RESEARCH SPEAKER SERIES



Storytelling as Methodology: Anti-Oppression in Teaching and Research

January 23, 11 a.m. - 12 p.m.





Lyndze Harvey







Territorial acknowledgement

Storytelling as Wethodology: Anti-Opporession in Teaching and Research - with Lyndze Harvey -

TÁCEL SW SIÁM

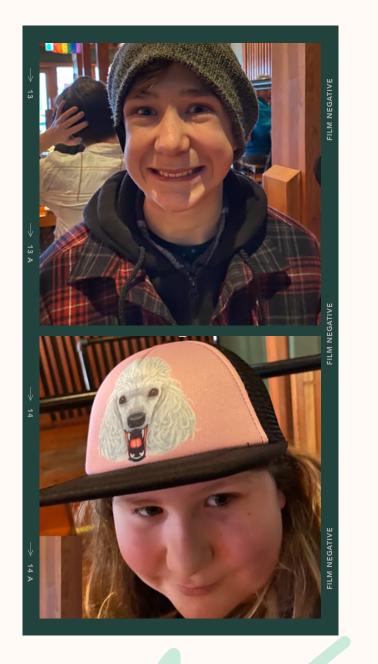
I acknowledge and respect the lakwaŋan peoples, the Songhees, Esquimalt and WSÁNEC peoples, on whose unceded traditional territory I work and learn, and the unceded traditional territories of the T'Sou-ke and Scia'new Nations on whose land I live and





- 1. Territorial Acknowledgement
- 2. Situate Myself
- 3. A Story
- 4. Modernity & Coloniality
- 5. A Common Opinion & an Alternative Opinion
- 6. Choosing Emancipation
- 7. Offering Trust
- 8. Your stories & questions













A Stony

A Story







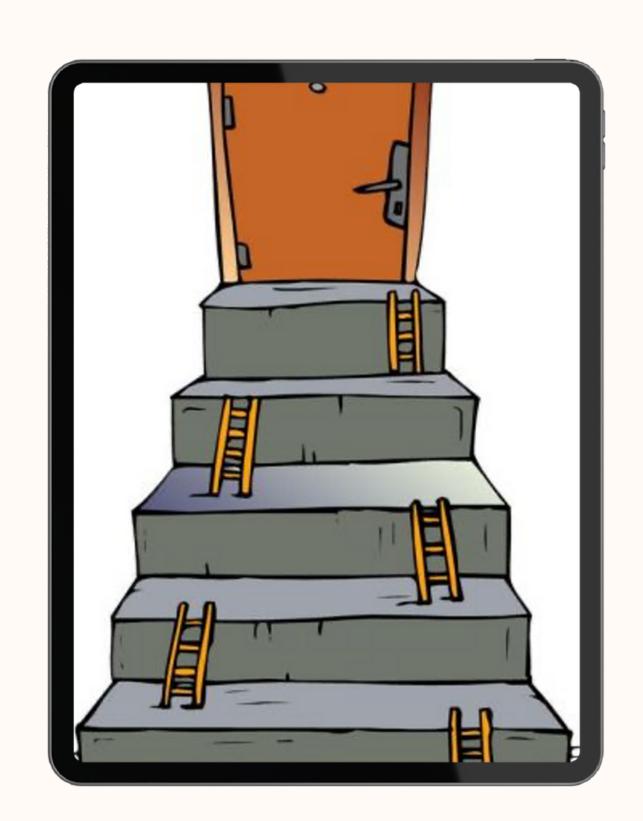
Struggle

NEED TO EXPLAIN

I wanted to intervene; I wanted to tell them what it was called and what it did and how it worked.

UNCERTAINTY & VULNERABILITY

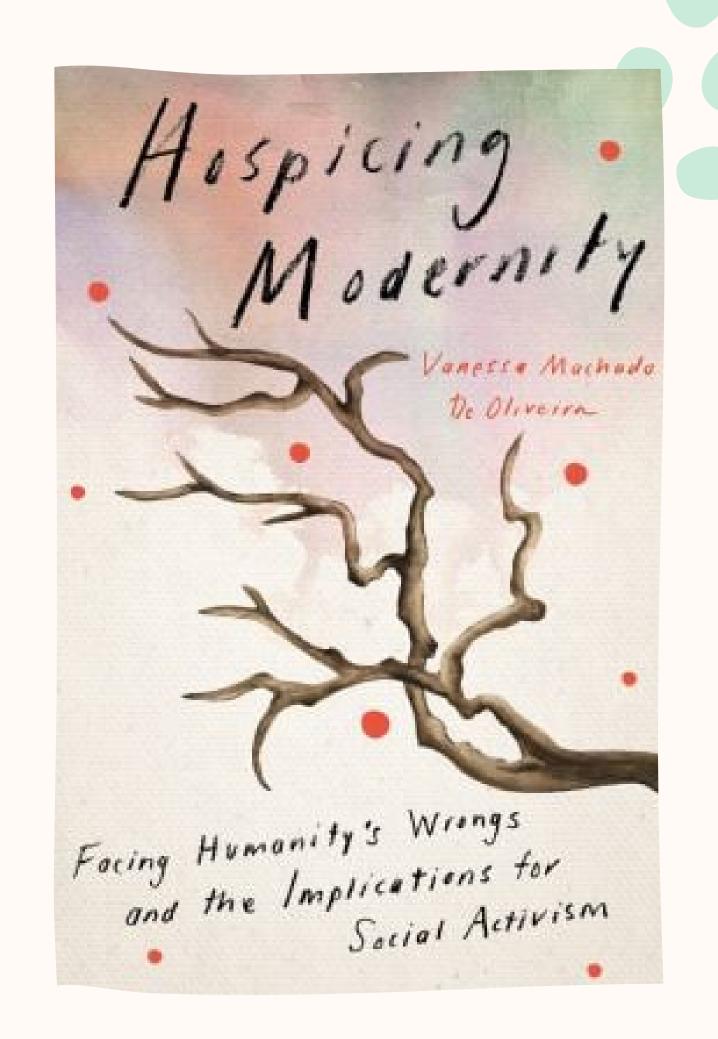
I felt as though I was neglecting my role. I'm a teacher and teaching is scaffolding a carefully approached lesson.



Modernity & Coloniality

Modernity

Modernity is not a place or a time, but rather it is "like the air you breathe"; it is "a single story of progress, development, human evolution, and civilization that is omnipresent" (Machado de Oliveira, 2021, p. xxi).



Coloniality



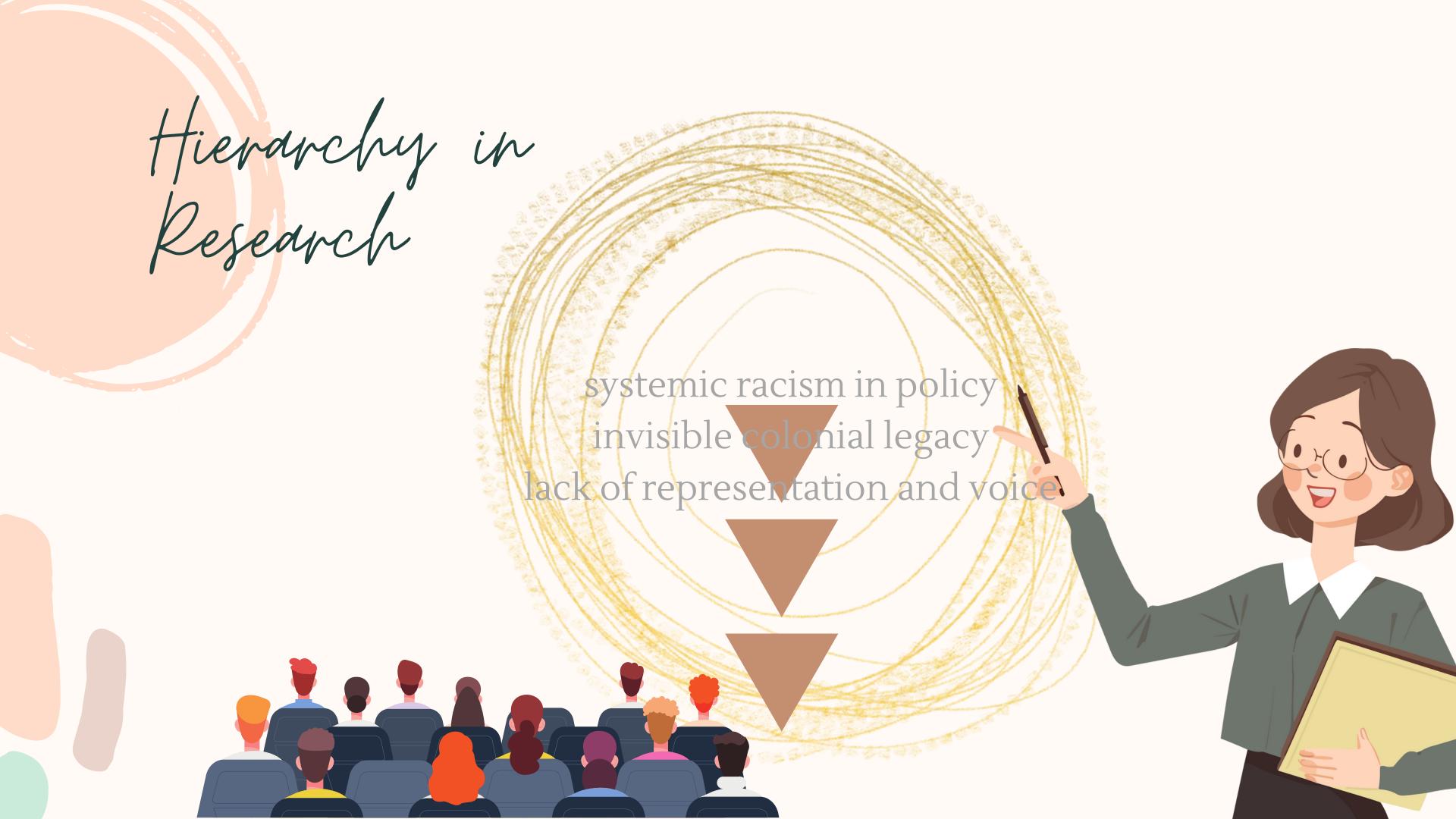
By Mo Drescher, n.d.

THIS STORY IS ECHOED IN COLONIALITY.

Modernity and coloniality "impose a mode of representation that claims both benevolence and universality for itself, while denying its violence and unsustainability" (Machado de Oliveira, 2021, p. 19).

Hierarchy in Research

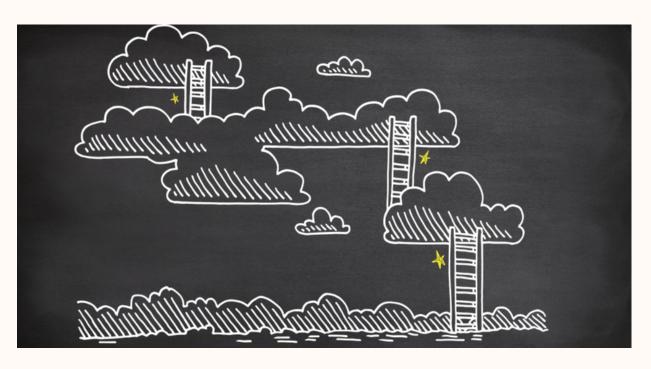
systemic racism in policy invisible colonial legacy lack of representation and voice



Questions

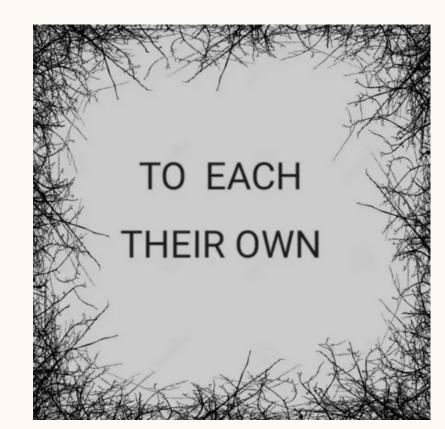
KEEP THE SCAFFOLD?

Can we use a scaffolded explanation without examining its origins, impacts, or the status quo it maintains?



LET IT GO, BUT WHAT IF?

If we are to let it go, is there a viable alternative? What about the 'academically acceptable' or rigour?





Walking Our Talk

Do my actions support my theory? Am I reducing or reproducing inequality?

Reduce inequality through decolonization, anti-racism, and other resistances to systems of oppression.

Scaffolded explanations, step-by-step simplification, teacher/researcher-as-knowledge-keeper

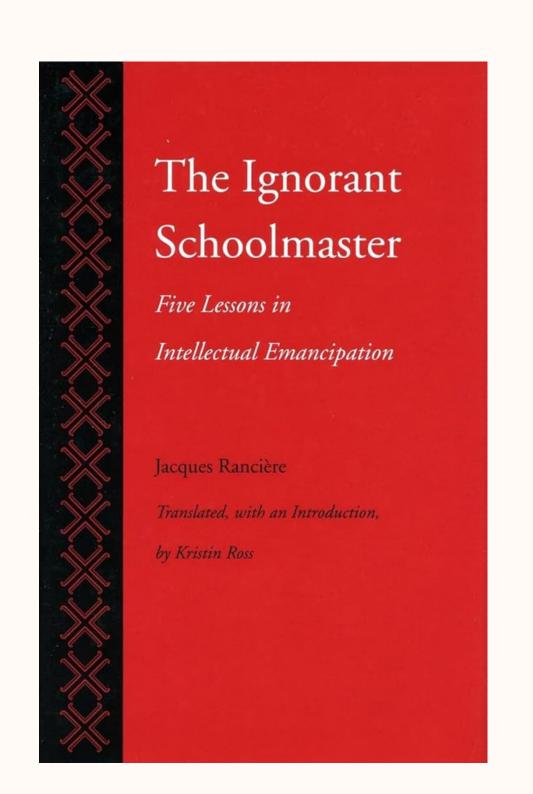
A Common Opinion E an Atternative Opinion

An Opinion

WE WANT TO REDUCE INEQUALITY

The 'effective' and 'practised' teacher knows the secret:

It is the ability to "recognize the distance between the taught material and the person being instructed, the distance between learning and understanding" (Rancière, 1991, p. 5).



Jacques Rancière Le maître ignorant Cinq lecons sur lémancipation intellectuelle Fayard

Teacher-Student Researcher-Interlocutor

COMMON OPINION:

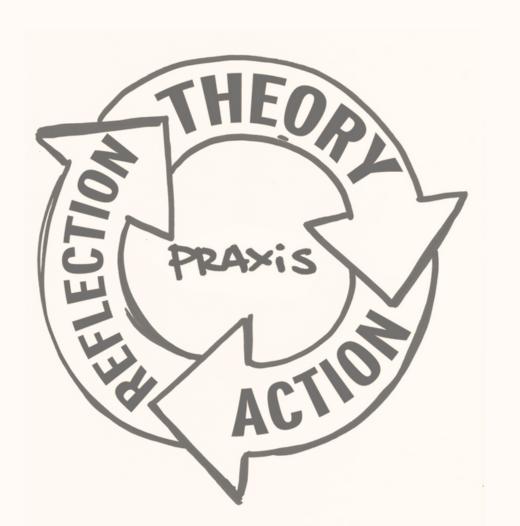
Student is less intelligent than the teacher. Interlocutor is less intelligent than researcher.

COMMON PRACTICE:

- Lead the less intelligent to understanding.
- Do reasoning for the less intelligent.
- Carefully scaffold and lead less intelligent to understanding.



Common



STULTIFICATION

Meaning the loss of initiative for those who have something done for them, resulting in a "numbing or deadening" rather than understanding (Ross, 1991, p. 7)

NOT WALKING OUR TALK

This approach does not reduce inequality, but maintains it through "enforced stultification."

UNSPOKEN MESSAGE:

"[t]o explain something to someone is first of all to show him he [sic] cannot understand it by himself" (Rancière, 1991, p. 6).

Praxis or Paralysis



WHY HOLD ONTO THIS BELIEF/OPINION OF A HIERARCHY OF INTELLIGENCE?

- What is my role as a teacher without superior & inferior intelligences?
- What am I doing if not explaining?
- Students/Interlocutors understand the argument, complexities, and attain knowledge with me doing the reasoning for them.

Modernity & Coloniality Greak in.

Intent / Impact

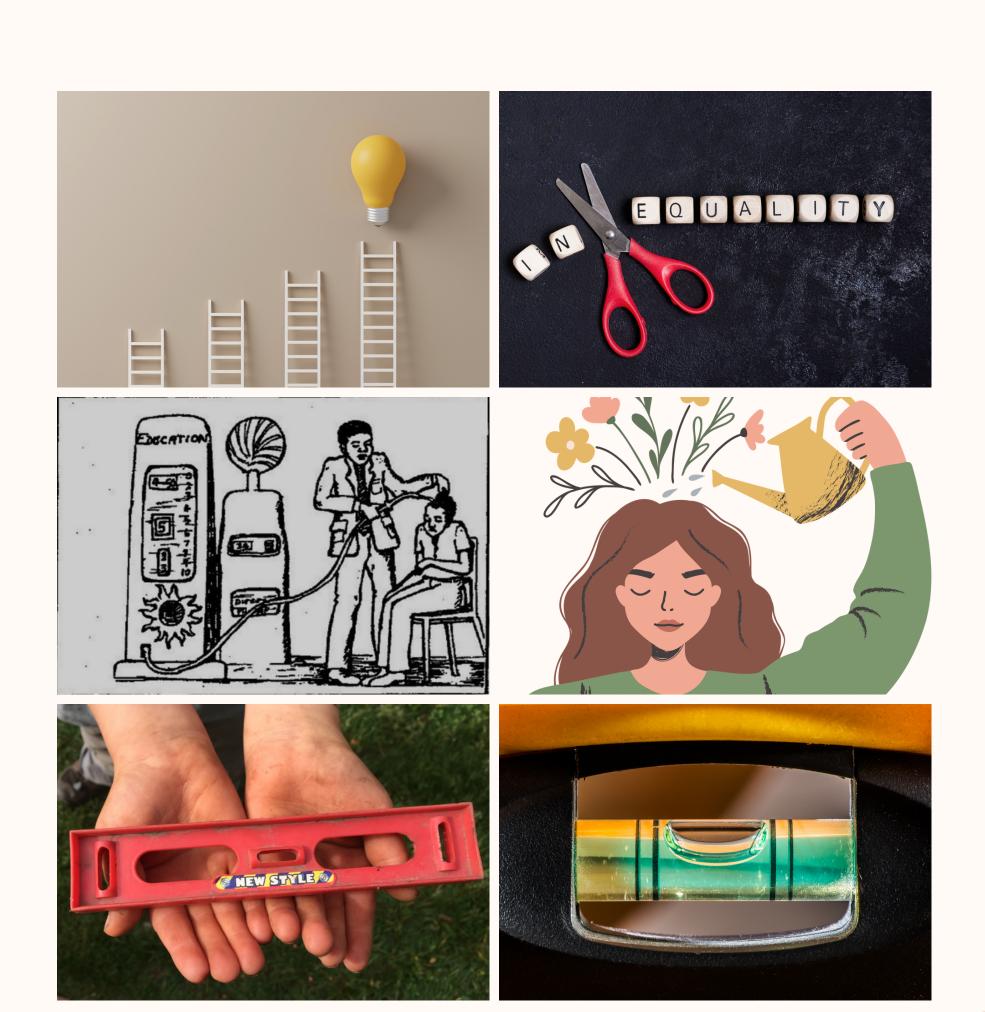




FELT TIP FEELINGS

Can an equality of intelligences be proven!

An Atternative Opinion



Equal Intelligence













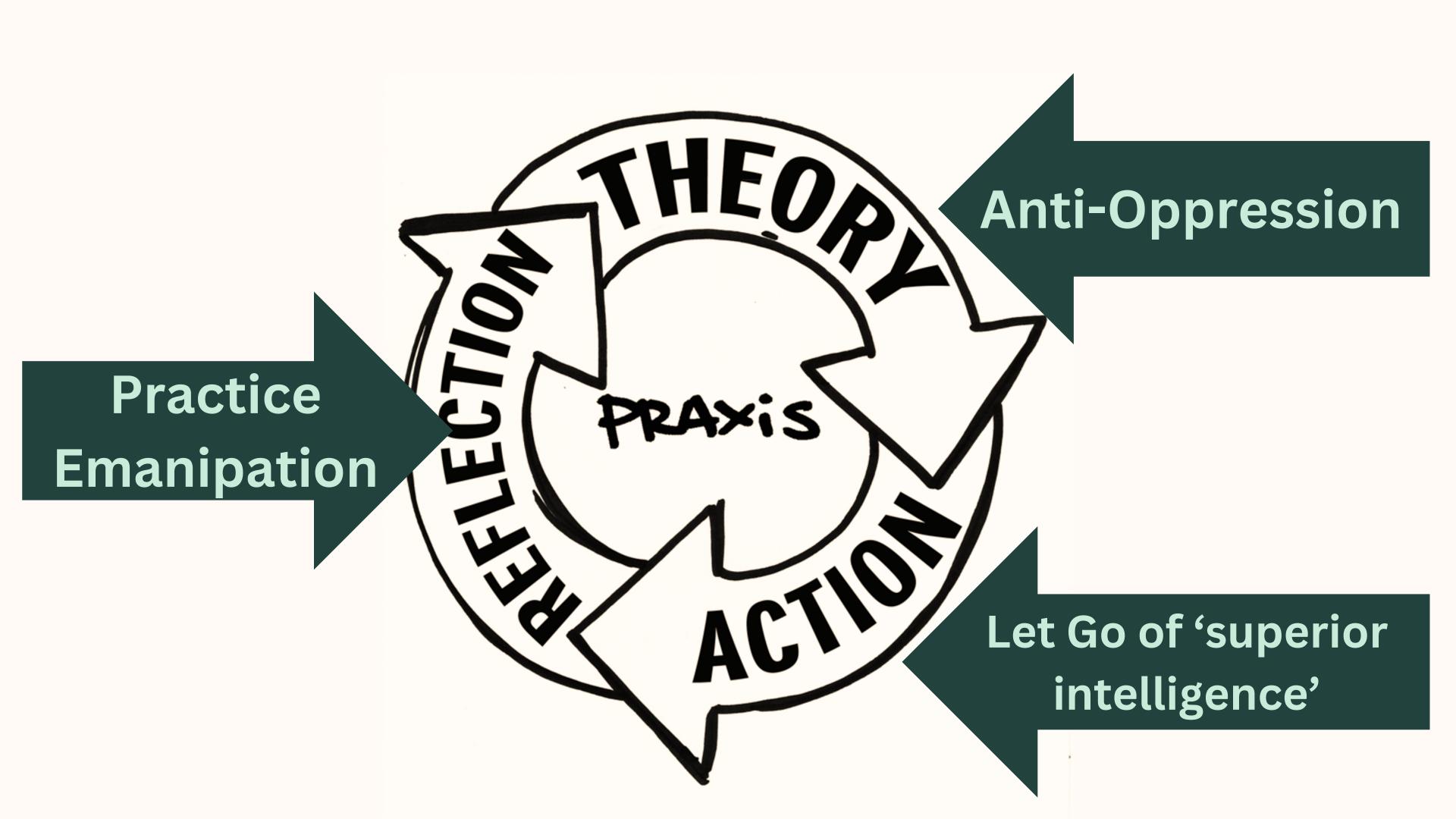
The will and interest to learn. Efficiency Emancipation

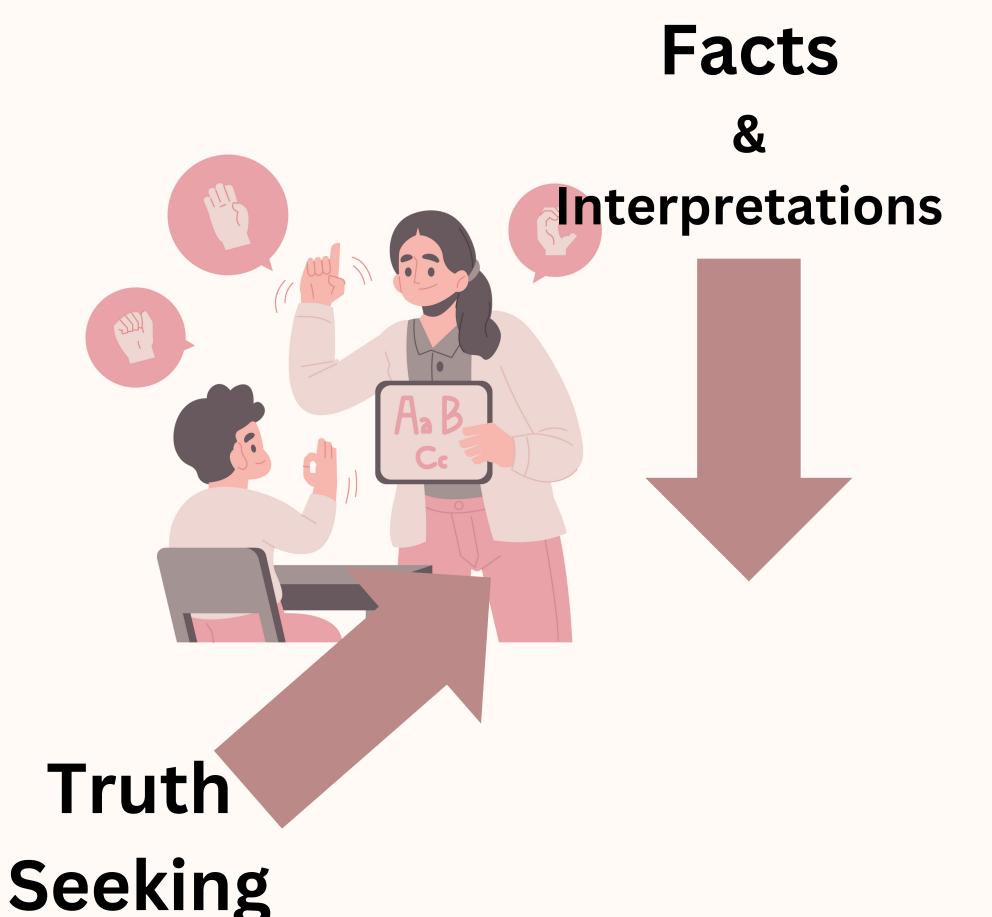
Equality of Intelligences is an Opinion

Joseph Jacotot called to spread the word that all people can teach what they do not know, and can teach themselves what they desire to learn.

Rancière argues Jacotot constructs 'equality' as an opinion for the purpose of "seeing what can be done under that supposition" (1991, p. 46).





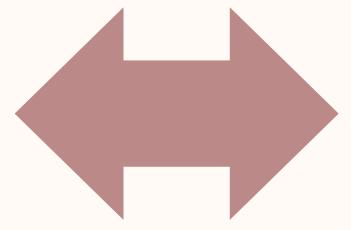


The dominant narrative of modernity we seek truth; a teacher/researcher instructs so that the student/interlocutor "lifts up a mask, rejoices, but his [sic] joy doesn't last long; he soon perceives that the mask he has taken off covers another one, and so on until the end of all truth-seekers" (Rancière, 1991, p. 138).

Shared Humanity "Translates" and invites others to do the same

"It's a storyteller who never runs out of stories. It gives itself over to the pleasure of the imagination without having to settle accounts with the truth. It sees that veiled figure only beneath the travesties that hide it. It is content to see those masks, to analyse them, without being tormented by the countenance underneath" (Rancière, 1991, p. 138).





A good life

"We are socialised to treat stories as tools of communication that enable us to describe reality, prescribe the future, and accumulate knowledge" (Machado de Oliveira, 2021, p. xiii)



Stories to be "taken seriously" (Archibald, 2008, p. 3).

We cannot control the lesson.

Archibald (2008) tells us that when the medium is storytelling, not only is meaning 'found' rather than given, but "one does not have to give meaning right after hearing a story, as with the questions-and-answer pedagogical approach" (pp. 24-25).



With Storytelling...

- Meaning is found rather than given.
- "implicates the 'listener' [interlocutor] into becoming an active participant in the experience of the story" (Archibald, 2008, pp. 31-32).
- Equality is implied because all humans tell stories and listen to them, too.
- This "thing to dissect" can instead be approached as something with which we connect and interact (Archibald, 2008, p. 33).

The story "doesn't work without a participant... there has to be a participant and someone to listen. I don't mean listening in the passive sense. You can even listen by contradiction... So that's really critical in storytelling" (1987, pp. 300-301, as cited in Archibald, 2008, p. 33).



FIRST PROPILES PEOPLES PLANTING

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.

Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.



Jo Chrona, WAYI WAH! (2022)

- 'learning about' to 'learning from' Indigenous-informed pedagogies (p. 115)
- "honouring" knowledges and ways of being that confront and resist colonialism (p. 116)
- FPPL "reflects Indigenous knowledges and understandings about effective teaching and learning processes and environments that Indigenous Peoples in Canada have had since time immemorial" (pp. 115-116)



Improvisation







"The power of intelligence that is in any human manifestation" and that what is expressed on the page is "only achieved by our counter-translation" (Rancière, 1991, pp. 27 & 70).

Improvisation

It is "something fundamentally different from delivering readymade schemas. It is about speaking in ways that change the distribution of the sensible in such a way as something can be seen and heard that was not heard or seen before by connecting different worlds" (Säfström, 2011, p. 288).



What about writing research!

Jacotot insists that there are "no men [sic] of great thoughts, only men of great expressions" (Rancière, 1991 p. 69).

Improvisational writing is done *with* the interlocutor, making space for their story, their truth, too.

Order Trust



Perhaps "[t]here is no 'conclusion' to be found in writing," or teaching for that matter (Cixous, 1991 as cited in Hasebe-Ludt et al., 2009, p. 97).

I trust you.

"It is thus not the procedure, the course, the manner, that emancipates or stultifies; it's the principle. The principle of inequality, the old principle, stultifies no matter what one does; the principle of equality, the Jacotot principle emancipates no matter what the procedure, book, or fact it is applied to" (Rancière, 1991, p. 28).







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January 23 11 a.m. - 12 p.m.



Digital Arts-Based Research in Education

February 27 11 a.m. - 12 p.m.



Rachel Horst

Harnessing
Artificial
Intelligence to
Supercharge
Research Insights

March 12 11 a.m. - 12 p.m.



Nellie Deutsch

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