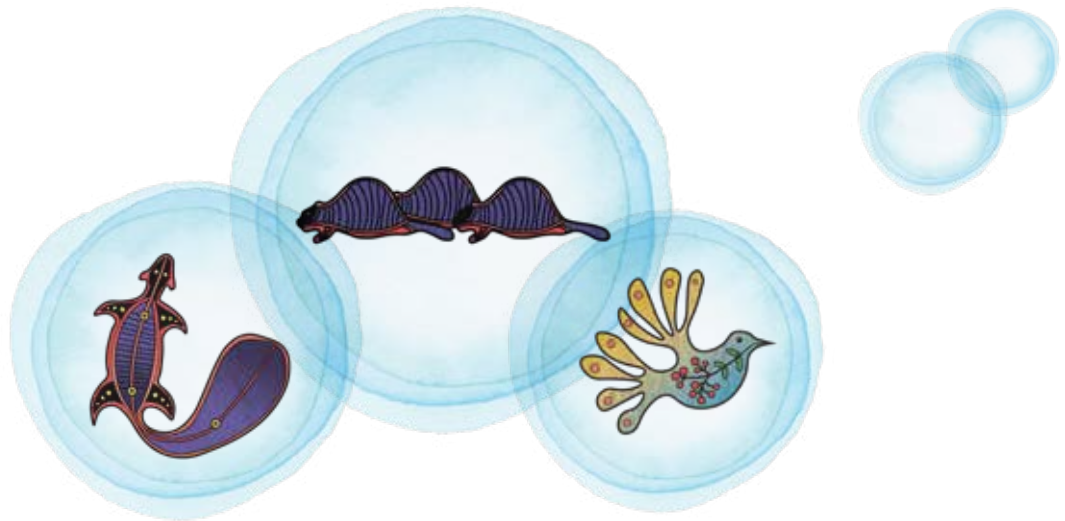




Reparative Environmental Histories in 'Place': Hosting the ASEH 2020 Conference

25–29 March 2020 | Ottawa, Canada



Social Sciences and Humanities
Research Council of Canada

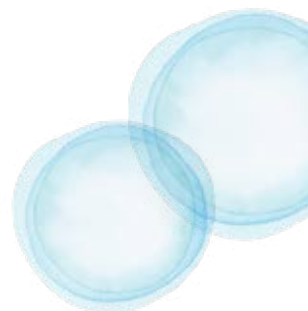
Conseil de recherches en
sciences humaines du Canada

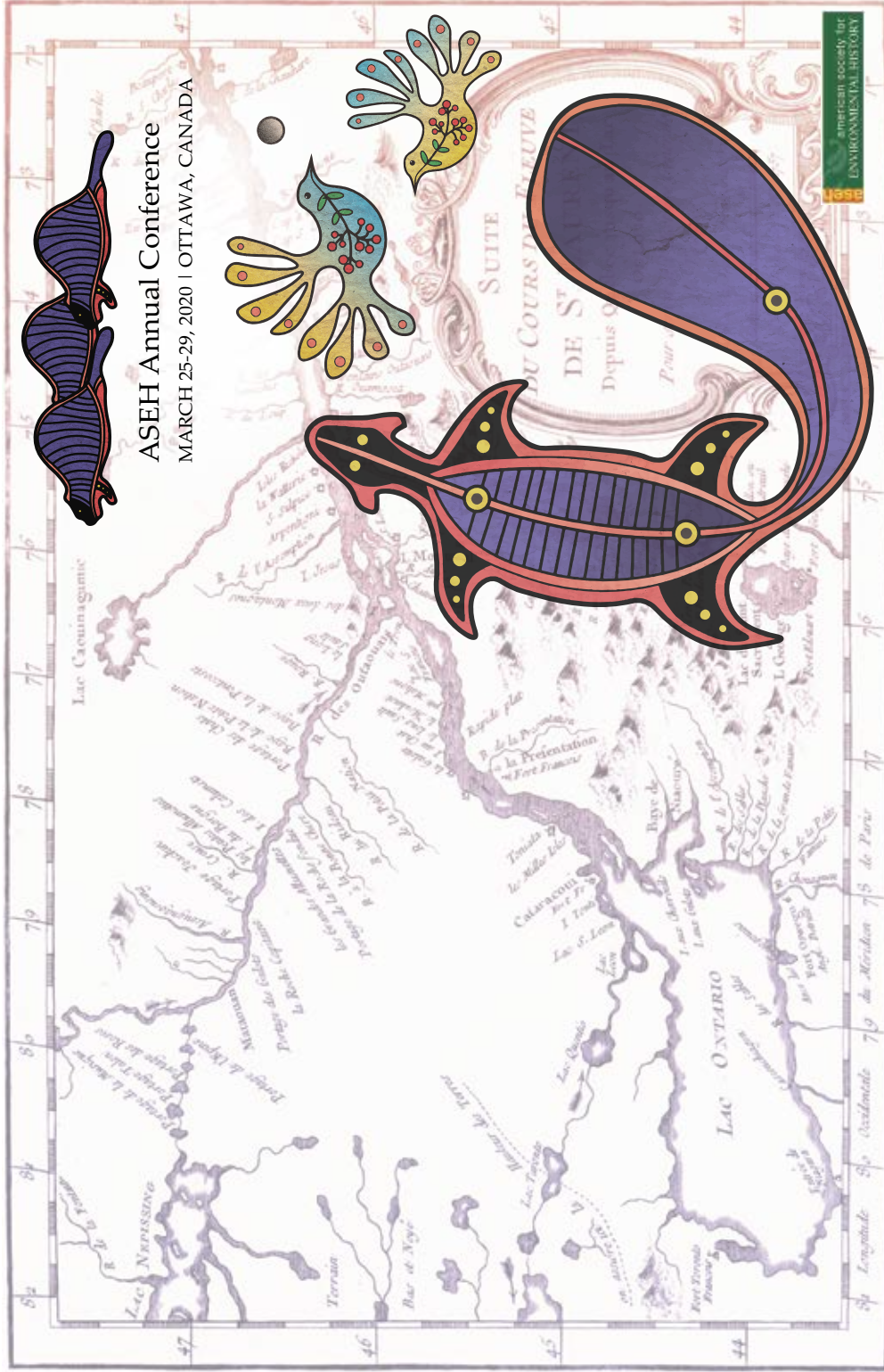
Canada

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Cover Art: "A View of the Lake of Two Mountains with the Indian Village on its North Shore" (Title from Inscriptions), 1830, watercolour over pencil with scraping out on wove paper, by Unknown, Library and Archives Canada, accession no. 1994-208-1, MIKAN 2918492.





ASEH Annual Conference
 MARCH 25-29, 2020 | OTTAWA, CANADA

Artwork Throughout: "Giant Beaver and Wisakedjak", by Simon Brascoupé and Claire Brascoupé. Simon Brascoupé (Anishinabeg/Haudausanee – Bear Clan) and his daughter, Claitre, are members of Kitigan Zibi Anishinabeg First Nation, Maniwaki, Quebec.

Introduction

In partnership with a number of the First Nation communities that share the traditional territory of Kiji Sibi (Ottawa River) – Kitigan Zibi Anishinabeg First Nation, Algonquins of Pikwàkanagàn First Nation, Nipissing First Nation, Dokis First Nation – and various interdisciplinary scholars and museum practitioners responding to the Truth and Reconciliation Commission’s (TRC) recommendations, “Place-Based Reparative Environmental Histories” will address the lack of Indigenous representation, and place-based awareness, at academic-history conferences, especially those that address contemporary and historical issues that Indigenous communities confront daily. The sessions will connect Indigenous scholars, researchers, community activists, artists, and allies so that they can critically respond to this absence and foster dialogue and respect for different ways of knowing the past. The ASEH theme, “reparations,” provides a focus as the environmental histories of Turtle Island (North America) speak directly to colonization’s long-lasting impacts and legacies.

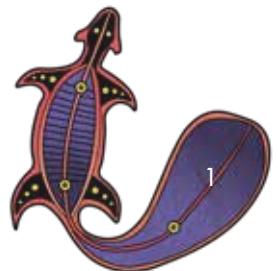
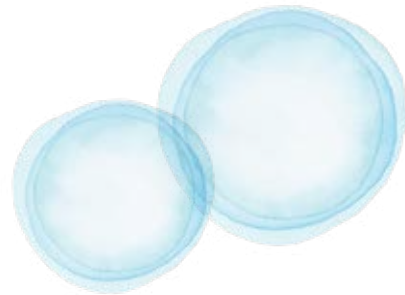
“Place-Based Reparative Environmental Histories” builds on, and extends, the Indigenous, university, and museum partnerships established at “Challenging Canada 150: Settler Colonialism and Critical Environmental Sciences” in 2017, which brought together First Nation elders, community members, and national and international scholars to consider the question of how to bring together the humanities and geophysical sciences to examine environments in the past within the context of settler colonialism, and to consider the meaning of Canada’s 150th anniversary. The circle sessions will proceed on the need to heed the TRC’s calls to reform settler culture, a shared feature of American and Canadian societies. Audiences will learn about ongoing repatriation and reparatory projects across Turtle Island (North America). Relationship-building will transcend the meeting site through sacred fire teachings for partner communities, circle discussions, and artistic outreach. We anticipate challenging conversations that lead to deeper reflection, acknowledgement, and action, and which are themselves

reparatory outcomes. The circle sessions take up calls to re-centre Indigenous knowledges in environmental histories and justice work, transferring environmental knowledges from Indigenous perspectives to predominantly white-settler scholars in the participating disciplines.

These sessions are part of a wider project, “Place-based reparative environmental histories: Symposium 2.0,” funded by the Social Science and Humanities Research Council Connections Grant Program and the Canada Research Chair in Global Environmental Histories and Geographies at Nipissing University. These funds provided the financial support to host the Indigenous community members and scholars of this event.

This event is co-hosted by Nipissing University (North Bay, Ontario) and Ingenium: Canada’s Museums of Science and Innovation (Ottawa, Ontario) in relationship with Kitigan Zibi Anishinabeg First Nation, Algonquins of Pikwàkanagàn First Nation, Nipissing First Nation, Dokis First Nation.

We acknowledge the Algonquin nation whose traditional and unceded territory we are gathered upon for this event.



Bangi eta go mekanaynz pimisi (only a little of the eel's path)

Eel Poem by Kristi Leora Gansworth, citizen of the Kitigan Zibi Anishinaabeg, PhD candidate in Geography, York University

(gaagi ziiḡwan: forever spring)
in the ocean, breath joined to body
an imprint exists, the night sky swirls
a realm of stillness
shifts, let them know
what comes
from tiny eggs: stories and ceremonies:
the coming of life, the dance is all
that we might rely on: from the ocean
movement approaches
--
(shke gaabaamadagewad, swimming new in the water)
They call this trail
The gulf stream, and like
leptocephalus, there is an order, a place,
an orientation, life is carried, worn trails help the earth
spin and churn, all that chooses
to swim is also carried, carries the depth
of earth's oceans, to the mouths of
expectant rivers, to their connected bodies
who arrive with song
--

(zhagaooki ozawa maymayḡinebig, yellow eels)
long body, yellow and slick, fasting,
storing nutrient and sediment
in the guts, in flesh, in caverns of corporal
spirit, they know
they will soon travel
and shift — they refuse or decline food
and their bodies the medicine
their bodies the medicine dance and swirl
toward the openness of a home
that knows and calls for them
--
(geget sa zhagaooki bimaadiz: giving away life)
dagwagin, in the fall, silver bodied, the flesh
turns, the heart a compass, the heart
the sacred compass, ah, the warm
swollen air, ah the full bodied
leaves the dotted tips of frost, the life of
elders distributing all they know, all they have,
on the night and morning edges
a thread, these threads are tied
to magnetic fields, in the mother's body
a time signals migration, it is time
to move on, time with earth
does end, time with earth
begins the same



Art Installation Tour | ASEH Conference

Delta Ottawa City Centre, Ottawa
25 March 2020

"We are living in times of prophecy. The balance of the cycle of life and nature has been seriously disturbed, and we are all seeing the impacts in our daily lives at every turn."

– Elder William Commanda

Curated by:

Nishnaabekwe interdisciplinary artist Aylan Couchie (MFA) from Nipissing First Nation & Dr. Kirsten Greer (CRC in Global Environmental Histories and Geographies at Nipissing University)

Featured Artwork by:

Aylan Couchie, Nipissing First Nation
Ian Campeau, Nipissing First Nation
Kaiden Fontaine, Nipissing First Nation

Sound Installation by:

Matt Rogalsky, Dan School of Drama and Music, Queen's University
Laura Cameron, Department of Geography & Planning,
Queen's University

Pimisi Poem Installation by:

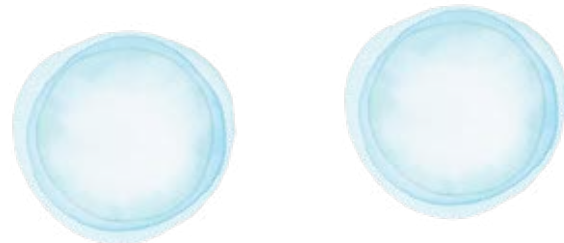
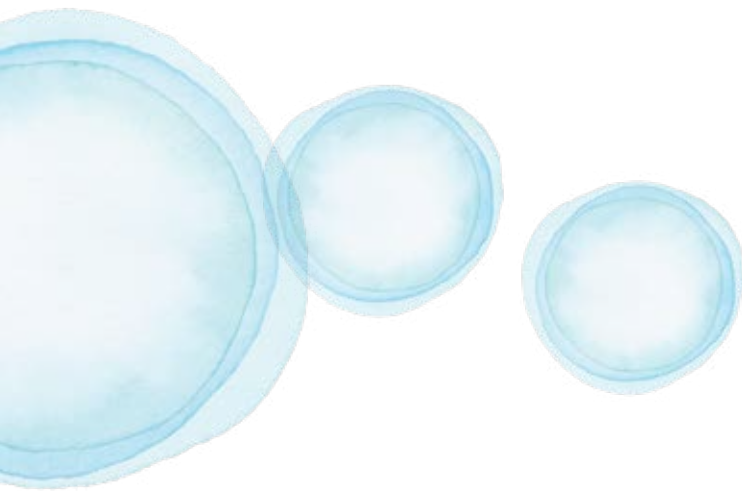
Kristi Leora Gansworth, Kitigan Zibi First Nation;
Department of Geography, York University

Silver Pathways: Prologue

Indigenous knowledge and ways of living with, and on the land, have traditionally been overlooked and suppressed by settler science. Prologue is the first component of an ongoing, art-science collaboration which seeks to braid knowledge between First Nations communities and scholars in the humanities and sciences. Presented throughout this temporary exhibition are a series of site-specific, multidisciplinary installations which ask the viewer to consider the unceded lands upon which they stand and the peoples, animals and histories erased through global, environmental and colonial impacts.

Located throughout the conference site, are a series of selected Indigenous and non-Indigenous interdisciplinary art installations envisioned and brought to life through collaborative research-creation approaches.

***The Art Exhibition Tour will occur after the Opening Reception from 8:15pm-9:00pm on the Mezzanine Level**



Circle Sessions

On Place-Based Reparative Environmental Histories 28 March 2020

Circle Session Description

Four “Circle Sessions” will pursue the theme of decolonizing and Indigenizing environmental history. The four sessions, which will amplify voices and knowledge of (primarily) Indigenous participants, will occur consecutively to encourage reflection and discussion across the circles. Please find all participant bios in the back portion of this booklet (pgs. 19-24).

What is a sharing circle, and why are we using it here?

As part of our efforts to decolonize and Indigenize academic spaces of knowledge production, the circle sessions in this symposium draw inspiration from sharing (or talking) circles – a knowledge sharing approach practiced by many First Nation and Indigenous communities across Turtle Island (North America). Sharing circles are guided by values of equality, inclusion, relationship, and collective learning and are practiced in times of both peace and conflict. Historically, sharing circles have also been used to pass on knowledge, values, and culture from the elders to the youth and have been adopted in schools to help students connect with their ancestors and culture. In the context of this broader ASEH theme of Reparative Environmental Histories, the circle format demonstrates a concerted effort to work in relationship to better understand issues in environmental history, particularly through a focus on Indigenous knowledges and worldviews.

What to expect:

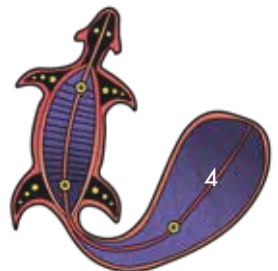
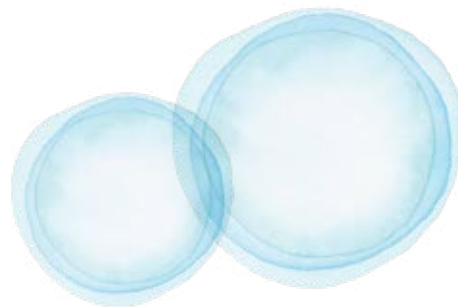
During the sharing circle, all participants have an opportunity to speak while others listen, with participants being invited to share their whole self, their knowledge, emotions, and spirituality in a way that speaks to them. Sharing circles often acknowledge the presence and guidance of ancestral spirits and the Creator. In some cases, a sacred object – such as an eagle feather, shell, or talking stick – is passed around and used to signify whose turn it is to speak. Given audience size and space restrictions, we will have a main “inner” circle of invited participants and then we will welcome additional audience members to listen in a larger “outer” circle. Audience members are expected to help make this a safe, respectful space for the inner circle participants. One way to show respect is by listening with care throughout the session and only asking questions when the time is presented to do so.

Guide for audience members during the Question and Answer (Q& A) period:

All are welcome to participate in the Q & A portion of the session. It is common to introduce yourself before asking your question. We ask that questions speak to the theme and what has been shared, and to be mindful of time. Drawing on Indigenous scholars’ experiences regarding Q & A facilitation (see Tuck, 2019), we ask the audience to consider the following before asking a question:

- Is this a question? Does this question have to be posed/ answered in this space?
- Am I often the first to speak? Are there people in this room who do not typically get to speak first (e.g., Indigenous students) and who might appreciate the opportunity to ask a question instead?
- Is my question unloading my responsibility to understand this issue onto someone else who has already put a lot of work into this session?
- Does my question, or how I ask it, contribute to settler colonial violence or other forms of oppression?

We understand that this may be a new and at times uncomfortable experience for some audience members. Please know that we welcome you, we appreciate your interest in these circle sessions, and we thank you for taking the time to read this guide.



Smudging Ceremony

8:00am in the Panorama Room (26th Floor)

Circle Session Program – Saturday, 28 March 2020

*All programs will be held in the Panorama Room (26th floor) of the Delta Ottawa City Centre. The Panorama Room overlooks unceded Algonquin territory with the panoramic view of Kiji Sibi or the Ottawa River.

CIRCLE 1

Traditional Territory and Land Claims: The Use of Oral Histories and Archives

8:30-10:00am – Delta Ottawa City Centre, Panorama Room (26th floor)

Anita Tenasco, Director of Education Sector with Kitigan Zibi Anishinabeg First Nation

Joan McLeod, former Lands Manager, Nipissing First Nation, community researcher on SSHRC Partnership Development Grant

Dr. Alan Corbiere, GRASAC, Program Coordinator, Anishinaabemowin Revival Program, Lakeview School, M'Chigeeng First Nation

Chris Albinati, Robinson Huron Treaty of 1850 lawyer

Kiethen Sutherland, Illilu (Cree) historian, MES graduate, Nipissing University

FACILITATOR: **Dr. Veldon Coburn**, Anishinaabe, Algonquin from Pikwàkanagàn First Nation, School of Indigenous and Canadian Studies, University of Ottawa

CIRCLE 2

Repatriation: Bringing Ancestors and Traditional Knowledge Home

10:30am-12:00pm – Delta Ottawa City Centre, Panorama Room (26th floor)

Chief Gerry Duquette, Dokis First Nation

Dr. Helen Robbins, Repatriation Director of Chicago Field Museum

Dr. Wendy Makoons Geniusz, Assoc. Professor of Ojibwe Language, Uni. of Wisconsin, Eau Claire

Professor Vinita Damodaran, Professor of South Asian History, Uni. of Sussex, and Alan Lester, Sussex

Dr. Sonya Atalay, Assoc. Professor, Dept. of Anthropology, Uni. of Massachusetts Amherst

Wes Andrews, Odawa Elder; Historical, Cultural, and Repatriation Advisor; Little Traverse Bay Bands of Odawa Indians, Michigan

FACILITATOR: **Dr. Cindy Peltier**, Anishinaabe-kwe, Wiikwemkoong Unceded Territory and Nbisiing (Nipissing Nation), Associate Dean / Faculty of Arts and Science, Nipissing University



Circle Session Program – Saturday, 28 March 2020 (continued)

CIRCLE 3

The Waters that Connect Us

1:30-3:00pm – Delta Ottawa City Centre, Panorama Room (26th floor)

Dr. Deb McGregor, Whitefish River First Nation; Professor, Osgoode Hall Law, York University

Chief Scott McLeod, Nipissing First Nation

Dr. Carly Dokis, Assoc. Professor, Anthropology, Nipissing University

Autumn Peltier (unconfirmed), Anishinaabe-kwe water protector, Wikwemikong First Nation

Dr. Zoe Todd, Métis, Assoc. Professor, Anthropology, Carleton University

Kristi Leora Gansworth, citizen of the Kitigan Zibi Anishinaabeg, PhD candidate in Geography, York University

Professor Nancy Langston, Professor, Environmental History, Michigan Tech. University

FACILITATOR: **Dr. Lianne C. Leddy** (Anishinaabe kwe), Serpent River First Nation, Indigenous Studies, Wilfrid Laurier University

CIRCLE 4

Coming Full-Circle – Questions and Answers

3:30-5:00pm – Delta Ottawa City Centre, Panorama Room (26th floor)

Joan McLeod, former Land Manager, Nipissing First Nation, community researcher on SSHRC Partnership Development Grant

Dr. Alan Corbiere, GRASAC, Program Coordinator, Anishinaabemowin Revival Program, Lakeview School, M'Chigeeng First Nation

Chris Albinati, Robinson Huron Treaty lawyer

Kiethen Sutherland, Illilu (Cree) historian, MES graduate, Nipissing University

Dr. Veldon Coburn, Anishinaabe, Algonquin from Pikwàkanagàn First Nation, School of Indigenous and Canadian Studies, University of Ottawa

Dr. Helen Robbins, Repatriation Director of Chicago Field Museum

Dr. Wendy Makoons Geniusz, Assoc. Professor of Ojibwe Language, Uni. of Wisconsin, Eau Claire

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Dr. Sonya Atalay, Assoc. Professor, Dept. of Anthropology, Uni. of Massachusetts Amherst

Wes Andrews, Odawa Elder, Little Traverse Bay Bands of Odawa Indians, Michigan

Dr. Cindy Peltier, Anishinaabe-kwe with connections to both Wikwemkoong Unceded Territory and Nbisiing (Nipissing Nation), Associate Dean / Faculty of Arts & Science, Nipissing University

Dr. Deb McGregor, Whitefish River First Nation; Professor, Osgoode Hall Law, York University

Chief Scott McLeod, Nipissing First Nation

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Kristi Leora Gansworth, Kitigan Zibi Anishinaabeg, PhD candidate in Geography, York University

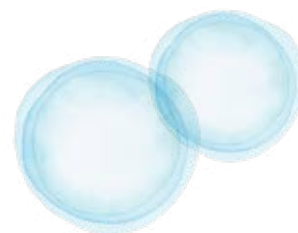
Professor Nancy Langston, Professor, Environmental History, Michigan Technological University

FACILITATORS:

Dr. Kirsten Greer, Geography & History, Global Environmental Histories and Geographies, Nipissing University;

Chief Gerry Duquette, Dokis First Nation;

Dr. Mike Dockry, Citizen Potawatomi Nation, Department of Forest Resources and American Indian Studies, University of Minnesota, serves on the Executive Council of the American Society for Environmental History



A-kii (The Land), Bemaadzijik, (The People), E-niigaanwang (The Future)

29 March 2020

Objectives

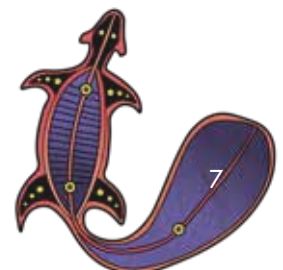
- To bring together four Anishninaabe-Algonquin First Nation communities that share similar histories, traditions, teachings, and ancestors to share old stories
- To showcase the significance of historical treaties that connect Anishninaabe-Algonquin First Nations from Lake Huron to the Kichi Sibi watershed
- To establish a network of Anishninaabe-Algonquin First Nation, university, and museum partners to reassemble the human remains, sacred objects, cultural artifacts, photographs, oral histories, which are housed in regional, national and international museums and archives
- To initiate a framework of sharing information of historical collections of the Anishninaabe-Algonquin peoples in a good way housed in regional, national and international museums and archives

Keynote by Dr. Alan Corbiere

Sources versus Evidence: Oral Tradition, Material Culture, Language and Discourse

Dr. Alan Ojig Corbiere, Bne doodem (Ruffed Grouse clan)

The 1764 Treaty of Niagara between the British and the Western Nations set the foundation for subsequent treaties, including the Robinson treaties of 1850. Throughout the course of the Restoule et al versus Canada court case, issues of evidence were debated, highlighting the difference in perspective between Western and Anishninaabe epistemologies. Utilizing the wampum belts, medals, council proceedings, speeches, and petitions written in Ojibwe, this presentation will delineate the manner the Anishninaabe "did" history and show how that methodology was contested by the Crown in court.



Agenda

*This event will be held in the Pellan Room (2nd) of Library and Archives Canada (395 Wellington Street, Ottawa)

| Time | Event |
|-------------|---|
| 8:30-9:00 | Welcome/Ceremony Smudge Ceremony to take place outside on the front steps of LAC |
| 9:00-9:30 | Registration and Coffee Welcome from Dr. Pavlina Radia, Dean of Arts and Science, Nipissing University |
| 9:30-10:30 | Community Presentations – Community representatives will speak of their experiences with repatriation projects, speaking to their practices, challenges, tools, hopes Chair: Dr. Veldon Coburn, University of Ottawa Dokis Nation Nipissing Nation |
| 10:30-11:00 | Coffee Break and Treaties Exhibit |
| 11:00-12:00 | Community Presentations – Community representatives will speak of their experiences with repatriation projects, speaking to their practices, challenges, tools, hopes Chair: Dr. Veldon Coburn, University of Ottawa Algonquins of Pikwàkanagàn Kitigan Zibi Anishinabeg |
| 12:00-12:30 | Lunch |
| 12:30-1:00 | Keynote Address Presenter: Dr. Alan Ojig Corbiere, Bne doodem Title: Sources versus evidence: Oral tradition, material culture, language and discourse |
| 1:00-2:30 | Community/University/Museum Partnership Roundtable Chair: Dr. Dan Rück, History/Indigenous Studies, University of Ottawa Participants: Anita Tenasco, Director of Education Sector with Kitigan Zibi Anishinabeg First Nation Wes Andrews, Odawa Elder; Historical, Cultural, and Repatriation Advisor; Little Traverse Bay Bands of Odawa Indians, Michigan Joan McLeod, former Lands Manager, Nipissing First Nation, community researcher on SSHRC Partnership Development Grant Dr. Helen Robbins, Repatriation Director of Chicago Field Museum Aimee Bailey, Algonquin of Pikwàkanagàn First Nation, Executive Director of Omàmiwinini Pimàdjwōwin Dr. Mike Dockry, Citizen Potawatomi Nation, Department of Forest Resources and American Indian Studies, University of Minnesota, serves on the Executive Council of the American Society for Environmental History |
| 2:30-3:00 | Coffee Break |



Agenda (continued)

| Time | Event |
|-----------|---|
| 3:00-4:00 | <p>Symposium 3.0 Presentations</p> <p>Chair: Dr. Katie Hemsworth, Geography and History, Nipissing University</p> <p>Presenter: Dr. Maria Lane, Geography & Environmental Studies, University of New Mexico "Towards Symposium 3.0 in 2023"</p> <p>Description: As part of the Symposium 2.0 intervention at ASEH2020, we intend to lay groundwork for a future Symposium 3.0 that addresses, extends the theme of the politics of environmental history in the US. Although plans are still in the development stage at this time, we intend to outline a Symposium 3.0 concept during ASEH2020 and invite discussion, feedback, and consultation from attendees. Symposium 3.0 will be hosted by the University of New Mexico and indigenous community partners in the Rio Grande Valley region. Founded in 1889, the University of New Mexico represents a cross-section of cultures and backgrounds yet has only recently begun to grapple with its settler identity as an institution. Despite being located in Albuquerque, the metropolitan center of a state with 23 recognized Indigenous nations (19 Pueblos, 3 Apache tribes, and the Navajo Nation), UNM has historically done poorly in its relation to Indigenous communities. This is exemplified by the fact that UNM had literally zero Native American students for the first four decades of its existence. Symposium 3.0 will be held in 2023, meaning that the ASEH2020 meeting will provide an excellent opportunity to engage in visioning and concept planning with a three-year implementation timeline.</p> |
| 4:00-4:30 | <p>Farewell</p> <p>Dr. Kirsten Greer, Geography and History, Nipissing University</p> |



Treaties on Display

Royal Proclamation of 1763

Mark Baskett, Printer to the King
Library and Archives Canada, e010778430

Robinson-Huron Treaty, 1850

Signed by Commissioner William Benjamin Robinson on behalf of the Crown, and by representatives of the Anishinaabeg inhabiting the North Shore of Lake Huron, September 9, 1850

Library and Archives Canada, Department of Indian Affairs and Northern Development fonds, e004156556

The James Bay Treaty – Western Treaty No. 9, 1905-1906

Signed by Commissioners Duncan Campbell Scott and Samuel Stewart (Canada), by Daniel George MacMartin (Ontario), and by representatives of Cree and Ojibway First Nations, July 1905 – August 1906

Library and Archives Canada, Department of Indian Affairs and Northern Development fonds, e002996215-001 — 006

Petition by the chiefs of the Algonquin and Nipissingue (Nipissing) tribes, Lake of the Two Mountains, 1824

Addressed to the Superintendent General of Indian Affairs, July 29, 1824

Library and Archives Canada, Department of Indian Affairs and Northern Development fonds, RG10 A, volume 625

Schedule showing the distribution of the area of land set apart...for the benefit of the Indian Tribes, Lower Canada, 1853

Prepared by the Commissioner of Crown Lands, February 9, 1853

Library and Archives Canada, Department of Indian Affairs and Northern Development fonds, e006227157

Rideau Purchase Provisional Agreement [Reproduction], 1819

Signed by John Ferguson on behalf of the Crown, and by representatives of the Mississauga Nation, May 31, 1819

Library and Archives Canada, Department of Indian Affairs and Northern Development fonds, e011433230

Proclamation royale de 1763

Mark Baskett, imprimeur du Roi
Bibliothèque et Archives Canada, e010778430

Traité Robinson-Huron, 1850

Signé par le commissaire William Benjamin Robinson (au nom de la Couronne) et par les représentants des Anishinaabeg de la rive nord du lac Huron, 9 septembre 1850

Bibliothèque et Archives Canada, fonds du ministère des Affaires indiennes et du Nord canadien, e004156556

Traité de la Baie James: Traité no 9, 1905 et 1906

Signé par les commissaires Duncan Campbell Scott et Samuel Stewart (au nom du Canada), par le commissaire Daniel George MacMartin (au nom de l'Ontario) et par les représentants des Premières Nations crie et ojibwée, juillet 1905 - août 1906

Bibliothèque et Archives Canada, fonds du ministère des Affaires indiennes et du Nord canadien, e002996215-001—006

Pétition des chefs des tribus algonquaine et népissingue (nipissing), lac des Deux Montagnes, 1824

Addressée au surintendant général des Affaires indiennes, 29 juillet 1824

Bibliothèque et Archives Canada, fonds du ministère des Affaires indiennes et du Nord canadien, RG10 A, volume 625

Document montrant la répartition des terres mises de côté pour les tribus indiennes, Bas-Canada, 1853

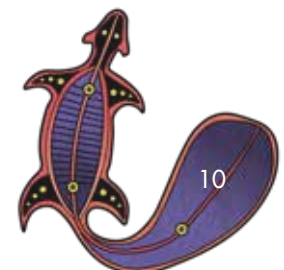
Préparé par le commissaire des terres de la Couronne, 9 février 1853

Bibliothèque et Archives Canada, fonds du ministère des Affaires indiennes et du Nord canadien, e006227157

Accord provisoire de l'Achat Rideau [Reproduction], 1819

Signé par John Ferguson (au nom de la Couronne) et par les représentants de la Nation des Mississaugas, 31 mai 1819

Bibliothèque et Archives Canada, fonds du ministère des Affaires indiennes et du Nord canadien, e011433230



Treaties on Display (continued)

Rideau Purchase [Reproduction], 1822

Signed by William Claus on behalf of the Crown, and by representatives of the Mississauga Nation, November 28, 1822

Library and Archives Canada, Department of Indian Affairs and Northern Development fonds, e011433231

Williams Treaty [Reproduction], 1923

Signed by commissioners Angus Seymour Williams (Canada) and Robert Victor Sinclair and Uriah McFadden (Ontario), and by representatives of the Beausoleil First Nation, the Chippewas of Georgina Island First Nation, and the Chippewas of Rama First Nation, October 31 – November 7, 1923

Library and Archives Canada, Department of Indian Affairs and Northern Development fonds, e011074097-007; e011074097-017

Williams Treaty [Reproduction], 1923

Signed by commissioners Angus Seymour Williams (Canada) and Robert Victor Sinclair and Uriah McFadden (Ontario), and by representatives of the Hiawatha First Nation, the Curve Lake First Nation, the Scugog First Nation, and the Alderville First Nation, November 15 – 21, 1923

Library and Archives Canada, Department of Indian Affairs and Northern Development fonds, e011185581-002; e011185581-010

Achat Rideau [Reproduction], 1822

Signé par William Claus (au nom de la Couronne) et par les représentants de la Nation des Mississaugas, 28 novembre 1822

Bibliothèque et Archives Canada, fonds du ministère des Affaires indiennes et du Nord canadien, e011433231

Traité Williams [Reproduction], 1923

Signé par les commissaires Angus Seymour Williams (Canada) et Robert Victor Sinclair et Uriah McFadden (Ontario), et par les représentants de la Première Nation de Beausoleil, de la Première Nation des Chippewas de l'île Georgina et de la Première Nation des Chippewas de Rama, 31 octobre – 7 novembre 1923

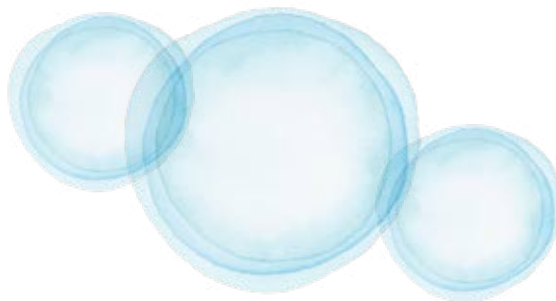
Bibliothèque et Archives Canada, fonds du ministère des Affaires indiennes et du Nord canadien, e011074097-007; e011074097-017

Traité Williams [Reproduction], 1923

Signé par les commissaires Angus Seymour Williams (Canada) et Robert Victor Sinclair et Uriah McFadden (Ontario), et par les représentants de la Première Nation de Hiawatha, de la Première Nation de Curve Lake, de la Première Nation de Scugog et de la Première Nation d'Alderville, 15 – 21 novembre 1923

Bibliothèque et Archives Canada, fonds du ministère des Affaires indiennes et du Nord canadien, e011185581-002; e011185581-010

Special thanks to Library and Archives Canada for the display of treaties and related documents from the Collection and for their assistance in organizing this event.



Participant Biographies (alphabetical order by last name)

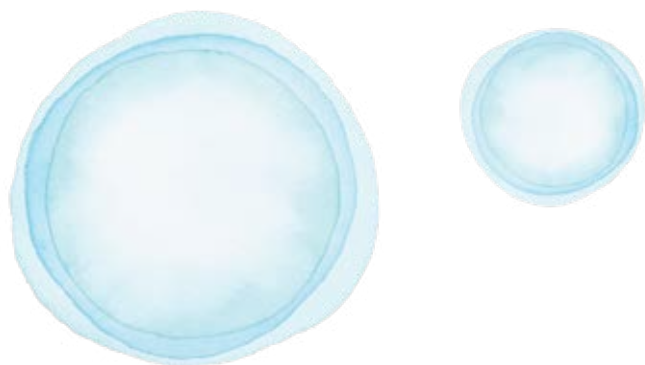
Chris Albinati is matrilineally Isinay (Bambangueño) and Tagalog (Pampangueño) and patrilineally Irish and French-Canadian. He advocates exclusively for Indigenous clients and practices solely in Aboriginal law, primarily in Aboriginal Title and Treaty rights litigation. Chris has appeared before the Supreme Court of Canada (*Williams Lake Indian Band v. Canada* (Aboriginal Affairs and Northern Development, 2018 SCC 4) and most recently before the Ontario Superior Court of Justice (*Restoule v. Canada* (Attorney General), 2018 ONSC 7701). He has also assisted with numerous cases heard before the Supreme Court of Canada, the Federal Court of Appeal and the British Columbia Court of Appeal.

Odawa Elder Wesley Andrews is a member and Historical, Cultural and Repatriation Advisor of Little Traverse Bay Bands of Odawa Indians. He served as preservation officer with the band for many years, and was involved in several repatriation projects with national and university museums.

Dr. Sonya Atalay (Anishinaabe-Ojibwe, Wabizheshi dodem, pine martin clan) is an Associate Professor of Anthropology at the University of Massachusetts Amherst. She works in engaged anthropology, utilizing community-based participatory methods to conduct research in full partnership with indigenous communities. She's co-produced a series of research-based comics about repatriation of Native American ancestral remains in partnership with Native nations which can be read and downloaded at <https://nagpracomics.weebly.com/>

Aimee and Norma Bailey are granddaughters of Pikwàkanagàn's famous canoe-builder, Matt Bernard, and his wife Christianne Partridge, who with her sisters are the primary matriarchs of the First Nation. Norma and her mother, Bernadette, lived with Matt and Christianne during the latter part of WWII; she attended the Indian Day School, and had many years with grandma and grandpa, who spoke Algonquin and lived in a Traditional Way. When dad returned from service, an off-Reserve home was established. Her renewed interest in Algonquin Culture began after she retired from the work world. Aimee's interest in Indigenous culture began in her adolescence, and continued through her undergraduate studies in the Humanities at York University, her cultural experiences in southern Manitoba, her Traditional Practitioner training back in Ontario, and her initiation into the Midewiwin Lodge in Wisconsin. Throughout her life Aimee worked to revive, promote, and protect our Tradition Culture.

Simon Brascoupé Anishinabeg/Haudenausanee – Bear Clan is a member of Kitigan Zibi Anishinabeg First Nation, Maniwaki, Quebec. His public art includes: Algonquin Birch Bark Basket at Abinan Place, large mural for the Heart Institute, Ottawa and a mural at Carleton University's Indigenous student centre. He also completed two large public artworks for the Pimisi Station: Mamawi – Together paddle installation painted by 100 Algonquin artists and Algonquin moose. His artistic vision is to have a significant presence in public art and institutions for Algonquin and Indigenous art and culture. Furthermore, Simon is an Adjunct Research Professor at Carleton University and Trent University. He was recently designated Certified First Nations Health Manager (CFNHM) from the First Nations Health Manager Association. He has a research interest in land based healing, traditional medicine and traditional knowledge. He conducts research and writes on cultural competency and safety. He has written and worked in the field of traditional knowledge and intellectual Property Rights. He is the Chair of the CIHR Institute of Aboriginal Peoples Health Advisory Board. Previously Simon Brascoupé was Chief Executive Officer, National Aboriginal Health Organization; Director, Primary Health Care Division, First Nations and Inuit Health Branch, Health Canada; and Director, Aboriginal Affairs Branch, Environment Canada.



Participant Biographies (continued)

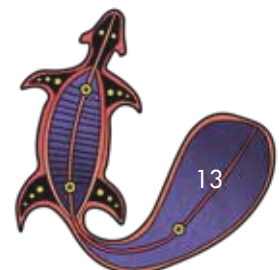
Dr. Veldon Coburn is Anishinaabe, an Algonquin from Pikwàkanagàn. Born and raised on his unceded Indigenous territory, Veldon has returned to his ancestral territory as an Assistant Professor at University of Ottawa's Institute of Indigenous Research and Studies. Prior to this, Veldon taught Indigenous issues at Carleton and McGill Universities, completed graduate studies in political science at Queen's and Regina, and obtained undergraduate degrees in both economics and political science at Lakehead. In addition to his academic pursuits, Veldon has over a decade of professional experience in program and strategic Indigenous policy with the Government of Canada.

Alan Ojiig Corbiere, Bne doodem (Ruffed Grouse clan), is an Anishinaabe from M'Chigeeng First Nation on Manitoulin Island. He was educated on the reserve and then attended the University of Toronto for a Bachelor of Science, he then entered York University and earned his Masters of Environmental Studies. During his masters studies he focused on Anishinaabe narrative and Anishinaabe language revitalization. For five years he served as the Executive Director at the Ojibwe Cultural Foundation (OCF) in M'Chigeeng, a position which also encompassed the roles of curator and historian. He also served as the Anishinaabemowin Revitalization Program Coordinator at Lakeview School, M'Chigeeng First Nation, where he and his co-workers developed a culturally based second language program that focused on using Anishinaabe stories to teach language. He just defended his thesis and has successfully obtained his doctorate in History at York University.

Aylan Couchie (MFA) is an Anishinaabekwe interdisciplinary artist and writer from Nipissing First Nation. Her award-winning MFA project (Interdisciplinary Art, Media & Design; OCAD) focused on reconciliation and its relationship to monument and public art. Her written, gallery and public works appear nationally and internationally, and explore histories of the colonial/First Nations landscape, Indigenous erasure and issues of representation and cultural appropriation.

Dr. Vinita Damodaran is Professor of South Asian History (History, International Development) at the University of Sussex. She is a historian of modern India, interested in sustainable development dialogues in the global South. Her work ranges from the social and political history of Bihar to the environmental history of South Asia, including using historical records to understand climate change in the Indian Ocean World. Her publications include: *Broken Promises, Indian Nationalism and the Congress Party in Bihar* (1992), *Nature and the Orient, Essays on the Environmental History of South and South-East Asia* (1998), *Post Colonial India, History Politics and Culture* (2000), *British Empire and the Natural World: Environmental Encounters in South Asia* (2010), *East India Company and the Natural World* (2014) and more recently *Climate Change and the Humanities* (2017). She is particularly interested in questions of environmental change, identity and resistance in Eastern India.

Dr. Mike Dockry is a member of the Citizen Potawatomi Nation with traditional territories around Lake Michigan and with a reservation in Oklahoma. He currently works for the University of Minnesota as an Assistant Professor in the Department of Forest Resources and American Indian Studies. He serves on the Executive Council of the American Society for Environmental History and is a nationally recognized expert in tribal forestry, tribal relations, and building tribal partnerships. He worked for the US Forest Service for two decades in land management planning and tribal partnership building. His research and teaching focus on tribal natural resource management, planning, incorporating Indigenous knowledge into forestry, and helping state, federal, and universities form partnerships with American Indian tribes. He earned a B.S. in Forest Science from the University of Wisconsin, an M.S. in Forest Resources from Penn State University and a Ph.D. in Forestry from the University of Wisconsin.



Participant Biographies (continued)

Dr. Carly Dokis is an Associate Professor in the Department of Sociology and Anthropology at Nipissing University. Carly has worked with Anishinabeg communities in northern Ontario and Dene communities in the Northwest Territories with a broad focus on the political ecology of environmental governance, particularly in the areas of extractive industries, land rights, water, and contamination. Her research explores how state definitions of environmental impacts are related to forms of coloniality, and how these are experienced and contested by community members. Carly is the author of *Where the Rivers Meet: Development and Participatory Management in the Sahtu Region, Northwest Territories*, and co-editor of the book *Subsistence Under Capitalism: Historical and Contemporary Perspectives*. Her current work, funded by the Social Sciences and Humanities Research Council of Canada, explores land-based storytelling and stories of the land in Dokis First Nation.

Chief Gerry Duquette (elected in 2012) is from Dokis First Nation, located on the Upper French River. He graduated from the Native Land Management Program at Cambrian College and began working for Dokis First Nation in 2003 as the Land Code Coordinator. In 2006, he joined the National Aboriginal Lands Managers Association as the Resource Officer and the Quebec/Labrador First Nations Coordinator and returned home to Dokis First Nation in 2010 where he accepted the position of Consultation Coordinator. Since 2010, he led the passing of the Dokis Land Code, was the Ratification Officer for the Okikendawt Hydro Project and the Okikendawt Hydro Trust, was a Certified Verifier for the First Nation Land Management under the Framework Agreement. Currently a Board Member for the Lands Advisory Board for the Eastern First Nation and a Board Member for the "ICE" Indigenous Clean Energy.

Kristi Leora Gansworth is an enrolled citizen of the Kitigan Zibi Anishinabeg and grew up on the Tuscarora Reservation, New York. Her family has lived and been in relationship with the area around Lake Ontario and Niagara Falls, and their Algonquin-Anishinaabe homelands throughout what is now called Quebec and Ontario, for generations. As an Indigenous geographer, Leora is interested in the ways that sacred Anishinaabe knowledge can direct current and future generations to vision, understand and experience Minobimaadiziwin, a balanced way of life, through environmental health and wellness.

Dr. Wendy Makoons Genuisz is an Associate Professor of Ojibwe language at the University of Wisconsin-Eau Claire. Her classes are streamed on the internet at this link: uwec.ly/ojibwe. She is an Indigenous scholar of Cree and Métis descent. She is the author of *Our Knowledge Is Not Primitive: Decolonizing Botanical Anishinaabe Teachings* (Syracuse University Press) and editor of *Chi-mewinzha: Ojibwe Stories from Leech Lake* (University of Minnesota Press) and *Plants Have So Much to Give Us, All We Have to Do Is Ask: Anishinaabe Botanical Teachings* (University of Minnesota Press).

Dr. Kirsten Greer is an Associate Professor in the Departments of Geography and History at Nipissing University, and the Canada Research Chair in Global Environmental Histories and Geographies, which addresses specifically reparations "in place" from Northern Ontario to the Caribbean through interdisciplinary, integrative, and engaged (community-based) scholarship in global environmental change research. As a critical historical geographer, she is interested in human-environment relations in the past; the historical geographies of the environmental sciences; the colonial afterlives of the British Empire; and the politics of biodiversity heritage. She is the author of *Red Coats and Wilds Birds: How Military Ornithologists and Migrant Birds Shaped Empire* (University of North Carolina Press, 2020).

Dr. Katie Hemsworth is a settler scholar and postdoctoral fellow at Nipissing University. As a cultural-historical geographer, her scholarly interests span sonic geographies, community-based research, carceral geographies, and spatialities of power. Her work explores the utility of sonic methods and auditory ways of knowing for understanding past environments, with a focus on listening and de/colonization. Born in Thunder Bay, ON (Robinson Superior treaty territory), she currently lives on Treaty 7 territory in Mohkinstsis/Calgary.

Maria Lane is an Associate Professor of Geography & Environmental Studies at the University of New Mexico. She writes about the historical geography of environmental knowledge claims, focusing on maps, science, and other stories. Her publications have explored the American West, the Spanish & British Caribbean, and the arid landscapes of Mars. Her book *Fluid Geographies* is forthcoming with the University of Chicago Press.



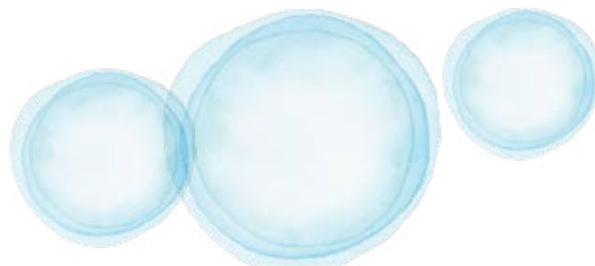
Participant Biographies (continued)

Dr. Nancy Langston is Distinguished Professor of Environmental History at Michigan Technological University. For 17 years, she served as professor in the Nelson Institute for Environmental Studies at the University of Wisconsin-Madison. Her most recent book, *Sustaining Lake Superior* (Yale University Press, Fall 2017), examines climate change and toxics in the Lake Superior basin. Her current project explores climate change and animal migrations, focused on the upper Great Lakes. She has written four academic books and 48 peer-reviewed papers, in addition to dozens of popular articles. She has raised over \$750,000 in research funding and won numerous awards, including a Fulbright Scholarship, a Mellon Fellowship, the Weyerhaeuser Prize for best book from the Forest History Society, and the Leopold-Hidy Award for best article in *Environmental History*. She has served as President of the American Society of American History, Editor in Chief of *Environmental History*, and the King Carl XVI Gustaf Professor of Environmental Sciences at Umea University in Sweden.

Dr. Lianne C. Leddy (Anishinaabe kwe) is a member of the Serpent River First Nation and an associate professor of Indigenous Studies at Wilfrid Laurier University's Brantford campus. Leddy's research focuses on Indigenous-settler relations, particularly those framed by gender and environmental issues. She is also interested in Indigenous methodologies and decolonizing research practices. Leddy's monograph, *The Serpent River Anishinaabek and Uranium Mining: A Study of Cold War Colonialism, 1953-88*, is under contract with University of Toronto Press. She is currently working on her second monograph, *Working Tirelessly for Change: Indigenous Women and the Vote in Canada*, which is contracted to UBC Press as part of its Women's Suffrage and the Struggle for Democracy series. Her work has appeared in *Oral History Forum*, the *Canadian Historical Review*, *Herizons*, and several edited collections.

Dr. Deborah McGregor joined the Osgoode Hall Law School faculty in 2015 as a cross-appointee with York University's Faculty of Environmental Studies. Professor McGregor's research has focused on Indigenous knowledge systems and their various applications in diverse contexts including water and environmental governance, environmental justice, forest policy and management, and sustainable development. Her research has been published in a variety of national and international journals and she has delivered numerous public and academic presentations relating to Indigenous knowledge systems, governance and sustainability. She co-edited *Indigenous Peoples and Autonomy: Insights for a Global Age* with Mario Blaser, Ravi De Costa and William Coleman (2010). She co-edits (with Alan Corbiere, Mary Ann Corbiere and Crystal Migwans) the Anishinaabewin conference proceedings series.

Joan McLeod Shabogesic held the position of Land Manager for Nipissing Nation for 37 years. She settled three land claims that increased not only the Nipissing's land holdings but also established lucrative settlements trusts. Besides land repatriation and land claims negotiations and research, her responsibilities included land use, revenue generating land initiatives, land use and resource management. She drafted Nipissing's land laws, including the first drafts for environmental management and the Nipissing Land Use and Zoning Law. She was a member of a group of fourteen First Nations from across Canada who developed and successfully negotiated with Canada to enact the First Nations Land Management Act and set in place the Chief's Land Advisory Board. Housing, economic development and resource extraction were also initiatives that initiated from the Nipissing Land Office established in 1982. She attended Nipissing College and holds a BA in History from Laurentian University. Prior to her career at Nipissing Nation, Ms. McLeod Shabogesic worked for a large transportation company.



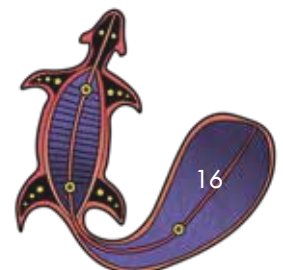
Participant Biographies (continued)

Chief Scott McLeod took office as Chief of Nipissing Nation on August 4th, 2016, for a 3-year term. Chief McLeod has been heavily involved in Nipissing Nation politics, local, provincial, federal and U.S. bi-lateral initiatives, particularly related to Natural Resources Management. He served on the Nipissing Nation Council. Chief McLeod obtained diploma from the Fish and Wildlife Technician Program at Fleming College, in Lindsay ON. Scott McLeod's past employment history was in the Nipissing Nation Fisheries Office as a Coordinator, as a Nation Liaison Specialist with Anishinabek/Ontario Fisheries Resource Centre and as a Fisheries Assessment Unit Technician for the MNR. In the past, Chief McLeod has also served as a member of the Lake Nipissing Stewardship Council and the Aboriginal Advisor to the Great Lakes Fishery Commission.

Autumn Peltier is fifteen years old and has gained national and international recognition for her advocacy for clean water for Indigenous communities in Canada. She recently addressed the UN General Assembly on World Water Day March 22, 2018 to tell world leaders to better manage and preserve world water resources. In September 2019, she spoke at the UN Global Landscapes Forum and in January 2020 she joined other youth activists to speak at the World Economic Forum in Davos.

Dr. Cindy Peltier is currently Associate Dean of Arts and Science, and Assistant Professor Faculty of Education and Professional Studies at Nipissing University. From 2016-2019, she held the chair in Indigenous Education in the Schulich School of Education until she was appointed Associate Dean. She is Anishinaabe-kwe with connections to both Wiikwemkoong Unceded Territory and Nbisiiing (Nipissing Nation). She established the Indigenization Steering Committee as a means to work collaboratively across the university on the five broad goals of Indigenization including: Governance, visioning and strategic planning; Teaching and learning; Ensuring student success for Indigenous learners; Community engagement; and Human resources. Dr. Peltier's current research interests include the intersections of health, education, and Anishinaabe *gikendassowin* (Indigenous knowledge) and is centered on concepts such as *mnobimaadiziwin* (way of a good life) and *wiidooktaadyang* (we are helping each other). Her current work includes a partnership with Nipissing Nation, which focuses on Indigenous peoples' conceptions of what it means to live well. *Wiidooktaadyang*, an Anishinaabemowin term meaning "we are helping each other," emphasizes relationality and recognizes that Indigenous peoples help each other to realize wellness.

Dr. Pavlina Radia is Dean of the Faculty of Arts and Science and Professor of English Studies at Nipissing University. She is also the Director of the Centre for Interdisciplinary Collaboration in the Arts and Sciences at Nipissing University. She is the author of *Nomadic Modernisms and Diasporic Journeys of Djuna Barnes and Jane Bowles: "Two 28 Very Serious Ladies"* (2016) and *Ecstatic Consumption: The Spectacle of Global Dystopia in Contemporary American Literature* (2016). She is also a co-editor of two collections of essays: *Food and Appetites: The Hunger Artist and the Arts with Ann McCulloch* (2012), and *The Future of Humanity: Revisioning the Human in the Posthuman Age* (2019) with Drs. Sarah F. Winters and Laurie Kruk. Her recent research focuses on war memorials and memorialization of atrocities. Some of her new work on this subject has been published in *Palgrave Mobilities, Literature, Culture*, edited by Lynne Pearce, Charlotte Mathieson and Marian Aguiar.



Participant Biographies (continued)

Dr. Helen Robbins is the Repatriation Director at the Chicago Field Museum and is currently working with Dokis First Nation on the repatriation of human remains back to Anishnabe territory. Helen is already committed to the conference based on our SSHRC Repatriation project. The Chicago Field Museum is a major partner on that grant, and one of the outputs was to present at the Symposium in conjunction with the ASEH.

Kiethen Sutherland is from Kashechewan First Nation, a remote fly-in community located on the traditional territory of the Ojibwe people on the west coast of James Bay in Northern Ontario. Kiethen grew up on the shores of the Albany River and enjoys to hunt, fish and trap. Kiethen began his post-secondary education journey in 2013 at Nipissing University and graduated with an Honours Degree in History in 2017. Kiethen recently completed his Masters degree.

Anita Tenasco is an Anishinabeg from Kitigan Zibi. She has a Bachelor's degree in history and teaching from the University of Ottawa, as well as a First Nations leadership certificate from Saint Paul's University, in Ottawa. She has also taken courses in public administration at ENAP (The University of Public Administration). In Kitigan Zibi, she has held various positions in the field of education and, since 2005, is director of education in her community. Anita was an active participant in the Honouring Our Ancestors project, in which the Anishinabeg Nation of Kitigan Zibi, under Gilbert Whiteduck's direction, was successful in the restitution of the remains of ancestors conserved at the Canadian Museum of History, in Gatineau. Anita also participated in the organizing of a conference on repatriation, in Kitigan Zibi, in 2005. She plays an important role in this research project.

Dr. Zoe Todd (Métis/otipemisiw) is an artist and scholar based at Carleton University in Ottawa, Canada. She holds a BSc in Biological Sciences (University of Alberta), an MSc in Rural Sociology (University of Alberta), and a PhD in Social Anthropology from the University of Aberdeen. She writes about fish, science, art, prairie fossilscapes, Métis legal traditions, the Anthropocene, extinction, and decolonization in urban and prairie contexts. In the past, she has researched human-fish relations and arctic food security in the Inuvialuit Settlement Region in the Northwest Territories, Canada. Her current work focuses on the relationships between people, fish, and other nonhuman kin in the context of colonialism, environmental change, and resource extraction in Treaty Six Territory (Edmonton, amiskwaciwâskahikan), Alberta and the Lake Winnipeg watershed more broadly. She was a 2018-2019 Yale Presidential Visiting Fellow in the Program in the History of Science and Medicine.



Symposium 2.0 Program Committee

Co-Hosts:

Kirsten Greer, Nipissing University, North Bay, Ontario
William Knight, Ingenium: Canada's Museums of Science & Innovation

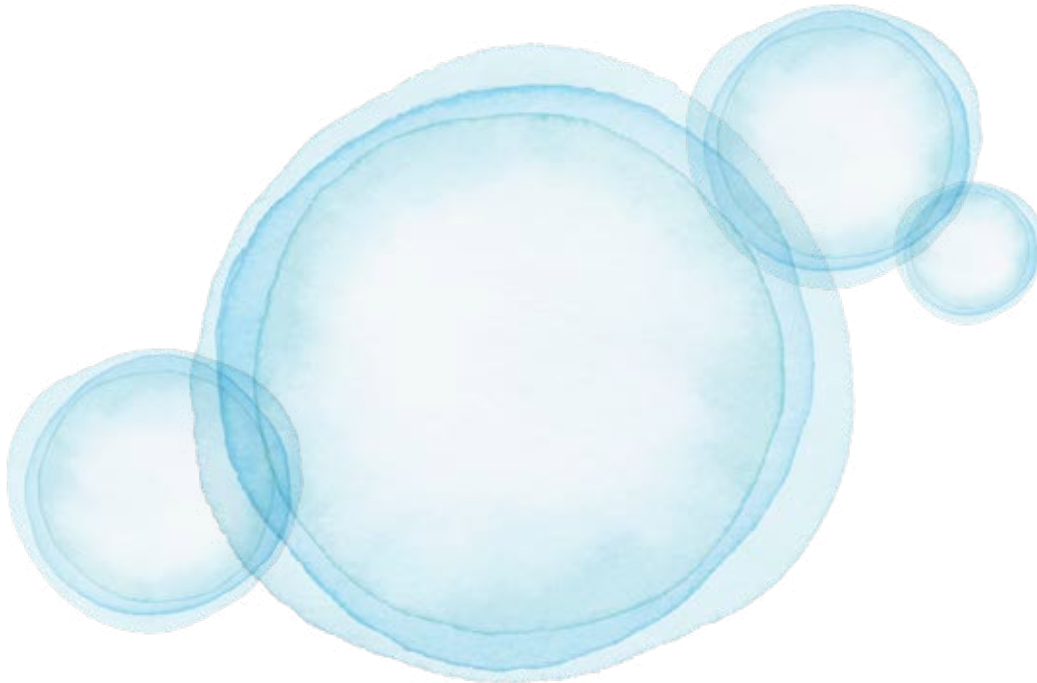
Committee:

Katie Hemsworth, Nipissing University
Aylan Couchie, Nipissing First Nation
Veldon Coburn, University of Ottawa, Pikwàkanagàn First Nation
Dan Rück, University of Ottawa
Sabrina Morrison, Nipissing University
Joan McLeod, Nipissing First Nation
Anita Tenasco, Kitigan Zibi First Nation
Randy Restoule, Dokis First Nation
Maria Lane, University of New Mexico, Albuquerque

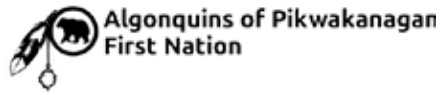
Catered by:

The Birch Bite Café in Kitigan Zibi, Maniwaki, Quebec; and
the Morning Owl, Ottawa.

The program committee would like to extend a special thank you to David Spatz, Executive Director, American Society of Environmental Historians, for helping the committee to integrate the program into the overall conference.



Contributor Logos



~ NOTES ~

