



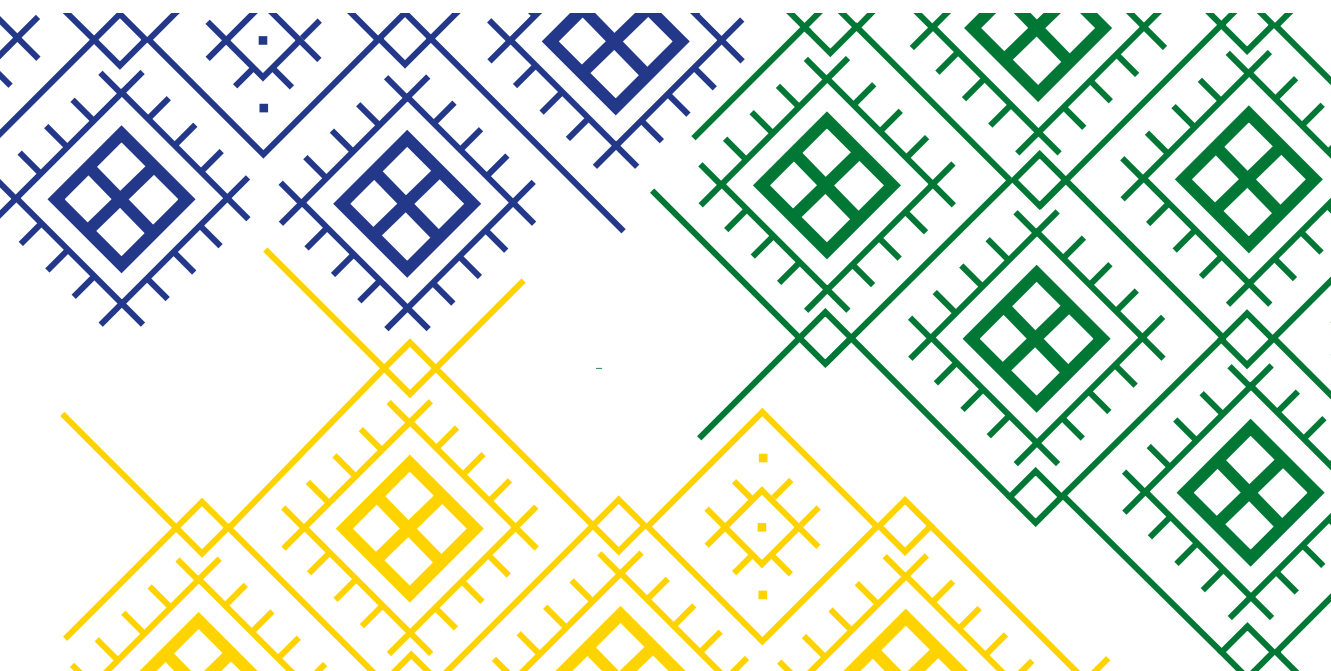
Dutkansearvi diedâlaš áigečála

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 **Dutkansearvi**



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Expanding Indigenous Scholarship: From Arctic to Americas
Algaálbmogiid dutkama viidáneapmi: Árktalaš guovllus Amerihkáide
Algáaalmugij tutkâm vijđánem: Arktisii kuávlust Amerikáid
Alkuperäiskansojen tutkimuksen laajentuminen: Arktiselta alueelta Amerikkoihin

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Editor's Foreword

Meri Mononen-Matias

As the newly appointed chairperson, I am honoured to announce a significant expansion in our journal's scope of Indigenous scholarly dialogue, reflecting the strategic vision of the Dutkansearvvi board. This initiative represents a fundamental transformation of our publication framework, while maintaining our commitment to scholarly dialogue through peer-reviewed contributions from Sámi researchers working in the three Sámi languages indigenous to Finland's territory: *Davvisámegiella*, Northern Sámi, *Anarâškielâ*, Inari Sámi, and *Nuõrttsää'mkiõll*, Skolt Sámi. Furthermore, we are broadening our scholarly community to encompass contributions from researchers working in other Sámi languages, Indigenous studies scholars, and specialists in Arctic research. This strategic reorientation aims to facilitate a more comprehensive and inclusive academic discourse while maintaining peer-review standards and publish specialized articles on the important issues.

In their article "*Duohtavuoda- ja seanadanproseassat ártalaš guovlluin: Dutkama ja dieđuhuksema rolla*" (Truth and Reconciliation Processes in the Arctic: The Role of Research and Knowledge Building), Keynes, Keskitalo, Norlin, Fjellborg, and Olsen present critical insights from their participation in the expert panel "Truth and Reconciliation in the Arctic: The Role of Research and Knowledge" at the 2024 Arctic Circle Assembly in Reykjavik. The article examines the pivotal role of academic institutions in implementing truth and reconciliation commissions' recommendations, particularly focusing on how higher education stakeholders can effectively engage with emerging knowledge and facilitate restorative justice processes addressing the colonial legacy in the Arctic regions of Scandinavia. Through analysis of panel discussions, the authors illuminate potential pathways for institutional transformation and scholarly engagement in decolonial reconciliation efforts.

Commencing with this issue, Dutkansearvvi introduces an innovative scholarly initiative aimed at fostering emerging research through the publication of selected master's thesis contributions, with particular emphasis on manuscripts in Sámi languages. This inaugural implementation features a scholarly contribution in North Sámi by Laura Njunnas, whose analysis "*Sámeluohká váikkuhus ohppiid identitehta huksemii ja nannemii*" examines the

complexities of Sámi educational provision in basic education in Pasila, Helsinki geographic context situated more than 1000 kilometres from the traditional Sámi homeland. The article presents a nuanced examination of the pedagogical challenges and opportunities inherent in North Sámi language education within this urban diaspora context.

Dutkansarvvi extends an invitation to Indigenous and non-Indigenous scholars to contribute manuscripts in Indigenous languages, recognizing these languages as legitimate vehicles of academic discourse and knowledge dissemination. For Indigenous languages that have not yet undergone standardization of their written forms, we will implement methodologically rigorous approaches to integrate oral academic discourse and publish scholarly work using provisional orthographic conventions, while adhering to established linguistic documentation practices. This linguistic inclusivity serves multiple epistemological and ethical functions: it contributes to language preservation and revitalization efforts, validates Indigenous Knowledge systems within academic contexts, and enhances the accessibility of scholarly work to Indigenous communities. Such accessibility is fundamental to bridging the persistent gap between academic institutions and Indigenous communities, thereby promoting ethical research practices and ensuring that research outcomes directly benefit the communities involved.

While acknowledging that such linguistic plurality in academic publishing faces various institutional and practical constraints in many contexts, Dutkansarvvi and our journal *Dutkansarvvi dieđalaš áigečála* is uniquely positioned to facilitate this crucial aspect of Indigenous Knowledge dissemination and academic decolonization. The privileging of Indigenous languages in academic discourse actively confronts the historical hegemony of colonial languages within scholarly institutions. This linguistic reorientation facilitates the documentation and deployment of distinctive epistemological frameworks and ontological perspectives inherent in Indigenous languages, thereby enriching both global human knowledge and Indigenous cultural continuity through meaningful dialogue. Indigenous language utilization enables more precise and nuanced articulation of Indigenous Knowledge systems and worldviews, while simultaneously advancing epistemic justice by legitimizing knowledge production paradigms that exist beyond Western academic conventions. The capacity for Indigenous scholars to publish in their heritage languages preserves the conceptual integrity of Indigenous thought, circumventing the potential distortion or diminishment of meaning that often occurs when Indigenous Knowledge systems are translated into Western epistemological frameworks and their associated linguistic structures.

In my article "*Is Buen Vivir an Alternative to Development?*" I examine the institutional integration of Indigenous epistemologies, specifically the Aymara concept of *Suma Qamaña* and the Quechua notion of *Sumak Kawsay*, collectively known as *Buen Vivir*, into the constitutional frameworks of Bolivia and Ecuador and the implementation of *Buen Vivir* during the administrations of Indigenous president Evo Morales and Rafael Correa, respectively. This analysis interrogates the operationalization of *Buen Vivir* principles within state governance structures, with particular attention to the challenges encountered in their practical implementation. The study suggests that the empirical evidence from grassroots autonomous movements in Oaxaca and Chiapas, Mexico, might offer instructive insights for addressing the tensions between theoretical conceptualization and practical application of these alternative development paradigms.

Buen Vivir is an alternative way of knowing that can help understand and re-organize the world without following traditional development mandates and is therefore deserving an

insight as an alternative to the resource driven consumerist economic development. As environmental and social challenges grow worldwide, *Buen Vivir's* integrated vision of human-nature harmony and collective wellbeing gains importance, though its implementation continues to develop and adapt.

The expanding scholarly landscape facilitated by Dutkansearvi represents a crucial contribution to the broader project of epistemological pluralism and Indigenous Knowledge sovereignty. As we advance this vital academic dialogue through multilingual scholarship and innovative research dissemination, we anticipate rich intellectual exchanges, that will not only strengthen Indigenous languages and Indigenous Knowledge systems, but also offer profound insights into addressing contemporary global challenges.

We welcome your engagement with these scholarly contributions and look forward to fostering an increasingly diverse and dynamic academic discourse that honours Indigenous ways of knowing while advancing rigorous scholarship.

With sincere appreciation,

Meri Mononen-Matias

Chairperson, Dutkansearvi

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