
University
of Victoria

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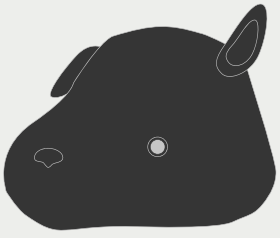
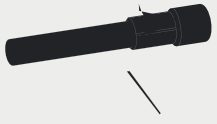
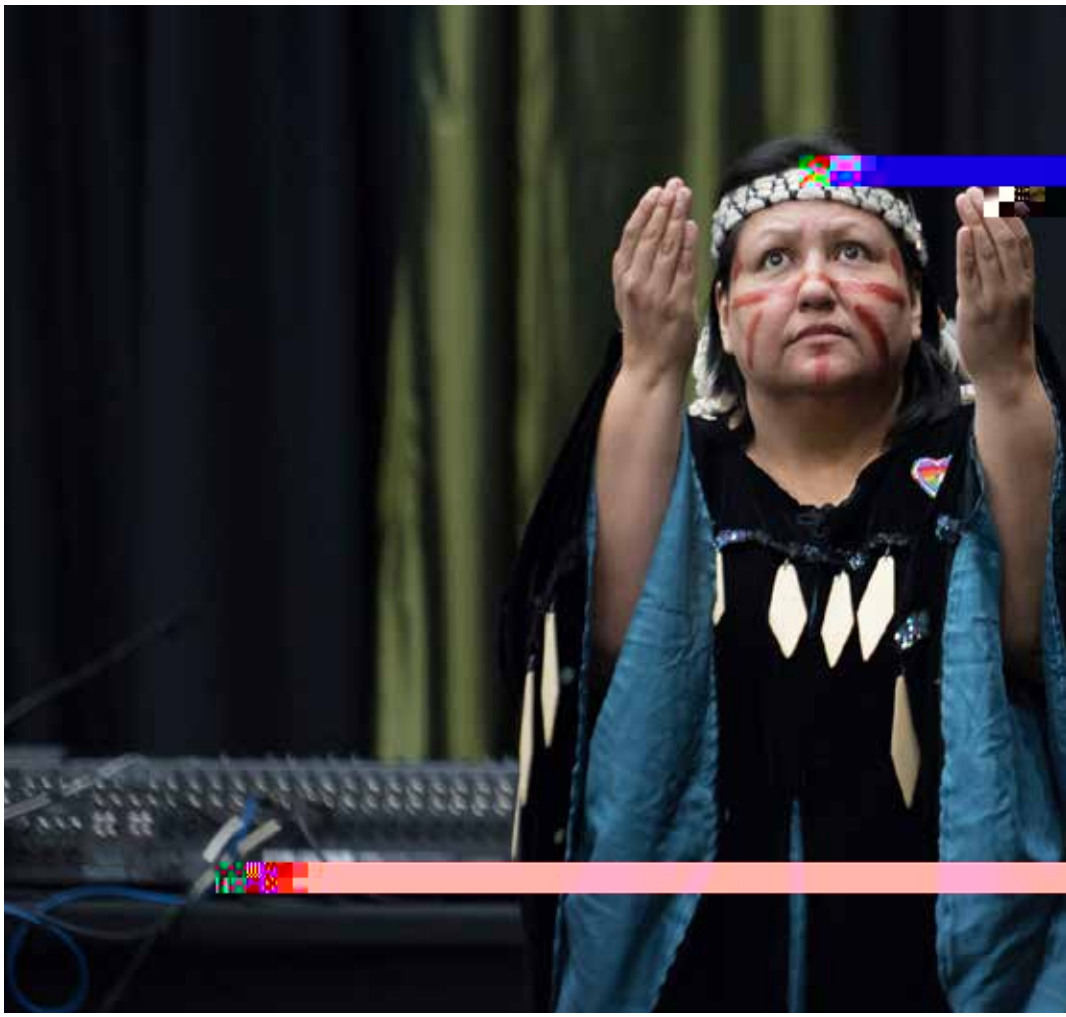




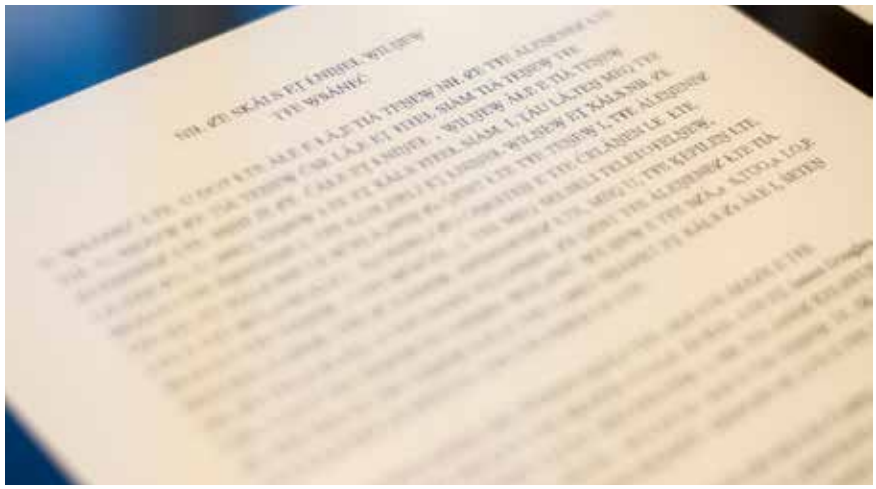


More than 300 people came together in Victoria in February for an historic presentation of the first-ever translations of the original Douglas Treaties into the local Indigenous languages of Lekwungen and SENĆOŦEN.

The Songhees First Nation hosted the event from Feb. 24 to 26 with the University of Victoria's Department of History and Faculty of Law. People from local First Nations, as well as the campus and wider communities, explored the significance, misunderstandings, effects and repercussions of the treaties.

Also known as the Vancouver Island or Fort Victoria treaties, they were produced by British colonists in the years 1850 to 1854 and were the only ones signed in southern BC.

The symposium was an opportunity for better understanding about Indigenous views of colonial history and specifically the treaties. The gathering provided insights into the his-



the retranslation of the texts back into English) ahead of the three-day gathering.

The idea for the first-ever Lekwungen and SENĆOŦEN translations of the Douglas Treaties arose as part of early planning meetings for the symposium.

John Lutz, chair of UVic's Department of History, a member of the organizing committee and an historian who focuses his research on the study of Indigenous-settler relations in the Pacific Northwest, says the translations "are a great legacy from this gathering and will be available for generations to come.

"But there is also an irony to this. These were originally oral agreements made with the local First Nations in their languages but written down only in English. Now when these written treaties are finally translated into the local languages, there are only a few speakers of the languages able to understand them."

"What the translations do provide now is a much better understanding about what the Douglas Treaties really meant to the Coast

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THINKING big

Ryan Tonkin could have pursued his doctoral studies anywhere. He chose to come home to the University of Victoria.

The 31-year-old alumnus—who graduated with a BA in Philosophy from UVic in 2010, an MA in Philosophy in 2011 and a Juris Doctor from Harvard Law School in 2014—is the first student in UVic's Department of Philosophy's new PhD program.

UVic has always felt like a second home to him and most poignantly at a time in his life when he did not have one. Born in Victoria, Tonkin left home at 14. As he describes, his first lessons were "deeply personal. I dropped out of high school and spent my teenage years on the

compensation for the unauthorized sale of cherished family possessions, including Hanazawa's mother's sewing machine and Japanese doll.

Hanazawa, who was born in Merritt soon after her parents and sisters left their internment site at nearby Bridge River in BC's interior, says her grandparents and parents were also stripped of two fishing boats and two homes. She had not previously seen the letter. "I am proud of what he did," Hanazawa says. "There was so little my parents spoke openly about so I truly appreciate having something my dad wrote and sent."

The history of the uprooting and internment of 22,000 Japanese Canadians in coastal BC during the Second World War has received scholarly and popular attention over the years, but the story of dispossession is less known. UVic historian Jordan Stanger-Ross is leading Landscapes of Injustice to help people understand how much this history matters.

"These letters deserve to be heard," he says. "We risk overlooking the most important lessons of our past if we do not hold deep conversations about the legacies of twentieth-century racism. Today, as Canadians balance the human rights of migrants with widespread concerns about security, we must learn from our history."

Stanger-Ross said the forced sales occurred from 1943 to 1950, with Japanese Canadians losing everything they owned.

Stanger-Ross, who came across the 300 letters while researching at Library and Archives Canada, said federal officials ignored the letters 75 years ago, and then they were forgotten.

Since 2014, Landscapes of Injustice has investigated the dispossession of Japanese Canadians. Based at UVic, the project involves 16 universities, museums and community organizations.

Now nearing the end of its research phase, the project will soon begin to communicate its findings to the public through schools and exhibitions.

Vancouver partner institution Nikkei National Museum will curate an online exhibition of the letters, Writing Wrongs: Japanese Canadians Letters of Protest from the 1940s, which will be made public through the Virtual Museum of Canada in 2019.

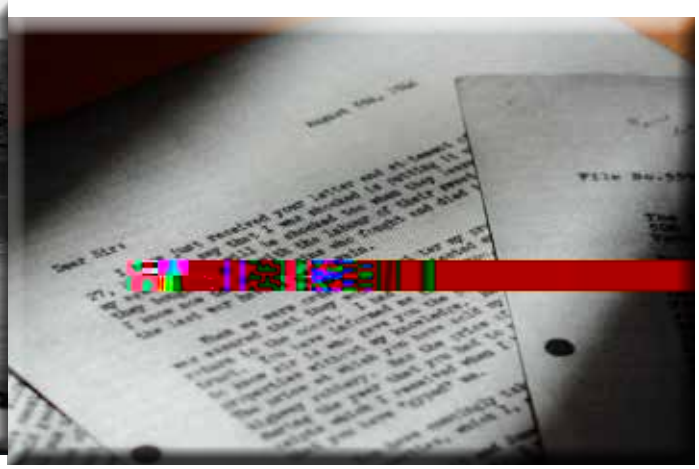
Sherri Kajiwara, director-curator of the Nikkei National Museum, said the letters are especially important in the lead-up to next year's 75th anniversary of the dispossession of Japanese Canadians.

"It's a significant find and a glimpse into a difficult and traumatic time for Canadians of Japanese ancestry," Kajiwara adds.

Landscapes of Injustice is funded by a $2.5 million grant from the Social Science and Humanities Research Council of Canada. Another $3 million in matching funds comes from participating institutions.

"There was so little my parents spoke openly about so I truly appreciate having something my dad wrote and sent."

- Judy Hanazawa, whose family was interned and dispossessed during the 1940s



MYRIAD VOICES

Linguistics grad revitalizes Galician

One could say that Humanities graduate student Ildara Enríquez was born for her role as a linguistics researcher.

Growing up on the Iberian Peninsula in the northwest region of Spain, Enríquez spoke her native language of Galician at home. At school, she conversed in Spanish. Both were official languages, but as a teenager, Enríquez made a decision.

I started speaking Galician everywhere. I have a choice, and I choose to speak Galician, which is my language," Enríquez says.

Some 2.5 million people speak Galician, a language that dates back to the 10th century and was at one time banned under General Franco's dictatorship. That repression, combined with the continued dominance of Castilian Spanish today, has resulted in a decline of Galician speakers.

"Fewer younger people speak Galician," she says. "They tend to want to use Spanish only."

Although Spanish and Galician are similar, there are important grammatical differences. Galician's use of seven vowels, instead of the five found in standard Spanish, help set Galician apart.

In recent years, Galician has enjoyed a resurgence among older Spanish speakers who want to learn their native tongue.

But their use of Galician has prompted controversy about the purity of the language and whether Spanish is influencing how it's being spoken.

As part of her research for a MA in linguistics, Enríquez tested these criticisms. She interviewed 15 new speakers of Galician, gauging their reading, writing, listening and speaking skills.

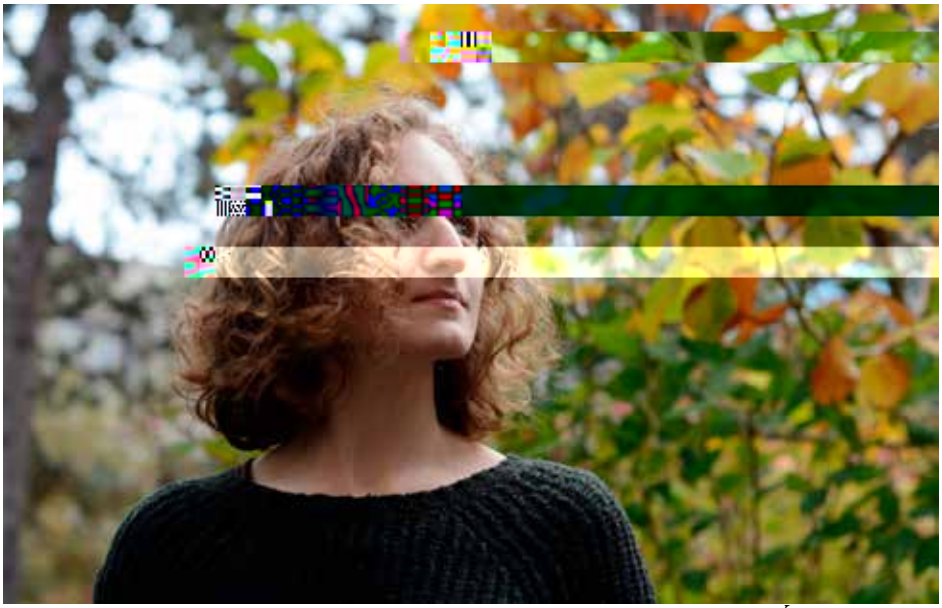
She focused on a unique grammatical feature of Galician, the clitic system, which marks information like singular versus plural, and the object type. The results of her research were surprising.

"New speakers born and raised in the region seemed to have more Spanish influence in their speech," Enríquez says. "But those speakers who did not grow up in Galicia seemed to master the clitic system at the same level as native speakers."

Enríquez says variation in language is healthy and inevitable. She adds that those who were raised outside Galicia perhaps felt a stronger need to assert their Galician identity through language.

Enriquez credits the Department of Linguistics for helping her examine her native language's revitalization.

"Galician has always been part of me and part of my life."



Holocaust survivor's message: give freely

Julius Maslovat has only one memory of the Nazi concentration camps in which he was interned as an infant and toddler: an open-roofed cattle car. That car, and a deep emotion that moved him to tears when he heard a particular lullaby, were the only traces of his imprisonment in the camps of Buchenwald and Bergen-Belsen before he was four.

Maslovat (*pictured above in a supplied photo)* spoke of his odyssey deep into childhood memory in October to students in the course "The Power of Propaganda and the Politics of Persecution: Literature and Film of the Holocaust and the 'Third Reich.'"

Over decades, Maslovat pieced together the "jigsaw pieces" of his infancy and childhood. Through documents, interviews, and painstaking research, as he told the class, he uncovered the child that he was before his post-war adoption into a Jewish family in Finland: Yidele Henechowicz, a Polish Jew, born in a ghetto bunker and thrown over a fence as an infant by his mother to save him from the death transport to Treblinka.

Years later, he met the woman who sang lullabies to him, found a cousin in Israel, and—incredibly—saw by chance on a BBC documentary on the liberation of the camps a film of his own face, with someone combing his curly blond hair.

Maslovat finds his survival of the Nazi death machine statistically incomprehensible, save that he credits the strangers who cared for him. Maslovat urged his student audience not to embrace hatred: as he told the class, if he hated all Germans, he would be replicating the Nazis' own system of hatred. Instead, he has offered to others the kind of succor he received as an infant in the concentration camps: the help of a stranger, freely offered, with no expectation of return.

COMMENT

European field school delivers message of compassion

BY ETHAN CALOF

On the second to last day of our field school, we sat in a circle at Camp des Milles, a former Second World War internment camp, in France. Our prompt wasn't much of a prompt. *Share what you're feeling. Share your thoughts. Reflect on, well, everything.*

And after nearly two weeks, three countries and countless sessions spent in the intellectual wringer, our emotions poured out. We shared our hopes. Our fears. Our anxieties. Our rage. Our humanity.

Heading into the European Union summer field school, which started in Budapest on July 16 and continued through Berlin, Ravensbruck and Aix-en-Provence, I knew that it would be both enriching and terrifying. The ability to meet and travel with students going to school in four countries (Canada, France, Germany, and Hungary) was always going to be an irreplaceable experience.

We all came from diverse backgrounds. Some were musicians, others historians, still others law students. I'm from the Germanic and Slavic Studies Department at UVic, as is Dr. Charlotte Schallié, our fearless leader.

You don't get an interdisciplinary group like that together every day, and I was so excited at the possibilities that I was set to burst. I liked to think of it as a harmonious clash of a billion and one viewpoints.

That said, it was easy to predict that the course would push us to our emotional breaking point. From near dawn to near dusk, we read and discussed xenophobia, hate, its causes and effects, its history, its future, and everything else in between.

We would spend three days staying at a former concentration camp, Ravensbrück, walking in the steps of the prisoners who had suffered there over 70 years before and sleeping in the rooms of the guards who had tormented them. Tears would be shed, and many of them would be mine. It seemed impossible that the trip would surpass my already sky-high expectations. And yet it did. It became completely unimportant where we

"We shared our hopes. Our fears. Our anxieties. Our rage. Our humanity."

- Ethan Calof, graduate student and field school participant

Stories about places—What do they mean to disparate social groups? How do they assert a sense of ownership over a piece of land?

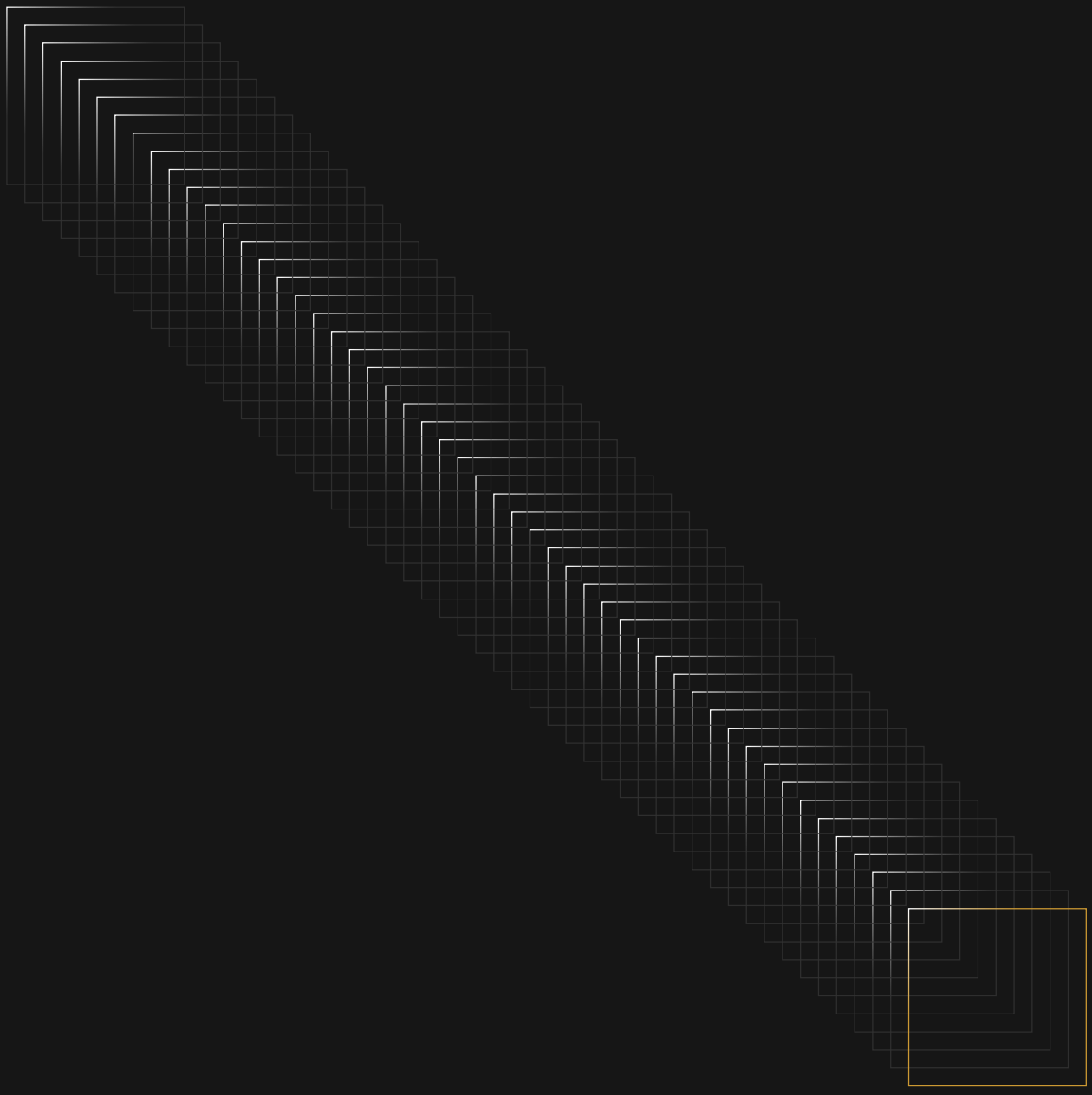
These are the complex questions that University of Victoria History graduate student Sabina Trimble sets out to address in her award-winning article in *BC Studies*, "Storying Swí:lhcha: Place Making and Power at a Stó:lō Landmark."

Her work won the 2016 BC Studies Prize, which was announced in March, a notable achievement for a student who just completed her master's degree.

Alumni award celebrates writer and leader Bev Sellars

Leader, writer and activist Bev Sellars was the recipient of the Faculty of Humanities Distinguished Alumni Award for 2017. Sellars, who served as chief of the Xat'sull (Soda Creek) First Nation in Williams Lake for more than 20 years before serving as a member of its council, graduated from UVic with a BA in History. She was first elected chief in 1987, and held the position from 1987-1993 and then from 2009-2015. Between her terms as chief she earned a bachelor's degree in History from the University of Victoria in 1997. She says her "aha" moment came when she was taking European history. This was followed by a law degree from UBC. Sellars has served as adviser for the B.C. Treaty Commission and as a representative for the Secwepemc communities on the Cariboo Chilcotin Justice Inquiry in the early 1990s. She has spoken out on behalf of her community on racism and residential schools and on the environmental and social threats of mineral resource exploitation in her region.

Her first book, *They Called Me Number One: Secrets and Survival at an Indian Residential School*, became a bestseller after it won 2014 George Ryga Award for Social Awareness in Literature. *They Called Me Number One* spent 40 weeks on the BC Bestsellers list in 2013 and 2014, was short-listed for the 2014 Hubert Evans Non-Fiction Prize (BC Book Prizes), and received third prize in the 2014 Burt Award for First Nations, Métis, and Inuit Literature. Sellars's second book, *Price Paid: The Fight for First Nations Survival*, was published in 2016.



Enrich
Human
Dignity

The Thinking Garden

Heketani translates as “thinking” in the local xiTsonga language of northern Limpopo Province in South Africa. A new documentary, *The Thinking Garden*, is giving Canadian audiences a chance to think about how women in a small South African village have faced the challenges of climate change

HUMAN DIGNITY

1949

FORGOTTEN HERO

extraordinary actions of

"My hope is these survivor accounts will make Carl Lutz's story

A University of Victoria Holocaust researcher is helping shed light on the wartime diplomatic efforts of Switzerland's forgotten Schindler, a diplomat named Carl Lutz. Charlotte Schallié, from UVic's Faculty of Humanities, found out about Lutz during a trip to Budapest, where she came across a monument to him while researching about her own grandmother, who had been killed in Auschwitz.

Schallié, who is Swiss but had never heard of Lutz, found and then worked with Lutz's stepdaughter, Agnes Hirschi, to collect testimonies from survivors in Switzerland, the United States, Canada and Israel.

Schallié's findings were published in November in the new book *Under Swiss Protection: Jewish Eyewitness Accounts from Wartime Budapest*, which was co-edited with Hirschi. Lutz, who is credited with saving 60,000 Hungarians in the largest civilian rescue operation of Jews in the Second World War, was the Swiss vice-consul in Budapest during the last three years of the war.

Schallié says while the heroic efforts of German businessman Oskar Schindler and Swedish diplomat Raoul Wallenberg have been widely celebrated, the actions of Lutz, his wife Gertrud Lutz-Fankhauser and other people who helped form the rescue team remain largely unknown. Since her research was published, Schallié has been interviewed by BBC World News, CBC television's *The National*, CBC Radio, CFAX 1070, the *Times Colonist*, and numerous print publications.

"My hope is these survivor accounts will make Carl Lutz's story much more well-known," she says. "He was a deeply religious and principled man who undertook these efforts at great personal risk."

Schallié, an associate professor in Germanic and Slavic Studies, presented her research in November in Switzerland at the world's premier gathering for Holocaust remembrance and education, the International Holocaust Remembrance Alliance.

Hirschi says her stepfather was given a desk job after the war and was never thanked for his humanitarian efforts because he had violated Switzerland's neutrality.

"I had promised my stepfather on his deathbed that I would do my best that his rescue activity would not be forgotten," Hirschi says. "The youth and coming generations should know about the atrocities during the war and that they should never happen again."

In 1942, Lutz organized the issuing of Palestine certificates to help more than 10,000 Jewish children and youth reach Palestine by March 1944. Shortly after, Lutz authorized the production of 50,000 letters of Swiss protection, called *schutzbriefe*, designed to guarantee the safety of each person named until they were able to emigrate. He established 76 safe houses, which were under Swiss protection, to house more people including a former glass factory that became known as the Glass House. It alone ensured the safety of some 3,000 Jews during the Nazi occupation of Hungary.

BC brothers Gabor and Janos Maté's mother, Judith, was among those who found safe haven in the Glass House. After the family came to Canada as refugees, Janos went on to become an environmental activist, and Gabor a physician, speaker and bestselling author.

Schallié says other governments, including that of Sweden, resistance fighters and the International Committee of the Red Cross followed Lutz's example and started issuing protective letters. By the war's end, close to 124,000 Hungarian Jews survived in Budapest, half of those due to Lutz's efforts.

A UVic mother-daughter team played a key role in bringing these stories to publication. Graduate student Noga Yarmar and her daughter Karine Hack, an English honours and creative writing student, were among five Humanities students who contributed to transcribing, editing and translating the research. Yarmar is pursuing a master's degree in Germanic and Slavic Studies' new Holocaust Studies stream.

Schallié says Victoria Jewish community member Dahlia Beck also played a significant role in the project.

Under Swiss Protection is published by Ibidem Press and distributed by Columbia University Press.

A MORAL imperative

Greek and Roman Studies alumna Tori Bedingfield travelled to Greece to study the remnants of human history. But a short walk from her job as an archaeologist in Athens she confronted one of today's most pressing issues—Europe's refugee crisis.

By day, Bedingfield, who graduated with a Bachelor of Arts in Greek and Roman Studies and Anthropology before completing a master's at Queen's University in classics and archaeology, works in an archaeological sciences lab.

Outside of work hours, the Victoria resident has become increasingly involved in raising money to help feed and clothe 400 refugees living nearby in an abandoned school.

"Refugee camps are full to bursting in Athens," Bedingfield says.

"So people have had to squat in abandoned buildings. The refugee crisis is very visible in Greece."

A recent study found more than half of the 2.2 million people who sought asylum in Europe over the last two years are waiting for visas and clarity about where they will live.

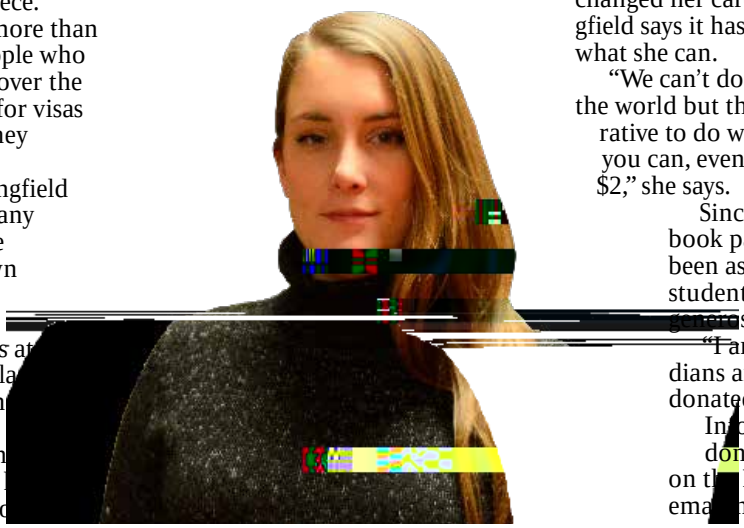
In the meantime, Bedingfield says families, including many women and children, have claimed as home run-down buildings without heat or water.

Bedingfield, who works at the American School of Classical Studies in Athens, with her husband, UVic Greek and Roman Studies alumnus Ruben Post is working on his PhD, became involved through the institution with delivering groceries to the refugees. A typical weekly run might include 200 bags of tea and 20 litres each of olive oil and tahini, enough to fill the trunk of a taxi and most of the back seat.

The gratitude and resilience of the asylum seekers, most of whom come from Syrian, Afghanistan and Kurdish-speaking areas, has moved Bedingfield.

"It's a horrible situation for people to live in, but life goes on for them. People are hopeful. I find that the most moving thing."

Bedingfield runs a Facebook page called Donations for Refugee Squats in Athens. It raises additional funds to buy emergency items, such as coats, shoes and eyeglasses, as well as craft supplies and games for children squatting in the building.



"A lot of people arrive in Athens with their socks and shoes destroyed in the boat passage because they've been wet for so long," she says. "There is a big need for these items."

Bedingfield has heard horrifying stories of loss and hardship from the asylum seekers, many of whom fled their homes because of atrocities committed by the Islamic State.

Her experience in Athens hasn't changed her career path, but Bedingfield says it has motivated her to do what she can.

"We can't do anything to change the world but there's a moral imperative to do what you can, when you can, even if all you can give is $2," she says.

Since running the Facebook page, Bedingfield has been astounded by UVic students' and alumni's generosity.

"I am wowed by Canadians and how much they've donated," she says.

Information about donations are available on the Facebook page, or by emailing torib@uvic.ca

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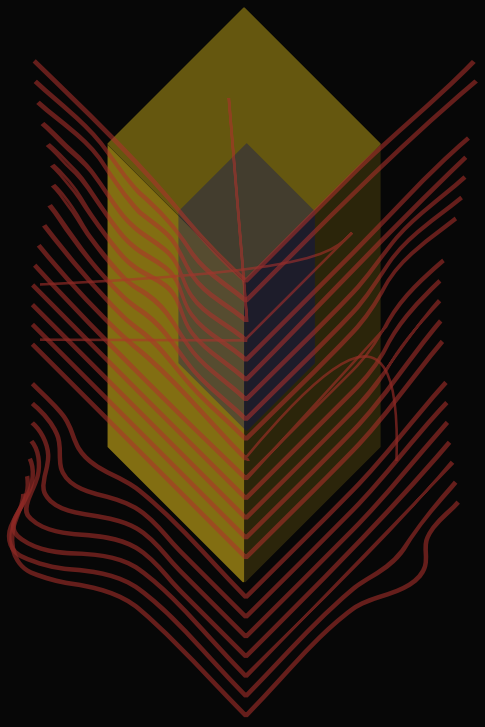


The first edition of *The Malahat Review* came off the presses the same year as Expo ’67 was in Montreal, the Canadian poet Margaret Atwood won a Governor General’s literary award and the first moon landing was still two years away.

The iconic literary journal, housed within the Faculty of Humanities at UVic since its inception and celebrating its 50th anniversary in 2017, has served as a springboard for some of the most recognizable names in Canadian publishing.

The Malahat was the first to publish a short story by Canadian author Yann Martel, 14 years before he went on to win the Booker Prize for the international bestseller *Life of Pi*. The journal dedicated an entire issue in 1977 to Margaret Atwood’s work—before she became internationally known and only five years after she published her pivotal survey of Canadian literature, *Survival.*

Poets such as Michael Ondaatje, Dionne Brand, Lorna Crozier and Patricia Young have frequently graced its pages.

In its 50-year run, *The Malahat* has played a major role in the literary arts scene by publishing works of national and international writers, nurturing new and emerging talents, and presenting perceptive critical essays on literature and the visual arts.

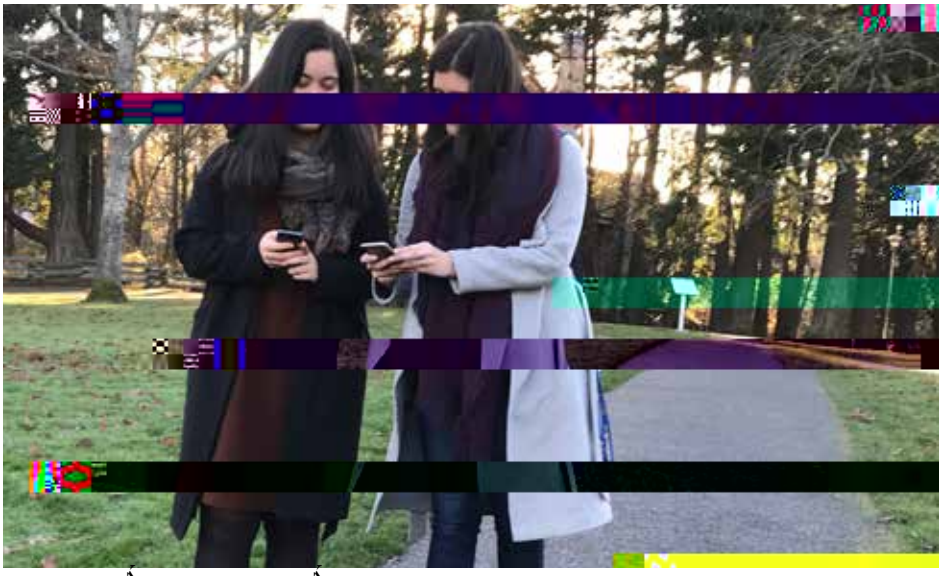
“

Grade 7 to 9 students had the chance to learn about and try their hand at old technologies as part of our inagural UVic Humanities summer camps in July and August.

Offered in partnership with Science Venture, the History Bytes camp gave students the chance to explore 18th-century journals at the library archives. PhD English student Sam MacFarlane then oversaw a hands-on class on 19th-century printmaking, during which students produced their own linocut prints, as seen below.

Grade 7 to 9 students had the chance to learn about and try their hand at old technologies as part of our inagural UVic Humanities summer camps in July and August.

English lit inspires DIY



Forget zombies or vampires—instead, University of Victoria English students turned to literature for inspiration to create two indie video games for their graduate class.

Open the Arcade, hosted in December in the new Digital Scholarship Commons in the Mearns Centre for Learning – McPherson Library showcased two student-produced video games, *Somapo* and *Adventures of a Sticky Leaf-Dweller.*

Jentery Sayers, an associate professor in the Department of English, asked students in his digital literary studies ENGL 508 class to engage in the do-it-yourself culture they were studying around indie games, even though they had little to no coding experience.

"With indie cultures, you see games function as jokes, letters, gifts, performances and even activism," Sayers says. "They don't need to be packaged AAA games from large studios producing content for popular audiences."

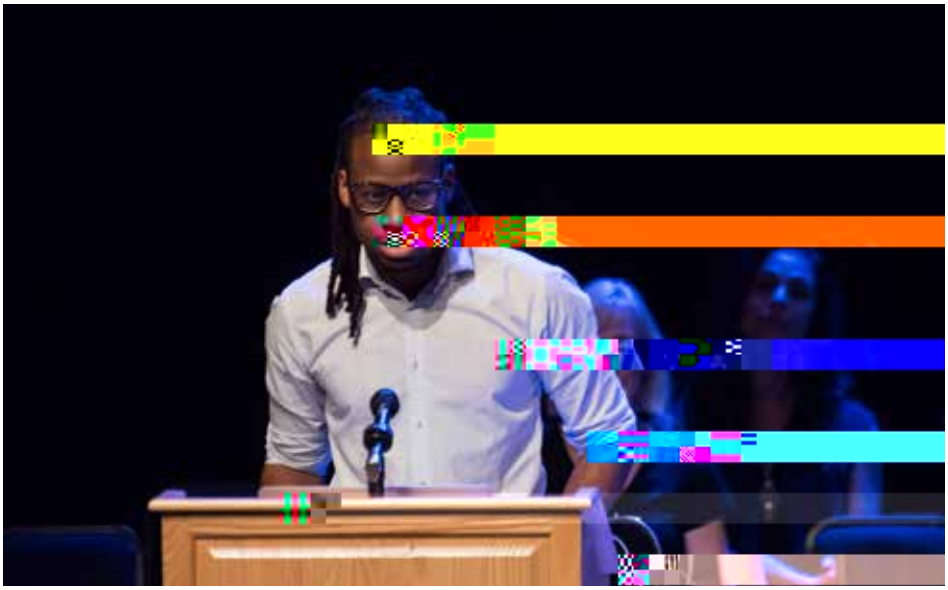
Master's students Kailey Fukushima, Kaitlyn Fralick and Talia Greene turned the UVic campus into a game with their app, *Somapo,* using mapping software created by Vancouver studio Motive.io to guide students around familiar locations such as the quad.

They drew on the creative techniques of Oulipo, a term coined in the 1960s by a group of French writers and mathematicians who imposed constraints on their work. *Somapo* asks players to use an app on their phone while wandering around campus. In the process, players pick up "constraints," which prompt them to act in certain ways, such as smiling or sitting.

My fellow undergraduates, I do not know where to begin on advising each one of you on how to belong.

There is a plethora of you, and while you form the collective class of 2021, you still remain individuals with unique sets of experiences.

But you see, that is the one thought we all must not forget, which is that we are all individuals. In our numerous attempts to belong, we very quickly shed that precious individuality in favor of a collective personality. We subconsciously wear our greys and blacks to blend in; we forbid the world from knowing that today was everything but a



English 207 Introduction to Cultural Studies student Robyn Page chose a creative way to challenge the fashion industry—through needlework.

Her paper, called "Feminist Embroidery: Challenging Patriachal Norms Through 'Passive' Art Forms," even inspired Page to produce her own embroidery work *(pictured right)*.

Here is an excerpt from the paper:

"When thinking of embroidery it is doubtful that the first image that comes to mind is a radical, violent, or obscene art work. Most would agree they picture a phrase similar to 'home sweet home', or a Christian psalm, or perhaps some flowers, all of these most likely to be found in a kind old woman's guestroom.

For generations embroidery has been a symbol of femininity and passivity, but recently I was surprised to learn about feminist embroidery. Feminist embroidery

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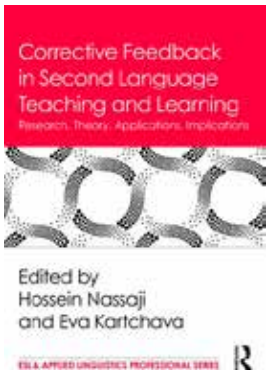
Discourse-Pragmatic
Variation in Context


Corrective Feedback
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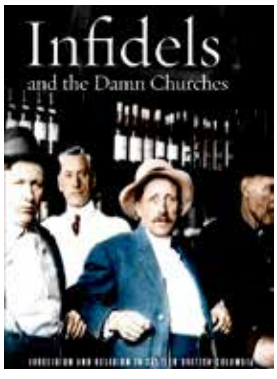
Infidels
and the Damn Churches

Neilesh Bose
Nick Bradley
Paul Bramadat
Penny Bryden
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Marion Caldecott
Margaret Cameron
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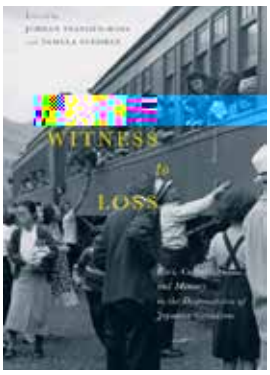

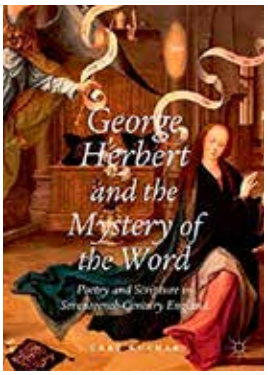

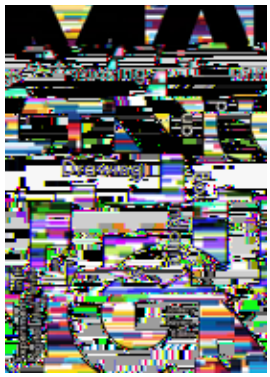

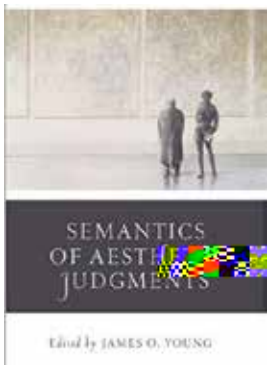

Undergraduate

Doug Beardsley Scholarship

One or more scholarships of at least $1,000 will be awarded to academically outstanding undergraduate English Major or Honours students who write the best paper on modern poetry.

Christine Welsh Scholarship for Indigenous Students in Gender Studies

One or more scholarships of $1,000 will be awarded to academically outstanding

Dawson's transformational gift

An unexpected bequest from a B.C. man, possibly amounting to as much as $1 million, will enable

About the artist