

**TRU Ad Hoc Decolonization, Reconciliation and Indigenization Committee  
First Meeting Notes- March 16, 2018 @ HOL #150**

- Minute Taker, Rhyannon Grant (MEd. Student).

**Opening Prayer:** Elder Estella Moller (Carrier)

**Welcome to the Territory:** Garry Gottfriedson (Tk'emlups)

**Acknowledgement of Territory:** Shelly Johnson (Saulteaux)

**Acknowledgement and thanks to the cook** Elder Doreen Kenoras: Shelly Johnson

Welcome to the 33 people gathered for the inaugural meeting.

Review of the meeting package, agenda, May 2017 Partnership Agreement between TRU and Tk'emlups te Secwepemc, Provincial FPSE Terms of Reference.

Discussion of Agenda items and large turnout. Adapt agenda to encourage discussion of the following:

**I. Review of the terms Decolonization, Reconciliation and Indigenization – response by those gathered about what these terms mean in relation to TRU, TRUFA and community (Discussion recorded below, without identifying information).**

**2. Invite discussion about the Partnership Agreement between TRU and Tk'emlups.**

**Provincial Terms of Reference, and that we are to develop our own local TOR.**

**We are to develop our own Committee Name (Discussion recorded below).**

**Recommendations arising from this first meeting:**

- 1. Recommendation** that all the Secwepemc chiefs should be invited to discuss entering into Partnership Agreements with TRU, not just one band.
- 2. Recommendation:** That the Committee's name be changed from "Decolonization, Reconciliation and Indigenization Committee" to a Secwepemctsin word that expresses the work that we want to do. It will be done in respectful acknowledgement of the Secwepemc people and the land upon which our collective work will be done.

**Next meeting: April 20, 2018 @ 130 PM - HOL #150 (same room).**

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**Group Discussion re: terms "Decolonization, Reconciliation and Indigenization"**

-Reconciliation-means what's happening right now, nations coming together and talking, we need to come together as brothers and sisters instead of depending on the government- moving too slow, Indigenous people need to teach each other

-Decolonization- ensuring that working in Human Service program there is an acknowledgment of nations, volunteering on a homeless committee, definition of Indigenous homelessness- result of displacement- realize differences between Aboriginal and non-Aboriginal homelessness

**Introduction of the talking stick** to ensure contributions from of all that wish to contribute are afforded the space and time to do this. Talking stick is an invitation to discuss, not a requirement. May simply pass it to the next person.

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-Water protection- water connects all of us, reconciliation- connected to identity and learning about language and where we come from, identify where you were born, if we understand where we come from then we will know ourselves and how to be in relationship, you all gifts of the creator, Governments are slow- people aren't ready

- announcement of the Truth and Reconciliation event- starting the dialogue, March 23, 24. Everyone welcome.

-Reconciliation- moving to a period and future where our world as we know it will be different, still see lots of racism and separation, struggle. I may not be here to see a world I envision, without racism without separation, not have a huge number of Aboriginal children in care, lots of changes have happened in my life, nobody talks about racism that's out there. The Colten case really showed us where Canadian society is at. Nobody wants to talk about that. How can Stanley aim his gun and pull the trigger? Something in our society has trained him to do that? Who was his teacher?...are we still going to have someone being able to shoot and kill without any thought?

-I was lucky to have a Indigenous teacher who taught us the residential school, the history my children learn about is different than what I learned about . Baby steps and long way away, reconciliation- shouldn't be "us and them" reconciliation means no us and them

-About ancestors and recognizing where you come from. Know yourself and when we can articulate it, question the colonizing systems that are in place

-re: Indian Horse, face of reconciliation- key message there couldn't be any reconciliation without truth, reconciliation is creating a new narrative, of what it means to be living in this country called Canada.

- perspectives are shaped by experiences and families. Not everyone else has the same experiences, came to understand the results of abuse suffered by those at residential school. Didn't understand why all these things were happening in my family, truth and reconciliation- not pretending it was something it wasn't . ...learning about Colton and Tina, two men who went free. Future generations- one definition of Indigenization means moving Indigenous knowledge to the centre of policies, teaching practice in institutions.

-re colonialism- transforms reality

-Re: Reconciliation. First of all, at this particular moment I am speaking English- if we are to talk about decolonization, for the last several months been working towards- how do we say that in our language? From a Secwepmec point of view? We are coming at it from a one sides perspective, from English, that's where the lie begins. Reference point go back to my mother, first house, first teacher, first doctor, first everything, matriarchal society- if we want to talk truth we need to talk to aboriginal women, if we really want to know who we are? Do you realize how important you women are? My dad was president of the north American Indian movement, we always forget it was the women who got the chief there. What did the guy who killed Colton, his mother, what did she teach him? Clashes with European culture, understand the origins of our birth. Stop playing around with each other's lives, the older I get the less I care with how I tell how it is... walking down the streets of Kamloops. Look at places of origin and that's the home. Either respect me or not like me for it. It's time to open ears, time to hear and time to

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respect. I have grandchildren, those yet to be born is why I am alive today. If we are serious about this...French wanted bilingual because of the worldview. Uncle murdered, grandmother put in jail, will I live to see change? Sitting in this room today, that is the right step towards reconciliation. You young people have the opportunity to see other native people in university.

- honoured me as a Mother, sideways glances when I had to bring my daughter to staff meetings, that's our children, they need to be with their mothers, it was interesting to see the staff to have a shift in worldview, my children would come to the events during the evening.

Storytelling in session- I'm a 60 scoop baby, that she survived it. A personal connection to someone who has gone through it and you hope and pray that children will question those teachings about loaded guns. Indigenizing a colonial system....they were meant to assimilate us.. that part is really challenging, we can work with the content, requests to teach aboriginal topics, said yes but then said no...because I am like they should be able to do it themselves the teacher needs to learn.

-Wish I knew the right thing to say, I think that in the listening, maybe that it is the right part in reconciliation.

-I was born and raised in (a European country). I grew up coming to terms with the holocaust, constantly it was in television in schools, and in movies, re: survivor of holocaust, how do you think the Germans handled the haloucast- they memorialized it, take a piece of what the Germans did, wish for Canada to take ownership of their past, when I think of colonialization, I appreciate the patience that it given to me. I recognize that there are many different colonial structures,

- I lived a privileged existence being a white male, lived in (Asian country), decided to move back to Canada, re: kids have two cultures..."But we are mostly Canadian" what does being a Canadian person mean to me? Interrogating it further with education, with job

My best friend was ----, thanks to him I got exposure to beautiful customs and traditions, I fell in love with the culture, after school I want to incorporate some of the teachings that he taught me.

-21 years old, elementary school- lucky to be taught residential schools, did independent study, we don't learn about the bad stuff that happened, coming into university that class covers residential schools. It doesn't happen in high school. People need to be taught this. It is a big part of reconciliation

- see deep-seated racism in the prairies, currently raising children, reconciliation- an idea not a term, re: teenagers- they have their own struggle in knowing their own identity, going from being ashamed from wanting to learn, because I wasn't taught a lot in school, they rely upon the school system to learn about Cree. This week, learning it is ok to learn about native identity. See contrast between three provinces, has a lot to do with the educators in the system re: improved identity.

-every person matters, verdict of Colton Bushie, been in a hopeful place, so much positive energy then what I heard about Colton, questioned if we are moving forward or backward, take me own responsibility individually, how can I do it, it is different for others. I am here now, I should also own the not so nice parts of Canada, not just enjoying the beautiful parts but also taking responsibility for the harmful history of Canada. Language- is a way I can do something that is meaningful reciprocal, and

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responsible. The first language should be Secwepemc, this needs to come to the policy level, there's a line in the budget for French, this should be done for the Secwepemc language. First we need to think about our actions and reflections that decolonize, how can I Indigenize?, then perhaps reconciliation- there, there is an order.

- what I am currently struggling with- the action that comes with decolonization, 60's scoop, millennial scoop, how can we engage in this process when we are actively colonizing? The master's tools will never dismantle the masters' house. No mention of indigenous how to interview or work with Indigenous populations. Clash of how to do thing one way and the other way... that's what I want to work on when I leave here today.

-British Columbia was racist- my father was forced to teach at Kamloops residential school. He said it was the most strangest place, residential schools was a place was where it was like getting eaten by wolves. Rally against racism- how come this happened? Facebook posts ask how come Indians are so apathetic and weak? I don't want my grandchildren to go through that.

We don't have a word for reconciliation- we need to identify a word that captures what we are doing here. Secwepemc words translated into "for those yet to be born".

**Recommendation:** That the Committee's name be changed from Decolonization, Reconciliation and Indigenization Committee to a Secwepemctsin word that expresses the work that we want to do. It will be done to honour the Secwepemc people and the land upon which our collective work will be done.

**Closing Drum Song: Garry Gottfriedson**