



Decolonizing and Indigenizing Visions of Educational Leadership

Global Perspectives in
Charting the Course

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**Studies in
Educational
Administration**

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Decolonizing and Indigenizing Visions of Educational Leadership

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Decolonizing and Indigenizing Visions of Educational Leadership: Global Perspectives in Charting the Course

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About the Editors

Dr Njoki Wane, a Professor at the University of Toronto, is currently serving as Chair in the Department of Social Justice Education at the Ontario Institute for Studies in Education (OISE). An accomplished educator, researcher, and educational leader, Professor Wane headed the Office of Teaching Support at OISE from 2009 to 2012, establishing its priorities and activities while recognizing equity as a central dimension of good teaching. From 2011 to 2014, Professor Wane served as Special Advisor on Status of Women Issues, contributing to research and policy development concerning the intersectionality of gender with race, disability, sexual orientation and aboriginal status, and the impact of these issues on the lived experiences of women faculty, staff, and students at the University of Toronto. From 2018 to 2021 she also served as the advisor to the Equity, Diversity, and Inclusion for the Vice-President, Human Resources and Equity. She also served as Director of the Center for Integrative Anti-Racism Studies (CIARS) at OISE from 2006 to 2014. An award-winning teacher, Professor Wane was the recipient of many awards, the most recent being The President of Toronto Teaching Award. She is well published with her most recent book being: *From My Mother's Back: A Journey From Kenya to Canada*.

Kimberly L. Todd (she/her) is a PhD candidate in the Department of Social Justice Education at Ontario Institute for Studies in Education, University of Toronto. Her research interests include decolonization, dreaming, and teacher praxis.

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Mr Ukesh Raj Bhuj contributed toward people-centered nature conservation programs of community forestry and buffer zones while working for the Government of Nepal, IUCN, and WWF. He is devoted to incorporating Indigenous knowledge in academic programs of Lumbini Buddhist University.

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Chef Andrew George was born in Smithers, British Columbia, and was raised in Telkwa, British Columbia. He attended Vancouver Community College in the early 1980s, achieving his Red Seal in 1989, and worked in restaurants in the Vancouver area including Chateau Whistler Hotel and the Four Seasons. He

opened and ran the Toody-Ni Restaurant and Catering Company in Vancouver during the early 1990s before being selected to be part of the Canadian Native Haute Cuisine team that participated in the 1992 Culinary Olympics in Frankfurt, Germany.

Chef Andrew remarked that it was at the Olympics that his eyes were truly opened to the great opportunities and what a reward that a career in the culinary trades had to offer and concurrently also noticed the lack of Aboriginal peoples in this wonderful career. Chef Andrew worked part-time in Montreal at the International Tourism and Hospitality School of Quebec (I.T.H.Q.) promoting aboriginal culinary arts from 1993 to 1998, returning to Vancouver in 2006, when an opportunity arose to prepare Aboriginal youth for the 2010 Winter Games. Chef Andrew mentored aspiring students in a certified 16-week pre-apprenticeship program that readied the students for cooking school or entry-level prep cook position. Andrew has completed a second class of a pilot project with Tsleil-Waututh and Aboriginal skills group to do a test on Delivering Professional cook level one on reserve on the Burrard reserve in North Vancouver. Andrew is also coauthor of *Feast! Canadian Native Cuisine for All Seasons* released in 1997 and rereleased in 2010 as *A Feast for All Seasons: Traditional Native Peoples' Cuisine* and recently released *Modern Native Feasts: Healthy, Innovative, Sustainable Cuisine*, a modern version of Aboriginal cuisine which was released October 2013. It is also his mandate to continue to promote healthy aboriginal cuisine to the world and to have it mainstreamed with other cuisines. Andrew has returned to the Industry Training Authority (ITA) in British Columbia as Indigenous Initiatives Director for ITA Indigenous trades training in the Province of British Columbia.

Dr Madrine King'endo, PhD, is Pioneer Dean of Education and Social Sciences. A Kenyan, she is presently Senior Lecturer at the Department of Education, University of Embu, with over 15 years in lecturing. She received her first degree in Educational Sciences from the Pontifical University, "Auxillium" Rome, in 2000, and earned her Master's in Educational Psychology (2003) in Rome, and PhD 2010 in Special Education from the Kenyatta University in Kenya. She has served as an External Examiner, Visiting Senior Lecturer in Child Studies and Leadership, and a Visiting Scholar in the Department of Developmental Psychology at O.I.S.E. of the University of Toronto. She gave a seminar talk entitled: Women and Leadership in Africa. She also visited the Institute of Child Studies lab school and schools in Ontario. Dr Madrine has published generally on children with behavior disorders and inclusive education. She is in Executive Board of secondary schools in Embu and Nairobi and has published widely. She is an external examiner at the University of KwaZulu-Natal in South Africa and Moi University in Kenya. She has presented professional papers at International conferences in Canada, Italy, Brazil, Zambia, Kenya, and Uganda. Dr Madrine's greatest asset lies in her capacity for balanced program based on her strong multidisciplinary background encompassing the fields of Psychotherapy,

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Kirby Mitchell, PhD, works as a Guidance Counselor at Stephen Lewis Secondary School in Mississauga and works as a Professor in Sheridan Colleges Child and Youth Care program. He has written and spoken extensively on the impact of COVID-19 on racialized youth and their disengagement from the education system. He is a member on the World Wide Commission to Educate All Students Post-Pandemic and has presented at the Canadian House of Commons providing witness testimony on the “Emergency Situation Facing Canadians in Light of the COVID-19 Pandemic” and is a regular guest on CBC Radio One advocating for racialized and marginalized students impacted by COVID-19 mandates and school closures. His current work centers on counseling youth and advising/consulting on policy and curriculum focused on dismantling Anti-Black racism.

Shantelle Moreno holds a Master of Arts from the School of Child and Youth Care at the University of Victoria, located on the territories of the Lekwungen and SENĆOŦEN speaking Coast Salish peoples.

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Morgan Mowatt is a member of the Gitksan Nation and a PhD candidate in Political Science at the University of Victoria. Morgan is interested in pursuits of shared liberation, resistance to gendered violence, relationality in governance, and Indigenous sovereignty.

Dr Devi Dee Mucina is an Associate Professor and the Director of the Indigenous Governance Program at the University of Victoria. His scholarship is in the area of Ubuntu knowledge systems, governance, and Indigenous masculinities.

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Prof George Muthaa is a Social Scientist in Educational Management. He holds a doctorate degree in Educational Management, a Master's in Educational Management, a Bachelor's in Education with Economics and Business Studies as the teaching subjects. He also has a Master's in Business Administration (MBA) where he specialized in Strategic Management. Professor Muthaa joined Chuka University as a Lecturer and grew through the ranks to Senior Lecturer, Associate Professor, and finally to Full professor in 2019 in the Department of Education and Resources Development of Chuka University. In 2017–2000, he was elected Dean in 2017 and 2019, respectively, unopposed serving successful for two terms. Professor Muthaa has served in various academic and administrative committees. Professor Muthaa is currently the Deputy Principal in charge of Administration Finance and Planning at Turkana University College.

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Shilo Shiv Suleman is a contemporary Artist and Founder and Director of the Fearless Collective (India) which lends its art-based methodology to “move from fear to love” in resistance to gender-based violence across the globe.

Isaac Tarus is a Historian and a Senior Lecturer with over 30 years teaching experience at Egerton University, Kenya. He holds a PhD from Rhodes University and is widely published in refereed journals and among them CODES-RIA's *Africa Development*.

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Centering Relationality in Decolonizing and Indigenizing Visions of Educational Leadership

*Njoki N. Wane, Kimberly L. Todd, Coly Chau
and Heather Watts*

Urging all of us to open our minds and hearts so that we can know beyond the boundaries of what is acceptable, so that we can think and rethink, so that we can create new visions, I celebrate teaching that enables transgression – a movement against and beyond boundaries. It is that movement that makes education the practice of freedom.

– bell hooks in *Teaching to Transgress: Education as the Practice of Freedom* (1994, p. 12)

Ports of Entry

We the editing team would like to acknowledge that this anthology was conceived and co-created on Turtle Island, in Tkaronto, what some may know as Toronto, Ontario, Canada. We acknowledge the land that many of editors and contributors are on is the traditional territory of many nations including the Mississaugas of the Credit, the Anishinaabeg, the Chippewa, the Haudenosaunee, and the Wendat peoples. We honour the continual caretaking, resistance, regeneration and remembering that they have poured into in terms of the protection of land and waterways of both the past and present. We like to acknowledge that this land is also home to many First Nations, Inuit and Métis peoples.

We made efforts to ensure this anthology had representation across the world, and across knowledges. As you engage with each chapter, you will hear from a diversity of Indigenous Nations, global communities, and the ancestral knowledges that accompany these lands. We want to also acknowledge the writing that has taken place on lands of Indigenous peoples here and elsewhere. We want to acknowledge the guidance of our ancestors in the formation, editing, and writing of this book. Particularly presenting us with abilities to talk about our past, present, and futures.

Decolonizing and Indigenizing Visions of Educational Leadership, 1–10

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Lastly, we acknowledge the conditions in which many of our authors wrote their chapters, amidst a time of sickness, loss, and global uncertainty. We admire the determination, wisdom, and strength of the authors who have contributed to this anthology.

Relationality as the Foundation and Goal of Educational Leadership

Conversations on leadership in higher education tend to focus on management of staff, budgetary constraints, and implementation of particular kinds of pedagogical scholarship. Unfortunately, this type of leadership does not speak to scholars who are Indigenous to Turtle Island or other members of Indigenous epistemologies. The scholars outside the status quo have felt pushed to the margins. The leadership models that permeate throughout schools of leadership articulate Eurocentric ways of governance, rules of the law, and relationality. In this way, there is unspoken language that colonization has to be maintained and reproduced in different ways.

What is very refreshing in this anthology is how the authors in this collection have provided other forms of governance, community building, leadership models, and diverse epistemologies that move beyond a Eurocentric model. Many of the authors indicate there is scarcity in literature on educational leadership that speaks to their reality. These authors have expressed concerns over the construction of mainstream epistemology about educational leadership and how it is theorized from the perspective of white hegemonic cis-heteropatriarchal normativity. Nonetheless, little to no attention is given to non-European and other diverse models of leadership, thus further marginalizing and silencing their experiences. The contributors of this anthology will help to inspire the lives of many people, prepare future researchers, and assist economic and social justice efforts to improve their communities and institutions that they are a part of.

With this, the anthology has come from and is a tribute to the multiplicities of being and relationships. The starting point of this anthology began with invitations, conversations, and the framing and reframing of questions. Everything coalesced around the implementation, limitations, and possibilities that educational leadership offered and potentials it could offer for the futures of schooling, Indigenous governance, and communities. We sent our call out to authors we esteemed, respected, and who we have learned from and chairs of departments had made powerful contributions to their institutions. They answered our call and provided ways to envision and alight multiplicities of pathways that challenge, deepen our understanding, dream, and reignite our desire for modes of educational leadership unshackled from the hegemony of colonial, western, heteropatriarchal, and capitalistic systems.

These relationships have connected us, reaffirmed us, and have held us together in the co-creation of this labor of love that you now hold in your hands. In this process we have made new connections and friendships, envisioned new possibilities, and chartered a course toward educational leadership models that can transcend our false sense of separateness and remind us of our interconnection and

interdependence. As educators and co-editors of this anthology, our entry point is shaped by desires for embedding liberatory frameworks and praxes into the ways we learn, teach, lead, and coexist together globally. We intend to highlight the decolonial and Indigenous visions of educational futures of various Indigenous and decolonial scholars, thinkers, educators, and activists that challenge us and deepen our understanding of the tasks ahead.

In editing these chapters we have been humbled by the breadth, depth, and scope of the authors' capacities to delve into their personal, communal, and historical counternarratives that are solution-oriented and deeply needed for the challenges that we face in our times. Educational leadership, at the core, needs to center relationalities that transform and reconnect us to each other, the Earth, and our ancestors who have taught and guided us to the present. By centering our connections of belonging we can create systems that honor life from these seeds. The type of educational leadership that truly serves the learners of tomorrow needs to be entrenched in this understanding of our belonging to Earth, our families, our communities, our spiritualities, and our descendants. These chapters provide entry points into facets of decolonial and Indigenizing educational leaderships in ways that acknowledge wholeness, spirituality, familial, and communal relations – from former Queens of Africa, Buddhist pedagogies, and Indigenous epistemologies to name but a few. All of these chapters challenge our conceptions of traditional educational leadership and ask us to venture beyond our colonial limitations.

We also position this anthology in relation to the entirety of Gaëtane Jean-Marie and Ann Lopez's series on Educational Administration. The edited collections in the series have all generously examined the many challenges to educational systems, and highlighted the crucial shifts needed to further educational leadership – including discussions of ethics, transnational migration, internationalization, emotions and feeling expression, navigating turbulence within educational governance systems, and more. The series has pushed boundaries for understanding educational leadership, beyond administration. We understand our collection as speaking to and adding on to these conversations on what needs to be the crucial work needed to enable truly reflective, critical, and transformational experiences of education globally.

Decolonizing and Indigenizing Educational Leadership

With the title of this anthology being *Decolonial and Indigenizing Visions of Educational Leadership: Global Perspectives in Charting the Course*, we felt it was important to frame “Indigenization” and “decolonization” as the two words are sometimes used interchangeably, despite having distinct meanings, as simultaneous processes, that involve the work of all of us.

To begin with a framing of Indigenization, we turn to [Kuokkanen \(2008\)](#) who describes Indigenization as “a move to expand the academy's still-narrow conceptions of knowledge, to include Indigenous perspectives in transformative ways” (p. 2). An interpretation of “transformative ways” could be beyond the

symbolic Indigenization we may see in educational spaces such as plaques, and naming of schools after Indigenous peoples, and a move toward integrating Indigenous ways of knowing into the fibers of the institution. [Gaudry and Lorenz \(2018\)](#) argue that there are three distinct uses of “Indigenization” which include Indigenous inclusion, reconciliation indigenization, and decolonial indigenization (p. 218). The authors continue, stating that Indigenous inclusion is “a policy that aims to increase the number of Indigenous students, faculty, and staff in the Canadian academy,” whereas Reconciliation indigenization can be defined as “a vision that locates indigenization on common ground between Indigenous and Canadian ideals, creating a new, broader consensus” (p. 225). Lastly, Decolonial indigenization is defined as the “overhaul of the academy to fundamentally reorient knowledge production based on balanced power relations between Indigenous peoples and Canadians, transforming the academy into something dynamic and new” ([Gaudry & Lorenz, 2018](#), p. 226).

Scholarship on Indigenizing educational leadership centers Indigenous epistemologies, ontologies, and axiologies. In Mary Therese Perez Hattori’s essay “Culturally Sustaining Leadership: A Pacific Islander’s Perspective,” Hattori reflecting on her experiences in educational leadership positions, shares how Chamoru understandings of belonging, reciprocity, respect for elders, and primacy of Earth are central to her leadership ([2016](#)). [Hattori \(2016\)](#) furthers that it is through such embodiment of Chamoru worldviews allows for authentic leadership and allows others and young people to be authentic in return. In addition, [Gregory A. Cajete \(2016\)](#) reminds us that transformational teaching and learning in Indigenous education is integral to developing a framework for educational leadership.

To begin framing “decolonization,” we turn Nikki Sanchez’s TedTalk, “Decolonization is for Everyone” ([2019](#)), where she calls on all of us to interrogate the history of the land we walk on and to reflect on our responsibilities while occupying the territories we are on. She continues, stating that the responsibility lies with all of us to Decolonize, as we put spokes in wheels of oppression and work to challenge systemic inequities ([Sanchez, 2019](#)). [Eve Tuck and K. Wayne Yang \(2012\)](#) make it very clear that decolonization “brings about the repatriation of Indigenous land and life,” and that it is not a swappable term for other things, and that it does not have a synonym (p. 3). The authors go on to describe that decolonization is not just about uplifting Indigenous ideologies, it is about the literal returning of land and restoring Indigenous relationships to the land ([2012](#), p. 19).

In thinking about decolonization, it is important to understand what we are decolonizing from. Decolonization is a recuperation, a renewal, and revitalization of ways of being, thinking, and living that has been eroded by the colonizer. As Franz Fanon reminds us in *The Wretched of the Earth* ([1961](#)), decolonization is the disavowal of colonization and the reordering of the world. Before the encounter with the colonizers, societies functioned and were governed by a set of unspoken principles such as respect, reciprocity, or communal responsibility. The colonizers, for instance, had been welcomed into African lands. The African people trusted them, but unfortunately, they took advantage of the people’s hospitality and they forcefully took over after mastering the weak links of many

African empires and societies. These colonizers planted seeds of distrust and emphasized the individual and degraded the Indigenous systems of thought. Of course, it did not take long for the Indigenous people to realize what had been done to them. They were manipulated into accepting what was foreign to them and what in the end would be damaging to their wholistic way of living. This is what we need to shake off; the foreignness of what was brought by the colonizers. This is what we need to decolonize from and claim our decolonial logic (Wane, 2021). The systems of governance among others were disrupted and this anthology is working to ignite and re-energize the basic foundation of what was always there from time immemorial (Wane, 2022).

In Ann Lopez's *Decolonizing Educational Leadership: Exploring Alternative Approaches to Leading Schools* (2020), Lopez reminds us that despite the growing interest, research, and writing on educational leadership on schools, we must remember that unfortunately "schools remain sites of oppression for many students and the furtherance of colonial legacies" (p. 17). Schooling has and continues to be tools for (settler) colonialism and imperialism, and therefore a site of epistemic and ontological violence for many learners and communities. In *Decolonizing Education: Nourishing the Learning Spirit* (2013), Marie Battiste writes through schooling, "the state has established one main stream, a culturally imperialistic stream that ignores or erodes, if not destroys, other ways of knowing or the accumulated knowledge of some groups" (2013, p. 104). On Turtle Island, in what some may presently refer to as Canada, the painful legacies of genocidal violence enacted on Indigenous people by the state through institutions such as residential schools linger into the present. Furthermore, legacies of slavery, anti-Black racism, punishment, and prison industrial complex remain embedded in our schooling (Kaba, 2021; Maynard, 2017). Thus, we have a responsibility to rupture, disrupt, and recalibrate our schooling systems and our educational leadership models.

For sites of learning to produce better educational outcomes for learners, we must confront coloniality and theorize educational leadership and its practices in ways that unsettle and undo legacies of colonialism and colonial education (Lopez, 2020). Lopez furthers that educational leadership must "reconstruct systems that affirm the identities as well as the existentialities of students" and decolonial educational leadership is that which restores or promote capacities "that values the input of students and communities, education workers including teachers, teacher leaders, and administrators" (Lopez, 2020, p. 57). It is central to the process of undoing these legacies and enabling decolonial thought to flourish, that we start from a place of hope and one which recenters the multitudes and possibilities of identities and relationalities. This is reminiscent of bell hooks' declaration that "as a classroom community, our capacity to generate excitement is deeply affected by our interest in one another, in hearing one another's voices, in recognizing one another's presence" (1994, p. 8). Therefore to decolonize educational leadership means recentring, restoring, and recognizing these voices into thinking of the present and toward the future, in ways that we are accountable to each other and the Earth.

Overview of the Anthology

We explore potentialities of educational leadership through centering relationalities in: schooling, Indigenous Governance, and communities. We push the boundaries to think through educational leadership beyond educational sites of schools. In each section, our authors unearth and mobilize their knowledge of educational leadership for the purpose of liberation, revolutionizing schooling, and for reinvoking epistemologies that have stood the test of time. These chapters are acts of hope. To Indigenize and decolonize educational leadership is to engage in potentialities for liberation and by transcending western and Eurocentric notions of educational leadership.

Schooling

In our Schooling section, our contributors posit realities and potentialities around decolonial and liberatory learning and schooling. We ask, how do we navigate toward a vision amidst ongoing and emerging challenges and restrictions of present schooling? The authors offer frameworks to think through educational leadership within the context of Nepal, Bangladesh and Turtle Island (Canada).

In “Tapovana: Indigenous Source for Learning and Living (Experiences from Nepal)” Ukesh Raj Bhujra draws on the concept of Tapovana, an Indigenous epistemology rooted in intersections of spirituality, land, and stewardship. Bhujra draws on the concept of how it has been utilized, in the cultivation, and protection of land and for the purpose of spiritual and educational nourishment. Bhujra provides myriads of examples of how the concept of Tapovana has been enacted across Nepal. He draws on this concept and unfurls its applicability across educational context and for the purpose of strengthening educational leaderships across multiple schools and sites of learning.

Bijoy P. Barua, in “Buddhist Learning and Decolonization: Re-imagining in the context of Neocolonial Education and Development in Bangladesh,” utilizes anticolonial theoretical framework to explore how Buddhist value-based contemplative learning and reflection practices counter colonial and neocolonial modes of standardization and universalization in education. Such Buddhist spiritual values and ethical practices offer potentialities to embed transformation and advancement for learners, educators, within educational curriculum, across institutions, and in community.

In “Reclaiming the wisdom of leadership through *meraki*, *metanoia* and *mêtis*: Meditations on spiritually regenerative educational imaginaries,” Maria Vamvalis provides readers with four dimensions of educational leadership that move beyond colonial constructions. She invokes her own ancestral lineage, weaves in meditations with theory and narrative in order to push forth a model of educational leadership that speaks to the sacred task of honoring our planet. Her anticolonial decolonial lens pushes climate justice to the forefront, reminding us of our collective and spiritual responsibilities.

Kirby Mitchell in his chapter “Queens, Kings, and Mother Africa: A Leadership Vision for Humanizing Schools Post-Pandemic” provides strong

theoretical and practical solutions to address schooling and leadership in the wake of our Global pandemic. He invokes Mother Africa in his analysis of what educational leadership can become. Mitchell weaves narrative, with a multiplicity of voices from scholars and educational leaders and puts forth two enlightening decolonial theories (Rock and S.O.U.L).

Indigenous Governance

In this section on Indigenous Governance, our authors demonstrate the power of Indigenous ways of knowing and being. They accomplish this task by delving into models of governance and the reclamation of food sovereignty and reflecting on the power of Indigenous epistemologies to provide seeds of transformation for our current systems. Educational leadership has much to learn from Indigenous governance models in terms of decentralizing power, spiritual wisdom, and accountability. Indigenous governance shows up in a multiplicity of ways in each of these chapters providing models of leadership that push up against colonial constructions. We ask, how can we learn about responsibility, cocreation of food systems, the integration of spiritual wisdom and responsibilities to our Earth from Indigenous Governance models? How can educational leadership reframe itself in this light to be more inherently decolonial?

In “Women of Power Revisited: African Women in Leadership,” Njoki Wane, Madrine Kingéndo, and Sein Kipusi explore African women leaders of the antiquities and the types of leadership that these Queens invoked and remain revered and remembered for. The chapter specifically explores African epistemologies, spiritual and political leadership, and the legacies of Makeda, The Queen of Sheba, Queen Hatshepsut, Queen Nzingha and Queen mother of Ejisu, Nana Yaa Asantewaa of Ashanti to offer potentialities for African-centric and African Indigenous educational leadership models.

George Muthaa’s chapter on “Governance in Indigenous Communities” focuses on the Meru community in Kenya and their governance structure. Muthaa elucidates on the role of the council of elders, environmental responsibilities, diviners, and leadership practices within this particular community. This model of Indigenous Governance has much to teach us about educational leadership and its capacity for evolution. Muthaa’s chapter contributes to our understanding of accountability, equity, and human rights in the context of leadership.

In “Indigenization of the Professional Cook Program in the Province of British Columbia,” Andrew George recounts the indigenization of a Professional Cook program that was developed collaboratively amongst First Nation communities, postsecondary institutions, and social and governmental agencies in the province of British Columbia in Canada. George highlights how elders, community members, and instructors led the development of Indigenous curriculum that recentered Indigenous foodways, recipes, and food sovereignty.

In “Latin American Matriarchal Epistemologies: Pedagogies of Hope and Indigenous Guidance,” Jean Baptista and Bianca Bee Brigidi recenter feminine

and Indigenous epistemologies by applying intersectional antiracist frameworks, in reimagining educational leadership in Latin America. The chapter explores social movements and resistance led by Latin American educators and artists and the pedagogies of liberation and hope, amidst the gloom and hopelessness brought about by imperialism, degradation of democracy, and environmental destruction.

In “Indigenous Governance in Africa: A Decolonial Dialogue,” Njoki Wane, Willis Opondo, Sarah Alam, Evelyn Kipkosgei, and Isaac Tarus delve into African Indigenous Governance and the implications and lessons it has for society, leadership, and schooling. The depth of research and knowledge that is exhibited in this chapter is substantive. The authors write about decentralized and centralized modes of governance, community, and the multiplicities of African spirituality and epistemologies that strengthen leadership. In this chapter there are many lessons embedded for educational leaders, schools, and government systems.

In Sarah Alam and Njoki Wane’s chapter “Beyond Integration: Indigenous or Tribal and Ethnic Minorities a Case of India and Pakistan,” they explore the impacts of colonization, partition, and postcolonization on the ongoing struggles for Indigenous, tribal, or ethnic rights and recognition in India and Pakistan. Alam and Wane explore the resulting and many implications on Indigenous knowledge, scholarship, and learning. The chapter calls for community-based development and educational leadership to support pathways for rights and self-determination of Indigenous, tribal, or ethnic minorities.

Community

In the Community section, we explore how ideas of educational leadership can have an impact on community building, and vice versa. The chapters in this section explore themes of resistance, emergence, and sustenance in relation to community building, engagement, transformation, and healing, particularly amidst ongoing and emerging crises. We ask, what are the ethics of care in schooling and educational leadership that connects, supports, and sustains communities?

Shantelle Moreno’s chapter “Considerations for Love as a Decolonial and Political Practice in the Human Service Work with Indigenous and Racialized Children, Youth, Families, and Communities” challenges us to rethink educational leadership through lenses of loving politicized praxis with the goal of social justice, Indigenous sovereignty, and decolonization. The chapter explores approaches of politicized and decolonial love and its applicability in the field and institutions of Child and Youth Care, by generously sharing experiences of Sisters Rising.

Devi Dee Mucina in his chapter “Sisters-Mothers Community-Mothers and Female-Fathers” weaves stories from his own life experience that speaks to experiences of mothering and fathering from an African intersectional feminist lens. The stories in this chapter are powerful and gripping and speak to the