

**Title:** “I Love Being Outside” on “Stolen Secw̓epemc Lands”: Settler Colonialism’s Moral Nature, at a British Columbia Ski Resort

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**Abstract:**

In this presentation, I contemplate ski-resort nature—as very particular kind of production wherein human interactions with it are heavily mediated by discursive and mechanical interventions in an effort to produce an outdoor-nature-based touristscape—at Sun Peaks Resort in the interior of British Columbia, Canada. I am interested here in what this touristic production of nature *is*, what it *does*, and the moral dimensions of both as many of us strap on skis and glide across this settler terrain of coloniality precisely because, in so doing, we feel “closer to nature” and “love being outside.”

The trouble is, this land upon which we play at Sun Peaks was (and continues to be) taken. It is unceded, unsurrendered Secw̓epemc territory. One of the requirements of settler colonialism is the systemic, discursive, material, and ongoing dispossession of Indigenous peoples from land. Sun Peaks Resort is an excellent example of how the production of a touristic place operates as an effective technology in this dispossession. We can, and should, problematize the ways that settler colonial power relations embed themselves into place and naturalize out of sight Indigenous bodies and epistemologies from this ‘nature.’

But what about that love of being outside? Of playing in the snow? Of personal wellbeing and contentment that comes from watching our kids carve their way down the mountain? As a critical tourism and Indigenous studies scholar, I spend a lot of time contemplating the ways that power relations work to erase, displace, and dispossesses Indigenous peoples. As a mom, I spend a lot of time relishing moments outside with my son. This presentation emerges in the tension between these two spaces of visibility and the affective discomfort that it produces.