



DAY 1

EMPIRE, SETTLER COLONIALISM, AND COLONIAL SCIENCES

Keynotes

“Snapshots of the British Empire: Governing Everywhere and All at Once”

Alan Lester, Historical Geography, Deputy Pro-Vice-Chancellor of Interdisciplinary Research, Sussex University, and member of La Trobe University of Melbourne’s new Centre for the Study of the Inland, Australia

Emerging initially from Australia, a growing body of work known as ‘settler colonial studies’ has identified settler colonialism as an ontologically distinct form of colonialism driven by a structural logic entailing the ‘elimination of the native’. This form has been characterised above all by the settler colonies of the British Empire in the nineteenth century, but it is seen as one with an older history and a continuing presence. This presentation engages with ‘settler colonial studies’ in three ways, using nineteenth-century British colonial examples. First, it highlights the ways in which not only Indigenous resistance, but also Indigenous autonomy, appropriation and adaptation tend to be written out of the analysis. Secondly, it questions its structuralist epistemology, and thirdly, it raises the neglected issue of the more-than-human dimensions of settler-Indigenous encounters, upon which other presentations will focus.

“The Impact of Settler Colonialism on Lake Nipissing”

Nipissing First Nation Chief, Scott McLeod

Chief McLeod will discuss the relationship that the N’Biising Anishinabek have experienced with Lake Nipissing since time out of memory and the disruptive impact and outcomes that settler governments and settler colonialism have brought to the Nipissing First Nation over the past two centuries. Chief McLeod will explore the nature of the Nipissing Anishinabek’s world view as it relates to the lake and the beings that inhabit the waters. He will also discuss how settler colonialism has influenced that relationship and shaped the current management and use of the lake as a “common” resource. Chief McLeod will also reflect on what “reconciliation” means in terms of future sharing of resources between the Nipissing Anishinabek and settlers in the Nipissing traditional territory.

Day 1: Tuesday October 10th

Thomson Room, Nipissing University Library, L210

* Meet outside at the Nipissing Library

* This is the busiest day of the symposium, please be slightly ahead of schedule for all events

Time	Event
8:00 - 9:00 am	Registration: Thomson Reading Room, Nipissing Library
8:30 am	Taxi pick up from hotel
9:00 - 10:00 am	Opening: Lorraine Whiteduck Liberty Welcome to the Territory: Nipissing First Nation Chief Scott McLeod Welcome by conference hosts Kirsten Greer and April James
10:00 - 10:20 am	Lorraine Whiteduck Liberty Water Teaching <i>Thomson Reading Room inside the Library, L210</i>
10:20 - 10:40 am	Break
10:40 - 12:00 pm	Dan Commanda and oshkabewis Leland Bell teaching and music <i>Thomson Reading Room inside the Library, L210</i>
12:00 - 1:00 pm	Lunch
1:00 - 2:00 pm	Chair: Jamie Murton Public Keynote: Alan Lester: "Snapshots of the British Empire: Governing Everywhere and All at Once" <i>Weaver Auditorium, Canadore College, B200</i>
2:00 - 3:15 pm	Chair: Nathan Kozuskanich Maurice Switzer, Bnesi: "So Long as the World Exists" Catherine Murton Stoeher: "Prosecute All Murders and Robberys Against them: The Forgotten Treaty Promise" <i>Thomson Reading Room inside the Library, L210</i>
3:15- 3:30 pm	Break
3:30 - 4:30 pm	Workshop: Frank Tough: "Geography of Hudson Bay Company Documents" <i>Thomson Reading Room inside the Library, L210</i>
4:30 - 5:15 pm	Guided Reflection and Discussion: Dan Commanda, Maurice Switzer

5:30 pm	Taxi pick up
5:30 - 6:30 pm	Dinner at Hotel
7:00 - 8:00 pm	Host: Jamie Murton Introduction by Deborah McGregor Public Keynote: Nipissing First Nation Chief, Scott McLeod: "The Impact of Settler Colonialism on Lake Nipissing" <i>St. Andrew's United Church, 399 Cassells Street, North Bay</i>

Abstracts

"So Long as the World Exists"

Maurice Switzer, Bnesi, is a citizen of the Mississaugas of Alderville, one of seven Anishinabek First Nations whose territories were impacted by the 1923 Williams Treaties. Maurice is an adjunct professor at Huntington University and University of Sudbury, teaching courses on the impacts of media representation on Indigenous peoples. He lives in North Bay, where he operates Nimkii Communications, a public education practice with a focus on the Treaty Relationship. Maurice served as director of communications for the Assembly of First Nations and Union of Ontario Indians and, in June of 2016, he accepted an appointment to the Ontario Human Rights Commission.

When Sir William Johnson proposed a treaty to over 2,000 Chiefs gathered at Fort Niagara in July of 1764, he repeated the terms of the previous year's Royal Proclamation, which recognized that "the Indian tribes of North America" were nations who held title to their traditional territories. He pledged that, if they agreed to share the use of their lands around the Great Lakes, their English allies would ensure they would never be poor "so long as the world exists." In sacred ceremonies, Johnson repeated the Royal Proclamation's guarantee of a huge reserve of Indian Territory in the centre of North America, and assured the assembled leaders that settler governments would not interfere with their traditional way of life.

Less than a century later, Indigenous Peoples found themselves outnumbered by newcomers who had begun a relentless process of dispossessing them of lands and waters that had sustained them since time immemorial. The 150 years of history being celebrated by Canadian citizens this summer coincide with a period in which their governments have assaulted the cultures, social structures, and habitats of First Peoples.

“Prosecute All Murders and Robberys Against them: The Forgotten Treaty Promise”

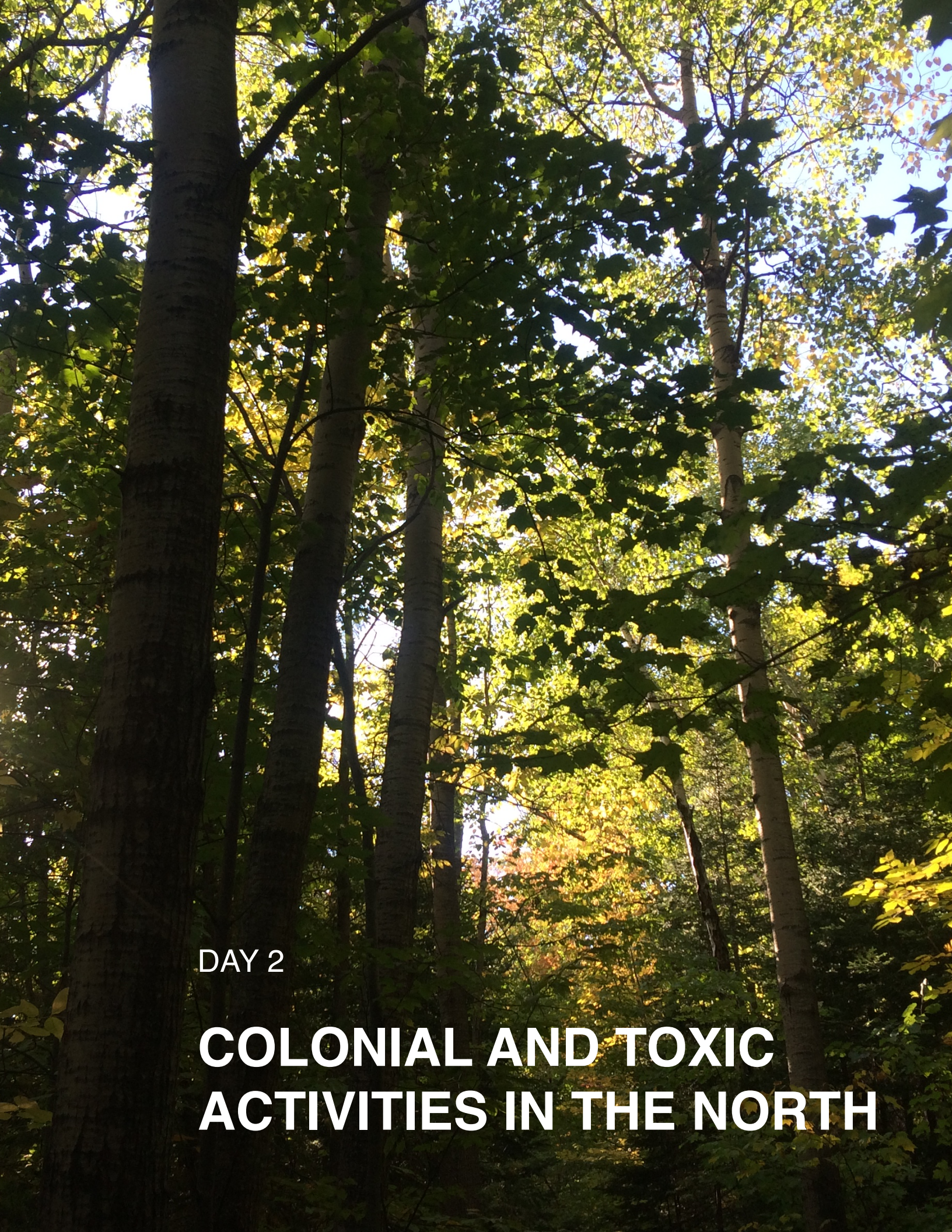
Catherine Murton Stoehr

Forgotten promises have no life. Eurocentric histories of British North America imply that North America was a side “theatre” of European wars, rather than the site of a massive foreign invasion prosecuted over the course of 250 years. This distorted lens has resulted in Canadian histories that profoundly misinterpret many critical moments of our past. This presentation will assert that for First Nations – from the Lenape on the east coast to the Odawa in the Great Lakes region – land protection, which is the focus of Eurocentric histories, was only one of three goals, along with trade, and personal security. The promises of personal security that the Indigenous negotiators secured from the British at Niagara, that the British would “prosecute all murders and robbery’s against them” have been forgotten and cannot come to life again until they are remembered. This paper is an act of remembering that promise.

Workshop

Geography of Hudson Bay Company Documents

Frank Tough (Native Studies, University of Alberta) will lead a special session on the geography of Hudson’s Bay Company documents, and how to navigate the archives for the workshop. Tough has been a leading scholar on the historical geographies of the HBC, and how researchers can use the records to examine historic First Nations fisheries. A special focus will be on the HBC records associated with the traditional territories of the Nipissing and Dokis First Nations.



DAY 2

COLONIAL AND TOXIC ACTIVITIES IN THE NORTH

Keynote

“Imposing Territory: First Nation Land Claims and the Transformation of Human-Animal Relationships”

Paul Nadasdy, Anthropology, Cornell University

The Canadian government has concluded a series of land claim and self-government agreements with many Indigenous peoples in the Yukon Territory. These modern treaties create First Nations as a “third order of government” in the Yukon and grant them significant powers to govern their own people and lands. Framed as they are in the idiom of sovereignty, however, the agreements also compel First Nation people to accept – in practice if not in theory – a host of Euro-American assumptions about the nature of power and governance that are implicit in such a framing. In this talk, I focus on one of the central premises of the sovereignty concept: territorial jurisdiction. The Yukon agreements carve the Yukon into fourteen distinct First Nation “traditional territories.” Although many assume that these territories reflect “traditional” patterns of land-use and occupancy, indigenous society in the Yukon was not in fact composed of distinct political entities each with jurisdiction over its own territory. Thus, the agreements do not simply formalize jurisdictional boundaries among pre-existing First Nation polities, as many assume; rather, they are mechanisms for creating the legal and administrative systems that bring those polities into being. Indeed, the powers conferred upon First Nations by the Yukon agreements come in the peculiarly territorial currency of the modern state, and the processes of territorialization they engender are transforming Yukon First Nation society in radical and often unintended ways. Among the most significant of these are changes in how First Nation people can relate to the land and animals – and to one another with respect to land and animals.

Day 2: Wednesday October 11th

Discovery North Bay, 100 Ferguson Street, North Bay

Time	Event
9:00 - 10:00 am	John Sawyer Teaching
10:00 - 10:30 am	Break
10:30 - 11:30 am	Chair: Carly Dokis Keynote: Paul Nadasdy: "Imposing Territory: First Nation Land Claims and the Transformation of Human-Animal Relationships"
11:30 - 12:00 pm	Photo Reflections of Kashechewan: Kiethen Sutherland
12:00 - 1:00 pm	Lunch
1:00 - 2:30 pm	Chair: April James Panel: Arn Keeling: "Remediation, Reconciliation and Redress: Repairing Mining Landscapes and Healing Relationships" Laura Pitkanen: "Indelible: Tracing the Toxic Legacies of the State" Sinead Earley: "'Ground-Truthing' the colonial afterlives of the Canol Road"
2:30 - 3:00 pm	Guided Discussion and Reflection: Laura Cameron
3:00 pm - onwards	Free afternoon and Evening *See "List of Things to Do in North Bay"

Abstracts

“Remediation, Reconciliation and Redress: Repairing mining landscapes and healing relationships”

Arn Keeling, Geography, Memorial University

Indigenous law scholar Rebecca Tsosie argues that an ethics of remediation of environmental damage from mineral development must also account for the injustices suffered by Indigenous communities whose lands and bodies were damaged by historic mining. Collaborative community research into the toxic legacies of gold mining at Giant Mine in Yellowknife, NWT, provides similar critical insights into how remediation planning – typically understood as a technical exercise around waste engineering, environmental reclamation, and risk assessment – can incorporate Indigenous community values, knowledge, and experience. The Giant case also points to the critical importance of both acknowledging and redressing the historical injustices associated with mineral development as a precursor to community healing and reconciliation.

“Indelible: Tracing the toxic legacies of the state”

Laura Pitkanen

Drawing on case studies of communities affected by chronic contamination, I consider ways in which toxic contamination is a form of dispossession in everyday life that is inextricable from the state. I also reflect on my professional experience working with Indigenous communities in northern Canada to think about intersections with community-based work and critical geography.

“‘Ground-truthing’ the colonial afterlives of the Canol Road”

Sinead Earley, University of Northern British Columbia, Geography Program, Prince George, British Columbia

This presentation showcases the Canol Doc Project – a documentary venture taken by a group of female cyclists through the Sahtu Mountain Dene / Mackenzie Mountain region of northwest Canada. They follow the abandoned Canol Road, built in 1943-44 to service the Canadian Oil pipeline from the oilfields of Norman Wells, NWT, to Whitehorse, YT, and is one of the most under-documented examples of wartime industrialization in the “North”. Despite enormous investment, the pipeline was abandoned after only fifteen months in operation. Old machinery, trucks, and worker barracks still litter the subarctic landscape – an illustration of the social, environmental and toxic legacies of ephemeral resource infrastructures in the Canadian North (Keeling and Sandlos, 2016). Imagery and stories from the Canol Doc Project, and Sahtu Dene accounts of industrial incursions as key ‘structures’ of colonialism, will be accompanied by critical commentary on the Canol and associated colonial ‘afterlives’ of resource development.