

Moving Pedagogy Outside: Reading a Graduate English Course with the Concepts of Fort Pedagogy, Indigenous Métissage, and the wâhkôhtowin Imagination

Deborah Schamuhn Kirk
University of Alberta

Author's Note

After this article was first published online, Thomas King made a public statement indicating that his family history does not "have any connection to the Cherokee" (King, 2025). Prior to King's statement, I was unaware of this information which is significant to conversations about representation, identity, Canadian-Indigenous relationships, and cultural appropriation (Pedri-Spade, 2025). In this article, I refer to a short story written by Thomas King and identify him as Cherokee. I note that King's writing draws my attention to Indigenous identity, connections to place, and stories that "are shared in the context of Indigenous relationships." Later, I refer to King as a teacher-storyteller who has helped me understand setting as referring to specific places "where Indigenous Peoples and stories continue to inhabit the world." I acknowledge the need to be accountable for the stories we make space for in our work, and that ethical relationality requires ongoing work that we cannot do alone. Like others, I need to revisit my use of Thomas King's writing in the contexts of amplifying Indigenous voices and learning new ways to "imagine ethical experiences of relationships" between Canadian and Indigenous Peoples. Thank you to the editors of *CJE* for making space to initiate this conversation.

- King, T. (2025, November 24). *A most inconvenient Indian*. The Globe and Mail. <https://www.theglobeandmail.com/opinion/article-a-most-inconvenient-indian>
- Pedri-Spade, C. (2025, November 30). *Thomas King: As we learn another "hero" is non-Indigenous, let's not ignore a broader cultural problem*. The Conversation. <https://theconversation.com/thomas-king-as-we-learn-another-hero-is-non-indigenous-lets-not-ignore-a-broader-cultural-problem-27077>