

# Revisiting 'The Visionaries': A Critical Pedagogy of Place, Settler Implication, and Modes of Selected Remembrance & Erasure on Papaschase Cree Land (University of Alberta campus)

M-A Murphy

**Abstract:** This paper focuses on a critical reading of a monument on Papaschase Cree land (University of Alberta campus) entitled 'The Visionaries', which is of two white settler men - Rutherford, who was Alberta's first premier and who introduced legislation for the campus, and Tory, who was the university's first president. How does this monument work within memory-making to strategically erase and forget? In this case, forget the Papaschase Cree. And how can this erasure be made visible?

After situating this research in a brief history of the Papaschase Cree and Rutherford and Tory, I will analyze the differing ways that Indigenous geographies and settler colonial geographies interpret place and relationships with the land. A critical pedagogy of place, inspired by Jay Johnson, will be used to re-read the monument and look at questions of memory, representation, settler implication and responsibility. My hope is that this analysis can encourage people to examine relationships and geographies of power, place and privilege that envelope monuments and institutions, such as universities, and ask: Who is being remembered and forgotten, and why?

**Keywords:** memory, decolonization, Indigenous-settler relations, settler implication

First, I would like to acknowledge that this paper was researched and written in Amiskwaciwâskahikan (Edmonton) on Treaty Six territory, the ancestral, traditional and occupied territories of the Blackfoot, Cree, Dene, Nakota Sioux, Saulteaux, and Métis Nations. Specifically, the University of Alberta is on the ancestral lands of the Papaschase Cree. I believe that as a white settler, I must constantly be interrogating daily, normative encounters with settler colonialism and whiteness, and within power structures and institutions such as universities. It is imperative that settlers, such as myself, critically look at colonial histories and their contemporary implications, as well as pay respect to the

caretakers of the land and the land itself. This includes educating and positioning oneself, being uncomfortable, unlearning and relearning, and building long term relationships with Indigenous communities - all which are foundational aspects of any anti-oppression and solidarity work on Turtle Island. I am not Indigenous and I do not speak for Indigenous Peoples. I do, however, want to encourage other settlers to be critical, embrace the discomfort and do *the work* necessary to stand in solidarity with Indigenous communities and nations. I recognize that this work is uncomfortable and messy and that I will fumble along the way as I engage with it, but I cannot ignore this work or be exempt from it because of these reasons. I recently moved to Treaty Six territory and I am just beginning to understand my treaty responsibilities. As settler scholar Paulette Regan asserts, “settlers cannot just theorize about decolonizing and liberatory struggle; [settlers] must experience it, beginning with [them]selves as individuals, and then as morally and ethically responsible socio-political actors in Canadian society” (2010, p.23-24). This requires being reflexive and listening and speaking truthfully. Also, I recognize the boundaries of this paper and that further research could utilize a more intersectional lens, one that analyzes more in depth the differing and overlapping systems of power that prop up oppression alongside settler colonialism, such as heteropatriarchy, white supremacy, neoliberalism, anti-Black racism, transphobia, and others. Not all people are positioned the same and intersectional approaches require more nuanced responses based on an awareness of how power structures interlock and oppress people based on their gender, race, sexuality, ability, class, age, etc. Arvin, Tuck and Morrill (2013) assert that decolonial intersectional feminism must build alliances that wholly address difference and actively commit to struggling towards structural change.

### Introduction

This article focuses on a monument located at the centre of the University of Alberta campus depicting two men entitled ‘The Visionaries’. The monument was installed in 2015 and is comprised of Alexander Cameron Rutherford, who was Alberta’s first premier and who introduced legislation for the campus, and Henry Marshall Tory, who was the University’s first president. A map of River Lot 5 – the land the University was built on - sits on Rutherford’s lap. This monument stands as a marker of a very

specific history; one that minimizes the memory of the original people of the land – the Papaschase Cree – and one that upholds white settler colonial masculinity. With this specific monument and other colonial monuments, it is important to consider: how is colonial institutionalized memory-making being utilized? Whose histories are being remembered and whose are being forgotten? How can this erasure be made visible?



Figure 1. The Visionaries Statue, 2020, Simon Gorsak (used with permission)

### Papaschase Cree

*“We need to rebuild the band, we need to rebuild our nation. If the government didn’t do what they did, we’d still be on the south side” – Papaschase First Nation Chief Calvin Bruneau (as cited in Dubois, n.d)*

Chief Papaschase and his family originally hunted and lived around the lands near Fort Edmonton, Fort Assiniboia and Lesser Slave Lake in what is now known as Alberta. In the late 1850s, Papaschase, along with his community, moved permanently to the Edmonton area, specifically to the land along the North Saskatchewan River. They were joined by other groups of Cree people who were moving to the area due to starvation from the overhunting of bison and the increasing settler population. At this point,

the government agreed to create a reserve for them and, in 1877, Chief Papaschase signed onto Treaty Six at Fort Edmonton. Each member of the Papaschase Band was promised 128 acres of land and farming implements, as well as access to medical equipment and to be taken care of during times of famine and pestilence (Bruneau, 2015, 14:25-15:15). However, over time, it became clear that the government was not going to keep many of its treaty promises. At the time of signing the treaty, Chief Papaschase wanted the lands that are known today as the Strathcona and Cloverdale neighborhoods. However, settlers – most notably Frank Oliver – petitioned the government to move the Papaschase reserve far from the riverbanks in order to make more space for settlement. Eventually, they moved onto a reserve (IR 136) four miles from Fort Edmonton, currently in the neighborhood known as Millwoods (Olson, n.d.).

In 1886, only 82 members of the Papaschase Band remained, with many declaring themselves Métis in order to take scrip. In 1888, three Papaschase men signed a surrender document and the Papaschase Band lost their reserve in South Edmonton. Papaschase descendants today assert that this surrender was invalid because it did not follow Indian Act procedures for the surrender of Indian reserve lands. The last bit of land that the Papaschase controlled was annexed by the City of Edmonton between 1959 and 1982 (Olson, n.d.). Present day Papaschase Chief Calvin Bruneau asserts that there has been “no restitution, no compensation, no acknowledgement from the federal government. [Their] issue has never been addressed” (Omstead, 2018, para. 11).

According to their website, the Papaschase Band is coming together “after being scattered for so many years since the illegal surrender of their reserve and forced transfer to other bands. This work has begun in earnest with the first election in 1999 of Chief and council to provide representation on behalf of all descendants” (“About”, n.d.). Although they continue to face struggles towards gaining federal status and re-establishing treaty rights, their resistance remains strong. Currently, the Band has around 1,000 probationary members. In 2018, the Papaschase Band was recognized as a member of the Assembly of First Nations, which is an important advancement towards being recognized by the Canadian government. Bruneau has stated that federal recognition would be an important “first step towards negotiating a settlement” (Omstead, 2018, para. 6) with the government to establish a Papaschase reserve in Edmonton.

Bruneau continues by stating that the Papaschase people “were kicked out of [their] home and the city of Edmonton was built on it. [They are] coming back home and reclaiming what's [theirs]” (Omstead, 2018, para.13).

In 2013, Papaschase descendants held a blockade on Alberta Highway 2, during the national Idle No More movement to raise awareness about Indigenous issues and the lack of consultations from the colonial government (“Idle No More”, 2013). Currently, Dwayne Donald, a Papaschase Cree professor at the University of Alberta, teaches about Papaschase history, upholding the importance of “*wahkohtowin*, the Cree word for kinship, which represents both human kinship and kinship with the environment” (Dubois, n.d.). He states that “part of the tragedy of the Papaschase, apart from what happened to them materially and the violation of the treaty agreement, was also the very violent separation of *wahkohtowin*, kinship sensibility” (Dubois, n.d.) and their relations with the land.

#### University of Alberta

*“We were the University of Alberta, and we felt sure that the future belonged to us, and not to the coyotes” – R.K. Gordon, a U of A professor in 1913 (as cited in Schoeck, 2007, p.7)*

By the time Rutherford and Tory arrived in Edmonton, many Papaschase Cree people had been relocated away from the lands near the North Saskatchewan River. Rutherford and Tory, both descendants of religious Scottish emigrants, came to Edmonton viewing the land as something that needed to be toiled and made productive. Rutherford arrived in Edmonton from Ontario in 1894, recognizing that there was “business and professional opportunity for the taking, together with the compelling opportunity to participate in the transformation of a frontier settlement into a new metropolitan centre that would reflect the best of British Protestant Canadianism” (Babcock, 1989, p.4). Tory, also born in Eastern Canada, had an attachment to building and to the West (Corbett, 1992, p.xii). Although Tory arrived much later with the construction of the University of Alberta, he believed that an impressive educational system could attract incoming settlers to the province, and was an important shift from the “frontier to the metropolis” (Corbett, 1992, p.xiii). During this time, many European settlers were encouraged by the government to immigrate to the Canadian West, and settlers from the East, like

Rutherford and Tory, were seen as “ideal colonizers who would implement the federal government's vision of a British nation from sea to sea” (Babcock, 1989, p.6). The population of Alberta increased from fewer than 350,000 people in 1891 to 1,735,000 people twenty years later (Corbett, 1992, p.xii). The founding of the province and the creation of the university can be understood as two important factors that led to increasing settlement in Alberta.

In 1905, Alberta became a province and, in 1906, Premier Rutherford passed the University Act. The following spring, in April 1907, Rutherford announced that the land by the river in Strathcona – known as River Lot 5 which contained 258 acres of bush land – would be the new site for the University of Alberta. Rutherford then travelled to his alma mater, McGill University in Montreal, to find a suitable president. It was here where he recruited Henry Marshall Tory, who began working at the University of Alberta on January 1, 1908. According to Ellen Schoeck, Tory “saw [River Lot 5] as a forest with a few cleared acres. This blank slate was just right for Tory, who was a builder at heart” (2007, p.7). This particular language illuminates the way that Tory perceived the land; as a “blank slate” which implies emptiness, vastness and the concept of *terra nullius* (nobody's land), which many European colonizers utilized in order to acquire and settle land in the West. “Emptiness – from the colonizers' perspective – means un(der)utilized, which means ripe for exploitation” (Shaw et al., 2006, p.274). These differing concepts of understanding land and place will be discussed further in this paper, specifically Indigenous ways of being with the land compared to settler colonial geographies.

#### 'The Visionaries'

*“How do people's lives get erased from collective memory so easily?” – Dwayne Donald (2004, p.46)*

Thinking critically about the monument, it is important to note that it is a 3-metre-tall, 900-kilogram bronze monument situated in a very central location on campus. The monument has seating and permanent lighting, so that all day and night, their presence is illuminated. Both men are engaging with the map of River Lot 5, highlighting their roles as founders of the university, as well as settlers on Indigenous lands. Here, it is important to ask questions of power relations and to think through who has the privilege of remembering and making memory? And how are memories institutionalized? The two

men's settler masculinity permeates the monument and upholds a specific form of memory-making – one that promotes the men's dominance, while attempting to erase the Papatash Cree and their longstanding relationships with the land.

Physically, the two men are exaggerated in height and overall size, commanding attention and presence within the space. Further research could analyze their enlarged masculinity, as well as how settler colonialism and heteropatriarchy have worked in tandem to attempt to control Indigenous lands and communities, and to uphold hierarchical systems. "A certain kind of hierarchy supports this patriarchy. Where someone is situated in the hierarchy is determined in relation to males who exhibit a combination of the masculine attributes informed by White supremacist heteronormative patriarchy. The notions of this masculinity are what all men must strive to achieve and maintain in order to be recipients of male privilege to its fullest extent" (Innes, 2015, p.51). Arvin, Tuck and Morrill (2013) further assert that decolonial "feminism might realign its end goals toward dismantling not just heteropatriarchy, but also the settler colonial nation-states that heteropatriarchy upholds" (p.28). However, for the aim of this paper, I will be mainly focusing on colonial memory making in relation to place. Not only can the strategic institutionalization of colonial memory-making be critiqued with the location and grandeur of the monument, but it can also be critiqued with the wording on the plaque.



Figure 2. Plaque beside the monument, December 2019, M-A Murphy

Beside the monument, there is a small plaque that outlines information about the creation of the monument and the two men's roles. In Figure 2, specific language has been underlined that will be critiqued below. The plaque states that "the University of Alberta's first president, was tasked with turning a plot of land and bush into a modern university." This statement implies a certain form of understanding of place; one in which the plot of land and bush is made to seem as unproductive and ineffective. There is also no mention of previous connections to the land or previous caretakers of the land. The land is merely understood as *empty* and that these two settlers are allocated with the power and backing of the government in order to develop the land. Also, the term "modern university" implies that the prior usages of the land are ancient, premodern, bygone – a typical settler ideology that places Indigenous peoples and their practices as 'in the past'. The second underlined quote states that "Tory and

Rutherford met to survey the vast open fields and visualize what was to become the University of Alberta.” Similar to the above underlined quote, this also upholds the notion that the land was open, vacant and available for the taking. The removal of the Papaschase Cree from their original lands by the North Saskatchewan River can be understood as part of a “deployment of spatial practices and representations that have rendered [I]ndigenous territories unclaimed, or un(der)utilized, or, in the case of *terra nullius*, empty wildernesses” (Shaw et al., 2006, p.272).

The final critical reading of the plaque I would like to engage with is the note on the bottom about the University of Alberta Art Collection. It states that “public art across campus creates a sense of place.” A sense of place for who? The monument and plaque work to uphold white settler masculinity, with white settlers as their audience. Western colonial society has attempted to replace Indigenous spatial meanings with historical narratives that work to uphold Western modes of knowledge, Western ideals of representation, and Western relations to place (place as product/resource). Rothberg encourages us to remember that “what matters is not memory and representation alone but the consequences of their articulation and interpretation” (2004, p.467). Without a critical lens, this monument merely promotes settler colonialism and colonial geographies as the norm. How can students on campus critically engage with the structures of colonial place-making that are positioned over top of Indigenous longstanding place-based modes of relationality? Jay Johnson (2012), a Delaware and Cherokee professor of Geography and Indigenous Studies at the University of Kansas, proclaims that:

The erasure or removal of meaning from places allows for the creation of an abstract space, void of meaning. For places in the landscape, places with significant ‘longer histories’, with roles to play in the preservation of these histories, for these places to change into spaces and take on a resource role in the colonial and capitalist endeavor, then the ‘longer history’ must be erased. Once void of its previous history and culture, these newly emptied spaces are ready to be filled with settlers, crops, cattle and industry. The ‘longer histories’, created and maintained by Indigenous historians, were systematically erased by European colonialism, creating a *tabula rasa*, a blank landscape upon which a new story and history could be written (p.832).

Before the construction of the university, River Lot 5 was described as a plot of land where “nothing on it suggested human life or work except a few sinuous trails” (Schoeck, 2007, p.7). In order for River Lot 5 to eventually be colonially mapped and become available for sale, certain people and their

connections to the land had to be written out of history. The plaque further works to negate Papaschase Cree people and their culture, creating the sense that the campus's history is the only history that matters. Young highlights that "monuments have long sought to provide a naturalizing locus for memory, in which a state's [or institution's] triumphs and martyrs, its ideals and founding myths are cast as naturally true as the landscape in which they stand" (2008, p.360). It becomes clear then that, through the monument, the creation of a sense of place on campus can be understood as a sense of place for a specific group of people: European settlers with their colonial geographies and modes of knowledge production.

#### Settler Colonial Geographies vs. Indigenous Geographies

*"Official versions of history and society must be contested through a process of active and critical re-reading as a way to re-present what has been left out" – Dwayne Donald (2004, p.25)*

Thinking through the modes of place-making on the University of Alberta campus, who is being remembered and who is being forgotten? An analysis into the various ways that Indigenous geographies and settler colonial geographies interpret and remember land can be helpful to illuminate the differing relationships people can have with a place. Nicholas Blomley's 2003 article entitled "Law, property, and the geography of violence: The frontier, the survey, and the grid" discusses settler colonial modes of geography that have attempted to erase Indigenous ontologies and epistemologies, and have imposed deeply violent and oppressive structures over top of the land, such as the survey, the grid, the map and the border. With the example of River Lot 5, it is clear that settler colonial impositions of geography were utilized in order to divide the land for settlement and capitalist gains once the Papaschase Cree people had been relocated. According to Blomley (2003), during the processes of colonial remapping of space, Indigenous peoples often get pushed to the urban margins. Furthermore, the grid - which is how River Lot 5 came to be sectioned - can be understood as instrumental to the understandings of private property, "making possible a capitalist market in parcels of land and facilitating the creation of the boundaries that are so vital to a liberal legal regime" (Blomley, 2003, p.131). The grid and the map help to facilitate colonial border-making, fixed spatializations and material relationships with a seemingly dormant space (Blomley, 2003).

This differs vastly from many Indigenous ontologies, epistemologies and ways of being with the land. According to Glen Coulthard, who is a Dene scholar-activist, place is a “way of knowing, experiencing, and relating with the world” (2010, p.79). For many Indigenous peoples, their relationships to place and to land are deeply reciprocal and are based on obligations and responsibilities between humans and other-than-human relations, as well as to the land itself (Coulthard, as cited in Walia, 2015). In many Indigenous knowledge systems, “places are not always named, and not always justly named. They do not always appear on maps; they do not have agreed-upon boundaries. They are not fixed. Places are not more readily understood by objective accounts. Finally, and most importantly, places have practices. In some definitions, places *are* practices” (Tuck and McKenzie, 2015, p.14). Indigenous knowledges and practices are deeply planted and “co-produced” in place (Tallbear, 2013). Relationality, place and kinship profoundly influence Indigenous knowledges and ways of being, and can call colonial geographies into question. Kwakwaka’wakw scholar Sarah Hunt asks, in order to “fundamentally challenge western geographic hegemonies, how might geographic knowledge serve to facilitate decolonization or anti-colonial projects?” (2013, p.4).

Interrogating colonial geography can be practiced through the utilization of a critical pedagogy of place – recognizing the various experiences of communities, peoples and non-human creatures that share relationships with a certain place. Johnson’s understanding is that this critical pedagogy of place can lead people towards reading specific places “as political texts within Indigenous peoples’ daily struggles” (2012, p.830). A critical reading of the Rutherford and Tory monument and its place on campus can challenge and disrupt settler colonialism, while bringing to light the Papaschase people, their history and their connections with the land along the North Saskatchewan River. Johnson re-iterates that colonialism has attempted to erase the deeply rich storied landscapes of a place, “destroying the libraries embedded within Indigenous toponyms, creating a *terra nullius*: an empty land awaiting a colonial/neo-colonial history and economy” (2012, p.829). This is particularly relevant on Turtle Island, where settler colonialism has attempted to interrupt thousands of years of Indigenous self-determination since 1492. Johnson (2012) further asserts that colonial society has merely created a thin layer of meaning over top of

thicker and deeper layers of meaning that Indigenous oral societies have created with their lands and communities for millennia. According to Shields et al., the “temporal and spatial histories of the Papaschase peoples of Treaty 6 are distinct from those of other residents and settlers in the Edmonton region. They participate in an oral history of the place which has different temporal dimensions from official Canadian history, stretching back much further and grounded in an unchanging sense of place and *genus loci* where “new” has a particularly fleeting sense” (2019, p.6). Likewise, Dwayne Donald (2004) describes this as *pentimento*; where European settlers have attempted to ‘paint over’ the histories of Indigenous Peoples in Canada, but Indigenous histories and contemporary realities have always been resisting and are showing through.

### Critical Reading of Memory

*“This kind of re-reading of history is predicated on the desire to recover the stories and memories that have been ‘painted over’” – Dwayne Donald (2004, p.23)*

Referencing Donald’s idea of *pentimento* or glossed over histories, it becomes clear to see the ways in which memory-making can be understood as cultural and political. What is being glossed over and why? Assmann asserts that political and cultural memory are *mediated* and “rely not only on libraries, museums and monuments, but also on various modes of education and repeated occasions for collective participation” (2006, p.6). The history of Rutherford and Tory is held up by their monument, but also by the biographies, books and articles that are written about them within the colonial narrative and within the colonial institution. Institutions, Assmann (2006) proclaims, *make* memories and *construct* identities for themselves, often through the utilization of monuments and texts. These memories are *built* on “selection and exclusion, neatly separating useful from not useful, and relevant from irrelevant memories” (Assmann, 2006, p.6). Where is the monument dedicated to Chief Papaschase on campus? It is clear that the University of Alberta has strategically chosen to remember the two European men who settled the land for a university campus, as opposed to the Indigenous Chief who was forced to relocate in order for settlers to have the most desirable land closest to the river. “In the case of the history of Edmonton, we can say that biopolitical power was expressed through the displacement, removal, and dispersal of

Aboriginal populations from the land, acts that allowed the history of the place to be re-imagined and re-constructed” (Donald, 2004, p.47). It is important to think about the political and power relations at play here within strategic remembrance and what a society or institution selects as important for shared remembering. “Which political arguments and strategies foster constructions of memory?” (Assmann, 2016, p.47). Concurrently, who is remembered?

This is echoed by Stier who illuminates the constructed nature and representation of memory. He states that “what we remember is highly selective and how we retrieve it says as much about desire and denial as it does about remembrance” (2003, p.11). In the local context, Donald (2004) questions the differences between the official history of Edmonton and the memories of the Papaschase Cree people. Particularly in regards to the University of Alberta campus, the histories and memories of the Papaschase Cree are *re-placed* and painted over by a planned and mediated selection of colonial history. How the history is represented fails to acknowledge accurate representations of the past. This colonial history upholds certain power dynamics, and this history becomes memory “when it is transformed into forms of shared knowledge and collective identification and participation” (Assmann, 2006, p.7). A serious engagement and critique of these dominating colonial histories, memories, places and narratives

underscores the potential radical pedagogical authority of memory, in that it may make apparent the insufficiency of the present, its (and our own) incompleteness, the inadequacy of our experience, the requirement that we revise not only our own stories but also the very presumptions, which regulate their coherence and intelligibility (Simon, 2000, p. 30).

A critical reading of place and of the monument can highlight that “neither the monument nor its meaning is really everlasting” (Young, 2008, p.361). By recognizing that memory is socially and selectively constructed, it is possible to re-imagine an alternative history of place of the University of Alberta campus, one that supersedes Rutherford and Tory and colonial impositions. “Through this attention to the activity of memorialization, we might also remind ourselves that public memory is constructed, that understanding of events depends on memory’s construction, and that there are worldly consequences in the kinds of historical understanding generated by monuments” (Young, 2008, p.365). Realizing that memory is constructed, a critical pedagogy of place can shift this monument’s meaning and role towards a decolonial

one; one where not only the Papaschase Cree people's rich histories and contemporary realities are remembered, but also one where settlers can recognize implication.

### Implication

*"How can we disavow the colonial attitudes that stain all our thinking about land?" - Couture et al. (2018, p.5)*

The monument sits right at the centre of the university campus. Although it may not necessarily be read as a "park", it is situated in a public space surrounded by benches and grass. Couture et al. discuss parks as key tools of settler colonialism and whiteness, recognizing that "no park is innocent" (2018, p.2). If no park is innocent, what power relations and memory work are being upheld in this specific public space by the institutionalization of this colonial monument? The land beneath the campus originally belonged to Indigenous Peoples but now, the monument and its space perform "modernity and settler colonialism on an everyday basis" (Couture et al., 2018, p.2). Thinking through the many people that traverse campus and engage with the monument regularly, a main question arises – how can the monument be read through a decolonial lens that could lead to a recognition of implication? One possibility could be to make this erasure visible through an intervention or a counter-monument such as placing balaclavas on Rutherford and Tory to insinuate thievery; however, this might not be understood as a statement highlighting land dispossession or encouraging settler implication. Couture et al. remind us that "a huge amount of work is expended on park design to ensure that they adhere *exactly* to settler colonial re-orderings of occupation" (2018, p.21).

Utilizing a critical pedagogy of place, as suggested by Johnson, and critiquing the institutionalized memory-making of universities, can encourage people to reflect more deeply on larger structures of power and supremacy on Indigenous lands. Also, looking into the ways that settler colonizers have utilized modes of geography - such as the map, the grid and the park for capitalist and institutional gains - can help to illuminate power relations and different understandings of land. Moreover, this critical pedagogy can highlight how the monument can be understood as a settler move to innocence (Tuck and Yang, 2012), an erasure of Papaschase presence and history on the land, and a stifling of Indigenous

resistance and self-determination. In contrast, remembering and upholding the Papaschase Cree can “help us [to] conceptualize and confront both the legacies of violent histories and the sociopolitical dynamics that create suffering and inequality in the present” (Rothberg, 2019, p.11). Confrontations like this begin with an uncomfortable awareness of what happened in the past, but also must include a recognition that settler colonialism is not something ‘of the past’. On lands signed by treaty, we are all treaty people. On unceded lands *and* lands signed by treaty, we all have responsibilities. These reflections and realizations can be deeply uncomfortable, but can be important sites for change and growth (Hunt & Holmes, 2015, p. 164), particularly for people who occupy overlapping positions of privilege. This questioning must be ongoing, and begins by being critical and searching for the truths about the lands where we stand.

Keefer reminds us that “an important part of any resolution to the historic injustices imposed upon Indigenous people will require active struggle against colonialism on the part of non-Native people” (2010, p.78). Although settlers on campus today, such as myself, are not complicit in a legal sense in crimes that happened before we were born, we still continue to benefit from the dispossession of the Papaschase Cree from their lands due to the historic and contemporary structures of settler colonialism. We are *implicated*. Implicated subjects “occupy positions aligned with power and privilege without being themselves direct agents of harm; they contribute to, inhabit, inherit, or benefit from regimes of domination but do not originate or control such regimes” (Rothberg, 2019, p.1). This means that we must become reflexive and responsible, embodying actions that embrace difference and build solidarity. As Regan (2010) notes, settlers are “colonial beneficiaries who bear a responsibility to address the inequities and injustices from which they have profited” (p.47). Tuck and Yang assert that the cultivation of critical consciousness, literature and pedagogy is important, but unless there are material changes based around land, there is not an actuality of decolonization. They articulate that although “the details are not fixed or agreed upon, decolonization in the settler colonial context must involve the repatriation of land simultaneous to the recognition of how land and relations to land have always already been differently understood and enacted; that is, *all* of the land and not just symbolically” (Tuck & Yang, 2012, p.8).



Figure 3. Protest Downtown Amiskwaciwâskahikan, February 2020, M-A Murphy

Critical settler engagement with colonial and institutional memory-making is important, along with supporting Indigenous leadership, embodying decolonial praxis and pushing for change. Possible moves forward could include land repatriation, an Indigenization of memory landscapes, ongoing support for Indigenous public and university art, and/or the removal of colonial statues. Further research could look into these avenues at the University of Alberta campus and on Treaty Six territory, as well as at other universities. Other possible research could analyze different statues on the University of Alberta campus, such as the Reconciliation Bear and/or the École Polytechnique massacre memorial and compare and contrast their representations and locations. For example, the École Polytechnique massacre memorial is hard to find on campus, is very small, and does not address gendered violence or targeted misogyny.

### Conclusion

*“Memory matters; it has material and political effects. And if memory matters, then representation matters as well, since memory arrives belatedly and is thus shaped by the form and context in which it is articulated” – Rothberg (2004, p.467)*

Utilizing Johnson’s critical pedagogy of place can encourage people to examine colonial forms of memory-making and geographies of power, place, privilege and violence that envelope monuments within institutions and in society, as well as encourage settler responsibilities and actions on the land more broadly. Decolonial work cannot just remain theoretical, but must be connected to the “place-based nature of ongoing colonialism in the lands and communities in which we live” (Hunt & Holmes, 2015, p.157). It is important that people question and be critical of expensive colonial markers and monuments -

such as the Visionaries statue on the University of Alberta campus - and ask who is being remembered and forgotten, and why. This is also relevant in the current political moment, as many colonial statues and monuments are being questioned and removed in the United States and globally, due to ongoing protests against racism, colonialism and police brutality. It is imperative to question what these statues and memorials represent and who they attempt to erase, as well as how critical pedagogies of place can lead to tangible and material actions towards justice. Concurrently, it is paramount to analyze how memory is employed through settler colonial geographies as opposed to Indigenous geographies and modes of relating with the land.

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