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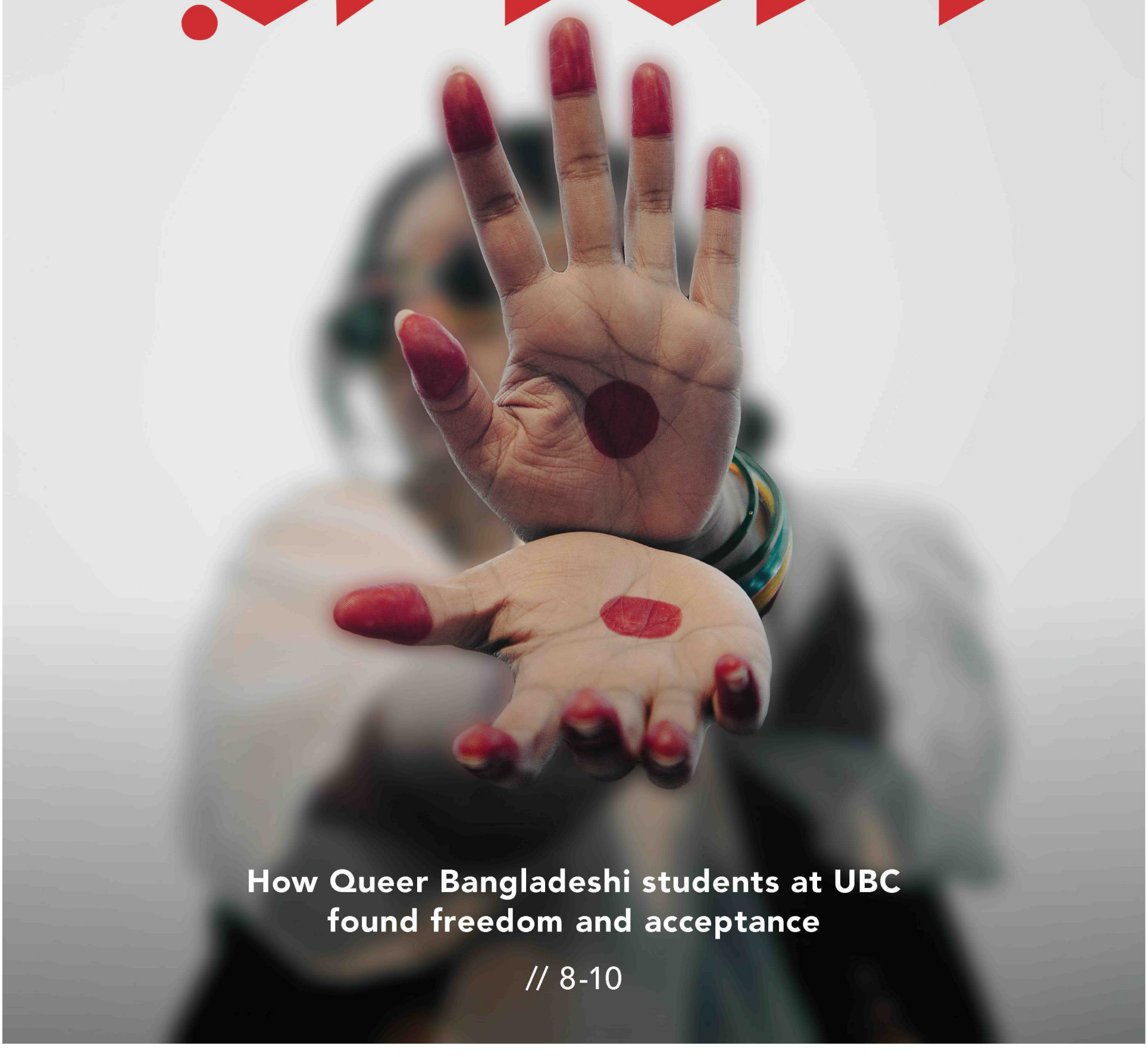

How Queer Bangladeshi students at UBC found freedom and acceptance

// 8-10

ON THE COVER

COVER
Isabella Falsetti

THE UBYSSEY

JUNE 21, 2022 | VOLUME CIV | ISSUE II

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We wish to acknowledge that we work, learn and operate the paper upon the occupied, traditional, ancestral and unceded territory of the Coast Salish peoples, including the xʷməθkʷəy̓əm (Musqueam), Sḵwxw̱ú7mesh (Squamish), Stó:lō and səlilw̓ətaʔɬ/Selilwitulh (Tsleil-Waututh).

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OUR CAMPUS

Liam Hart is Queering up UBC night life

ISABELLA FALSETTI / THE UBYSSEY
"I make jokes that it's one of the most successful drag shows in the city."

Colby Payne
Staff Writer

Sitting in a diner on Davie Street, Liam Hart sipped a cup of coffee. He'd been up into the early hours of the morning. Despite his exhaustion, Hart is still excited to discuss Queer nightlife and the future of UBC Drag.

Hart founded UBC Drag in 2021, a group that brings drag to campus with biweekly performances at Koerner's Pub. He plans and organizes the shows and performs as his drag persona, Exter. The June 8 show is what kept him up so late the night before.

"It's surreal that [UBC Drag is] becoming a staple at UBC and that in people's minds it's something that they actively want to go to or performers want to be a part of," said Hart smiling. "[The show is] consistently selling out, there's demand. I make jokes that it's one of the most successful drag shows in the city."

But UBC is not where Hart got his start in drag. His drag career started mostly as a joke.

Six years ago, a poofy pink dress at a Value Village drew Hart's attention. He bought the dress for $20.

"I thought it would be a joke to go to prom in drag in this big, gaudy wig and dress," he said.

Plus, he thought he might save money with his thrifty gown. Attending prom in drag, though, turned out to be anything but cheap. Hart estimated he spent over $1,000 on makeup, wigs, shoes and everything else a blossoming drag queen needed to prepare their look.

Hart certainly isn't alone in his shock at the hefty price tag that haunts early-career drag performers. Wigs, makeup and costumes are expensive — and "that's just the visuals of drag." According to Hart, many performers also take dance and theatre classes to hone their craft, on top of needing spaces to practice and other costs that can rack up for young performers.

That's why it is so important to Hart that UBC Drag both provides opportunities for new performers and pays all of its performers within 48 hours of each show. The group is only able to pay all performers thanks to the support of the Pride Collective. Although the quick turnaround on payment is due to Hart's willingness to bet his own money on the success of the shows.

"The Pride Collective isn't in charge of actually distributing [its] funds, the AMS is. And quite often the AMS takes months to actually get the funds distributed to us," said Hart. "So for most of the time with the show, I'm spotting the show thousands of dollars of my own personal money, because it's really important for me that the performers are paid that day or the next day."

The potential inability to assume liabilities for the show is a major factor in Hart's decision to not constitute UBC Drag as an AMS club, and his willingness to take on risk speaks to Hart's confidence in the group and its necessity. Creating a space not only for the Queer community but for Queer celebration and expression is central to Hart's ambitions for UBC Drag. While groups like the Pride Collective provided necessary advocacy and support for students, Hart was frustrated by the dearth of options for Queer nightlife on campus.

"UBC has so much nightlife, and in my mind none of it, or very little of it, ever caters towards the Queer community. With a campus of [about 60,000 students and] with nightlife nearly every day of the week, some of it should be going toward Queer students."

Hart's belief in the importance of Queer celebration shines through in conversation, and he speaks with equal enthusiasm about his talent for event planning. Hart laughed when describing his early experiences in organizing events — namely, planning frat parties on campus while living in a dismal frat basement suite for $300 a month.

The gravity with which Hart discussed frat parties would not be out of place in a job interview, detailing how the experience taught him to "think about damage control and getting into that mindset." Hart is equally earnest about the importance of nightlife.

"Opportunities to experience Queer joy and party with fellow Queer people [are] super important to the Queer experience."

Though Hart also performs drag at his events, he said that he "was never a notable name in the Queer nightlife scene in Vancouver." This, too, has informed Hart's goals for UBC Drag.

"While it's phenomenal that there [are] polished performers ... who are making careers out of it, I think that if you're going to say that drag's for everyone, that also means that if you're not a phenomenal performer, the scene still needs to include you."

Hart's future plans for UBC Drag include an all-amateur show, which would provide further opportunities for those interested in trying drag for the first time. While Hart hopes to host weekly UBC Drag shows in the future, he also welcomes competition in the Queer nightlife sphere.

"I want there to be as much [Queer nightlife] as there's demand for and that people want to do. In my time at UBC there was never really anything, and it's something that I wanted to start and do because having the chance to celebrate with your peers is crucial."

Though Hart recently graduated with a bachelor of arts in human geography, he plans to stay with UBC Drag until it becomes financially and organizationally viable to continue without him. When he does move on, he plans to continue in his goal of creating safe spaces for Queer community and expression by pursuing an education degree and ultimately providing mentorship to Queer youth as a teacher.

For now, though, Hart said he plans to continue fostering opportunities for Queer celebration at UBC.

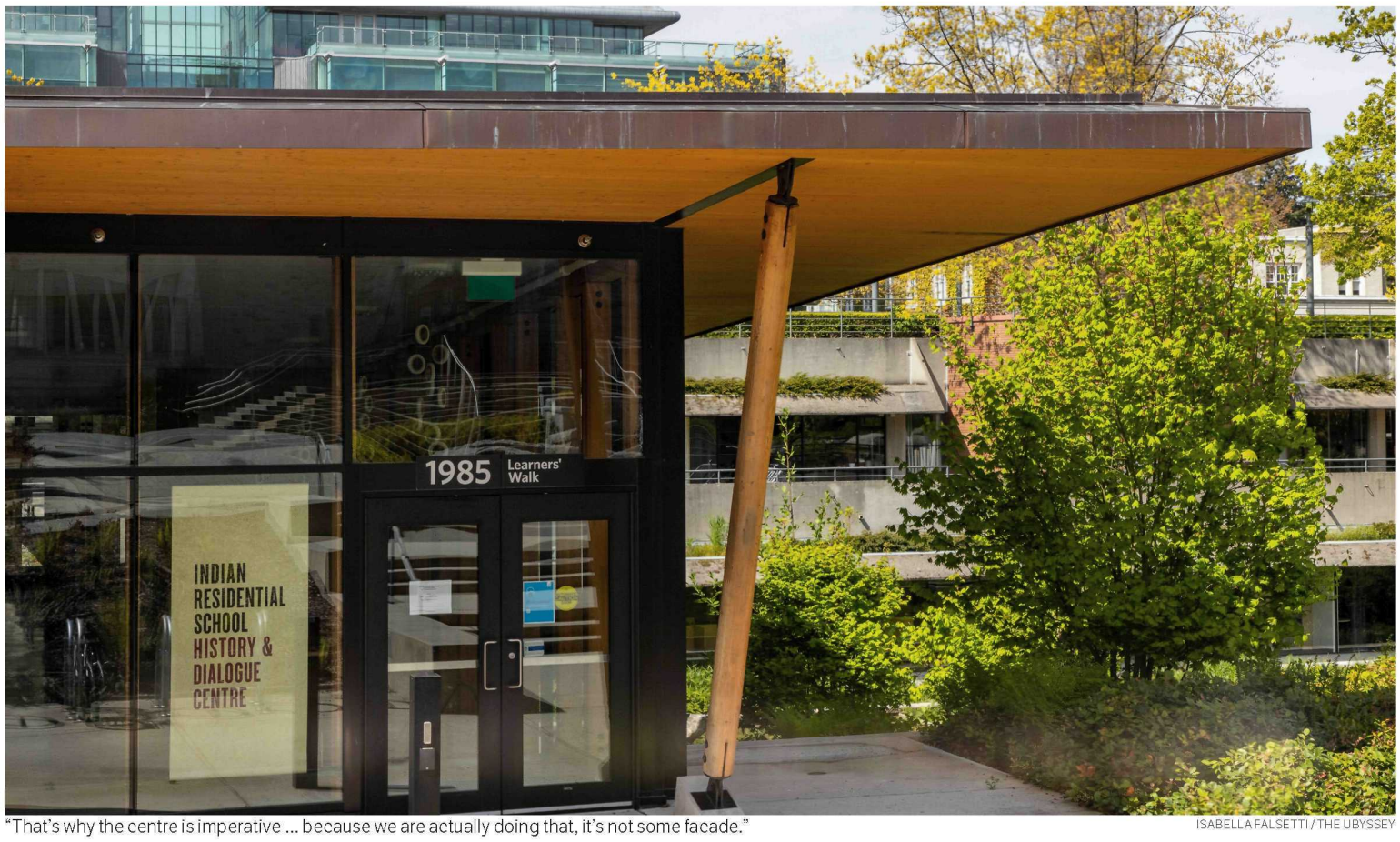
CORRECTION

"A bridge across oceans: Reconciling Asian identity as a Chinese adoptee," which appeared in our May 24 print issue, misspelled Jialin Poduch's first name. Although the pronunciations of her English and Chinese names are different, they are still spelled the same way. Mya Ballin's section has also been amended to clarify her feelings about her Asianness in the Jewish community specifically. The web version of the story has been updated to reflect these changes. The Ubyssey *deeply regrets these errors.*

RESIDENTIAL SCHOOLS //

IRSHDC makes strides for residential school, intergenerational survivors

Nathan Bawaan
Web News Editor



"That's why the centre is imperative ... because we are actually doing that, it's not some facade." ISABELLA FALSETTI / THE UBYSSEY

After a rocky opening four years ago, the Indian Residential School History and Dialogue Centre (IRSHDC) is fully operational, according to staff and partners.

The IRSHDC opened in April 2018 to provide space for residential school and intergenerational — those whose parents or grandparents went to residential schools — survivors and the public to access archival materials related to the residential school system through interactive technology. But, in the immediate months following the opening, the centre was short-staffed, its record systems incomplete and its building effectively empty.

"I'm quite frustrated about the fact that once I got into the role and started to get fully acquainted, I discovered that we [were] far from ready to open," Dr. Mary Ellen Turpel-Lafond, the academic director of the IRSHDC and member of the Muskeg Lake Cree Nation, told *The Ubyssey* five months after the centre opened. "[When] I came in July [2018] ... we had no systems in place."

But four years later, things have changed, Turpel-Lafond said in a May 2022 interview with *The Ubyssey*.

The centre now has records related to residential schools in BC and across Canada, a new Indigenous Advisory Committee (IAC) and hosts UBC classes and Indigenous peoples from around the province.

There is also more interactive technology for visitors to use when accessing archival materials. A 2018 visit by *The Ubyssey* to the IRSHDC found only two iPads and four computers — now there are more computers and iPads and four touch-screen TV monitors available for use.

"I feel quite positive about how that work has advanced," Turpel-Lafond said. "I feel like the centre is much more in service to Indigenous peoples and communities."

COLLABORATION IS KEY — TO AN EXTENT

According to Turpel-Lafond, the IRSHDC's engagement with groups internal and external to UBC has increased a "thousandfold" since 2018 — something she credits for the centre's progress.

In particular, she said the creation of the IAC, a 15-member committee including residential school survivors and Indigenous students, has been helpful.

"The lights just went on when the Indigenous Advisory Committee came together," she said.

The committee — which has been active for 18 months — can't direct the centre's programming and operations, but can advise and provide feedback.

UBC Chancellor Steven Point, who is a member of the Skowkale First Nation, chairs the committee. He said it was an honour to be associated with the IRSHDC and "its unique mission" in a statement to *The Ubyssey*.

"The Indian Residential School History and Dialogue Centre carries on the mission of the Truth and Reconciliation Commission, not only through informing everyone about the history of residential schools but also in continuing to carry out the critical mission of reconciliation through dialogue and shared understanding," he wrote.

Along with the formation of the IAC, Turpel-Lafond said internal changes within UBC, notably the launch of the Indigenous Strategic Plan, campus-wide commitments to anti-racism and the support of the Provost's Office have been beneficial.

In a statement sent to *The Ubyssey*, UBC Vancouver Provost and VP Academic pro tem Dr. Gage Averill said his office is happy with the progress the centre has made over the past few years, especially during the COVID-19 pandemic.

"UBC recognizes the importance of having Indigenous voices and people with lived experience lead this critical work," he added.

Even with the support from UBC, Turpel-Lafond said the IRSHDC appreciates its independence, noting she no longer wants it to be designated as a UBC-affiliated centre as she did in 2018.

"The goal is to give [the IRSHDC] that independence or autonomy, and that's important so it can disrupt some of the more colonial approaches to some of these disciplines."

A PLACE FOR SURVIVORS TO 'LEARN MORE ABOUT THEMSELVES'

Walking through the IRSHDC, the centre's commitment to supporting residential school and intergenerational survivors is clear.

In the centre's exhibition space — the main area where visitors can use computers and other interactive technology — three desks with a computer and a tissue box each are separated from the rest of the room by banners, creating a private space to view sensitive documents. And, outside of the room, is a small sitting area with a couch and bookshelf for those who need a moment to pause.

There is also a separate Elder's Lounge located upstairs which includes an individual research kiosk, table and chairs, a couch with blankets and views of the garden outside.

Kristin Kozar, who is a member of the Coast Salish community and the IRSHDC's acting engagement lead, said the sitting area and other features of the centre were created based on recommendations from the Residential School Survivor Society.

As an intergenerational survivor herself, Kozar said she feels welcomed working at the centre.

"There is a part of me that is also invested more because of my family's history. So the fact that I consider this a safe place to work and the work that we actually do has meaning is very much a unicorn," she said.

For Kozar, the centre serves primarily as a knowledge base for survivors.

"[This is] a space that Indigenous individuals — whether a survivor, intergenerational survivor — can come to not only get to know the historical background of certain schools ... but so they can also learn more about themselves."

Turpel-Lafond said the IRSHDC should serve as an "ally" for justice for survivors, particularly following last year's discovery of unmarked burial sites at the former Kamloops Indian Residential Schools and other former schools across Canada.

'I'M EXCITED ABOUT WHAT'S GOING TO HAPPEN'

Despite the progress the IRSHDC has made over the past four years, Turpel-Lafond believes there is more to be done.

In particular, she wants the IRSHDC to create an affiliated and visiting scholars program where experts on different topics like endangered languages or Indigenous sport are invited to work with the centre on its content.

Turpel-Lafond is also excited to see what the centre's new academic director does as her term ends on June 30.

"I don't know everything," she said. "You've got to keep refreshing it and you can't just get comfortable doing one thing ... so I'm excited about what's going to happen."

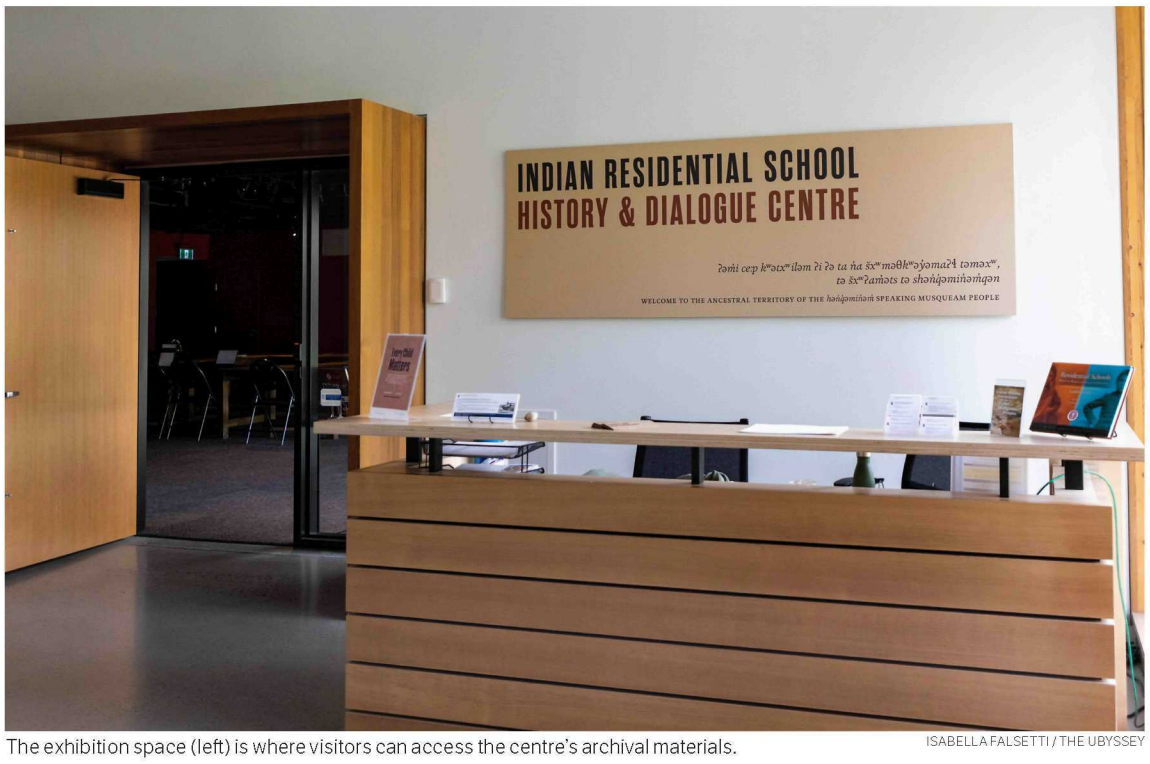
In his statement, Averill said the Provost's Office has launched the search process for both an interim and permanent academic director under the leadership of Dr. Eduardo Jovel, the interim director of the First Nations House of Learning.

Kozar said she and her team are working on several projects, including a community naming project to gather Indigenous communities' preferred names for the IRSHDC website and an Indigenous ethics repository with UBC researchers.

She said these and other projects from the centre are necessary for truth and reconciliation.

"The residential school effects are still very real. And so we need to know this before Canada can get to reconciliation," Kozar said.

"That's why the centre is imperative ... because we are actually doing that, it's not some facade."



The exhibition space (left) is where visitors can access the centre's archival materials. ISABELLA FALSETTI / THE UBYSSEY

INDIGENOUS REPRESENTATION //

Discussions continue over Indigenous Committee restructure

Bernice Wong
Staff Writer

The AMS is still in discussion with the Indigenous Committee about an organizational restructure.

Last year, 2020/21 AMS President Cole Evans proposed that the Indigenous committee restructure to an Indigenous constituency, with the goals of improving independence and Indigenous representation within AMS Council. Evans suggested a shift into a constituency organization by the 2022 AMS Elections. However, discussions to potentially restructure the committee are ongoing.

As a constituency, the Indigenous committee would restructure into an organization similar to that of undergraduate societies with seats in Council.

Current AMS President Eshana Bhangu said that discussions are ongoing about a potential restructuring.

"The goal is still to ensure that there is a model in place where [Indigenous] students are able to find that sense of community, with as much independence as possible and without losing AMS support," she explained.

"This is definitely still a work in progress," said Indigenous Committe Co-Chair Nakoda Hunter. THE UBYSSEY

"This is definitely still a work in progress," said Indigenous Committee Co-Chair Nakoda Hunter.

Through upcoming Indigenous committee meetings, he hopes to work through possible changes and ramifications of restructuring. Nonetheless, he says the Indigenous Committee is considering a restructuring "quite seriously."

Hunter cited access to the Indigenous Student Fund as "one of the greatest concerns" of a structural change.

Bhangu said she wants to ensure Indigenous students continue to have easy access to the fund.

Access to the Indigenous student fund allows the committee to provide supportive resources to Indigenous students, such as the emergency fund the committee set up during the pandemic to help Indigenous students during the "toughest of times," recalled Hunter. He explained that this type of support is only possible through access to the fund.

"The question is if we change our structure, would we lose out on that?" he said.

Hunter said the committee hopes a structural change would allow them more freedom in their governing structure.

"I think at the very least, we know that the idea of self-governance isn't exactly propelled within the Indigenous committee structure," Hunter said. "As of right now, we obviously have to work under AMS bylaws and the AMS code."

Bhangu emphasized that the AMS and Indigenous committee are not only considering a constituency format, but also other models such as a student association.

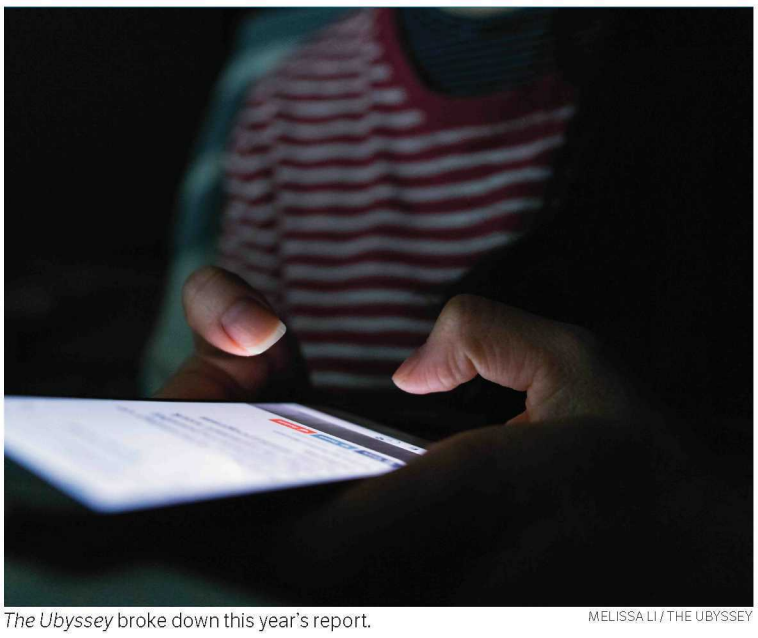
"With a committee, it can be a little more rigid in terms of how all AMS committees have rules they have to follow," Bhangu said.

Currently, Bhangu is hesitant to give any concrete timeline on the progress of this restructuring without the Indigenous Committee fully on board. She hopes to maintain the discussion over the summer.

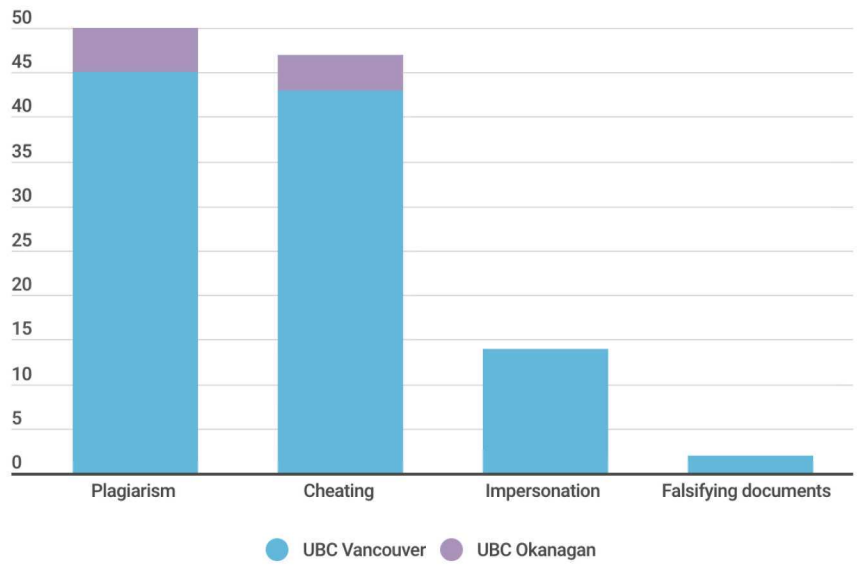
"I would say definitely this year, we will hopefully see some movement on this."

ACADEMIC MISCONDUCT //

Report shows increase in academic misconduct in 2020/21



The Ubyssey broke down this year's report. MELISSA LI / THE UBYSSEY



Number of 2020/21 academic misconduct cases.

Cherry Dhawan
Contributor

Instances of academic misconduct increased while cases of non-academic misconduct remained about the same in 2020/21, according to the Student Discipline Report released on May 24.

The annual Student Discipline report records each instance of academic and non-academic misconduct within a given academic year.

The 2020/21 report found a total of 122 academic misconduct cases across both of UBC's campuses between September 1, 2020 and August 31, 2021 — almost double the average number of cases reported within the last five years.

Following our review of the number of academic misconduct cases across the past five years last spring, *The Ubyssey* broke down this year's report and what might explain the increase in cases.

ACADEMIC MISCONDUCT CASES INCREASED

For this article, academic misconduct cases were sorted into four categories: cheating, plagiarism, impersonation and falsifying documents. These categories are based on the formal definitions given by UBC.

Much like previous years, plagiarism continues to be the most reported type of academic misconduct with 45 cases at UBC Vancouver (UBC-V) and 5 at UBC Okanagan (UBC-O). This includes using source material online without giving credit. There were 23 and 2 at UBC-V and UBC-O respectively in 2019/20.

The MATH 100 cheating scandal in November 2020 could explain the increase in the number of plagiarism cases, but the other categories also saw an increase — meaning this situation is likely not solely responsible for the overall increase in cases.

Cheating was the second most frequent instance of academic misconduct, with 43 cases and 4 cases at UBC-V and UBC-O respectively. In 2019/20, there were 16 cases at UBC-V and 1 and UBC-O.

Impersonation — when someone else completes an exam or coursework on another student's behalf — was the third most common form of academic misconduct, although the number of cases in 2020/21 rose significantly from previous years. Last year, UBC-V reported 14 cases of impersonation, compared to only 1 in 2019/20. UBC-O reported no cases both years.

There were only two cases of falsifying documents. Both occurred at UBC-V. Last year, UBC-V reported two cases and UBC-O one.

In an emailed statement to *The Ubyssey*, Associate Provost Dr. Simon Bates said the increase in academic misconduct cases "is largely attributable to the shift to primarily online assessment methods for many courses during COVID-19."

He acknowledged the challenges associated with online learning, including the rapid shift to this new format in spring 2020.

Bates said UBC was confident the number of cases moving forward would significantly reduce with classes back in person.

"Both campuses have invested significant effort in enhancing educative approaches to academic integrity, to support students in clearly understanding expectations around assessment integrity in courses," he added.

NON-ACADEMIC MISCONDUCT CASES STAYED ABOUT THE SAME

While the number of academic misconduct cases increased significantly this year, instances of non-academic misconduct remained relatively the same.

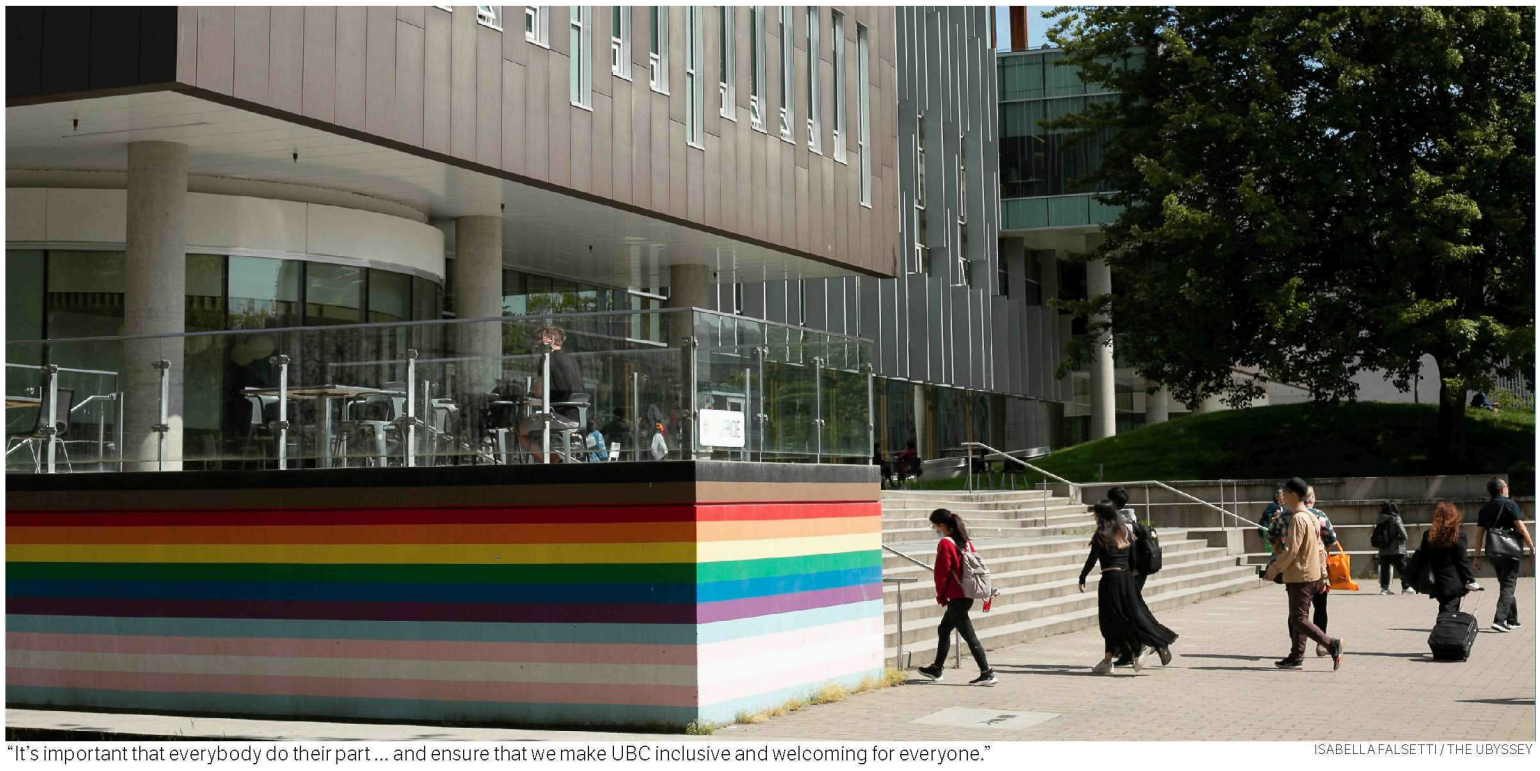
Non-academic misconduct refers to any violation of UBC policies like Student Code of Conduct or Policy SC-17 on sexual misconduct. UBC-V reported a total of six non-academic misconduct cases, while UBC-V reported three.

Specifically, there were four cases under Policy SC-17 at UBC- V and three at UBC-O. Last year there was only three cases across both campuses at UBC-V. Meanwhile, there were two cases at UBC-V and none at UBC-O that fell under the Student Code of Conduct. In 2019/20, there was one case at UBC-V and two at UBC-O.

PRIDE //

UBC, Pride Collective plan return to in-person Pride events

Colby Payne
Staff Writer



"It's important that everybody do their part ... and ensure that we make UBC inclusive and welcoming for everyone."

ISABELLA FALSETTI / THE UBYSSEY

After two years of COVID-19 restrictions, UBC and the Pride Collective are planning in-person events for Pride this month.

Pride is celebrated each June to commemorate the anniversary of the 1969 Stonewall riots, a key event in the fight for 2SLGBTQIA+ rights.

An in-person event held this month was the UBC Drag show on June 8 at Koerner's Pub, hosted by the Pride Collective.

The Pride Collective — an AMS resource group focussed on supporting 2SLGBTQIA+ students — started hosting biweekly drag shows this past school year to create "more Queer nightlife and Queer art" at UBC, according to Jasper Berehulke, the group's head illustrator.

While in the past the Pride Collective has hosted large in-person events year round and for Pride, Berehulke said the group has struggled to reinstate these events even as public health restrictions ease.

"While we wanted to [host events], it was hard because no one knew how to do an event anymore."

He said the Collective was also planning virtual events and content for Pride, including online discussion groups similar to those hosted in-person during the academic year.

Berehulke also plans to create a zine about Pride Month to be released through the Collective. He said submissions are currently open for students who wish to contribute.

The university is also planning in-person events for the end of July to align with the Vancouver Pride Parade, according to Rachael Sullivan, an equity education strategist with the Equity and Inclusion Office (EIO). One event is a roller skating party on July 22 in collaboration with alumni UBC.

Sullivan said that the university has created a page dedicated to providing information not only about Pride events taking place on and off campus, specifically focusing on events in Vancouver and Kelowna.

The importance of Indigenous cultural practices and ways of understanding, particularly with regards to Two Spirit and Indigiqueer identities, was emphasized by Sullivan when celebrating Pride on UBC's Vancouver campus.

She added that the EIO is working with campus partners on potential Pride events in September as students return for the winter term.

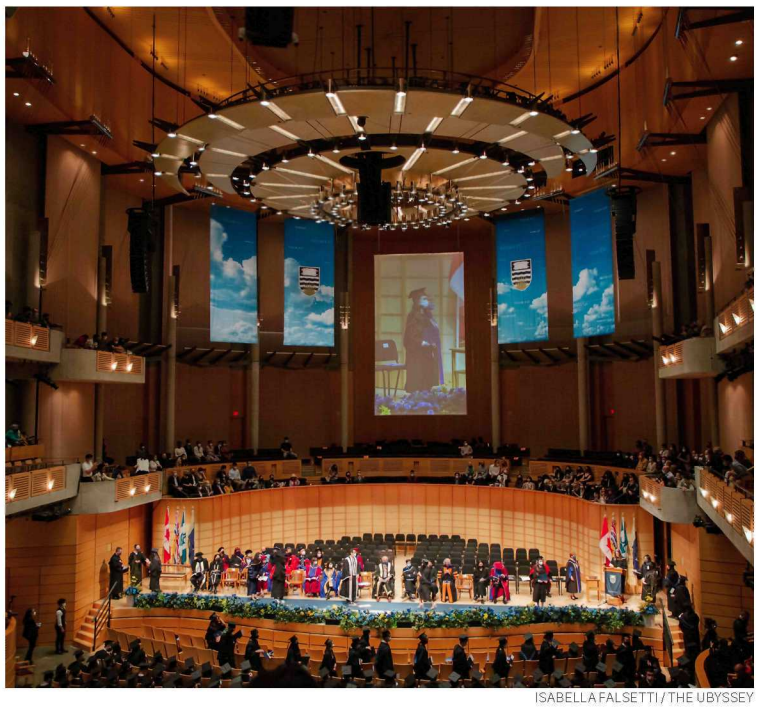
"Even though Pride happens once a year, it's important that everybody do their part ... and ensure that we make UBC inclusive and welcoming for everyone."

GRADUATION //

UBC hosts in-person spring graduation ceremonies for first time in two years

"Better than virtual," said graduating computer science student Xinyu Liu.

ISABELLA FALSETTI / THE UBYSSEY



ISABELLA FALSETTI / THE UBYSSEY

Gloria Rahgozar
Contributor

After two years of online ceremonies due to the pandemic, UBC held in-person spring graduation this year.

From May 25 to June 2, students and their family and friends gathered at and around the Chan Centre to celebrate this achievement. The university also held in-person graduation ceremonies in November 2021.

Charlie Cai, who completed a combined major in computer science and microbiology immunology, said he was "really excited" to graduate in person.

"It's been a long four years and this is really the culmination of a lot of years of work and under very special circumstances that many other people haven't gone through," he said. "[It's] not only a graduation, but ... a celebration of how the pandemic is finally winding down and things are coming back to normal."

He also shared a life lesson he learned from the pandemic: "You can ... take [whatever] happens in a positive light or negative light. It's really up to you how you choose your future actions no matter what pitfalls life throws at you."

As a student speaker for the graduation ceremony, Cai used recorded lectures as an example of something positive that comes out of something negative. "That's been a luxury many other people [in] the previous graduating years never had that we could utilize. Definitely a lot of new opportunities opened up while some closed. It's up to us to pursue them."

Xinyu Liu, who majored in computer science, said graduating in person felt great. "Better than virtual."

She added that she plans to complete a full master's in computer engineering.

When asked for tips for other students, she said, "Study hard. Networking is very important ... [and] pay attention [for] a lot of opportunities. If you don't grab it, you [could] regret it."

Like Liu, Sina Saleh, who completed his master's in mathematics, said he planned to pursue another degree — a PhD.

On his experience with the pandemic, he said, "I really liked virtual classes, but still, it was really difficult to be distanced from my friends during the lockdown. There were some good things ... some bad things. It's good to get familiar with these kinds of situations in your life."

As he bids UBC goodbye, he advised students "to always talk."

"That was one of my mistakes. It's good to talk with your classmates, especially the ones that are older ... It's good to see what they have to say about your choices and that's something I never did when I was doing my undergrad. It's good to ask!"

CREATIVES ON CAMPUS//

Beads that connect: Indigenous UBC students and their beadwork

Shane Atienza
Senior Staff Writer

Even before the start of the pandemic, many Indigenous students used traditional Indigenous beadwork to enrich their lives. But since the start of the COVID-19 pandemic, beadwork has become an even stronger healing art.

The Ubyssey interviewed three Indigenous student beaders about their beadwork and what their work means to them: Josh McKenna, a Métis grad student and the video editor of *The Ubyssey*; Jayde Grimard, a Cree and Saulteaux fourth-year history student; and Summer Tyance, a fourth-year Anishinaabe student majoring in First Nations and Indigenous studies. Tyance also goes by Neven, which means summer in Anishinaabemowin.

Anishinaabe beadwork by fourth-year UBC student Summer Tyance SUMMER TYANCE

WHAT IS BEADWORK?

Beading has a long history of artistic and cultural significance among Canada's Indigenous peoples.

Indigenous peoples used beads in complex designs and for trade for centuries, long before Europeans arrived in Canada. Beads can be strung together, patterned onto material or woven on a loom into patterns.

Before colonization, Indigenous beaders made larger beads out of natural material such as bones and shells using wooden or stone tools. Later on, European colonizers brought smaller, brightly coloured glass and ceramic beads which Indigenous people integrated into their beadwork.

Though beadwork is a common thread among first peoples, different Indigenous peoples maintain diverse beading practices based on distinct cultural histories, and on which materials are available on their land.

Tyance's Anishnaabe heritage impacts the material that she integrates into her beadwork.

"I can include items such as moosehide and birch bark [into my beading], which I usually collect from my own territories or harvest," she said. Tyance also enjoys making pow wow-style earrings, ubiquitous in Anishinaabe circles.

McKenna always puts one off-colour bead in the flowers he crafts, a Métis-specific practice.

"This is the spirit bead, and it's representative of our connection with the Creator," said McKenna. "[An] informal nickname for the Métis people is the flower beadwork people."

According to Tyance, beading "can really be a mix of things and a variety of things," and so the artform is "something that has evolved, and [is] continually evolving."

STAYING CONNECTED AND KEEPING CULTURE ALIVE

Although one could describe Indigenous beadwork as "a bunch of beads on a piece of animal hide of fabric ... it's definitely a lot more cultural than that," remarked Grimard. For her, beadwork is a way for Indigenous people to keep their culture alive.

One way that beadwork keeps culture alive is through intergenerational knowledge transfer. Grimard began beading at age seven, when her stepmother taught her the art. She is extremely grateful that her beadwork connects her to her stepmom and late father.

While looking for an Indigenous community to connect with, Tyance first tried beading at age 15 or 16, after finding a learn-to-bead Facebook event. Tyance later got back into the art through UBC's Indigenous Leadership Collective.

McKenna only really started to bead when the pandemic hit in early 2020. After initially learning how to bead from his mother and sisters, he quickly picked up the art and began spending much of his spare time beading. McKenna appreciates the link that beading gives him to his roots.

"[It's] just a nice connection to those who came before for you," he said.

McKenna noted that the Métis have historically been "displaced all over the country."

"[In] one way, [beadwork] is something that you can take with you anywhere and still feel that connection," he added. "It kind of connects you physically, mentally, emotionally, spiritually."

Beadwork became a way to express something that can't be verbalized.

A HEALING ART

"There's a saying: beading is medicine," Grimard said. "It very much is ... When I'm feeling stressed, I'll bead and the repetition of the bead, the actual beading processis really calming and helpful."

Tyance also described how beadwork can act as medicine, both for the big wounds of intergenerational trauma and the smaller stresses of pandemic learning.

Tyance aid that beadwork allowed her to slow down and practise patience at a time as stressful as the COVID-19 pandemic.

"Being a full-time student and also working, it can be really hard to set aside time for art and enjoyment and even healing. So I think anything that can teach one patience is extremely healing."

Beading is not without its challenges. "I've stabbed myself with a needle many times, I've dropped so many beads on the floor [too many times] to count, there's a lot of just trial and error," Tyance recounted.

Through it all, beading has helped Tyance to develop patience by struggling through repeated obstacles. Tyance feels that the sense of empowerment and accomplishment one feels upon completing a beadwork piece reflects "the dedication and passion that goes into it."

McKenna would do beadwork during Zoom classes to help him focus. He also felt that even just knowing other beaders were engaging in beadwork during the crisis was comforting.

"[Even when] you're not physically in the presence of anyone else or you're not physically on your traditional lands ... you know that people are doing it elsewhere at the same time as you," McKenna said. "That is really helpful for connecting you when you're being displaced by a pandemic."

Noting that a lot of Indigenous identity has been tied to tragedy, he said he finds it important to find positive, joyful moments in beading.

"It's a really special kind of art that just hits home in a way that nothing else really does for me."

SHARING THE ART FORM IN COMMUNITY CIRCLES AND BEYOND

Both Grimard and Tyance participate in art trades, in which they swap beadwork, such as earrings, with other artists. Tyance also sells her work over Instagram or on her website from time to time.

In November 2021, McKenna decided to organize a beadwork fundraiser for the Native Women's Association of Canada on Louis Riel Day. Adorned with Métis flags and topped with beading creations of all types, the Louis Riel Day fundraiser table was a success, raising over $500.

After the fundraiser's success, McKenna hopes to see this event to be an annual occurrence.

"Beadwork is [a] form of art, and another form of healing," said Tyance. "It's also just something for myself that I use to reconnect to my culture and to build community. And I think that's what beadwork is to me."

SUMMER TYANCE

JOSH MCKENNA

"[An] informal nickname for the Métis people is the flower beadwork people."
— Josh McKenna

SUMMER TYANCE

"When I'm feeling stressed, I'll bead and the repetition of the actual beading processis really calming and helpful."
— Jayde Grimard

JAYDE GRIMARD

SUMMER TYANCE

JAYDE GRIMARD

JAYDE GRIMARD

Jayde Grimard's beadwork can be seen on her Instagram page: @morningchildbeads

Summer Tyance beadwork can be seen on her Instagram page: @berrytyance

Josh McKenna's beadwork can be seen on his Instagram page: @josh.mckenna

Josh McKenna is The Ubyssey*'s video editor. He was not involved in the writing or editing of this piece.*

INDIGENOUS HISTORY MONTH//

All Our Father's Relations: From Musqueam to China and back

Quyen Nguyen
Contributor

As an international student from Vietnam, I have always been aware of my positionality as an outsider in BC. When coming to the screening of *All Our Father's Relations* — a 2016 documentary which explores the relationship between the Musqueam people and early Chinese immigrants to BC — I came with an open mind and heart to learn as a newcomer.

The documentary's emotive representation of marginalization, reconciliation and intergenerational connection left me feeling sad and angry, yet hopeful.

All Our Father's Relations is a documentary directed by UBC film professor Dr. Alejandro Yoshizawa, who is known for his work in documentaries, oral history and digital media. Yoshizawa co-produced the film with public historian Sarah Ling, a UBC alum who received an interdisciplinary master's degree in Chinese Canadian and Musqueam history.

The documentary centres Musqueam Elder Larry Grant — UBC First Nations and Endangered Languages professor and Elder-in-Residence at the First Nations House of Learning — and his siblings as they travel from Vancouver to China to uncover their paternal roots. The film discusses their family's struggles and the challenges both Chinese immigrants and Indigenous communities in BC face due to racism and marginalization.

Students moderated a panel between Grant, Yoshizawa, and Ling.
OLIVER MANN

Grant's father was a Chinese migrant who came to Vancouver on the Empress of Asia ship in the early 20th century. He settled at the Musqueam reserve area in BC, and starting farming and integrating with the community there. Then, he married a Musqueam woman.

Things all changed when their families were separated due to the Indian Act, and their father moved to Chinatown while their mother remained on the reserve. The documentary presents many similar stories of the identity crisis and loss caused by racism and colonialism.

Yoshizawa represents Grant's childhood memories through a sunset colour palette, which emphasizes the Grant siblings' connection to their personal and intergenerational histories. This created a space for viewers to reflect on their own experiences, granting the unique story of the Grant siblings universal resonance without erasing its specificity.

The documentary ends on a beautiful note. Retold through close-up shots and interviews, the Grant siblings finally reconnect with their paternal relatives, learning about their roots.

All Our Father's Relations is not just the story of the Grant family: it provides a closer look at all the detrimental effects of Canadian government policy on Indigenous and Chinese immigrant communities. They have been denied the rights to cherish their family backgrounds, their communities and above all their identities.

As the black and white frames flashed through my eyes, I also felt anger. I was fortunate enough to have not experienced the same trauma, but as a person growing up from a small town in Vietnam, I can relate to the experience of being excluded and subject to false assumptions and stereotypes, sometimes from the people in my own country.

Combating those false assumptions begins with collaborating to understand ourselves in relation to our past and to our community, which *All Our Father's Relations* accomplishes.

The screening was followed by a panel discussion with Yoshizawa, Ling and Grant.

At the panel discussion, Ling described the documentary as a "collaborative document" of not only the production crew, but also the Grant family, who contributed to the animated scenes of the documentary.

By bridging distinct understandings of the past, perhaps we can forge a common vision of the future.

POP-PUNK PRINCESS //

'Here's to never growing up': Reliving the early 2000s at Avril Lavigne's Bite Me Tour

Kaila Johnson
Senior Staff Writer

My earliest memory of listening to Avril Lavigne is blasting "Let Go" on a CD player with my sister at seven years old. It felt surreal to hear songs from my childhood inside the Doug Mitchell Thunderbird Sports Centre over a decade later.

On May 24, attendees sported black denim jackets, red flannels and dyed hair like it was 2012 on their way to see the pop-punk princess, Lavigne. While the show started at 8 p.m., concertgoers trickled in over the course of the first opener Mod Sun's set.

In between sets, a playlist featured other pop punk hits like "Check Yes Juliet" by We the Kings and Blink-182's "All the Small Things." Some attendees passed the time by head-banging and singing from their seats.

After the opening set, a projection screen with the heart shaped icon for the Bite Me Tour hung centre stage.

The heart icon shattered and a spotlight backlit Lavigne, who held black balloons. After the screen fell, the Ontario-born singer kicked a large red balloon into the mosh pit and smaller black balloons cluttered the stage.

She started off the show with "Cannonball" – the opening track on her newest album "Love Sux." This song ended with a bang as long strings of confetti burst towards the excited fans.

Avril Lavigne at Doug Mitchell Thunderbird Sports Centre
MAHINE ALAM / THE UBYSSEY

During 2021 single "Bite Me," the pop-punk princess held the microphone out to the audience for the crowd to scream the first lyric. This affirming grunge anthem loosened up the crowd for the entirety of the set.

Blue lights and nostalgia began to wash over the audience for the 2011 hit "What the Hell." Ffans fist pumped during the verse's iconic "yeah yeah's." Her newer music carries the same themes of putting yourself first, but expresses it through darker bubblegum pop-punk than her earlier carefree bangers.

Fireworks lit up on the screen behind the singer during "Here's to Never Growing Up." This anthem for letting go of expectations and your troubles kept the audience in high spirits. Being a fan of Lavigne's since childhood, my adoration of her music has not wavered as the years have gone by. She captures the joy and power of doing what makes you happy, even if others may not understand.

She dedicated the first single off of her first album, "Complicated," to the fans who have been with her since day one. Papers with handwritten lyrics to the song shone on the projection screen mixed with collaged red clips of younger Lavigne. Blue lights covered the stage during an instrumental until Lavigne came back on stage with guitar in hand to play "My Happy Ending." She commanded the arena with the bittersweet words about a lost love.

First opener Mod Sun came back on stage to perform their song "Flames" together. Red and orange lights flooded the stage to mirror the lyrics, "I still burn for you."

An instrumental followed before "Girlfriend" where cartoon skulls flashed in black and white on the screen behind the singer, signalling the death of a relationship. The mosh pit put their arms in the air with the repetition of "Hey hey, you you" throughout the song.

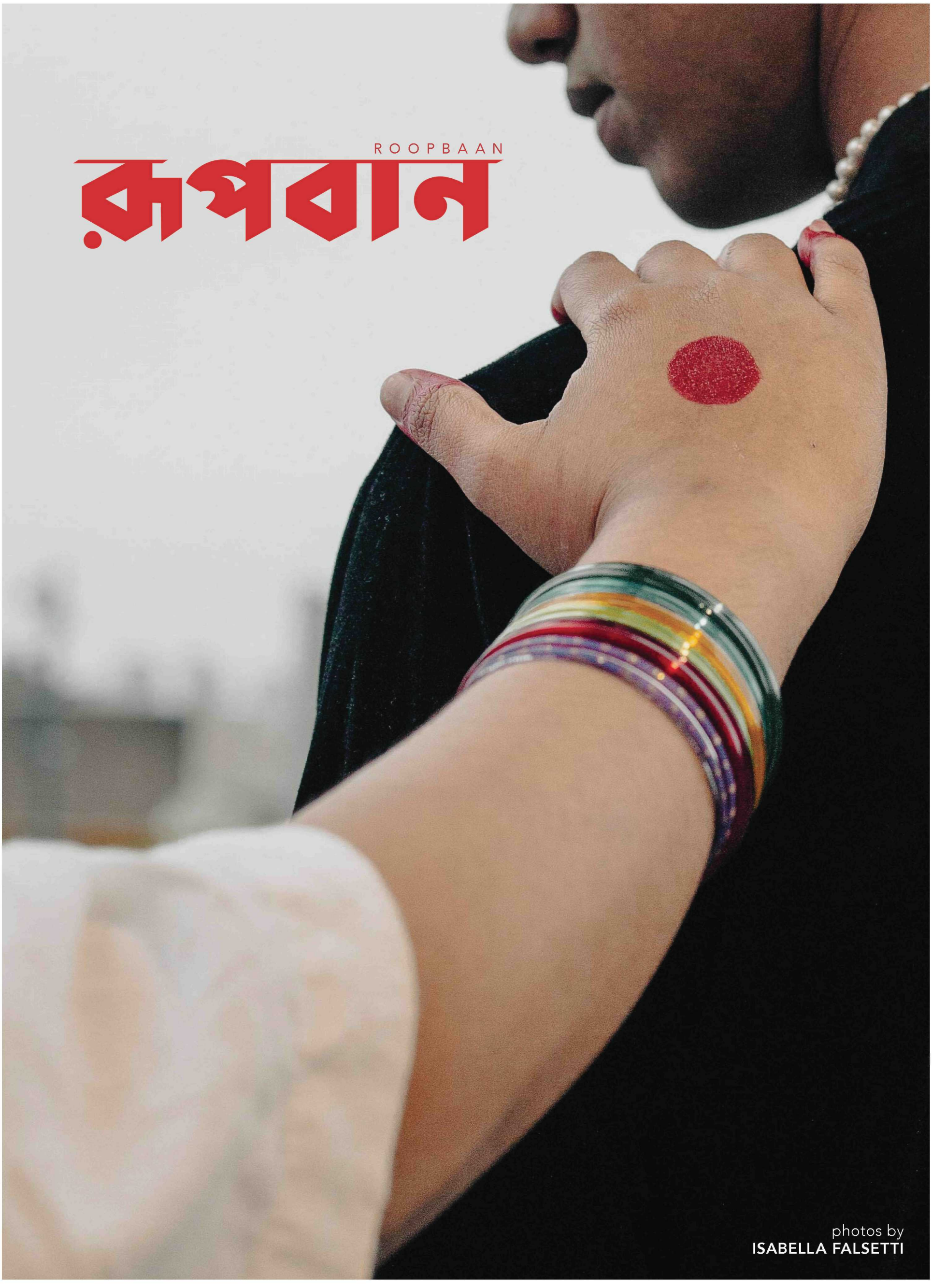
Before beginning "Sk8er Boi," the singer asked if there were skater boys and skater girls in the audience.

Phone flashlights lit up and voices echoed through the venue during the final choruses of "I'm With You." Emotions ran high as purple confetti rained down and Lavigne closed off the night saying, "I'm with you, Vancouver!"

The only thing that would have made this concert better is if my sister could have experienced the nostalgia with me.

রূপবান

ROOPBAAN



photos by
ISABELLA FALSETTI

How Queer Bangladeshi students at UBC found freedom and acceptance

words and design by
MAHIN E ALAM

The article contains mentions of homophobia and violence. All student source names have been changed in this article for their safety.

"[I] have seen firsthand people celebrating when they were slaughtering [Queer] people," said Poribibi, a 2022 UBC grad.

She was reflecting on her experience witnessing the aftermath of the 2016 killings of Bengali Queer activists Xulxaz Mannan and K Mahbub Rabbi.

The looming fear of meeting a similar fate made her cautious about how she presented herself while growing up in Bangladesh and who to trust with her identity. "The fact that it could have been me is traumatizing," she said.

Even sitting down for an interview with *The Ubyssey* was daunting, something she never would consider doing in Bangladesh. "To me, it's a safety concern," Poribibi said.

When Poribibi first realized that she was Queer in high school, it was anything but easy. As a practicing Muslim, she struggled to find common ground between her beliefs and her sexuality.

"I felt like I had nowhere to go," she said. "Is there no place in this huge universe for me to stand?"

At home, Poribibi struggled with opening up to her friends and family about her sexuality. Most of her friends came from strict Muslim households, where conversations around Queerness were rare and, when they did happen, people were ill-equipped to discuss these issues, oftentimes invalidating her feelings. She found herself at an impasse.

"It was not super easy. It was actually painful. Some people just didn't get it … No one really knew how to handle [Queerness]," she said. "And I could tell they're trying their best to be part of it. But they also felt very morally contradicted, conflicted, because they're like, 'Oh, you know, as a Muslim person, I can't in my good conscience just tell you to go ahead and do it.'"

Thus, for a long time, Poribibi found it difficult to come to terms with being Queer.

"I tried being not Queer. Obviously, that didn't work," Poribibi said. "You can't just not exist."

"It was easier to hate because I just could not accept me," she said.

A 200-YEAR HISTORY

Anti-Queer stigma in Bangladesh goes back centuries.

In 1860, the British added Section 377 to the Indian Penal Code which criminalized any "carnal intercourse against the order of nature with any man, woman or animal" and could punish someone with imprisonment for life.

This law, which criminalizes homosexuality, remains in place.

Versions of the law were inherited in the penal codes of numerous former British colonies after their independence. While most of these countries have since removed this law, it continues to be enforced in six countries, including Bangladesh. It's unlikely to be removed from Bangladesh's penal code any time soon.

With a majority Muslim population, religious and social stigma also dictates the anti-Queer attitude of Bangladeshi society. Mainstream Islamic debates on 2SLGBTQIA+ rights and issues continue to heavily influence legal as well as social acceptance of Queer people in Bangladesh.

Islamic teachings and understandings of Queer rights and identity are highly debated.

Dr. Junaid Jahangir, an assistant professor at the University of Alberta and MacEwan University, said mainstream conservative Muslim clerics and scholars who misconstrue specific verses from the Quran have contributed to the development of anti-Queer sentiments in many Muslim societies around the world.

"The Quran has nothing to do with homosexuality," Jahangir said. "Context is important."

Jahangir has been vocal about the rights of Queer Muslims and Islam's acceptance of 2SLGBTQIA+ people, especially among interfaith circles in Edmonton, for the past decade. He wrote numerous articles on this issue across various online platforms and blogs and co-authored a book titled *Islamic Law and Muslim Same-Sex Unions*.

Jahangir explained that laws in countries like Bangladesh are heavily influenced by religion because there is a majority Muslim presence in the upper echelons of the state and local government. Thus, with anti-Queer misinterpretations of Islam highly present, there is little interest in changing the 'anti-Queer' laws.

These misinterpreted passages combined with social conditioning breeds discrimination against 2SLGBTQIA+ people in the Muslim community. Often, this can lead to internalized homophobia for Queer people in Bangladesh as well.

This was certainly the case for fourth-year UBC student Riha. "Being anything but straight was not in my head to even talk about it and obviously, that speaks a lot to our culture," she said.

She said she feels she has yet to come to terms with her sexuality, finding it difficult to date other women. She questioned whether that was due to social conditioning and the prevailing anti-Queer sentiments in Bangladeshi society.

"Is it my internalized homophobia that I grew up with … [or] that my culture is not very accepting of it?"

Riha didn't grow up in a strict Muslim household. However, conversations about Queer issues were still rare at home, which she felt was more due to her family's lack of social awareness. It was only after coming to Canada that she was able to talk more freely about her sexuality.

"People are more open [about] these topics here than in Bangladesh," said Riha.

BATTLING SILENCE AND HOMOPHOBIA

On January 18, 2014, Mannan and Rabbi published Bangladesh's first and only Queer magazine, *Roopbaan*. 'Roopbaan' is the Bengali word for 'beautiful and fabulous person.'

As ardent Queer activists, Mannan and Rabbi worked tirelessly to establish a safe space to have open conversations about Queer issues, even organizing rallies, programs and campaigns in support of the Queer community.

On April 25, 2016 — just two years after the first issue of *Roopbaan* was published and shortly after Mannan publically came out as gay — Mannan and Rabbi were killed by extremists.

Jahangir said Bangladesh, like many other South Asian countries, does not have the conditions to become a society where Queer people are accepted and welcome. He credited this to the lack of strong democratic institutions, a lack of individualism and the persistence of conservative and anti-West dogma.

"Bangladesh has a long way to go and it's very hard to have a conversation about these things," said Moyurakkhi, a UBC grad student. "I have nothing against Bangladesh. I love our culture and there [are] so many things I love about it but … right now [with] how I express myself, it is very unsafe for me."

Moyurakkhi said he finds it difficult to talk about Queer issues with his friends and family. As he came to terms with his own identity and sexuality, he realized that he had a responsibility to educate his family on these issues.

"They are still not completely understanding of the whole situation … But I think [now] they know more … and they try to accept more," Moyurakkhi said, "instead of like three years ago, when this wasn't even a topic of conversation."

It was by coming to North America that he was able to be more open and expressive about his sexuality.

"Canada and the US provided me with a safer space … it is safer than Bangladesh."

However, even in Canada, some find themselves unsure of how to discuss their Queerness with other Bangladeshi students.

"I was hesitant to [come out to] the Bangladeshis here just because they were connected to my life back home," said Moyurakkhi. "I [felt] I was hiding not just my sexuality, but a part of my personality."

Jahangir said this is normal, as Muslim communities — especially those dispersed among Western societies — tend to be more conservative in nature. He said being so far away from home often makes them "more protective of their origins."

"Muslim societies have become more conservative over time," Jahangir said. "Even here, thousands of miles away from their home countries, [Queer people] have to be careful, because [their] communities here are even more orthodox compared to the communities back [home]."

But, attitudes towards Queerness in Bangladesh are not a monolith. Fear of having one's safety at risk is not always a burden they carry alone. Bangladeshi allies, family and friends oftentimes live in fear of something awful happening to those they love most.

"I asked my mother, 'What would you do… if I or my brother were gay? … She was like, 'I will be completely fine [but] the only thing that I will struggle with [is] knowing how much you

would struggle in Bangladesh,'" said Brishti, a third-year UBC student.

For Brishti, talking to her friends and family about Queer issues has always been difficult.

"I have talked to my uncles and aunts and they were like, 'I'm okay with it but I don't think our culture is a place for that,'" she said.

She found herself alienated from her own understanding and beliefs, oftentimes pretending to agree with her friends' and family's views and opinions on the matter. Thus, coming to Canada was an escape. It allowed her a safe space to be free and open about her identity.

"The only thing that I know is I'm going to stay in Canada [because] I can be so open about everything here."

NAVIGATING INTERSECTIONALITY

For many Queer Bangladeshis, Queerness and otherness are synonymous — especially when navigating being Muslim, Bangladeshi and Queer. Finding common ground in their intersectionality is understandably difficult, often leading some to feel like they need to make a choice: their religion or their sexuality.

"I didn't think enough about what [it] meant, being bisexual and brown," said Riha. "It was already uncomfortable trying to make my space as a woman, much less a bisexual woman."

Having to choose between one's different identities is an impossible task. For many, it is a choice between being true to yourself and pretending to be someone that fits into societal norms.

"The path of truth is not easy," Jahangir said. "Because [if] you're true to yourself, you're true to your family [and] you're true to everything … you [tend to] face more challenges."

For Moyurakkhi, spirituality and sexuality are two important parts of his identity, and he felt his battle between choosing one over the other was in the past.

"I never thought of choosing Queerness over my religion because it was so deeply rooted in myself," said Moyurakkhi. "I do believe in God. I do fast … I used to pray a lot as well. So it was hard for me to be in that conflict."

"I fought that battle a long time ago," he said. "I [found] the balance between both of those things a long time ago and right now it's different."

For Poribibi, it's a struggle to find that balance between her identities.

"I am a practicing Muslim. So how do I coexist within that?" she said. "Even letting one of these [identities] go, I lose a core essence of me."

For the longest time, she said she invalidated her own feelings, unable to accept herself and her identity as Queer, Muslim and Bangladeshi. She found herself pretending to accept the prevailing anti-Queer views and opinions of her friends and family to avoid facing the truth.

"You are trying to protect yourself from the experience that you know you will go through if you're out," said Poribibi.

Even coming to Canada, there were times when she felt she had to mask parts of her identity to protect herself.

"It does make you choose," she said. "If you take the Bangladeshi out of me, there's no cultural context to my existence. If you take my sexuality out of me, there's no context for my reasons to love someone. And if you take the Muslim out of me, I have no spiritual context. These three are very fundamental to my existence. But who gets to see all three of them at one time?"

It was coming to Canada that helped her understand her sexuality better. She felt that Canada gave her the space and freedom to have conversations about being Queer. Moyurakkhi said the same.

"I think one of the reasons I left Bangladesh was because of my identity," said Moyurakkhi. "Coming here to the US and to Canada really helped me come out to my friends and express myself fully."

Poribibi is preparing to go to the Vancouver Pride Parade on July 31. She is incredibly excited to go and has been chatting to her friends about what outfits she plans to wear — something she couldn't even imagine doing back in Bangladesh.

"That brings a lot of freedom, that I can still keep my identity as hidden or as public as I want. It's up to me," said Poribibi.

She said she can finally be who she wants to be, without fearing any backlash or judgment.

After years of struggling to find that common ground, Poribibi is happy with how far she has come. She is happy that she was able to make space for herself to keep all of her core values and identities whole. With a strong connection with her spirituality, Poribibi hopes to make a safe space for others who are going through the same struggles that she had to endure.

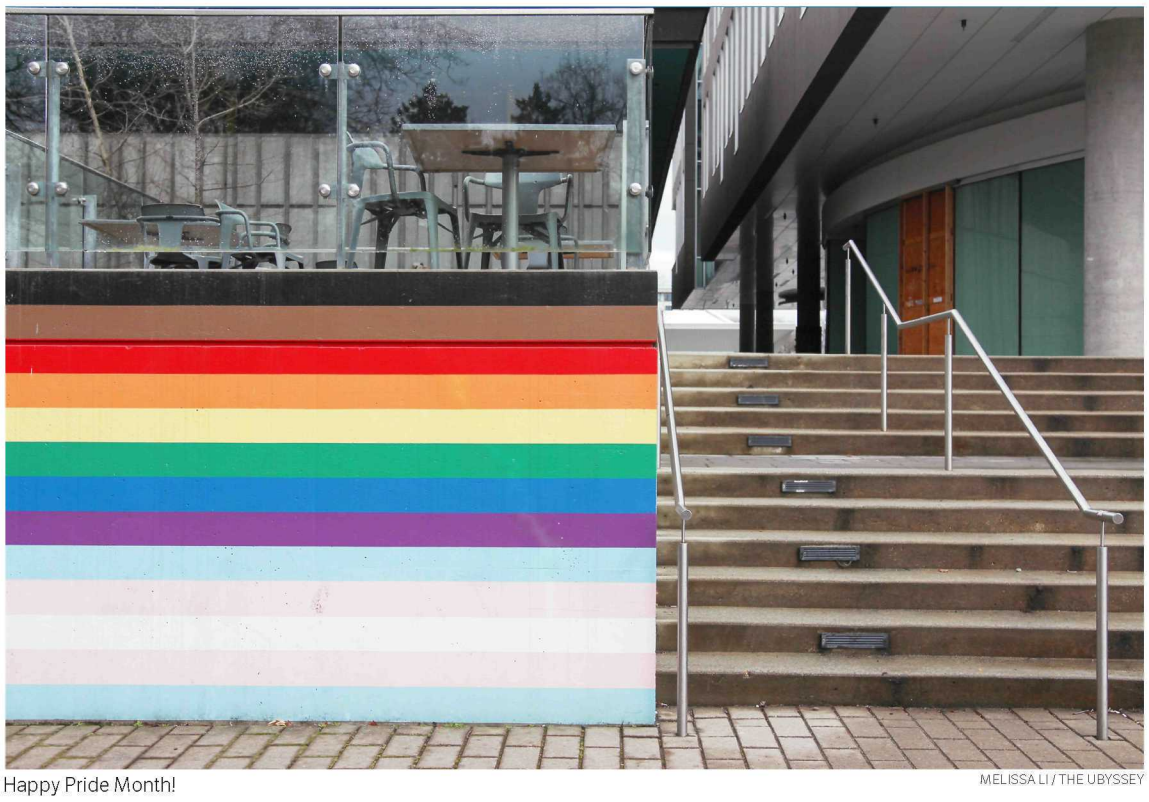
"Why should it be such a struggle for us to exist?" Poribibi said. I refuse to believe that I can't exist. No one can tell me that. The only person who can tell me that is my god and I have to believe that he is kinder than that."

PRIDE MONTH //

Honouring Queer beginnings: *The Ubyssey*'s 2022 Pride guide

Iman Janmohamed and Polina Petlitsyna
Opinion + Blog Editor and Staff Writer

Happy Pride Month! *The Ubyssey* has compiled a list of resources at UBC and within Metro Vancouver for Queer people to celebrate being Queer and for allies to show their support.



Happy Pride Month! MELISSA LI / THE UBYSSEY

UBC COURSES

CSIS 300A: Introduction to Critical Studies in Sexuality
This course, developed by the Institute for Gender, Race, Sexuality and Social Justice, provides students with an entryway into learning about sexuality at the university level.

GRSJ 316: Queer and Trans of Colour Theorizing
This course focuses on the impact of Queer and Trans people of colour theorizing and its ties to gender and sexual politics, feminism and Indigenous and diaspora studies.

FINS 456: Indigenous Two-Spirit and Queer Studies
This course explores scholarship, art and literature related to Queer and Two Spirit Indigenous people in academic and day-to-day contexts.

CAMPUS COMMUNITY

Pride Collective
This student-led AMS resource group organizes events, provides resources and fosters inclusive spaces for the 2SLGBTQIA+ community on campus. It also runs weekly discussion groups open to students. You can find the Pride Collective in the resource lounge at NEST 2103.

UBC Drag
UBC Drag is a student-run group that brings Queer nightlife to UBC students. It typically hosts drag shows bi-weekly at Koerner's Pub. It also provides 'pay-what-you-can' tickets to students, no questions asked. Its next show is on July 13.

CiTR Gender Empowerment Collective
Intersections, a show by CiTR's Gender Empowerment Collective, talks gender, race and social justice every two weeks.

METRO VANCOUVER

Vancouver Pride Society (VPS)
VPS is a organization that strengthens and builds connections within the city's 2SLGBTQIA+ community through large-scale events like the Pride Parade (which is on July 31). It strives to build community through advocacy and fundraising.

QMUNITY
This non-profit organization provides support and connection for Queer people with the goal of improving the wellbeing of Queer, Trans and Two Spirit communities across the Lower Mainland.

2Spirits of BC
Founded by Four Feathers Society, 2Spirits of BC hosts events for Two Spirit people across BC.

Big Bro's Barbershop
Founded in 2015, Big Bro's Barbershop is a Trans owned-and-operated business that opened after raising $9,000 through crowdfunding. Here, people can purchase gender-affirming products and receive haircuts in a safe space.

Van Vogue Jam (VVJ)
VVJ is a Vancouver-based and Queer-founded non-profit working to expand the ballroom scene. It host accessible Vogue jams weekly to build a safe dance culture for 2SLGBTQIA+ BIPOC communities and it holds monthly balls on the last Monday of each month that are open to spectators.

Polina Petlitsyna is an event organizer and a People Lovers Weekly discussion group co-facilitator for the Pride Collective.

This list is not exhaustive. Have a resource you'd like to see included in the online version of this article? Email blog@ubyssey.ca.

WRECK BEACH //

The Dingbat: An open letter to the people who trespassed on my Wreck Beach bunker

Sophia Russo
Science Editor

CottageCore is so 2020; BunkerCore will be the way of summer 2022. MACKENZIE WALKER / THE UBYSSEY

A few weeks ago, trespassers crept into my home, took pictures of my most intimate space and documented it on Reddit for the UBC community's amusement. But you probably didn't hear about it from any formal news outlet.

I get it, B&Es just aren't as high priority when your place gets mistaken for a bomb shelter.

My name is Sophia and I live in the abandoned shelter on Wreck Beach.

These past few weeks have been some of the hardest of my life, but I'm ready to break my silence. I want to direct this statement to the people who trespassed on my home.

You and I are not so different. I'm a graduate student and, like you, I'm on a budget — however, my stipend barely covers my daily coffee expenses and the money I need to buy good quality tissues to dry the tears I shed when my experiments fail. I cannot afford high luxuries like electricity and insulated walls.

I was there that day that you trespassed on my home, my sacred space. At first, I thought it was one of my many muroid friends (my beautiful rodent brethren).

But no, it was you.

I could have welcomed you into my home but I panicked. As you entered with reckless abandon, I had just returned from a long day in the lab and wanted nothing more than to sit down in my favourite dust-covered corner and brood over the comments left on my latest manuscript (damn you, reviewer number three. Just, damn you). I had just finished contemplating whether the drivel left by reviewer number two was a flirtation or a brutal condemnation of my future aspirations, when you barreled inside.

You were so mystified that you didn't notice me crouched in the shadows among the chilopods (that's science for centipedes, dear trespasser — I assumed you wouldn't be familiar with the word of lowly creatures, ironic given your similar affinity for sneaking into my home).

I sat there in frightened silence as I watched you rummage around my home, take pictures and leave.

Long after you left, I remained hidden. Too afraid to scurry from my hiding place should you return, it took days for me to feel safe again. Days!

I was finally ready to hunker down and move past this awful event, when I saw your Reddit post. I was stunned. To trespass is one thing, but to use a fellow student's affordable housing situation for KarmaFarming? The nerve.

My living space is alternative, sure. But, the Wreck Beach shelter is more than just your run-of-the-mill abandoned incinerator. To you, it's a musty-ass hovel. To me, it's a home.

It isn't easy being a 20-something living in a space reminiscent of a bomb shelter. But I love it. What started out as a decision born from frugality has blossomed into a new lifestyle.

I keep asking myself where I can go from here. I've moved past focusing on feeling safe again. Now, I want to use my platform to advocate for alternative housing and make my way of living more accessible and welcoming.

CottageCore is so 2020; BunkerCore will be the way of summer 2022.

All in all, I'm happy that I was able to share my way of living with the student community, including you, dear trespasser. In the future, you are welcome to visit and we can sit down for a proper introduction and house tour.

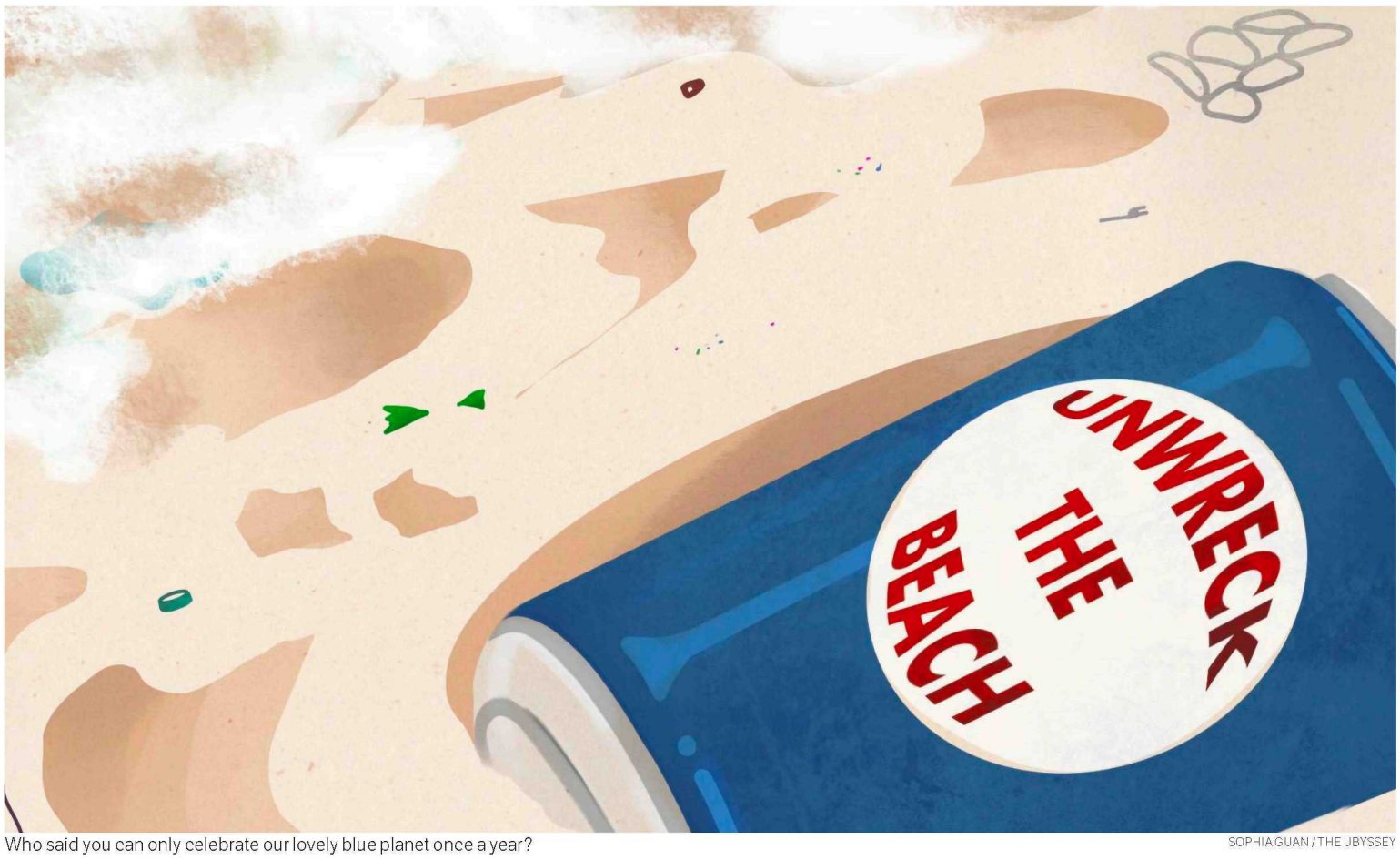
Just be sure to knock first next time.

The Dingbat *is* The Ubyssey*'s humour section. You can send pitches or completed pieces to* blog@ubyssey.ca.

CAMPUS CLIMATE //

Unwreck the Beach: Sustainable efforts to join this summer

Matthew Asuncion
Columnist



Who said you can only celebrate our lovely blue planet once a year?

SOPHIA GUAN / THE UBYSSEY

The day we celebrate as Earth Day began as a smörgasbord of teach-ins, tree plantings and protests across the United States on April 22, 1970. But, who said we can only celebrate our lovely blue planet once a year?

The Earth has done so much to support us, and the steps we take to care for our planet can also help us grow more connected with our community. Here are some sustainability and climate justice efforts you can take part in at UBC this summer.

SUSTAINGINEERING UBC

After months of design, trial and error, Sustaingineering UBC is bringing its tiny home project to campus! The prototype looks to incorporate elements such as rainwater harvesting, a solar-powered water pump and a small-scale wind turbine.

Students who are interested in participating but aren't yet on the team are encouraged to contact *sustaingineering@gmail.com* to check for availability. Recruitment for the fall term will begin on Imagine Day.

CLIMATE JUSTICE UBC

Student advocacy doesn't stop in the summer. Climate Justice UBC (CJUBC) is working to gather student pressure on RBC to divest from fossil fuels, given its status as the largest fossil-fuel financier in Canada and on-campus presence within the Nest. The club is also gearing up for its re-investment campaign with Divest UVic and SFU350 to encourage universities divesting from fossil fuels to fund efforts that promote "social, economic and environmental wellbeing" within their communities.

Students who are interested in attending informational meetings or participating in advocacy campaigns are encouraged to follow CJUBC on Instagram *@climatejusticeubc* and Twitter *@cjubc*, and reach out to the coordinators at *climatejusticeubc@gmail.com*.

SPROUTS

Sprouts is hosting its first summer mutual aid project! Our local volunteer-run food co-op is leading a meal-distribution project providing fresh food to folks in the Downtown Eastside. Volunteers can help prepare food in the Sprouts kitchen or drive and distribute meals. No prior experience required and the commitment is once weekly for a calendar month. To find out more about volunteering for Sprouts, check out its Instagram page, *@ubcsprouts*.

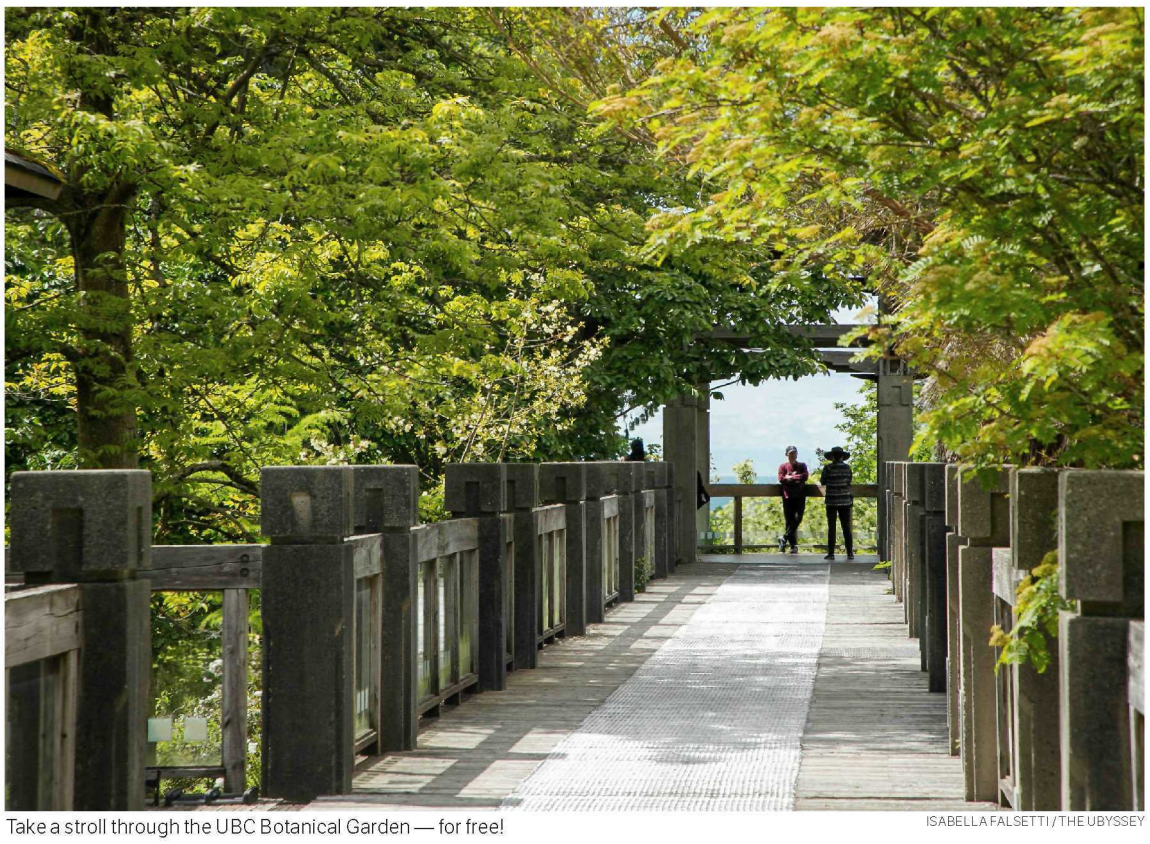
Sprouts has also begun hosting a community fridge, freezer and pantry in the lower level of the Life Building. Volunteers will replenish the fridge from time to time with food donated by local grocery stores and bakeries, so take what you need and pitch in when you can!

Community members are reminded to avoid leaving opened, home-cooked or expired food in the community fridge.

Xʷc̓ic̓əsəm GARDEN

If you are a guest to xʷməθkʷəy̓əm, it's worth learning about the community and lands that surround us. Xʷc̓ic̓əsəm — hən̓q̓əmin̓əm̓ for "the place where we grow" — invites individuals to engage with Indigenous understandings of healing and share traditional plant knowledge and Indigenous food sovereignty practices. Medicinal plants such as sage and tobacco grow alongside native food crops from a diverse array of Indigenous communities.

Planting and harvesting opportunities are posted to the garden's Instagram page as they become available. Volunteers are encouraged to arrive on-time for the start of the session to best settle into the space before working in the garden.


Take a stroll through the UBC Botanical Garden — for free!

ISABELLA FALSETTI / THE UBYSSEY

UBC FARM

Get your hands dirty and support your community while you're at it. The UBC Farm volunteer program provides UBC students, staff, faculty members and members of the wider community the chance to gain hands-on experience in many aspects of small-scale sustainable farming. Opportunities are available from May to September.

If meal-prepping is more your style, consider shopping for produce at the UBC Farm Farmers Market when it opens up in June (alongside other Vancouver farmers markets). Opening June 4, operating Tuesdays (4–6 p.m.) and Saturdays (10 a.m.–2 p.m.) at UBC Farm, rain or shine.

SUSTAINABILITY HUB STAFF RECOMMENDATIONS

The UBC Sustainability Hub acts as a connector, curator and facilitator of climate action efforts across campus. While the Hub occasionally hosts events (which it posts to its monthly newsletter) and climate action resource guides, *The Ubyssey* asked engagement managers Jon Garner and Tawnee Milko for ways students could get involved this summer. Here's what they said:

On the academic front, consider taking a summer course on the climate crisis — or finding a course to take next school year! Some offerings include;

- CONS 210: Visualizing Climate Change
- EOSC 270: Marine Ecosystems
- NURS 290: Health Impacts of Climate Change
- GEOG 313: Environmental Justice and Social Change
- ECON 371: Economics and the Environment

If your noggin needs a rest:

- UBC's Collaborative for Advanced Landscape Planning (CALP) invites community members to imagine and design a more sustainable and inclusive Vancouver at its in-person Cool Hood Champs workshop series. Wednesdays in June from 6–8 p.m. at the Trout Lake Community Centre.
- Apply to join the volunteer Zero Waste Squad from May to August. Students will help run summer events including Jump Start and Imagine Day and support residence zero-waste initiatives.

If you, in total, need a rest:

- Take a stroll through the UBC Botanical Garden — for free! Students and alumni receive a 50 per cent discount on the Greenheart Treewalk, an aerial trail system that traverses the forest canopy. In-person and virtual events for the garden's May Biodiversity Days series can be found here. Open Wednesday to Sunday, 10 a.m.–4:30 p.m.

Matt Asuncion is a fifth-year media studies student and the resident Ubyssey *sustainability noodle. He is a staff writer for* The Ubyssey. *You can connect with him on Twitter @MattJAsuncion or see him riding around campus on the* Ubyssey *office tandem bike.*

Unwreck the Beach *is* The Ubyssey*'s sustainability column. Send topics you'd like covered and completed pitches to* sustainability@ubyssey.ca.

FROM THE ARCHIVE //

Mind Your Mind: Volunteering ideas

Daphnée Lévasque
Columnist

What are some ways you give back?

STEPHANIE WU / THE UBYSSEY

My therapist once told me that the act of giving back to others can make a difference in your life.

Volunteering, or just lending a helping hand, has so many benefits, but for me personally, it increases my self-esteem and adds purpose to my day. There are a million ways to volunteer and contribute on and off campus.

I do have to say, though, that students are incredibly busy. Trust me, I get it! You're constantly running around for school and work. But, if you find yourself having some extra free time this summer, spend some of it giving back. It's a nice break from the usual hustle and bustle of university life.

Sometimes, I find that volunteering can be draining. So, I volunteer for a few months, then take a break. When I feel better and ready to give back again, I start volunteering. It's important to recognize your limits (again, I really need to listen to my own advice at times)! It's nice to help others but you need to be taking care of yourself first.

Volunteering can be a way to explore interests you don't otherwise get the opportunity to. It can open doors to potential employment opportunities and can bring you an immense amount of joy.

Some ways to give back include:

- Working a shift at a learning centre.
- Writing cards to my loved ones.
- Volunteering at an animal shelter.
- Volunteering at the AMS food bank.
- Tutoring or babysitting children for free.
- Volunteering at a yoga or spin class studio.
- Picking up a volunteer shift at Sprouts.
- Donating blood.
- Volunteering at a hospital.
- Mowing grass for your neighbours.
- Helping your friends move.
- Volunteering to host a neighbourhood clean-up through *cleanup@vancouver.ca*.

What are some ways you give back?

This article was originally published in November 2021.

Mind Your Mind *is* The Ubyssey's *wellness column. The authors of this column are not mental health professionals. If you need additional support, please contact Student Health Services, the Sexual Assault Support Centre and/or the Wellness Centre. In case of an emergency, call 911.*

MMIWG2S //

NDNs at UBC: Safety is not being scared of wearing beaded earrings

No more stolen sisters.

KYLLA CASTILLO / THE UBYSSEY

Aquila Underwood
Columnist

This article contains mentions of violence against Indigenous people and missing and murdered Indigenous women, girls and Two Spirit people.

Safety feels like playing *League of Legends* with friends at 3 a.m., sitting in IKB until midnight and watching your friends leave on one of those silly electric scooters with a skateboard behind it.

Safety does not feel like being scared of going out while wearing beaded earrings at night, crying on Valentine's Day or paying an extra $20 to get medication instead of showing your status card.

Contrary to my friends' beliefs, being a 'racially ambiguous,' 'educated,' confident person who dresses like a (stylish) grandpa has not and will not save me from the fate of my Indigenous sisters — simply put by Mary Teegee in Jessica McDiarmid's *Highway of Tears*, "because I am an Indigenous woman, I am six times more likely to be murdered than my non-Indigenous sister." My life is connected to those of every Indigenous woman, girl and Two Spirit person because of the violence we face daily. You may know what Missing and Murdered Indigenous Women, Girls and Two Spirit (MMIWG2S) is, but you probably don't understand its reality.

My life began near the Highway of Tears. But, I didn't think much about the highway as a kid or teen. I moved to New Zealand, where highways were consistently interrupted by towns and mountains and seas and our parents' generation grew up hitchhiking. It was only when I was about to return to Canada that I was brought back to my birthplace. Back to the highway.

To prepare me, my sister gave me a list of things to avoid — what to do and not to do as an Indigenous woman. She warned me that I looked more Tsawout than Māori and that my racial ambiguity wouldn't pass as easily in Canada as it did in New Zealand. She taught me about the Highway of Tears, told me to stay away from similar highways, to be cautious of men, to not go out alone and to always tell someone where you are and where you are going. Situations that would be safe for non-Indigenous women were not situations that would be safe for me. The people meant to protect me were not to be trusted; colonial roots, ulterior motives and the knowledge that taking me instead of my friend would result in less punishment.

Armed with this knowledge of one of Canada's biggest issues, I returned. Immediately, I realized that allies didn't really care. It wasn't always a lack of motivation — it was also a lack of understanding and education. The fear implemented in us from birth was not implemented in non-Indigenous people as well. My friends have fun meeting people of their own ethnicities, so they didn't understand why I don't like strangers knowing I'm Indigenous. They didn't understand how my safety as an Indigenous woman is different from the safety of a non-Indigenous woman.

They especially didn't understand why I was crying on the phone to my sister on the other side of the world because I had a bad day where I was reminded of the grandmother I never met and the girls who never returned to their homes; of their vulnerability and my own. Ironically, on this day while my friends celebrated love, I mourned my missing and murdered sisters and siblings.

February 14 marked the 31st annual Women's Memorial March in Vancouver's Downtown Eastside, a memorial march organized to remember the lives of the Indigenous women, girls and Two Spirit people.

On this day, I realized the chasm between me and my non-Indigenous friends. How was I supposed to tell them how scared I was? How much sorrow I felt every day, but especially this day? I did not know how to do it. My stubbornness and pride refused to show weakness or portray my people as weak. We are vulnerable, but we are strong — we are as strong as we can be. The issue is not with us but with those who hurt us.

I guess this is me telling them then and me telling you now. Our tears are real, and we feel so much pain. Our pain is built into the society you live in. If there's one thing you owe us, it is to educate yourself. Even if you'll never be able to live our pain, try to understand it. We will smile and cry and persevere, fight for our futures and look after our own, but nothing will change unless you change. Help us to end this war we find ourselves fighting.

No more stolen sisters.

Aquila Underwood is a second-year student planning to major in political science and First Nations and Indigenous Studies. She was born in Canada but raised in New Zealand and is Ngāti Tūwharetoa, Te Āti Awa and WSÁNEĆ.

NDNs at UBC *is an open-form column written by Indigenous UBC students. If you're interested in getting involved, submit pitches or completed articles to* opinion@ubyssey.ca.

PRIDE //

Queer musicology on campus: How music shapes Queer communities

Colby Payne
Staff Writer

An emerging field of study is exploring the power of music in Queer communities.

Queer musicology is the study of how gender and sexuality relate to music. In a landmark book published in 2020, McGill professor of music history and musicology Dr. Lloyd Whitesell wrote that Queer musicology may aim to contextualize "suppressed life stories," explore social aspects and aesthetics and delve into "the theoretical exploration of music's role in [Queer] forms of knowledge."

Though research is limited — "the book that launched the field" of Queer musicology was only published in 1994 — recent years have seen a steady increase in theses and studies dedicated to addressing the intersection of Queer identity and music. To learn more, *The Ubyssey* combined the stories of 2SLGBTQIA+ students and performers with novel research, exploring how Queer musicology shapes life on campus and beyond.

A TOOL OF EXPRESSION

For musician and second-year psychology student Dani, whose last name has been withheld due to safety concerns, music is an emotional outlet. Dani said making music helps them to process and reflect on their emotions.

As an artist, Dani also hopes that their audience will connect with their music as it translates thoughts and feelings. They said their "highest priority is to have an audience that resonates and that feels what [they're] trying to communicate."

Academic papers have noted how Queer artists utilize music as a tool of expression. Lesely University master of arts student Derrick Lacasse wrote in their thesis "Exploring Intersections of Queer Artist Identities Through Music: A Community Engagement Project," that music can serve as a tool for healing in Queer spaces, where individuals are more likely to have suffered from minority stress and discrimination. Lacasse's research suggested that Queer artists may use music to both validate their experiences and "express [Queer] identity through the arts."

Vancouver-based musician Haleluya Hailu echoed this emphasis on validation, and said that they "find comfort in other people's art and music," and hope others will do the same with theirs.

FINDING COMMUNITY

Hailu studies music at Selkirk College in Nelson, BC, an isolated town with a population of around 11,000. As a Black Queer immigrant living in a smaller and fairly homogeneous town, Hailu said music has become a way to identify and connect with other Queer individuals.

"Marginalized people find each other and find ways to express themselves when they can't be completely comfortable expressing themselves in regular conversation or at work in their day-to-day."

Third-year music student Nathella Pasula, who grew up in Alberta, also views music as an outlet for community in a setting that lacks diversity.

"I never knew that lesbians existed until a much later age, just because there was no representation. My very first lesbian or Queer woman representation was 'Girls Like Girls' by Hayley Kiyoko," they said. "The entirety of my connection to the Queer community was through music and online."

A 2006 observational study on a gay men's choir in an American urban centre found that music encouraged healthy self-expression both on the individual and the community level. It also facilitated tolerance in the city at large: many of the choir members were willing to share their art with other communities in the city, even those that had previously discriminated against gay men. This increased Queer visibility necessary for education and acceptance.

This path to personal and community healing can be best exemplified by a choir member who said, on the topic of sharing their music, "this is a service to the greater community that makes my soul sing."

"This is a service to my community that makes my soul sing." LUA PRESIDIO / THE UBYSSEY

CREATIVITY AND CATHARSIS

Now, living in Vancouver and having more opportunities to connect with Queer individuals, Pasula said that music still remains important for building Queer relationships. They noted that music is useful in identifying and connecting with other Queer individuals, through "hints" exemplified in certain music genres and TikTok trends. Music is also crucial as a form of emotional catharsis.

"I listen to music no matter what emotions I'm feeling and that can help me recentre if I'm having a difficult time mentally," they said.

Similarly, Melissa Elmer, a third-year student in chemical and biological engineering, sees music as important for self-expression and reflection, particularly as a lesbian in STEM.

"Some of my classes don't promote a ton of creativity, and it's nice to be able to be more creative and expressive through music. It lets me connect with that side of myself," she said.

Whether engaging with music as an artist or as a listener, growing insight into Queer musicology suggests that Queer individuals benefit from music on numerous levels, including community, connection and catharsis. As a musician and as a listener, Hailu agrees.

"Regardless [of] if you're a rock star, or you're somebody who kind of listens to music, there's just something so deeply healing about participating in art."

HEROES BEHIND-THE-SCENES //

How pharmacists carried the health care system during the pandemic

"Pharmacists are more than a pill counter." LUA PRESIDIO / THE UBYSSEY

Lauren Kasowski
Staff Writer

Though they rarely appeared in national headlines during the early months of the COVID-19 pandemic, pharmacists played many roles on the frontlines. From providing COVID-19 vaccinations and testing, to being among the most accessible health care providers, pharmacists continue to be pillars for pandemic support.

THE COST OF SUPPORT

When the first public health orders went out, many health care services closed their doors, including family doctor offices. Fear of contracting COVID-19 left many Canadians avoiding hospitals and other high-risk areas — leaving their local pharmacies as the most accessible option for health support.

"Pharmacists are always there, all the pharmacies stayed open and they stepped up to support the health care system," said third-year PharmD student Grace Li.

But the work of pharmacists to support their communities took its toll. Studies have revealed that pharmacists reported higher levels of burnout compared to before the pandemic, and experts are calling for improved support services, more dialogue and better mental health resources.

According to PharmD student Aneet Grewal, the pandemic was especially stressful for pharmacists, who not only had to continue with their regular duties but had additional ones related to the pandemic, like administering vaccines and providing information to the community.

Starting in March 2021, pharmacies in BC were called upon to support the vaccine roll-out effort, with hundreds of pharmacies across the province aiding the cause. Other provinces also saw significant impacts — in Alberta, more COVID-19 vaccines were distributed by pharmacies than the provincial health service. Efforts to mass vaccinate were even extended to PharmD students who were hired to assist.

"[The COVID-19 pandemic] really highlighted the scope of practice that pharmacists have," said Grewal.

BURNING OUT

A study published in 2021 compared stress and burnout levels among American healthcare workers during the pandemic and found that pharmacists had a higher work overload, higher fear exposure and higher anxiety levels than physicians. The study also found that just under half of the pharmacists surveyed were experiencing burnout.

Burnout is a term used to describe the "combination of emotional exhaustion, depersonalization, and low personal achievement caused by the chronic stress of the medical field." It holds many drawbacks, both for the healthcare worker and the patient.

On an individual level, burnout is linked with physical outcomes like cardiovascular diseases and respiratory infections, alongside psychological and affective issues like symptoms of depression and job dissatisfaction. The effects of burnout also affect the community — lower patient satisfaction and medical errors are more likely when medical professionals are experiencing burnout.

Initiatives are mounting to support pharmacists and address the wellness issues made clear by the COVID-19 pandemic. In January, the Canadian Pharmacists Association launched the Pharmacy Workforce Wellness initiative to support pharmacist mental health. More recently, the theme for Pharmacist Appreciation Month in March 2022 was dedicated to "appreciating pharmacists talking about burnout and the stress that everyone's had," said Grewal.

NOT JUST FILLING PRESCRIPTIONS

Pharmacy students interviewed by *The Ubyssey* emphasized that pharmacy is more than its stereotypical image of filling up prescriptions.

"Pharmacists are more than [pill counters]," Li said.

John Lee, a fourth-year PharmD student, acknowledged that the scope of practice for pharmacists is much broader than most people imagine. The profession can include your local community pharmacist found in Save-On-Foods or Walmart, but can also have roles in hospitals, advocacy and the pharmaceutical industry.

In addition to the many forms pharmacists take to support their communities, Lee noted that it's "hard to have a good understanding of what pharmacists can do, because it's not as standardized compared to maybe other health care roles."

Pharmacists are regulated by independent provincial bodies or governments and therefore their scope of practice varies province to province. In BC, pharmacists can only initiate prescriptions in an emergency, while Albertan pharmacists can initiate prescriptions in multiple instances.

Despite differences in practice, pharmacists play a crucial role in our healthcare system, and did even before a global pandemic.

"Pharmacists are always there, just supporting the community," Grewal said.

—With files from Shane Atienza

GOLF NATIONALS //

First-year golfer Aidan Schumer leads the T-Birds to national victory

Bernice Wong
Staff Writer

Aidan Schumer took the top individual prize at the 2022 Canadian University Championship (CUC). ISABELLA FALSETTI / THE UBYSSEY

Aidan Schumer took the top individual prize at the 2022 Canadian University Championship (CUC).

On June 4, the UBC men's golf team won the Golf Canada championship title led by individual champion Schumer. *The Ubyssey* spoke with the young T-Bird about his exciting win at the national championships and what he hopes for in his coming years at UBC.

Competing alongside Canada's top post-secondary talent, securing the individual title was no easy task for Schumer.

"The last day of the tournament was definitely the most difficult. The conditions were pretty tough," said Schumer, as he recalled the windy conditions on the course. Despite the unpredictable weather obstacles, he cited his mental composure as a tool to stay present during the game.

"I wasn't thinking about myself, I wanted to win this tournament for the team," he recalled.

Schumer said the team had a great dynamic this year. The combination of his coaches' mentorship and supportive team energy gave him "a sense of purpose to succeed" throughout the competition.

Schumer played four grand rounds during the championship and was the only player to complete every round under par, landing him the individual title.

"It's really fun to want something so bad and be able to accomplish it by knowing you've worked so hard," he said.

GOLF AS A METAPHOR FOR LIFE

Beyond the golf course, Schumer said the sport has taught him valuable lessons. Using golf as a metaphor for life, he applied these lessons to achieve meaning and purpose in his personal life.

"If we all understood that there are only certain aspects of our life we can control, we would have a better sense of acceptance and ability to carry ourselves through difficult times," Schumer explained. As he recalled the championship's uncontrollable windy conditions, he remembers focusing on the aspects of the game he could control to succeed.

As an aspiring psychology student and T-Bird, he feels "nothing but pure excitement for what's to come."

"I really want to be a part of history at UBC, and I really want to help this golf program," he said. Among many other notable successes, this year marks another one of UBC's CUC titles, as the team successfully defended their previous win. Schumer hopes he can contribute to the university's strong athletic reputation.

"I can't say for sure what's to come, but I really look forward to the next few years," he said. UBC's golf team was "really close" to winning the National Association of Intercollegiate Athletics championship this year, and he hopes to be a part of the winning team in the future.

"I am going to work as hard as I can and see how good I can get. There's really no pressure and I have nothing to lose at this point," Schumer said. He looks forward to playing at more events in the summer and strengthening his bond with his teammates.

"Golf is something that's been with me my whole life, and I hope it's there for me for the rest of my life."

BASKETBALL IN BC //

Thunderbirds forward Sukhman Sandhu signs his first pro contract with Langley's Fraser Valley Bandits

He's looking for the T-Birds to have a great regular season and make some noise at Nationals. MELISSA LI / THE UBYSSEY

Ravnoop Badesha
Contributor

UBC basketball's Sukhman Sandhu joins local Canadian Elite Basketball League (CEBL) team the Fraser Valley Bandits for the 2022 summer season.

The Fraser Valley Bandits drafted fifth-year forward Sandhu in late April as the fourth pick in the second round of the 2022 CEBL U Sports Draft after completing his first season with the Thunderbirds.

Although this moment was one to treasure, Sandhu laughed and said, "I didn't tell my family right away, and they were a bit mad I didn't tell them first." He wanted to ensure everything was finalized before sharing the news.

Playing locally at the professional level means a lot to Sandhu. Just three years ago, this would not have been possible. The CEBL is a new league that held its inaugural season in 2019.

Sandhu said it was an honour "to have this league and see how it has grown in a short amount of time and how they persevered and adjusted during [COVID-19]. It's exciting to get that start and [have] this be my first team to have all these experiences to learn from."

Along with professional development, Sandhu has noticed massive growth in the basketball community across the Lower Mainland over the past decade. "The high school BC boys' provincials have had big turnouts, and the Langley Event Centre was packed this year which was something I hadn't seen before during my time playing," he said.

HOW IT ALL STARTED

At first, basketball was just an activity Sandhu took up to spend time with his brother and friends.

"I began playing when I was six years old, but even then, I was just rebounding the ball for my brother," he said.

It was not until grade 10 that Sandhu began seriously considering the sport. He said that for a long time, he "wasn't sure if there would be serious opportunities that would come from playing."

With continuous hours of practice came more opportunities for Sandhu. His motivation and persistence allowed him to transition his game to play at the post-secondary level with the University of Fraser Valley (UFV).

At UFV, Sandhu said he was greatly supported by his coach Adam Friesen and his two teammates and best friends, Sukhjot Bains and Parm Bains. Sandhu had been playing alongside the pair since high school, and they continuously pushed him to achieve his goals.

Sandhu treasured his time at UFV but was honoured to transfer to UBC in 2021.

"Playing at a program that is well known across Canada and known for excellence and reaching nationals and playing for Kevin Hanson, who is one of the most [decorated] coaches in Canada West history, provided me with a lot of tools to improve and mature as a player," he said.

In the 2021/22 season, Sandhu averaged 16.4 points per game while playing around 23 minutes a night.

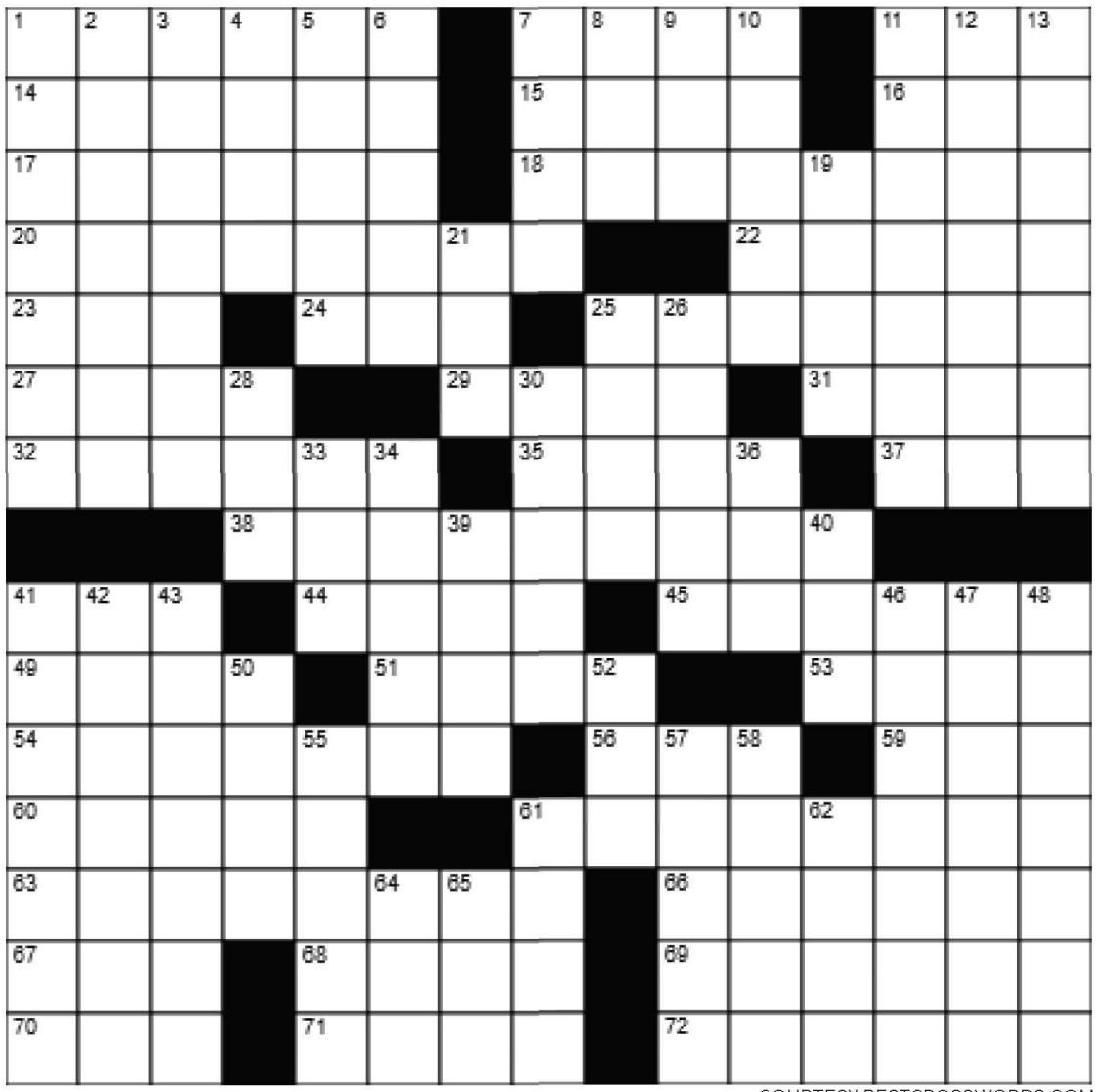
WHAT THE FUTURE HOLDS

Sandhu will be training with the Bandits over the summer and hopes to apply these new skills to his play at UBC next season.

Sandhu said Bandits head coach Mike Taylor has a lot of experience and knowledge, and said he's looking forward to learning from other veterans at the Bandits who can advise on small details of the game.

He's looking for the T-Birds to have a great regular season and make some noise at Nationals.

"I also hope to have a good year individually and from there secure a pro contract and have a long career."



COURTESY BESTCROSSWORDS.COM

CROSSWORD PUZZLE

ACROSS

1. Lacking skill
7. Incautious
11. Test area
14. Delaware tribe
15. Inkling
16. May ___ excused?
17. Barbed-wire barricade
18. Guidebook for travelers
20. Immensity
22. Papal garment
23. Vessel built by Noah
24. That, in Tijuana
25. Queen of Palmyra A. D. 267.272
27. Pigeon- ___
29. Transvaal settler
31. Pole, for one
32. *Bewitched* witch
35. Let's just leave ___ that
37. Compass point opposite WSW
38. Moving stairway
41. Mont Blanc, e.g.
44. Melody
45. Confesses
49. Classic autos
51. Actor Calhoun
53. ___ time (never)
54. Pertaining to Mars
56. Conductor ___-Pekka Salonen
59. Bard's before
60. Preminger et al.
61. Card game
63. Musical composition
66. Make it big
67. Hosp. readout
68. Correct copy
69. Plunders
70. Dr. of rap
71. Got it
72. Ford flops

DOWN

1. Club-shaped
2. Bygone Chrysler
3. Not invited
4. Damon of *Good Will Hunting*
5. Backbone
6. Go-aheads
7. Teases
8. Nabokov novel
9. Go with
10. Wore
11. Pleasing
12. System of Algebra
13. Make desolate
19. Greek god of love
21. Weep
25. Epsilon follower
26. Sister of Calliope
28. Female deer
30. Exxon Valdez, e.g.
33. They appear before U
34. Legend maker
36. Haul
39. By and by
40. Genetic letters
41. Like a Humvee in Baghdad?
42. Skin of animal
43. Canoe trip job
46. Aseptic
47. Disentangle
48. Emily Dickinson, e.g.
50. Red sign
52. Verily
55. Japanese immigrant
57. Frighten
58. Stinging
61. Memory unit
62. Pound sounds
64. Takes too much
65. Conk out

				7				
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