



GREEN COLLEGE INTERDISCIPLINARY SERIES
LIVING WITH THE DEAD

CULTURAL HERITAGE, INDIGENOUS AND NON-INDIGENOUS COMMUNITIES

How important to the present are people and things from the past? This lecture and discussion series invites speakers from a range of disciplines—including archaeology, cultural activism, anthropology and sociology—to discuss the role of the past in the present. Speakers will pay special attention to the ways by which Indigenous and non-Indigenous peoples consider and activate their cultural pasts in their contemporary lives. *The Living with the Dead* series will culminate in an exhibition at the Museum of Anthropology, UBC, which opens in May 2018 and will display contemporary art from across Latin America to illustrate how the past may be imagined, represented and politicized.

Living with the Dead is co-sponsored and co-hosted by the **UBC Museum of Anthropology (MOA)**



ALL TALKS ARE AT GREEN COLLEGE IN THE COACH HOUSE UNLESS OTHERWISE NOTED

TERM I

SUNRISE OVER THE SALISH SEA: SACRED SPACE AND ANCESTRAL TIME IN THE STÓ:LŌ WORLD
Naxaxalhts'i, Albert (Sonny) McHalsie, Stó:lō Research and Resource Management Centre for Stó:lō Nation; **Michael Blake**, Anthropology, UBC
Wednesday, September 13, 2017, 5:00 pm, with reception to follow
This talk is co-sponsored by the Green College Series, "Worlds of Wonder"

For time immemorial, the Stó:lō people have understood the enduring connection between time, space, and the material/spiritual realms. Land, water, the heavens, and all living things are interconnected with names, histories and spirit. This talk explores and describes how this ancestral knowledge can be traced over thousands of years—connecting buildings, monuments and locations still visible on the landscape with practices, place names and histories that are taught to the Stó:lō youth of today. The speakers discuss how Stó:lō archaeological and historical research carried out during the past thirty years has helped bring some of these connections to light and how Stó:lō communities are working to protect their tangible and intangible heritage under constant threat of erosion by the settler culture and practices.

MAYA SPIRITUAL REBIRTH: TOWARDS SELF-DETERMINATION OF SACRED SITES AND CULTURAL HERITAGE.

Avexnim Cojti Ren, President, Association of Maya Spirituality for Development; Project Manager/Radio Producer for Indigenous Rights Radio Program, Cultural Survival
Wednesday, October 4, 5:00 pm

Maya People and other Indigenous nations have lived for thousands of years in Mesoamerica with their own systems of government, justice, health, education and spirituality. Invasion from the Spanish colony not only meant, for those peoples, a forced subjugation to a foreign system, but it also meant a shift in their spiritual practices. There is evidence of this in that 92% of Guatemala's population is Christian and only 4% is Maya, when there is a population of 60% Maya. Fortunately, this 4% have not forgotten a long practised spirituality based on their connection to earth, everything that lives in it, and the spirit world based on the daily use of the Cholq'ij Calendar. In recent decades, Maya ancestral spiritual leaders and practitioners have organized to have more access to Maya spiritual sites in former Maya cities (also known as archaeological sites) to continue their tradition and healing practices. Part of the struggle has also meant lobbying congress to pass a bill regarding access to sacred Maya sites nationally. This presentation will focus on the present connection between the contemporary Maya and their sacred temples through spiritual ceremony. Avexnim Cojti Ren will also speak on the ways that Maya peoples are struggling to

have Guatemalan State recognition of their cultural rights and spiritual practices as distinct nations.

THE INDIGENOUS ENGLISH: MODERNITY, ANCESTRY AND MUSEUMS

Chris Gosden, Professor of European Archaeology, University of Oxford; Cecil H. and Ida Green Visiting Professor
Great Hall, Museum of Anthropology, UBC
Wednesday, November 16, 5:00 pm

It is said that anthropology has focused on, and helped define, the Other. Who or what is Other depends also on our notion of Self. It would often be thought that the English helped embody a Self, central to anthropology, who then defined the Other. A recent project has explored the English collections of the Pitt Rivers Museum, University of Oxford (there are more objects from England than any other country in the world in the Pitt Rivers). In this lecture, Chris Gosden will discuss issues of indigeneity, ancestry and Englishness through various elements of the Pitt Rivers' collections, including magic objects, craft and agricultural items and archaeological material. He will explore issues of self-identification and collection and end with a reflection on the self and otherness in the contemporary world.

YAHGUUDANGANG: THE ACT OF PAYING RESPECT

Jisgang, Nika Collison, Curator at Saahlinda Naay, Saving Things House, Haida Gwaii Museum at Kay Llnagaay
Wednesday, December 6, 5:00 pm

One of the main laws of the Haida Nation is yahguudang, respect, meaning respect for all things: land, water and air; the Supernatural; our Ancestors, and each other. It is only when we show such respect that we can be worthy of respect ourselves. From this law, and many others of our Nation, comes the privilege of responsibility. As museum professionals and as human beings, we carry the responsibility to affect societal change by mainstreaming Canada's dark history with Indigenous peoples, while actively working to set things right. In the Haida-Museum world, the path towards conciliation has been shaped by Yahguudangang—the act of paying respect. Our Ancestors surround us. We are here, knowing who we are and where we come from, because of them. For over 20 years the Haida Nation has focused the work of Yahguudangang, on locating, repatriating and reinterring over 500 Ancestors from across North America (and one from the UK) with honour and respect. How we found ourselves in this position, why we do this work, and where it is taking us (all) is a story that should be known and never forgotten.

If you wish to stay for dinner at Green College, please see greencollege.ubc.ca/how-attend-dinner