Re-imagining Equity through critical and artful practices

Pre-conference workshop,
Tuesday, March 12th, 2019
1:00 - 4:00 pm
Terrace room

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Dans le cadre d’un projet de recherche doctorale recevant l’appui du Conseil de recherches en sciences humaines du Canada.
Land Acknowledgment

Traditional Secwepemc (Shuswap) Territory

Kamloops and Williams Lake campuses are both situated on the traditional and unceded Secwepemc (Shuswap) territory. We acknowledge and give honour to the Secwepemc — the ancestral peoples who have lived here for thousands of years — upon whose traditional and unceded land Thompson Rivers University is located. The Secwepemc maintain a spiritual and practical relationship to the land, water, air, animals, plants and all things needed for life on Mother Earth. It is with that in mind that we owe this debt of gratitude.

There are approximately 7,000 Secwepemc people in the territory, which spans 180,000 square kilometres through the interior plateau of south central British Columbia. The mountain ranges, grasslands and river valleys surrounding the Fraser, and North and South Thompson rivers create the boundaries of the territory.

TRU has one of the largest Indigenous student populations among BC post-secondary institutions, with well over 2,000 students (about 10 percent), representing 16 First Nation and Indigenous peoples enrolled in new, continuing, open learning and trades programs. In addition to Secwepemc students, Indigenous students at TRU come from several BC nations, including the Carrier, Okanagan, Nuxalk, and Nlaka'pamux, as well as students of Métis and Inuit ancestry.

https://www.tru.ca/indigenous.html
Acknowledging our presence on Secwepemc territory and with Tk'emlúpsemc, ‘the people of the confluence’.

Je suis d’une nation qui
Pensant exister
A prétendu faire la paix
Sans être brave.

* In translations
As In-tensions
I take the risk
Of undivided attention

* Fighting epistemicide
Through transformance
From performed relations
To renewal.
Accountable.

I wake in fear
Faced with self
I see me
I am transformed
I see you
We are transformed together

Image: https://carleton.ca/indigenous/resources/tobacco-offering-protocol/
Defining these concepts as relational, actionable events

Decolonizing.
Reconciling.
Equity-izing.
Including
Interculturalizing.

Accessing the intercultural, pedagogical and transformational possibilities within our stories.
Our collective storyweaving: Self-location Poems, Embroidered Gifts, and critical questions.

http://pub.lucidpress.com/LII2019_EquityArtful/
Create a poem dwelling on self-location

GIFTS AND INTENTIONS
A decolonizing of higher education (Battiste 2012; Donald 2013; Cook 2014) includes a reframing of relationships through truth-telling (Culhane 2009), accountability (Absolon 2016; Alfred 2015), and an opening of the epistemological shifting required to put forth a better relations (Marshall, and Marshall 2012; Barrett et al. 2014; Kovach 2015). When considered collective and environmental accountability within our individual agency? This question expands on how Gorski, Salcedo, and Udesman (2016, 97) ask “How might we prepare ourselves to be brave, to make our classrooms oases, especially for students who marginalized at school?”

Je suis d’une nation qui
Pense existir
A prétendre faire la paix
Sans être brave.

In translations
As In-tensions
I take the risk
Of individuated attention

Fighting systemicide
Through Transferrance
Front performed relations
To renewal. Accountable.

I wake in fear
Faced with self
I see me
I am transformed
I see you
We are transformed together
Opening of hearts
A place of mine
A place in time
Do we walk in 2 worlds or
Together in one?
Do we make space for learning
And what we might become?

(a poem in progress)
Ktunaxa, Kootenay, mountains clothed
In cedar, pine, ponderosa
The water a sanctuary
I know its taste, its smell,
But not its stories.

We've taken the names,
Mined the landscapes, mined the language,
So few fluent speakers left.

How can we learn to listen?

Mokkisistsis
Dislocation. Location. Self-location.
Land of whose ancestors?
Bush of kids from over there.
Who were they? Why didn't I care?
Didn't I care.
It's not about me. And
It is.
Presence. The space between
Is just as important as the beat.
Is it for our hearts

Space for my mind
Land of reciprocity
What is my truth? Truth. truth.
Try it on. Settle in,
Unlock to unlearn.
Beneath the arch
Where the buffalo roam.

She holds the world in her self
Her heart is in her head.
Where is she from?
Where is she?
Where is she?

We ARE WHAT 'IT' IS.
The heart creates the story.
The mind is an editor. Teach our editors
Respect for the original voices of the heart.
Formulate your intention as a critical question
How can I contribute to making my college an inclusive space.
What can I/we do to support non-Indigenous friends/colleagues to take the initiative for 'reconciliation'

eg create equity inclusion
How can I/we co-create (academic) learning experiences/courses that integrate Indigenous ways of being knowing on an equal basis with “Western” ways?
Translate your gift
eeeee

Humility, place, community, voices, echoes, languages
Julie’s conference summary, LII 2019
References


