

NATIONAL INQUIRY INTO MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS

ENQUETE NATIONALE SUR LES FEMMES ET LES FILLES AUTOCHONES DISPARUES ET ASSASSINEES

Expert Witness Testimony Presentation:

Decolonized Classroom's as Places we Come to Learn and Cry:

Evidence from Secwepemc Territory and the Power of Vulnerable, Authentic and Brave Spaces of (Un)Learning

CIRCLE WORK

- Who are you?
- Where are you from?
- Why are you here?



Secwepemc/English Ancestry





Blue Night Within Wind

5 FOUNDATIONS TO SECWEPEMC HEALTH

- look after her and she will look after you

Water — is medicine and medicine is water

Wind — from our breath to "dust devils"

Fire — was here long before us and will be long after

Blue Light Within – Global Consciousness

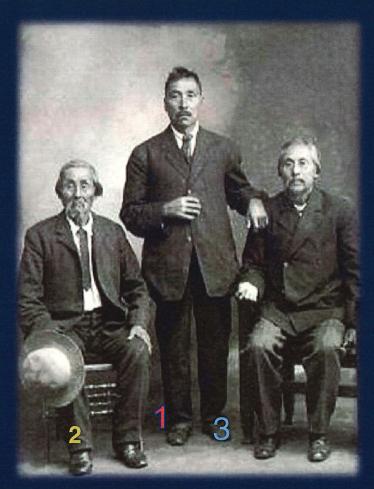
The Memorial to Sir Wilfred Laurier

KAMLOOPS BC, AUGUST 25TH, 1910

- 1. Chief Don Tetlenhitsa Nlaka'pamux
- 2. Chief Petit Louis Secwepemc
- 3. Chief John Chilahitsa Sylix

Main Points of the Memorial:

Resource sharing/abuse ~ respect/reciprocity ~ disregard for Ind. Laws ~ generosity juxtaposed against traumatic setting ~ 50/50 sharing of resources, do we see that today? ~ Issues are the same today as they were then...





I, too, feel myself more strongly committed to practice an open mindedness, a willingness to engage critique as I age, and I think the way we experience more profoundly the growing fascism in the world, even in so called "liberal" circles, reminds us that our lives, our work, must be an example.

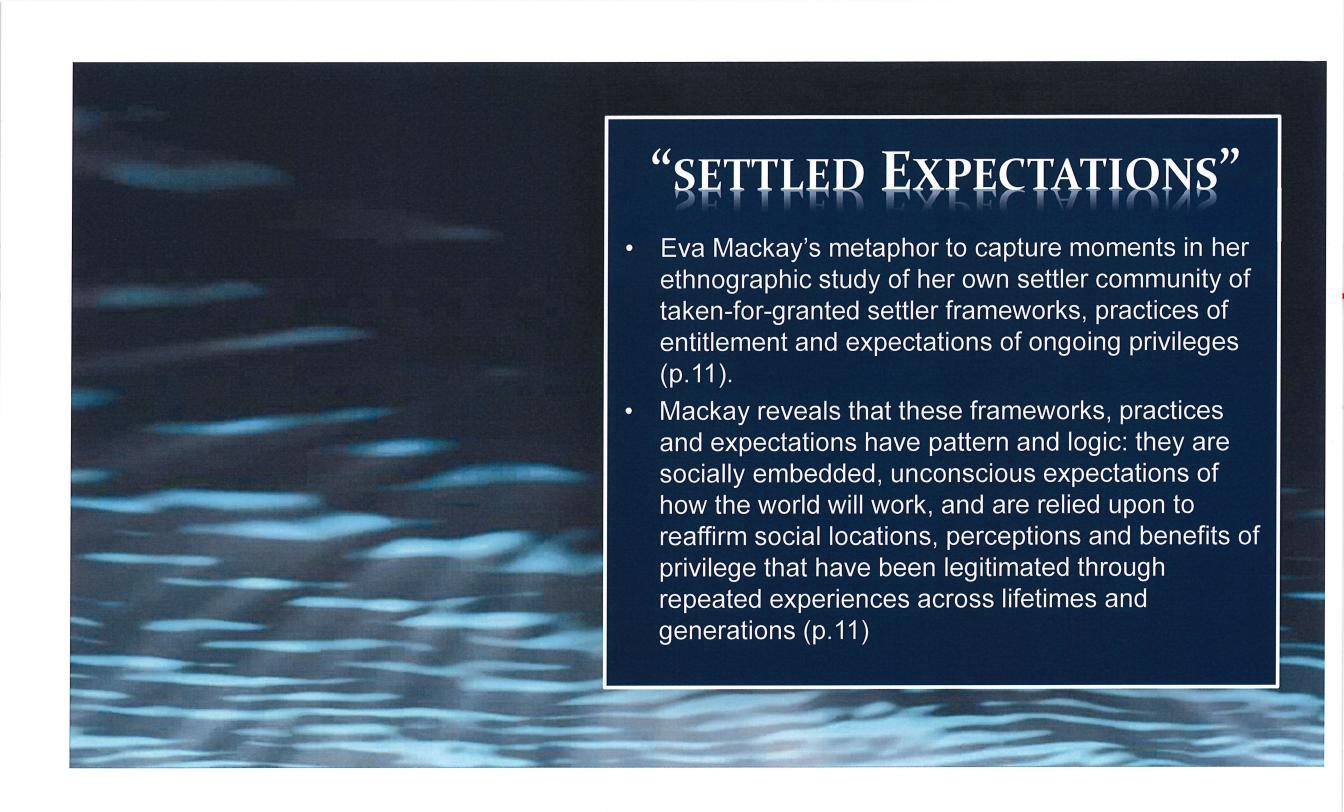
(hooks, 1994. p54)

DECOLONIZATION

- "I focus on the concept of decolonization as it is linked to healing. At a fundamental level, decolonization is a process that is both counter-hegemonic and self determining."

(Cote-Meek, 2013)

- Decolonization is a lengthy and multifaceted process of freeing oneself mind body and spirit from colonial and imperial domination.
- ◆ **Decolonization** is also recognizing that Intergenerational trauma isn't exclusive to the Indigenous body.
- ◆ Decolonization has been coopted and does not translate into any indigenous language on Turtle Island



How do we reconcile ongoing and covert violence's embedded in sites of practice at institutions that maintain, reproduce and mirror as microcosms of macro-state tactics of divide and rule?

Each discipline housed in a specific faculty - quarantined in its own building. The classroom is a settler colonial endeavor.

Settler colonialism is always in motion and morphing - a penultimate and lascivious trickster that is many things all at once. Settler colonialism is the shadow that hides in plain sight as the impetus that drives the academic industrial complexes interlocking forms of serpentine oppression – cleverly concealing itself as cultural projects of indigenization, decolonization and especially reconciliation.

DECOLONIZING SOCIAL WORK TEACHING:

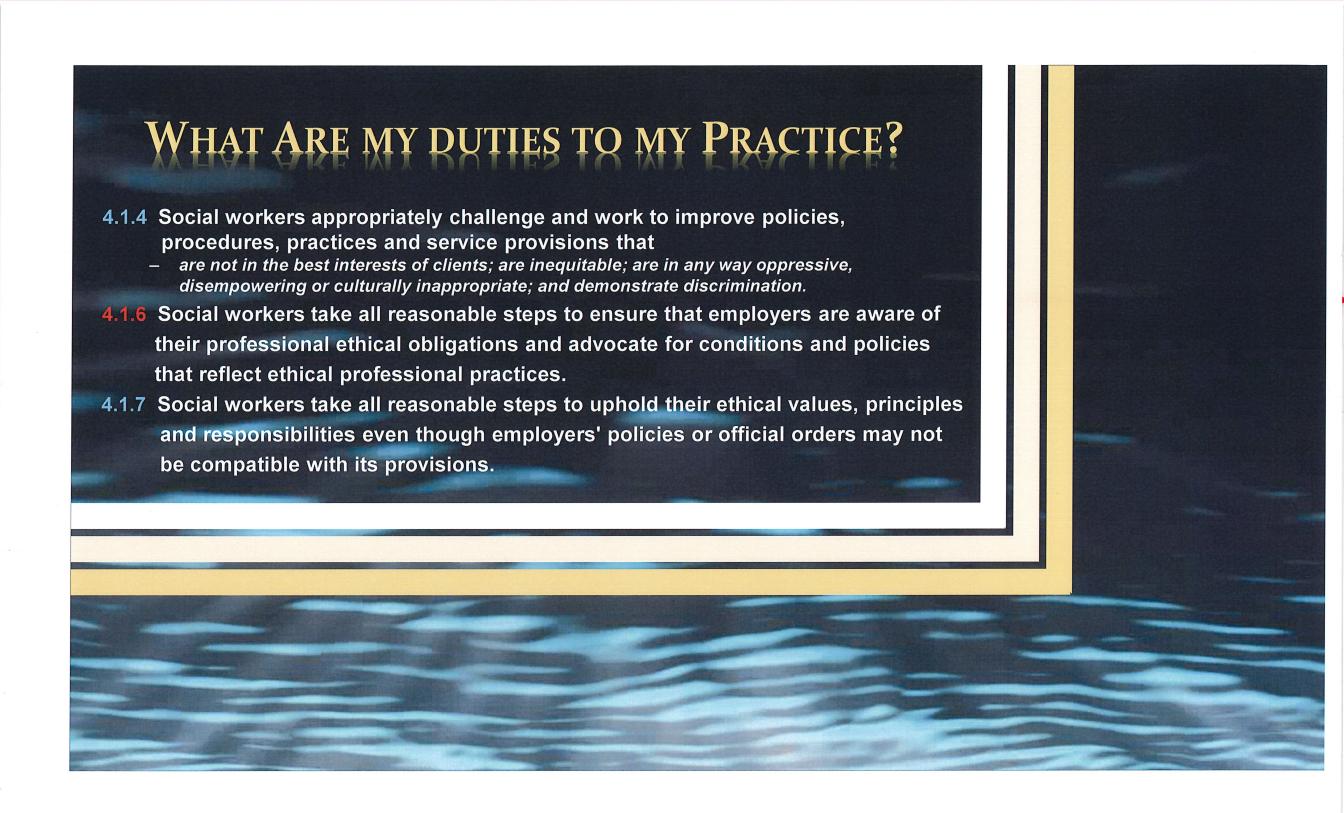
Social Work's ethical code assert that social justice and advocacy are central to our discipline - social justice and advocacy in these post-TRC moments however should be informed by Indigenous spiritual/land-based pedagogy's in re-storying our discipline. This new narrative must center our disciplines transgressions and simultaneously inform ethical codes and values that recognizes that all things are interconnected. Without healthy land and water we don't have people – social work practice and praxis of this new narrative where authenticity, vulnerability inform the settler accomplice.

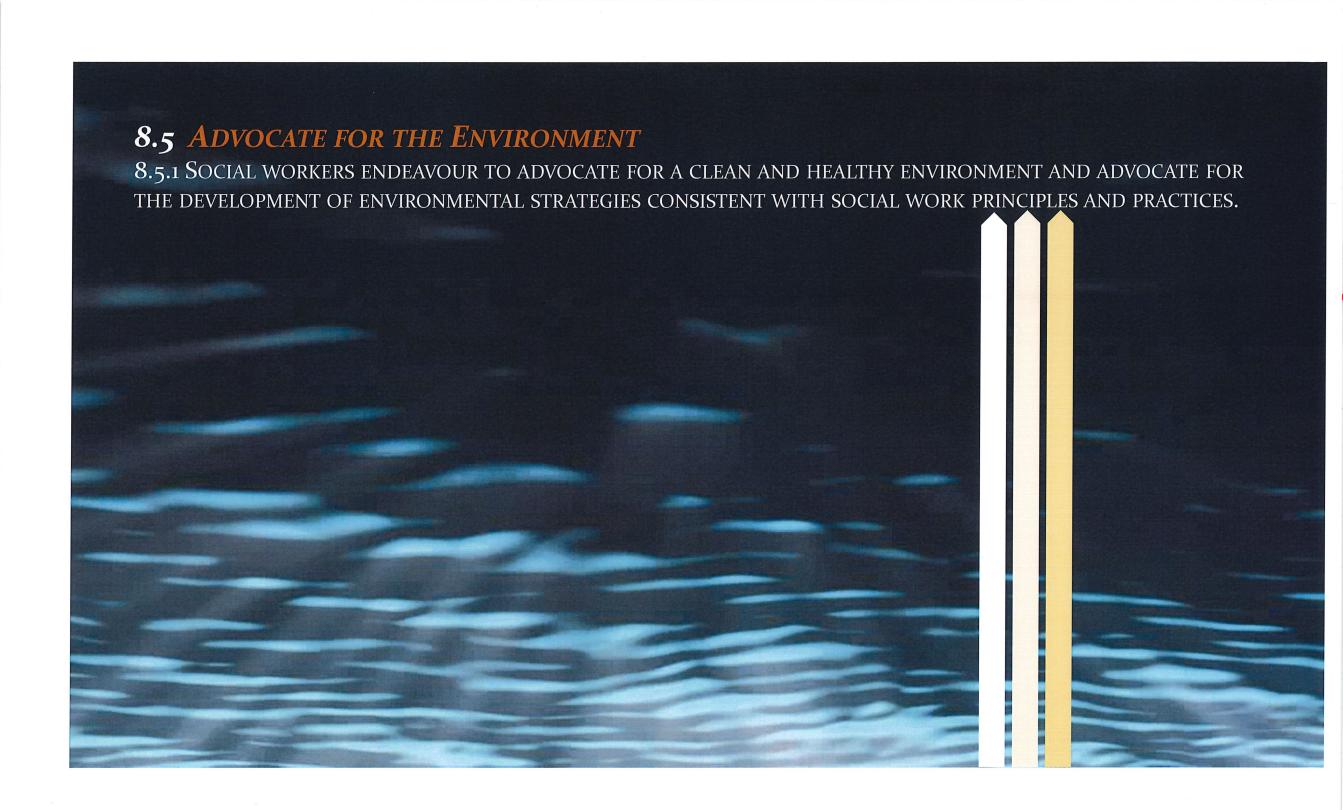


3.5 Responsibilities to Students

- **3.5.1** Social workers provide instruction only within their areas of knowledge and competence.
- 3.5.3 Social workers foster in social work students' knowledge and understanding of the social work
 profession, the Code of Ethics and other appropriate sources of ethical practices.
 - 3.5.5 Social workers inform students of their ethical responsibilities to agencies, supervisors and clients AND!?!

ALL OF CREATION





A BRIEF SEQUENCE OF EVENTS

April 7th, 2015 – KM commits \$500k to Thompson Rivers University Dec. 13th, 2016 – Tk'emlups Chief and Council/Kinder Morgan CEO Ian Anderson announces partnership agreement.

Jun. 21st, 2017 – Jeffrey invited to BLMVan. Names TD/RBC/Pride as complicit

Nov. 24th, 2017 - 500k delivered w/specific donation to school of social work

Dec. 1st, 2017 – Jenna sends Letter to the Editor of Kamloops Daily News

Dec. 1-3rd, 2017 – Jenna collects over 200 signatures in 2 days & Grannie Lorretta

Jan. 4th, 2018 – WSOCW starts - momentum grinds to a halt, Jeff is all, "!?!"

Feb. 28th, 2018 – Jeffrey performs Two-spirit Calling Home the Salmon Ceremony

Apr. 20th, 2018 - Jeffrey McNeil-Seymour delivers notice to #DivestTRU

Apr. 23rd, 2018 – Picnics not Pipelines - Grand Chief Stuart Phillip Represents

Apr. 27th, 2018 – TRU President reply's w/claims of neutrality /complicity

Jun. 1st, 2018 – Jenna Presents at Congress

The Nefarious National Energy Board of Canada

\$920 FINE, 11 MONTHS LATER



KINDER MORGAN PUTS SNOW FENCES IN SALMON STREAMS TO PREVENT SPAWNING WHILE SALMON ARE AT HISTORIC LOWS

7 DAYS IN JAIL, \$5000 IN FINES



GRANDMA PROTESTS CLIMATE CHANGE

"There are some people that are going to die in protesting construction of this pipeline."

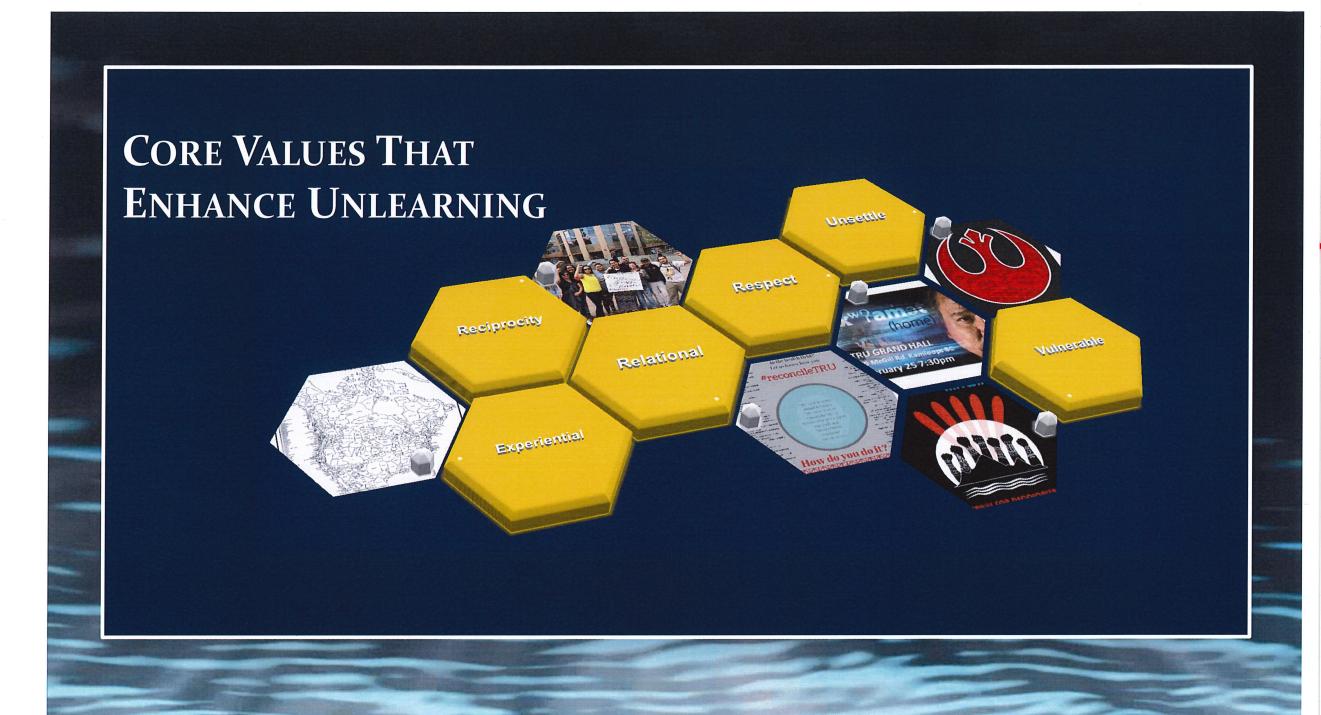
- David Dodge, Former Bank of Canada Governor, former Deputy Minister of Health, high-profile advisor to Alberta's NDP Government, 2007 Honorary

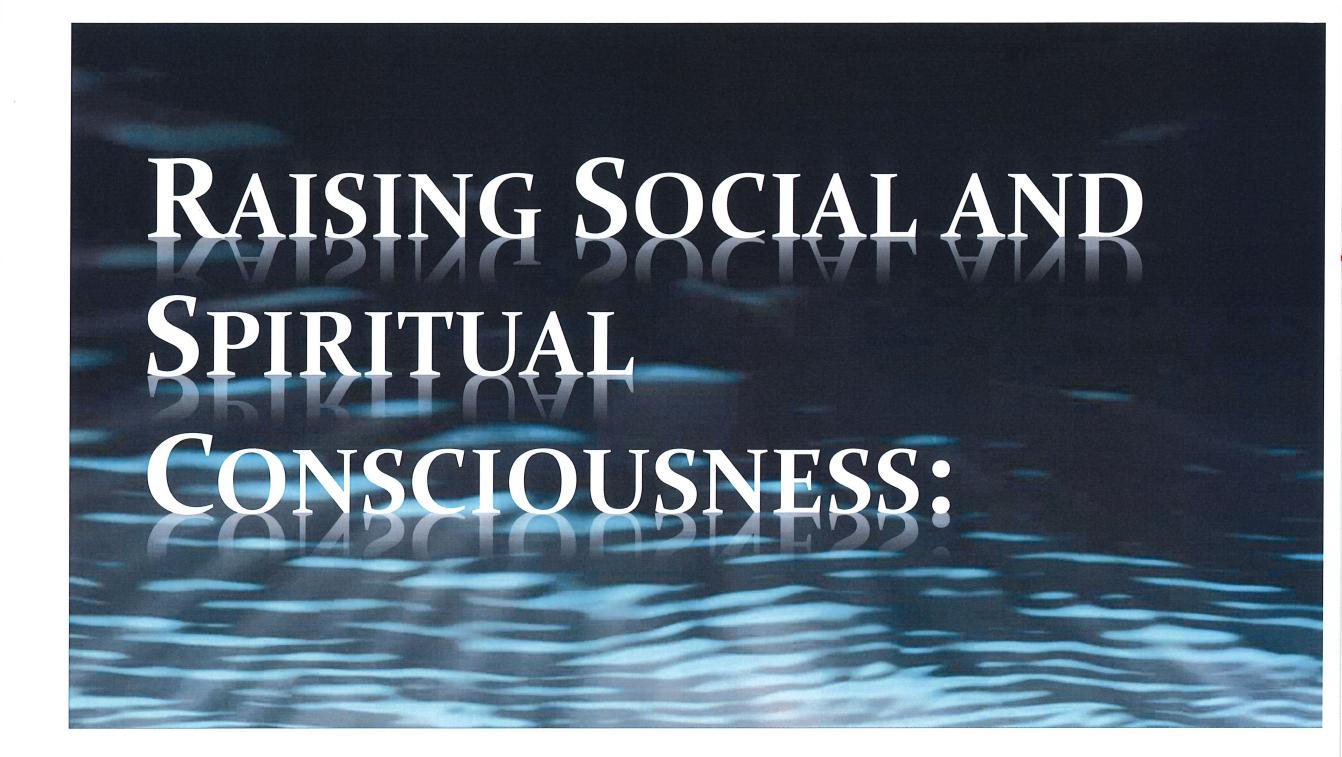
Degree recipient at UBC, Current Senior Advisor at Bennett Jones



"He recently made an unusually grim prediction about the Trans Mountain pipeline: "There are some people that are going to die in protesting construction of this pipeline. We have to understand that. Nevertheless, we have to be willing to enforce the law," Dodge told a forum in Edmonton sponsored by law firm Bennett Jones. "It's going to take some fortitude to stand up [to them]," he continued, referring to pipeline protestors as "fanatics" who have "the equivalent of religious zeal."

https://www.nationalobserver.com/2018/06/19/opinion/life-and-death-trans-mountain-pipeline





TWO-EYED SEING

• Two-Eyed seeing is hard to convey to academics as it does not fit in to any particular subject area or discipline. Rather, it is about life: what you do, what kind of responsibilities you have, how you live on Earth. It is a guiding principal that covers all aspects of our lives: social, economic, environmental etc. The advantage of Two-Eyed Seeing is that you are always fine tuning your mind into different places at once, you are always looking for another perspective and better way of doing things. (p.18)

Sample Learning Journal:



"Standing in the Campus Commons, looking up at Seklep, the scene now resonated with colonialism. Dr. Cooke's message ran through my mind "... colonialism is the domination of one group by another larger power... it is structural in its nature... it changes the ways of knowing... it is not a thing of the past, not an historical event" (L. Cooke, personal correspondence, Sept 21, 2016). The picture seemed to be the perfect metaphor. The structure, in this case the education system, is represented by an actual structure, the building. It is not just a building however, but the 'House of Learning' on a university campus – the embodiment of the Euro-Canadian education system that attempted to destroy the Indigenous cultures and peoples on this land. And yet, on the top, surmounting the huge structure, is Seklep, a teacher of another way of knowing. He remains, still present, still watching."

Pipelines Bring Man-Camps

Man-Camps?

Housing camps set up for temporary workers in the resource extraction industry, usually housing 1000 or more non-local men.

Increase local

rates of:

- Sexual Assault
- Intimate Partner Violence
- Human Trafficking
- Sexually Transmitted Infections (STI) including Men who have sex with Men (MSM)
- Murdered & Missing Indigenous Women, Transgendered, Children and Two-Spirited People
- Substance and Alcohol Use
- Drug Violence
- Environmental Destruction
- Murdered and Missing Indigenous women (MMIW), children, and members of the LGBTQ2+ community are often the ones most effected by these consequences.



Ft. St. James RCMP reported a 40% raise in sexual assaults during construction.

Alberta Tar Sands area has some of the highest rates of sexual violence and MMIW.

Why should YOU care?

The Kinder Morgan pipeline expansion will bring a 1000 person man-camp to the rural community of Blue River, BC (population: 260). Man camps negatively impact:

- Women
- Girls
- Children
- Low Income **Families**
- Kamloops
- · Indigenous Food Sovereignty
- Rent Increases
- Fentanyl Crisis

DOMESTIC AND SEXUAL **VIOLENCE RESOURCES**

-Kamloops Sexual Assault Counselling Center (250) 372-0179

-Kamloops Y Women's Shelter

CALL (250) 374-6162 or TEXT (250) 682-7931





"AN ALLY WILL MOSTLY ENGAGE IN ACTIVISM BY STANDING WITH AN INDIVIDUAL OR GROUP IN A MARGINALIZED COMMUNITY. AN ACCOMPLICE WILL FOCUS MORE ON DISMANTLING THE STRUCTURES THAT OPPRESS THAT INDIVIDUAL OR GROUP" ~ COLLEEN CLEMENS (2017)

Our Concerns/Tasks

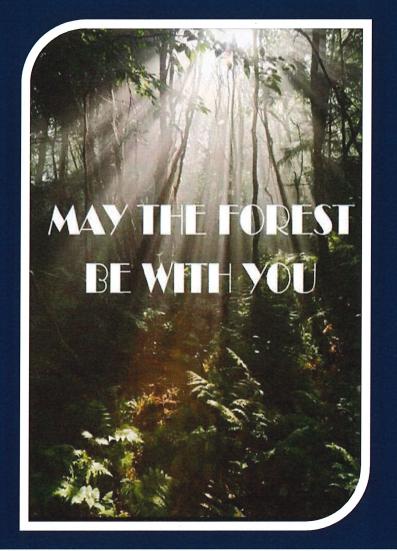
- #NoManCamps
- Drilling under N. Thompson & Thompson River
- Intervention by Canadian Armed Forces
- Declaration of War
- Sudden buy-in w/Canada's Bailout of KM
- Smear Campaigns Marked

Accomplices

- Name Lateral Violence
- Name Racism
- Dismantle Oppressive Structures
- Apartheid: University students mobilized in S. Africa to make rapid political change
- What have you done for me lately?
 - Check your University homepage for strong examples of TRC 94 Calls to Action
 - Change policy of blind-eye acceptance of donations from corporations harm people/land/water

- The learning I experienced in your classroom was absolutely profound, and your teachings are so multilayered that they continue to unfold for me over time. When we spoke of Space and Place, it altered my way of thinking, allowing me to begin 'two-eyed seeing'. But when I began working in the field your teachings took on an even deeper meaning. In the last year I have found myself reflecting on your teachings almost every single day, re-examining and continually unpacking them with every situation I encounter both professionally and personally. I couldn't be more grateful for your class, it not only determined my future career, but it continues to impact everything I do as an ally and a social worker.
- The delivery of this course was focused on honouring experiential learning in juncture with academia; a reflection, from my perspective, of Jeffrey's ability to meaningfully engage students in anti-colonial action and Indigenous education. This is where my personal growth began and flourished.
- I believe that the connection to the Secwepemc community integrated into the course content worked to uphold the importance of being accountable to the Indigenous populations with whom we work or whose land we occupy as uninvited guests. I believe that this value aligns with the foundational goals of reconciliation accountability, collaboration, and supporting Indigenous led initiatives.

- You took me from someone who was afraid to speak up and show my ignorance, or worse, hurt someone to someone who can confidently challenge ignorance explain the basics. You pushed me, challenged me, made me uncomfortable... sent me home where i processed for days after class... but you always did it with such grace and love, never a guilt trip or judgment... just gently consistently pushing me to see, not just see the oppression, the racism, the systems, but to see me.
- The course helped me to critically consider systems of oppression such as heteropatriarchy, which included their historical roots, ideological basis, and continual influence to this day.
- In the course I have learned what decolonization means to me both professionally and personally, and how to actively practice it from my social location.
- This course is very engaging, and encouraged me to reflect deeply on the course content and how it related to my own-lived experience.



To recognize interconnectedness is to know oneself as a vast circle in which all expressions of life – the birds, animls, trees, insects, rocks – are our brothers and sisters, are all equally beloved and vital to our Mother Earth (Medicine Eagle in Graveline, 1998). We are like one big family with "all our relations". Nothing we do, we do by ourselves; together we form a circle.