From Historical Memories to Contemporary Visions: Honouring Indigenous Maternal Histories

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Abstract

This essay will highlight the importance of knowing our Indigenous maternal histories and reconnecting new generations of women with these cultural traditions. While contemporary realities of Indigenous mothering are often described in terms of disheartening statistical facts that may be understood as part of a colonial legacy, this article describes the empowerment that can be gathered through a revivification of maternal traditions. The article will take the reader through a journey that draws attention to the strength and resilience of our ancestor's, and the decolonizing legacy they have left us through blood memory, and cultural teachings. The decolonization of current maternal realities is also described making note of contemporary movements that share cultural teachings with Aboriginal women through literature. The belief that we need to know where we come from in order to know where we are going is integral to contemporary visions of empowered Indigenous motherhood. As Leanne Simpson writes, decolonizing future generations begins with conception; we must begin to decolonize our birthing and maternal experiences. Thus, reconnecting the first teachers of our youngest generations with their maternal histories is essential to strengthening Indigenous families and communities.

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In his chapter History, memory and historical distance, Phillips contends that a distanciation from the object of study is necessary for any history student. In social and human studies the object is in fact not an object, but a meaning-constructing subject. An encounter with the past is inevitably a dialogue between two subjects, both attaching meaning to the event or act to be studied. History. Language families of North American indigenous peoples. According to the New World migration model, a migration of humans from Eurasia to the Americas took place via Beringia, a land bridge which formerly connected the two continents across what is now the Bering Strait. In contrast to what was the general rule in the rest of North America, the history of the colony of New Spain was one of racial intermingling (mestizaje). [13] Mestizos quickly came to account for a majority of the colony's population; however, significant pockets of pure-blood indígenas (as
The native peoples are now known) have survived to the present day. History, Memory, Identity. Article in History of the Human Sciences 11(3):37-62 · August 1998 with 273 Reads. DOI: 10.1177/095269519801100303. The common feature underpinning most contemporary manifestations of the memory craze seems to be an insecurity about identity, an insecurity that generates an excessive preoccupation with 'memory'. In the face of memory's valorization, what should be the attitude of the historian? Developments in historical methodology, including the use of oral history, led the series' researchers to believe they were "recording people for history" (2007a: 96); continuing accessibility was preserved when the series was made available on VHS and DVD.