



## GREEN COLLEGE CROSS-SECTORAL CONSULTATION INDIGENOUS / SCIENCE PARTNERSHIPS: EXPLORING HISTORIES AND ENVIRONMENTS

As university-based researchers, we must find ways to move beyond the acknowledgment of historical and ongoing injustice in the treatment of Indigenous peoples in Canada. We aspire to equitable, respectful and transparent partnerships between Indigenous and non-Indigenous communities and, in the context of such partnerships, offer our research capacities in support of Indigenous-defined and led initiatives. These commitments were the catalyst for forming the Indigenous/Science Research Excellence Cluster at UBC—a collective of archaeologists, natural and materials scientists, and philosophers and social scientists who study science practice. With this seminar series our aim is to showcase emerging projects and deepen our exploration of foundational questions about how, through community-engaged work, we can best take up the Calls to Action issued by the Truth and Reconciliation Commission of Canada.

UNLESS OTHERWISE INDICATED, ALL TALKS ARE AT GREEN COLLEGE IN THE COACH HOUSE AND OPEN TO THE PUBLIC WITHOUT CHARGE

### TERM 2

#### (RE)CONCILIATION: TRANSFORMATIVE JUSTICE IN THE IDEAL, IN PRACTICE, IN COMPARATIVE PERSPECTIVE

**Glen Coulthard**, Critical Indigenous Studies, UBC; **Lucy Allais**, Philosophy, University of California, San Diego and University of the Witwatersrand; **Eldon Yellowhorn**, First Nations Studies, Simon Fraser University  
*Wednesday, February 5, 2020, 5:00 pm*

What does “reconciliation” mean in a Canadian context, for non-Indigenous Canadians and for the Indigenous communities with whom they hope reconcile? Critics and advocates alike acknowledge that the call for “truth and reconciliation” embodies a deeply conflicted bundle of hopes and aspirations. In the ideal it signals a commitment to right historic wrongs and address structural conditions that perpetuate the injustices of a settler-colonial state. But the goal of building a positive future together is, at best, an empty platitude if it doesn’t translate into clear action. At worst, when Indigenous peoples are called on to “harmonize” their demands for self-governance and territorial control with the sovereignty of the Canadian state, it risks re-entrenching the very inequities it was meant to address. The panelists will address the difficult question of how to enact reconciliation and, indeed, whether reconciliation is the right framework for making positive change in a Canadian context.

#### ETHNOGRAPHIC APPROACHES TO INDIGENOUS MAPPING

**Brian Thom**, Anthropology, University of Victoria  
*Wednesday, February 26, 2020, 5:00 pm*

Collaboration with Indigenous communities is transforming the way anthropologists approach ethnographic mapping. Rather than the fixed, grey-scale maps of the past that simply delineate territory or label significant local landmarks, new digital mapping technologies make it possible to construct maps that frame multiple layers, scales, and perspectives, providing visual, textual, media-rich polyphony. These are maps that can engage multiple audiences, weaving together multiple agendas, priorities and ways of seeing the world. This talk will follow the distinct and sometimes divergent melodies of recent maps produced in collaboration with Indigenous communities, revealing their potential (and pitfalls) for ethnographic evocation.



**INDIGENOUS / SCIENCE**  
**UBC Research Cluster**

Those attending talks at Green College are warmly invited to come to dinner. For information on making dinner reservations, see [www.greencollege.ubc.ca/how-attend-dinner](http://www.greencollege.ubc.ca/how-attend-dinner)

#### WHERE DID OUR BELONGINGS COME FROM? IDENTIFYING LONG-DISTANCE TRANSPORT OF OBSIDIAN ACROSS IN THE ANCIENT PACIFIC NORTHWEST BASED ON INDIGENOUS-LED RESEARCH INITIATIVES

**Rhy McMillan** and **Dominique Weis**, Pacific Centre for Isotopic and Geochemical Research, UBC  
*Wednesday, March 18, 2020, 5:00 pm*

Indigenous oral history and archaeological evidence both support extensive long-distance trade and exchange networks in ancient North America. However, many Indigenous communities oppose the excavation, decontextualization, and analysis of their belongings (artifacts) and ancestral remains to document such activities for Rights and Title applications. In partnership with xʷməθkʷəy̓əm (Musqueam), an Indigenous community in modern-day Vancouver, BC, we are identifying ways by which previously-excavated materials can be analysed to support community-led research initiatives. In this study, we investigate the geographic origins of 14 small (<1 cm in length) fragments of lithic material (“micro-belongings”) exhumed from cəsnaʔəm (Marpole), a key xʷməθkʷəy̓əm village site. Due to the small size of the micro-belongings, their morphology alone provides little archaeological information. After non-destructive analysis of the glass fragments with Raman spectroscopy, 13 were shown to be composed of at least two varieties of obsidian, some originating at Browns Bench, an obsidian source in southern Idaho, ~1000 km southeast of cəsnaʔəm. Long-distance transport of obsidian in antiquity supports the oral history and continuity of complex xʷməθkʷəy̓əm social and material networks, which still exist today, and provides key additional lines of evidence for how and from where ancient people procured resources in North America.

#### A NUU-CHAH-NULTH WORLDVIEW

**E. Richard Atleo**, hereditary chief Umeek  
*Wednesday, April 15, 2020, 5:00 pm, \*Venue TBA*

In a view of reality described as tsawalk (one), relationships are qua (that which is). The ancient Nuu-chah-nulth assumed an interrelationship between all life forms – humans, plants, and animals. Relationships are. Accordingly, social, political, economic, constitutional, environmental, and philosophical issues can be addressed under the single theme of interrelationships, across all dimensions of reality – the material and the non-material, the visible and the invisible. As a consequence, certain words in the text, such as “polarity,” “spiritual,” “numinous,” and “belief” are placed within the view of reality described as tsawalk – one. These definitions offer a Nuu-chah-nulth perspective on the nature of reality in that all questions of existence, being and knowing, regardless of seeming contradictions, are considered to be tsawalk – one and inseparable. They are interrelated and interconnected.