

12 February 2022

Call for Contributions

**Indigenous Historiographies, Place, and Memory in Decolonizing
Educational Research, Policy, and Pedagogic Praxis**

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**Special Issue of The Journal of Contemporary Issues in Education (JCIE)
In Honour and Memory of Professor Michael Marker (1951-2021)**

Context of the Special Issue

We are honoured to submit a Call for Contributions for a special issue of *The Journal of Contemporary Issues in Education (JCIE)* in honour, memory and celebration of the life and work of UBC Professor Michael Marker. Professor Marker was an Indigenous scholar, storyteller, elder, musician, gentle activist, and long-term relation of the Lummi Nation.

Professor Marker earned a Bachelor of Arts degree at Eastern Washington University in 1975 and a Master's of Education at Western Washington University in 1987. He completed his PhD in Educational Studies at the University of British Columbia in 1995. From 1997-2021, Professor Marker was a professor in the Department of Educational Studies specializing in Indigenous Education. He was one of the founders and for many years served as Director of the Ts'kel Program in Indigenous Education.

Professor Marker's work contributed significantly to local and international studies in the fields of Indigenous knowledge, educational policy, and history of teaching. He drew on his own experience as an Indigenous person, both personally and professionally, to inform his writing. Professor Marker published widely in leading academic journals, including *Anthropology & Education Quarterly*, *Canadian Journal of Native Education*, *History of Education Review*, *International Journal of Qualitative Studies in Education*, *History of Education*, *Cultural Studies of Science Education*, *Discourse*, *Urban Education*, *Paedagogica Historica*, *Counterpoints*, *Harvard Educational Review*, and *BC Studies* (see Select Bibliography of Professor Marker's scholarly work, below).¹

Professor Marker described his work as follows:

My work is in ethnohistory of education and explores the politics of Indigenous knowledge primarily in the Coastal Salish region. My research has foregrounded the ways that colonizing powers have imposed ideologies and cosmologies on

¹ Most recently, in June of 2020, Professor Marker published "[Two Dads: A Father's Day Story](#)" in *The Tyee*, a story of growing up with his Japanese-Canadian best friend amidst the racism of Spokane, Washington.

Aboriginal communities and the remarkable resistance strategies of Native people. This work also notes the ways that relationships to land and colliding worldviews continue to be animated by both the mainstream denial of culture and the culture of denial—in contrast to Indigenous holisms. My writing examines the varieties of hegemonies that neutralize a legitimate Indigenous voice and which are continuing to dismiss the Indigenous polemical Other as an exoticized outside case scenario. My assertion is that healing and relationship building can only come of a rigorous decolonizing related to exposing the persistence and pestilence of technocracy and historical amnesia within schools and communities.²

Professor Michael Marker, or Mike, as he was known to his close friends and family, was born in San Diego to Bob and Jean Marker in 1951. The family relocated to Spokane shortly afterwards, where Mike spent his childhood and young adult life. He cherished time with his grandparents on their farm in the Spokane Valley near the Colville Reservation, growing up with a love of the outdoors, music, and a strong inherited work ethic. Both his mother and grandfather sang and played music. When he was in high school, he saved up his own money for a banjo, and his mother paid for five lessons to get him started. From there, Mike's life as a folk musician and activist-educator took off. Mike toured extensively, also writing and performing songs for countless local protests and community events.

Mike believed in the power of music for social change. He performed with legendary social justice activist and folk singer Pete Seeger and with renowned labor organizer, folk singer and guitarist Utah Phillips. For many years Mike was also music partners with folk “songster” Larry Hanks, and in 2009 they recorded a studio album, *The Truth for Certain*. Later, Mike performed with his son Nakos under the moniker “Doc and Nak.” Mike was immensely proud of his son’s talent and skill, and it brought him great joy for them to share a stage. Most recently, during the pandemic, Mike was performing in virtual festivals as far-reaching as Australia.

In 1984 Mike married Cecilia Morales. They have three children: Yonina, Nakos and Miska. His family was his first priority and his pride and joy. He seamlessly included them in all aspects of his life and work. He began his teaching career at North Beach High School on the Washington coast. He later taught at Northwest Indian College, where he helped to found Lummi High School. Mike’s work in the Lummi community extended well past the High School, and his passion to help First Nations peoples pursue higher education led him to undertake a PhD at the University of British Columbia. He wrote his dissertation about the experience of the Lummi community during a time of racist backlash as a result of fishing rights victories in the US.

² Refer to: <<https://network.expertisefinder.com/experts/michael-marker>>. Much of the biography that follows is adapted from Professor Marker's obituary: <www.molesfarewelltributes.com/obituaries/r-michael-marker>.

Mike was passionate about the value of education. His intense intellect, courage, curiosity, and gift as a storyteller allowed him to enter spaces off limits to most educators. He completed his PhD in only four years and soon after was offered a position at UBC. He accepted the offer on condition that he be allowed to fulfill his commitment to develop Oksala, a teacher education program at Northwest Indian College. UBC agreed and offered him a position in the Department of Educational Studies. Even after he left for UBC, he remained in close contact with the Lummi Nation community and members. He worked with Bill James on preserving the Lummi language, and he continued to mentor Lummi students pursuing higher education. He was always ready to talk with higher educational institutions on behalf of Indigenous students.

Mike was one of the original directors of the Ts'Kel Indigenous Studies graduate program at UBC. He traveled to Australia and New Zealand to visit and learn from the Aboriginal, Torres Strait Islander and Maori People. He spent time with the First Nations communities in Nunavut. He was always eager to listen to tribal elders, and firmly believed that we must make spaces in our modern educational system for Indigenous learning and teaching practices.

Professor Marker's work left a lasting impression on many of his colleagues for his love of discussion, debate and intellectual exchange. His work continues to inspire colleagues and students in many different ways.

The special issue honours and celebrates Professor Marker's work, research, leadership, mentorship, collegiality and commitment to speaking truth to power, challenging the status quo in educational research, advocating for and living Indigeneity, and dismantling racism in education.

Foci of the Special Issue

In his article, "Indigenous knowledges, universities, and alluvial zones of paradigm change" (Marker, 2019b), Professor Marker observed that, "For Indigenous scholarship, place is the foundational beginning of the conversation about power, culture, history, and knowledge" (p. 510). He further added:

In this era of alluvial mixing of knowledges, blurring and bending lines and borders between disciplines and cultures, Indigenous scholars and Indigenous communities are pressing for more than access to normative degrees and educational resources. They are bringing epistemologies of primacy of place into a turbulent flow with Western knowledge systems. Indeed, these are contested spaces as universities evolve to adjudicate Indigenous ontological positions in zones of ongoing epistemic ignorance ... If these spaces of paradigm change continue to open and expand, they could catalyze new third spaces of consciousness combining Indigenous and Western knowledge systems as a form of reconciliation. Universities, willing to acknowledge and engage the history of settler state colonialism while supporting Indigenous intellectual priorities could become the sites for a new/old relationship to the natural world. This, as Ellen

White offers, is a transformation that takes the ‘drifting’ university, not away from its purposes, but rather home to deeper purposes and deeper connections. (p. 511, emphasis in the original)

This special issue takes “*primacy of place*” as a conceptual catalyst towards the articulation of “new *third* spaces of consciousness” when approaching school governance and organisation, educational policy, and pedagogic praxis. In the words of Professor Marker, the aim of this-special issue is to build a “home to deeper purposes and deeper connections” through “a rigorous decolonizing related to exposing the persistence and pestilence of technocracy and historical amnesia within schools and communities” as “a form of reconciliation.”

Contributions for the Special Issue

This special issue is sponsored by a collective composed of Professor Marker's colleagues in the [Department of Educational Studies at UBC](#): Drs. Hartej Gill, Deirdre Kelly, André Elias Mazawi, Bathseba Opini, Amy Parent, Michelle Stack, and Pierre Walter.

Contributions to the special issue could be in the form of conventional research papers, creative works or decolonizing works using photographs, features of the visual and performative arts, poetry, stories or songs (MP3), as long as these contributions engage some of the broad themes engaged by Professor Marker in his life and work:³

- coloniality and epistemological racism
- Indigenous place/land-based knowledge and knowing
- Indigenous historiographies and educational policy and praxis
- Indigenous resistances
- identity and respectful research with Indigenous communities
- culturally responsive education informed by Indigenous epistemologies
- decolonizing higher education/university and Indigenous relationality
- dismantling Eurocentric academic borders and practices
- troubling STEM/STEAM chaos through Indigeneity

We welcome contributions on other topics that Professor Marker wrote about, spoke about, sang about, and lived. These include history and politics of Indigenous education; Indigenous historiographies; traditional ecological knowledges; place-based pedagogies in the Coast Salish region; animate landscapes as methodology for inquiry in the Coast Salish territory; Indigenous research methodologies; decolonizing reciprocity in Indigenous educational research; history and cosmology of the bordered/borderless Coast Salish world; the deep meaning of places in the context of violent disruptions of settler colonialism; racism in academia; and folk music as music for social justice and change in education.

³ Refer to the select compilation of Professor Michael Marker’s publications at the end of this Call for Papers.

All accepted contributions will be subject to anonymous peer review by at least three arm's-length reviewers, two chosen by the guest editors and one chosen by the Editors of *The Journal of Contemporary Issues in Education* (JCIE). Reviewers will be chosen in a way that ensures they are well situated to engage contributions undertaken within distinct traditions and epistemic traditions. Accepted written contributions should be between 5,500-7000 words in length.

With the submission of the final manuscript, contributors should include the names and contact details of three potential arm's-length reviewers, with the appropriate expertise, and affiliated with a different institution from that of the contributor. Contributors may identify appropriate members of the present collective as potential reviewers of their work.

Contributors interested in engaging themes identified for the proposed special issue are invited to email the guest co-editors a short abstract of 300 words describing their proposed contribution by or before July 30, 2022, as an attached Word format document.

- Dr. Hartej Gill: hartej.gill@ubc.ca
- Dr. Bathseba Opini: bathseba.opini@ubc.ca
- Dr. Amy Parent: amy.parent@ubc.ca

Abstracts whose authors would be encouraged to proceed to the writing of the full paper should not consider this encouragement as a guarantee of acceptance. Rather, the encouragement just means that the Editors consider the proposed abstract as a fitting contribution to the special issue. A decision on acceptance or rejection of the contribution will be made only following the first or second review phase, only after the full and complete contribution is submitted.

The full and complete contribution should be submitted by or before February 28, 2023, using American Psychological Association (APA) style (7th edition) referencing. Contributors will be informed within a month whether a contribution has made the first phase of reviewing or not.

Summary of the submission process:

- **July 31, 2022:** Submission of the abstract of the proposed contribution
- **August 31, 2022:** Editors' notification of decision on abstract
- **April 30, 2023:** Submission of the first draft of the full contribution
- **July 1, 2023:** Submission of the revised final version of the contribution
- **August 1, 2023:** Editorial final decision on the revised version of the contribution
- **September 1, 2023:** Guest Co-Editors submit the special issue materials to JCIE
- **September-October 2023:** Accepted contributions sent for 2nd review by JCIE
- **November 2023:** Publication of the special issue

Bionotes of Guest-Editors (a-b order)

Dr. Hartej Gill was born in India in the state of Punjab (the land of five waters), where she began her elementary education. She is the daughter of Mohinder and Jiri Gill and the grand-daughter of Kishan and Naranjan Gill and Balwant and Pritam Sull, who all come from the ancestral land-connected tradition of rice, sugarcane, date, wheat and vegetable farming in their respective villages of Fatehpur, Moranwali, Jindowal, and Palahi. She taught in French and English Immersion Programs and served as Vice-Principal at Sherwood Park Elementary School before joining the Department of Educational Studies at UBC in 2006. Working from anti-colonial, decolonial, and decolonizing frameworks, Hartej's scholarship focuses on leadership for intersectional anti-oppression and in bridging the gap between theory, practice, community engagement and social activism. As a scholar-practitioner, she uses her praxis to highlight the responsibility of researchers, educators and educational leaders to address historical, socio-political, institutional and epistemological injustices that continue to colonize and systemically marginalize many groups in the academy and beyond. Explicit in this approach is the need to move social justice and decolonization beyond a simple component of the curriculum into a core purpose of public education.

Dr. Bathseba Opini is a Kenyan-born scholar whose research interests are in critical race and antiracism education, disability studies, teacher education; teaching practices, sociology of education; decolonizing and Indigenous knowledges in global contexts; and international education. Her current work with educators emphasizes rethinking education and working toward antiracism and decolonization of the curriculum and pedagogy. Dr. Opini is an Assistant Professor in the Department of Educational Studies in the Faculty of Education.

Dr. Amy Parent's Nisga'a name is Noxs Ts'aawit (Mother of the Raven Warrior Chief). On her mother's side of the family, she is from the House of Ni'isjoohl and is a member of the Ganada (frog) clan in the village of Laxgalts'ap. On her father's side of the family, she is of Settler ancestry (French and German). Dr. Amy Parent is Assistant Professor in the Department of Educational Studies in the Faculty of Education & an Associate Professor in the Faculty of Education at Simon Fraser University.

Select Bibliography of Professor Michael Marker's Scholarly Work

- *In thinking through their potential contributions to this special JCIE issue, contributors are encouraged to browse the following list, and read relevant papers, to re/acquaint themselves with some of the themes and analytic lenses drawn upon or used by Professor Michael Marker.*

Marker, M. (1998). Going native in the academy: Choosing the exotic over the critical. *Anthropology & Education Quarterly*, 29(4), 473-480.

Marker, M. (1998). Rediscovering the First Nations of Canada. *Canadian Journal of Native Education*, 22(1), 151.

Marker, M. (1999). That history is more a part of the present than it ever was in the past: Toward an ethnohistory of Native education. *History of Education Review* 28(1).

Marker, M. (2000). Lummi identity and white racism: When location is a real place. *International Journal of Qualitative Studies in Education*, 13(3), 401-414.

Marker, M. (2000a). Review Essay: Ethnohistory and Indigenous education: A moment of uncertainty. *History of Education*, 29(1), 79-85.

Marker, M. (2000b). Economics and local self-determination: Describing the clash zone in First Nations education. *Canadian Journal of Native Education*, 24(1), 30-44.

Marker, M. (2001). Stories of fish and people: Oral tradition and the environmental crisis. *BC Studies: The British Columbian Quarterly*, (129), 79-85.

Marker, M. (2003). Indigenous voice, community, and epistemic violence: The ethnographer's "interests" and what "interests" the ethnographer. *International Journal of Qualitative Studies in Education*, 16(3), 361-375.

Marker, M. (2004a). "It was two different times of the day, but in the same place": Coast Salish high school experience in the 1970s. *BC Studies: The British Columbian Quarterly*, (144), 91-113.

Marker, M. (2004b). Theories and disciplines as sites of struggle: The reproduction of colonial dominance through the controlling of knowledge in the academy. *Canadian Journal of Native Education*, 28(1/2), 102.

Marker, M. (2004c). Voices of a thousand people: The Makah Cultural and Research Center. *BC Studies*, (141), 118.

Marker, M. (2006). After the Makah whalehunt: Indigenous knowledge and limits to multicultural discourse. *Urban Education*, 41(5), 482-505.

- Marker, M. (2008). Indigenous voice, community, and epistemic violence. In A. Y Jackson & L. A. Mazzei (Eds.), *Voice in Qualitative Inquiry: Challenging Conventional, Interpretive, and Critical Conceptions in Qualitative Research* (pp. 27-43). Routledge.
- Marker, M. (2009). Indigenous resistance and racist schooling on the borders of empires: Coast Salish cultural survival. *Paedagogica Historica*, 45(6), 757–772.
- Marker, M. (2010). A long time ago in the future: Indigenous media in the digital age. *NACLA Report on the Americas*, 43(2), 37-39.
- Marker, M. (2011a). Sacred mountains and ivory towers: Indigenous pedagogies of place and invasions from modernity. *Counterpoints*, 379, 197-211.
- Marker, M. (2011b). Teaching history from an Indigenous perspective: Four winding paths up the mountain. In P. Clarke (Ed.), *New possibilities for the past: Shaping history education in Canada* (pp. 97-112). Vancouver: UBC Press.
- Marker, M. (2014). [Review of the book *Creating space: My life and work in Indigenous education* by V. J. Kirkness]. *BC Studies*, (184), 167-170.
- Marker, M. (2015a). Borders and the borderless Coast Salish: Decolonising historiographies of Indigenous schooling. *History of Education*, 44(4), 480-502.
- Marker, M. (2015b). Geographies of Indigenous leaders: Landscapes and mindscapes in the Pacific Northwest. *Harvard Educational Review*, 85(2), 229-253.
- Marker, M. (2016). Indigenous knowledge, Indigenous scholars, and narrating scientific selves: “To produce a human being”. *Cultural Studies of Science Education*, 11(2), 477-480.
- Marker, M. (2018a). There is no place of nature; there is only the nature of place: Animate landscapes as methodology for inquiry in the Coast Salish territory. *International Journal of Qualitative Studies in Education*, 31(6), 453-464.
- Marker, M. (2018b). Learning and teaching together: Weaving Indigenous ways of knowing into education. *BC Studies*, (196), 152-153.
- Marker, M. (2018c). [Review of the book *The teacher and the superintendent: Native schooling in the Alaskan interior, 1904–1918*, compiled and annotated by George E. Boulter II and Barbara Grigor-Taylor]. *History of Education* 47(10), 138-140).
- Marker, M. (2019a). The “realness” of place in the spiral of time: Reflections on Indigenous historical consciousness from the Coast Salish Territory. In A. Clark and C. L. Peck (Eds.), *Contemplating historical consciousness: Notes from the field* (pp. 185-199). New York: Berghahn Books.

Marker, M. (2019b). Indigenous knowledges, universities, and alluvial zones of paradigm change. *Discourse: Studies in the cultural politics of education*, 40(4), 500-513.

Marker, M. (2019c). Indigenous STEM success stories as disquieting decolonization: Thoughts on new times, and old thoughts about place-ness. *Cultural Studies of Science Education*, 14(1), 199-204.

Marker, M. (2019d). Towards a new ethnohistory: Community-engaged scholarship among the People of the River. *The Canadian Journal of Native Studies*, 39(1), 231-233.

Marker, M., & Hardman, S. A. (2020). The math people: Unwitting agents of empire who “like to stay in their lane”. *Canadian Journal of Science, Mathematics and Technology Education*, 20, 288-296.

McGregor, H. E., & Marker, M. (2018). Reciprocity in Indigenous educational research: Beyond compensation, towards decolonizing. *Anthropology & Education Quarterly*, 49(3), 318-328.