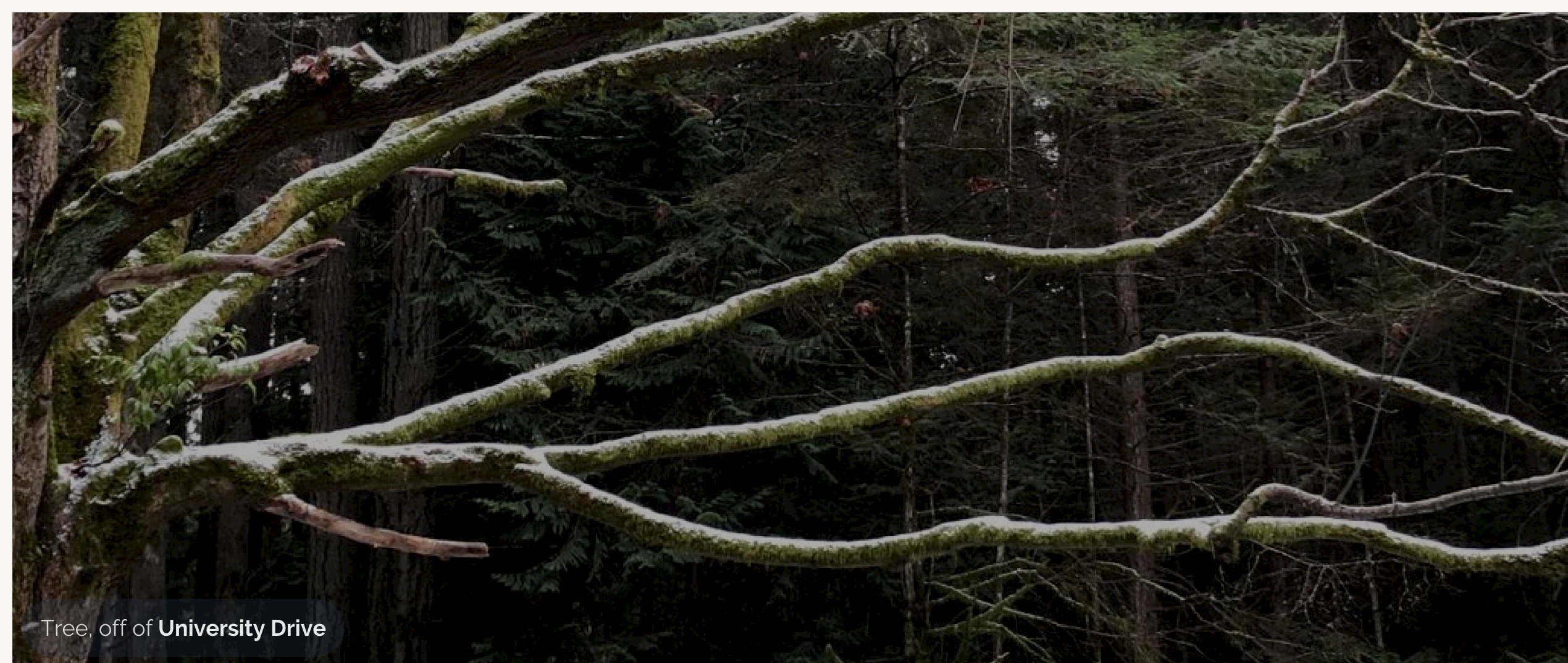


CTET PEDAGOGICAL VALUES SESSION | JAN 2022

“I ask in duck language”:
the **transformational**
value in the RRU LTRM

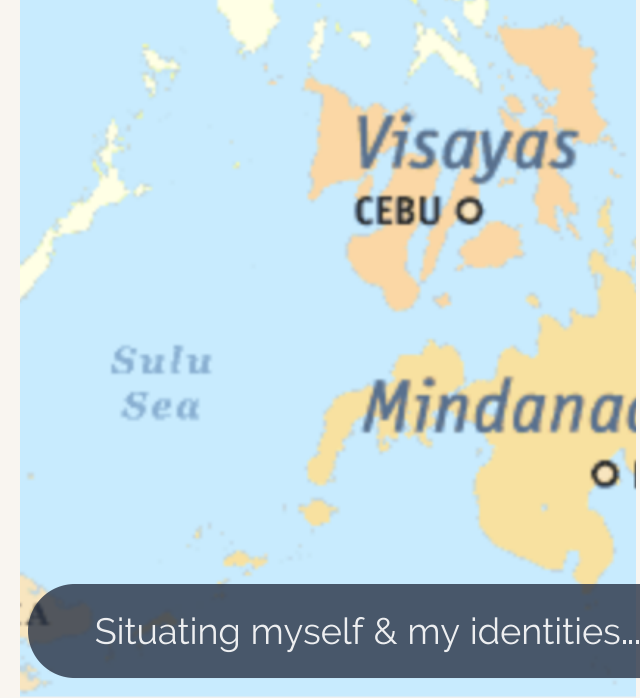
Athena Madan **CCC PhD CPH**
School of Humanitarian Studies
27 January 2022





Tree, off of **University Drive**

I acknowledge the traditional, ancestral, unceded territories of the **Lekwungen** (Songhees), **Xwsepsum** (Esquimalt), and **W̱SÁNEĆ** (Saanich) families on which I live, learn, work, play, and build community today.



Situating myself & my identities...



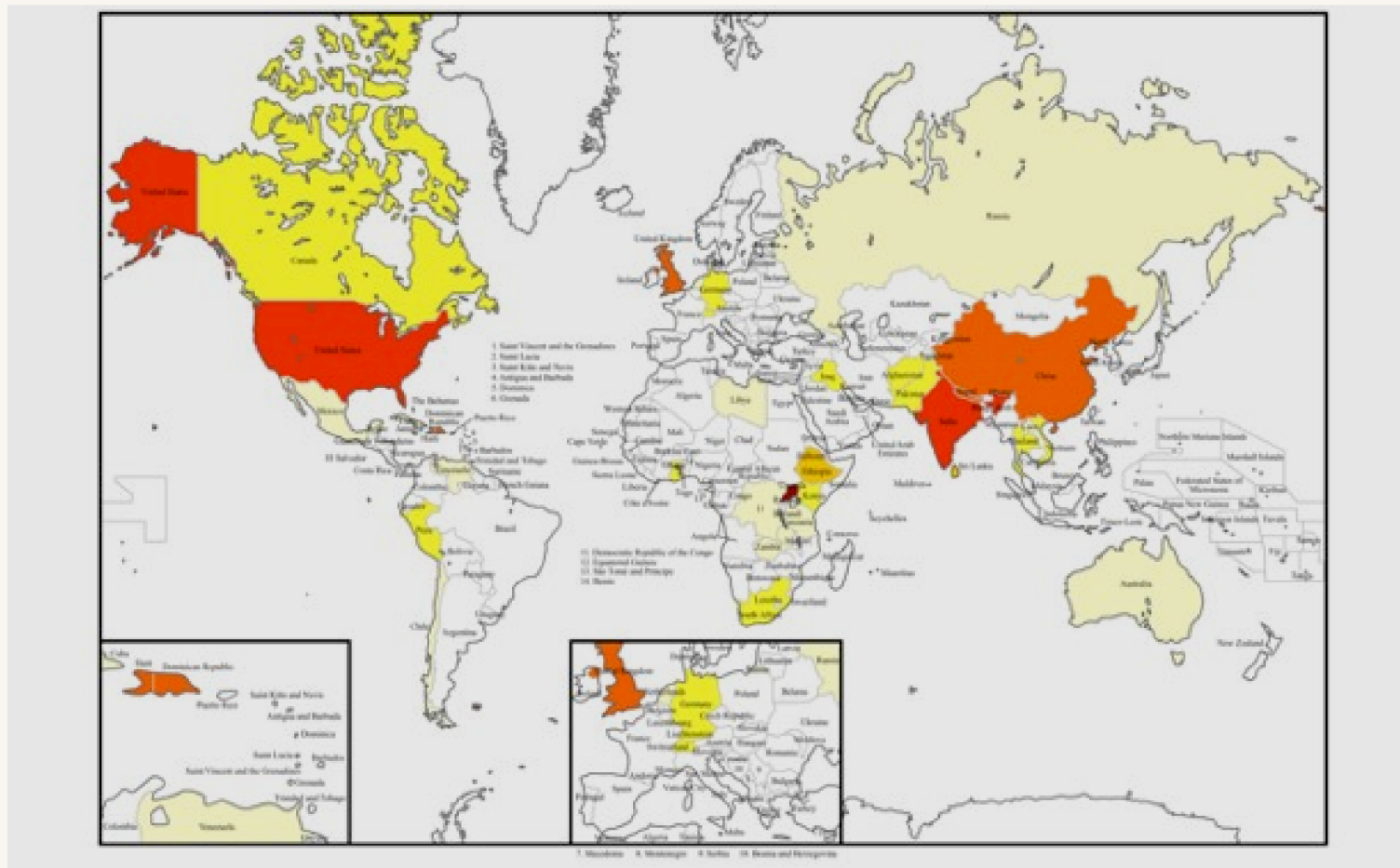
Key Points for today

- 1 Reflecting on our own **epistemologies** & points of departure
- 2 On **making space**
- 3 Closing thoughts



how have we come to know
what we think we know

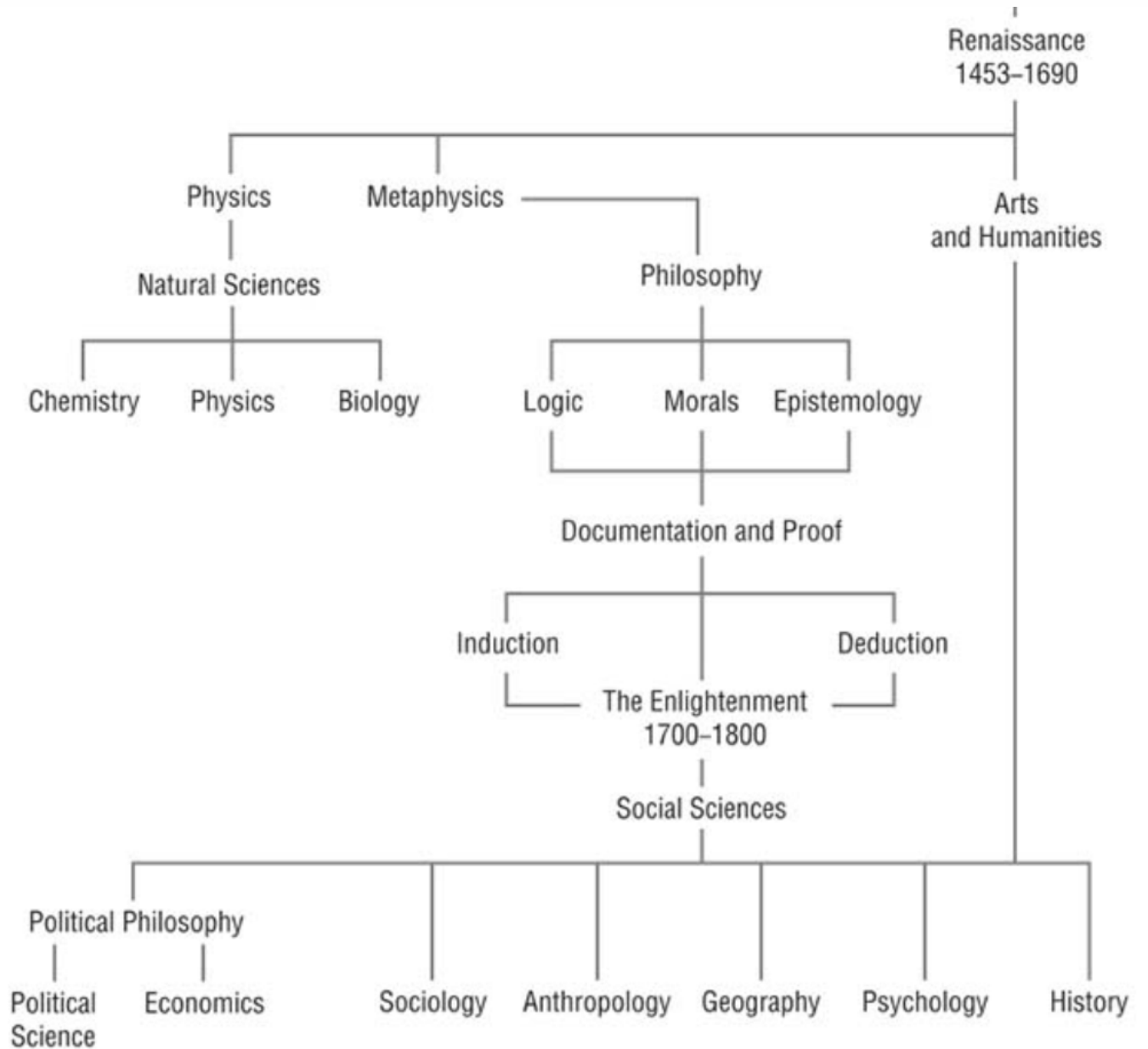
(about the world and our place in it?)



From Madan, McKinley et al., 2014. **Map of countries represented/contributing to the knowledge in Global Mental Health research.** Darker areas indicate higher number of studies.

Colander, p. 7

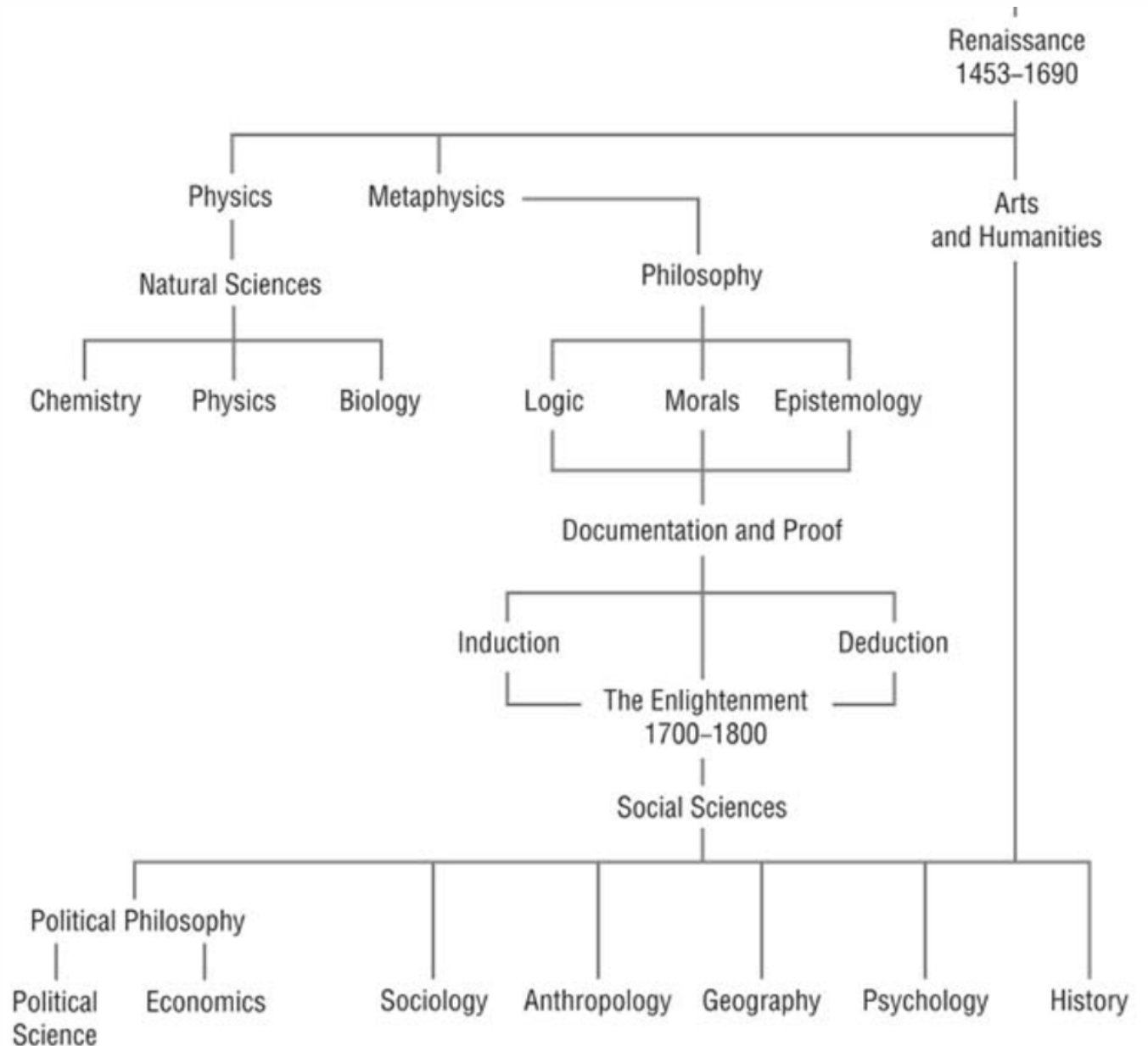
“knowledge at a glance”

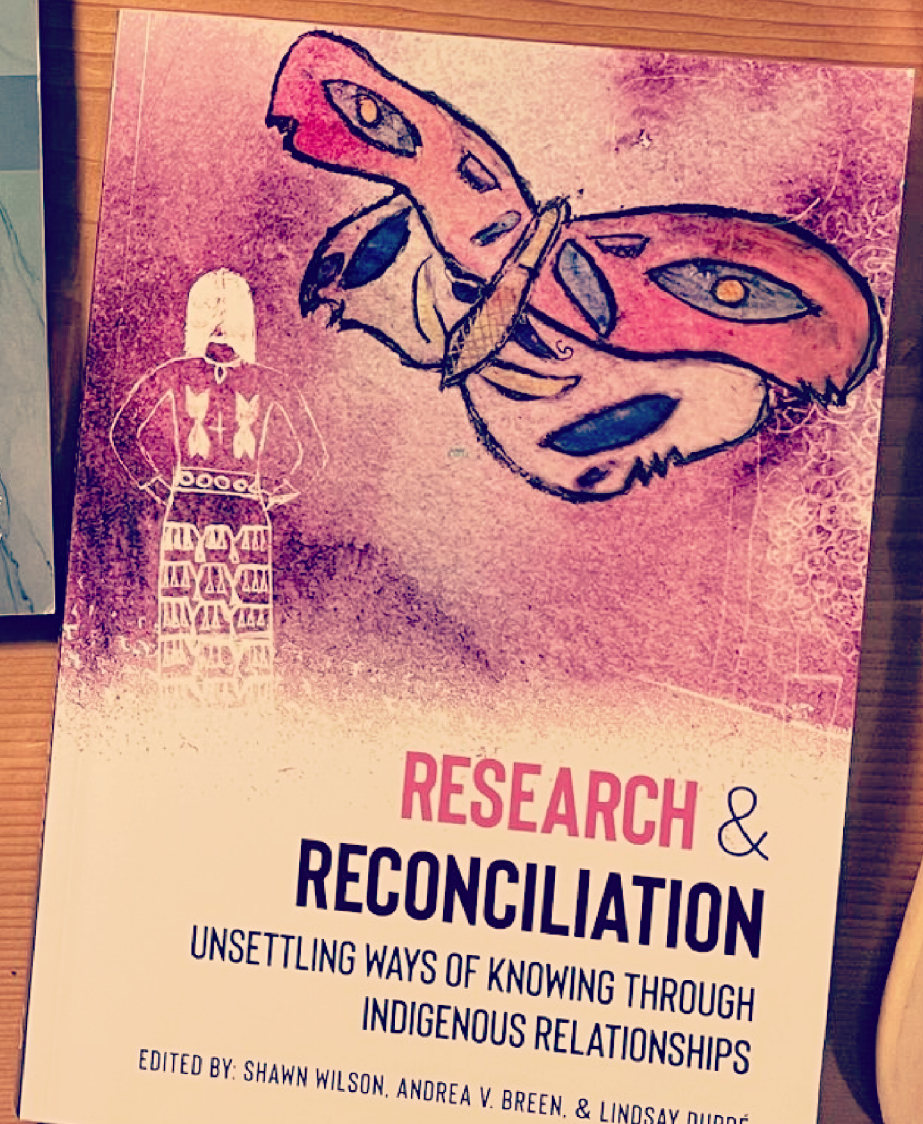
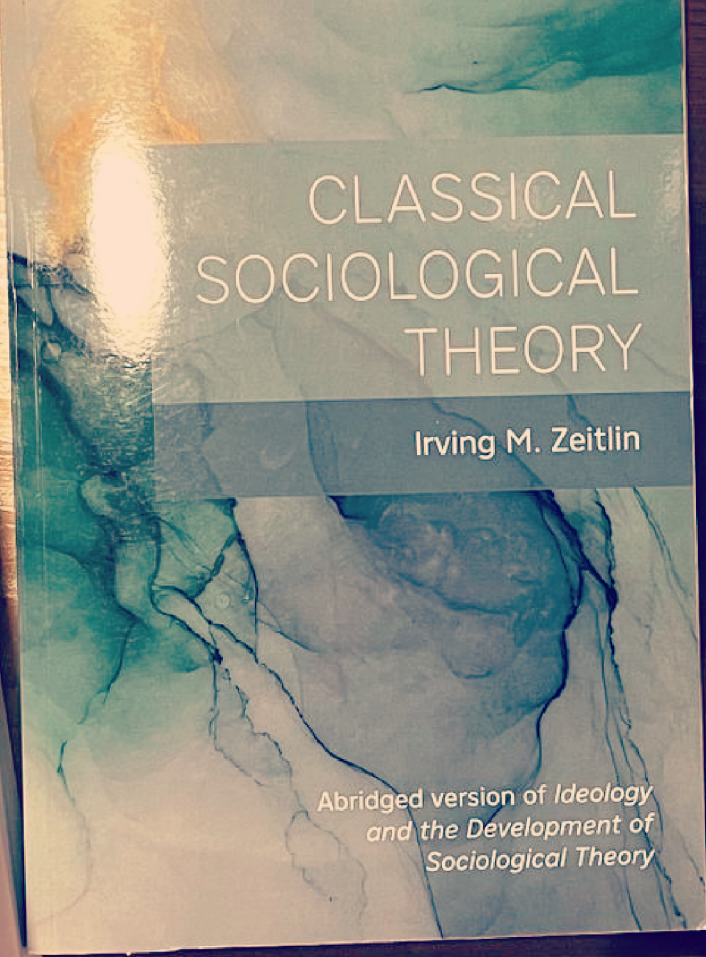
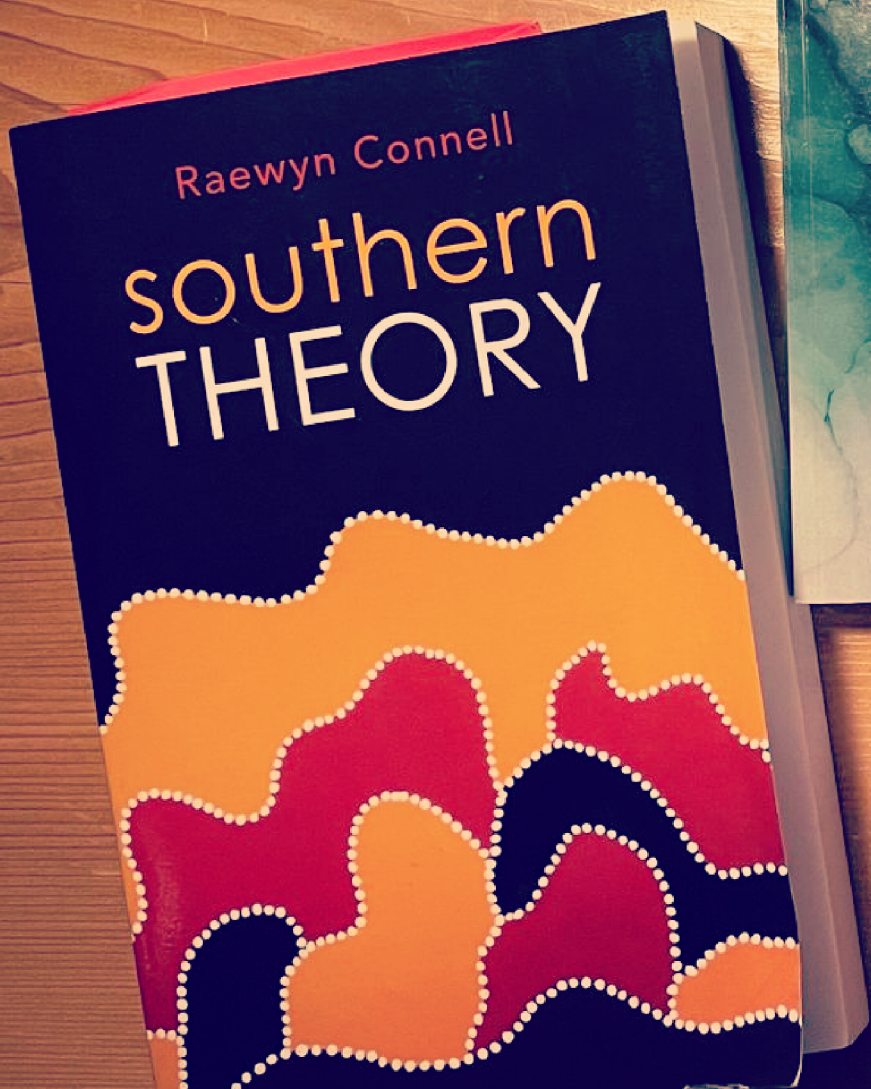


Colander, p. 7

“knowledge at a glance”

The knowledge paradigms shaping what we think we know have been constructed by Anglo-European, Enlightenment thought.







in other words:

Some conceptualisations from collaborating partners



Where these stories come from - institutionally



Map via theGuardian.com.uk

Where these stories come from - geographically



Where these stories come from - relationally

some meaningful **quotes**



"I ask in duck language – the funder answers in monkey language – we really don't understand each other. The duck wants grease and veggies; the monkey wants peanuts and banana.

"We don't want the same thing; we live in different places. It's like asking a duck to report about living in a tree."

- Tam, **Viet Nam** (Khmer Krom)

some meaningful **quotes**



'Reparations are not always equal. I can make another child. But I can't make another 50 rand (for treatment). This way, **they can outlive me, and take care of each other.'**

- Samira, **South Africa**

some meaningful **quotes**



“Formal, “Western” models may not necessarily help many of the communities. The biggest lesson I have learnt over the past 20 years in adapting treatment models includes:

“Not to go in with a knowing attitude; adopt a not knowing stance; be willing to be surprised, learn different things, and modify and adopt ...

“We are working in societies with thousands of years of history, knowledge, and own healing systems that really should be taken into consideration, not just an opportunity to [scale up] something new.”

- Dawit, Ethiopia

some meaningful **quotes**



“We need to look at what people **can do** instead of identify them by what they can't do in the social majority ... **Society needs to change**, as a collective, **redefine** how we consider our vulnerable peoples. **They are only vulnerable because society makes them so.**”

- Isaac (Kojo), Ghana (Dagbani)

some meaningful **quotes**



'Vous n'étiez pas là lorsqu'on préparait le génocide. Vous n'étiez pas témoin de notre souffrance pendant ces quatre ans. Et maintenant vous venez vous servir de notre génocide, pour nourrir votre paternité!'

"You weren't there when the genocide was happening to us. **You weren't witness** to our suffering during those four years. **And now you come** to serve yourself from the pain of our genocide, **for the purposes of** feeding your own professional scholarship!"

- Justin, DR Congo (Batwa)



how have we come to know
what we think we know

(about the world and our place in it?)

**What does this mean for
spaces we create?**

more discussion questions

How do you make space for alternate knowledge paradigms in your teaching / learning / research?

What experiences of encountering or relating to alternate knowledge paradigms have been memorable for you? Why? How have you applied the learning from this experience / encounter to your own teaching?

For those students who seek to restore, revitalise, or celebrate "that which was lost", what pedagogies can you think of to facilitate their confidence in a telling of their own story?

Thank you / merci /
धन्यवाद / salammat!