## RE-IMAGINING EQUITY THROUGH CRITICAL ARTFUL PRACTICES

LEARNING AT INTERCULTURAL INTERSECTIONS 2019, THOMPSON RIVER UNIVERSITY, Traditional Secwepemc (Shuswap) Territory 2019

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**Summary**: Indigenist and arts-based methodologies such as poetry, ecological embroideries and conversations inspirited a collective storyweaving of key questions in accessing the intercultural, pedagogical and transformational possibilities within decolonizing practices. Participants are invited to share and reflect on critical questions through key words and poetic images emerging from our experiences at the conference.

#### GIFTS AND INTENTIONS

A decolonizing of higher education (Battiste 2012; Donald 2013; Coulthard 2014) includes a reframing of relationships through truth-telling (Corntassel 2009), accountability (Absolon 2016; Alfred 2015), and an opening toward the epistemological shifting required to put forth better relations (Bartlett, Marshall, and Marshall 2012; Barrett et al. 2014; Kovach 2015). What if we considered collective and environmental accountability within our individual agency? This question expands on how Gorski, Salcedo, and Landsman (2016, 97) ask "How might we prepare ourselves to be bearers of peace, to make our classrooms oases, especially for students who feel marginalized at school?"

### STORY-WEAVING

In storyweaving case-studies and key questions, we find guidance in accessing the intercultural, pedagogical and transformational possibilities within those intersections. We generating critical questions and stories on how reconciliatory and decolonial frameworks are understood by intercultural educators in their practices.

### CRITICAL QUESTIONS

intersections.

Reflecting on what reconciliatory and decolonial frameworks means with/in our practice, we assess our own contributions and complicities in re-imaging equity. We examine the critical questions at the intersections of reconciliation and decolonization as a way to collectively reflect on ways to enable our learnings into our localized practices and see transformational possibilities within those

How can I contribute to making my college an indigenous space?

How to help the non-indigenous community trust the process of decolonization?

How can I/we co-create (academic) learning experiences and courses that integrate indigenous ways of being and knowing on n equal basis with "Western ways"?

What can I/we do to support non-indigenous friends and colleagues to take the initiative for reconciliation, ? eg. create equity inclusion ?



Acknowledging our presence on Secwepemc terrritory and with Tk'emlúpsemc,



I felt like a crafty child
With a needle in my hand
In the silent heart beat
Between two worlds



Into presence
Fluently listening
To Cedar's offering

# Anahatha Sits quietly

In the silence between two heart beats

### I sit alone

Translating and honoring
Twenty belonging moments
Of drifting open-hearts

What can moss teach us
In these weaving moments
Of unknittinng complicities?
(How may she extend our decolonizing paths?)



### World(s).

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?



### Mohkintsis

Dislocation.Location.Self-location. Land of whose ancestors? Bus of kids from over.there. Who were they? Why did'nt 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

Beat for our hearts.

### (A poem in progress)

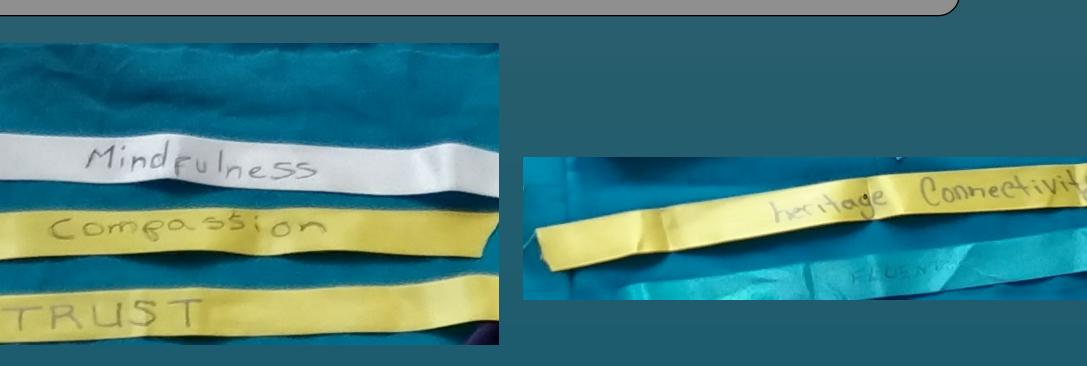
Ktunaxa, Kootenay, mountains clothed

In cedar, pine, ponderosa
The water a sanctuary

I know its taste, smell, but not it's stories

We've taken the names
Mined the landscapes,
Mined the language,
So few fluent speakers left.
How can we learn to listen?









Kukwstsétsemc. Tshinashkumitin !Miigwech! Ó: nen !ΓσsdΓ∩n×chiniskumitin!