

The chapter on Indigenous struggles is a poignant reminder of current resistance to dominant culture by Indigenous people around the world. Rights to land and self-determination are themes that connect indigenous and social justice issues across the spectrum. Storytelling, land, and decolonization pedagogies have free will and justice at their heart. Residential schools, reserves, and land exploitation are examples of how colonial powers stole and continue to steal land while oppressing Indigenous people's rights and freedoms. The solution lies in settler heritage peoples and indigenous peoples cooperation, difficult relationship building, and a giving back of what was stolen. An activity that presents the facts and allows students to come to their own conclusions could be a starting place for discussion. Also, an exploration of politics and First Nations governments to replace or integrate with dominant governments is worth highlighting.

The chapter discusses a kind of conditioning of psyche that requires great awareness in order to see through it. It is a difficult process of self-inquiry into what is true and what is not from historical narratives, and current ways of living. The colonization of our minds is seen as a kind of sickness that requires transformation for holistic well-being. Indigenous resurgence requires commitment to a just society. Anti-colonial and anti-capitalist media are important aspects of the resistant movement. A resilient movement over the past 500 years that itself faces resistance from dominant society, which has normalized racism. The example used in the chapter is of sports teams in the US. An inquiry into racism sports team names and mascots could be an effective in-class exploration of the topic. The question could be raised as to why other races and ethnicities are not represented on sports teams. A look into positive actions is important at every step of the exploration process.

Diversity of heritage and language is another issue explored in the chapter. Not only has land been occupied, and people displaced, but whole ways of life have been replaced by normative language and culture. A look at resilience in ecosystems compared to resilience in culture and language could be an interesting basis for a lesson sequence. Language and culture diversity could also be compared to that of newcomer Canadians and the normative socialization that they undergo in schools. Students could critically analyze solutions to the language diversity problem in schools and workplaces.

Native women's rights are often disregarded in favour of the larger colonization issues, but this is another example of how women's abuse is justified by patriarchal societies. It demonstrates that nobody is immune to conditioning without strong awareness. It would be interesting to explore histories of Indigenous women's resistance to colonization. Multiple feminist histories could then be synthesized to connect to the larger picture of feminism and colonization. An important inquiry could be liberation through warfare for Native women and other peoples.

The chapter on Indigenous struggles is an excellent investigation into how social justice issues connect. Issues of gender, sexuality, morality, and religion can be explored in terms of the

Christian right equating homosexuality with terrorism. Indigenous beliefs of the two-spirit people would make an interesting contrasting perspective to present. Native peoples are again not immune to forces of heteronormative nationalism that persist through cultures. Looking at normative ideas, how they persist, spread, and parasitize society could be a powerful inquiry.

A distinction between national liberation and nation-state-building presents an avenue from which to explore symbiotic relationships vs parasitic ones. Contrasting domination and coercion to interdependence, unity, and collective responsibility is a perfect opportunity to challenge colonial notions of power and control. Inherent holistic sovereignty is a beautiful concept that could be presented not as an ideal, but as a possible truth to be investigated personally. It tells us that holistic change is possible, current structures are not inevitably persistent, and that revolutionary collapse of these structures could be seen as a possibility to live differently rather than recreate what has not worked. Students could debate these issues and write creative responses to the questions such as: What is the right way to live? What is your purpose? Is it your personal goal to live rightly or not? Why or why not?

Challenges to presenting and exploring these perspectives are obvious, since western schools are inherently normative. It is even more important for teachers to present these views, or create the opportunity for students to explore for themselves. Schools could then become youth organizations built on life principles of creativity and dynamic balance.