

Learning at Intercultural Intersections 2019

# Re-imagining Equity through critical and artful practices

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

Dr. Gabrielle Lindstrom, Niitsitapi, Blackfoot Scholar,  
Assistant Professor in Indigenous Studies with the  
Department of Humanities, Mount Royal University  
[glindstrom@mtroyal.ca](mailto:glindstrom@mtroyal.ca)

Julie Vaudrin-Charette, PhD candidate and pedagogical  
advisor, University of Ottawa and Cégep de l'Outaouais.  
[jvaudrincharette@gmail.com](mailto:jvaudrincharette@gmail.com)



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



Social Sciences and Humanities  
Research Council of Canada

Conseil de recherches en  
sciences humaines du Canada

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>





<https://fishpondusa.com/fishpond/thompson-river-steelhead-lets-save-wild/>

<https://tkemlups.ca/fish-wheel/>

**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



# Tobacco ties



Wilson, D. D., & Restoule, J. P. (2010). Tobacco ties: The relationship of the sacred to research. *Canadian Journal of Native Education*, 33(1), 29.

Image : <https://carleton.ca/indigenous/resources/tobacco-offering-protocol/>





## Defining these concepts as relational, actionable events

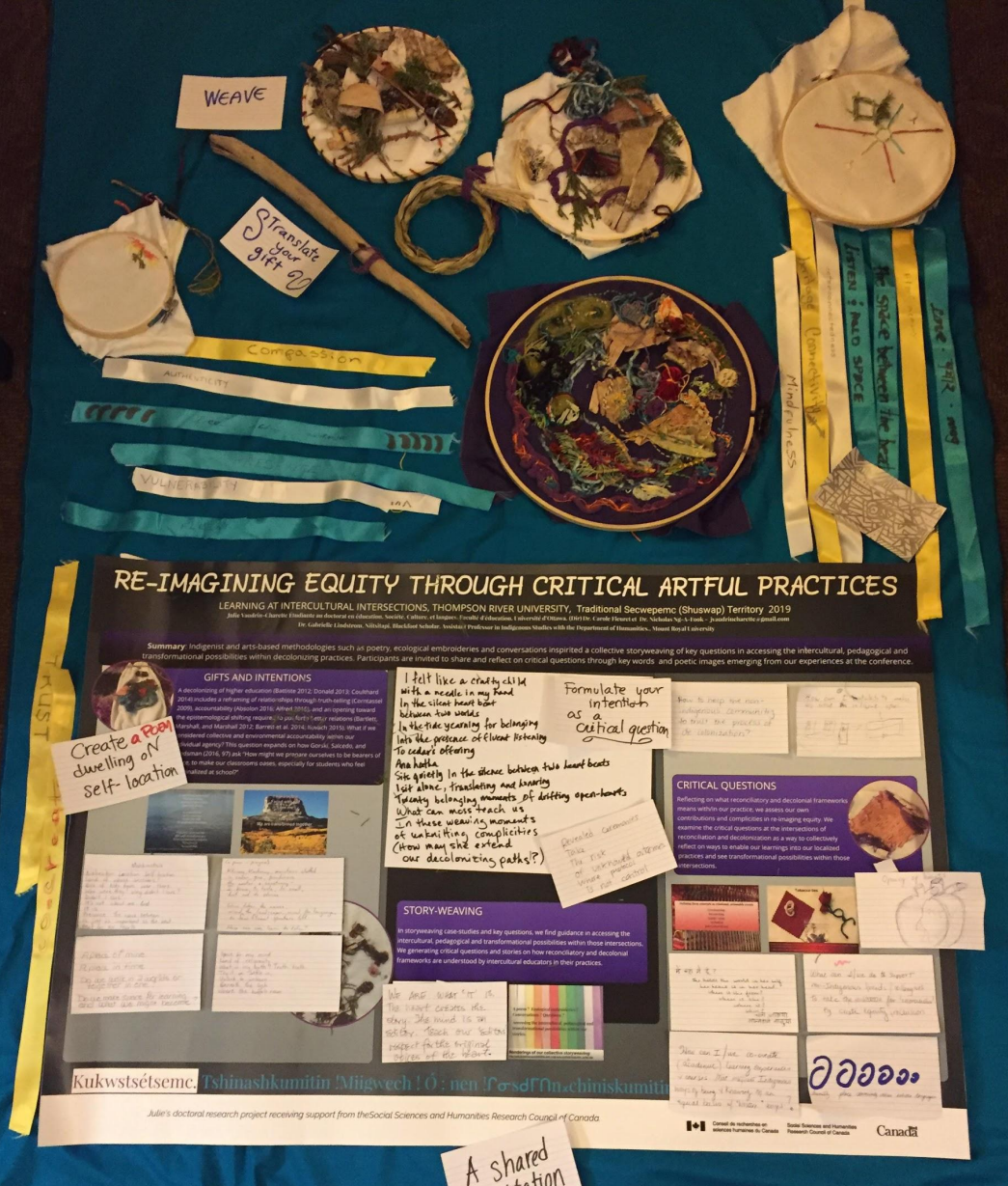
Decolonizing.  
Reconciling.  
Equity-izing.  
Including  
Interculturalizing.

**A poem ? Ecological embroideries ?  
Conversations ? Questions ?**

**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/](http://pub.lucidpress.com/LII2019_EquityArtful/)







## GIFTS AND INTENTIONS

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

Create a **POEM**  
dwelling on  
self-location

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

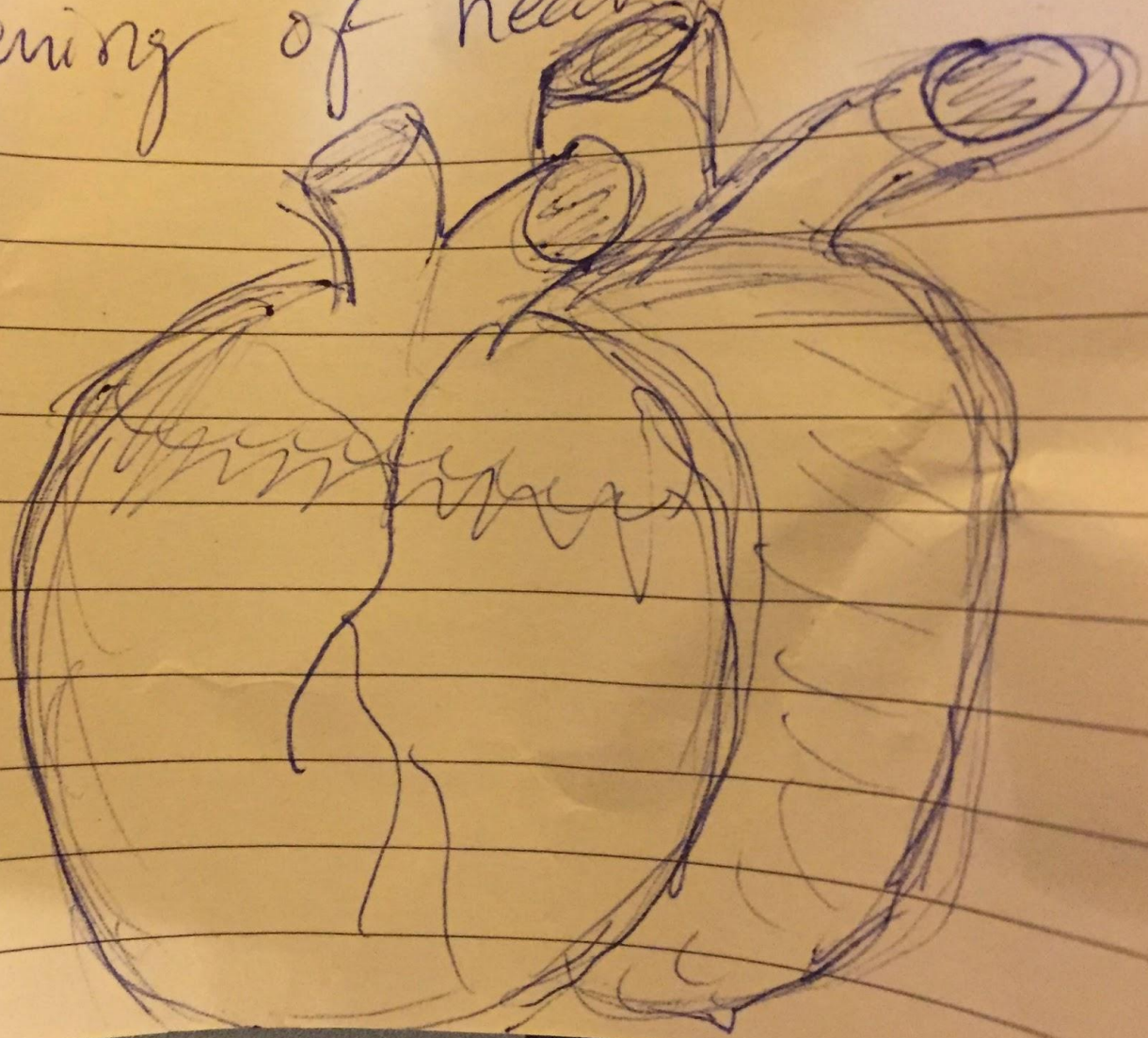
In translations  
As In-tensions  
I take the risk  
Of undivided attention

Fighting epistemicide  
Through transference  
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



Opening of heart'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?

(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 languages,  
so few fluent speakers left.

How can we learn to listen?

में कहाँ मैं हूँ ?

she holds the world in her self.  
her heart is in her head.  
where is she from?  
where is she?  
where is?

where?  
चला जाऊया  
आन्नडोने नाजूया

Mohkinstsis  
Dislocation. Location. Self-location.  
Land of whose ancestors?  
Bus 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.  
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.

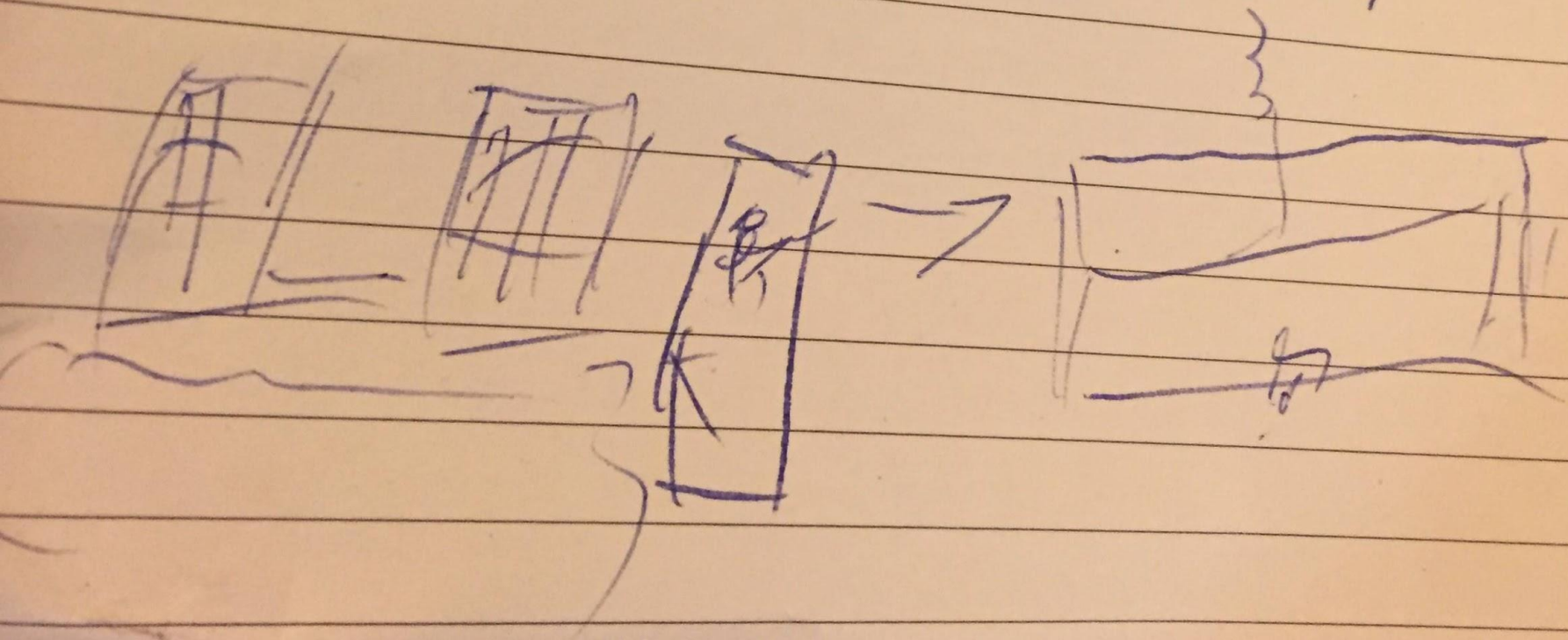
WE ARE WHAT 'IT' IS.  
The heart creates the  
story. The mind is an  
editor. Teach our editors  
respect for the original  
voices of the heart.



Formulate your  
intention  
as a  
critical question



How can I contribute to making  
my college an indigenous 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  
(<sup>n</sup>academic) learning experiences  
& courses. That integrate Indigenous  
ways of being & knowing on an  
equal basis w/ "Western" ways? •



Translate  
your  
gift





o o o o o

humility place community voices echoes languages



Julie's conference summary, LII 2019



# References

- Absolon, K. E. (2016). Wholistic and ethical: Social inclusion with indigenous peoples. *Social Inclusion*, 4(1), 44-56. <https://www.cogitatiopress.com/socialinclusion/article/viewFile/444/444>
- Barrett, M.J., Harmin, M., Maracle Karonhiakta'tie, B. & Thomson, C. (2016) Expanding the Toolbox : Epistemological Stretching and Ethical Engagement. On-line: [http://www.cssspnql.com/docs/default-source/centre-de-documentation/toolbox\\_research\\_principles\\_aboriginal\\_context\\_eng16C3D3AF4B658E221564CE39.pdf](http://www.cssspnql.com/docs/default-source/centre-de-documentation/toolbox_research_principles_aboriginal_context_eng16C3D3AF4B658E221564CE39.pdf)
- Chung, S. (2016) The morning after Canada's Truth and Reconciliation Commission report: decolonisation through hybridity, ambivalence and alliance, *Intercultural Education*, 27:5, 399-408, DOI: 10.1080/14675986.2016.1240497
- Kovach, M. (2015). *Indigenous methodologies: Characteristics, conversations, and contexts*. University of Toronto Press.
- Louie, D. W., Poitras-Pratt, Y., Hanson, A. J., & Ottmann, J. (2017). Applying Indigenizing Principles of Decolonizing Methodologies in University Classrooms. *Canadian Journal of Higher Education/Revue canadienne d'enseignement supérieur*, 47(3), 16-33.
- Hasebe-Ludt, E., Chambers, C., & Leggo, C. D. (2009). Life writing and literary *métissage as an ethos for our times* (Vol. 27). Peter Lang.
- McFarlane, P. and Nicole Schabus (eds.), (2018) *Whose land is it Anyway? A Manual for Decolonization*, Federation of Post-Secondary Educators of BC. On-line: [https://fpse.ca/sites/default/files/news\\_files/Decolonization%20Handbook.pdf](https://fpse.ca/sites/default/files/news_files/Decolonization%20Handbook.pdf)
- Vaudrin-Charette, J. (2019), Melting the Cultural Iceberg in Indigenizing Higher Education: Shifts to Accountability in Times of Reconciliation. *Teaching and Learning*, 2019: 105-118. doi:[10.1002/tl.20333](https://doi.org/10.1002/tl.20333)
- Wilson, D. D., & Restoule, J. P. (2010). Tobacco ties: The relationship of the sacred to research. *Canadian Journal of Native Education*, 33(1), 29.