



The
spa:ven

Issue No.7

*The Institute for Critical Indigenous Studies'
Annual Publication*



“We would like to acknowledge that the Institute for Critical Indigenous Studies and the University of British Columbia-Vancouver are located on the traditional, ancestral, and unceded homelands of the x^wməθk^wəy̓əm (Musqueam) people. We thank the Musqueam people for their hospitality and support of our work.”

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CIS Course Offerings

FNIS

Term One

- FNIS 100** *Indigenous Foundations*
- FNIS 210** *Indigenous Politics and Self-Determination*
- FNIS 310** *Critical Indigenous Theory Seminar*
- FNIS 400** *Practicum/Advanced Research Seminar*
- FNIS 451** *Indigenous Feminisms*
- FNIS 533D** *Indigenous Feminisms (Graduate)*

Term Two

- FNIS 220** *Representation and Indigenous Cultural Politics*
- FNIS 300** *Writing First Nations*
- FNIS 320** *Critical Indigenous Methodologies and Ethics*
- FNIS 400** *Practicum/Advanced Research Seminar*
- FNIS 401T** *Indigenous Cinema Studies*
- FNIS 401Z** *Indigenous Rights and the Settler State*
- FNIS 501A** *Indigenous Theory and Methods Seminar (Graduate)*

FNEL

Term One

- FNEL 101** *Introduction to a Salish Language I*
- FNEL 141** *Introduction to a Wakashan Language I*
- FNEL 180** *Introduction to Endangered Language Documentation and Revitalization*
- FNEL 201** *Intermediate Salish Language I*
- FNEL 241** *Intermediate Wakashan Language I*
- FNEL 380** *Technologies for Endangered Language Documentation and Revitalization*
- FNEL 381** *Biocultural Diversity: Language, Community, and Environment*

Term Two

- FNEL 102** *Introduction to a Salish Language II*
- FNEL 202** *Intermediate Salish Language II*
- FNEL 282** *Structures of Endangered Languages: Conservation and Revitalization*
- FNEL 481** *Heritage Resources in Endangered First Nations Language Revitalization*

CIS Alumni Successes

After graduation, CIS alumni pursue fulfilling careers in a variety of fields, including but not limited to:

FNIS

- Community & university-based research
- Art conservation
- Community or public program co-ordination
- Student/academic advisor
- Museum curatorship
- Environmental assessment

FNEL

- Language education or archival work
- Lexicography
- Media or tourism consulting
- Public policy analysis
- Cultural resource management
- Archaeological field work

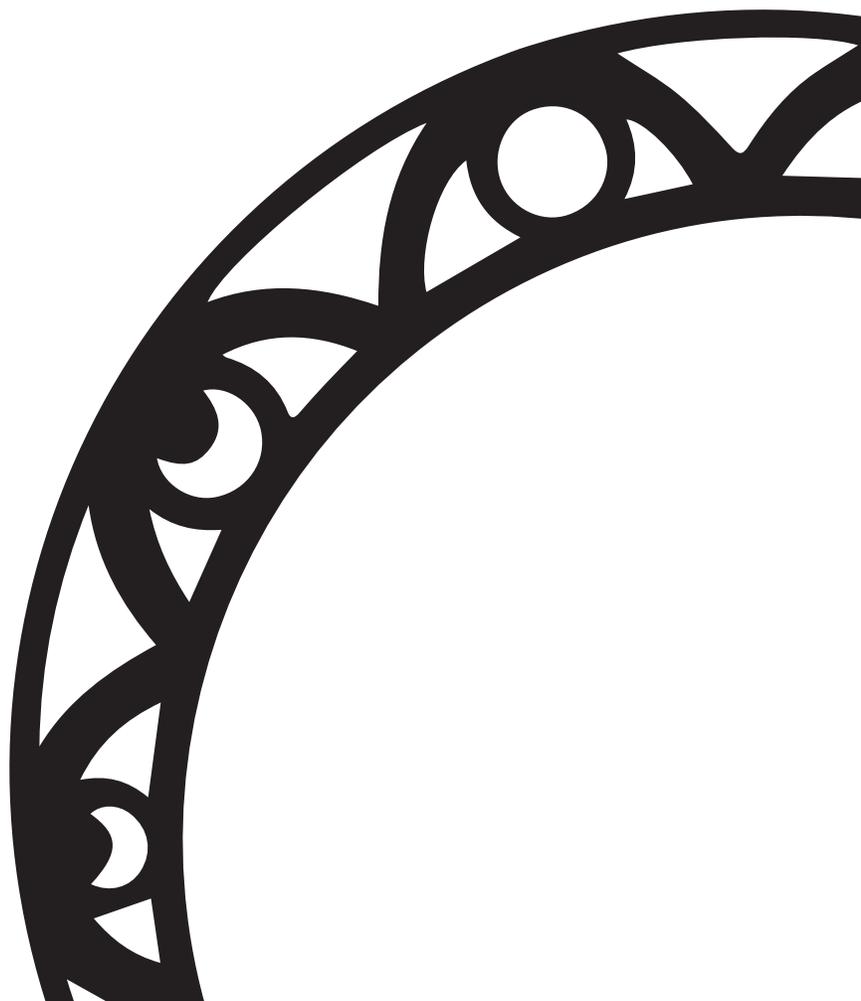


The
SPa:ven

Issue No.7



The Institute for
Critical Indigenous Studies
Faculty of Arts, UBC



Letter from the Editors

Welcome to *the Raven/spa:l'*! It has been an honour to be part of highlighting Indigenous initiatives on and off campus through this year's publication, and I am so grateful to the CIS community for welcoming me on this project. As a first-time Editor, this job was certainly an organizational challenge for me, so I am very grateful to CIS faculty, staff, students and contributors for their patience and guidance throughout my nearly year-long appointment. I have learned so much from this experience!

Unlike previous editions of the *Raven/spa:l'*, this issue highlights the coming together of FNIS and FNEL into the Institute for Critical Indigenous Studies. Flipping through the pages, you'll find vibrant stories of the work, achievements, and events from both programs. My deepest thanks to all the contributors for making this edition possible, as well as to the readers for their continual support.

Happy reading!
Beverly Ma

Beverly Ma is a settler of the diasporic Cantonese community, majoring in FNIS and the environment and sustainability stream of Geography. She has spent the past year as a student project assistant for CIS.

It is always a pleasure and privilege to work with CIS on all of their amazing projects and initiatives. This new edition of *The Raven* — now officially *The Raven / spa:l'* — has been one of my favourite projects thus far in my ongoing working friendship with the Institute. Thank you for trusting me with your vision, and for allowing me to create the new visual identity of the publication for years to come.

In solidarity,
r. castanedo laredo

Ricky Castanedo Laredo is an immigrant from Mexico City, Mexico. He is a freelance designer and artist, and the art director of *Discorder Magazine*. This is his second year designing *The Raven / spa:l'*

Note from Outgoing Acting Director

This issue marks an exciting turning point for our annual magazine. First, it's our inaugural edition celebrating the work of the full Institute for Critical Indigenous Studies (CIS), which includes First Nations and Indigenous Studies (FNIS), First Nations and Endangered Languages (FNEL), and the Musqueam Language Program (MLP), along with our Institute affiliates throughout UBC. Second, in honour of that combined community, and in recognition of the language spoken in Musqueam territories since time immemorial, the former title of *The Raven* has now expanded to *The Raven/spa:l'* ("raven" in hə́ŋqəmíñəm).

In this issue you will learn about some of the achievements of our students, staff, faculty, and community partners, as well as exciting developing opportunities for meaningful learning and research in and beyond the academy. We now have two full major-minor programs available to undergrads (FNIS and FNEL) and are beginning serious discussions around a future CIS graduate program. We're welcoming new faculty and staff into the community and are looking at even more in the near future, and we're saying goodbye to colleagues who've given much to our community as they continue on to other great opportunities. We continue to host some of the most compelling Indigenous and allied non-Indigenous thinkers working today, and are increasingly involved in projects and partnerships that help us realize our shared goal of putting theory into practice in our learning spaces, in our scholarship, and in our lived experience. In these challenging times of retrenchment and reactionary politics it can be very difficult work, but it's work that matters. And we're here for the long haul.

It's been an honour to serve as the inaugural Acting Director for the full Institute for this past year, and I'm pleased to know that our own Dr. Dory Nason will guide us well in the months to come as we prepare to welcome a full-time Director into our community. In the meantime, I invite you to join us in celebrating as our fledgling *The Raven/spa:l'* at last takes wing!

Keep a fire,
Daniel

Faculty Reflections

David Gaertner



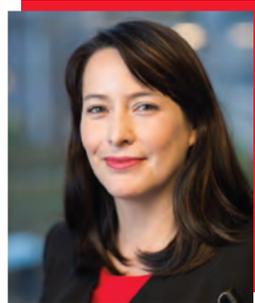
David Gaertner was involved with a number of exciting new media projects this year, most notably the 2019 meeting of Humanities, Arts, Science, and Technology Alliance and Collaboratory (HASTAC), which welcomed over 400 technology scholars and community members to x̄m̄əθk̄ʷəȳəm territory. The conference theme this year was “decolonizing technologies, reprogramming education” and featured 8 plenaries by Indigenous women who engage technology in their art and critical practices. Directly following HASTAC, he gave the opening plenary for the Digital Humanities Summer Institute (DHSI) at Congress, in which he argued that maker spaces provide unique, hands-on opportunities to resist racism and white supremacy. Earlier in the year, thanks to the expertise of Autumn Schnell and Melissa Haberl, he also released *Recoding Relations*, a four-part miniseries on the potential and pitfalls of the digital humanities for Indigenous communities. You can download *Recoding* at recodingrelations.org.

Candace Kaleimamoowahinekapu Galla



Candace Kaleimamoowahinekapu Galla (Kanaka Hawai'i) is a faculty member in the Institute for Critical Indigenous Studies and the Department of Language and Literacy Education at UBC. Her research and scholarship emphasize 1) Hawaiian language and Indigenous languages at the intersection of education, revitalization, digital technology, well-being, traditional and cultural practices, and policy and planning, and 2) decolonizing and Indigenizing the academy to create pathways for Indigenous thinkers, scholars, and scholarship. She looks forward to learning together, and being a part of the CIS community!

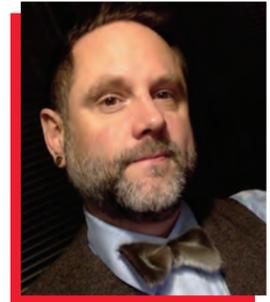
Dory Nason



In the past year, Dr. Dory Nason has focused her teaching and research on issues surrounding research and archival ethics as well as university responses to the Truth and Reconciliation Commission's Calls to Action. She finished a two-year faculty associate position with the Centre for Teaching, Learning and Technology and will begin a new project next year partnering with CTLT and the Residential School History & Dialogue Centre. She has given talks this year at Georgetown University and Michigan State University and was a plenary speaker at the annual meeting of the Critical Ethnic Studies Association and UBC's Building Principles of Engagement Gathering. Dr. Nason continues to serve as Chair of the UBCFA's Status of Women Committee for another two-year term. More recently, she was appointed as the Acting Director of CIS until the end of the current year.

Coll Thrush

Coll Thrush (faculty associate, History) continues his work on Indigenous visitors to the UK as the international collaborator on *Beyond the Spectacle: Native North American Presence in Britain* (<https://research.kent.ac.uk/beyondthespectacle/>). He also took sixteen students from FNIS and other programs to London this past summer for a course entitled *In Search of Indigenous London*, based on his 2016 book focusing on the history of Indigenous travellers in the imperial metropolis. Meanwhile, Coll is beginning a new book project: a critical cultural and environmental history of shipwrecks and settler colonialism on the Northwest Coast entitled *Wrecked: Ecologies of Failure in the Graveyard of the Pacific*.



Mark Turin

Mark Turin is grateful for a most energizing year. From September-December 2018, he co-instructed UBC's first ever course on language sciences, entitled “Living Language: Science and Society.” Cross-listed in six faculties, and informed by Indigenous understandings of language reclamation, “Living Language” was designed for upper-level students in any discipline interested to learn more about how language works and what it does. Along with a number of peer-reviewed articles, Mark is thrilled to have seen two edited collections into print this year. The first, *Memory*, is covered on page 7 of this magazine. The second, co-edited with Selma K. Sonntag, is entitled *The Politics of Language Contact in the Himalaya*, and was published in September 2019 with Open Book.



Sarah Hunt

Over the past year, Sarah focused on two research projects on issues of justice with Indigenous partners and collaborators on the coast. This work will continue in the coming year, generating knowledge of justice through cultural practices collectively enacted by coastal women and gender-diverse relations. In addition, Sarah published several book chapters and articles this year. Of particular significance was the chapter she co-authored with a family friend in *Keetsahnak / Our Missing and Murdered Indigenous Sisters*, a collection edited by Kim Anderson, Maria Campbell, and Christi Belcourt. Sarah is looking forward to teaching practicum alongside Tanya Bob in 2019-20.



Daisy Rosenblum



This year, FNEL faculty member Daisy Rosenblum worked with Kwakwaka'wakw Elders Rita Barnes and Henry Seaweed to develop and teach Kwak'wala language courses at UBC. Dr. Rosenblum continues to work collaboratively with several units of the Gwa'sala-'Nakwaxda'xw Nations to support language reclamation. She is especially honoured to work with the newly created GNN Language Revitalization Program coordinated by Lucy Hemphill, a 2019 FNIS graduate. Dr. Rosenblum and the GNN research team presented at the International Conference on Language Documentation and Conservation in Honolulu before visiting Hawaiian Language Immersion schools. In May, as part of community-university team, she was awarded a National Research Council Indigenous Language Technologies grant to work on automation of speech-to-text systems for Kwak'wala language. Recent co-authored articles on practices of language documentation in North America, community-based reclamation of Kwak'wala plant names, and berry-picking and cultural reclamation can be found in *Language Documentation and Conservation* and *Book 2.0*.

Glen Coulthard



This year, Glen continued to help build the UBC partnership with Dechinta Centre for Research and Learning with Tanya Bob, which involved co-delivering accredited programming on the traditional territory of the Yellowknives Dene First Nation (his home community). In October 2018, CIS/FNIS partnered with Dechinta to offer a certificate in Indigenous Land and Community Based-Research, with a cohort of twelve students (three of whom travelled north from UBC-Vancouver). He was also awarded a SSHRC Connections Grant as Principal Investigator and 3 other Connection Grants as co-Investigator (worth \$200K in total). He is currently finishing work on the prequel to his first book, *Red Skin, White Masks*, which will look at "Third World" influences on Red Power activism in western Canada during the late 1960s and '70s.

Linc Kesler



Since leaving his position as Director of the FNHL and Senior Advisor to the President, Linc has been on administrative leave—something UBC provides for faculty to resume something like normal life after extended administrative appointments. It has been great for him. Since arriving at UBC in 2003, Linc had worked without a break, often in multiple teaching and administrative roles at once. Leave has also afforded him the opportunity to return to his own work on writing projects relevant to both Indigenous studies and early modern studies in English literature and literary theory. A common thread in this work is thinking about the ways in which changes in ways of managing and transferring information affect cultures and the ways in which people think. That, he thinks, is important in understanding both our past and contemporary situation." •

CIS in the News



Left to right (top): Chelsea Gladstone, Paul Sasges, Keirra Webb, Tiana Bone, Laura Moberg, Coll Thrush, Laura Beaudry, Cindy Bromley, Laura Guglielmin, Emily Laurent Henderson

Left to right (bottom): Ben Dixon, Jessy Lee Saas, Harri Pratt, Jastej Luddu, Sarah Bednash, Adina Williams.

In Search of Indigenous London

Written by Coll Thrush

For more than five centuries, Indigenous people have been travelling to London – willingly or otherwise – and their stories were the focus of a book published in 2016 by faculty associate Coll Thrush from UBC's Department of History. This summer, and for the second time, Coll and CIS associate director Tanya Bob took a group of sixteen students from FNIS, History, and other programs to the United Kingdom for a course entitled "In Search of Indigenous London." For two weeks, the team sought out traces of Indigenous presence in the so-called "centre" of empire and met with Londoners who are involved in Indigenous and related issues in the city on the Thames.

One of the early highlights of the trip was a formal powhiri or welcome from the London Maori community, where the UBC group offered song and learned some haka. Much of the trip was spent engaging with museums, curators, and collections of cultural belongings, ranging from the British Museum to the National Maritime Museum, the Museum of London, and Kew Gardens. The students were able to ask hard questions about issues such as repatriation and new approaches to interpretation, while learning about growing efforts to consider decolonization in those spaces.

The group also spent a day conducting direct archival research at the British Library in consultation with a team of scholars from across Britain. While the trip was often challenging and overwhelming – and the weather excruciatingly hot for part of the time – many students spoke about seeing London, empire, themselves, and even Vancouver in new ways. Their final projects, shared with CIS staff and colleagues from across UBC, ranged from podcasts and paintings to soundscapes and more traditional academic papers. For more on the trip, follow the hashtag #indigenoulondon2019 on Instagram. •

Memory

Written by Mark Turin

November 11, 2018, was the 100th anniversary of the end of the First World War, a time of remembering and memorial, of linking past events to the world we live in today. Taking this particular moment as a catalyst, the edited collection *Memory* challenges readers to think critically about memory, offering an engaging and interdisciplinary road map for exploring how, why, and when we remember.

Co-edited by three UBC professors—Philippe Tortell, Mark Turin, and Margot Young—from three different faculties, *Memory* navigates a broad terrain, with essays drawn from a diverse group of contributors in fields ranging from molecular genetics, astrophysics and engineering, to law, Indigenous oral histories, and the natural world.

Memory was published by the Peter Wall Institute and is distributed by UBC Press. *Memory* is also available through JSTOR via its open access book portal, so that each chapter can be read online, downloaded, printed, or shared for free. •

The Musqueam Language Program 2018-2019

words by Patricia A. Shaw

In 1997 Jill Campbell and I taught our first year of MIB-UBC language classes in the old Adult Education center on the Musqueam reserve. On the outside door of the building there was a Community Health poster with that familiar truth:

It takes a community to raise a child.

Walking through that portal on the first day of class I was galvanized by the synchronistic relevance of that poster, in that it epitomized for me the most essential criterion for success in this endangered language revitalization program that I had initiated. In my mind, the adage was immediately reframed as:

It takes a community to revitalize a language.

The daunting reality was that this initiative entailed the formal, legally ratified collaboration of not one, but *two* communities—institutional communities that were both internally complex and profoundly different across multiple cultural, political, social, historical dimensions: one being the University of British Columbia and the other being the Musqueam Indian Band, on whose traditional, ancestral, and unceded territory UBC is situated.

Behind institutional bulwarks, however, are people. The multiple challenges of our trajectory in navigating the diverse institutional policies and procedures of both UBC and MIB over the past 22 years have been facilitated and guided by immense commitments of shared visionary insight, flexibility, and diplomacy on the part of many people.

ćəyətəłə ct! We thank you all!

We are particularly grateful to the Musqueam community for welcoming UBC students onto their territory for our classes. Not only does this provide an extraordinarily unique opportunity for non-Musqueam students to interact with community members and learn firsthand about contemporary First Nations life on a reservation, but it also creates a context where the həñqəmiñəñ language is being nurtured in its traditional territory. Members of the community don't have to travel off-reserve to take these accredited classes, and their participation and perspectives contribute enormously to deepening understandings of other students in the classroom with respect to the layered legacies of pain and injustice embedded in the TRC, the MMIWG, the IRS inquiries, and other current issues of social relevance. Maintaining a visible presence in a central location four afternoons/evenings a week, along with an open-door policy where any member of the Band can drop in to the classes, fosters a breadth of community involvement and nurtures a growing collective sense of responsibility for language reclamation.

Given the vital importance of intergenerational transfer of knowledge (in both directions, as the youth help their grandparents, great-aunties and -uncles find our thousands of audio files to listen to on the UBC web-based CANVAS system!), it's so heartening to witness characteristic statistics like this past year, where registered MIB students in our first-year class ranged in age from a 61-year-old Elder to two youth in senior high school. Of the robust

enrolment (18 students!) in our third year FNEL 301 class, 12 were Musqueam Indian Band members, ranging in age up to an 82-year-old Elder. (An additional person in the class was an exceptionally ?əyáməx relative, məykəl tamsən, ubiquitously present in all discussions of matrimonial eligibility!) With this large number of MIB students having now reached an Advanced level of competency in the language (e.g. who can talk knowledgeably about pronominal subject marking in the two different kinds of subordinate clauses in Negative Constructions!), there is a truly strong foundation for continued evolution towards restabalization of the həñqəmiñəñ language.

Working with these students, we have an *amazing* teaching team.

ćəyətəłə cən! I thank you all!

Within the broader academic context, members of our MLP teaching team presented on several aspects of their roles in the həñqəmiñəñ reclamation initiative as part of the International Year of Indigenous Languages (IYIL) celebrations at UBC.

A Community Case Study of Indigenous Language Revitalization, Co-presentation with Elder Larry Grant (MIB, MLP, FNHL), Marny Point (MIB, MLP, NITEP), Grace Point (MIB, MLP), Vanessa Campbell (MIB, MLP), Abigail Speck (MIB, MLP), and Patricia A. Shaw (MLP). Presentation for the Faculty of Education Inaugural Celebration of the UN International Year of Indigenous Languages. February 13, 2019.

As well, in collaboration with Jill Campbell and Elder Larry Grant, I presented a paper entitled "Dialect Identities: Reclamation and Evolution" at the International Symposium on Historical-Comparative Linguistics for Language Revitalization, at the University of California at Davis, held in conjunction with the Linguistic Society of America Summer Institute (June 29-30, 2019).

The MLP team for 2019

- **Elder Larry s'əyətəq Grant**
Adjunct Professor
FNEL 101 & FNEL 102
- **Fiona Campbell**
Sessional Lecturer
FNEL 101 & FNEL 102
- **C. Grace Point**
Adjunct Professor
FNEL 201 & FNEL 202
- **Marny Point**
(on leave 2019)
- **Jill Campbell**
Musqueam Language & Culture Department, MIB-UBC Musqueam Language Program Liaison
- **Patricia A. Shaw**
MIB-UBC Musqueam Language Program Liaison

2019 MIB-UBC MLP classroom assistants / cəłəwtən

- **Lawrence Guerin**
cəłəwtən/ classroom assistant
FNEL 101 & FNEL 102
- **Abigail Speck**
cəłəwtən/ classroom assistant
FNEL 101 & FNEL 102
- **Ruthie Speck**
cəłəwtən/ classroom assistant
FNEL 201 & FNEL 202



As part of our engagement in training MIB community members in research methodologies and application, our language team has been actively engaged this past year, with the financial support of a UBC Community Engagement Partnership grant, in the production of a comprehensive hə́ŋqəmíñə́m-to-English and English-to-hə́ŋqəmíñə́m glossary. We'll be ready to host a launch of our 250-page glossary soon!

In recognition of the fact that language reclamation, although certainly invigorated by the many supportive activities sponsored by the United Nations International Year of Indigenous Languages, is truly a life-long journey, our mantra—captured in a word cited from the truly inspirational documentation recorded by Arnold Guerin, Sr., in the Musqueam Community Dictionary Files—is this:

tatəl'wí:ls
/Redup-tal=wil-els/
Reduplication. Progressive-to.reason.think=mind-activity

As is so often the case in polysynthetic languages like hə́ŋqəmíñə́m, a single word can encompass a huge cognitive domain! As Guerin translates this word, we are committed to engage in a “continuous form of inquiry as to the solution of a problem.” •

2018 MLP Glossary Workshop participants
Clockwise from lower left: Grace Point, Marny Point, Vanessa Campbell, Larry Grant, Fiona Campbell, Patricia Shaw, Jill Campbell, Abigail Speck.

missing: Ruthie Speck, Laura Griffin

Our New Major and Minor in First Nations and Endangered Languages

words by Daisy Rosenblum

The area now identified as British Columbia is home to 34 of the 70 distinct Indigenous languages in Canada. All of these languages—like all Indigenous languages in North America and the world beyond—have felt the devastating impact of colonial occupation. Many communities are engaged in language reclamation as part of a larger process of decolonization. The TRC's Calls to Action, the University's strategic plans, the most recent report of the National Inquiry into Missing and Murdered Women and Girls, and Senate Bill C-91, the Indigenous Languages Act, passed in June, all recognize the “urgent need to support the efforts of Indigenous peoples to reclaim, revitalize, maintain and strengthen” their languages and call for “research or studies ... for the purposes of supporting Indigenous languages.” Language reclamation is gaining momentum, and has a place at UBC.

We are happy to share that the First Nations and Endangered Languages Program is now able to contribute necessary capacity building for this effort through our undergraduate Major and Minor. These opportunities will serve students who wish to focus on the reclamation of Indigenous and Endangered Languages, both through the broad-based acquisition of concepts, skills, and methods applicable in a range of community-engaged language reclamation contexts, and through supporting students who wish to develop proficiency or fluency in an Indigenous language of their choice.

Located on the traditional, ancestral, and unceded territory of the hə́ŋqəmíñə́m-speaking Musqueam people, and a founding partner in the Institute for Critical Indigenous Studies, FNEL is dedicated to the documentation, conservation and reclamation of endangered Indigenous languages through the development and dissemination of ethical research protocols and community-responsive scholarship, culturally attentive teaching practices and research methods, and meaningful partnerships with Indigenous communities. Students and scholars in the FNEL program engage in consultative and

participatory research collaborations focused on Indigenous language and culture in ways that are informed by respectful dialogue and community protocols.

Majors complete an introductory survey course (FNEL 180 Introduction to Endangered Language Documentation and Revitalization), and two 200-level core classes introducing Sounds (FNEL 281) and Structures (282) of Endangered Indigenous Languages. The core courses provide extensive opportunities for hands-on training in essential technical skills and best practices for community-centered language work, including recording, editing, transcription, annotation, work flows, and materials development. Available upper level electives cover important topics in greater depth including digital tools and new technologies (380), the relationship between language and land (381), developing dictionaries (382), understanding the diverse landscape of languages in local and regional territories (389), and working with heritage resources held in archives (481). FNEL 482, a capstone course similar to the FNIS practicum, allows students to work with a community to fulfill a community-identified language reclamation project.

Although the FNEL Major and Minor have only just been introduced, we are proud to share that two FNIS graduates have recently created and are now leading language revitalization programs for their communities: Lucy Hemphill is Coordinator for the Gwa'sala-'Nakwaxda'xw Language Revitalization Program at the Tsulquate Reserve, and Mat Andreatta is coordinating the Pentlatch Language Revitalization Program for his community at Qualicum.

Please contact cis.arts@ubc.ca if you are interested in exploring the possibility of majoring or minoring in FNEL. •

ASA and Indigenous Leadership Collectives



In January 2019, the Indigenous Leadership Collective supported and participated in the Wet'suwet'en March/Rally against the invasion of their traditional territories by the LNG Natural Gas pipeline.

Left to right: Nayah Schaufler, Kyla LeSage, Deirdre Morrison, Shelby Stony and Dene Petti holding up signs outside the Supreme Court in downtown Vancouver.

In September 2018, the Indigenous Leadership Collective participated (and won their race) in UBC's Day of the Longboat. They decided to wear all black for the race to protest against the "Canada Eh" theme. In this photo we have the winners (Top to bottom and left to right) Sierra Stonechild, Nayah Schaufler, Kaz Tyabji, Victor Sauca, Riley Pascal, Emily Henderson, Chelsea Gladstone, and Deirdre Morrison.



In July 2018 the Indigenous Leadership Collective joined the Medicine Collective for Salve Making and really enjoyed participating and learning how to harvest. In this photo we have Myia Antone enjoying her time harvesting in the garden.



In October 2018, the Indigenous Leadership Collective participated in a Tabaco Mix Medicine workshop, here is a photo of member Victor Sauca harvesting Tabaco. The Collective members who attended had a wonderful time learning about the Tobacco ceremony.

Aboriginal Student Affairs (ASA) in the Faculty of Arts encourages the success of new and continuing First Nations, Métis, and Inuit students. As part of Arts Academic Advising, ASA is here to provide students with academic and cultural support to achieve their personal and academic goals.

In 2017, ASA established the Indigenous Leadership Collective (ILC) to nurture a stronger Indigenous student community within the Faculty of Arts.

Chelsea Gladstone, the 2018-2019 ASA Student Peer, reflected on her work with the ILC this past year:

"The ILC is a group of Indigenous students in the Arts who have come together to practice their individual leadership skills. We have taken an anti-hierarchical approach to leadership which is unique to the ILC. Members come from a diversity of nations, communities, and cultures.

"We value friendship and work to cultivate relationships with one another so that we can celebrate each other and hold one another up. Our objective is to create a safe space for Indigenous students and allow everyone to showcase their leadership skills and interests in their own way." •



Global Indigenous Rights Lecture

Written by Allison James

Alison James is a PhD candidate in the department of Political Science, working with Dr Sheryl Lightfoot. Her research looks at state-led reconciliation initiatives and gender, and her dissertation specifically looks at the Truth and Reconciliation Commission of Canada. Alison also works as the Head of Strategic Operations to the Mayor of Victoria.

In February, the Institute for Critical Indigenous Studies and the First Nations House of Learning co-hosted the third annual John P. Bell Global Indigenous Rights Lecture. This year we were extremely fortunate to welcome Dr. Dalee Sambo Dorough (Inuit-Alaska), Chair of the Inuit Circumpolar Council and UBC alumna. Dr. Dorough's lecture, "Indigenous Human Rights: The Continuing Quest for Equality," walked us through the successes and challenges of legal human rights instruments in furthering Indigenous rights worldwide. Dr. Dorough spoke passionately to a full house, drawing on examples from her work with the Inuit Circumpolar Council, an NGO representing approximately 165,000 Inuit from the Russian far East, Alaska, Greenland, and Canada, to show the myriad ways Indigenous peoples are practicing self-determination.

While Dr. Dorough was at UBC, she also spoke at Musqueam 101 and enjoyed a community meal with Musqueam. She guest lectured in Dr. Lightfoot's Global Indigenous Politics class, and met with graduate students. We are very grateful to Dr. Dorough for the passion and energy she brought to her visit, and to John P. Bell, for making this annual lecture series. •



Update from the Indigenous Collective at CiTR 101.9FM

Written By Steph Kwetásel'wet Wood

Steph Kwetásel'wet Wood is the daughter of Vera Kwetásel'wet Wood and Carl Wood. She is the granddaughter of Lucille Kwinák'atamat Nicholson and Ed Nicholson. She comes from the Skwxwú7mesh Úxwumíxw. Steph is a multimedia journalist, and she was the Indigenous Collective Coordinator for the 2018-2019 school year. She's now writing for the First Nations Forward series at The National Observer.

This year, Unceded Airwaves produced thirteen podcasted episodes, interviewed twenty-two guests, and played forty-seven songs by thirty-eight Indigenous artists.

Amplifying under-represented voices is central to CiTR's mandate and to the Indigenous Collective members who create *Unceded*. We heard from women searching for missing and murdered Indigenous women and girls in their territory. We heard from land defenders in Wet'suwet'en territory and Secwepemc'ulecw. We played music from up-and-coming artists. We spoke to UBC students about how they're decolonizing their disciplines.

We called Justin Trudeau with a few of our issues (he never called back). We went to the Growing Room Festival and spoke with DJ Kookum and the burlesque group Virago Nation. We heard poetry and music. We talked about pain, and art, and dogs. We talked about the news, and the future. We laughed, a lot.

The Collective members gave so much of their time to the show and you can hear it when you listen. Every episode is rich with stories. Unceded will be back in September with a new team of volunteers who will make the show entirely their own, and we can't wait to hear it.

Sukapi, marci cho, mahsi cho, huy chexw aa, thanks for listening. •

Student Reflections

Andrea Dsouza



Andrea Grace Dsouza was born and raised in Bangalore, India. Since 2014, she has been an uninvited visitor on the traditional, ancestral and unceded territory of the Musqueam People. She is proud to be a student in First Nations and Indigenous Studies. Fun facts about her include a visit to Bhutan with her family and swimming in bioluminescent water.

When I look back at my third year as a First Nations and Indigenous Studies major, I can't help but think of all the meaningful and challenging courses that I took across these two terms. I particularly loved how the courses on the approved course list meld into everything I was learning within my core FNIS courses. For example, taking Community Forestry with Dr. Janette Bulkan helped me understand the roles of interested and affected stakeholders in how they relate to Indigenous people and the land. In Indigenous Research Methodologies (FNIS 320) with Dr. Sarah Hunt, I learned about the differences between insider and outsider researchers when it comes to representing and theorizing about Indigenous people. Both of these understandings from two very different courses helped me build a more nuanced picture of my own role (and limitations) as a student-researcher, but also as someone that wants to work alongside Indigenous communities.

In speaking about the challenging aspects of the year, I think that I would truly have not been able to make it through without the ongoing support of classmates, professors, families, and friends at UBC. Each of us has our own struggles and things that we are working through, so for me, being supported emotionally meant that I took better care of my mental, physical and spiritual health.

As I look forward to what lies ahead (Practicum) I think about how grateful I am to be part of this incredible program! Wish me luck and prayers for the journey ahead.

Russell Nesbitt



My name is Russell and I am Métis. I have just finished my undergrad with a minor in FNIS. Growing up I had little connection and knowledge about Aboriginal issues within what is now called Canada. During my second year of university, I decided to sign up for FNIS 100 taught by Dr. Daniel Justice. This class opened my eyes to the many different issues that Aboriginal peoples within Turtle Island face.

Being Métis, I was interested in learning more about the many different scholars throughout Turtle Island, and their perspectives about what Indigeneity means to them. As I started to learn more, I found myself seeing the world in a different light. With every FNIS class, I learned new ways in which to decolonize not only myself, but the spaces around me. FNIS has given me the tools to think critically when reading Indigenous content. It has opened my eyes with regards to the many different ways that we as Indigenous peoples can participate in our community.

The FNIS community is very supportive, and the professors are always available outside of class to go over course content. The professors provided a safe environment which allowed me to feel comfortable when asking questions. I am so happy and grateful that this program exists, as it has impacted my life on so many different levels. FNIS provides students with a breadth of knowledge that is useful both in and outside of class. I would definitely recommend taking an FNIS course to anyone who is interested in Indigenous Studies.

Meryl Amos DeLorey-Tully



Hi! My name is Meryl, I am a settler of European descent who was born in Tyendinaga Mohawk territory, and is currently living on unceded Musqueam, Squamish, and Tseil-Waututh territory. I've been learning ḥiḥiškʷiiʔatḥa with my husband as he reclaims his ancestral language, and learning the skills to hopefully work in immersion curriculum development.

When I first moved from unceded Algonquian territories to unceded Musqueam, Squamish, and Tseil-Waututh territories, I had no idea I'd end up in this program. When I transferred to UBC, I intended to pursue the speech sciences program and took FNEL 180 out of general interest, but, with a lot of encouragement from the wonderful profs in the program, it became clear that FNEL was the right program for me. By taking FNEL courses, I've learned about many great open access programs and have been taught a lot of practical techniques for language revitalization, all of which have translated into real world applications with my husband's language, ḥiḥiškʷiiʔatḥa, and projects I have participated in through UBC's Work-Learn program. By learning hənqəmiñəm in FNEL 101 and 102, I have been able to better pronounce words in ḥiḥiškʷiiʔatḥa. FNEL 282 taught me how to transcribe and manipulate audio, which has been used for an upcoming dictionary and in work with Dr. Rosenblum for FNEL 141 and 142. FNEL 380 helped familiarise me with a dictionary platform (made by Linguistics' graduate Aidan Pine !) that I now work with. FNEL 381 encouraged me to pay more attention to the connection between language and land, which was then applied to ḥuuḥtikšiiḥ ḥupʔiič, a summer language group that ran in Victoria over the summer of 2018.

Much like how language, culture, and land are all interconnected, the courses in this program are as well and provide for a unique learning experience not often seen in academia. I'm beyond excited to return in September 2020 after my year off to resume my studies and position as project assistant with the program. I am looking forward to seeing where the program is headed in the future, and to witness the work of fellow classmates.

Lexlixatkwa7 Nelson



I am from the Lil'wat Nation within the St'at'imx Territory, and have just finished my first year of University. I wish to learn my own language and hope I can be of service to my community and get the youth more involved with our language.

By taking courses in FNEL, I have learned about different protocols and cultural practices, and was guided on how to conserve and document languages that are spoken around the world. I began to reflect further on myself, my language, and my identity. By understanding more, I have gained self-confidence and awareness of my own culture and protocols. FNEL professors teach their courses with so much pride that I was inspired and humbled to participate in class, and also found ways to reflect on my own hopes for language revitalization.

The FNEL course load is diverse and kept me focused on culture, tradition and expression of self. Even though I struggled with anxiety and other mental health issues this year, I felt connected and accepted in this program's growing community. From Tuesday lunch meets, to group study sessions, I have developed a great appreciation for this program's community, and look forward to the coming year and its new set of academic challenges. •

The International Year of Indigenous Languages

words by Candace Kaleimamoowahinekapu Galla (Kanaka Hawai'i)

Aloha! The 2019 International Year of Indigenous Languages (IYIL) as proclaimed by the United Nations (UN) has contributed to an increase of local and global consciousness. Here are some of the ways I celebrated, promoted, and lived Indigenous languages this year!



FNEL 380: Technologies for Endangered Language Documentation & Revitalization

We had the privilege to collaborate with Elder speakers and language teachers from the piye?wi ?x kt Language Foundation Society where FNEL 380 students developed Nie?kepmwxcin language materials about basket weaving. It was important for us to ensure that the materials (digital and print) that were created would be accessible and available with the existing tools, resources, and infrastructure that are in the community. This collaboration will continue in the fall term with food as the new topic.

United Nations Permanent Forum on Indigenous Issues (UNPFII)

Heartfelt statements in strong support for the IYIL were expressed at the UNPFII, with a reiterated recommendation for an International Decade of Indigenous Languages. Key messages from Indigenous advocates, youth, and allies emphasized UNDRIP Articles 13, 14, and 16 which addressed Indigenous peoples right to revitalize and transmit to future generations their Indigenous languages, to be educated in their own Indigenous language, and to have access to media in one's Indigenous language. In a livestreamed UN Indigenous Media Zone panel hosted by Mokuola Honua: Global Center for Indigenous Language Excellence, my colleagues and I discussed the "Role of Technology and Media in Language Revitalization: Help or Hindrance?". This brought about critical perspectives of how Indigenous peoples and allies are working with and through digital technologies and media to support community-based and community-driven language efforts.

Indigenous Languages Act (Bill C-91)

On June 21, 2019, the Indigenous Languages Act received Royal Assent. The Act is intended to reclaim, revitalize, strengthen, and maintain the 90 Indigenous languages in what we now know as Canada. I eagerly await the implementation of this Act as Canada's commitment and recognition of respect and responsibility to the original and Indigenous languages of this land.

As IYIL Continues

I encourage us all to build on this momentum to mobilize coordinated action towards Indigenous language revitalization and reclamation for the betterment of our future.

E ola nā 'ōlelo 'ōiwi! •

Book Review:

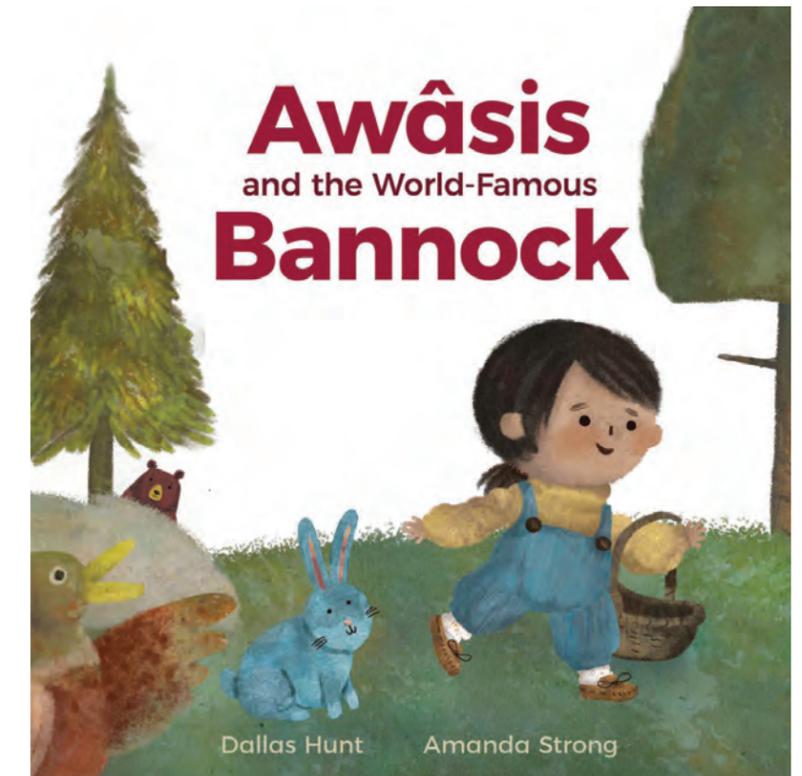
Awâsis and the World-Famous Bannock

by Dallas Hunt and Amanda Strong

words by Keely Hine-moana Chow, age 12



Keely Hine-moana Chow is of Tahltan, Tlingit, and Chinese ancestry. She is a grade 7 student who loves reading and has grown up on Musqueam territory.



When Awâsis loses Kôhkum's world famous bannock, she doesn't know what to do. Along the way back she asks some animals for help and, in the end, Awâsis helps Kôhkum make some more bannock.

I think that little kids would love this book because this book is an adventure. Awâsis overcomes her problem with her friends, and shows that friends are there to help out.

I also think that using the Cree language is great because young children should know that there is more than one culture in the world. By seeing other cultures in books, it might make them want to learn more. If they learn more, they might share it when they are older and then that is good for some language revitalization. •

HASTAC

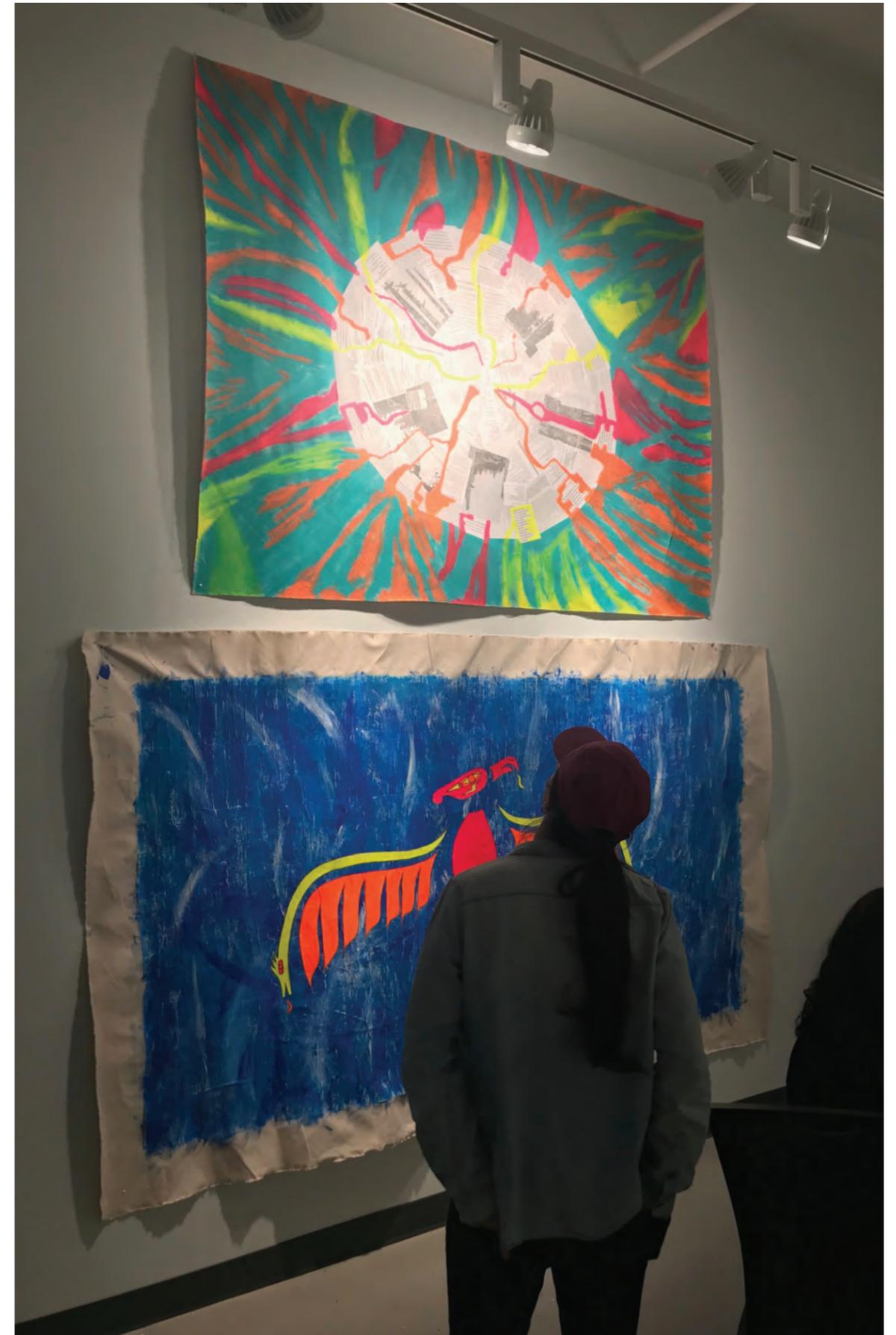
words by Autumn Schnell

Hello! My name is Autumn Schnell and I'm a queer femme, FNIS major, member of the Gwich'in Nation, and a research assistant for HASTAC 2019.

This year, CIS has been busily preparing for the Humanities, Arts, Science, and Technology Alliance and Collaboratory (HASTAC) conference that is coming to UBC from May 16th-18th 2019, with the official theme being "Decolonizing Technologies, Reprogramming Education". For HASTAC, we are focusing on Indigenous (new) Media while holding up the knowledge of Indigenous women and non-binary people in the process. This year, some of our plenaries include: Leanne Simpson, Jules Arita Koostachin, Melody Mckiver, and Marisa Duarte. There are also a variety of sessions covering topics that I'm excited for such as: Teaching with Queer and Indigenous Games, #BlackGirlMagic: On Disability and Possibility in the Digital Age, The Post-Apocalyptic Pacific in the Classroom, Reclaiming Digital Nativism, and these are just to name a few. On top of all of these sessions, we are also at the Hatch Art Gallery in the AMS Nest for a variety of installations that include sound art, game installs, visual art, and more.

We are really proud of all the planning by the HASTAC organizers, curators, and contributors, to make this conference possible. In particular, I have personally seen David Gaertner and Jentry Sayers put their blood, sweat, and tears into this conference. I am sure the other organizers (listed on the HASTAC website) have contributed no less. Organizing a conference of this size is no simple task, and many hands and voices are making this conference a reality. We are really grateful for all the support we've received from the First Nations House of Learning, the Institute for Critical Indigenous Studies, and from many departments at UVic. I am writing this short piece prior to the conference so there is still a lot of organizing to be done, anxiety to be felt, and stress dreams ensued. Personally, I cannot wait for the conference and to learn from my queer and Indigenous kin. Conferences with such breadth on this topic, centering Indigenous and other People of Colour are rare, and seeing it come together is nothing less than an honour. I am very grateful to learn conference organizational skills as a RA under David Gaertner's supervision, as it has been such an amazing opportunity and experience to be part of HASTAC.

I have no doubt that this conference is going to be an amazing, generative opportunity for the melding of scholars, community members, artists, activists, professors and students. We have been working away on developing this conference from its beginnings as an idea and I'm sure that HASTAC 2019 will be nothing short of amazing. •



Artwork by
Alana Sayers
for HASTAC 2019



Heiltsuk Chief Councillor, Elected Members of Council and Heiltsuk community members together with UBC Faculty and Students following a presentation on our work to date, July 2018.

Left to right: Jennifer Carpenter, Pauline Waterfall, Leona Humchitt, Maria Martin, Annie Guerin, Ben Chung, Sheila Reid, Aly Reid, Robyn Humchitt, Angie Peers, Chief Marilyn Slett, Mark Turin

Heiltsuk Language and Culture Mobilization Partnership

words by Jennifer Carpenter (Heiltsuk Culture and Education Centre, Bella Bella) and Mark Turin (UBC FNEL)

Since 2016, and through a formal Memorandum of Understanding, the Heiltsuk Cultural Education Centre, the Bella Bella Community School, and UBC's First Nations and Endangered Languages Program have been partnering to collaboratively create new opportunities for speaking, writing and reading the Heiltsuk language by expanding and deepening existing community language revitalization and cultural documentation in a digital environment.

The partnership brings together students, staff, and faculty in Vancouver and Bella Bella by providing spaces to productively combine academic and community goals around language documentation, conservation and revitalization. For three summers, and with funding from the Remote Community Based Learning Fund at UBC's Irving K. Barber Learning Centre, the School of Library, Archival and Information Studies, the Office of the Dean of the Faculty of Arts, and the Social Sciences and Humanities Research Council of Canada (SSHRC), Dr. Turin has facilitated intensive community-based FNEL courses in Bella Bella focussed on strategic

goals defined by the Heiltsuk community for language activation and mobilization.

The Heiltsuk language, also written as *Hítzaqv̓la* or *Haítzaqv̓la*, is the traditional and ancestral language of the Heiltsuk Community of Bella Bella, BC. A grammatically complex and critically endangered language of the Wakashan language family, Heiltsuk language reclamation has been a central community goal since at least 1973 when the Heiltsuk Nation initiated an extensive program of language research and documentation.

Through its Heiltsuk Language Studies program, the Heiltsuk Cultural Education Centre has assisted in creating, curating, and compiling extensive resources, including supporting the development of a practical orthography for writing the Heiltsuk language, creating comprehensive word lists and bilingual dictionaries, recording an extensive body of oral traditions, narratives, and discourses in Heiltsuk and creatively using available and emerging technologies to both preserve and promote access to these unique collections.



UBC Faculty, Staff and Students outside the Heiltsuk Integrated Resource Management Department (HIRMD) office in July 2016.

Top row: Aidan Pine, Mark Turin, Catherine Bellamy, Kim Lawson

Bottom row: Amy Perreault, Lucinda Murray, Lisa Nathan
Standing: Rex Slett

Since 1978, Heiltsuk Language Instruction has been a formal part of the curriculum of the Bella Bella Community School, and the Native Language Program has a long-term commitment to curriculum development, Heiltsuk language teacher certification, and the pursuit of effective language teaching strategies.

Over the last three years, and through the UBC-Bella Bella partnership, a number of interactive and easy-to-use tools have been developed to encourage the use of the Heiltsuk language in digital spaces. These include the roll-out of a Heiltsuk Unicode keyboard—for Mac, PC, and Chrome—that supports users to type the Heiltsuk language without needing to install a specific font; an online tool that converts text from earlier non-Unicode Heiltsuk fonts into the Unicode format; and the online hosting of a pre-existing 10,000-word Heiltsuk-English Digital Dictionary with associated audio and interactive versions of the original 1986 Heiltsuk Alphabet Chart with clickable images and audio. With support from the Heiltsuk Tribal Council, the partnership team discussed

exploring the development of a Heiltsuk Language App for MacOS and Android, as well as for-credit Heiltsuk language course at UBC.

UBC is particularly well-positioned to play an active role in supporting Heiltsuk speakers and learners to breathe new life into their language. There are Heiltsuk students enrolled in programs across UBC—and in the Faculties of Arts and Education in particular—and UBC is also uniquely fortunate to have three Heiltsuk community members on its faculty and staff: Pam Brown (Curator, Pacific Northwest, Museum of Anthropology), Kim Lawson (Reference Librarian, *X̱wi7ɣwa* Library), and Gerry Lawson (Coordinator, Oral History and Language Lab, Museum of Anthropology).

To learn more about the partnership, and to explore opportunities for getting involved, please visit our website: heiltsuk.arts.ubc.ca

UBC's first full semester at Dechinta

words by Emma Feltes

Emma Feltes is a settler researcher, writer, policy analyst, and community organizer based in Coast Salish territory. She is pursuing a PhD in Anthropology at UBC.

It's been a big year for the partnership between FNIS and the Dechinta Centre for Research and Learning.

Last fall, we piloted the first full semester offered at Dechinta in partnership with UBC. Three FNIS students traveled to Denendeh (Northwest Territories), where they joined nine northern Indigenous students to complete five courses (15 credits) over six weeks living on the land.

Spanning subjects from self-determination to arts to gender justice, each course is co-led by academic and community faculty – including Dene Elders, leaders, and cultural knowledge holders – and integrates rigorous scholarship with Indigenous land-based pedagogies and methodologies.

For the first time, the northern students received a certificate from UBC in Dechinta Community and Land-Based Research, recognizing their work on the land and the importance of place-based learning in the north. CIS staff and faculty have worked doggedly to develop this new certificate over the last two years. It is designed specifically for Indigenous students (not currently at UBC-Vancouver) who are seeking a unique opportunity for educational, professional, and personal growth outside of an institutional context. The hope is that this certificate will support a new generation of students, researchers, and community leaders by providing practical and meaningful learning experiences immersed in land-based knowledge and practice.

“As a settler student who mainly lived in urban settings my entire life, Dechinta not only complemented what I had learned in FNIS, but brought to life the theories and methodologies. Self-determination was one of the concepts discussed endlessly in our classes, but it always seemed abstract,” UBC student Melissa Webb recounted. “It became clear that if I ever wanted to understand this concept, I had to understand what we were doing on the land and what harvesting moose meat, drying fish, and stoking fires could teach me.”

The fall semester was also an important one for deepening the relationship between Dechinta and the Yellowknives Dene First Nation (YKDFN). Students spent the first two weeks at an outcamp on Mackenzie Island—a traditional hunting and harvesting area for YKDFN. With guidance from YKDFN Elders and experts, students participated in harvesting a moose from the territory, learning how to flesh the hides and make dry meat according to Dene knowledge and tradition. •

Over the course of the semester students also learned medicinal plant use, and the politics of storytelling as a medium for embodying law and politics. As another UBC student Kyla LaSage put it: “I hope to pass on the knowledge I gained in order to revitalize Indigenous cultures and traditions. I also hope to use this knowledge to live a more traditional lifestyle where I can someday pass this onto my children and future generations.”



Jules Koostachin Book Launch

words by David Gaertner

On September 12, 2018 the Institute for Critical Indigenous Studies and FNIS 100 helped to launch Jules Koostachin's first book of poetry, *Unearthing Secrets, Gathering Truths* (Kegedonce Press). Koostachin is an acclaimed filmmaker and scholar, but this book, which captures over twenty years of writing, is her first foray into poetics. The well-attended launch was hosted by FNIS faculty member Daniel Justice, and featured readings by Koostachin and a Q&A. Hilary Atleo of Irondog Books also joined us to sell copies of *Unearthing Secrets* as well as a wide selection of other Indigenous literature. Koostachin's poetry shares the experiences of a Innininew woman grappling with her experiences as a child of a residential school survivor. The readings that Koostachin offered to her audience were deeply moving, but were also punctuated by the author's laughter and sense of humour. *Unearthing Secrets* would go on to be nominated for an Indigenous Voices Award. Koostachin is also currently celebrating the successes of two recent films, *Och-iskwacho* and *NiiSoTeWak*. •



Decolonizing Consent

words by Sarah Hunt

What does consent feel like in your body?

This question, posed by Métis scholar Natalie Clark, was asked of participants gathered at the Longhouse for *Sovereign Bodies: Decolonizing Consent*, one of a series of events held in January for Sexual Assault Awareness Month. Rather than centering legal definitions of consent or those stemming from university policies, Dr. Clark and I sought to center instead the experiential and ancestral knowledge of Indigenous peoples in fostering consent culture on campus. Because in addition to meaningful policies for addressing sexual violence, a culture shift in universities' treatment of sexual violence also requires the creation of shared community norms, language, and practices that allow for consent to be embedded in everyday interactions. Building on previous conversations about decolonizing consent on campus, then, *Sovereign Bodies* invited participants to consider what knowledge they already hold about consent in their own bodies and relationships with others.

Importantly, participants were also asked to consider the longstanding knowledge of consent held within the lands and relationships that comprise Musqueam territories on which the University is situated. *What can the land and water teach us about consent? How are consensual relations practiced among coastal nations, such as in the use of one another's territories?* Asking these questions fosters a decolonial approach to consent by reorienting conversations first and foremost toward the Indigenous peoples, lands, and life that have existed here since long before Canada and before the University. These questions are particularly transformative due to the fact that these lands are unceded—Musqueam people did not negotiate or form agreements for their lands to be occupied or claimed by Canada. We must consider what it means to talk about consent in a Nation created without consent.

For me, *Sovereign Bodies: Decolonizing Consent* marked a significant and palpable shift in the growth of shared language and community norms about sexual violence on campus. This was evident in the diversity of participants at the gathering—such as the members of a men's varsity team—and the sheer number of people who showed up. In fact, the activities that Dr. Clark and I had planned for the gathering had to be immediately scrapped when we walked in and saw that the room was filled to capacity. We had envisioned a few dozen participants, not a few hundred. The visible excitement about a decolonizing approach to consent is in itself a significant sign of a culture shift, one that I hope will continue to grow through expanded relationships with Indigenous anti-violence advocates and practitioners both on and off campus.

Dr. Clark's transformative questions can be taken up not only during Sexual Assault Awareness Month but in everyday interactions in our classrooms, workplaces and collegial environments. Cultivating our internal knowledge of consent will better allow us to sense when situations of harassment, assault or abuse of power occur and, ultimately, to denormalize and lessen those situations. So as you walk into your next meeting or receive a request from a peer, I ask you to consider where your 'yes' or 'no' come from. *What does consent feel like to you?* •



ENVISIONING OUR CULTURE OF CONSENT AT UBC

UBC SVPRO
UBC IIO



Blessing With Elder Roberta Price

We lift our left hand to THE SKY & OUR ANCESTORS

We lift our Right hand to the Earth & our children

Sovereign Bodies

Decolonizing Consent



DR. SARAH HUNT

DR. NATALIE CLARK

Sashing our WARRIORS

HOW HAVE THEY INVITED ME? WHY ME?

WHO IS HARMED BY MY YES?

WILL MY YES EXCLUDE OTHERS?

AT WHAT COST IS MY YES TO OTHERS?

Web of Consent

TEACH CHILDREN What

yes Desire feels like



Feast by Salishan Catering

fill the Mind

fill the Belly fill the Heart



we are triggered through our senses

What is something you can touch? our senses can also bring us Back

Dedicate your learning to someone today



INCLUDE US IN POLICY!

Listen to OUR stories

When We Say DECOLONIZE don't erase OUR WORDS!

LEARN TO LISTEN

OUR BODIES HOLD emotional Wisdom

What stories NEED TO BE UNPACKED?

HOW DOES MY BODY SAY YES?

OUR BODIES KNOW HOW TO Self Determine

MARK & MAKE visible those who have HARMED

a debt is owed ...

Rather than the victim bearing the burden in Silence ...

CONSENT CULTURE IS BETWEEN PEOPLE

animals, land, & water

INDIGENOUS WAYS OF BEING ... how do we ask for consent in different territories?

on stolen land occupied by FORCE How do we recognize Colonialism

putting Indigenous BODIES at the CENTRE

Elders ... Queer ... Trans ... 2 Spirit ... Women

Rescue paradigm offers to speak for US...

DO NOT STAND for VICTIMIZATION!

January 23, 2019

Sexual Assault Awareness Month
Envisioning our Culture of Consent at UBC

LIVE GRAPHIC RECORDING | Drawing Change
Tiaré Jung

* Thank you to the Sexual Violence Prevention and Response Office for allowing us to use this image



Above: "Going Home"
Facing: "Young Warrior"

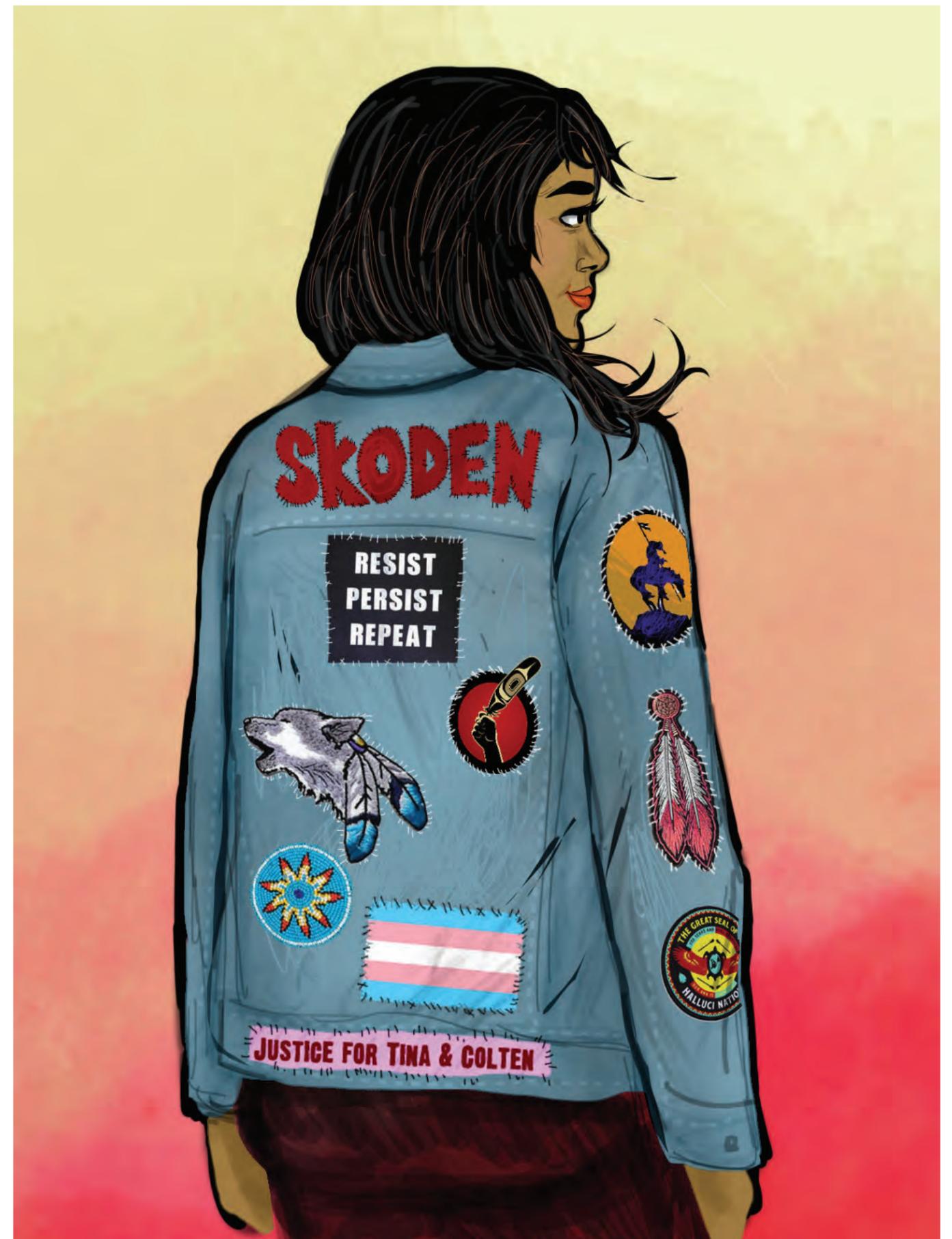
Student Art

by *Karlene Harvey*

K Harvey is a member of the Tsilhqot'in First Nation with family ties to the Carrier, Kootenay and Syilx Nations. Her illustrations have been published by magazines such as *Discorder*, *Kimiwan*, *Sad Mag* and *Chickadee*; her work can also be found in the following books, *#NotYourNDNPrincess* and select Indigenous publications for AIM language group.

Karlene is also an advisor for the Aboriginal Student Affairs team at UBC. As of September 2019, she is pursuing a Master's degree with a focus on Indigenous literature.

karleneharvey.com



Alumni Reflections

Vicki George

Vicki is from the Wet'suwet'en Nation. She is trained in the legal, executive, and corporate worlds with over twenty years of experience. Born and raised in Vancouver, Vicki continues to stay connected with her Indigenous roots in Northern BC. Vicki is a proud UBC alumna. Vicki has been newly appointment as Assistant Director of Programming at the First Nations House of Learning.

Vicki's Father, Ron George, was a prominent Indigenous leader and her late mother, Phyllis, was a strong advocate for Indigenous people. Vicki grew up with law, politics, and history discussions around the dinner table. Her parents' knowledge and teachings enables Vicki to continue their work and achievements in today's world.

Vicki developed and produced *The Constitution Express: A Multimedia History* (2005-2006), a joint project with UBC's First Nations Studies program (now FNIS) and the Union of BC Indian Chiefs. Generational activism has deep roots for Vicki. Her father was a key participant and organizer in *The Constitution Express*, and Vicki's multimedia project started an archive for this historical movement that resulted in Section 35 being included in the Canadian Constitution. This university project led to being a documentary subject in the film *The Road Forward*, written and directed by Marie Clements.

Vicki has screened *The Road Forward* to further educate companies and non-Indigenous people across BC. She moderates and facilitates post-film discussions.

Vicki continues to conduct presentations, participates on panels, and teaches Canada's true history with the First Peoples. She applies her knowledge and experience with consultation services that includes Indigenous cultural awareness training and advancing Indigenous initiatives in companies and post-secondary institutions. Vicki builds bridges and works at improving relationships between Indigenous and non-Indigenous people.



Maize Longboat

Maize Longboat is Kanien'kehá:ka (Mohawk) from Six Nations of the Grand River and was raised on the traditional, ancestral, and unceded territory of the Squamish Nation near Vancouver, BC. He currently lives in Tiohtiá:ke/Montreal with his partner (and fellow FNIS alumnus) Victoria and their sweet, fluffy cat Juniper.

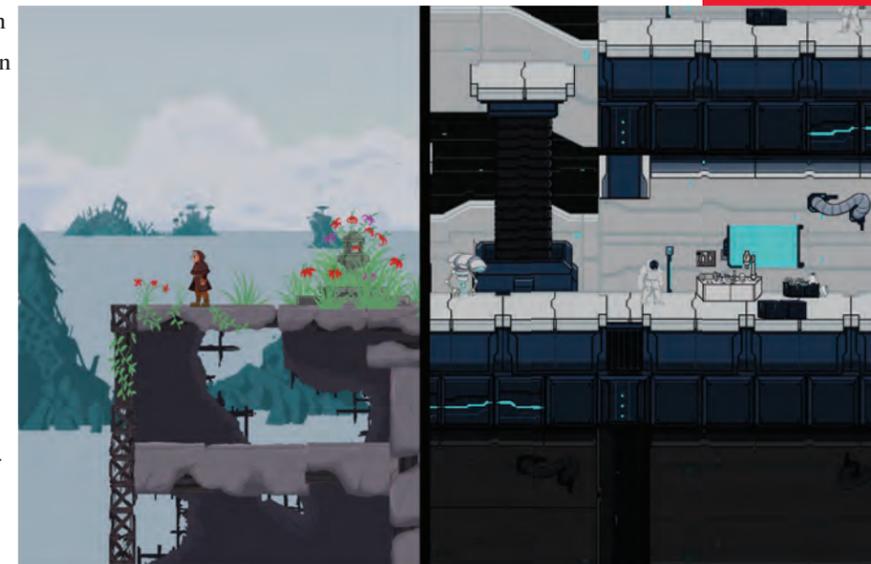
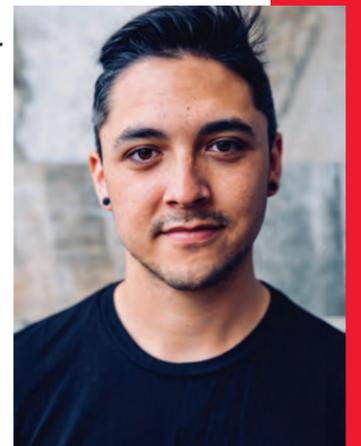
She:kon! My name is Maize Longboat and I graduated from UBC in 2016 with a double major in First Nation Studies and History. In 2017 I moved away from beautiful territory of the Musqueam, Squamish, and Tsleil-Waututh peoples to pursue a Master's in Media Studies at Concordia University in Tiohtiá:ke/Montreal. My research-creation thesis project examines Indigenous videogame development through the production of my own videogame, *Terra Nova*. Set on Earth in the far distant future, this 2-player cooperative platformer explores what first contact between Indigenous and Settler peoples might look like thousands of years from now. The game follows the stories of Terra, an Elder Earthborn landkeeper, and Nova, a youthful Starborn inventor, as they explore unique environments and eventually come in contact with one another.

I also worked as a Graduate Research Assistant with Aboriginal Territories in Cyberspace (AbTeC) and the Initiative for Indigenous Futures (IIF) while pursuing my Masters. Headquartered at Concordia University, AbTeC is a research-creation lab that is committed to ensuring Indigenous presences in the digital media that comprises cyberspace. Co-directors Jason Edward Lewis and Skawen-nati are incredible mentors to me and have been vital to my growth as a game developer. Over the last two years I have grown my media production skills as an instructor and assistant producer on several Skins Workshops.

Since finishing my studies, I have started a new position as the Skins Workshops Associate Director with AbTeC and IIF! I look forward to taking a well-deserved break from academia to continue coordinating various workshops that combine storytelling and digital media. Niawen'kó:wa for including me in this edition of *The Raven/spa:l'* •

Since this was written, Maize's game, Terra Nova, has won the Best Emerging Digital or Interactive Work award at ImagineNATIVE 2019. Download Maize's game, Terra Nova, for Windows and Mac at: <https://maizelongboat.itch.io/terra-nova>

Title image for Maize's video game, Terra Nova.



A screenshot from Maize's video game, Terra Nova.

Practicum Reflections

Sarah Siska

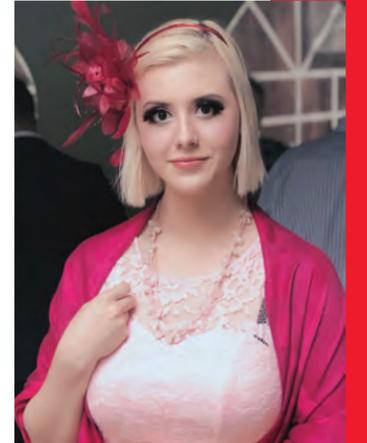


Sarah Siska is a settler of Slavic, French and English descent born and raised on Anishinaabe land in Thunder Bay, ON. She is a recent FNIS grad who spends her free time reading books, tending to her plants, and sharing food with friends.

For my Practicum project, I worked with Atira Women's Resource Society in SisterSpace Shared Using Room, a harm-reduction site accessible only to those who self-identify and live full time as women. My project was to research how SisterSpace could increase the cultural relevance and welcoming environment of the space for self-identified Indigenous women, and I finished with a report highlighting the importance of agency and direct involvement in the design of harm-reduction sites.

At the beginning of the year I was worried that I wasn't ready for Practicum, but this experience helped show me where my skills lay and has given me the confidence to forge ahead into the "real" world. Now that I've shed my fear of the ethics process (and research in general) I'm that much more equipped to go forward into wherever life takes me, both within and outside of academia. As for advice for future Practicum students: spend time getting to know yourself and reflecting on who you truly are, and make sure that you're looking for placements that reflect that person - rather than the person you might *want* it to reflect. I promise you the placement will be that much more fulfilling if you trust your instincts and trust yourself.

Jade LaFontaine



My name is Jade LaFontaine. I am Coast Salish on my father's side from Spuzzum BC, and Algonquin on my mother's side from Maniwaki, Quebec. My major is First Nations and Endangered Languages, and I am passionate about Indigenous language revitalization and reclamation.

My Practicum partner organization was The Carnegie Community Centre located in Vancouver's Downtown Eastside. The project they put forward to our class got me excited because the Centre wanted an Indigenous language program for their Indigenous members. While the proposed project was creating a program, what it ended up being was the creation of a list of Best Practices for language program implementation in an urban context.

I felt prepared going into Practicum as I have great support here at UBC, and I feel that FNIS 320 really helped to get me ready for what was coming. One major thing I took away from my experience was that often there is a great idea, but before you can tackle a big project, sometimes you need to start by building the proper foundation of understanding and resources instead of jumping right in. The highlight of my experience was the time I actually got to spend at the Centre, meeting all the people who could benefit from a program like this, and hearing what they wanted to see for their languages.

The advice I'd give to future students is to make sure you are prepared for your project to change drastically, and your focus to be narrowed or expanded. Make sure you are able to adapt, and that you are ready for potential changes. •

Adina Williams and Danika
Skye-Hammond
smiling for Louise Soga



Left to right:
Chelsea Gladstone,
Victor Sauca,
and Adina Williams



Left to right: Tanya Bob, Victor Sauca,
Melissa Webb, Lucy Hemphill, Danika
Skye-Hammond, Sarah Siska, Scott
Ballon, Silken Handford-Perronnet,
Chelsea Gladstone, Adina Williams,
Daniel Heath Justice

Spring Graduation

“CIS wishes to congratulate our 2018/2019 graduates! After years of hard work, we are proud to see these students cross the stage. These photos were taken at our Graduation reception held in May.”

Left to right: Sarah Siska,
Scott Ballon, and Danika
Skye-Hammond



First Nations Studies Student Association

Our Year at a Glance

words by Beverly Ma and Joshua Shephard Cerda



The First Nations Studies Student Association (FNSSA) has been gathering all over campus this year! In addition to reaching out to new members during AMS clubs week and at the welcome-back lunch in the Longhouse, we co-hosted a panel talk for UBC Residence Life's Indigenous Insight week, co-organized an art build fundraiser for the Wet'suwet'en legal defense fund, and attended the DTES Women's March together. We are so thankful to our Musqueam hosts, on whose beautiful homelands we laugh, play, organize, and create on!

FNSSA has also begun working on the next edition of x^wna?əlməx^w sɣəχi:lɓ (*Journal of First Peoples' Writing*), thanks to the wonderful leadership from our editor-in-chief, Alexa McPhee. Follow our Facebook page (@firstpeopleswriting) to stay tuned for our online publication, or checkout our website firstpeopleswriting.com to read last years' magazine.

It has been a transitional year for FNSSA. A lot of our wonderful members and leaders have taken the next steps in their career, community, academic and personal pursuits. We wish them the best in their future endeavors and cannot wait to hear about the amazing work that they are moving on to!

We look forward to planning more events focused on connecting CIS students with one another, and to continue deepening our roots of resistance, refusal, and resurgence together.

If you are interested in joining or learning more about FNSSA, please reach out to fnssa.ubc@gmail.com •

