

With Fellowship support:



University
of Victoria

Centre for Studies
in Religion & Society



Cultivating Settler Support for Resurgence

Supporting Coast Salish Land Stewardship,
Decolonization, and Settler Unlearning

Learning to listen to:



Lekwungen
Community
Toolshed



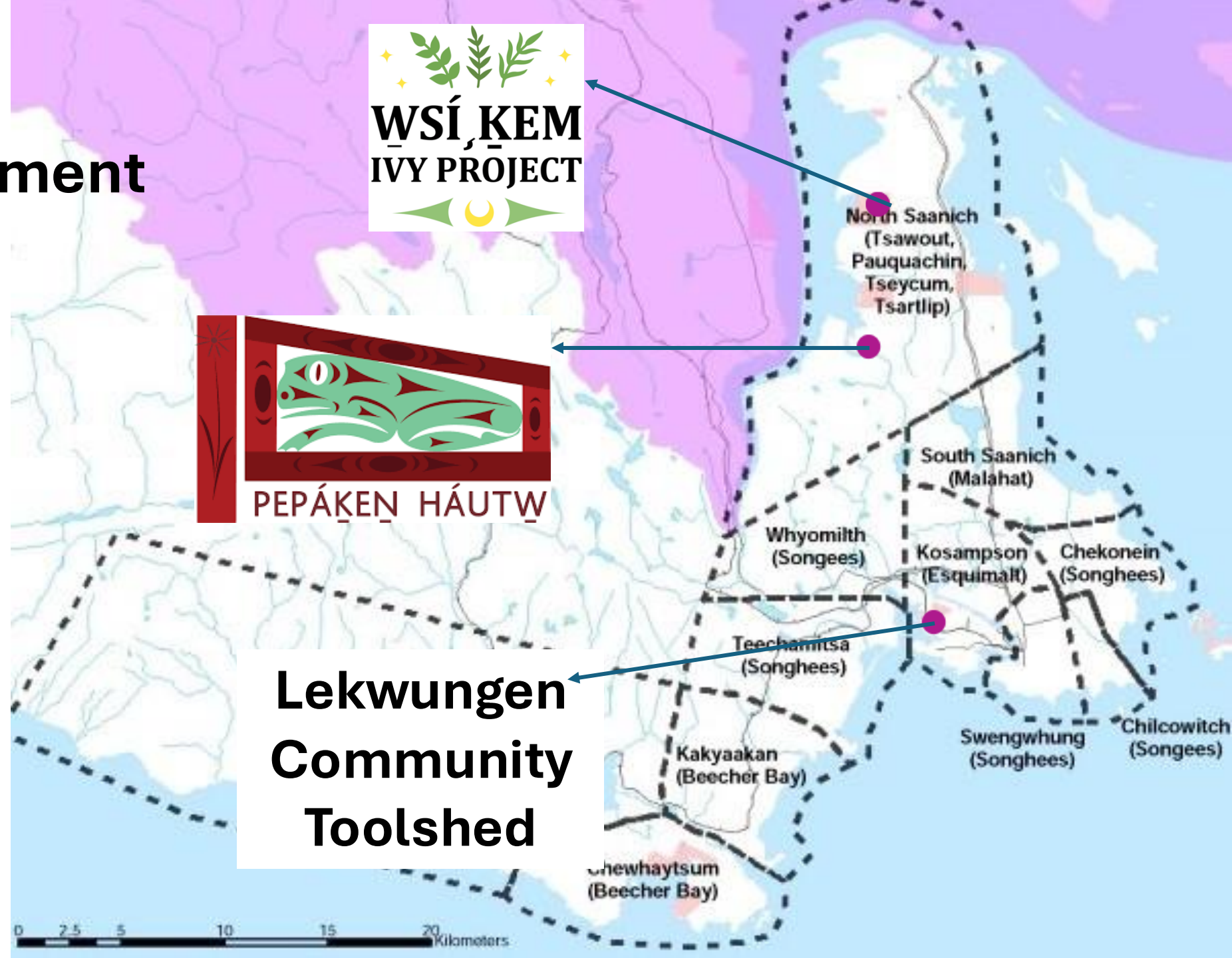
Photo credit: Karissa Chandrakate. here: <https://www.instagram.com/pangea1010/>



Territorial Acknowledgement

This project takes place on stolen land. It takes place on the unceded and unsurrendered territories of the WSÍ, KEM (WIP), the Songhees (Lekwungen Community Toolshed), and at SNIDÇEL on WSÁNEĆ territory.

This project seeks to support the (re)matriation of these territories by supporting and showing up for Coast Salish land stewards as they tend their relationships to their territories.



Self-Location

Son of
Joan Senninger (Bavarian
English, French, Norse)
& **Jean-Marc Perrin** (passed)
(Swiss, French, Norse)

Brother of
Patrick (we jam together)

Born on **Algonquin**
Anishinaabe territory
Raised on **Kanien'kehā:ka**
Territory (Montreal)

Living and Displacing now on
ləkʷəŋən & WŚÁNEĆ territory

Working class, my
background is in labour
before starting my undergrad
at 28

My name means “kettle” in
‘Ōlelo Hawai’i



HÍSWĪKE SIAM/Wado/Hiy-hiy to my Guides

Ganohalidoh Jeff Corntassel
(Indigenous Studies [PoliSci])



Crystal Tremblay (Geography)



Darcy Mathews (Environmental
Studies)

Ann Stahl (Anthropology)



Witnessing Methodology

What is eventually going to result in “my” “PhD” is more an act of witnessing.

Witnessing is a Coast Salish protocol shared by other Nations and traditions on “Vancouver Island.”

“In Coast Salish tradition, such **witnesses carry the responsibility of returning to their communities and sharing the news**” as shared by Songhees Elder Al Sam.

It carries **Relational Responsibilities** and “entails creating knowledge not as solitary actors **but within a network of reciprocal relations**” (Sarah Hunt, Kwakwaka'wakw)

Ceremony as Method

“The purpose of any **ceremony** is to **build stronger relationships** or **bridge the distance between aspects of our cosmos and ourselves**. The research that we do as Indigenous people is a ceremony that **allows us a raised level of consciousness and insight into our world.**” (11)

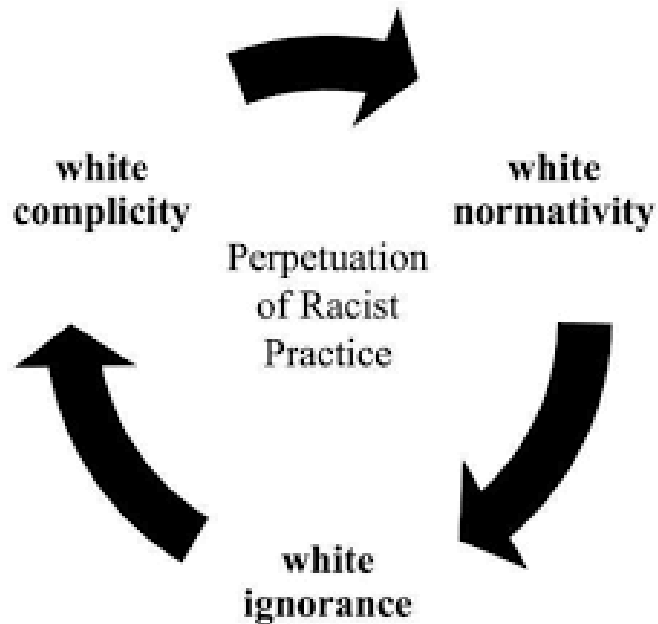
Shawn Wilson, *Research is Ceremony* (2009)

Why (euro) Settlers?

Settler structures (aka:

- The capitalist economy
- Violent concepts of sovereignty
- Nature/Culture divide
- Land Theft and Occupation (property)
- Heteropatriarchy
- Racism)

...are not a problem for Indigenous (or other Racialized) people to “deal with” or “undo.”



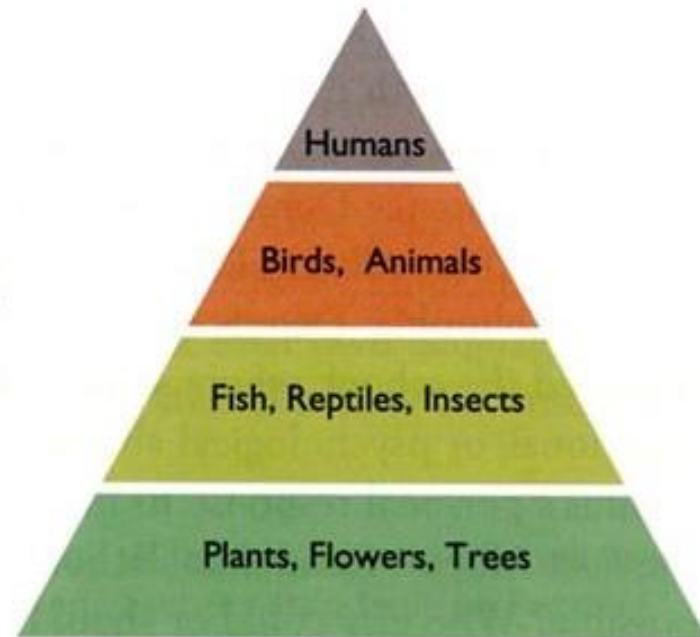
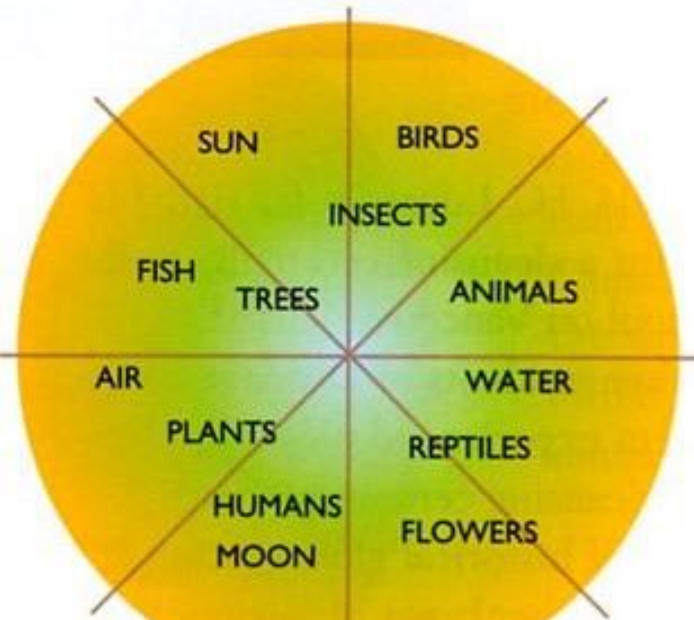
The issue of Worldview

Many Indigenous authors/scholars, practioners, and knowledge keepers, say that a fundamental problem with us Euro-settlers is an issue of **Worldview**.

Worldview is the culturally dependant set of ideas that help an individual to make meaning about the environment we live in.

Relational WV.

Euro/Heirarchical WV



SKÁU ŁTE

Natural Laws of the WSÁNEĆ People

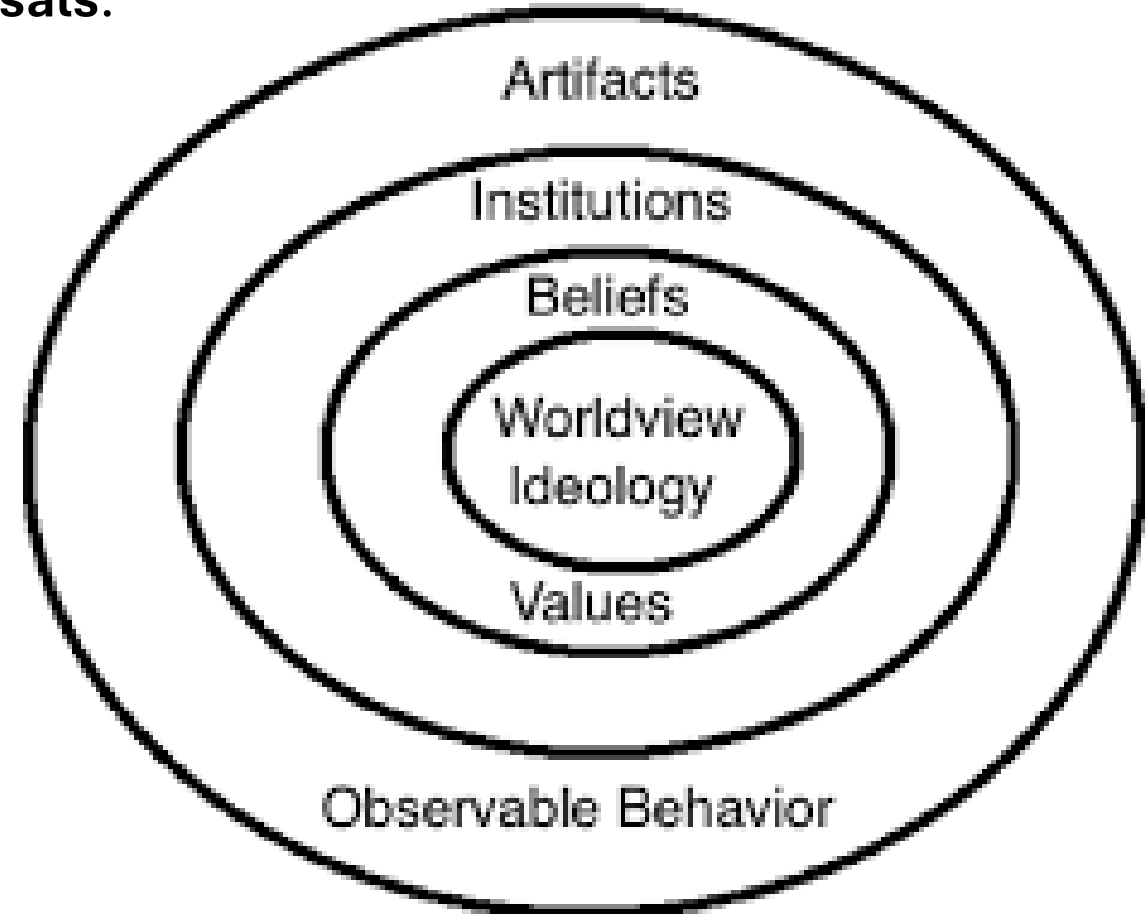
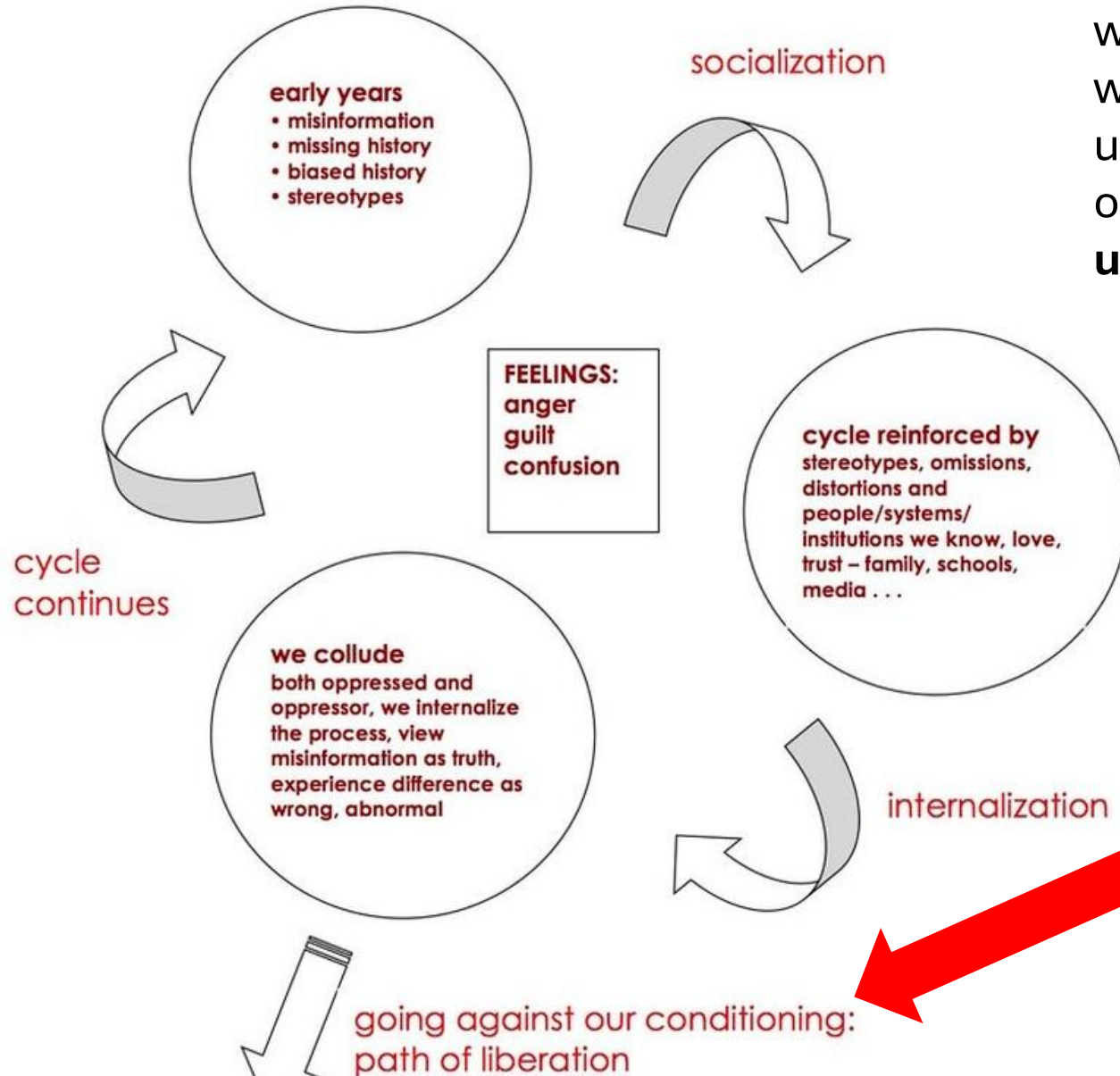


TUO TFE SÓLEQ LÁE E TFE ONUWEES. E TFE TĒNTÁN TFE NOZE SÓLEQ HEZOST TES OPEN IQS ŁEW ŁKÁLI E TFE WSÁNEĆ SCELÁNEŃ, ENÁ ÁMEKT TFE NEN ŁKÁLI ET TFE ÁLI SĪEN I TFE ÁLI SÓDÁČŃ. I TĀU ŁWÁLE SÓLEQ HEZOST TOLW. XÁLE QO E TĪA ÁNEZ E TFE ÁLI SĪESENENEZ I TFE ÁLI SĐÁLNEW ÁLE E TFE ÁLENEŃEZ ŁTE. I TFE ČEK SÓLEQ E TFE AXENS E TFE S,ŤÁSEL TELETOFELNEW I TFE SĪESENENEZ I TFE SĐÁLNEW I TFE XÁLE.SET QO. S,YOS SW OL I QENT E TFE MEQ SNÁTW ONESTEN ET XÁLS. TW HELI NOŃET ET TFE XAXE I TFE XÁLE.

The circle begins in the middle with the four seasons. The next ring shows the Saanich thirteen moon calendar. Each moon brings opportunity for harvesting different plants and animals, as shown in the third ring. Some of these harvest plants and animals are becoming hard to find in the WSÁNEĆ territory. The outer ring illustrates local creatures that face threats and are on the species at risk list. Act with care and respect for the land and all living things. Help these rare, or culturally important, plants and animals to recover.

The Issue of Worldview

As “white” people, our continued (re)production of structural racism (that we willingly refuse to see, because of our worldview) is a product of our way of understanding lived experience (our view on the world, or Worldview)”. **There are no universals.**



Agreed r.e. HQ and the whiteness and inappropriate party vibes. I would encourage folks concerned by that to head to Sassin camp which is indigenous led, and specifically a BIPOC and LGBTQ2S+ safe space.

Tue 21:04

6 hearts, 4 thumbs up

Thank you

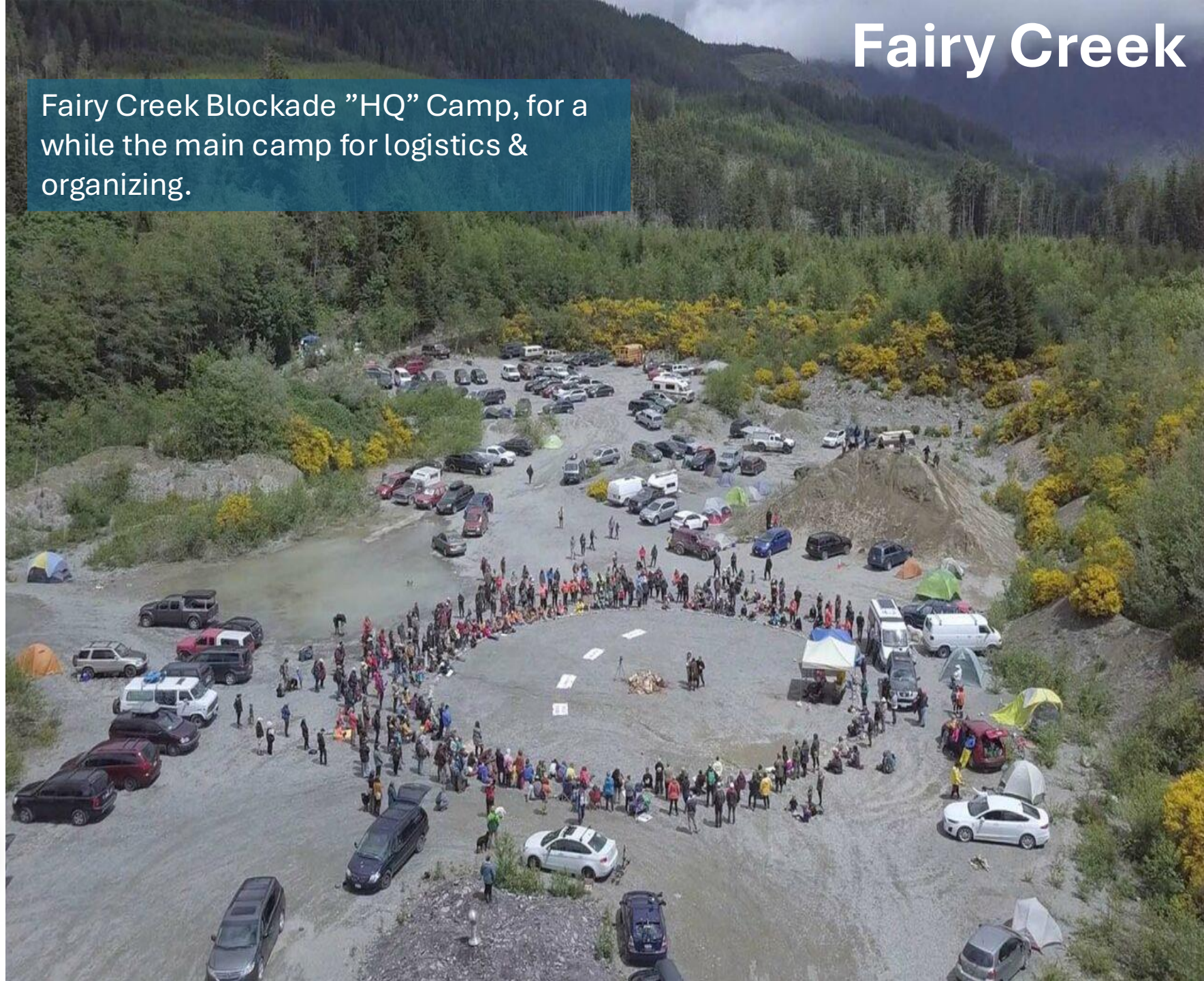
Tue 21:02

@ do not go there if you are bipoc!! Safety for any bipoc/queer folks was very questionable, we left right after we got there despite spending hundreds of dollars to get there, risking arrest for getting

6

Fairy Creek

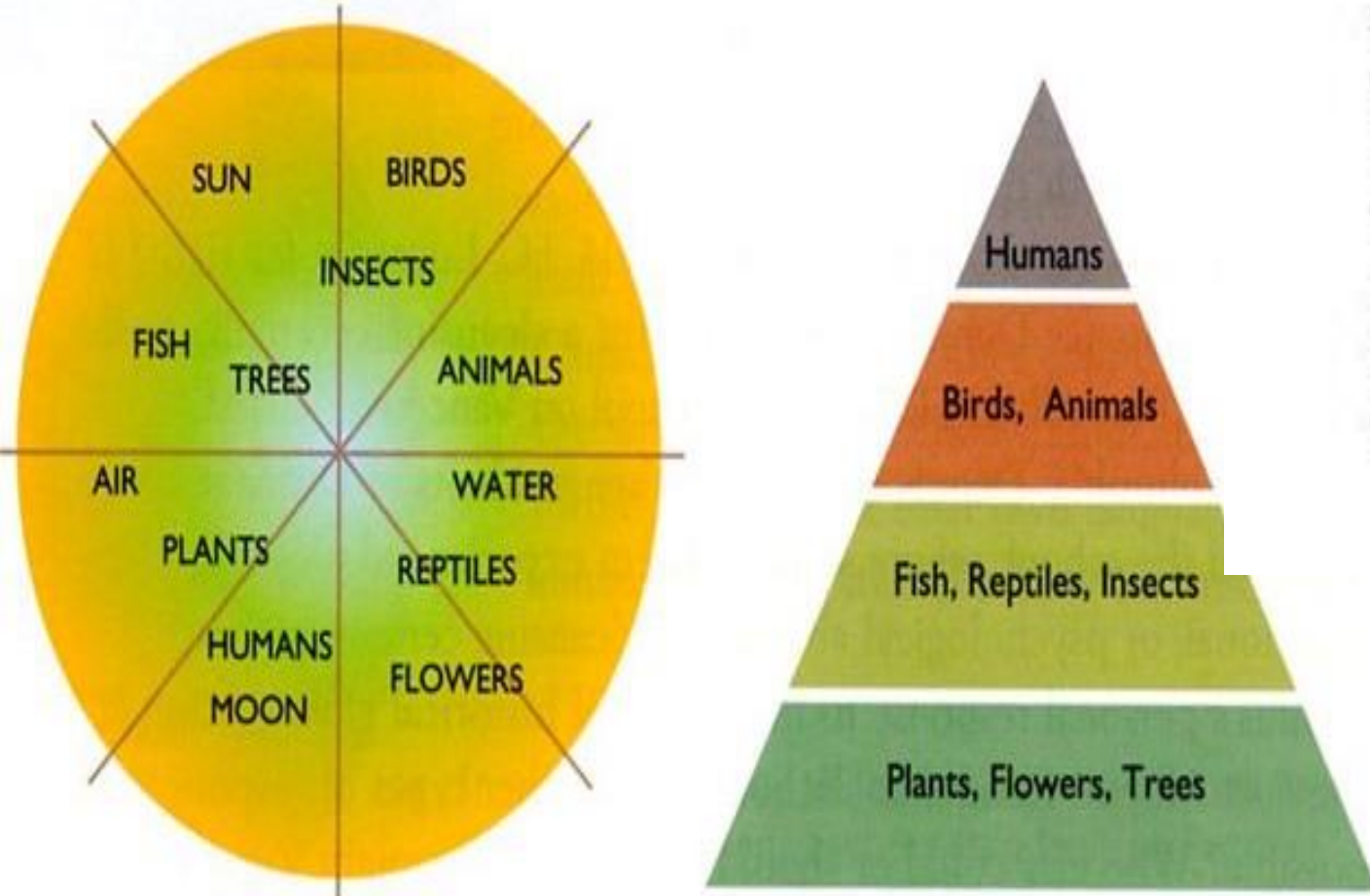
Fairy Creek Blockade "HQ" Camp, for a while the main camp for logistics & organizing.



If it's an Issue of Worldview, then what do we (euro) Settlers do?

- "One of the problems with colonialism is that it tries to maintain a singular social order by means of force and law, suppressing the diversity of human worldviews. The underlying differences between Aboriginal and Eurocentric worldviews make this a tenuous proposition at best. Typically, this proposition creates oppression and discrimination." – Little Bear, 2000, p. 1

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2020



“Turning Away”

Ganohalidoh frames a “**Turning Away**” from the State as one aspect within a spectrum of Indigenous resurgence.

Moves away from centring resistance to the colony and frames centring Indigenous governance in Indigenous peoples and their territories.

4 Elements of Ganohalidoh’s Turning Away

- 1) Centre Indigenous nationhood and land/water-based governance;
- 2) Honour and practicing relational responsibilities, which form the basis for Indigenous self-determining authority;
- 3) Decentre the politics of recognition, heteropatriarchy, and settler colonialism; and,
- 4) Engages in everyday acts of renewal, remembering, and regeneration



Turning Away → “Turning To”

4 Elements of Turning Away.

1) Centre Indigenous nationhood and land/water-based governance;

Coast Salish-led Ecosystem Restoration gives non-Indigenous people the chance to embodied and enacted this.

2) Honour and practicing relational responsibilities, which form the basis for Indigenous self-determining authority;

By “showing up” we build relationships with the land, with Coast Salish land stewards, matriarchs, and other knowledge/tradition keepers.

3) Decentre the politics of recognition, heteropatriarchy, and settler colonialism;

Without relying on the settler state to (mis)manage our responsibilities, we (re)orient who we are accountable to towards our Coast Salish “hosts”

4) Engages in everyday acts of renewal, remembering, and regeneration.

Participating in Coast Salish-led Ecosystem Restoration gives folx like me the tools needed to make a Turning To an everyday act (that is (re)newable). It changes who I am facing (governance), which world(view) I am privileging in my life (cosmopolitically), undoes the colonial narrative through creating relationships (re-remembering), and supports Indigenous regeneration because that (and not the colonial state) is where my energies are going.

Can settlers Turn To Indigenous leadership (safely)?

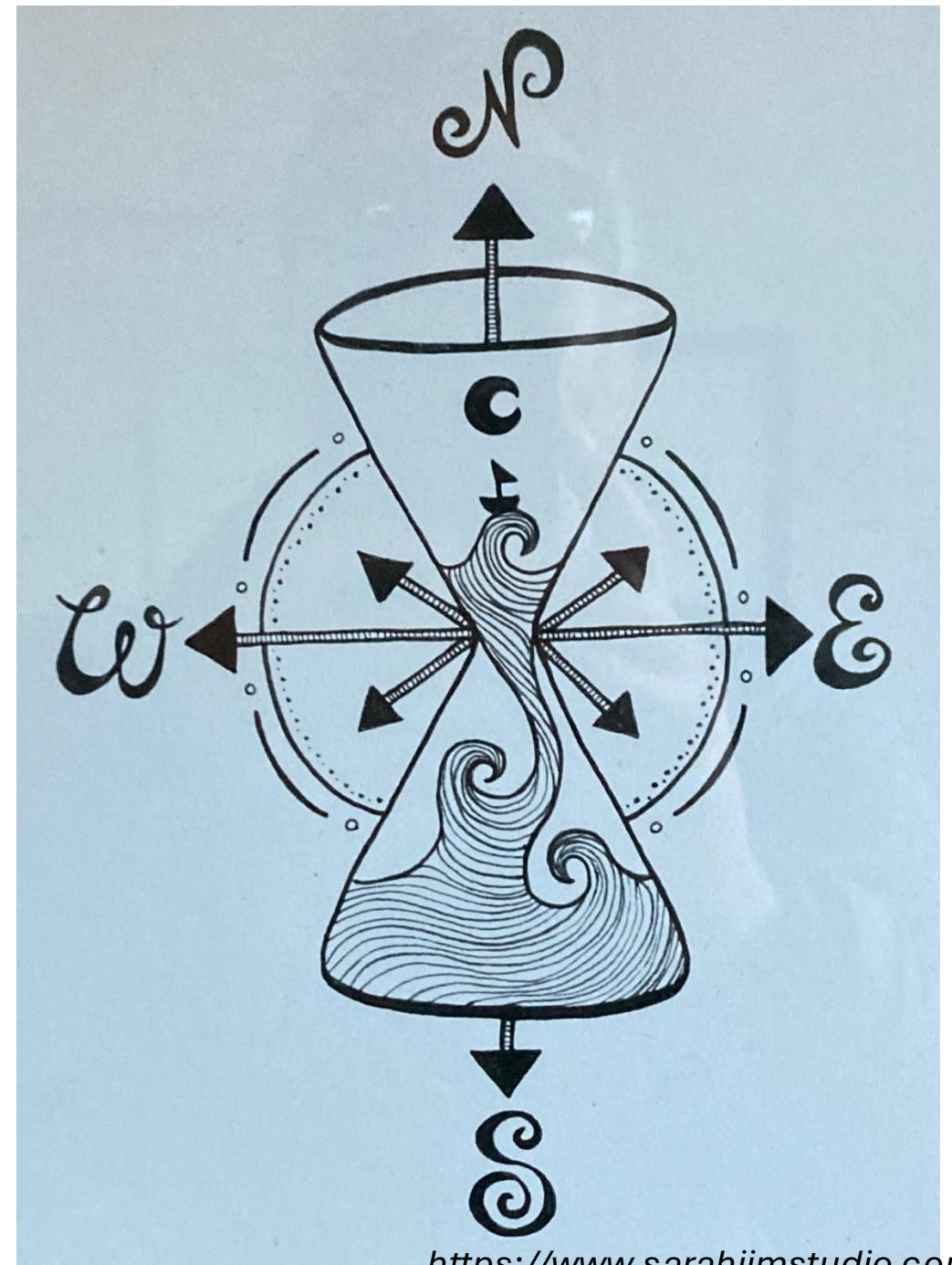
Can we become accountable “guests” and not just disrespectful occupiers?

(re)Orientations

When Turning from worldview, this can get tricky and dangerous (see any literature on QAnon), and it's important to have **points of orientation** to guide this transition.

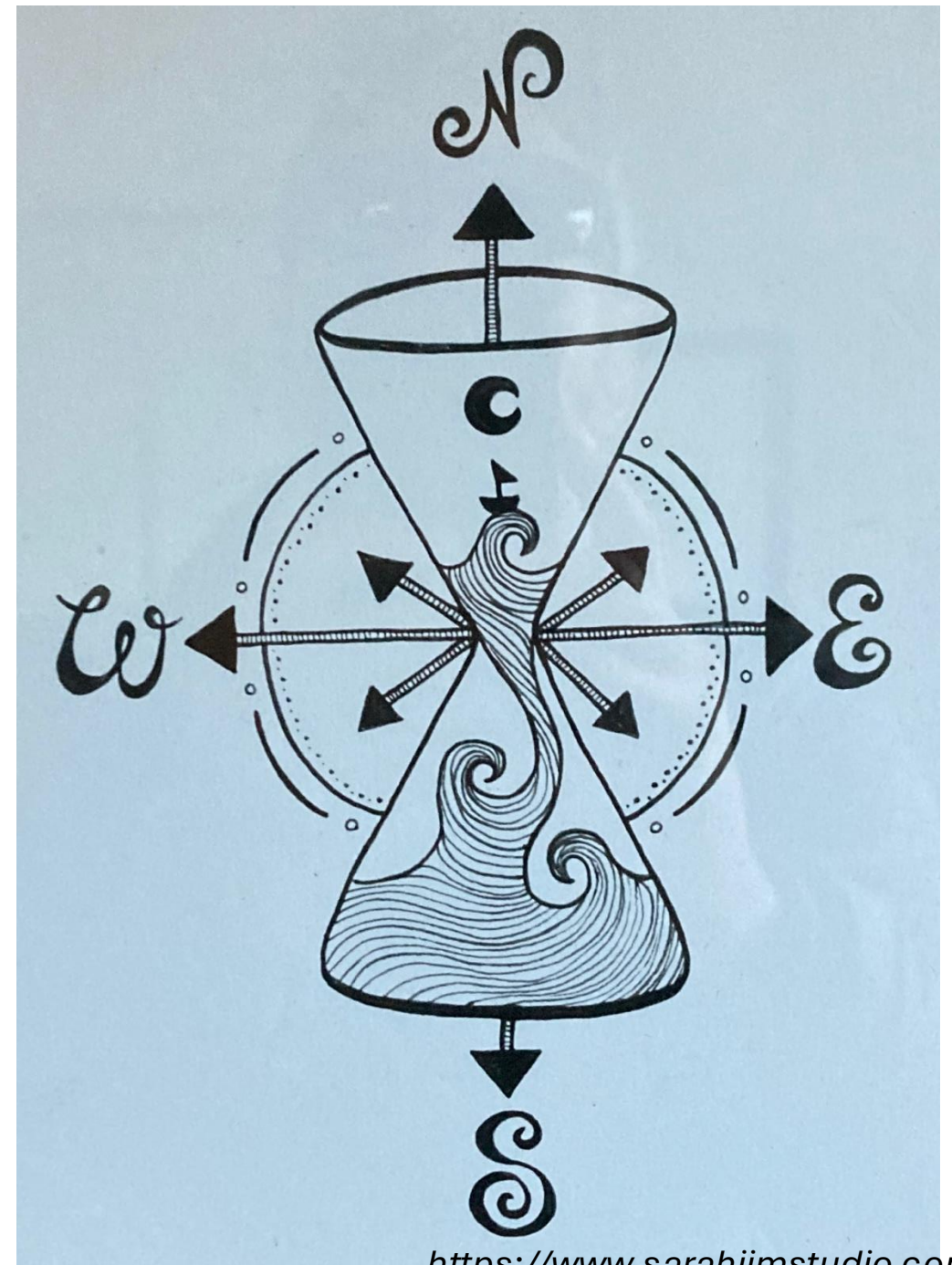
Without orientation Settlers tend to:

- **Fragility** (and then back to supremacist thinking)
 - *Resorts in our turning back to our socialized worldview, often doubling down (Carroll et al).*
- **Appropriation** (which causes further harm to our “hosts”) (Tuck & Yang)
 - *“Settler Nativism”*
 - *“Fantasizing adoption”*



4 Points of (re)Orientation

- **Showing up**
 - Without time sharing space, supporting Resurgence, we remain unguided
- **Relationships**
 - Trusting our relationships, who spends time with us, invites us in, corrects us, without relationships we aren't showing up
 - *This entire process is relational*
- **Experience**
 - Time spent with Coast Salish protocol, leadership, ways of being, ways of knowing, all offer correction, orientation, and teach how to show up
- **Doing the Unlearning work ourselves**
 - The more unlearning we do ourselves (together or alone, *in training*) as settlers the more this process becomes ***part of our daily lives***



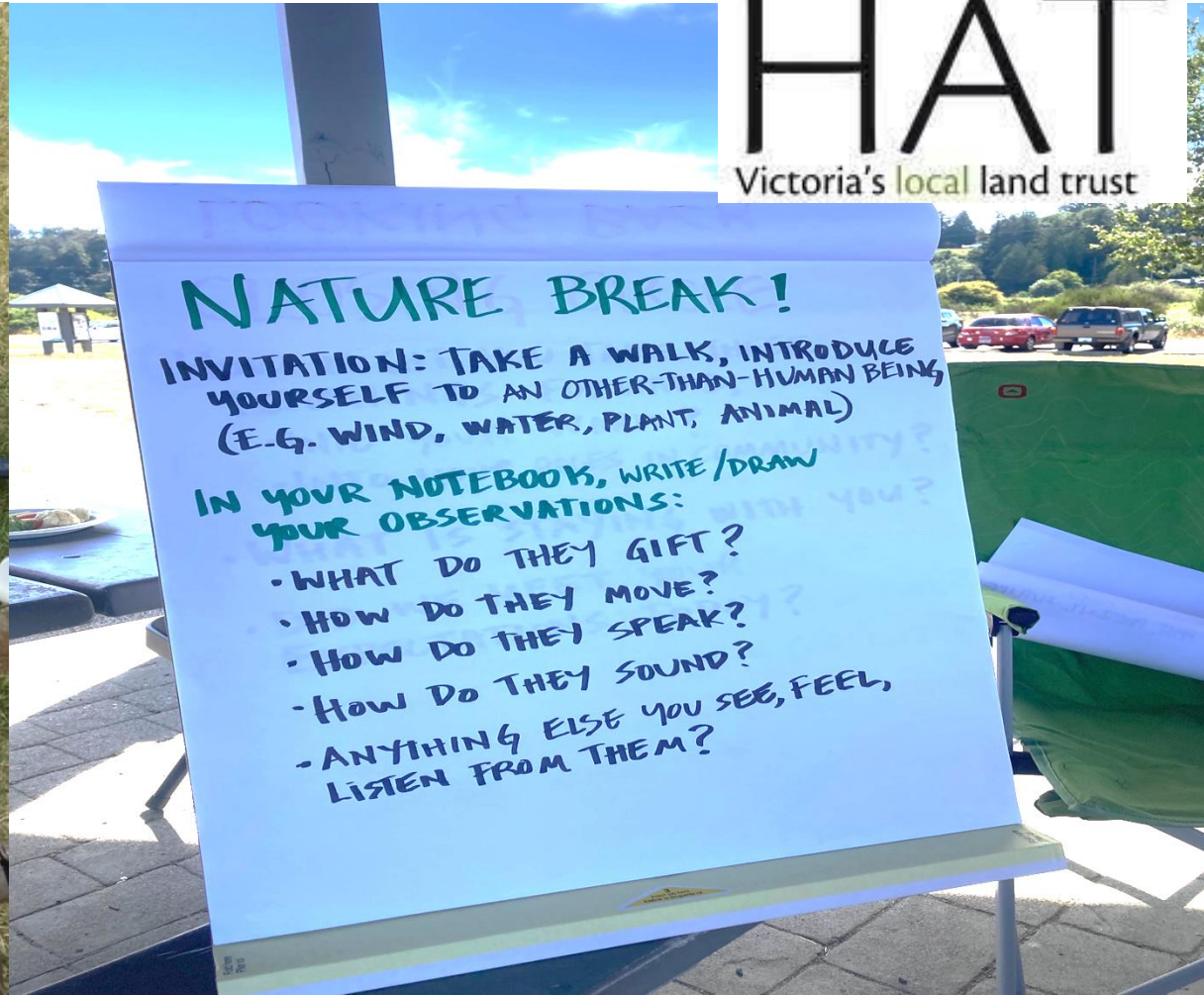
Ceremonies of Research



2 Settler Communities of Practice



HAT
Victoria's local land trust



Ceremonies of Research



Ceremonies of Research (Turning To)



Ceremonies of Research (Turning To)

At a WIP Day:

- 1) Participants experience/live within Coast Salish Protocol, specifically on the land:
- 2) A community of care forms on the land, under Coast Salish guidance
- 3) Supporting Rematriation and accountability to our Coast Salish “hosts”
- 4) Coast Salish knowledge, language, and ways of knowing are not only expressed/experienced, they are centred, shared, and offered



Ceremonies of Research (Turning To)

Ganohalidoh's 4 Elements in Blue/the non-numbered bullet points

1) Participants experience/live within Coast Salish Protocol, specifically on the land:

- Centre Indigenous nationhood and land/water-based governance

2) A community of care forms on the land, under Coast Salish guidance

- Honour and practicing relational responsibilities, which form the basis for Indigenous self-determining authority

3) Supporting Rematriation and accountability to our Coast Salish “hosts”

- Decentre the politics of recognition, heteropatriarchy, and settler colonialism

4) Coast Salish knowledge, language, and ways of knowing are not only expressed/experienced, they are centred, shared, and offered

- Engages in everyday acts of renewal, remembering, and regeneration



Ceremonies of Research (Turning To)



Ganohalidoh's 4 Elements in Blue/the non-numbered bullet points;
4 Points of Orientation are Underlined

1) **Participants experience/live within Coast Salish Protocol, specifically on the land:**

- Centre Indigenous nationhood and land/water-based governance
- Showing Up

2) **A community of care forms on the land, under Coast Salish guidance**

- Honour and practicing relational responsibilities, which form the basis for Indigenous self-determining authority
- Relationships

3) **Supporting Rematriation and accountability to our Coast Salish "hosts"**

- Decentre the politics of recognition, heteropatriarchy, and settler colonialism
- Experience

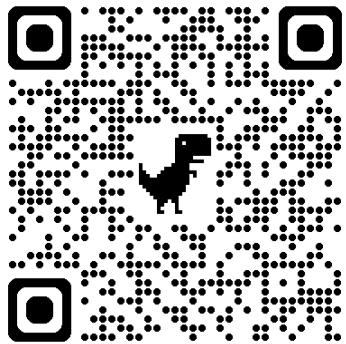
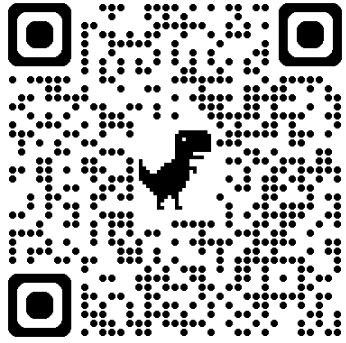
4) **Coast Salish knowledge, language, and ways of knowing are not only expressed/experienced, they are centred, shared, and offered**

- Engages in everyday acts of renewal, remembering, and regeneration
- The Experience and Relationships formed give us the tools to Do the Unlearning work ourselves

HÍSWKE SIAM, háy sx^w q'ə
s'iem, Thank you very much



HÍSWĶE SIAM...Please, Show Up



Lekwungen
Community
Toolshed

<https://www.facebook.com/CommunityToolShed/>



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For Unlearning Training and supports, please consider:

- **Victoria Native Friendship Centre's** Community Learning Program
(<https://vnfc.ca/community-action-and-learning/>)
- **Safer Spaces** with Elaine Alec
(<https://www.cultivating safespaces.com/>)
- **Talking Circle**
(<https://talkingcircle.ca/>)

For a list of references from this presentation:

