

Re/storying reconciliation: ethical competencies and praxis in Quebec's colleges

Julie Vaudrin-Charette, Ph.D. Student, Faculty of Education, University of Ottawa.

- LEARNING AT INTERCULTURAL INTERSECTIONS

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- ON SECWEPENC UNCEDED ANCESTRAL LAND

ADVISORS : DR. CAROLE FLEURET AND DR. NICHOLAS NG-A-FOOK.

JVAUDRINCHARETTE@GMAIL.COM

[RECONCILIATION QC](#)

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Canada

LOCATING.



OUR OWN RELATIONSHIPS WITH OUR ENVIRONMENT, FAMILIES, ANCESTORS, IDEAS, AND THE COSMOS AROUND US SHAPE WHO WE ARE AND HOW WE WILL CONDUCT OUR RESEARCH. GOOD INDIGENIST RESEARCH BEGINS BY DESCRIBING AND BUILDING ON THESE RELATIONSHIPS. (WILSON, 2007, P. 194)

Wilson, S. (2008). *Research is ceremony: Indigenous research methods*.

them or click to see more.

RELATING



OPENING AND NURTURING ETHICAL SPACES

- THE ETHICAL SPACE OFFERS ITSELF AS THE THEATRE FOR CROSS-CULTURAL CONVERSATION IN PURSUIT OF ETHICALLY ENGAGING DIVERSITY AND DISPERSES CLAIMS TO THE HUMAN ORDER. THE DIMENSION OF THE DIALOGUE MIGHT SEEM OVERWHELMING BECAUSE IT WILL INVOLVE AND ENCOMPASS ISSUES LIKE LANGUAGE, DISTINCT HISTORIES, KNOWLEDGE TRADITIONS, VALUES, INTERESTS, AND SOCIAL, ECONOMIC AND POLITICAL REALITIES AND HOW THESE IMPACT AND INFLUENCE AN AGREEMENT TO INTERACT. (ERMINE, 2007, P. 201)
- THE IDEA OF AN ETHICAL SPACE, PRODUCED BY CONTRASTING PERSPECTIVES OF THE WORLD, ENTERTAINS THE NOTION OF “ENGAGEMENT” (...) IS A WAY OF OBSERVING, COLLECTIVELY, HOW HIDDEN VALUES AND INTENTIONS CAN CONTROL OUR BEHAVIOUR, AND HOW UNNOTICED CULTURAL DIFFERENCES CAN CLASH WITHOUT OUR REALIZING WHAT IS OCCURRING. ATTENTIVE WORK ON THESE ISSUES HAS NOT OCCURRED IN INDIGENOUS-WEST RELATIONS, NOR HAS THERE BEEN A FRAMEWORK THAT ENABLES THIS DISCUSSION TO HAPPEN. (ERMINE, 2007, P. 198)

ERMINE, W. (2007). ETHICAL SPACE OF ENGAGEMENT, THE. *INDIGENOUS LJ*, 6, 193.

for ethical agency

gikinoo'amaadiwag

s'enseigner mutuellement
for

reciprocity

inclusion

HOW DO WE CARE FOR EACH
OTHER AND FOR THE LAND IN
for IMPLEMENTING TRC'S 94 CALLS
TO ACTION ?

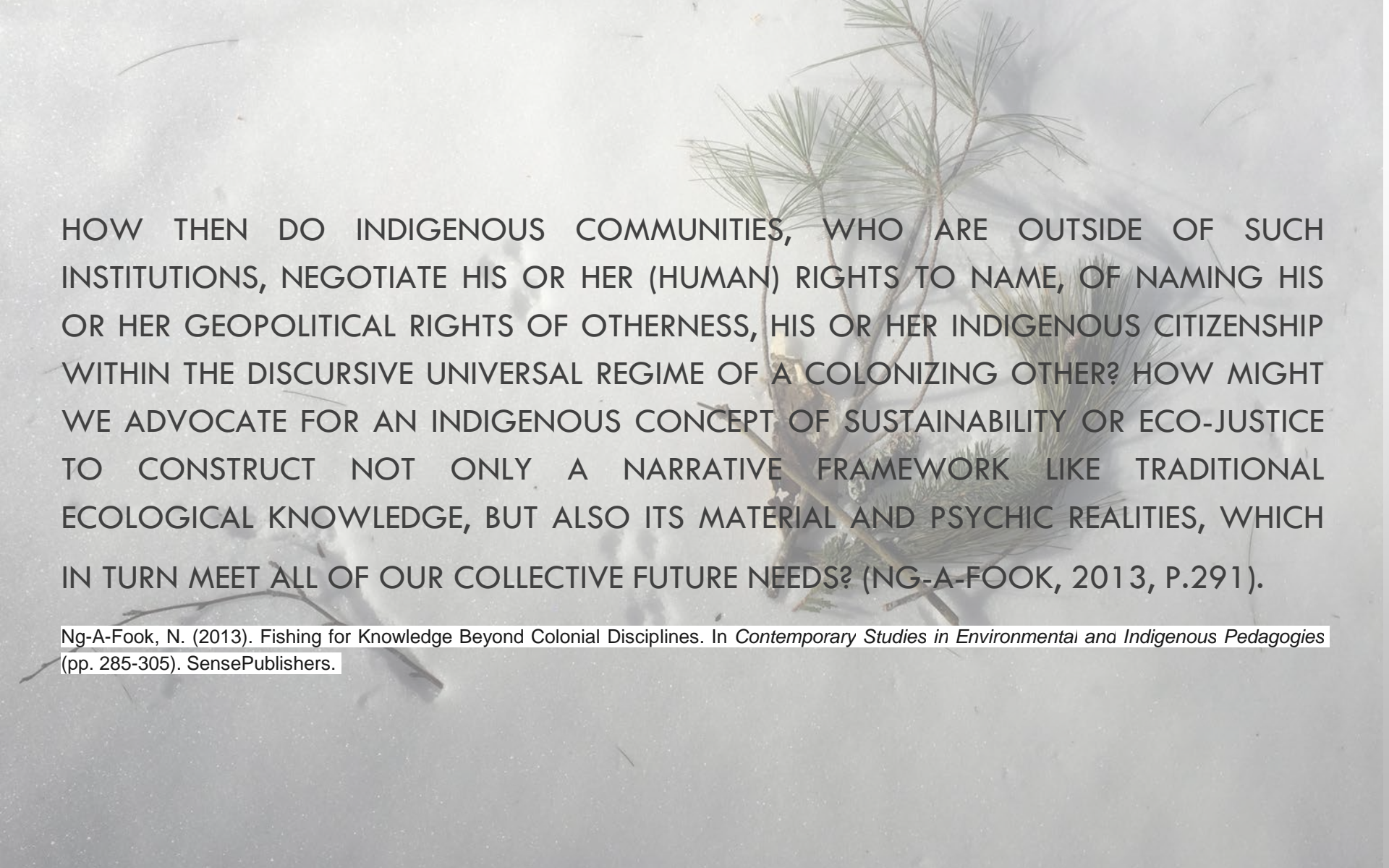
ganawenindiwa

g

prendre soin l'un de l'autre

for responsibility

with and to land




HOW THEN DO INDIGENOUS COMMUNITIES, WHO ARE OUTSIDE OF SUCH INSTITUTIONS, NEGOTIATE HIS OR HER (HUMAN) RIGHTS TO NAME, OF NAMING HIS OR HER GEOPOLITICAL RIGHTS OF OTHERNESS, HIS OR HER INDIGENOUS CITIZENSHIP WITHIN THE DISCURSIVE UNIVERSAL REGIME OF A COLONIZING OTHER? HOW MIGHT WE ADVOCATE FOR AN INDIGENOUS CONCEPT OF SUSTAINABILITY OR ECO-JUSTICE TO CONSTRUCT NOT ONLY A NARRATIVE FRAMEWORK LIKE TRADITIONAL ECOLOGICAL KNOWLEDGE, BUT ALSO ITS MATERIAL AND PSYCHIC REALITIES, WHICH IN TURN MEET ALL OF OUR COLLECTIVE FUTURE NEEDS? (NG-A-FOOK, 2013, P.291).

Ng-A-Fook, N. (2013). Fishing for Knowledge Beyond Colonial Disciplines. In *Contemporary Studies in Environmental and Indigenous Pedagogies* (pp. 285-305). SensePublishers.

RE/STORYING

“A NEW NON-HOMOGENEOUS
ACADEMIC LANDSCAPE ASKS THAT
IT NOT SIMPLY LISTEN ANEW, BUT
LISTEN DIFFERENTLY TO WHAT IS
BEING SAID.” (KOVACH, 2012)



An aerial photograph of a vast, deep blue lake, likely Lake Superior, surrounded by dense green forested hills and mountains. The sky is filled with soft, white clouds. The lake's surface is calm, reflecting the light from the sky. The surrounding land is covered in thick evergreen forests, with some rocky outcrops visible along the shoreline.

“The focus on the word is an explicit attempt to retain a relationship to the rivers, the lands, and the communities joined together by them.”

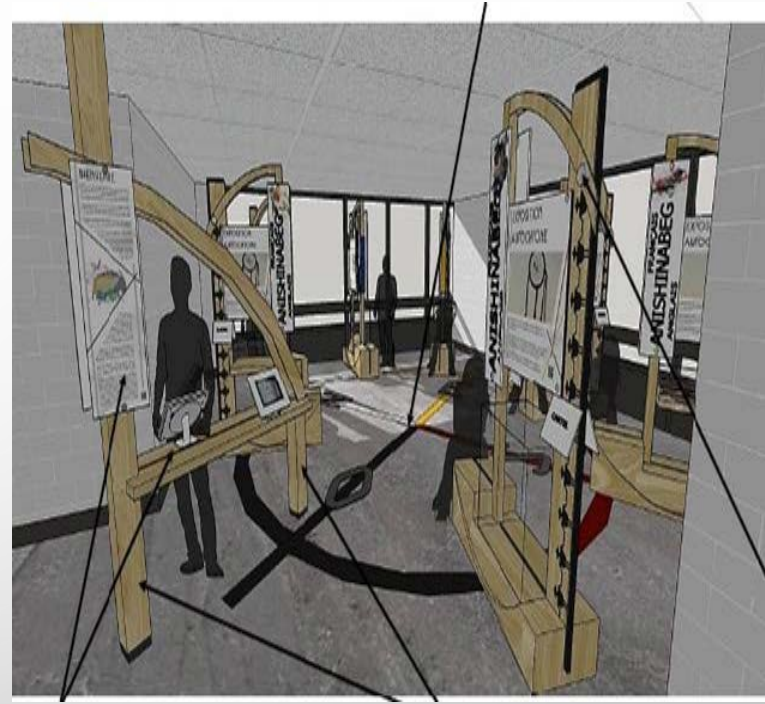
-Restoule et al., 2013, p. 77

STORYTELLING AND STORYWORK

OUR WAY OF ENGAGING INDIGENOUS STORYWORK WAS TO INVESTIGATE HOW OUR ENCOUNTERS IN THE CLASSROOM HELP US LIVE WITH STORIES, AND, MOREOVER, HOW WE CAN LIVE WELL WITH STORIES AS PART OF OUR METHODOLOGICAL INQUIRY AND PRACTICE. IN DOING THIS, WE AIM TO FOLLOW THE WAY THAT ARCHIBALD HAD CAREFULLY TAUGHT US TO THINK AND FEEL WITH STORIES IN CONTRAST TO THINKING ABOUT STORIES- SO THEY CAN BECOME THE TEACHER.

KERR, J., & PARENT, P. (2015). BEING TAUGHT BY RAVEN: A STORY OF KNOWLEDGES IN TEACHER EDUCATION. *CANADIAN JOURNAL OF NATIVE EDUCATION*, 38(1), 62-79. ISO 690

A SPACE FOR DIALOGUE



Kitigan Zibi et Cégep de l'Outaouais
- <http://kopiowadan.ca/>



Responses - Ability

- **LOCATING.** *WHISPERED INTRODUCTION.
LAND-BASED INQUIRIES.*
- **CONTEMPLATING.** *LANGUAGES AS PO-ETHICAL
WANDERINGS. PEDAGOGICAL PRESENCE*
- **RE/STORYING.** *TRAUMA AND RESILIENCE /
STORYTELLING / INDIGENOUS STORYWORK*



Raven

If our lives are made precious by the relationships that nourish us, and if crime is understood as a disruption of those relationships, it may be that justice involves three relational goals: having offenders come to understand, on an emotional level, the relational damage that their crimes have created in others; looking at the relational disharmonies in the offender's life that spawned the crime; and searching for ways to move both parties out of the relational disfigurement that has bound them together in fear, guilt and anger from the moment of crime.

~ Rupert Ross

AN EXAMPLE AT THE POLICY LEVEL

CIC'S PROTOCOL FOR INDIGENOUS EDUCATION

Signatory institutions agree to:

1. Commit to making Indigenous education a priority.
2. Ensure governance structures recognize and respect Indigenous peoples.
3. Implement intellectual and cultural traditions of Indigenous peoples through curriculum and learning approaches relevant to learners and communities.
4. Support students and employees to increase understanding and reciprocity among Indigenous and non-Indigenous peoples.
5. Commit to increasing the number of Indigenous employees with ongoing appointments throughout the institution, including Indigenous senior administrators.
6. Establish Indigenous-centred holistic services and learning environments for learner success.
7. Build relationships and be accountable to Indigenous communities in support of self-determination through education, training and applied research.

Cégep de l'Abitibi-témiscamingue

Cégep de St-Félicien

Cégep de Sept-Iles

Cégep de Trois-Rivières

Cégep de Victoriaville

John Abbott College

Source : <http://www.collegesinstitutes.ca/fr/les-enjeux/apprenants-autochtones/modes-dapproche-et-pratiques-exemplaires-pour-appliquer-les-principes-directeurs/liste-des-signataires/>

« The cherished child »

« When the Squamish Nation Social Development office asked my wife and I to create a logo for this important National organization, I immediately thought of the crow with egg as the basic concept. I thought of the saying " It takes a whole community to raise a child", and represented that with several hands encircling the crow. I also thought of how important the entire family is in supporting the child. Much of my own healing comes from realizing that alcoholism and addiction is a long-term family disease, and the whole family needs to heal to support a healthy child. The family needs to rally around that child. The hands also represent the first time that all the First Nation's communities have come together to create this important national organization. The hands also represent the importance of celebrating all parts of who we are, all our multiple belongings. All the races are equal partners in protecting Mother Earth and the self-esteem of the child. Our children will Inherit Mother Earth from all their ancestors. »

Wade Stephen Baker, 1999

Sky Spirit Studio: Art Images, North Vancouver, B.C.

www.skyspiritstudio.com



<https://fncaringsociety.com/about-caring-society-logo>





AS RESURGENCE IS COLLECTIVIZED, IT MOVES FROM BEING AN INDIVIDUAL ACT, VISION, OR COMMITMENT, TO ONE THAT FUNCTIONS AT THE LEVEL OF FAMILY. IT THEN MOVES TO A GROUP OF FAMILIES, THEN A PORTION OF A COMMUNITY, THEN A COMMUNITY, AND SO ON.
(SIMPSON, 2011)

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