, lack of focus on clinical care for AI/AN communities, and research obligations. Recommendations included heighten career awareness, recognize the challenges in balancing AI/AN and academic cultures, collaborate with IHS on faculty recruitment strategies, identify concordant role models/mentors, and identify loan forgiveness programs. Similar to other diverse medical students', raising awareness of academic career opportunities especially regarding teaching and community scholarship, access to concordant role models/mentors, and supportive institutional climates can also foster AI/AN medical students' pursuit of academia. Unique strategies for AI/AN trainees include learning how to balance AI/AN and academic cultures, collaborating with IHS on faculty recruitment strategies, and increasing faculty opportunities in rural areas.

Savvas, M. X. (2012). Storytelling reconciliation: The role of literature in reconciliation in Australia. *International Journal Of Diversity In Organisations, Communities & Nations*, 11(5), 95.

Historically, with some significant exceptions, non-Indigenous-Australian writers' depictions of Indigenous Australian people and culture have been largely racist, unrealistic and inaccurate. This is a strong reason why non-Indigenous people's writing about Indigenous people and subject matter needs to be monitored by Indigenous Australians. The Australia Council for the Arts has produced a set of protocols, Writing Cultures: Protocols for Producing Australian Literature, which argue for the need to avoid negative stereotypes, to create respectful writing based on research and on consultation with Indigenous Australians. Providing that these protocols are adopted, then non-Indigenous Australians should be able to write about Indigenous subject matter. Without this compromise, there may be resentment from both sides of the debate--from both Indigenous Australians and non-Indigenous Australians who cherish freedom of expression for subject matter. Perhaps some disagreement is inevitable, hindering the process of what I term Storytelling Reconciliation. I propose that a national body be established which evaluates whether writing submitted to it is in the spirit of Storytelling Reconciliation. I have coined the term Storytelling Reconciliation to refer to the contribution that writers/ storytellers and others involved in the production and dissemination of stories can make towards achieving Reconciliation between non-Indigenous and Indigenous people.

Schmidt, E., McNulty, B., Howard-Baptiste, S., & Harvey, J. (2017). Perspectives about how to define and use collegiality in higher education. *International journal of kinesiology in higher education*, 1(1), 28–34.

Collegiality is a difficult concept to define and still more difficult of a concept to translate to practice as an effective tool to measure desired performance in the higher education setting. As faculty in kinesiology transition from retention to tenure and promotion, it is imperative that collegiality be clearly defined in measurable and objective ways, regardless of whether it is being utilized implicitly or explicitly in this process. Currently, there is no universal definition of collegiality, nor are there measurable tools to inform kinesiology faculty or administrators. Retention, tenure, and promotion committees that

decide the fate of kinesiology faculty by including collegiality must also be able to articulate a concept that has historically been defined in vague terms. Collegiality's importance in the use of employment or evaluation for tenure decisions has been conducted. Ways of defining and measuring collegiality, tools based on research, viewpoints by those who have conducted research on the topic, and ways to move forward in the future by agreeing upon a common measure for collegiality will be discussed.

Stanley, C.A. (2006). Coloring the academic landscape: Faculty of Color breaking the silence in predominantly white colleges and universities. *American Educational Research Journal*, 43(4), 701-736.

This article, based on a larger, autoethnographic qualitative research project, focuses on the first-hand experiences of 27 faculty of color teaching in predominantly White colleges and universities. The 27 faculty represented a variety of institutions, disciplines, academic titles, and ranks. They identified themselves as African American, American Indian, Asian, Asian American, Latina/o, Native Pacific Islander, and South African. This article reports on the predominant themes of the narratives shared by these faculty of color: teaching, mentoring, collegiality, identity, service, and racism. These themes, consonant with findings from the research literature, can be used to offer suggestions and recommendations for the recruitment and retention of faculty of color in higher education.

Trees, K. (2013). Effectively teaching diverse student groups: a reflection on teaching and learning strategies. *Australian Journal Of Adult Learning*, 53(2), 234-252.

This paper discusses facilitating student collegiality within diverse student groups. It argues that diverse student groups of international, domestic, mature age and Gen Y students often have similar difficulties and strengths although they may occur for quite different reasons and understanding this is useful when deciding on teaching and learning strategies. It describes several teaching and learning strategies and explains the outcomes of using these with diverse student cohorts.

Young, C., Tong, A., Gunasekera, H., Sherriff, S., Kalucy, D., Fernando, P., & Craig, J. C. (2017). Health professional and community perspectives on reducing barriers to accessing specialist health care in metropolitan Aboriginal communities: A semi-structured interview study. *Journal Of Paediatrics & Child Health*, 53(3), 277. doi:10.1111/jpc.13374

Aim: To describe the perspectives of health professionals and communities on an innovative health service delivery project, Hearing EAR health and Language Services (HEALS). HEALS was a government funded initiative to improve access to specialist ear, nose and throat and speech pathology services for Aboriginal families living in metropolitan areas. Methods: Semi-structured interviews were conducted with 21 health-care professionals (clinicians, health service managers and Aboriginal health workers) and 16 care givers of children who participated in HEALS. Interviews took place at four

Aboriginal Community Controlled Health Services in metropolitan Australia or by telephone. Interview transcripts were analysed thematically. Results: We identified five major themes: leveraging partnerships (building on collaborative research, integrating and expanding existing networks, engaging the Aboriginal community), intrinsic and extrinsic motivation (seizing opportunities for altruism, empowered by collegiality, taking pride in achievements), removing common barriers (circumventing waiting times and cost, providing culturally appropriate services, raising awareness), strategic service delivery (proactive service delivery, encouraging flexibility and innovation, offering convenience and support), and service shortfall (pressured timeframes, desire for more sustainable services). Conclusion: HEALS facilitated improved health-care access by providing prompt, no-cost services that were strategically targeted to address multiple barriers. HEALS' model of care was built upon strong pre-existing research partnerships, the knowledge and support of five Aboriginal Community Controlled Health Services, and the willingness and motivation of local health-care professionals to help Close the Gap. HEALS highlights the importance of tailoring health services to the needs of Aboriginal families, and provides a framework for other health service delivery initiatives.

Yongmei, N. (2012). Teacher Working Conditions in Charter Schools and Traditional Public Schools: A Comparative Study. *Teachers College Record*, 114(3), 1-26.

Background/Context: Teachers affect student performance through their interaction with students in the context of the classrooms and schools where teaching and learning take place. Although it is widely assumed that supportive working conditions improve the quality of instruction and teachers' willingness to remain in a school, little is known about whether or how the organizational structure of charter schools influences teacher working conditions. Purpose/Research Question: This article compares teacher working conditions in charter and traditional public schools and among various types of charter schools. In doing so, it seeks to understand whether the different working conditions are influenced by the intrinsic institutional features of charter schools such as autonomy and competition, or by the extraneous factors such as measurable school and teacher characteristics. Research Design: This study utilized data from the 2003-2004 Schools and Staffing Survey (SASS), the nation's most extensive survey of K-12 schools and teachers, both for charter schools and traditional public schools (TPSs). This article is a quantitative analysis that involves three main steps. First, based on the responses to the SASS teacher questionnaire, confirmatory factor analysis was performed to generate multiple factors corresponding to key dimensions of teacher working conditions. Second, propensity score matching was used to pair charter schools with TPSs that are similar in terms of school location, educational level, school type, and student demographics. This matching process mitigates the confounding effects of these extraneous factors on teachers' perceptions of working conditions. Finally, a series of weighted Hierarchical Linear Models were utilized to compare teachers' perceptions of working conditions between charter and traditional public schools, controlling for teacher and school characteristics. Conclusions/Recommendations: The results show that charter and traditional public school teachers perceive their working conditions to be similar in many regards, including principal leadership, sense of community and collegiality, classroom

autonomy, opportunities for professional development, and adequacy of instructional supplies. However, charter school teachers perceive that they have significantly more influence over school policies, but a heavier workload than traditional school teachers. Among charter schools, district-granted charter schools show consistently more supportive working environments than charters granted by other organizations. This implies that state policy can have some indirect influence over charter school working conditions by providing substantial administrative support and oversight to charter schools authorized by independent organizations other than the established structure of school districts.

Yunong, H., & Xiong, Z. (2012). Further discussion of indigenization in social work: A response to Gray and Coates. *International Social Work, 55*(1), 40-52

This article responds to Gray's (2010) and Gray and Coates' (2010) responses to *A Reflection on Indigenization Discourse in Social Work* (Huang and Zhang, 2008), and presents further discussion of indigenization in social work. We indicate that it is an inherent professional requirement for social workers to use different ways to understand local contexts and to do locally relevant research and practice. We extend to address some points of indigenization from the Chinese perspective. The problems with the emphasis on culture in indigenization are also discussed. It is suggested that indigenization is likely to bring harm to social work.

Yusof, R. (2014). Ciri-Ciri Kepimpinan Pelajar Pintar dan Berbakat: Implikasi Ke atas Kepimpinan Remaja Islam. *International Journal Of Islamic Thought, 657-70*.

Leadership is an important characteristic that enables Gifted and Talented Students (GTS) to assume responsibility in the near future. This study aims to examine the levels of leadership characteristic and identify the leadership characteristics profiles amongst GTS. A total of 171 students (93 from High School Gifted Students and 78 from the Pre-University Gifted Students) were involved in the study. The study employs a cross-sectional survey design and data was collected using questionnaire namely Student Leadership Characteristics Questionnaire (SLCQ). Data shows that GTS possess a high level of leadership characteristic. It is also found that collegiality indicates the highest score of the leadership characteristic, followed by leadership behaviour, influence competency, spiritual ethics, work relation, transformation and cohesion. Whereas, self-esteem, leadership efficacy, and visionary were among the average high and self-monitoring was the lowest leadership characteristic. The findings also indicated that female students possess higher leadership characteristics in comparison to the male students. Races such as Punjab and Bumiputra Sabah and Sarawak descend possess higher scores compared to the Chinese and Malays, whereas the Indians scored the lowest. Lastly, students from the High School Gifted Education Program possess higher leadership characteristics in comparison to the students from Pre-University Gifted Program. The study has proven that leadership characteristics were embedded in the GTS personality. The findings of this research provided a fundamental basis to be used in the future leadership education program for the gifted students and the leadership character development programs for Islamic youth in local school context.

Indigenization

Adair, J. G., Puhan, B. N., & Vohra, N. (1993). Indigenization of Psychology: Empirical Assessment of Progress in Indian Research. *International Journal Of Psychology*, 28(2), 149.

The development of an indigenous psychology has generally been documented by examples of indigenous constructs and conceptual analyses of their emergence. In contrast, the present article proposes an empirical approach. Indigenization is conceived as a gradual process that may be operationatized, and measured by content analysis of journal articles as the discipline develops and changes. Measures are proposed to assess the extent to which the concepts, problems, hypotheses, methods, and tests: (a) emanate from, (b) adequately represent, and (c) reflect back upon, the cultural context in which behaviour is observed. Application of these to 355 empirical and 31 theoretical articles from Indian journals and 39 foreign empirical articles published by Indian psychologists, indicates some slight movement toward an indigenous discipline, and some interesting relationships that assist in understanding its development. Factors contributing to indigenization and the utility of the empirical approach are discussed.

Attanapola, C. T., & Lund, R. (2013). Contested identities of indigenous people: Indigenization or integration of the Veddas in Sri Lanka. *Singapore Journal Of Tropical Geography*, 34(2), 172-187. doi:10.1111/sjtg.12022

Traditionally, the identity of indigenous people was defined in relation to closeness to nature and use of wildlife resources. Such an identity has been put under pressure due to development programmes, neo-liberal policies and increasing market economy, forcing these people to redefine their identity within new socio-economic and geopolitical contexts. Based on ethnographic research, the situation of the Vedda people in Sri Lanka is analysed. First, we unravel how they define their identity through a 'meaningful relationship' with the place in which they used to live prior to their displacement because of a large scale development project. Second, we analyse how the Veddas (re-)negotiate their identity in a context of limited access to land, lack of education, unemployment, and an increasing demand for indigenous tourism. It is found that the Veddas redefine their identity by pursuing two survival strategies: tourist development and re-indigenization, and integration into mainstream Sinhalese society. Both strategies pose challenges and opportunities.

Ben Fawcett, R., Walker, R., & Greene, J. (2015). Indigenizing City Planning Processes in Saskatoon, Canada. *Canadian Journal Of Urban Research*, 24(2), 158-175.

The article examines how the City of Saskatoon's strategies for working with Indigenous communities in high-level planning processes leading to its Strategic Plan 2013- 2023 relate to three concepts framing the academic literature on how to recalibrate state-

Indigenous society relations at the urban municipal level: Indigenization, coproduction, and coexistence. We argue that indigenizing mainstream city planning processes through authentic forms of partnership will increase Indigenous density within our shared cities. Qualitative interviews with leaders from City Hall and Aboriginal communities revealed a disconnection between municipal and Indigenous participants' ideas about inclusion. The City's mechanisms of consultation engaged Indigenous communities as stakeholder interest groups, but not as autonomous political communities wanting to share control as full partners. A civic culture and institutional structures that affirm and operationalize indigeneity would have improved the outcome of Saskatoon's planning processes.

Brantlinger, P., (2011). *Eating Tongues: Australian Colonial Literature and "the Great Silence"*. Yearbook Of English Studies, (2), 125.

Colonial authors everywhere sought to create distinctive new literatures partly through "indigenization", or the process of both representing and giving voice to indigenous peoples. In the Australian colonies, writers up to the Second World War rendered the speech of Aboriginal characters as some version of comic, supposedly only semi-articulate, pidgin English. Typically, neither they nor white characters in their texts bothered to learn an Aboriginal language. By contrast, in North America, southern Africa, and New Zealand, white authors often rendered the speech of indigenous characters in a quasi-biblical rhetoric, and in some cases-George Grey in New Zealand, for example-became fluent in an indigenous language (Maori). This essay contends that, before the emergence of literature written by Aboriginal authors in the 1960s, Australian novelists and poets contributed to "the great Australian silence" through their own weak or failed patterns of indigenization.

Calabrò, D. G. (2014). Beyond the All Blacks representations: The dialectic between the Indigenization of rugby and postcolonial strategies to control Māori. *Contemporary Pacific*, 26(2), 388-408.

Since the advent of professional rugby, Māori have gained international visibility and attractiveness. The representation of the New Zealand rugby team revolves around their integration and the incorporation of their warrior tradition, suggesting a strong connection between rugby and contemporary Maori society. Rugby has indeed been the object of a process of indigenization, fulfilling goals of sociocultural continuity, political acknowledgment, and, in the professional era, upward social mobility. Nevertheless, rugby has also partly fulfilled its role as a tool of colonization in creating and sanctioning power differentials. Drawing on my ethnographic fieldwork in New Zealand, this article examines the relationship between Māori and rugby as a dialectic phenomenon that has resulted in the diversification of Māori experiences and perceptions of rugby and attests to the heterogeneity of Māori life experiences, aspirations, and formulations of indigeneity in contemporary society.

Diaz-Loving, R. (1999). The Indigenisation of Psychology: Birth of a New Science or Rekindling of an Old One?. *Applied Psychology: An International Review*, 48(4), 433-449.

Recent decades have witnessed recurring crises within, and criticism from outside, the Euro-Meso-North-American scientific psychological tradition. The problems are traceable to the lack of cultural and ecosystemic sensitivity on the one hand, and an attempt to indiscriminately generalise findings across behavioural settings, on the other. Based on the construction of a new science, which integrates the behavioural and cultural models, answers are offered to the question of what constitutes universal and idiosyncratic human attributes and social behaviours. The indigenisation of psychology in general and Mexican ethnopsychology in particular are offered as examples of solutions to the stagnation of the ethnocentrically based mainstream.

Doyle, A. M., Lawson, K., & Dupont, S. (2015). Indigenization of knowledge organization at the Xwi7xwa Library. *Journal Of Library & Information Studies*, 13(2), 107-134.

This paper examines the Indigenization of knowledge organization within library and information studies through conceptual analysis and a descriptive case study of an Aboriginal academic library, the Xwi7xwa Library at the University of British Columbia, Canada. We begin by locating the library in place and time, review its historical development in the context of Indigenous education in Canada and describe the evolution of its unique Indigenous classification scheme and related Indigenous subject headings. This place-based analysis leads to a particular articulation of Indigenization and a conceptual framework for Indigenization of knowledge organization at the Xwi7xwa Library, which guide the practice of knowledge organization design and modes of mobilization at this particular Aboriginal library. The conceptual framework rests on two basic assumptions: firstly, that collection development is curatorial in nature and is the seminal step in library knowledge organization, and, secondly, that the Indigenized knowledge organization system is critical to effective Indigenous information and instructional services, programming and research at the Library. The final section presents future possibilities for the Indigenization of knowledge organization through convergences and collaborations with emerging networks of Indigenous scholars and Indigenous communities of knowledge within the context of new technologies.

Emerson, L. (2008). Colonizing green? We must remember our roots of harmony, beauty, balance, restoration. *Tribal College Journal Of American Indian Higher Education*, 20(2), 30-32.

While tribal educators rightfully search for ways to address the global warming and climate crisis using sustainability initiatives, people should also be cautious. They risk colonizing, exploiting, or commodifying the "green" dimension of the climate and energy crisis. By centering and privileging Indigenous knowing that assumes a nurturing, kinship, conversational, and collaborative relationship with a living earth and sky in learning situations, people can generate culturally appropriate and alternative ways to think and act on the sorts of contradictions that, for example, bottled water engenders. Viewing water merely as a commodity or air as utilitarian violates one's sense of the sacred. This article discusses three ways to counter the colonization of green: (1) Indigenization; (2) Indigenous knowledge construction; and (3) critical lens making.

Together these practices can provide meaningful and life-sustaining skills and competencies for students.

Funk-Unrau, N. (2015). Toward the Canadianization and Indigenization of peace studies. *Peace Research*, 47(1/2), 29-45.

This paper challenges the peace studies discipline to become more firmly Canadianized and indigenized by integrating the diverse perspectives, visions, and challenges that make up Canadian society, especially Canadian Indigenous voices. This will require Canadian peace studies scholars to respond to two major challenges—the challenge of the legacy of Indigenous residential and day school abuses, and the challenge of the Idle No More movement. A thorough engagement with these two challenges is essential if this discipline to thrive and grow in the Canadian context.

Gallivan, M., Moretti-Langholtz, D., & Woodard, B. (2011). Collaborative Archaeology and Strategic Essentialism: Native Empowerment in Tidewater Virginia. *Historical Archaeology*, 45(1), 10-23.

How should archaeologists respond to descendant communities whose essentialism runs counter to constructivist notions of identity? For native communities in Virginia, the 17th-century landscape described by Jamestown's colonists represents a powerful documentary basis for countering discourse that denies or ignores their existence. Strategic essentialism tied to the notion of tribes as transhistorical subjects offers a means of connecting contemporary native communities to accepted national narratives. While such strategies may be necessary in the short term, research at Werowocomoco, capital of the Powhatan chiefdom ca. 1607, highlights other modes of native social construction. Tidewater communities constructed pluralistic networks prior to contact and reconfigured social ties after 1607. They have done so by incorporating new practices while retaining connections to meaningful places and kinship ties stretching across communities. The expanding involvement of native consultants in research at Werowocomoco and elsewhere provides a point of departure for “decolonizing” discussions of this past.

Gray, M. (2010). Indigenization in a globalizing world: A response to Yunong and Xiong (2008). *International Social Work*, 53(1), 115-127.

In a recent article published in *International Social Work*, two writers from Mainland China - Huang Yunong and Zhang Xiong - presented an insightful analysis into indigenization in social work. This article responds to some of the issues and challenges they raise and, in so doing, outlines some diverse views on indigenization in contemporary social work literature.

Green, J., & Burton, M. (2013). A twelve-step program for a post-colonial future. *Canadian Dimension*, 47(6), 15-19

The article offers the proposed 12-step program for Canada's post-colonial future. The 12-step program include admitting that the country has a problem with racism,

commitment to collectively work for a post-colonial and just society, and willingness to begin the process of indigenization. Other recommendations under the program include stepping toward a system of merit, humbleness of expectations of where to fit in society, and continuous personal inventory.

Harding, J. (1991). Policing and Aboriginal justice. *Canadian Journal Of Criminology*, 33(3/4), 363-383.

As the systemic discrimination against Aboriginal people in Canada has become more apparent, the call for reform in policing — the front end of the criminal justice system — has intensified. Past reforms — including cross-cultural training, legal education of Aboriginal people, and 'indigenization' of policing — have clearly not had sufficient effect. Tribal policing, in itself, cannot address the systemic discrimination operating with the massive urbanization of Aboriginal people. An independent complaints system and constitutional reforms that enable "legal pluralism" and Aboriginal self-government are probably required to create the context for adequately reforming policing in Canada.

Howlett, C., Ferreira, J., Seini, M., & Matthews, C. (2013). Indigenising the Griffith School of Environment Curriculum: Where to from Here? *Australian Journal Of Indigenous Education*, 42(1), 68-74.

This article presents a discussion on a study undertaken by academics within the Griffith School of Environment, Brisbane, Australia that sought to explore the potential of an Indigenised curriculum to attract and retain Indigenous students, and thereby facilitate greater participation of Indigenous students in science. The article highlights the need for staff to be both reflective and reflexive about the limitations their particular knowledge systems may impose on Indigenous ways of knowing and knowledge systems. The article also acknowledges the need for professional development opportunities for staff prior to any attempts towards Indigenisation of the curriculum.

Lover, J., Vanderwerff, M., & Bowler, M. (2017). Supporting Indigenous studies programs through sustainable budget allocation. *Collection Management*, 42(3/4), 338-350.

This study assesses acquisitions budget allocation for sustainable support of Indigenous Studies (IS) and the challenge of addressing the needs of an emergent subject area. A survey of collections librarians provided context for library allocation practices of other Canadian institutions offering IS programs. An analysis of titles purchased before and after creating an IS subject fund was performed; results reveal that there was an increase in the number of IS titles purchased annually after the fund was created. A defined subject fund allowed flexibility beyond conventional library collections structures to address the unique needs of IS as an academic discipline.

Maguire, A., & Young, T. (2015). Indigenisation of curricula: Current teaching practices in law. *Legal Education Review*, 25(1/2), 95-119.

The article focuses on a study on the need for Indigenization of curricula in Australian Universities to ensure social justice to native law students. Topics discussed include issues faced by Indigenous students in achieving tertiary education, incorporation of Indigenous Related Content (IRC) in law courses, and inclusion of courses constituting the law curriculum.

Mills, S. E., & McCreary, T. (2013). Negotiating neoliberal empowerment: Aboriginal people, educational restructuring, and academic labour in the north of British Columbia, Canada. *Antipode*, 45(5), 1298-1317.

Aboriginal peoples in Canada are gaining influence in post-secondary education through Aboriginal-directed programs and policies in non-Aboriginal institutions. However, these gains have occurred alongside, and in some cases through, neoliberal reforms to higher education. This article explores the political consequences of the neoliberal institutionalization of First Nations empowerment for public sector unions and workers. We examine a case where the indigenization of a community college in British Columbia was embedded in neoliberal reforms that ran counter to the interests of academic instructors. Although many union members supported indigenization, many also possessed a deep ambivalence about the change. Neoliberal indigenization increased work intensity, decreased worker autonomy and promoted an educational philosophy that prioritized labour market needs over liberal arts. This example demonstrates how the integration of Aboriginal aspirations into neoliberal processes of reform works to rationalize public sector restructuring, constricting labour agency and the possibilities for alliances between labour and Aboriginal peoples.

McMillan, L. J. (2011). Colonial traditions, co-optations, and Mi'kmaq legal consciousness. *Law & Social Inquiry*, 36(1), 171-200.

In 1996 a provincial court was established at Eskasoni Mi'kmaq Community in Nova Scotia, Canada, in response to overwhelming evidence confirming the failures of the Canadian legal system to provide justice for Indigenous peoples, and as a specific recommendation of the Royal Commission on the Donald Marshall, Jr., Prosecution. Marshall, a Mi'kmaq wrongfully convicted of murder, served eleven years of a life sentence before proving his innocence. The importation of provincial legal culture into an Indigenous community creates tensions and contradictions surrounding the legitimacy, authenticity, and efficacy of Indigenous laws. The ontological conflicts that arise from the imposition of a justice system integrally linked with colonization, criminalization, and assimilation cannot be resolved through indigenization of court staff and administrative conveniences. The Mi'kmaq continue to assert their laws and articulate their legal consciousness against the co-optation of dominant system, with mixed results.

Olsen, T., & Andreassen, B. (2017). Indigenous Issues in Early Childhood Education Curricula in Norway and Aotearoa/New Zealand. *New Zealand Journal Of Educational Studies*, 52(2), 255. doi:10.1007/s40841-017-0085-0

Early childhood education (ECE) has to an increasing extent become an integrated part of the education system in some countries, with national ECE curricula. Being states with indigenous people, Norway and Aotearoa/New Zealand have faced challenges and possibilities regarding how to deal with both past and present during the curricular processes. It is striking and telling that when Aotearoa/New Zealand had its first national curriculum for ECE 1996, it was based on Māori thinking and concepts. We explore how indigenous issues are dealt with in ECE curricula in the two countries, and argue that the respective curricula are expressions of two different kinds of indigenization. Still, the implementation challenge leaves the risk for the continuing silencing and Othering of the indigenous.

Pidgeon, M. (2016). More Than a Checklist: Meaningful Indigenous Inclusion in Higher Education. *Social Inclusion, Vol 4, Iss 1, Pp 77-91 (2016)*, (1), 77.

Since the 1970s there has been increased focus by institutions, government, and Indigenous nations on improving Aboriginal peoples participation and success in Canadian higher education; however disparity continues to be evident in national statistics of educational attainment, social determinants of health, and socio-economic status of Aboriginal compared to non-Aboriginal Canadians. For instance, post-secondary attainment for Aboriginal peoples is still only 8% compared to 20% of the rest of Canada (Statistics Canada, 2008, 2013). A challenge within higher education has been creating the space within predominately Euro-Western defined and ascribed structures, academic disciplines, policies, and practices to create meaningful spaces for Indigenous peoples. Indigenization is a movement centering Indigenous knowledges and ways of being within the academy, in essence transforming institutional initiatives, such as policy, curricular and co-curricular programs, and practices to support Indigenous success and empowerment. Drawing on research projects that span the last 10 years, this article celebrates the pockets of success within institutions and identifies areas of challenge to Indigenization that moves away from the tokenized checklist response, that merely tolerates Indigenous knowledge(s), to one where Indigenous knowledge(s) are embraced as part of the institutional fabric.

Popov, A., & Kuznetsov, I. (2008). Ethnic discrimination and the discourse of "Indigenization": The regional regime, "Indigenous majority" and ethnic minorities in Krasnodar Krai in Russia. *Nationalities Papers*, 36(2), 223-252.

The article addresses the issues on ethnic discrimination and xenophobia in Krasnodar, Russia. It aims to provide information about the position of ethnic minorities in the region and about the policies of the regional regime that violates minority rights. It also intends to indicate the discourses within which ethnic discrimination is recreated, justified and accepted or rejected by the population. The author begins with a general discussion of theoretical or conceptual questions related to ethnic minorities issues. The second part deals with specific problems of ethnic minorities in the region. The third part examines the specific case of the Cossacks whom the regional political and academic discourse portrays as indigenous people of Krasnodar Krai.

Ramel-Galima, L. V., Rivera, D. V., & Almanza, E. G. (2013). Cultural Sensitivity and Improvisation in Science Teaching: Using Indigenous, Local, and Available Materials in Teaching Chemistry. *International Journal Of Science In Society*, 4(2), 79-89.

This study contributes to strengthening the argument for indigenization and improvisation in the teaching of science. For this particular research, the focus was on the development of a color chart for Acids and Bases by the two chemists involved in the study. Plants that grow abundantly in the campus and the underlying areas around the campus were gathered and tested in the laboratory if they were appropriate for the lesson on acids and bases. As the color chart was developed, the idea that the teaching-learning of science may actually be more effective (and definitely safer) with the use of the plant extracts was tested on freshmen from the Nueva Vizcaya State University (NVSU) Bayombong campus and the Eastern Luzon College (ELC) of Bambang, Nueva Vizcaya. The study has two dimensions: first it sought to develop indigenous, available and local materials as substitutes to commercial chemicals used in teaching Chemistry and performing laboratory exercises; second it endeavored to test the effectiveness/advantages of using these substitutes in actual laboratory classes in Chemistry.

Rico, B. (2013). Awakening vision: Examining the reconceptualization of Aboriginal education in Canada via Kaupapa Maori praxis. *Asia Pacific Journal Of Education*, 33(4), 380-393.

Kaupapa Maori theory was conceptualized in the 1980s in New Zealand as a framework for revolutionizing Indigenous education. Its success marks it as a transformational praxis beneficial to educators beyond the shores of Aotearoa. This theory propounds a practical, proactive stance that enables a shift in thinking away from the psychology of decolonization towards a "conscientization" or consciousness raising which Friere says can occur when a people take action against the oppressive elements in their lives. In this paper I provide an overview of the current state of Aboriginal education in Canada, citing examples of Canadian instructors who envisage similar self-empowering pedagogy. In addition, I highlight a Canadian case study to demonstrate the process of critical consciousness underway at a First Nations school in Aklavik, NWT, where teachers are employing Kaupapa Maori theory and culture-based curriculum for positive outcomes. This focus serves as a critical lens to educators, policy makers, and other stakeholders who might want to draw more from the transformative power of the Maori framework as counter strategy to Eurocentric curricula and colonial paradigms.

Ritenburg, H., Young Leon, A. E., Linds, W., Nadeau, D. M., Goulet, L. M., Kovach, M., & Marshall, M. (. (2014). Methodologies and indigenization. *Alternative: An International Journal Of Indigenous Peoples*, 10(1), 67-80.

This article explores the role of the body in decolonizing and Indigenous methodologies through the experiences and perspectives of four researchers and research teams living and working in different contexts in Canada and Aotearoa New Zealand. A methodological overview of these approaches is provided and stories are shared of working with theatre with Indigenous youth; of a pedagogy which affirms the centrality of the body in Indigenous teaching and learning; and an autoethnographic reflection on

decolonization in relation to Māori birthing practice or traditions. The threads that are common to all these narratives are the commitment to centring the body in the process of decolonization and indigenization, and an affirmation of bodily wisdom and experience as a critical component of Indigenous methodologies.

Romero, D. F., & Mayor, A. B. (2017). Indigenizing social research methodologies: An analysis of the diploma program for strengthening indigenous women's leadership (Intercultural Indigenous University and the Center for Research and Advanced Studies in Social Anthropology). *Alter Native: An International Journal of Indigenous Peoples*, 13(4), 235-245.

Based on a description of the learning processes and approaches to teaching research in the Diploma Program for Strengthening Indigenous Women's Leadership, coordinated by the Indigenous Fund's Intercultural Indigenous University and the Center for Research and Advanced Studies in Social Anthropology, we reflect on the "indigenization" of social research and the production of culturally and politically relevant knowledge for the indigenous women's movement in Latin America. Methodologically, our reflexive comments and thinking about teaching dynamics and student-facilitator interactions are based on our involvement as coordinator and online teacher of the diploma program over a 4-year period (from 2010 to 2013). Our analysis focuses on the context of dispute in which facilitators and leaders in the diploma program came up against the challenge of dismantling the coloniality of knowledge construction when adapting research methods. The students' fieldwork experiences demonstrate their creativity in adapting and adopting methodologies that allow them to enhance the visibility of indigenous women's political contributions to local indigenous activism. Mónica Michelena's fieldwork research took place over a 6-month period in Uruguay in 2010. It was part of a project on the cultural revitalization of the social memory of the Charrúa people, located in the Salsipuedes valley—the scenario of a historical genocide in 1831.

Trinidad, A. O. (2014). Critical Indigenous pedagogy of place: how centering Hawaiian epistemology and values in practice affects people on ecosystemic levels. *Journal Of Ethnic & Cultural Diversity In Social Work*, 23(2), 110-128.

Native Hawaiians face an array of disparities due to structural oppression. Interventions developed by social workers need to be culturally responsive. The process of indigenization is necessary for an intervention to be effective in addressing the needs of a cultural group. This article highlights the growing literature on indigenizing interventions. It examines Critical Indigenous Pedagogy of Place (CIPP) as an approach and method that can facilitate the process of indigenization and the impact it may have on multiple ecosystemic levels. Data are drawn from a case study of a community-based, youth-led farm. A content analysis of the interviews was conducted using critical indigenous qualitative research to build a working conceptual model of CIPP. Findings indicate that CIPP has influence on the individual, family, and community levels as it promotes the use of Indigenous epistemology and values. Implications on social work practice and education are discussed.

Wilkins, F. (2013). The Fiddlers of James Bay: Transatlantic Flows and Musical Indigenization among the James Bay Cree. *Musicultures*, 40(1), 57-99.

Fiddle music and dancing have formed a major component of the social lives of the Algonquian First Nations Cree population living in the James Bay region of Ontario and Quebec since the instrument and its associated repertoire were introduced to the region by British (and most notably Scottish) employees of the Hudson's Bay Company who travelled across the Atlantic on ships from the late 17th to the 20th century. Based on archival research and ongoing fieldwork in the region since 2011, this article aims to explore this transatlantic musical migration from the British Isles to James Bay and the reshaping of a Scottish fiddle music and dance through indigenization and incorporation into the Cree cultural milieu. By examining this area of cultural flow, the article seeks to engage with current themes in ethnomusicology on the subject and add to the growing body of knowledge surrounding them.

Willow, A. J. (2011). Indigenizing Invasive Species Management: Native North Americans and the Emerald Ash Borer (EAB) Beetle. *Culture, Agriculture, Food & Environment*, 33(2), 70-82.

In the 1990s, an invasive beetle called the emerald ash borer (EAB) traveled from Asia to Michigan inadvertently concealed inside wooden packing crates used for international cargo shipments. When the beetle's presence was confirmed in 2002, regional infestations were already well established. For many northeastern American Indian communities, black ash basketry is a significant component of a self-conscious cultural identity. Because EAB has the potential to decimate North America's ash trees, this activity is now in jeopardy. This article explores how Native communities are making cultural sense of EAB and its effects. As they search for ways to cope with this exotic insect, tribal artisans and natural resource managers are indigenizing modern scientific management paradigms in ways that reflect traditional understandings of the natural world and their integral relationships within it. Perceived and politicized as very different relationships with the natural world, 'modernity' is now being put to strategic 'traditional' uses.

Wråkberg, U. u., & Granqvist, K. k. (2014). Decolonizing technoscience in northern Scandinavia: the role of scholarship in Sámi emancipation and the indigenization of Western science. *Journal Of Historical Geography*, 4481-92.

The historical geography of the sub-arctic homeland of the Sámi indigenous people is characterized by its division among four nations across Scandinavia and the Kola Peninsula of north-western Russia. The aim of this article is to improve the understanding of Sámi contributions to Western scholarship and science by discussing their history and epistemological complexity. The Sámi provided many types of knowledge as abused, peaceful subjects of colonial study. However, with time they became learned agents able to appropriate, develop and modify Western scholarship and science. The Sámi experience of destructive national school policies motivated political action by articulate Sámi leaders at the beginning of the 20th century. Given the growing acknowledgment of Sámi socioeconomic interests in Scandinavia since the 1980s, disputes and consensus-

building are a continuing part of the Sámi's co-existence with the majority society and academia. A specific Sámi research agenda and stable Sámi academic institutions are crucial for continued Sámi contributions to the indigenization of Western scholarship. Nevertheless, given its history and the instrumental character of Western science, it is argued that using science as the norm in any interaction with traditional knowledge is highly problematic. For joint research to benefit from both types of knowledge, the rigid methodology and reductionist worldview of Western science must first be recognized and analyzed in terms of Western science's epistemological dogmas, hegemonic practices and funding peculiarities. Improved insights in the history of science facilitate a critical development of indigenous knowledge combining actively chosen adaptations of science and technoscience with traditional knowledge.

Yuan, N. P., Bartgis, J., & Demers, D. (2014). Promoting ethical research with American Indian and Alaska Native People living in urban areas. *American Journal of Public Health*, 104(11), 2085-2091.

Most health research with American Indian and Alaska Native (AI/AN) people has focused on tribal communities on reservation lands. Few studies have been conducted with AI/AN people living in urban settings despite their documented health disparities compared with other urban populations. There are unique considerations for working with this population. Engaging key stakeholders, including urban Indian health organization leaders, tribal leaders, research scientists and administrators, and policymakers, is critical to promoting ethical research and enhancing capacity of urban AI/AN communities. Recommendations for their involvement may facilitate an open dialogue and promote the development of implementation strategies. Future collaborations are also necessary for establishing research policies aimed at improving the health of the urban AI/AN population.

Essentialism

Andrew, L. (1993). Essentialism, Memory and Resistance: Aboriginality and the Politics of Authenticity. *Oceania*, (3), 240.

This paper is about how the discourses of white intellectuals operating in Aboriginal Studies create a knowledgeable gaze which seeks to police the cultural practices through which Aborigines produce themselves. Aborigines have become the focus of a gaze which analyses, questions, and problematises their resistances and even their identities. Determining the boundaries of Aboriginal authenticity has become the preoccupation of some European intellectuals whose concern with situating the culture of Aborigines is at the expense of acknowledging the positioning power of their own cultural practices. This paper seeks to reverse this knowledge-power relationship by focusing on discourses operating in Aboriginal Studies and the effects of power created by the custodial pastoral roles which some white intellectuals have taken on.

Bader, A. a., & Malhi, R. S. (2015). Case study on ancestry estimation in an Alaskan Native family: identity and safeguards against reductionism. *Human Biology*, 87(4), 338-351.

Understanding the complexities of ancestry-related identity is a necessary component of ethically sound research related to the genetic ancestry of modern-day communities. This is especially true when working with indigenous populations, given the legal and social implications that genetic ancestry interpretations may have in these communities. This study employs a multicomponent approach to explore the intricacies of ancestry-related identity within one extended family with members who identify as Alaskan Native. The seven participants were interviewed about their own self-identity, perceptions regarding genetic ancestry estimation, and their knowledge of oral family history. Additionally, each participant consented to having his or her genetic ancestry estimated. The researchers also surveyed ancestry-related documents, such as census records, birth certificates, and Certificates of Indian Blood. These three different perspectives--oral family history and self-identity, genetic ancestry estimation, historical and legal documentation--illustrate the complex nature of ancestry-related identity within the context of indigenous and colonial interactions in North America. While estimates of genetic ancestry broadly reflected each individual's self-reported biogeographic ancestry and supported all described and historically reported biological relationships, the estimates did not always match federally recorded blood quantum values, nor did they provide any information on relationships at the tribe or clan level. **Employing a multicomponent approach and engaging study participants may help to safeguard against genetic essentialism and provide a more nuanced understanding of ancestry-related identity within a larger political, legal, and historical context.**

Bastian, B., & Haslam, N. (2006). Psychological essentialism and stereotype endorsement. *Journal Of Experimental Social Psychology*, 42. 228-235.

Research on implicit person theories shows that people who believe that human attributes are immutable ("entity theorists") are particularly prone to endorse social stereotypes and to explain them with reference to innate factors. We argue that entity theories belong to a broader set of beliefs that represent differences between people in terms of underlying essences. **New measures of three essentialist beliefs (i.e., in the biological basis, discreteness, and informativeness of human attributes) were developed in a pilot study.** In the main study, these beliefs were found to covary with entity theories, and to predict the endorsement and innate explanation of stereotypes. Essentialist beliefs predicted stereotype endorsement independently of popular stereotyping-related individual difference measures, and in a way that was not reducible to the effect of entity theories. **We propose that research on implicit person theories can be placed within an encompassing framework of psychological essentialism.**

Braun, L., & Saunders, B. (2017). Avoiding racial essentialism in medical science curricula. *AMA Journal Of Ethics*, 19(6), 518-527.

A wave of medical student activism is shining a spotlight on medical educators' sometimes maladroit handling of racial categories in teaching about health disparities.

Coinciding with recent critiques, primarily by social scientists, regarding the imprecise and inappropriate use of race as a biological or epidemiological risk factor in genetics research, medical student activism has triggered new collaborations among students, faculty, and administrators to rethink how race is addressed in the medical curriculum. Intensifying critiques of racial essentialism are a crucial concern for educators since bioscientific knowledge grounds the authority of health professionals. Central ethical issues-racial bias and social justice-cannot be properly addressed without confronting the epistemological problem of racial essentialism in bioscience teaching. Thus, educators now face an ethical imperative to improve academic capacities for robust interdisciplinary teaching about the conceptual apparatus of race and the recalibration of its use in teaching both genetics and the more pervasive and urgent social causes of health inequalities.

Carter, J., & Hollinsworth, D. (2017). Teaching Indigenous geography in a neo-colonial world. *Journal Of Geography In Higher Education*, 41(2), 182-197.

Australian universities are increasingly embedding Indigenous content and perspectives within curriculum to promote Indigenous cultural competency. We present teaching challenges in an Indigenous geography course designed to present an engaged, intercultural learning experience. We critically reflect on student evaluations, informal discussions and observations to complement scholarly debates. Course design and delivery was seen as stimulating and illuminating in terms of course content. While diversity of student cohorts, backgrounds and learning styles remain challenging, the romanticism of some students can override critical engagement with the geographical context of the course material and their positionality. There remains a tendency in both student constructions and the geographical literature to create an Indigenous/non-Indigenous binary that not only essentializes both, but can be culturally unsafe for Indigenous students. Both Indigenous and non-Indigenous students may share a sense of pessimism in confronting apparently unstoppable development and environmental destruction. We argue for scholarship around the fundamentally intercultural nature of coexistence to contextualize the spatial diversity of Indigenous lives in landscapes, currently obscured by dominant constructions of Indigeneity. Critical reflection on settler educators' and learners' positionalities with respect to neocolonial structures will help to transcend both essentialism and pessimism.

Deborah A., P., & Dale T., M. (2007). Psychological essentialism of human categories. *Current Directions in Psychological Science*, (4), 202.

Psychological essentialism is an ordinary mode of category representation that has powerful social-psychological consequences. This article reviews those consequences, with a focus on the distinctive ways people perceive, evaluate, and interact with members of human categories they essentialize. Why and when people engage in this mode of thinking remain open questions. Variability in essentialism across cultures, categories, and contexts suggests that this mode of representing human categories is rooted in a naturalistic theory of category origins, combined with a need to explain differences that cross category boundaries.

Escárcega, S. (2010). Authenticating Strategic Essentialisms: The Politics of Indigenously at the United Nations. *Cultural Dynamics*, 22(1), 3-28.

In the politics of indigenously in international fora there are discourses and practices that strategically delimit the universe of meanings and that seek to define what are indigenous traditions, histories, collective memories, worldviews, present conditions, ways of life, and future aspirations. I argue that indigenous intellectuals and activists depict a strategically essentialized indigeneity to legitimize claims for social justice and rights; thus, this depiction should not be understood simply as an uncritical and retrograde essentialism. The (re)construction of peoplehood involves negotiating concepts used by nation states and, at the same time, a continuous conscious redrawing of cultural boundaries.

Fischer, E. F. (1999). Cultural logic and Maya identity: Rethinking constructivism and essentialism. *Current Anthropology*, 40(4), 473-499.

Ironically, as many Western scholars have turned to constructivist theories to explain new ethnic movements and forms of identity politics, the Ss of their studies have begun to embrace a form of essentialism to justify their political legitimacy. This article presents a critical rethinking of constructivist and essentialist approaches to identity formation and maintenance. Drawing upon Maya ethnotheoretical models of identity, the author introduces the analytic concept of cultural logic-generative principles realized through cognitive schemas that promote intersubjective continuity and are conditioned by the unique contingencies of life histories and structural positions in political-economic systems. The author shows how the concept of metaphysical balance in Maya cosmology illuminates the working of a uniquely Maya cultural logic, and the author finds in Maya cognitive models of the heart and soul a theory that mirrors that of cultural logic. Several commentaries and a reply by the original author follow this article.

Gallivan, M., Moretti-Langholtz, D., & Woodard, B. (2011). Collaborative archaeology and strategic essentialism: native empowerment in Tidewater Virginia. *Historical Archaeology*, 45(1), 10-23.

How should archaeologists respond to descendant communities whose essentialism runs counter to constructivist notions of identity? For native communities in Virginia, the 17th-century landscape described by Jamestown's colonists represents a powerful documentary basis for countering discourse that denies or ignores their existence. Strategic essentialism tied to the notion of tribes as transhistorical subjects offers a means of connecting contemporary native communities to accepted national narratives. While such strategies may be necessary in the short-term, research at Werowocomoco, capital of the Powhatan chiefdom ca. 1607, highlights other modes of native social construction. Tidewater communities constructed pluralistic networks prior to contact and reconfigured social ties after 1607. They have done so by incorporating new practices while retaining connections to meaningful places and kinship ties stretching across communities. The

expanding involvement of native consultants in research at Werowocomoco and elsewhere provides a point of departure for “decolonizing” discussions of this past.

Gajda, A. (2015). Academic Duty and Academic Freedom. *Indiana Law Journal*, 91(1), 17-37.

An essay is presented which discusses academic duty and freedom at U.S. colleges and universities, and it mentions the guidelines that were established by the American Association of University Professors and its Committee on Academic Freedom and Academic Tenure in 1915. The efforts to protect college teachers from the termination power of their employer-universities are examined, along with the U.S. Supreme Court, information sharing, and the First Amendment to the nation's Constitution.

Giles, J. W., Legare, C., & Samson, J. E. (2008). Psychological essentialism and cultural variation: Children's beliefs about aggression in the United States and South Africa. *Infant And Child Development*, 17(2), 137-150.

The present study compared indigenous South African versus African-American schoolchildren's beliefs about aggression. Eighty 7-9 year olds (40 from each country) participated in interviews in which they were asked to make inferences about the stability, malleability, and causal origins of aggressive behaviour. Although a minority of participants from both countries endorsed essentialist beliefs about aggression, South African children were more likely than American children to do so. Results also revealed some degree of coherence in children's patterns of beliefs about aggression, such that children responded across superficially different measures in ways that appear theoretically consistent. The authors consider these findings in light of debates concerning the role of cultural forces in shaping person perception.

Hägqvist, S. (2006). Essentialism and rigidity. *The Philosophical Quarterly (1950-)*, 56(223), 275-283.

Michael Della Rocca has recently argued that Knipkean essentialism is subtly self-defeating: to defend it, certain modal intuitions must be reconstrued in terms of similarity, but reconstruing them in this way threatens the principled rejection of similarity comparisons on which Knipke's essentialism depends. Della Rocca holds that Kripke's strategy must assume the necessity of identity, and that the necessity of identity already presupposes essentialism, which renders the defence circular. Against this, I argue that the necessity of identity may be accepted independently; therefore, no circularity need arise. I also argue that Della Rocca fails to rebut an objection raised by Stephen Yablo.

Ho, A. K., Roberts, S. O., & Gelman, S. A. (2015). Essentialism and racial bias jointly contribute to the categorization of multiracial individuals. *Psychological Science*, 26(10), 1639-1645.

Categorizations of multiracial individuals provide insight into the psychological mechanisms driving social stratification, but few studies have explored the interplay of cognitive and motivational underpinnings of these categorizations. In the present study, we integrated research on racial essentialism (i.e., the belief that race demarcates unobservable and immutable properties) and negativity bias (i.e., the tendency to weigh negative entities more heavily than positive entities) to explain why people might exhibit biases in the categorization of multiracial individuals. As theorized, racial essentialism, both dispositional (Study 1) and experimentally induced (Study 2), led to the categorization of Black-White multiracial individuals as Black, but only among individuals evaluating Black people more negatively than White people. These findings demonstrate how fundamental cognitive and motivational biases interact to influence the categorization of multiracial individuals.

Kadianaki, I., & Andreouli, E. (2015). Essentialism in Social Representations of Citizenship: An Analysis of Greeks and Migrants Discourse. *Political Psychology, 38*(5), 833-848.

Following a Social Representations approach, the article examines the representations of citizenship held by both migrants and Greek citizens in Greece after the announcement of a heavily debated citizenship legislation. Essentialism, a way of representing social categories as holding an underlying essence that determines their characteristics, was used as an analytical tool to understand the inclusive or exclusive function of representations of citizenship towards migrants. Findings showed that Greeks construct representations based on ethnic, civic, and cultural ideas, while migrants construct representation of citizenship based on civic and cultural ideas. Essentialism was a way of constructing ethnic and cultural representations of citizenship and functioned in both exclusive and inclusive ways, but assimilatory terms accordingly. Civic and cultural representations of citizenship were constructed in nonessentialist ways and functioned in inclusive ways. However, from Greeks' perspective, civic inclusion was conditioned upon an often-questioned legality of migrants and upon cultural assimilation terms. Studying both the content and the essentialist/nonessentialist formulation of representations of citizenship is an important tool in understanding the politics of inclusion and exclusion of citizens in the social arena.

Keegan-Phipps, S. (2017). Identifying the English: essentialism and multiculturalism in contemporary English folk music. *Ethnomusicology Forum, 26*(1), 3-25.

Recent trends in ethnomusicology have included a growing concern with indigeneity. A conceptual alternative to the discipline's long-standing preoccupations with diaspora, indigeneity is frequently characterised through a narrative in which 'native' groups assert their identity in opposition to an invading—historical or contemporary—oppressor. The recent explosion of interest in the expression of an English identity within contemporary, multicultural Britain offers a very different narrative. Amid wider public celebrations of Englishness, and popular concerns about immigration, UK devolution, EU federalisation and US-led globalisation, a resurgence has taken place in the profile of specifically English folk music and dance since around 2000. The last 10 years have seen an emerging movement to reclaim Englishness by the political left, yet the folk arts pose

specific problems for such a project—namely, the reification of nostalgia for a rurality that is necessarily pre-multicultural. Through examining some case studies of the current English folk resurgence, this article will discuss how contemporary English folk artists (the majority of whom share left-of-centre politics) attempt to negotiate Englishness in relation to their multicultural and multinational British context.

Ladner, K. L. (2000). Women and Blackfoot Nationalism. *Journal Of Canadian Studies*, 35(2), 35.

Presents a preliminary study on Blackfoot nationalism as both a historical reality and a contemporary phenomenon. Differences between the cultural reality of Aboriginal nationalism and the western Eurocentric nationalism; **Issues concerning the universalism, essentialisms and racial superiority in nationalism.**

Langton, M. (2011). Anthropology, politics and the changing world of Aboriginal Australians. *Anthropological Forum*, 21(1), 1-22.

Essentialism has become a fundament of Aboriginal activism in modern Australia, with the result that informed, first-hand empirical observations of anthropologists who chronicle the deterioration of life in many Australian Aboriginal communities tend not to be taken seriously simply because their authors are not ethnically 'Aboriginal'. This problem has contributed to a relative absence of analysis of the economic history of Aboriginal Australians, fostering instead an approach that prioritizes the political and cultural rights of indigenous people above the kinds of life-enhancing circumstances that are necessary for them to participate in the economy and create wealth. This kind of essentialism has also **resulted in a disregard for the rights of indigenous people as individuals, rather than as communities seeking self-determination, especially with regard to the rights of women and children.** The work of Professor Ronald M. Berndt and Dr Catherine Berndt should serve as an example for today's anthropologists in encouraging broader expert participation in debates on indigenous disadvantage, **despite the threat of admonishment or criticism by Aboriginal rights activists wielding the weapon of racial priority or essentialism.**

Lattas, A. (1993). Essentialism, Memory and Resistance: Aboriginality and the Politics of Authenticity. *Oceania*, (3), 240.

This paper is about how the discourses of white intellectuals operating in Aboriginal Studies create a knowledgeable gaze which seeks to police the cultural practices through which Aborigines produce themselves. **Aborigines have become the focus of a gaze which analyses, questions, and problematises their resistances and even their identities.** Determining the boundaries of Aboriginal authenticity has become the preoccupation of some European intellectuals whose concern with situating the culture of Aborigines is at the expense of acknowledging the positioning power of their own cultural practices. This paper seeks to reverse this knowledge-power relationship by focusing on discourses operating in Aboriginal Studies and the effects of power created by the custodial pastoral roles which some white intellectuals have taken on.

Lindroth, M., & Sinevaara-Niskanen, H. (2013). At the crossroads of autonomy and essentialism: Indigenous peoples in international environmental politics. *International Political Sociology*, 7(3), 275-293.

Indigenous peoples are often perceived as custodians of nature owing to their close relationship with their environment and their nature-based livelihoods. This paper investigates the kinds of environmental agencies that are constructed for, and by, indigenous peoples within the United Nations (UN) Permanent Forum on Indigenous Issues (PF) and the Arctic Council. The particular focus of this research is the issue of responsibility. The article brings together empirical materials from the two forums and engages with them using Foucault-inspired approaches. We offer a critical discussion of indigenous peoples' environmental agency in international politics, addressing the need to problematize representations of indigenous agency that to date have been largely unchallenged in both the practice and study of international politics. We identify three perspectives through which the environmental agency of indigenous peoples is validated and justified: having particular knowledge, being stakeholders, and having a close relationship with nature. Certain kinds of expectations are inscribed in each of these perspectives; responsibility becomes intertwined with agency.

Macintosh, K. L. (2013). Psychological essentialism and opposition to human embryonic stem cell research. *Journal Of Technology Law & Policy*, 18(2), 229-264.

The article discusses how progress to human embryonic stem cells (hESCs) research is possible but the psychological roots of opposition to hESC research must be revealed first. Topics discussed include an explanation on the basics of psychological essentialism, the link between essentialism and opposition to hESC research and the connection between essentialism and policies and laws that restrict hESC research and its funding.

Mahalingam, R., Haritatos, J., & Jackson, B. (2007). Essentialism and the cultural psychology of gender in extreme son preference communities in India. *American Journal of Orthopsychiatry*, 77(4), 598-609.

Using a cultural ecological framework, the authors examined key psychological antecedents of a pressing public health problem in Tamilnadu, India: the persistence of extreme forms of female neglect including female infanticide and feticide. Community-based respondents (N = 798) were recruited from Tamilnadu, a south Indian state, from villages with highly male biased sex ratios. Study 1 examined beliefs about behavioral gender transgressions in the villages that are identified as having extremely male-biased sex ratios. Study 2 examined the same participants several weeks later, investigating beliefs about biological gender essentialism and attitudes toward violence. Although behavioral and biological aspects of gender were essentialized differently, a regression analysis controlling for SES and marital status found that the more men essentialized female identity, the more they endorsed violence against women and the less anxiety they felt. The authors conclude by discussing the cultural psychological implications of this asymmetry in the essentialist beliefs about gender.

Mandelman, A. (2014). Unstrategic essentialism: material culture and Hawaiian articulations of indigeneity. *Social & Cultural Geography*, 15(2), 172-200.

Often rendered synonymous with deep historical attachments to particular landscapes, indigenous identities are inseparable from questions of geography. The meeting ground of place and nativeness is fecund with politics. All over the world, claims of indigeneity have become indispensable in struggles over territory, natural resources, and basic political rights in place. This article focuses on both a handful of cases from the secondary literature and empirical research on Hawai'i's Ala Kahakai National Historic Trail. It discusses essentialist expressions of indigeneity around the preservation and interpretation of Native Hawaiian material culture. Engaging with the literature on articulation theory and indigeneity, it suggests that these essentialisms emerge unintentionally rather than strategically. Its central claim is that the materiality of heritage objects, artifacts, sites, and landscapes plays an unnoticed role in shaping discourses around indigenous identity. The article concludes by suggesting that such unstrategic essentialisms pose real political risks for Native Hawaiians and offer suggestions for a more intentional engagement with the essentializing properties of indigenous material culture.

Mankova, P. (2018). The Komi of the Kola peninsula within ethnographic descriptions and state policies. *Nationalities Papers*, 46(1), 34-51.

For more than 100 years, ethnographic accounts have highlighted the non-nativeness of the Komi diaspora to the Kola Peninsula, contrasting it with the indigenous Sami population. Their legal status there has been a vexed issue unresolved by Tsarist administrators, Soviet ethnic policies, present-day ideas of multiethnic civic nation, and global indigenous activism. In the everyday life, however, there are no apparent differences between the two ethnic groups and their traditional lifestyles in the rural area of Murmansk region. Juxtaposing historical ethnographic accounts on the Izhma Komi with my fieldwork experiences among the Komi on the Kola Peninsula, I show how ethnographers uphold dominant ideologies and promote different state policies. The ambiguous ethnic and indigenous categorizations from their accounts reverberate in popular stereotypes, political mobilizations from below, and state policies from above. In this way, they make an interesting case for the practical problems of generalization and essentialism.

Martínez-San Miguel, Y. (2011). Taíno warriors?: Strategies for recovering indigenous voices in colonial and contemporary Hispanic Caribbean discourses. *Centro Journal*, 23(1), 196-215.

This essay explores how to study and recover Caribbean indigenous voices by discussing two cases as a possible example of "strategic essentialism": contemporary neo-Taíno movements and the study of indigeneity in colonial texts of the Hispanic Caribbean. After reviewing several approaches to study indiano textualities in the Hispanic Caribbean, the

essay concludes by criticizing indigenous revivals in the Caribbean as an essentialist reappropriation of Latin American indigenismo that reduces the translocal and diasporic dimension of the Caribbean.

Mentore, G. (2007). Guyanese Amerindian epistemology: The gift from a pacifist insurgence. *Race & Class*, 49(2), 57-70.

This article introduces the idea that Amerindian modes of knowledge are intellectual strategies for defeating racism in Guyana. It is suggested that coming to terms with radically different concepts of time and space provides the means for understanding viable alternatives of social being. The current invisibility of or deleterious prejudice against, indigenous Amerindian renderings of social being serve merely as opportunities lost to a postcolonial state, which might otherwise apply new forms of power and polity and offer these to both the nation and the global community. The familiar use of essentialism or, even, of multivocality, which some indigenous peoples have to implement to combat racism, is not good politics, it is argued. Indeed, providing the means for identifying and sympathetically understanding the different modes of knowing the world is good political action.

Meyer, M., & Gelman, S. (2016). Gender Essentialism in Children and Parents: Implications for the Development of Gender Stereotyping and Gender-Typed Preferences. *Sex Roles*, 75(9/10), 409-421.

Psychological essentialism is a set of lay beliefs about categories, according to which certain categories are seen as natural and arising from an inborn, causal force or 'essence.' Social categories, including gender, are often essentialized by both adults and children. The current study examines how gender essentialism relates to other gender-relevant beliefs and preferences, in both a child sample (5- to 7-year-olds) and an adult sample (the children's parents). Children's and parents' essentialism predicted children's gender-typed preferences, but not children's prescriptive stereotyping. In contrast, parents' essentialism predicted their own prescriptive stereotyping, but not their gender-typed preferences. Implications of these findings are discussed in the contexts of (a) past findings linking essentialism with stereotyping and (b) the practical implications of developmental shifts in the correlates of essentialism, including ways in which stereotyping and rigid beliefs about gender may be reduced.

Mitchell, D. (1996). Sickening bodies: How racism and essentialism feature in aboriginal women's discourse about health. *Australian Journal Of Anthropology*, 7(3), 258.

Explores the connection between health and racism in the high mortality rates and disease patterns of aboriginal women in New South Wales. Impact of racism on health; Processes and practices eroding individual and collective consciousness; Relationship between aboriginal communities and health service institutions.

Morgan, G., & Warren, A. (2011). Aboriginal youth, hip hop and the politics of identification. *Ethnic & Racial Studies*, 34(6), 925-947.

This paper explores the identity work taking place around contemporary subcultural hip hop amongst Australian indigenous youth in two disadvantaged urban locations. Previous work on Aboriginal hip hop has been attentive to the interface between tradition and modernity. However, existing scholarship has lacked a deeper ethnographic understanding of the dynamics between youth and parent cultures, and the tensions between the two generations. This article is based on research with young hip hop enthusiasts, community activists and educators. It deals with the cultural politics of identification and sees hip hop practice as associated with a process in which Aboriginality is crystallized as a principal affiliation and as offering an account for experiences of social marginalization. Far from being an outlet for expressing a prior or essential Aboriginality, hip hop as cultural practice is associated with the production of particular identifications.

Morton, T. A., Hornsey, M. J., & Postmes, T. (2009). Shifting ground: The variable use of essentialism in contexts of inclusion and exclusion. *British Journal Of Social Psychology*, 48(1), 35-59. doi:10.1348/014466607X270287

Past research has demonstrated a broad association between prejudice and essentialism. However, research has also shown that essentialism and prejudice are not always linked in the same way – sometimes essentialist thinking is associated with prejudice, but sometimes it is not. The aim of the present research was to explore experimentally how prejudice might relate to essentialist beliefs about race differently depending on how race is being used (inclusively or exclusively) and who is the implied target of such treatment (ethnic minorities or the white majority). Study 1 (N = 178) demonstrated that, although prejudice among white Australians is typically related to essentialist beliefs about Aboriginal identity, this relationship disappeared when racial criteria were used to exclude someone for ‘being white’. Under these conditions, prejudiced participants expressed opposition to such treatment and de-essentialized race. Study 2 (N = 198) broadly replicated this pattern in a British context and indicated that prejudiced participants’ de-essentialism of race was due to a stronger emphasis on values of equality under the same conditions. These results demonstrate that prejudiced people endorse essentialism when it can be used to exclude others (who they want to exclude), but reject essentialism when it is used to exclude them.

Mitchell, D. (1996). Sickening bodies: How racism and essentialism feature in Aboriginal women's discourse about health. *Australian Journal Of Anthropology*, 7(3), 258.

Explores the connection between health and racism in the high mortality rates and disease patterns of aboriginal women in New South Wales. Impact of racism on health; Processes and practices eroding individual and collective consciousness; Relationship between aboriginal communities and health service institutions.

McGhee, R. (2008). Aboriginalism and the problems of Indigenous archaeology. *American Antiquity*, 73(4), 579-597.

This paper contends that proponents of various forms of Indigenous Archaeology base their argument on a paradigm of Aboriginal essentialism ("Aboriginalism") that is derived from the long-discarded concept of Primitive Man. The development of Aboriginalism is explored as a mutually reinforcing process between Indigenous and Western scholars, based on evidence that is at best anecdotal. The adoption of this flawed concept by archaeologists, Western publics, and Indigenous people themselves has led to problematic assumptions that have negative consequences for both the practice of archaeology and for the lives of those who identify themselves as Indigenous. Archaeologists can usefully challenge the historical assumptions on which the paradigm of Aboriginalism is based: the belief that local societies have endured as stable entities over great periods of time, and the consequent projection of contemporary ethnic identities into the deep past. Such a challenge confronts a significant element of the intellectual climate that allows marginalized groups to exist as permanent aliens in the societies of settler nations.

Null, J. W. (2007). William C. Bagley and the Founding of Essentialism: An Untold Story in American Educational History. *Teachers College Record*, 109(4), 1013-1055.

Most people who study the history and philosophy of education have heard of essentialism, but few people know the story behind how, when, and why the movement came to exist. This paper tells this story for the first time. Purpose/Conclusions: This essay has three purposes. First, it provides an introduction to the life and career of William Chandler Bagley, a prominent professor of education at Teachers College, Columbia University, from 1917 until his retirement in 1939. Following an introduction to Bagley's life, this work describes the founding of essentialism by drawing upon numerous primary and secondary sources to place this movement within the social and historical context in which it developed. The author pays careful attention to the story of how and why the founding of essentialism took place on the same day that John Dewey delivered his "Experience and Education" lecture at the 12th biennial convocation of Kappa Delta Pi. The paper then argues that what came to be known as essentialism represents a forgotten tradition in American educational history, one that is much richer than contemporary calls for "standards and accountability," which grew out of the economically driven "A Nation at Risk" report of 1983. To conclude, the essay calls for more substantive attention to liberal education, purpose, moral philosophy, and curriculum for teaching teachers, all of which were at the heart of essentialist educational thought, but are now forgotten in an age obsessed with economic efficiency. The author calls upon contemporary leaders in American education to reconsider essentialism as a powerful philosophy that has great potential for the future of the teaching profession. Research Design: This paper is written from the perspective of history and is based upon the long-established methodology from the field of historiography.

O'Mahoney, J. (2012). Embracing essentialism: A realist critique of resistance to discursive power. *Organization*, 19(6), 723-741. doi:10.1177/1350508411420901 Retrieved on 01/02/18 from <http://journals.sagepub.com/doi/abs/10.1177/1350508411420901>

This article argues that, contrary to its detractors, essentialism is a necessary concept in understanding resistance to managerial discourses. The article first suggests that essentialism, under a critical realist framing, need not suffer from the reductionism or determinism found in many 19th and 20th Century essentialized accounts of the self, arguing instead that the concept adds analytical power to explanatory theorizing. Next, taking three common post-Foundational presentations of resistance to managerialist discourses, the article proposes that, despite protestations to the contrary, each relies on essentialist representations of both discourse and the self. The article then seeks to tackle the 'problem' of essentialism head-on by showing its potential for both framing resistance and building bridges between the post-Foundational, realist and natural worlds.

Paradies, Y. C. (2006). Beyond black and white: Essentialism, hybridity and indigeneity. *Journal Of Sociology*, 42(4), 355-367.

Non-Indigenous conceptions of Indigeneity have historically focused on controlling the socialization, mobility and reproduction of Indigenous people. In the Indigenous community, we have only recently begun to demarcate our own space in which to debate the nature of Indigeneity in Australia. To date, we have successfully deployed notions of Indigeneity, via the strategic essentialism of pan-Aboriginality, to create an effective political community. However, such a deployment of Indigeneity also results in every Indigenous Australian being interpellated, without regard to their individuality, through stereotyped images that exist in the popular imagination. The essentialized Indigeneity thus formed coalesces around specific fantasies of exclusivity, cultural alterity, marginality, physicality and morality, which leave an increasing number of Indigenous people vulnerable to accusations of inauthenticity. Only by decoupling Indigeneity from such essentialist fantasies can we acknowledge the richness of Indigenous diversity and start on the path towards true reconciliation in Australia.

Paradies, Y., Franklin, H., & Kowal, E. (2013). Development of the Reflexive Antiracism Scale – Indigenous. *Equality, Diversity & Inclusion*, 32(4), 348.

Reflexive Antiracism is an approach to antiracism that seeks to avoid the limitations of essentialism and negative emotional reactions through a focus on racialisation (a concept that encompasses both racism and antiracism) as well as the formation and maintenance of racialised identities. This paper aims to outline the construction and validation of a scale to measure this novel theoretical construct: the Reflexive Antiracism Scale-Indigenous (RAS-I). Design/methodology/approach – In the context of a cultural training course focused on Indigenous peoples in Australia, 20 items to assess attitudes were developed along with four hypothetical scenarios designed to assess behavioural intentions in specific situations. The survey formed by these items and scenarios was piloted to assess test-retest, concurrent and construct validity as well as item endorsement and internal reliability. Findings – Findings suggest that an 11-item scale based on this survey forms a valid and reliable measure of Reflexive Antiracism. Further research and applications are discussed. Originality/value – This paper will prompt further exploration of Reflexive Antiracism as a concept that can be applied in a range of settings where a more nuanced understanding and approach to antiracism may be of benefit. Being aware

of their position within a society that is racialised will allow antiracists to be reflexive (and realistic) about their ability as individuals to achieve antiracist ideals while continuing to strive towards them.

Pete, S. (2016). 100 ways: Indigenizing & decolonizing academic programs. *Aboriginal Policy Studies*, 6(1), 80-89.

The author discusses different ways for universities and colleges in Canada to indigenize and decolonize their academic programs. Particular focus is given to the indigenization at the University of Regina in Saskatchewan as part of its strategic plan that includes governance and leadership, student support and indigenous research.

Rhodes, M., Leslie, S., Saunders, K., Dunham, Y., & Cimpian, A. (2017). How does social essentialism affect the development of inter-group relations? *Developmental Science*, 21(1).

Psychological essentialism is a pervasive conceptual bias to view categories as reflecting something deep, stable, and informative about their members. Scholars from diverse disciplines have long theorized that psychological essentialism has negative ramifications for inter-group relations, yet little previous empirical work has experimentally tested the social implications of essentialist beliefs. Three studies (N = 127, ages 4.5-6) found that experimentally inducing essentialist beliefs about a novel social category led children to share fewer resources with category members but did not lead to the out-group dislike that defines social prejudice. These findings indicate that essentialism negatively influences some key components of inter-group relations but does not lead directly to the development of prejudice.

Sylvain, R. (2014). Essentialism and the indigenous politics of recognition in Southern Africa. *American Anthropologist*, 116(2), 251.

In this essay, I explore familiar tensions between anthropological theories of identity and activism on behalf of indigenous causes, with special attention to strategic uses of theoretically dubious forms of essentialism. I examine the contradictions between essentialism and constructionism, and between recognition and redistribution, in light of San struggles for rights to traditional territories in the Central Kalahari Game Reserve (CKGR) in Botswana. I begin by outlining how the politics of theorizing in an apartheid context imposed a false choice between essentialist and deconstructionist views of identity. I then discuss the controversial relocation of San from the CKGR and how the opposition between an essentialist politics of recognition and a deconstructionist emphasis on redistribution framed public debates. I show how the competing positions shared a racial epistemology that requires us to see San as 'prepolitical' people transitioning into a modern world, and in conclusion, I suggest that this shared epistemology sustains a racialized politics of recognition.

Tadmor, C. T., Chao, M. M., Hong, Y., & Polzer, J. T. (2013). Not Just for Stereotyping Anymore: Racial Essentialism Reduces Domain-General Creativity. *Psychological Science* (0956-7976), 24(1), 99-105.

Individuals who believe that racial groups have fixed underlying essences use stereotypes more than do individuals who believe that racial categories are arbitrary and malleable social-political constructions. Would this essentialist mind-set also lead to less creativity? We suggest that the functional utility derived from essentialism induces a habitual closed-mindedness that transcends the social domain and hampers creativity. Across studies, using both individual difference measures (in a pilot test) and experimental manipulations (Experiments 1, 2a, and 2b), we found that an essentialist mind-set is indeed hazardous for creativity, with the relationship mediated by motivated closed-mindedness (Experiments 2a and 2b). These results held across samples of majority cultural-group members (Caucasian Americans, Israelis) and minority-group members (Asian Americans), as well as across different measures of creativity (flexibility, association, insight). Our findings have important implications for understanding the connection between racial intolerance and creativity.

Townsend-Gault, C. (2011). Not a museum but a cultural journey: Skwxwú7mesh political affect. *The Journal of the Royal Anthropological Institute*, 17, S39-S55.

The writers explored the strategies employed by the Squamish in order to promote and protect their cultures during the 2010 Winter Olympics. The Sea to Sky Highway—carrying Olympic traffic between the sports venues of Vancouver and Whistler—ran through their un-ceded territory. The Squamish have combined the natural spectacle of the coastal highway with the high-speed affect of their own cultural spectacle. The intricate spatialized and affective dimensions of the modes and materials of cultural disclosure, and retention, along what the Squamish were calling a 'cultural highway' to build connections between flora, topography, and fauna that enhanced incontrovertible rights. The strategy showed anxieties about the exploitative spectacularization of the Native while raising new ones about neoliberal 'economic uncertainty', national display, the embedded Olympics, and the ethnic essentialism intrinsic from British Columbia's high-stakes contemporary Treaty Process.

Tsukamoto, S., Enright, J., & Karasawa, M. (2013). Psychological essentialism and nationalism as determinants of interethnic bias. *Journal of Social Psychology*, 153(5), 515-519.

The present study examined whether individuals without strong national identity (i.e., low nationalism) would be susceptible to temporarily elicited essentialism to alter their mental representations of ethnic boundaries, and thus increase interethnic bias. To test these ideas, we experimentally induced essentialist beliefs among Japanese subjects about the boundary between Japanese and Chinese ethnicities, while measuring the strength of nationalism as an individual variable. The results were generally consistent with predictions, suggesting that the activation of essentialist beliefs can strengthen interethnic biases among people without strong nationalism.

Sylvain, R. (2014). Essentialism and the Indigenous Politics of Recognition in Southern Africa. *American Anthropologist*, 116(2), 251. doi:10.1111/aman.12087

In this essay, I explore familiar tensions between anthropological theories of identity and activism on behalf of indigenous causes, with special attention to strategic uses of theoretically dubious forms of essentialism. I examine the contradictions between essentialism and constructionism, and between recognition and redistribution, in light of San struggles for rights to traditional territories in the Central Kalahari Game Reserve (CKGR) in Botswana. I begin by outlining how the politics of theorizing in an apartheid context imposed a false choice between essentialist and deconstructionist views of identity. I then discuss the controversial relocation of San from the CKGR and how the opposition between an essentialist politics of recognition and a deconstructionist emphasis on redistribution framed public debates. I show how the competing positions shared a racial epistemology that requires us to see San as 'prepolitical' people transitioning into a modern world, and in conclusion, I suggest that this shared epistemology sustains a racialized politics of recognition.

Wendennit, D, Gone, J, P. (2012) Rethinking cultural competence: insights from indigenous community treatment settings *Transcultural psychiatry* 49(2), 206-222

Multicultural professional psychologists routinely assert that psychotherapeutic interventions require culturally competent delivery for ethnoracial minority clients to protect the distinctive cultural orientations of these clients. Dominant disciplinary conceptualizations of cultural competence are “kind of person” models that emphasize specialized awareness, knowledge, and skills on the part of the practitioner. Even within psychology, this approach to cultural competence is controversial owing to professional misgivings concerning its culturally essentialist assumptions. Unfortunately, alternative “process-oriented” models of cultural competence emphasize such generic aspects of therapeutic interaction that they remain in danger of losing sight of culture altogether. Thus, for cultural competence to persist as a meaningful construct, an alternative approach that avoids both essentialism and generalism must be recovered. One means to capture this alternative is to shift focus away from culturally competent therapists toward culturally commensurate therapies. Indigenous communities in North America represent interesting sites for exploring this shift, owing to widespread political commitments to Aboriginal cultural reclamation in the context of postcoloniality. Two examples from indigenous communities illustrate a continuum of cultural commensurability that ranges from global psychotherapeutic approaches at one end to local healing traditions at the other. Location of culturally integrative efforts by indigenous communities along this continuum illustrates the possibility for local, agentic, and intentional deconstructions and reconstructions of mental health interventions in a culturally hybrid fashion.

Wendt, D. C., & Gone, J. P. (2012). Rethinking cultural competence: Insights from Indigenous community treatment settings. *Transcultural Psychiatry*, 49(2), 206-222.

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Yaremko, J. M. (2009). "Obvious Indian" -- Missionaries, Anthropologists, and the "Wild Indians" of Cuba: Representations of the Amerindian Presence in Cuba. *Ethnohistory*, 56(3), 449-477.

This article examines Amerindian identity and the trope of extinction through the prism of anthropological and other representations of indigenous peoples, with a particular focus on observations of peoples labeled as "Indian" or "aboriginal" in Cuba during the nineteenth and twentieth centuries. By the nineteenth century, indigenous peoples assumed a privileged position as subjects of scientific study, but as peoples undergoing or having undergone biological and cultural decline, if not disappearance, especially in Cuba, where indigenous Taíno were (are) considered long extinct. This diminution was facilitated by anthropological paradigms, historiography, and the ideology of race. Though indigenous studies have recently advanced toward a richer, more complex and nuanced understanding of these issues, necessarily facilitated by indigenous participants, holdovers from the old theories of blood quantum and cultural essentialism endure. Paradoxically, however, representations of indigenous peoples based in these persistent paradigms, however obsolete, provide important evidence for the persistence of indigenous peoples and communities in places like Cuba.

