



DAY 3

TOWARD INDIGENOUS ENVIRONMENTAL SCIENCES

Keynote

“Traditional Ecological Knowledge: Storytelling about the Earth”

Deborah McGregor, CRC in Indigenous Environmental Justice

Critical environmental sciences recognize that global issues, such as climate change, must draw on more than knowledge obtained through the study of physical geography and environmental science. The centuries-long history of colonialism in Canada and around the world must also be addressed to tackle the greatest challenges facing humanity and our planet. This merging of intellectual and knowledge traditions have been well known to Indigenous peoples for some time. Indigenous educator, Gregory Cajete, argues that science is really just another way of telling a story about the Earth. Indigenous people, through Traditional Ecological Knowledge (TEK), had their own stories telling about the Earth. Cajete advocates that we must appreciate that we are all part of the great story about the Earth-creation and life. Our distinct and diverse knowledge systems together contribute to this understanding. We are all part of a process that is highly creative and we all have something to contribute.

My contribution will focus upon the strengths of how critical environmental science can connect with TEK, adding to the burgeoning dialogue on how we as Indigenous and non-Indigenous peoples can draw on our respective strengths to generate innovative understandings of the grand story of the Earth.

Day 3: Thursday October 12th

Thomson Room, Nipissing University Library, L210

Time	Event
9:00 - 10:00 am	Chair: Mike DeGagne Public Keynote: Deborah McGregor: "Traditional Ecological Knowledge: Storytelling about the Earth" <i>Nipissing University Theatre</i>
10:00 - 10:30 am	Break
10:30 - 12:00 pm	Chair: Bob Wilson Panel: Simon Naylor: "Science and Settler Colonialism" Nicole Latulippe: "'You have to be careful when you give others the power to define these things': Research, Indigenous knowledge, and the limits to knowing" Vinita Damodaran: "Colonial Meteorological networks: Collecting cyclones and understanding the Monsoon, Indian and Australian teleconnections in the nineteenth century"
12:00 - 1:00 pm	Lunch (walk on the trails)
1:00 - 2:00 pm	Workshop: Katrina Srigley and Lorraine Sutherland: <i>Oral Histories</i>
2:00 - 3:00 pm	Workshop: Deborah McGregor: <i>Towards Indigenous Research Agreements</i>
3:00 - 3:30 pm	Break
3:30 - 4:30 pm	Workshop: Brigitte Evering and James Wilkes: <i>Beyond Interdisciplinarity: Constellating Indigenous and Eurocentric Knowledges/Sciences</i>
4:30 - 5:30 pm	Guided Reflection and Discussion: Alan Lester
5:30 - 7:30 pm	Pizza and the Big Soccer Game <i>Robert J. Surtees Athletic Centre, Gym B/C</i>

Abstracts

“Science and Settler Colonialism”

Simon Naylor, Senior Lecturer in Human Geography, School of Geographical and Earth Sciences, University of Glasgow

This paper examines the establishment of physical observatories across the British Empire and in particular in Britain's settler colonies, in places as far apart as Tasmania, St Helena, Canada, India and South Africa. These observatories were usually established to advance a range of scientific pursuits, including astronomy, geomagnetism, geodesy and meteorology. They were meant to support colonialism and trade, by helping with land surveys and mapping projects, checking instruments and setting chronometers, setting standards of weight and measure, and advising on issues of climate and health. They were also judged to be important centres for the dissemination of European civilisation and sites of pedagogy. This paper will consider the activities of these so-called 'colonial observatories' over the course of the nineteenth century, with a particular focus on the Toronto observatory. This observatory acted as an important centre for a network of other observatories across the country, including weather stations in local schools. It played an important role in the establishment of the Meteorological Service of Canada. It was also the starting point for Henry Lefroy's physical survey of the Canadian northwest.

“‘You have to be careful when you give others the power to define these things’: Research, Indigenous knowledge, and the limits to knowing”

Nicole Latulippe (PhD Candidate, University of Toronto) is from the North Bay area, land of the Nipissing and Algonquin peoples, Robinson-Huron Treaty territory. She is completing doctoral research with Nipissing First Nation on the relationship between fisheries knowledge and governance systems on Lake Nipissing.

Within dominant policy frameworks, traditional ecological knowledge is a body of knowledge to be archived, used to fill knowledge gaps, and divorced from Indigenous peoples' self-determining authority. Attempts by non-Indigenous interests to map or model Indigenous knowledge or integrate different knowledge systems on unequal terms is shown to accelerate epistemic oppression. As an alternate strategy, in this talk I consider the productive friction (Anna Tsing; Sarah Hunt) that emerges when we stay implicated (Sarah Ahmed) in the limits to what we can know given our social locations, teachers, and motivations (Wendy Geniusz; Margaret Kovach; Audra Simpson). Thinking with Indigenous scholarship, this talk draws on my doctoral research with Nipissing First Nation. I link limits to knowing with research methodology, fisheries management, and what I have learned about Nipissing peoples' enduring harvesting practices, knowledge traditions, and decision-making structures.

“Colonial Meteorological networks: Collecting cyclones and understanding the Monsoon, Indian and Australian teleconnections in the nineteenth century”

Vinita Damodaran, South Asian History

Director, Centre for World Environmental History

As extreme events increase, the predictability of these events becomes more important. At the same time there is a creeping uncertainty. Thus, improving the historical weather and climate database will provide a platform with which to address key concerns in climate change. However, often the scope of historical data available to refine these climate anomalies is underestimated and large amounts remain untapped; but with concerted data rescue activities this situation can be dramatically improved, both back through time and wider in space. This paper examines the current debate on vulnerability in the Indian Ocean region and understandings of it in the context of existing scientific networks. It makes the case that colonial meteorological understandings allowed for the conception of a global climate system to emerge and for an understanding and mapping of events related to this on a global scale. This was made possible through the colonial networks of empire.

Workshops

Oral Histories

Katrina Srigley (History, Nipissing University) and Lorraine Sutherland will facilitate an Oral Histories workshop. The workshop will highlight the ways in which methodologies can respectfully and meaningfully be integrated to listen well and learn from stories of the past and, in the process, support Anishnaabe resurgence, relationship building, and the restorying of Turtle Island.

Stories of Nibisiing Anishnaabeg: relationship, resistance, resurgence.

As Leanne Simpson, Wendy Geniuz, Jill Doerfler and others have so clearly illustrated, stories of the past, both the everyday and the sacred, are crucial sites of resurgence and resistance when understood and mobilized in ways that honour Anishnaabe ways of knowing. Drawing on seven years of learning with Elders and knowledge keepers on Anishnaabe territory, I will share stories of this territory and its people that have been gifted to me to restory the past.

Towards Indigenous Research Agreements

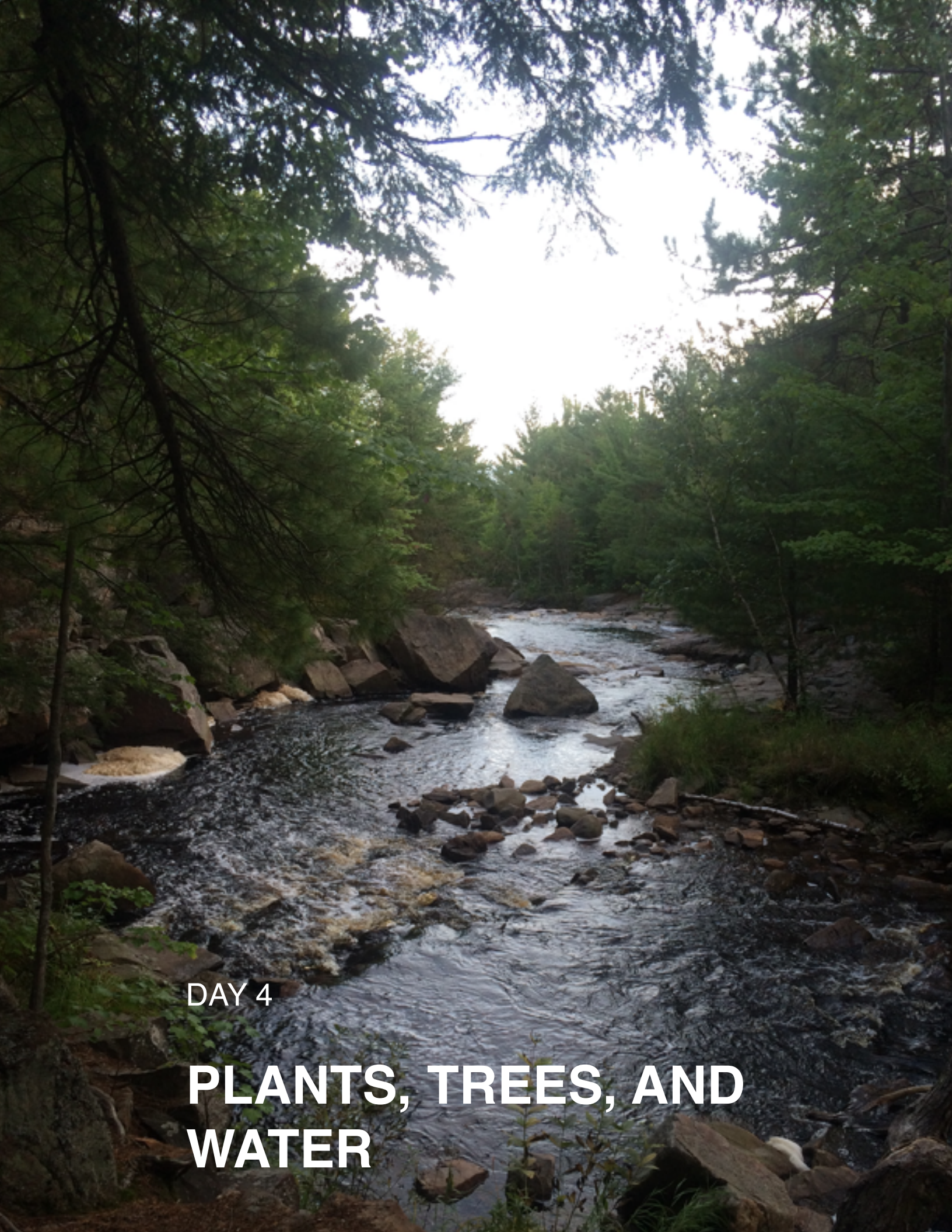
Deborah McGregor (CRC, Indigenous Environmental Justice)

One of the most significant interventions of the symposium will be to develop new ways of forming Indigenous Research Agreements by drawing from the historic treaties and the wampum belt tradition. This will entail bringing in elders and knowledge keepers of the Six Nations, as well as treaty scholars.

Beyond Interdisciplinarity: Constellating Indigenous and Eurocentric Knowledges/Sciences

Facilitators: Brigitte Evering and James Wilkes, as part of Trent University's Indigenous Environmental Science/Studies program

As educators, we work to dismantle and transform the settler within ourselves. We recognize the importance of intentionally bringing together diverse knowledges in order to find solutions to the environmental issues facing communities. We will showcase Trent's Indigenous Environmental Studies and Sciences program in which we prepare future practitioners. Beyond interdisciplinarity, we will introduce the principles and concepts of know*ledge constellations and re*constellating as a guide for bringing together Indigenous and Eurocentric knowledges/sciences.



DAY 4

PLANTS, TREES, AND WATER



DOKIS FIRST NATION

FRENCH RIVER, ONTARIO, CANADA

Dokis First Nation is a community located on the boundaries that separate the Districts of Parry Sound, Sudbury and Nipissing, approximately 16 kilometers South-West of Lake Nipissing on the French River. The community is accessed by a 25 kilometer gravel road from Highway 64 leading to the two nearest urban centers of North Bay, via Highway 17 and Sudbury via Highway 69. Both centers are approximately 120 kilometers from the community. The First Nation lands are composed of two large islands which are nestled within the flows of the historical French River. The main settlement or community is located on the northern island called "Okikendawt Island" (meaning Island of the Buckets/Pails). The name is derived from several bucket formations in the rock due to centuries of water flows to these areas. The buckets were often utilized for tobacco offerings for safe passage through the territory. The second island is a large Southern Peninsula which is generally utilized for traditional purposes such as hunting, fishing, camping and hiking. Many locals have private hunt and fishing camps throughout this First Nation territory. In total, the First Nation land base is in excess of 39,000 acres.

Keynote

“Nookomis Giizhik, Nimisenh, Miina’ig, Ingijibinaa: Working with Plants and Trees to Open Lines of Communication”

Wendy Makoons Geniusz, Ojibwe Language, University of Wisconsin-Eau Claire

These four beings can open lines of communication between groups of humans, human and non-human spaces, and mortal and immortal worlds. They are known by different names in Aboriginal and non-Aboriginal communities, but some humans call them: Nookomis Giizhik (*Thuja occidentalis*), Nimisenh (*Abies balsamea*), Miina’ig (*Picea glauca*), and Ingijibinaa (*Prunella vulgaris*). Their talents are recognized and honoured by some people, while ignored and disrespected by others, but they continue to live amongst us. By focusing on them and conversing about and with them, we can begin a conversation about our philosophical differences, our similar goals, and how we can work together for reconciliation and future unity.

Day 4: Friday October 13th

Dokis First Nation

**Pick up from hotel at 7:00 am*

Time	Event
7:00 - 9:00 am	Drive to Dokis First Nation
9:00 - 9:30 am	Elders' Welcome: Danette Restoule Dokis Community Complex
9:30 - 10:30 am	Chair: Katrina Srigley Keynote: Wendy Makoons Geniusz: "Nookomis Giizhik, Nimisenh, Miina'ig, Ingijibinaa: Working with Plants and Trees to Open Lines of Communication"
10:30 - 11:00 am	Break
11:00 - 12:30 pm	Chair: Dan Walters Panel: Randy Restoule, Dokis First Nation: "Indigenous Connection to the Land: Conflict between Traditional Knowledge and Lands Use Mapping Processes" Carly Dokis and Paige Restoule: "A World Covered in Stories" Jeff Dech and Norm Dokis: "Logging, fire, and beavers: the story of environmental and cultural change on Dokis First Nation as told by traditional knowledge and tree-rings"
12:30 - 1:30 pm	Lunch
1:30 - 2:30 pm	Workshop: Stephanie Pyne: "The Lake Huron Treaty Atlas"
2:30 - 3:30 pm	Medicine walk (Break)

3:30 - 4:30 pm	Chair: Jeff Dech Panel: Chris Duvall: "What traditions and whose histories? Misuses of precedent to justify medicinal cannabis and other plant substances" Marianne Ignace and Ron Ignace: "Secwepemc Concepts and Laws of Reciprocal Accountability with Sentient Beings on the Land"
5:00 - 5:30 pm	Guided Reflection and Discussion: Cindy Peltier
5:30 - 7:30 pm	Drive to North Bay, *snack provided
7:30 pm	Dinner on own Downtown

Abstracts

"Indigenous Connection to the Land: Conflict between Traditional Knowledge and Lands Use Mapping Processes"

Randy Restoule, Dokis First Nation

The Indigenous Communities of Canada have established a sacred connection to Mother Earth since time immemorial. Since the introduction of Treaties, Indigenous communities have been at conflict with the British Crown and Canadian/Provincial Governments regarding land use and developments on Crown Lands which negatively affect harvest rights which are protected by these Treaties. This presentation will outline the significance of First Nation Lands, Traditional Territories and Treaty Territories. Also, we will identify the conflicts between Indigenous Traditional Knowledge and Land Use Mapping processes recognized by Canadian/Provincial Laws such as archeological investigations within sacred sites and the limitations of mapping traditional land use specific only to harvest sites.

"A World Covered in Stories"

Carly Dokis, Nipissing University and Paige Restoule, Nipissing University

In the introduction to Centering Anishinaabeg Studies, John Burrows shares the story of Nanaboozhoo, Lynx, Fish, and Bear and the time that they fell down a dark hole onto a Turtle's back. This story describes how the world is made new through the sharing and receiving of stories, and of their potential to change the ways in which we see the world. Drawing on the transformative capacity of stories, this presentation traces the development of a collaborative research project between Dokis First Nation and Nipissing University researchers on water quality in the community. Through the restoring of land, our work has sought to move beyond the materiality of water to

seriously consider water as inseparable from and situated within the fabric of living – in relational and dialogic practices undertaken on the land and with each other. This prioritizing of a story-based and relational approach to understanding and describing connections between researchers and communities, and between people and nature, underscores the importance of what Brian Nobel has called treaty ecologies, or the active contestation of coloniality through living well together.

“Logging, fire, and beavers: the story of environmental and cultural change on Dokis First Nation as told by traditional knowledge and tree-rings”

Jeff Dech, Biology, Nipissing University, and Norm Dokis, Ministry of Natural Resources and Forestry

Traditional knowledge of events on the landscape of the Dokis First Nation (DFN) over the twentieth century provides a compelling story of destruction and recovery, involving changes in forest cover, hydrology, wildlife movement and hunting practices. The story began with the sale of timber rights in the late 1800s and the subsequent exploitive logging of virgin white pine stands. After a majority of the white pine were cut in the early twentieth century, an abundance of dry logging residues left the forests vulnerable to fires, which created barren areas of bare rock or thin soils known as “the burnt” over much of the landscape. After the fires subsided and recovery of the forests began, the open character of the land promoted the colonization of shade intolerant forest trees such as aspen and birch. At the same time, hunting practices were altered to fit the open environment, and relied on working with dogs to chase deer from upland areas to the river. As time progressed and forests began to take hold, beavers were drawn into the area by the abundance of fast-growing intolerant hardwood vegetation. Eventually, beaver dams produced large ponds that were attractive to moose and used by deer to escape from dogs. The community adjusted to this change in environment, and again hunting practices changed. Today, forests continue to recover on DFN and hunting and forestry practices are shaped by the chronology of events presented in this traditional story. We have identified an opportunity to add to this story by examining the parts of it that remain on the landscape as boundary objects (e.g. dead trees, woody materials from dams), and use dendrochronological techniques to date and describe the fires and floods associated with logging and beaver activity. We will integrate these data that arise from a scientific approach with the information in the story passed down in the traditional knowledge of the community and in doing so we hope to provide some environmental context for the changes to the physical and cultural landscape on the DFN over the last century.

“What traditions and whose histories? Misuses of precedent to justify medicinal cannabis and other plant substances”

Chris Duvall, Department of Geography and Environmental Studies, University of New Mexico, Albuquerque

Scientific literature often calls upon non-European traditions as well as histories of Western medicine to justify the use of, and explorations for, new and neglected drug plants. However, purported precedents are often misleading or false. This paper focuses on cannabis. Current medical scientific literature tells that cannabis, when used as a medicinal drug, allows patients to channel ancient Asian and African traditions, as well as a century (about 1840 to 1940) when Western pharmacopeias included cannabis preparations. This paper argues that these purported precedents obscure real ones that are robustly documented and more informative for current concerns about medicinal and non-medicinal drug use. In short, the ‘traditions’ are either anciently extinct, or arose within exploitative labor relationships in early modern global capitalism; the ‘history’ of Western cannabis use omits that most physicians distrusted and disused the plant drug. More broadly, scientific literature has framed drug plants in ways that obscure social and environmental processes, even though these processes produce or prevent drug use, and shape the effects people experience through the use of plant drugs.

“Secwepemc Concepts and Laws of Reciprocal Accountability with Sentient Beings on the Land”

Marianne Ignace, Departments of Linguistics and First Nations Studies, Simon Fraser University, and Chief Ron Ignace

This paper addresses the ways in which Secwepemc *stsptekwll* or oral traditions express details and fine nuances of traditional ecological and geographical knowledge. Most significantly, they establish connections among places, animals, plants, ancestors and the land itself as interconnected sentient beings acting upon one another in a universe of reciprocal moral accountability, but also observation and experience. I will provide examples of how such relationships are articulated in *stsptekwll*. In the face of linguistic and cultural loss, the Secwepemc are also experiencing the destruction and decline of environments and habitats that give life to these connections and the principles of perception, thought and experience that support them. However, by articulating these worlds of knowledge and the principles they entail, they can powerfully challenge western concepts of environmental assessment review and land use decisions.



DAY 5

INLAND WATERSHEDS AND INTERDISCIPLINARITIES

Day 5: Saturday October 14th

Capitol Centre, 150 Main Street East, North Bay

Time	Event
8:30 - 9:00 am	Walk to Capitol Centre
9:00 - 10:00 am	Workshop: Wendy Makoons Geniusz: "Working With Our Ancestors' Teachings to Present Our Environmental Knowledge to the World"
10:00 - 10:30 am	Break
10:30 - 12:00 pm	Chair: Kirsten Greer Panel: Frank Tough: "'Try to visualize a million acres of marsh vegetation': Manitoba's New Deal to Rehabilitate Rodents (Ondatra zibethicus) of the Saskatchewan River Delta During the Great Depression" Bob Wilson: "Improving the City, Sullyng the Waters: Polluting Onondaga Lake in the Nineteenth Century" Adam Csank: "Linking environmental and watershed histories with western development in the Truckee-Tahoe Basin" Maria Lane: "Managing Water in Territorial-Era New Mexico: Hydraulic Expertise and the Science of Settlement"
12:00 - 1:00 pm	Lunch
1:00 - 3:00 pm	Chair: Arn Keeling Panel: Katie Hemsworth: "Socio-biophysical soundscapes: Sonifying geographical research" Laura Cameron and Matt Rogalsky: "Gunn's 'A Day in Algonquin Park': settler colonial listening and erasure" Break

	Rachel May, Jane Read, Philip Arnold: "Onondaga Lake: Finding a Restorative Center in Digital Space"
	Pavlina Radia: "Unsettling Settler Universes and Posthuman Multiverses: Relational Ecologies of Arts and Science Collaborations"
3:00 - 4:30 pm	Break
4:30 - 6:30 pm	Viewing the film, <i>After the Last River</i> Discussion: filmmaker Victoria Lean with Tanya Lukin Linklater
7:30 pm	Banquet

Abstracts

"Try to visualize a million acres of marsh vegetation": Manitoba's New Deal to Rehabilitate Rodents (*Ondatra zibethicus*) of the Saskatchewan River Delta During the Great Depression"

Frank Tough

In the 1930s, the Manitoba Game and Fisheries Branch initiated a bold northern development project designed to promote wise resource use and to economically assist the Native population of The Pas region. This project was based on (1) environmental manipulation; (2) resource and economic planning; and (3) income redistribution. This paper, based on an interdisciplinary approach to the archival record, will assess the achievements and shortfalls of this conservation project designed to secure incomes for Native trapping families. The project planners were cognizant of Native rights; however, the political agency of Treaty and Métis people of the region influenced the project's development. Nonetheless, the manipulation of the wetlands environment proved to be more challenging than the economic reorganization of production and exchange.

"Improving the City, Sullyng the Waters: Polluting Onondaga Lake in the Nineteenth Century"

Bob Wilson, Department of Geography, Syracuse University

In the past decade, geographers and historians have carefully analyzed the history of river and lake pollution and how municipalities secured and produced clean water for people in cities. But few scholars have examined these processes together. In many North American cities, appropriating rivers and lakes as sinks for industrial waste and

sewage occurred simultaneously. Syracuse, New York was no exception. It sits beside Onondaga Lake, arguably the most polluted lake in the United States, yet its drinking water comes from nearby Skaneateles Lake, one of the cleanest sources of municipal water in the world. Neither Onondaga Lake's defiled state nor Skaneateles Lake's pure condition was inevitable. Municipal and state policies created Onondaga and Skaneateles Lakes' current situation. These lakes are unusual in their degree of pollution and purity, but they are also emblematic of how North Americans coproduced rivers and lakes as sites of waste and potable water over the past two centuries.

“Linking environmental and watershed histories with western development in the Truckee-Tahoe Basin”

Adam Csank, Department of Geography, University of Nevada, Reno

The Truckee River basin, located in the northern Sierra Nevada mountains on the California-Nevada border is an important source of water for both the city of Reno and for agriculture in the state of Nevada. In addition, the headwaters of the Truckee River, Lake Tahoe, is a highly valued recreational area and has been since the early 20th century. The first US Bureau of Reclamation diversion project, the Derby Dam, is located along the Truckee River and was constructed to provide water for agriculture to encourage settlement in the state of Nevada. It is thus unsurprising that in this region the value of streamflow records was recognized very early on. Although tree-ring data have long been used to reconstruct a variety of hydroclimate variables, one of the earliest studies to use tree-ring records to provide a long-term context to streamflow was conducted in the Truckee River basin (Hardman and Riel, 1934). At the time that Hardman and Riel (1934) conducted their original study, the western United States was experiencing a drought which at the time was unprecedented. It was recognized that records of hydroclimate in the Truckee River basin were too short to provide a meaningful context as to whether a drought of that magnitude was unusual. Many of the statements made in that seminal paper could as easily have been written about the current ongoing drought in the Western US. Here I present an updated streamflow and lake level record of the Truckee-Tahoe Basin and will discuss this record in the context of both settlement and water resource development in the Truckee-Tahoe Basin.

“Managing Water in Territorial-Era New Mexico: Hydraulic Expertise and the Science of Settlement”

Maria Lane, Department of Geography and Environmental Studies, University of New Mexico

This presentation examines the scientific operations and publications of a water agency created in territorial New Mexico in 1905 to encourage, authorize, and control water development projects. Following a brief overview of the agency's creation during an era of increasing “rationalization” of natural resource management in the American West, the paper explores in detail the scientific activities undertaken by the Office of the Territorial Irrigation Engineer. Using the agency's biennial reports and hydrologic surveys as primary sources, it analyzes the ways that hydraulic surveys of river basins and the cataloguing of arid-land cultivation techniques enabled American settler

colonialism in a fraught cultural context. The paper also considers tensions between the agency's professed commitment to principles of rationalization and its struggles to enact them in the practical management of water resources.

"Socio-biophysical soundscapes: Sonifying geographical research"

Katie Hemsworth

In this presentation, I argue that sound, sonic methods, and auditory power relations are important, yet often under-recognized, actors within the "socio-biophysical landscape" (Lave et al., 2014). A shift toward soundscape (Schafer, 1977) might help to disrupt long-standing geographical traditions of settler colonialism, much of which has been advanced through visual techniques of power. Recognizing the deep connection between Indigenous cultures and aural/oral ways of knowing (what Feld calls "acoustemology"), I highlight the value of sonic methodologies for decolonizing geographical scholarship while also considering potential challenges of sound-based inquiry. Drawing on examples from existing art-science collaborations, as well as my work with the Empire, Trees, and Climate research project, I demonstrate how sound archives, aural/oral histories, and sonification techniques can be used to inform interdisciplinary collaborations through critical physical geography and the geo-humanities.

"Gunn's 'A Day in Algonquin Park': Settler Colonial Listening and Erasure"

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

This talk considers the listening and recording practice of William W.H. "Bill" Gunn with a focus on one of his earliest creative forays, the 1955 production of *A Day in Algonquin Park*. In exploring Gunn's compositional decisions and the political and creative contexts which surrounded them, we detail his sonic practice and acknowledge the ways in which the album's creation and reception play out paradoxical aspects of the wilderness myth, while feeding into the construction of a popular and idealized Canadian identity. Finding that ecological and sonic practice can reinforce the political erasures of humans and compound the effects of settler colonialism, we discuss Dylan Robinson's concept of "hungry listening" as a productive way to think about the cultural positionalities of perception. As Gunn's modernist ecological sensibility struggled to articulate a place for human visitors within nature, we find that his outlook and concerns were not very different from some contemporary environmental field recordists and soundscape composers.

"Onondaga Lake: Finding a Restorative Center in Digital Space"

Rachel May, Jane Read, and Philip Arnold

Onondaga Lake, Syracuse, NY, is small and obscure, but its story touches on Indigenous wars and the Great Law of Peace, the writing of the US Constitution, the development of American industry and transportation, legal and technical innovations

for environmental recovery, and creative urban planning. We are attempting to develop a prototype digital atlas of the lake for a range of audiences that tells some of the rich stories of the lake and combines the idea of space as a spiritual center in Indigenous and local knowledge with the more decentered idea of space inherent in digital mapping and GIS. We will discuss some of our findings, the challenges that we have encountered, and opportunities that we see in this work.

“Unsettling Settler Universes and Posthuman Multiverses: Relational Ecologies of Arts and Science Collaborations”

Pavlina Radia, Assistant Dean of Arts and Science, Nipissing University

In 1989, Guattari argued for an “ecosophical logic” that unsettles settler universes, Eurocentric anthropocentrism, and disciplinary territorialism underpinning Arts and Science. In her recent work, Braidotti suggests that, in the digital age, the ecosophical logic paves the way towards what she calls a “posthuman ethics” that affirms the interrelationships between Arts and Science, the human and non-/or posthuman, technology and biodiversity, time and space, or race and ethnicity (169). Similarly, Shohat, Smith, and Wright deploy such relationships as a system of “relational ecologies” (Wright 14) that account for environmental geopolitics, including power, racial, and gender inequities. This paper explores how such methodologies trouble settler universes through interdisciplinary and transdisciplinary approaches, but also how they transform Arts and Science silos into “relational ecologies” (Wright 14) that bring together “many contested ways of becoming-world together” (Braidotti and Gilroy 36).

Workshop

Working With Our Ancestors’ Teachings to Present Our Environmental Knowledge to the World

Wendy Makoons Geniusz, Ojibwe Language, University of Wisconsin-Eau Claire

For decades, researchers and Aboriginal communities have struggled with how to accurately and respectfully present Traditional Ecological Knowledge to the world. Using examples from the Aadizookaanag, the sacred beings who hold our teachings, and decolonizing research methodologies, this workshop will help participants from all backgrounds work with ancestral teachings to find appropriate models of presenting, revitalizing, and preserving Aboriginal environmental knowledge.

THINGS TO DO IN NORTH BAY

Outdoors

- Nipissing University/ Canadore College network of trails: Following the path around the pond, you will come across the map of the trail network. Some trails are easier than others, but interesting destinations would be the lookout over Lake Nipissing, and/or Duchesnay Falls. Depending on what trail you utilize, it takes about 35 minutes to an hour to get to the Falls. Some of the trails may be quite wet if it has rained recently. Also, make sure to wear proper walking shoes, as there are some challenging sections of the trails.
- North Bay waterfront: Take in the scenes of the water and beach or walk along the dock systems.
- Airport Lookout Park: Off Airport Road, overlooking the City
- Kinsmen Trail
- Laurier Woods Conservation Area

*Visitor Parking is available at the school across from the Library. There are parking lots along the waterfront.

Indoors

- Peruse the unique stores on main street, including:
 - Allison The Bookman, 342 Main Street East
 - Waxman Records, 106 Main Street West
 - The FARM - Fashion Art Retail, 154 Main Street West
 - Art on Main, 171 Main Street West
- Discovery North Bay Museum, 100 Ferguson Street

*Paid parking is available along Main Street. For the Museum, park in the municipal lot adjacent to the museum. On weekdays, the first two hours are free. Park all day for free on weekends.



Trail map featured on Nipissing University/ Canadore College trails.

WHERE TO EAT IN NORTH BAY

Within Walking Distance from Homewood Suites

Kabuki House – 3 minute walk
gd2go – 3 minute walk
My Thai Palace – 6 minute walk
Toppers Pizza – 5 minute walk
Greco's Pizza – 5 minute walk
Buono Burger – 5 minute walk
Miyakoi Sushi – 8 minute walk
Twiggs – 9 minute walk
Raven and Republic – 9 minute walk

Driving Options

Cecil's Brewhouse and Kitchen, 300 Wyld Street
Greco's Pizza, 344 Algonquin Avenue or 221 Lakeshore Drive
Twiggs Coffee Roasters, 501 McKeown Avenue or 473 Fraser Street
Hoagie's Diner, 128 O'Brien Street
Moose's Cookhouse, 134 Main Street East
The Raven and Republic, 246 First Avenue
Station Tap House and Steak Co., 603 McIntyre Street East
Montana's, 1899 Algonquin Avenue
Boston Pizza, 50 Josephine Street
East Side Mario's, 285 Lakeshore Drive
Swiss Chalet, 1899 Algonquin Avenue
The Cedar Tree, 183 Main St. East
Churchill's Prime Rib House, 631 Lakeshore Drive
The Crown and Beaver Pub, 786 Lakeshore Drive
Shoeless Joe's, 850 McKeown Avenue
St. Louis Bar and Grill, 850 McKeown Avenue
Burger World, 1308 Algonquin Avenue or 1405 Hammond Street
Casey's, 20 Maplewood Avenue

