Ethical Wayfinding in Decolonizing Child and Youth Care Education

by

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Thesis Submitted in Partial Fulfillment of the
Requirements for the Degree of
Doctor of Philosophy

in the

Educational Theory and Practice Program
Faculty of Education

SIMON FRASER UNIVERSITY

Summer 2022

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Abstract

In response to the *Calls to Action* from the Truth and Reconciliation Commission (2015), post-secondary institutions across Canada are attempting to decolonize and Indigenize their pedagogies and curriculum, while also grappling with the ongoing colonial nature of education. This dissertation is motivated by my own experiences of being unsettled by my complicity in the reproduction of settler colonialism within Child and Youth Care (CYC) education. Utilizing wayfinding as methodology, I offer accounts of my attempts to navigate the material-discursive landscapes of decolonizing CYC education, my own ethical entanglements in my daily practice as a CYC educator, and my actions and intentions toward decolonizing my field of praxis. Reading posthumanist and Indigenous philosophies in conversation with each other, I examine the ways coloniality is deeply embedded in the CYC curriculum, and how posthumanist and Indigenous philosophies can work together in support of decolonizing CYC education. Through this process, I hope to invite readers into their own wayfinding journeys within decolonizing CYC education in ways that resist stability and certainty, and emphasize instead the urgency, possibility, and agency of our individual and collective responsibilities in decolonizing education.

Keywords: post-secondary education; decolonization; child and youth care; wayfinding; settler colonialism; ethical becoming

Dedication

For my mom, who teaches me how to live, every day.

and

For my dad, who didn't live long enough to see me start my PhD,

but always believed that I would finish it.

Acknowledgements

My gratitude to the xʷməθkʷəy̓əm (Musqueam), sḵwx̱wú7mesh (Squamish), səl̓ilw̓ətaʔɬ (Tsleil-Waututh), kʷikʷəƛ̓əm (KwiKwetlem) and qiqéyt (Qayqayt) Nations upon whose unceded territories I have the privilege of living, learning, and working.

This thesis is a materialization of so much learning that could only emerge through the generous relations of my family and communities. To my students who have asked me difficult questions about how we might do CYC praxis differently together, thank you for encouraging me to live into my response-abilities in this work. To my CYC colleagues who have supported me to take risks in my teaching, my writing, and my life; I am grateful to be part of a group who cares so deeply about our collective work and each other. To the wayfinding companions with whom I have had the opportunity to learn and grow within my doctoral program, most especially Kari Gustafson, Meaghan Dougherty, Jacky Barreiro, Hollman Lozano, Asma-na-hi Antoine, Ki Wight, Angela Rose, Kathleen Forrester, and Carolyn Roberts: our conversations shape the words in these pages in innumerable ways, however the most profound impact of our wayfinding together has been the friendships that emerged along the path. To my many circles of solidarity, especially Tara Kemes, Fiona Proctor, and Allison Hewlitt, thank you for the opportunity to collaboratively explore difficult truths and translate decolonizing ideas and values into action. Thank you to Sheri Fabian, Becky Cox, Michael Ling, and Nawal Musleh-Motut for many thoughtful conversations about how to navigate the complex landscapes of post-secondary education in ways that disrupt coloniality and support me to live into my response-abilities as an accomplice in decolonizing.

I have been extraordinarily fortunate to be guided in my wayfinding by an incredible supervisory committee. Thank you to Cher Hill, for your thoughtful, challenging feedback which nurtures my becoming with new materialist ideas in ways that materialize justice. Thank you to Jennifer White for the many years of mentorship and friendship and for your inspiring way of embodying ethical relationality in CYC education. Thank you to my senior supervisor, Ann Chinnery: there are no words to express the compassion, intellectual challenge, and empathy you offered me throughout this time. It has been such an honor to work and learn with you.

Family has sustained me through this work, and I am especially grateful to my mom, my brothers and their families, and my heart sister Gail, who have all provided a listening ear and calm encouragement, especially during moments when I doubted my ability to keep going. Most importantly, my heart overflows with gratitude for my loves, Paul, Declan, and Sadie, for the material, emotional, psychological, and intellectual support you have provided to me to realize my goal of completing this PhD. I'm so lucky to get to share this life with you.

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Note to the Reader

I hope these words find you well; I am grateful for your willingness to spend your time with my thoughts as they are materialized as words within this text. As a way of welcoming you to this text with warmth and transparency, I am writing this introductory note as an invitation to wayfind with me through the landscapes of decolonizing Child and Youth Care education through this text. As a methodology, wayfinding is process oriented; in this text I present cartographies (Braidotti, 2019) of my wayfinding. Cartographies are maps that can help us to understand flows of power and agency within the material-discursive conditions through which ethical wayfinding emerges. Braidotti (2014) asserts that cartographies can serve as accounts of what is happening in our present, to help us describe the conditions of our becoming. The text I have produced is an artefact of what I understand thus far in my wayfinding; as such it is limited by and created through my position within the landscapes, the timing of my wayfinding, my personal and professional histories, and the knowledges and languages through which my knowing can be articulated. I have written this text while living within the conditions of what Braidotti (2019) terms the Fourth Industrial Revolution and the Sixth Extinction; my theorizing within is influenced by the differential impacts and affects of a global pandemic, climate emergencies such as fires and floods, shifting expectations and experiences of technologically-mediated connectivity, social activism and political transformation related to racial justice and Indigenous sovereignty, and the rapid acceleration of the dying out of multiple species. Written at another time, in another place, under different conditions, the wayfinding and resultant cartographies would materialize differently. Thus, I invite you as a reader to engage with this text with an awareness and appreciation for its affordances and limitations. I am happy to say that it is imperfect, impermanent, and emergent, as my wayfinding is ongoing.

This text is an example of speculative, embodied, philosophical theorizing. I use the term speculative in alignment with Maria Puig de la Bellacasa's (2017) ideas in *Matters of Care: Speculative Ethics in More Than Human Worlds*, about how speculative writing can help us bring different worlds into being, to be responsible for what our theorizing produces, without us knowing in advance what those ideas, actions, and commitments might be or how they might materialize. Within this dissertation, I write about my ethical response-abilities as a White settler scholar in decolonizing CYC

education. Depending on who you are becoming, and when, and how you approach this text as a reader, you may find alternating moments of resonance and tension as we wayfind together. I write this dissertation with a particular focus on the ethical response-abilities of White settler scholars to disrupt and dismantle White supremacy and coloniality in our teaching as ways to embody ethical accomplice-ship with people who are Indigenous, Black and People of Colour. Skin privilege and settler status are entangled in my experiencing of wayfinding, and I attempt to make explicit how this shapes my theorizing. In this dissertation, I choose to intentionally call-in my White colleagues in CYC education, as we are frequently the ones who absent ourselves from the work of decolonizing and anti-racist praxis, an issue which I explore in Chapter Five in my discussion of allyship and accomplice-ship. This text is my invitation to my colleagues who benefit from the assemblage of White privilege and settler status to join me in the complexity of grappling with complicity in White supremacy and ongoing settler colonial harm.

Within this intention, I recognize also that I am undoubtedly unable to see the potential limitations of my theorizing that will be clearer to those of you who wayfind as people who are Indigenous, Black and People of Colour; I welcome the feedback and conversations that my theorizing produces, as I write with an ethic of humility for all I do not and cannot know. Similarly, while there may be places of resonance in the text for readers who share similar social locations to my own, I do not assert that my experience is representative of a universal experience of all White settler scholars. I believe Indigenous and non-Indigenous scholars in CYC have responsibilities to collective solidarity work to write, think, and act together in ways that disrupt and dismantle coloniality and White supremacy in CYC education. In addition to the research I share in this dissertation that focuses on the particular responsibilities of White settler scholars in decolonizing CYC education, I am actively engaged in this collaborative solidarity work of thinking, writing, and becoming across difference to bring about an elsewhere to coloniality in CYC education.

This dissertation is not written to direct you as a reader about what your respective response-abilities within decolonizing CYC education are or should be. Instead, my intention in this text is to provide accounts of my own wayfinding, and through sharing these accounts, call you in as a reader to engage in similar journeying,

into your own affective, ethical becoming with/in decolonizing CYC education. I look forward to walking with you, and to learning what we are becoming together.

Chapter 1.

Introduction

1.1. Prologue

In the early hours of morning, in the liminal space and time after one day ends and before another is yet to begin, I am dreaming.

In the dream, I am floating, drifting in a small boat several hundred meters from shore. I am alone, looking toward shore, wondering how I got here. I am aware that this boat is not mine. It belongs to a former student, who is Indigenous, who taught me much over the years about all the things I thought I knew but didn't. Bringing my student to mind brings a sense of warmth to my heart. My student offered to loan me their boat, so I could teach my class today with the ocean. But now that I'm here on the boat, I realize I don't know anything about how to teach with the ocean. Fear creeps from my toes to my stomach, and I sense that I need to wade back to shore, to find my student.

I cautiously slide my body overboard, and find the water is not as deep as I expected. I am able to wade back to shore with relative ease. I breathe, reassured that my journey back to shore feels possible. I arrive at the beach, and gingerly find my footing among the shells and rocks and walk toward a cabin set back from the shoreline. As I approach the cabin, I hear my student's laughter echoing through the window. I call their name and am welcomed inside.

"What are you doing here?" they ask.

"I thought I was ok, but I really don't understand how to teach from your boat. I could see all the parts of the boat and how it was floating, but I couldn't figure it out. I'm so used to teaching from shore. I don't think I can do this," I reply.

"It takes time to learn how to float in that boat," they reply. "You can only learn how to do it by actually being there. You can't learn about floating in the ocean by standing on shore. You need to go back."

They offer me some food, water, and other supplies for the journey. I don't recognize everything they have handed me.

"What do I need these for? What am I supposed to do with them?" I ask.

"You'll know what to do with these when you need them," they reply, and tell me it is time to go.

I gather the supplies in my bag and head back toward the shoreline. At the shoreline, I find that my current students have gathered at the beach, awaiting my guidance for our time together. I approach them with trepidation and realize that my own fear about how to reach the boat is increasing their worry about what we are going to do together. I take a breath.

"We are going to wade out to that boat together. It is ok, the water isn't that deep. We will learn from each other out there today." I invite them into the water, despite my lack of certainty about what we will experience together.

As we start walking into the ocean, I realize the tide has come in while I have been seeking guidance. We can no longer reach the boat by wading and walking. We are all fully dressed in clothes suited to a class on shore; these clothes feel heavy, bulky, and are weighing us down. Despite this recognition of how unprepared we are, I encourage the students to swim to the boat in our clothes. Several of them voice their concern, their resistance, their refusal.

"We will get there. Keep swimming" I encourage. Eventually, we all reach the boat and pull ourselves up, out of the water, and sit together and float. I listen. I ask the students to stop talking and attend to what they are experiencing.

The sensation of floating on the wide expanse of ocean. The sound of the waves lapping against the boat. The cool and gentle touch of the wind. The smell of sea life all around us. The closeness of our bodies, together in this boat, unsure of what to do next.

After a time, I tell the students we need to swim back to shore. The tide is still high. We still struggle, but a little less than on our initial journey to the boat.

When we arrive to shore, an Indigenous colleague and mentor is waiting for me. She greets me by name and asks,

"How is it that you have been able to teach until now without understanding the tide and how to be in the boat?"

I wake.

1.2. Overview

My doctoral inquiry is an exploration of my ethical entanglements as a White[1] settler academic in child and youth care (CYC) education at a post-secondary institution. Utilizing wayfinding as methodology, I examine what is entangled in my daily praxis as a CYC educator, in my actions and intentions toward decolonizing my field of praxis. Through this process, I offer accounts of my attempts to navigate the material-discursive landscapes of decolonizing CYC education to invite other White settler scholars in CYC into an exploration of their own ethical entanglements within their particular landscapes.

This inquiry is motivated by my experiences of being unsettled by my complicity in the reproduction of settler colonialism within child and youth care education. Rather than understanding complicity as a mechanism for assigning moral responsibility, I prefer Michalinos Zembylas' (2019) idea of complicity as an ethico-political call to action toward the praxis of an anti-complicity pedagogy within which we take a critical stance toward complicity while also engaging in actions that resist social harm (p. 7). I am interested in exploring anti-complicity as a collective responsibility (Houston, 2002; Smiley, 2014) among White settler scholars. Many of the questions I engage with in this dissertation emerged from my curiosity about how White settler CYC educators can respond to the Calls to Action from the Truth and Reconciliation Commission (2015). In this dissertation, I focus on the ethical responsibilities of *White* settler scholars specifically because I assert that White privilege positions me within settler colonialism in particular ways and that racism produces differential experiences for Black and non-Indigenous settlers of colour within settler colonialism. My purpose in this discussion is

[1] I capitalize White to indicate a group of people who benefit from privileges derived from being perceived as White. The capitalization of racial and ethnic groups as proper nouns is in alignment with the APA Style Guide (7th Edition).

to explore how Whiteness and settler colonialism are entangled in my process of ethical wayfinding in decolonizing CYC. I believe that what and how we teach has a profound impact on how our students engage in their own direct practice, and I believe my ability to be transparent in my grappling with what it means to be a White settler in the classroom directly influences my students' abilities to navigate the complexities of decolonizing CYC practice. At the core of this dissertation are questions are about who I am becoming and how I teach when I take the critique of settler colonialism and the centering of Indigenous worldviews seriously in CYC education.

1.3. Rationale

Child and youth care practitioners work in a wide variety of settings, providing developmentally informed, ecologically grounded care for children, youth, and families. In Canada, CYC post-secondary education credentials include diploma, undergraduate, and graduate degrees. My current institution offers a diploma and an undergraduate degree in child and youth care. My interest in exploring decolonizing praxis in CYC education is informed by the Truth and Reconciliation Commission's Calls to Action (2015). The first call to action addresses the education and training of professionals who are in positions of power in the lives of children, youth, and families, and relates directly to the child and youth care curriculum in post-secondary education:

> 1. Child Welfare
>
> iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
>
> iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
>
> v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers (p.1).

While much of the research within the field of CYC focuses on direct service, little has been written about CYC pedagogy in higher education. CYC educators are now calling for research that explores the conflicts inherent in teaching within neoliberal capitalism and settler colonialism (Kouri, 2020; Kouri & Skott-Myhre, 2016; Mackenzie, 2020;

Saraceno, 2012; White, Kouri, & Pacini-Ketchabaw, 2017); investigates the pedagogical and curricular frameworks that support anti-racist, decolonizing, and anti-oppressive praxis (Jean-Pierre et al., 2020); furthers our understanding of relational ethics within CYC (White, 2011); and moves beyond discussions of selves as *either* practitioners, or researcher/academics, or activists (Little, 2011). My inquiry aims to address these gaps by examining methods of engagement in meaningful, ethical practices of decolonizing as settler-practitioner-academics. I interrogate my internal experiences and explicit practices of colonization and decolonization inside and outside the educational contact zone. Drawing on the work of M.L. Pratt, Beck (2013) describes the educational contact zone as a space, "where dominant cultural norms and ideas contain diversity and create power relations" (p.41). It is within this educational contact zone that Indigenous and settler colonial worldviews and people are becoming within our relations with each other within decolonizing CYC education. This contact zone is politically and ethically shaped by power relations that sustain investments in settler colonialism and position Indigenous worldviews and sovereignty as an additive Other. I argue that many current modalities of engagement between settler colonial and Indigenous worldviews in the educational contact zone reproduce settler colonialism as the dominant frame through which CYC education is imagined and enacted.

As one potential method for decolonizing that disrupts the centering of settler colonial frameworks, Cree legal scholar Willie Ermine (2007) suggests the notion of *ethical space* as a way of conceptualizing the engagement of Indigenous and settler worldviews. Ermine describes ethical space as a collaborative partnership guided by a cooperative spirit that honours Indigenous and western worldviews equally. Ermine highlights the importance of attending to the often-unnamed, intangible space that exists between two entities during a period of engagement; he emphasizes the value in making explicit "the thoughts, interests and assumptions that will inevitably influence and animate the kind of relationship the two can have" (p. 195). Ermine's conceptualization of an ethical space of engagement between Indigenous and settler colonial worldviews shapes my theorizing about decolonizing CYC education by encouraging me to surface the unspoken thoughts, assumptions, and interests that I bring into the work of decolonizing CYC education as a White settler educator.

In exploring the complex relational encounters of teaching and learning, I aim to nurture what Chapman (2013) calls a troubled consciousness wherein I explore the

personal, political, and practice meanings of engaging in decolonizing curriculum and pedagogy as a White settler-practitioner-academic. Chapman explains that this process of cultivating a troubled consciousness invites us into “the political and ethical practice of journeying with internalized accountability narratives and the resultant feelings, uncertainties, and destabilizations of a straightforwardly moral self” as we explore how we sustain systems of oppression (2013, p. 183). Teaching is a political act; Chapman calls us to consider how our personal practices within the context of relationships implicate us in acts of oppression, and to embody ways of being that move us closer to our preferred version of our socially just and relationally engaged selves.

I believe we teach who we are (Palmer, 2007)—my social location and my histories shape my embodiment of the practice of teaching child and youth care. I am also deeply influenced by the understanding of selves as relational; who I am as an educator in CYC cannot be separated from the relations I live within with my students. I believe that teaching and learning are intra-actions (Barad, 2007), emergent within the space created within the relations among humans and more-than-humans. Drawing on Barad’s theory of agential realism, I understand the phenomena of teaching and learning as ones that become determinate, particular material articulations of the world through the entanglement of intra-acting agencies (p. 139) of human and more-than-human kin. Our work as educators in the field of CYC post-secondary education is entangled in a dynamically shifting world of social inequity, racism, hetero-patriarchy, neo-liberalism, and colonial structures that perpetuates a social system that privileges some and oppresses many. Kouri and Skott-Myrhe (2016) invite us to explore our ethical subjectivity as educators and to examine how the moments that most confound us in our teaching can open us up to new possibilities for learning. I’m interested in how we teach, learn, and practice in this dynamically shifting world of decolonizing CYC education, in how we navigate those moments of disruption of knowledge authority in the classroom in ways that expose the vulnerability and possibility within our becoming, and where we can live into affirmative ethics (Braidotti, 2014) as White settler scholars within decolonizing CYC education. Affirmative ethics emerge from relational ontology and orient us toward a praxis of possibilities that have not yet been enacted. Affirmative ethics call us to borrow energy from the possible futures to enact change in the present. The Truth and Reconciliation Commission Calls to Action require White settler scholars to reckon with past and present colonial violence, much of which that has been carried

out in the name of benevolence and care, in order to embody decolonizing, racially just practices of care in CYC in the present and future.

1.4. Locating Myself Within the Landscapes

I begin this discussion by socially locating my work within the specific entanglements which I live and work. I am a third-generation settler[2] of northern-European descent. My paternal grandparents immigrated to Treaty One territory (via Halifax) in 1929 from Jubbega-Schurega, Fryslân, Netherlands. Their families have lived in the Jubbega-Schurega area of Fryslân for many generations. My grandparents came to Canada with my grandfather's older sister and her family, who several years later returned to the Netherlands. Prior to my grandparents' departure from the Netherlands, they grieved the loss of a still-born daughter in 1928. In Canada, they welcomed two children to their family farm in Manitoba: my uncle, born in 1930 and my father William, born in 1933. My grandparents spoke the Frisian language to their children at home until my uncle started public school, at which time, the teacher advised my grandparents that my uncle needed to learn English. From that point forward, my grandparents spoke only English to my uncle and father. As a result, my father did not learn the first language of his parents and our ancestors. This was a source of sadness for my father, particularly later in life when he reconnected with his cousins who returned to Fryslân from Canada in the 1940s, and he could only communicate with them in English. Neither my siblings nor I speak Frisian.

My maternal grandfather immigrated from Groarty Road, Londonderry, Northern Ireland, and my maternal grandmother arrived in Canada from Enkroken, Jämtlands, Sweden. My grandfather arrived in Montreal alone as a 19-year-old in 1904, en route to Winnipeg. In 1914, he joined the Canadian Forces and served as a radio operator in Europe during WW1. He returned to Winnipeg in 1919. My grandmother arrived as an eight-year-old child with her parents and five siblings (via Quebec City) to Treaty 1 territory in 1904. Within six months of their arrival, my grandmother's father, her twin

[2] The use of the term settler as a universally encompassing term within the Indigenous/settler binary is itself problematic. As several scholars note, the identity category of settler is differentially inhabited, shaped by a multitude of factors including but not limited to racialization, white supremacy, oppression, heterosexism, and patriarchy (Battell Lowman & Barker, 2015; Walcott, 2018; Veracini, 2010).

sister, and two younger siblings died of diphtheria. My great-grandmother, who was pregnant during the immigration journey, was left to parent my grandmother, my grandmother's older sister, brother, and a newborn baby alone, while she ran a farm in Manitoba. My great-grandmother subsequently remarried and bore three more children. My maternal grandparents married in Winnipeg in 1919 and moved to a farm near my great-grandmother's farm in Inwood, Manitoba. My maternal grandparents had five children between 1920 and 1938; my mother Margaret is the fourth child, born in 1935. Like my father, she learned only English as a child, and doesn't speak Swedish. All four of my grandparents died prior to my birth; as a result, I have learned about them through stories told to me by my parents.

My parents grew up in Treaty 1 territory on small family farms, on the traditional lands of the Anishnaabeg, Cree, Oji-Cree, Dakota and Dene peoples, and the homeland of the Métis Nation. Both my parents were born during the economic depression in the 1930s, and this socio-cultural experience of relative poverty shaped their lives dramatically; my parents taught my siblings and me to be grateful for what we had, and mindful not to use more than we needed. The importance of sharing what we had and helping others by using our skills to ensure the safety and survival of the wider community was instilled in us as a guiding family value. My father joined the RCMP a few weeks shy of his 20th birthday in 1953, moving away from his childhood home for the first time. He moved to Ottawa for basic training, while my mother remained in Manitoba, living on her family's farm, and subsequently in Winnipeg. The RCMP dictated that my father completed five years of service before he and my mother were permitted to marry. Five years and one week after my father joined the RCMP, my parents were married in a snowstorm in Winnipeg in 1958. They moved to Saskatoon, where my father was already stationed, to begin their married life together.

My father's career shaped our family relationship to place and space—the RCMP determined where and for how long we lived in any one place for much of our family life. As a child, I experienced this movement as dislocation and lack of belonging to the places we lived, while at the same time experiencing a deep sense of belonging and attachment within my family relations. For me, home is less determined by my relationship to place than it is to my relations with loved ones. This sense of nomadism has deeply shaped my experience of the world in ways that draw me into the questions I engage in this dissertation – I am motivated by a desire to understand how I might find

ways of ethically co-existing in these lands, as a White settler, differently than the ways settler colonialism seeks to position me here.

When I was a child, whenever we moved to a new location, my dad would go out ahead of us mapping the landscape of the new place where his career had brought us. I believe he felt responsible for this initial mapping process, knowing that it was his career that brought this nomadism into our lives. Once he felt like he had an understanding of where we were, he would return to our house and invite me to go walking with him. Through these walks, he would show me what he had encountered and who he had met, guiding what I should pay attention to by what he had noticed himself. As a child, I learned to listen, to be led by what he observed and what meaning he made of the physical, socio-political, and relational landscapes. Once I was able to demonstrate to my dad that I knew where we were going and how to return home, he would let me go alone. As I got older, I started to be curious about what existed outside of what my dad noticed within the landscapes. Tentatively at first, and then more boldly as an adolescent and young adult, I would share with him what I saw in my wanderings, and how my thoughts and experiences were different from what he might notice as he walked. Often, we disagreed about what our observations meant about the world. But I always trusted that I would find home within my kin-relations, regardless of what landscapes we temporarily resided in and how differently we experienced them. This sense of attachment, trust, and belonging is a profound privilege I carry with me as I walk in the world, one that I am keenly aware has been stolen from many Indigenous people through the violence of settler colonialism. As a mother of two children of my own, I embody this ethic of kinship as home and belonging in my relations with my children and my partner. It shapes how I understand myself as a mother, as a partner, and as an educator in CYC.

Currently, I am a faculty member in the Child and Youth Care program at Douglas College, which occupies the unceded ancestral territories of the kʷikʷəƛ̓əm (KwiKwetlem) and qiqéyt (Qayqayt) peoples. For the past 15 years I have lived as an uninvited visitor on the traditional territories of the xʷməθkʷəy̓əm (Musqueam), sḵwx̱wú7mesh (Squamish) and səl̓ilw̓ətaʔɬ (Tsleil-Waututh) peoples. For most of this time, I have lived 11 floors above the ground. There are many things I like about this physical structure I call home – from my windows I can see the North Shore mountains, and the expansive sky. I see lots of green, and many trees. I look forward every evening

to watching the crows fly across the city to their nightly roost near Still Creek. This crow migration reminds me daily that I am a co-habitant in this space with both human and more-than-human-kin. I like feeling like I am sharing the sky with the crows, from my balcony as they fly past, on their way to their own places of rest.

But I also feel at times, living 11 floors up, like I am floating above the ground, and wish for a living space that would allow me to touch the earth more easily. To feel the ground beneath my feet, to be able to sit, and run my fingers through the dirt. The experience of sheltering in place for many weeks during the initial stages of the COVID-19 pandemic amplified this sense of disconnection from the land for me. As a family, we limited our ventures to the world outside of our condo, because to get out of the building meant we came into contact with many high touch surfaces, and shared small spaces (stairwells, elevators) with many different people who live in our high rise. This experience has shaped my understanding of relational entanglement in new ways – I'm in relationship with the virus through my own corporeal being, and through the bodies of human and non-human kin with whom I share this concrete housing structure. My sense of precarity is heightened – the recognition that our survival is entangled with each other is alive for me in new ways.

Recently, I watched a documentary about the Gitga'at Nation living in the village of Txalgiuw (Hartley Bay) (Jennings, 2011). While watching the documentary with my teenage children, I was struck by how deeply embedded the day-to-day life of the Gitga'at people is to their specific lands. The focus of the documentary was the risk of devastation by potential oil tanker spills. As I watched the film, I was reminded how our relations with land are shaped so deeply by the ways we live our day-to-day lives. In Twalgiuw, there are no high-rise apartments. Everyone interviewed lived in close relationship to the land. They can touch the dirt. They smell and feel the wet moss. They wander on boardwalks through rainforest and paths walked by ancestors for millennia. Human and more-than-human kin are deeply shaping and shaped by every interaction. It is a stark contrast to how I experience living here, on stolen land, 11 floors up. How might I understand that kind of ontology and epistemology, deeply embedded in place, if I have never experienced it? How does my own experience of being enculturated within settler colonialism to see land as a commodity, as property to be owned, exploited, and extracted from shape how I understand my relations within the world? How does it shape how I can understand the idea of land as teacher? Are these colonial epistemological

and ontological positions that, as a settler, I can ever truly move outside of? If not, what does decolonizing my praxis mean?

While I grew up as a member of the settler majority, in terms of ethnicity and community membership, this settler identity was not something that was ever explicitly acknowledged by me or those around me until I began university. I just knew I was part of the dominant group, because my ways of being were similar to the ways of being of those around me and aligned with the expectations I experienced within school. As a child, I knew Indigenous people existed, but I knew little about the community and the *hupačasath* (Hupacasath) and *c̓išaaʔath̓* (Tseshaht) peoples of the *nuučaaʕuɬ* (Nuu-chah-nulth Nations), on whose territories I lived at the time or how our lives were intertwined. I recall encounters with Indigenous children in elementary school who arrived by bus from the reserve: during my Kindergarten year I remember asking my mother why the children from the reserve were bussed to school. She told me it was because they lived too far away from the school to walk. I remember thinking that they must be from some other faraway place, one that I had never visited and had no access to. At school, there was little encouragement for us to interact in ways that invited an understanding of each other's realities—the settler norm was the dominant way of being, and the pressure to conform to it was embedded in curriculum and pedagogy. In my early school years in the late 1970s and early 1980s, we were expected to begin the day with the singing of God Save the Queen and O Canada, followed by the recitation of the Lord's Prayer. We were taught to follow the rules and respect the authority of the teacher or expected to be punished through exclusion from the group. These examples highlight some of the ways explicit and implicit anti-Indigenous racism is part of the fabric of settler society and is reproduced within the context of education specifically; for much of my childhood and early adulthood I viewed these types of experiences as the norm, and rarely questioned how they functioned to maintain and reproduce the settler state. While there have been many changes in education policy and practice since the 1970s and 80s, I believe anti-Indigenous racism continues to be deeply embedded in our cultural practices and educational institutions, despite stated institutional commitments to Indigenize post-secondary institutions.

For example, I am employed by a post-secondary institution named for one of the first members of the colonial government in what is currently called British Columbia: Sir

James Douglas. As described on the Douglas College website (n.d.-c), Sir James Douglas was:

> Described by a superior as 'a stout, powerful, active man of good conduct and respectable abilities,' Douglas became governor of the British colony of Vancouver Island in 1851, and of British Columbia, a separate colony initially confined to the mainland, in 1858…. Douglas has received considerable praise for his vigorous, multifaceted efforts to entrench imperial influence and promote settlement in the Pacific Northwest – evidence of which are glowing descriptions of him as the 'Father of British Columbia.' Yet it would be inaccurate to portray Douglas as a wholly positive figure. On the contrary, his tendency toward arbitrary governance – contemptuous of democracy, he concentrated as much power as possible in his own hands and in those of appointed associates – and capacity for cruelty – he was responsible for violent acts (or what he called "wholesome terror") against First Nations seen as threats to settlers' interests – justifiably evoke disdain, if not disgust, from modern-day observers.

I include this lengthy quote from the brief biography of Sir James Douglas because it is a piece of provocation for my work in exploring the entanglements of complicity within colonization and decolonization in post-secondary education. What does it mean for me as a White settler scholar to work within an institution whose namesake was instrumental in Indigenous dispossession and land theft? What are my responsibilities as a White settler to what I have inherited (the legacies of historical settler colonialism) and to what I am currently complicit in maintaining (the current and future of settler colonialism)? How might I embody an anti-complicity pedagogy (Zembylas, 2019), taking a critical stance toward complicity in settler colonialism and engaging in actions that resist colonial harm while working within institutions that are at their very foundation grounded in colonial logics? In a gathering at Simon Fraser University in March 2020,[3] Shoysqwelwhet (Dr. Gwendoyn Point), from the Stó:lō Nation, called on those present to witness the stories told by the Elders about Simon Fraser, stories that disrupt colonial narratives about Simon Fraser as a welcome explorer, to acknowledge that while we are unable to change past instances of colonial harm, we are accountable for our actions to disrupt the present and the future of settler colonialism.

[3] Dr. Point's presentation was an Equity Studies in Education Lecture entitled Transforming Simon Fraser University: Bringing Back the Canoe to Undertake Our Collective Responsibilities to Walk Together on Lhukw'lhukw'ayten (where bark gets peeled in the spring). It was the last in-person event I attended prior to lockdown in spring 2020.

This dissertation is my attempt to explore my praxis of meaning-making and becoming through these entanglements.

As I explore these questions, and what they might mean for me as a White settler scholar entangled in decolonizing CYC education at this time, I think about my parents and my grandparents. I think about how my grandparents arrived in places they had never seen and, through spending time within the terrain, found their ways. From this I draw courage to ask difficult questions of myself and about what CYC education could be. I think about how my life within settler colonialism emerges within the reality that my grandparents were told that the land they purchased did not belong to anyone (terra nullius), denying Indigenous sovereignty and law. I think about how these economic and social relations are grounded in cultural narratives about the settlement of Canada that position Indigenous people as vanishing within the inevitable, soon-to-be-accomplished completion of settler colonialism. From this I hold response-ability[4] to unforget[5] the truths that have been hidden in settler colonial histories (Shotwell, 2016) and reflect on with what and whom I am entangled. I think about the stories my parents told me about their childhoods, intensely connected to and shaped by the Prairie landscape and the deeply contrasting seasons; I think about how I have no lived experience of the lands that fundamentally shaped my parents' experiences of home and how that shapes our becomings differently. From this I draw the importance of engaging in this inquiry in ways that emphasize embodiment and embeddedness in place and time. I think about how my parents were raised in Prairie sunsets and found a home living with the West Coast waves. I think about how they taught us to learn to live as best we could in

[4] Barad (2007)'s theory of agential realism reminds me that I am accountable to what is made to matter and what is excluded from mattering in the world through my intra-active becoming. I think with Barad's ideas about response-ability and accountability in Chapter 6.

[5] Shotwell (2016) draws on the idea of unforgetting, as formulated by Indigenous historian Roxanne Dunbar-Ortiz, as an active process to counteract the colonial habit of forgetting the material and social realities that privilege Whiteness in settler colonialism. Shotwell challenges that forgetting is not benign ignorance of past and present colonial violence but is instead an active process of disregarding knowledge that brings us as White settlers face to face with our complicity in settler colonialism. Further, Shotwell suggests that "white people might, on some level, like living with annihilated social and historical memories – we might like to think that the present can be innocent of the past that produced it" (p. 38). Thus, I use the term unforget rather than remember in this section to indicate my assertion that as a White settler I hold a response-ability to actively and explicitly engage with the truths of the structures of settler colonialism that privilege me as a White settler at the expense of Indigenous people, and to work in ways within CYC that seek to dismantle the structures that reproduce racism and inequity.

whatever landscapes we inhabited, to treat people and places with reverence and care, and to go out for a walk, in order to find our ways.

1.5. Orienting to the Text

This dissertation presents cartographies of my ethical wayfinding within the landscapes for decolonizing CYC education. My intention in Chapter One is to introduce myself and to introduce the reader to the topic of my inquiry and an understanding of how it has come to matter to me as a White Settler scholar in CYC education. In Chapter Two, I introduce several ideas from posthuman philosophy that guide my thinking and provide a map of the landscape of decolonization and Indigenization of two domains of professional education: CYC and teacher education. My purpose in Chapter Two is to provide the reader with a context and conceptual framework for the wayfinding I describe in this dissertation. In Chapter Three, I explain my methodology of wayfinding, which I conceptualize as an emergent and processual philosophical method of mapping the intra-active process of becoming response-able as a White settler scholar in decolonizing CYC education. Throughout the subsequent chapters, I weave speculative philosophical theorizing with interludes of intra-active becoming as a method for inviting readers into the landscapes of decolonizing CYC in affectively provocative ways. In Chapters Four and Five, I wayfind through the landscapes of CYC curriculum, providing readers with a cartography of selected settler colonial ideas that influence current approaches in CYC education. My purpose in Chapter Four and Five is to invite the reader to critically examine the embeddedness of settler colonial frames in current approaches to CYC curriculum, and to theorize decolonizing possibilities for CYC curriculum to come through the disruption of coloniality in CYC education. In Chapter Six, I explore the possibilities and impacts of becoming response-able as a White Settler scholar in CYC education through cartographies of my emergent philosophy of teaching as imperfect accomplice-ship. My hope within this dissertation is for readers to experience affective, cognitive, and embodied resonance and dissonance as they wayfind with me, to reflect on their own emergent, entangled response-abilities within decolonizing CYC education. This wayfinding and the cartographies I present resist stability and certainty. Instead, I hope this text provides an opportunity for readers to experience an increased sense of urgency, possibility, and agency regarding their own entanglements and response-abilities.

Chapter 2.

Major Works

2.1. Conceptual Framework

In the following section, I explain the concepts I explore and the bodies of literature I draw upon in this dissertation as I wayfind through the landscapes of decolonizing CYC education. The key concepts include relationality, posthuman subjectivity, ethics in child and youth care, settler and settler colonialism, and notions of responsibility within Settler Colonial Theory.

2.1.1. Relationality

Relationships are considered central to the work of CYC (Garfat & Fulcher, 2012); the relational perspective in CYC holds the authentic, client-centered relationships between CYC practitioners and the young people with whom we work at the center of our professional practice. Relationships in CYC practice are intentional, purposeful, and foster healthy attachment through the provision of care that is safe, predictable, consistent, and respectful. Relationships are understood to be dynamic, evolving entities, co-constructed by the practitioner and the young person for the purpose of supporting the young person's growth and development. Our role is to walk alongside, attending to the present moment experience and awareness of the young person, ourselves, and the relational space we have co-created between us. Relational practice emphasizes attachment, interdependence, and collectivity among humans (Bellefeuille, Jamieson, & Ricks, 2012). Empathy (an ability to understand and communicate the subjective experience of the other) is viewed as a central component of effective relational engagement.

While there is much of value in the more recent CYC conceptualizations of relationality, particularly ideas that are grounded in post-structural understandings of the self as embedded in systems of relationships with other humans, many of these ideas remain grounded in colonial, neo-liberal conceptualizations of the self and emphasize the centrality of human relations and agency in the understanding of growth,

development, and care. They position the CYC practitioner and the young person as knowable, separate, autonomous beings with individual agency. Curriculum in CYC is developed within Western paradigms of human development and change; psychodynamic, cognitive-behavioural, existential, humanistic and, more recently, post-modern, and neuroscientific frameworks are foundational orientations to practice (Jones-Smith, 2016). We teach students to understand human experience through bio-ecological and contextual frameworks (Bronfenbrenner & Morris, 2007; Sameroff, 2009) that view the self as embedded within systems, however, even within these ecological approaches, the self is still viewed as autonomous and knowable. While current CYC curricula frequently include Indigenous worldviews that emphasize the relations among humans and more-than-human kin, Indigenous understandings of relationality are often presented within curriculum as additional conceptual frameworks, rather than being held as central to CYC praxis.

In this dissertation, I explore Indigenous and posthuman notions of relationality as ways of understanding my subjectivity and ethical entanglements in decolonizing CYC education. I intend not to conflate Indigenous and posthuman ideas, but rather to read them in relationship with each other, as Rosi Braidotti (2019) suggests, to amplify possible resonances and see what emerges as possible. Indigenous anthropologist Zoe Todd (2016) explains ethical relationality as

> an ecological understanding of human relationality that does not deny difference, but rather seeks to more deeply understand how our different histories and experiences position us in relation to each other. This form of relationality is ethical because it does not overlook or invisibilize the particular historical, cultural, and social contexts from which a particular person understands and experiences living in the world. It puts these considerations at the forefront of engagements across frontiers of difference (p.15).

Todd's explanation of ethical relationality prompts me to examine the concept of relationality in CYC education in new ways in order to challenge colonial framings of both the concept of ethics and relationship. In alignment in many ways with Todd's framing of ethical relationality, Braidotti (2019) speaks about our "shared sense of belonging to, and knowledge of, the common world we are sharing. Relationality extends through the multiple ecologies that constitute us" (p. 47). The embedded, embodied understandings of ethical entanglements within Indigenous and posthuman theories prompt me to consider to what relations we are accountable in CYC education and

praxis. Through current, settler colonial framings, I would argue that much of our curriculum is grounded in the assumption that we are accountable to human relations only. How might our pedagogies and curricula change if we conceptualize CYC practice as grounded in ethical relationality with human and more-than-human kin?

Indigenous scholars emphasize our relations and reciprocal obligations with human and more-than-human worlds (Betasamosake Simpson, 2017; Todd, 2016; Watts, 2013). Reciprocity calls us to embody understandings of ourselves as deeply embedded in relations that "require us to work constantly and thoughtfully across the myriad systems of thinking, acting, and governance within which we find ourselves enmeshed" (Todd, 2016, p. 16). Understanding ourselves as in reciprocal relations with human and more-than-human worlds prompts us to live in ways that understand land not as an intellectual concept, but rather as a living, breathing entity with whom our survival is deeply entangled. Watts (2013) and Burow, Brock and Dove (2018) remind us that this deep, embodied sense of entanglement with more-than-human worlds is cultivated through experience in the worlds we inhabit, not through disconnected theorizing about the worlds. An ontological and epistemological positioning within which land is a living, agentic, reciprocal being with whom we are in relation calls us to live in ways that are fundamentally different than the ones capitalism and settler colonialism afford. I believe this calls on us as CYC educators to re-imagine our teaching practices and curricula through Indigenous and posthuman understandings of relationality. If we are always already responsible to all our relations, how does that shift how we teach about the value and embodiment of care within CYC praxis? How would that change how we teach about the experience of living with and nurturing each other? How might our teaching stories and metaphors change? For example, rather than teaching about human development as a linear process that unfolds in universally describable ways, what emerges when we teach about the life cycle as a more-than-human relationship that is emergent, embedded, relational, and reciprocal? Currently, we may teach Indigenous perspectives that reflect a relational and cyclical model of life experience as additional content to the core curriculum of settler colonial models of developmental theory. What I am suggesting is that decolonizing CYC curriculum and pedagogy calls us to think and be in relation with Indigenous and posthuman worldviews differently by reconceptualizing CYC curriculum based on the understanding of ethical relationality with human and more-than-human kin.

2.1.2. Posthuman Subjectivity

According to Braidotti (2019, p. 47) posthumanism views the subject as embodied and embedded, relational, and constituted by local, specific ecologies. In this dissertation, I explore posthuman subjectivity as a child and youth care educator through my embodied, embedded, relational, specific narratives about living within the entanglements of decolonization in post-secondary education at this moment. My research focuses on the wayfinding process I engage in within my scholarly work in responding to the TRC Calls to Action in decolonizing post-secondary education. My work is grounded in the current socio-historical moment, a period of time within which non-Indigenous people can no longer legitimately claim ignorance of the colonial violence that the Canadian settler state enacts on Indigenous peoples. We are in a time of becoming, something yet to be known/lived/embodied, in terms of relationality, accountability, and affirmative interdependent survival as settlers and Indigenous peoples on these lands.

In my work as a child and youth care scholar in post-secondary education, I experience this becoming as tension. Within the pressures of an institution and a field that positions me as an expert (knower), with knowledge (curriculum) to transmit to my students within a neo-liberally constructed transaction of learning (teaching), I experience becoming as unsettled, unsettling, as living in the question, as being questionable. In this dissertation, I theorize with my own experiences as a way of understanding how I use this tension affirmatively as provocation to engage ethically in decolonizing praxis through this process of becoming. According to Pinar (2004) self-stories in education are useful “for the sake of psycho-political movement, in order to create passages out of and away from the stasis of the historical present” (p. 39). Braidotti (2019) asks us to imagine how to construct affirmative ethical and political practices. She calls us to engage in a praxis of composing a ‘we’ through “alliances, transversal connections and in engaging in difficult conversations on what troubles us” (p. 19). This ‘we’ is not a universal, Humanist ‘we’; rather it emphasizes the ways we are positioned in embodied, embedded, differential material locations that produce different experiences and understandings about ourselves and the worlds we live within. In my choice to think with posthuman notions of subjectivity, and the work of Braidotti specifically, I am cognizant of the ways that posthumanism as a theoretical body of knowledge has been critiqued for its lack of engagement with Indigenous philosophies

(Sundberg, 2014; Todd, 2016; Watts, 2013). My intention in thinking with posthuman subjectivity is to open up practices of possibility for non-Indigenous scholars to be taught by Indigenous philosophies in ways that honour Indigenous ontologies and epistemologies as knowledge systems, by moving away from humanistic notions of subjectivity that emphasize duality, separability, and knowability. In exploring my process of wayfinding in the landscapes of decolonizing CYC education, I invite others to explore their own stories and related tensions with/in decolonizing post-secondary education, in hopes that our collected, collective stories might create passages for each of us to embody our own relationally grounded ethical becoming.

2.1.3. Ethics in Child and Youth Care

Historical and Contemporary Models of Ethics in CYC

In CYC, ethical models of CYC practice focus on virtue ethics, care ethics, deontological frameworks and/or consequentialist considerations (Gharabaghi, 2008; Magnuson, 1995; Mattingly, 1995; Garfat & Ricks, 1995, Greenwald, 2021). Historically, CYC scholars emphasize the influence of moral criteria (such as respect, dignity, and meaningfulness/the good life as well as concern for the welfare of humans and a commitment to enhancing well-being), ethical standards (competence, inter-professional relations, legal standards, safety) and program purposes and goals (care, engagement, autonomy, change) as key factors in ethical practice (Gharabaghi, 2008; Mattingly, 1995; Magnuson, 1995; Garfat & Ricks, 1995). They also describe the importance of cognitive flexibility (being able to view a situation through multiple perspectives) in the discernment of the “right action” (Garfat & Ricks, 1995, p. 394). The self of the worker and their ability to be critically reflexive about their experience and take responsibility for their actions is also cited as central to ethical practice (Gharabaghi, 2008; Garfat & Ricks, 1995). Ethical dispositions (habits, tendencies, practices) of courage, curiosity, openness, and empathy support the self-reflexivity required within this framing of ethical practice.

CYC educators focus on student self-exploration of beliefs and values, emphasizing the importance of transparent understandings of how these shape practice decisions. We teach CYC perspectives, codes of ethics, and best practice models and emphasize the importance of aligning one’s practice with these frameworks. Students

encounter the complexities of ethical practice early on in their learning through practicum placements in the field, and frequently return to the classroom with questions about best practices and requests for clear guidance about how to solve the complexity. In my experience, the responsibility for finding a way through the complexity is often returned to students, with faculty reminding them of the various ethical models, emphasizing that ethical decision-making is part of professional praxis. We encourage students to reflect on the consequences of their practices with young people, with a focus on discerning how closely their practice aligns with the profession's commitment to social justice.

In the past 15 years, writing related to ethics in CYC has been enlivened by the idea of the praxis of relational ethics. Relational ethics grounds ethical actions within relationships; a commitment to relational ethics requires us to move beyond models that emphasize the capacity for good moral reasoning toward ethical praxis that prioritizes the interdependency of human and more-than-human kin (Given, 2008). CYC scholars assert that CYC is a site of contested meanings, requiring us to practice in ways that engage greater plurality, imagination, and openness (White, 2015). Several CYC scholars have written about the importance of contextualizing CYC practice (Kouri, 2012) in order to support professional practice that is socially just (Newbury, 2009), reflexive and generative (Pence & White, 2011), and that accounts for our complicity in settler colonialism (Kouri, 2019; Loiselle et al., 2012; Mackenzie, 2019; Saraceno, 2012; Skott-Myhre, 2006).

In an anthology entitled *Doing Ethics in CYC* (Mann-Feder, 2021), several CYC scholars explore various approaches to and facets of ethical practice. Of note in relation to my own inquiry are the discussions on feminist relational ethics (White, 2021), context and cultural humility (Bal, 2021) and Indigenous perspectives on child and youth care ethics (Fast & Lefebvre, 2021). White (2021) illuminates the value of feminist relational ethics in CYC practice as a framework that allows us to "reveal the ways that prevailing social structures, including racist policies, colonizing practices, and patriarchal assumptions intersect with one another and with what effects" (p. 78). Feminist relational ethics can help us to critically "interrogate the very terms through which the problem has been defined" (p. 85). In an exploration of the importance of context in ethical practice, Bal (2021) examines how Bronfenbrenner's ecological model and anti-oppressive ethical praxis of cultural humility can work together to support CYC practitioners to engage in relational praxis at the micro, meso, and macro levels in the lives of children, youth and

families in ways that disrupt the reproduction of racism, colonialism, and heteronormativity. Fast and Lefebvre (2021) call CYC scholars to action in moving ethical practice with Indigenous youth beyond theorizing and actions that leave the care system's entrenchment within coloniality unquestioned, and demand that as a field we grapple with our individual and collective responsibilities in dismantling the structures within CYC upon which historic and ongoing colonization is sustained and enacted. The authors specifically identify North American educational programs in CYC within post-secondary institutions as a site for substantive transformation:

> Education systems on this continent are not doing enough to teach students about the injustices and models of reconciliation/reparations, with many students moving into child and youth care work without a critical analysis of the child welfare system, why special attention to work with these families is a vital responsibility, and potential for reform/dismantling on the system (p. 181).

These more recent publications provide me with a sense of possibility for CYC-to-come, for dialogues, theorizing, and actions among White settler scholars that actively dismantle ongoing settler colonial violence embedded within our field of practice. It is in solidarity with these emerging conversations that I undertake the writing of this dissertation as I assert that in order to transform the field of practice of CYC, we must transform CYC education.

2.1.4. Settler and Settler Colonialism

Settler

Drawing on the work of Battell Loman and Barker (2015), Wolfe (1999) and Veracini (2010) I use the term settler as a way to describe the group of people, including myself, who are non-Indigenous to the lands on which we reside, and who benefit materially, financially, and socially from our status as privileged within the structures and practices of settler colonialism in what is currently known as Canada. Settlers come from elsewhere (i.e., are either themselves or are descendants of people who moved to Canada from another country) while also viewing themselves as permanently situated (as Canadians). Thus, settler narratives frequently reference ethnic heritage (i.e., I'm Irish, Swedish, and Dutch) while also primarily identifying as Canadians, often without explicit acknowledgement of the violent dispossession of Indigenous peoples from their lands on which the Canadian settler state is predicated. Like Kerr (2019), I use the term

settler not “in the way of validating land claims of Euro-descendant peoples in Canada, but to acknowledge the context of dispossession and displacement of Indigenous peoples in relation to their territories that is performed through bodies enacting Settler sovereign capacities” (p. 315).

However, the use of the term settler may falsely convey a coherence as a category: within the category of settler, there are a multiplicity of lived experiences, shaped by the socio-political relationships between the specific Indigenous Nations whose territories are occupied, and the positionality of the settlers who occupy their lands. Treaty-people, settlers on unceded territory, individuals who have come to Canada as refugees, descendants of enslaved people; the plurality of the settler identity in Canada demonstrates the limits of analysis that is possible if we think only in ways that position us within a “settler/Indigenous” binary that essentializes both settler and Indigenous experiences into monolithic categories that make invisible the specific relationships to place, space and time for persons within these categories. While the term settler may be a useful marker in understanding the Indigenous/non-Indigenous binary positions frequently referenced within discourses of decolonization in post-secondary education, Indigenous, Black and People of Colour (IBPOC) scholars point to the importance of complicating this perceived coherence through explorations of the embedded, embodied experiences of living within the category of settler. For example, Rinaldo Walcott (2018) and Shantelle Moreno and Mandeep Kaur Mucina’s (2019) writing and theorizing about solidarity among Black and Indigenous peoples in the Canadian settler state challenges the implicit universality of the term settler (and its often-unspoken understanding as a White identity category) and illuminates the way an intersectional analysis widens the discussion about to whom and what we are responsible within discourses of decolonization. Similarly, Braidotti’s (2019) understanding of how power influences one’s sense of agency and possibility within our discussions and actions complicates my exploration of the term settler in my inquiry in generative ways that encourage each of us to explore and be accountable to our own particular entanglements. This multiplicity of experiences within the category of settler requires me to develop pedagogical strategies and curriculum that create opportunities for students to develop their own understandings of their ethical responsibilities within the entanglements, and that are reflective of their own particular positions within

decolonization and Indigenous resurgence.[6] In living into this complication of my understandings of the category of settler, I am called to create pedagogies and curriculum that require students to explore their own becoming within settler colonialism as part of an anti-complicity pedagogy (Zembylas, 2019). This exploration of the multiplicity of experiences of living as a settler can help us in CYC to deepen our understandings of our collective responsibilities to each other and our more-than-human kin. It compels me to develop curriculum and pedagogies that invite students to engage in their own processes of wayfinding within the entanglements of settler colonialism and Indigenous resurgence. As Braidotti (2019) states, "we need relational and affective accounts of ways of being human" (p. 72).

Settler Colonialism

I use the term settler colonialism to refer to the ongoing social, political, and economic structures that organize and give meaning to relations among settlers and Indigenous peoples within what is currently known as Canada. Veracini (2010) describes settler colonialism as distinct from colonialism: he asserts that colonialism is "premised on sustained reproduction of a series of exclusive dichotomies (i.e., good and evil, civilized and primitive, culture and nature), the most essential being the one separating the coloniser and the colonised" (p. 16). Settler colonialism, in contrast, involves a system of relations that are comprised of three different agencies – the settler colonizer collective, the Indigenous colonized, and the subaltern exogenous Other (i.e., migrants, refugees from other colonized lands, descendants of enslaved people). Veracini's articulation of the three agencies within settler colonialism, in contrast to the settler/Indigenous binary often presented in discussions about decolonization and Indigenization in post-secondary education, helps me to articulate the entanglement of settler colonialism and White privilege through which my experiences of becoming within decolonizing in CYC education emerge.

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[6] Leanne Betasamosake Simpson (2017, p. 198) explores Indigenous resurgence as disruptive, collective, deliberately anti-colonial, theory and process, affirmative refusal, and embodied Indigeneity. Similarly, drawing on Simpson's earlier work, Coulthard (2014) emphasizes that "resurgence…draws critically on the past with an eye to radically transform the colonial power relations that have come to dominate our present" (p. 157).

Building on Veracini's (2010) and Wolfe's (1999) understandings of settler colonialism, Battell Lowman and Barker (2015) explain three pillars of settler colonialism in the Canadian settler state:

- Invasion is understood as a structure, not an event – the social political, and economic structures built by the invading people endure (including cultural norms and practices that develop into laws and social taboos) (p. 25)
- Settlers come to stay (there is no intention of returning to the land that one comes from). This is predicated on the belief that Indigenous peoples have no legitimate claim to the land being settled (pp. 25-26)
- The end goal is transcending colonialism – Indigenous people are eliminated (as peoples) and the settler society is so deeply established that it is normalized and unchallenged (p. 26)

Following Paris' (2019) call to explicitly name the racialized, gendered frames through which we see the world, I believe it is imperative for me to name settler colonialism as a frame through which my research emerges and my understandings are limited, and to explicitly articulate my belief that settler colonialism is not a neutral, benign canvas upon which difference is mapped. Part of my intention in this dissertation is to disrupt this notion of settler colonialism as an unbiased norm, a notion which supports settlers to evade responsibilities within the political, social, and economic relations of settler colonialism. We are always already entangled in this relationship, whether we understand ourselves to be or not. As non-Indigenous visitors on unceded territories, we are already entangled in relationships of co-existence with Indigenous peoples and our mutual survival is dependent on our relations with our human and more-than-human worlds.

Settler Colonial Theory (SCT) is one framework for inquiry into how settler scholars both reproduce and resist settler colonialism. Macoun and Strakosch (2013) highlight that SCT is "useful in de-historicizing colonialism, usually presented as an unfortunate but already transcended national past, and in revealing the intimate connections between settler emotions, knowledges, institutions and policies" (p. 2) but seems unable to view settler colonialism as anything but a structural inevitability and remains largely dominated by White settler scholars. They also query whether this perceived intractability of settler colonialism within SCT is part of what draws settler scholars to the theory, as it provides us with a sense of being intellectually committed to the end of colonialism while also maintaining our own privileges within the inevitability of

its success. This prompts me to consider how to actively refuse to marginalize Indigenous worldviews in my curriculum and pedagogy as an intentional act of failure as a settler (Battell Lowman & Barker, 2015) through my own ethical wayfinding as a White settler in decolonizing CYC education. Instead of seeing settler colonialism as inevitable, if I approach the decolonial relationship as always already entangled and unfolding in each moment I have a different sense of possibility and responsibility to engage ethically in the enfolding as an educator.

2.1.5. Settler Colonial Theory and Notions of Responsibility

Settler Colonial Theory (SCT) scholars explore notions of settler responsibilities to engage with the policies and practices of reconciliation in settler colonial societies. One of the primary tasks for SCT is to explore the possibilities and challenges for reconciliation, and to engage in work that supports social change toward Indigenous resurgence and sovereignty and the dismantling of settler colonial structures (Clark et al., 2016).

Reproduction of Colonial Norms and Structures / Complicity in Ongoing Colonial Violence

One area of complexity in the SCT literature focuses on the potential roles of non-Indigenous scholars in decolonization. Indeed, many White settler scholars grapple with how to engage in critical research about settler colonialism without centering the voices of White settler scholars in the discussions about decolonization (de Costa & Clark, 2016; Hunt & Holmes, 2013; Macoun, 2016). This ambivalence and lack of clarity about non-Indigenous people's roles in reconciliation and decolonization is not limited to academic circles. Research with non-Indigenous people in Australia and Canada about their role in reconciliation revealed that many people wonder what actions they might take, how they might take those actions, and whether it is their responsibility or place to do so (de Costa & Clark, 2016). To me this highlights the ethical framing of reconciliation as a virtue-driven responsibility. Settlers articulate a desire to act in ways that are virtuous, however the colonial systems that have created deep cuts in our relations with each other and the land inhibit us from imagining how to engage meaningfully in ways that disrupt and dismantle settler colonialism.

Zoe Todd (2016) emphasizes the importance of engagement with Indigenous people through relations that are grounded in resistance to colonial logics:

> When anthropologists and other assembled social scientists sashay in and start cherry-picking parts of Indigenous thought that appeal to them without engaging directly in (or unambiguously acknowledging) the political situation, agency, legal orders and relationality of both Indigenous people and scholars, we immediately become complicit in colonial violence (p. 15).

As a settler scholar, I must attend to this potential in my own work and be accountable to the ease with which I can engage in "extractivist logics" (Kuntz, 2015, p. 62), pulling Indigenous knowledges from their homelands and using them to further colonial practices of knowledge production. Kwakwaka'wakw scholar Sarah Hunt (2014) emphasizes the risk of extractivist approaches of settler scholars in using Indigenous thinking within the frameworks of settler colonialism, asserting it can act as a form of epistemic violence. My intention is to resist this violence by understanding and honouring Indigenous thought as deeply embedded in place and relations.

Posthumanism and New Materialist Thinking are Still Settler Theories

Posthumanism and new materialist thinking provoke new ways of understanding relationality for me as a White settler. In this dissertation, I explore what theories I am ethically, response-ably able to engage as a White settler in the landscape of decolonizing CYC education. I think with Indigenous and non-Indigenous knowledges to help me imagine and embody my own failure as a settler, to engage with decolonizing in ways that actively disrupt settler colonialism and create space for Indigenous resurgence. Within this process I hold a respectful awareness that Indigenous knowledges are not mine, and thus I must engage with them in ways that explicitly honour their teachings without appropriating them for the purpose of reproducing settler colonialism; as a settler, I want to think, and write, and live in ways that embody the failure of the settler colonial state to "open up the possibility of worlds beyond those norms, of something beyond the hope of Settler success" (Barker & Battell Lowman, 2016, p. 199).

While I'm drawn to posthumanism and new materialist thought, I also attend to the critique of these ideas by Indigenous and settler scholars who assert that posthumanism remains euro-centric in its concerns (Todd, 2016), silent on the social location and relational embeddedness of its theorists (Sundberg, 2014), and limited in its

ability to capture the intimacy, complexity, and specific local embeddedness of the human/more-than-human relations central to Indigenous thought (Sundberg, 2014; Tallbear, as cited in Burow, Brock & Dove, 2018; Watts, 2013). As I consider the implications of these critiques in my own work, I am reminded of the importance of clearly articulating my own web of relations and embeddedness in place, and how these create both affordances and limitations to what I theorize about in regard to potential ethical orientations of settler scholars.

Moves to Innocence That Evade Land Rematriation and Indigenous Resurgence

One way that settlers avoid engaging in decolonizing praxis is through maintaining narratives that perpetuate the understanding of settler colonialism as structures and history, not about ongoing actions within which we are complicit. Tuck and Yang (2012) assert that

> the easy adoption of decolonization as a metaphor (and nothing else) is a form of this (settler) anxiety, because it is a premature attempt at reconciliation. The absorption of decolonization by settler social justice frameworks is one way the settler, disturbed by her own settler status, tries to escape or contain the unbearable searchlight of complicity, of having harmed others just by being one's self (p. 9).

Their clarity that, at its core, decolonization involves land rematriation and Indigenous resurgence guides my analysis of potential decolonizing frameworks in CYC education, with the holding to account that most of what we describe as decolonization in post-secondary education is in fact at best, a move toward social justice rather than anything close to the decolonization that Tuck and Yang describe.

Lack of Shared Purpose, Strategies, and Goals in Reconciliation

In their examination of the role of school and community education in developing non-Indigenous Australians' understanding of and engagement with reconciliation, Maddison and Statsny (2016) found that, while education is seen as an important method of engaging the population in processes of social change related to colonial history and structural injustice, the effectiveness of this strategy has not been established. One source of challenge is the lack of shared understanding about what reconciliation entails. For some, reconciliation involves apologizing for past harms (locating colonialism in the past), some are concerned with addressing present-day

injustices, while others emphasize the importance of moving forward in the name of national unity (Maddison & Statsny, 2016). Regardless of what participants believed reconciliation to entail, knowledge about colonial harm did not necessarily prompt a sense of responsibility to engage differently in the present. This may be an unsettling idea for those of us committed to education as a path to social justice – that knowledge of one's complicity in ongoing colonial harm does not necessarily prompt an embodied sense of responsibility and accountability to act in ways that are oriented toward justice and Indigenous sovereignty invites us to consider our own pedagogies and their limited effectiveness in creating material, political, and social change.

In their study with non-Indigenous participants in Canada's Truth and Reconciliation process, Denis and Bailey (2016), sought to understand participants' roles and goals. They found that while

> participants' visions of reconciliation generally aligned with core aspects of the TRC's vision, including an emphasis on respectful relationships, historical awareness, cultural understanding, healing, and 'closing the gap' on socioeconomic and health outcomes, most were strikingly disconnected from wider movements for decolonization and Indigenous land struggles (p. 2).

The authors also highlight the need for scholars to attend to the regional differences among Indigenous nations and to the increasing number of Indigenous scholars advocating a politics of Indigenous resurgence rather than settler reconciliation. Denis and Bailey note that non-Indigenous participants in their study were much more likely to promote reconciliation strategies that they viewed as bringing Indigenous people into a "better, stronger Canada" (p. 8) than they were to articulate positions that advocated for the dismantling of settler colonialism and support for Indigenous resurgence. In this dissertation I explore how reconciliation discourses shape how non-Indigenous White settler scholars understand our role within, and commitments to, decolonizing CYC education in ways that limit Indigenous sovereignty and reproduce settler colonialism.

The Myth of Benevolent White Settlers Who Are Able to Transcend Power Relations

My writing is informed by the ways that my own White fragility (DiAngelo, 2018) has brought me to this inquiry at this particular time in my career. My sense of

professional identity is shaped by my beliefs about the importance of aligning myself with those who are experiencing marginalization, attempting to use my unearned privilege to both advocate for young people who are caught under the wheels of settler colonialism and capitalism, and (as a much less acknowledged motivation) to account for my own unearned pathway of relative ease through these same systems. The scholarship of Ibram X. Kendi (2019) and Ijeoma Oluo (2019) about how White people can engage in anti-racist praxis informs my own criticality in this regard. A central part of my evolving practice in this work is to ask myself who is benefiting most from the positions I take up in relation to racism, White supremacy, and settler colonialism. If the answer is my own understanding and position as a "good White ally," I try to recognize my complicity in the reproduction of colonial harm and return again to my ethical commitments to relationality and reciprocity. Macoun (2016) highlights two potential claims to innocence that White settler scholars must attend to in our work: the assumption that we and our scholarship are fundamentally benevolent and that we are able to transcend the power relations we critique. I have repeatedly been reinforced for my commitment to decolonial scholarship in CYC, with colleagues assuring me of the importance of my work, in ways that are rarely given to my Indigenous colleagues who call for similar transformations in the post-secondary system. As a White settler scholar, as I explore how to dismantle a system that I directly benefit from, my motivations are often assumed to be benevolent, brave, critical, and virtuous. In this dissertation, I disrupt this narrative, problematize it, and make it and its effects transparent, with the awareness that "while sharing stories of the everyday practices of White settlers resisting White supremacy may be a necessary part of decolonization, it is not a neutral or uncomplicated process" (Hunt & Holmes, 2013, p. 12).

The Relationship Between Settler Colonial Theory and Decolonial Theory

Settler colonial theory provides an analytic for understanding the differences between colonialism and settler colonialism. In this dissertation, I utilize SCT to understand the social, political, and economic structures that give meaning to the relations between Indigenous peoples and settlers in what is currently known as Canada. I encountered the scholarship of SCT early in my wayfinding through this inquiry, at a time when my understandings of how I might ethically engage in decolonizing CYC education were still primarily oriented through discourses of reconciliation, rather than Indigenous sovereignty.

As I continued to wayfind through the landscapes of decolonizing CYC education, I began to recognize the limitations of SCT, with its primary focus on the subjectivities of the settler in settler colonialism. While SCT helped orient me to the landscapes of settler colonialism in CYC education through deepening my understanding of myself socially, politically, and economically as a settler, it is limited by its focus on settler colonial framings for decolonizing CYC education and its lack of meaningful engagement in Indigenous sovereignty.

In contrast, decolonial theory calls us to an elsewhere from coloniality (Mignolo & Walsh, 2018). Decolonial theory centers Indigenous ontologies and epistemologies, encouraging us to delink from modernity and coloniality as frames through which we understand ourselves and the world. As I proceeded further into the landscapes of decolonizing CYC education through my inquiry, my process of wayfinding was increasingly guided by decolonial theory. The articulation of my emergent becoming in relation to SCT and decolonial theory is made explicit in this dissertation. My theorizing is more heavily influenced by SCT in the current discussion in Chapter Two, as I explore the material-discursive landscapes of decolonizing professional education. Decolonial theory features prominently in Chapter Six, as I articulate my experiences of seeking an otherwise and elsewhere to coloniality in CYC pedagogy.

2.2. Current Landscapes of Decolonizing and Indigenizing Professional Education

Decolonizing professional programs in post-secondary education is a troubled and troubling endeavour for White settler scholars. Is it possible to decolonize institutions whose purpose, function, practices, history, and present are epistemically and axiologically grounded in that which we seek to disrupt and decenter, namely capitalism, neoliberalism, and anthropocentrism? What do White settlers mean when we assert our commitment to decolonize post-secondary education? Are we truly seeking to transform, or are we engaged in practices that may move us closer toward equity as called for by the Truth and Reconciliation Commission (2015), but do little to dismantle settler colonialism in post-secondary education? As Andreotti, Stein, Ahenakew, and Hunt (2015) assert, even those with desires for radical reform of post-secondary education may commit to epistemological plurality and institutional restructuring, while recognizing the ability to shift the foundations of the institution is

limited, as it remains solidly grounded in settler colonialism and capitalism. Additionally, decolonization is a much-contested term, with multiple meanings and conflicting purposes—as White settler scholars endeavor to respond to our complicity within the violence of the settler state, we may seek solace in coherent, comfortable narratives about the possibilities for realizing decolonization within our practices. As human beings experiencing the pressures within neo-liberal institutions to find efficient, effective strategies to ensure optimum productivity within the system, we may try to resolve the tensions by absolving ourselves of our complicity through the adoption of prescriptive strategies for decolonizing curriculum (i.e., strategies that encourage the addition of Indigenous scholars to the syllabus, without examination of the settler colonial bias that remains centered and normalized).

My intention in this dissertation is to disrupt these narratives about the value of prescriptive strategies, to encourage a more complicated reckoning of our complicities and responsibilities as White settler scholars within CYC post-secondary education. In the context of post-secondary education in CYC, I am interested in exploring how we live into the tension as White settler scholars within decolonizing: what does this process of living in the tension, of becoming, look like, feel like, and do? How are the ways we imagine and describe decolonization and Indigenization constrained by the language, ideas, and philosophies of settler colonialism? What does it mean to be human (posthuman) in the midst of decolonization of post-secondary education at this point in time? What does it mean to be a White settler scholar in this process?

2.2.1. Post-secondary Education as the Context for this Discussion

In what is currently known as British Columbia, post-secondary institutions use the language of reconciliation, decolonization, and Indigenization to describe the processes and actions they are undertaking to respond to the TRC's Calls to Action (2015) and the UN Declaration on the Rights of Indigenous Peoples (2007). There is great variability in how these terms are understood and what actions and accountabilities they materialize within post-secondary institutions, and I believe these differences are an important piece of the discussion to examine. To illustrate the continuum of institutional engagement with decolonization and Indigenization, I present the following examples from the lands on which I reside. The University of British Columbia (2020) released its 2020 Indigenous Strategic Plan. The plan is 40 pages in length, with detailed

descriptions of UBC's historical and ongoing complicity in settler colonialism, and a recounting of actions that have been taken toward reconciliation since the development of its first Aboriginal Strategic Plan in 2008. At Douglas College, the College's first Indigenization strategy was presented to the College Board in June 2019; it is a single webpage (Douglas College, n.d.-b) that includes three broad intentions that will guide the College's Indigenization strategy in response to the TRC's Calls to Action and UNDRIP. There are many differences between UBC and Douglas College (mandate, size, funding, infrastructure, governance, to name a selective few), however I present them as two examples of institutions that are grouped together within the category of "post-secondary institutions" to problematize the assumption that institutions have equivalent capacities, motivations, and accountabilities in the process of decolonization and Indigenization. Just as individual faculty members have our own particular locations and subjectivities in this process, so too are institutions differentially positioned to respond to calls for decolonization, Indigenization and reconciliation. This awareness reinforces the importance of positioning my doctoral inquiry as local, specific, partial and within the non-representational approach to qualitative inquiry. It is not my intention to produce a document that would guide non-Indigenous scholars toward universally understood accountabilities in their specific locations and institutions, but rather to provide an example of wayfinding within the landscape that can serve as provocation for undertaking one's own wayfinding process to inform present and future accountabilities and action. As such, this literature review engages with the scholarship that I have encountered to this point in my wayfinding that has helped me begin to map out the landscape of decolonizing professional education programs as I understand and navigate the terrain. It is an emergent map, one that will evolve as I continue through the wayfinding process of becoming within the landscapes of decolonizing CYC education.

Defining Decolonization in Post-secondary Education

Indigenous scholars have been writing about decolonization for many years. My current exploration of how to engage ethically in decolonizing praxis in CYC education as a settler scholar is indebted to the incredibly challenging work undertaken by Indigenous scholars who have articulated the ways that Indigenous worldviews are marginalized by ongoing colonial violence within post-secondary education and have called on settler educators to take up the work of decolonization. My understandings of my responsibilities within settler colonialism and decolonization within CYC post-

secondary education have been profoundly influenced in particular by the work of Marie Battiste (2013), Susan Dion (2007), Dwayne Donald (2012a, 2012b), Verna St. Denis (2007, 2011), Michelle Pidgeon (2014, 2016), Q'um Q'um Xiiem Jo-ann Archibald (2008), Eve Tuck (2012), Amy Parent (2018), Leanne Betasamosake-Simpson (2017) and Sheila Cote-Meek (2014).

Mi'kmaw education scholar Marie Battiste (2013) suggests that decolonization of education requires

> raising the collective voice of Indigenous peoples, exposing the injustices in our colonial history, deconstructing the past by critically examining the social, political, economic, and emotional reasons for silencing Aboriginal voices in Canadian history, legitimating the voices and experiences of Aboriginal people in the curriculum, recognizing it as a dynamic context of knowledge and knowing, and communicating the emotional journey that such explorations will generate. (p. 167)

Similarly, in *Pulling Together: A Guide for Curriculum Developers*, Antoine, Mason, Mason, Palahicky, and Rodriguez de France (2018) state that decolonization involves deconstructing colonial beliefs about the superiority and privilege of Western ways of knowing and being, which "necessitates shifting our frames of reference with regard to the knowledge we hold; examining how we have arrived at such knowledge; and considering what we need to do to change misconceptions, prejudice, and assumptions about Indigenous Peoples" (p. 5). Most faculty members with whom I interact agree that these are important calls to action for post-secondary educators; however, few feel clear about how to undertake this ethically challenging and complex work. Beyond adding Indigenous scholars to one's syllabus, faculty members are often given little guidance about the distinctions inherent in the terms decolonization, Indigenization, and reconciliation. This literature review is my attempt to explore the existing nuances within this discussion, by drawing on the scholars named above and others, in order to invite readers to join me in seeking a more complex understanding of the landscape of decolonization in post-secondary professional programs.

In the writing of Indigenous and non-Indigenous accomplice scholars, decolonization is grounded in the critical analysis of colonialism and modernity, the decentering of White and Western ways of knowing and being, the centering of Indigenous knowledges and voices in curriculum and pedagogy, and the examination and re-imagining of our own frames of reference about ourselves and our relational

commitments to the worlds we inhabit (Andreotti et al., 2015; Antoine et al, 2018; Battiste, 2013; Cote-Meek, 2014; Shahjahan, 2015). Decolonizing CYC education requires me to analyze how colonial framings of safety, care and relationality are deeply embedded in existing curriculum and pedagogy. It requires me to investigate my own enactments of racism within the classroom and curriculum development, to be willing to face my own White fragility and to approach the process of transforming my frames of reference with humility (DiAngelo, 2018, Skott-Myhre, 2017; Vachon, 2018).

The conceptualizations and practices of decolonization and Indigenization in post-secondary education are diverse vary across institutions and localities. This wide array of understandings and practices described as decolonization is part of what draws me into this inquiry, as I believe much of what is described as decolonization in post-secondary education is what Tuck and Yang (2012) describe as “settler moves to innocence” (p. 9); they assert that decolonization is ultimately about one thing—land repatriation—and that anything else is an evasive move to innocence by settlers within the settler state. I am less and less convinced that decolonization as envisioned by Tuck and Yang (i.e., land repatriation) is probable: recent, repeated events of intense anti-Indigenous racism directed at land defenders indicate how far settlers are from truly understanding what Truth and Reconciliation entails. The reproduction of the settler colonial state continues through insistence on colonial control of land, resources, and governance in unceded, ancestral territories (Veracini, 2010). Settlers continue to disavow ourselves of responsibility for current political structures of oppression, racism and dispossession of land, with many settlers maintaining that Indigenous peoples should be criminalized for ‘inconveniencing’ settler society in ways that disrupt capitalism. These current socio-political conflicts cannot be set aside, nor deemed irrelevant to our discussion of decolonization and Indigenization in post-secondary education. The ways I, as a White settler scholar, engage in decolonizing praxis within post-secondary education shapes how my students understand and position themselves within the socio-political landscape of their praxis as CYC practitioners in communities. Curriculum and pedagogy are not politically neutral; I believe my work as a White settler scholar is to explore who I have been, who I am becoming, and what I am bringing into being through my praxis in this moment of decolonizing post-secondary education.

As I explore the tensions of being and becoming as a White settler scholar, within the constraints and affordances of the discourses of decolonization and Indigenization,

my inquiry focuses on how we might live in the entanglement of decolonizing post-secondary education, rather than positioning the task as reaching an unknowable endpoint, a "decolonized" future that frames itself within the well-established structures of settler colonialism. As Tuck and Yang (2012) state, "decolonization is not an 'and.' It is an elsewhere" (p. 36). But what is this elsewhere? What is the role of White settlers in the process of finding an elsewhere in terms of decolonization? Or is our work something else? How might my process of wayfinding help illuminate a social imaginary for curricular and pedagogical becoming that is grounded in anti-complicity pedagogy (Zembylas, 2019) among White settler scholars in CYC education?

In a recent public lecture at SFU, entitled, "The Vital Role of Indigenous Imagination in Transformative Reconciliation," Vicki Kelly (personal communication, March 4, 2020) stated that transformative reconciliation in higher education involves the reciprocal existence of both Indigenous and Western ways of being and knowing within the institution. The phrase "reciprocal existence" struck me as quite different from what I believe the current landscape of decolonization in post-secondary education affords: Indigenous ways of being and knowing continue to be positioned as Other knowledges, seen as a (sometimes) important additive to the presumed norm of settler colonial ways of being and knowing. According to Kelly, reciprocal existence implies embodying a soft heart and mind toward each other, a valuing of each way of being and knowing as equally constitutive. At present, I am not convinced that institutional commitments to decolonization reflect this attitude and embodiment of reciprocal existence. I believe many current practices toward decolonization are still very much grounded in commitments to the reproduction of settler colonialism; other ways of knowing and being are acknowledged as offering something different[7] from what Western ontologies and epistemologies afford, however settler colonialism remains centered and normalized. Indigenous worldviews continue to be viewed as Other and additive, rather than existing in reciprocal relations with Western ontologies and epistemologies. Nor am I convinced that settler colonial ways of being and knowing should be treated tenderly in this process and as something with which we wish to live in reciprocal existence. Rather, I believe, as

[7] I am using the term 'different' here to indicate a binary, a way of marking the Other in contrast to the norm. In current practices of decolonization, Indigenous ways of being and knowing are often described in ways that exoticize Indigeneity, marking it as different/ less than/ Other than settler colonialism. Braidotti (2019) invites us to consider difference differentially—as a positive, immanent, dynamic category.

Andreotti, Stein, Ahenakew, and Hunt (2015) state, that there are many aspects of settler colonial structures and worldviews that we need to be "hospicing" and helping to die. I will return to the concept of hospicing in Chapter Three to explore what it means within ethical relationality, and how these ideas can generate possibilities for White settler scholars in decolonizing praxis in CYC education. The premise underpinning this dissertation is the assertion that it is White settler scholars who have most of the learning to do in the relationship between White settlers and Indigenous peoples. Citing the work of John Burrows (Asch, Borrows & Tully, 2018), Kelly encouraged settler scholars to consider that until our own settler imaginations can find resonance with the ways of being and knowing of the Indigenous peoples of these lands that we occupy, reconciliation as reciprocal existence will remain an idea and not a lived relationship. I believe the questions of decolonization go beyond how our ideas and knowledges might exist together in curricular and pedagogical practices: instead, I find myself wondering about how decolonizing post-secondary education is grounded in the socio-political questions we face about how we might live together in good ways with these lands.

2.2.2. Literature Review as Active Participation in a Community of Scholars

Following Montouri's (2005) encouragement to view the literature review as creative inquiry, in this section I provide a partial/emergent map of the landscape of decolonization and Indigenization in two fields of professional education—teacher education and child and youth care education. Montouri encourages writers of literature reviews to view the process of writing as active participation in a community of scholars, through which one is not merely reproducing a summary of relevant literature but is instead constructing an interpretation of the community and its knowledges. This understanding of literature review as creative inquiry challenges the epistemological falsehood that one could simply review the works of others without leaving one's own interpretive footprints throughout the landscape. Montouri suggests we ask ourselves

> Who are these people who share the same interests we have? What motivates them? And what motivates us in joining them? What is this inquiry that we are engaged in, seen through the broader scope of the history of this community? Why does this stuff matter—to me or to anyone? (p. 375).

Montouri's questions enliven me to reflect on how my own inquiry adds to the voices already in this conversation, and to look for places of solidarity and tension that might produce new insights within my own writing. In viewing the literature review as a process of mapping of the landscapes, I recognize that this map is partial, based on what draws my attention and helps me make meaning of my own inquiry in this landscape. Literature reviews are purposefully selective, not exhaustive, and this is very much true of my discussion here: I include literature published since 2000, with much of the research being published since 2015 when the Truth and Reconciliation Commission's Calls to Action were released. Earlier research tends to locate Indigenous education in relationship with multicultural education / culturally competent praxis, while research published from 2015 onward focuses more on Indigenization, decolonization and teaching for reconciliation as distinct from discourses about multicultural education. Anecdotally, this shift in focus parallels the timing of the evolution of conversations I experienced as an educator in child and youth care, with movement away from a focus on culturally competent practice toward more specific examinations of how to decolonize our curricula and pedagogy. However, as there is scant scholarship on the praxis of teaching within child and youth care education, I focus predominantly on the literature from teacher education to inform my thinking about pedagogy and include the literature from CYC scholarship on decolonization of practice. I include the work of Indigenous and non-Indigenous scholars, each writing about their own subjectivities and positionings within the landscape of decolonization and Indigenization because where we are positioned within these conversation impacts what knowledges we bring and what actions are possible. From these scholars, I am learning how to position myself within this landscape, with humility as a non-Indigenous scholar. Most of the literature I cite focuses on settler colonialism, decolonization, and Indigenization within Canadian post-secondary institutions, as I am particularly interested in how these discussions are framed in current understandings of reconciliation as responses to the Truth and Reconciliation Commission's (2015) Calls to Action.

In the discussion below, I engage with literature that focuses on the following themes within decolonizing professional program education: pedagogical pathways with/in teacher education, decolonization grounded in reconciliation paradigms, Western epistemic dominance and colonial structures, pedagogical engagement with students' sense of ethical responsibility through modeling ethical responsibility, decolonization in

child and youth care education and decolonization grounded in Indigenous resurgence paradigms.

2.2.3. Pedagogical Pathways With/in Teacher Education

In a review of current approaches to decolonization in teacher education in Canada, USA, Australia, and New Zealand from 2000-2012 inclusive, Madden (2015) identifies four prevailing pedagogical pathways. She defines pedagogical pathways as configurations that constrain and enable possibilities for change within particular pedagogies. Twenty-three articles were examined for purpose/goals, assumptions, central themes, and pedagogical methods. Madden grouped the resulting analysis into four pedagogical pathways:

Learning from Indigenous Traditional Models of Teaching

Articles categorized within this pathway emphasize student learning through direct experience with Indigenous knowledges (learning from Elders, learning in circle, learning from the land, learning in community, learning through story work, learning through activity/mentorship—i.e., carving, weaving). Most of the articles in this category emphasize the importance of relationship, and center the work of Elders, knowledge keepers and artists to facilitate co-learning; it is important to note that traditional Indigenous models of teaching are often adapted for the university environment, to fit within settler colonial epistemological assumptions about how learning happens (i.e., in a classroom of 35 students, rather than in one-to-one relationships). The explicit exploration of relations of power and privilege within settler colonialism is not a focus in these approaches; and they run the risk of non-Indigenous educators seeing themselves as unprepared to teach in Indigenous education because they are not themselves Indigenous.

Pedagogy for Decolonizing

These approaches “maintain that a significant component of Indigenous education is examining, learning from and challenging historical and ongoing colonial structures and relationships” (Madden, 2015, p. 8); there is a focus on deconstructing settler colonial frames with/in education and reconstructing education centering Indigenous epistemologies, and on providing opportunities for students to “explore how

they are connected to, participate within and gain privilege as a result of colonial systems" (p. 9). These approaches risk the entrenchment of the Indigenous/Settler binary and the reproduction of settlers as benevolent toward and/or empathic with "victimized" Indigenous people.

Indigenous and Anti-racist Education

This pathway includes approaches that address racism and racialization as colonial processes, interrogate privilege, explore intersectional factors of oppression, and integrate multiple, complex representations of Indigenous peoples (Madden, 2015, p. 10). Indigenous and anti-racist education encourages teachers to ask, "in which ways am I reinforcing rather than disrupting existing colonial relationship[s]?" (p. 11).

Indigenous and Place-based Education

Approaches within this pathway advocate for the introduction of teacher education students to local places as sources of knowledges. They emphasize the importance of situated Indigenous knowledges, as a well as "Indigenous – non-Indigenous histories and contemporary realities that emerge from interconnected relationships formed in and through place" (Madden, 2015, p. 11).

Madden (2015) suggests the importance of not selecting one pathway over the other, but rather examining what each pathway affords, produces, and obscures in terms of Indigenous knowledges and the disruption of settler colonialism. Madden's framework orients me to the landscape by inviting me to reflect on what pathways my own teaching and curricular choices have most closely aligned with in the past, and how I might theorize and embody my CYC education praxis in the present and future.

2.2.4. Decolonization Grounded in Reconciliation Paradigms

When decolonization is framed only as a response to the Truth and Reconciliation Commission Calls to Action (2015), curricular and pedagogical responses are framed as backward-looking collective responsibility (Smiley, 2014). According to Smiley, backward-looking collective responsibility orients us toward ascribing blame to particular groups for past harms that have resulted in the current socio-political conditions as a way of determining who is responsible for remedying these harms. Backward-looking collective responsibility framings of decolonization can lead present-

day settlers to exempt ourselves from a sense of responsibility for reconciliation and decolonization because we do not see ourselves as part of the collective to whom moral blame for colonialism is assigned. Houston (2002) suggests that backward-looking collective responsibilities that position us as blame-worthy for events over which we perceive ourselves as having little power or agency to change can result in moral lethargy, which is embodied as resistance or paralysis. She considers how forward-looking collective responsibility can mobilize moral agency to the present and future and can encourage us to ask ourselves what we will undertake in the present to address colonial violence and engage in decolonizing praxis.

These understandings of decolonization primarily situate settler colonialism as a past harm and hold as an often-unspoken goal the restoration of White settler innocence in the settler-colonial/Indigenous relationship. The Truth and Reconciliation Commission's truth-telling processes of inviting settlers to bear witness to narratives of trauma survived within the Indian Residential School system could be viewed as positioned within understandings of backward-looking collective responsibility: as White settlers witness Indigenous peoples recounting their experiences of violence and harm, settlers' false feelings of innocence remain intact (Tuck & Yang, 2012), as blame for these acts remains elsewhere, with a collective of people who remain historically disconnected from the present, not in the hands of the witness.

Settler acts of reconciliation and apology are more easily performed when settlers locate blame for these actions with other actors, located in a distant past. For example, a settler narrative that maintains the positioning of oneself as innocent might be: "Other White settlers in the past harmed your people/Indigenous people. We see those settlers as guilty of moral harms by today's standards, while we also assert that they had benevolent intentions and were acting in accordance with social and cultural norms at the time. We are sorry that the settlers who came before us harmed you." When present-day settlers perform acts of apology for these past harms, with little need to face our own complicity in on-going colonial violence, reconciliation as an act of backward-looking collective responsibility is reinforced, complicity in ongoing colonial violence remains silenced and unacknowledged, and White settler innocence is reproduced. Additionally, within this dynamic process of Indigenous truth-telling, settler witnessing, and settler apologizing for past harms, there may be an implicit pressure for the Indigenous person to close the relational circle by accepting the apology of the

settler, forgiving all settlers on behalf of all Indigenous Peoples, so that we (settlers and Indigenous peoples) can move forward together in maintaining the settler colonial state (Daigle, 2019).

Pedagogical and curricular actions within paradigms of reconciliation often focus on consciousness-raising as a method for creating social change through socially just praxis among future practitioners. Kerr and Andreotti (2019) challenge the effectiveness of consciousness-raising in creating socially just praxis in their study[8] on dispositions that support diversity and equity among teacher candidates.[9] While teacher candidates expressed desires to enact social and racial equity in their teaching within the survey data, their response to scenarios they will likely experience in future practice demonstrated an inability and/or unwillingness to enact these desires and stated commitments into practices that disrupt the settler colonial status quo. For example, students express an understanding of economic inequity, but also expressed little agency in being able to address it in meaningful ways in their practice, viewing it as an inevitable reality. Similarly, teacher candidates responded to questions about how to respond to racial inequities in Canada in ways that reproduced White innocence and denial of racial privilege through the utilization of narratives about the multi-cultural benevolence of Canadian society, and the positioning of Indigenous knowledges as cultural belief, separate from and additive to mainstream curriculum which remains grounded in Euro-western ontologies and epistemologies.

Kerr and Andreotti's study prompts further reflection for me about the need to understand and critique the paradigmatic assumptions that guide our curricular and pedagogical actions within decolonizing praxis. In her article, "A de/colonizing theory of truth and reconciliation," Madden (2019) asserts that we need to interrogate the theories that are embedded within institutional and national initiatives (such as the TRC Calls to Action) and explore how these theories align with or exist in tension with our ethical commitments to decolonizing as post-secondary educators. As a way of orienting us to the complexities and tensions within prevailing discourses of decolonization and

[8] In this study, Kerr and Andreotti gathered data from the participants via a pre--and post--survey within the context of a learning cycle that consisted of a workshop, videos, and a three-week community-based field placement.

[9] The term teacher candidate and student teacher are used interchangeably within the literature. Both terms refer to students enrolled in teacher education programs.

reconciliation within post-secondary education, Madden replaces the term decolonizing with de/colonizing:

> De/colonizing underscores the complexity and, at times, incongruity of the material-discursive structures, commitments, and practices of educational institutions and the Indigenizing, decolonizing, and reconciliation initiatives they pursue… (it) calls for consistent examination of colonial logics and productions that seep into settings like Indigenous education and teacher education, which, our intentions and plans notwithstanding, often become hybrid experiences of colonizing and decolonizing (p. 287).

Her de/colonizing theory includes four components: reconciliation and education for reconciliation as it is framed by the TRC, respectful relations guided by Indigenous land-based traditions, the centering of counter-stories of Indigenous resurgence and survivance and critiques of current understandings and enactments of reconciliation. Madden's de/colonizing theory of education prompts me to examine what paradigmatic assumptions are embedded in current material-discursive configurations of decolonization and Indigenization within CYC education and how my inquiry can provide guidance to White settler scholars in their ethical wayfinding within these discourses within their own spaces and locations. I am particularly interested in the tensions that exist within our commitments to decolonization in post-secondary education as Western and Indigenous epistemologies and ontologies give shape to the landscape in different ways. Madden's explanation of hybrid experiences of colonizing and decolonizing illuminates the dominating force of colonial ways of knowing and being in post-secondary education and the ways that White settler educators knowingly and unknowingly seek to fit Indigenous Knowledges into colonial paradigms in ways that avoid the dismantling of settler colonial comfort and structures at the expense of Indigenous sovereignty and survivance. These tensions give rise to questions about to whom White settler scholars are response-able in decolonizing CYC education: the institutions within which we teach and learn, or the Nations upon whose stolen lands our institutions sit?

2.2.5. Western Epistemic Dominance and Colonial Structures

Several scholars write about the inherent tensions of decolonizing education praxis within colonial institutions and raise questions about the incommensurability of this task. Rather than seeking to resolve the tensions that arise in the interaction of

Indigenous and settler colonial worldviews, scholars writing in this area invite us to consider what these tensions do, and how we might work generatively with the resistances we encounter in these cultural interfaces, drawing on decolonial pedagogical tools.

In her article, “Western epistemic dominance and colonial structures: Considerations for thought and practice in programs of teacher education,” Kerr (2014) explores the dynamics of Canadian settler-colonialism within teacher education programs. Kerr explains how Euro-western epistemologies continue to be centered, while Indigenous epistemologies and ontologies are invited into curriculum and pedagogy with the implicit understanding that they are welcome only as long as they do not challenge or disrupt the hegemony of Euro-Western thought. She provides examples from her own teaching encounters to highlight the ways these epistemological collisions produce tensions and provides examples of decolonial pedagogical tools that might invite new learning into these encounters. Drawing on the work of Indigenous scholars (Dion, 2007; Donald, 2012a) Kerr encourages teacher education professors to greet the student resistance that arises in these tensions and engage it in generative ways.

In an article in the special issue on Indigenization, Decolonization and Reconciliation: Critical Considerations and Cross-Disciplinary Approaches in Post-Secondary Classrooms in the Canadian Journal of Native Education, Kerr and Parent (2018) explore the use of the First Peoples Principles of Learning (FPPL) document in Teacher Education in support of the TRC’s Calls to Action. Drawing on Archibald’s (2008) Indigenous Storywork, the authors think and feel with Parent’s story about discussing the FPPL with school principals to highlight the complexities of doing decolonizing work within colonial institutions. They describe the cultural interface as the space that exists within the relations between Indigenous worldviews and euro-Western worldviews, suggesting that, rather than seeking to resolve the tension in this cultural interface, we can instead view the complexities as generative. Kerr and Parent also highlight the tension between the neo-liberal logics at play in post-secondary education, and the time and space needed for deep, ethical engagement and relationality that is inherent in decolonizing praxis. They highlight the need to center ethical relationality (Donald, 2012a) in our work, stating that ethical relationality “requires educators to explicitly acknowledge and be aware of the historical, cultural, linguistic and social contexts from which they come, and shapes how they understand, interpret and relate

ethically to the world" (Kerr & Parent, 2018, p. 50). Kerr and Parent remind me that I seek to illuminate generative, creative, affirmative possibilities as I engage in this work, and that I must explicitly articulate and demonstrate what my positionality affords and obscures.

Similarly, in their article, "Mapping interpretations of decolonization in the context of higher education," Andreotti, Stein, Ahenakew, and Hunt (2015) explore the relationship between modernity and the discourses of decolonization that have little effect in dismantling settler colonialism within post-secondary education. Using the methodology of social cartography, they map the tensions and paradoxes educators experience in the process of decolonizing education within colonial institutions. Through this mapping, they provide a visual representation of the varying positions that exist in tension within post-secondary education within the discourses of decolonization and Indigenization, with hopes of highlighting the agency of educators and students to engage in these tensions in ways that open up new ways of being, knowing, feeling and performing.

As a concrete example of how colonial ways of being are embedded within the structures of post-secondary institutions, Shahjahan (2015) discusses the way time is positioned as a commodity within higher education. By describing how time is viewed within colonial institutions as a commodity to be used productively, Shahjahan demonstrates the ways that the accounting strategies so prevalent in higher education present an epistemological challenge to the importance of relationality in decolonizing praxis: decolonization is not a task to be scheduled according to the fiscal year, nor can we account for progress in decolonizing praxis through the metrics so frequently applied to measure effectiveness in our institutions (survey data, measuring enrolment numbers vs cost of delivery of programs, etc.). Shajahan's discussion highlights how many of our current approaches to decolonization are constrained by the deeply entrenched colonial ways of being that are all but invisible to scholars such as myself, whose epistemologies and ontologies align with settler colonialism.

When decolonization and Indigenization are framed in paradigms of reconciliation, and Western epistemologies remain centered, I believe many White settler scholars view the task of decolonization as optional and additive. Colonial knowledges and framings continue to be presented as neutral, and ideas about the

inherent benevolence and goodness of child and youth care as a field of praxis go dangerously unchallenged. The work of challenging White supremacy in CYC has primarily been done by Black and Indigenous scholars, whose writing prompts White fragility and defensiveness in the form of statements that position these critiques as "outside" the field of CYC. These statements of White fragility are rarely articulated in written form, yet racialized micro-aggressions arise frequently in verbal discussions in meetings and conferences (Vachon, 2018). The goal of these comments is to silence discourses that question the benevolence of child and youth care and critique the field for its ongoing maintenance of White supremacy (Gharabaghi, 2017; Skott-Myhre, 2017).

Donald (2012a) asserts that an important task in decolonizing is to question and denaturalize colonial myths about who we are as a nation, and as a field of practice (p. 97). Utilizing the fort as a signifier for settler colonial civilization in the wilderness of Indigenous lands, he states that fort pedagogy "works according to the insistence that outsiders must either be incorporated—brought inside to become like the insiders—or excluded in order for progress and development to take place in necessary ways" (p. 101). Unacknowledged White supremacy in CYC aims to bring the critical voices into the fort, to tame them and civilize them to the dominant discourses about the benevolence and racial neutrality of the field. I believe ethical wayfinding among White settler scholars in decolonizing child and youth care leads us elsewhere and otherwise from coloniality and modernity, to engage in what Mignolo (2011a) describes as epistemic disobedience. He reminds us that there is "no way out of the coloniality of power from within Western (Greek and Latin) categories of thought" (p. 45). Thus, I assert that the time for actions that make settler colonialism marginally less harmful to Indigenous, Black and People of Colour is long-past. It is not my goal to only make the fort less threatening or more welcoming; I believe it is time to burn down the fort. It is time for epistemic disobedience. Lorde (1984) reminds us that the master's tools will never dismantle the master's house: we need to write about, critique, and dismantle the structures of White supremacy within CYC upon which our praxis is constructed in order to imagine ourselves differently as a field of practice. We need to critically interrogate and re-imagine our field's colonial framings of core concepts such as relationality, development, ethics, and social justice. As White settler educators in CYC, I believe we need to help students learn how to engage ethically in decolonizing praxis through

modeling our own engagement in the complexities of decolonizing colonial institutions in the classroom. I am encouraged by Reyes' (2019) call for decolonial self-reflection and pedagogy: "A pedagogy of and towards decoloniality is not safe work. It is dangerous… A pedagogy of and for decoloniality cannot coddle what must be shaken" (p. 7). Pedagogies of decoloniality must be practiced in our daily lives, building a critical consciousness about the impacts of settler colonialism on the self and others, and creatively, affirmatively finding ways to re-imagine our relations with each other.

2.2.6. Pedagogical Engagement of Students' Sense of Ethical Responsibility Through Modeling Ethical Responsibility

In "Disrupting molded images: Identities, responsibilities and relationships – teachers and Indigenous subject material," Dion (2007), a Potawatomi-Lenapé Indigenous education scholar, explains a pedagogical tool for increasing non-Indigenous teacher education students' capacity to understand their subjectivities within settler colonial relations between Indigenous and non-Indigenous peoples. Dion explores the impact of the non-Indigenous subject position of 'perfect stranger' in relation to Aboriginal people, exploring forms of ethical learning through acts of remembrance to illuminate ways non-Indigenous students have been shaped by the colonial encounter. In an assignment she terms "the File of (un)certainties" (p. 332), students collect and write about a series of cultural artifacts that reflect their relationship with Indigenous peoples and their learning of and from Indigenous knowledges. Students read and work with articles, art, film, and stories by Indigenous artists to learn about/with Indigenous knowledges. Through exploring their own artifacts in relationship to Indigenous knowledge, Dion hopes that students will experience recognition of how their memories are reproducing colonial frames of understanding. She wants students to experience this as an illumination of difference, to help explore what these differences do within the praxis of teaching, and what purpose students' attachments to their ways of knowing serve in the maintenance of settler colonialism within education. Dion's pedagogical approach is grounded in her belief that the "construction of ethical awareness among teachers is a promising way to progressively transform relationships between Aboriginal and non-Aboriginal people in the Canadian education system" (p. 340).

Fast and Druoin-Gagné (2019) suggest that one reason post-secondary faculty members resist the calls to engage colonial histories in our teaching is that we lack the

content knowledge and pedagogical tools to engage these topics in culturally safe ways. They advocate for increased faculty member knowledge of colonial histories and Indigenous worldviews in order to address the TRC Calls to Action within the scope of post-secondary education. As a response to this perceived gap in knowledge on the part of faculty, Fast and Druoin-Gagné share strategies from their own classrooms as a source of inspiration. By applying Coates and Wade's (2007) Response to Interpersonal Violence (RIV) framework to post-secondary classrooms, Fast and Drouin-Gagné provide a framework for educators to increase their capacities for meaningful engagement with colonial histories and Indigenous knowledges within their particular fields of practice. The RIV framework consists of four tasks that Fast and Drouin-Gagné suggest can guide our teaching of colonial histories and Indigenous knowledges in our post-secondary classrooms: Revealing Truths (through films, guest speakers, field trips and exercises such as the Blanket Exercise), Clarifying Responsibility (understanding one's own privileges, taking responsibility for the present and future to ensure we don't repeat the colonial violence of the past), Revealing Resistance (centering Indigenous knowledges and survivance across time) and Aligning with the "Victim" and Increasing Cultural Safety (directly addressing racial microaggressions in the classroom, allowing students to form groups according to their own knowledge levels to minimize the pressure for Indigenous students to educate others about their lived experiences). Within this discussion, Fast and Druoin-Gagné differentiate blame for the past from responsibility for the present and future:

> Responsibility does not mean that the students take the blame for Canada's colonial legacy, but rather that they are grounded in the reality that there are ongoing ways that colonization is acting in the lives of Indigenous people, that they have a responsibility to learn about these histories, and that they have a responsibility not to commit the same mistakes as past generations in whatever professions they follow (p. 109).

While I see much value in the ideas presented within this article, I draw on Smiley's (2014) problematization of backward-looking responsibility and its emphasis on apportioning blame to trouble the language that locates settler colonialism as historical events and does not actively critique settler colonialism as an ongoing structure that is dependent on the complicity of non-Indigenous settlers. Similarly, the suggestion that we have a responsibility to not commit the same mistakes as past generations may be well intentioned; however, I believe we also need to find ways to engage students and faculty in ethical way-finding discussions that invite accountability for our present-day actions

that perpetuate and reproduce colonial harm, something Smiley (2014) terms forward-looking collective responsibility. Dion's (2007) and Fast and Druoin-Gagné (2019)'s work on encouraging ethical praxis through modeling ethical engagement with decolonizing praxis in the classroom discussion prompt me to reflect on my own understandings of ethical responsibility in relation to ongoing colonial harm and Indigenous knowledges. In this dissertation, I explore to what and whom I am responsible in decolonizing praxis in child and youth care education, and how I make transparent in my praxis in the classroom these ethical tensions and the complexities of decolonizing praxis within the context of ongoing settler colonialism in post-secondary education.

2.2.7. Decolonization in Child and Youth Care Education

Decolonization in child and youth care praxis has been a focus within the scholarly literature primarily since 2010. Most of the literature focuses on the importance of decolonizing praxis, with less attention paid to the need to decolonize pedagogy and curriculum in CYC post-secondary education in order to support decolonizing praxis. Indigenous CYC scholar Sandrina De Finney (2010, 2014, 2015) researches and writes extensively about how colonial constructions of girlhood impact Indigenous girls and women, and advocates for decolonizing practices with young women that enable different possibilities and futures than the ones scripted by colonial narratives. White (2011, 2015), Loiselle, De Finney, Khanna and Corcoran (2012), White, Kouri, and Pacini-Ketchabaw (2017) and Hillman, Dellebuur O'Connor and White (2020) explore the meanings of practicing and teaching CYC within neoliberal capitalism and settler colonialism and call for scholarship that invites a more complicated reading of CYC, one that moves beyond the assumption of apolitical, universalizing, racial neutrality. Similarly, Saraceno (2012), Kouri (2012) and Yoon (2012) explore how White supremacy and coloniality shape fields of professional helping in Canada, specifically child and youth care, calling for practitioners to actively engage in reflection and deconstruction of existing theories and possible identities and within the field in order to move beyond them. While not speaking directly to the context of child and youth care practice or teaching, CYC scholars Kouri and Skott-Myrhe (2016) and Skott-Myhre et al. (2020) reflect on the need for settler scholars to critically consider accountabilities and responsibilities within settler colonialism in order that this reflective praxis might produce a more affirmative ethics.

Black CYC scholars articulate the need for a more politicized praxis that continues to draw upon the field's historical grounding in trauma-informed and strengths-based care while theorizing and mobilizing critical, transformative, Africentric approaches in teaching and praxis, and holding White scholars accountable for our everyday enactments of racism that materialize racial violence for Black scholars in CYC (Daniel, 2019; Daniel and Jean-Pierre, 2020). The importance of confronting White fragility and dismantling White supremacy within child and youth care praxis and teaching has been addressed more recently by a number of settler scholars as a central piece of the work of decolonizing child and youth care (Gharabaghi, 2017; Hillman et al., 2020; Skott-Myhre, 2017; Vachon, 2018). This dissertation explores the ethical responsibilities and actions of White settler scholars within CYC in decolonizing pedagogy and curriculum in CYC post-secondary education. My research is motivated by a belief that, in order to support decolonizing praxis in the field, we need to engage in decolonizing professional CYC education programs.

2.2.8. Decolonization Grounded in Indigenous Resurgence Paradigms

Pedagogical and curricular actions grounded in Indigenous resurgence and sovereignty (Betasamosake Simpson, 2017; Gaudry & Lorenz, 2018; Tuck & Yang, 2012) orient us toward different accountabilities and responsibilities than those grounded in discourses and paradigms of reconciliation. I am interested in exploring my role in decolonizing praxis as a process in which I can have an ethically meaningful role as a White settler, and that works in support of Indigenization as a process that is led by Indigenous peoples. Indigenizing curriculum, pedagogy and post-secondary institutions requires us to center philosophies and pedagogies that nurture the four dimensions of human being—mental, physical, spiritual, and emotional (Ragoonaden and Mueller, 2017). It involves "the meaningful inclusion of Indigenous knowledge(s), in the everyday fabric of the institution" (Pidgeon, 2016, p. 79), with a focus on the four R's: respect for Indigenous knowledges; responsible relationships; reciprocity; and relevant programs and services (Kirkness & Barnhardt, 1991).

Guadry and Lorenz (2018) suggest that, in Canada, Indigenization currently exists as a three-part spectrum ranging from Indigenous inclusion, to reconciliation Indigenization, to decolonial Indigenization. Most post-secondary institutions in Canada are currently focused on Indigenous inclusion policies, which Gaudry and Lorenz assert

are less effective at transforming the academy and much more effective at encouraging Indigenous people to assimilate to the existing structures of the university. Further along the continuum of Indigenization is what Gaudry and Lorenz call reconciliation Indigenization which changes the university structure by reimagining power sharing and decision making, and by fundamentally changing the way settler faculty think about and act toward Indigenous peoples. Some post-secondary institutions are beginning to explore what this looks like and means in the day-to-day life of the institution; however, most institutions are still much more focused on Indigenous inclusion than on the complex work involved in reconciliation Indigenization. At the far end of their continuum is decolonial Indigenization, which Guadry and Lorenz describe as a process that transforms the academy, where Indigenous programs are treated as autonomous partners with control over governance, pedagogy, and scholarship, and where the focus is on strengthening Indigenous cultures and knowledges. Similarly, Betasamosake Simpson (2017) calls for Indigenous freedom through radical resistance and asserts that the transformation of post-secondary institutions (indeed all colonial structures) needs to be much more radical and disruptive than the current strategies for decolonization and Indigenization suggest: she asserts that we need to move beyond processes that maintain the structures of colonialism and instead support Indigenous nationhood and resurgence as a way to dismantle structures of colonialism.

I believe Betasamosake Simpson's calls for Indigenous freedom require me as a White settler scholar in CYC to reckon with my complicity in reproduction of colonial violence and the settler state by asking difficult questions about what my role and commitment is to decolonizing CYC education. What am I aiming for in my work? When, as scholars in the field of CYC, we say we want to decolonize and Indigenize our curriculum, is what Betasamosake Simpson is advocating for anything like what we mean? As a White settler scholar, am I committed to dismantling settler colonialism or am I looking for ways to increase social justice and inclusion within the existing structures of settler colonialism? What would CYC education look like if we dismantle structures of settler colonialism? Would we exist at all as a field of practice? Are we prepared to completely re-imagine ourselves as a field? And if we are not, what does that mean about our stated professional commitment to social justice? While complicity in settler colonialism is incommensurable with a praxis of social justice, I assert that a pedagogy of anti-complicity and a praxis of social justice may together provide White

settler educators in CYC potentials pathways for more ethical wayfinding within the stolen lands we occupy.

In the following chapters, I explore the interacting waves of discourses of reconciliation education and Indigenous resurgence education, and how I navigate these discourses as a White settler scholar in CYC. My wayfinding is guided by the notion of forward-looking collective responsibility (Houston, 2002; Smiley, 2014), which calls me to articulate and embody the ethical demands that addressing both past and present settler colonial violence in CYC demand of me in my teaching. In exploring to what and whom I am responsible and accountable to as a settler scholar (Vaudrin-Charette, 2019), I examine the affordances and obstacles in embodying anti-complicity (Zembylas, 2019), anti-racist (Marom, 2019), anti-colonial and de/colonizing (Dominguez, 2019; Madden, 2019; Reyes, 2019) and decolonial Indigenizing pedagogies (Guadry and Lorenz, 2018).

Chapter 3.

Methodology and Guiding Values

This dissertation is a story: it is a story about the world of CYC education as I experience it, within its landscapes, in relationship with the human and more-than-human kin with whom I walk. But where or what is a story before it becomes words? How does the time and place of our becoming within the emergent worlds within which we walk shape our possible stories? A story is a feeling. It is a dream, revealed in that hazy, liminal space between deep sleep and wakefulness, a sense of something more than whispers that slips through the fingers upon waking, but remains with the body as a sense of knowing in other wordless ways. It is a hope, a sense of possibility. It is breathlessness. It is brokenness. It is despair. It is timeless, and it is of this moment. It tells of what is past and what is yet to come. It is made in the telling, in the listening, and in the carrying. It lives in my bones, in the bodies of my ancestors that I carry with me in my body. It is in the wind, in the ocean, in the river and in the trees. It is in moments of quiet meditation and in the fiery heart of experiences of screaming rage. It is in my children, and the relations that hold us together. It is in my students. It is in the classrooms, in the buildings on campus, and in the stolen land upon which the campus sits. It is a tenderness. It is a desire to be heard. It is every baby that draws their first breath and every elder that draws their last in this world. It is the ground and the sky. It is the water and the fire. It is knowledge, and knowing, and being and becoming. This dissertation is an offering of gratitude and reciprocity for the teachings I have received from stories; within it, I share my process of listening, to tell a story that might create differential becomings for White settler scholars in support of decolonizing CYC education.

To tell this story, I engage in a process of ethical wayfinding amid the landscapes of settler colonialism and decolonizing praxis in CYC education. Through this process of wayfinding, my aim is to create cartographies of the landscapes as I live within them. Cartographies are a kind of map that illuminate the flows of power and agency within the material-discursive assemblages within which we are becoming. Braidotti (2014) states that cartographies help us account for what is happening in our present, to describe the conditions of our subjectivities.

> Critical and creative cartographies can assist methodologically in bringing forth alternative conceptual personae or figurations of the kind of knowing subjects currently constructed. All figurations are localized, situated, perspectival and hence immanent to specific conditions: they function as material and semiotic signposts for specific geo-political and historical locations. As such, they express grounded complex singularities, not universal claims in a form of transcendental empiricism that broadens the spectrum of what counts as 'evidence-driven' thinking. (Braidotti, 2019, p. 136)

Drawing on Braidotti's work, Strom and Mills (2021) suggest that cartographic thinking is a "method of slowing down and clearly articulating the complexity of life" (p. 194). Similarly, Ojibwe scholar Megan Bang (2020) suggests that as we live into our ethical responsibilities to make new worlds, we need to recursively ask "what continuously evolving epistemic, ontological, and axiological multiplicities are we enacting and engaging in the remakings and rescalings of the shifting landwaterscapes of life?" (p. 435). It is in alignment with these ideas about the value of critical, creative, embodied, and embedded methods that I apply cartographic thinking to my process of ethical wayfinding in decolonizing CYC education as a White settler scholar to create cartographies of power and agency that can help us understand the conditions and relations within which our subjectivities as White settler scholars emerge. To create these cartographies of decolonizing CYC education, I explore the discourses of CYC professional education, reconciliation, Indigenization, and Indigenous resurgence and how I as a White settler scholar am in emergent processes of becoming within these entanglements in CYC education. Following a non-representational tradition of intimate scholarship (Strom, Mills & Ovens, 2018) my goal is not to present a universal truth or a singular direction that resolves the tensions of complicity within settler colonialism. As Zembylas (2019) highlights, critiquing complicity does not absolve us of our responsibilities to the worlds within which we are entangled. As a form of post-qualitative inquiry (St. Pierre, 2019), this dissertation invites others into the experience of wayfinding, to provoke critique, deconstruction, and dismantling of places of comfort within settler colonialism in the subjectivities of settler educators in CYC, so that together

we might theorize and live within new possibilities grounded in anti-complicity pedagogies and invested in Indigenous futurities.[10]

3.1. Wayfinding as Method

As a methodology, wayfinding is an active, embodied process that requires me to be in the landscapes I wish to explore. When we engage in a process of wayfinding, we must pay close attention to the material worlds we inhabit and let them guide us as we walk. As Bond (2020) explains in his book on the cognitive processes involved in wayfinding in the physical world, to find your way

> you need to pay attention to your surroundings, remember features of the landscape and how they relate to each other, calculate distances, coordinate movements, orient yourself and heed changes of direction, plan a route and be prepared to change it, and process all kinds of sensory information (p. 96).

Bond's description of the cognitive processes involved in wayfinding in the physical world guides my wayfinding as a White settler scholar within the material-discursive landscapes of decolonizing CYC education in multiple ways. Wayfinding is not a passive activity. Bond advises that we must be acutely aware of where we are through a process of observing our surroundings, remembering the features of the landscape and how they relate to each other. This process of observation and relational analysis guides my methodology of wayfinding in this dissertation, as I write explicitly about the landscapes of decolonizing CYC education as I walk within them, noting the features that give the landscapes their shape and how these features relate to each other and to me as a wayfinder. To help orient readers to the landscapes of decolonizing CYC education, I provide an overview of the discourses shaping the landscapes of decolonizing professional education in Chapter Two. In Chapters Four, Five, and Six, I explore specific aspects of these landscapes in closer detail, in terms of curriculum and pedagogy in CYC education. In Appendix A, I provide a list of critical friends and scholars whose thinking has influenced my wayfinding, in ways other than would bring

[10] Tuck & Yang (2012) refer to decolonization as being grounded in Indigenous futurities rather than settler futures. While they use both the term future and futurities in their writing, I read their use of the term futurities as intentional to reflect their desire for possible decolonial futures, rather than futures that are foreclosed by the colonial logics of the present. Thus, I use the term futurities in my writing in alliance with Tuck and Yang's usage.

them to be included in the reference list. Most of the time I spent with these friends and scholars occurred in virtual spaces through online communication technologies. Amidst a global pandemic, when forming and sustaining face-to-face relations can cause harm through the spreading of a virus, I am grateful to have opportunities to learn from and with critical friends and scholars, many of whom I would never have had the opportunity to learn with if we were limited to face-to-face relations. While I long for the days when face-to-face relations are once again more possible as sources of nurturance, joy, and accountability, in the meantime I honour the influence of these virtual conversations on my wayfinding. Many of the conversations listed in Appendix A appear in my reference list as well.

Bond advises that wayfinding requires us to calculate distances, coordinate movements, orient ourselves, and heed changes of direction, all of which help us to know which direction we are moving. Wayfinding requires both planning and flexible responsiveness to the conditions we find ourselves becoming within as we walk. Sometimes, we stumble. We can get very, very lost. We must listen to the world around us and be guided by it. In this dissertation, I demonstrate how I make meaning of the responsibility to be purposeful and intentional in my ethical wayfinding within decolonizing CYC education as a White settler scholar, embodying humility to recognize when I have moved in a direction that causes harm and must coordinate movements that redress and repair as much as possible.

Bond suggests that planning a route and being prepared to change it is an essential part of wayfinding. Ethical wayfinding in decolonizing CYC education within the conditions of a global pandemic afforded and obscured different possibilities than what I envisioned as I began this inquiry. Throughout this dissertation, I write explicitly about the ways these conditions shaped my process of ethical wayfinding. Most strongly, the teachings offered within these conditions illuminate the urgent need for White settler scholars to refuse to be immobilized by fears of not knowing how or when to meaningfully engage in the work of decolonizing; the field needs all of us to carry our individual and collective responsibilities in ethical wayfinding in decolonizing CYC education. The conditions will always be challenging; ethical wayfinding as methodology reminds us of our responsibilities to keep walking, to prioritize relationality in order to embody our agentic potential for becoming as White settlers on stolen lands in ways that

create more equitable, socially just worlds, guided by commitments to Indigenous futurities.

Lastly, Bond emphasizes that wayfinding is not a disembodied, intellectual exercise; rather, it requires us to process all kinds of sensory information. Through wayfinding as methodology, I aim to understand the landscapes as I live within them, navigate them, am shaped by them, and become within them. Listening with my whole body as I walk provides me with guidance that is often disregarded by methods that prioritize cognitive over embodied knowing. Wayfinding requires me to examine what I notice most easily, and what reveals itself when I slow down, linger, and listen. What do I disregard when I stay only on the paths that I know? How does my intra-active becoming within the landscape emerge when I am guided by that which was previously outside my understanding and that might orient me in new directions? How are my ways of navigating the landscapes shaped by what I expect to see, hear, and sense? As Bang (2020) reminds us, "place is always in the making through our movements and relations, through our ways of coming to know and be together, and through our creative and accountable analysis, data, and narrative (p. 441). I utilize the methodology of ethical wayfinding within this dissertation because, while I may orient myself to the landscape through the use of maps in advance of and while navigating the landscapes, ultimately, I believe that understanding and living my own ethical responsibilities within decolonizing CYC education requires me to find my own way through embedded, embodied experiences in the particular material-discursive landscapes within which I am becoming.

Wayfinding is the methodology; the resulting cartographies are the documentation of the experience of wayfinding in the landscapes. Braidotti (2019) suggests that cartographies help us understand the conditions that shape what feels possible: mapping the landscapes of settler colonialism and Indigenous resurgence situates my ethical wayfinding within the particular conditions of my inquiry. In order to map the landscapes of decolonizing CYC education, I explore two potential spaces for becoming differently as a White settler scholar in CYC education: curriculum and pedagogy. In regard to curriculum, I explore the concepts of relationality and response-ability within CYC praxis, and how these concepts diffract when we read western and Indigenous perspectives as interacting waves in relationship with each other. In exploring pedagogy, I examine teaching and learning processes that offer pathways for affirmative ethics in CYC education for White settler scholars, reading posthuman and

Indigenous knowledges diffractively to produce potential sites of accomplice-ship in my pedagogy.

Within this dissertation, I use stories to illustrate experiences of wayfinding. Stories can show how we can become lost within the landscapes. Stories can show us how there are multiple paths one can take at each juncture. Stories can illustrate how we stumble. Stories can illustrate who is with us in the landscape and how we are entangled. In each chapter, I weave together speculative philosophical theorizing with relationally grounded interludes to situate my theorizing within the particular material-discursive conditions from which it emerges. These interludes provide readers with stories to think with, as I seek to make explicit the affective, cognitive, and sensory processes I embody in the ethical wayfinding process.

I am writing toward and within the collective of White settler scholars in CYC that I believe holds response-ability to dismantle settler colonialism and White supremacy in CYC education now and in the future. As White settlers we are already entangled in decolonizing CYC education, whether we acknowledge this responsibility or not. Madden (2019) asks us to attend to the ways that Euro-western, settler colonial ways of knowing and being seep into spaces that have been named and created for Indigenizing institutions. My inquiry is a response to Madden's call to attend to how I reproduce and uphold structures and practices of coloniality in my work as a White settler scholar in decolonizing CYC education. This dissertation explores how might we conceptualize the work of dismantling settler colonialism within CYC as the work of White settler scholars engaged in forward-looking collective responsibility (Smiley, 2014) to support Indigenization. Rather than evading responsibility by saying "I have no place in Indigenization because I am a settler," I suggest that the development of a White settler ethical imperative in becoming response-able for working against ongoing colonization to imagine and create different worlds in CYC education prompts a different understanding of one's subjectivities in the entanglement. How might this open up new possibilities for affirmative, creative, response-able settler ethics?

3.2. Theoretical Influences

Karen Barad's (2007) new materialism and Rosi Braidotti's (2014, 2019) posthumanism and cartographies of power are key aspects of my theoretical frame for

this inquiry. Both Barad and Braidotti emphasize that our ethics emerge within the material-discursive landscapes within which we are embedded. I believe it is important to situate my inquiry within new materialist thinking because settler colonialism shapes the landscapes of CYC education in very material ways. For example, much of CYC curriculum centers Euro-Western paradigms while positioning Indigenous worldviews as a valued but additive Other. Curricular and pedagogical approaches remain grounded in settler colonial frames about care and the role of the settler state in Indigenous child welfare and education (Child and Youth Care Educational Accreditation Board of Canada, 2020). Perhaps most importantly, CYC education occurs within post-secondary institutions which are built from a foundation of coloniality and modernity (Mignolo & Walsh, 2018) and which are increasingly constituted by the logics of neo-liberalism (Cannella & Koro-Ljungberg, 2017; Kelly, 2019). I believe we need to understand how our ethical becomings as White settler scholars in decolonizing CYC education emerge within these material-discursive conditions. Without acknowledging and naming the ways the conditions of settler colonialism shape our ethical wayfinding, we risk individualizing the collective response-ability to dismantle the structures of coloniality and White supremacy in our curriculum and pedagogies. Situating our ethical becomings within the material-discursive conditions of settler colonialism resists the positioning of complicity as an individual moral failure as it facilitates an explicit analysis of the conditions within which both complicity and anti-complicity might intra-actively emerge. Situating ethical becoming as a process that occurs intra-actively within particular material-discursive landscapes creates possibilities for collective action and solidarity with other CYC scholars who are also wayfinding elsewhere from coloniality.

Writing about the value of new materialist theory as one that can provide transitional support for non-Indigenous students in teacher education to prepare them to engage with Indigenous knowledges, Kerr (2019) explains that new materialism helps us remember that settler colonial encounters are not just discursive performances, but rather involve material experiences that produce significant harms to Indigenous peoples. One need not look far to find multiple present-day examples of the way so-called *care for* Indigenous communities continues to cause material harm: until early 2022, the Canadian government continued to fight Indigenous children in court (Stefanovich & Boisvert, 2022); there continues to be a disproportionate number of Indigenous children in the care of the settler state within the child welfare system

(Government of Canada, 2022); and public school curricula continues to ask students to consider how Indigenous people benefited from colonization (Kurjata, 2021). Settler colonialism creates and reproduces material-discursive conditions that benefit settlers and harm Indigenous peoples; Barad and Braidotti help me to imagine new possibilities within CYC education that are grounded in the material-discursive worlds, and to view human and more-that-human kin as deeply relational in the process of becoming. Thinking with these ideas gives me hope.

3.2.1. Affirmative Ethics and Entanglement

Braidotti (2019) describes affirmative ethics as the pursuit of values and relations that nurture hope, emergent within the politico-material-discursive conditions within which we are becoming. As I explore the possibilities for affirmative ethics for myself as a White settler educator within CYC post-secondary education, I think with Barad's (2007) ideas about ethics emerging in the entanglements within which we live. For Barad, ethics "are about mattering, about taking account of entangled materialization of which we are a part, including new configurations, new subjectivities, new possibilities" (p. 384). Barad suggests that our onto-ethico-epistemologies emerge through relationality in the entanglement; they do not pre-exist our relations with each other. This understanding affirms that "there will never be an innocent starting point for any ethico-political quest, because 'we' are always/already entangled within everything" (Thiele, 2014, p. 213). Barad's explanation of phenomena as intra-acting agents that exist in already entangled relations helps me explore ethical wayfinding as a White settler scholar within settler colonialism and decolonizing CYC education as an ongoing phenomenon; thinking with Barad's concepts allows me to explore who we are becoming as White settler scholars within these material-discursive landscapes and how we embody White settler ethics within these entanglements.

As a way of bringing affirmative ethics into being, Braidotti (2019, p. 161) calls us to map cartographies of the particular posthuman conditions we are living within—the

Fourth Industrial Revolution and the Sixth Extinction[11]—to explicitly interrogate power relations and to create models of praxis for action from within these embedded, embodied, material conditions. Drawing on Braidotti, Strom and Mills (2021, p. 191) explain

> Affirmative ethics does not ignore or gloss over pain, trauma, and suffering, but rather directly engages within it to create ways of becoming-otherwise. Specifically, enacting an affirmative ethics involves processing pain and trauma by examining our current conditions—including and especially flows of power involved—and generating shared knowledge from them to forge new possibilities. In doing so, we move past good/bad dualisms and rework negativity outside of these binaries, transforming them, and in the process, producing different knowledges, subjectivities, and ways of living together and relating to each other.

In this dissertation, I explore how understandings of ethical subjectivity as emergent / immanent and being always already entangled might reflect and diffract different possibilities for me as a White settler as I learn how to live in the entanglements of decolonizing CYC education. In the following discussion, I explain how diffraction and reflection work relationally in my theorizing about ethical entanglements of White settler scholars in CYC education.

3.2.2. Reflection and Diffraction

In order to imagine new ethical possibilities for White settler scholars in CYC education, I read posthuman and Indigenous perspectives diffractively: I believe this helps me find space within the interference patterns to engage ethically with Indigenous knowledges in CYC without appropriating them and adopting them to advance settler colonialism. One critique of posthumanism is that it doesn't engage meaningfully with Indigenous worldviews (Sundberg, 2014; Todd, 2016; Watts, 2013); in this dissertation, I explore how posthumanism and Indigenous worldviews can be read diffractively to work together to create ways of becoming for non-Indigenous scholars to be accomplices in Indigenization and decolonization in CYC. In the next section, I explain how I define

[11] Braidotti (2019) describes the Fourth Industrial Revolution as "the convergence of advanced technologies, such as robotics, artificial intelligence, nanotechnology, biotechnology and the Internet of Things" (p. 2). She uses the term Sixth Extinction to describe the current dying out of multiple species as a result of human activity. I write this dissertation during a global pandemic and climate crisis. The Fourth Industrial Revolution and the Sixth Extinction shape my wayfinding throughout this text.

diffraction and how I utilize it in this dissertation as a method for wayfinding as a White settler scholar in decolonizing CYC education.

Since the 1980s and 90s, CYC literature in the North American context has emphasized the importance of self-reflection on and in practice (Schön, 1983). Kouri (2015) reviews the development of the idea of the self and self-awareness as a core concept within CYC, through an exploration of the KSS model—Knowledge, Skills and Self—as well as the subsequent praxis model, knowing, doing and being (White, 2007) that replaced the KSS model as the guiding framework for curricular development within B.C. post-secondary programs in CYC. As educators in CYC, we teach about and create assessments within frameworks that emphasize the ability to understand the impact of one's self, words, and actions on the relationships one has with young people and families in one's care. We encourage self-reflection as part of preparation for professional practice, about how one's life experiences may shape one's relationships with young people, to attend to the relational space that is created between the CYC practitioner and the young person in the moment, and as a way of evaluating the effects of one's actions and of refining one's practice frameworks for future practice.

In an exploration of the process of becoming a diffractive practitioner, Hill (2017) explores the affordances of the metaphors of reflection and diffraction in considerations of professional practice in education. Drawing on Barad's (2007) *Meeting the Universe Halfway,* Hill suggests that reflection and diffraction can co-exist as forms of inquiry. She writes that "diffraction …involves attending to difference, to patterns of interference, and the effects of difference-making practices" (p. 2). Similarly, Murris and Bozalek (2019) suggest that diffractive reading involves examining different approaches to a topic relationally, "looking for creative and unexpected provocations, strengthening these" (p. 3). In a recent example of how posthuman and decolonizing perspectives can be read together in ways that support the dismantling of coloniality and the de-centring of Whiteness in teacher education, Toohey and Smythe (2021) explore what they term the intersections between posthuman and decolonial perspectives. They highlight that each perspective offers different, yet contingent concepts that may be employed in the service of anti-racist praxis in teacher education. While Hill (2017), Murris and Bozalek (2019), and Toohey and Smythe (2021) describe their practice of diffractive reading in ways that emphasize relationality and the illumination of strengths, I am cognizant of the risks of colonization and reproduction of colonial violence by reading Indigenous and non-

Indigenous worldviews through the other when settler colonialism continues to dominate our relationships. I attend to this as I consider how ideas of diffraction can push against settler colonialism in particular ways that might support Indigenous resurgence. What emerges if we think/read/live diffractively in our entanglements with each other, as Mazzei (2014) suggests, tracking the collision and interaction of theories to create new diffraction patterns that generate new insights about phenomena? As settler scholar Macoun (2016) writes about identities of settlers in the Australian context, "[a]s subjects, we are embedded in and engaged in creating, recreating and resisting multiple complex, interrelated, and mutually reinforcing political processes and systems that overlap but do not fully constitute or replicate each other" (p. 4). This dissertation is an exploration of my process of becoming as a White settler scholar within these discourses as I theorize possible ethical orientations that emerge in the interference patterns of the interacting waves of posthumanism and Indigenous resurgence within CYC education. Methodologically, this involves looking slowly, care-fully, deeply, relationally at each moment of becoming to examine what arises in the interference patterns that might produce different possibilities for me as a White settler scholar to work as an accomplice in support of Indigenization and decolonization. I explore how posthumanism might offer an ethical way of embodying ontologies that work in accomplice-ship with Indigenization. I see these interference patterns of posthumanism and Indigenous resurgence as a space of hope, offering possibilities to move outside the harm-producing identity of settler as it is defined by settler colonialism, toward a different way of being in relationship with Indigenous people, lands, and knowledges. I envision this differential becoming as ongoing, emergent, unsettled, continuous. This vision fits with posthumanism's conceptualization of subjectivity, and the ongoing emergence of the world, as well as with Barad's ideas about our ethics as inseparable from our ontologies and epistemologies, and as emergent within each moment of intra-acting.

Currently, the dominant discourses in CYC education remain grounded in settler colonialism. For example, the core competencies within the Child and Youth Care certification process (Association for Child and Youth Care Practice, 2010) include professionalism, cultural and human diversity, applied human development, relationship and communication, and developmental practice methods—within each of these competencies, Euro-Western theories about human development, counselling, communication and ethics are presented as neutral and the norm; IBPOC worldviews

and approaches are subsumed within the term human diversity. Similarly, while the CYC Educational Accreditation Board of Canada most recent self-study guide for post-secondary institutions encourages reflection on how anti-Indigenous and anti-Black racism are addressed in the curriculum, these topics are included as part of a longer list of topics that could be covered within CYC curriculum, including trauma informed practice, self-care, mental health, and child and adolescent development (2020, p. 12). Though I am encouraged by the explicit inclusion of anti-Indigenous and anti-Black racism as core topics in CYC education in Canada in this document, I argue that we are still very much in a stage of decolonizing CYC practice through the lens of settler colonialism when we position anti-Indigenous and anti-Black racism as topics to be addressed alongside other practice issues rather than constructing our curricular frameworks from a foundation of decolonizing CYC praxis. Within this approach to curriculum and practice, Whiteness and the maintenance of the settler state is assumed and centered. As a model of praxis of affirmative ethics, within this dissertation I utilize diffractive reading as a transitional strategy to help White settler scholars find their way toward decolonizing CYC education differently. My purpose in reading posthuman and Indigenous scholarship diffractively is to explore what emerges in the interference patterns as possibilities for ethical accomplice-ship among White settler scholars in support of decolonizing CYC education.

3.2.3. Living in the Entanglement

Barker and Battell Lowman (2016) suggest that in order to support Indigenous resurgence, settlers need to actively pursue the failure of existing settler identities as a means of disrupting the structures of settler colonialism: “This is what we hope to do: to fail to uphold settler colonial relationships, to fail to properly inhabit and embody settler colonial structures, systems, and stories, and by necessity find ways to build relationships differently” (p. 199). Similarly, queer theorist Halberstam (2011) explores failure as a pathway for resisting dominant power structures, such as capitalism and heteronormativity:

> We can also recognize failure as a way of refusing to acquiesce to dominant logics of power and discipline and as a form of critique. As a practice, failure recognizes that alternatives are embedded already in the dominant and that power is never total (p. 88).

In this dissertation, I experiment with language that allows me to articulate affirmative ethics as they emerge within the entanglement of settler colonialism and Indigenous resurgence. There is a tension here that I'm making explicit as I question whether it is possible to find words to predict/anticipate our ethical relations, when I am suggesting that these relations emerge within the entanglement. Rather than positioning these ethical concepts as truths, I think with the following ethical orientations as potential guideposts, akin to natural elements we encounter and come to know on the land that help us find our way in the landscapes within which we wayfind.

Response-able

As a White settler scholar, one way that I enact response-ability is through understanding and accounting for my own complicity in settler colonialism and ongoing colonial violence. Todd (2016) calls for a "great deal of love and accountability" (p. 12) in our relations with each other as we create processes and structures that attend to and account for the impacts of ongoing colonization. Barker and Battell Lowman (2016) advocate that we develop new ways of being in relationship with the land that disrupt both the structures of colonialism and our own experience of being settled within these structures. Similarly, Andreotti, Stein, Ahenekew, and Hunt (2015) advocate for us to engage in a process of hospicing settler colonialism:

> Hospicing would entail sitting with a system in decline, learning from its history, offering palliative care, seeing oneself in that which is dying, attending to the integrity of the process, dealing with tantrums, incontinence, anger and hopelessness, 'cleaning up', and clearing the space for something new. This is unlikely to be a glamorous process; it will entail many frustrations, an uncertain timeline, and unforeseeable outcomes without guarantees. (p. 28)

This dissertation engages with Andreotti et al.'s call to learn how to support the death of settler colonialism as way for White settler scholars in CYC to understand that the work of dismantling settler colonialism in CYC education is an affirming act of care. In order to find ways to care-fully facilitate the death of settler colonialism, White settler scholars must interrogate and be accountable to our own particular locations, powers, and privileges within decolonizing praxis. This requires us to understand ourselves as always already entangled, and complicit in the reproduction of settler colonial harm. Facilitating the dying of settler colonial systems of harm also creates opportunities for the birth of new subjectivities within decolonizing CYC education. Bang (2020) describes

her roles and responsibilities in what she calls midwifing the next world: “expansive coulds and shoulds toward just and sustainable worlds require seeing and engaging with what has been—honestly and clearly or we will reproduce the social and material arrangements of past worlds” (p. 440). In discussing White settler scholars’ entanglements in decolonization, Macoun (2016) asserts that this work should not be undertaken to position oneself as a *good White person* but rather as a reckoning with one’s complicity. We cannot move outside of ourselves; we must grapple with what our complicity means and how it shapes what we see as possible in each moment of becoming:

> Complicity establishes both a political responsibility and an intellectual imperative to understand and contest systems of domination in which we are enmeshed through deliberate respectful engagements with those who have experiences, knowledges and forms of authority that we do not and cannot possess (p. 1).

A fundamental assumption in this dissertation is that, as a White settler, I am responsible for understanding my own complicity and privilege within settler colonialism and mobilizing that understanding to enact social change. As Shotwell (2016) highlights, one aspect of our role as White settler scholars in decolonizing our praxis and scholarship is to actively challenge our own and others’ limited frames and occluded thinking.

Hunt and Holmes (2015) articulate the importance of engaging in everyday critical dialogues with friends and family as a response-able act that moves toward social justice in support of decolonization, including discussions which ask us to account, in material ways, for the inequitable ways that settler colonialism benefits White settlers. They connect these everyday, intimate acts of decolonial social justice with the need to act in solidarity in public ways in support of Indigenous resurgence as essential to what they term both/and allyship. Hunt and Holmes assert that both/and allyship is personal and intimate and public and accountable to Indigenous people. Similarly, Tait, Mussell, and Henry (2019) emphasize the importance of settlers engaging in acts of what they term micro-reconciliation in our everyday lives as a pathway for transformative change. They describe micro-reconciliation as active processes of acknowledgement, witnessing and moral courage: acknowledging past and ongoing trauma and injustice experienced by Indigenous people within settler colonial institutions; witnessing through assessing and interrupting anti-Indigenous racism that is built into institutional structures; and

embodying and enacting moral courage to speak and affirm the truths of colonial violence and to commit to unlearning white supremacy. In this dissertation, I explore possibilities for ethical becoming within the entanglements of posthumanism and Indigenous resurgence in CYC education through theorizing ways of becoming in both intimate relations and public acts of accomplice-ship.

Humility

As I explore the ideas in this dissertation, my humility for all that I do not and cannot know increases. Shaped by understandings of subjectivity as embedded, embodied, relational, and constituted by local, specific ecologies, I explore how humility within my relations with human and more-than-human kin shapes my decolonizing praxis in CYC education.

Strakosch (2016) encourages us to think about what might exist politically and socially in what she calls the middle space between settler colonialism and Indigenous knowledges. What Strakosch calls the middle space, I theorize as the diffraction patterns that arise in the entanglement of posthuman and Indigenous knowledges. Strakosch suggests that the work in this middle space might help settlers avoid formulating transformative social justice strategies from within our own limited colonial frames that often reproduce settler colonialism in new ways. In order to engage meaningfully in the entanglement of settler colonialism and Indigenous sovereignty, settler voices must take up less space, and the voices of Indigenous people must be prioritized. We emerge in these entanglements with different investments that need to be made explicit: Strakosch asserts that settlers may enter this middle space as a way to cultivate virtue and honour, often with the hope that our complicity will somehow be resolved in this space within solutions that ultimately serve to maintain our privileges within settler colonialism. She emphasizes that Indigenous peoples bring to this middle space the desire for political and material change and Indigenous resurgence that are incommensurable with maintenance of the settler state. One dimension of this need for humility in my work involves my struggle to represent my ideas as ones that are useful for White settlers to grapple with within decolonizing CYC education, while also clearly emphasizing that it is Indigenous scholars and knowledges that will direct the path forward in Indigenizing CYC education. In this dissertation, I aim to wayfind with humility to engage in Strakosch's middle space in ways that prioritize Indigenous futurities. Posthumanism

supports me to enter this middle space with humility toward the agentic becoming of more-than-human worlds. Posthuman theories that disrupt anthropocentric understandings of the world help me to enter the middle space with humility for the relational ontologies of Indigenous worldviews. Posthuman theories remind me that rather than knowledge preceding action, the two are entangled, that I am always already entangled and becoming as a White settler scholar within decolonizing CYC education.

Embodied

White settlers are rarely required to understand ourselves as we are seen through the eyes of the Indigenous peoples' whose land we have stolen. "To survive, Indigenous peoples develop a keen sense of how settlers and ruling elites see them, which can actually crystallize the development of so-called Indigenous identity (Li, 2000), but the reverse rarely holds true" (Burow et al., 2018, p. 66). As Chinnery (2008), Jones (1999) and Schick (2000) explain, White students frequently engage in cross-cultural dialogues with little understanding of ourselves as racialized, producing interactions that enact our implicit assumptions about our entitlement to learn from our Indigenous classmates and colleagues. These cross-cultural interactions are not benign encounters with cultural difference, but instead serve to entrench power dynamics that reinscribe settler colonialism as the norm. I assert that in order to engage in decolonizing CYC education, White settler scholars need to develop an embodied understanding of ourselves as White settlers living on stolen land. In this dissertation, I explore how our understandings and actions of response-ability, reciprocity, and relationality can shift when we embody the understanding of ourselves as settlers on stolen land.

Embodiment is deeply tied to relationality and place. If we only imagine Indigenous peoples as an overarching identity category, rather than being in relation with Indigenous people in local, specific places, it is harder to see the need for, and to adopt, an embodied sense of responsibility and accountability. The location (both historic and spatial) of one's community influences the ways one conceives of what taking responsibility is and who bears the responsibility to account for the injustice and violence experienced by Indigenous peoples in Canada (Statsny et al., 2016). White settlers who understand colonization to be an historical event (even if they understand it as one that requires reconciliation) are more likely to delegate responsibility (to government, to society as a whole, or to an unnamed other) than to take a stance of embodied

responsibility for relations of justice (de Costa & Clark, 2016; Stastny et al., 2016). This delegation response is more frequently seen in non-Indigenous people who live in places where lived relationships with Indigenous people are less consciously experienced in everyday life, and where settlers rarely encounter reminders that the land that they live on is Indigenous land. De Costa and Clark (2016) highlight the difference between delegated responsibility and embodied responsibility as being connected to place and relationality in a quote from one of their research participants who lives in a rural area in Gitxsan territory where Indigenous people account for approximately 50% of the population:

> Don's comments present his orientation clearly, and in explicitly localized terms:
>
> I've lived here most of my life… I moved here as a young adult, and I've lived with the Gitxsan. I live on their territory. I live at a site that's a Gitxsan fishing site, and they don't fish where I live, I live where they fish. I've always put it that way … I'm just at home with all my Gitxsan friends as I am with my Umshewa friends, and …
>
> Facil[itator]: Do you want to explain what that means? They might not know what that word means.
>
> Don: Umshewa? Either coming from down the river, up the sea, when driftwood floats in the water, it gets all bleached, and its bleached driftwood that just floated into the territory (De Costa & Clark, 2016, p. 202)

This quote illustrates Don's understanding of his lived relations with the land and the Gitxsan, as a settler. He recognizes his position as an invader, describing himself with the Gitxsan word as being like bleached driftwood that floated into the territory. Place is understood primarily through the position of the fish and the Gitxsan (I live where they fish), not through the settler's colonial framing of land as property (they fish where I live). This embodied responsibility for relations is contrasted to the delegation of responsibility by settlers in urban settings (such as Toronto) who assert that 'someone' is responsible for relations with Indigenous people, but who do not describe themselves in relations that implicate them as that particular 'someone' (De Costa & Clark, 2016). This understanding of delegated versus embodied responsibility shapes my inquiry in ways that demand accountability to the local, specific relations within my worlds.

Always Already

Settler people and Indigenous people are always already in relationship (Barker & Battell Lowman, 2016). The false understanding held by many settlers that we can choose to be entangled (or not) in settler colonialism reinforces the delegation of responsibility for reconciliation and decolonization to unspecified Others (e.g., government, non-profit organizations, churches). Strakosch (2016) advocates for "fostering a productive but uncomfortable political coexistence" (p. 1). But productive for whom? If we continue to frame the possible futures within the language of settler colonialism, capitalism, and neo-liberal discourses of progress, we continue to invest in settler futures, rather than Indigenous futurities. Similarly, Strakosch suggests that settlers must stop seeking completion[12] of settler colonialism or decolonization; we are always already entangled and will continue to be. It follows then that the questions we must grapple with are about how we might live in the entanglement, not seek to solve our relational existence with a prescription for change / decolonization / reconciliation / completion of the settler state: "Tension is often imbued with negative valence and our responses are toward reduction and resolution. But what if tensions were another way into engaging and narrating energy, love, hope, need or ethics generatively?" (Bang, 2020, p. 442). In alignment with these ideas, I write this dissertation with the understanding that decolonizing CYC education is always already political, entangled, and filled with tensions that can be engaged in ways that create possibilities for affirmative ethics and accomplice-ship in decolonizing among White settler scholars.

Entangled

We, as settlers and Indigenous peoples, are all deeply entangled together in settler colonialism and Indigenous resurgence. How we imagine our futures together is yet to be determined. Strakosch (2016) asserts that these futurities cannot be known in advance, and that they require us to enter into their emergence without settled understandings of who we might become through the entanglement. Barker and Battell Lowman (2016) suggest we must "imagine, dream and feel beyond the boundaries that settler colonialism polices with force and comfort. We have to challenge ourselves to

[12] Strakosch (2016, p.16) explains that as a political formation, settler colonialism seeks to complete itself through the absorption of Indigenous nations into settler societies, establishing the legitimacy of the settler colonial state as the sole political authority. Indigenous resurgence and sovereignty are central to refusing the completion of settler colonialism.

imagine relationships in and through places differently… and then conceptualise, experiment, enact, and embody these relationships" (p. 4). This invitation to engage ethically in emergent futures is at odds with the audit cultures and neo-liberal discourses currently pervasive in post-secondary education regarding reconciliation and Indigenization. How can we measure what we cannot imagine and know in advance of knowing it? Yet, I believe this is exactly what we are called to attend to in decolonizing CYC education; the tension of pursuing the yet-to-be-imagined within educational institutions that seek to complete tasks and produce tangible, measurable outcomes infuses my theorizing about how White settler scholars position ourselves, and are positioned, within this work within post-secondary education.

Incommensurable

Much of the narrative around reconciliation in Canada is grounded in unspoken goals of settler colonialism's completion, beliefs that the unethical acts of colonial violence will be solved/forgiven/absolved, and hopes that, as settlers and Indigenous people, we can all move forward within the Canadian nation state. However, "exposing the settler colonial project as fundamentally incomplete – and unable to be completed in the face of Indigenous resistance – has the potential to be a profoundly liberating and destabilizing move" (Macoun & Strakosch, 2013, p. 8). This awareness invites us to find ways to "live with our anxieties rather than seeking to resolve them through colonial completion" (Strakosch, 2016, p. 16). As we imagine ways to live with the incommensurability within our entanglements, we create new possibilities for self-understanding, praxis, and socially just actions as White settlers on stolen lands. Living in the entanglement of settler colonialism and Indigenous resurgence within CYC education invites other possible futures to emerge – ones where Indigenous futurities are prioritized, and settler futures are unknown.

Putting words together puts worlds together. It imagines different ways of being, of knowing, of embodying accomplice-ship in anti-complicity pedagogy. Putting words together is political; it is an intentional act of saying *no* to what is, without fully knowing what could be. It is a way of creating new knowledge. In this dissertation, I imagine possibilities, to invite others into imagining, creating, and stepping into an unsettled relationship with interference patterns of settler colonialism and Indigenous resurgence in support of possibilities that bring into being more justice in CYC education.

In this dissertation, I conceptualize the process of ethical wayfinding as a White settler scholar in decolonizing CYC as a process of differential becoming. Through reading Indigenous and posthuman knowledges diffractively, I theorize possibilities for White settler scholars to imagine and embody CYC curriculum and pedagogy in ways that support Indigenous resurgence. With the values of response-ability, humility, embodied relationality, always already, entangled, and incommensurability as navigational guides, I explore the process of decolonizing CYC education in two areas: disrupting coloniality within curriculum (Chapter Four and Five), and becoming response-able within decolonizing our pedagogies (Chapter Six). Drawing on Karen Barad's (2007) new materialist ideas — agential realism, diffraction, interference patterns and entanglement — and Rosi Braidotti's (2014, 2019) conceptualizations of posthuman subjectivity and affirmative ethics, I imagine new possibilities for White settler scholars' accomplice-ship in decolonizing each of these sites of practice within CYC education.

3.2.4. Wayfinding Interlude

Wandering through the forest, I seek a spot where I feel called to pause and linger with the world. Despite the increasing physical pain in my back stemming from an old injury, I decide to walk up the hill. I am drawn to the sound of the water rushing over the rocks, and the pull to find the spot the water calls me to is stronger than the resistance my pain provides. I move slowly, methodically along the forest floor, carefully placing each foot. I am trying to ensure there is solid, stable ground beneath my feet before I step forward. In part because of my back injury, I am keenly aware of my own fragility these days. As I step, my awareness of the fragility of the world around me and beneath my feet increases. I look with new eyes at the ground, noticing leaves, roots, stones, moss, dirt, mushrooms, flowers, decay, new life… usually I just walk, moving forward toward my destination. I often admire and express gratitude for what I see at eye level and above (blossoms, turning leaves, sun streaming through the tree canopy, glimpses of ocean when I reach a high point on the trail…) In this moment though, my attention is fully focused downward, beneath my feet and I'm filled with curiosity and appreciation for all that dwells here. I need to tread gently. With care. With love. With respect for all I cannot see or know or sense that is happening all around me. I stop, mid-trail, to lift my head and orient myself to the wider landscape. Noticing where I have been. Taking in the details of where I am. Looking forward, left, right and behind to

determine where I might be heading. I breathe deeply again, down to my toes and return my gaze to the ground.

"Hello Slug," I say aloud. Slug is about six inches from the toe of my left shoe. Slug is half on a leaf, half in the dirt. Slug says nothing in return to me. Nothing I can hear or know in this moment, anyway. I wonder if Slug is sleeping. Or dead. I'm momentarily filled with a sense of panic. "I could have stepped on Slug." Immediately, I wonder what other living things I'm stepping on as I proceed along this path. I try to silence my mind, in order to listen differently.

"I'm sorry, Beings" I whisper. "I'm trying to be gentle as I walk."

I breathe, knowing my intention to be gentle means little. What matters is my impact. Of my walking. Of my words.

I make my way another ten feet or so up the hill. Off to my right, I see a bridge that spans the creek. The water sounds like music to me here. I feel my heart settle. This is who has been calling me. This is where I want to rest. I move slowly, methodically toward a small set of stairs that lead down to the bridge. I gently lower myself to the top stair and sit.

The water here is multiple: up the creek, above the bridge it rushes wildly between and over rocks and boulders. I focus intently for a few moments on a particular confluence of streams within the creek. "Interference patterns," I think as I watch the two streams entangle with each other, creating something different in the water together than either of them seems to embody before they meet on the downside of the rocks. The water moves swiftly under the bridge, through a small canyon of sorts that is created by the rocks.

"I've been rushing through here for years…."

Creek invites me to think about how she has been moving through this land, from the mountains toward the sea since time immemorial. She has always been here, and yet she is here now for the first time. She has never been this creek in this moment before. And she won't ever be this creek as she is in this moment again. Once again, I have an embodied sense of entanglement in the arising world that is new for me. This world is always becoming, always moving. At a surface glance, we may think we are

back at a spot we “know” and that “we” are returning to, the same as we were, and the same as it was when we last encountered it.

“Ah, no,” says Creek. “We are always in motion, you and me. We can only know and be through each other in this moment. And this one. And this one. Isn’t that a beautiful possibility?”

My heart sings in response with this deep knowing of the entangled unfolding. The sun moves ever so slightly in the sky and reflects on the water with a new shining. A new opportunity to see, to feel, to know.

I begin to sing aloud with Creek, a song I learned several years ago that is a celebration of the moment when the river meets the ocean.

As I sing this song, with Creek, I also feel the connection with my human friends who taught me this song years ago, and the many times we have sung it together in the times and spaces since.

As celebration. As ritual. As becoming.

I sing with Creek as I sing with my human friends.

Across time and space.

We sing each other into becoming.

…

> “Justice, which entails acknowledgment, recognition, and loving attention, is not a state that can be achieved once and for all. There are no solutions; there is only the ongoing practice of being open and alive to each meeting, each intra-action, so that we might use our ability to respond, our responsibility, to help awaken, to breathe life into ever new possibilities for living justly. The world and its possibilities for becoming are remade in each meeting. How then shall we understand our role in helping constitute who and what come to matter? How to understand what is entailed in the practice of meeting that might help keep the possibility of justice alive in a world that seems to thrive on death? How to be alive to each being’s suffering, including those who have died and those not yet born? How to disrupt patterns of thinking that see the past as finished and the future as not ours or only ours?” (Barad, 2007, p. x)

Chapter 4.

Wayfinding With/in CYC Curriculum

Many CYC educators are engaging in curricular and pedagogical work in support of decolonizing CYC education, in response to the Truth and Reconciliation Commission's Calls to Action (2015). The TRC Calls to Action are partially what brought me to my doctoral work at this point in my career; I was experiencing a deeply felt ethical break in my work, knowing I was not embodying allyship in the ways that I aspired to, and feeling unable to figure out how to do better. I hoped that through exploring practices of allyship in my dissertation I would be able to change my own teaching practice. Initially, I envisioned a project within which I interviewed CYC colleagues from across the country about how they were taking up the Calls to Action in their teaching. I naively hoped that my research journey would resolve the tension I was experiencing and that it would support me to continue my career in CYC education, comfortable in the knowledge that I was 'doing better.'

As I explored the topic of decolonizing CYC education in the first two years of my program though, this idea that I simply needed to collect stories from other White settler educators in CYC, analyze their words, and share these findings with others became problematic for me. This type of research is predicated on ideas of stability, universality, knowability, and certainty that have become unsettled in my thinking the more I am exposed to Indigenous scholarship and the writing of White settler scholars who seek to complicate techno-rational approaches to decolonization. This growing awareness of my desire to engage in research that would find me wandering elsewhere in my journey of decolonizing CYC existed in tension with my belief that a narrative analysis of the practices of allyship among White settler scholars within decolonizing CYC education would be well received by my field. Through conversations with many colleagues over the past few years, I have come to believe that many of us are craving concrete direction, within landscapes of post-secondary education that increasingly seek to have us account for the unquantifiable processes of relationality, responsibility, relevance, reverence, and reciprocity that Indigenous scholars guide are central in decolonizing. Prescriptive notions of how to decolonize the university abound. Through a process of learning to listen to Indigenous scholars and community members about what ethical

accomplice-ship from White settlers might involve, I decided to engage in an inquiry that resists the resolution of complicity – instead I choose to invite others into the complexity of complicity with me, to engage with posthuman and Indigenous scholarship in ways that might diffract new possibilities for embodying ethical accomplice-ship as White settler scholars.

Chapter Four and Five present my wayfinding journey to an elsewhere, away from stability and certainty in terms of decolonizing CYC education, through the exploration of curriculum. I present no prescriptive notions, no steps to apply to one's curricular materials to ensure that decolonization can be checked off the institutional task list. My assertion is that the work of undoing White supremacy and settler colonialism in CYC curriculum requires a much more critical examination of the histories of our core ideas about curriculum in our field. We need to slow down our scholarship (Shahjahan, 2015) and resist the rush to solutions that seek to resolve our complicity as White settler scholars in the reproduction of settler colonialism. Our work as White Settler educators in CYC calls us to critically examine to whom and what we are answerable in decolonizing CYC.

4.1. On Answerability Within CYC Curriculum

To whom and what are White Settler scholars answerable to in accomplice-ship in decolonizing CYC curriculum? Currently, there is an ongoing process of accreditation of post-secondary education programs in CYC in Canada through the CYC Educational Accreditation Board (CYCEAB). Concurrently, it is an increasingly common practice in CYC education in Canadian post-secondary institutions to align curriculum with the Child and Youth Care Certification Board (CYCCB) practice competencies (Association for Child and Youth Care Practice, 2010) to support graduates to complete the certification exam upon completion of their studies. While both the CYCEAB and CYCCB promote high standards of care through the development of core knowledge, skill competencies, and ethical standards, neither board addresses decolonizing CYC curriculum in ways that disrupt the maintenance of settler colonial frames within the field. For example, the CYCCB's competencies for CYC certification describe the importance of understanding cultural difference and sensitivity to human diversity; the CYCEAB updated guide for accreditation (July 2020, p. 12) includes criteria for evaluation of how the topics of anti-Black racism, Aboriginal perspectives and Truth and Reconciliation are embedded in

curriculum. While this represents increasing awareness of how CYC curriculum and pedagogy must address the topics of racism and ongoing settler colonial violence directly in our curriculum, it also frames anti-colonial praxis as an additional piece of curricula, rather than a framework through which CYC curriculum is constructed / emerges. How might we imagine and enact CYC curriculum when we place decolonizing praxis at the centre of all we do and think? Decolonial education scholar Leigh Patel (2016) asserts "It is possible to answer to a different set of ethical coordinates than settler colonialism" (p. 73); it is in alignment with Patel's assertion that I write this dissertation. It is my exploration of how we might live into our responsibilities as White settler scholars to *"think outside such systems, to listen to the emergent other, to understand one's own intercorporeal entanglement with that other, and to be able to make an account of what it was that was being made to matter with-in the diffractive encounter*" (De Schauwer et al., 2018, p. 620, italics in original). In this chapter and the one that follows I engage in speculative imaginings about how White settler scholars in CYC can engage in a process of ethical accomplice-ship with/in decolonizing CYC curriculum.

4.2. Materializations of Settler Colonialism in CYC Curriculum

As I explore decolonizing CYC curriculum in this chapter, I think with Donna Haraway's (2016) words:

> It matters what matters we use to think other matters with; it matters what stories we tell to tell other stories with; it matters what knots knot knots, what thoughts think thoughts, what descriptions describe descriptions, what ties tie ties. It matters what stories make worlds, what worlds make stories (p. 12)

What matters do we think with in CYC curriculum? What stories do we tell, what knots do we knot, what thoughts do we think, what descriptions do we describe, what ties do we tie? What do our curricular choices materialize in the world, in terms of decolonizing CYC education? How do our curricular choices reproduce settler colonialism through imperial epistemological dominance (Andreotti et al, 2015; Battiste, 2013) and White supremacy? What becomes possible when we develop curriculum with a keen awareness of the idea that curriculum is "not (only) about knowledge? But rather an attention to ethico-onto-epistemological be(com)ings?" (Kuby & Christ, 2020, p. 78).

These kinds of questions are not easily answered by checklists for decolonization; they require slow, methodical analysis, with attention paid to the material-discursive agencies intra-acting to produce particular meanings and materializations of CYC education. I believe it is every CYC scholar's responsibility to be asking these questions in each of our courses in each of our programs. We need to examine what we hold as central / core curriculum, and what is presented as additive as a way of bringing colonially positioned diverse voices into the discussion. We need to imagine CYC curriculum otherwise and become accomplices as White settler scholars in decolonizing CYC education.

In this chapter and the next, I suggest that ontological issues (what settler colonialism posits as true about the nature of the world, and the place of humans within it) have not been paid adequate attention in our discussions about decolonizing CYC education. I discuss how the settler colonial ontological foundations of CYC education are rarely explicitly explored and described in our curricular discussions, and how these foundations materialize curriculum that reproduces settler colonialism and White supremacy in CYC. As a way to imagine CYC curriculum otherwise, I suggest that posthumanism and feminist new materialism may offer White Settler scholars an onto-ethico-epistemology of accomplice-ship in decolonizing CYC curriculum. In the final chapter in this dissertation, I explore how epistemological issues are also under-theorized in CYC education and how posthumanism affords White settler scholars ways of engaging in anti-complicity pedagogies in support of decolonizing CYC education.

4.2.1. Onto-ethico-epistemology

In this dissertation, I suggest that decolonizing CYC education through the framework of agential realism has the potential to materialize differential becomings of accomplice-ship for White settler scholars. In contrast to frameworks that view reality as interactions between independently observable objects with intrinsic boundaries, agential realism positions phenomena as the primary ontological unit: "It is through specific agential intra-actions that the boundaries and properties of the components of phenomena become determinate and that particular concepts (that is particular material articulations of the world) become meaningful" (Barad, 2007, p. 139). Within the

phenomenon of decolonizing CYC education, agential cuts[13] make determinate which things are made to matter, in a constant process of reconfiguring. Intra-actions within phenomena "enact agential-separability—the condition of exteriority within—phenomena" (Barad, 2007, p. 140). Thus, we understand ourselves and the material-discursive becomings within decolonizing CYC education as cut together/apart. Through Barad's agential realism we come to understand ourselves as White settler scholars as never outside the phenomena of decolonizing CYC education because our intra-active becoming emerges through the phenomena; we are always already entangled. Relatedly, as we understand ourselves as intra-active becomings, so too do we understand that how we know is inseparable from what we know and what we value. Thus, the idea that ontology, epistemology, and axiology are separate domains becomes destabilized.

Settler colonial framings of CYC education are grounded in philosophical frameworks that position ontology, epistemology, and axiology as related, but discrete. Ontology describes our beliefs about the nature of reality. An example of an ontological assumption within Euro-centric settler colonial theories in CYC is that human development occurs along a linear trajectory, within a quantifiable passage of time marked in minutes, hours, days, weeks, months, and years. This belief about human development shapes how CYC educators teach about human existence from conception to death. Physical, emotional, mental, social, and spiritual development are seen as related, but also discrete domains of development that we can observe in a child.

Epistemology describes our beliefs about how knowledge is acquired—how we know what we know about the world. Epistemological assumptions within CYC education include beliefs that students learn through reading evidence-based literature about best practices, through studying multiple theoretical frameworks about change and human development, as well as through opportunities to apply theory to practice through field-based practicum placements. Our epistemological assumptions also shape what we accept as research in our field, and what we position as additive sources of knowledge

[13] Within Barad's (2007) theory of agential realism, the concept of agential cuts disrupts the Cartesian assumption of the observer and observed as predeterminate and separable. Barad asserts that relata become determinate through specific intra-actions, made to matter through "*boundary drawing practices—specific material (re)configurations of the world*" (p. 140, italics in original).

that are less valuable than research that is conducted through Euro-centric methods of knowledge production. One such example of a devalued source of knowledge within settler colonial epistemologies is oral knowledge.

Axiology is the study of what we value. Our ethical commitments as a field are examples of our axiology in action. One example of an ethical principle in CYC practice is a responsibility to not cause harm to children, youth, and families. Another ethical commitment in CYC practice is to "ensure services are culturally sensitive and non-discriminatory" (Association for Child and Youth Care Practice, 2017, section II).

I align myself with Karen Barad's (2007) theory of agential realism and her assertion that ontology, epistemology, and ethics are materially and discursively entangled and thus, inseparable. What we believe about the world cannot be separated from how we know that to be true, and how that shapes what we value. Barad suggests "we don't obtain knowledge by standing outside the world; we know because we are *of* the world. We are part of the world in its differential becoming" (p. 185 italics in original). Consequentially, she suggests that, rather than thinking about ontology, epistemology, and ethics as separate domains, what we need instead is

> *ethico-onto-epistemology*—an appreciation of the intertwining of ethics, knowing and being—since each intra-action matters, since the possibilities for what the world may become call out in the pause that precedes each breath before a moment comes into being and the world is remade again, because the becoming of the world is a deeply ethical matter (p. 185, italics in original).

Barad's notion of onto-ethico-epistemology offers me a way of understanding Indigenous knowledges differently than what is offered by approaches that position ontology, epistemology, and ethics as separate domains. I believe that agential realism and onto-ethico-epistemology provide me with a greater capacity to understand and act in accomplice-ship with Indigenous understandings of relationality as I understand my becoming as a White settler scholar within decolonizing CYC education as a deeply ethical matter.

4.2.2. Relationality

Posthuman and decolonial perspectives invite us to imagine otherwise as we open up to possibilities for decolonizing CYC education and practice. One particularly

relevant area for exploration is the notion of relationality in CYC education. Within a humanist framework, relationality is understood as primarily a human concern, with little attention paid to the relational entanglements among human and more-than-human kin. While we focus on the embeddedness of the young person within multiple systems with multi-directional influences on human functioning (i.e., Bronfenbrenner's (2007) ecological perspective, Sameroff's (2009) model of transactional development), the focus of our attention in CYC practice tends to be on the human agencies within these systems. CYC practice and education is positioned in these ways as a human endeavour, in support of human flourishing. But what does it materialize in these times of climate emergency, COVID-19, the implosion of democratic systems, and late-stage capitalism when we limit our scope of practice to that which "promotes optimal physical, psycho-social, spiritual, cognitive, and emotional development of young people towards a healthy and productive adulthood" (Council of Canadian Child and Youth Care Associations, n.d., "Scope of Practice")? Is it ethical to imagine that the path for CYC practice remains only a human endeavour in the face of these entanglements with more-than-human kin? Is it possible to support the well-being of young people and families if we don't also feel a sense of response-ability for climate crisis fires? Or communities within the settler nation state that have been without clean drinking water for 25 years? Or state violence directed toward land defenders on unceded territory? What might relational practice look like when we understand our collective well-being as entangled in these catastrophes? If we understand relationality to encompass material-discursive entanglements among human and more-than-human kin, what possibilities emerge for CYC curriculum? What becomes possible in terms of relationality and response-ability?

While I wish to resist writing about Indigenous worldviews in ways that reproduce the settler gaze through erasing differences among Nations, in what is currently known as BC, relationality is viewed as a shared value among the many Nations who are the ancestral and ongoing rightful inhabitants of these lands (First Nations Education Steering Committee, n.d.). In BC Campus's guide to Indigenizing for curriculum developers, Asma-na-hi Antoine (Toquaht Nation) and co-authors (2018) define relationality as "the concept that we are all related to each other, to the natural environment, and to the spiritual world, and these relationships bring about interdependencies" (Section 2, Relationality). Decolonial and Indigenous perspectives understand relationality as the relatedness of all beings: humans, animals, land, water,

ancestors, and the spirit world (Betasamosake Simpson, 2017; Todd, 2016; Watts, 2013). Notions of care and well-being extend beyond the humanist notions of the individual or human community.

In my own process of decolonizing, I am learning that my understandings of relatedness have been deeply shaped by settler colonial beliefs about the separateness of humans from the material-discursive and spiritual relations within which we become. My understandings within CYC of what it means to be human have been derived from humanist notions of subjectivity and agency. These notions trace their foundations to Enlightenment-age ideas about rationality, the separation of mind-body, and the ability to know an objective reality through the application of particular knowledge practices. While my understandings of CYC became more situated and contextualized through thinking with constructivist notions of subjectivity and agency in the 1990s and beyond, the notion of the human as in-the-world, rather than of-the-world remained salient for me in my curricular and pedagogical choices. My teaching reproduced colonial ideas about the hierarchical dominance of humans within the living world, and while I conceptually understood the idea that we are all related, I did not think with the idea of relationality in ways that prioritized how my own existence is deeply entangled with the human and more-than-human-kin with whom I become in the world.

As a way of unsettling these notions of separateness, the posthuman concept of entanglement (Barad, 2007) has helped me to view Indigenous understandings of relationality differently, in ways that support my decolonizing praxis as a White settler scholar. Firstly, it has helped me experience the reality that I cannot know anything separate from the relations within which that knowledge becomes. Thus response-ability emerges within these relations, dependent on the agential cuts that are made within the phenomenon. This prompts me to consider curriculum then as a living relation with whom I am entangled in the process of becoming as a White settler scholar in CYC education. This conceptualization of curriculum as living relation enlivens both a sense of hopefulness and a heavy weight of responsibility that I rarely experience when I engage with curriculum as a learning object that I am tasked with *transmitting* to students. In a transmission model of teaching, which critical pedagogue Paulo Freire (2000) terms the banking model of education, students are viewed as empty receptacles, waiting to be filled with knowledge from the expert instructor. Thinking with the idea of curriculum as living relation also disrupts the notion that curriculum is a static

entity, something that anyone with subject knowledge can ‘deliver’; within the pressures of neo-liberalism and techno-rational approaches to curriculum that we are currently experiencing within higher education, and more specifically within the spaces of online learning platforms in response to COVID-19, this disruption of the idea of curriculum as a deliverable commodity feels particularly salient.

In *Decolonizing Education: Nourishing the Learning Spirit*, Mi’kmaq scholar Marie Battiste beautifully articulates how decolonization requires us to examine and disrupt imperialistic systems of knowledge in education that position Indigenous Knowledge as an additive, optional other to the settler colonial center. Battiste describes colonialism as an imperial system of knowledge that functions like a keeper current in a rapidly flowing river or ocean, dragging people along with its powerful flow, and threatening to drown anyone who fights against it. She asserts that

> decolonization then is a process of unpacking the keeper current in education: its powerful Eurocentric assumptions of education, its narratives of race and difference in curriculum and pedagogy, its establishing culturalism or cultural racism as a justification of the status quo, and the advocacy for Indigenous knowledge as a legitimate education topic. (2013, p. 107)

Similarly, in his exploration of what tensions and possibilities decolonial and posthuman perspectives produce together in the context of decolonizing higher education, education scholar Michalinos Zembylas (2018) defines decolonization as “a range of theoretical interventions that interrogate how Eurocentric thought, knowledge and power structures are implicated in the marginalization, exploitation and exclusion of colonized people and groups” (p. 256). Acknowledging that posthumanism is a broad category of thought, Zembylas suggests that a common aim for varying posthuman theories is to “instigate a critique of human exceptionality, thus opening up possibilities for addressing important ethical and political questions” (p. 256). In thinking with Battiste and Zembylas’s ideas about decolonizing higher education more broadly, in this discussion I focus on what posthumanism and decolonial perspectives might do together in CYC education that could open up new possibilities for ethical accomplice-ship for White settler scholars in decolonizing CYC curriculum. Posthumanism has been critiqued for its lack of engagement with Indigenous knowledges; my intention in the present discussion is to think with posthuman perspectives in relation with Indigenous knowledges in ways that might diffract a process of ethical wayfinding for White settler

scholars to engage in accomplice-ship toward decolonizing CYC education. Many White settler scholars fear engaging with decolonizing projects because we lack understanding of Indigenous knowledges, and do not wish to appropriate knowledges that are not our own. However, not engaging with decolonizing CYC because we are not Indigenous is not a neutral act—it materializes something—the reproduction of settler colonial frames of CYC. Thus, this discussion is offered as a speculative experiment of sorts, one in which I explore what posthumanism and decolonial knowledges might produce in conversation with each other, as a way to invite White settler scholars into different entanglements of decolonizing CYC curriculum, entanglements that hold us accountable to our complicities within settler colonialism and White supremacy and create wayfinding guides for ethical accomplice-ship in decolonizing our field.

4.3. Embodying Accomplice-ship with Decolonial Perspectives

Decolonial perspectives offer us ways to disrupt coloniality within curriculum. Decolonial perspectives call us to examine how settler colonial and White supremacist views about what it means to be human are reproduced in our curriculum. For example, Verna St. Denis's (2011) work invites us to examine the way Whiteness is uncritically centered in curriculum that describes the importance of multicultural understanding and diversity. The implicit assumptions embedded within curriculum that emphasizes the importance of *accounting for diversity* or *celebrating cultural difference* reproduce the notion that the White settler subject is the norm for CYC practice. Resisting everyday enactments of coloniality in CYC education requires us to imagine otherwise in terms of relationality and response-ability. As White settler scholars, we can engage in accomplice-ship in decolonizing CYC education by interrogating they ways CYC canonical knowledges conceal and reproduce settler colonial norms and White supremacy. We can theorize, experiment, and imagine different ways of navigating these entanglements by reconceptualizing core concepts in our curriculum in ways that support ethical accomplice-ship. In order to engage in these acts of ethical accomplice-ship toward decolonizing CYC, I believe we need to develop critical understandings of our onto-ethico-epistemologies as White settler scholars within the entanglement of decolonizing CYC. For many White settler scholars, this will require heavy lifting emotionally and intellectually; we are accustomed to feeling comfortable within CYC

scholarship and spaces because our ways of being and thinking align with the unnamed settler colonial norms. I believe that we are morally and ethically response-able for this work of accomplice-ship; as White settler scholars, White supremacy and settler colonial violence are our responsibilities. We have work to do, to unlearn comfort, to unsettle ourselves, and to redress the consequences of ongoing colonial violence within CYC curriculum and our field of practice.

In the context of the overwhelmingly daunting task of decolonizing post-secondary education, Sandy Grande (2020) asserts that the university is beyond reform. She asserts that reforming institutions through applying liberal theories of diversity and inclusion does little to challenge the epistemological foundations of White supremacy and coloniality upon which post-secondary institutions are built. Drawing on the work of Harney and Moten (2013), Grande suggests that the only ethical relationship with higher education is a transgressive one that actively disrupts the reproduction of White supremacy and the settler state from within. As White settler scholars working within institutions, how might this notion of transgression provide pathways to accomplice-ship toward decolonizing CYC education? How can we position ourselves as *in* the university or college, but not *of* it; instead choosing to imagine CYC education otherwise, in ways that support Indigenous sovereignty, and dismantle settler colonialism from within? Like Alexis Shotwell's (2018) call to be a traitor to White supremacy or Adam Barker and Emma Batell Lowman's (2015) calls to be a failure as a settler, how might we embody this accomplice-ship toward decolonizing as White settler scholars writing curriculum in CYC?

Drawing on the ideas of Andreotti et al. (2015) regarding hospicing settler colonialism that I introduced in Chapter Three, in the following discussion I suggest that we need to hospice our ideas about relational practice that do not serve decolonizing CYC. Hospicing is a form of ceremony that honours the transition from one world to another. How can we take up this idea of hospicing settler colonial framings of relational praxis in order to imagine relationality and response-ability in CYC education differently? Diffractive readings of posthuman and decolonial perspectives can support White settler scholars in this work of hospicing colonial ideas in CYC curriculum as we walk within decolonizing CYC as a field of praxis. In the next section, I explore an example from teacher education that utilizes Barad's theory of agential realism to help non-Indigenous students prepare to engage meaningfully with Indigenous knowledges.

4.4. Agential Realism as a Transitional Guide in Decolonizing

As one example of how posthumanism might offer possibilities for ethical engagement of White settler scholars in decolonizing CYC curriculum, in this discussion I present the work of Jeannie Kerr (2019), a White settler scholar in teacher education. In this example, Kerr explains how the use of Karen Barad's theory of agential realism helps her prepare settler students to engage with Indigenous knowledges in decolonizing ways within teacher education. Kerr agrees with Dwayne Donald's (2012a) assertion that Canadian narratives that position White settlers as benevolent, courageous pioneers, and/or proponents of multicultural harmony serve to reproduce a denial of relationality between Indigenous and Settler people and asserts that addressing this denial of relationality is a key focus of the work of what Kerr calls Settler re-education, by thinking with new materialist ideas. Thus, Kerr's work provides interesting provocations in re-thinking relationality in CYC curriculum, as she explores how agential realism might open up different ways of imagining becoming as White settlers within settler colonialism.

In order to explain why she believes new materialism has something to offer in the service of Settler re-education, Kerr (2019) gives several examples of how coloniality is reproduced through existing curriculum:

> the nature of dividing curricular areas into specific disciplines that are foundational to Euro-Western ways of understanding the world; assuming that written forms of knowledge are unrelated to place but are codifications of the highest forms of understanding and applicable universally; assuming that ethics is something that might be applied to areas of investigation instead of constitutive of it; and centring Euro-Western people as the exemplars of those who have developed the highest forms of knowledge. (p. 316)

Kerr asserts that this centering of coloniality in curriculum produces a misrecognition and paternalistic engagement with Indigenous knowledges on the part of Settler students when colonial worldviews are unquestioningly presented as neutral and normalized within the curriculum. Some students may reject Indigenous knowledges, positioning them as either cultural artefacts or dismissing their relevance altogether.

Drawing on Barad's (2014) methodology of re-turning, Kerr engages with students in examining the diffractive patterns of the material-discursive entanglements of settler colonialism across time and space, as a way of understanding our ethical responsibilities as settlers differently. Kerr argues that in order to engage meaningfully with Indigenous Knowledges, non-Indigenous students need to be supported to think about knowing, doing, and being in ways that disrupt the reproduction of coloniality in curriculum; universal claims that reinforce the fallacy of Euro-centric knowledge as culture-free need to be interrupted and deconstructed. Kerr suggests that new materialist thinking can provide a transitional framework for non-Indigenous students to prepare them to learn with Indigenous Knowledges in support of decolonizing. She explores four ways that new materialist thinking can provide possibilities in re-educating non-Indigenous students in preparing them to engage meaningfully with Indigenous knowledges. These four ways are explained in detail below, using Kerr's original section headings to structure the discussion.

4.4.1. Deconstructions of the Material-discursive Within Colonial Intra-activity

Through applying Barad's theorization of agential realism, Kerr encourages an understanding of settler colonialism as a phenomenon of "intra-acting movements of things that are always already in entangled relations" (2019, p. 319). Settler colonialism is a phenomenon that is continuously, dynamically re-configured through the agential cuts made by beings-in-relation within it. Thus, as White settlers, we can view ourselves as always already entangled with settler colonialism, which can provoke us to question the narratives that problematically locate us as outside of settler colonialism in ways that distance us from Indigenous life-worlds and people. By examining settler colonialism through the understandings of Indigenous scholars and communities, White settlers can understand differently our entanglements within settler colonialism, and the inequities experienced by Indigenous people within its past and present re-configurations (p. 319-320). This understanding of settler colonialism as dynamically reconfiguring through the intra-acting of the agentic beings within the phenomena positions us as White settlers to understand the ethical demands of colonial entanglement.

4.4.2. Recognizing the Ethical Demands of Colonial Entanglement

Kerr suggests that White settlers can come to understand our ethical responsibilities within settler colonialism differently by exploring Barad's notion of "non-intentional agency" (2019, p. 320). As we examine colonial separation between settlers and Indigenous people as a discursive construction, we can come to the understanding that we have been intra-acting with each other since time of contact, yet narratives of division have created differential material realities for Settlers and Indigenous people within settler colonialism (i.e., the Indian Act, education, clean water, child welfare). The material-discursive actions of settlers and settler governments enact agential cuts; these agential cuts re-configure the phenomena of settler colonialism and colonial violence. For example, the Indian Act enacts agential cuts through the definition of Status Indian. These agential cuts produce a particular phenomenon of Indigenous-Settler relations through the material-discursive production of who is and who is not considered a Status Indian. Many White settler students view colonial violence as a thing of the past, not something within which they are materially-discursively entangled. Yet the Indian Act is an on-going material-discursive agent in the phenomenon of settler colonialism in what is colonially known as Canada. It is a legal Act within the settler colonial state. Thus, understanding settler colonialism as an ongoing entanglement of White settlers and Indigenous people brings White settlers into the possibility of understanding their agency within this entanglement. Summarizing Barad's position that entanglements of beings in relation are constituted by ethicality, Kerr suggests new materialism provides students with a different way of understanding their ethical responsibilities within settler colonialism, as "entanglements are not an intertwining of separate entities, but rather irreducible relations of responsibility" (p. 321). There is no outside from which White settlers can stand to decide whether we are responsible within the material-discursive becomings of settler colonialism; we are ethically responsible because we are always already entangled. When we understand the always already entanglement of ethical relationality and responsibility, we no longer need to engage in disputes about whether or not we are response-able within the material-discursive landscapes of decolonizing CYC; our energies can instead be directed toward enacting ethical relations within the places we live. Pedagogically, Kerr summarizes that this requires that settler students learn to critically question how the narratives that re-inscribe notions of separation from Indigenous peoples and more-than-human kin are alive materially in their own lives and

be provided opportunities to enact relations of responsibility that bring about material changes in the communities within which they live.

4.4.3. Recognizing Colonial Patterns Through Diffractions of Space-time-mattering

Barad's concepts of diffraction and space-time-mattering allow us to help students see the patterns of colonial entanglement across time and place – agential cuts leave material marks on material bodies that cannot be erased. Referencing Barad (2010, 2014), Kerr (2019) explains that diffraction is a process of iteratively (re)configuring patterns of differentiating-entangling, and that space and time are understood as phenomenal, not universal. Space, time, and matter do not pre-exist the apparatus through which we understand and measure them. Thus, within agential realism it does not make sense to describe settler colonial encounters as occurring in an historical time period with discrete boundaries which demarcate it as *the past*; agential realism invites us instead to understand time, space, and matter as intra-actively becoming and entangled. Thus, examining the emergence of patterns of colonial entanglements across space-time-mattering provides opportunities for students to understand their participation, privileges, and ethical responsibilities within settler colonialism (Kerr, 2019, pp. 322-323).

4.4.4. Revealing Eurocentric Engagements with Indigenous Knowledges

Barad's term onto-ethico-epistemology reminds us that "our epistemological assumptions and commitments, and our ontological understandings, are mutually constitutive" (Kerr, 2019, p. 323). Our knowing is inseparable from our being, entangled with the ethical responsibilities that emerge within the material-discursive contexts within which we live. Kerr reminds that this understanding of knowing and being as contextually emergent helps to disrupt the problematic assumption that Euro-centric knowledges and ways of knowing are culture-free, universal, and objective. Understanding that all ways of knowing and being emerge through the material-discursive worlds within which we become as subjects helps prepare White settler students to learn with Indigenous Knowledges as equally valuable knowledge systems, rather than approaching them paternalistically as cultural artefacts or dismissing them as irrelevant.

While Kerr's theorizing and writing focuses primarily on the usefulness of Barad's ideas in helping non-Indigenous students prepare to engage meaningfully with Indigenous Knowledges, I believe the framework she presents also offers CYC educators a potential guide in exploring our own wayfinding process through curriculum within settler colonialism. Thus, in the remaining sections in this chapter, and throughout Chapter Five, I think with Kerr's ideas by applying the four ways she suggests new materialism can support White settlers to engage meaningfully with Indigenous knowledges to a CYC curriculum concept.

4.5. Posthuman Experiments in CYC curriculum

My purpose in this discussion is to demonstrate my process of wayfinding within the landscapes of decolonizing CYC curriculum as a White Settler scholar. My intention in this example is not to present a method of curriculum development that solves White settler complicity or provides a checklist for decolonizing curriculum—I stand firm in my assertion that these goals are neither possible nor desirable, and that they are more appropriately seen as settler moves to innocence (Tuck & Yang, 2012) that evade response-ability to decolonizing CYC. My focus is rather to provide an account of my experience of ethical-becoming within the entanglements, to surface what is often unspoken and unexamined in curriculum, and to explore what posthumanism can offer to White settler scholars in support of embodying accomplice-ship in decolonizing CYC.

4.5.1. Deconstructions of the Material-Discursive Within Colonial Intra-activity: Looking Back as a Wayfinding Process

Settler colonialism is a phenomenon that is continuously, dynamically re-configured through the agential cuts made by beings-in-relation within it. Thus, as White settlers, we can view ourselves as always already entangled with/in settler colonialism. Understandings of entanglement with/in settler colonialism unsettle narratives that problematically locate us as outside of settler colonialism, in ways that distance us from Indigenous life-worlds and people.

In order to understand the role of CYC in the reproduction of settler colonialism and White supremacy, I examine my own beliefs about the purpose of CYC education and trace the influences on my thinking that shape how these beliefs materialize in my

curriculum development process. I seek to understand what is made possible by our current structures and processes of CYC education in terms of decolonizing CYC as a field of praxis. Following Barad's (2007) suggestion that we never leave the past behind, I begin my wayfinding in this chapter by turning my attention to the history of education in what is colonially known as Canada. In order to embody an affirmative ethic of accomplice-ship in decolonizing, I believe it is important to understand the history of the notion of colonizing, and how coloniality as a process shapes the material-discursive landscape of CYC education in what is colonially known as Canada. My process of looking backward is guided by the writings of Wilson and Nelson-Moody (2019), within which they describe their teachers within HÍłzaqv and Skwxwú7mesh communities emphasizing the importance of looking back as a wayfinding process. Looking back allows wayfinders to maintain forward navigational progress, as well as helping us remember our way back home. They remind us that "home is more than just a place, but a responsibility to bring forth our love, joy and abundance" (p. 44). As stated in Chapter Three, I understand my work in decolonizing CYC education as a White settler scholar as an act of care-full response-ability to think and act in ways that materialize more decolonial justice, abundance, and love within a field of praxis to which I feel a profound connection.

In order to understand how the ontological and epistemological foundations of CYC curriculum are grounded in settler colonialism, I realized I needed to understand how the spectral traces of 400 years of colonization in what is colonially known as Canada continue to shape what it means to be human in CYC curriculum. My assertion is that in order to meaningfully engage in accomplice-ship in decolonizing CYC, White settler scholars need to unearth and unsettle our beliefs about what CYC is as a field of practice, and how those beliefs guide what we develop and teach as curriculum. In my exploration of the processes of colonization and decolonization within CYC education, I began to understand more how the process of education is deeply entangled in the process of colonization of the Americas, and how the education system is a material-discursive agency within the phenomena of settler colonialism. Zembylas (2018) asserts that the field of education as it is theorized and practiced in settler colonial states is predominantly a humanist project, broadly focused on the betterment of humankind. I argue that CYC can be understood as having similar humanist aims. For example, the

Council of Canadian Child and Youth Care Associations (n.d., “Scope of Practice”) describes the scope of practice in CYC as practice that:

- occurs within the context of therapeutic relationships with young people who are experiencing difficulties in their lives;
- centres on promoting emotional, social and behavioural change and well-being through interventions that occur in the daily life-space of the young person;
- involves supporting young people and families with complex needs;
- focuses on the therapeutic relationship and the application of theory about human growth and development;
- promotes optimal physical, psycho-social, spiritual, cognitive, and emotional development of young people towards a healthy and productive adulthood; and
- focuses on strengths and assets rather than pathology.

The more I read about settler colonial violence in what is colonially known as Canada, the more I understood that, through the lens of settler colonialism, to be understood as human is deeply entangled with being viewed as civilized. Within the dehumanizing binary of human vs Other, then, to be “other” is to be viewed as uncivilized, and to be described by the linguistically violent term savage. Within settler colonialism, Indigenous peoples are positioned as “other” in the Settler / Indigenous binary, and this “otherness” is used as a justification for colonial education, to work toward the completion of settler colonialism through absorption of Indigeneity into the settler state.

If being recognized as human within the frames of settler colonialism is entangled with being recognized as civilized, as CYC educators we are compelled to critically examine phrases like *the betterment of humankind* or *healthy and productive adulthood* within CYC curriculum as implicated in the settler colonial project. Where do these ideas about health, productivity, and well-being come from? How are their ontological foundations implicated in the reproduction of settler colonialism in CYC education today?

Within the present and subsequent chapter, I trace the entanglements of our present-day curricular focus on the concept of self-regulation[14] and the material-discursive productions of beliefs about the civilizing imperative that supported colonization in Canada from the 1600s through to present day. My aim is to invite critical and generative analysis of existing curricular ideas in provocation of imagining CYC curriculum otherwise, away from coloniality. In order to imagine otherwise, I believe we first need to engage more critically with concepts frequently presented as positively influencing conceptualizations of child and youth well-being, excavating their troubled and troubling histories, so that we might imagine and embody more affirmative ethics of accomplice-ship within decolonizing CYC education as White settler scholars.

Tracing the History of Savagery and Civilization

A word of caution about this section: within this discussion, I summarize violent, racist ideas that exemplify colonial conceptions of Indigeneity. Writing this section has been an incredibly difficult task in that I have no desire to give credence to these narratives; however, this critical examination of these violent ideas is part of what I assert White settler scholars need to do in order to understand how these ideas are entangled within many of the curricular concepts within existing CYC education. I have a strong desire to distance myself from these words, to hold them apart from me, and the work I endeavour to do in this inquiry. However, we cannot imagine otherwise unless we understand what we are currently complicit in producing. Indigenous child welfare advocate and scholar Cindy Blackstock (as cited by Chapman and Withers, 2019) asserts that White settlers often position the violent acts that occur within professional social work[15] within settler colonialism as exceptions within an otherwise beneficent field. The following discussion aims to disrupt this positioning of colonial violence within our histories as the exception to the otherwise non-violent rule.

In *Savage Anxieties: The Invention of Western Civilization*, legal scholar Robert A. Williams, Jr. (Lumbee Tribe of North Carolina) explains that from "its very beginnings,

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[14] I describe the term self-regulation in more detail in the discussion in Chapter Five. Drawing on the work of Ziv et al., (2017), I conceptualize self-regulation as "a broad set of self-initiated behaviors that aim to regulate and modulate emotional, cognitive, and behavioral arousal through conscious, deliberate, flexible, and effortful inhibitory actions" (p. 150).

[15] I use the term social work in alignment with Chapman and Withers (2019) to refer to "any intervention into our social world" (p.5) and encompassing professional CYC praxis within settler colonialism.

Western civilization has sought to invent itself through the ideas of the savage" (2012, p.1). To disentangle myself from the binary of civilized/Other that has shaped my understandings of the entanglement of settler colonial and Indigenous becomings, in this discussion I draw on Williams' ideas to critically examine the genealogy of the concepts of civilization and savagery. The ideas I engage with in this discussion are examples of Western thought that have profoundly influenced the ways coloniality has been imposed on Indigenous peoples. However, my tracing of these ideas is not intended to position them as universal truths. Rather, I begin with these ideas, and the tracing of their beginnings in Greek philosophical thought, to illustrate the ways that settler colonialism positions Western thought as a natural, benign, and right framework through which to imagine CYC education. Decolonizing CYC education requires us to unsettle this taken-for-granted place of beginning, and to understand how our entanglements within settler colonial framings limit what is made possible within decolonizing.

Classical Notions of the Savage

Early ideas about savagery are found in Homer's epic poems The Iliad and The Odyssey, regarded as important literary beginnings of civilization in the Western world (Williams, 2012). The Cyclopes and the Centaurs were described in ways that positioned them in opposition to the civilized members of Greek society: lawless, remote, habitually intemperate, prone to bestiality and hypersexual. These descriptions were utilized to diminish anyone who was perceived as other than Greek. The epic poems of Homer provided a story-telling roadmap for the rapidly expanding form of civilizing the Greeks were engaged in at the time: heroic warriors traveling to far off lands, defeating savage monsters in the name of civilization (Williams, 2012). Throughout his book, Williams illustrates how this myth of heroic (civilized) warriors conquering fierce (savage) inhabitants of distant lands is used as justification for violence against Indigenous peoples throughout history.

With the idea of the fierce savage taking shape, an alternate portrait of savagery also began to emerge in Greek society: the noble savage. In the Legend of the Golden Age in Works and Days, Hesiod described a "golden generation of mortal people" who were "simple and virtuous, relying on wild abundant nature for subsistence, living a free and unburdened life without wars, disease or the desire for civilized refinements" (Williams, 2012, p. 39). This image of a noble savage, free of the difficulties inherent in

civilized society at the time provided a counter-narrative to Homer's heroic stories about the greatness of Greek civilization. The contradictory images of the savage as either fierce or noble both existed in opposition to the notion of a civilized member of Greek society. This irreconcilable duality of savage/civilized becomes a central justification for colonial conquests throughout history (Williams, 2012).

Greek philosophers such as Socrates, Plato, and Aristotle spent considerable time exploring human happiness and the good life; the duality of savage versus civilized was implicated in much of their work. For example, Protagoras put forth the idea that the virtues of Greek of civilization were divinely sent, positioning the colonizing states as redeemed / holy and on a mission to save the unblessed / unholy savages from their uncivilized ways of being (Williams, 2012). Plato asserted that polis is the highest state of perfection for humankind and outlined a developmental progression of societal organization, from tribal/nomadic ways of life through the agricultural turn, culminating in the development of polis / civilization. Those who live in ways that are less civilized than those who embody the virtues of Greek civilization are thus seen as less evolved and inferior (Plato; Shorey, 1930). Aristotle conceptualized anyone identified as non-Greek as inferior and naturally suited to enslavement (Aristotle; Jowett & Davis, 1920). Greek society was dependent on 'barbarian slaves' from neighbouring lands. For most Greek citizens, their only contact with non-Greek individuals was with those who had been enslaved – this reinforced the idea of the enslaved people's inferiority and supported the belief that the best thing the Greeks could do for non-Greeks was to enslave them for their own well-being (Williams, 2012). This lays the groundwork for a key narrative in the justification of colonization and conquest of Indigenous peoples: that the most benevolent thing the colonizer can do is enslave Indigenous peoples because they are so primitive that they are suited to nothing else within civilized society.

As the population of Greek city states grew, the overcrowding of the Greek homelands drove expansion in search of fertile lands to grow food for the burgeoning population. The ruling elites kept existing lands within their control through marriage and advantageous property inheritance laws; poorer landowners were forced to subdivide their plots for too many sons or undowried daughters, resulting in land plots that were too small to be economically viable for farming. These processes resulted in the creation of a landless class who were used by the elites to colonize lands the Greek wanted for expansion (Williams, 2012).

The Greeks' ideas about savages and barbarians as inferior and well-suited to enslavement to support the existence of the elites in the polis (giving them time to engage in intellectual and artistic pursuits) works in concert with the idea that civilization occurs on a linear developmental trajectory, evolving from nomadic/savage barbarians through herdsman and husbandry-based communities, into agrarian societies and culminating in the highest form of civilization, the polis. These two ideas work together to provide the philosophical justification for the establishment of industrially focused residential schools in what is currently known as Canada. Education was viewed as a tool to civilize Indigenous peoples to move them forward on this linear developmental trajectory of civilization, while also ensuring that this process of education did not result in equality among Indigenous peoples and colonizers. Instead, the residential school system was built to assimilate Indigenous peoples into settler colonial state, to be educated enough to be enslaved by the system of colonization in order to support the success of settler society (Milloy & McCallum, 2017). Through focusing on industrial and agricultural training in residential schools rather than providing an education that was equal to the one that colonizers were receiving, the residential school system created a colonized class and a privileged settler class through the education system.

Roman thinkers adopted many of the ideas about savages that were established by the Greeks. For example, as the Roman Empire expanded, Roman authors described their encounters with German, Gaul, and Northern European people in ways that echoed the Greek descriptions of the barbarians they encountered in their own expansionist activities: typical Roman narratives included descriptions of people who were naked, simple, non-agrarian and engaged in warfare most of the time, essentially enemies of higher forms of civilization (Williams, 2012). As the Roman Empire declined, the idea of the noble savage was used as a critique to the excesses and structural inequities of the empire. Many writers of the time used the idea of the noble savage as a way to speak of a better (though imaginary) time for humans, when the structures of the empire had not yet corrupted human happiness. We can see present day re-articulations of this notion of the noble savage in what Tuck and Yang (2012) describe as settler nativism and settler adoption fantasies, in which White Settlers adopt Indigeneity as an attempt to escape our complicity in the harms of racial capitalism and settler colonial violence. Curriculum processes that position Indigenization as an additive piece to a fundamentally undisturbed settler colonial frame draw upon these narratives of the noble savage,

essentializing and exoticizing Indigenous cultures in ways that inhibit Indigenous sovereignty on Indigenous terms.

Christian Notions of the Savage

As the Roman Empire declined and the Christian Church expanded through Europe, Greek and Roman ideas that challenged Christian teachings were suppressed, especially the idea of the noble savage and the suggestion that humankind had been better off prior to the establishment of civilization in general and the Christian church in particular (Williams, 2012). What did survive were notions of the savage that could be morphed into stereotypical conceptualizations that supported Christian doctrine, entrenching the conceptualization of the savage barbarian as godless and unredeemed by Christ. Wild men of the Bible such as Cain, Nimrod, and Ishmael were described as cursed figures with no hope of redemption. These characters personified many of the descriptions of savages as fierce, ungodly creatures that had emerged in Greek and Roman literature. This characterisation of Wild Men, unredeemed by Christ was used by the Christian Church to justify imperial expansion through holy wars.

For example, Charlemagne's holy war against the Saxons (772–804) positioned the Saxons as savages / wild men who must either be converted to Christianity or exterminated as godless heathens/pagans. Either way, the lands of the Saxons would be claimed by the Christian Church. Similarly, the language of savagery was used to justify the Crusades (1095–1271), characterising Turks as savage barbarians. Pope Innocent IV (reign 1243–1254) asserted that even pagans/savages shared in the capacity for reason and thus were responsible for their conduct under natural law: any behaviour that was a departure from the Christian church's version of natural law required intervention by the Pope and his crusading armies, acting as shepherds to all God's flock on earth (Williams, 2012).

During the Renaissance, Humanist scholars such as Petrarch (1304–1374), Boccacio (1313–1375) and Bracciolini (1380–1459) were integral to the rediscovery of the Greek texts that had been suppressed by the Church in the Middle Ages. The aim was to reconcile the ideas of the Classical era with the teachings of the Church to further the expansion of Christianity (Williams, 2012). Countries were seeking unarmed peoples to invade as most of Europe was now heavily armed and thus fighting each other for existing lands in Europe was costlier than going in search of new lands that were

inhabited by less heavily armed peoples (Williams, 2012). In the eyes of the Portuguese, the Canary Islands were one such place – inhabitants were essentially unarmed in comparison to the heavily armed Portuguese. In issuing the Papal Bull Romanus Pontifex (1454) the Church stated that Portugal the exclusive right to colonize Africa to 'save the savages' through conversion to Christianity (Pope Nicholas V, 1454). One of the effects of this papal bull was to send Spanish explorers westward in the search for new lands, taking with them the long-established ideas about savagery they used to justify the colonization and conversion of Indigenous people they encountered.

The Doctrine of Discovery and the Idea of the Savage

With the issuing of Inter Caetera in 1493, the Catholic Church granted the Spanish the exclusive right to colonize most of the Americas (Pope Alexander IV, 1493). Lands that were not inhabited by Christian peoples were deemed to be free for the taking; Indigenous people were viewed as subject to colonization through conversion to Christianity for their own salvation because they were seen as violating natural law through their existence as savage barbarians (harkening back to the ideas of Aristotle). The Inter Caetera reflects the arrogance of the Catholic Church and colonial invaders: there is little evidence of any consideration that Indigenous Nations in the Americas would have existing laws that colonizers would be subject to as they encountered Indigenous peoples. As Spain became more entrenched in the conquest of the Americas, contradictory ideas about how best to colonize the Indigenous peoples they encountered began to emerge: in response to the advocacy by Bartolomé de las Casas for peaceful conversion of Indigenous peoples, Pope Paul III issued the Papal Bull Sublimus Dei (1537) which forbid the enslavement of Indigenous people in the New World (Papal Encyclicals Online, 1537). While de las Casas advocated for *peaceful* conversion, the goals of colonization remained the same: to convert Indigenous people to Christianity, and forcibly remove them from their lands.

Subsequently, King Charles V of Spain called for a debate about the ethical and moral issues involved in the conquest of the Americas, specifically addressing the rights and treatment of Indigenous peoples. In the Valladolid debate (1550) Bartolomé de las Casas argued that Indigenous peoples were essentially noble savages, well suited to peaceful conversion to Christianity while Juan Ginés do Sepúlveda argued that Indigenous people were barbarian savages, drawing on Aristotle's ideas about their

inherent suitability for enslavement (Alvares, 2008, p. 137). While the Valladolid debate prompted the King to limit the enslavement of Indigenous people, the conquistadores continued to use extreme violence under the guise of civilizing the new world (Williams, 2012).

While de las Casas became known as a defender of Indigenous people of the new world, it is important to note that his initial solution to the potential labour shortage the Spaniards would encounter if they were to cease enslaving Indigenous people was to support the importation of enslaved people from Africa. Prior to his death, he recanted his support of the enslavement of African people and became a powerful reformer, however his anti-racist ideas were silenced as they did not serve the colonizing ideals of European imperialism (Kendi, 2016, p. 26).

In protestant England at the same time, the idea of the fierce savage was what drove the popular discourse and justified violent conquest rather than conversion of tribal people in what is currently known as North America—Indigenous peoples were described as violent, demonic people who were irredeemable—only the children were to be spared and converted to Christianity. For example, in the early 1600s during the invasion of Virginia, the rapid colonization prompted the Tidewater tribes to defend their land and kill invading colonists. This cemented the narrative of tribal people as beyond hope of redemption in the cause of colonization; the only way forward for colonizers to steal the land was for them to kill the current inhabitants of the land (Williams, 2012).

Enlightenment Notions of the Savage

Enlightenment thinkers had a variety of ideas about colonization and the relationship between colonizers and Indigenous peoples, however a commonality was the “othering” of Indigenous people, through the lens of either the noble or fierce savage that had permeated much of history preceding this time. Many texts during the Enlightenment reinforce the idea of the Indigenous societies of the Americas as examples of the most rudimentary human societies that exist on a developmental continuum – savagery on one end, civilization (as in Europe) on the other. For example, Adam Smith’s (1902) four stage theory becomes central to the colonization of North America – in Smith’s theory agricultural society is viewed as more evolved/advanced than tribal societies; colonizers are encouraged to settle the land, cut down the forests to farm, and push the animals on which Indigenous peoples subsist further and further west

(and into extinction). This strategy eliminates the need for costly wars with Indigenous peoples: colonizers take away the land and the animals they hunt, thereby forcing assimilation and so-called evolution to the agricultural way of life.

The Ideas of Progress and Civilization as Central to Colonization

Ideas about progress and civilization begin to take shape as justification for colonization in the mid 18th C in France: the act of civilizing became understood as one that involved the refinement of a society in attempt to correct its mores to the norms of European societies (Bowden, 2009). This idea of civilizing as an action that involves correcting the mores of those positioned within colonialism as less sophisticated peoples was used by European nations to justify their colonization of Indigenous peoples encountered in what is colonially known as Canada. Similarly, the English used the term civilized as a contrast to barbarity and savagery to support the idea that the only way the uncivilized people of the new world could become civilized was through the adoption of euro-western mores (Bowden, 2009).

Civilization was conceptualized as the ultimate achievement in the continuum of societal development by writers such as Anne Robert Jacques Turgot, Antoine Nicolas de Condorcet, Adam Ferguson, and Adam Smith, while tribal societies were positioned as the most rudimentary (Bowden, 2009). This supported the belief that bringing civilization to savage societies was an act of progress and a movement toward perfection of the human experience. These beliefs continue to influence our ideas about what it means to progress (though we have replaced the word civilizing with the words modernizing or developing): “progress means developing along a particular path toward a particular sociopolitical and economic state of organization—Western modernity” (Bowden, 2009, p. 71), emphasizing an abandonment of traditional ways of knowing and being.

I provide this lengthy discussion about the ideas of civilization, savagery, and progress because they continue to shape settler colonial understandings about human development, education, and CYC praxis. As White settler scholars, I believe we need to examine how our current approaches to CYC education are reflective of these deeply ingrained beliefs about progress and civilization, and how these beliefs present obstacles to decolonizing CYC education through meaningful engagement with Indigenous Knowledges. We need to slowly, carefully, attend to the material-discursive

ways we are complicit in reproducing these ideas of supremacy and White beneficence in our day-to-day lives. For example, in 2018 in the Manitoba legislature, MLA Nahanni Fontaine spoke to remind the Minister for Indigenous Affairs and all White settler members of the legislative assembly that it is not appropriate to address Indigenous people as *our* Indigenous people (Kinew, 2018). We reproduce coloniality in curriculum when we fail to interrogate how ideas about White settlers *saving* Indigenous peoples by helping them to move toward more *civilized* ways of being continue to shape the ways we talk about Indigenization and decolonization; we are complicit in reproducing settler colonialism when we position Indigenous Knowledges as additive Other and leave settler colonial framings of curriculum undisturbed.

4.5.2. Wayfinding Interlude

"Your voice feels absent here. How are you finding your way through this chapter?" I feel the weight of the feedback from a wayfinding companion as it lands with a thud in my chest. I inhale. Exhale. Pause.

I consider whether I am wayfinding explicitly at all in this chapter. Am I presenting these ideas in ways that readers experience as navigable terrain? What are the implications of leaving my wayfinding out of this chapter? What materializes when I write explicitly about my own experience of walking with these truths and violence, of examining them critically to understand their/our effects?

The writing of this text is an iterative wayfinding process, of walking through the landscapes again and again, each time diffracting something else as the world and I are becoming in this moment. This research continues to offer me opportunities to walk more intimately, with more vulnerability, with/in the pain of settler colonialism, to approach the materializations of violence within my own walking with curiosity and openness to becoming otherwise within the entanglement. This chapter reminds me that becoming response-able within decolonizing CYC education involves navigating challenging terrain. It requires walking with difficult truths about my own complicity in the harms that materialize when I unreflectively center Western ideas and fail to examine their effects in my teaching and curriculum.

What are we becoming together, as we carry these truths? What effects do these words produce with/in my readers? What affects do these words produce with/in me? What worlds are created through my explicit engagement with these ideas in this text? Perhaps most saliently in terms of my role as an educator, what are my response-abilities to walk with the reader through these passages of text?

As I hold these questions in my hands and my heart, I pause at the weight of them. I pick up my cup of tea and carry it and my questions outside. Away from my computer. Away from the constraints of my desk, my chair, and the building that hums with the noise of recycled air pumping incessantly through the ventilation system. Within the confines of my office, my thinking feels stuck. I need to move. To feel. To breathe.

I walk away from the buildings, toward the grass and the trees that live at the edge of campus. I step off the pavement and breathe into the softness of the grass beneath my feet. I pause, come to stillness as I stand next to Salmon Woman Welcoming the Salmon Home. Designed and carved by Gerry Sheena from the Lower Nicola Band, Salmon Woman Welcoming the Salmon Home was raised in October 2021. The artist statement on the Douglas College webpage (n.d.-a) shares the following information about the welcome figure:

> A woman holds a salmon and raises her hand in a gesture of welcome to students and employees, as well as to the salmon as they swim up the nearby Coquitlam River. The salmon represents the Kʷikʷəƛ̓əm (Kwikwetlem) Nation, on whose traditional territory the Coquitlam Campus is located. Red cedar was chosen for the figure because of its significance in Coast Salish culture: It's known as the "tree of life" because of its many uses for the Coast Salish peoples, serving as material for everything from canoes and housing to baskets and clothing. Gerry writes "The woman symbolizes the education needed for one's journey. She also symbolizes the Welcoming, of the students and the Salmon. She nurtures the young and prepares them for their long journey. As does the College. She is a symbol of strength and of hope for all living things."

Salmon Woman's presence here, welcoming visitors to campus, reminds me of my response-abilities as a teacher to welcome learners into collaborative opportunities for transformation, with care for our whole beings. Our hearts, our minds, and our bodies. I believe that one way we can embody this response-ability is through walking alongside each other, especially as the terrain becomes challenging. Through walking alongside, I am not seeking to rescue my wayfinding companions from the discomfort of

the challenges, but to remind all of us of our shared response-abilities in this journey. To remind myself that we are not alone in our walking. We are here, becoming together with/in these landscapes; through wayfinding together, we can guide and support each other as we wayfind otherwise and elsewhere from the dehumanizing ideas and their effects that I summarize in this chapter.

4.5.3. Looking Back as a Wayfinding Process: Part Two

Colonization in What is Colonially Known as Canada

Once I had a clearer understanding of the history of the ideas of savagery and civilization, I wanted to map how these ideas were enacted within the education system in Canada. This exploration led me to examine three related processes of colonization: educational philosophies, governmental policies and practices, and economic rationales.

Educational Philosophies

Conversion to Christianity and industrial training were the two priorities in the education of Indigenous peoples in what would become the Canadian settler state. Early contact with Indigenous peoples in what is currently known as Canada focused primarily on colonizers establishing the fur-trade, with little concern for the well-being of the Indigenous people with whom they came into contact. Early contact had devastating effects on the Indigenous peoples as it exposed them to violent attacks and diseases to which they had no immunity (Belshaw, 2015). From the late 1500s to the mid-1600s Europeans showed little interest in *civilizing* Indigenous peoples through the provision of euro-western education in Canada as they were valued more for their knowledge of geography, hunting, trapping, and combat skills that were useful in the establishment of military dominance in contested territories. The number of colonists was still relatively low – thus the demand for land for large colonies and settlement was not yet pressing (Miller, 1996).

Traditional knowledges of land, hunting, and trapping were valued only as long as they supported the economic and military needs of the colonizers (Miller, 1996). By 1620, the Catholic Church began sending missionaries to New France with the stated intent to civilize and convert young Indigenous males in hopes that they would return to their communities to evangelize. Initial attempts at education by the Récollets failed, and

in 1632 the Jesuits arrived from France and began to implement the policies of colonization through education with more force. Early on, the Jesuits recognized the importance of separating children from their families and culture to accomplish their goals of conversion to Christianity (Miller, 1996). The pedagogical approaches of the Jesuits were very unsuitable to the Huron children that they had taken: the Jesuits relied heavily on a belief that children were simply little adults and could be expected to learn in ways that the Jesuits had used to educate adults in France. The children ran away and otherwise resisted the strategies of the Jesuits. As a result, the Jesuits abandoned their focus on educating children, and instead shifted their energies into converting Indigenous adults to Christianity (Miller, 1996).

From the mid 1600s through 1830, the provision of education to Indigenous people was minimal, as Indigenous relations remained a military responsibility (McCue, 2018). When Indigenous relations became the responsibility of the colonial civil government in the 1830s, the education of Indigenous people into Euro-western ways of knowing and being became a larger priority (Leslie, 1985). Protestant and Catholic churches formed partnerships with the colonial government and began forceful efforts to civilize Indigenous people through their conversion to Christianity. In 1830, George Murray, secretary of state for war and the colonies stated that the guiding purpose of the schools was to reclaim Indigenous people from “a state of barbarism, and of introducing amongst them the industrious and peaceful habits of civilized life” (Miller, 1996, p.74).

In 1831 The Mohawk Indian Residential School opened in what is now Brantford, Ontario (Legacy of Hope Foundation, 2020). In 1892 the Canadian government and the Churches entered into a formal agreement to run Indian Residential Schools. This partnership continued until 1969 when Indigenous education became the responsibility of the federal government. As an act of assimilation, school attendance was made mandatory in 1920 for all Indigenous children between the ages of 7 and 15. Despite the 1958 recommendation of Indian Affairs regional inspectors that residential schools should be closed, residential schools remained open until the closure of Gordon Indian Residential school in Saskatchewan in 1996 (Legacy of Hope Foundation, 2020). Education for Indigenous peoples living on-reserve continues to be a federal responsibility (Indigenous Services Canada, 2019).

Industrial training was the focus of much of the schooling to ensure Indigenous people had the skills to support the successful establishment of the colonies. The focus on industrial training has its roots in the Classical ideas of savages as being most suited for enslavement to support the civilized activities (commerce, artistic pursuits, academic pursuits) of the ruling class (the colonizers). It also reflects the belief about societies existing on a developmental continuum, with the ideal of civilized commercial society positioned as most desirable. The goal of the residential school system was to civilize Indigenous children, moving them forward on this developmental continuum from a tribal (savage) way of life by teaching them skills that would allow them to live and work in more evolved agricultural and commercial societies.

In some instances, Indigenous leaders saw the schools as a good option for their people – to learn how to work with colonizers to ensure that they were not cheated by them, to have access to prosperity for their people, and to work and live among them as equals (Miller, 1996). However, the aggressive assimilation policies of the colonial government created school environments where colonial mores were dominant and where violent measures were used to disconnect children from their traditional ways of knowing, language, and culture (Legacy of Hope Foundation, 2020).

There were two key ideas about savagery and civilization that guided the implementation of the residential school system: 1) the belief that Indigenous peoples were inferior to, and well-suited to enslavement by, civilized colonists; and 2) the idea that civilization exists on a linear developmental continuum, with savagery at one end and colonial civilization at the other. The focus on industrial training ensured that Indigenous peoples were moved forward on the continuum toward colonial civilization, teaching them the skills to work *for* settlers, while also ensuring that they were not educated in ways that would make them *equal to* settlers.

Economic Rationales

As the number of colonists increased in the mid 1800s, the need for land for settlement grew exponentially. The idea of Terra Nullius was used to justify the theft of Indigenous lands: this was supported by ideas put forth by English political philosophers John Locke and Thomas Hobbes about the use and ownership of property. Locke asserted that the Indigenous people were not using the land because they were not farming it and thus it was going to waste (Bowden, 2009). Hobbes believed the key to

civilization was the notion of individual property – the shared / communal living arrangements of Indigenous peoples were thus uncivilized and did not need to be respected within the paradigm of colonization (Williams, 2012). As colonial society encroached on the traditional lands of Indigenous peoples, colonists feared insurgence and resistance. This motivated the local colonial governments in places such as Victoria and New Westminster to provide funds for the establishment of missionary schools as a method for limiting the power of Indigenous people to resist the colonial theft of their lands (Carleton, 2017).

Policies and Practices

Tracing the implementation of the idea of the savage and attempts to civilize Indigenous people led me to explore the various proclamations, reports and acts that have materialized colonial violence in the lives of Indigenous people in Canada.

- Royal Proclamation of 1763: established core elements of the relationship and treaty-process between colonists and Indigenous people in what is now known as Canada (Indigenous and Northern Affairs Canada, 2013.).
- The Bagot Commission 1842-44: advocated for the removal of children from their families for education in residential schools, and for the disenfranchisement of Indigenous people if they refused to surrender their identity as members of their Nation and become British citizens (Leslie, 1985).
- Egerton Ryerson's letter to the Department of Indian Affairs: recommended the Federal government and the churches work together to educate Indigenous children because they required Christianity to be civilized in the ways of colonial society (Miller, 1996).
- The Gradual Civilization Act 1857: automatic loss of status for any Indigenous male over the age of 21 who could read and write English or French, was of good moral character, and was free of debt (Robinson, 2016)
- The Indian Act 1867: legislation to enact assimilation and eradication of Indigenous people (Amended in 1951 and 1985). Continues to exist as the legislation governing the lives of Indigenous people in Canada (Government of Canada, 1985).
- The Davin Report 1879: advocated for residential schools to remove children from the influence of their families, facilitating the process of “aggressive civilization” of Indigenous people (Davin, 1879)
- Statement of the Government of Canada on Indian Policy (White Paper) (1969): attempted to assimilate all Indigenous people into the Canadian state by abolishing all policies related to Indigenous people (Government of Canada, 1969)

- The ’60s Scoop: Indigenous children were apprehended from their families and adopted into white families as an assimilation strategy (Sinclair & Dainard, 2016).

Each of these documents and practices is guided by the ideas of savagery and civilization; these policies are grounded in the notion that White colonizers are civilized, and it is our right and responsibility to civilize the inhabitants of the land we are colonizing. The expansion and progress of the colony was the priority, and the assimilation of Indigenous people into colonial society was deemed central to this process. Education was used as the tool to dispossess Indigenous people from land, culture, and community, with the intended outcome of elimination of Indigenous life worlds and the complete absorption of Indigeneity into the settler state.

One way that White settlers distance ourselves from these legacies of colonial violence is through the assertion that while these policies were actively shaping settler-Indigenous relations in the past and were representative of the mores of the time, settler-Indigenous relations are much improved in the present. Examining more recent policies and reports from the settler colonial state requires us to grapple with our complicity in ongoing colonial violence in the present.

- The Millennial Scoop: Government policies that flagged ‘at risk’ families through the use of birth alerts resulted in the apprehension of many Indigenous children. These children were taken from their parents in the hospital, and frequently placed in foster care with non-Indigenous care providers. Birth alerts were actively used in British Columbia until September 2019. (Stuek, 2019)

- In Plain Sight: Addressing Indigenous-specific Racism and Discrimination in B.C. Health Care: report on the systematic review of anti-Indigenous racism experienced by Indigenous people accessing health care services in B.C. (Turpel-Lafond (Aki-Kwe), 2020)

- Reclaiming Power and Place: The Final Report on the National Inquiry into Missing and Murdered Indigenous Women and Girls: report on acts of genocide against First Nations, Inuit and Métis women, girls and 2SLGBTQQIA people. (National Inquiry, 2019).

As I write this section, summarizing the multiple ways that colonial violence is alive in our current practices within education, health care, and social services, I take a moment away from my writing to check Twitter. My heart breaks, again, as I read about the tragic death of a Cree young person who died, while in the so-called care of the settler colonial state (CBC British Columbia, 2020). We are always already entangled.

Chapter 5.

Disrupting Coloniality in CYC Curriculum

5.1. Recognizing the Ethical Demands of Colonial Entanglement

In the previous chapter, I trace the ways that conceptions of savagery and civilization were utilized to justify colonial violence in what is colonially known as Canada. In this chapter, my aim is to examine how curriculum is a potential site of disruption of coloniality in CYC education. I begin this discussion by examining a case example of a typical practice scenario in CYC. Through the case example of Eli, I illustrate how coloniality remains embedded and undisturbed within CYC curriculum when we teach with frameworks that present euro-western norms as culturally neutral and universal. Through examining the curricular concept of self-regulation (Ziv et al., 2017), I demonstrate how settler colonial notions of civilized behaviour continue to shape how this concept is conceptualized and applied within curriculum. Next, I re-turn (Barad, 2014) to a discussion of Eli, drawing on new materialism as a framework for disrupting coloniality in curriculum by exploring how we might engage with the case example through posthuman understandings of relationality and response-ability. Subsequently, I share an example of an Indigenous approach to curriculum design and pedagogy (Wilson & Nelson-Moody, 2019) that serves as a re-orienting guide for my own decolonizing unlearning process as a CYC educator. Throughout this chapter, I weave wayfinding interludes into the discussion to disrupt my own desire to resolve my complicity in settler colonialism in CYC education. These interludes serve to destabilize the text, and to illustrate how my ethical accomplice-ship as a White settler scholar in CYC education is emergent, entangled, on-going, and imperfect.

5.2. Self-regulation as a Civilizing Intervention: Disrupting Coloniality in CYC Curriculum

5.2.1. Meeting Eli[16]

Eli is a 10-year-old child. They are currently spending their days in a Grade 5 classroom in an urban setting. The teacher states that Eli is an enthusiastic person, with lots of energy. Eli is well-liked among their peers, and enjoys time outside, engaging in play that supports full-body movement. The teacher has asked the CYC practitioner to do some work with Eli because, according to the teacher, Eli "struggles with self-regulation when it is time to learn." The teacher is hopeful that the CYC practitioner can use some class time for one-to-one interventions with Eli that will support them to learn to focus during class time, in order "to be more productive and less disruptive to their peers." The teacher discussed this with Eli's parent during a recent phone call home about what she described as Eli's disruptive behaviour, and the parent has consented to the CYC practitioner working with Eli.

Informed by her CYC education in developmental psychology, the CYC practitioner clarifies that when the teacher uses the phrase self-regulation, she is referring to "a broad set of self-initiated behaviors that aim to regulate and modulate emotional, cognitive, and behavioral arousal through conscious, deliberate, flexible, and effortful inhibitory actions" (Ziv et al., 2017, p. 150). Through further conversation, the CYC practitioner and the teacher come to a shared understanding that Eli's ability to self-regulate in the classroom will be improved by focusing on their ability to receive and follow written, oral, and visual directions (working memory) and the ability to switch between tasks (cognitive flexibility) without getting distracted or engaging in behaviour that is disruptive to their peers (inhibitory control).

Using the Child and Youth Care Certification Board's competencies as a guide, a Child and Youth Care practitioner might consider the following aspects of the Relationship and Communication competency domain in formulating a plan for working with Eli:

[16] Eli is a composite child from my imagination, informed by the many hundreds of children I have had the opportunity to know throughout my CYC career. I invite Eli into consideration in this discussion in order to ground this discussion in praxis.

Relationship Development

- assess the quality of relationships in an ongoing process of self-reflection about the impact of the self in relationship in order to maintain a full presence and an involved, strong, and healthy relationship
- form relationships through contact, communication, appreciation, shared interests, attentiveness, mutual respect, and empathy
- demonstrate the personal characteristics that foster and support relationship development
- ensure that, from the beginning of the relationship, applicable procedures regarding confidentiality, consent for release of information, and record keeping are explained and clearly understood by the parent/caregiver and by the child, as appropriate to developmental age. Follow those procedures in a caring and respectful manner
- develop relationships with children, youth and families that are caring, purposeful, goal-directed and rehabilitative in nature; limiting these relationships to the delivery of specific services
- set, maintain, and communicate appropriate personal and professional boundaries
- assist clients to identify personal issues and make choices about the delivery of service
- model appropriate interpersonal interactions while handling the activities and situation of the life-space
- use structure, routines, and activities to promote effective relationships
- encourage children, youth and families to contribute to programs, services, and support movements that affect their lives by sharing authority and responsibility
- develop and communicate an informed understanding of social trends, social change and social institutions. Demonstrate an understanding of how social issues affect relationships between individuals, groups, and societies
- identify community standards and expectations for behavior that enable children, youth and families to maintain existing relationships in the community (Association for Child and Youth Care Practice, 2010, p. 18)

Through thoughtful consideration of how to best engage with Eli in a therapeutic relationship, the practitioner aims to engage with Eli in respectful, empathic, attentive ways. She thinks about what she has been taught in her CYC education about the twenty-five characteristics of a relational CYC approach (Garfat et al., 2018), and the

central importance of being-in-relationship in ways that prompt the practitioner to reflect on the intersection of Self and the self of the Other in the therapeutic encounter. The practitioner approaches Eli with warmth, compassion, and openness to learning about their perceptions of what is happening in the classroom. Following the oft-repeated phrase in CYC "connection before correction,"[17] the practitioner seeks to become a person of trust and safety for Eli, prior to engaging in any goal-directed, rehabilitative interventions. Utilizing Eli's affinity for outdoor play, the practitioner spends time with Eli on the grass field and playground, engaging in play-based activities as a way to assess Eli's ways of being for strengths and possibilities. Additionally, the practitioner spends three 30-minute sessions observing Eli's experience in the classroom during lessons where the teacher has indicated Eli experiences the most struggle to self-regulate. The practitioner makes detailed notes about her observations of Eli's behaviour, with antecedents and consequences noted throughout, as well as noting her inferences and hunches about what might be happening for Eli internally during these periods, based on their external behaviours and affective expressions.

As she considers her plan for intervention, the practitioner thinks about how her knowledge of mindfulness strategies may be useful in teaching Eli strategies for developing the focusing skills required for desk-based learning in the classroom space. After several informal relationship-building meetings with Eli, and a discussion with Eli's parent about Eli's behaviours in the home environment, the practitioner approaches the teacher to discuss short-term and long-term goals she and Eli have discussed, and her strategies for intervention.

5.2.2. Discussion

In this example, the CYC practitioner focuses on developing a relationship with Eli and utilizing her existing relationship with the teacher to help create conditions of support for Eli within the classroom. She demonstrates a strengths-based orientation,

[17] This phrase itself invites unsettling pause for its promotion of ideas about relationality for the purposes of rehabilitation and civilizing. In addition to the ways this phrase instrumentalizes relationships as a means to an end, there are colonial assumptions embedded within it about the purpose of relationship (to benevolently assist/help/shape the Other), and unnamed values about correct ways of being. Similarly, we might hover around the idea of correction, and its relationship to the longstanding colonial practice of using physical and emotional violence to civilize those who were deemed Other, through their status as either Indigenous, disabled or both (Chapman & Withers, 2019).

meeting with Eli in their preferred space outdoors, and engaging in play-based activities that invite Eli to demonstrate areas of competence and confidence while the practitioner assesses Eli's needs and plans for intervention. She works collaboratively by involving Eli in goal-setting and brainstorming strategies that they think might help them in the classroom. The practitioner focuses on developing and maintaining strong relationships and open, respectful communication among Eli, the teacher, and Eli's parent. The practitioner reflects on her own knowledge and skills regarding developmentally appropriate mindfulness approaches and how these might be useful in helping Eli learn new strategies for focusing within the classroom. In examining the practitioner's approach, we can see evidence of many of the characteristics noted as important in quality CYC practice; the practitioner is demonstrating competency in relationship development, communication, and responsive practice within the context of her school-based role. When we compare the CYC practitioner's approach to the competency indicators outlined in the previous section, we could describe her plan as exemplifying best practice.

5.3. Unsettling Best Practice in CYC Curriculum

As a way of imagining otherwise in CYC curriculum, I now move to an examination of how settler colonialism is being reproduced in materially discursive ways within this example of best practice. Following Kerr's (2019) use of new materialist ideas in teacher education, I re-turn (Barad, 2014) to the case example through the lens of posthumanism to disrupt settler colonial assumptions within the intra-action of the CYC intervention. What materializes when we unsettle the assumptions of humanism embedded within these framings of relationality and response-ability?

In Barad's (2007) theory of agential realism ontology, epistemology, and ethics are materially and discursively entangled and thus, inseparable. What we believe about the world cannot be separated from how we know that to be true, and both our knowledge and ways of knowing shape and are shaped by what we value. From an agential realist perspective, we are not separate human subjects inhabiting the world, rather we are immanently becoming with/in the world. Barad (2007) asserts that "since individually determinate entities do not exist, measurements do not entail an interaction between separate entities; rather, determinate entities emerge from their *intra-action*" (p. 128, italics in original). Agential cuts are momentary stabilizations or doings that enact

what is inside and what is outside a phenomenon in any given moment (Sauzet, 2018). We become through our relational entanglements of human and more-than-human kin, rendered intelligible through intra-actions within which agential cuts mark what comes to matter and what is exteriorized in any moment of becoming.

According to Barad (2007, p. 128) objects do not exist outside the measurement apparatus that renders the object knowable. This belief that everything in the world only exists within the relations in which it comes to be known can have transformative impact on how White settler scholars come to understand ourselves as becoming within decolonizing CYC. Firstly, it calls into question "the classical belief in an inherent subject-object distinction" (Barad, 2007, p. 127). This disruption of the belief in the separability of the knower from the known prompts critical questioning of curricular notions of the importance of self-awareness in relationship. What emerges when we imagine curriculum that embodies the inseparability of the knower and the known: if the "I" of the practitioner is not, as is frequently conceived, an "I" that exists in a relationship of difference to the "you" of the child, but rather the CYC practitioner and the child are "we" who are in an immanent process of becoming, made knowable through the agential cuts enacted within the phenomena of relationality and response-ability? What materializes as curriculum, as child, as CYC practitioner, and as CYC educator? These kinds of questions prompt us to consider what we are becoming together and to examine the effects of our doings.

To return to our thinking with Eli, through the lens of new materialism, we understand Eli, the CYC practitioner, the teacher, Eli's peers, the desks, chairs, pens, paper, whiteboards, tablets, playground, grass, and all measure of additional agencies as entangled a process of becoming. Rather than viewing Eli and the CYC practitioner as two pre-existing selves who come into contact with each other to co-create a therapeutic encounter, new materialism supports us to understand our emergence as subjects within this phenomenon as inseparable and entangled. This understanding of relational becoming supports us to examine what is made to matter in the phenomenon and how we and Eli might matter otherwise. In the original framing of the example, the agentic cuts produce a subjectivity of Eli as struggling with self-regulation. Eli's behaviours that do not conform to the material discursive productions of how one *should* behave in a classroom are made to matter in ways that position Eli as the problem. As previously discussed in Chapter 4, the ideas of how one should behave in classrooms

within settler colonial frames are deeply entangled with harmful genealogies of notions of civilizing Others, notions that serve to uphold coloniality. New materialism helps us to examine and disrupt what is made to matter in the original example with Eli, within which euro-western psychological and educational expectations about how a 10-year-old child develops and behaves are presented as neutral community standards.

In terms of CYC education, an onto-ethico-epistemological approach to decolonizing CYC helps White settler scholars recognize the ethical demands to examine the material-discursive consequences of the measurement apparatus of settler colonialism within our curriculum. What agential cuts are made? What is currently made to matter, in terms of reproducing coloniality? How might different agential cuts materialize curriculum that is grounded in Indigenous sovereignty? Recalling Haraway's (2016) statement from the beginning of this discussion, it matters what matters we use to think other matters with. Living within an onto-ethico-epistemological framework means that as White settler scholars we understand ourselves to be always already entangled in decolonizing CYC, leaving no room for positioning oneself outside of responsibility or agency within decolonizing CYC. Inaction materializes something. Denial of complicity materializes something. Positioning Indigenous knowledges as additive Other to core CYC competencies materializes something.

Early childhood education scholar Hillevi Lenz Taguchi (2010) asserts that "one central consequence of an onto-epistemological perspective is that there can be no non-contextualized and universal 'best way of learning'" (p. 49). Drawing this idea into CYC curriculum, I suggest similarly, that there can be no non-contextualized and universal best practices in regard to CYC praxis. Rather than suggesting a list of posthuman competency indicators that I believe could replace the current indicators (which would be an ironic suggestion, given my stated belief in the lack of value of non-contextualized, universal approaches), I believe it is more generative to engage in affirmative critique, to understand what the existing indicators do in terms of materializing CYC curriculum, and to find ways to enact differential agential cuts that could do differently, in ways that help White settler scholars embody accomplice-ship toward decolonizing CYC. It is in this spirit that I turn my attention in the next section to affirmative critique of two of the competency indicators within the relationship development competency. To orient the reader toward this discussion, I present the following questions for White settler educators in CYC to think with as we wayfind together:

- In what ways are our current approaches in CYC education reflective of the legacy of ideas about savagery and civilization presented in Chapter Four?
- How are these ideas and their reproductions within CYC curriculum entangled in the ongoing dehumanization of Indigenous Peoples and processes of colonization?[18]
- How do harmful ideas about the beneficence of White settlers and *caring for* Indigenous people show up in present day CYC curriculum in ways that uphold colonial assumptions about who gives and receives help?
- How does the idea of progress along a linear trajectory that is embedded in the colonial framework impede us from transforming CYC curriculum in ways that prioritize decolonizing and Indigenous sovereignty?

5.3.1. Unsettling Relationality

The first indicator of competency within relationship development directs the CYC practitioner to "assess the quality of relationships in an ongoing process of self-reflection about the impact of the self in relationship in order to maintain a full presence and an involved, strong, and healthy relationship" (Association for Child and Youth Care Practice, 2010, p. 18). This competency statement reflects an assumption about the self as separate from the Other, and knowable through a process of reflection. These ideas trace their beginnings to Euro-centric knowledge practices that emphasize the primacy of the individual self (rather than the primacy of the relation) in relational work, and the ability to objectively reflect on one's experience of and impact on the Other. From an agential realist perspective, understanding the CYC worker and the child as an intra-acting phenomenon that is continuously becoming through cutting together/apart (Barad, 2014) positions us to understand relationality and response-ability differently. As the practitioner, my becoming is continuously reconfigured within the entanglement of child, practitioner, school, teacher, classroom, desk, pens, grass, rain, fences, trees, and endless other human and more-than-human kin. My understanding of response-ability is

[18] For example, when we understand the ongoing crisis of Missing and Murdered Indigenous Women as entangled with the legacy of racist ideas about the sexual licentiousness of savages; child protection practices as entangled with colonial notions of what raising a child to be civilized looks like; lack of equity in education as entangled with ideas about the civilizing purpose of education for Indigenous peoples within the settler state; lack of access to water and food sovereignty as entangled with colonial policies that aim to dispossess Indigenous people from their lands; and violent and deadly enactments of anti-Indigenous racism within the health care system as entangled with colonial beliefs about the need to police Indigenous peoples bodies and lives, what does this understanding require of us as White settlers in terms of response-ability in decolonizing CYC education?

thus expanded and enriched when I consider the agencies of human and more-than-human kin within the relational enfolding; my responsibility shifts away from a reflection on whether my relationship with the child is of *good quality*, and toward an understanding of how to be response-able to what we are and could be becoming together. Through the lens of agential realism, the self of the practitioner is decentered and destabilized, opening possibilities for understandings and embodiments of relationality that disrupt notions of relationships as existing only between human bodies. In assessing the quality of relationships through the lens of agential realism, my field of attention expands, away from self-reflection alone toward an affirmation of the possibilities emergent within the intra-actions. This supports the practitioner to find room to disrupt colonial assumptions about what strong, healthy relationships entail, through enacting agential cuts that act in accomplice-ship with Indigenous knowledges about relationality that emphasize entanglement of human and more-than-human kin in our collective survival and well-being.

The fourth indicator of competency in relationship development suggests practitioners need to "develop relationships with children, youth and families that are caring, purposeful, goal-directed and rehabilitative in nature" (Association for Child and Youth Care Practice, 2010, p. 18). Critically interrogating the positioning of relationships as purposeful, goal directed, and rehabilitative in nature is another way to disrupt coloniality in CYC curriculum in order to imagine otherwise in terms of relationality. Words such as *goal-directed* and *rehabilitative* reflect colonial, humanist framings of the purpose and process of relationality. These terms imply that we could chose to be outside or inside relations (i.e., making a relation purposeful) rather than seeing ourselves as relationally entangled at all times. When we imagine CYC praxis through the lens of onto-ethico-epistemology, our relationship to goals is changed – the certainty of where we are headed and how we will spend our time together is unsettled. As Lenz Taguchi (2010) explains in her discussion of what posthumanism offers early childhood pedagogy, "an intra-active pedagogy can never be about planning exactly what kinds of learning processes will take place, or what kinds of learning will be achieved. This is no way to predict exact learning outcomes if you have an onto-epistemological

understanding of learning and knowing" (p. 60).[19] A posthuman orientation to relational praxis invites us to live within relational entanglements as emergent, dynamic, fluid material-discursive reconfigurations. Rather than approaching the relationship with a pre-determined idea of what the relationship is for (purpose), what we will do together (goal-directed) and what the outcomes will be (rehabilitative), an onto-ethico-epistemological approach to relational praxis requires us to be response-able to the material-discursive becomings within the phenomena of our entanglement of the child-practitioner-school-teacher-parent-desk-education-grass-movement-and-and-and. Possibilities replace prescriptive notions of how to intervene. Relational CYC praxis becomes open, fluid, dynamic and responsive to the effects of our doings.

Additionally, we need to examine the frameworks within which we imagine setting goals beyond the developmental change theories that currently shape CYC practice. For example, how do the goals we frame within an attachment lens reinforce Euro-western cultural biases about healthy parent-child interactions? How do the goals of helping Eli learn self-regulation skills reflect Euro-western, racial capitalist goals about how children should behave in classrooms, and beliefs about the role of education as preparation for successful transition to the role of a worker within a capitalist settler colonial economy? White Settler accomplice-ship in decolonizing CYC demands that we examine how our goals within these practice frameworks reproduce the goals of settler colonialism; new materialism provides a framework for White settler scholars to explicitly name what settler colonial ideas and practices produce in CYC curriculum and to learn to listen to and be guided by Indigenous knowledges to disrupt the reproduction of coloniality in CYC education.

In their critical discussion of the violent history of benevolence within social work, Chapman and Withers (2019) explore the what they describe as the "interlocking genealogies of the ethic of healing power of domination and imagined moral superiority" (p. vi) and the positioning of rehabilitation as a benevolent intervention by professional helpers within the settler colonial state that serves to assimilate Indigeneity into euro-western norms. Their critical analysis prompts me to re-turn to the case example of Eli once again to consider how so-called best practices are reproducing settler colonial

[19] Embodying an onto-epistemological understanding of learning and knowing within educational institutions that require documentation of pre-determined curricula and clearly defined learning outcomes is another troubled site of tension in decolonizing CYC education.

violence, under the guise of benevolent rehabilitation. Is our goal to engage in a relationship with the child to ensure they are successfully rehabilitated within the discourses that constitute notions of civilized (self-regulated) behaviour within settler colonial frames? What materializes in CYC curriculum and praxis instead when we embody relationality in White Settler accomplice-ship within the frames of Indigenous sovereignty and decolonizing? How can this take us elsewhere from settler colonialism in CYC curriculum?

My intention in this discussion is to demonstrate how these competencies and our curricular choices that stem from them are not culturally or politically neutral when they are grounded in settler colonial worldviews, with long histories of so-called benevolent interventions intended to 'civilize' Indigenous peoples into settler colonial norms. As White settlers, we often struggle to see how our practices are implicated in ongoing colonial harm, especially when our work is located within spheres of practice that are viewed as sites of social good within liberal democracies, such as education, CYC, or social work (Chapman and Withers, 2019, p. 295). Decolonizing CYC curriculum cannot simply involve adding culturally relevant material to the existing curriculum, because doing so continues to position Indigeneity and Blackness as Other; other to Whiteness, other to coloniality; other to unnamed settler colonial norms. What I'm suggesting is that we need to examine much more critically our own ontological and epistemological framings about what Child and Youth Care is and could be. Chapman and Withers (2019) suggest that as educators involved in social care, we need to grapple with the histories and ongoing productions of colonial violence in the settler state, to reconsider "what it means to live on colonized land, "do good" or help others, and maybe even be human" (p. 283).

Grappling with our complicity in reproducing colonial violence through our curriculum is one way to engage in accomplice-ship as White settler scholars in decolonizing CYC. It requires openness and humility. It requires imagining and embodying response-ability in new ways. As White settler scholars engaged in curriculum development, how might we orient ourselves differently to our response-abilities in decolonizing? How can we conceptualize relationality and response-ability in ways that create resonances with Indigenous worldviews without appropriating knowledges that aren't ours? I believe posthumanism can offer us ways of theorizing relationality and response-ability that provide more generative pathways to ethical

accomplice-ship in decolonizing CYC curriculum. This discussion has offered one example of what thinking with new materialist ideas offers White settler scholars as a way to engage in ethical accomplice-ship in decolonizing CYC curriculum. My goal in this chapter is not to solve the problem of settler colonialism and White supremacy in CYC curriculum; rather my intent is to give an account of how I engage with my own complicity and ethicality as a White settler scholar in CYC through new materialism to materialize different ways of imagining relationality and response-ability within CYC curriculum in support of decolonizing.

In the next section, I provide an account of examining my own complicity in colonial violence through my engagement with the stories about the life of Marie de L'Incarnation, an Ursuline Nun who was deeply involved in education in New France in the 1600s. This account aims to illuminate the idea that we never leave the past behind (Barad, 2007); recognizing colonial patterns through diffractions of space-time mattering calls me to understand my own motivations, hopes, and impacts within the entanglement of accomplice-ship in decolonizing CYC.

5.4. Recognizing Colonial Patterns Through Diffractions of Space-time Mattering

5.4.1. Wayfinding Interlude

Through my research on educational paradigms within colonial education, I became very interested in the Ursulines in particular, as they were involved in the provision of colonial education for girls at a time when the idea of school for girls was still quite new. While in Quebec City in August 2019, I visited the museum of the Ursuline Nuns. Their founder, Marie De L'Incarnation, is said to have learned several languages spoken by the Indigenous girls who attended the school, in support of the Ursulines' goal of evangelizing the girls to Christianity and assimilating them into the colonial values of New France. The stories about the Ursulines in the museum focused mostly on their impact on the education of colonial settler girls from the 1600s through to the present. The museum included very little information about how the Ursulines were central to colonial occupation in New France. The narratives positioned the Ursulines in a positive light, with no critical reflection on the role of colonial education in the dispossession of Indigenous peoples from their land and cultures. In some instances, where Indigenous

lives were present in the narratives, their dispossession and attempted conversion to Christianity was celebrated.

In the museum there is a piece of tree that is encased in glass. It is memorialized as a piece of the tree under which Marie de l'Incarnation evangelized Indigenous girls. I am intrigued that this artefact is a piece of a tree – to me, it represents how relationally entangled we are with the material world, and how differentially we know and understand it, depending on our onto-ethico-epistemology (Barad, 2007). I imagine the relationships with this tree and with the lands it grew within pre-contact for the Indigenous girls, and how the relationships with the tree and its landscape were colonized by the Nuns. I cannot know how Marie de l'Incarnation spoke under this tree, however the tree, enshrined as it is in the museum, as a memorialization of the doings of Marie de l'Incarnation on these lands, prompts me to reflect on my own relational entanglements with the land as a White settler, and how my relations with human and more-than-human worlds are deeply connected to my developing understanding of my entanglements within settler colonialism in CYC. Connecting my current inquiry to the past invites me to think through the ways that I reproduce settler colonialism in my curricular choices and teaching practices in the classroom, and how I might risk myself differently in what is to come. In this wayfinding interlude, I explore this line of thinking through reflecting on the life of Marie de l'Incarnation.

…

> To address the past (and future), to speak with ghosts, is not to entertain or reconstruct some narrative of the way it was, but to respond, to be responsible, to take responsibility for that which we inherit (from the past and the future), for the entangled relationalities of inheritance that 'we' are, to acknowledge and be responsive to the noncontemporaneity of the present, to put oneself at risk, to risk oneself (which is never one or self), to open oneself up to indeterminacy in moving towards what is to-come. (Barad, 2010, p. 264)

…

Complicating Complicities: Marie de l'Incarnation 1599 – 1672

I cautiously sit down in the antique chair against the wall. I place my handbag at my feet. I am unsure I really want to be here. I suspect my thoughts and emotions are different from most others who are gathered in this room, with the tomb of Marie de

l'Incarnation, the founder of the Ursuline order in what is colonially known as New France. There are about fifteen other women in the room with me. They are in the chapel as a group, on a tour of the Ursuline church in Quebec City. Some stand near the iron gates that separate this room from the large wing of the chapel that is reserved for the Ursuline nuns. As a sequestered order, the Ursulines participated in religious services in a separate wing of the chapel from the general public. Their chairs, ornate and centuries old, line the wing of the chapel. There are no living bodies in these chairs, yet they are not empty. There is a presence I feel when I gaze at the chairs, of hundreds of years of women's lives, lived within these walls.

In the room with the tomb, there are chairs too. Women from the tour group sit in them, facing me as I also sit here. We face each other, and the tomb of Marie de l'Incarnation lies between us. A basket sits at the foot of the tomb, blank paper and pens next to it. An instruction card indicates that we are invited to write a note of blessing or gratitude to Marie and leave it in the basket as an offering. Many of the women in the room do so. They write, some with tears streaming down their faces; they fold their notes, drop them gently in the basket, genuflect, fold their hands in prayer, and sit silently in the presence of the tomb.

I sit silently too. I wonder what these women are writing. I imagine that they are words of gratitude, but I recognize I have no way of knowing for sure.

I imagine my own note, knowing I will only write the words in my own mind, and not put pen to paper here. Despite my own complicated feelings toward Marie de l'Incarnation, I believe that my own words, left in this basket, would be a sign of disrespect toward her memory, and the women who have dedicated their lives to her mission. All the while, I sit in discomfort with my own complicity in remaining silent in my questioning and critique.

"Did you imagine this is what would come to be? Is this the world you hoped for? Worked for, in the name of your faith?" I ask Marie in my mind.

A flush of anger moves from my chest, up through my throat, and into my eyes. I breathe.

I wonder if the women in the room with me know of the impact of Marie's acts of evangelizing Indigenous girls in New France. Why are we intent on not knowing? Or forgetting? Or perhaps, even when we know, we are unmoved to act. What do we create with our complicity and silence?

I feel the burning of tears forming in my eyes. I close my eyes. I take a deep breath. I focus on my feet, noticing where they touch the floor. With each breath I feel my body sink more deeply into the chair.

In my mind, I set aside my first attempt at a note to Marie and try again.

"I wonder how you and I are alike…" The phrase startles me as it floats into my awareness.

"We are not alike," I insist as I push back against my own thoughts. Despite my initial response of resistance, I breathe into this idea of us being similar somehow and find resonance as I visualize writing these words in my mind:

"How were your ideas about education similar to mine? How did you view the opportunity to learn as a path to liberation? Did you believe you were doing what was right? How might I be judged for my own choices and ethics by my descendants in the future, in the same way I sit here and judge you with the knowledge of what effects your actions materialized three centuries after your presence on these lands?"

Something in me shifts. I did not expect to feel this connection with Marie. It complicates my thinking. It invites instability into my own knowing about decolonizing education. It compels me to feel and know and face my complicity in sustaining colonial violence within my relations within my work, my research, my life. I don't know where I am headed with my explorations in this research. I only know the ground is uneven, I've never been to this place before, and I'm struggling to find my way.

…

> "The past is never finished. It cannot be wrapped up like a package, or a scrapbook, or an acknowledgment; we never leave it and it never leaves us behind (Barad, 2007, p. ix)

…

This tracing of coloniality across space and time implicates me within the ongoing reproduction of settler colonialism in CYC education and reminds me that I do not write from a position of innocence within settler colonialism. What I aim to make explicit in this account is the value of engaging with our complicities as White settler scholars, of being curious about what these complicities materialize in our curriculum and teaching practices, and of being open to risk becoming otherwise as a way to engage in ethical accomplice-ship with Indigenous Knowledges.

5.5. Revealing Eurocentric Engagements with Indigenous Knowledges

Our knowing is inseparable from our being, entangled with the ethical responsibilities that emerge within the material-discursive contexts within which we live. As a White settler living on the unceded, ancestral lands of the xʷməθkʷəy̓əm (Musqueam), sḵwx̱wú7mesh (Squamish) and səl̓ilw̓ətaʔɬ (Tsleil-Waututh) Nations, I believe my ethical responsibilities emerge within relation to the teachings of these lands. I believe materializations of curriculum that emerge from a deep sense of relational becoming can support White settler scholars to engage with understandings of relationality within Indigenous knowledges in ways that disrupt coloniality and support accomplice-ship in decolonizing CYC. New materialism supports us to be taught by Indigenous Knowledges, to listen to Indigenous knowledges in ways that materialize curriculum and praxis grounded in Indigenous futurities and sovereignty. In this section, I engage with one example of Indigenous Knowledge in the classroom, as described by two Indigenous educators teaching in the same territories as the ones I inhabit. Justin Wilson (Híłzaqv) and Aaron Nelson-Moody (Sḵwx̱wú7mesh) emphasize the curricular and pedagogical possibilities inherent in the transformative praxis referred to as potlatch methodology (2019, p. 43). In describing potlatch methodology, they explain the guiding principles of respect, rights, responsibility, reciprocity, and relationality that guide their daily interactions, including their teaching praxis and curricular development processes. Wilson and Nelson-Moody describe how potlatches were often the forum within which these principles were brought to life in material, emotional and relational ways. One of the Híłzaqv terms for calling a potlatch is “λiála, or an invitation to gather for a “doings” (p. 45); the corresponding Sḵwx̱wú7mesh term is uts’am.

Wilson and Nelson-Moody describe the potlatch method as "a community-based, participatory approach that offers three intra/interpersonal reflexive waypoints teachers can use when designing and delivering liberating curriculum" (2019, p. 47). The first waypoint orients us toward what it means to be human, in service of decolonizing our thoughts, behaviours and ways of relating with the worlds we inhabit. The second waypoint invites consideration of how we can become a better relative, learning to work collaboratively, in the service of each other and the worlds within which we are entangled. The third waypoint focuses on "how we are walking together with one heart and one mind," (p. 48) and seek to hold each other up in our journeys toward our best selves. Wilson and Nelson-Moody (2019) emphasize that as a curricular and teaching praxis, the potlatch method invites diverse participants together into a communal doing that focuses on holism and experiential knowing within the entanglements of settler colonialism and Indigenous sovereignty. The authors explain the five common elements of potlatch method: welcoming, nourishment, doing the work, reflection, and honor (p. 50-52). Successful potlaches are measured by how much is shared, not how much (including knowledge) is kept for oneself – in this way potlatch methodology embeds the importance of communal knowledge, generosity, and humility within the teaching and learning process (p. 53).

Wilson and Nelson-Moody (2019) remind their readers that responding to the TRC Calls to Action does not only mean that we examine how colonial violence occurred in the distant past, a past for which current White settler scholars often view themselves as having no direct responsibility; instead they suggest that "confronting the shameful truth of genocidal[20] practices in Canadian history in the classroom includes acknowledging the continued objectification, dehumanization and commodification of Indigenous peoples" (p. 45). Understanding how we are complicit in ongoing colonial violence is a direct action that White settler educators in CYC can embody as an act of accomplice-ship to decolonizing CYC. We need to unsettle our own biases and become more critically curious about how we are complicit in maintaining White supremacy and

[20] In her keynote lecture upon receiving the SFU Sterling Prize in Support of Controversy (Oct 29, 2020), Cree scholar Tamara Starblanket reminded us that it is problematic to describe the naming of the violence of the settler state as genocide as controversial; this minimizes the past and present enactments of colonial violence intentionally perpetrated on Indigenous Peoples by the Canadian settler state. In her book, *Suffer the Little Children: Genocide, Indigenous Nations and the Canadian State* (2018), Starblanket argues that through its implementation of colonial violence through the Indian Act, the Canadian settler state is culpable of genocide.

settler colonialism in our pedagogy and curriculum. The goal of education that responds to the TRC's Calls to Action should not be one that only educates about the harms, but one that seeks to transform our classrooms and curriculum, away from imperialism and coloniality and toward Indigenous sovereignty. Meaningful engagement with Indigenous Knowledges through embodying the values and principles of the Indigenous teachings within the lands one resides is one possibility for White Settler scholars to engage active accomplice-ship to decolonizing CYC.

5.5.1. Re-orienting Myself to Hope – Disrupting the Colonial Desire for Completion

Research Journal Entry:

I feel like I keep getting pulled off in directions I wasn't expecting to wander, and I wonder (and worry) that these wanderings are moving away from my ultimate goal (destination) for this chapter. And as I write the previous sentence and my framing of my experience of writing this chapter as being "pulled off in the wrong direction," I reflect on the fact that in these words I'm reproducing exactly what I aim to disrupt – the idea that there is a destination to arrive at in decolonizing and that through following prescriptive steps (i.e., the outline I wrote at the beginning stages of writing this chapter), I can "produce" something that will clearly demonstrate this process of accomplice-ship in decolonizing CYC. My colonizing mind strikes again.

So then what and where else to go? How might I find my way through this chapter on curriculum? I have been focusing on constructing a linear path through the chapter, beginning with provocation, situating the questions, and then writing a fairly direct path through my thinking; this process reflects a structure I am comfortable using within colonial scholarship. How could I imagine this chapter otherwise? What could that become and how might that be an example of what I'm suggesting is a potential for White settler scholars in embodying accomplice-ship toward decolonizing CYC?

I see how easily I slip into the modes of colonial scholarship – the desire to remove my vulnerabilities from the text, to write myself in alliance with scholars I admire, but without implicating my own thinking and relations. Fear of getting it wrong also looms large as I write these days, and while I am cognitively beginning to understand that perfection is a tool that upholds colonialism and keeps me from stepping into imperfect

accomplice-ship in more concrete ways in my writing and life, deeply ingrained narratives of perfection continue to influence how I am coming to this work. This chapter (and dissertation) are my attempt to resist those narratives – to demonstrate imperfect accomplice-ship through sharing my own experiences of living in the entanglements of decolonizing CYC curriculum as a White settler scholar.

In a recent public conversation between Black scholars/writers Jesmyn Ward and Canisia Lubrin in the University of British Columbia's symposium *Thinking While Black* (2020), Ward suggested that our stories about racism, colonialism, and other forms of violence need to be complex ones, stories that bring readers into both the horror and the hope. Ward described horror as being an absence of hope and of light and asserted that our stories must be acts of hope, even as we tell the horrors. Lubrin asked Ward how she navigates the interstitial space between horror and hope in her writing about Black lives in the historic and present-day USA. Ward described how she writes characters that are complicated, who experience a wide range of emotions and who do both good and bad things. Her goal is to make the characters real for the reader because it is realness that engenders empathy.[21] Her characters are more than either their horror or their hope.

Ward's response really resonated with me, in terms of what I am aiming to do in this dissertation. I believe one of the ways we get stuck in finding ways to embody accomplice-ship in decolonizing CYC is that we get entrenched in either the horror or the hope, and struggle to stay in the interstitial spaces of living between these worlds. As we continue to learn about the horrors of colonial violence, we can become frozen by the enormity[22] of the task of imagining and becoming otherwise. Perhaps we feel shame at the actions of our ancestors and our own complicities – and in seeking to protect our perceptions of ourselves, move away from direct actions that bring these complicities

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[21] I think with the idea of empathy as an enactment of radical relationality – through empathic understanding, we can come to know ourselves as being in a shared process of entangled becoming. My hope in writing this dissertation is that White settler scholars might see themselves in my writing and through this experience of resonance find their own pathways within the entanglements of decolonizing CYC, in support of creating a community of solidarity that sustains us as we navigate the interstitial spaces between horror and hope.

[22] Houston (2002) suggests that narratives that position us as blame-worthy for events over which we perceive ourselves as having little power or agency to change can result in moral lethargy, which is embodied as resistance or paralysis. Houston advocates what she terms forward-looking collective responsibility to mobilize moral agency to the present and future, asking ourselves what we will undertake in the present to address colonial violence and engage in decolonizing praxis.

into the light. We may narrate this as not having any place in decolonizing CYC because we are White. We may say we are remaining silent because we want to support Indigenous scholars to direct the path forward. In seeking to avoid the horror, we write ourselves out of the narratives of decolonizing CYC altogether.

Alternately, as White settlers we may live too much in narratives of hope—in telling stories of success about reconciliation in Canada, in seeking to position ourselves as *good White allies*. Within these hopeful stories we seek to resolve the moral discomfort entangled within our (unnamed, unnoticed) complicities in ongoing colonial violence and the endemic racism inherent in the maintenance of the settler state. I believe institutional narratives are most comfortable in these spaces of hope, celebrating the surface level acts of reconciliation (ranging from the commissioning of Indigenous art for campus spaces to the hiring of a lone Indigenous person to do the work of decolonizing programs or entire institutions) while resources to support the deeper work of understanding and disrupting the day-to-day reproduction of colonial violence within education remain largely unsupported both materially and discursively. In their critical examination of the violence of benevolence in the social work profession, Chapman and Withers (2019) note

> one's imagined innocence and others' imagined culpability are tethered together through the ethical framings of exaltation and denigration: on the one hand it's dangerous to imagine that those who harm only have ill intent; on the other hand, it's just as dangerous to imagine that our good intentions inoculate us against perpetrating injustice (p. 194).

Allyship and accomplice-ship are ongoing, intra-active becomings, not static identity categories.

As part of my decolonizing wayfinding, I participated in two online decolonizing workshop series, each comprising of four weekly two hour Zoom meetings. I lift my hands in gratitude to Ta7talyía Michelle Nahanee, Squamish Nation; Chepximiya Siyam' Hereditary Chief Janice George, Squamish Nation; Skwetsimeltxw Willard 'Buddy' Joseph, Squamish Nation; and Lloyd James Attig, Muskoday First Nation, Plains Cree for their teachings in these workshops. Their generosity in modeling what it means to be in good relations with our human and more-than-human kin deeply shaped my understandings of my relations and responsibilities as an uninvited guest on these lands. Another provocation for my thinking about accomplice-ship was a recent talk given by

Black scholar Dr. Ibram X. Kendi (2020).[23] These learning opportunities prompted me to reflect on circles of solidarity and the importance of relationality in ethical accomplice-ship. What are the relations of our scholarship in CYC? Who and what have brought our understandings of CYC to this particular moment of enfolding, and what do those relations produce materially and discursively? I'm suggesting that we need to explore different relations in our scholarship, posthuman and decolonial ones that help us imagine otherwise; however, living into these decolonizing relations within colonial institutions that are built on individualism, hierarchy, and competition is incredibly difficult work. Once again, we are reminded that we need each other to live into relations of accountability and response-ability in order to wayfind within the horror and the hope. I also think about how settler colonial habits of seeking perfection and isolating oneself from difficult truths are strategies that disrupt radical relationality – when I seek to protect my own thinking / ways of being because I am afraid of being wrong or of having to face my own complicity in harm, I am inhibiting us from imagining new worlds that are oriented toward justice and care.

As I sit, staring at my screen, thinking about how ridiculously ironic it is for me to be sitting here alone, in COVID lockdown, writing about radical relationality and communities of solidarity, I check social media and find a poem posted by one of my dear ones. I hover over the last two stanzas, as they call me to keep wayfinding, despite my lack of certainty about where I am headed:

> You might have to pop the clutch and run past all the evidence. Past everyone who is laughing or praying for you. Definitely you don't want to go directly to jail, but still, here you go, passing time, passing strange. Don't pass this up.
>
> In the worst of times, you will have to pass it off. Park it and fly by the seat of your pants. With nothing in the bank, you'll still want to take the express. Tiptoe past the dogs of the apocalypse that are sleeping in the shade of your future. Pay at the window. Pass your hope like a bad check. You might still have just enough time. To make a deposit. (Kingsolver, 2008)

The words that shore us up matter. The relations of our ideas, their histories, their materializations, and the worlds they create matter. This is the wayfinding of this chapter on decolonizing CYC curriculum.

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[23] Information about both virtual conversations can be found in the list of critical friends and scholars provided in the Appendix.

5.5.2. Wayfinding Interlude

October 4, 2020[24]

Sunday mornings, our family walks in the woods have become a sort of spiritual practice for me, truth be told. I don't explicitly share this with the kids, but I think they know it in their bones. They don't resist when I say it is time to leave the house for our walk. They don't ask me if they can stay home instead. Perhaps it is becoming a spiritual practice for them too.

As we walk along the trail, next to a tiny but persistent creek that runs through a ravine in between two housing developments, we look for signs of salmon. I had read that there is a hope of restoring this creek, to provide a pathway for the salmon to find their way home to the river to spawn. This morning as we walk, we don't see any evidence of the salmon. That said, I think we don't exactly know what we might be looking for. We are not salmon people. We are not from here, and this creek is a new relation to us. Still, we look, being open to seeing something we don't yet know, some hopefulness of salmon in this place.

As we emerge from the ravine, and make our way onto the concrete sidewalk, back toward our home, my wayfinding companion points to the frog leaf plant[25] growing at the edge of the concrete. They tell us what they learned about the frog leaf plant on their recent walk through this area, with one of the Indigenous Education teachers in their school district. They kneel next to the plant, and tenderly touch the leaves. They describe what they learned about how the frog leaf provides healing – that we can chew the leaves to create a salve for wounds, and that the seeds can be brewed to make tea to soothe an upset tummy. They also remind us that they were taught to pay attention to

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[24]. In her book Braiding Sweetgrass, Robin Wall Kimmerer (2013) refers to circular time as a traditional teaching of the Potawatomi people. "In circular time, stories are both history and prophecy, stories for a time yet to come" (p. 207). This reminds me that while the narratives I share here enfolded within days of each other in linear progression as I have been taught to know time within settler colonialism, their teachings are entangled as both history and prophecy, stories for what is yet to come.

[25] Frog leaf plant is the local English name for common plantain. The name for this plant in hən̓q̓əmin̓əm̓ (downriver Halkomelem), the language spoken by the səl̓ilw̓ətaʔɬ (Tsleil-Waututh) and xʷməθkʷəy̓əm (Musqueam) people is slhewun tl' pipa:m. I was unable to find the name for this plant in the sḵwx̱wú7mesh (Squamish) language, using Google. It's Euro-Western scientific name is *Plantago major*. https://www.sfu.ca/halk-ethnobiology/html/plants/commonplantain.htm

where the plant grows and how it might have been impacted by things that lessen its healing properties. For example, a plant growing right next to the road is impacted by pollution from cars. Laughing, they share with us that it is also important to notice when plants are growing in the area where dogs frequently visit. They tell us they were interested to learn that while this plant is not indigenous to these lands, xʷməθkʷəy̓əm (Musqueam), sḵwx̱wú7mesh (Squamish) and səl̓ilw̓ətaʔɬ (Tsleil-Waututh) peoples found ways to use it as medicine. We thanked them for sharing what they learned and extended our gratitude to the Indigenous education teacher who shared the teachings with them, and the plants that taught us today on our walk.

As we resume our journey toward our home, my wayfinding companion's words spin in my head – I consider what it might mean to not be Indigenous to a place but to still find a way to be part of healing.

…

October 7, 2020

I'm walking on the treadmill while listening to Robin Wall Kimmerer read her book, *Braiding Sweetgrass*. I listen differently when I'm walking. When I'm walking in the woods with my family, I adore the give and take of human chatter and more-than-human chatter. We talk in human words, and we listen to the world words. When I'm walking outside alone, I prefer to listen to the world as I become within it, rather than music or books delivered to me through my earphones. When I walk outside alone, the songs of the birds, the rustling of the leaves beneath my feet, the distant conversations of others on the trail are all part of my experience of being with/in the world.

On the treadmill, I prefer to listen to the words of authors who shape my thinking – I learn different things when I'm listening to them read aloud in their own voice, rather than when I read their words on a page. Their inflection, their tone, their breath, and their pauses; all give meaning in ways that are different than written words. Listening offers me different knowing than what I know when I read the words on the page. Both affect my theorizing in different ways.

As I walk, I hear Robin Wall Kimmerer describe her learning with Plantago major or as she calls it by its local name where she is herself walking in her story 'White Man's

Footstep.' I realize she's describing the same plant my wayfinding companion shared with us on Sunday. Kimmerer describes how Plantago major is different from other immigrant plants like kudzu, ones who have "the colonizing habit of taking over others' homes and growing without regard to limits" (2013, p. 214).

Plantago major instead finds ways

> to be useful, to fit into small places, to coexist with others around the dooryard, to heal wounds … Maybe the task (for settlers) is to unlearn the model of kudzu and follow the teachings of White Man's Footstep, to strive to become naturalized to place, to throw off the mind-set of the immigrant. Being naturalized to place means to live as if this is the land that feeds you, as if these are the streams from which you drink, that build your body and fill your spirit. To become naturalized is to know that your ancestors lie in this ground. Here you will give your gifts and meet your responsibilities. To become naturalized is to live as if your children's future matters, to take care of the land as if our lives and the lives of all our relatives depend on it. Because they do. (pp. 214-215)

As I listened to Kimmerer read the words in the section above, I felt grief wash through my body. Grief at the disconnection from the lands where my own ancestors lived and are buried, European lands, and prairies lands in Treaty 1 territory. These lands are absent from my daily world, present only in spectral ways, through stories told to me by my parents. Grief for my own father's ashes, still between the physical and the spirit world as we honour his request to be reunited with my mother when she passes from this world. Grief for my own sense of rootlessness, brought through settler colonial structures of the RCMP and the many physical relocations I have experienced in my lifetime. Grief for my own children, that the world they inhabit and inherit is currently on fire and filled with hate and violence and viruses.

I walk with the grief. I hold it tenderly. Carry it. Affirm it, that it might offer me guidance. I keep walking, with hope that something else might become. I listen to Robin Wall Kimmerer as she reminds me that

> paying attention is a form of reciprocity with the living world, receiving the gifts with open eyes and open heart… A teacher comes, they say, when you are ready. And if you ignore its presence, it will speak to you more loudly. But you have to be quiet to hear (2013, p. 222).

After my walk, I lie my body down on the floor. I inhale, slowly, in hopes of settling my heart. I reach my arms above my head and stretch my toes as far away from

my core as I can, elongating my body, creating more space for all that fills my being in this moment.

I reach for my phone and begin listening to the daily meditation in my mindfulness app. The daily meditation is entitled “Waking Up.” I listen to the voice of the teacher as she describes the importance of presence and attunement to what arises in each moment of becoming.

> In an average day, it is not uncommon to move from event to event without really noticing where our attention is… with patience and practice we can learn how to pull ourselves out of autopilot. While meditation is important, what’s far more important is how we live, how we act, how we move, how we embody mindfulness in our day-to-day life. One way to do this is to regularly check-in with ourselves, asking ‘am I awake?’ (Levitt, 2020, Oct 7 Daily Calm).

Settler colonialism is filled with grief. More grief than we can hold or carry alone. This doctoral work is taking me elsewhere, outside the frames of understanding that position decolonizing as a response to calls to reconcile for what are inaccurately positioned as the past harms of settler colonialism. The harms are not past, and reconciling is barely where I’m headed.

As I become as a White settler with/in these lands with whom I intra-act, my learning calls me to humility in each moment. Reverence for the world. Hope that something else can become, something other than the violence and harm that settler colonialism materializes, within CYC education and in the lives of all children and families who live here.

Settler colonialism prefers us to be asleep. It prefers that we keep reproducing it through our unexamined actions, our unexamined movements, our unexamined lives. Settler colonialism is the white noise that lulls us to sleep, as settlers.

Open eyes. Open heart. Awake.

Chapter 6.

Becoming Response-able

The purpose of this chapter is to explore the differential becoming of my White settler subjectivity as it is embodied within decolonizing CYC pedagogy. Within this discussion I consider what becoming response-able as a White settler scholar in decolonizing CYC pedagogy involves. I interrogate what response-able pedagogy does and makes possible in terms of White settler subjectivity, and what material-discursive conditions enable response-able pedagogies in CYC education invested in Indigenous futurity. Generally, response-ability refers to the ability or capacity to respond. Bozelak and Zembylas (2017) provide an overview of how the notion of response-ability has been written about by various feminist and new materialist scholars in recent years: "differential responsiveness (as performatively articulated and accountable) to what matters" (Barad 2007, 380), "cultivating collective knowing and doing" (Haraway 2016, 34) or "sympoiesis (making-with)" (Haraway 2016, 58), and "rendering each other capable" (Despret, 2004, 2016)" (p. 63).

How are White settlers rendered capable of responding to *Reclaiming Power and Place: The Final Report on Missing and Murdered Indigenous Women and Girls* (2019) and the *Truth and Reconciliation Commission's Calls to Action* (2015) within coloniality? To what and whom are we accountable within coloniality? If we remain settled within coloniality, our response-ability with/in decolonizing CYC pedagogy sustains the settler colonial project and the violence and dispossession required by it. As a way of disrupting ongoing settler colonialism in CYC education, I believe we need to examine to whom and what White settlers are rendered response-able within what Mignolo and Walsh (2018) describe as decoloniality *for* Indigenous sovereignty and futurity. In this chapter, I explore my process of becoming response-able with/in decolonizing CYC pedagogy through a process of being taught by Indigenous Knowledges. I assert that these processes support White settler scholars in a praxis of imperfect accomplice-ship in decolonizing CYC.

A relational ontology, on which the posthuman concept of response-ability is based, "holds that entities or individuals do not pre-exist their relationships—they come

into being and are rendered capable through multidirectional relationships" (Bolazek & Zembylas, 2017, p 64). Thus, an exploration of decolonizing CYC pedagogy framed within a relational ontology invites us into a processual understanding of our ethical response-abilities within CYC pedagogy; we are in an ongoing process of becoming response-able within the material-discursive condition within which we are living. My response-ability is becoming with/in the particular lands within which I live as an uninvited White guest/invader/settler/colonizer, entangled with my personal and political positionalities within the material-discursive conditions of any given moment. Similarly, my students are in an emergent process of becoming, dynamically response-able within the material-discursive conditions of their own lives. Some students are becoming within the CYC classroom with direct, lived experiences of harm experienced through their interactions with the systems of care of which they seek to become a part, while also carrying multiple, intersecting privileges and harms shaped by racism, heteronormativity, classism, ableism, sexism, and settler colonialism. Our respective and collective becomings within the learning encounter are dynamically reconfiguring in each intra-action, requiring my pedagogy to be emergent, response-able and relational.

This processual understanding of ethical response-ability is incommensurable with post-secondary institutional strategies for decolonization that seek to apply checklists and one-size-fits-all approaches to what I am suggesting is ongoing, personal and collective work (Hunt & Holmes, 2015). In describing ethical enactments within posthuman understandings of subjectivity, Kuntz (2021) explains "ethical enactments are processual—never complete or closed—and anti-representational, pointing as they do to what might yet become" (p. 217). Further, he suggests that ethical enactments are "a means of engaging with the world that challenges the status quo to manifest difference—generating a series of relations that have yet to be" (Kuntz, 2021, p. 217). It is in alignment with Kuntz's articulation of ethical enactments that I undertake the writing of this chapter. Within it, I seek to challenge the status quo of CYC pedagogy, to manifest difference in decolonizing our praxis in support of generating a series of relations that have yet to be.

Similarly, Haraway (2016) describes response-ability as cultivating collective knowing and doing. In this way, I am accountable to this dissertation as response-able research; I seek to cultivate a collective knowing and doing in CYC that explores the conditions within which White settlers becoming response-able with/in Indigenous

futurity is made possible in decolonizing pedagogy. In an interview with Adam Kleinmann (2012), Karen Barad explains that within agential realism, responsibility is not about enacting some predetermined, knowable right response that one applies by following the direction of a universal moral code. Instead, she suggests that

> what is at issue is response-ability—the ability to respond. The range of possible responses that are invited, the kinds of responses that are disinvited or ruled out as fitting responses, are constrained and conditioned by the questions asked, where questions are not simply innocent queries, but particular practices of engagement. So, the conditions of possibility of response-ability include accountability for the specific histories of particular practices of engagement (pp. 11 – 12).

Barad suggests that what is at issue is the ability to respond within the conditions of the questions that are asked. In bringing Barad's thinking into conversation with Mignolo and Walsh's ideas about delinking from coloniality (2018), I believe this line of thinking requires White Settler scholars to engage in pedagogical theorizing and praxis that not only attends to the content of curriculum and pedagogies in Child and Youth Care education, but also the conditions or terms within which the curriculum and pedagogies emerge. This statement prompts me to speculate about what conditions and intra-active becomings make possible White settler response-ability within decolonizing CYC pedagogies that materialize decolonial justice-to-come. As relational ontologies position us as always becoming, justice is also always in the process of becoming, not a static place of arrival. We are response-able within the material discursive conditions we are becoming with/in and to the agential cuts that determine what is made to matter and what is disregarded. A decoloniality for Indigenous futurity requires becoming response-able as White settlers in ways that make agential cuts that divest us from coloniality, and make Indigenous sovereignty central to what comes to matter in our pedagogies.

Barad reminds us that "questions are not simply innocent queries, but particular practices of engagement" (Kleinmann, 2012, p. 12). This focus on the material-discursive potentials and effects of our research practices accentuates my intention in this chapter; the questions I pose invite us to consider how becoming response-able with/in decolonizing CYC pedagogy emerges differently when framed through Indigenous onto-epistemologies that orient settlers to understand ourselves as being taught by Indigenous Knowledges (Kerr & Parent, 2016), rather than continuing to position ourselves as experts in euro-western epistemologies that uphold what Battiste

(2013) describes as cognitive imperialism. Being taught by Indigenous Knowledges requires an embodiment of humility to recognize that what we as White Settler scholars believe and embody in our pedagogies about how learning occurs reproduces and upholds coloniality. In the next section, I explain Mignolo and Walsh's (2018) concept of decoloniality *for* as a framework for White settler scholars to think with in a process of becoming within decolonizing CYC education.

6.1. Decoloniality For: An Analytic for a Theory and Praxis of Decolonizing CYC Pedagogy

Many approaches to decolonization in CYC education are focused on changing what Mignolo and Walsh (2018) describe as the *content* of the conversation — we add components of Indigenous Knowledge to the existing settler colonial structures of CYC curriculum and pedagogy, without questioning the settler colonial frame. Changing the content of the conversation without changing the terms within which the conversation occurs is what Mignolo and Walsh describe as *dewesternization*. In contrast to dewesternization, decolonizing CYC pedagogy calls us elsewhere and otherwise. Becoming response-able to the teachings of Indigenous Knowledges requires White settler scholars to recognize and divest from the privileges afforded to us through our status as White settlers within the colonial project: "Decoloniality of knowledge demands changing the *terms* of the conversations and making visible the tricks and the designs of the puppeteer: it aims at altering the principles and assumptions of knowledge creation, transformation and dissemination" (Mignolo & Walsh, 2018, pp. 144-145).

I believe that in order to transform our approaches to decolonizing CYC pedagogy, White settler scholars need to shift our relationship with Indigenous Knowledges through care-fully disentangling ourselves from pedagogical investments in coloniality. Mignolo and Walsh emphasize that this is relational work—decolonizing CYC pedagogy requires us to examine our inner frameworks that structure the way we understand ourselves as CYC educators and our beliefs about teaching and learning. Abstract universals about how to decolonize will not support us to do this deeply personal, local, relational work. Decoloniality calls us to examine

> the ways that different local histories and embodied conceptions and practices of decoloniality, including our own, can enter into conversations and build understandings that both cross geopolitical locations and colonial

> differences, and contest the totalizing claims and political-epistemic violence of modernity. (Mignolo & Walsh, 2018, p. 1)

Many scholars question whether it is possible to decolonize educational institutions that are purpose-built colonial reproduction machines (Grande, 2020; Harney & Moten, 2013). As an orientation to what is possible within the conditions of post-secondary education, these scholars suggest that the only ethical relationships to have with our institutions are transgressive ones that seek to use the institution against itself in the service of decoloniality and liberation. Writing as a White scholar in the context of the Global South, Catherine Walsh explains her praxis as the decoloniality for: "It is in the *for*, in the postures, processes and practices that disrupt, transgress, intervene and in-surge in, and that mobilize, propose, provoke, activate, and construct an otherwise, that decoloniality is signified and given substance, meaning and form" (Mignolo & Walsh, 2018, p. 34). Further, Walsh describes this decoloniality for an otherwise as "*decolonial insurgency"* (italics in original), which she describes as "the act-action of creation, construction, and intervention that aims toward an otherwise" (p. 34)

How might these ideas of transgression, *decoloniality for* and decolonial insurgency in CYC education prompt White settler scholars to reimagine our pedagogies otherwise to settler colonial framings of teaching and learning? What does decoloniality as an analytic offer to this imagining? Mignolo and Walsh (2018) suggest that in order to decolonize praxis, we must understand how what we are seeking to decolonize is constituted by coloniality. Decoloniality calls us to "question the very foundation of Western epistemology" (p. 136). In Chapter Four and Five I aligned myself with Mignolo and Walsh's approach as I troubled the centrality of euro-western norms and knowledges in CYC curriculum for the purpose of surfacing the ways coloniality is constitutive of many core CYC perspectives. In this current chapter, I similarly aim to explore how White settler educators decolonizing our pedagogies need to be able to recognize and interrupt coloniality in our own knowing, doing, and becoming (White, 2007). In this discussion, I explore teaching and learning as a relational encounter that occurs within the context of institutions constituted by rhetoric of modernity and coloniality. Within these institutions, what material discursive conditions support this becoming response-able in decolonizing as educators? I suggest that Mignolo and Walsh's analytic of decoloniality is one wayfinding guide that can provide guidance to

White settler scholars as we navigate our particular, local landscapes and positionalities within decolonizing CYC pedagogy.

Mignolo and Walsh describe the how the rhetoric of modernity, which “aims to persuade you through promises of progress, growth, development and newness of objects,” is composed of three interrelated domains:

a) The field of representation: the idea that signs represent things that pre-exist the process of observation and naming
b) A set of rhetorical devices that are used to persuade you of the accuracy and veracity of the field of representation, and
c) A set of global designs, supported by a and b the implementation of which promise to secure “well-being and happiness for everyone on earth” (p. 139).

Narratives of the Canadian settler state as a benevolent, peace-oriented multi-cultural utopia are examples of the rhetoric of modernity that serve to return White settlers to a perceived but false state of innocence (Tuck & Yang, 2012) in the required process of grappling with complicity in the work of decolonizing CYC education. These narratives surface and are mobilized by White settlers as a way of positioning us outside of response-ability when we experience feelings of shame about settler complicity and enactments of colonial violence and racism. We narrate acts of racism as egregious exceptions to the otherwise benevolent norm. A painful, predictable example arises as I write this chapter. In the days following the increased public awareness of truths about unmarked graves at residential schools, discussion about the intention and effects of the genocidal policies of the settler state became a focus on social media. These are truths Indigenous people have been sharing with White settlers for years, truths that continue to be positioned by settler media as shocking revelations that disrupt national myths about the benevolence and goodness of the Canadian settler state.

6.1.1. Wayfinding Interlude

June 4, 2021

Text message to loved one in conversation about Kamloops Indian Residential School (KIRS):

As we are busy grieving for so-called "past harms" we seem incapable of noticing that the violence is ongoing.

The government wants to distance itself from these harms lest they be held financially accountable. The church is the same. The Catholic Church still hasn't apologized for residential schools, despite many parishes here pushing the Church to do so. But it knows it will also be financially accountable for these crimes if it publicly apologizes.

And admitting that the violence is ongoing and that treaties, where they exist (and in BC, where they don't) were not created in good faith means "land back" will mean Canada and corporations cannot continue to engage in extractive industries without Indigenous consent.

The general public barely understands the depth of violence of residential schools. The political implications of "taking responsibility" will take years for us to grapple with in education - when we focus on "Indigenizing curriculum" by teaching about the medicine wheel we aren't actually trying to bring about structural, political change. We are implicitly communicating our commitment to coloniality by saying "Indigenous people have culture, and we should appreciate it, from our unchanged place of privilege."

After sending this text, I log on to social media. An acquaintance who lives near the KIRS shares a post from someone in their acquaintance. The posting includes an anecdote from a nameless "First Nations friend" of the poster, who allegedly shared a story that their mother shared with them. According to the words in the posting, the mother attended KIRS, and reports that no children went missing while she was at the school (I dispute this on multiple levels, but on a basic level, she herself was "missing" from her community while being imprisoned at the school – a point seemingly glossed over in the framing of this narrative on social media). According to the post, the former student at KIRS says we should "be patient" as we seek the truth, that there may be a good explanation as to why 215 bodies were buried in an unmarked grave on the school grounds. Perhaps they died of TB, or other "natural" causes.

The rage rises in me as I read these words. Rage that a single anecdotal story shared on social media quickly becomes a generalized, acceptable, 'truth' that functions

to protect White innocence and comfort, to absolve White settlers of any guilt we may be feeling, and to reassure us that there must be an explanation to this horror that preserves White innocence and the nationalistic Canadian myth of benevolence.

I read the comments below my acquaintance's post. Several people have posted "Thank you, this helps to know. I just can't believe it was intentional" kind of comments. White settler innocence comments. These are interspersed with postings from a solo person, disputing and disrupting these moves to innocence repeatedly in the comments section. Posting the TRC recommendations. Posting the MMIWG Action Plan. Posting links to residential school survivor stories. Truth telling as disruption. Truth telling as resistance.

And still the moves to innocence return. Moves to innocence tied to the message from of a nameless, faceless Indigenous person, who may or may not actually exist, whose words may or may not be carried in the way they intended in this posting on social media. Being used to absolve White settlers of complicity and shame, as we sip our morning coffee, and scroll social media. As though it didn't really matter. Because we are taught over and over, in thousands of unspoken ways that, as White settlers, this really isn't our problem to solve.

6.1.2. Always Already Entangled

How might we way-find within the entanglement of colonial violence within CYC pedagogy? What supports this understanding of ourselves as becoming as White settler scholars within decoloniality? I believe one way of thinking about our ethical responsibilities within decolonizing is through exploring how we are always already entangled within decolonizing. Mignolo and Walsh's explanation of the triadic concept of modernity/coloniality/decoloniality provides a way of theorizing and praxis that orients us toward a decoloniality for Indigenous futurity. White settlers are always already response-able within this triad; the analytic of decoloniality supports us to examine what knowledges and epistemologies are guiding our praxis and how we might imagine and enact a decolonial otherwise in our teaching. As Mignolo and Walsh explain,

> if there is no modernity without coloniality, if coloniality is constitutive of modernity, if the " / " at once divides and connects, then decoloniality proposes the undoing of modernity… modernity/coloniality engender

> decoloniality. So there would be no decoloniality — and decoloniality would not be necessary — if modernity/coloniality had not created the need to delink from the rhetoric of modernity and the logic of coloniality (2018, p. 139).

Understanding modernity/coloniality/decoloniality in this way supports White settler educators in CYC in becoming response-able to Indigenous futurities because it provides a framework for recognizing that decoloniality involves an active pedagogical process of delinking from modernity and coloniality. Becoming response-able to Indigenous futurities within decolonizing CYC education is not an additive process; it is transformative, transgressive, and insurgent. It requires us to delink and divest from coloniality and the rhetoric of modernity in our pedagogies.

Thinking with Mignolo and Walsh's triad of modernity/coloniality/decoloniality supports White settler scholars to understand ourselves as always already entangled, and complicit within settler colonial systems in education. From this place of complicity and entanglement, we can then consider how our pedagogical praxis is reproducing or resisting the rhetoric of modernity/coloniality. In writing about teaching about White settler colonialism, Patel (2021) writes, "beginning to think about complicity as ethical engagement with others means we must turn inwards too, and re/think our own placement in various structures of dominance, and that we pay attention to our reading practices, writing, curriculum, and pedagogy" (p. 16). Considering complicity as an ethical becoming, we consider what our praxis produces in the world of CYC education, and how we are response-able for those material-discursive productions about the field and our places within it. Within the triad of modernity/coloniality/decoloniality, we can examine where we locate our pedagogical choices in terms of curriculum, assessment, and teaching/learning processes. How do we conceive of our relations with students? How do radical relationality and justice guide our pedagogies? These questions can provide us with wayfinding guides that orient us in decolonizing CYC pedagogy; understanding our complicity through the analytic of decoloniality does not absolve us of our response-abilities – instead it firmly positions the dismantling of settler colonialism and White supremacy in CYC education as responsibilities of White settlers. This response-ability emerges within the calls to decolonize, as voiced by Indigenous scholars. In the next section, I explore decolonial listening as a method of way-finding within the landscapes of decolonizing CYC education.

6.2. Embodying Decolonial Listening as Pedagogical Praxis

Listening is a key aspect of relational engagement in Child and Youth Care. As an educator and CYC practitioner, I continue to learn to listen in multiple ways. As a beginning practitioner, I learned to listen for the content of the speaker's message and emotion with which the content is communicated, a skill that continues to be an essential component of courses on CYC relational praxis. Refining my communication skills as I developed as a practitioner involved learning to attune to the messages below the surface of spoken communication; to listen for and attend to the intertwined thoughts, feelings, sensations, beliefs, values and hopes that shape and constitute our experiences within our lives. Further, I learned to listen to the ways in which these unspoken messages emerge within discourses that shape perceptions about what is possible within our lives, and what we perceive as impossible and/or unspeakable. This experience of learning to listen differently throughout my career supports me in the emergent becoming with decolonial listening that I describe in the next section.

6.2.1. Reflections on Dylan Robinson's (2020) *Hungry Listening*

Writing in the discipline of Indigenous sound studies, Stó:lō scholar Dylan Robinson (2020) offers provocative ideas to think with in regard to the ethical responsibilities of White settler scholars in learning to engage in decolonial listening. While Robinson's focus is on listening within the discipline of sound studies, his ideas prompt me to think critically about the practices of decolonial listening as pedagogical practice within CYC education. In the first chapter of his book, *Hungry Listening: Resonant Theory for Indigenous Sound Studies* (2020), Robinson asserts that listening is "guided by positionality as an intersection of perceptual habit, ability and bias" (p. 37). By exploring what settler and Indigenous listening positionalities afford, Robinson suggests that the normalization and naturalization of settler listening positionalities results in the acceptance of listening frameworks within which one is understood to be listening well if one can capture the content of what is spoken; Robinson describes this as hungry listening which "prioritizes the capture and certainty of information over the affective feel, timbe, touch and texture of sound." (p. 38). Robinson's description of hungry listening reminds of the practices of extractive methodologies (Kuntz, 2015) within which the inquirer / listener seeks to hear/read/learn selectively, pulling ideas from

their ontological homes to use them in advance of their own knowledge/epistemological/ontological positions. (This is the fear that wakes me at 3am, that through seeking to bring Indigenous and posthuman philosophies into conversation with each other as wayfinding guides in my exploration of decolonizing CYC education as a White settler, I am engaging in extractive methodologies, or hungry listening). Robinson's description of hungry listening also prompts me to think with Mignolo and Walsh's (2018) differentiation of dewesternization and decolonization. Dewesterninizing our curriculum through changing the content of the conversation in CYC without decolonizing our pedagogies by changing the structure of the conversation resonates with Robinson's description of capturing the content of what is spoken in the calls to decolonize, without also hearing and responding to the affective experience of decolonizing the process of teaching and learning in CYC education.

Robinson asserts that the prioritization of Western conceptions of listening as something one does only with one's ears through a process of focused attention (rather than embodied experience) is itself a form of settlement, one imposed through colonization strategies such as education which held as its central purpose the 'civilizing mission' of the Canadian nation state (p. 40). Robinson suggests that settler and Indigenous modes of listening emerge from differing ontologies of song and music: Western music is typically seen as an art form with which one engages aesthetically, while Indigenous songs often serve as processes of historical and legal documentation (p. 41). Further, Robinson cautions that understanding Indigenous songs as simply alternative forms of Western documentation practices misses the importance of understanding Indigenous songs through Indigenous onto-ethico-epistemologies (Barad, 2007) within which they emerge and have meaning: "to measure the "fit" of Indigenous processes by Western standards subjects them (and the Indigenous person who explains them) to epistemic violence and re-entrenches colonial principles and values" (Robinson, 2020, p. 46). Robinson's articulation of the misunderstanding of and appropriative listening to Indigenous songs by White settlers steeped in colonial frameworks encourages me to ask myself difficult questions about my own positionality and how it shapes what I can know in relation to Indigenous Knowledges in CYC. In the writing of this dissertation, am I reading Indigenous Knowledges through my settler colonial gaze, despite my intention of becoming otherwise? Despite my intention to be taught by Indigenous Knowledge, is it possible for me to hear these knowledges through

the Indigenous onto-ethico-epistemologies within which they emerge? It is possible for me to listen and be taught by Indigenous Knowledges in ways that resist colonial principles and values? I believe that feminist new materialist thinking facilitates this process, however I also believe that my process of becoming within decolonizing CYC education as a White settler requires me to continually, actively explore how my positionality is influencing what I can know, understand, and do, and the limits of that knowing.

Robinson emphasizes the importance of understanding positionality and the ethical responsibilities that emerge within as processual, rather than thinking of positionality as a statement about one's static identity position:

> Positionality's importance derives not from its prevalent use as confession or admission of guilt. Instead, its usefulness is predicated upon a step beyond the simple recognition of individual intersectional identity. That step involves understanding positionality not as a static construct, but as a process or state that fundamentally guides our actions and perception. (p. 39)

Robinson's exploration of settler subjectivity from his position as a Stó:lō cis-gendered man provokes me to explore what my position as a White settler scholar working on the lands of the shared territories of the xʷməθkʷəy̓əm (Musqueam), sḵwx̱wú7mesh (Squamish), səl̓ilw̓ətaʔɬ (Tsleil-Waututh), kʷikʷəƛ̓əm (KwiKwetlem) and qiqéyt (Qayqayt) Nations affords and obscures. The Halq'eméylem word Stó:lō people use for non-Indigenous settlers is 'xwelítem' which means 'starving person.' (p. 48). This word emerged within the context within which Stó:lō people encountered the first influx of settlers to their territories; settlers were both physically starving due to lack of food, and starving for gold. Robinson reminds readers that "it is an understatement to say that this hunger for resources has not abated with time. xwelítem hunger may have begun with gold, but it quickly extended to forests, the water, and of course the land itself." (p. 49). In understanding myself as xwelítem, I consider the ways that my own approaches to decolonizing CYC education risk embodying this hunger through comforting settler colonialism and settler innocence without disrupting or dismantling coloniality in my pedagogy. In what ways are decolonization and Indigenization constructed and produced within post-secondary education as processes of consumption of Indigenous Knowledges by xwelítem, to 'resolve' our sense of discomfort with complicity in settler colonialism? Is it hungry listening that creates the conditions within which White settler

scholars are able to view ourselves as outside the response-ability of the work of decolonizing pedagogy?

Robinson further invites me to consider how hungry listening is extractive, seeking to hear Indigenous Knowledges in ways that comfort and sustain White settler colonialism: “hungry listening is hungry for the felt confirmations of square pegs in square holes, for the satisfactory fit as sound knowledge slides into its appropriate place” (Robinson, 2020, p. 51) Decolonial listening requires me to disrupt listening practices that seek to hear representations of Indigeneity that confirm settler colonial notions about how Indigeneity might *fit within* settler colonialism and coloniality in CYC education. Decolonial listening requires me to listen for and hear in ways that seek to become within decoloniality, within Indigenous sovereignty and within the dismantling of settler coloniality.

Decolonial listening in CYC pedagogy requires me to slow down, to question how the rhetoric of modernity and the logics of coloniality are shaping what I am hearing as I listen to Indigenous Knowledges as guides in my process of wayfinding. “Moving beyond hungry listening toward anticolonial listening practices requires that the “fevered” pace of consumption for knowledge resources be placed aside in favor of new temporalities of wonder disoriented from anti-relational and non-situated settler colonial positions of certainty” (Robinson, 2020, p. 53). Robinson’s words guide me as I way-find, disoriented from anti-relational and non-situated settler colonial positions of certainty; oriented otherwise by decoloniality through embodied relationality and humility in the process of ethically becoming within the entanglement. At the same time, slowing down, listening in ways that disrupt coloniality, what Robinson describes as listening as a guest, means I may never truly understand what I am hearing, from the onto-ethico-epistemological positionality of local peoples:

> “Critical listening positionality thus understands that in entering Indigenous sound territories as guests, those who are not members of the Indigenous community from which these legal orders derive may always be unable to hear these specific assertions of Indigenous sovereignty, which is not to be understood as lack that needs to be remedied but merely an incommensurability that needs to be recognized.” (p. 53)

As a White settler I am wayfinding in these landscapes as an uninvited guest and carry particular ethical responsibilities with/in my wayfinding process to tread lightly, to

be guided by what I hear, and to enact reciprocity as I walk. It also requires me to recognize the incommensurability of Indigenous futurity and settler colonial comfort and privilege. As Robinson notes within the realm of sound studies: “The desire for the familiarity of Indigenous songs, music, or the recognizability of other elements such as rhythm and instrumentation, is the demand that difference present itself in a form that accommodates settler recognition” (Robinson, 2020, p. 68). As White settler educators in CYC, I believe embodying decolonial listening requires us to actively disrupt processes that seek to arrive at some decolonized future of CYC through the continued centering of settler colonial frames of what CYC education is. When we align ourselves with Indigenous futurities in CYC, perhaps the field as it has been narrated by the whitestream of CYC scholarship transforms, becoming un-recognizable to settler colonial frames of 'helping' that remain grounded within the rhetoric of modernity and the logics of coloniality.

6.2.2. The Call and Response of Decolonization

Hypothetical Setting: Inside a Colleague’s office. Door closed.

Hypothetical Colleague: I just felt like there are only two positions anyone takes up when we talk about decolonization – either ‘I don’t know anything about this so I’m not touching it in my classes’ or ‘I already do this…I’ve decolonized already’

Hypothetical Me: So, either “I’m not responsible for this, I’m not qualified to engage with this discussion and I’m choosing not to,” or virtue signaling that I’m “ally,” and my task of “decolonizing” has already been accomplished.

Hypothetical Colleague: Yes. There tends to be very little room to say “I’m interested in how to do this better. I know I’m not where I want to be, but I don’t know how to get there.” But honestly, just tell me what to do and I’ll do it. It’s stressful to think I’m appropriating or colonizing.

Call and response is a common musical pattern in many cultures. Within the structure of a call and response piece, one voice sings ‘the call’ followed by ‘the response’ from another singer or group of singers. Sometimes the response is a commentary on the call, while at other times it is a vocal response of solidarity and encouragement for the singer to keep calling. While there is a structure to the overall

form of the piece, call and response itself is emergent and dynamic. It is predicated on understanding the rhythm and tonality of the song, and with appreciation of the centrality of not only the relationship between the multiple voices, but also of breath, space, and silence. The callers and the responders must remain engaged with and attentive to each other, listening, anticipating, and replying. The caller leads the song; it is the role of the responders to pay attention to where the caller is taking the piece, and to respond in ways that support the caller to keep developing. In the act of singing the piece, we are each expressing something with our own individual voice, but we are also creating something quite extraordinarily, qualitatively unique with our collective voice. Something irreproducible on one's own. Something unique that emerges in the singing in this particular moment, with these particular singers, in this particular space. In considering how I am becoming within decolonizing CYC education, I am thinking with this notion of call and response to consider the how decolonial listening can call White settler scholars into response-ability in decolonizing CYC education. Through this text, I invite White settler scholars in CYC education to consider the following questions about our particular wayfinding experiences within decolonizing CYC: Who are the callers? Who are the responders? What are the calls? What are the responses? What does harmony sound like? Where, when and for whom are we singing?

6.2.3. Wayfinding Interlude

In a recent conversation with a friend about what decolonization means within post-secondary education, I was reminded again of the impossibilities of decolonizing colonial institutions. The impossible positions experienced by Indigenous faculty who are hired into institutions that say they are committed to Indigenization, and then problematize and pathologize Indigenous faculty and staff who question and push back against colonial violence that is baked into the system.

And my own anxiety that rushes in when I engage in these conversations with colleagues and friends, over and over. Anxiety because I think "I don't know what to do to make it better!" coupled with a fear that others will look to me as a White person who has figured it out because I am spending my doctoral work entangled with these questions. Anxiety because what materializes in my writing are more questions, and fewer prescriptive answers. More uncertainty about how to navigate the landscapes in

ways that prioritize Indigenous futurity in my teaching and in my life. More and more examples of my complicity.

I am trying to be guided by Indigenous voices and Black voices. And I know that it is my work to navigate what I read as messages that trouble each other. Messages that require me to, as Haraway (2016) puts it, stay with the trouble:

- Do the work – White supremacy is a White responsibility
- Indigenous and Black people must lead – stay out of IBPOC spaces of decolonizing
- Speak up against White supremacy and settler colonialism – silence is complicity
- Stop taking up so much space and airtime – amplify Indigenous and Black voices.
- Own your own history as a White settler on stolen land and be accountable to it.
- Stop centering Whiteness in this conversation – this isn't about White Settlers.
- Understand your own racial biases and how they shape how you walk in this world
- Stop navel-gazing and focusing on your own story.
- Stand in solidarity. Show up and use your body as a shield.
- Stay out of Black and Indigenous spaces of resurgence and resistance.

These messages, and the trouble that is produced as I write with them, require me to think and enact response-ability in my CYC pedagogy as an accomplice in actions that dismantle settler colonialism. According to Black rhetorical studies scholar Neisha-Anne S. Green, being an accomplice means naming one's privilege and how it is shaping one's understanding and actions, taking responsibility to learn without relying on marginalized people to educate us, amplifying marginalized voices, and engaging in actions that transgress systems of domination (Green & Condon, 2018). Understanding my becoming as entangled within settler colonialism, without becoming immobilized by shame is one way I seek to embody accomplice-ship. Kizuk's (2020) critique of settler shame as an experience that doesn't produce actions grounded in material justice within decolonization provides me with a way of thinking with experiences of shame that arise

as I stay with the trouble in my wayfinding, without becoming stuck or lost within them. Kizuk defines settler shame as “an experience that destabilizes a settler’s sense of self through the recognition of unearned advantage over and systemic hard done to Indigenous peoples” (p. 162). Kizuk asserts that experiences of settler shame do little to dismantle settler colonialism; instead, settler shame “seeks resolution, preferring to re-establish the self as good, or worthy of pride, rather than respond to other-oriented concerns of justice” (p. 105). One way this resolution of shame occurs is through discourses that locate settler colonialism as a past harm, rather than an ongoing system of oppression within which we as White settlers are complicit and privileged. Within these discourses, White settlers can feel shame for *past* actions, shame which transforms to a feeling of pride about our experiences of shame felt in response to this past harm. This experience of settler shame does not require us to become differently within settler colonialism as it does not require us engage in actions oriented toward Indigenous futurity; through the act of experiencing settler shame for actions within which we view ourselves as holding no personal responsibility (and the pride of being a person who experiences such shame), we are embodying the mythical benevolence and inherent goodness of Canadian settlerhood. As Kizuk (2020) writes

> if we can understand this shame to be about the past, we can remain confident that who we are now is nothing like those historical boogeymen. Indeed, if we can retreat to a sense of pride about feeling bad for these past wrongs, we can form an immunity to contemporary Indigenous demands for justice. Can they not see we have *already* felt bad and are the good people now? Are those protesting ongoing settler colonialism not irrational for refusing to witness *my* transformation? (p.170, italics in original)

Conversely, becoming an accomplice within decolonizing CYC praxis guided by Indigenous futurity requires us to sit with our complicity, to understand the influence of past harms on the present and acknowledge our participation in ongoing colonial violence within our CYC pedagogies, and to actively transgress against their reproduction within systems that sustain these violences.

If settler shame doesn’t materialize transformative actions grounded in Indigenous futurities, what does? What prompts us to become differently, within the material discursive relations of settler colonialism and Indigenous sovereignty? Is it a felt experience? Affective dissonance? Cognitive dissonance? Material and political

resistance by Indigenous people to ongoing inequity? Dreams from which we wake transformed? Learning from the land?

These questions about what conditions support White Settler scholars in becoming otherwise in decolonizing CYC are central to my inquiry. If, as White settler CYC educators, we hope to engage students in transformative praxis guided by decolonizing ethics, I believe we need to have a sense of what supports our own transformations and becomings in these ways. One way to tap into this knowledge is through paying attention to our own commitments and transformations within decolonizing CYC.

6.2.4. Listening With Trouble

Five weeks into the writing of this chapter, I experienced a disruptive injury that impacted my ability to continue working. I include a narrative of the impact of this time, this physically forced pause, as an examination of what it produced in relationship to my thinking and praxis.

Date: That time the tree root reminded me

I am walking with one of my loves, explaining how I don't know how to proceed with my dissertation. I feel stuck about where to go next, what to write. I feel the tension that arises in me as I try to find the space my voice belongs in the conversations about decolonizing CYC education. I am listening to messages from Indigenous and Black scholars who are calling for White settlers to do our own work, in addressing White supremacy and colonial violence within our institutions and ourselves. These voices greatly inform my work, prompt me to move through the shame as it arises as I recognize the patterns of racism deeply ingrained in my ways of moving in the world, to move through the shame to something else, a process of becoming that is grounded in accountability, responsibility, and humility.

At the same time, I am troubled by the ease with which my work can become extractive, selecting the pieces of Indigenous and Black scholarship that support my own position as a White scholar in my process of becoming response-able, in my process of becoming in accomplice-ship. These voices remind me that without careful, response-able actions, White scholars like me can engage in appropriative, colonizing

engagements with Indigenous Knowledges. Because Whiteness and settler comfort continue to powerfully shape the conversations and actions of decolonizing in higher education—reconciliation rather than Indigenous sovereignty being the dominant discourse shaping how decolonization is materializing in higher education—the ways that I draw on Indigenous Knowledges and seek to be in a relationship of understanding with them risks becoming extractive and appropriative.

“Stay in your own lane,” I am reminded by Indigenous and Black scholars and critical friends.

This requires of me then, to listen care-fully about where and how my lane is dynamically becoming.

Listen.

Listen.

Listen.

One of the teaching resources I use with my students is a podcast on allyship. The podcasters, young people from the LGBTQIA2S+ community, describe the “over-enthusiastic ally” and the harms we enact in our enthusiastic attempts to be helpful (Time Out Youth Centre, 2018). I recognize myself in their descriptions, and many of my students echo these recognitions in our discussions afterward. The podcasters’ primary offering of teaching was to listen to those with whom one seeks to be in allyship. Do what they ask. On the surface, it seems to be a clear, simple message, and yet I feel anything but certain about how to bring my voice to this conversation in ways that uplift Indigenous voices without centering my own. Narrating the work of allyship as ‘us’ listening to ‘them’ reinforces a binary separateness and presents a false sense of homogeneity within both groups. It is neither clear, nor simple to determine who I am becoming in this conversation and where my voice belongs.

Nearing home, as I continue to discuss these tensions with my love, I take my mask out of my pocket, and prepare to enter the lobby of our condo building. I keep walking as I lift my arms to put my mask on my face, slipping the elastic loops over my ears. This is a familiar physical movement, honed after months of COVID restrictions in the “new normal.” This time though, as I attempt to walk and don my mask at the same

time, I miss seeing the crack in the pavement immediately in front of me. I miss seeing how the root from the maple tree growing on the easement between the sidewalk and the road is claiming more space, pushing back against the concrete that seeks to contain it. My toe hits the tree root, and slowly and instantly, I tumble forward. My hands reach out to limit the force with which my body hits the ground, but my hands do not land as far forward as I might hope. I feel my jaw hit the concrete. I taste the blood in my mouth, as my tongue lands between my upper and lower jaw, protecting my teeth from smashing together and breaking. I inhale sharply. My love crouches next to me and asks if I can stand. “I’m fine,” I say too quickly and return to my feet. I feel the blood seeping through my mask from the gash on my chin. We walk the few hundred feet back home, into the lobby of our building. We ride up the elevator. We walk into our apartment.

As I return to a place of perceived safety in my home, I attempt to address the wounds. I clean the gash on my chin. The alcohol stings as it makes contact with the wound and reminds me that healing is not a gentle process and is often painful in ways that catch us by surprise. We talk, my love and I, about whether I should go to the emergency room to be assessed. There is an active outbreak of COVID at our local hospital. We decide I am probably fine, and just need to rest, rather than risking a potential exposure and hours in the waiting room. We are assessing risks of each potential action, determining whether the interaction with the health system is worth the risk. I recognize the newness of this risk assessment for me, as it is COVID dependent. It reminds me of my privilege again, of how Indigenous and Black communities weigh out whether interacting with the system is worth the very great potential for harm that the system might bring into their lives, under the guise of help (Turpel-Lafond, 2020).

I begin to shake as my body moves into a state of shock. I lie down, blankets atop my body to try to quell the shaking. I close my eyes and seek stillness. My love closes the blinds to limit the light in the room.

I speak very little. I keep my eyes closed most of the time. I listen.

As the initial shock passes, I recognize the limits of how I can engage with the world in the days that follow. I try to complete work tasks, such as taking phone calls, and realize that while I can listen, formulating verbal responses and speaking them aloud is difficult. In these moments, it is almost as though I can feel my brain working –

trying to assemble the words and find the pathways to help them become audible and understandable to the world around me. I take a step back, and rest again. I return to bed and listen.

In the days and weeks that follow, as my brain and body heal, there is very little I can do but listen. I spend my days listening to podcasts featuring Indigenous scholars and activists. I crave interaction with ideas and people but am unable to read or engage with screens for more than a few moments initially, and then in progressively longer durations as the healing progresses.

Again, the realities of COVID and the daily expectation that I will be on screen for 10 -12 hours per day as part of work and study life are at odds with what my body and brain need in this moment. I am grateful for the flexibility of my life, and the material supports that enable that flexibility, such as a workplace and team that seek to support me, a safe home within which I can heal, a community of loved ones who can bring me the material supports I need like food and medicine, access to health care via video appointments, and the privilege of time to rest.

As I return to the process of writing and thinking, imagining the ethical possibilities of White Settler scholars decolonizing CYC pedagogies, I think of the gifts offered by this fall and its resultant forced pause in my scholarship.

Listen. Do not seek to solve.

Listen. Do not seek to escape.

Listen. Do not seek innocence.

There is no outside from which I speak and write and think.

We are always already entangled.

Becoming with/in the entanglements of response-ability of decolonizing CYC pedagogy.

6.3. Attentiveness

In their exploration of response-able pedagogies in higher education in South Africa, Bozelak et al (2018) draw on the work of Tronto, Barad, and Haraway to explore attentiveness and responsibility as two key foci in socially-just pedagogies. Using a methodology of diffractive reading, they put posthuman and care ethics into conversation to examine how social justice materializes in their teaching contexts and practices. Through this diffractive reading, the authors theorize about how to enact response-able pedagogy in their practices in higher education.

Bozelak et al. explain how these ideas fit with a relational ontology, "which starts from the premise that entities do not pre-exist their relationships but rather come into being through relationships" (2018, p. 100). Thus, they view ethics as a process of becoming, rather than a rule-driven guide for action. We are part of the world and its becoming; we are response-able and entangled. We cannot stand apart from the world and critique it from a distance; we are responsible for what we materialize with/in the worlds as we are becoming within them. Ontology, epistemology, and ethics are entangled and inseparable.

Bozelak et al. (2018) remind us that Barad (2007, p. x) defines attentiveness as "the ongoing practice of being open and alive to each meeting, each intra-action, so that we might use our ability to respond, our responsibility, to help awaken, to breathe life into ever new possibilities for living justly." To whom and what are we attentive in decolonizing CYC education, as White settler scholars? How might we become differently, embodying accomplice-ship, failing settler colonialism, becoming traitors to White supremacy, through learning to listening attentively to Indigenous Knowledges? I believe posthuman theories that emphasize our relational becoming within the world can provide a theoretical bridge for White settler scholars to learn how to listen to Indigenous Knowledges in attentive, decolonizing ways. Posthuman theories and Indigenous philosophies both provide a way of understanding the world as alive and becoming in each moment. A framework for thinking about White settler subjectivity as processual, always already entangled within decolonizing CYC education, invites us into response-ability differently than humanist notions of subjectivity that position White settler subjectivity as static, stable and bounded. Posthumanism supports White settler

scholars in learning to accept “the indeterminacy of the process, of accepting one’s own vulnerability and staying open to the trouble” (Bozelak et al, 2018, p. 105). It calls us to let go of ideas about teaching as a transaction that occurs when an expert bestows their knowledge upon a yet-unknowing student, and instead helps us listen attentively to the teachings of Indigenous education scholars and their White settler accomplice colleagues (including but not limited to Andreotti et al, 2015; Archibald, 2008; Battiste, 2013; Davidson and Davidson, 2018; Donald, 2012a; Gaudry and Lorenz, 2018; Kerr and Parent, 2016; Kirkness and Barnhardt, 1991; Madden, 2015; Pidgeon, 2019; St. Denis, 2007) who provide guidance for embodying relational, reciprocal, response-able pedagogies.

6.3.1. Wayfinding Interlude

I am dreaming again. In the dream I am singing the harmony to someone singing the lead line. I am intently listening to the way they are phrasing the line, their breath, the way their body moves with the lead line. I have learned that singing harmony is about more than listening only to the sounds I hear; I need to pay attention to the physical embodiment of the song as the singer sings it, observing how breath carries the lead line, how the singer anticipates what is to come next, and how the sounds move from their mouth out into the world.

As a harmony singer, my goal is to help amplify the beauty of the lead line, not overtake it. I listen, watch, aim to match my breath to their breath, my sound to their sound. My harmony singing is there to create an experience for listeners that amplifies the beauty of the lead line, not draw their attention to what’s happening in the harmony line.

In the dream, my singing partner and I practice several times. I pay close attention each time we sing, noting the feedback from my partner about what works for them and what doesn’t. We practice until the song sounded the way they wanted it to sound.

In the next moment in the dream, we are standing in a circle, singing for others. I thought I was doing what we had practiced. I thought it sounded beautiful.

After we sang for others, my partner approaches me to say they are angry. They say I was out of tune. That I hadn't listened in the moment. That I tried to do what we had practiced, rather than respond to what they were singing in that moment. That all the practice in the world wasn't going to make beautiful harmony if I wasn't responding to the song as it is sung, each time. It is a new song, each time it is sung.

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Decolonial listening as a CYC pedagogical praxis is an ongoing process, attentive to its own becoming and what it materializes. Listening doesn't secure 'right action' or absolution from complicity. Decolonial listening requires humility to listen to Indigenous voices without seeking to hear them through desires for settler comfort. It requires White settlers to take transformative action informed by that attentive listening, and to listen to the feedback when our impact creates harm, despite our intentions for actions that embody accomplice-ship. It is slow, care-full, attentive praxis, guided by the voices of Indigenous futurities.

6.4. Being Taught by Indigenous Knowledges

In describing the ways decolonizing professional education, such as teacher education, emerges within ongoing colonial power relations within classrooms in post-secondary education, Nisga'a scholar Amy Parent and White settler scholar Jeannie Kerr explore the pedagogical affordances of "*being taught by* Indigenous Knowledges, rather than *learning about,* Indigeneity" (2016, p. 63, italics in original). Kerr and Parent draw upon Biesta's (2013) explanation that "*to learn from someone is a radically different experience from the experience of being taught by someone*" (p. 457, italics in original). When we learn from someone, we utilize the teacher as a resource, seeking to bring their knowledge into our existing frameworks for knowing and being. Being taught by someone involves more transformation on the part of the learner; it can bring us new insights about ourselves and our ways of knowing and being. Through their storytelling about how they were taught by Raven and numerous Indigenous scholars (Archibald, 2008; Atleo, 2005; Battiste, 2008; Donald, 2012a), Kerr and Parent provide guidance to me in how to articulate the ways in which I am becoming with/in anti-colonial accomplice-ship by positioning Indigenous Knowledges as teachers within my writing

and pedagogies. Being taught by Indigenous Knowledges illuminates different potentialities than settler colonial approaches in decolonizing which often position Indigenous Knowledges as a *complimentary* body of knowledge that we might *learn about* in order to bring these knowledges into respectful conversation with colonial knowledges, or, more harmfully, use them as objects from which to extract ideas that further support the sustaining of settler comfort and futurity in CYC education. Kerr and Parent emphasize the importance of honouring Indigenous knowledge as knowledge, in contrast to applying a colonial gaze that positions it as cultural belief.

In their book *Potlatch as Pedagogy*, Haida educator Sara Florence Davidson and her father, artist and carver Robert Davidson (2018) teach me that "the Haida word for "teach" is *sk̲'ad'ada,* and the base of the word "teach" is *sk̲'ad'a*, which means "learn"" (P. 13). Sara Florence Davidson emphasizes that this relation with/in the Haida words for teach and learn reflects her own pedagogical understanding of teaching and learning as deeply entangled: she states, "it is impossible to teach without learning" (p. 13). Davidson and Davidson teach me that there are nine *sk̲'ad'a* principles that inform Haida pedagogical understandings of how learning occurs and emerges and what it honours: "Learning emerges from strong relationships, authentic experiences and curiosity. Learning occurs through observation, contribution and recognizing and encouraging strengths. Learning honours the power of the mind, our history, and our stories, as well as spirituality and protocol." (p. 13). In the next section, I explore how an experience of learning with more-than-human kin shapes my understanding and praxis of decolonizing CYC pedagogy through teaching and learning with the principles of Haida pedagogy.

6.4.1. Becoming with Tree

As a doctoral student, I had opportunities to explore ideas about knowing and being with the land as a teacher. Moving outside the walls of the classroom to explore ways of knowing and becoming with/in the more-than-human world invited me to think with the idea of entanglement in different ways than what is afforded sitting at my desk during COVID-times. In these experiences, I was surprised by the discomfort that I felt in response to the realization that I wasn't sure how to know or be in these spaces: in the moments of unknown, I wished for clarity about what to do next. This experience parallels the feelings of instability and fear that bubble up within me in the entanglements I am within in my pedagogical theorizing, where I want to embody decolonial praxis while

also feeling unsure about how to be response-able to the people of the lands I occupy, to the field of CYC and to my students. These experiences prompted me to write reflectively about my emergent understandings of entanglement. The following piece is a reflection on my becoming with tree. Chiew's (2016) reflections on Barad's idea of entanglement provides an entry point to what I explore in this piece: how thinking through my ethics as emerging with/in the entanglement presents new possibilities for living with/in complicity and response-ability to dismantle settler colonialism in my pedagogical praxis in CYC.

> …if we hold open the notion of the *a priori* as a question that continually compels us to rethink where to begin – our disciplinary and political bearings, epistemological and ontological commitments – then what we have is a much more involved sense of entanglement that doesn't precede or produce us; 'we' are this tangle that morphs into different possibilities, different experiences. (p. 266)

…

I gingerly move my hands along the bark of the tree. With my eyes closed, I notice my sense of trepidation, fearing I might encounter a spider as I move my hands along the bark. I am scared of spiders. Scared that they may bite. Scared by how they move quickly. Scared because I've spent my life fearing them. Fear as a learned habit. Fear as an embodied response. I breathe. Ask myself how I might encounter a spider differently this time. Noticing the sensations of embodied fear and continuing anyway.

As I move my left hand slowly down the tree, my fingers encounter something soft and sticky, and I pull my hand back, off the tree, as my mind immediately jumps to the idea that I am touching a spider web. I breathe again. Slowly, I return my left hand to the tree, to the same spot, and gently explore the softness with my fingertips. Rather than focusing on what my mind tells me I might encounter, I focus on the sensation of touch instead: the sharp edges beneath the softness, the multiple layers of hard texture, entangled with gentleness and spongy give and take. I feel my way further down the tree where the base of the tree meets the ground.

Here, at the base of the tree, I bring my attention toward Tree's strength. With my fingers, I map the perceivable edges of their roots, the enormity of which become visible in my mind.

Deep. Extensive. Grounding them in this place. Timeless.

I crouch low, exploring how the ground and the tree are entangled with each other. The dirt feels cool and soft as I move my hands through it.

Running my fingers with/in Dirt, Dirt reminds me that they are not separate from Tree. They feed each other. Need each other. Becoming together. Entangled.

As I let the dirt slide through my fingers, I visualize the bugs and spores that are living with(in) this tree. With(in) me. My breathing slows as I sit with within the entanglement.

Listening

Breathing

Inhaling

Sensing

Imagining

Becoming

As I move to stand, I feel a sharp, familiar pain in my lower back, and gasp audibly. Pain, like fear, often stops me in my tracks. Pain pushes me to seek comfort. To move away from the sensation of hurt. To escape.

I breathe.

I listen to the pain.

I feel it.

Slow down.

Move gently.

Attend to what my movements do and create.

I lean on Tree. Feel their strength. Ask for their permission to help me stand.

Tears fill my eyes as I push my hands onto the bark of the tree and am guided by their strength to help me stand upright. As I reach my full height, I lean into the tree fully, my body pressed against them at full length. I creep my hands along their breadth, widening my arms into an embrace and rest my forehead on their bark.

"Thank you for your strength," I whisper.

Tree. Giving Life. Becoming Life.

"What am I giving life to?" I ask myself silently, with them.

I breathe again, my head resting in their strength, their cedar essence moving deeply into my lungs.

…

6.4.2. Learning With the More-than-human World

As a CYC educator, one of the ways I understand my pedagogy is thinking about how I can engage students in a learning process that invites a cognitive and affective understanding about what it means to engage in a process of change, and how they might walk alongside children, youth, and families in a praxis of decolonial justice as they navigate changes in their lives. I teach a course about change processes, a course I have taught most years for the past twenty years. And for the past twenty years, I have focused on human change processes without much consideration for how more-than-human kin might explicitly be included in the conversation and shape what the students and I might learn together about how change happens, and how we might support young people through processes of change in expansive, generative ways. For many of those years, I have included Indigenous Knowledges in this course, with the intention of 'decolonizing' my syllabus by adding the work of Indigenous scholars to the existing structure of the course. My doctoral research has challenged me to imagine this course otherwise, seeking to dismantle settler colonialism as the frame for the course, to question the way the rhetoric of modernity and the logics of coloniality have continued to shape the way I teach about what change is and how we might engage in change processes as CYC educators and practitioners. Rather than focusing on the processes

of change, I seek to engage the students in a process of understanding of what we are *becoming together*, through exploring ideas and actions of agency and possibility in enacting a decolonial otherwise in CYC praxis.

As a response to my practice of decolonial listening to and to honour the process of being taught by Indigenous Knowledges (Kerr & Parent, 2016), I am experimenting with the ways posthumanism can help prepare students to be taught by Indigenous Knowledges in CYC. I spend a great deal of time thinking about how to introduce posthumanism in ways that undergraduate students will find engaging and meaningful in their CYC practice. So much of what I read as part of my doctoral research is written in ways that are theoretically dense and difficult to comprehend. As much as I love the literature on posthumanism, I struggle to find ways to ground it in CYC practice, in ways that students can understand, grapple with, and materialize in their practice. As a way to think with this struggle, I reflect on what my own experience of thinking with tree has offered me in becoming within decolonizing and imagine how I might bring these posthuman learning relations into my teaching in material ways.

One of the ways I engage with posthumanism in CYC pedagogy is through a learning journal, within which I invite students to think with a more-than-human learning partner in our theorizing together about change processes. As remote teaching opened different ways of imagining relationality in my pedagogy, the learning journal provided a way to engage in more personalized conversations with each student, akin to the informal chats that often happen as they settle into the face-to-face classroom space before the official learning begins. This learning journal is a space where we can think together about course concepts, but also a space where our non-school lives become part of the emergent knowledge as we exchange ideas about how our more-than-human worlds are shaping our knowing in this moment. Family members, jobs, peer groups, animals, favourite hikes, hopes, passions, fears, and frustrations intermingle with more 'formal' ideas about change in these journals. My learning about posthumanism reminds me that the technologies for communicating are a constitutive part of our relational experiences together, just as the physical classroom spaces, desks, chairs, computers, windows, walls are agentic beings in face-to-face learning. Bozelak et al. (2018) remind me that "a responsible pedagogy showcases how we are actively learning-with, doing-with, making-with, and becoming-with each other tied together in sympoiesis as teachers and students, and matter" (p. 106). I am prompted to consider what might materialize in

these computer-Zoom-Blackboard-keyboard-microphone-earbuds-human dialogues about change. How might these materializations offer something that helps us imagine and become within ethical practices of accomplice-ship in decolonizing CYC?

The invitation to think with more-than-human kin as a learning companion often provokes a mix of confusion and excitement among learners as we talk about what this might look like for each of them. My teaching philosophy is one that embraces the unknown and thus my response to questions that ask for concrete, foreclosed conclusions about what things will look like is a potentially frustrating, “Great question, let’s see what materializes as you write.” I try to invite them into an emergent process of learning by explicitly acknowledging my belief that there is no one right way of engaging in this discussion and that I’m hoping we can think together with each learner’s more-than-human-kin, to see what this affords and obscures as we think about CYC practice. This exercise is a way of putting into practice the teachings of Davidson and Davidson (2018), that learning is relational, and emerges from curiosity and through observation.

I believe that one way that White settler scholars can embody accomplice-ship in CYC pedagogy is through drawing on posthumanism to prepare non-Indigenous students to be taught by Indigenous Knowledges. One of the barriers to decolonial systemic change is that White settlers continue to try to fit Indigenous knowledges into euro-western epistemologies. I believe posthumanism can serve as a bridge for White settler pedagogies, to support students to engage with Indigenous knowledges in CYC practice in ways that open possibilities for praxis aligned with Indigenous futurity. Helping non-Indigenous students learn about the world in its agential becoming, to appreciate the agency of more-than-human kin in our intra-active becoming within place, I believe, helps them become ready to be taught by Indigenous knowledges and worldviews that emphasize relationality, humility, and responsibility to land and our more-than-human communities. I believe that the pedagogical work of White settler scholars is in disrupting ontologies and epistemologies that prioritize duality, objectivity, dominance, and extraction.

Through the learning journal, I endeavour to engage students’ experiences with relationality affectively and cognitively through the lens of posthumanism, as a pathway to preparing them to learn respectfully from Indigenous knowledges. Students select a wide array of more-than-human learning partners: animals, indoor plants, trees and

fauna, the ocean. As part of the learning journal, I ask them to take a photo, introduce their kin and share a little about why they chose these particular kin as their learning partner in this course. Additionally, I ask them to reflect on what changes being/becoming they notice in the intra-action between them and their kin this week, in relation to the course topics. Frequently, students share that they haven't thought about change outside of human relations in the context of their CYC practice; many of them speak with great fondness for their more-than-human-kin and their excitement about being able to write about the affect this relation has on their knowing. I share their excitement for the emergent becoming that materializes through this act of thinking relationally, together, apart. Me, student, computer, keyboard, screen, LMS, tree, cat, knowledge, questions, possibilities.[26]

Inviting us as learners to form/nurture/become in relation with more-than-human kin invites us to learn with/in our specific conditions/worldings and illuminates the ways our knowing emerges within place and embodiment. These learning journals provide a space for evocative and creative knowings about students' relational becomings with/in the world that produces knowledge about ethical entanglements in new ways. Thinking with their more-than-human-kin in relation to particular discourses about how change happens invites them to think about the ethical implications of imposing a change process on a living being, and how to consider/evaluate what that implication produces in terms of agency and respect. In this way, the learning journals become a space of diffraction, within which response-able CYC praxis is explored though thinking with human and more than human-kin.

Historically, and presently, CYC pedagogy is grounded in euro-western, colonial modes of thinking about change. I believe decolonizing CYC requires us to examine what these modes of thinking produce, in terms of our understandings of CYC praxis. As a way of decolonizing pedagogy, we can invite students to think with a lens of appreciative critique about a wide array of theories, rather than positioning them as knowledges that learners must acquire, like a tool kit, in order to become a CYC

[26] In my first iteration of the learning journal, I invited students to write their responses, without questioning how this reinforced a logocentric approach. In subsequent iterations of the learning journal, I have invited students to use different methods of communication to share their affective experiences: students have communicated through photography, artwork, dance, song, TikTok, video and audio clips, all of which have powerfully shaped the way I think about learning and assessment in my pedagogy.

practitioner. By positioning the idea of change as an intra-active becoming with/in material discursive worlds, we can examine change theories as discourses that shape these becomings in particular ways. As a way of embodying anti-racist, anti-colonial pedagogies, we need to explicitly interrogate what theories materialize in relation to our ethical response-abilities within decolonizing CYC. As Thiele (2021) notes, “Thinking is an important material engagement, thus it matters how we politically, aesthetically, and socially do it. You can do it in a way that re-establishes colonial orders or that has the approach to decolonize… where it can work to establish social justice” (29:10).

6.4.3. Wayfinding Interlude

I am thinking a lot about displacement, disconnection, and belonging lately, especially in relation to family stories and land. Living within this global pandemic prompts me to think deeply about my grandparents, about what conditions prompted them to leave their countries of birth, to come to Canada as settlers in the early years of the 20th century. As my grandparents passed away prior to my birth, I know them only through the stories my parents told me about their own relationships with their parents. I think about this a lot now, as I watch my own children navigate their relationships with their grandparents, and how differently those relations are embodied than my own. I think a lot about my grandmothers especially; about their experiences as young mothers, raising children in the dusty days of the thirties and forties in rural Manitoba. I think about their lives in relation to my own experiences of parenting in the 2010s and 2020s, nearly 100 years later. Would they see themselves in me? What spectral traces of them and their ways of being and knowing survive in me, passed through the teachings they offered to their own children, who offered them to me? And what does this teach me about pedagogy and decolonizing? How can I bring a lens of appreciative critique about my ancestors’ teachings, learning, and lives into my classroom to support my students to engage in similar reflection about the values we carry, the legacies of privilege and dispossession we inherit, and the implications of these inheritances in our practice in CYC? When I think about how teaching happens, I recognize that my colonial education has encouraged me to think about pedagogy in transactional ways, as something that occurs in a formalized encounter, inside the walls of classrooms, in buildings constructed to contain these processes.

And yet, I think I have also understood pedagogy to be something entirely different than this transactional process, through my own experiences of learning how to be / become as a relation within my family. Learning as an intergenerational process. The importance of listening and respecting elders. I recall vividly going to visit my father's aunt in Friesland in the early 1990s during our first visit to the country my grandparents had left in the 1920s. She was very elderly at the time; physically and cognitively frail, she spoke only her mother tongue, so we relied on the translation abilities of one of my father's cousins. We explained who we were, that we had come from Canada, that my father wanted to find out more about the relatives he knew existed but had never met. I watched her face, as my father's words were translated from English into the language of his parents, a language he was unable to speak. I watched as recognition of who our ancestors were crept across her face. How we were no longer just English-speaking strangers who had descended upon her apartment. We were kin. This experience of belonging, of understanding the relations from within which one's becoming emerges, deeply shapes about how I think about decolonizing CYC pedagogy as a White settler. Becoming response-able involves becoming attentive to and accountable for the legacies of my ancestors, both personal and professional.

The understanding of the importance of belonging shapes my belief that learning happens within relations of care. As a child when I felt loved and cared for in relationships, I was able to step outside of what I felt comfortable with and risk learning something new. The inverse was also true; when I felt shamed or unsafe, I was less motivated to learn. These experiences shape how I think about pedagogy in my own praxis as a CYC practitioner and educator. I think it is why I felt so unsettled about teaching online during COVID and needed to find ways to nurture one-to-one relations with each of my students. The learning journal is one way that I am seeking to prioritize relationality, despite the disconnections created by the pandemic. The emphasis on relationality is also deeply influenced by my belief that I cannot ever know what a student is bringing to the learning encounter in terms of prior learning and knowing; as such, I want to get to understand them wholistically, in order to help engage in learning conversations that will help them find their own path through the content/course/disciplinary knowledge.

As I teach into the void of black boxes on the screen in Zoom, I miss the non-verbal feedback that I am accustomed to in face-to-face relations with my students in the

classroom. I miss the energy that passes between us, the nods, the looks of confusion, the shifting in the chairs, the gazing out the window. I miss it because I feel lonely in my learning and teaching. I find myself working extra hard, in different ways to find ways to engage in shared experience in this virtual environment. I realize I feel very separate from my students in this space, despite the chat comments, and the verbal responses to my invitations to contribute thoughts and questions. The dialogue is there, but I miss the bodies.

When I engage with their writing in the learning journal, though, I realize that students are writing about their embodied knowing and questioning in ways that bring us together into a more vulnerable, intimate space of learning. In some ways, it reminds me of letters I exchanged years ago with a good friend who lived on the other side of the world. In the words we exchanged, we were both more vulnerable, reflective, and open with each other than either of us risked in our face-to-face relations. There was safety to imagine being otherwise in those words. Safety in writing our hopes down on a piece of light blue airmail paper, folding the pages thrice before we could edit ourselves to be more acceptable to the status quo, placing the pages into the envelope, licking the glue strip, and sealing the envelope tight. Carrying our thoughts across the world, where they would be lovingly received and considered and responded to. The journals remind me of this. I read each one with tender care, curiosity, and openness – values I hope my students embody in their CYC practice. I don't tell them I'm reading each one with these intentions in mind – I show them, through my care-full attention to their words, with my affective responses to their questions and ponderings about how they might become in the world as a CYC practitioner.

The experience of teaching remotely provokes complicating considerations about relationality and response-ability in CYC pedagogy. Frequently, in video conference platform synchronous classes, students leave their cameras off for reasons related to equity, safety, and comfort; the reasons for this choice are beyond the scope of this discussion. What I want to focus on is what teaching to a screen of faceless, disembodied beings materializes for me as a White settler CYC educator. As students continue to learn with their cameras off, I as the teacher am left to imagine what is happening for them at an embodied level. Without the physical presence of material bodies in a classroom, remote teaching forces us to imagine our pedagogies otherwise. I'm curious about what is intra-actively becoming within relationships when one of us is

visible and many of us are not. Who and what is rendered capable of responding and how is the response-ability made possible?

These questions about the experience of teaching online lead me to further philosophical speculation about the presence of narratives about one's people in CYC curriculum and pedagogy. If Whiteness is visible and present in our pedagogies and curriculum while Indigeneity and Blackness remain invisible or present in only partial ways, what materializes? How can we use this experience of remote teaching to re-imagine pedagogy, both as we continue to teach online, and as we return to shared physical spaces when we can hopefully co-create pedagogies with material bodies in shared spaces?

How can we invite students into response-able pedagogies that invite them to live in ways that reflect the understanding that we do not precede our relationships, that we come into being through the process of intra-acting? We are rendered capable of responding within the relations through which we come to be in any given moment. Constantly reconfiguring. Dynamically intra-acting with human and more-than-human kin.

6.4.4. Wayfinding Interlude

I saw an Instagram post that said in order to create spaces of safety, you need to *be* a space of safety. It prompted me to think about the relationship of White women specifically in upholding the systems of care that have materialized such harm and violence in Indigenous communities (Chapman & Withers, 2019). Is it possible for me as a White woman to be a space of safety within settler colonial education systems? How does the notion of becoming invite us to think in more processual ways about this, in ways that can disrupt the notion of *being a space of safety* as a static, absolute subjectivity that one either embodies or does not? By pushing back against the notion of "arriving at" or "accomplishing" a decolonized state in our pedagogies, how might we understand decolonizing pedagogy as a becoming with/in complicating legacies and current enactments of harm and safety in our classrooms?

As a White woman, entangled in legacies of harm, my body and presence in a position of power may be read as a potential threat by IBPOC students, before I even

open my mouth. Thus, what I say, how I say it, how I move, and what those movements produce in the classroom are all political actions, inherently ethically entangled with/in the material-discursive conditions of settler colonialism. Yet, as faculty, we rarely talk about how we are becoming in these spaces. Faculty meetings are swallowed up with discussions of efficiencies, producing, managing—and thus the opportunity to be in relation with each other, to be in a process of becoming with each other is dominated by neo-liberal discourses of accountability and productivity. This is not neutral; this is producing and reproducing relations that maintain settler colonialism. How can we become otherwise? How can we as educators support ourselves and each other to learn with and appreciatively critique the discourses that shape our becomings within CYC pedagogies?

Getting Lost

I've been thinking a lot about how much I hear the desire for a *map for decolonization* from colleagues; many of us express a genuine aspiration to do better but feel lost about how to engage. I have lost my way several times throughout this wayfinding experience. Somewhere along the way, I started thinking I needed to know where I was headed. That I needed to determine an end point that would provide some sense of stability, knowability, clarity. How can one be lost if one doesn't have a predetermined destination? But that's the problem, isn't it? Trying to decolonize a colonial mind. Trying to decolonize a colonial process of writing a dissertation. Trying to decolonize a life. Colonialism encourages me to know in advance where I am headed. To occupy positions of authority. To proclaim things to be true, so that others could also know without having walked through these landscapes themselves. So that they can do, without being. Without becoming with/in.

If I write my own experiences of losing my way in the landscape of decolonizing into the text, what does that offer in terms of the process that others might find themselves in? Solidarity in knowing that becoming lost is part of wayfinding, perhaps. What enables and constrains the wayfinding? How do the discourses about how we are *supposed to be* as White settler scholars in decolonizing CYC education shape the lost feeling I'm currently experiencing?

I keep walking, trying to find my way. Walking toward something? Walking in circles? Walking back the way I came? I'm not sure. I just keep walking. Feeling gradually more exhausted, disoriented, scared, alone.

Respond to emails asking for a handout on how to decolonize a syllabus.

Take two steps away from the path.

Attend committee meeting where lots of talk happens, with no follow up.

Take five steps off path.

Complete efficiency and productivity metrics for the program, assessing costs of faculty versus number of students in seats, as though these were measures of learning and justice.

Take seven steps off path.

I stop.

I pause.

I breathe.

Listen. Observe. Slow down. Notice where I am and what I am becoming.

And now, I'm lying among fern-kin, off the path, wondering how I got here and how I might get back up and start moving again. Wondering what could guide me in doing that. And as I reflect on the embedded discourses within these internalized pressures to keep moving / make progress / arrive at some pre-destined place of knowledge, I wonder if instead of trying to get up, I could embrace the lying down, and listen to the guidance that is materializing in this place. Perhaps lying among the fern-kin is offering me guidance itself.

Slow down.

Listen.

As I lie among the ferns, cradled in their softness, I feel the tenderness of the moss, warming and tickling my skin. It reminds me of the way a grandparent tickles the full, round cheeks of a baby, lovingly and gently. I smell the richness of the earth; wet, mossy goodness that grounds me to this place. I hear our bird kin, of all different sorts, calling to each other and to me. Reminding me of all the languages I have forgotten or not yet known.

A rock is lodged between my back and the dirt and the thousands of creatures that make their home within. If I focus on the rock, I become attuned to the pain. Attuned to the way it pushes against me, provokes feelings in my heart of not being welcome here. Of needing to adjust, so that I might land more softly among these kin in this forest. But the desire to land more softly is perhaps more about my own comfort in this space, as opposed to becoming with/in this space, in this moment in a good way, with these relations, as we are all becoming in this moment, in this space. What does noticing the pain without seeking to avoid it or change it offer in this moment? How might I become with the pain that is currently materializing in my relations with Rock? How might I let it inform me?

These forest kin remind me that I'm not headed anywhere knowable in advance, a place-time that could be mapped by anyone else. I am focused on living with/in the landscapes of decolonizing CYC education. Not escaping them. Not finding my way out, to a colonizing place of safety where one could survey the landscape and tell others how to become with/in these lands. I am interested in the process of becoming as I way-find here. And here. And here. An invitation to others to wander. To listen. To their own becoming with/in.

Chat with my circles of solidarity and accountability.

Feel the ground beneath my body, supporting me, holding me.

Listen to teachings from Elders.

Feel the strength of their stories, of their words guiding me.

Participate in discussions that illuminate how much more work we collectively need to do.

Feel the power of relationality, of connection and solidarity.

Write.

Write.

Write.

6.5. A Praxis of Imperfect Accomplice-ship

In their exploration of how non-Indigenous educators can become imperfect accomplices in decolonizing through subverting settler colonialism in their classrooms, Carroll et al. (2020) suggest that discomfort and anxiety are a common response among teachers. Teachers respond to this discomfort by either disengaging from Indigenous epistemologies or by engaging in what the authors describe as a productive pause (p. 9), within which the educators reflect about how to move forward in subverting settler colonialism in their teaching. Through the lens of poststructuralism, Carroll et al. examine how settler colonial epistemologies are normalized and reproduced in education. As I do, they draw on the work of Mignolo (2011b) to understand how coloniality and decoloniality are linked and assert that teachers must delink from White settler colonialism in our pedagogies in order to become imperfect accomplices. They suggest this delinking process is facilitated by a lifelong process of self-reflection and education (p. 10).

Reasons for teacher discomfort include a desire to not offend others, embarrassment about their lack of knowledge, resulting in the teaching of incorrect information or worries about backlash from other educators within the system for challenging the dominant epistemologies (Carroll et al., 2020, p. 11). The authors contrast the discomfort experienced by non-Indigenous educators in these situations with the fear that Indigenous people, Black people, and People of Colour experience in relation to state-sanctioned violence; this serves as a reminder to non-Indigenous readers that White privilege influences both one's agency and responsibility to subvert settler colonialism, despite feelings of discomfort that may arise in the process.

Rather than being immobilized by discomfort and upholding settler colonialism, Carroll et al. (2020) suggest that "becoming imperfect accomplices means to turn toward

anticolonial action to uncover structural oppression" (p. 14). They propose three steps that educators can take in becoming imperfect accomplices: grounding oneself in the moment, experiencing the feelings of discomfort as they arise without seeking to avoid or resolve them (p. 14); harnessing one's privilege by focusing on what power and agency one is granted by settler colonialism that can be used to subvert it (p. 15); and embracing one's discomfort as fuel for collaborative actions that materialize decolonial change in education (p. 17).

Caroll et al.'s exploration of the process of becoming imperfect accomplices resonates with many of the ideas I have explored in this chapter: the importance of understanding what subject positions are made possible within the material-discursive conditions of settler colonialism; the pressures and discomforts experienced by non-Indigenous educators as we engage in decolonizing pedagogical practices; the importance of being attentive to discomfort without being immobilized by it; and the requirement to transform discomfort into decolonial, collaborative actions that materialize transformation in education.

Imperfect accomplices. Failures as settlers. Epistemic disobedience. Embracing discomfort. Disrupting. Dismantling. These processes and subjective becomings run counter to the ways settler colonialism positions me as an educator and scholar. Decolonizing CYC pedagogy requires me to be guided by knowledges other than those that uphold settler colonialism. To be guided by response-ability, humility, and embodied relationality within the material-discursive conditions of always already entangled incommensurability. Building on Carrol et al.'s (2020) conception of the imperfect accomplice, I believe that by embodying response-ability, humility, and relationality in my pedagogy as a White settler in decolonizing CYC, I can demonstrate the process of wayfinding that I explicate in this dissertation. Through wayfinding as pedagogical praxis, I try to offer students an example of how as a White settler I am learning to listen attentively to be taught by Indigenous Knowledges. Through providing opportunities to learn affectively and cognitively what comes to matter within the conditions of settler colonialism, I endeavour to provide opportunities for students to become within their own ethical response-abilities in decolonizing CYC praxis. As I wayfind with my students, I illuminate the ways that choosing to uphold coloniality in CYC pedagogy materializes injustice and is incommensurable with commitments to decolonizing.

As I reach for one book, to check a quote, I trigger an avalanche within the book stacks on my desk. I rush to catch them, before they slide from the desk and fall to the floor. As I put them back in their temporary place, stacking them one on top of the other, my mind wanders, imagining carrying all these books, these critical friends (and some critical adversaries), to an open space and lining them up like a domino train. Situating them in relation to how I came to be with/in their ideas. I notice how one book interferes with another diffractively, as one idea interferes with another in the writing of the dissertation, in ways that illuminate how our material-discursive investments in coloniality must fall / be knocked down in order to open space for a decolonial otherwise and elsewhere.

This imagining of engaging with these books in ways other than their commonly understood purpose, reminds me of the value of creativity and transgression in decolonizing praxis in CYC education. It reminds me that embodying failure and transgression opens spaces that undermine institutional imperatives for dehumanizing perfectionism, productivity, and efficiencies. Decolonizing CYC education requires us to imagine and value assessments outside of textual representations of knowledge, and to conceptualize learning as a multi-directional, emergent, intangible, non-reproducible, non-representational becoming. Decolonizing requires us to imagine and enact pedagogies that engage with ideas and social and material conditions in unexpected, anti-colonial ways.

6.5.1. Imperfect Rather Than Impossible

According to the Merriam-Webster dictionary, impossible means incapable of being or of occurring. Undoable. Unattainable. Positioning ethically response-able actions by White settlers within decolonization as impossible leaves us little space to imagine an otherwise for CYC education. Rather than viewing ethical response-abilities and actions as undoable, what if we embody ways of becoming as White settlers that make it possible for us to become undone with/in settler colonialism? What I mean by undone, in this sense, is being untied and untethered to coloniality. How might we practice becoming undone in our teaching? Would becoming untied and divested from coloniality bring us into better relations with the incommensurability of Indigenous futurities and settler colonialism? When two things are seen as incommensurable, they are viewed as sharing no common ground or that the differences between them are

unbridgeable. In decolonizing CYC education, we need to ask what other worlds become possible when we untether from settler colonialism and are guided by Indigenous knowledges. If settler futurity remains grounded in current understandings of settler subjectivity and beliefs about the political intractability and inevitability of settler colonialism, I believe Indigenous and settler futurities remain incommensurable. Tuck and Yang's (2012) emphatic assertion that decolonization is not a metaphor underscores that we are not decolonizing unless we are actively dismantling the settler state and undoing settler subjectivities of innocence. For White settlers with/in decolonizing CYC education, this means we need to divest from the positioning of decolonizing as an additive process that brings Indigenous knowledges into productive conversations with colonial knowledges without seeking to dismantle settler colonial and White supremacist structures of power with/in and with/out academia. Decolonizing must involve material, justice-oriented actions that prioritize land rematriation and Indigenous sovereignty. Settler futurity, as materialized and solidified through the political states of settler colonialism, as well as through the Canadian mythologies that narrate the subjectivities of settlers as benign, innocent, rightful inhabitants of what are, in actuality, stolen lands, must be undone.

If Indigenization is incommensurable with settler colonialism, ethical becoming for White settlers must be guided by something other than the maintenance of the rhetoric of modernity and the logics of coloniality. Indigenization is incommensurable with White settler scholarship if settler scholarship remains tied to settler colonialism. Indigenous knowledges and Indigenous futurities are central to the undoing of impossibility for White Settler educators in the work of decolonizing CYC education.

In terms of decolonizing CYC education, the undoing of impossibility requires of White settler educators much more radical, transgressive relations with/in our praxis with children, youth, and families, with/in our educational institutions, and with/in curriculum and pedagogy. This undoing reminds us that we are always already response-able for the relations with/in which we are becoming, and that choosing to maintain settler colonial and White supremacist status quo notions of pedagogy is not a neutral act. This undoing requires and enables us to denaturalize Whiteness (DiAngelo, 2018) and coloniality (Mignolo & Walsh, 2018). It requires us to abandon hopes for maps about how to do the work that will guide us to an arrival point in space/time wherein which we will have accomplished decolonization. Undoing requires us to surrender to the enduring

discomfort with/in our subjectivities as White settlers, and the always incomplete active process of decolonizing our pedagogies.

How might this undoing be liberatory? How might approaching decolonizing as an ongoing response-ability offer spaciousness and potentialities to White settler scholars in becoming imperfect accomplices? In exploring the potentialities and affordances for White scholars in decolonizing CYC education, my aim is not to make the reason for decolonizing accomplice-ship the comfort of White settler scholars: decolonizing must be centered in the liberation of Indigenous, Black and People of Colour communities and individuals. Additionally, I believe it is valuable to recognize that decolonial, anti-racist accomplice-ship invites White settler scholars into subjectivities that may make other than oppressive entanglements possible. I cannot escape or move outside the socio-political structures of settler colonialism, White supremacy, and racial oppression; however, I can invest my energies into becoming otherwise with/in them. I can invest my energies in becoming otherwise to how the settler state positions me by embodying my own failure as a settler (Battell Lowman & Barker, 2015) and becoming otherwise to how racism positions me as an exalted, racially innocent White person by becoming a traitor to White supremacy (Shotwell, 2018). I am always already entangled.

6.5.2. Wayfinding Interlude

"Remember that these numbers represent children. They were brothers and sisters. They are aunts and uncles that people never got to meet. All of these children had names" (Wetsuweten_checkpoint, 2021).

215 children at Kamloops Indian Residential School

104 children at Brandon Indian Residential School

38 children at Regina Indian Industrial School

35 children at Muscowequan (LeStock) Indian Residential School

751 children at Marieval (Cowessess) Residential School

182 children at Kootenay Indian Residential School

To be continued…

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Boom.

The building shakes in response to the sky. Shakes to the foundation. My heart pounds.

“The gods are bowling” I hear my father’s voice, spectral whispers from my childhood, in my semi-conscious state.

Brightness illuminates my room as the flash of lightening fills the sky.

Followed by darkness and anticipation.

Of the next boom.

As I lay awake, listening to the emergence of the storm, I think about how to conceptualize this chapter on pedagogy. So much of what I have been reading has focused on listening in decolonizing ways in order to be guided by Indigenous knowledges in my teaching. Listening as a wayfinding guide. Observation as a wayfinding guide. Sensing as a wayfinding guide. These all speak to the embodiment of wayfinding, of living with/in the becoming, rather than anticipating an arrival point. One can still narrate what is emergent in the process of becoming with/in, however it must be understood as emergent, processual knowledge, rather than a representation or map for others about how to find one’s way within the landscapes.

There is more to do than listening though. Decolonial listening prompts an ethical response for action. For becoming otherwise. Listening to Indigenous knowledges requires me to become unsettled, to become undone by my histories and my current colonizing practices. It requires me to intra-act differently within the material discursive worlds I am becoming within. To disrupt. To dismantle. To transgress. Otherwise, my listening is performative. It is extractive. It reproduces colonial structures. It is hungry listening (Robinson, 2020), consuming Indigenous knowledges for my own intellectual appetite, without a commitment to actions grounded in relationality and reciprocity.

Storms offer a reminder that wayfinding doesn’t only happen when the sky is blue, and the sun is shining. I need to way-find through darkness. Through storms that terrify me. Through pounding rain that soaks the forests. Through heart-shattering thunderclaps and sheet lightening that illuminates the night sky. It is much easier to think about wayfinding under optimal conditions. Wandering without risk. Wandering without

fearing that my becoming is unknowable in advance. This default mode of theorizing, of thinking with these ideas in ways that imagine potentialities and creative liberation is deeply entangled in White privilege, the ability to wander with/in decolonizing CYC education without experiencing the threat of violence for thinking and becoming with these ideas. This process of wandering without risk is what I'm attempting to illuminate and disrupt in decolonizing in CYC education. I write to disrupt the idea that decolonizing means only adding articles and weaving Indigenous knowledges through our courses, without dismantling White supremacy and coloniality as core conditions of our profession. I write to disrupt the idea that engaging with Indigenous knowledges absolves us from complicity in the ongoingness of settler colonialism and positions us as allies. I write to disrupt the idea that we can hold ourselves apart from the system that sustains and enables us.

I stay with the trouble, with my complicity and my emotional desire to find a safe, stable place to rest; always knowing that is neither possible nor ethically aligned with my argument in this dissertation. I invite the trouble to complicate this text. My hope is that this trouble is disruptive of narratives that position decolonization in post-secondary education as an accomplishable goal, as an end point, and a thing that we can measure with neo-liberal accounting tools. It is a call to my White settler colleagues to stay with the trouble to work in ways that transgress institutional and field-wise imperatives to declare ourselves decolonial allies in static, idealistic, non-actionable ways.

6.5.3. Loss Prevention

> I heard them whispering to each other as they passed me in the aisle.
>
> For better or worse I have a great capacity for embodied knowing.
>
> As a kid raised in a police home, where I was protected from all policing matters on the surface
>
> While at the same time, bathed in experiences that taught me how to read a room,
>
> be attuned,
>
> listen for what's not being said out loud,
>
> notice everything.

To listen with my gut.

To know what's coming.

I heard them whispering.

Watched them split up, head down two separate aisles.

Watched them increase the speed of their stride.

I heard them yell "Stop"

I heard him yell "What the F*ck" in return.

I heard the sounds of physical violence.

I heard a bunch of products fall from the shelves, hit the floor.

I heard bodies fall from standing, hit the floor.

I heard him scream.

Anger.

Terror.

Anger.

Terror.

I watched as others moved away.

Toward the back of the store.

Away from the anger

Away from the terror

Masked faces hide many things, but I still see the fear in their eyes when we make eye contact.

“Loss prevention” a person standing near me says.

To everyone.

To no one.

What are we losing?

I wonder.

Teeth whitening strips and shampoo, apparently.

What are we losing?

Dignity

Compassion

Safety

Care

Connection.

Who is response-able for Loss Prevention of these things?

Me? You? What are the affirmative otherwise?

“I hope it ends soon” says another person. “I need to pay for my stuff.”

Indeed. It is time for us to “pay for our stuff.”

Loss prevention on stolen land.

How might we hold ourselves to account for land theft

Before we take down the next person who

Is stealing shampoo?

F*ck loss prevention.

I want

Care animating

Dignity affirming

Compassion nurturing

Safety making

Sovereignty sustaining

Otherwise, and elsewhere.

6.6. Epilogue

It is quiet moment of rest and connection.

We sit together around the table, my mother, my daughter, and I, working together to make something beautiful out of yarn. As we hold the yarn in our hands, the weight and texture of it reminds me of the multiple ways we are connected across time and space. Some ways are easily describable, while many others exist outside of words.

As we pass the yarn through our fingers, my mother reaches across the table to pat my hand gently and says lovingly, “your hands look exactly like your grandmother’s.”

I pause and hold her words close. Feel the warmth they bring to my whole being.

My mind wanders to thoughts of my dissertation.

What am I holding? What am I creating with these hands as I write? These hands that are my own, but also my mother’s, my grandmother’s and the ancestors that came before and the generations that come after?

As I write the words of this epilogue I consider what response-abilities materialize and become possible. I sit with the questions that arise in the interference patterns as I reach this juncture in my wayfinding. This is a pause, a temporary resting place, not an

end to my wayfinding. I pause to catch my breath, to listen to what is emerging here in this time and space, and to orient myself to my next steps.

This inquiry has produced wonderings for me about who else is wayfinding within CYC education and how our respective paths might cross in ways that produce creative ways of imagining otherwise in our pedagogies and curriculum. What connections and collaborations can emerge within our communities of scholarship and praxis to support ethical accomplice-ship among White settler scholars in decolonizing CYC?

I feel the pressure to come to conclusions, to give directives, to point the way forward.

I feel the pressure to follow colonial academic conventions to describe the implications of my theorizing, and to clearly articulate what comes next.

Otherwise. Elsewhere.

I reflect on what I am learning as I wayfind, to stay with the intra-active becoming of this moment, to be accountable to the impact of my doings. I re-turn to the orienting values I introduced in Chapter Three, in a time and place in my wayfinding journey so different than the one I am becoming with/in in this moment. What arises in the interference patterns here, now?

Incommensurable.

> Sit with the complicity and the questions that arise, without seeking to escape or solve the affective and cognitive tensions with easy answers.

Humility.

> Understand our own lives, histories, and legacies and how they shape and limit what we can know.

Always already.

> Examine and be accountable to what our doings produce. Refuse to go along with settler colonialism, just to get along with the status quo.

Entangled.

Interrupt.

Dismantle.

Disrupt.

Create.

Embodied.

Slow down.

Care-full.

Listening.

Walking.

Response-able.

Becoming.

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Appendix.

Critical friends and scholars

The following is a list of webinars, lectures, and workshops that shaped my theorizing throughout the writing of this dissertation. As my opportunity to learn in person within community was profoundly impacted by the effects of a global pandemic, I sought to learn from and with as many Indigenous and Black scholars as possible, and to immerse myself in conversations with other White settler scholars who are undertaking similar research in posthumanism, decolonizing and post-qualitative inquiry.

October 17, 2019. Biidaaban (The Dawn Comes). Leanne Betasamosake Simpson, Amanda Strong, Brackey Hanuse Corlett and Whess Harman. SFU President's Colloquium on Creative Ecologies: Reimagining the World. [Film screening and panel discussion] https://www.sfu.ca/content/sfu/vancity-office-community-engagement/library/2019/leanne-simpson-biidaaban.html

November 20, 2020. The possible's slow fuse: Imagining a posthuman education. Dr. Nathalie Sinclair. SFU Education Research Hub. [In person at SFU Burnaby Campus]

March 10, 2020. Soysqwelwhet (Dr. Gwendoyln Point) Lecture. SFU Equity Studies in Education Lecture. [In person at SFU Burnaby Campus]

May 1, 2020. Reconciliation and Resistance. Summary: How do marginalized writers reconcile with Canada's past…and present? How do writers craft stories that resist systems of oppression? Hosted by The Fold [Online webinar]. https://thefoldcanada.org/the-fold-program/fold-2020-festival-program/

June 18, 2020. Resistance and Resurgence: Decolonization in a time of "reconciliation." Feminists Deliver. [Online webinar]. https://feministsdeliver.com/register-for-resistance-and-resurgence-decolonization-in-a-time-of-reconciliation/

July 21, 2020. "This is NOT Theoretical: A Step Toward Decolonizing the Teaching of Child and Youth Care" Hosted by the CYC Education Accreditation Board of Canada [Online webinar – not recorded].

July 30, 2020. A 12-Step Program for Decolonizing the University: A Conversation with Dr. Rodney Coates - hosted through SAGE publishing [Online webinar - not recorded]

Sept 10, 2020. Eve Tuck, Megan Scribe, Billy-Ray Belcourt Co-conspiring Against Carceral Systems. Scholar Strike Canada https://youtu.be/YoZm6agdctA

Sept 22, 2020. A Conversation with Dr. Jo-ann Archibald Q'um Q'um Xiiem: The Many Facets of Decolonizing and Indigenizing the Academy. Hosted by SFU Centre for Educational Excellence https://www.youtube.com/watch?v=bYpSiCCdocM

Sept 24, 2020. Reconciling ways of knowing Dialogue 3: *Braiding Ways of Knowing with Dr. Robin Wall Kimmerer* https://www.waysofknowingforum.ca/dialogue3

Sept 17 – Oct 8, 2020. Mit'el nexw Leadership Society: Leadership Transformation Sept 2020. Four 2-hour sessions. Sept 17, 24, Oct 1 & 8. Learning Squamish principles of leadership for organizational change [Zoom workshop – not recorded]

October 6, 2020. Leanne Betasamosake Simpson and Dionne Brand: In Conversation about Noopiming. Vancouver Writer's Festival [Zoom – not recorded]

Oct 20, 2020. The endemics of pandemics in the settler university. With Dr. Sandy Grande. Organized by Indigenous Settler Relations Collaboration – University of Melbourne, Australia. [Online webinar]. https://arts.unimelb.edu.au/indigenous-settler-relations-collaboration/resources/videos/the-endemics-of-pandemics-at-the-settler-university

Oct 22, 2020. Curator Tour of Shame and Prejudice (Kent Monkman exhibition). Museum of Anthropology, UBC [Online – not recorded]. https://moa.ubc.ca/event/online-curator-tour-of-shame-and-prejudice/

Oct 28, 2020. Feral Atlas "Feral Atlas: The-More-than-Human Anthropocene" Anna Tsing. Cultural Studies Colloquium. University of California Santa Cruz. [Online webinar – not recorded]

Oct, 29 – November 17 2020. Decolonize First. Four 2-hour workshops (oct 29, Nov 3, 10, and 17). Diving deeper into decolonizing practices. Facilitated by Ta7talíya Nahanee (Squamish) and Amanda Fenton (Settler). [Zoom workshop – not recorded]

Oct 29, 2020. Sterling Prize Ceremony & Lecture with Tamara Starblanket. Simon Fraser University. [Online lecture – not recorded]

November 5, 2020. Cindy Blackstock Thinking Outside of the Box – Indigenous practices in child welfare. Hosted by Okanagan Nation Alliance. [Zoom workshop – not recorded]

November 10, 2020. The Phil Lind Initiative Presents: Jesmyn Ward. Thinking While Black [Online webinar – not recorded]

November 10, 2020. Alliance Building in the Academy and in the Community: The Role of Decolonizing and Indigenizing. Centre for Educational Excellence, SFU https://stream.sfu.ca/Media/Play/86830bf83a1c43b38eca5c6c717b54941d

November 12, 2020. The Phil Lind Initiative Presents: Ibram X. Kendi. Thinking While Black [Online webinar – not recorded]

November 25, 2020. Pathways of Reconciliation Book Launch. Editors Aimée Craft and Paulette Regan. University of Manitoba Institute for the Humanities. [Online lecture – not recorded]

December 3, 2020. MST Futurism. Decolonizing the City Through a Matriarchal Lens. SFU Public Square. [Online event – not recorded]

January 20, 2021. Making Ethical Networks & Practicing Ethical Responsibility. PhEMaterialist Collective [Online event – not recorded]. http://phematerialisms.org/

January 26, 2021. Decolonizing and Indigenizing. Dr. Michael Hart, Dr. Sheila Cote-Meek and Dr. Kahante Horn-Miller. Centre for Educational Excellence. SFU. [Online event – not recorded].

January 27, 2021. Courageous Conversations: Coloniality and Racial (In)Justice in the University. University of Calgary https://youtu.be/vmcRNaM7Mlo

Feb 1, 2021. Indigenous Education and Reconciliation Council Book Club. Faculty of Education, SFU (online via Zoom). Discussion focus: A National Crime: The Canadian Government and the Residential School System, 1879 to 1986 by John S. Milloy. [Zoom discussion – not recorded]

February 18, 2021. Politicizing CYC: An Integral Aspect of Relational Practice. Matty Hillman, Shadan Hyder, Nancy Marshall [Online via Google Meet – not recorded]

March 1, 2021. Indigenous Education and Reconciliation Council Book Club. Faculty of Education, SFU. Discussion focus: Potlatch as Pedagogy by Sara Florence Davidson and Robert Davidson. [Zoom discussion – not recorded]

March 2, 2021. Collision Course: Anti-Racism, Decolonization and the COVID-19 Pandemic. Douglas College SHIFT [Online event – not recorded]. https://www.douglascollege.ca/shift

March 4, 2021. Keynote address: Cicely Blain. Anti-Racism as a Tool for Collective Liberation. Douglas College SHIFT [Online event – not recorded]. https://www.douglascollege.ca/shift

March 10, 2021. Embodying potentials: photo-voice as affective practice – Dr. Julia Coffey. PhEMaterialist Collective [Online event – not recorded]. http://phematerialisms.org/

March 23, 2021. Why Relations? Indigenous Settler Relations Collaboration. University of Melbourne [Online webinar] https://arts.unimelb.edu.au/indigenous-settler-relations-collaboration/projects-publications-and-resources/resources/videos/why-relations

March 30, 2021. Joshua Whitehead and Vivek Shraya in Conversation: One Book One SFU. https://youtu.be/oHcYz9DJDH4

April 6, 2021. Relationalist ethical impulse amidst colonial violence. Indigenous Settler Relations Collaboration. University of Melbourne [Online webinar]. https://arts.unimelb.edu.au/indigenous-settler-relations-collaboration/projects-publications-and-resources/resources/videos/relationalist-ethical-impulse-amidst-colonial-violence

April 8, 2021. Decolonizing and Indigenizing Education in Canada. University of Manitoba Faculty of Education. https://youtu.be/t8XIN46vHHI

April 17, 2021. Decolonizing Scottish Studies. Simon Fraser University. https://youtu.be/VEhWx3z4Oqk

April 21, 2021. Dean's Lecture on Information + Society with Robyn Maynard and Leanne Betasamosake Simpson. Simon Fraser University. https://youtu.be/yIgiNIwQx6k

April 27 & 28, 2021. Mit'el nexw Leadership Society: Leadership Transformation Sept 2020. Two day workshop. Learning Squamish principles of leadership for organizational change with the CYC team at Douglas College. [Online event – not recorded]

June 10, 2021. Healing the Wound with the Weapon: University Instruction, Reconciliation and Healing with Kevin Lamoroux. Centre for Educational Excellence SFU.. [Online event – not recorded]

June 22, 2021. Relationality through the Lens of Indigenous Human Rights Implementation. Indigenous Settler Relations Collaboration. University of Melbourne https://arts.unimelb.edu.au/indigenous-settler-relations-collaboration/projects-publications-and-resources/resources/videos/indigenous-settler-relationality

September 24, 2021. Courageous Conversations: Decolonization, Disciplines and Indigenous Knowledges in the University. University of Calgary. https://youtu.be/XWf2F0Nt1VY

November 19, 2021. Courageous Conversations: Anti-Racism and Decolonization in the University. University of Calgary. https://youtu.be/qIIi9ctRtus