

Dignity2015

Hawkes Bay, Aotearoa. April 8, 2015.

Dignity:

The Social Emotion

Cathy Richardson & Allan Wade

Acknowledging the Land & the Ancestors



The Ancestors, The People Who Take Care of It, The First Nations, The People Who Love It, The People Who Work, Play and Live On It.

Ian Johnsen . . .

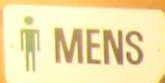
. . . resisting dignity.





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Bob hit me.
✓ 0

How did the
flow " " ful?



“Delicious . . . Marmite???”



Jurors offered counselling after 'unpleasant' trial

DAVID CLARKSON

Last updated 17:03, February 17 2015

Jurors have been offered counselling after returning mainly guilty verdicts after hearing "unpleasant evidence" during a bondage-and-sex trial in the Christchurch District Court.

They had to listen to "a lot of unpleasant evidence", but they had stuck to their task and had brought some finality to the trial, he said. He told Hitchcock that there was an inevitability about a jail sentence being imposed and said it was inappropriate to consider bail for his remand for Crown sentencing on April 15.

(Two sentences omitted.)

The jury found Hitchcock guilty of raping one girl, and having sexual connection with a young person – a second girl – unlawful sexual connection, supplying cannabis, selling cannabis, and perverting justice by setting up Facebook pages to try to get the girls to change their testimony.

The jury could not reach a verdict on one of the two rape charges, but convicted Hitchcock on the alternative charge of unlawful sexual connection with a young person.

Defence counsel James Rapley had told the jury that Hitchcock claimed the girls had conspired against him with their tales of bondage and under-age sex. He said they were troubled teenagers who had both consumed alcohol and drugs.

Police found bondage items during a search of Hitchcock's bedroom. The girls had alleged he bound and blindfolded them at different times, and then raped them.

United Kingdom Sexual Offenses Act of 2003 (c. 42)

http://www.legislation.gov.uk/ukpga/2003/42/pdfs/ukpga_20030042_en.pdf

Each of the sections contains the stipulation that the actions must be “sexual”: “The penetration must be sexual”, “The activity must be sexual”. “The touching must be sexual”.

It is not clear how the “penetration” or “touching” could be “sexual” since the child cannot consent.

Several of the sections define the violence specifically as “sexual” in nature. For example: “Section 8. Causing or Inciting a Child Under 13 to Engage in Sexual Activity”; “Section 9. Sexual Activity with a Child”.

In some cases, the code uses oxymorons. For example: “Section 4.” refers to “Causing a Person to Engage in Sexual Activity Without Consent”.

Harper interview with Kevin Newman

Global National, April 5th, 2006.

“Now I know it’s unfashionable to refer to colonialism in anything other than negative terms. And certainly, no part of the world is unscarred by the excesses of empires. But in the Canadian context, the actions of the British Empire were largely benign and occasionally brilliant. . . .

This genius for governance shown by the mother country at the time no doubt explains in part why Canada’s path to independence was so long, patient and peaceful.”

In discussion about the “apology to First Nations, Metis and Inuit peoples”,
July 2008:

Prime Minister Harper referred to the genocide by Europeans as “our
historical relationship problem”.

Harper denies colonialism

Reuters: David LJundggren. Pittsburgh. September 25, 2009

“Every G20 Nation Wants to be Canada, PM Insists”

"We're so self-effacing as Canadians that we sometimes forget the assets we do have that other people see," he said, speaking with a rare passion.

"We are one of the most stable regimes in history. . . . We are unique in that regard," he added, noting Canada had enjoyed more than 150 years of untroubled Parliamentary democracy.

"We also have no history of colonialism. So we have all of the things that many people admire about the great powers but none of the things that threaten or bother them," he said.

The Star.com

By: [Alex Boutilier](#) Staff Reporter, Published on Thu Aug 21 2014

WHITEHORSE—Cases of missing and murdered aboriginal women should be viewed as “crimes” rather than a “sociological phenomenon,” Prime Minister Stephen Harper said on Thursday.

Rejecting a formal inquiry into the more than 1,100 cases of missing or murdered aboriginal women in Canada, Harper said the issues are “first and foremost” crimes and should be dealt with by police.

“I think we should not view this as sociological phenomenon. We should view it as crime,” Harper told a crowd at Yukon College in Whitehorse on Thursday.

http://www.thestar.com/news/canada/2014/08/21/native_teens_slaying_a_crime_not_a_sociological_phenomenon_stephen_harper_says.html

Scenario 1

I asked you to stop
I tried to negotiate
I screamed for help
I turned my face away from yours
I crossed my legs
I stuck out my stomach
I clutched a tree
Then I went limp to avoid the pain
And went to a safe place in my head

Do you really question my resistance?
The judge decided I consented.

Nobody asks to be raped
Stand with us for dignity and non-violence

From Clear to Obscure

Active: Bob hit Sue.

Simple passive: Sue was hit by Bob.

Agentless passive: Sue was hit.

Nominalization: An assault took place.

Mutualizing: There was a domestic dispute.

Scenario 3

I'm 18

I'm homeless

I have nowhere to go

I sleep wherever I can

Rape is often the cost of a roof over my head.

I make sure that they don't feed me too much
booze

I try to bring a girlfriend so we can watch over
each other

I make sure I go to sleep fully clothed

I try to find a room with a door that I can lock

This is how I attempt to stop it

Do you really question my resistance?

The judge decided I consented.

Nobody asks to be raped

Stand with us for dignity and non-violence

The Judicial Language Project: New England Law Boston

For similar analysis to “Tell it like it is!”, check out “The Judicial Language Project” at New England Law Boston, at the website below.

http://www.nesl.edu/centers/clsr_jlp.cfm

The following description of the project appears on the home page:

“Initiated in 2005, the Judicial Language Project was the first of its kind in the country. Created and supervised by Adjunct Professor Wendy Murphy and Professor Judith Greenberg, JLP is a project exclusively at New England Law| Boston that seeks to open the dialog about inappropriate language in appellate level sexual assault cases and offer alternatives. The goal is to identify ways in which the language used in these opinions perpetuates stereotypes and stigmatizes victims, diminishing the severity of what happened.”



AT HOME. PARIHAKA. WOMEN SCRAPING POTATOES WITH A SKELN 441

Dignity is created in the “call and response” of social life. It is a social achievement, as Vaclav Havel put it, ‘a social emotion’.



What is dignity?

- Self-respect & respect from others.
 - “self-esteem/worth” and “social esteem/worth”
 - inclusion, competence
- Self-sovereignty/control: Autonomy, freedom, identity
 - in extreme situations (prisoners, patients)
- Physical and psychological integrity (wholeness)
- The ability to care for others, especially loved ones
- A sense of efficacy, agency, ability to “make a difference”
- An inherent quality and right of the person

Micro-practices of dignity in social interaction

Social life is organized largely around the many practices that accord and, when necessary, restore dignity.

- Courtesy, politeness, embedded commands
- Deference to social station (e.g., elders, leaders/roles)
- Inclusion and equality
- Responses to failed jokes
- Micro-politics of the accidental fart
- Advice-design and receipt

Dignity in cultural terms

Indigenous (e.g., Maori, Kaska). European. African. Muslim. etc.

Dignity across the life span

How do children defy humiliation and assert their inborn dignity?

Dignity for marginalized people

What does dignity mean for people who identify as queer and trans?

For people with disabilities and chronic illness?

For people living in poverty or homeless?

For institutionalized people (e.g., “psychiatric illness)?

In refugees?

For breast cancer patients?

etc. . . .

“Just Redress”

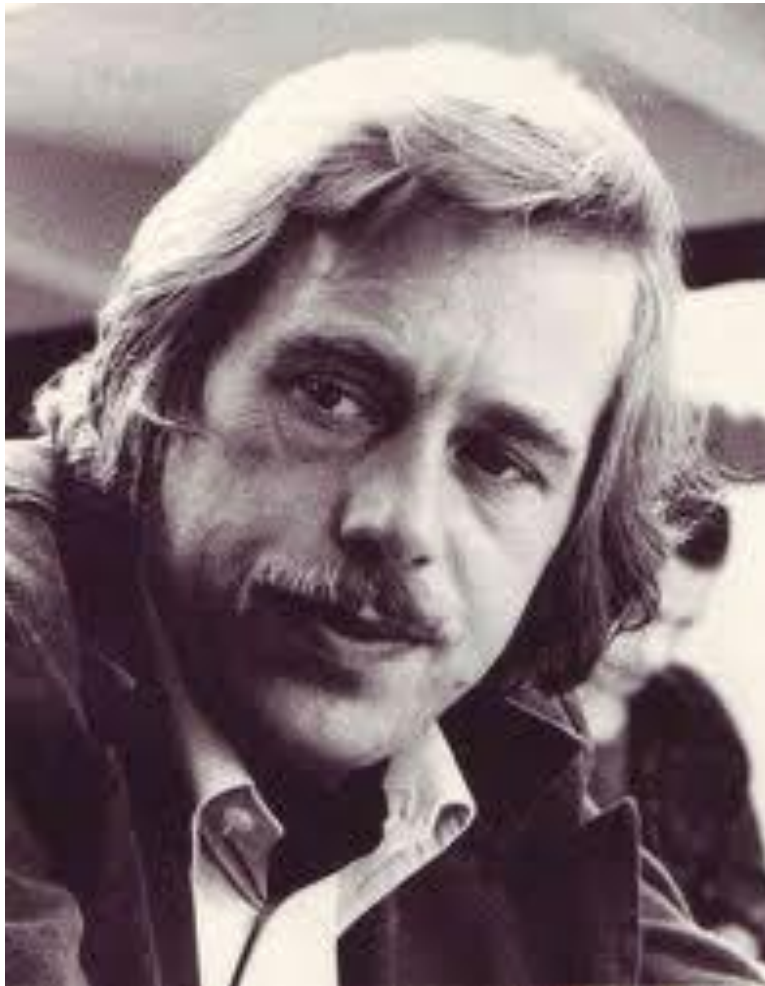
- Dignity is central to individual and collective well-being.
- Affronts to dignity create immediate social “problems” that participants work to repair.
- Humiliation requires “just redress”. Failure to supply “just redress” leaves an open social wound.

Dignity and Resistance

- For many victims, humiliation is the primary affront, the most lasting and painful injury
 - “The bruises go away but you never forget what he said to you.”
 - “He got my body but he didn’t get me.”
- Responses and resistance are often oriented to preserving, asserting dignity
- The violence may be only the first in a series of indignities delivered through social responses
- Our central task, whatever else we do, is to acknowledge the dignity to the victim

“Idle no more”





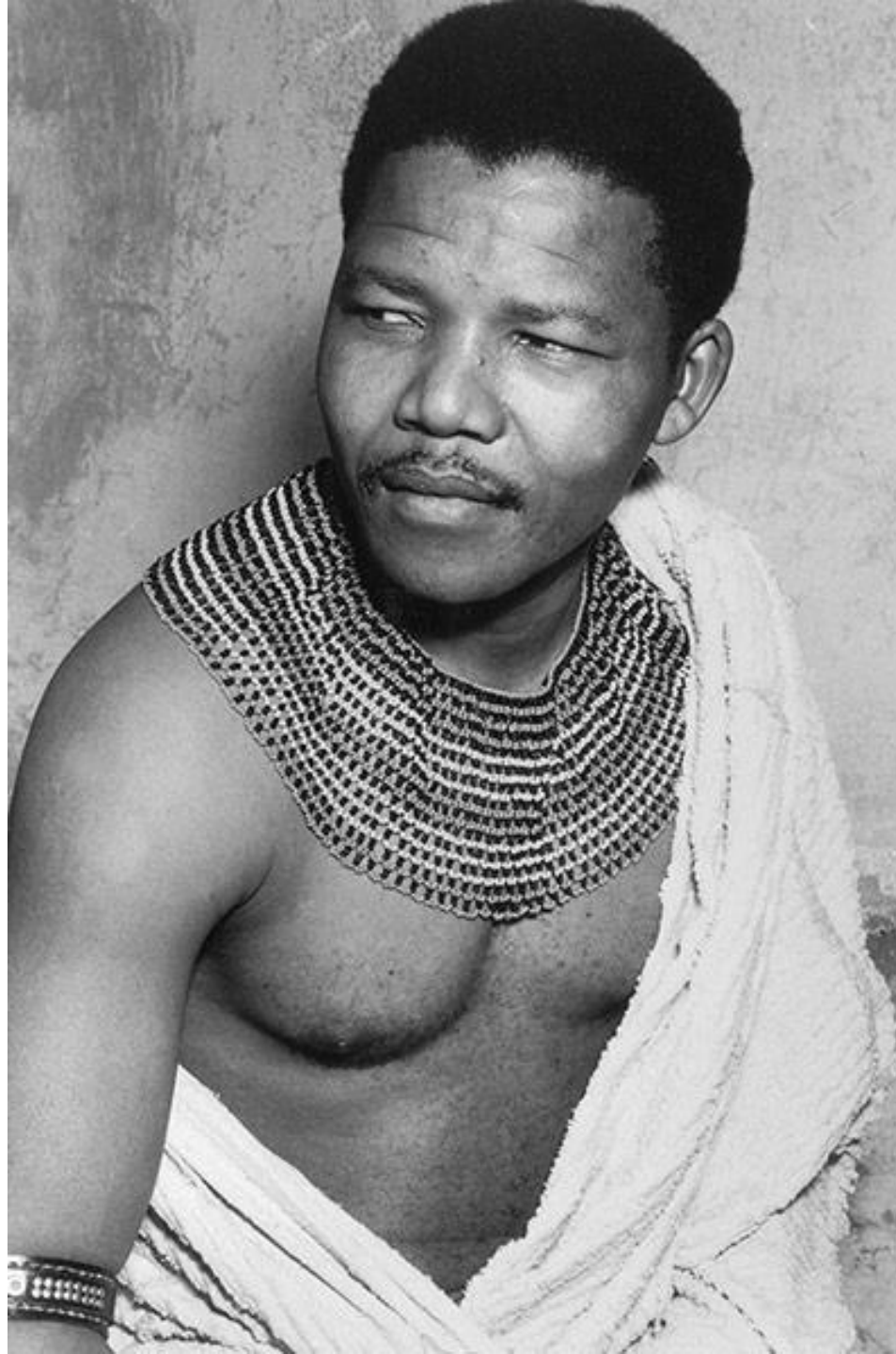
Vaclav Havel

“The Power of the Powerless”

Vaclav Havel

Something of that early self-awareness probably stayed with me: My bourgeois background . . . awakened (or, more exactly, strengthened) within me something like a social emotion, an antagonism toward undeserved privileges, toward unjust social barriers, toward any kind of so-called higher standing predetermined by birth or by anything else, toward any humiliation of human dignity. (p. 7)

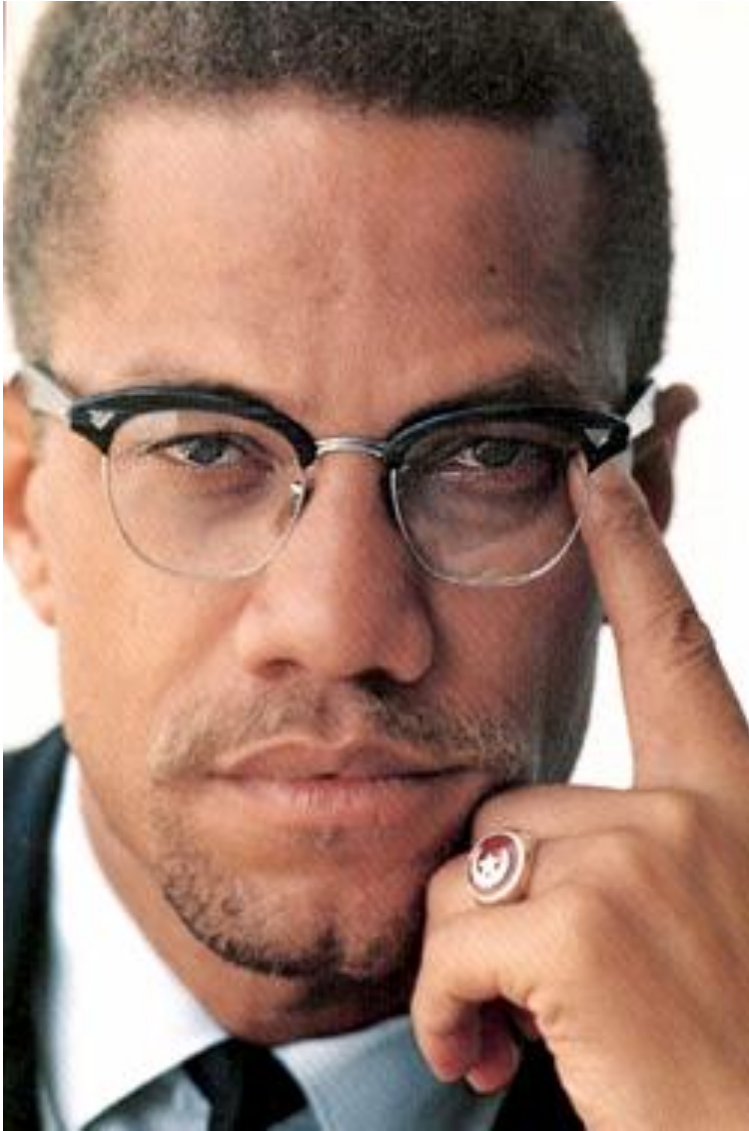
I've always understood my mission to be to speak the truth . . . to warn rather than hand out prescriptions for change (p. 8) . . . to nourish the plurality of social association from below. (p. 21).





Nelson Mandela

I learned my lesson one day from an unruly donkey. We had been taking turns climbing up and down on its back and when my chance came I jumped on and the donkey bolted into a nearby thorn bush. It bent its head, trying to unseat me, which it did, but not before the thorns had pricked and scratched my face, embarrassing me in front of my friends. Like the people of the East, Africans have a highly developed sense of dignity, or what the Chinese call "face". I had lost face among my friends. Even though it was a donkey that unseated me, I learned that to humiliate another person is to make him suffer an unnecessarily cruel fate. Even as a boy, I defeated my opponents without dishonouring them. (1994, p. 11-12)



Malcolm X

“Tell me why I’m wrong.”

“A man who stands for nothing will
fall for anything. ”

Malcolm X

Malcolm X was one of the top students in his class, and the only black student. One day his teacher, whom he liked, asked him if he had been thinking about a career. Malcolm replied, "Well, yes, sir . . . I'd like to be a lawyer".

“Mr. Ostrowski looked surprised, I remember, and leaned back in his chair and clasped his hands behind his head. He kind of half-smiled and said, 'Malcolm, one of life's first needs is for us to be realistic. Don't misunderstand me, now. We all like you, you know that. But you've got to be realistic about being a nigger. A lawyer - that's no realistic goal for a nigger. You need to think about something you can be. You're good with your hands - making things.’” (p. 36)

The more I thought afterwards about what he said, the more uneasy it made me. It just kept treading around in my mind. What made it really begin to disturb me was Mr. Ostrowski's advice to others in my class -- all of them white.

Malcolm X cont'd

“It was then that I began to change—inside. I drew away from white people. I came to class, and I answered when called upon. It became a physical strain simply to sit in Mr. Ostrowski's class. . . . Where 'nigger' had slipped off my back before, wherever I heard it now, I stopped and looked at whoever said it. And they looked surprised that I did. . . . In a few more weeks, it was that way, too, at the restaurant where I worked washing dishes, and at the [foster home].” (p. 37)

Rigoberta Menchu



Rigoberta Menchu

“I was five when she was doing this work and I looked after my little brother. I wasn't earning yet. I used to watch my mother, who often had the food ready at three o'clock in the morning for the workers who started work early, and at eleven she had the food for the midday meal ready. At seven in the evening she had to run around again making food for her group. In between times, she worked picking coffee to supplement what she earned. Watching her made me feel useless and weak because I couldn't do anything to help her except look after my brother. That's when my consciousness was born. It's true. My mother didn't like the idea of me working, of earning my own money, but I did. I wanted to work, more than anything to help her, both economically and physically.” (1984, p. 34)

From the language of effects . . .

. . . to the language of responses.





Kick a rock or kick a person

- If you kick a rock . . .
- If you kick a person . . .

The “effects” and “responses” game

- A house cat
- An armed robbery
- A child’s experience of his parents’ divorce

- Rain causes umbrellas
- Umbrellas are effects/impacts/consequences of rain

- Sexualized abuse causes depression, despair
- Depression, despair is an effect/impact of sexualized abuse

Negative bias in the language of effects/impacts

- A negative cause (spouse assault, rape) can produce only negative effects.

We cannot say . . .

- Child sexualized abuse causes alert and effective parenting
- Alert and effective parenting is one of the leading effects or impacts of child sexualized abuse

But we can say . . .

- Many people respond to sexualized abuse by becoming alert and effective parents

How the language of effects conceals responses/resistance

- A friend . . .
- A woman who is attacked by her partner . . .

Accurate Descriptions and People as *Objects*

The language of effects/impacts cannot reveal who a person “is”; what they stand for, who they cherish, what they detest, what they know and believe, how they see their place in the world.

- The earthquake destroyed hundreds of homes, killing dozens of people and injuring many more.
- Bob punched Sue.
- Jeremy was beaten until he was unconscious and left on the side of the road.
- Ever since he could remember, Harold saw his Dad beating up his Mom, putting her down, telling her she was “a piece of shit”.

Accurate Descriptions and People as *Subjects*

By learning how people respond, even in part, we begin to see their sense of purpose and can obtain a more complete and accurate picture of events. The response is the first effort to retain dignity and manage adversity.

- The earthquake destroyed hundreds of homes, killing dozens of people and injuring many more. *Locals were frantically digging through the rubble, trying to rescue their neighbours and families.*
- Bob punched Sue. *Sue backed up slowly and closed the door to the bedroom where the children were sleeping.*
- Jeremy was beaten until he was unconscious and left on the side of the road. *Witnesses said he refused to stay down after intervening to stop a man slapping a child.*
- Ever since he could remember, Harold saw his Dad beating up his Mom, putting her down, telling her she was “a piece of shit”. *Harold would bring his Mom tea and a warm cloth and stay home from school with a stomach ache.*

Social Responses:

A drop of longing . . .

Karin (15)

Carolina: Can I ask in those situations when you were scared and felt like something was wrong, did you feel like you could do something then?

Karin: No, that was the thing. I was so little and had so many feelings. Sometimes I could say to daddy, please dad please be quiet, don't be bothered by what mummy says. I played along with him for a while and played along with him and thought this will help and pretended that mummy was the one who was sick. So I said that if you could only be quiet don't be bothered by what she is saying you know she is wrong (pause) so be quiet and go outside and be angry.

Lars

T: Do you remember him hitting Mummy?

L: Definitely!

T: Did that happen a lot?

L: Yes. It was always in the evening.

T: Where would you be?

L: [Drawing] This is the living room and this is my bedroom. My bed is here, and they'd be fighting right here! They didn't think about the fact that I'd wake up.

T: You never went to your sister's rooms?

L: No, I couldn't, they were on the second floor. They would have heard me from the living room. I'd hear them and go and say, "Mummy, someone has thrown eggs at the window".

Lars cont'd

T: So you interrupted them?

L: Yes. Other times I said I had a bad dream. That was the best trick to make them stop. Mummy would come into my room and sleep in my bed. I liked that.

T: And where would your stepdad be?

L: He'd stay outside.

T: So you helped solve the problem.

L: Yes.

T: That was very clever of you.

L: Thanks!

T: I think you'll become an inventor.

L: Yes, that's what I want to be.

Counselling session with young Maori man (17)

He was sleeping in a garage sleepout when the Police forced the door open (with a police dog) and arrested him in front of his girlfriend at 2:00 in the morning.

C. You seem upset.

B. Crying – “They shouldn’t have done this to me”. I can’t sleep at night thinking about it. Last night my grandfather (his guardian) asked me to sleep with him, but it didn’t help.

C. Can we talk about what happened?

B. They treated me like shit. They dragged me out onto the street in my underpants. They handcuffed me – my arms behind my back. They stood me there for over an hour. The cuffs cut my wrists. When they dragged me out onto the street, my knees and legs got cut on something and bled a lot.

C. Wow, that sounds really bad.

B. They need to apologise to me. They need to come to school and stand in front of the whole school in their underpants and say sorry.

C. Can you tell me more about what happened?

B. They took away my mana. In the old days, my family would have killed them and eaten them to get our mana back.

C. Can you tell me more about the old ways?

B. I am a good person. You can ask anyone. My grandparents are spiritual people. Our Iwi are spiritual people.

C. Did this spirituality help you the other night?

B. Yes. I know this about us. I did not resist. I fainted once, but for the rest of the time I stood there.

C. What else happened?

B. Well, I asked if I could put my pants on after about 40minutes. My girlfriend brought my pants out and they took my handcuffs off. I thought they would leave them off, but they just put them on in front and then made me put my pants on with cuffed hands. It was really difficult and I felt humiliated.

C. But you managed it?

B. Yes, I got my pants on.

C. Well done you. It was great that you managed that.

B. Finally a Police car came with a witness in it, who told them they had the wrong person. The cop on the street just did a throat cut movement and they took the cuffs off and left. It seems the dogs had picked up the wrong smell and tracked me by mistake.

C. What did you do?

B. I went to my grandparents who had arrived. My grandfather would have collapsed if he had seen me handcuffed. I wanted to make sure he was OK and that he could see I was OK.

C. That's wonderful that, and given all that had happened to you, you still thought and cared for your grandparents.

Pause

C. What would be helpful to you now? Would having a Kaumatua pray with you help?

B. Yes. Yes that would be good. I could get Papa Hemi to do Karakia with me. He knows about the old ways. He knows about healing.

Implications/Observations

- Men already know how to be respectful, non-violent
- O'Connor: Men are more involved in reflecting on their actions and responsibility than is usually presumed
- Todd: Men speak two languages, the language of effects and the language of responses
- The question is not, “Why are men/people violent?”. The better question is: “In what circumstances are people more likely to choose violence?”

From “The Cycle Theory of Violence”

Generally, she realizes that his battering behaviour is out of control and that he will not respond to reason.

(Walker, 1979, p. 62)

The batterer ends up not understanding what happened. His rage is so great that it blinds his control over his behaviour. He starts out wanting to teach the woman a lesson, not intending to inflict any particular injury on her, and stops when he feels she has learned her lesson.

(Walker, 1979, p. 60)

Dignity and Truth:

The place of accurate descriptions in upholding dignity

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Headmistress 'had sex with pupil in uniform while he played truant'

By Larisa Brown

AN ACCLAIMED head teacher had sex with an underage boy in his uniform as he played truant from school, a court heard yesterday.

Anne Lakey, 54, who transformed her school into one of the best in the country, phoned the boy's school and – referring to herself as his 'mummy' – said he was too ill to go, it was alleged.

Lakey, referred to as a 'predator' and 'disgusting sexual monster', is accused of grooming the boy from the age of 13 or 14 for a year-long period in the late 1980s.

The court was told she had sex with the impressionable teenager at her family home. When her husband returned unexpectedly, she made the boy hide in a cupboard.

Lakey appeared at Durham Crown Court yesterday accused of a string of 'predatory' sexual offences, including sex with a boy under 16. She is accused of having sex with him while he was in his school uniform and exposing herself to him.

The offences were said to have occurred when she was a teacher in her late 20s, but the alleged victim was not a pupil.

She denies the claims, dismissing them as 'just a fantasy'.

She met her alleged victim, the court heard, when he was just 13 or 14 and began to exploit him, eventually seducing him while he played truant from school at her home. Caroline Goodwin, prosecuting, said: 'At this house, groups

'Sinister overtone'

of boys would gather – her husband at the time was sometimes there. Sooner or later he, the complainant, began to go by himself. It was then that the relationship took on a more sinister overtone. He was a teenager who was naturally curious about sex, she testified, and he paid attention to him. He was a young teenager who was being groomed by a woman who was a sexual predator.'

The court heard how Lakey seduced the complainant if he would play a game of 'dare' with her, which resulted in her baring her breasts and allowing him to touch them. Later she allowed the boy to sit on a step outside the bath

as she washed and then stood up and walked into the bedroom, dropped her towel and asked him 'what are you going to do then?'

Then, the court heard, she had sex with the boy, still dressed in his school uniform, and continued to have a sexual relationship with him regularly after that.

The court heard that Lakey told the boy she loved him and he would say it back. Miss Goodwin said the opportunities to have sex were 'plentiful' and Lakey would sometimes call the boy's school, refer to herself as the boy's 'mummy' and say that he was not coming in because of illness.

The complainant came forward in 2012 after seeing a piece of literature which said that Lakey was committed to giving young people the best chance in life.

In a letter, he called the defendant a 'disgusting sexual monster'. Lakey, from Stanley, County Durham, was described as an 'inspiring leader' by the Chief

'Disgusting sexual monster'

Inspector of Education after improving GCSE pass rates at her struggling school by focusing on vocational education.

But she was suspended from her position as chief executive of the Durham Federation of Schools in last December after the allegations came to light. She denies all nine charges against her, which include two counts of inciting a boy to commit an act of gross indecency, two of gross indecency, and five counts of indecent assault.

The offences were said to have happened between April 1988 and May 1989.

Lakey became the head teacher at Derwent Valley Comprehensive in 2001 which later became one of two schools to form the Durham Federation of Schools.

Under Lakey's leadership the school boasted GCSE pass rates of 80 per cent in 2013 against 26 per cent the year before, and it was named the country's most improved secondary school last year. Lakey, who was appointed to the national leaders of education, a body charged with transforming struggling schools, entered teaching in 1982. The trial continues.

Denials: Anne Lakey arrives at court with a companion yesterday



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BARRY & District News

**CHURCH
ELDER
TRAPPED
VICTIM
FOR SEX**

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Dignified representation of African peoples?



Did you know
that kids in North America
are forced to sit in class rooms all day.
And if they move around, get excited or
make too much noise, they are given drugs
to keep them quiet. Their main source of
exercise is playing video games, and
most of their food is fake and full
of dangerous chemicals.

That's terrible!
We should take up
donations for them.



THAT'S MY STORY AND I'M STICKING TO IT

TATSUYA ISHIDA

One Shade of Grey
A Feminist Fantasy



"No," she said.



And he respected her
wish and pestered
her no more.



The End.





Attending to Dignity When Working with Indigenous Communities



The Elders





MAORI WOMEN DOING DIGNITY



Culture
includes
how we live,
how we
shelter
ourselves &
our sense of
aesthetic
values



Culture
includes
the ways
we
express
ourselves



Culture includes acknowledging how we interact with the natural world ~ how we share the planet with the two-leggeds, the four-leggeds, the water-beings, the winged ones & Mother Earth, how we give thanks.



“Land is life” A. Wade

Spiritual belonging - What is your culture?

- What is your culture?
- With what procedures do you feel most comfortable? “in place” rather than “out of place”?
- What nations do you come from? Who are your people? Were they escaping from oppression?
- What are the languages of your ancestors?
- Where is your land?



Sam Yeh / AFP-Getty Images

Dignity is Having a sense of belonging? Do our clients “belong” centrally or marginally in the society? Who is granted “belonging”? Humiliation is one aspect of racism.

“Home is where you see yourself in the faces of other people on the street”



What happens if this isn't happening?

But What About Colonialism & Disrupted Lives?

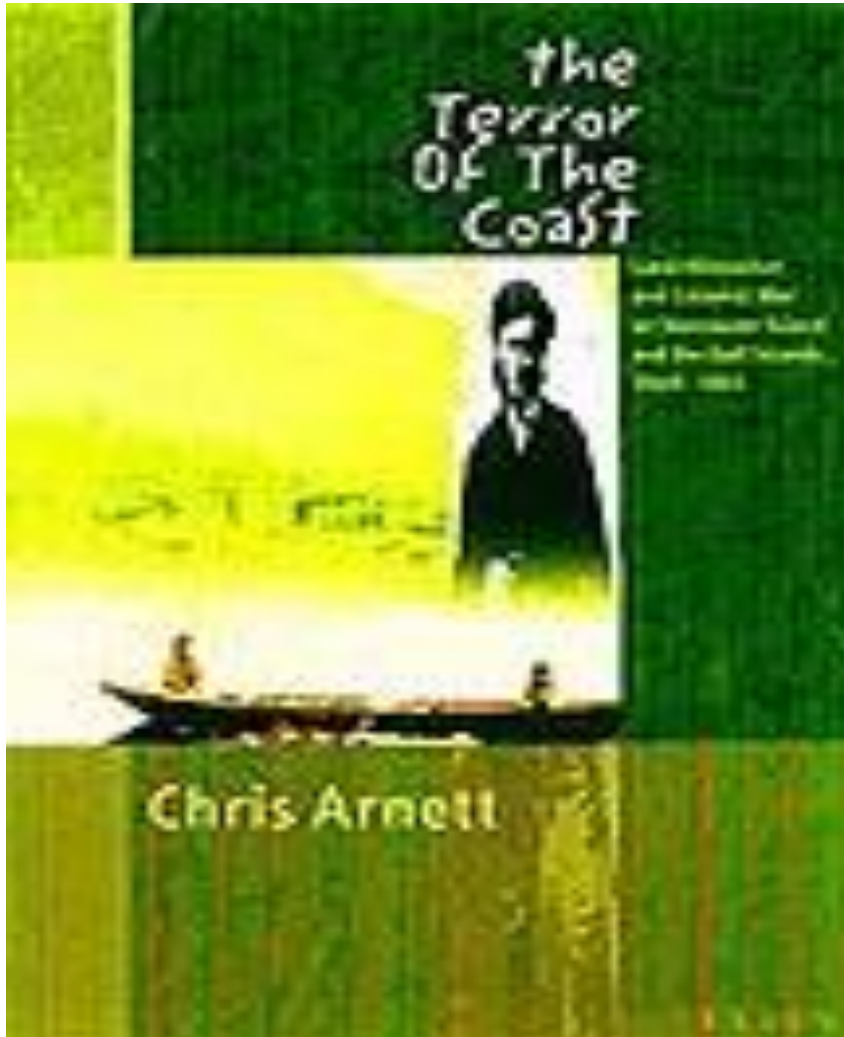
How do/did people keep culture alive when it was taken from them? (Richardson, 2004)

-Do families go underground to protect themselves from racism, choose not to talk about culture or pass on family stories?

-Were children were raised in child welfare, settings away from family? How do they know their culture?

-How did government policy (the Indian Act, The Indian Residential Schools Act, the Native Land Claims Act sever cultural connections?

Dignity in having history presented accurately?



- **.The Terror of the Coast: Land Alienation and Colonial War on Vancouver Island and the Gulf Islands, 1849-1863**
- [Chris Arnett](#)
- On April 20, 1863, the British naval gunboat *Forward* attacked a Native village on Kuper Island. The gunboat fired on the village and was repulsed with casualties after a fierce battle with a handful of warriors. Following this defeat, the colonial government responded with one of the largest military operations in the history of British Columbia, which took place on the east coast of Vancouver Island and extended throughout the waters and islands of Active Pass, Trincomalee Channel and Stuart Channel, on Saturna Island north to Comox.

Historic Breaking News: Canada, Vatican and Crown Guilty of Genocide

Massive deaths of Aboriginal children in Canada is officially admitted,
As Genocide Verdict is passed.

“Canada, The British Crown and the Vatican stand guilty as charged as disestablished criminal
Bodies” - International Common Law Court of Justice, Brussels.

Insert dignity across the lifespan here (in your email)



Reducing humiliation in a parental visitation program through music!!

Colonial policy?

- Humiliation – Violations of Dignity
- How can we collectively restore dignity, acknowledge our experiences
- The Helping Professions Were Formed as Part of Empire/Colonialism – based on a colonial code

The Colonial Code in the Helping Professions

- 1. **You are deficient** (e.g. heathen, savage, falsely conscious, submissive, passive, helpless, afraid, low self-esteem. . .)
- 2. **I am proficient** (expert, capable, empowered by the state, more evolved, etc)
- 3. **Therefore I have the right** (duty, authority, mandate) to perform certain actions upon you . . . (prescribing, advising, educating, assessing, taking your children)
- 4. **For your own good!** (Todd & Wade, 1994)

Dignity is.... Receiving positive social responses when you disclose difficulties.

- Orchestrating Positive Social Responses
- Looking at what people already know, do, believe and value
- Avoiding the pitfalls of unsolicited advice giving
- Aligning with the client's pre-existing ability and goals/dreams

How many First Nations are there in your area?
Which ones? What are their languages?



Art by Dylan Thomas

There are approximately 8,000 Metis people on Vancouver Island...here are two of them.



Our families came here as refugees from the prairie provinces, escaping oppression and economic marginalization. We live as visitors on Coast Salish, Nuuchahnulth or Kwagwiltz territory. For this we are grateful, Hychka!

CULTURAL CONTINUITY AS A HEDGE AGAINST SUICIDE IN CANADA'S FIRST NATIONS

MICHAEL J. CHANDLER & CHRISTOPHER LALONDE

**-RESEARCH ON SELF-CONTINUITY FINDS DIRECT
CORRELATION TO LIVING AND CULTURAL LIVING AND
SELF-GOVERNANCE**

**-RESEARCH SHOWS THAT INDIVIDUALS BENEFIT FROM
BEING DEEPLY ROOTED IN THEIR PRIMARY CULTURE
(NATIONAL COALITION BUILDING INSTITUTE, U.S.)**

**-SELF-CONTINUITY IS RELATED TO AUTONOMY AND
SOVEREIGNTY OF SOCIAL SERVICES**