



Programme

SOGIP / Forum
Conference 2014



SOGIP / Forum Conference: Tromsø 2-4 April 2014

Programme 27 March 2014, VN

Education, learning and indigenous peoples' rights: what knowledge, skills, and languages for sustainable livelihoods?

Tromsø – 2-4 april 2014

About the conference

The project SOGIP – Scales of Governance : The UN, the States and Indigenous Peoples (Paris, France) and the Forum for Development Cooperation with Indigenous Peoples (FDCIP) (Tromsø, Norway) are jointly organizing an international conference: *Education, Learning and Indigenous Peoples' Rights: What knowledge, skills, and languages for sustainable livelihoods?* We will explore the role education plays in Indigenous peoples' efforts: to achieve political recognition; to uphold their rights; to continue to practice their culture and speak their own languages; to maintain their specialized systems of knowledge and skills and to access economic resources necessary for survival.

Indigenous peoples around the world struggle to find their place and voice within educational systems designed by and for dominant populations. The *Right to Education* is guaranteed in numerous international mechanisms, and *Education for All* is an international goal and a primary focus of development organizations. However, for indigenous peoples, formal education has historically been associated with a loss of language, culture, and traditional knowledge – coupled with low success rates within such education systems. Indigenous languages very rarely are languages of education, and indigenous ways of knowing and doing are generally not valued, leading both to difficulties for indigenous students, as well as loss of these knowledge systems and ways of understanding the world.

Although there are serious problems, Indigenous peoples are not only educational “victims” – but are also designing their own educational approaches, and producing knowledge about themselves. In the academic field we are witnessing the establishment of indigenous research institutions, indigenous programs and centers, and integration of indigenous themes in research and education. We are also seeing the establishment of community-based learning centers and other approaches to education that build upon the home languages and culture, while providing access to “mainstream” skills necessary to participate in the wider political, economic and social arenas.

What kind of approach will best facilitate positive outcomes for indigenous peoples – not only in terms of educational success, but also economic opportunity, cultural and linguistic maintenance, relationships within the community and with other parts of society, and their ability to advocate for their rights? What can development partners and academics contribute?

The organizers wish to reach out to participants from the fields of research and development cooperation, as well as to anyone with an interest in indigenous peoples and indigenous education. The conference will include various activities, including short presentations, roundtables, discussions, and poster presentations.

The SOGIP research project

SOGIP (Scales of Governance – the UN, States and Indigenous Peoples; Self-Determination in the Age of Globalization) is a multi-scale, comparative research project investigating the social, cultural and political issues relating to governance and the rights of Indigenous Peoples. Based at EHESS (France), funded by the European Research Council (ERC 249236), the project is founded on a research framework designed to capture the complex relationships between the global and the local in an analysis of the discourses, politics and practices of actors of unequal power. SOGIP has initiated ground-breaking comparative research on the impacts of the UNDRIP, and it addresses the changes that international norms produce via the development of international programs, and the responses of States and Indigenous Peoples at the local level. Our research focuses on 5 arenas in which indigenous perspectives and public policies come into confrontation: education, land management, political representation, legal systems and the expression of culture. We have led studies in Southern Africa, South America, Asia and Oceania. In our collaboration with indigenous partners, other academic institutions and certain international organizations – including seminars and conferences – we aim to create a dialogue between the various debates being articulated in the Anglophone, Francophone and Hispanophone worlds on post-colonial situations and indigenous rights.

www.sogip.ehess.fr

FORUM

The Forum for Development Cooperation with Indigenous Peoples is a meeting place for researchers, development workers and Sámi organizations engaged in cooperation with indigenous peoples on a global level. By initiating important debates about policies and practice, the Forum seeks to improve the quality of Norway's development co-operation with indigenous peoples globally. The goal is to strengthen the emphasis on indigenous peoples and issues in development cooperation. The activities of the Forum vary from seminars and conferences, via meetings, through communication and networking. The Forum has arranged annual conferences since year 2000. The Forum is financed by NORAD (The Norwegian Agency for Development Cooperation).

<http://site.uit.no/urfolksforum/>

KURF

The Research Group on Comparative Indigeneity (KURF) is a group of scholars based at the Faculty of Humanities, Social Sciences, and Education at the University of Tromsø. The group provides a forum where scholars, students, and community members can share their research results and ideas with each other. The theme 'comparative indigeneity' is defined broadly to accommodate the participation of those with a primary research interest in one or more communities that can be defined as 'indigenous', and those interested in relations between indigenous peoples and the state. We welcome a critical engagement with the term and we encourage comparison across post-colonial domains and across borders. Our main research areas are Sub Saharan and Southern Africa and the circumpolar Arctic, including the Russian Federation. The theoretical focus of the group has been on processes of identity articulation, the connection between landscape and indigenous peoples, and legal and political expression of indigenous rights.

www.site.uit.no/kurf

Programme at a glance

Day 1 – Wednesday April 2 2014

Reflections on Indigenous Education

- 10:00–10:45 **Registration**
- 10:45–11:00 **Opening:** *Irène Bellier* (SOGIP) and *Torjer A. Olsen* (FORUM)
- 11:00–11:45 **Keynote speaker:** *Jannie Lasimbang*, Leader of the EMRIP Study on Education (Malaysia):
“Education, Learning and Indigenous Peoples’ Rights: Promoting and Protecting Indigenous Learning / Education systems”
- 11:45–13:30 Session 1 – Roundtable
Issues and challenges defining the problem after the UNDRIP
Jens Dahl, IWGIA (Denmark)
Luis Enrique Lopez, President of the Executive Committee of FUNPROEIB Andes (Bolivia)
Sheila Aikman, University of East Anglia (UK)
Moderator: *Jennifer Hays* (SOGIP)
- 13:30–14:30 Lunch
- 14:30–16:15 Session 2
Indigenous experiences with education, and responses
Carol Blackburn, University of British Columbia (Canada)
Kuela Kiema, BOKAMOSO Educational Trust and San Rights Activist (Botswana)
Tatiana Bulgakova, Herzen State Pedagogical University in St. Petersburg (Russia)
Svein Lund, Editor of Sámi School History, Vol. 1-6 (Norway)
Moderator: *Sidsel Saugestad* (KURF, UiT)
- 16:15–16:30 Coffee break
- 16:30–18:15 Session 3
How can teaching and learning be redefined? Knowledge transmission strategies in contemporary indigenous communities
Ellen-Rose Kambel, Director of the Rutu Foundation for Intercultural Multilingual Education (Netherlands / Surinam)
June Oscar and *Kim Anderson*, Marnininwarntikura Women’s Resource Centre in Fitzroy Crossing (Australia)
Serena Heckler, UNESCO (France)
Moderator: *Rowena Dickins-Morrison* (SOGIP)
- 18:30 **Reception At Árdna**, the Sami cultural building at the UiT Campus. Meal.
- 21:00 Bus to Rica Grand Hotel

Day 2 – Thursday April 3 2014

Educational Models – Ideals in Practice

8:15	Registration
8:30	Bus from Rica Grand Hotel
9:00–10:30	Session 1 Language Issues in Indigenous Education <i>Isabelle Leglise</i> (CNRS) and <i>Valelia Muni Toke</i> (IRD) (France) <i>Jacques Vernaudo</i> n, Université de la Polynésie Française (France – via SKYPE) <i>Berit Anné Bals Baal</i> and <i>Trond Trosterud</i> , University of Tromsø (Norway) Moderator: <i>Velina Ninkova</i> (KURF, UiT)
10:30–10:45	Coffee break
10:45–12:45	Session 2 Formal Education: Introducing Indigenous Friendly Education (Primary and Secondary) <i>Pedro Moye Noza</i> , Indigenous Confederation of Bolivia (CIDOB) (Bolivia) <i>Jorge Quilaqueo</i> (Chile) and <i>Machi Mapuche</i> <i>Vuokko Hirvonen</i> , Sámi University College / University of Tromsø (Norway) <i>Kajsa Kemi Gjerpe</i> , University of Tromsø (Norway) Moderator: <i>Leslie Cloud</i> (SOGIP)
12:45–13:45	Lunch
13:45–14:45	Session 3 Alternative Education Projects of Indigenous Communities / Peoples <i>Silvia Macedo</i> , Federal University of Sao Paulo – UNIFESP (Brazil) <i>Tsemkgao (Fanie) Cwi</i> , Nyae Nyae Village Schools Teacher (Namibia) and <i>Bruce Parcher</i> , NAMAS (Namibia) Moderator: <i>Irène Bellier</i> (SOGIP)
14:45–15:30	Coffee break with Poster presentation by students on the Master's of Indigenous Studies program / Computer station with Trond Trosterud
15:30–16:30	Session 3, continued <i>Ganesh Devy</i> , Literary Critic and Cultural Activist (India) <i>Live Bjørge</i> , SAIH (Norway)
17:00	Bus to Rica Grand Hotel
19:30	Conference dinner at Grand Rica Hotel

Day 3 – Friday April 4 2014

Education as the “Key to the Future” – But what Future?

8:15	Registration
8:30	Bus from Rica Grand Hotel
9:00–10:30	<p>Session 1 — Roundtable</p> <p>Indigenous Peoples and Higher Education</p> <p><i>Asta Mitkijá Balto</i>, Sámi University College (Norway)</p> <p><i>Björg Evjen</i>, University of Tromsø (Norway)</p> <p><i>Alta Blandford</i>, URACCAN – The University of the Autonomous Regions of the Nicaraguan Caribbean Coast (Nicaragua)</p> <p><i>Sidsel Saugestad</i>, University of Tromsø (Norway)</p> <p>Moderator: <i>Björg Evjen</i> (SESAM, UiT)</p>
10:45 – 12:15	<p>Session 2</p> <p>Perspectives on Development Cooperation with Indigenous Peoples' Education Project</p> <p><i>Vidar Wie Østlie</i>, NAMAS (Norway)</p> <p><i>Emilie Ørneseidet</i>, SAIH (Norway)</p> <p><i>Lorelou Desjardins</i>, Rainforest Foundation (Norway)</p> <p><i>Eva Marion Johannessen</i>, Education consultant (Norway)</p> <p>Moderator: <i>Torjer Olsen</i> (SESAM, UiT)</p>
12:15–13:15	Lunch
13:15–14:30	<p>Session 3</p> <p>Education in the bigger picture: education for self determination</p> <p><i>Marie Salaün</i>, Université de Nantes (France)</p> <p><i>Laura Junka-Aikio</i> (Finland)</p> <p><i>Karl Kristian Olsen</i>, Head of Department of Education and Research at the Ministry of Education, Culture, Church and Gender Equality (Greenland)</p> <p>Moderator: <i>Veronica Gonzalez</i> (SOGIP)</p>
14:30 – 15:10	<p>Comments on Education and Indigenous Rights</p> <p><i>Silje Muotka</i>, Sámi Parliament (Norway) and <i>Torgeir Knag Fylkesnes</i>, Socialist Left Party (Norway)</p>
15:10 – 15:30	<p>Wrap up of the conference and concluding remarks</p> <p><i>Jennifer Hays</i>, <i>Irène Bellier</i> (SOGIP) and <i>Torjer Olsen</i> (FORUM)</p>

Education, Learning and Indigenous Peoples' Rights: What Knowledge, Skills, and Languages for Sustainable Livelihoods?

April 2

Theme: Reflections on Indigenous Education

The focus on the first day will be on defining the fundamental issues and questions around indigenous education. The keynote speaker will introduce the issue from the global perspective of the global indigenous rights movement. The following three sessions will delve deeper into the complex challenges of indigenous education, referring both to cross-cutting global issues and describing specific local cases as illustration.

General introduction to the conference

Irène Bellier (SOGIP) and **Torjer Olsen** (FORUM)

Education, Learning and Indigenous Peoples' Rights: Promoting and Protecting Indigenous Learning / Education systems

Keynote speaker

Jannie Lasimbang, Leader of the EMRIP Study on Education (Malaysia)

The paper is drawn from the study, by the UN Expert Mechanism, on the Rights of Indigenous Peoples (EMRIP; A/HRC/12/33). It will first look at international human rights frameworks as the basis for implementing Indigenous Peoples' right to education, and will present education both as a human right, and an empowerment right. It will then elaborate on indigenous ways of learning, or traditional education systems and the institutions involved, as well as efforts to ensure that State or mainstream education caters to the needs of indigenous peoples. It discusses mainstream education systems and institutions, and some of the efforts of States, NGOs, IPOs and UN agencies to implement the right of indigenous peoples to education. It discusses the reform of mainstream education systems through the incorporation of culturally-appropriate curricula and language learning, and argues that not only would such reform promote multiculturalism, but it is an important obligation and duty of States to support. Several examples are given as important lessons and models and to illustrate current efforts, particularly regarding the creation of enabling national laws and policies supporting culturally-appropriate education, and experiences in integrating Indigenous and State education systems and institutions.

This paper will also address the challenges to achieving the right to education for indigenous peoples, such as the non-recognition of traditional education and institutions, discrimination and poor access, issues affecting women, fiscal allocations, institutionalisation of educational services, governance, and gaps in educational quality and measurements of achievements. Finally, it will outline recommendations made by the Expert Mechanism to States regarding possible measures to achieve the implementation of the right of indigenous peoples to education in their respective countries, in consultation and cooperation with indigenous peoples.

Session 1 – Roundtable

Issues and Challenges: Defining the Problem After the UNDRIP

Moderator: **Jennifer Hays** (SOGIP)

Questions and issues to be addressed in this session include:

What is Education – and what could education be? What does the “Right to Education” mean? And how do we approach the idea of “traditional knowledge” and modes of transmission, in relation to education? With an understanding “education” as form of intergenerational reproduction of skills, knowledge and values, we link education with the continuity of culture and language, and will look at how all of these are treated in international indigenous rights mechanisms. We will address issues of indigenous ‘inclusion’ and ‘exclusion’ and the dual problematic of lack of access and assimilation in formal schooling. What kind of education and training are needed for participation in the global indigenous rights organizations? Is formal education a sort of ‘gatekeeper’ for such participation?

The Rights of Indigenous Peoples and the Education of the Indigenous Population: Rhetoric vs. Reality

Luis Enrique López, President of the Executive Committee of FUNPROEIB Andes (Peru)

In the last two decades, Latin America has witnessed an increasing visibility of indigenous peoples and their political participation. This has led to a subsequent legal recognition of some collective rights of indigenous peoples, especially those related to the fields of culture and education. At the international level, the ILO Convention 169 and the UN Declaration on the Rights of Indigenous Peoples, adopted in 1989 and 2007, respectively, provide a new context for indigenous and non-indigenous relationships in various areas of public life, including the field of education. For the first time in history, both national and international standards – often at the forefront of social change – recognize the existence of other civilization patterns, ways of thinking and acting, and consequently also open up possibilities for other “educations”. In practice, however, the ministries of education have not changed their traditional forms of performance. At best, educational institutions only offer a form of transitional bilingual education to facilitate the appropriation and use of the hegemonic European language, which de facto is the only official language. This paper will analyze these gaps in the light of the demands of the indigenous intellectuals and leadership, taking some national cases as examples.

Challenging the Dominance of ‘Education as Schooling’

Sheila Aikman, University of East Anglia (UK)

This presentation raises questions about the increasing rise of a discourse of ‘education’ as meaning ‘schooling’. With such a limited notion of education, there is the danger of an exclusive focus on the development of human capital for individual and national economic development – as seen through the prominence of testing and international comparisons (such as PISA). In today’s fast changing and highly interconnected globalized world, what are the opportunities as well as the limitations of formal education? What does a limited notion of education mean for non-schooled and informal educational practices and spaces? How are indigenous knowledge and skills being transmitted, learned and valued and how are these being marginalized in rapidly changing social, economic and physical environments.

In Latin America, intercultural bilingual education has emerged out of the indigenous movement’s demands for a new form of schooling, and today it is associated with a particular form of schooling for indigenous peoples. Taking a case study from the SE Peruvian Amazon and the Arakmbut people, the presentation suggests the need to open up the concept of education – not close it down – and take a critical look at what is happen-

ing inside IBE schools. But it also suggests the need to investigate wider educational spaces for the valuing and revaluing of indigenous knowledge and practices in contexts which might seem inauspicious - such as the in the context of environmental destruction from artisan gold mining in SE Peru.

Jens Dahl, IWGIA (Denmark)

Session 2

Indigenous Experiences With Education, and Responses

Moderator: **Sidsel Saugestad** (UiT)

In this session we will address the legacy of colonization and state dominance: What is, or was the role of education in these processes? How do historical experiences – including those of boarding schools – continue to impact indigenous peoples today? What are modern experiences with boarding schools? In addition, we will address the question of how historical experiences should be presented in schools today – both for indigenous and non-indigenous students? We will also discuss the challenges of indigenous education for development cooperation.

Addressing the Legacy of Residential Schools in Canada: Litigation and the Truth and Reconciliation Commission

Carol Blackburn, University of British Columbia (Canada)

This paper will address the impact of residential school abuses in Canada and the process of reparations. It focuses on the difficulty residential school survivors faced when trying to get reparation for loss of culture and language in a legal setting and links this to the development of the Truth and Reconciliation Commission on Indian Residential Schools. The Canadian government ran a system of residential schools for aboriginal children between 1876 and 1986 as part of its federal responsibility to provide education for indigenous people as well as its stated policy of assimilation. Former students have sought reparations for the abuses they experienced in these schools by pressing criminal charges against school employees and officials; they have also filed civil suits against the Canadian government and the churches who helped the government run the schools. They have accused the government and churches of negligence, breach of fiduciary duty and the infringement of their aboriginal, treaty and human rights. One of the drawbacks of a trial setting is that the lawyers for these former students were required to translate broader injuries and relationships of inequality into a narrow legal language that decontextualized their injuries. Aboriginal plaintiffs were also mired in a hostile process that magnified their injuries in detrimental ways. This paper will show how these lawsuits were critical to the development of the Truth and Reconciliation Commission as an alternative and less adversarial reparations process, but also one that has fewer legal consequences for the federal government.

Walking on a Tight Educational Rope: Personal Experiences from Meeting the State School System, and Reflections on Bokamoso Educational Trust

Kuela Kiema, BOKAMOSO Educational Trust and San Rights Activist (Botswana)

The educational results of San children are the lowest in Botswana. This is a concern for government, parents and other stakeholders. Poor educational performance of the San learners has been attributed to many factors, but the current education system has not in any way moved to rectify the situation. Most San learners who perform badly remain unemployed, dependent on government hand-outs, and vulnerable to many resultant social ills. This paper takes as a point of departure my own encounter with the state educational system and gives some examples of the cultural clashes that pupils meet when entering a foreign classroom. I go on to recall some of the experiences that over the years made it possible for me to get to university and get a degree. I go on to describe a project designed to address these issues, the *Bokamoso Educational Trust*. Bokamoso works with a group of NGOs committed to the development of San communities in the Remote

Areas of Botswana, to improve the standard and quality of education among San learners. Bokamoso's work started in the late 1980s by setting up preschools and supporting preschool education. Today Bokamoso also networks with primary school management, district authorities, and parents – and most importantly with primary school learners – with an aim to improve educational outcomes of San learners.

The Role of Boarding Schools in the Transformation of Indigenous Culture in Siberia

Tatiana Bulgakova, Herzen State Pedagogical University in St. Petersburg (Russia)

In Russia, the creation of boarding schools (as opposed to nomadic schools or small multi-grade schools) was considered to be a necessary condition for providing education to indigenous children, whose parents led nomadic life or were settled in small groups over the vast territories. Those schools have had some positive impacts on the indigenous cultures; importantly, they formed the indigenous intelligentsia able to protect the interests of their peoples and helped the indigenous peoples to be able to adapt to the rapid socio-cultural change. Nevertheless, education in the boarding schools has been implemented in a paternalistic manner, and compliance with changing political purposes and ideological requirements of various time periods, rather than in accordance with the peoples' real needs. In some periods, the practice of "unification of education" greatly contributed to the irreversible processes of losing native languages and the modernization of culture. In the other periods, indigenous culture was incorporated into the content of education – though not always in consultation with the communities. This led to radical differences in how the children were taught. Teaching and publishing textbooks in native languages considerably preceded the first scholarly investigations of those languages, and it modeled "the artificial communicative situations" for "the literary invented written languages" (S. Shirokogoroff). Contemporary efforts to support endangered indigenous languages, and to return indigenous peoples to the "forgotten shamanic worldview" are not either free from the artificiality and ostentation, because they are mostly aimed at the newly formed function of representing ethnic identity for the outer world. This presentation will discuss these dynamics.

Education for Sámi People in Four Countries. Some Preliminary Conclusions and Experiences from Attempts to Conduct Common Research

Svein Lund, Editor of Sámi School History, Vol. 1-6 (Norway)

The Sámi conferences have for several decades declared that "we Sámi are one people and that national borders shall not infringe on our community". But as regards schools and education the borders have made and still make a lot of hindrances. This has also been evident in the work of collecting and publishing the history of this education. For more than a decade we have tried to write Sámi school history of the whole Sámi people and their experiences within the Norwegian, Finnish, Swedish and Russian school systems. We have started in Norway and managed to publish a series of 6 books and a website, but almost nothing has been published in the other countries so far. In this presentation, I will describe what we have accomplished, and what hindrances we have met. Based on the material we have collected in Norway we may say that the history of education for Sámi may be divided into four main eras: 1) The missionary era; 2) The Norwegianization era; 3) The acceptance era; 4) The revitalization era. I will discuss what characterizes each era, and show that there has been a 300 year-long struggle, which continues today.

Session 3

How can Teaching and Learning be Redefined for Indigenous Students? Knowledge Transmission Strategies in Contemporary Indigenous Societies

Moderator: **Rowena Dickins-Morrison** (SOGIP)

It is now well known that indigenous cultures, languages, knowledge, and values can differ significantly from those upon which formal education is based. This session will discuss approaches to such differences. How can different ways of learning be recognized and valued? What are the pedagogical issues around use of home language and home knowledge base for education, and how can approaches that validate indigenous knowledge and culture be incorporated in a way that is beneficial to all learners? Papers will address both the need to accommodate mainstream / government approaches, and to recognize community-based learning and transmission strategies.

Resisting the One-Size-Fits-All Model of Learning in Suriname: Empowering the Teachers

Ellen-Rose Kambel, Director of the Rutu Foundation for Intercultural Multilingual Education (Netherlands / Surinam)

My presentation is based on a 3 year pilot project that started in 2010 in Suriname with three objectives: 1) to improve the math skills of indigenous and tribal (maroon) children; 2) to protect and encourage indigenous languages and knowledge and; 3) to increase awareness among policy makers, parents and teachers about the benefits of intercultural bilingual education. The project is the first community-based effort by indigenous and tribal communities to resist the top-down 'Dutch only' one-size-fits-all curriculum that characterizes the Surinamese education model. The initiative has expanded from designing a bilingual math textbook to training teachers in inclusive intercultural teaching practices. Further, the open source character of the textbook and the development of an online e-tool, have opened up opportunities for indigenous peoples outside Suriname (e.g. in Mexico) to develop their own teaching materials. In my presentation I will focus on the importance of empowering the teachers. They work in difficult circumstances (without electricity or adequate housing). Many have experienced discrimination throughout their lives. They have been taught to teach an urban-based curriculum and ignore their own languages and knowledge. The project introduced peer-to-peer workshops during which teachers are provided a safe space to share their personal experiences with exclusion. They also exchange ideas about how to create an inclusive classroom, which may help rather than hinder the development of indigenous children's cultural identity. I will argue that personal empowerment of teachers and reversing the process of internalized racism is essential, if anything is to be expected from intercultural bilingual education programmes for indigenous children.

Teaching, Understanding and Connection: Indigenous Education in Australia

June Oscar and **Kim Anderson**, Marninwarntikura Women's Resource Centre in Fitzroy Crossing (Australia)
Australia has a deep and powerful Indigenous history spanning 40 – 60,000 years. The First Australians are known as the oldest living civilisation on earth. For Indigenous peoples, their existence, knowledge of the Australian continent, and stories of the land and waters were shared across generations. Today, Australia's national curriculum is dominated by epistemological teachings emanating from Western traditions. School modules rigidly conform to Australia's recent European history from the colonial encounter in 1788 onwards. Within a new conservative Federal Government, the Minister for Education has announced that the national curriculum must emphasise the importance of Western Civilization in constructing a 21st century Australian society in its present economic and material prosperity, leading to further marginalisation of Indigenous

Ways of Knowing and Doing. This paper harnesses the knowledge of two educators, one Indigenous, one non-Indigenous, who are working in collaboration in far north Western Australia, where Indigenous Ways of Knowing and Doing are integral to all aspects of life. As educators continuing to weave a path in teaching and learning and engaging with both Indigenous and non-Indigenous children, with educators and the community in contemporary society, they understand the importance of meeting the regulatory requirements set down by the Australian Government, but also upholding the knowledge, culture and protocols of our Aboriginal people. This paper presents stories highlighting the implementation of specific programmes that have had a positive impact on children, educators and the community in Australia. The stories centre around combining the oral tradition of storytelling with Inquiry Based Learning, along with a focus on teacher and community education. Such an educational structure has opened the space for a resurgence in cultural teachings with an added dynamism, truly reflecting Australia's contemporary multicultural and multilingual society.

Community Approaches to Indigenous Education. A UNESCO LINKS Project with the Mayangna People of Nicaragua

Serena Heckler, UNESCO (France)

Anthropologists and other scholars have been critical of efforts to incorporate indigenous knowledge into the formal education system, arguing that doing so strips indigenous knowledge of much of what sets it apart from hegemonic knowledge. Meanwhile indigenous peoples around the world demand education systems that include them, but do so vis-à-vis their own languages, knowledge and culture. This type of education is encouraged via various human rights instruments and education declarations. However, it poses a real practical challenge to Ministries of Education, who, even with the best of intentions, may not have the resources or the practical knowledge to develop appropriate curricula, materials and activities for each indigenous people or ethnic community for which they are responsible. Drawing from a UNESCO education project with the Mayangna people of Nicaragua, which I coordinate, but also from my academic research with the Shuar of Ecuador and the Piaroa of Venezuela, I argue that a community approach to education development can be a powerful means of improving outcomes for indigenous learners while creating spaces and dynamics that encourage indigenous knowledge transmission. However, this approach should not be seen as the sole, or even the primary, means of transmitting IK, but rather a way of teaching its value and lending IK-holders social legitimacy.

April 3

Theme : Educational Models – Ideals in Practice

The focus of this day will be on presenting various models that seek to address the educational problems that indigenous individuals and communities face. There are many different approaches, with different priorities, and many different 'stakeholders' (indigenous communities and individuals, local/international NGOs/ development organizations, states, donors) involved. The cases presented will explore relations between these various actors, and will provide examples of how the issues discussed on day one are playing out in various settings. What kind of development cooperation is needed to support indigenous education efforts? Overarching questions and topics that will be addressed across the sessions include: How do indigenous communities define their educational needs and ideals? What content, curriculum, and teaching methods are needed / used? What kind of teacher training (considering points above) – and who/where? In what ways are language issues relevant and incorporated into projects? How are issues of identity and relationship (within and between different groups) addressed? How are gender issues addressed? Who is responsible for initiating, funding, maintaining indigenous education approaches? How can development cooperation best work for the needs and interests of indigenous people?

Session 1

Language Issues in Indigenous Education

Moderator: **Velina Ninkova** (KURF – UiT)

This session will look specifically at the issue of language in indigenous education. What is the role of education in language loss, maintenance and reintroduction – and what is the role of indigenous languages in education? How do we take into consideration multi- and pluri-lingualism? In addition, what are the practical challenges of education in languages with small numbers and/or no history of writing? This session will also include a presentation of methods and models for teaching in indigenous languages.

Multilingualism Everywhere: “Linguistic Rights” Nowhere? A comparison of Education and Monolingual Ideology in French Guyana, and Wallis (South Pacific)

Isabelle Leglise CNRS-SeDyL and **Valelia Muni Toke** IRD-SeDyL (France)

This paper deals with the representations of linguistic diversity underlying language policy in the educational system in French overseas territories, both at the level of policy making (constitutional and official documents) and of its implementation (teachers' and parents' discourse). We focus on the case of French Guiana, where multilingualism is widespread. We present some examples of the integration of minority languages in the French Guianese educational system and show that they are paradoxically the product of a monolingual perspective. Therefore, we examine the mismatch between the actual multilingual practices and the monolingual models of society involved in the current educational policies. While French Guiana is thought of as a “mosaic” of linguistic and cultural communities, another French overseas territory, Wallis (South Pacific), is on the contrary described as a homogeneous block. We show that these representations, far from being opposite, are in fact both the product of monolingual ideology – *i.e.* representations of society in which monolingualism is the norm, both at collective and individual level. We will discuss this situation in the light of current debates about the notion of “language rights” in linguistics.

Teaching Oceanic Languages in New Caledonia and French Polynesia: Political Will and Pedagogic Practice

Jacques Vernaudon, Université de la Polynésie Française (France – via SKYPE)

This paper will present the teaching of Kanak languages and Polynesian languages in primary schools in New Caledonia and French Polynesia. In particular, it will focus on the underlying objectives of approaches to the promotion of local languages in school, on the limitations of these approaches, and on the importance today of going beyond justifications of “heritage,” and convincing teachers of the pedagogical aspects of teaching in local languages.

Creating Successful Second Language Users: Presenting a Different Philosophy

Berit Anné Bals Baal and **Trond Trosterud**, University of Tromsø (Norway)

Most indigenous languages have fewer children than adult speakers, and are in a vulnerable situation. Both teaching the minority language and doing revitalisation work in the language society at large typically has little or no effect on the language shift process. In our talk we will look at reasons for why this is the case, and we will present an alternative to the philosophy behind the present development. We will also present our alternative model of indigenous second language education.

Session 2

Introducing Indigenous-Friendly Formal Education

Primary and Secondary

Moderator: **Leslie Cloud** (SOGIP)

In this session, we will look specifically at issues of access of indigenous peoples to formal education, and the relevance of such education their aspirations. Can formal/ government schools be transformed, and how? Where should schools be located for indigenous communities, which are often in areas that are remote from urban centres? In addition – how should indigenous history, culture and politics be introduced into mainstream curriculum? And how can development cooperation on a grass-root level take these issues into consideration?

For an Indigenous Education of the Lowlands of Bolivia

Pedro Moya Noza, Indigenous Confederation of Bolivia, CIDOB (Bolivia)

Until the 1980s, indigenous nations in Bolivia were subject of aggressive homogenization policies that violated their territorial and cultural rights and their identity. Indigenous resistance found a refuge in the ancestral territories that they consider home and fought for the defense of their territories, their natural resources, and their natural heritage. A turning point came in 1990, when a march was organized to denounce the intrusion of the colonial system in indigenous cultures and the subjugation of its indigenous territories. Indigenous peoples demanded that the government respect the rights and existence of indigenous nations. Since then, indigenous nations have been organizing themselves to develop and implement proposals on education, health, community development, and political participation in state structures. One of their most remarkable struggles in this regard was the demand for a constituent assembly, and for the development of legal rules to be inserted into the National Political Constitution. This consolidation of indigenous organizations also led to the establishment the *Educational Councils of Indigenous Peoples of Bolivia* (CEPOs), in order to influence the educational decision-making of the State. These councils create and implement educational proposals, and put in place participatory mechanisms. The *Amazon Multiethnic Education Council* (CEAM) plans educational strategies in collaboration with communities. They also collect and document knowledge and educational strategies; analyse the situations indigenous peoples' face regarding their languages and develop educational policies. In the framework of the *Intracultural, Intercultural and Plurilingual Education*, it is now developing regionalized curricula. It implements that in educational units in different processes of teacher training.

A Look at the Reality of Formal Education in a Multicultural Mapuche Context

Jorge Quilaqueo, Machi Mapuche (Chile)

This paper reflects on the scope and limits of intercultural bilingual education in the Araucanía region of Chile. We identify the challenges that our Mapuche language has faced in the past, as well as the challenges it might face in the future. We also look at the relationship between current and traditional knowledge, in the urban and rural contexts, and between the Mapuche traditions and modernity. In this paper, we describe the process of intercultural bilingual education: *Mapunche Kimvn*, or "wisdom of the earth." We will then analyze several external factors that have a strong impact on the educational process in the Mapuche communities, in particular formal educational approaches based in paternalism and educational "business." We analyze the role and purpose of the various "institutional mentors" (including religious and secular), as well as the role of Traditional (Mapuche) Educators in formal education (their skills, their certifications and their educational functions in the curriculum). In particular, we engage in a reflection on concepts such as "bilingual", "mother tongue", and "native language"; their scopes and their educational implications. After providing this context of how formal education takes shape in Mapuche communities, we present the current challenges that the community faces in preserving their own knowledge and educational strategies – the teaching of *Ruka Mapu*, *Lof mapu* by the holders of mapunche knowledge: the kimeltuchefe, the kim-

che , the *logko* , the machi, the papay, and the chachay. Finally, we will share Mapuche stories, dreams and educational visions: *epew*, *Pewman*, *nuxamtv*, in their traditional ancestral communal reality, highlighting the importance of fire and the other elements such as water, air, earth, sun, moon, stars, and cosmos.

Indigenous Friendly Education in Sápmi

Vuokko Hirvonen, Sámi University College and University of Tromsø (Norway)

Indigenous friendly education in Sápmi means that teachers and schools need to have competence and knowledge of Sámi cultural phenomena, language, history, and traditions in order to be able to take the abilities and needs of Sámi pupils into consideration when providing education. The strengthening of the Sámi pupils' identity is one of the main tasks of the Sámi schools. Schools are also expected to be able to teach about the varieties of Sámi communities, for example. Education should also bring forth the position of the Sámi as an indigenous people among other indigenous peoples. When talking about Indigenous friendly education, one can ask how Sámi daily practices and legitimate bodies of knowledge are implemented into the curriculum, and is Sámi pedagogy adopted.

The Representation of Sámi Culture and Language in Norwegian Curricula - from 1939 to 2006

Kajsa Kemi Gjerpe, University of Tromsø (Norway)

An important aspect of indigenous education concerns the representation and treatment of indigenous issues in the public school system. This presentation will look at how the representation of Sámi culture and language in Norwegian curricula has developed through seven curricular reforms, from 1939 to 2006. As school curricula in many ways could characterize the period of implementation, they present valuable information of the societal development that has happened regarding the position of Sámi language and culture in Norwegian schools. Norwegian curricula show that the position of Sámi language and culture has gone from virtually none-existing in 1939, to the implementation of the first Sámi curricula in 1997 and again in 2006. This presentation will focus on the broader picture, and aim to point out the main areas of development.

Session 3 – Alternative Education Projects of Indigenous Communities / Peoples

Moderator: **Irène Bellier** (SOGIP)

In this session, we will look at alternative and community-based indigenous education efforts and broader training initiatives that recognize and value indigenous learning and knowledge transmission styles and strategies. In what ways have these models worked, and what are the challenges?

“We Go to School to Know More.” Exploring Indigenous Education Initiatives of the Wajãpi Indians in the Brazilian Amazon

Silvia Lopes Macedo, Federal University of Sao Paulo - UNIFESP (Brazil)

Beginning in the early 1990s, the Wajãpi Indians of Amapari (tupi-guarani speakers living in the northern state of Amapá, Brazil) have developed a community-based education program supported (and stimulated) by an NGO and its anthropologists. Initially this educational project was designed as a general training program for literate young Wajãpi adults in Portuguese and other subjects such as commerce, math and political concepts, with the aim of building more equitable relations with the surrounding Brazilian population. Political and educational developments in Brazil transformed this project into an official state Wajãpi educational program responsible for the elaboration of Wajãpi schools, adapted to Wajãpi language and culture and responsible for the training of indigenous teachers. In this paper I will present the history of this program, its primary successes (including programs, textbooks, diplomas, training) and its structural contradictions. A brief description of Brazilian's indigenous education politics will help contextualize the Wajãpi experience.

The Nyae Nyae Village Schools – Progress and Challenges for Indigenous Education in Namibia

Tsemkgao (Fanie) Cwi, Nyae Nyae Village Schools Teacher (Namibia) and **Bruce Parcher**, NAMAS (Namibia)

The Nyae Nyae Village Schools is a mother-tongue education initiative of the Ju|'hoansi (San), in Namibia. These schools are very important both to Ju|'hoansi parents, and to the Namibian Ministry of Education – for various reasons. This presentation will first explain the mission and vision of the Village Schools and their design. Many outsiders, including principals, teachers and Ministry of Education officials hold inaccurate opinions about Ju|'hoan attitudes towards education, based on the high drop out and non-enrollment rates of Ju|'hoansi students and the general lack of parental involvement in school. However, there are some strongly held positive attitudes towards education among Ju|'hoansi – as well as frustration and disappointment; this presentation will discuss these different perspectives and understandings, and what they mean for the Village Schools.

Since the Village Schools are (since 2004) government schools, they must conform to the National Curriculum – which has both strengths and weaknesses with regards to providing a San-sensitive and relevant education. This presentation will discuss these, with particular attention to “beliefs and values”, and how Ju|'hoan traditional beliefs and values are both encouraged and limited by the National Curriculum. We will also talk about progress and challenges in delivering a Ju|'hoansi language program. A major difficulty for Ju|'hoansi teachers is becoming qualified by the government training institutions. This paper will describe the challenges faced by these teachers – and the options available once one is qualified; and the impact that all of these things have on access to quality education for the Ju|'hoansi.

Tradition, Aphasia and Modernity for the Adivasis and Nomads in India

Ganesh Devy, Literary Critic and Cultural Activist (India)

The specific ethnographic identity of the Adivasis in India, now brought together under the official category of Scheduled Tribes, owes much to the history of the British colonial rule in India. Similarly, the making of the 'Denotified and Nomadic Tribes' (the DNTs) has been a result of the legal intervention in the form of the successive Criminal Tribes Acts from 1871 to 1924. The political and the legal interventions during the colonial rule leading to the emergence of the STs and the DNTs implied an obvious suppression of their own cultural traditions, particularly their oral traditions of knowledge and their languages. The scale of the aphasia imposed on these communities and the intensity of the imposition make it necessary for the STs and the DNTs to adopt strategies very different from the ones that Indians employed during the National Freedom Struggle for recovery of their selfhood. The Adivasi Academy at Tejgadh was founded by me specifically to work out these strategies and to try them in a small area first before they could be scaled up nationally. My presentation describes the situation of the STs and the DNTs in post independence India, the challenges involved in countering the aphasia and the amazing results that this non-violent means to recover the selfhood yielded.

Education for Liberation, SAIHs support to Indigenous Peoples' Education in Latin America

Live Bjørge, SAIH (Norway)

How Norwegian Students' and Academics' International Assistance Fund (SAIH) supports indigenous peoples in Bolivia, Nicaragua and Colombia in their processes of achieving education, departing from their own realities. For SAIH, formal and informal education are important tools for liberation. Intercultural Bilingual Education and access to knowledge about one's rights as individuals and as peoples are important keywords in SAIH's work in Latin America.

April 4

Theme: Education as the "Key to the Future" – But what Future?

The focus of this day will be on how to move forward, considering the issues presented on the first day, and the practical cases and efforts described on day two. Beginning with a panel on higher education and indigenous peoples, links will be made between the broader questions of what education means for indigenous peoples, the practical challenges of addressing indigenous educational needs, and broader social, political, environmental, economic and cultural considerations – and what this means for development cooperation with indigenous peoples.

Session 1 – Roundtable

Indigenous Peoples and Higher Education

Moderator: **Björg Evjen** (SESAM – UiT)

Native Language as Medium in Higher Education – Language and Cultural Revitalization in Hawai'i and Sápmi

Asta Mitkijá Balto, Sámi University College (Norway)

My focus is on the two institutions that are unique in the indigenous higher education universe: my own Sámi allaskuvla, in Norway and the Ka Haka Ula O Ke'ekolani in Hawai'i. Both institutions are accredited by WINHEC, World Indigenous Higher Education Consortium in 2008 and 2009, and they are unique in that they are the only institutions of higher education where their respective native languages are the medium throughout education, administration and research (in other indigenous higher education institutions, the official language of the country is the predominant language of education). Their missions emphasize the sustainability of their languages, their philosophies and worldviews. To teach and publish research in an indigenous language, while simultaneously advocating for the need to use the language at the tertiary level, requires hard work, strength and commitment to the mission and the goal of rescuing and sustaining the indigenous language and culture for future generations. A major challenge is managing the heavy dominance of western science, which often impacts negatively on indigenous knowledge and wisdom, and their specific ways of understanding the world. My reflections are concentrated on how these two institutions express their indigenous uniqueness in their profile, in the subject matter offered, and in organization and teaching. I invite discussion of the need for and significance of this kind of institution for all levels of education, and for the university/college sector in particular.

Masters of Indigenous Studies, University of Tromsø, Norway

Björg Evjen, University of Tromsø (Norway)

Located in the Arctic, globally focused and based in local communities – doing indigenous studies is a complex matter. UiT The Arctic University of Norway is one of the very few in the world to offer an international Master's degree programme in comparative indigenous studies. The programme is based on the research and knowledge accumulated at the UiT regarding the Sami and other indigenous peoples within the social sciences, humanities and law. The interdisciplinarity is an important brick in this. A returning challenge is related to the discussion on indigenous methodology and perspectives.

Education Learning and Indigenous Peoples Rights: Indigenous People and Higher Education and the Experience of Ruicay

Alta Blandford, URACCAN – The University of the Autonomous Regions of the Nicaraguan Caribbean Coast (Nicaragua)

For many years, indigenous peoples have been struggling for their own educational model. For indigenous people, education is the system of knowledge, skills and practical teaching for life in community. This means that when they address educational processes, they are demanding that they answer the mandate of preservation, promotion and development of ancestral culture. They also affirm the necessity that the educational system be designed and implemented by their own cultural actors. This presentation will discuss characteristics that identify Indigenous Universities, including: as spaces allowing the recuperation, strengthening and accompaniment of the plans and proposals for indigenous peoples' well-being and dignity; promoting

a strong link between theory and practice in the development of learning processes, community creation and recreation of knowledge based on ancestral and traditional culture; implementing methodologies that permit dialogue and interaction between the different knowledge systems and traditions among traditional knowledge holders, community leaders, researchers, educators and students; seeking harmony between reason and heart to solve the problems of today's education - whose foundations should acknowledge feelings, thinking and behaviors in accordance with diverse human contexts; and finally they have assumed the necessity and importance of the use of mother tongues in the learning processes and programs, in the creation and recreation of knowledge.

“North-South Collaboration with the San Research Centre, University of Botswana”

Sidsel Saugestad, University of Tromsø (Norway)

This presentation traces the background, objectives and some current challenges in a programme of collaboration between the University of Tromsø and the University of Botswana. The programme has three objectives: to promote research and teaching on the cultural, social, and legal situation of the San (or Basarwa/ Bushmen) of southern Africa; to contribute to capacity building of San students / researchers; and to encourage changes in the countries (and the region's) policies to become more accommodating to indigenous and other marginalised minorities. An inspiration for the work started up in Botswana was the process that led to the establishment of a Centre for Saami studies at the University of Tromsø, and the catchphrase that was used about moving from research *on*, to doing research *with* and eventually to ensure research *by* indigenous peoples. Capacity building has been a key activity. In simple terms this implied counselling for gaining university entrance qualifications, scholarships for studies at home or exchange abroad, and mentoring San students as they make their way into academia. Outsider interest in exotic and photogenes minorities like the San and the Sami has at times taken proportions that have overwhelmed groups' endeavors to establish its own critical mass of scholars. The presentation ends with some thoughts on what we call 'academic social responsibility' and what it could mean in the 21 century.

Session 2

Perspectives on Development Cooperation With Indigenous Peoples' Education Projects

Moderator: **Torjer Olsen** (SESAM – UiT)

The provision of “education” continues to be a major focus of development cooperation indigenous peoples, including the Norwegian state and other organisations. This often takes the form of building schools, supporting teacher training programs, or developing educational materials. What kind of development assistance is needed, for what kind of education? What do states and development organisations need to consider in their relationships with indigenous peoples? How can power imbalances be addressed, and where do indigenous rights and Free Prior and Informed Consent come in? Is there room for indigenous peoples in the UN Millenium Development goals? This session will discuss these issues from the perspective of Norwegian development assistance.

Education for What? Norwegian Development Assistance and Indigenous Education in Namibia

Vidar Wie Østlie, Namibiaforeningen (NAMAS) (Norway)

This presentation outlines some of the experiences from working with indigenous education in Southern Africa. NAMAS (The Namibia Association of Norway) came into the field focusing on so called Educationally Marginalized Groups. One has chosen to work with government, forming a triangle between the target groups, the NGO and the authorities. This has been an advantage in some respects, and a big challenge in others. Different experiences have been drawn for working with different peoples. A model of Mobile schools was developed for the Ovahimba in North-western Namibia. Being semi-nomadic pastoralists they did not have actual access to education. Having the traditional way of life intact, they engage in the concept of formal education with a deliberate strategy of spreading risk and securing of the greater family. In Western Kalahari NAMAS is supporting close-to-home village schools for the San people, the traditional hunter/gatherers of Southern Africa. Even though both groups are vulnerable in meeting the school system and society in general, there are still visible differences. One general conclusion is that education is only interesting if it is seen as way to a better life or for securing the life people do have. Otherwise it is not seen as relevant.

SAIH Political Campaign 2014: Indigenous People and Afrodescendants' Rights to Participation in Latin America

Emilie Ørneseidet, SAIH (Norway)

How does a Norwegian Student and Academic Organization work out a campaign on indigenous people and afrodescendants rights? And how are norwegian investments linked to indigenous peoples' and afrodescendants rights in Latin America?

The Role of Education in Rights-Based Rainforest Protection: Experiences of Rainforest Foundation Norway in Indonesia

Lorelou Desjardins, Rainforest Foundation (Norway)

Rainforest Foundation Norway has adopted a rights-based approach to rainforest protection which means that securing the rights of indigenous peoples and forest-dependent peoples is central in our work to protect the rainforests of this world (See RFN's report "*Rights-based rainforest protection*", July 2012). The right to consultation, participation, self determination and the right to land are key in this work, as well as other rights such the right to education which is the theme of today. Rainforest Foundation's work on schools in the rainforest started in the Amazon region with indigenous communities. Our experience with such projects in Southeast Asia is not as extensive as in the Amazon, but RFN has partners working on schools in the rainforest: Sekolah Lipu for the Tau Ta'a Wana, Sekolah Uma for the Mentawai people, Sekola Rimba for the Orang Rimba and the beginning of a school in Papua for the Korowai people. The contexts of these locations will be explained, as well as the broader picture now in Indonesia for indigenous peoples' rights, which is evolving very fast. There will be mention of relations between donor/beneficiary, and for who/why/how these schools are built by RFN's partners.

Slow education – can we afford it?

Eva Marion Johannessen, Education consultant (Norway)

This paper will describe four evaluations of indigenous education projects in the Brazilian Amazon that were conducted during 2001-2006: Yanomami (Roraima), Rio Negro, Acre and Xingu. During my years in teacher education, and as an international consultant in education, I had never before seen schools that were so well adapted to life in the communities. Begun in the late seventies when “indigenistas” inspired by Paulo Freire worked together with indigenous people, the schools offered a new type of differentiated, specific and intercultural education. The pilot schools’ overall goal is to support the continuation and development of indigenous culture and ways of living in the rainforest – as guaranteed by the Brazilian constitution of 1988. The revitalization and active use of local indigenous languages is regarded as the key to strengthen indigenous culture and identity; mainstream language (Portuguese) and traditions are also taught. Teacher training has gradually developed, as have ways to secure the communities’ ownership of the schools. The project has not followed a specific model but developed according to experience gained. Some of the pilot schools have been adopted on larger scale. The Rainforest Foundation, Norad and other international organisations have funded the projects, and the most reliable donor over many years is *Operation Day’s Work*, a solidarity campaign arranged by youth in Norway. Without their contribution, the schools would not have had the opportunity to develop at their own pace. The process has been slow as has the education of children – but *true development cooperation takes time*. What is the future for slow education in the rainforest?

Session 3

In the Bigger Picture: Education for Self-determination

Moderator: **Veronica Gonzalez** (SOGIP)

In this final session, we will link education with broader political contexts. What does ‘self-determination’ mean and what is the role of education? How do we understand both individual and community self-determination and the relationship with education? We will discuss how education links with political representation and participation, land tenure, traditional subsistence and health; the need for participation in a globalizing world and environmental issues. Whose responsibility is it to reform education? Is it the role of the States? Or must Indigenous Peoples rely on donors? What are some possible paths forward? Can we provide recommendations for stakeholders?

“Postcolonial Educational Ideologies and Self-Determination. Is “Indigenous Sovereignty” an Oxymoron?”

Marie Salaün, Université de Nantes (France)

This presentation discusses the notion of “sovereignty” as applied to education, drawing on case studies from Oceania: Hawai’i, New Caledonia, and Tahiti. The Pacific is a “hotspot” of linguistic diversity, with an exceptional array of languages spoken, and the region offers cases that span the spectrum of the social, political, and linguistic configurations that fall within the category of “indigenous peoples.” In the Pacific, this concept must be stretched broadly, and “indigenous sovereignty” can be both confused, and confusing when applied to education. Today, “vernacular education”, based in home culture and language, is widely accepted as a way to promote social justice and address the wrongs of the colonial legacy; nonetheless it is still challenged. National educational authorities often refer to “technical” issues linked to the difficulties (practical or economical) of producing pedagogical tools (curriculums, teaching manuals) in contexts of very large linguistic diversity and in the absence of literacy skills in the vernaculars. This paper argues that problems are not simply linked to

the scarcity of economic resources, or the lack of appropriate materials but to ideological dissonance rooted in different understandings of the role that schools ought to have. Educational ideologies inform the national schooling structures and mechanics, in greater or lesser continuity with the inheritance of the early schools of the colonial period, and with greater or lesser ability to acknowledge the didactic function of vernacular languages and cultures. They also inform and encompass indigenous representations (and expectations) of the value of formal education and of the type of 'knowledge' that it ought to transmit. Inspired by Pierre Bourdieu's theory of power and practice, the presentation aims to analyze what might be called a disjunction between the ongoing reforms and paradoxically shared educational ideologies, shaped by colonial experiences and denials of the right to self-determination.

Deconstruction, "Truth", and the Politics of Postmodernity: Indigenous Education and the Debate on who is a Sámi in Finland

Laura Junka-Aikio (Finland)

Today, research institutions and systems of higher education are increasingly pierced by a deconstructive ethos. This ethos stresses the importance of undoing and questioning established modern categories and metanarratives of truth, identity and science, with the aim of creating space for difference, and for previously silenced, marginalized and subaltern subject positions. Although contemporary "postcolonial" or "postmodern" academia might therefore appear as increasingly sensitive to, and welcoming for, indigenous perspectives and voices, this is not necessarily the case in practice. In my presentation, I discuss some specific challenges that educators and researchers working towards Sámi self-determination are facing in the present, focusing, in particular, on questions concerning the production and validation of knowledge that have surfaced in the context of the ongoing, heated debate on "who is a Sámi" in Finland.

Reforms in Education in Greenland

Karl Kristian Olsen, Head of Department of Education and Research at the Ministry of Education, Culture, Church and Gender Equality (Greenland)

The main focus in the paper is to examine the reform of education concerning the indigenous people of Greenland. In macro level, the reforms deal with decolonization of educational institutions, policies, and in micro level the reforms focus on instructional practices in classroom level. A brief historical overview of the colonization of Greenland is reviewed. A short overview of current economic, social, and demographic conditions is given from the records of Greenland's Ministry of Education. The reform is based on social scientific knowledge, contemporary international educational research, all conditioned by operational compatibilities with Greenlandic culture and values, traditional Inuit and contemporary. The reforms include the entire educational system, from preschool to the university, and from gymnasium to vocational/technical. Different national dialogues have been organized, to discuss the underlying cultural, social and personal values that Greenland wishes to continue and strengthen. Others, such as improvement in student academic achievement, have been organized as well. The case of Greenland educational reforms may offer a proof-of-concept for the possibility of the decolonization of education.

Comments on education and indigenous rights

Silje Karine Muotka, Sámi Parliament (Norway) and **Torgeir Knag Fylkesnes**, Socialist Left Party (Norway)

Conference summary and concluding remarks

Jennifer Hays (SOGIP), **Irène Bellier** (SOGIP) and **Torjer Olsen** (Forum)

Biographies

(in alphabetical order)

Sheila Aikman works in the area of education and intercultural bilingual education with a focus on South America. She has worked with indigenous peoples and their representative organisations in SE Peru since the 1980s and has written and published on Arakmbut learning and languages. She has worked with International NGOs, including the International Work Group for Indigenous Affairs (IWGIA) with which she attended meetings of the Working Group on the UNDRIP. As education advisor for Oxfam GB she focused on basic education, gender equality and participation in SubSaharan African countries and indigenous knowledges and languages more broadly. She has taught in the field of education and international development at the Institute of Education, University of London and she is currently senior lecturer in education and development at the university of East Anglia, UK.

Kim Anderson is a non – Indigenous Australian. Prior to her current work as Organization Mentor at the Marninwarntikura – Women’s Resource Centre in Fitzroy Crossing, Kim spent 12 years as a primary classroom teacher specializing in the Early Years. Kim was the Head of a Junior School for 15 years, (1990- 2005). She designed and built an Early Learning Centre and Junior School. She co-led the implementation of the Primary Years Programme (PYP) International Baccalaureate (2001-2003), was an Honorary Fellow of the University of Melbourne (2005-2010) lecturing in International Baccalaureate education, was a trainer in PYP for IB Asia-Pacific (2005-2011). Kim co-led with June Oscar the ‘Bunuba - Walmajarri Collaborative Curriculum Project’. This was a curriculum programme focussed on First Peoples’ Knowledge (2006-2011). Kim also worked as an Educational Consultant in schools across Australia and the Asia-Pacific providing professional development programmes in curriculum development, school leadership and community development.

Berit Anne Bals Baal is senior lecturer with the Department of Languages and Linguistics at the University of Tromsø. She has worked and published extensively on Phonology and First Language Acquisition.

Asta Mitkijá Balto, is a professor/docent in pedagogy at the Sámi University College (SUC), Alta, Norway. She is the director of the Sámi education Council of Norway, and elected rector at SUC, and has also been appointed by the Minister of Education of the Sámi Parliament as a member of committees on educational politics & issues for the Research Council of Norway. Her research includes: the transmission of traditional knowledge, the child-rearing strategy and pedagogy in use at Sámi schools, and Sámi teacher-education. She has conducted action research in schools on the implementation of traditional Sámi pedagogy and curriculum, knowledge politics, ethics, cultural sensitivity, decolonizing processes, indigenous leadership & higher education. She has also conducted research at indigenous institutions of higher education in Hawaii. She has recently published with Liv Østmo, Multicultural studies from a Sámi perspective, *in* Issues in Educational Research, Australia, 2012.

Irène Bellier is a political anthropologist, director of LAIOS (Laboratory for the Anthropology of Institutions and Social Organizations) at the National Center for Scientific Research in France (CNRS, Paris). She did her PHD at the Ecole des Hautes en Sciences Sociales (EHESS) on gender, mythology and social change in a small-scale society of Tukanoan peoples in the Peruvian Amazon Forest. Later she studied political and administrative institutions in France, multiculturalism at the European Commission, and the European Enlargement with a focus on Human Rights issues. She is currently researching on the Indigenous Peoples International Movement and is coordinating the ERC funded project SOGIP (2010-2015): “Scales of Governance and Indigenous Peoples : self-determination at the time of Globalization” (www.sogip.ehess.fr)

Live Bjørge is currently working as program advisor for Bolivia in Norwegian Students’ and Academics’ International Assistance Fund (SAIH). She holds a Masters degree in Geography from the University of Bergen,

Norway, specializing in gender and development, and has got fieldwork experience from Central America. She has been working in International Development the last 15 years, and her experience is from a practitioner's perspective more than from an academic perspective.

Carole Blackburn is an Assistant Professor in the Department of Anthropology at the University of British Columbia, Canada. Dr. Blackburn's research focuses on aboriginal rights and aboriginal peoples' engagement with legal processes. Her most recent research concerns the court cases and political negotiations leading up to the Truth and Reconciliation Commission on Indian Residential Schools in Canada. Her work also concerns treaties, land rights and indigenous governance. In both areas Dr. Blackburn is interested in the rhetoric and legal content of reconciliation initiatives. Dr. Blackburn has published on aboriginal rights, citizenship and treaty negotiations in *American Anthropologist* and *American Ethnologist*. Her most recent article concerns a residential school court case. It is entitled "Culture Loss and Crumbling Skulls: The Problematic of Injury in Residential School Litigation," and appears in the *Political and Legal Anthropology Review*, November 2012, 2.

Alta Suzzane Hooker Blandford is the Rector of the *University of the Autonomous Regions of the Caribbean Coast of Nicaragua* (URACCAN); she coordinates the network of indigenous, intercultural and community universities of Abya Yala (RUIICAY) and leads the sub network on intercultural health of the Indigenous Fund's Indigenous Intercultural University (UII) regional project. Ms. Hooker is an elected regional council member, and president of the North Atlantic Autonomous Council. She has been the regional responsible of the Ministry of Health (MINSa), the vice-president of the National Council of Universities (CNU) and the founding director of URACCAN's Institute of Traditional Medicine and Community Development (IMTRADEC). She has a bachelor degree in nursing with emphasis in epidemiology, a master degree in intercultural public health and postgraduate course in university management. She is often invited as an international keynote speaker on themes such as indigenous and afro-descendant peoples' rights and the challenges of the intercultural community university, and intercultural education and health models.

Tatiana Bulgakova was born in Khabarovsk, Russia. Since 1980, she has been conducting yearly fieldwork among the Nanai, Nenets and Khanty. In 2001, she completed her second (Doctorate) PhD dissertation on socio-religious aspects of Nanai culture. Since 1986, she has been teaching cultural anthropology and folklore of indigenous peoples of the Russian North at the Herzen State Pedagogical University in St. Petersburg. Her work has been supported by scholarships from the University of Alaska, Fairbanks, Alaska, U.S.A. (Fulbright Program), from Max Plank Institute for Social Anthropology, Halle, Germany and the Institute for Advanced Studies, in Nantes, France.

Tsemkgao (Fanie) Cwi has recently been appointed to a government teaching post at the Nyae Nyae Village Schools in Namibia, where he currently teaches a combined class of grade 1 and 2. He is a member of the Ju|'hoansi Curriculum Committee, which has worked for years developing a Mother Tongue curriculum and textbooks in Ju|'hoansi for the Namibian National Institute for Educational Development. He is a former member of the Ju|'hoan Transcription Group in which he worked as a translator and transcriber.

Jens Dahl is adjunct professor at the Department of Cross-Cultural and Regional Studies, University of Copenhagen, with many years of practical and scientific experience working with indigenous peoples worldwide. He is the founding member and for many years Director of the International Work Group for Indigenous Affairs (IWGIA), Copenhagen. Among main publications are "The Indigenous Space and Marginalized Peoples in the United Nations" (2012) and "IWGIA – a history" (2009).

Lorelou Desjardins is a Southeast Asia Program Coordinator at the Rainforest Foundation Norway. She is a jurist in International Human Rights Law with a specialisation on human rights violations by extractive industries. Her work for the past 8 years has been focusing on improving indigenous peoples' rights over land

and natural resources in Indonesia. Lorelou previously worked for the Danish Institute for Human Rights on applying international human rights norms to the private sector. She also used to live in Indonesia and in the Philippines where she worked among others for the Canadian NGO Rights and Democracy, AMAN: Indonesia's largest alliance of indigenous communities, Tebtebba and several radios. She co-authored *"A Portrait of Indigenous Women of Asia"*. Lorelou is now based in Oslo and travels regularly to Indonesia to work on RFN's project in the field.

Ganesh Devy, a literary critic and cultural activist, writes in three languages: Marathi, Gujarati & English. He has published over 15 books and has received several prestigious literary awards for his works in all three languages. He is the founder of the Bhasha Research Centre (for revitalization of the declining languages) and the Adivasi Academy (for empowerment of the indigenous and the nomadic communities). Recently he was given the civilian honour of Padmashree by the Government of India for his 50 volume People's Linguistic Survey of India which covers a study of 780 living languages of India. He has received the Linguapax Award and the Prince Clause Award. He lives in Baroda.

Björg Evjen is professor and coordinator for the Master's degree programme in Indigenous Studies, the Centre for Sami Studies, UiT The Arctic University of Norway. Evjen earned her PhD in history (1996). Among her research interests are Sami history, Indigenous and minority history, polar history and women's history.

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Torgeir Knag Fylkesnes is a Norwegian politician for the Socialist Left Party. He was elected to the Parliament of Norway from Troms in 2013 where he is member of the Standing Committee on Education, Research and Church Affairs.

Jennifer Hays has been working with San communities in Botswana and Namibia since 1998, as a researcher and as a consultant for the development and evaluation of community-based education and development initiatives and human rights programmes. Her PhD thesis in Anthropology (State University of New York, Albany, 2007) focuses on the problems surrounding the transition of Nyae Nyae Ju|'hoansi to the formal education system. Her recent publications and areas of research explore issues related to indigenous rights and education, indigenous knowledge, and rights to land and economic livelihood. From 2007 – 2010 she was a research fellow in comparative indigenous studies in the Department of Archaeology and Social Anthropology at the University of Tromsø. Jennifer is currently based in Paris, where she is a member of the project SOGIP.

Serena Heckler has been a programme specialist with UNESCO's Local and Indigenous Knowledge Systems (LINKS) Programme since 2010. She received a Ph.D. in Ethnobotany from Cornell University for her research on changing use, knowledge and perceptions of plants amongst the Piaroa People of Ecuador. She subsequently lectured and carried out research with Kent University's Ethnobiology Programme and Durham University's Anthropology in Development Research Group. From 2007 until 2010, she carried out an action research project related to the role of indigenous knowledge in contemporary indigenous societies with the Shuar people of Ecuador and in partnership with Amawtay-Wasi, the Indigenous University of Ecuador. Aside from journal articles on the social and cultural dynamics of indigenous knowledge, Dr. Heckler is editor of the book, *Landscape, Process and Power: Re-evaluating traditional environmental knowledge*.

Vuokko Hirvonen is Professor of Sámi Literature and School Research at the Sámi University College in Guovdageaidnu, Norway and Professor II of Sámi Literature at the University of Tromsø, The Arctic University of Norway. In 1999 Hirvonen published her doctoral thesis on Sámi Women's literature in both Sámi and

Finnish, and in 2008 it was translated in English [*Voices from Sápmi: Sámi Women's Path to Authorship*]. She has served as project manager for the Evaluating Reform 97 (200-03) and in this project, she published a monograph *Mo sámáidahttit skuvlla?* in 2003 [*Sámi culture and the School: Reflections by Sámi Teachers and the Realization of the Sámi School*, 2004]. She has published numerous articles and book chapters, with a particular focus on Sámi oral and written literature, gender, postcolonial and indigenous theory, and questions concerning Sámi education.

Ellen-Rose Kambel is the co-founder/director of the Rutu Foundation for Intercultural Multilingual Education which supports quality education for indigenous and minority children. She holds a law degree and a PhD in social sciences. Before starting the Rutu Foundation in 2011, she worked for 15 years with indigenous organizations and as independent consultant and trainer for international and non-governmental organizations, including the Rainforest Foundation-US, Forest Peoples Programme, the Inter-American Development Bank and the ILO. Her publications include a *Guide for Indigenous Women to the Women's Convention* (2012), *The Rights of Indigenous Peoples and Maroons in Suriname* (2003, with F. MacKay) and 'Bilingual Numeracy Education and Indigenous Rights: a Community Based Initiative From Suriname' (Intercambio, 2013).

Kuela Kiema has over ten years experience in San community development work; he is also a San musician and human rights activist. Born in the Central Kalahari (*Tc'amnqoo*) 46 years ago, he has written a social history of the relocation of the Kua – his people – from the Central Kalahari Game Reserve by Botswana government, called *Tears For My Land* (2010). He is currently Acting Coordinator of Bokamoso Educational Trust, and a member of the Kuru Family of Organizations (KFO).

Jannie Lasimbang is a Kadazan from Sabah, Malaysia. She has been a member of the United Nations Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) established under the UN Human Rights Council for six years (2008 – 2014). In this capacity, she led the EMRIP study on the Rights of Indigenous Peoples to Education in 2009. Jannie was a Commissioner with the Malaysian Human Rights Commission of Malaysia from 2010 - 2013, where she headed a committee to conduct National Inquiry into the Land Rights of Indigenous Peoples. She now sits in a government task force to look into the implementation of the recommendations from the National Inquiry. Jannie currently works as the Secretariat Director of the Jaringan Orang Asal Se-Malaysia (JOAS) or Indigenous Peoples Network of Malaysia but has previously held the position of Secretary General of the Asia Indigenous Peoples Pact (2000 – 2008) and trainer and programme coordinator for the Partners of Community Organisations, Sabah (PACOS Trust) from 1984 - 2000.

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teramerican Development Bank. Since October 2007 he has been based in Guatemala, where he directs the Education Quality Support Programme. He has also been part of some UNESCO international commissions, such as the Scientific Committee on the State of the Languages of the World and the International Group of Experts for the Elaboration of the World Report on Cultural Diversity. At present he is also president of the Executive Committee of FUNPROEIB Andes (Bolivia) and member of the executive board of Linguapax (Catalunya, Spain).

Silvia Lopes Macedo has a PhD in Ethnology and Social Anthropology (EHESS, Paris), and has been working on education with the Indigenous Peoples of Brazil and French Guyana since 1995. Her ethnographic work consists of detailed analysis of educational issues for an audience generally unfamiliar with formal education. Based on anthropological methods and fieldwork experience she explores institutional, historical, cultural, linguistic, social, cognitive and identity dimensions of the educational processes. She has extensive experience as a consultant for education community based programs, and has worked as a professor at Federal University of São Paulo and Espírito Santo (UNIFESP, UFES -2008/2012). She has published « Indigenous school policies and politics: The sociopolitical relationship of Wayãpi Amerindians to Brazilian and French Guianan Schooling », *Anthropology & Education Quarterly*, 2009.

Svein Lund is working on the project Sami School History, that so far has produced six volumes with parallel text in Saami and Norwegian, documenting the history of 'Norwegianisation', and the development of Sami educational facilities.

Pedro Moye Noza is Mojeño Trinitario. He is Executive Director of the Amazon Multiethnic Education Council (CEAM) and General Coordinator of the Educational councils of Indigenous Peoples of Bolivia (CEPOs). He is also Chairman of the San Francisco de Mojos Sub-division of indigenous councils, and the Education Secretary of the Organization of the indigenous peoples of Beni (Indigenous Peoples organization of Beni, CPIB). He participated in the drafting of several laws of Bolivia: Bolivian Education Law, the Mother Earth Rights Law, Policies and Language Rights Law, and the Supreme Decree creating the Plurinational Institute of Language and Cultural Studies (IPELC).

He was a member of the National Committee against Racism and All Forms of Discrimination. He was a guest speaker at many regional events in Colombia, Paraguay, Peru, Ecuador, Argentina, Guatemala, and Mexico.

Valelia Muni Toke, PhD, is a permanent research fellow in Linguistics at IRD – Institut de recherche pour le développement and a member of the joint research unit SeDyL/CELIA (CNRS – INALCO – IRD). Her research examines the use of political ideologies in language sciences, the applicability of scientific knowledge to language policy, and the management of linguistic diversity in institutional settings. Her current fieldwork is based in French overseas territories (Wallis, South Pacific; Mayotte, Indian Ocean) and focuses on linguistic issues regarding equality in access to healthcare. Her publications include: *La grammaire nationale selon Damourette et Pichon (1911-1939). L'invention du locuteur*, Lyon : ENS Editions (2013); « Avorter à Mayotte. Regards croisés, sociologique et linguistique, sur les normes procréatives en situation postcoloniale » [With Elise Lemercier], in Zattara A.-F.(ed.), *Bioéthique et genre*, pp. 101-114, Paris : LGDJ (2013); "Deontological issues, language ideologies and reflexivity in linguistics. Native competence vs scientific knowledge?", *Pragmatics and Society* 2, 2, pp. 205-233, Amsterdam, Philadelphia: John Benjamins (2011).

Silje Moutka is member of the Sámi Parliament representing the Association of Norwegian Sámi and sits in the Sámi Parliamentary Council. She has a degree in Law and has all her life been engaged in Sámi issues, since the 1990s holding different positions in Sámi organisations. She works with a centre for commissioned research with the University of Tromsø, campus Alta, and she has also been a deputy to the University Board.

Karl Kristian Olsen is a native Greenlandic. Karl Kristian Olsen is head of Department of Education and Research at the Ministry of Education, Culture, Church and Gender Equality in Greenland. Karl Kristian Olsen

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June Oscar, a Bunuba woman from Fitzroy Crossing, currently CEO of Marninwarntikura Women's Resource Centre. June has spent much time in her professional life focussing on Education from many perspectives. As a Bunuba language speaker June has been involved in advocacy for the 30 surviving languages of the Kimberley region through her role as Chairperson and Director of the Kimberley Language Resource Centre and Kimberly Interpreting Services for over 20 years. She has led the development of the 'Bunuba - Walmajarri Collaborative Curriculum Project' a curriculum programme focussed on First Peoples' Knowledge. She has developed an 'Australians on Country Programme' which assists non Aboriginal people gain insights into Indigenous Ways of Knowing and Doing. June is passionate about providing the best possible pathway for Indigenous children and has encouraged the development of Inquiry Based Learning. June also led the campaign to restrict alcohol sales in Fitzroy Crossing arguing that such measures were necessary to address social problems in the community. She is actively involved in community development for the whole Fitzroy Valley, drawing on her long term commitments to preserve and celebrate Indigenous languages, culture and connection to country. She is passionate about children's rights and the importance of family. June has played a leadership role focussing on research into Fetal Alcohol Spectrum Disorder. Last year she was appointed an Ambassador for Children and Families in Western Australia and she was awarded an Order of Australia and in 2013 named one of Australia's 100 most influential women.

Emilie Larsen Ørneseidet is Vice President of Norwegian Students' and Academics' International Assistance Fund (SAIH). Her responsibilities are within the areas of politics and advocacy work. This includes being responsible for SAIH's campaign 2014 "Knowledge is Power", advocating for the rights of Indigenous peoples and Afrodecedents in Latin America. She holds a Bachelor's degree in Environment and Development Studies from the University of Life Sciences in Ås, Norway.

Vidar Wie Østlie has worked for many years with the organization Namibiaforeningen, or the Namibia Association of Norway (NAMAS) - an NGO focusing on education and development for indigenous groups in Southern Africa. An economist specialized in development economics, he has also contributed to project development.

Bruce Parcher is the Teacher Trainer for the Namibia Association of Norway (NAMAS), based in the Nyae Nyae Conservancy of Namibia. He has 20 years of experience in education, 17 of which have been working at diverse schools in Namibia. He has worked for 9 years in the field of education and development, and has been working with San communities in the Tsumkwe Constituency since 2010.

Jorge Quilaqueo is a traditional authority of the Mapuche people. He is a Machi (mapuche shaman), an expert in ancient cultural traditions and intermediary with our spiritual and earthly world regarding cosmo-philosophical and energetic issues of the Mapuche world. He preserves Mapuche medicine and herbalism and is in charge of ancestral ceremony rituals; he is also a representative and protector of the traditional social, economic, religious and political structure of the Mapuche people. In addition, he holds a Bachelor degree in education and gives conferences and trainings on cosmo-philosophy, education, and Mapuche medicine.

He has also visited different countries to share an analysis of the Mapuche historical context, and has been invited by the United Nations to present issues concerning the rights of indigenous peoples.

Marie Salaün is a Professor in the Centre de Recherche en Education at the University of Nantes, France. Her research focuses on indigenous issues in Oceania. She has a special interest in postcolonial reforms aimed at “decolonizing” formal education through the implementation of indigenous languages and cultures in local curricula in former French colonies (French Polynesia, New Caledonia). She is the guest editor, with C. Jourdan, of “Vernacular and culturally-based education in Oceania today: Articulating global, national and local agendas”, *Current Issues in Language Planning* 14(2) – 2013, and, with N. Gagné, of “Indigeneity in Oceania Today: A Conceptual Tool, a Battle Cry and an Experience”, *Social Identities, Journal for the Study of Race, Nation and Culture*, 18(4) – 2012. She has recently published *Decoloniser l'école? Hawaï, Nouvelle-Calédonie. expériences contemporaines*, Presses Universitaires de Rennes, 2013.

Sidsel Saugestad is professor in Anthropology at the University of Tromsø and has been coordinator from the Tromsø side of a Collaborative Programme for San Research and Capacity Building at the University of Botswana since its inception in 1996. She has been writing on the development of San representative organisations in southern Africa and the challenges in getting recognition of indigenous rights in the region. She has published the book *The Inconvenient Indigenous: Remote Area Development, Donor Assistance and the First People of the Kalahari*, and is convenor of a Master's programme in Human Right Policy and Practice.

Trond Trosterud is professor at the Department of Languages and Linguistics at the University of Tromsø. He is a leading researcher on language technology and the Giellatekno project: <http://giellatekno.uit.no/english.html>. He has worked and published extensively on language technology, morphological theory and machine translation.

Jacques Vernaudo is a lecturer in linguistics at the University of Pacific French Polynesia and member of the host team Traditional and Contemporary Society in Oceania (Eastco, EA 4241). He worked for twelve years at the University of New Caledonia. His research focuses on two complementary dimensions, one centered on the metalinguistic description of Oceanic languages and comparative analysis with the French language, the other on the teaching of these languages and literatures in contexts of multilingualism and diglossia. He co-edited with Nocus and Paia *L'école plurilingue en outre-mer : Apprendre plusieurs langues, plusieurs langues pour apprendre*, Rennes, Presses universitaires de Rennes, 2014.

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