

I'm Santa Ono, the President and Vice-Chancellor of UBC.

And I'm Jennifer Gardy, a Professor with UBC's School of Population and Public Health. The Blue and Goldcast is a monthly podcast where Santa and I talk with colleagues at the university about some of the big issues in higher education.

But before we get to that, why don't we just get to know each other a bit better. As you know, in addition to being President of UBC, I'm also a biomedical scientist--

As am I.

I still have an active laboratory, and I study macular degeneration. I try to understand the proteome, multiomics, the microbiome, hopefully in the future, of-- and maybe even the epigenetic clock of what determines the rate at which people progress in macular degeneration.

You are speaking my language. I work in omics as well. So, although I'm part of the School of Population and Public Health, my lab is actually based at the BC Center for Disease Control. And I use DNA sequencing genomics as a tool to understand outbreaks of infectious disease, how do they start, how do they spread from person to person, how can we take that knowledge and turn it into better public health policy?

Jen, tell me a little bit about your career beyond the laboratory and beyond infectious diseases. I know that you are very involved in a number of communication programs such as The Nature of Things. Tell us a little bit about how you got into that and what were the steps that got you to think about that as part of your career.

Yeah. Now, as I am a scientist and a science communicator, I've got a pretty extensive practice in some science print journalism at first, but more recently, a lot of science documentary TV. I've written a kids book about microbes as well. And I can trace it all back to UBC. I was an undergraduate student here. I did a Bachelor of Science in cell biology and genetics in the year 2000, grumble, grumble. Nobody wants to figure out how old I am from that, surely. And when I was here, I was doing science as my degree. That was sort of my day job. But I spent all of my time working at the campus newspapers. We used to publish one at the science undergrad society called the 432. It was a satirical paper in the vein of the onion. And I spent years two through four of my undergrad degree spending as much time at that paper as I spent in the classroom. And I worked at the UBC as well in my third and fourth year doing some layout photography and storytelling.

Well, I can now understand where your talents actually were honed, where you cut your teeth. The '1/UBC, the satirical magazines, I was actually the topic of one of them on April 4th [laughter]. I don't know if you saw that. It was pretty funny, but I think that that's a fine student newspaper. But the one thing I had to say is you're talking about your age and graduating in the 2000s. You're looking at a 1984 undergraduate graduation year in this person.

Amazing.

So don't talk about age. I won't either.

Oh, you don't look a day over a 1992 graduate. Why did you want to start this podcast? Why did you bring me on board for this?

Well, first of all, I didn't want to do it on my own, to be honest, but I wanted to start a podcast because many people have told us that UBC has to tell its story better. People realize that we have 15,900 faculty and staff on this campus. There are so many remarkable people here engaged in almost every aspect of human endeavor. And I get energy from it. I get energy, not only from wonderful faculty, but also from a first-year student or members of staff. That interaction really is personally rewarding, but also what universities ought to be. We are much more than a collection of amazing people. We are a collection of individuals that, through interaction, through diverse conversations and sometimes tough conversations, we hopefully advance society.

I am so excited for this podcast because I think that energy, the stories that we tell here, I think our audience is really going to be able to tap into that. So let's do it. Let's get started.

That's the plan. [music]

If you've never been to UBC's Point Grey campus before, you're missing something special. The university sits right between evergreen forests and the Pacific Ocean. It's also located on the traditional, ancestral, and unceded territory of the Musqueam people. For much of UBC's history, First Nations people and their knowledge have been excluded from higher education in Canada. Now many disciplines are looking to decolonize research and partner with indigenous communities to incorporate other ways of knowing into their practice. We wanted to start the first episode of Blue and Goldcast with a conversation about how universities can foster these kinds of productive relationships. And so, first, we turn to Professor Eduardo Jovel. Dr. Jovel is an Associate Professor in the Department of Land and Food Systems here at UBC. He's also the Director of Indigenous Research Partnerships.

Should I call you Professor Jovel or--

No, Eduardo.

Eduardo. All right.

It's a first name kind of podcast.

Yeah, most people often just call me Eduardo too.

It makes it easier for me. Well, welcome, Eduardo.

Well, thanks very much.

What did you study here at UBC, Eduardo?

Yeah, I did study in the Botany Department at UBC. My master was with a focus on ethnobotany. And then I went on to do a PhD in mycology and chemistry. But then an opportunity opened up at UBC and I became the first director at the Institute for Aboriginal Health.

So you're a lifer here, and as we all know, the faculty of the university are the heart of this institution. So we really appreciate your dedication and focus on not only the institution but also growing this very, very important area of scholarship.

Well, thanks very much. In retrospect, I see it's been a gift to me in a way throughout this opportunity because I had to expand into other areas that I never thought I would experience and even research actually.

Eduardo, I want to hear a little bit about your story and let's start at the beginning. Tell me about where you grew up and your earliest experiences with indigeneity.

Well, I come from El-Salvador, and I acknowledge myself as an indigenous person from the region with a mixed heritage also, part of Spanish. I grew up in a country called, in my language, which is Nahuatl, [inaudible], which means the hills of the wild turkeys. I think, as a young boy, I grew up half of the day in the bush, in these mountains, exploring. And I think I developed a early interest in biology. Not calling it biology, but nature and plants. And I was a collector of butterflies, insects, rocks, and all these things. But I grew up with my aunties-- well, my family, but my aunties also were people that were interested in medicinal plants. And so, often, they will ask me to collect plants with them that they will sell in the market sometimes. And so I had a very free childhood with swimming in rivers and lakes and these [inaudible] and all the things in tropical cloud forest. But then we have a war. My father was an activist. Early age, he was an educator. So I experienced politics from very early age, public demonstrations of 30, 50 thousand people, probably by the age 10. And I became probably a politicized and indoctrinated by Marxism-Leninism by age 14. And I end up getting a degree in agronomy actually in El-Salvador. So I also was into plants but then never practiced because the war exploded. And I was, I think, 19 or 20 years by then. So I had to leave the country. I went through Nicaragua during the Sandinista Revolution. I end up in Costa Rica, to Spain, to Mexico. I end up an illegal immigrant, actually, across the border in the United States, chased by helicopters. And I have those stories too.

It's amazing.

And then applying to Canada to become a refugee and being denied due to the recession in the 1980s. I end up flying to New York, getting on a bus to Montreal, and arrive at the border and claim asylum.

And the stories don't stop there. Your research career is full of amazing stories. You've done so much work in the Amazon, for example. Tell us about some of the experiences you've had there.

Yeah, that was an interesting turn actually because I ended up here at UBC. I wanted to work with indigenous people in UBC. I was co-supervised by Professor Nancy Turner at that time, and I was supposed to work in the interior here. And then she said, "Well, there is this man from the Amazon coming here. I wonder if you want to meet him." So I met and then this person invited me there,

so I end up changing my research topic to the Amazon in ethnobotany. So my goal at that time was to study the medicinal plants of people and biotic molecules. In those days, it was interesting to me because that was like 20-something years ago. Right? So we didn't have ethical frameworks, even as an indigenous person being sent there. I was just so excited, you know, "Great. The Amazon. Sure, I'll go. I had the language and I knew the environment so I knew I could move through there." But that experience itself exposed me to a different turn where I was able to start exploring my indigeneity, exploring myself as an indigenous person because it was the first time that I was introduced to ceremony actually. It was an Ayahuasca ceremony that I was invited to. And from that moment, I think I started thinking in ways that I have not thought before, not because something as a magic happen. I think it was just other ways of-- it was another way of thinking that I was exposed to.

Can you share what that ceremony was like?

Well, Ayahuasca ceremonies are usually often performed in the forest. The preparation of the medicines itself, it might take from 18 to 24 hours. Sometimes you might be invited to the preparation itself. It requires a number of plants and boilings and preparations. In the ceremony, the healer will guide the participants through the ceremony that is use of tobacco, the use of other plants to the purify the environment. There is musics that are especially called Icaros. Icaros are special songs to interact with the spiritual world. And Ayahuasca is a mixture of plants-- from a Western perspective, it's a mixture of alkaloids-- tryptamines and other very potent alkaloids. One could explain the reaction due to the alkaloids themselves, but when you are in a cultural context and you have everything else and a healer that is guiding you through the process, first you experience a physical reactions to the medicine which is toxic in some ways. Poisonous alkaloids. So you will vomit. You will evacuate yourself. But after that-- I had some wonderful visions of myself, but also I was welcome to the forest by a big, giant snake that came into my brain actually. The snake went inside my head and it wrapped around my heart. So I asked the next day, to the person who was guiding the experience, about this. And he told me he couldn't explain to me the meaning. It was for me to find meaning in this experience.

But one thing was that, from that day on, the forest will be different to me because I have been welcomed by the spirits of the forest. It could be that it's something that I wanted to believe. The explanations or responses to that could be many. But what it did to me is that I came back to UBC and I was starting to question the kind of research that I was doing. I started to question publishing that kind of experience. I often don't talk about this issue because it sounds like, "Oh, yeah. You just went on drugs or something. But for me, I really experienced a change in my life. And it changed the work that I do, the way that I approach my students, the way that I engage with the world actually.

Eduardo, let me just thank you so much for that deeply personal story. And I can say that, on my behalf and also many people that I know, that everyone has those inflection points that really changed

their perspective by which they view the world. So thank you for sharing that with us. And I should say, for those who don't know, the listeners that don't know, Eduardo is a very well-respected researcher with an extensive record. And I should also say, as a biomedical scientist myself, that I witnessed over the past few decades, and you have also, a shift in how traditional pharmaceutical companies view non-traditional medicines and are realizing that, in going to the Amazon or going to China or going into the past, even millennia, that there's so much rich knowledge and so much information about the therapeutic potential of compounds and that there are entire arms of these companies, as well as institutes within the NIH, that really focus on what was once called non-traditional medicine, that is really showing efficacy in complicated physiological settings. So let me ask you, what do you think is behind this change and the broader recognition that is occurring within academia and pharmaceutical companies with respect to indigenous cultural and traditional knowledge? And how far have we come, and how far do we need to go?

Yeah. Yeah. I think that the development of conventions such as the United Nation Conventions on Indigenous People, those international frameworks have set a different stage for many at the international level. And the TRC Call for Actions are being embedded almost everywhere. So that is bringing not just a shift that-- or being asked to embrace by springing accountability to everybody, from the individual to every institution, from government.

I just want to chime in really quickly before we turn it over to Jennifer. But moving forward, really inspired by you and others, I hope you understand that beyond government, provincial and federal, that the University of British Columbia places this as one of our very top priorities and that you will have our support, you'll have our respect, and we look forward to working with you to really put the weight of this institution behind the calls for action from the TRC.

No. My heart is happy to hear you saying that because it is difficult at UBC, as an indigenous person, to find your place.

We will do everything that we can to make it--

But at the same time-- I'm sorry for interrupting you. At the same time, I think, for myself, it's-- some years ago, after I got tenure actually, I shifted a little bit my-- not that I shifted, but I stopped worrying much about myself as a researcher because I knew I could stay here. And then it stopped being about myself but what could I give back now to Musqueam, specifically, because I stopped actually working internationally almost. I work in the Andes, Māoris, all this place I traveled in the past. But I think now my obligation is more local. I don't want to be in all these other places. I've been there. I've been with wonderful teachers. And so it's the time for me to reciprocate. It's the part of reciprocity my life because we have all these frameworks, right? We have the respect that I think I have probably learned enough to engage the relevance. I know it's important to do this. And I have the responsibilities, right, not just

social injustice, but as an individual. So, for me, the work I doing is great. I feel good actually [crosstalk].

You should. And Eduardo, it's not just your responsibility. It's our responsibility, every single one of us, because we are fortunate to be on this land. We owe it to the Musqueam people. The Musqueam people have been wonderful working with us. And so we also, as an institution, need to give back to the Musqueams.

So one of the remarkable things you've done at UBC, Eduardo, is founding the Aboriginal garden on campus. Now, recently, we had one of our producers meet you there, and you showed him some of the plants and some of the people working in the garden.

We are standing here in the traditional, unceded territory of Musqueam people. We are at X^wćiçəsəm Garden at the UBC farm. That patch is one of my favorites. It actually is Devil's club. So we try to move the plants around until they find a way-- you know, who grows with whom, right? And you can see we have wild strawberries, wintergreen, lavender tea, Devil's club. And they're all doing great actually.

I'm actually an intern with Eduardo and the team here in the indigenous health garden. So I have the absolute honor and privilege to be able to work here this summer.

What are you up to today?

I'm harvesting some yarrow here today. So something very new. I've never done it before.

What's yarrow?

What's yarrow?

It's a medicinal plant. One of the most common uses is probably for cuts. So we harvest here for the elders and the people that will prepare medicines. Yeah.

Well, it's definitely one of those special places on this campus because it's very much away from everything else here, I mean, especially in the context of my own life. I'm from the Squamish Nation, and so a lot of our land traditional territory is encompassed by the city. And so learning from the land in an urbanized setting is a challenge, but I'm really interested in learning how you can still be able to connect with the land and all the life within it despite the fact that the city is here, despite the fact that there are many uninvited guests in this territory, how are you able to do this. So that's only my personal perspective on it, but, yeah.

If you come here more often, you witness transformation. You witness change in people. I have people coming to me with-- people I had just met, sometime, that are terminally ill, and come and say that, "I came to this place and I feel great being here." They're grateful for that. So I think it's about personal transformation and what it does to a person as an individual, in the first place, and the hope that that will radiate to their families and to their communities.

When you bring people to the garden, how transformative is it for them? Do they have experiences like the one that you had in the Amazon?

I would say that they-- not like the Amazon exactly, right, but there are experiences that people find themselves in a place where they're still in the city, for example. There was a need that they needed to be somewhere. There are many testimonies of this actually that I have heard from people, right, people that come and say, "One day, out of the concrete jungle, just being in downtown Eastside, just one day at the farm, it just make my life better." These are people in recovery, for example, indigenous people in the streets. Because sometimes when people come from all places and we welcome them as community, and people say that they see themselves-- they're like mirrors, right? So I think that education has to be transformative in that sense, that it needs to have that experiential part. I was very happy a couple of years ago when experiential learning was launched at UBC. I was writing there because it aligns perfectly with indigenous learning, right? It's experiential. You have to have the experience. You have to touch. It's like when you teach people about plants, "Crush them. Smell them. Taste them. Spit them out." They're toxic sometimes, right, or it might give you a reaction. But you can bring to yourself the chemistry of these plants. And that's real.

That's so true. I can tell you as a scientist, whether it's research or whether it's a learning activity, it's so true. Everything that I've witnessed underscores the mistake we've really made in being too reductionist. If you study one gene in a test tube, it's not controlled in the same way as when it's actually an intact cell. And it's completely different when it's within an organism and you're looking at the function of that gene, the context of the system, in the context of the environment. So the more we can really learn from our ancestors about not being too reductionist and understanding, respecting nature, the more we can do the right experiments, I think.

Yeah. I think you're right on that because it's, again, that balance, right, because it doesn't mean that because we practice this way of searching knowledge, we reject the other. Because I practiced both actually, right, and I enjoy both. And both of them inform my life and my decision making, even the questions that I formulate for research. I understand the other part or being more comfortable in certain environments. In my lab, I do chemistry, isolation of biotic molecules. I have control of that. I can repeat it exactly. If something goes wrong, oh well, just check back and I can get it right. And eventually, I will come with some accepted explanation. And that will be reviewed by all the other-- we build knowledge that way and nothing wrong with that. I'm happy with it because it brings that joy sometimes of-- I had a mentor, Dr. Woo. He was an old Chinese plant physiologist. I studied in Cali State, Pomona University in California. He was retired by then, but he took me as an undergrad. I did little experiments in his lab. But what I remember of him, one teaching from him was he used to say, in a very soft voice, "Eduardo," he said, "Discovery. Very important. Discovery." And if

you think about it, a specific moment that you figure something out, no matter what it is, but nobody else knew it, it's like there's some joy in that. There is some excitement, right? And so, in the same way that I can do that in my lab, I have found ways that I have found explanations in the other system, like through ceremony, for example, right? At least, I gain an understanding, maybe not an answer, but an understanding of a particular concept or idea. And for me, because it was in a ceremonial way perhaps, I'm happy with that.

Eduardo, I'll say that that's the privilege of being at a university, at a place like UBC. It's that at every level, whether you're a professor or undergraduate student, the magic of discovery, of that moment where you see something or learn something or create new knowledge that has never existed before, that's the privilege of being a scholar.

What advice would you give to researchers who are thinking about how can they tap into that other side of research? How can they tap into what you just described, the notion of outside of the laboratory and indigenous knowledges? Where would we start?

I think everyone has their own journey in a way, right, but we all might tap into this reconnection, I should say, because we're all indigenous people from somewhere. We can always think of our ancestors as tribal people, hunting at a given point in time, trying to find about the ancestry, trying to figure it out and what is the meaning of that connection? What brings that into today's life, in a way? That, in a more pragmatic way, I think is about probably informing yourself what are the issues-- what are the intersection of the current work that I do with the problems or needs of other people? For example, if I do water chemistry, well, can I add a social component to that, for example, to investigate in a different way the water needs of a given community or-- or not just to say indigenous people, a given group. I think the other part is that we need to encourage interdisciplinary work. Yeah. Yeah.

But Eduardo, I'd say that in our new strategic plan, that's one of our top three priorities. Our overarching theme is collaboration. And not only having disciplinary strength because we need to invest in disciplinary strength, but really finding ways to incent more interdisciplinary teaching and research and scholarship, and to think about what barriers there might be within UBC that might get in the way of it. So you're absolutely right, whether it has to do with promotion in tenure or support within departments, that is what we hope to accomplish in the next several years here at UBC.

I think it extends to our students too. I mean, what does a PhD grounded in indigenous methods look like? It's probably not your traditional dissertation. So how can we as a university recognize different types of knowledge product?

Yeah. Well, and how flexible do you know you are in the way that-- yeah, exactly, the products, right? One of my interests right now, I've been funded by SSHRC to study indigenous land-based pedagogies so as to try to understand how indigenous people learn from the land, in a way. Because we practice, but we don't know

how to mobilize that knowledge. And then there's a need for that, but also to develop the protocols that are needed to guide, just say, students. How do you put a PhD student in such a project that's going to work with communities? How do we train the students to build that cultural competency and capacity to go to a community by him or herself and be respectful and having all as the reciprocity in all those aspects that he needs to answer or she needs to answer.

[music] Well, thank you very much, Eduardo, for a fascinating conversation. I'm looking forward to working with you in the months and years ahead. Thank you for your leadership and your vision and for your invaluable advice.

You can find links to Professor Jovel's work on our website, blueandgoldcast.com.

I'm Santa Ono.

And I'm Jennifer Gardy. You're listening to the Blue and Goldcast on CiTR 101.9 FM, UBC's campus radio station.

Back in one minute.

Hi. You've reached the voicemail box of the Blue and Goldcast. We can't come to the phone right now, but if you're an artist or musician at UBC, please leave us a message telling us about your work right after the beep.

Hi. What's up? My name is Omar Prazhari. I went to UBC 2013 to 2017. I majored in English language, and I minored in anthropology. When I moved to UBC, I wanted to have a musical project. And I went to the UBC bookstore and I found this recording device that can connect it to your phone. So I bought that and I started recording music on my phone.

[music] Standing in, in the dark by yourself, by yourself. As I walk in [crosstalk]--

A label back home, back in Indonesia, picked it up and they were like, "Oh yeah, we would like to make a project out of this." So that's where I met ATSEA. We've been around since 2014 and we've been playing live shows ever since.

[music] To be found, to feel fine. To be found, to feel fine.

So this is the latest single from the band, and it's actually an old song. I recorded it when I was in second year. Right now, I'm in the middle of recording our first LP, like the first album. The first one is an EP. It's going to be called Strange Predicament. And this is something that I would want to do as a full-time, like a career.

[music] In the dark by yourself, by yourself. As I called out your name, you just sit there the same.

Welcome back to the Blue and Goldcast. I'm Jennifer Gardy.

I would now like to call on Professor Ono, President and Vice-Chancellor of the University of British Columbia, to deliver a statement. [applause]

The Indigenous Residential School History and Dialogue Center open this April at UBC. The center will store records from the Truth and Reconciliation Commission, which investigated Canada's history of residential schools. And, Santa, you spoke at the opening of the center and you apologized on behalf of the UBC community.

I begin today by acknowledging the history of the Indian residential schools, a system that caused harm for more than a century. On behalf of the university and all its people, I apologize to all of you who are survivors of the residential schools, to your families and communities, and to all indigenous people, for the role that this university played in perpetuating that system.

Why was it so important for you to apologize?

Well, multiple reasons. First is that if you look back at the history of the residential schools, it went on for a very long time and it intersected with an important part of the history of UBC. Many individuals at UBC were fully aware of what was transpiring at Indian residential schools. And even though UBC didn't run the schools directly, we had graduates, we had individuals doing scholarship in the area. And we didn't do enough to stand up for indigenous people, and we didn't do enough to question what was happening. And I think that silence is in many ways being complicit, and it's an incredibly important step for every institution, directly or indirectly involved, to acknowledge those roles. I can tell you that in my role, I've interacted with many survivors. And the pain is real. It's palpable. And it's just the right and decent thing to do. It's a necessary thing to do to apologize.

At the event, you spoke to the need for universities to bear responsibility.

Not only for having trained many of the policymakers and administrators who operated the residential school system and doing so little to address the exclusion from higher education that the school so effectively created, but also for tacitly accepting the silence surrounding it.

Now some people might question why because residential schools were set up before you got here. But there's a scholar that you cited, Aaron Lazare, from the University of Massachusetts School of Medicine. And he wrote a book called *On Apology*. So how did that shape your thinking regarding this apology?

Well, that's a really seminal writing that thinks about the different perspectives upon which one would think about apologizing and the different reasons. One of the things that I mentioned in my remarks was that we're all very proud of the institutions that we were associated with. We're very proud of UBC. We're proud of the scholarship, the quality of the students. We're proud of the fact, some of us at least, that it's the most decorated athletic program in the nation, that we've had 71 Rhodes Scholars and 65 Olympic medalists. And we're proud of those things that happened in the past. And if we're going to actually be proud of things that occurred before we arrived, it's also incumbent on us to be shameful for what the institution did that was something that shouldn't have

happened, that we could have done better, and of which we should not be proud.

Tell us what's going to happen at this center. What does somebody that walks into the doors, what can they expect?

Well, from the outside, it's, I think, an aesthetically-pleasing building. I think that the fact that it has a copper roof is something which has roots in the intersection between place and sky and also, I think, dignifies the importance of what's happening in this space. I think there was some sort of comment during the consultation about the building that if the parliament buildings can have copper roofs, then so should this building. It's absolutely correct. There are multiple rooms within the building there. There's a place for reflection, for healing. There's a place where there is really an opportunity to record stories about what happened if you're a survivor in residential schools. All of that will make its way into a repository which will be there forever for people to never forget. And we haven't yet come up with all of the ways that we hope the center will have a positive role in the truth and reconciliation process. One thing is for sure. It's a place that isn't just for UBC individuals. It's a place that we hope students and people from all over the globe will come to learn about what happened and to learn from what happened.

Our commitment as a university and as a community of many members must be strong and must always result in meaningful action. That is our realization, and it is our duty to act. Thank you very much. [applause]

You're listening to the Blue and Goldcast, and I'm Jennifer Gardy. We're going to close today's show with a tour around campus. In April, UBC took down old street signs at nine major intersections and replaced them with signs written in both English and hə́nq̓əmiḥə́m, the traditional language of the Musqueam people. To find out more, I took a walk around campus with a Musqueam elder, an Adjunct Professor in UBC's First Nations Language Program.

I'm Larry Grant, from the Musqueam First Nation. sʔəyətəq is my Musqueam name, and I'm a descendant of qiyəplənəxʷ, who is our great, great, great grandparent. And I'm from the Musqueam First Nation.

Now we're here at a pretty busy corner, right, University Boulevard and West Mall. Can you tell me about the names of these streets?

The West Mall is the mall that, when you look straight up in the northerly direction and it says, "sme:ntásəm" And sme:nt is rock or mountain, and ásə is your face. So you're facing the mountain. We don't have the cardinal directions. We didn't have a magnetic compass. So east and west are not actually a part of our vocabulary, but we think about where the sun sets, where the sun rises. So that's the reason why that name was used. It gives you a direction in an indigenous way.

You grew up speaking the language?

As a child, it probably was when an auntie used to come and visit our mom for maybe a week or two weeks at a time or three weeks at a time. And they would be speaking two dialects, and they would understand each other. And I grew up understanding the two dialects. Probably very few people that have that experience. And I didn't speak again until I enrolled in 1998 for lifelong learning experience at UBC. And then what happened in the classroom, because of all the words that were being said and brought forward, I began to reawaken that latent knowledge that I had with our languages. So it was not my intent to be a teacher or co-instructor or to even research language at retirement age, but it happened. One of those crazy things.

So we're a little further down West Mall now. We've walked north. We've worked towards the mountains. And we're across from the First Nations Longhouse, the corner of Agricultural Road. Tell me about this name.

ḡ^wext is a hənḡəmiñəm name, and it's a word that used to describe an area wherever there's a root plant or orchard or a garden that has been taken care of. And many people don't realize that we have a word like this, in a sense, describing agricultural activity. Everyone thinks indigenous people are all hunter-gatherers and not people that were part of an agricultural society. And yet, a lot of our families took care of little areas where they knew certain plants were, and they would take care of that area so that our community could gather and share in those agricultural products. And many people don't realize that, so that's why we chose that name.

Do you see the language growing? More and more people are starting to speak it again.

Well, when we started in 1997, the group of elders at that time, many of them had come out of the Indian residential school system and didn't want to hear it. Now this younger generation wants to use language. So it's growing. It is growing.

Remembering is so important, and the name of the street that we're on right now speaks to that. We're at Memorial Road. Tell me about this name.

šx^whək^wmət. hək^w is the word for remember. And the šx^w, the S with an arc check, and X with the raised W. The S is a normalizer and X, with the raised W, is the locative. So this is the place of memory. When we were asked about this road message, "What does Memorial Road actually represent? Was it a memory of the previous faculty, presidents, the veterans that went to war or what--?" And I said, "We don't know." So now we have. And I think with šx^whək^wmət and the Indian Residential School History and Dialogue Center. So we got a Memorial Road and the monument called the Indian Residential School History and Dialogue Center. So I think that feeling to have that, hayčx^wḡə'.

Larry, what impact do you hope these street signs will have for people in the UBC community and the Musqueam community and visitors to our campus?

The impact of this signage and the visuals of the signage, we hope, will impact everyone on campus in the sense of understanding exactly where the campus is located on the traditional lands of the Musqueam people, and also for many of the people that come here, new immigrants, old settlers that are here for years and generations, to understand that there is an ancient community, an ancient society that was here and is still here, and that it's the Musqueam people. And that's what we hope the impact would be.

Larry, thank you so much for your time. hayčxʷqə. It's been amazing.

hayčxʷqə. hayčxʷqə. [inaudible].

[music] That does it for the first episode of the Blue and Goldcast. A special thanks to Larry Grant for taking us on a tour of campus. Thanks to Eduardo Jovel for showing us his garden and talking with us about his work. Thanks to UBC student, Edina Williams, for talking to us about land-based pedagogies. And thanks to Omar Prazhari and his band, ATSEA, for playing us their song, Be Found. You can find links to all our guests' work at blueandgoldcast.com. If there's something you'd like us to feature on a future episode of the Blue and Goldcast or if you have any comments or questions about today's show, send us an email at feedback@blueandgoldcast.com. You can also subscribe to Blue and Goldcast right now for free. We're on Apple Podcasts, iTunes, Stitcher, and wherever else you get your podcasts. While you're there, give us a review and a rating. It helps us find new listeners. The Blue and Goldcast is back next month with a new episode. For Santa Ono, I'm Jennifer Gardy. Thanks for listening. [music]

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