

Respons(A)bility: Weaving Words of Responsibility Through Story

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Résumé de l'article

This AuNTie paper calls for better ways of being and doing in academe than the status quo practices across universities. Mad Native Auntie sits you down for a class in understanding why Indigenous ways of knowing are not tools like interview or survey for academics to colonize as free-for-all methodological use. Auntie addresses the demoralization that occurs when the Indigenous "other" is made teacher of pan-Indigenous epistemology. I discuss my understanding of duty-of-care through research, taking precautions to predict what could be happening for others when applied to the understanding of performance ethnography as course work.

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Dossier

Respons(A)bility: Weaving Words of Responsibility Through Story

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Editorial Note

Sienna Belanger-Lee, N'syilxcen language editor

Abstract

This AuNTIe paper calls for better ways of being and doing in academe than the status quo practices across universities. Mad Native Auntie sits you down for a class in understanding why Indigenous ways of knowing are not tools like interview or survey for academics to colonize as free-for-all methodological use. Auntie addresses the demoralization that occurs when the Indigenous “other” is made teacher of pan-Indigenous epistemology. I discuss my understanding of duty-of-care through research, taking precautions to predict what could be happening for others when applied to the understanding of performance ethnography as course work.

Keywords: status quo; duty-of-care; Indigenous auntie; classroom ethics



Aunties House, part of *Her Body Will Remember*. Kelowna Art Gallery, Kelowna, 2019.

Photograph by Kyle L. Poirier.

Here is the link to a password-protected version: sqilxw.com/2021/05/03/responsability/ (<https://sqilxw.com/2021/05/03/responsability/>)

Password: Twine2023

Biographic Note

Mariel Belanger is a PhD student at Queen's University in Cultural Studies, researching ethnographic historical documents and recordings to map the archives, and centring identity through the lens of Indigenous ways of knowing and being in the world, customary law, Indigenous feminism, *smi7may7* Syilx first person histories, intersectionality, and exploring how cultural identity is rebuilt through oral history and performance practice.