

Chapter 6

Stringing the Past and Future: Indigenous Storytelling for Colonial Debunking

Md Shakil Ahmed

 <https://orcid.org/0009-0008-5172-5876>

*Jatiya Kabi Kazi Nazrul Islam University, Bangladesh & Lincoln University
College, Malaysia*

Md Mahedi Tanjir

 <https://orcid.org/0009-0000-7612-2539>

*Jatiya Kabi Kazi Nazrul Islam University, Bangladesh & Lincoln University
College, Malaysia*

Andalib Rubayat


 <https://orcid.org/0009-0000-1232-2857>

University of Liberal Arts Bangladesh, Dhaka, Bangladesh

Muhammad Shams Zaman

Lincoln University College, Malaysia

Md Faysal

 <https://orcid.org/0009-0002-0172-6674>

*Jatiya Kabi Kazi Nazrul Islam University, Bangladesh & Lincoln University
College, Malaysia*

ABSTRACT

This chapter, per the authors, explores how Indigenous storytelling functions as a living epistemological system that preserves cultural knowledge, resists colonial

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domination, and supports decolonized education. The chapter highlights how Indigenous narratives empower marginalized voices, promote self-representation, and foster environmental knowledge and community resilience. It demonstrates that decolonized education requires structural change to integrate Indigenous world-views, challenge Eurocentric knowledge hierarchies, and promote epistemic justice.

INTRODUCTION

Nowadays, new perspectives are becoming very important to challenge Western epistemology and narrative forms in the discussion of education. Indigenous storytelling and decolonization education play a key role in this discussion. These ideas help us to think deeply about how knowledge is created, disseminated, and accepted. In their work, Behrendt & Foley (2024), Ortiz (2023), Rice, Dion, Fowley, & Mundel (2022), Lehnen (2024), Frenet (2024), and Takach & Cook (2024) question colonialist ideas and advocate a more just and culturally appropriate approach. These works highlight the dynamics of power within the framework of traditional storytelling and education. They advocate for an approach that emphasizes the voices of marginalized people, traditional knowledge, and transformative approaches to education. In this chapter, we will look at these important concepts in detail and highlight indigenous storytelling and decolonization education as important parts of education and decolonization of society. In telling stories, we not only remember the past, but also paint the way to the future”, this phrase has become even more meaningful in today's world, especially in the context of indigenous peoples. Colonialism has taken away not only land, but also the power of who tells the story. In the struggle to regain that power, storytelling is no longer just a cultural practice; Rather, it has become a tool of identity, resistance, and reconstruction.

When Behrendt and Foley (2024) question the absence of Indigenous women in the colonial narrative in *Finding Eliza*, it highlights the importance of Aboriginal historical narratives. They show how these stories help restore lost voices and memories. This research lays a strong foundation for the role of Indigenous narratives in decolonization education, where history is revisited, and diverse experiences are recognized.

Locating the Problem

There has been a lot of discussion and research on the power of indigenous storytelling and decolonization. However, in most cases, these discussions focus more on the medium or platform of storytelling, such as digital storytelling (Wicker, 2020; Zhang, 2022). The question remains, why are these stories being told and who

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