



Women & Environments

international
magazine

Celebrating Economies of Change: Brave Visions for Inclusive Futures

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our society

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Walking the Walk: Planning a Conference that Embodies Equity and Sustainability
Sophia Sanniti, Sarah-Louise Ruder

Building a Brave Economy
Perin Ruttonsha

Caring not Competing: The Meaning and Relevance of Indigenous Economic Theory
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Medicine Wheel Rendezvous
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Regula Modlich (1939-2018) Toronto's Radical Feminist Planner
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The Ottawa River by Night
Margaret Atwood

Editorial Team for Volume 100/101:
Kristi Leora Gansworth, Sonja Greckol,
Patricia E. Perkins, Perin Ruttonsha,
Sophia R. Sanniti and Gryphon Theriault-
Loubier

Poetry Editor: Sonja Greckol

Design: Sayeh Dastgheib-Beheshti

Logo: Elizabeth Forrest

Cover Art: Sayeh Dastgheib-Beheshti

Contributors: Pedro Alguindigue,
Margaret Atwood, Kimiya Bahari, Sue
Bracken, Lila Bruyere, Lauren Burrows,
Louise Carson, Adams Ceballos-Concha,
Valentina Castillo Cifuentes, Amelia
Clarke, Graham Crawshaw, Alice Damiano,
Sayeh Dastgheib-Beheshti, Ana Carolina
Esteves Dias, Truzaar Dordi, Dymphny
Dronyk, Kristi Leora Gansworth, Laura Gil-
bert, Jen Gobby, Michael Harris, David Ing,
kjmunro, Tamara Lorincz, Alice Major, Joe
Mancini, Verna McGregor, Sally Miller,
Regula Modlich, Hannah Muskego, Emily
J. Nighswander, Eduardo Ordonez-Ponce,
Émilie Parent, Patricia E. Perkins, Meredith
Quartermain, Ioana Radu, Barbara Rahder,
Sarah-Louise Ruder, Perin Ruttonsha,
Sophia R. Sanniti, Susan Santone, Leanne
Betasamosake Simpson, Sue Sinclair,
Nina L. Smolyar, Gabriel Snowboy,
Carolyn Marie Souaid, Michelle St Denis,
Gryphon Theriault-Loubier, Ronald L.
Trosper, Rosanne Van Schie and Bertie
Wapachee

Editorial Board: Patricia E. Perkins,
Dayna Scott, Olga Speranskaya

Academic Liaison: Patricia E. Perkins

Fundraising Director: Olga Speranskaya

Accountants: June Gao, Cindy Lo

Legal Advisor: Alexandra Karacsony

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Faculty of Environmental Studies, York University, HNES Building Room 234,
4700 Keele Street, Toronto, ON M3J 1P3, Canada

Mission Statement

Women & Environments International examines women's multiple relations to environments – natural, built and social – from intersectional feminist and anti-racist perspectives. It has provided a forum for academic research and theory, professional practice and community experience since 1976. It is published by a volunteer editorial board and contributes to feminist social change. The magazine is associated with the Faculty of Environmental Studies at York University, and has previously been associated with the Women and Gender Studies Institute at the University of Toronto.

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ON THE COVER

Sayeh Dastgheib-Beheshti

The Canadian Society for Ecological Economics (CANSEE) 2019 Conference logo is combined with hand drawings and prints from the community mural drawn at the conclusion of the conference. You can see pictures of this creative and reflective project on page 4. The aim of this cover design was to capture the sense of community that permeated the entire conference.

Address all correspondence:

Women & Environments International Magazine

Faculty of Environmental Studies,
HNES Building, Room 234
York University, 4700 Keele Street,
Toronto, Ontario M3J 2P3 CANADA

Fax: 416-736-5679
Email: weimag@yorku.ca

Website: www.weimagazine.com

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Community Mural Painting

CANSEE 2019 partnered with RISE Waterloo Region to facilitate a community mural painting in Waterloo public square on May 26, 2019. This offered an opportunity for conference delegates as well as community member to creatively think and critically reflect on the issues discussed during the conference. You can view additional pictures on their Facebook page at:

https://www.facebook.com/pg/risewaterlooregion/photos/?tab=album&album_id=436862686889838



Photographs courtesy of RISE Waterloo Region

EDITORIAL:

Celebrating Economies of Change: Brave Visions for Inclusive Futures

Climate chaos and worsening income disparities (both local and global) make it more important than ever to forge respectful alliances between academics and frontline community activists -- the majority of whom are women. Information-sharing of many varieties, and mobilizing this knowledge for local grassroots action as well as policy formation (and removing perverse policies!), should happen hand-in-hand. This issue of *Women and Environments International* magazine explores promising ways to facilitate such communication – the processes, challenges, and how to overcome barriers.

This issue has been inspired by a path-breaking conference held by the Canadian Society for Ecological Economics (CANSEE), which took place this past May 2019 in Waterloo, Ontario. Entitled Engaging Economies of Change, the conference aimed to expand existing research networks in the economy-environment nexus by building connections beyond the academy in order to meaningfully engage with the practicalities of building and implementing change. This issue captures the rich content shared during the event, as well as descriptions of the processes and efforts made to create a welcoming and respectful space where academics and community activists could build alliances and discuss common challenges. The conference organizers – all graduate students and activists themselves -- called this ‘building a brave space’.

Our features section opens with Sophia Sanniti and Sarah-Louise Ruder explaining the principles and process underlying the development of this conference’s unique approach (*Walking the Walk*), from the selection of speakers, to the menu to the training of conference volunteers. Next, Perin Ruttonsha builds on conference keynote presentations by Jessica Dempsey, Susan Paulson, and Ronald Trospen to link feminist and Indigenous approaches to ecological economics, highlighting the connections between the marginalization of people based on race, class, gender, Indigeneity and environmental degradation, and exemplifying a relational worldview. Women’s movements have often been excluded from governance, yet female activists have extensive experience in dealing with the divisions between frontline/ grass-

roots and academic / political power centres. Indigenous activists also have much experience in this arena, and Indigenous resurgence (in Canada particularly), with strong women’s leadership, is “turning up the heat” and demonstrating new ways of working together for progressive change. Finally, this section closes with a comparative reflection on the keynote presentations, drawing together themes of social and environmental equality.

Other articles in this issue describe how people are creating space for and fostering these pluralities, for dialogue, contemplation and change in physical and mental environments. In the words of Leonard Cohen: “There is a crack in everything – that’s how the light gets in.” Like grass growing through asphalt, we are bearing witness and building partnerships for great changes that are overcoming even the most inhospitable of circumstances.


From stories of the sprouting of food sovereignty and independence education based on Cree knowledge systems in the shadow of the displacement of huge hydropower dams (*Food is Healing*) to the development of liberatory, non-hierarchical, pedagogical tools empowering participants to refuse to play by the rules that oppress them (*Sustainability through Decolonized Design Education*), various authors show how the decay of a system into its compositional parts, when they are creatively utilized, can usher in a new period of growth and life.

For good communication, the finer points of language and narratives are important, such as the use of “better, more, both, and best” (*Systems Changes Ahead & Changing the Narrative*). Diverse authors are building new narratives based on unearthed values and hope.

In terms of facts and figures, there is a compelling argument for a shift to Natural Defence over National Defence: it is astounding what the cost one fighter jet can do at the community level (*Money for War not Global Warming and Women*). For example, the acclaimed Working Centre in Kitchener, Ontario is a place where the default mode of organization is bottom-up and “the minute particulars of people doing

good for and with each other” are everyday fare (*Embedding Ecological Economics in the Way We Work*).

These articles and the many others in this issue represent the pluralities of choices, cultures, systems, and voices which make up a movement towards a more inclusive approach to economies, spaces and environments. We would like to thank all the contributors -- and all the participants in the CAN-SEE conference -- for sharing their ideas, experiences, views and hopes about participatory socio-economic transformation.

On display here are proofs of change and difference that transcend resistance, towards a place of growth, change, adaptation. They include a great many examples of “something different”, where that difference, perhaps once on the margins, is increasingly heard, acknowledged, and centred. We hope all readers of this issue will join in celebrating, reinforcing, and co-creating this difference. 

The Editorial Team for this issue includes:

Kristi Leora Gansworth is a doctoral student in critical human geography at York University, Toronto, building on her wide experience with Indigenous community-based research, identities, and governance.

Patricia E. Perkins teaches ecological economics and community economic development at the Faculty of Environmental Studies, York University, Toronto.

Perin Ruttonsha is currently pursuing a PhD with the University of Waterloo, applying a socio-ecological systems complexity lens to analyse globalized patterns of change, and develop networked approaches to sustainability science and innovation.

Sophia R. Sanniti is completing her PhD at the University of Waterloo with a particular interest in challenging gendered assumptions in sustainability research and policy proposals.

Gryphon Theriault-Loubier is the Entrepreneur in Residence at 10C, a social change lab and coworking space with 100+ members. Gryph is interested in open models, systems innovation, complexity science and systemic design.

Above Lake Superior, 1922

(With apologies to Lawren Harris)

The artist, I would suggest, had an inkling back then,
the way he painted cloud formations
and gaseous mountains, volcanic ash on fallen trees,
which is a kind of snow.

Regarding the clouds, ploughed fields in parallel rows
sailing across the sky to a vanishing point,
where water and the notion of land come together,
there is nothing we can know
with certainty
from the portrait of nature torn from a calendar.
There could be light on the distant shore,
a painted tribe of visionaries.

There could, as well, be nothing—
a vacant lot
swirling in vapours,

or a red spark that hardened into earth.
A single seed
teeming with life and several billion years of history
could be blowing across the plain.
Let's agree on this theory, of an alternate universe.

Nostradamus is again in the headlines,
human widgets vibrating at a frequency well beyond
the normal range.
The village clock is edging on midnight,
people staring mindlessly at the sky, waiting for God
to send their executioner.

Carolyn Marie Souaid is the Montreal-based author of seven poetry collections and the acclaimed novel, *Yasmeen Haddad Loves Joanasi Maqaittik* (2017). Her videopoem, *Blood is Blood* (with Endre Farkas), garnered a top prize at the 2012 Zebra Poetry Film Festival in Berlin. Her work has appeared in magazines including *The Malahat Review* and the *Literary Review of Canada*, and has been featured on CBC-Radio.

Features

Walking the Walk:

Planning a Conference that Embodies Equity and Sustainability

By Sophia R. Sanniti and Sarah-Louise Ruder

The Canadian Society for Ecological Economics (CANSEE) recognizes that the current globalized market economy fails to address many of society's most pressing issues – indeed it is not solely the role of the market to do so. Climate change, resource scarcity, deepening inequalities and growing economic instability demand we *engage in economies of change*. We recognize that many alternatives to conventional, Western economic and social systems exist, which ought to be explored, understood and expanded. However, we must also challenge ourselves to critically reflect on the underlying assumptions built into sustainability and community-building efforts.

These tensions were the impetus behind *Engaging Economies of Change*, CANSEE's 12th biennial conference, held May 22-25, 2019 in Waterloo, Ontario. The entirely student-led organizing committee worked collaboratively to challenge dominant paradigms through an intentional process of building relationships, unlearning harmful norms, and taking responsibility for our own privileges. At this conference, sustainability and equity were not only central themes of the presentations and dialogue, but also core tenets of the organizing.

This article will take you through the guiding vision, journey, impact, and lessons learned from planning a conference in an innovative and intentional way. Over 18 months, the conference team worked alongside the CANSEE Board, financial sponsors, institutional supporters, local allies and volunteers to make the dreams behind this event a reality.

The Vision

Modeling Desirable Futures

As a team, we aimed to create a conference experience that both celebrated and exemplified the types of alternative economies and societies we hope to build through our research, work and relationships as ecological economics scholars. This initiative was driven by heartfelt enthusiasm towards enabling meaningful change with lasting impacts in the Region of Waterloo, as well as the broader community of sustainability research and practice.

The conference included a public lecture on climate change and economic growth.



PHOTOGRAPH: S. D. BEHESHTI

Differing Perspectives

The ecological economics community encompasses a diverse range of disciplines and perspectives to investigate and enact economic systems that care, value and nourish people and the planet in ways that are sustainable and equitable. Although our conference participants may not have all agreed on a common 'problem', or what its solutions ought to be, we aimed to cultivate an event space where they could come together to share ideas, collaborate and innovate.

Inclusive Dialogue

While some participants may naturally be more 'at home' in an academic conference than others, our organizing committee aimed to create opportunities for all participants to share in an experience of productive *discomfort* – challenging ideas and beliefs, not attacking people. One of the most important goals for the organizing team was to foster meaningful dialogue and debate on the big questions facing humanity, while fostering safer spaces where everyone feels included and valued. Further, we hoped our efforts would actively engage the general public, a group often excluded from academic events and discourse, opening doors to the work of citizens, practitioners, artists and activists.

Values

The team aimed to live our vision in the organization and implementation of CANSEE 2019. Values of trust, equity, inclusivity, and sustainability acted as a compass for each logistical decision, evidenced by the avenues of financial support, community partnerships and allies, and the diverse team that brought the conference to life.

The Journey Research

Through conference organization, we made a concerted effort to disrupt academic conventions that perpetuate social inequalities and make space to do things differently. We conducted extensive research using existing literature and resources relating to anti-oppression and inclusive event planning. Relationship-building was seminal to our learning journey and the planning process.

Relationship Building

We also connected with groups leading by example, including the 4Rs Youth Movement, the Canadian Community Economic Development (CED) Network, and Meal Exchange. We fostered relationships with local Indigenous Peoples while frequenting public events at the Waterloo Indigenous Student Centre. We committed to (un)learning through education and listening deeply when invited into conversations. The organizing committee is indebted to the care, patience, and emotional labour of many who offered guidance and inspiration in this process.

Partnerships

To effectively and genuinely situate our event within the Region of Waterloo, we connected with a variety of local businesses to help support the conference, prioritizing social enterprises like Seven Shores, a local co-op café. We took time to reflect on the food systems in which we wanted to take part and the businesses that we would champion at the conference (i.e., small businesses prioritizing social and environmental goals). This also included services such as furniture rentals and program printing from local companies like Majestic Party Rentals and Enviro Digital Printing, and food and beverage providers including Ray Woody's Craft Chippery, the Yeti, and Vert Catering. We are so grateful that many local partners went the extra mile to ensure our event ran smoothly.



PHOTOGRAPH: PEDRO ALGUINDIGUE



PHOTOGRAPH: S.D. BEHESHTI



Top: Keynote speaker: Eriel Tchekwie Deranger from Indigenous Climate Action was one of the keynote speakers who opened the conference.

Middle: Sam Bliss and Ben Dube used breaks in the program to sing "Marxist Jargon".

Bottom: Food was served on compostable plates and catered by local, small businesses. The menu was completely vegetarian and mostly vegan and it was delicious!

During the opening ceremony, in line with the Haudenosaunee practice of holding women in high esteem, Kelly Fran Davis led a dance circle while her middle son, Jacob, sang a women's song.

PHOTOGRAPH: KIMIYA BAHARI



Open Communication

In order to address concerns related to accessibility and accommodation, we included open-ended textboxes in the registration form and trusted our conference participants to be advocates for their own needs, addressing them as they came up. The conference also provided an opportunity for participants to co-create Community Guidelines; organizers drafted the guidelines based on participant suggestions and inclusive event planning literature. This list of guidelines kept the conference community accountable to holding a **brave space** for meaningful dialogue, where ideas were challenged without personal attacks.

The Impact

The conference itself embodied change in several ways. Some highlights include:

Gender diversity: nametags included pronouns to acknowledge and respect gender diversity; the venue had two all-gender washrooms on the main floor.

Physical accessibility: feedback from our participants allowed us to accommodate physical or dietary needs.

Financial accessibility: donations from event registration defrayed nearly \$2,000 in conference fees for marginalized participants including students.

Childcare: we arranged free childcare in partnership with First United Church to alleviate the burden of labour that inhibits parents (usually women) from participating in conferences.

Indigenous Presence: the meeting space was smudged by an Indigenous elder to ensure all participants felt safe and welcome; NishDish, an Indigenous business, catered the first lunch of the conference with a traditional Anishnawbe feast, introduced by an Indigenous elder according to protocol.

Inclusivity training: volunteers and organizers were trained by an expert on anti-oppression and inclusivity.

Community guidelines: co-constructed by participants and organizers, the community guidelines were prepared to help everyone *live* the change.

Social support: a trained counsellor was available on-site to all who needed a listening ear to process their experiences as we discussed difficult topics.

Waste: We connected with the local university's Plant Operations to collaborate on a waste management plan including recycling and compost bins.

Community Education

Engaging the general public was also an extremely rewarding experience. In addition to live-streaming and archiving all eight keynote panels, we facilitated an evening keynote lecture, which was open to the public, and nearly filled our venue to capacity. We also partnered with the Waterloo Public Library to host a family-friendly Makers event, featuring crafting and repair stations from members of the local makers community, such as Avocado Co-op and Mindful Makers. RISE Waterloo Region helped facilitate a public mural painting in Waterloo Public Square, which is featured on the cover of this issue. Community members of all ages dropped in to join us in creating this collaborative art piece, which sparked further conversation about community and sustainability priorities in the Region.

Student Empowerment

An emphasis on student empowerment was also key in the planning and implementation of our event. Being students ourselves, we believed it was important to ensure there were plenty of opportunities to both engage but also enhance the career development of our fellow early-career colleagues. We hired student musicians from the Wilfrid Laurier University music department to perform during the opening conference reception and hired two recent graduates from Conestoga College's event management program to help us run day-of event logistics. Student capacity-building was also considered for our graphic design and social media presence, as well as the

larger event volunteer base. Although there are many established professionals within our networks, the opportunities presented to, and the efforts brought forth by, our student body were that much more meaningful, sincere, and significant.

Environmental Impact

Without prescribing a particular diet for all people or downloading responsibilities for change on the individual, the conference hoped to encourage our participants to reflect on the impacts of their food experiences. Our menu was completely vegetarian and mostly vegan, in response to the extensive research on the social and ecological harms of industrial fisheries and animal agriculture. By providing vegetarian meals for three days for the nearly 250 participants, we were able to save approximately 2.5 tonnes of greenhouse gas emissions. In lieu of convenient corporate beverage providers, we served local lemonade in glass bottles and Fairtrade organic coffee, further emphasizing our commitment to equitable and sustainable food systems.

The Lessons

Relationships with Indigenous Peoples

Relationship-building is crucial to the success of any endeavour and couldn't have been more important for our event. While there were a number of successes, we also identified many areas for improvement and lessons learned for future events. Most importantly, building relationships with Indigenous communities is a primary responsibility in reconciliation. Settlers should ideally have existing relationships with Indigenous Peoples on whose land they reside before planning events. Indigenous Peoples ought to be included in the planning process from the outset, holistically conceptualizing, informing and designing the undertaking.

Accessibility

Although all keynote speakers and moderators were provided with resources on style and format for accessible presentations, we found that it also would have been ideal for panel moderators to attend the anti-oppression training in order to diplomatically defuse disagreements or potentially harmful comments.

Power

Recognizing and respecting the power we have as organizers was another lesson we learned. While we had the ability to select the keynote speakers and other presentation content, we could not control what was said and discussed. Thus, it was clear we needed to



PHOTOGRAPH: KIMIYA BAHARI



PHOTOGRAPH: TRUZAAR DORDI



PHOTOGRAPH: RISE WATERLOO FACEBOOK

Top: Student musicians from the Wilfrid Laurier University music department performed during the opening conference reception.

Middle: Local makers like Mindful Makers taught people how to repurpose material and reduce their waste during the Maker Night.

Bottom: as part of CANSEE 2019 public event series, RISE Waterloo Region led the collective action for the creation of a community mural in Waterloo Public Square.

Some washrooms were designated all-gender.

PHOTO: P. ALGUINDIGUE



make informed and balanced choices about the views, perspectives, and backgrounds represented within the panels and the broader conference program. It was important to us to celebrate the diverse and radical community within the sustainability field, but it was also crucial to make space for views that pushed and challenged our community's perspectives and assumptions.

Sustainability

Facilitating a near-zero-waste event was very challenging, though many community partners did their best to address this task. Even items as simple as nametags can quickly add up. Simple, low-waste options like yarn and cardstock made for easy recyclable alternatives. More direct communication with our partners would have improved this experience, as some conventions like wrapping cutlery in plastic or supplying plastic creamers with the coffee were left presupposed. We are very grateful to the University of Waterloo's Plant Operations for providing green, grey, and waste bins, and making it possible to properly dispose of compost in a venue wherein this is not included in their waste agreements. Notably, despite being fully aligned with Ontario's building code, our venue never installed automatic doors to the bathrooms, to improve access for persons with disabilities. Our conference team organized around this barrier, ensuring those who required assistance received it. The values of trust, equity, inclusivity, and sustainability helped to frame conference details, large and small, in effective and informative ways.

The Checklist

Accountable, sustainable, accessible, and equitable event planning is challenging, complicated, and time intensive. The passion of our student-run team and relationship-building with other organizations were essential to seeing this through. We were devoted to doing things differently and did our best to address as many issues as possible.

We've assembled a quick and convenient checklist for those hoping to reproduce and improve what we started. Whether it is for an academic conference, public event or work retreat, we hope the list below will steer your planning committee in the right direction.

1. **WHERE:** On whose land is your event taking place? Learn about the local Indigenous Peoples and

their protocols, get in touch, inquire about their interest in taking part. Have a venue in mind? Visit in advance and identify inaccessible elements so they are not a surprise.

2. **WHEN:** Check cultural and faith calendars to ensure your event does not conflict with important holidays or dates.

3. **HOW:** Consider including justice and sustainability in the vision statement of your endeavor. How does your work align with and contribute to these goals? Devote time and resources to continually educate yourself on intersectional justice. **Do the work!** Read literature from racialized scholars and community leaders, attend workshops on anti-oppression and inclusivity, and ask your colleagues or teammates to do the same. Do not rely on People of Colour or others in your organization with lived experiences of oppression to do the work of educating your group.

4. **PRIVILEGE:** Check your privilege and see if there are ways that you can share your power. Consider the identities and privileges of those who are given the stage or decision-making power. Be ready to be wrong and to learn from mistakes.

5. **LOCALIZE:** What local businesses exist in the area that might provide the services you require? Consider the values you are promoting in supporting a business. Can you find a co-op or certified B-Corporation?

6. **DIVERSIFY:** Who is not at the table? How was the project formed, and by whom? Can invitations be extended to others? Diversity of voices among keynote speakers and session chairs is especially important since these are the public faces of your event.

The 2019 CANSEE conference program is available [here](#).

Sophia R. Sanniti is currently the VP-Research & Education for CANSEE. As VP-Programs in 2017/19, Sophia was co-chair of the conference and a core member of the planning committee. She is currently completing her PhD at the University of Waterloo with a particular interest in challenging gendered assumptions in sustainability research and policy proposals.

Sarah-Louise Ruder held the positions of Logistics Lead and Equity & Inclusion Coordinator for the CANSEE 2019 conference. She completed her MES in Social and Ecological Sustainability at the University of Waterloo in 2019, and recently began her PhD at the University of British Columbia in Resources, Environment and Sustainability.

Reflection Report

By Lila Bruyere

PHOTOGRAPH: S.D. BEHESHTI



Lila Bruyere

I instantly started meeting people by starting with a smudging circle, and was so amazed by the variety of people, especially a participant from Brazil, that sat in the circle. Some participants didn't quite understand what smudging was, so I explained to them about the Indigenous culture of Canada and how the sage grew wild, how it was picked and what was its purpose -- then we began smudging. Instantly, people felt at peace and clean and were looking forward to the day. I had the opportunity to share what tobacco was used for in the culture and showed the participants what wild tobacco looks like versus tobacco bought in the stores, but yet the meaning was the same, to be used in prayer.

I sat and listened to the speakers and I was very impressed by their concern for the environment. Sometimes I did not quite understand the discussion but I enjoy people-watching and I saw how different nationalities worked with different nationalities. Many of the presenters were from across the world and were very well-spoken and their powerpoints in regards to their country or their travels were amazing and so impressive. The presenters opened my eyes to what is happening on the other side of the world.

Lunch was served and Sarah made sure I enjoyed my lunch as I have sensitivity to different types of foods, especially spice. As a residential school survivor, I am not used to having people accommodate me but I definitely appreciate the hospitality that I was shown as the elder.

During lunch, I had the opportunity of sitting with different people and they were very interested in

In May 2019, I was invited to participate as an elder at the Engaging Economies of Change conference in Waterloo, Ontario. Upon arrival at the conference I was greeted by Sarah, one of the committee lead organizers, and I felt very welcomed.

I wasn't quite sure what I was getting myself into, but I knew I was in for an

my culture and I had an opportunity to share some of the culture and my role as the elder of the conference. Participants felt I was approachable and shared some of their own personal issues and we took time to find a quiet spot and have a chat. I was honored to be trusted with their issues and listened the best I could.

The biggest honor for me was being asked to bless the food with prayer for everyone; I was so moved by that opportunity. It was a growing experience for me and I received many thanks from participants for the blessing.




PHOTOGRAPH: S.D. BEHESHTI

Lila Bruyere blessing the traditional food prepared by Nish Dish Marketaria, a First Nations restaurant.

The conference was well organized, the committee was amazing, everyone worked together and made decisions together; they were wonderful hosts.

Miigwetch (Thank You) for the opportunity of being the conference elder and for the hard work your committee did. I hope to see you in 2020 if you require my support.

Sincerely:

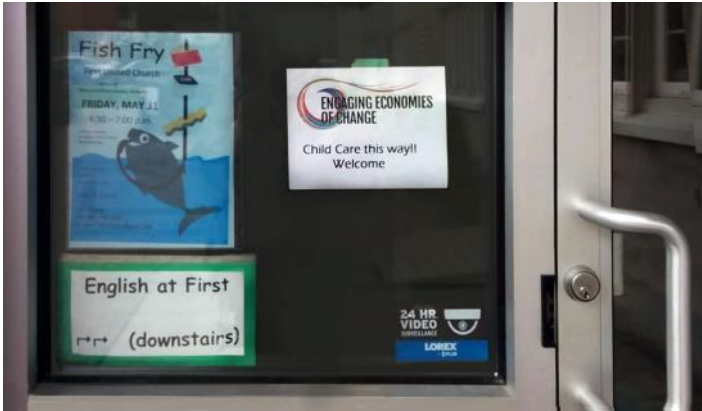
Lila Bruyere
(Dancing Eagle Woman) 

Lila Bruyere is an Ojibway woman, originally from Couchiching First Nation and currently residing in Sarnia. She is an educator, public speaker, social worker, and residential school survivor and was chosen to be part of the National Survivors Circle for the Truth and Reconciliation Commission. With over 15 years of counselling experience, Lila participated in the CANSEE 2019 conference to offer support to delegates as they engaged in difficult conversations.

Childcare at CANSEE 2019

By Emily J. Nighswander

PHOTOGRAPH: S. D. BEHESHTI



The sign for the CANSEE Childcare.

All my life, I have loved being around young children. They are fascinating people and have so much to teach us if only we would listen and pay attention. Years ago, when it came time for me to decide on a career, the no-brainer was Early Childhood Education. After graduation from the Early Childhood Program at Hesston College, Hesston KS, I was invited to supervise a Mennonite Central Committee-operated day care centre in downtown Montreal. I was involved in this multi-cultural, multi-lingual inner-city daycare centre in Montreal for many years, and I thrived there. I am told that the children of some of my early hires have continued the tradition and are now providing care to many children. And last I heard, the ripple effect of my years in that Centre is still felt. I am honoured!!

I took a break from formal childcare when my daughter was born in 1984. I felt that, especially as a single parent, I could better give her my best by giving her my all, outside of a daycare setting. I wanted to give her a good start in life. I wanted to *love her, give her guidance, and allow her to have a childhood*. Fast forward to her first day of University in 2003, I opened my home daycare, **Just Like Mom Child Care** in Kitchener. Her comment: "We live in a daycare!!" was both exciting and humbling. I had the privilege of sharing my home with about 85 preschool children, in the subsequent 15 years. My style of care is to welcome children as they are, to support them to follow their interests, to express themselves freely,

I believe in the potential for great things in children who are loved, who receive guidance and who are allowed to have a childhood.

Just Like Mom Child Care
mission statement

and to love them unconditionally. When there are challenges, I provide calm in their storms, comfort when afraid, healthy food when hungry, plenty of time in nature whenever possible, and as many unstructured learning opportunities as possible. In my home daycare setting, parents often commented that I "make it look so easy". Perfect. Children playing happily, exploring relationships, books, the raspberry patch, climbing trees, playing dress-up, listening to or making music, movement, watching the world go by out the windows, snow angels, etc. etc. was my goal - giving them a childhood without impositions or expectations, other than to be and do according to their inner momentum.

I was very honoured to be invited by CANSEE organizers to provide childcare for the conference. For parents to participate fully in any activity, be it work, leisure, or important events like Engaging Economies of Change, it is essential for them to be 100 percent confident



Emily Nighswander



Children playing in the courtyard.


PHOTOGRAPH: E. NIGHSWANDER

Children had a chance to play outside.



that their children are safe, are having a good time, and are being loved for who they are in the moment. Parents clearly trusted the CANSEE organizers to find a child care solution that they could feel good about. Once a location was found, where the children would be safe, where there was space to play and an outdoor space availability, I could plan for the children who were registered to spend time with me. A church near the Conference location was a gracious host. We had full use of a library room which had a lovely little courtyard that gave us protected, direct access to a small but adequate outdoor space. There even were wild ducks hiding under the shrubs!! That was so very exciting. The children were small/young enough that this small courtyard was adequate for our purposes. As well, we had freedom to run around in the gymnasium down the hall, and to use the kitchen in whatever way was needed. Parents were free to come and go as they wished. I texted photos to them to keep them informed of activities, texted questions when I had any, and generally we had a good experience. While I couldn't form deep relationships with children or their

parents like in home daycare, we soon learned to know each other sufficiently for the days of the conference, and the children were amazingly comfortable very quickly.

I would hope that providing child care at no charge to parents, for similar events in the future, becomes the norm worldwide. Children are a vital part of our societies, of our lives and in our families. Most people who have children are parents first. Many are not able to attend events or even be mentally present if they are not confident that the well-being of their children is secure during the time that they need others to care for their littles. They must be considered in a context that works well for them and for their children. Together with CANSEE, this was accomplished in May. We had a wonderful experience which worked for the small group of youngsters, though if I could do it again, or in another setting, or with larger numbers of children, I would have some suggestions for enhancements that would be beneficial for all involved. However, it was a great start, and I commend CANSEE for making child care a priority. Thank you for the opportunity given to me. 

Emily Nighswander grew up on dairy farm and experienced the value in nature-based life and learning from a young age. She received her early childhood care associate degree from Hesston College, and is the owner and operator of Just Like Mom Child Care.



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Equity Training

By Lauren Burrows

Equity, diversity, and inclusion (EDI) is a growing portfolio in academia which in the Spring of 2019, led the co-chairs of 12th biennial conference of the Canadian Society for Ecological Economics (CANSEE) to seek out an EDI educator and consultant. As a primarily student-led organizing team, they sought to disrupt conference conventions through an initiative entitled #somethingdifferent. The initiative itself is a strategic effort to promote “human wellbeing, sustainability and justice” within the conference planning, content and delivery, and aligns with the conference mandate to explore interdisciplinary economics research on solutions to threats such as climate change. CANSEE's initiative also aligns with efforts of other academic gatherings such as the Ashoka U Exchange which has recently adopted an equity-seeking lens to better support “the diverse needs and interests of the growing social innovation education community”.

As one of the many components, CANSEE requested anti-oppression training for its leadership, volunteers, and presenters that included practices to address micro-aggressive behaviors and increase accessibility and safety for those attending. The training acted as a primer to the conference inviting facilitators of the event logistics to think about equity-seeking, which is the practice of identifying and accommodating differences by removing barriers for those who are most impacted. By requesting these types of trainings, organizers recognize that despite the moral and intellectual integrity of their participants, conference spaces are porous and vulnerable to replicating the forms of institutional and interpersonal oppression that occur in our broader cultures.

The training provides support in three primary areas, including a brief overview of understanding systems of oppression, their impact, and ways of engaging in pro-social bystander interventions to address harm. Within the training, harm includes exploitation, marginalization, powerlessness, cultural imperialism and violence. An example that can easily occur in a conference setting is an experience of marginalization due to a lack of physical accessibility in the absence of automated doors or gender-neutral washrooms. Another example includes experiences of cultural imperialism in which the voices, values, and experiences of those within the dominant class are prioritized in ways that inhibit the contributions of other attendees. Participants who complete the training will be able to explain how oppressive systems impact individual people; identify prevalent inequities caused by oppressive systems within conference spaces, and design multiple interventions to prevent and address this harm.

The CANSEE conference took place on the traditional territory of

the Neutral or Attawandaron, Anishnawbe and Haudenosaunee peoples. The training begins with a land acknowledgment honoring these communities as stewards of the land and by asking participants to think critically about their engagement with both the land and ongoing processes of colonialism. By initiating the training with an overview of colonial violence against Indigenous communities and land, we ground the work in local realities and introduce how pervasive oppressive systems are in our cultures.

Following the introduction, we employ a “pair and share” exercise that invites participants to discuss with a partner a moment from their lived experience in which they either felt included or excluded. This discussion then becomes the basis for introducing the concept of micro-aggressions, which are commonplace moments of exclusion. More



PHOTOGRAPH: S.D.BEHESHTI

Lauren Burrows




PHOTOGRAPH: S.D.BEHESHTI

Equity training session for CANSEE volunteers .

explicitly, micro-aggressions are described as "...a brief and commonplace daily verbal, behavioral, or environmental indignity, whether intentional or unintentional, that communicates a hostile, derogatory, or negative slight or insult toward people..." of non-dominant identities. Participants are asked to explore the types of micro-aggressions they believe may occur in the conference space and the impact of those experiences on attendees' capacity to engage in the learning environment. Most importantly, participants are encouraged to identify their role as leaders in preventing, disrupting, and responding to moments of exclusion. Working within a "system thinking" approach, the training then examines how individual experiences of harm exist within broader systems such as the education system and how they interact with dominant institutions and ideologies.

The final module of the workshop outlines the work of Kenneth Jones and Tema Okun who, in *Dismantling Racism: A Workbook for Social Change Groups*, describe cultural habits that uphold racial and other intersectional forms of oppression. The workshop guides participants through an exercise on how the cultural habits, including urgency, conflict avoidance, paternalism, objectivity, and Columbusing manifest in conference spaces. Following the cultural habits exercise the workshop asks participants to design easily activated interventions that prevent or respond to harm. Responding to these issues can often be an iterative process, and participants are also encouraged to note challenging areas and debrief possible intervention adaptations to provide better care to the community the conference creates following the conclusion of the event activities.

It is impossible to predict the myriad ways that oppression, including dynamics of power, will impact a conference considering the diversity of identities and experiences that may converge. However, engaging those in positions of leadership in anti-oppression and equity-seeking training can be a tool that organizers use to support diverse forms of participation, reduce harm, and mitigate conflict. Moreover, by addressing inequities and the systematic mistreatment of historically marginalized communities, conference organizers can fulfill a prerequisite to creating a more meaningful opportunity for collaboration, innovation, and education for a diversity of stakeholders. 

See the Resources section at the end of this issue for more resources related to this article.

Lauren Burrows (she/her) is passionately engaged in work that aims to decolonize and centralize the identities and experiences of those who exist at the margins. Lauren has been involved in social justice work for over ten years and has experience as an educator, consultant, and student affairs practitioner – with a focus on equity and inclusion, trauma-informed leadership, and solidarity practice. She is currently completing her MA in Social Justice and Community Engagement with her research interests, including anti-oppressive pedagogies and healing justice for those engaged in social change labor. Lauren believes in embodiments of hope, compassion, and accountability, and our collective capacity to unlearn and dismantle systems of oppression that are harmful to our communities and environments.

Three Poems

plastic stickers organic bananas

rising oceans –
puffy white clouds
& the sky so blue

tiny house
no room for the story
of the three little pigs

Originally from Vancouver, kjmunro now lives in Whitehorse, Yukon. Katherine J. Munro is Membership Secretary for Haiku Canada & a member of the League of Canadian Poets. In 2014, she founded 'solstice haiku', a monthly haiku discussion group that she continues to facilitate. Since January 2018, she has curated a weekly blog feature for The Haiku Foundation, now managed with guest editors. Her debut poetry collection is *contractions* (Red Moon Press, 2019).

Maker Night at CANSEE 2019

By Sayeh Dastgheib-Beheshti

The CANSEE 2019 conference partnered with the Waterloo public library to offer a family-friendly evening of free and fun activities. The goal was to show visitors simple ways of changing the economic narrative by questioning the type of activities that would create a sense of community while allowing them to reduce waste and take the means of production into their own hands.

Neither construction nor fierce storms could dampen the spirits of the amazing staff at Waterloo Public Library main branch as they revised plans at the last minute to accommodate the entire event indoors. For all their support in planning and executing this wonderful event, I must extend a heart-felt thank-you.

This event featured four areas: live music, cardboard arcade, hands-on maker activities as well as an art installation about a social bank.



PHOTOGRAPH: S.D.BEHESHTI



PHOTOGRAPH: S.D.BEHESHTI



PHOTOGRAPH: TRUZAAR DORDI

Top Left: Waterloo public Library building. Top Right: Poster advertising Maker Night at the library. Above: The library lobby featured live music and cardboard arcade games

Live Music

The evening was animated with live music from two local groups: The Quilley Siblings and Onion Honey.

PHOTOGRAPH: TRUZAAR DORDI



Above: Originally from the UK, the four Quilley siblings (L-R) twins Tuuli and Romy 9, Arlo 15, and Jem 13, moved to Canada in 2012. They play mainly Irish, Quebecois Northumbrian and Cape Breton traditional music using a range of instruments including piano and uilleann pipes, whistles, fiddles, accordion and concertina.



PHOTOGRAPH: S.D.BEHESHTI

Above: Onion Honey is a local folk music group that uses banjo and mandolin, washboard and double bass, fiddle and warm five-part harmonies. Band members are Dave Pike, Esther Wheaton, Leanne Swantko, Kayleigh LeBlanc, and Alison Corbett.
https://www.gigsalad.com/onion_honey_kitchener

Cardboard Arcade

Inspired by a children's birthday party which entertained the children for hours with simple cardboard games I embarked on a journey to build durable, fun arcade style games of my own. I built all game using salvaged materials including cardboard and wood, lots of duct tape and hot glue, as well as tokens and bungee cords from thrift, surplus and dollar stores.

There are a multitude of websites that provide instructions on how to build cardboard arcade games. The games were extremely well-received and donated to the Waterloo Public library at the end of our event.



PHOTOGRAPH: S.D.BEHESHTI



PHOTOGRAPH: S.D.BEHESHTI



PHOTOGRAPH: S.D.BEHESHTI



PHOTOGRAPH: S.D.BEHESHTI



PHOTOGRAPH: S.D.BEHESHTI

Top: Gruyère, a game named after a hole-filled cheese, uses two strings to navigate a cradle through a maze to deposit a ball in the target opening.

Above: In Matching Game, several pairs of objects are placed inside a box. Players work in pairs across from each other and using only their sense of touch try to identify objects and shout out descriptions to their partner. Once each pair thinks that they have a match, they bring it out and place it in the top section to win a point.

Top: In Disk Flick two players use elastic cords to flick tokens through an opening to their opponent's area. The person who empties their area wins.

Middle: Maze Race pits two players against each other as they race a marble through identical mazes to see who completes it faster.

Above: Puffer Ball players use puffs of air to move light Styrofoam balls into the baskets of other players while defending their own baskets.



Hands-on Making Events

We brought together members of the vibrant 'Creative Commons' of Waterloo and beyond to craft, repurpose and learn new skills through our hands-on making stations which included:

1. Seed starting: visitors learned how to collect, dry and sprout pepper seeds and left with a seedling.
2. Making seed bombs which are soil balls that include soil and wildflower seed that can be thrown onto any spot to plant wildflowers for pollinators.
- 3 & 4. The button-making station used old magazines or paper circles to draw a design that was turned into a decorative button.
5. Craft table teaching how to make a simple craft including a maze game using paper plates and marbles.
6. Amanda Garbe taught visitors how to make paper flowers from recycled paper (books, magazines) which they could either take home or add to her tree sculpture.

6



5



Hands-on Making Events

1. Avocado Co-op members taught visitors how re-purpose excess fabric and apply beeswax to it on a hotplate to make their own reusable beeswax wraps which they took home.

<https://avocado.coop/>

2. Riley Shortt from Kitchener's THEMUSEUM showcased some of the latest technologies for makers. Visitors first learned how to recycle plastic using the filament extruder. The new filament was then used to make new items using 3D printing pens. These tools can be accessed in THEMUSEUM's MakerSpace. www.themuseum.ca

3. Mindful Makers staff taught visitors how to use fabric scraps and basic sewing techniques to create their own re-usable gift bag, which they took home with them. www.mindfulmakers.ca

Sayeh Dastgheib-Beheshti's bio is on page 83.



PHOTOGRAPH: TRUZAAR DORDI



PHOTOGRAPH: S.D. BEHESHTI



PHOTOGRAPH: S.D. BEHESHTI

The Social Bank: a critique of value

Denise St Marie of the artistic duo St Marie & Walker presented the "The Social Bank: a critique of value" at our event. This art exhibit is a relational art project originally exhibited at the University of Waterloo Art Gallery in 2017. Using a new kind of a social currency that emphasizes 7 intrinsic human values of compassion, laughter, acceptance, patience, knowledge, courage or social good, the public can interact with the Teller to request a withdrawal of 3 bills.

www.stmariewalker.com



PHOTOGRAPH: TRUZAAR DORDI

Denise St Marie processing a withdrawal request

Marxist Jargon


By Sayeh Dastgheib-Beheshti

One thing that you definitely don't see at most economics conferences is researchers singing anti-capitalism songs during the breaks in the program. The CANSEE 2019 conference, however, was where I got to meet Sam Bliss and Ben Dube, two graduate students from University of Vermont's Economics for the Anthropocene (E4A) graduate training and research partnership program.

The story of their musical collaboration began a few years ago at an E4A retreat where Sam and Ben wrote a song titled "Capitalism Sucks!". It was an instant hit amongst fellow researchers. In the Fall of 2018, with the creation of a community house in Burlington VT, along with Meg Egler and Dan Cottle, Marxist Jargon began to take shape as other like-minded activists began to join their standard Thursday night jam sessions in the living room.

The group is mostly formed from UVM Graduate students and local Burlington activists with a rolling membership that functions by the logic of, those who show up are in the band. Currently four members are on the planning committee of a Degrowth Festival in Burlington next June (13-15th) - which illustrates the tight-knit bond and similar view points they share.

When I asked Meg to name their most controversial song, she responded: "one of our most controversial songs is capitalist motherf***ers' which we bleep with 'capitalist feather pluckers for the kids. Its about shooting capitalists into space. My favourite song lyric-wise is 'Our Sweat'. It is a post-collapse love song meets call for proletariat revolution. In a deeper way I think it conveys a hopeful message that we (the people) can exist without those who have it all (in a material/monetary sense), whereas, those who have it all, cannot exist as they do without us. I find that it is a powerful thing to be reminded of."

Marxist Jargon mostly performs at community and activism events in Burlington as a way to show support for causes they love and believe in. Recently they played at the Burlington Climate Strike and Bucket by Bucket in New Hampshire which was a direct action at New England's last remaining coal plant. 

Sayeh Dastgheib-Beheshti's bio is on page 83.

Right: (L-R) Sam Bliss and Ben Dube often used breaks in the program to sing thoughtful music from their band, Marxist Jargon, in the courtyard.

Below: group picture of some band members.



PHOTOGRAPH: P. ALQUINDIGUE



PHOTOGRAPH: MARXIST JARGON

Our Sweat

The grass is growing, but we don't care
Its gonna bring back the birds and the bees
The cupboards are empty, but we don't care
We planted carrots down by the creek

I hope you're not too lonely behind the wall you had us build
I hope your sentry doesn't leave you when pitch forks come up that hill
Our sweat is ours now, and we dance only for ourselves now

The snow is falling, but we don't care
A change in season is what mama chose
The heating's out, but we don't care
We made new blankets out of old clothes

I hope your pleasure craft floats without our flesh to patch its hold
I hope your bunker's not airtight, you would be able to breath your gold
Our sweat is ours now, and we dance only for ourselves now

Our world is running low
But we'll make do with the seeds we sow
Practice what the land taught us
Show the dirt that we haven't forgot it

I hope you're not too lonely behind the wall you had us build
I hope your sentry doesn't leave you when pitch forks come up that hill
Our sweat is ours now, and we dance only for ourselves now

Building a Brave Economy

By Perin Ruttonsha

This twelfth biennial conference was the third I have attended of the Canadian Society for Ecological Economics (CANSEE), and the difference from the previous event was striking. The commitment to diversity and inclusivity, in content and process, was nothing short of breathtaking—from the selection of speakers, to the choice of catering, to the collaborative design of community guidelines for respectful participation. The organizers' aim was to cultivate an accepting environment, safe for open discussion regarding societal change, and intolerant of marginalizing behaviours—*Building a Brave Space* they called it. It was a unique effort for an academic community, and also a small-scale example of the type of thought and action we should be investing in communities and economies at large, as we work towards a more just and sustainable future. This short reflection piece offers an overview of how the theme of socio-ecological equality was addressed within the plenary speakers' presentations (listed by number at the end of this article along with a link to all video-recordings of this conference).

Colonialism is still happening, some speakers reminded us [4,16]; and one pointed out, in a discussion of the Sustainable Development Goals, that without accounting for it at every turn, it can continue to undermine the wellbeing of Indigenous peoples in even the most progressive of social and environmental initiatives, said another [12]. A scholar at my university regularly recites the mantra *I perpetuate colonialist hegemony despite my best intentions*, in acknowledgement of the structural inequalities inherently present within contemporary, social, economic and political systems. The same would apply to other forms of social disadvantage, including those pertaining to gender, sex, race, class and ability. This CANSEE conference team took an *active* approach to enabling social equality, not only by spotlighting histories of oppression throughout the selected presentations, but also attempting to destabilize their effects within the context of a public event. Taking an active approach to social justice means stripping away the multiple layers of inequality that were embedded within institutions during their early establishment—a simple omission of discriminatory languages or behaviours is insufficient.

This conference began to crystallize what has been an exciting and recent evolution within the ecological economics community. Now more than ever, this group of scholars is working to envision and champion alternative economies, motivated by the

Feminist and Indigenous Ecological Economics keynote panel moderated by (L) Nico Kosoy and featuring: (L-R) Susan Paulson, Patricia E. Perkins and Eriel Tchekwie Deranger.



PHOTOGRAPH: KIMIYA BAHARI

awareness that society is moving towards a critical tipping point in environmental degradation, and also seeing increasing disparities in the distribution of wealth and wellbeing, globally. But in addition to this, ecological economics research is shifting in its agenda, pushing beyond conventional applications of economic theories in environmental management, to question the worldviews and value systems that shape human relationships with the natural world. This is being explored within a new graduate collaboration between McGill University and the University of Vermont, entitled *Leadership for the Ecozoic* (L4E). As well, the incoming CANSEE president, Dr Nicholas Kosoy, made clear his intention to foster alliances with First Nations, and address power struggles in both the global North and South. Finally, with this conference's free daycare, tomato planting station and collaborative mural painting, the group's commitment to family and community, alongside conventional academic work, stood out—and some speakers demonstrated their personal investment in ecological economic principles, for example by limiting air travel. This developing approach to ecological economics, combined with the increased commitment of the group to addressing inequalities, certainly gave participants much to think about. As I reflected on the messages of the keynote speakers, a few commonalities stood out.

1. Relationality, Reciprocity, Regeneration

“...it's not to say that all extraction is bad, it's how we do it. It's the value systems that govern extractivism and our energy systems that have become a problem. It's that moral disconnection of our relevance and our place on the planet as part of ecosystems...we talk about protecting biodiversity as if humans are not a part of the biodiversity...” - Eriel Tchekwie Deranger

Early sustainability debates used strong words of caution against degrading the earth's finite resources; this has since matured into the ecological economics conception of the economy as situated within and dependent upon the natural environment [19]. Yet economic and financial systems are often managed as abstractions—profits are generated through financial instruments such as stocks and commodities, irrespective of real impacts on the biophysical world and societies [2,19]. Conference panelists not only outlined how to tailor financial decisions, such as investing, based on principles of sustainability [2,7,19], but also imagined ways of transitioning towards altogether different kinds of economies—ones that are connected to and embedded within both nature and communities [9,15]. This is a principle on which generations of Indigenous populations have founded their economic systems [4,12,18], which in ecological economics terms may include an understanding of “the (human) good life” predicated on the wellbeing of others [12]; recognition of the intrinsic value of all living things [4]; and, human livelihoods, lives and identities that are intimately tied to the stewardship of land, water and place [4,12]. To plan for a sustainable and just economy, it was suggested, we need to view ourselves as a different kind of people—not autonomous individuals, separate from nature and each other, or driven by endless desire [3,14,18]. Rather, as humans, we are immersed in a flux of interdependent interactions between our biophysical selves, the material world, systems of cultural meaning, and other beings [3,14,18]. Indigenous communities give particular attention to the substance and quality of these relationships, as something that is unique, bounded and essential to resilience [18]. While it is clear that arriving at a sustainable and just future will rely on reducing the total energy and material footprint required to sustain human communities [13,19], many of the speakers were reaching for a new philosophy and praxis of regenerative action to lead the way [4,14,16,17].

2. Decoupling Patriarchy from Capitalism

“This devalued reproductive realm, cleaved off from productive work, doesn’t just include women’s work—nature is a part of this realm, and much of the work and people who are racialized and colonized...Most of nature is not priced, and none labours for a wage. And nature is devalued, seen as lacking in sentience, lacking agency. And yet of course we know nature is working sophisticatedly beautifully, for itself, for us, for capitalism, all the time—pollinating, filtering and cycling water, and moderating the climate. So, the socio-ecological reproductive sphere is devalued but remains absolutely necessary to productive capitalist accumulation.” -Jessica Dempsey

Hannah Renglich speaking at a keynote panel on Green Politics and the Right: Possible Alliance?



PHOTOGRAPH: PEDRO ALGUINDIGUE

“Capitalist systems are organized around private ownership and free market competition, but ecological economics scholars criticize how capitalist regimes have devolved into a mindless pursuit of unending growth at the expense of “nature” and society [5,8,17,19]. Along with this, as feminist and Indigenous scholars in particular have emphasized, arose the intentional dominance over both, in order to expand industrial economies and colonial territories [3,4,14,17]. This is precisely how patriarchal processes introduced unequal impacts and benefits into economic arrangements otherwise advocating and claiming to advance liberty for all. “Accumulation by difference making” is how the mechanism was described at the conference—segregations based in class, race, indigeneity and gender, which sacrifice the bodies and rights of certain groups as the invisible foundation for economic growth [3,14]. Historically, the rise of the “capitalocene” began in the 1400s [14], and involved a severing of *productive* from *reproductive* roles. Men were generally coopted as machines of market commodity production and women for home-and-community-making, the former rewarded with money, power, and prestige, and the latter performed as an expected maternal duty [3,14]. The idea that reproductive work, such as caring for the elderly, should be altruistic, leaves these types of contributions unrecognized in conventional measures of national productivity [17], while also undervaluing paid care services in today’s economy [1]. Competitive individualism, asset ownership, status based on earnings and purchases, and hetero-nuclear family structure are just a few of the patriarchal values that have been combined with capitalism, which continue to compel both women and men into unhealthy life and work habits [14]. Even some Indigenous com-

munities have been pushed towards the privatization of businesses and lands, risking undermining relational value systems with profit-driven mandates [18]. The link to environmental sustainability, argued one speaker [3], is that these gendered and racialized economic divisions are, in fact, a principal driver of ecological crises.

3. The Role of Empathy in Global Economies

“I would like to propose to think about care not as a quality of altruism or genuine emotion, but rather a recognition and negotiation of interdependence. Interdependence socially, so among humans, but interdependence with non-human nature too...Care work itself produces different ways of being different types of social relationships, different types of networks, and different collective subjectivities...So the question becomes how do we build institutions, structures, or more broadly, spaces that produce care as recognition and negotiation of interdependence, responsibly, respectfully and justly?” - Bengi Akbulut

An economy focused on its own profit-based ends is neither caring nor invested in that which matters most to people [5, 8]. Economies also lack empathy when they distance from, and remove responsibility for, environmental and social impacts [2,8,18]. Rather, an empathetic economy should reduce harm to others [16,18], including the marginalized populations who are absorbing most of the costs of environmental degradation [3,12,17], and reinvest profits to

One of the most memorable moments of the conference was seeing postdoctoral researcher Katie Kish carrying her newborn baby Logan during her keynote speech on ‘Wicked Tensions of Transition’.



PHOTOGRAPH: KIMIYA BAHARI

build resilient communities and ecosystems [7,18]. Wealth redistribution is essential to reduce poverty and increase the capacity of low-income earners [7,8,11,19]. Some speakers suggested approaches such as universal basic income, shared ownership of new technologies, socio-ecological trust funds, tax benefits, and salary caps [7,8,11,19]. More radically, to counteract overreliance on volatile job markets, limited social services, and an uncertain future, many panelists advocated for the self-determination of communities, in both governance and livelihood [1,4,9,11,12,15,17], free from regulation by market or state [1,15,19]. This was envisioned as entirely new forms of post-growth systems, centred around a localized “caring” for people and place [1]. This type of caring would differ from the provision of services to those in need, instead embracing equality in how we provide for the needs of an entire community [1]. For example, this could incorporate shared access to and management of local resources and services [1,11,15], the cultivation of reciprocal economies [1,7,9,11,15,17], redesign of labour opportunities for those marginalized by the conventional market [7,11], or provision of tools and skills training for self-sufficient livelihoods [9,11,15]. Finally, if empathetic economies look out for the wellbeing of global populations, panelists agreed, doing so requires updated measures of happiness, prosperity and social flourishing, distinct from gross domestic product (GDP) [4,8,9,13,19]. Indeed, ecological economists have demonstrated that displacing current standards of growth with a model for “sustainable prosperity” should lead us towards a healthier planet as well as better quality of life for its inhabitants [19].

PHOTOGRAPH: PEDRO ALGUINDIGUE



Susan Paulson spoke about socio-ecological systems through which humans and their worlds are produced, sustained, and adapted.

Like many other keynote panelists, Mario Giampietro participated via Skype.



PHOTOGRAPH: TRUZAAR DORDI

Principles for a Brave Economy

As part of its *Building a Brave Space* programme, the CANSEE conference team developed seven community guidelines (listed in brackets), in collaboration with conference attendees through a survey, to enable equality and inclusivity during four days of events. Again, reflecting on the messaging of the keynote speakers, we can extract preliminary insights on how to apply similar principles to facilitate social and environmental justice within governments, markets and civic institutions.

1. Diversify (“respect differences”)

This conference principle celebrated the participation of diverse identity groups. To apply these principles for a brave economy, we might think about how the experience and prioritization of social and environmental issues can differ based on class, race, Indigeneity, gender and ability. In the face of environmental and economic crises, the disparities can become particularly compounded [3,4,17]. At the same time, political polarization, and adjacent identity politics, may impede progress towards positive change in arenas that impact everyone, as one human community [3,10,15]. In these instances, we must learn how to bridge divides to enable solutions [10,16], seeking alliances across movements, intersections between social and ecological debates [3,14], and common ground among special interest groups [15], while respecting the validity of others’ lived realities.

2. Connect and Relate (“listen attentively”, “speak thoughtfully”, “recognize social dynamics”)

These conference principles encouraged considerate communication and non-discriminatory acceptance of all participants. To apply these principles for a brave economy, inclusive, transparent and equitable decision-making is crucial [16], such as resolving issues through open, non-hierarchical discussion [11], rejecting the need for control over people and environments [18], and upholding Indigenous rights to free and prior informed consent in development and planning [4]. Many panelists also suggested focusing on issues that matter most to people, when working to reform political and economic systems [4,5,6,10,15], and alleviating experiences of social isolation in the face of change through collective action [17]. Finally, thoughtful communication entails recognition of how language, speech and stories can embed hegemonic perspectives and oppressive norms [5,12].

3. Discover (“be willing to learn”)

This conference principle encouraged participants to embrace new visions and values, and to consider those of others. To apply this principle for a brave economy, panelists suggested we humbly acknowledge the limits of our own knowledge [5,12,13], while celebrating our capacity for innovation and creativity [12,14]. Part of this discovery entails undergoing processes of redefinition—reframing central problems, narratives, and conceptions of sustainability, in addition to the types of future societies for which we strive [5]. Finally, as we continue to learn how to live in harmony with the remainder of the biosphere, we can turn to nature as a teacher [12,16], and also engage with our historical, ideological and/or symbolic connections with the natural world [4,14].



PHOTOGRAPH: PEDRO ALGUINDIGUE

Public Lecture (R-L) Eriel Tchekwie Deranger, Deborah McGregor, Peter Victor, Leah Temper and moderator James Boothroyd.

4. Disrupt (“be open to discomfort”)

This conference principle encouraged participants to engage with the many uncomfortable topics that underlie necessary systems change for transition. To apply this principle for a brave economy entails challenging the contemporary social, economic and political systems that impose exploitative practices on people and planet, moving beyond what are perceived to be quick technological fixes [5]. This type of change will affect, and calls for involvement from, all individuals, communities and institutions, regardless of position or status. To render current systems more egalitarian and sustainable, may entail sacrifice, loss of privileges, and modifications to social norms [3,9,12,14,15,19]. Finally, panelists advised having courage to speak up and respectfully disagree with one another [8,13,19], breaking down existing political barriers to change [6,8,10].

5. Nurture (“respect your needs”)

This conference principle encouraged participants to be gentle with themselves. To apply this principle for a brave economy entails attending to basic human needs, whether physical, emotional, or spiritual, as an important part of maintaining resilience amidst states of transition. More than one speaker and audience member noted that operating from an ecological economist’s perspective within conventional systems takes patience, perseverance, in addition to strategies for coping with highly “disruptive” scenarios (per principle #4). For this reason, the conference organizers had a social worker standing by to assist participants in processing their experiences. Finally, ecological economists aim to build a future around


wellbeing, not growth [5,8,9,14,19], and ideally this would include diverse conceptions of *the good life*, while also accounting for the interests of future generations [10,12,18].

6. Embrace Complexity

Complexity thinking operates with the general premises that everything is connected and co-evolving. To apply this principle for a brave economy, we can think about how actors and their actions shape each other within a changing world [3,14,19]. Socioeconomic behaviours and norms, and the institutions by which they are either created or upheld, are intertwined, which can lead to an extensively interconnected, hierarchical system embedding multiple *wicked dilemmas* that are difficult to unravel in isolation [9]. Finally, embracing complexity means accepting uncertainty [5], meanwhile fortifying institutional capabilities to facilitate transition amidst shifting conditions [13].

7. Account and Value

Growth-based economies prioritize continual increases in gross domestic product (GDP) through the commodification of goods and services, while obscuring any external impacts placed on social and ecological systems. So too have processes of capitalism, industrialization and globalization propagated centuries of harm for vulnerable human and more-than human populations, such as indigenous communities, racial minorities, and women [3,4,12,14]. Applying this principle for a brave economy entails acknowledging and reversing these effects, while also revaluing the invisible goods and services produced by the natural world, through unpaid labour, and by the communities who inhabit and steward protected areas [1,3,4,12,17]. Finally, it was suggested we should update sustainable development indicators [9], perhaps accounting for, and therefore supporting, these types of unseen social and ecological benefits.

No community will be entirely insulated from inequality, especially when confronted with the pressures of broader economic and political systems [4]. Neither do societies remain static; rather they evolve through what panelists described as a continual process of becoming [1,4,11,10]. As we deliberate the meaning of community, and participate in more equitable engagements, we may ourselves become more caring as people [1,11]. Thus, by taking these small steps in *building a brave space* at academic events, perhaps similar attitudes can eventually transfer into *building a brave economy* on the global stage. 

PHOTOGRAPH: S.D. BEHESHTI



Giorgos Kallis (screen) and Ted Nordhaus (R) presented two different viewpoints in the keynote panel moderated by Katherine Zywert (L) aptly titled: Degrowth and Ecomodernism: Divergent Futures?

Conference recordings are available on the CANSEE YouTube channel: <https://www.youtube.com/channel/UCyONMRycsCU8HWD4RbwVceg>

Conference Keynote Speakers

(1) Bengi Akbulut, Assistant Professor, Geography and Environment, Concordia University; *Caring for the Commons*, May 25.

(2) Jennifer Clapp, Canada Research Chair, Global Food Security and Sustainability, University of Waterloo; *Financing the Transition*, May 24.

(3) Jessica Dempsey, Professor, Political Ecology, University of British Columbia; *Ethics and Politics in Ecological Economic Practice*, May 23.

(4) Eriel Tchekwie Deranger, Executive Director, Indigenous Climate Action; *Feminist and Indigenous Ecological Economics*, May 22, BSIA; *Economics for a Burning Planet*, May 24.

(5) Mario Giampietro, Complexity Researcher, Socio-economic Systems, Universitat Autònoma de Barcelona; *Wicked Tensions of Transition*, May 24.

(6) Paul Gregory, Director of Outreach, Green Party of Canada; *Green Politics and the Right: Possible Alliance?*, May 25.

(7) Ralph Hall, Director, School of Public and International Affairs, Virginia Tech; *Financing the Transition*, May 24.

(8) Giorgos Kallis, Degrowth Scholar, Universitat Autònoma de Barcelona; *Degrowth and Ecomodernism: Divergent Futures?* May 23.

(9) Katie Kish, Postdoctoral Researcher, Economics for the Anthropocene, McGill University; *Wicked Tensions of Transition*, May 24.

(10) David Mayberry, Mayor, South-West Oxford; *Green Politics and the Right: Possible Alliance?*, May 25.

(11) Joe Mancini, Head and Co-Founder, The Working Centre; *Caring for the Commons*, May 25.

(12) Deborah McGregor, Professor, Osgoode Hall, York University; *Economics for a Burning Planet*, May 24th.

(13) Ted Nordhaus, Executive Director, Breakthrough Institute; *Degrowth and Ecomodernism: Divergent Futures?* May 23.

(14) Susan Paulson, Professor, Gender Studies and Political Ecology, University of Florida; *Feminist and Indigenous Ecological Economics*, May 22.

(15) Stephen Quilley, Associate Professor, Social and Environmental Innovation, University of Waterloo; *Green Politics and the Right: Possible Alliance?*, May 25.

(16) Hannah Renglich, Learning and Engagement Manager, Canadian Community Economic Development Network; *Green Politics and the Right: Possible Alliance?*, May 25.

(17) Leah Temper, Research Associate, Leadership for the Ecozoic, McGill University; *Economics for a Burning Planet*, May 24.

(18) Ronald Trosper, Professor, Indigenous Economics, University of Arizona; *Feminist and Indigenous Ecological Economics*, May 22.

(19) Peter Victor, Faculty of Environmental Studies, York University; *Economics for a Burning Planet*, May 24.

Perin Ruttonsha is an interdisciplinary artist, writer, systemic designer, and researcher. She is currently pursuing a PhD with the University of Waterloo, applying a socio-ecological systems complexity lens to analyse globalized patterns of change, and develop networked approaches to sustainability science and innovation. Perin specializes in leading co-creative, multilevel processes of systems transformation, with past cases spanning topics of social housing, urban revitalization, rural indigenous community resilience, landscape management, cultural development, and population health. (www.perinruttonsha.com)



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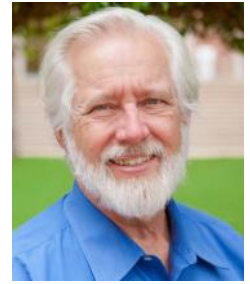
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Caring not Competing:

The Meaning and Relevance of Indigenous Economic Theory

By Ronald L. Trosper



Ronald L. Trosper

In their negotiations with Dutch, English, and French settlers, the Haudenosaunee utilized a Two-Row Wampum belt to illustrate an Indian canoe and a European ship traveling together while each pursued its own course with its own laws and religion.

An agreement between the two, a Covenant Chain, governed trade and relations, assuring each side's non-interference with the other. As the North American continent was settled, however, the economic system of the ship came to dominate, while that of the canoe retreated. While the economic system of the ship has been studied and developed by the field of economics, the economic system of the canoe is not well understood. In an era of growing inequality and political unrest, the principles of an indigenous economic theory need articulation and exploration. The integrity of traditional economic systems can guide Native nations as they work to build healthier societies. The model of the canoe might have something to offer the ship, as well.

Indigenous economic theory is grounded in an indigenous worldview that relationships are primary and that the land and all of its components are conscious and able to respond in their own manner to the actions of humans. For example, the western concept of "natural resource management" becomes "building healthy relationships with everyone in our territory" (with "everyone" understood to mean all conscious beings in that place). Whereas standard economics considers individuals the basic units of analysis, indigenous economics considers relationships the basic units of analysis. Persons do not stand alone; they depend on their relationships, create them, and act in the context of them.

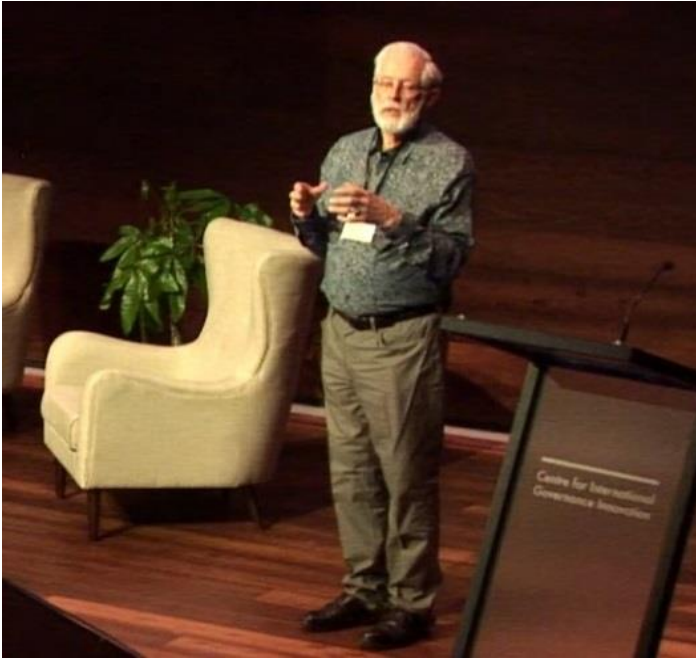
Three examples illustrate these principles. First, the indigenous peoples of the Northwest Coast of North America prospered because of relationships with salmon. They learned from the salmon that giving to others is good. For the gift of salmon lives, the peoples cared for the rivers, streams, and lakes. They harvested salmon wisely, with respect. Second, indigenous peoples supplied the fur trade based on relationships in the hunting territories in what became Canada. The fur trade was based on solid relation-

ships humans created with beaver and other animals. The indigenous beaver stewards of the boreal forest, the Head Trappers, harvested neither too much nor too little in their relationships with beaver. The beaver, from its viewpoint, gave the right amount to have the humans tend their home ranges. In both examples, humans and animals engaged each other in a mutually beneficial relationship—challenging the meaning of "wild."

Third, the Haudenosaunee League created peace among five separate nations, using effective treaty-making principles to eliminate wars. The league was a relationship of relational units; each of the nations also were based on village relationships. This example shows that relationality can be scaled up; it is not just a small-scale or local phenomenon. In building the Covenant Chain with European settlers, the Haudenosaunee demonstrated that international relations could be structured using their methods of maintaining peace.

When many entities create one or more relational goods shared among them, their mutual appreciation of the shared relational goods creates a relational unit. This relational good, or goods, is obtained by everyone paying attention to each other and each other's contributions to the good that they share. The good is not available to entities not in the relationship. A couple or an extended family share love and affection among themselves. A group of families working together to form a clan build trust and shared identity. The clans can together form a larger unit that also includes the beings in their place that sustain all members. Examples of relational goods are a cooperative spirit among people dependent on other beings of their place, a feeling of safety among residents of an area, the collaborative spirit of a sports team, and the joy felt by everyone at a major feast. Māori offer concepts such as mana, a power generated by the joint cooperative action of many conscious beings. Peace among nations is a relational good.

Recognizing the world as composed of interacting relational units presents a different kind of theory than that developed by standard economics,



Ronald Trosper discussed Indigenous governance for sustainability.

which focuses on persons as individuals, capable of completely independent existence, who gather together to trade products among themselves to make more products. The trades among individuals are impersonal. A modern market economy results from these trades, which are maintained through contracts enforceable by the police power of a national state. The products are made from things extracted from nature, and the waste made by the production of those things are returned to nature. We now know that the world cannot process all the waste produced by the production of things; the impersonal basis of the trades removes all personal responsibility for the outcomes. Beaches covered with things washed up from the ocean illustrate the result, as does the changing climate.

In a relationship, however, the entities care for each other so that they can enjoy the benefits of working together. If joint activities make some of the participants suffer, others are concerned about the suffering, because all are involved in a system of reciprocity, of jointly caring for and respecting each other. The use of mutual reciprocity is part of the generation of relational goods. Impersonal markets generate and ignore externalities; personalized relationships recognize externalities and act to deal with them.

Because of the imposition of the rules of individualized economies, when retaining at least a small part of their place, indigenous peoples have developed

hybrid economies that allow them to maintain some of their desired relationships while managing to make a living within the larger system that challenges the maintenance of relationships. Hybrid economies result when Indigenous peoples try to limit the dangerous effects of individualization and of disrespectful treatment of all living beings.

Much of the mainstream economics literature claims that indigenous economies would benefit from privatizing land ownership within reservations. This literature criticizes the nineteenth century policy of allotment for failing to correctly implement private property in land to empower individuals. In addition, mainstream economic theory holds that businesses located in indigenous communities should be autonomous (not tribally controlled) and follow the corporate top-down model, with weak relations to the communities in which they exist, free from politics. These arguments reflect a longstanding perception that tribally-run firms are inefficient and prone to political influence.

If carried to an extreme, these recommendations destroy economies based on relationality. Because conscious beings should not be enslaved, ownership is not a way to organize humanity's relationships with other beings occupying a place. While people can trade products of the land, to create a market in land threatens relationships, the basis of survival. Because buying and selling land threatens relationships, when indigenous peoples must

own land to protect it in the presence of settler colonialism, significant problems must be addressed. Fully autonomous firms, possibly available for purchase by outsiders, focus only on their bottom line, ignoring significant issues of relating the communities in which they exist. The federal government has encouraged tribes to set up such independent entities, which have not succeeded on reservations.

Some tribes in the United States have an enclave, such as a casino or a business park, organized as standard corporations or with land leased to outside corporations. A hybrid element is that the profit or rent from such enclaves support relationships through supporting community buildings, housing, education, language revitalization, health care and similar projects. Since the funds are their own, a tribe does not need to contend with the restrictions often placed on support from a nation-state. Such enclaves allow other parts of an economy to maintain relationships to place.


*In a relationship, the entities
care for each other so that
they can enjoy the benefits of
working together.*

Hybrid economies result when indigenous peoples try to limit the dangerous effects of individualization and of disrespectful treatment of all living beings.

An example of such a hybrid economy is that of the Menominee Tribe, which has protected their forest while operating a casino. They have a different kind of relationship to their forest in comparison to their casino. The forest is resilient with the help of the Menominee foresters, loggers, and mill workers. Unlike corporate forests, their forest has increased in standing timber volume and has a high proportion of old trees. Tribal members use the forest for products other than lumber.

A hybrid economy needs to have firms that are also hybrids. They meet the demands of the external economy to be profitable enough to persist, while also building solid relationships with the community. Family firms would be strongly relational in their operating style, especially the families working in the sector with a traditional relationship to their place. Firm structures would exist in a continuum from the most individualist/capitalistic to the ones more relational.

Australia, Canada, and New Zealand also have hybrid indigenous economies. Indigenous peoples of the Andes are asserting the importance of relationship and connection to place; they have achieved changes in national constitutions in Ecuador and Bolivia. While implementation has been difficult, the indigenous communities in those countries advocate a “plurinational” composition of their nations, with autonomous communities each pursuing their own relationships to their places. The proposals may resemble the peace among nations advocated by the Haudenosaunee. If the constitutional provisions prevail, both countries will become associations of indigenous hybrid economies coexisting with more justly organized non-indigenous communities.

The ships of the Two-Row Wampum have become larger. Some, such as oil supertankers, threaten our atmosphere and transport species to homes where they do not belong. Yet the principles that governed the canoes have survived, and the biodiversity hotspots of the earth are also the homes of indigenous peoples who are maintaining their relationships with other beings of their places. The canoes have proved themselves resilient; the supertankers’ ocean threatens to engulf the continents. The wealth inequalities created by individualism threaten world peace. The principles of indigenous economic theory need to be understood and utilized for the sake of the earth. 

Ronald Trosper is professor of American Indian Studies at the University of Arizona. His latest work has been on Indigenous economic theory, traditional ecological knowledge, and community-based research methods. He is working on a book tentatively titled *Principles of Indigenous Economics* (University of Arizona Press). He examined the institutions that provided stability for the peoples of the Northwest Coast in his book, *Resilience, Reciprocity and Ecological Economics: Northwest Coast Sustainability* (Routledge, 2009). He co-edited a book, *Traditional Forest Knowledge: Sustaining Communities, Ecosystems and Bio-cultural Diversity* (Springer, 2012), with John Parrotta. He has worked for the Council of Energy Resource Tribes, the Confederated Salish and Kootenai Tribes, University of Washington, Boston College, Northern Arizona University, and the University of British Columbia. He earned his Ph.D. degree in economics from Harvard University in 1974. He is a member of the Confederated Salish and Kootenai Tribes of the Flathead Indian Reservation, Montana.

This essay originally appeared in *Native Science Report*, which reports on trends in research and STEM education at tribal and Native-serving colleges and universities. <https://nativesciencereport.org/>.



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Decolonizing Economies:

An Interview with Dr. Ronald L. Trosper

By Perin Ruttonsha

At the May 2019 Canadian Society for Ecological Economics (CANSEE) conference, Indigenous ecological economist Dr. Ronald Trosper gave a keynote presentation including many of the ideas in his article above. Perin Ruttonsha communicated with him following his talk, on behalf of Women and Environments International Magazine (WEI), to discuss the applicability of Indigenous principles to conventional economies and how economic systems can be transformed in support of Indigenous rights, sovereignty, and prosperity.

WEI: *What kinds of approaches are employed by Indigenous communities to uphold the integrity of relationships among people and places?*

RT: Your question is a key one, that has a long answer in the book I am working on. In general terms, maintaining relationships among people involves communication and reciprocity. People in a relationship orient themselves to the goals of the relationship, which vary with the level of the relationship. At a micro level, persons focus on generating things like love, appreciation, trust, fellowship and other relational goods that face to face relationships can create. At a meso level, people form or maintain relationships among extended family, neighbors, or fellow workers in an enterprise. They care about the well being of all participating. At a higher level or organization, leadership focuses on assisting the maintenance of relationships in the community by activities such as peacemaking. A common pattern at the village level in traditional communities is to divide the village into two halves, each of which cares for the welfare of the other in times of trouble. The Condolence Ceremony of the Haudenosaunee is a well-known example.

Regarding relationships with the being on the land, communication and reciprocity also apply, although the methods of both may be different. For plants, harvesters explain their goals, offer tobacco, and improve growing conditions in many ways, such as using fire or limiting harvest. For animals, hunters look for signals from their prey and offer respect in treatment of the animals' bodies if consent is given. They treat animals as humans should be treated. Ceremonies also maintain relationships.

WEI: *How can we gain a better understanding of interdependence, or of the world made up of interacting relational units?*

RT: A basic principle is that complex systems are hard to understand, and careful, respectful action is advised. Since biodiversity hotspots and Indigenous peoples often exist in the same places, talking with the indigenous people to understand how they understand and maintain relationships would be a good idea, as would enabling them to maintain the relationships. People are surprised that emphasis on relationships also means valuing the autonomy and uniqueness of each individual. If relationships are primary, then each individual is created by their unique relationships, and valued because of their unique view of the world that results.

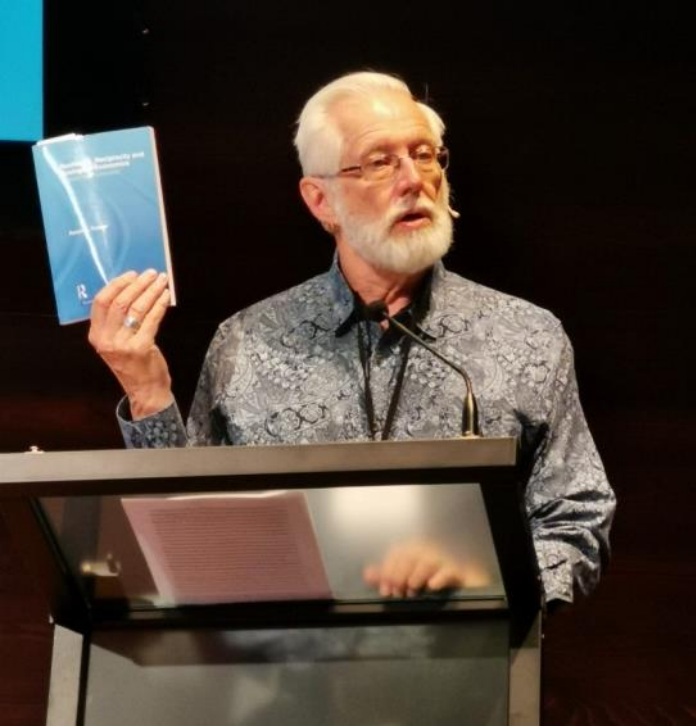
WEI: *Which aspects of conventional economic systems could you see embracing traditional approaches, in the immediate term, to regenerate social and ecological systems?*

RT: Conventional economic systems are based on supporting individuals and not supporting groups and their agreements on self-governance. Since social-ecological systems run as common pool and public goods, insisting on individual rights and limiting the ability of groups to control over-exploitation of common pool systems is a bad idea. It is, however, the basis of conventional economics. One should not be surprised at over-exploitation of fisheries, for example, when individualism is given priority.

Another matter, not shared by all economists, is deep suspicion of nation-states. The idea is that people controlling such states will engage in rent-seeking, pursuing their own private profit rather than the public good. To fight this, governments are set up with checks to keep such rent-seeking under control. But cooperation among people is needed in order to provide public goods and to manage common pool goods. In countries like the United States, where the fear of government malfeasance is great, the government also is weakened in its ability to address such issues.

Ronald Trosper speaking at CANSEE 2019 Conference in Waterloo, Canada.

PHOTOGRAPH: TRUZAAR DORDI



In short, I have trouble identifying aspects of conventional economic systems, based on the models of conventional economics, that support regeneration of social and ecological systems. Cooperation and trust is needed; but conventional economic theory provides no basis for understanding where cooperation and trust can come from. Research in the area of behavioral economics provides some hints, but the research remains for the most part focused on individuals, not on how cooperation can be developed.


WEI: *In what ways do conventional economies continue to undermine the wellbeing of Indigenous communities?*

RT: Insisting on the individual rights of persons, especially to hold private property, is a major problem. Supporting individual rights and not allowing the recognition of relationships is a problem. Allowing local people to come to agreements about how to manage common pool resources is generally a good idea, and it applies to Indigenous people as well.

Many Indigenous governments, based on respect for relationships, do not suffer from the suspicion that is common among economists; but the Indigenous governments also have been restructured by colonial powers to undercut their ability to serve their people. Allowing the selfishness of the market to invade governance is a major problem. There is no space

here to follow up and explain the good governance principles which support for relationships provides.

WEI: *What would be the best supportive measures for national governments to render traditional Indigenous economies vibrant and prosperous?*

RT: In Mexico, it used to be that Indigenous peoples operated within a “tenurial shell” that allowed them to control their land tenure system and their relations with their land. Panama has a similar arrangement, where Indigenous peoples have self-governing territories. Such arrangements have helped. Indian reservations in the United States still have the federal government imposing tenure rules and restricting the ability of tribes to change them. Indigenous people often don’t have secure title to their land, as the national governments claim jurisdiction, especially over subsurface resources. I would distinguish between secure title to self-government of their land, and secure title in the sense of individual private property. I mean secure title to the land held by the people as a whole, with ability to have flexible systems under their control. The purpose of secure title, however, is not to allow development on the mainstream model, but to allow the building of solid relationships with ecosystem components and among humans to promote joint well-being. Some Indigenous people have proposed that nation-states should be seen as composed of associations of local peoples, each with their own good relationships and healthy relationships to ecosystems. The nation would support such local solutions rather than insisting on isolating individuals as citizens. 

Ronald Trosper’s bio is on page 30.



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spacing

the distance between
ziigwan and mnokimaa
is the difference between
singing and not singing

broad leaves are born
we relearn fragile green
waves of wind
light harvested into food
sun making breath
river washing land
lake suffocating ice
trees bleeding sweet

i've only ever seen you
hitchhiking into dreams
or running from headlights
but today
here you are
just sleeping. sitting. eating
hours of still
armguls of nothing

and baapaase, fearless forest pilot
fast navigating, surgical maneuvering
unfolding red for the future
black for the past
white for exactly right now

*and you with your fortress of nice, trying to find something
real, hiding in poetics, singing in heiroglyphics, moving around
my flesh in semiotics, but never reaching out*

the distance is longer than all of our lives
we go, but different
bodies return
if they return at all.

Leanne Betasamosake Simpson

Leanne Betasamosake Simpson is a renowned Michi Saagiig Nishnaabeg and a member of Alderville First Nation. Leanne is scholar, writer and artist and is widely recognized as one of the most compelling Indigenous voices of her generation.

Leanne holds a PhD from the University of Manitoba. Her research interests include Indigenist theory and methodology, Indigenous political cultures and traditional governance, Nishnaabeg women, Indigenous Knowledge, and Indigenous philosophies on land and the environment. Leanne was the inaugural RBC Charles Taylor Emerging Writer and was a finalist for the Rogers Writers' Trust Fiction Prize and the Trillium Book Award. She was awarded the inaugural Outstanding Indigenous Artist at the Peterborough Arts Awards in 2018.

"spacing" © 2013 Leanne Betasamosake Simpson. Reprinted with permission from *Islands of Decolonial Love: Stories & Songs* (ARP Books, Winnipeg)

nishnaabewomin: ziigwan is early spring when the snow is melting, mnokimaa is later spring and begins the moment the spring peepers start to sing, baapaase is a woodpecker.

Women Scholar-Activists Trace Connections Between Colonialism, Capitalism, Injustice, and Environmental Decline

By Perin Ruttonsha and Patricia E. Perkins

In North America and internationally, partly as a result of the climate crisis, activists and communities are increasingly standing up for social and environmental justice and destabilizing inequitable hierarchies that have been perpetuated over centuries. Global histories of marginalization based on Indigeneity, race, class, and gender can no longer be ignored—along with related impacts on biosphere and climate systems—as corollary damage from economic growth. In fact, it is becoming clear that the continuance of human socio-economic systems depends on our ingenuity to (re)establish just and sustainable ways of governing ourselves and caring for ourselves, each other, and creation.

Several scholar-activist women, whose work focuses on these intersections, spoke at the Canadian Society for Ecological Economics (CANSEE) 12th Biennial Conference, in May 2019. Each, in her own way, underscored that the dismissal and sidelining of some people and viewpoints is borne from the same mindset that permits and pardons environmental exploitation, coupled with the erroneous claim that the resulting economic growth will ultimately correct these social injustices. They also described how the expansion and reinforcement of colonial capitalist regimes has been key in producing social differences with grave ecological consequences. This article summarizes some of their ideas about the links among gender, injustice, economy and environment—bringing them into dialogue with one another, as in fact happened, both in panel discussions and informal conversations. These speakers included (with names noted in parentheses throughout the text next to the points they raised):

Bengi Akbulut, who teaches ecological economics and geography at Concordia University. She theorizes the political economy of care work, and discussed the importance of *collective cultivation of a social commons*.

Eriel Deranger, the Executive Director of Indigenous Climate Action, a member of the Athabasca Chipewyan First Nation, and an international leader of Indigenous climate, environmental justice, and youth movements. She noted how *local connectedness with the natural world* is the basis of Indigenous strength and authority.

Jessica Dempsey, a geography professor at the University of British Columbia. She studies the complex politics surrounding environmental issues such as extinction and biodiversity loss, often in collaboration with Rosemary Collard of Simon Fraser University. She positioned *social inequality as a driver of environmental degradation*.

Kaitlin Kish, a postdoctoral researcher at McGill University, who studies the political economy of degrowth and socio-ecological transitions. In her plenary talk at the conference, with her small baby asleep in a wrap-carrier, she advocated for *creating a radical political economy centred around home and community building*.

Deborah McGregor, Faculty of Environmental Studies and Osgoode Hall law professor at York University, Anishinaabe from Whitefish River First Nation and an expert on Indigenous knowledge systems and environmental justice. She spoke about the *relationship between traditional ways of knowing and sustainable environmental governance*.

Susan Paulson, Associate Director of the Center for Latin American Studies at the University of Florida, who explores how gender, class, and ethno-racial systems interact with biophysical environments in Latin American communities. She highlighted the inseparability of and intersections among *gender, ethnicity and livelihoods*.

Leah Temper, a research associate at McGill University who is founder of the Environmental Justice Atlas, which tracks international cases of community resistance against extractive industries. She spoke of the *injustices of extractive economies*, both socially and ecologically.



Jessica Dempsey (screen) and Susan Paulson (podium).

PHOTOGRAPH: TRUZAAR DORDI

Segregating Livelihoods

“This system emerged that divided two things which should be inseparable — it divided production from reproduction, identified production as masculine and reproduction as feminine, and then attributed greater monetary and other value to manly production. That’s a new way of gendering labour, which evolved together with markets, the nuclear family, and also the portrayal of sexual dimorphism as the natural basis of economies.” - Susan Paulson

The creation of differences is the basis of inequality, which perpetuates segregation and discrimination among social groups and between humans and other beings. Historically, these differences have been drawn across gendered, racial, colonial and anthropocentric lines, as part of the advancement of capitalist regimes, beginning hundreds of years ago (Dempsey; McGregor; Paulson). Accumulation by difference making is a central theory framing and explaining the development of these injustices and divisions (Dempsey; Paulson), with accumulations of power, status, control, and wealth traded against the autonomy, sovereignty, and resilience of those driven to the margins of economic systems. A labour force was necessary to advance the capitalist programme, and this became the place of men, leading to the institutionalization of paid work. Meanwhile, women were expected to tend to the home, with care work gendered as a female role (Akbulut; Dempsey; Paulson). Thus, two spaces and two labour types appeared, the productive and the reproductive (Dempsey; Paulson). Significantly, Dempsey contended, these two realms exist in a contradictory relationship, the productive eroding the reproductive, devaluing free economic contributions from women, along with those of the natural world. Women blend into the backdrop of society, like “nature,” separate from the “real economy” and discounted within conventional economic metrics—both commonly used and abused as resources for measured production (Akbulut; Dempsey; Temper). Yet, the reproductive contributions of women have also been explicitly tied to political economic strategies for nation building through population growth (Paulson). For Indigenous women and men, the marginalization imposed through capitalism has been even more stark and brutal (Deranger; McGregor; Temper). Indigenous peoples were rendered nearly invisible in the colonial conquest of North America, while their cosmological connection to the natural world and sustainable lifeways were nearly destroyed (Deranger).

Body and Heart in Production and Reproduction

“When European colonists came to the Americas they didn’t just come here to reap the bounties of the new world, they came to extinguish the Indigenous peoples that were here so that they could support their doctrine of discovery and man’s dominion over nature.... We now live in a country that is dominated by a petrol economy... We have become economic hostages and forced into these systems.” -Eriel Deranger

As productive and reproductive realms of labour began to structure capitalist economies, and as Indigenous rights and cultures were eroded, these differences were “naturalized” into the corporeal or sentimental aspects of the lives of men and women. The gendering of labour in the name of growth enlisted men in long working hours and intensive physical labour, and subordinated Indigenous and racialized men in dangerous jobs, at times resulting in illness, disability and death (Paulson). Today, these gender norms are producing toxic male mentalities, which pressure men to engage in extremist lifestyles, aspire to high incomes as a sign of status, consume more meat and alcohol, and forego participation in parenting; this can lead to higher rates of violence and suicide (Paulson). On the other hand, contemporary women often face double standards. While the expectation remains that they will work in support of their families and communities, as altruistic, caring subjects, motivated by genuine emotions of care (Akbulut), those who choose to embrace a conventional role of primary caregiver may encounter criticism by others who have fought to overcome this condition, in the name of feminism (Kish). Moreover, the social standards introduced through the gendered division of labour continue to exert control over women’s reproductive agency, for example through ongoing abortion policy debates (Dempsey). Dempsey, drawing from work with Rosemary Collard, has interpreted abortion politics as undermining the sexual autonomy of women and reasserting conventional gender hierarchies. She also drew a parallel between today’s feminism and the fifteenth century persecution of witches in Europe, as presented in Silvia Federici’s 2004 book, *Caliban and the Witch: Women, the Body and Primitive Accumulation*. Witches were a group of wom-

en who abstained from the advancement of capitalism, and also offered traditional knowledge on reproductive health. In this way, they represented an early feminist effort of passive resistance, wisdom and strength, and were vilified and persecuted because they were viewed as a threat to patriarchal hierarchies and dominant economic systems (Dempsey). Violence against witches was not simply a story of female oppression, but also one of anthropocentric expansion, with controlling male interests paving the way to a new economic (and subsequently environmental) order, through the silencing of perceived opponents (Dempsey). Their story is comparatively evocative of more recent Indigenous experiences, where communities have been subjected to extreme acts of violence, leading to death, in speaking up for their rights to land, resources and environmental safety (Temper).

Where Social Inequality and Environmental Destruction Intersect

“If one buys the argument that difference along gendered, racialized and colonial lines is a key driver of ecological crisis, in that it renders some people and spaces more sacrificial, then we might suggest that movements organizing against social difference are, themselves, ecological.” - Jessica Dempsey

The Anthropocene is an idea which clusters all humans together as “Anthropos” despite the vast extremes in their suffering from and responsibility for the ecological and climate changes which define it. Underneath lies a hidden narrative of power, based on the making of difference, wherein Indigenous lands and peoples, women, and “nature” are used as resources for capitalist accumulation. Thus, the Anthropocene era—in which human communities dominate Earth systems and even shift evolutionary cycles—evolved through and was built upon multiple instances of subjugation. The conditions of the Anthropocene, and its outcome of climate crisis, present the occasion to come together within communities of action for change (Deranger; McGregor; Temper), and yet this community work, such as mitigating and remediating environmental damage at a local level, oftentimes falls on women and Indigenous peoples (Dempsey; Deranger; McGregor). There is a question, then, of who should be taking responsibility for social and environmental concerns that are ultimately shared and affect all of life (Akbulut; Deranger; Paulson; Temper). Caring for the environment, like caring for one’s community, has often been treated as an altruistic behaviour

(Akbulut)—rendered trivial along with a general apathy towards work that capitalist economies gender as female (Dempsey). For Dempsey, the invisibility of female subjects within the economy is mirrored in our attitudes towards the natural world. Thus, the assault on female autonomy and dignity, as evidenced in anti-abortion politics and the Me Too backlash, is concomitant with the politics of climate change. Moreover, these attacks and suppression of female agency are in fact a central driver of the Anthropocene, perpetuated through capitalist and colonial social relations. For example, extractivist industries, and the economic growth they support, have been made possible only through extreme violence and marginalization, along lines of gender, race, and Indigeneity (Dempsey; Deranger; Paulson; Temper). Dempsey explained that social-feminist and anti-racist movements are inherently ecological, and empowering political solidarity and intersectionality across social and environmental campaigns through conversation among activists is essential to mobilize change.

Evolutionary Variables: Differences as Strength

“The evolutionary feature that has assured survival throughout a much longer lifetime is our biophysical capacity for symbolic thought and communication, that enables groups of humans to collaboratively develop languages, religions, kinship, other systems that survive the individual organism and that produce new generation of humans, their habits and their habitats.” - Susan Paulson



Deborah McGregor

PHOTOGRAPH: PEDRO ALGUINDIGUE

“What should we do? How about trying to be good ancestors.” -Deborah McGregor

In today's gender politics, the notion of fluidity, or non-polarization, has become significant. In a similar vein, from an anthropological perspective, Paulson recalled that gendered, racialized, colonized, and anthropogenic relations are strongly conditioned by symbolic meanings, created by societies and cultures. It is context, not biological inevitability, that has produced equalities and inequalities among different groups. Furthermore, the human capacity for symbolic thought grants us flexibility to redefine the meaning of our relations with the environments in which we live and work, including those which place human societies at risk of collapse. Paulson's research in Latin America has revealed more diverse approaches to social roles and identities than are present in Western, patriarchal, heteronormative societies. She advocated for more variation in how we “see” one another, in favour of a pluriverse of dynamic interactions that continue to shape people in their worlds, without requirement for explicit labels of gender and ethnicity. Paulson questioned Western conceptions of biological determination, and what we take for granted as being “natural”, and therefore sustainable. The ecological/biological and the social are inseparable, she pointed out, and ideas of social significance can, in fact, trigger biological responses (she passed around lingerie artefacts as an example). From an Indigenous perspective, human relations with the natural environment underpin cultural ideologies and governance approaches, based on principles of reciprocity (Deranger; McGregor). Moreover, these understandings, conveyed through languages and cultures tied to the land, have been a source of resilience for Indigenous communities through centuries of conflict and environmental change (Deranger; McGregor).

Redefining Societies: A Feminism of Common Ground

“Care is a recognition of our interdependence.... Commoning is radical carework. It creates relationships that provide access to the means of material and social reproduction – outside market and state mediation.”
-Bengi Akbulut

Increasingly, ecological economists are turning to community-building as a foundation for resilient and sustainable societies (Kish; Paulson; Temper). In doing so, some recognize the risks of re-scripting women into conventional gendered roles (Akbulut; Dempsey; Kish; Paulson). For some speakers, strong family values, connected communities, and self-sufficient, place-based livelihoods may be the antidote to depersonalized, globalized economies (Akbulut; Deranger; Kish; Paulson). Yet, in modern Western societies, these same values have been tied to the types of gender division previously described, and the reform of gender-divided roles through feminist movements has not always led to equity. For example, the reintroduction of women into the workforce in high-income countries has arguably provided another source of cheap labour (Paulson), while the commodification of carework has not occurred at a fair rate of compensation (Akbulut). Thus, these scholars seek to ascribe new meaning to feminism, within the context of community-oriented, ecologically conscious, Indigenous inspired, modern societies (Akbulut; Deranger; Kish; Paulson) — a feminism that allows men and women to self-define their social roles, while maintaining equitable voice and status, and with policies that support carework (Akbulut; Kish). Across the board, the panelists advocated for community-engaged social production, rooted in place, which values the wellbeing of all people and life over material consumption, extraction and production (Akbulut; Kish; McGregor; Paulson; Temper).

These speakers all showed how questions of gender and other aspects of personal identity within the economy are not simply about the nature of women's roles within the workforce -- productive or reproductive -- but also how capitalism has shaped the social identities of everyone, conscripting us all to roles in a globalized program of colonial, patriarchal economic expansion. Recognizing this is an important step towards building different and more collaborative lifeways. ✨

All these plenary speakers' video-recorded presentations are available on the CANSEE YouTube channel: <https://www.youtube.com/channel/UCyONMRycsCU8HWD4RbwVceg>

For more information about these speakers and their work, see the Resources section at the end of this issue.

Perin Ruttonsha's bio is on page 27.
Patricia E. Perkins' bio is on page 6.



ARTWORK: M. ST DENIS

Medicine Wheel Rendezvous

By Rosanne Van Schie

“This individual, this someone called Nanabush was the one that named the things as he travelled. There are many legends talking about the trees and shrubs and the places where these things would grow. The creator was the provider for everything that was growing on the land. He indicated that chigwatik (white pine) as the tallest would be the leader amongst the plants. Chigwatik asked Abenogeesh to be placed on the mountain, to be up high so its roots could extend to the water and feed other plants that could not reach it. This legend does not end, only the people will forget what the legend is.”¹

I first began working on Anishinaabe territory in 2003 in Kipawa, Québec, in what the province refers to as a zone d'exploitation contrôlée (French for controlled exploitation zone), more commonly referred to locally by the acronym “ZEC”. I worked on a project to map recreational canoe routes around the Kipawa and Ottawa River watersheds. I paddled many kilometres that summer, flatwater and whitewater, all interconnected by various portages. With my three young children, gear and our family dog piled into one canoe it often felt like I was steering a tanker! There were also days when we could sail. Navigating the routes for the first time, I often relied upon guidance from local Algonquin peoples to

point me in the right direction. I quickly learned from elders Lloyd DuGuay, and John GrandLouis that these canoe routes were the ancient routes of the Anishinaabe.

Algonquin Anishinaabe emerge from a rich historical legacy deep within the Ottawa River watershed. The Kitchi sibi as they know it, or Ottawa River as settlers have since renamed it, has been their home and highway since time immemorial. Anthropologist Frank Speck recorded that families living along the Ottawa in 1913 were still known as the Kichi sipi anishnabeg or Kichississippirinis, “big river people”. Algonquins occupy both sides of the Ottawa River and have never relinquished title to

their territory or their rights as Anishinaabe people. Inherently, Algonquin lands and waters are part of the Anishinaabe Aki, a vast territory surrounding the Great Lakes in North America. For centuries Anishinaabe peoples have relied on their lands and waterways for their ability to exercise their inherent rights under their own system of customary law and governance, known to them as Ona’ken’age’win. This law is based on mobility on the landscape, the freedom to hunt, gather and control the sustainable use of their lands and waterways for future generations.

In the 17th century, European explorers and traders discovered Algonquins as a well-established society that controlled the Ottawa River. In fact, St. Denis² recounts, “If other people wanted to use the river, we have historical reports where Algonquin people used to charge a toll at Morrison Island for other people to use our territory. There was a vast trade network in this area for many thousands of years, a trade network between our nations. We had an economy long before the arrival of the Europeans. Maybe, it is not the same as it is today, but there definitely was one!” The word Ottawa adopted by Europeans for the river comes from the Algonkian word “adawe”, meaning “buy and sell.” Algonquins were not only the entrepreneurial gatekeepers to the

rest of the continent but the technology provider of the only means of transport that could navigate the rivers. In no other part of the world have waterways and the canoe had such an influence on the economic development of a country.³

When I mentioned the canoe routes were on Algonquin territory to my project supervisor at ZEC Kipawa, it was said that they knew “this land is Algonquin, and maybe one day it will return to them.” Ambiguous as that statement was, I continued on paddling around the territory. Towards the project’s conclusion, Chief Harry St. Denis of Wolf Lake First Nation asked me to meet him at their band office. Wolf Lake First Nation (WLFN), or Mahingan Sagaigan, is one of eleven communities representing the Algonquin Nation. Chief St. Denis was one of the longest-serving Algonquin Chiefs in contemporary times.⁴ When we first met he was wondering why I was paddling around their territory. I explained that I was working mapping canoe routes for the “ZEC,” to which he simply responded, “Why don’t you come and work for us?” Since that invitation in 2003, I have been working with Algonquin communities on community development, forest and wildlife conser-

vation and, more recently, as an academic researcher.

Looking back at all the areas I was assigned to work in, the place that had the most lasting impression on me was the Maganasibi watershed. The forest has been untouched for some time compared to the rest of the territory. Like most tributaries of the Ottawa River basin, the Maganasibi (or Magnissippi as it is sometimes distorted) was heavily logged for pine lumber as early as 1869. By 1885, there were at least five timber shanties operating along the river, three of which belonged to the E.B. Eddy Company from Hull, Québec. In 1892, the Ottawa River lumber barons and government officials took note of the Maganasibi’s rich recreational resources and organized the Maganassippi Fish and Game Club. In 1896, the club was incorporated and established as an exclusive men’s- only tenure for hunting and fishing in the area. Many of the lakes were named after the club’s founding members or shareholders, and they stopped logging in the Maganasibi. For many years the area remained protected, until the government of Québec created ZEC “Maganassippi” in 1978. ZECs were established across the province to take over exclusive rights of private hunting, fishing and trapping clubs and to provide access to the general public. Once designated as a “controlled exploitation zone,” the Maganasibi area was re-opened to commercial forestry activities.

Algonquins continue to regard themselves as keepers of their lands and waterways, with seven generations’ worth of responsibilities for livelihood security, cultural identity, territoriality and biodiversity, a sentiment expressed by many other First Nations in Canada. In 2005, a key section of the Maganasibi river canyon was

scheduled for logging. Algonquins know this river as Maganasibi—Wolf River -- because of the valley’s resident wolf population. In 2003, the area had been recommended for conservation by the World Wildlife Foundation because of its ancient and exceptional forest with low disturbance and 300–400 year old trees.

Chief St. Denis recalled his father had a trapline in the Maganasibi and he and his family had a long history in the area. For example, in 1871, the Temiscamingue Oblate mission priest Fr. Joseph Poitras, O.M.I.⁵ toured the Upper Ottawa enumerating Algonquin people for the Canada census. He made many stops along the Ottawa, including the mouth of the Maganasibi, where he met the Dufond and Simon families. These families were later referred to as the Mi’skoci.ma’gan or the Antoine Simon family hunting territory by anthropologist Frank Speck in his 1915 memoir identifying the “Algonkian bands of the Ottawa Valley”. Mi’skoci.ma’gan’s brother married Hyacinthe St-Denis from Mattawa, from whom the present Algonquin St. Denis families are descended.

I found it interesting that Speck recorded Antoine Simon’s Anishinaabemowin name Mi’skoci.ma’gan or “red soldier. wolf” and whether the use of the wolf suffix signified the family’s shared territory with wolf at the Maganasibi or a historic connection to an Algonkian “wolf nation” described by Lac-des-Deux-Montagnes (Oka) Sulpacian missionary Jean-Claude Mathevet in his 1761 manuscript, “mots lous” or “wolf words. In the poem, “Judas Wolf” written by Verena McGregor and I for this special issue we revisit “wolf words” as a means of rewilding ancient Anishnaabe connections to Mahingan.

PHOTOGRAPH: R. VAN SCHIE



Maganasibi Canyon 2019

In 2005, the WLFN formally opposed the forest harvest plans in the Maganasibi watershed. WLFN member, Tommy John Perrier, a forestry technician at their Algonquin lands and resources department and myself were tasked with surveying the Maganasibi watershed to determine Algonquin conservation values and boundaries. On November 15, 2007, WLFN, through its “forestry harmonization” agreement with the Québec Ministry of Natural Resources and Forestry (MNR), successfully prevented 9000 ha of the core area of the Maganasibi river watershed from being logged and degraded, in advance of the Québec provisional protected area status. This conservation opportunity was a direct re-

sult of the Supreme Court of Canada clarifying the Crown’s roles and responsibilities for aboriginal consultation and accommodation in the Haida Nation and Taku River Tlingit decisions in 2004. Historically, special protection has been accorded to Algonquin Aboriginal rights and title through the Royal Proclamation of 1763 which banned non-native settlement on unceded Indian lands⁶, and subsequently the Canadian Constitution Act, 1982 in the following section:

“35(1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.”

Regardless, in Canada the history of Aboriginal peoples and their forest lands has been overshadowed by their displacement. Furthermore, the “rule of judicial discretion” is overriding Canadian constitutional law, for example in the 2014 case of Tsilhqot’in Nation v. British Columbia, where the Supreme Court of Canada upheld “the jurisdiction to expropriate indigenous sovereignty in the public interest.”

An Indigenous Protected Conservation Area

In May 2002, the Government of Québec, Ministry of Sustainable Development, Environment and Parks (MDDEP) implement-

Hannah Muskego, photographer

My name is Hannah Muskego. I grew up in Saskatchewan with Cree/Irish, German/British decent. I would say I ‘Remembered’, not found, my love of photography when I was twenty-two years old in 2013. It felt like a deep calling back to a relationship, that has helped shape my sense of being. A being that is in relation to all things. I believe I take photos for the joy of being present with my subject, whether that’s a landscape, an animal, or a Human. I also love to travel and be outdoors, so most of my photography is centered around these relationships.

Currently, I am attending Laurentian University for the Master’s in Indigenous Relations program. It’s early in the program, but the shifting of perspectives and learning of new lens’ is important growth and I’m excited to continue. I am framing my thesis to be a Visual Ethnography so that I can incorporate photovoice as an Indigenous Methodology in my research. The seed is there, it will be interesting to see it sprout and mature! Thank you for Supporting Women and Environments International magazine.

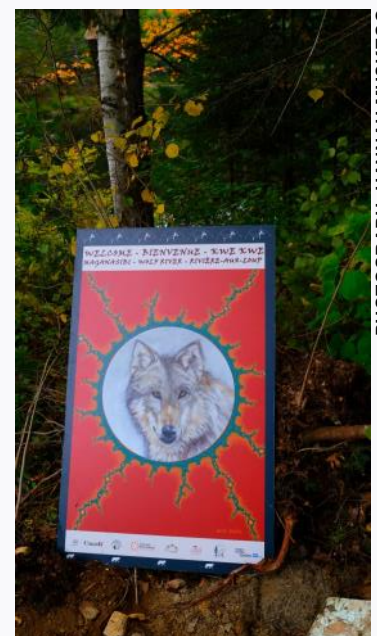
Pictures clockwise from top: Ki Nakidamo-You Are Invited; Mahingan Trail Sign - Tradigital Art by Janet Stahle; Johanna Van Schie-Copol with Rodney St-Denis and his daughter Aimee -J.



PHOTOGRAPH: HANNAH MUSKEGO



PHOTOGRAPH: HANNAH MUSKEGO



PHOTOGRAPH: HANNAH MUSKEGO

ed its' "Strategic Plan of Action for Protected Areas". The plan initially aimed to protect 8% of the territory of Québec by 2008 through a network of protected areas that represented the province's biological diversity. In 2008, the Québec MDDEP requested authorization from Wolf Lake and Kebaowek First Nations to assign provisional protection to the "Maganasipi" river watershed and another five areas on their territory identified in the MDDEP conservation plans. Wolf Lake responded that they would agree to provisory status of the protected areas under the condition that the communities would gain carbon credits and ecosystem service opportunities generated from having converted planned logging areas to protected status areas on their unceded title and rights territory. This request supports the development of Indigenous economic valuation of biodiversity and ecosystem services so that societies can eventually put a market price on what is highly valuable, but poorly protected. A second condition was that the Algonquin communities would have a role in the management of the proposed protected areas through a negotiated agreement.

The provisional protection of the proposed reserves took effect on June 11, 2008, and while Québec did not respond to the agreement request from the communities the Province did add a regulatory clause to the conservation plan that commits the MDDEP, "until such time as the status of permanent protection has been granted to this territory, to work with the aboriginal communities concerned towards the management and development of this protected area and, where relevant, will enter into partnerships on certain specific activities" To date Québec maintains the priority to establish a park and protected area network according to the International Union for the Conservation of Nature (IUCN) categories I and II⁶ of the protected areas registry by June 2020.

In 2017, the Canadian government facilitated the Indigenous Circle of Experts (ICE) to prepare a report and recommendations as how Indigenous peoples could support Canada's Target 1 process to meet the United Nation Convention on Biological Diversity Aichi Target II to protect and effectively manage 17% of its terrestrial ecosystems and inland waterways, plus 10% of its marine and coastal ecosystems by 2020. After consulting many Indigenous Nations across Canada, the ICE report identified a "sacred urgency" to re-establish balance within traditional territories and a high priority to institute modern-day applications of traditional governance values and principles in the development and creation of "Indigenous Protected and Conserved Areas" (IPCAs) in Canada. The intent is to support biodiversity conservation, local livelihoods, climate change adaptation and a reconciled relationship with Cana-

The Mukwa Ikwe (bear women) drummers left to right: Tiana Jalabois, Michelle St-Denis, Joan St-Denis, Lois Tepiscum and Grand Chief Verna Polson



PHOTOGRAPH: HANNAH MUSKEGO

da's Indigenous Peoples. While Québec has yet to recognize the Indigenous Protected Conservation Areas (IPCAs) category under the IUCN, Algonquin communities are continuing to work towards recognition of this status and future designations in Québec.

In 2015, under provisional biodiversity reserve status, WLFN forestry staff, Algonquin youth, elders and I returned to the Maganasibi old growth forest to study the traditional uses of the plants and wildlife as shared by the Mitchikinibikok -the Algonquins of Barriere Lake. This educational study was sponsored by the National Indian Brotherhood Trust Fund which administers the 2007 Indian Residential Schools Settlement Agreement. Amongst many initiatives the fund supports research that proposes viable alternatives to government policy and legislation that improves the lives of Indigenous peoples in Canada. We travelled most of the Maganasibi conservation area setting up forest plots to measure and identify trees and plants and traditional uses associated with them.

The rise of modern industrial forestry planning in Canada has been predicated on making First Nation populations less relevant than central authorities. This has reduced the culture and identity of Indigenous peoples' and dismantled their traditional resource management systems. As a result, Indigenous forest lands and resources have been limited to economic forestry attributes measured from a far in central system linear planning models. This particular research effort focused on benchmarking Maganasibi forest ecosystems and corresponding Algonquin ecosystem knowledge to develop a future means of integration of Indigenous knowledge in government forest and wildlife management modeling platforms in order to create other effective area based conservation measures (OECMs). Offering a solution to what Johnson 1992 has described as a need to reconcile two different worldviews.

Judas Wolf

Collared. Running solo
Lost Natural Order
Searching for new

Whirling blades in Sky
Always Following
Except Nighttime

Rendezvous Howl
Sacred Fire at our
Boundary
Waiting for Acceptance

Pack
Sunrise in the Clearing
New Life Playing

Whirling Blades in Sky
Hearts pumping
Running for Cover
Shots Fired
Tail Between Legs
Forest Canopy
Safety

Sunset Howl and
Dreamtime Travel
Two wolves
Grey and Black
Chased by Helicopter

Anishinabe kwey!
Wolves Stop and Speak
They just don't Understand
But you, Anishinabe Woman
Will Understand
Why we are here
Together

Speaking Wolf Words
In our Sacred Tradition
I am Mahingan
I am not Judas Wolf

Having encountered many wolf signs, the research study further expanded to include capturing and collaring the wolves of the Maganasibi (Wolf River), to learn more about this resident population. This aspect of the research was intended to connect the Anishinaabe customary knowledge, as shared in the elders' traditional stories of the trickster-transformer "Nanabush," to the protected area. "Wiske-djak" or "Nanabush" is the character that stories⁸ the Anishinaabe landscape and provides the pedagogy of how to use the land. Kebaowek First Nation community cultural director Rodney St-Denis explains that Algonquin people typically refer to their shape-shifter as "Wiske-djak" whereas Ojibwe people typically refer to this individual as "Nanabush". From birth Nanabush demonstrates extraordinary resilience and the power to survive by transforming between the human and animal worlds. Nanabush is typically depicted with rabbit ears to represent this duality. Nanabush travelled the earth in the four directions and it was this individual's duty to name all the waterways, plants, animals, insects -- "whatever was laid eyes on had to be named." Nanabush noticed the animals were living in pairs and questioned the creator about why Nanabush had to travel alone? The creator responded by providing Nanabush with "mahingan" (wolf) as a brother and a guide. Together they travelled freely and finished the task of exploring the four directions, naming everything as they went. This was the foundation of the Anishinaabe naming ceremony that connects the human spirit to the land and the animals. When Nanabush and "mahingan" completed naming the plants and animals, they separated. In Anishinaabe prophecies, the fate of "mahingan" will be the fate of the Anishinaabe.

About Judas Wolf

Rosanne and Verna met at an Assembly of First Nations environmental law meeting in 2018 where Verna welcomed participants to Algonquin territory and shared traditional teachings with the group. Over lunch, the women connected and Verna shared a dream she had twenty five years ago; a helicopter was chasing two wolves and they stopped running to tell her, "they just don't understand, but you will understand". Verna wondered what the dream was about. Rosanne replied you were dreaming about "Judas Wolf". In government wolf culls a wolf is caught in foot traps or helicopter net guns, tranquilized, and fitted with a GPS radio collar. When the collared wolf rejoins their pack, the entire pack is tracked and killed by helicopter gunmen except for "Judas wolf" who continues guiding the gunmen to the next pack.

Medicine Wheel Rendezvous

By 2017, our research team of Cody St Denis WLFN, Trent University DNA lab, and University of Toronto had determined the population of wolves in the Maganasibi to be genetically highly assigned as *Canis sp.cf. lycaon*, commonly known as the Eastern Wolf. This research takes place at a time when the Eastern Wolf in Canada is at risk of termination. In May 2015, The Committee on the Status of Endangered Wildlife in Canada (COSEWIC) up-listed the species from "special concern" to "threatened", which triggers the requirement for a federal listing decision, which has not yet occurred. Both Kebaowek and Wolf Lake First Nations have expressed concerns to the Canadian Wildlife Service (CWS) that Québec has yet to formally acknowledge the Eastern Wolf in its provincial Species at Risk list.

For the participating Algonquin communities, the wolf research program is of interest not only because it supports common food security issues related to hunting and trapping and protecting prey habitat, but also because their lives are traditionally intimately interconnected through Anishinaabeg culture and teachings. Rodney St-Denis explains that freedom on the land, freedom of choice and freedom of sharing is how Anishinaabe peoples survived over the generations. Today, as a result of the negative effects of the residential school system and destroyed culture and traditions, Anishinaabe peoples are re-seeking their identities, their ceremonies and their relationships with the animals.



PHOTOGRAPH: R. VAN SCHIE

Perrier family and Chief Harry St. Denis at Tommy John Trail opening, Maganasibi, 2018.

On this healing journey, Wolf Lake and Keboawek First Nations members worked together and built a medicine wheel located at the mouth of the Maganasibi where the river meets the Kitchi Sibi. "Medicine Wheel" is not an Indigenous term. It was originally used in the late 1800's and early 1900's by Americans to describe Indigenous rock circle structures created and used by Plains tribes for ceremony. Over time medicine wheels have changed and evolved into different varieties but all provide "a tangible mechanism upon which the healing of people, communities and nations can be focused."⁹ The Maganasibi medicine wheel is constructed on a former industrial logging mill site. Set out in the four directions, it explains the four sacred medicines and grandfather teachings on large billboards complimented by artwork and images depicting Algonquin pre and post contact history along the Kitchi Sibi. St-Denis describes the wheel as a place to practice forgiveness and healing and to remember the significance of the naming ceremony and the connection it gives back to people. The centre of the wheel is encircled by hundreds of rocks all placed in a ripple formation, each representing an Algonquin family ancestor and their time shared on the land. The wood structure was constructed by WLFN member Tamara King and her partner Jason McMaster. Tamara designed and implemented the finishing touch on the wheel by braiding steel cables like sweetgrass to encircle the four directions at the top centre of the wheel. In addition to the medicine wheel work, Kebaowek and Wolf Lake First Nation members completed the redevelopment of the old E.B. Eddy logging trail and bridge system in the Maganasibi protected area, including the completion of

PHOTOGRAPH: R. VAN SCHIE



Anishinaabe elders Chief Harry St. Denis, of Wolf Lake, Abogooshish of the Algonquins of Barriere Lake Mitchikinibikok, Ray Owl of Sagumuk at Medicine Wheel grand opening, September 2018.



a 160-foot suspension bridge across the river for re-creo-tourism purposes.

In October 2018, Anishinaabe elders Abogooshish, of the Algonquins of Barriere Lake Mitchikinibikok, Ray Owl of Sagumuk, Peter Beaucage of Nippissing, Chief Harry St. Denis of Wolf Lake and the Mukwa ikwe (bear women) drummers gathered with Anishinaabe community members in ceremony for the grand opening of the medicine wheel. After the elders spoke to the assembly, they planted the sacred “chigwatik” white pine in the centre of the wheel, representing the pine tree of peace we move towards through our interactions in the great circle of life.

In 2019, I returned to the medicine wheel with the Kebaowek First Nation wolf research team to start another season. Chigwatik had survived the winter in the centre of the circle; milkweed and mullen had entered the circle. After spending some time there reflecting, McKaylii Jawbone, one of Kebaowek’s environmental technicians, ran back from the washroom building afraid that she had seen “a big brown butt running away from the building.” I wondered if maybe she saw a wolf and walked back over there with her. I mentioned that maybe this could be their rendezvous site, as the sunny grassy field would be a perfect location... and so this legend goes on. ☘

Rosanne Van Schie is a research scientist and Ph.D. candidate at the University of Toronto working with Algonquin communities to protect and enhance Anishinaabe customary relationships with forests, animals, and waterways in modern-day resource management regimes.

Verna McGregor is an Anishinabe woman from Kitigan Zibi working at Minwaashin Lodge in Ottawa. <https://www.minlodge.com>.



Above: Mahingan Eastern Wolf Stewardship.

Below: (L-R) Rosanne Van Schie, Pierre Fourniere and Zack Pariseau studying a wolf in 2016.



Michelle St-Denis is a Medicine Wheel artist from the Kebaowek First Nation in Kebaowek, Qc. Who was raised around nature with her loving family. She studied Fine arts at Nippissing University and is open to learning different ways of creating. She likes to portray that nature and humanity are one, and that the environment is important and beautiful. As an Algonquin woman she respects traditional teachings and works to represent them in her art and life and uses vibrant brush strokes as a reflection of nature’s wonder, boldness, and clarity. Her paintings genuinely reflect her love for animals, trees, rocks, water, moon and the sun and objective to view the world in a new light, to empower people and to protect the land. She enjoys teaching others to paint and to express themselves as an artist and loves to write and illustrate children’s books to share the Algonquin culture with all ages.

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3. John Jennings, memorial plaque author, Ottawa River International Airport birch bark canoe display made by the late Mitchikinibikok craftsman Peter Maranda.
4. In memory of Chief Harry St. Denis 1957-2018 <https://www.youtube.com/watch?v=IjC3qDRkHFQ>
5. Missionary Oblates of Mary Immaculate (OMI) was a missionary religious congregation of the Catholic Church.
6. "The Indian country boundary was the line drawn from the south shore of Lake Nipissing to the point on the St. Lawrence River crossed by the 45th degree of latitude. The line then ran from Lake Nipissing to Lac St. Jean. Between those lines, the Indians were not recognized as the owners of the land; beyond it they were. It did not become an issue for the first -two decades of British rule in Canada because no land was required for settlement beyond the Lake Nipissing line." Surtees, R.J., 1984. Indian Land Surrenders in Ontario, 1763-1867. Department of Indian Affairs and Northern Development. p.4.
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8. Nanabush is an action figure, a trickster. He is travelling the territory the place he knows, he is walking with a wampum belt with the ability to go anywhere. Nanabush can transform into whatever he needs to do the trick and his actions become stories. Don McIntyre, Temiskaming First Nation member, lecture Banff Centre 2017.
9. <http://www.dancingtoeaglespiritsociety.org/medwheel.php>

The Ottawa River By Night

In the full moon you dream more.
I know where I am: the Ottawa River
far up, where the dam goes across.
Once, midstorm, in the wide cold water
upstream, two long canoes full
of children tipped, and they all held hands
and sang till the chill reached their hearts.
I suppose in our waking lives that's the best
we can hope for, if you think of that moment
stretched out for years.
Once, my father
and I paddled seven miles
along a lake near here
at night, with the trees like a pelt of dark
hackles, and the waves hardly moving.
In the moonlight the way ahead was clear
and obscure both. I was twenty
and impatient to get there, thinking
such a thing existed.
None of this
is in the dream, of course. Just the thick square-
edged shape of the dam, and eastward
the hills of sawdust from the mill, gleaming as white
as dunes. To the left, stillness; to the right,
the swirling foam of rapids
over sharp rocks and snags; and below that, my father,
moving away downstream
in his boat, so skilfully
although dead, I remember now; but no longer as old.
He wears his grey hat, and evidently
he can see again. There now,
he's around the corner. He's heading eventually
to the sea. Not the real one, with its sick whales
and oil slicks, but the other sea,
where there can still be
safe arrivals.

Margaret Atwood

Margaret Atwood is a Canadian writer best known for her prose fiction and for her feminist perspective. In 2019 *The Testaments*, a sequel to *The Handmaid's Tale*, was published to critical acclaim and was a co-winner (with Bernardine Evaristo's *Girl, Woman, Other*) of the Booker Prize.

Poem included with Margaret Atwood's kind permission, in support of the Chief Harry St Denis Scholarship for Indigenous Environmental Students.
<https://indspire.ca/chief-st-denis/>

Food is Healing: the Story of Nihtaauchin (Chisasibi Center for Sustainability) and its Journey to Food Sovereignty

By Ioana Radu, Gabriel Snowboy, Bertie Wapachee, and Émilie Parent

Nihtaauchin means 'It grows' in eastern James Bay Cree language. The Cree Nation of Chisasibi, in Eeyou Istchee (northern Quebec), has historically struggled with precarious access to food, and only recently seized opportunities to strengthen its food sovereignty priorities by creating Nihtaauchin - Chisasibi Center for Sustainability, a community-driven non-for-profit organization. Our community has a complex experience of natural resource development, and specifically hydroelectricity. At the beginning of the 1980s, our traditional territories were flooded by the 'Project of the Century' – the La Grande hydroelectric complex. A massive undertaking, the La Grande complex is constituted of four large dams spanning the Chisasibi River (La Grande or Big River). As a result, our community on the Fort George Island (at the mouth of Chisasibi river), was relocated on the mainland in the early 1980s. Despite these brusque and significant changes to our land base, Chisasibi still maintains its cultural bush practices, actively occupying its traditional territories and practicing hunting, trapping and fishing .

In 2014, under the auspices of the Chisasibi Business Service Center (CBSC), we began developing various food security and greenhouse initiatives in the Cree Nation of Chisasibi. Our first project provided healthy eating workshops and initiation to gardening with the three daycares in the community. We then undertook the construction of a greenhouse that was completed in spring 2017 and production and dis-

tribution of plants began in the summer of 2017. An Elders food security workshop followed, which included teaching how to plant seeds, transplanting, fertilizing, harvesting, winter preparations, and composting while applying Cree traditional knowledge and techniques. In the summer of 2018, we revived the agricultural practices introduced by the two residential schools that existed on Fort George Island and had the first potatoes harvest since the late 1970s .

These initiatives reflect our commitment to develop, support, and implement social innovation and social economy actions that ensure local revitalization and growth. As Indigenous peoples, we have an affective relationship with the land, from which our culture originates, as well as a knowledge system that centers on balance and respect for the natural world. Food sovereignty is key to addressing issues of injustice and equity, not only in the food chain but also more broadly in terms of Indigenous autonomy and self-determination. Nihtaauchin's objective is to combine innovation with Eeyou knowledge and expertise in ways that respect and benefit the Cree Nation of Chisasibi and improve the quality of life of our community members .

Colonial dispossession in Chisasibi

Similar to many Aboriginal groups in Canada, Chisasibi has

long struggled with food insecurity. Historically, we depended on what the land provided and adjusted according to the available food resources and seasonal changes affecting them. Part of our community and family histories recall times when game was scarce and we faced famines. As such, food sharing networks and collective family land tenure systems emerged as culturally-based protective factors against food insecurity. Increased sedentarisation and the eventual permanent settlement on Fort George Island brought changes not only to our diet but also to land occupation patterns . The development of the La Grande hydroelectric project has had the most significant impact on our way of life and food system. The flooding affected more than a quarter of our ancestral territories, affecting the most abundant fishing and trapping areas along the river. Beaver populations and fish spawning sites decreased, caribou migration patterns changed, and the eelgrass on the coast slowly disappeared and with it so did the geese who depend on it (Feit, 2014). We continue to grieve the loss of our river and the way development has changed our mutual relationship, but we also remain deeply embedded in our ecosystems and ancestral territories .

Moreover, the relocation from Fort George Island to the present-day community of Chisasibi (10 km inland) and an increasingly modern lifestyle has additionally impacted the way we move on the land and the food that we eat. The

cost of food in Eeyou Istchee is a serious obstacle to a healthy diet. A Cree low-income family (three children or more) spends 80% of their income on food, which is four times as high as that of a low-income family in Quebec. The weekly cost of the Nutritious Food Basket (NFB) is higher in Eeyou Istchee than in any other studied region of Quebec (Duquette et al., 2013). Today, the diet consists of supermarket food and traditional food. Hunting and trapping are still a way of life for at least one-third of the population, and more are involved in part-time hunting and trapping. Traditional food is a strong identity marker for the Cree. This is reflected in all aspects of its use of hunting and trapping, food sharing, festivals and food preparation (Delormier, 1993). People in Eeyou Istchee are eating plenty of meat, but fewer fruits, vegetables, milk products, and grains than recommended by the Canada Food Guide. Most people regularly eat “junk” foods that are high in sugar and/or fat (Gaudin et al. 2013). The interaction between dietary changes and various genetic factors is considered to be the reason for susceptibility to diet-related diseases. Diabetes is widespread because it is closely related to the transformation of the diet and associated inactivity.

Building Local Capacity as Key to Food Sovereignty

Our vision of food sovereignty for Chisasibi has been and will continue to be, a process of collective reflection and incremental capacity building that aims to address both the impacts of colonial dispossession and build resilience and a regenerative agroecological present that is firmly rooted in Cree knowledge systems and cultural values. Because food insecurity is experienced differently by individuals, families and the community, we aim to develop multi-level and intersectoral approaches that include short-term mitigation activities (such as breakfast program at the elementary school), to capacity building and skill development, to long-term organizational change (CCA, 2014).

As such, one of the first projects that we developed, A treasure in my garden, consisted of healthy eating workshops and initiation to gardening with the three daycares in Chisasibi, including the preparation of garden beds and indoor seeding. Introducing gardening among the youngest in our community was key to building awareness, not only regarding issues of nutrition but also to spark interest and dialogue around issues of self-sufficiency in regards to the food system. The Community Greenhouse Project and the associated summer training program, a joint initiative with the local James Bay Eeyou School, followed. As part of their course work, high-

school students built a green room for seeding during the spring, and transfer the seedlings in the greenhouse in early summer. The Summer Student Employment Program enables students to work and train in the greenhouse during the summer and hold workshops and activities with community members. The involvement of multiple groups is good for improving the resilience of this program and enhancing its success, including building skills among the youth, increasing school retention, and inspiring community members to engage in food production.

As a result of these initial projects, the Food Production Chisasibi Network was created by local members interested or involved in food production in the community. Many started microgreens production at home and regularly share information, personal experiments and resources with the help of social media and joint activities. In the summer of 2017, during the first harvest from the greenhouse, community elders expressed interest in learning more about local food production and to share knowledge about local plants. At their request, various workshops were conducted at Elders' Camp that aimed to reflect on how northern food production can apply in the culturally specific Eeyou (Cree) way of life. Ideas about using



PHOTOGRAPH: GABRIEL SNOWBOY

Children explore the soil in a 'Treasure in my Garden' children's gardening group activity.

Cree dwelling techniques to enable food production at family bush camps led to various experimentations such as the 'greenhouse' teepee in the picture below.

To consolidate and document these initiatives, Chisasibi partnered with the Center for Social Innovation in Agriculture (CISA) at Victoriaville College, on a research project that aimed to assess the food system and levels of food security in Chisasibi. The project was jointly designed and developed to maximize local engagement and to respond to local priorities in terms of food security. We used oral history and photovoice methodologies to ensure community members' experiences and Cree knowledge were the foundation of subsequent initiatives in Chisasibi. Participants talked about the farms established by the Oblates in the early 1920s on Fort George Island. Although operations were suspended in the late 1960s when the residential schools closed, the potatoes grown on Fort George still occupy a privileged place in the collective memory of the community members

who worked on the farms. Although very little research exists on northern agriculture in Eeyou Istchee, we found detailed information on harvests, crops and climatic conditions kept by the Oblates. These records were used to develop two experimental plots on the Island to determine a baseline potato yield with minimum crop management requirements. Soil and water samples were sent for testing and according to the first harvest in the early fall 2018 we estimate that a 594 square meter field can produce approximately 2,500 lbs of potatoes. We are now engaged in designing a second phase of expansion for 2020 .

Looking towards a food secure future

Nihtauchin has become a hub of social innovation and driver of a vision of food sovereignty in the community and Eeyou Istchee. Our initiatives have been successful because they have been developed according to community pri-

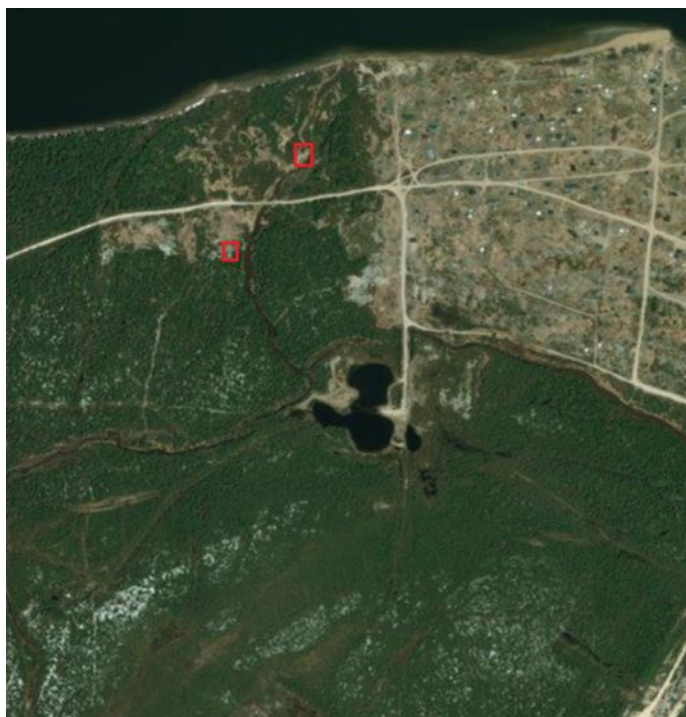
orities and reflections. We work at a pace set by our members, making sure that we adjust along the way. Such careful and deliberate process can sometimes be overlooked and underappreciated by outside observers and even funders, but we remain convinced that socio-ecological models of Indigenous innovation have to reflect internal community process of learning and doing. Since we established the experimental potato sites, we have developed a composting pilot project that aims to create awareness on the environmental impact and benefits of organic waste recycling. This August, the Cree Nation of Chisasibi has passed an official ban of all plastic shopping bags and styrofoam containers. Nihtauchin is also finalizing a feasibility study for the development of an energy-efficient commercial-size greenhouse in the community which is based on a social economy model. The socio-ecological transformations that our community has experienced in the four decades

PHOTOGRAPH: GABRIEL SNOWBOY




Community greenhouse and experimental teepee.

PHOTOGRAPH: GABRIEL SNOWBOY



Location of experimental potato growing sites on Fort George Island.

since the La Grande project, has presented us with unique and complex challenges. Taken together, the food security initiatives were designed to respond to multiple and interrelated aspects of food sovereignty in Chisasibi, including connection with wellbeing, building skills for community members, reducing food costs, and ultimately enhancing collaboration locally among different institutions. Preserving and mobilizing Cree culture and knowledge ensures intergenerational knowledge transmission, as well as presenting the opportunity for social innovation in Indigenous contexts that is in line with our way of life. 

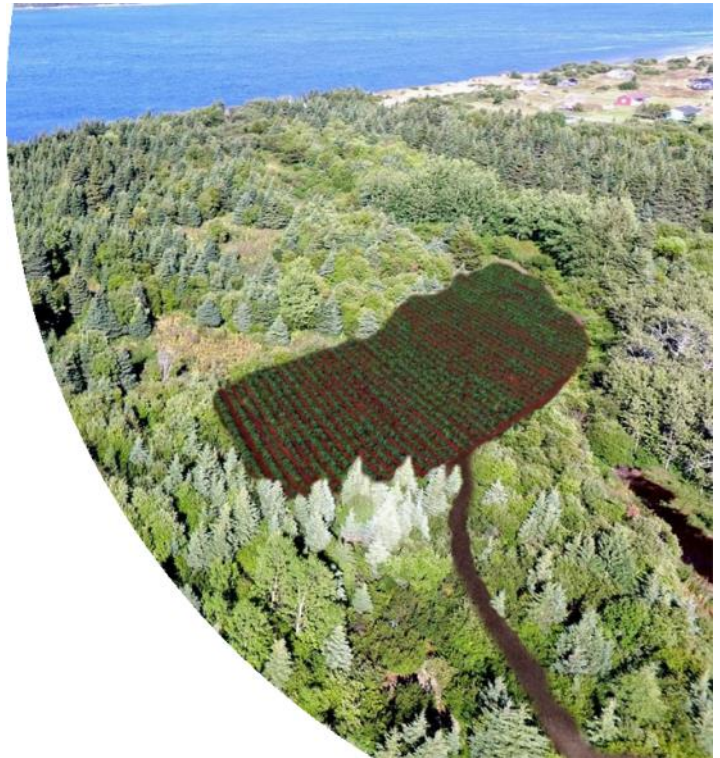
Ioana Radu is research associate with the Aboriginal Peoples Research and Knowledge Network (DIALOG) at the Institut national de la recherche scientifique, and part-time faculty at the School of Community and Public Affairs, Concordia University (Montreal). She is a self-identified settler scholar, an interdisciplinary, community-engaged researcher and educator who is focused on Indigenous wellbeing, knowledge mobilization, and oral history.

Gabriel Snowboy is from the Cree Nation of Chisasibi and the President of Nihtaauchin Chisasibi Center for Sustainability. Nihtaauchin, which means “something that grows” in the Cree language, is a non-for-profit organization that is dedicated to social innovation and sustainability by generating creative social spaces for knowledge co-creation, experimentation, and application in northern Indigenous contexts in ways that respect and benefit the Cree Nation of Chisasibi.

Bertie Wapachee is originally from the Cree Nation of Nemaska, and General Manager of the Chisasibi Business Service Center. He is an experienced negotiator and policy advisor, having held a variety of leadership positions within the Cree Nation of Eeyou Istchee (James Bay, Quebec). Increasing local capacity for self-sufficiency and protecting Cree ancestral territories have always been the foundational aims of Mr. Wapachee’s work, which is balanced between maintaining Cree cultural values while being open to the world.

Émilie Parent is a doctoral student in anthropology at the University of Montreal. She is a research assistant at the Center for Social Innovation in Agriculture at Cégep de Victoriaville (CISA). She is responsible for Indigenous partnerships at CISA, and is currently working with the communities of Chisasibi and Opitciwan. Miss Parent advocates a methodological approach that emphasizes the intersection between participatory approach and new technologies. She is also currently concluding her thesis on tribal healing practices in India.

The Nitaouchin experimental gardens near Chisasibi, on the banks of James Bay.



PHOTOGRAPH: GABRIEL SNOWBOY

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Money for War not Global Warming and Women: A Gendered Critique of American and Canadian Public Spending

By Tamara Lorincz

In her seminal 1988 book *Counting for Nothing: What Men Value and What Women Are Worth*, feminist political economist and former New Zealand parliamentarian Marilyn Waring critiqued the gendered system of national income accounting. She explained that the system that was adopted by the United Nations and is now used by all member states had been developed by Great Britain during the Second World War as a way to pay for the war.

Waring asserted that, under the system of national accounting, spending for armed forces became a priority and the production of military goods and services was considered economically valuable because it increased gross domestic product (GDP). Yet, she noted that there was no compensatory accounting for the injury, death and destruction that came from the bullets fired and bombs dropped.

In her 1988 book, Waring decried disproportionate government expenditures on soldiers and weapons. She wrote, "Military spending allocates resources to unproductive endeavours. Military spending does not add to an economy's productive capital stock." Waring lamented how defence expenditures were rising at the time and depriving countries of financial resources needed to adequately protect the natural environment and to invest in social welfare.

Unfortunately, things have become much worse. A feminist examination of current global military spending and the public accounts and budgets of the United States and Canada shows that governments are prioritizing war over global warming and women.

Global: Overspending on arms but underspending on climate

According to the Stockholm International Peace Research Institute (SIPRI), global military spending reached a record high of \$1.8 trillion in 2018. This amount is roughly equivalent to the funding needed for a transition to a low-carbon economy as estimated by the International Energy Agency and the International Renewable Energy Agency.

SIPRI's latest annual report shows the United States is ranked highest for military spending at \$649 billion, China is 2nd at \$250 billion and Saudi Arabia is 3rd at \$67 billion. Though Russia is constantly portrayed as a threat to the West, it is ranked 6th at \$61 billion, which is one-tenth of the amount the US spends on its military annually. Moreover, for the past two years, Russia has decreased its defence spending to invest more in social programs. By contrast, the Government of the United States has declared an increase in military spending and its intention to withdraw from the Paris Agreement.

United States: Combat over climate

In March 2019, U.S. President Trump announced his 2020 budget that gave another big boost to the budget of the Department of Defense (DOD) to nearly \$720 billion (that's a 5% or \$33 billion increase), but dealt the largest ever cuts to domestic programs including Medicaid, food stamps, clean energy and the environment. The Environmental Protection Agency, the lead on climate change, is slated for a 30% cut to its paltry annual budget of \$8 billion.

Worse still, every two years, the US Government Accountability Office (GAO) produces its *High Risk List* of American agencies and departments that are at a risk of fraud, abuse and waste. The US military has been at the top of that list for over twenty years.

	Department of Defense (DOD)	Environmental Protection Agency (EPA)
United States	\$649 billion	\$8 billion

	Department of Nation Defence (DND)	Department of Environment and Climate Change (EC)
Canada	\$32 billion	\$1.8 billion

Figure 1: U.S. military spending exceeds environmental spending by a factor of 81 to 1. Source: US Office of Management and Budget, Historical Tables, Table 4.1 Outlays by Agency: <https://www.whitehouse.gov/omb/historical-tables/>

Figure 2: In Canada, the factor is nearly 18 to 1. Source: Public Accounts of Canada: Table 1, 2018: <https://www.tpsgc-pwgsc.gc.ca/recgen/cpc-pac/2018/vol2/s1/ecrc-csre-eng.html>

In its 2019 report, the GAO stated “DOD remains one of the few federal entities that cannot accurately account for and report on its spending or assets.”

The US administration spends an exorbitant amount of public tax dollars on an unaudited department that has been engaged in fighting deadly and destructive wars in Latin America, the Middle East and Africa. The US Office of Management and Budget shows that from 1997 to 2018 annual expenditures on the DOD went from \$258 billion to \$649 billion, whereas spending on the EPA was limited to between \$6 - \$8 billion (Figure 1).

In its report *Combat vs. Climate: The Military and Climate Security Budgets Compared*, the Washington DC-based think tank the Institute for Policy Studies (IPS) estimated that the US government spent 28 times as much on traditional military security than on climate security. Further, the IPS explained that the government’s plan to spend \$1 trillion to modernize the US nuclear arsenal and \$1.4 trillion on the F-35 fighter jets should be seen as trade-offs to *not* investing in renewable energy technologies and green jobs.

Canada: Public spending for National Defence not natural defence

Canada has regrettably moved up the SIPRI rank-

ing and is now 14th highest in the world for military spending. According to the Public Accounts of Canada, for the last fiscal period from April 1, 2017 to March 31, 2018, the federal government spent \$32 billion on the Department of National Defence (DND) but less than \$2 billion on the Department of Environment and Climate Change (EC) (Figure 2).

Moreover, the archives of the Public Account reveal that over the past two decades, the Canadian government has dramatically increased DND’s budget from \$8 billion to \$32 billion but has kept stagnant EC’s budget at approximately \$1.5 billion though the climate emergency and ecological crisis have worsened (Figure 3).

Other federal departments that are also concerned with environmental issues, like Natural Resources and Fisheries and Oceans, have had their budgets remain flat at \$1.6 billion and \$1.9 billion respectively. Further, at the provincial and territorial level, the accounts show that approximately \$2.4 billion is spent on sub-national ministries of environment, which is equivalent to 6% of the budget for DND. So the combined federal, provincial and territorial spending on environment and climate change is minimal compared to spending for the military.

In December 2016, the federal government in partnership with the provinces announced the *Pan-*

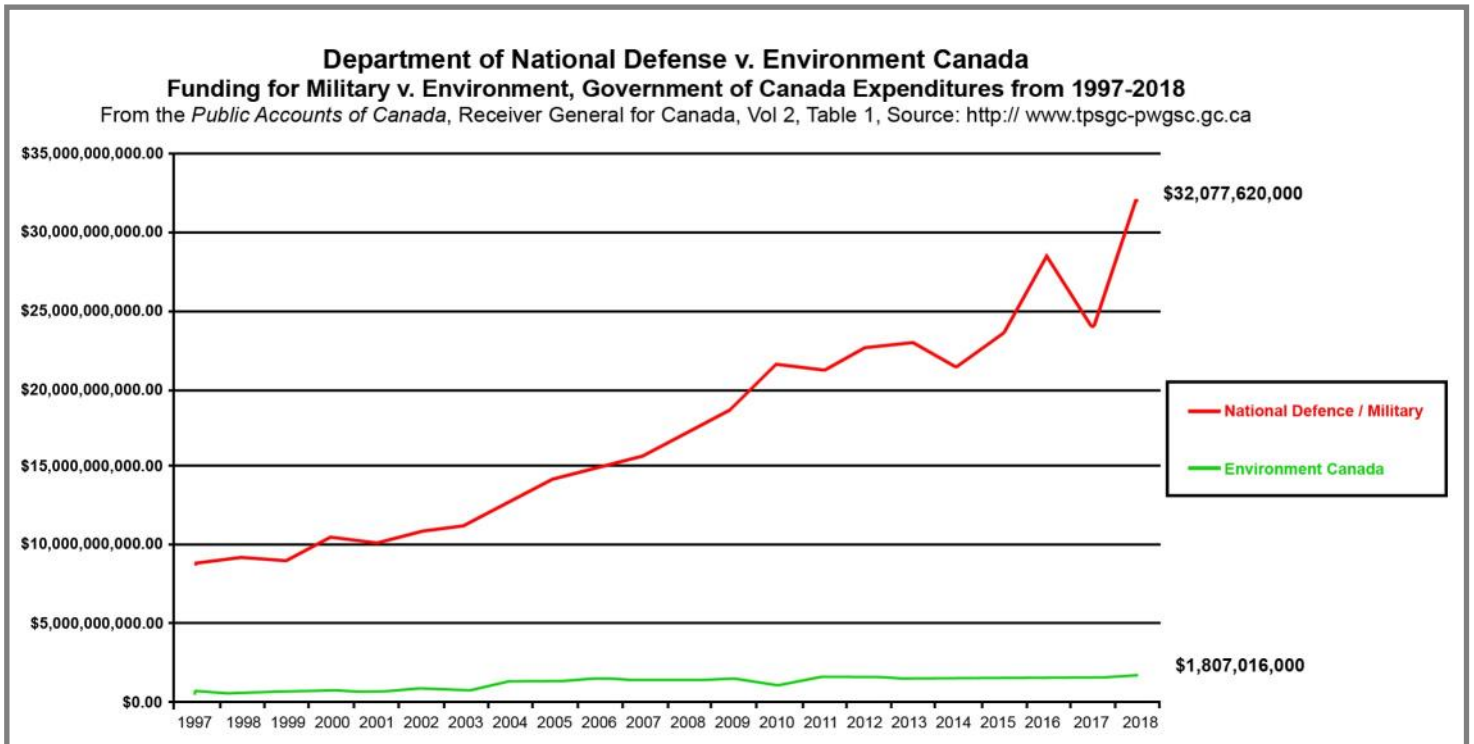


Figure 3: Canadian military spending has increased dramatically, in contrast to federal spending on the environment. Source: Public Accounts of Canada, Archives: <https://www.tpsgc-pwgsc.gc.ca/recgen/cpc-pac/index-eng.html>

Canadian Framework for Clean Growth and Climate Change. Approximately \$132 billion over 11 years will be invested in public transportation, green infrastructure, clean technology and climate financing to developing countries. While this might seem like a substantial investment, it is a fraction of the amount of planned spending for Canada’s military.

Six months later in June 2017, the Trudeau-led Liberal government released its defence policy *Strong Secure Engaged* that allocated \$553 billion on the military over the next two decades. DND will buy new fighter jets, armed drones and attack helicopters, build more warships and recruit more soldiers to maintain “high-end warfighting.”

There was no opposition to the defence policy – not one federal politician dissented against this excessive diversion of public spending to militarism. No one countered that the federal government should spend money on defending nature not on National Defence. For the price of one new \$150 million fighter jet, many climate change programs could be funded such as tree plantings, electric buses, bike lanes and solar installations (Figure 4).

Gender Based Analysis of the Canadian Budget Excludes Critique of Defence Expenditures and Policies

In March 2019, Finance Minister Bill Morneau announced the federal budget that supposedly used a gender-based analysis (GBA+) and a gender results framework. Yet, there was no analysis or critique of

the fact that the Department of National Defence, a male-dominated institution that uses coercion, force and violence, was allocated by far the most funding at a base amount of \$29 billion. Like the US military, the Canadian military is comprised of 85% men and 15% women. It is also the largest federal department with over 101,000 regular and reserve military personnel.

By contrast, the new Department of Women and Gender Equality Canada (WAGE) has a budget of a mere \$91 million and staffing of 194 full-time equivalents. This is the department responsible for advancing women’s equality and preventing gender-based violence across the country. WAGE simply does not have adequate resources to do this important work. The federal Finance Minister also failed to announce sufficient funding to create a national early learning and child care system that Canadian women have demanded for fifty years.

Canadian feminist analysts and academics have overlooked the adverse economic impacts of military spending and have also failed to critique military violence. For example, in its annual *Feminist Scorecard* of the federal budget, Oxfam completely ignored rising defence expenditures and the costs of Canada’s wars. As well, the Canadian Research Institute for the Advancement of Women disregarded military spending that privileges men and projects patriarchal state power in its statement on the federal budget.

For the past two decades, the Canadian military has been engaged in carbon intensive war-planning

Combat v Climate Trade-off	
Cost of one Fighter Jet	Cost of Climate Initiatives
<p><i>\$150 million for one fighter jet</i></p> <p>(based on Government of Canada’s tender for 88 fighter jets for approximately \$19 billion)</p>	<p>\$47 million for 50 million tree planting program</p> <p>\$45 million for 30 battery electric busses</p> <p>\$40 million for 26 kilometres of bikes lanes</p> <p>\$18 million for solar panel systems on 72 schools</p> <p>= \$150 million</p>

Figure 4 Combat-climate tradeoffs. Source: Bidding process for new fighter jets: <https://nationalpost.com/pmnn/news-pmnn/canada-news-pmnn/feds-officially-launch-contract-to-supply-88-new-fighter-jets>; and costs of government environmental programs in Alberta, British Columbia and Ontario.

and war-making, not peacekeeping. For example, the Canadian Armed Forces were engaged in a combat mission in Afghanistan from 2002-2014, the NATO bombing of Libya in 2011 that destabilized North Africa, and the bombing raid of Syria and Iraq from 2014-2016 that created a humanitarian and refugee crisis. Canada is now leading a NATO battle group in Latvia and training soldiers in the Ukraine, right on Russia's borders. Canadian warships are patrolling the Black Sea and the Asia Pacific while Special Forces are operating around the world without any parliamentary or public oversight.


Despite the prevailing national myth, the Canadian military is not a peacekeeping force. According to the latest United Nations Peacekeeping statistics, Canada is currently ranked 59th in the world with a meagre 176 soldiers wearing blue helmets. The US with the best financed military in the world is ranked 83rd with only 34 peacekeepers. The top nations that are doing peacekeeping are poor, developing countries such as Ethiopia, Bangladesh and Nepal, which will be the hardest hit by the climate crisis.

Women for Peace Mobilize Against Military Spending

The future trends for military spending are grim. Under the 2014 Wales Summit Declaration, the 29 NATO members, including the US and Canada, committed to build-up their defence budgets to 2% of GDP by 2024. At the current excessive levels for defence expenditures, the US is 3.3% and Canada is 1.2% of GDP. To reach the NATO target, military spending will grow significantly over the next decade, which is the same crucial period for the international community to drastically reduce carbon emissions to prevent catastrophic climate change.

As Waring warned "National defence establishments are useless against these new threats. Neither highly sophisticated weapons systems nor can bloated military budgets halt deforestation or arrest soil erosion." Wealthy industrialized countries are spending too much on arms and not enough on protecting the atmosphere.

It is no surprise then that countries including Canada and the US are not on track to meet the Paris Agreement targets, according to the United Nations Environment Programme's *Emissions Gap* report. Despite its rhetoric about being a climate leader, the Canadian government plans to cut the funding and staffing to the Department of Environment and Climate Change (EC) over the next three years according to the latest EC departmental plan.

Women are beginning to resist and mobilize against military spending. Codepink, the American women's peace group, has a campaign called *#DivestfromWar* to create local, green peace economies across the US. The Canadian Voice of Women for Peace (VOW) also has a *Demilitarize; Decarbonize* campaign to re-allocate public funding from national security to the climate emergency. Every April, Codepink and VOW partner with the International Peace Bureau and other groups around the world to call attention to the problem of military spending and to pressure governments to *#MovetheMoney*. Yet, much more needs to be done to shift political priorities and public spending from militarism to urgent environmental and social needs before it's too late. 

Tamara Lorincz is a PhD Candidate at the Balsillie School of International Affairs at Wilfrid Laurier University, a member of the Canadian Voice of Women for Peace and a former director of the Nova Scotia Environmental Network and the East Coast Environmental Law Association
Email: tlorincz@balsillieschool.ca

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See the Resources section at the end of this issue for more resources related to this article.



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November

see see see the weapon
 boys shout, fling toy swords
 into bare branches
 they plunge the heaps of leaves
 toss them up at sword point

the bronze gold scarlet hands
 of leaves thousands millions
 crowd under trees
 the roundness of finger tips
 the pointedness
 the collidedness

their bare wellspring tangled roots
 to air now they've stopped breath
 green roof lest we forget this
 is the moon walk, this the sun
 lost humans plunder at sky train

the leaves rustle, throng
 hands parley memory
 a fungal trunk gnarl
 a pith carapace
 they cure, ripen, mellow
 in low-angle sun

street cleaners mash them
 faded, pale, rain-sodden
 flesh vanishes, veinwork holds
 lest we forget lignal sapways
 against the swords of boys

Meredith Quartermain's *Vancouver Walking*, won a BC Book Award for Poetry, and *Nightmarker* was a finalist for a Vancouver Book Award. Other books include *Recipes from the Red Planet* (finalist for a BC Book Award in fiction); *I, Bartleby: short stories*; and *U Girl: a novel*. From 2014 to 2016, she was Poetry Mentor in the SFU Writer's Studio Program, and in 2012 she was Vancouver Public Library Writer in Residence.

Allying with Indigenous Communities: Reporting on a Conference Workshop for Settler¹ Researchers

By Jen Gobby

Beloved Canadian environmentalist David Suzuki has stated that “Aboriginal people, not environmentalists, are our best bet for protecting the planet” (2015, n.p.) and Canadian thought leader Naomi Klein has deemed Indigenous land rights as “the most powerful tool for keeping carbon in the ground” (quoted in Wallace, 2016, n.p.). With this discourse building strength in activist and research circles, more and more non-Indigenous researchers in environmental studies and related fields are seeking to collaborate with Indigenous communities. In some cases, such collaborations are being sought without the awareness of the long and painful history of research relationships between settler researchers and Indigenous communities through which extractive, oppressive, colonial relations have been reproduced rather than remedied.

In her influential book *Decolonizing Methodologies*, Māori scholar Linda Tuhiwai Smith wrote that academic research is an institution that is “embedded in a global system of imperialism and power” and with it has come “new waves of exploration, discovery, exploitation and appropriation” (1999, p.24). Research has done harm to Indigenous communities to such an extent that “research is probably one of the dirtiest words in the

Indigenous world’s vocabulary” (Smith, 1999, p.1). The ways that academic knowledge production is embedded in the “multiple layers of imperial and colonial practices” needs to be understood and addressed (Smith, 1999, p.2).

Scholars have been learning hard lessons and thinking deeply for decades about how to conduct research with Indigenous people in ways that are just and mutually beneficial. Activists too have been working hard to become better allies with Indigenous people. Though some scholarly disciplines, such as anthropology and sociology have made some progress in addressing the destructive legacy of settler research², in other disciplines there is less understanding about the extractive nature of settler research.

In my own scholarly community, ecological economics, this conversation is just beginning. I see lots of potential for powerful, transformative collaborations between ecological economists and Indigenous communities on the frontlines of climate change and extractivism. Ecological economists have so much to learn from Indigenous folks about long term stewardship of the land and waters and from diverse Indigenous epistemologies

1. “Settler” is a term used to refer to people whose ancestors migrated to Canada and who still benefit from ongoing colonialism (from “Indigenous Ally Toolkit” https://physiotherapy.ca/sites/default/files/indigenous_ally_toolkit_en.pdf)

2. For example, see Harrison, F. V. (Ed.) (1997). *Decolonizing Anthropology: Moving Further Toward an Anthropology for Liberation*. (2 ed.) American Anthropological Association.

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A slide from the workshop constructed from the “Indigenous Ally Toolkit” pamphlet.

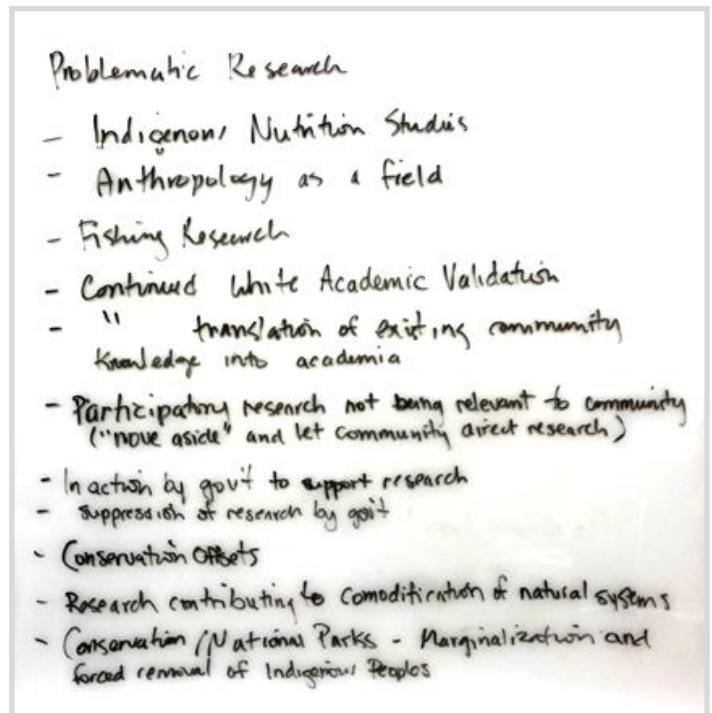
and ways of relating to the other-than-human world. And perhaps the tools of ecological economics could provide frontline Indigenous communities with new ways of translating their demands and interests into language colonial governments can hear. There is potential for research collaborations that combine diverse knowledges, skills, and insights to transform the Canadian economy away from extractivism towards a regeneration. But this transformative potential is thwarted if ecological economists conduct research in ways that replicate extractive relations.

To help push this conversation forward, I organized a workshop called on 'Allying with Indigenous communities' for the biennial conference of the Canadian Society for Ecological Economics in Waterloo, Ontario, in May 2019. The goal of this workshop was to help us, in the ecological economics community in Canada, to get up to speed about what constitute just research relations between Indigenous people and settlers.

Jaydene Lavallie led the workshop. Jaydene is a Two-Spirit Michif-Cree woman with mixed French, Scottish, and Swedish heritage. Her family is from Meadow Lake, SK. She currently lives in Dish with One Spoon Territory (in Hamilton, ON). She spends most of her efforts on anti-extractive and land defense struggles but has also dedicated herself to defending Hamilton against gentrification, fighting patriarchy inside and outside of organizing circles, and pushing for animal liberation. As an anarchist, she maintains the importance of grassroots organizing and supports a diversity of tactics, prioritizing direct action and mutual aid as the way to bring about collective liberation.

The workshop provided a brief overview of the ways that collaborations between settler researchers can go wrong, introduced participants to resources available to settler researchers who seek to collaborate, and began thinking through what mutually beneficial relationships can look like between ecological economists and Indigenous communities that are on the frontlines of climate change and extractivism in Canada. Though the conversation centred on research relations, the guidelines and principles offered below are applicable to any settlers seeking to build relations and collaborations with Indigenous people. These lessons apply to environmental activists, community organizers, and researchers of any discipline.

Workshop notes on the white board.



Extractive Research Relations (or how settler researchers go wrong).

"Do you understand the complicated history of research being done in Indigenous communities?" Jaydene asked participants. After some silence, we launched into a conversation, building together a long list of the stories we've heard about destructive research being done: Indigenous nutrition studies, Fishing Research, Anthropology as a field. Many examples were offered of research conducted about/on/with Indigenous communities whereby the process was initiated and led by settler researchers, and was not of relevance or benefit to the Indigenous community. This is research guided by academic, not community, interests, protocols, and timelines. In these cases, information and local knowledge is extracted from the community with the benefits of the process accruing to the researchers and the academic institution and not to the Indigenous communities.

This was 'normal' practice until disturbingly recently. In some fields, this kind of research is no longer considered ethical, though these practices continue particularly in Northern communities. Unjust relations persist. Even in research projects claiming to be "participatory" and research explicitly aiming to support Indigenous communities, settler researchers are still holding the reins of the projects;

they are still calling the shots. Some research continues to be done by individuals who are not subject to university research ethics approvals processes, or who are able to subvert or get around the intent of those processes. These approvals are not fool-proof by any means. Research conducted by the private sector, or by government agencies, may not be subject to ethics or human-participants review protocols. Furthermore, such protocols are concerned with individual impacts, but not community or collective impacts. In these kinds of cases, research is reinforcing rather than disrupting and transforming colonial relations in Canada.

Existing community knowledge continues to be gathered by settlers and translated for academic consumption. In court cases and regulatory hearings across Canada white academic experts' testimonies still hold more weight than Indigenous expertise. Even in research that aims to tackle the mounting climate emergency, colonial relations persist. For example, in research related to conservation and carbon trading schemes such as REDD+, colonial enclosure and privatization of land and resources is being reproduced and legitimized along with the marginalization and forced removal of Indigenous peoples from their territories.

The Lie of Reconciliation (or what transformative research needs to commit to).

According to Jaydene, for settler-Indigenous research collaborations to be just, they must contribute to the weakening of colonial state power over Indigenous peoples and their territories, or at very least they must not reinforce it. Just climate and environmental research should be working to contribute to the reinstatement of Indigenous access to and control over their lands and resources. As Jaydene told the room, "the ways that research can be used to undermine Indigenous sovereignty is complex" and settler researchers "need to tread lightly". This is especially so within the context of the muddy smoke screen of state-led reconciliation. She spoke about how in current reconciliation discourse in Canada, "language is carefully chosen ... Indigenous rights exist, as long as they are in line with the economic 'well-being' of the nation, meaning that the rights do not impede any energy or extractive project". She went on to explain that "reconciliation between communities and the state is a farce. As long as the Canadian state wants to exist, it will maintain power and control over the land. This makes sense within the logic of capitalism and the logic of the nation state". Jaydene made clear that reconciliation is not possible without sovereignty; true reconciliation requires the re-

turn of land and decision-making power to Indigenous peoples. These dynamics are critically important for settler researchers to understand because, as she put it, "regardless of your intentions, the result of your work as an academic may serve to reinforce the structures that undermine Indigenous sovereignty".

What we're Working Towards: mutually beneficial, transformative research relationships between settlers and Indigenous communities.

To be ethical and effective in helping transform our economic and political systems towards justice and ecological sustainability, research collaborations must not replicate extractive, colonial relations. Settlers pursuing research collaborations with Indigenous communities need to work hard at ongoing self-education about what this means. What follows are some of the key points that came up in the workshop as to what just research relations between Indigenous communities and settler researchers can look like.

Real participation. It is not okay to do research about Indigenous people without Indigenous people. The phrase "Nothing about us without us" expresses this principle of participation that now defines the basis on which ethical research involving Indigenous peoples now rests. Real participation means that Indigenous research partners are fully shaping each stage of the research process, from research question to selection of methods to dissemination of findings. This means settlers learning to move aside and let the community direct research. Through not making assumptions and through respect, respect, respect, mutually beneficial research relations can hopefully be formed.

Reciprocity. Perhaps the most fundamental principle for guiding such relations is reciprocity; building research projects that are mutually beneficial. "Indigenous trauma is not meant to enrich your learning experience; you need to bring something to the table too" Jaydene made clear. What settler researchers can bring to the table is research skills, funding, access to information, and other resources to support research projects that are actively shaped by and of direct benefit to Indigenous communities.

Understand the rich diversity of Indigenous cultures and people. On aspect of colonial relations is the tendency for settlers and settler states to see and treat Indigenous people as all the same, with the same interests, cultures, lifeways, and politics.


This is referred to as pan-Indigeneity. Developing just research collaborations means settlers understanding the rich diversity that exists within and across Indigenous nations.

Choose partners with care. Within Indigenous communities there are competing interests.

As Jaydene told workshop participants, “when you go into a community there will be different opinions about whether you should be there, as well as on everything else - pipelines, projects, politics. There are Indigenous people who want to be absorbed into Canada and share in the profits (these are the ones that tend to have more access to researchers, state resources, etc.). But there are many who do not want this and they are the ones who you should be seeking to support with your research skills. You need to be extremely careful and stand by your decision. Understand and defend the reasons about who you choose to support. Be clear with yourself that this choice exists and that your choice has impacts. You will disperse power and money unequally throughout the community. Be prepared to make choices and stand by those choices”.

All this needs to be considered when approaching possible Indigenous research partners, and these decisions also require settler humility: not assuming one knows what is best for Indigenous communities.

Think hard about the possible unintended consequences of your research. Settlers pursuing research collaborations with Indigenous communities need to be vigilantly reflexive and self-critical. Does your work appropriate Indigenous knowledge for academic benefit? Could the work you are doing be used to strengthen the power of the Canadian state to undermine Indigenous sovereignty? Or is it contributing to empower communities and break down the power of the settler colonial state? There are many such questions you must ask yourself.

Put your body on the line. If you are working with a community that is facing unwanted development of pipelines, mines, dams or other extractive projects on their territories research can be helpful to their fight. But research is not enough. If they are engaged in direct action to defend their water and land, you may need to get up from behind your desk and join them on the frontlines. Put your privilege to work and put your body on the line. 

Jen Gobby is founder of the MudGirls Natural Building Collective and an organizer with Climate Justice Montreal. She completed a Ph.D at McGill University, for which her research focused on better understanding the process of social transformation and involved close collaborations with climate justice and indigenous land defense movements in Canada. She is currently conducting postdoctoral research at Concordia University, continuing her work with social movements, this time with a focus on decolonizing climate policy in Canada and designing and experimenting with movement-scale strategic planning tools. Email: jengobby@mail.com

Resources

Accomplices Not Allies : <http://www.indigenousaction.org/wp-content/uploads/accomplices-not-allies-print-friendly.pdf>

An FAQ for researchers <https://www.mun.ca/research/Indigenous/faq.php>

Guide to Allyship: <http://www.guidetoallyship.com/>

Indigenous Ally Toolkit : https://physiotherapy.ca/sites/default/files/indigenous_ally_toolkit_en.pdf

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Ecology and Economy: Systems Changes Ahead?

By David Ing

One doesn't recognize the really important moments in one's life until it's too late. – Agatha Christie

Living in a world where systems changes are omnipresent, where do we focus our attention? We read every day about climate change and economic change as major forces that are impacting our world. These forces -- partially under human control and partially not -- are perplexing in their plurality: *systems changes* as beyond stable states we have enjoyed, and beyond the limits that we have previously expected. Action by individuals and groups range from (i) dealing with imminent systems changes when the evidence cannot be denied, to (ii) anticipating negative and positive systems changes on the horizon with proactive foresight.

Let's step through three ideas: (a) three attitudes towards systems changes; (b) human responses to impending tragedy; and (c) surfacing the values that we appreciate.

A. Three Attitudes Towards Systems Changes

From a systems perspective, climate change and economic change can be seen as complex, and more than complicated¹. Linear thinkers may prefer to separate climate change and economic change, yet resulting consequences and externalities may be show those changes as not independent. Attitudes towards systems changes can be categorized as (i) best; (ii) both; and (iii) more.

Declaring a pursuit of *best* seems simplest.

- *Systems changes for the best.* We can see an ideal, and should aim towards that.

The greatest good for the greatest number -- utilitarianism -- is a foundation of many large-scale policies where goals are set and we work towards them. As human beings who exercise will, we adopt social contracts both explicitly and implicitly. We often do well individually, by doing good collectively. We accept responsibility not only for ourselves, but also with our neighbours and fellow citizens.

A challenge in enacting changes for the *best* is defining systems boundaries. Who is included in

the "we" that defines the ideal? Have systems changes occurred so that the "we" is to be redefined? Is striving towards that ideal still possible or relevant? In addition to the distinctions of parties included and excluded, questions in engaging or not engaging enemies of rationalism -- politics, morality, religion, and aesthetics² -- expand the ways of knowing about systems changes both in the past and at hand. These enemies provide the systems approach with a critical inquiry on learning about itself

Is there a new *best* for our natural world, with changing weather conditions and rising water levels? What do shifts in world trade mean for a new *best* in the products and services that sustain us, and the jobs that support our livelihoods?

A second attitude opens up the possibilities of *both*, beyond just one.

- *Systems changes for both.* We can see multiple paths forward, and don't have to be constrained by only one.

Do we frame our domains as wholes, or as pieces or parts that are smaller in scope, scope and/or speed? We see nations defined with states or provinces, so that differences in conditions can be accommodated. Federal and regional jurisdictions are commonly have laws and practice simultaneously in force, alongside each other. Complex issues become merely complicated, as grassroots efforts make neighbourhood interests tractable. The ability to serve *both* global and local mindsets is more than a "divide-and-conquer" partitioning of resources. Sometimes locally successful ways bubble up to become a national norm; and big systems practices trickle down as the presumed norm.

If systems become dysfunctional, *both* may degenerate into "mine" and "theirs". A communal whole loses its way as parochialism dominates. Disparity, when perceived by some parties on unfairly benefiting or progressing the interests of another group, can lead to potential infighting about "right" and "wrong".

Can we have *both* a better natural environment and improved economic prospects? Unfortunately, predispositions on this question depend on circumstances. Those with a longtime enjoyment of privilege have access to resources, yet may not want to lower their standard of living. Those with newfound wealth are emerging with social and political power, and deal with both the upsides and downsides of abbreviated legacies. Voices on equal opportunity and on equity may show friction both within their communities, and across interactions with others.

A third attitude often sees beyond the immediate, with the potential for a generative *more*.

- **Systems changes for *more*:** Beyond the linear, we can cocreate for the better.

Living systems with free will -- animals are able to move, and plants do not -- are afforded a capability to negotiate with each other for mutual benefit. A whole has properties that are not in its parts. Water has the property of wetness that hydrogen and oxygen do not. Accepting our conditions as a reality, we may then look for systems changes where there could be something *more* in the synergy, beyond just rearranging the parts.

Unfortunately, the possibility of positive synergy raises the possibility of negative synergy. In terms of desirability, we could end up with something *less* than we had before. The nonlinear effect might be foreseeable, or unanticipated. Combining parts together might result in a monster or bargaining towards minimizing losses.

Is there a prospect for *more* in our natural environment and/or our economic wellbeing? The world is not without limits to resources that could be depleted. Economic history shows cycles of growth and recession over longer time horizons.

Attitudes of *best*, *both* and *more* may be considered in a reflective, deliberative mode. What happens, though, if our time is limited? What if we need to respond to systems changes with more haste?

B. Human Responses to Impending Tragedy

Imagine that we are on the RMS Titanic. For 13 hours, radio signals of field ice had been reported, but not considered urgent. In the moonlit evening, the ship had been travelling at full-speed, the lookout raised an alert about an iceberg dead ahead. Commands from the bridge for hard astarboard aimed to change the ship's course. Ten minutes lat-

er, a direct collision is averted, but a glancing blow of 7 seconds left a 300-foot gash in the hull below the waterline. The captain estimated the ship would stay afloat for only 2 hours. He gave orders to abandon ship. There is room in the lifeboats for only half of the passengers.

Warnings of impending crashes in both the natural world and the global economy are not new. Yet most people are not alarmed into action. We might describe responses generally in three ways:

- **Fight the systems changes:** Never give up!

When the alarm to abandon ship was first issued, some first-class passengers thought that staying aboard the RMS Titanic would be a lower risk than boarding a tiny lifeboat. Below deck, the engineers remained at their posts until the end, ensuring that boilers and electric generators would continue to function, powering the radio for distress signals. Postal clerks struggled to save the mail being carried onboard.

At which point do we accept that an anthropocene has arrived, and human beings have wrought irreversible damage to the planet? What evidence might convince policy makers that institutions are financially bankrupt and unable to return to health?

- **Accept the systems changes:** It's too late!

After all of the lifeboats had been filled, the bands were ordered by the Captain of the RMS Titanic to play in the first class lounge, and eventually the boat deck level. An industrialist changed into top hat and evening dress, declaring his wish to go down with the ship like a gentlemen. Third-class passengers in the below-deck steering levels waited with stoic passivity to be told by superiors what to do.

When the leaders who brought us to the current situation declare that all is lost, will there be new leaders who step up?

- **Hope for systems changes:** History never repeats itself, but it rhymes³.

How did the shipping industry and legislators respond to the incident? Inquiries on the sinking of the RMS Titanic in Britain and in the United States did not ascribe negligence to the cruise line company. Standard industry practices had been followed. The British and American investigators both found fault with regulations specifying an inadequate number of lifeboats, and with the captain who had failed to take heed of ice warning. The notoriety of the disas-

ter did, however, eventually lead to changes in maritime regulations on safety measures, and harmonization of an International Convention for the Safety of Life at Sea.

From the 1960s through to the early 21st century, regulations on environmental protection and financial controls were enacted in the Western world. Into the 21st century, statistics on improvements in the environment over the past 40 to 50 years have been published⁴. In almost all countries of the world, the real GDP per capita has shown growth over the past 50 years⁵. Should we enjoy the ride that we're on, or be more vigilant when looking to the future?

Some adults perceive a world so dystopian that bringing additional children into the world is not a legacy they can face. However, for those who have actively chosen to raise a family, there's an element of hope. Our children will enjoy lives in a world different from their predecessors. Parents anticipate that each child might contribute towards bettering the world.

C. Surfacing the Values We Appreciate

Relating our current situation to the prospect of a ship sinking provokes a question: are we collectively, (i) living for today, or (ii) living for the future. Our actions as individuals are expressions of values that we each embody. Those actions may have influences and impacts on family, friends, and neighbours.

Each of our worlds is at the intersection of many systems. Let's consider the interplay between two narratives on interventions, with systems changes on (i) structural quality, and/or (ii) dynamical quality⁶.

- *Structural quality* is primarily static, observed as reliable desired function through an elaboration of form or relationship.
- *Dynamical quality* is creative, denying the premise of the static, towards changing the function of systems that may already be functioning well.

Philosophically, structural quality relates more to *being*, while dynamical quality relates to *becoming*⁷. The former tends to see human beings occupying a static dwelling at a point in time. The latter sees animate beings as inhabiting a world that is alive in a trail of movements and contributing to the weave of a meshwork. With systems changes, the range of affordances -- as cues in natural environments that hold possibilities for action -- may become expanded or reduced⁸. Systems in their youth enjoy the opti-

mism of affordances yet to come; systems in their maturity, that have enjoyed well-functioning affordances, may or may not notice their decline or impact on others⁹.

Anticipatory appreciating inquires on the norms or standards we seek. Do we have (i) clear *reality judgements* on the facts of the state of systems; and (ii) cognizance of *value judgements* on the significance of those facts? With those, we can make effective (iii) *instrumental judgements* on actions that we might or might not take on resetting norms¹⁰. As progress in the 20th century has enabled many of us to enjoy higher standards of living, should we anticipate that the 21st century will allow us to continue that trajectory?

We live in a world where two mindsets are entangled: (i) systems changes where learning orients towards *more-leading-to-more*, alongside (ii) systems changes where learning orients towards *less-leading-to-more*. More-leading-to-more aims to replicate a world we enjoy, yet the current course and speed may not be sustainable. Less-leading-to-more¹¹ is premised on intervention(s) when resources are still available to regenerate a new world, yet the new world seems less certain than the one we know. The window of opportunity to make a choice may be closing, so that if we are not proactive, the decision may be made for us. Is it now too late? ❧

*I have two kinds of problems, the
urgent and the important.
The urgent are not important, and
the important are never urgent.*

— Dwight D. Eisenhower

David Ing is a past-president of the International Society for the Systems Sciences. He is one of the cofounders of *Systems Thinking Ontario*, a trans-disciplinary conversation group that meets monthly in Toronto. This article extends the discussion from a special session at the CANSEE 2019 meeting on "Systems Changes, Environmental Deterioration" with David L. Hawk. The *Systems Changes research program*, as an open science initiative, surfaces ongoing work at <http://systemchanges.com/online/>.

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Let's Talk About Ecofeminism and Privilege

By Laura Gilbert

In the Economics for the Anthropocene program, a joint graduate program between McGill University, University of Vermont, and York University, I'm a bit of an outsider because my work doesn't involve ecological economics - which is the focus of the program. Having a background in environmental engineering and water governance, my work now focuses more on water ethics. So when I decided to attend the CANSEE conference, I knew full well that my brain would have to somehow expand to include all the new concepts I would learn, the new points of views I would encounter, and process how it all connected to my work.

I steered clear of the talks that required intimate knowledge of advanced mathematics; my days of doing calculus and solving partial differential equations are long behind me. Instead, I focused on the many talks and workshops that would expose me to different ways of seeing, understanding and explaining the world. As I circled in my conference program the talks and workshops that I planned to attend, I saw that my friend and graduate of the Economics from the Anthropocene program, Sophia Sanniti was co-leading a workshop with Sarah-Louise Ruder. I had met Sarah-Louise through Sophia a year earlier at a conference on Marxism (another conference that wasn't geared toward my research - but where I learned more than I ever thought there was to know about Marxism) held in my hometown of Montreal. Sarah-Louise's passion for her work on sustainable food systems made me instantly like her. When I found out that she was in charge of organizing the catering for the CANSEE conference, I wasn't surprised and knew the food would be amazing. And it was. These two women thought carefully about every detail and step involved in organizing the conference - and their academic research was just the same.

As I walked into the room for their workshop, titled "Time's Up! Workshopping the 'Gender Question' in Ecological Economics Research and Political Transformations", I saw a few familiar faces, but mostly new ones whose path I had been crossing for the previous two days at the conference. As we sat around a large table, Sophia and Sarah-Louise introduced themselves, including their preferred gender pronouns, and had us each do the same to establish a certain level of comfort before tackling some difficult topics. From the introductions, we found out that



PHOTOGRAPH: KIMIYA BAHARI


Sarah-Louise Ruder (sitting) and Sophia Sanniti (standing) co-led this dynamic workshop.

some of us had decades of experience in ecofeminism research, while others struggled with defining what feminism was. From what Sophia and Sarah-Louise explained, ecofeminism is the combination of ecological and feminist issues. It explores how male domination over women enables domination over nature and vice versa. After that, Sarah-Louise and Sophia introduced us to ecofeminism concepts (you can find more resources about ecofeminism theory in the references at the end of this issue). Sarah-Louise shared her initial discomfort with the term ecofeminism and coming to grips with it over the length of her master's degree. After she opened to the group, more participants said they had similar experiences. Part of the discomfort came from the oppression of women being equated to the oppression of nature, something that some of us (myself included) found difficult to understand and see, especially given that many of us came from a place of privilege and had been shielded from many aspects of this oppression. An interesting example can be seen in the language used to talk about our environment. Often, we use feminized language to refer to nature. Just think of words such as Mother Nature, which imply that nature takes care of us like a female parent. As Sarah-Louise and Sophia tackled in their workshop, the work of caring (i.e., domestic housework) is associated with women and very often unaccounted for by our capitalist society. The same can be said about the work of caring that our environment does for us (i.e., provisioning of ecosystem services), unless it can be monetized and sold on the market.

Once we were all on the same page about what ecofeminism is and why it was important, not only for Ecological Economics but for other disciplines, we moved on to an exercise called the Power Flower to help us acknowledge our privilege. You can find the version we used here: lgbtq2stoolkit.learningcommunity.ca/training/power-flower/. The center of the flower (picture the yellow part of a daisy), is divided into pizza slices marked with identity categories, such as education, age, citizenship status, etc. Then from each one of those pizza slices protrudes a small petal with one option and then another larger petal has another option. For example, for education, you would have the small petal say “Elementary/None” and the larger petal would say “Post-Secondary”. The idea is to color in the petals that you associate with. There were also some empty ones so that we could fill in categories we thought had been left out. The largest petals represent the categories in society that have the most privilege. Sophia and Sarah-Louise invited us to reflect on what we learned from the exercise and how our privilege might perpetuate systems of oppression on other people, other animals, nature, etc. One participant mentioned that the flower was a bit binary – that things weren’t either privileged or not privileged but that there was a spectrum of possibilities. I brought up that how we identify might not be how others would see us at first glance. For example, English speakers were listed as having privilege as opposed to non-English speakers in the language category. Although my English is good now, for many years I spoke only French and Spanish. When I first started speaking English in my teens it was with a thick accent. Most people today can’t tell that my first language isn’t English unless I tell them, and suddenly they say they notice an accent my speech. This is obviously a small example, but my point is that the image people project onto you will affect how they interact with you, and sometimes I think it is easier for me not to correct a person’s assumptions about me, especially if I believe I’ll be treated differently once the truth is exposed.

When asked how we thought our privilege might impact our work, I brought it back to the question of language. I’ve struggled throughout my academic career to talk about water ethics without sounding like a “tree hugger” or feeling like I’m culturally appropriating Indigenous terms. During one of the talks at the conference, a presenter said something that resonated with me. Matthew Burke, another graduate of the Economics for the Anthropocene program, was talking about how difficult it was to find books for his children that spoke about animals and nature as if they were not separate from the human world, a concept that is at the heart the water ethics I work with. He pointed out that most children’s books write of “humans and animals”, to which he said: “Well if

we’re not animals, then what are we? Mushrooms?”. The audience laughed but a part of me was sad. Sad that there was no socially or academically acceptable way to talk about “other” animals and the natural world. When I brought this up at the ecofeminist workshop, we spoke about how this binary was present in most of the language we use to talk about nature, which is another issue that ecofeminism tackles. Some of the participants echoed my concern and others guided me. They suggested using terms like “humans and other animals” or “human and non-human animals”. I think it’s a step in the right direction but I still need to work on my choice of words when it comes to talking about our relationship with water. Thankfully writing a Ph.D. thesis will give me plenty of time and opportunity to really think that through!

When the workshop ended, most of us wanted to keep on talking. Some of us continued these conversations beyond the workshop. We all left with new knowledge but with many more questions than when we started. Sophia and Sarah-Louise exposed us to different points of view, taught us about ecofeminism and how it fits into each and everyone’s work. 

Laura Gilbert is a Ph.D. candidate in the Economics for the Anthropocene Project in the Department of Natural Resource Sciences at McGill University. After completing her bachelors at McGill University in Bioresource Engineering, she worked as a project coordinator for a mechanical contractor in Montreal. She returned to school for a master’s degree in Integrated Water Resource Management to focus her work on the socio-political aspects of water governance. Her current research focuses on incorporating ethics for a mutually enhancing human-Earth relationship at different levels of water governance in Canada. To complete her research, she is partnering with the Department of Bioresource Engineering at McGill University, as well as the non-profit organization The Great Lakes Commons.



PHOTOGRAPH: KIMIYA BAHARI

Workshop participants.

Designing Sustainability Partnerships: The Experiences of Barcelona, Gwangju and Montreal

By Valentina Castillo Cifuentes, Amelia Clarke, and Eduardo Ordonez-Ponce



PHOTOGRAPH: [HTTPS://AJUNTAMENT.BARCELONA.CAT/](https://ajuntament.barcelona.cat/)

Barcelona + Sustainable Partnership conference group picture, Barcelona, 2015.

In 2015, 193 countries committed to uphold and work towards the United Nations's 17 Sustainable Development Goals (SDGs), which note the importance of participatory decision-making through public, private and civil society partnerships and through collaborative governance. This commitment was further strengthened through the New Urban Agenda, adopted at the U.N. Habitat III Conference in 2016, which has a particular focus on social inclusion and the engagement of diverse stakeholders, typically underrepresented ones (Habitat III, 2016).

Sustainable community plans were first introduced at the Rio de Janeiro U.N. conference on Environment and Development in 1992 as "Local Agenda 21s" (LA21s), with the aim of achieving community sustainability by implementing long-term strategic plans through a participatory process with multi-stakeholders at the local level. By 2012, there were over 10,000 cities around the world that had implemented LA21s (or equivalent sustainable community plans) through partnerships involving public, private and civil society organizations.

Based on the concept that social problems are too complex to be tackled by only one institution, and that local governments do not have all the resources, knowledge or jurisdiction to implement sustainable

community plans by themselves, these cross-sector social partnerships (CSSPs) involve public, private, and civil society organizations that by working collaboratively can help solve social challenges and work towards sustainability. Within each partnership, partners need to work collaboratively to achieve specific collective goals by implementing sustainability community plans.

To achieve the partnerships' goals as well as the objectives of the various partners, past research has shown that key structural features -- such as decision-making systems, communication systems, partner engagement mechanisms, monitoring and reporting -- help partners to accomplish their objectives (see references at the end of this article). Such structures have the ability to help transform goals into outcomes. Most research done on partnership structures has focused on small partnerships, but there is a lack of research that focuses on large cross-sector partnerships, despite the increase in their number over the past years.


We are involved in a study that is part of a larger project which aims to help local governments around the world more effectively implement Local Agenda 21s (LA21s), sustainable community plans, and community climate action plans. Within that pro-

ject, this research studies three large sustainability community partnerships: Barcelona + Sustainable (in Barcelona, Spain), The Gwangju Council for Sustainable Development (GCSD, in Gwangju, South Korea), and Sustainable Montreal (in Montreal, Canada). The main goals of the sustainability plan of Barcelona during 2012-2022 are focused on public spaces and mobility; environmental quality and health; efficiency, productivity, and zero emissions; rational use of resources; good governance and social responsibility; well-being; progress and development; education and citizen action; and resilience and planetary responsibility (Ajuntament de Barcelona, 2012). The aims of the GCSD are encouraging local participation, integrating environmental, economic, social, and cultural matters (Gwangju Council for Sustainable Development, n.d.). The priorities of Sustainable Montreal are reducing GHG emissions and dependence on fossil fuels; adding vegetation, increasing biodiversity and ensuring the continuity of resources; ensuring access to sustainable, human-scale and healthy neighbourhoods; and making the transition towards a green, circular and responsible economy (Ville de Montréal, 2016).

Our study seeks to explore the difference that each partnership's structure makes in terms of achieving the partners' goals. To answer this question, we have collected data on partner outcomes through a survey and interviews from the three large sustainability partnerships, each with over 100 partner organizations. The survey was completed by 186 active partners in the three partnerships -- 85 from Barcelona, 53 from Gwangju, and 48 from Montreal. The study includes 59 partners from the private sector, 32 from the public sector, and 95 from civil society organizations.

We are noting interesting relationships between the "community capital" and "physical capital" goals of the three partnerships. "Community capital" refers to addressing environmental, social, and economic challenges, as well as the sustainability of the community. "Physical capital" is usually understood as the factors that directly affect infrastructure and production processes, such as funding, cost saving, improved efficiency, new markets, and risk sharing. While both are important for sustainability, different partnerships seem to value them in different ways. (Sustainable Montreal, for example, places more emphasis on "community capital" than Barcelona + Sustainable, or GCSD). Moreover, contrary to some previous research, civil society participants in all three places do not show large differences from public or even private-sector participants in how they balance "community capital" and "physical capital" goals. This could mean that the partnership itself

helps its members to coordinate and converge their views about desired sustainability outcomes in their community.

These results motivate us to keep studying partnership structures in the context of large cross-sector social partnerships, since it is possible that they affect how organizations are able to accomplish their goals together. This, in turn, can affect the partnerships' perceived social value and the politics of building large-scale policy initiatives. The implementation of sustainability community plans is important for the achievement of the SDGs; past research studies have shown that partnership structures are crucial for sustainability and climate progress, and that fostering internal initiatives, community wide activities, and partnership structures is important for progress. Building local governance for implementing climate action plans and achieving the 2050 climate goals is the next step, and we look forward to continuing with this research agenda. 

See the Resources section at the end of this issue for more resources related to this article.

Valentina Castillo Cifuentes is a Master of Environmental Studies (MES) candidate studying Sustainability Management at the University of Waterloo. She holds an undergraduate degree in Sociology from the Universidad Diego Portales in Chile. Her research focuses on understanding the relationship between partnerships' structural features and partners' outcomes in cross-sector social partnerships. She is currently an intern at ICLEI Canada - Local Governments for Sustainability.

Dr. Amelia Clarke is the Associate Dean of Research for the Faculty of Environment and an Associate Professor in the School of Environment, Enterprise and Development (SEED) at the University of Waterloo. She holds a PhD in Management (Strategy) from McGill University. Her current research interests include: community sustainable development strategies; corporate social and environmental responsibility; youth-led social entrepreneurship; and youth and innovation.

Dr. Ordonez-Ponce is an Assistant Professor in the Faculty of Business at the Athabasca University since 2018. He holds a PhD in sustainability from the University of Waterloo, a Master's in Natural Resources Engineering from Lincoln University in New Zealand, and a Bachelor's in Industrial Engineering from the Universidad de Santiago in Chile. He is currently researching multinational corporations' sustainability strategies in the context of developing countries.

Urbanization Trade-offs for the Tourism Sector in the Fishing Community of Picinguaba, Brazil

By Ana Carolina Esteves Dias and Adams Ceballos-Concha

The Brazilian coastal community of Picinguaba is facing socio-economic and ecological changes that have brought women to the fore in local decision-making. This article, based on our qualitative research and interviews with local people, tells the story of how cultural diversity plus collaborative discussion are producing opportunities for improved ecological governance.

Until the 1980s, fishing, hunting, and agriculture sustained families in Picinguaba, which is located on the southeast coast of Brazil in the town of Ubatuba in São Paulo State, known for the scenic beauty of the coastal mountains, with preserved fragments of the Atlantic forest adjacent to the sea. Fishers would go out to sea each day in search of mullet and other seafood. Their family members grew fruits and vegetables and hunted small mammals and birds in the Atlantic forest to complement their diets, and they exchanged products with other families. According to an elderly man in Picinguaba, barter within the community was common: “We did not see money, but we did not lack food! We used to exchange cassava flour for fish.”

With regional urbanization, including a federal highway built in the 1970s connecting the Brazilian coast from North to South, tourism in the community increased. Fishers gained a new source of income in the tourism industry by offering visitors boat trips to a nearby island (Couves Island). Their increased income was generally seen as positive by local residents until about 2017, when social media advertisements started promoting the island as a ‘paradise on Earth,’ leading to a tremendous increase in tourism, with the community of Picinguaba becoming little more than an access point to the island. Boatmen’s profits increased, but the profits of local businesses (restaurants, hotels, and markets) decreased. Illegal parking disrupted local transportation. Moreover, fuel for the boats and garbage left by tourists began to pollute the area, increasing water turbidity and decreasing the aesthetic value and ‘paradise’ status of the island. Conflicts emerged between boatmen who wanted to foster even more tourism on the island and other community members who supported the development of a less transient and more community-based form of tourism, limiting the number of tourists on the island.

The community is therefore forced to negotiate a trade-off or find a balance between economic revenues from tourism, local traditions, and environmental



Ana Carolina Esteves Dias

PHOTOGRAPH: PEDRO ALGUINDIGUE

conservation. Due to environmental degradation resulting from the increase in tourism, the local protected area and the government are discussing the possibility of privatizing the island.

Interestingly, the leaders in the community who are searching for alternative, more sustainable scenarios are mainly women (including those involved with the local business owners’ association). Women are centrally involved in local management in Picinguaba, for instance taking a lead in the local association and participating in negotiations about local protected areas. This is not as common in other Brazilian communities, where those who participate in such negotiations are frequently men. With their leadership, Picinguaba now faces opportunities to better govern coastal development, accounting for both community wellbeing and marine conservation.

The social, economic and environmental implications of these changes, and how the community deals with them, involve a range of issues. These include a recent increase in income disparities among residents; needs of the low-skilled workforce; educational and job opportunities; material, relational and subjective wellbeing; livelihood changes and adaptation; and coastal conservation.

Picinguaba is what’s known as a “caiçara” community. “Caiçara” denotes mixed cultural identity composed of descendants of European immigrants, Africans, and Indigenous people, whose livelihoods are based mainly on small-scale agriculture and fishing and other local jobs. Most of the region’s marginalized fishing communities have a tradition of participatory governance. This underscores the relevance of participatory processes for coastal conservation.

Thus, Picinguaba is a living laboratory for understanding urbanization processes and the possibilities for effective, community-based coastal governance. How to deal with ecological and livelihood changes faced by three generations of families in culturally diverse populations living together in the same territory, moving from traditional livelihoods to tourism as a main source of income? This is a major governance challenge in many developing countries.

During our research project exploring this, we collected narratives of seniors (aged 60 years and over), adults (aged 40 to 60 years), and young people (aged 20 to 40 years) -- 35 interviews in total -- and held a participatory workshop where community members discussed the situation. Their narratives focus on changes in local livelihoods, the use and status of ecosystem services, and the wellbeing of each generation. During the workshop, we discussed how social-ecological changes interfere with community well-being. Through these methods, we compiled a narrative about changes experienced in Picinguaba and impacts on community members' wellbeing.

Tourism Scenarios: Community-based, profit-oriented or privatized

Tourism, if well implemented, can be a useful tool for rural and coastal development. It can help reduce households' economic and environmental vulnerability by diversifying local livelihoods. For instance, tourism happens mostly in spring and summer, whereas small-scale agriculture and fishing can take place in winter. Tourism can contribute to the diversification of local economies through new employment opportunities, new markets for local products, and opportunities for cultural appreciation (e.g., local food in restaurants) and therefore reduce rural migration for job opportunities in nearby cities.

However, tourism also has drawbacks. Tourism may require substantial investments in both workers (e.g., entrepreneurship capacity, education, communication skills) and materials and infrastructure (e.g., funding for purchasing speedboats and other assets). This can increase income inequality locally, threatening social cohesion within the community. This has been the case in Picinguaba, where community members who possess speedboats and can offer boat trips have a competitive advantage, since they are able to transport more tourists to Couves Island.

In a community setting, threats to social cohesion can have detrimental consequences for local traditions and culture. In Picinguaba, even though fishing is still strong in the community, many young people focus instead on the tourism sector, reducing the transmission of knowledge and social relations in fishing. Moreover, as the flow of people in and out of the community has

increased, community trust has weakened, and even drug use has gained ground.

Setbacks for marine conservation are also a key trade-off in the tourism sector. Income from tourism can cause over-fishing by stimulating demand for fish (from tourists) and by generating income which makes possible the purchase of new fishing gear, thus increasing fishers' capacity. Extractive activities can also promote habitat degradation due to the increase in the number of people circulating in the community, generating sewage and garbage, and going to Couves Islands in speedboats -- whose fuel pollutes the seawater. As a young woman from Picinguaba stated: "When I want to enjoy the beach, I don't come here anymore. I have to go to other beaches". Environmental degradation ultimately threatens tourism by reducing the aesthetic value of the beaches in the community.

In this scenario, profit-driven tourism as currently practiced in Picinguaba can cause drastic changes in both social cohesion and traditional livelihoods. This means the community has two choices: (i) develop sustainable, community-based tourism, focusing on communal profit in association with appreciation of local culture, or (ii) privatize and sell the island, giving outsiders the opportunity to purchase the right to manage the area and regulate boat trips to the island, regardless of community collaboration.


In the first scenario, restaurant and hotel owners and boatmen would need to jointly develop a tourism plan and reach an agreement on how to pursue community-based tourism in the community and on Couves Island. In the second scenario, the community would lose their stake in decisions related to tourism on the Island and would have to adapt to sharing the local beaches with tourists, possibly with the prospect of some jobs on the Island.

Governance Challenges

A major challenge in the Picinguaba area is the lack of updated management plans to deal with community and nature conservation issues. For example, the Serra do Mar State Park, a protected area that includes land and marine areas around Picinguaba, has a zoning plan published in 2008 which does not consider environmental and socioeconomic issues that have emerged due to the increasing tourism in the region.

Another challenge relates to how community members value local culture and traditions. While small-scale fishing, agriculture, and hunting are not the only sources of livelihoods in the community, they are still important to most people's lives. However, a few groups in the community seem to have a strong focus

on individual profit-oriented tourism. The communication between these groups is poor and conflicts are escalating, making it difficult to implement community-based tourism in the community.

Based on our research, we believe that an outside “third party” (e.g., a community consultant or neutral governmental agency) might be able to play a useful role in helping to elucidate options, develop communication pathways, and facilitate ways to reach an agreement about the community’s desired future for local tourism. Because many of the local leaders are women, as noted, the situation in Picinguaba may offer a unique opportunity to foster gender balance and empower women’s participation in local governance initiatives. This is of course a long-term process, and will require building trust among the local parties to establish effective means of communication, possibly including negotiations with government and other regulatory agencies related to protected areas. Outside facilitation might be a way to assist Picinguaba residents to collectively decide about the future they want for their community. 

See the Resources section at the end of this issue for more resources related to this article.

Ana Carolina Esteves Dias is a graduate student in the Faculty of Environment, University of Waterloo, Ontario, Canada. She is also a co-founder of the Socio-ecological network of co-creation for Latin America (RESACA). She holds a master’s degree in Ecology and an undergraduate degree in Biology from the University of Campinas, Brazil. Her research focuses on integrating marine conservation with community rights and social-ecological changes.

Adams Ceballos-Concha is an assistant researcher in the Economics Department, University of Concepción, Chile and in the Interdisciplinary Center for Aquaculture Research (INCAR), Concepción, Chile. He is also a co-founder of the Socio-ecological network of co-creation for Latin America (RESACA).

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Carbon based life

An infant listens patiently
as the old man
Debates the rate,
expediency, trajectory,
Maybe even the end
of
growth.

He'll likely be soil
by the time
she has the credentials
and data
to tell him he's wrong.

He's raw and ruthless.
you cannot stand him
but
you cannot ignore him.
The rusty school intercom.

All the charts show
to the right and up, some flat,
Logarithmic, exponential.

They tell us to
Take it day by day,
Like turkeys in late fall
Thinking the farmer is quite nice, really, all things considered.
Unaware of the upcoming holiday tradition.

Their projections were wrong.

We're all silent
Just like that baby.
But we know something's wrong.
We know we're moving and changing
We know we can build something better.

We know we're looking
For
Something Different.

Gryphon Theriault-Loubier is the founder of Thero, a collaborative project management company dedicated to positive global impact. Gryphon is also the Entrepreneur in Residence at 10C, a social change lab and coworking space with 100+ members. Gryphon is interested in open models, systems innovation, complexity science and systemic design. Recently, Gryphon was elected the country leader of the Creative Commons Canada.

Embedding Ecological Economics into the Way We Work

By Joe Mancini

When John Lennon and Yoko Ono sang the lyrics, “The war is over – if you want it”, they optimistically begged people to get war out of their head and to work towards peace. John Lennon knew the reality of war. He was born while Liverpool and its ports were carpet bombed during World War II. Jim Lotz, a friend of The Working Centre, was also a survivor of Luftwaffe bombing raids that destroyed his Liverpool neighbourhood. Lotz, who survived the war and immigrated to Canada, is a respected writer and practitioner of the community development process in Canada. The opposite of war, for Lotz, is the “minute particulars” of people doing good for and with each other. His last book was titled simply, *The Moral Equivalent of War* – democratic economic and social development done of the people, by the people, for the people. In essence these two survivors from Liverpool, scarred by World War II, knew deep down that you have to change your heart if you are to embrace peace.

The Working Centre (TWC), a civil society organization in Kitchener, Ontario, seeks to follow the tradition of creating patterns of change that grow from the bottom up. Richard Rohr describes it this way, “While we can think ourselves into new ways of living, we can live ourselves into new ways of thinking.” Rather than top-down bureaucratic structures, we model and create alternatives from which people will find joy and satisfaction.

The Projects of The Working Centre:

Since 1982, The Working Centre has formulated a way of rooting itself into the fabric of downtown Kitchener. Its intentional community spirit has fostered a methodology of decentralized self-organizing projects that benefit from a wider organizational structure that is inclusive and equitable. The results of this work are affordable, access-to-tools projects that are a vital part of Kitchener’s downtown. The forty projects of The Working Centre include sixty units of housing, free daily lunch meals, employment supports, health services, mental health supports, downtown street outreach, a dental clinic, and community tools projects that encompass cafes, thrift stores, a market garden, a greenhouse, a community bike shop, arts and crafts. 1500 people a day walk through the spaces and services of The Working Centre. A trip through our Virtual Tour gives an accurate reflection of the scale and breadth of the Working Centre community.



The Working Centre began as an office on the second floor of this building in 1982. In 1994, it purchased the building.

The projects of The Working Centre operate out of fourteen commercial buildings and multi-plex houses.

Many of these buildings have been extensively renovated with minimal debt while honouring each building’s heritage and fulfilling a vision for accessible public space. Each construction project has embraced craft, volunteerism and generates new construction work for our community. These revitalization projects have contributed to downtown Kitchener’s rejuvenation and our own model of inclusive, integrated communities.

Even as these multiple projects have developed, we have maintained a balance of about fifty percent government funding while the other fifty percent of our revenue comes from social enterprise income and charitable donations. The generation of our own income allows us to be in control of creating our own culture and less dependent on forces that have a bureaucratizing effect. This way of organizing allows us to focus on our organizational goals of frugality, personal responsibility, and hospitality.

A Dialogic Model:

The Working Centre’s structure is dependent and determined by dialogue. Decisions are guided by discussion and effort on the part of many. The goal is to always consider different points of view, by thinking about the constraints, the role of finances, and how to solve problems by jumping in to help each other out. We have developed a flexible structure that can move in surprising directions based on wide discussions. This is not to say this is accomplished all the time, but openness to discussion is our goal.

Fundamental to our organizational structure is the on-the-ground experience of individuals and groups working, participating and serving within our projects. TWC is made up of different project cultures, each evolving because there is room for unique ways of responding to the issues and challenges they face. Each project is modeling an open culture and constant dialogue strengthens the work together.

Pastoral Circle:

The forces of bureaucracy, status, and materialism are strong and steady. They put pressure on individuals and organizations to protect themselves, reinforcing the false impression that tight management delivers good results. To counter this attitude, TWC adopted the pastoral circle which forged within our organization a model of reflection towards action that starts by focusing on the people who show up at our doors.

The Pastoral Circle is a model for developing right action that is complemented by thoughtful reflection. There are four steps along the Pastoral Circle that starts with experience, moves to social analysis, it then integrates ethics, while moving towards action. It starts by opening ourselves to others by listening and walking with their experience. Rather than policy from the top down, this is building culture at the grassroots through listening.

We open our doors to be welcoming, to show respect and to serve those who come into our spaces. This is how we learn and grow from people's experiences. Experience is then synthesized with social analysis in order to understand the issues and to inform our judgment.

Ethics is the third step on the circle and serves to integrate the virtues into TWC culture. We have developed a list of six virtues that are particular to our work – Serving Others, Rejecting Status, Work as Gift, Living Simply, Building Community and Creating Community Tools. These virtues are signposts that help integrate communal ways of acting that are fair and equitable. From ethics we go to action. The pastoral circle is a model of contemplation to action starting from experience, adding social analysis and ethics as we determine action. The circle and the process does not stop – it is ever renewing as new challenges, obstacles and opportunities present themselves.

Rising Above Materialism:

The experience of The Working Centre demonstrates that people can rise above materialism when co-operation and responsibility are integrated into the intrinsic structure of the daily work. This is especially true when you consider that our salary policy, which is

St. John's Kitchen operates largely through the work of volunteers and serves the community as a gathering place. It serves 400 free hot mid-day meals each day from Monday to Friday.



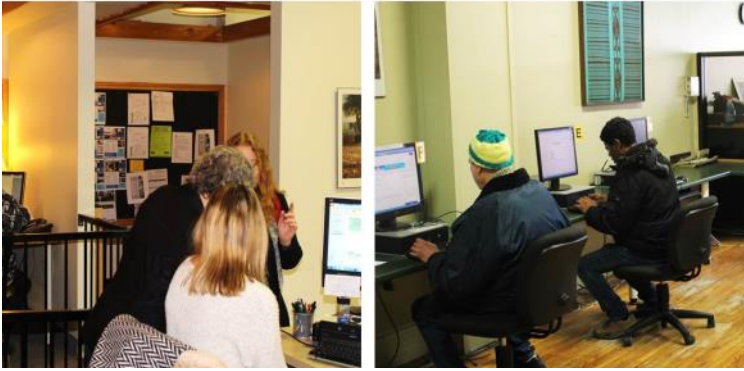
PHOTOGRAPH: THE WORKING CENTRE



PHOTOGRAPH: THE WORKING CENTRE

radically flat, has helped to ensure that our scarce resources are used for building solidarity and common infrastructure. Our salary policy which was put into place in 1989 pays a fair average wage with equal benefits and holidays. Integrating equality into the core of The Working Centre model is one of the most important formations that allowed this social experiment to go in the direction it has taken.

All work serves community equally. To embed this concept it has been important not to set up a management class. Instead at TWC we recognized and created a structure where the culture of work from chopping vegetables, cleaning streets, writing grant applications, selling used goods, serving coffee, doing payroll or budgeting are expressions of work that are all necessary. A by-product of this model is that we reduce invidious comparisons between roles and we emphasize that harmonious social relations are based on equality – not one group having more than the other. The final result is what E. F. Schumacher called “economics as if people mattered.”



Top: pictures from the Job Search Resource Centre located at 58 Queen St. South in Kitchener which offers an informal atmosphere where job seekers can connect with others, work with an employment counsellor to explore work options or use services.


Established in 1993, Recycle Cycles is dedicated to cycling and cycling issues and is run mainly by volunteers. It provides inexpensive reconditioned bicycles for children and adults as well as a large supply of used, refurbished and new parts. It offers learning opportunities for volunteers to gain bicycle repair experience as they assist others in a supportive environment.

There are also workshop facilities for individuals to repair and maintain their own bikes.

Conclusion

The Working Centre model is about a framework of philosophy, infrastructure, labour, and financing to help new projects mature. The wider social goals of The Working Centre are fulfilled by the decentralized projects that create their own culture with different uses of tools, services, and public space.

University of Waterloo sociologist Ken Westhues taught us that “Local democracy means acting in the situation at hand in some creative way that promotes the equality, the common humanity, of ourselves and the other people involved.” The opposite is antidemocracy, “which pulls people apart, distances them from one another, reinforces the hierarchies dividing them.”

At The Working Centre we have slowly demonstrated that decentralized projects can generate solidarity and reciprocal relationships by involving people in the sharing of skills and tools. This approach builds local democracy and social inclusion. It also helps people to change their hearts. Bureaucratic responses do not match on-the-ground community effort, which is the peaceful kind of structure that people seek. This is how we can embed ecological economics into the way we work. 

Joe and Stephanie Mancini co-founded The Working Centre in 1982. It is a long-term commitment to develop a community-based response to unemployment and poverty. In July 2016, Joe and Stephanie were made Members of the Order of Canada for their commitment to the homeless and marginalized of the Kitchener-Waterloo Region, notably for the creation of the Working Centre.

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i

that all, in that still magic,
could be, could create

there, openness, trust
beyond the first few years

there, no to the money people,
the fear roads

that was the need: walking, walking
in safety, everyone good

like me, flawed,
but good

iii

to over close everything
is shame

the unwanted arrives:
criticism a paper noise
oil absorbed in tired wood

this I take most ardent
 most stung

ii

night
night only becomes me

gossip says I can't, they can
none really close
none honest

so I become my own
night deposit box

iv

it's
as leaving
a second brings

every word you bit
too poetic
a coming to art

response breaking language
closing on abstract

nearer

almost

Louise Carson has published nine books, the two latest - *Measured*, Broken Rules Press, historical fantasy; and *The Cat Between*, Signature Editions, mystery - in 2019. Her poetry has recently appeared in *Grain*, *Event* and *Queen's Quarterly*, and in *The Best Canadian Poetry 2013*. Louise lives near Montreal, QC with her daughter and pets, and when not writing can be found gardening, running or teaching music.

Changing the Story: Rewriting our Collective Social Narrative

By Susan Santone

If we were to view our unfolding future as a story, what would be the most fitting genre? Perhaps we could view the world as a drama, enacted by a cast of 7.5 billion people inhabiting every conceivable setting: urban to rural, tropical to arctic. If we consider current global ecological and social degradation—the defining plots of our time—we might decide the story is a dystopian tragedy. We could also say that the world is a tale rife with irony given that “modern” society wreaks this destruction in the name of “progress.” And when we realize that this story is sustained only through blatant disregard for ecological constraints, we must conclude that it’s an elaborate work of science fiction—a fantasy built upon the worship of unlimited economic growth.

Let’s call this dystopian, ironic, tragic, sci-fi fantasy *The Story of More*.

What would it take to change the story into something not only hopeful and positive, but true? How could we stop the relentless conquest behind the *More* narrative and replace it with *The Story of Better*, a quest for stronger health, relationships, and communities? It wouldn’t be easy. First, we’d have to call out the false science that props up *The Story of More*. Next, we’d have to expose how the story is perpetuated in both explicit and subtle ways. Most importantly, we’d have to convince people that something different is possible. Can we do it?

In this article, I’ll share a few framing and teaching strategies I’ve used in over 20 years of teaching in both informal and university settings. (My students are and have been practicing teachers, or students studying to be teachers at both the undergraduate and graduate levels.)

Exposing the Fiction

Let’s begin with our first task: poking holes in false science of *The Story of More*. To do so, we must understand our main character, *homo economicus*, a fictional “every-person” driven by the pursuit of individual gain. In this tale, self-interest and a “me first” orientation is assumed to be innate, hard-wired, and stronger than other traits such as humans’ capacity for empathy or cooperation. This construct of human nature is necessary to rationalize the story’s domination mindset.

With a goal of self-gain, *homo economicus* measures success in quantitative terms: profits, economic output, and GDP. The overarching goal to win the growth game turns human interactions into a zero-sum competition: a contest of winners versus losers. It’s Us against Them—the Others, regarded as suspicious adversaries. In this scheme, hierarchy is necessary, achieved through economic- and educational systems (among others) designed to rank and sort. Subjugation is thus part of the game, legitimized by the story that only the most capable deserve to win. Losers, conversely, fail due to defective character or a deprived culture. It’s all about meritocracy, and market-based competition ensures everyone gets exactly what they deserve.

In a story where money defines value, our character sees the environment (the setting) as an “unproductive” *terra nullius* in dire need of “improvement” by human hands, which is the only way to confer worth. Until it’s “developed,” the environment is merely a backdrop—a trough of props to serve the real action: growth. The narrative ignores the benefits provided by the environment, i.e., ecosystem services such as pollination by bees and the production of oxygen by trees. But this willful ignorance is necessary; after all, recognizing these life-sustaining functions would undermine the anthropocentric entitlement to control nature, a position of dominance needed (and presumed to be deserved) to justify growth as both desirable and possible.

So goes *The Story of More*. But even a basic grasp of science tells us that the tale is fundamentally flawed. Let’s take a look at a few principles.

First, everything we make, use, or do requires materials and energy (inputs) which ultimately come from the environment. As ecological economist Josh Farley states, “You can’t make something from nothing.” The materials we get from the environment can be classified as **renewable** (such as trees and sunlight) and **non-renewable** (such as petroleum). Both types have limitations: Renewable materials cannot be harvested faster than rates of regeneration (lest they deplete), and non-renewable resources are just that: materials and energy sources that will simply run out.

To make use of these resources, humans trans-

form them though mining, manufacturing, and other forms of processing. (Nature completes its own transformations as well, such as plants converting sunlight into food energy through photosynthesis.) These transformations produce byproducts (outputs) ranging from commodities (e.g., paper from trees) to wastes (such as emissions). While emissions are a form of polluting wastes, other outputs (such as composted plant matter or recyclable materials) can serve as valuable “food” for the system.

Outputs have another trait defined by science: They change physical and/or chemical form, but they cannot disappear. For example, coal (a solid) releases carbon dioxide (a gas) when burned; this is both a physical and chemical change. A plastic bag can break into little pieces (a physical transformation), but it does not go away. Leaves that fall from trees will decompose into nitrogen and other elements that nature can use again. In other words, mass cycles through the environment and remains constant. This is because the earth is essentially a closed system; the only thing that enters is energy from the sun (or meteors), and the only thing that leaves is heat emitted to the atmosphere and, eventually, outer space.

In scientific terms, the conservation of mass is known as the First Law of Thermodynamics. Because of the First Law, it is impossible to something to go “away.” The plastic in the oceans will break down into minute pieces, but the overall mass doesn’t change. The emissions from burning fossil fuels stay within the environment. This is the TINA rule, i.e., “There Is No Away.”

These scientific principles, while far less is known about them than about laws such as gravity, are just as immutable. By refusing to acknowledge them—or pretending they don’t matter—The Story of More renders itself a work of fiction.

How is the Story Perpetuated?

If the story is such a farce, how does it spread? Who’s responsible for spinning this yarn? We could easily point to the prominent actors who champion the story, such as world leaders, “development” gurus, and die-hard capitalists. But that would be too easy. The truth is, the story is told and retold as threads woven through the values, assumptions, and practices that determine how we structure society—in other words, culture.

Core among these cultural beliefs is the almost unquestioned definition of progress as a linear, upward trajectory from “primitive” societies towards technological, industrialized mastery over the earth.

And because this story so pervasive in our economic and educational systems (among other systems), we accept the premise as not only logical, but also inevitable. Humanity, we believe, is nearing the apex of centuries of progress. Here are some of the ways it shows up:

The headlines that celebrate each uptick in the Gross Domestic Product in the belief that growth is unequivocally good

The lack of accompanying headlines that tally the true ecological and social costs of said growth.

The media (from news to movies) that present Indigenous people as “savage” or “primitive,” in need of saving from their backward ways by the benevolent, always-knows-best West.

The lack of counter-stories about Indigenous history, wisdom, and resilience

But it goes further. Homo economicus even spreads the tale through a system that touches all of us: education. The false science even uses written textbooks—other stories—as a means of propagation.

For example, pick up any text on macroeconomics and you’ll find a diagram for the ‘Circular Flow’ economic model like the one in Figure 1.

This diagram shows the flow of money and resources among businesses and consumers—valid information to be sure. The natural world is usually identified as one of the three factors of production: land, labor, and capital. Now look more closely. Where do you see nature depicted as the ultimate source of all materials? Where do you see the environment as the system through which all wastes circulate?

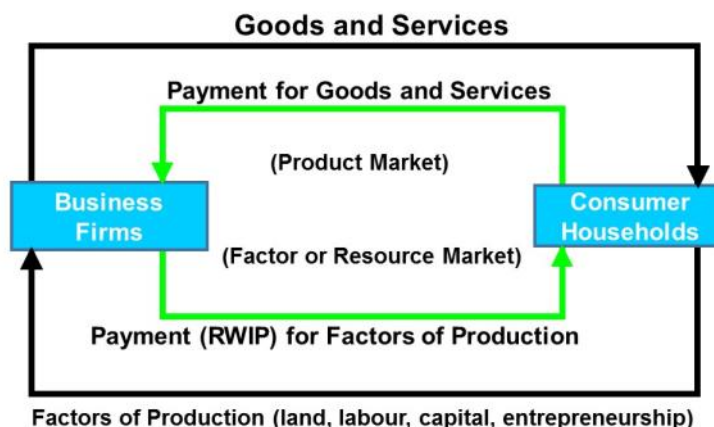


Figure 1. The Circular Flow Model

The answer is nowhere. The diagram charts only monetary flows, not the flow of natural materials that is the basis for the economy—and life itself. Yet this scientifically inaccurate diagram is one of the most pervasive economic teaching tools. Indeed, the true purveyors of *The Story of More* are not isolated figureheads, but a society that tacitly allows the narrative to breed through education, arguably our most influential institution.

A Better Story is Possible

As an educator focused on sustainability and social justice, I've found it all too easy to fall into hopelessness as the world's problems mount, from climate change to racial inequality to violence. But I can't wallow in that; my professional obligation as an educator is to help people change the story. Simply focusing on the world's problems sets us up for apathy, weighing us down so hard that it becomes impossible to look up and imagine a way out. To avoid this, I've come up with strategies to spur hope and action—not through Pollyanna inspiration that I impose, but by enabling people to define their own preferred story which (spoiler alert) is almost universal.

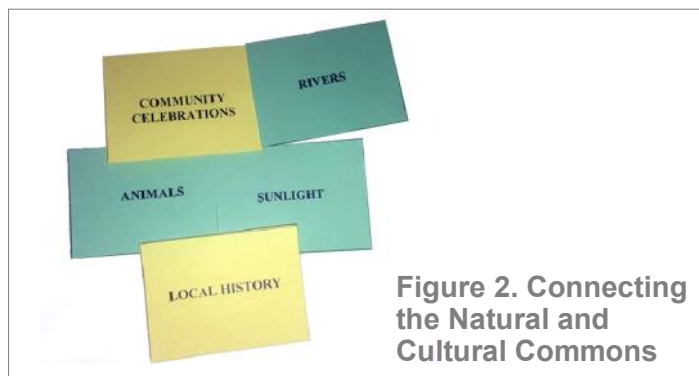
To begin the process, I always ask this question: What's the story we want for ourselves, our students, and our communities, near and far? Having been an educator for over 20 years, I've posed this question to thousands of people from all ages, political stripes, and cultural backgrounds. Regardless of the audience, the answers have been remarkably similar. In terms of physical aspects, people want healthy, affordable, culturally-appropriate food; clean water and air; and affordable, safe shelter; among others. When it comes to economic and social elements, people consistently list strong relationships, fair governance, economic opportunities for all, quality education, and a sense of community. People want transportation and clean energy. They want recreation and self-expression through hobbies and the arts. They desire justice, fairness, safety, peace, and a life of self-determination.

Although it's basically the same list every time, I never tire of seeing people light up when—often for the first time—they speak about what they want, not what they fear, avoid or lament.

What Supports the Story?

With broad buy-in for the story we want, we must next consider the elements that make the story possible, i.e., the actors, setting, and relationships.

To teach this, I provide people with two sets of



small cards with examples of the Commons, the shared natural- and human-created gifts that we must pass on to future generations. One set of cards has examples of the natural Commons such as oxygen, oceans, water, and sunlight. On the other are human-created, social/cultural Commons, including public education, music, and language. After we define the difference between the two sets, I then ask people to describe ways that elements from both sets work together to create and sustain well-being as they defined it. For example (as shown in Figure 2), people identify that animals, sunlight, and rivers support community celebrations and local history.

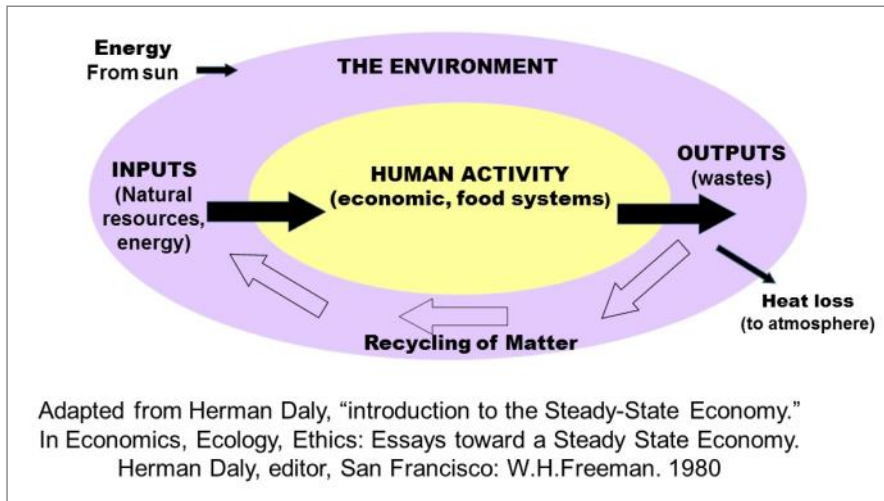
Through this activity, participants realize that we not only have shared goals, but that we also share the essentials needed to reach those goals. Interdependence and a definition of “community” that includes non-human members thus become foundational concepts as we move forward.

These opening activities illustrates two incontrovertible truths: 1) We all have a stake in securing a healthy future (i.e., the story we want), and 2) the story depends upon sustaining healthy and just socio/cultural/ecological relationships. This is the basis of *The Story of Better*. The fact that people arrived at these conclusions through their own inquiry—rather than being told—magnifies the unifying power of the narrative.

With these principles as a yardstick, we then explore the next question: Is the way we're doing things respecting these two principles? In other words, does the way we obtain our food, design our community, and run our economy provide opportunities for all while simultaneously sustaining the shared environmental and social systems our well-being depends upon? If not, who is disproportionately impacted? (Spoiler alert: marginalized communities, issues we later examine in the context of social and environmental justice).

Framing discussions around the principles of *The Story of Better* can de-escalate tensions about con-

Figure 3. The Ecological Economic Model



controversial topics because the decisions now come back to criteria people have generated themselves. This doesn't mean that conflict magically evaporates; rather, it means that we've put truths on the table that make it impossible to deny environmental limits or the reality that my well-being is connected to yours.

This foundation also enables people to see the economy as it really is: a subsystem of the environment. Unlike the Circular Flow diagram discussed above, Figure 3, adapted from the work of ecological economist Herman Daly, accurately positions the environment as the containing system for all human activity.

These principles of social and ecological interdependence, and the associated economic understandings, provide clear contrasts to the The Story of More, beginning with its assumptions about human nature. Whereas More's homo economicus is all about self-serving individualism (self removed from community), The Story of Better conceives humans as a species within social and ecological communities which thrive by abiding with rather than over others. This informs beliefs about diversity. In The Story of More, diversity must be squelched in favor of "efficiency" and uniformity. But The Story of

Better understands that resilience and thriving depend upon biological, linguistic, and cultural diversity. This clarifies the difference between individuality (the uniqueness of each person) and the More narrative's "rugged individualist."

The story goal and setting are other points of difference. Whereas The Story of More prizes quantitative growth, Better prioritizes qualitative improvements in our health, relationships, and communities. The environment, rather than a separate entity subordinated by homo economicus, is a co-central player in the Better narrative. Here, the inseparability of human, non-human, and non-living elements blurs the definition of actors and setting.

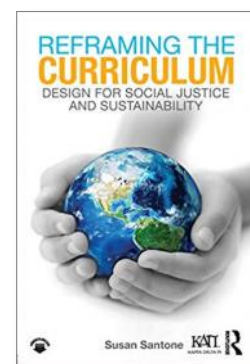
To prevent these narratives from splitting into a limiting binary (which only escalates resistance), it's vital to have people consider if and how the More and Better narratives overlap, i.e. situations in which more money and growth improve health and well-being. For example, more sales at the local farmers' market is a form of economic growth that also means better access to healthy food. To help people visualize the overlaps, I

use a Venn diagram (with the two circles labeled More and Better), and ask people if various scenarios (e.g. the expansion of a community health clinic, or a new condo development on former farmland) represent 'more,' 'better,' or both.

Conclusion

Our world is moving in different directions at once in a struggle between two grand narratives: one about a **better** life vs. **more** stuff and strife. Galvanizing coordinated, collective action to bring about The Story of Better requires exposing the oft-peddled, scientifically empty tale that more growth is the undisputed path towards well-being. Instead, we need to generate a unifying vision of the future based on how the world actually works: a system of social and ecological relationships that will sustain us—if only we sustain them. ☸

Susan Santone is an internationally recognized educator with 20+ years experience advancing democracy and sustainability through teaching and communication. She's an adjunct instructor at the University of Michigan's School of Education and the author of *Reframing the Curriculum: Design for Social Justice and Sustainability* (2018, Routledge). In addition to her academic work, Susan writes for children, with a novel and picture book among her works in progress. Find her at www.susansantone.com



The Fair Finance Fund Brings Innovation to Finance

By Sally Miller

Consider this scenario: there is a young farmer; call her Paula. She needs a little capital to build her business. She has apprenticed on farms all over Ontario, partnered with another trained new farmer, is armed with a detailed business plan for a diverse organic farm, has established local markets with her box program and farmers market booth, and has the expertise and passion to grow food for local consumers. Paula wants to buy a greenhouse so she can start her plants early, get to market sooner, and have some shoulder season crops. But the bank has refused her loan application for \$25,000, and she doesn't have wealthy parents or patrons. The plight of farmers and food entrepreneurs like Paula has inspired the development of an alternative finance mechanism in Ontario: the Fair Finance Fund.

The development of the next generation of farmers, especially smallholders, ecological growers and direct marketers, is consistently stymied by a bottleneck in capital. Conventional financial and agricultural finance institutions have refused to support the local food and farm sector due to: unfamiliarity with methods; lack of crop insurance (not available to ecological farms due to perceived risk); unfamiliar structures (co-ops); what are perceived to be non-traditional entrepreneurs (women; people of colour); or even the size of the loan request (too small). The Fair Finance Fund was recently launched to help these game-changing entrepreneurs access capital and build strong, long-lasting contributions to Canada's foodscapes. Research in 2018 confirmed in surveys and interviews that these groups, who are the farmers and food purveyors of the future, are routinely and disproportionately denied access to capital.

New farmers are indicative of Canada's diversity and business trends. Women owners and operators are entering farming in growing numbers. These diverse small-holder and community-based farms provide important environmental and social benefits to Ontario, and are disproportionately conceived, founded, owned and operated by women. Many new farmers are organic or ecological farmers, and driven by social purpose. They engage communities while reducing water, energy and chemical use in agriculture, protect and increase biodiversity in rural areas, and contribute to a better world for people and planet.

Many marginalized groups (low income, communi-

ties of colour, indigenous communities) explore local food initiatives to meet food security and food access challenges in their own communities. Change is urgently needed; in some indigenous and northern Ontario communities, hunger is over 50%, especially among children. Urban low-income communities, often composed of newcomers and people of colour, face an absence of food stores or a plethora of food swamps (stores that provide unhealthy snacks, processed foods, tobacco and candy).

In Toronto, the Toronto Black Farmers and Food Growers is growing food for their local community and has recently expanded production to a market garden at the Country Heritage Park in Milton. St. Jamestown Community Co-op in Regent Park has launched the Oasis Community Hub, building urban agriculture innovations and providing community mobilization around food and climate change. Indigenous communities in northern Ontario are exploring food hubs, aggregating from producers and distributing to local communities to increase access to fresh and culturally appropriate food. In all these cases, communities look to access a small amount of capital to restore a community-based food system that is responsive to their needs; in the majority of cases, strong leadership by the women in the community has been essential to changing the way people eat and the sustainability of that food.

The Fair Finance Fund was conceived by the Local Food and Farm Co-ops (LFFC) as a response to priorities established with members and partners at annual planning meetings, as well as secondary research into challenges that face local food entrepreneurs. With a bit of funding, LFFC partnered with the Rural Agri-Innovation Network at the Sault Ste. Marie Innovation Centre to launch the province-wide Fair Finance Fund in November 2018. Since then, the Fair Finance Fund has attracted community and institutional investors. The Niagara Community Foundation recently placed some of their capital with the Fair Finance Fund; others have joined a rapidly growing group of community investors. The Fund has placed loans for a northern greenhouse, a well and packhouse for an organic farm, marketing support for a non-dairy ice cream producer using local base ingredients, and one of Ontario's first northern hardy fruit orchards. Women owners and operators are well represented among the first loan

recipients; women are also key to the governance and operational structures of the Fund itself, taking leadership positions to build the new social finance fund.

Each loan client brings social and environmental benefits to Ontario as well as stable enterprises that can expand to deliver more fresh healthy food to Ontario's communities. Meet some of the people who have benefited from the Fund:

Black River Co-op (Matheson)

The Black River Cooperative is a worker co-op made up of five local, land-based businesses working and living regeneratively in Northern Ontario. They are farmers and foragers, builders and planners on the front line of climate and social action. Their work aims to improve the health and wellness of their community through nutrient dense naturally grown foods, ethically harvested products, community access to land and environmental responsibility.

The Black River Cooperative holds a 176 acres farm in Matheson, where the Black River and the Watabeag River meet and flow North to the Arctic ocean. Born out of the need for a land ownership model that values stewardship over extraction, a food system that could provide actual security and an economic model that is fair for everyone, the Black River Cooperative has seen their three years of research and community building come to life in 2019.

Black River Co-op received a loan to support a four-season northern greenhouse. In addition to a new enterprise for micro-greens, impacts include:

- Preservation and regeneration of land and water
- Permaculture practices
- Biodiversity
- Community regeneration through education and food access
- Sustainable wild foraging for medicinal uses
- Season extension for northern grown food for northern eaters
- Healthy food access for more community members

Mulberry Moon Organics (Strathroy)

Mulberry Moon Farm is a small-scale farm growing a wide diversity of organic vegetables. The organization sells high-quality, picked-to-order produce directly to consumers through customized veggie boxes, to local restaurants, at farmer's markets and at the on-farm store. Their mission is to grow a diverse family farm that is sustainable both ecologically and

economically, with respecting, protecting and working with our natural environment. The organization plans to support the local economy and work with the community to build a secure local food system. In doing so, Mulberry Moon hopes to help people reconnect with the food they eat and the way it is grown.

To re-start the farm operation at a new location, Mulberry Moon applied to the Fair Finance Fund for capital to dig a new well, build a packhouse, and purchase equipment. The packhouse will enable the farm to store, wash, process and pack the vegetables, and the equipment will optimize the growing, processing and selling of the produce. Their "triple bottom line" impacts (for social, environmental, and financial sustainability) include:

- Reduced transportation for food miles (direct sales).
- Two new jobs.
- 179% increase in sales over five years (\$73,000).
- New products, expanded area of distribution.
- Reducing tillage, use of compost, planting cover crops, increasing organic matter, crop rotation, minimizing compaction, reducing erosion.
- Encouragement of native species and pollinators through tree planting, wildlife corridors and habitat spaces, preserving wild spaces, reducing tillage, planting flowering cover crops, growing a diversity of crops.

Dynamic Women Can Make a Difference
Join CFUW and Build a Better World



If you are a woman who is committed to education, status of women and human rights, and peace, then join the Canadian Federation of University Women to become an active member.

CFUW is an organization committed to empowering women and girls.

www.cfuw.org



You can support this initiative in many ways! Let people know about it. Share the website link: <https://fairfinancefund.org/>; and follow us on social media: www.facebook.com/fairfinancefund/.

You can use #fairfinancefund on Twitter and tag our partners @foodfarmcoops and @RAINAlgoma. If you're on Instagram you can use #fairfinancefund and tag our partners @localfoodfarmcoops and @RAINAlgoma.

If you are part of a local food or farm enterprise with clear social purpose and positive environmental impact, you can explore our loan option. You can join our rapidly growing and forward-thinking group of community investors, starting here: <https://fairfinancefund.org/invest> .

Sally Miller (MA/ PhD; MES), is the Project Manager for the Local Food and Farm Co-ops. She has worked in sustainable food and agriculture and co-ops for over twenty-five years, including the Ontario Natural Food Co-op, Organic Meadow, Fourth Pig Worker Co-op, West End Food Co-op in Canada, and Finger Lakes Organic Growers' Co-op in the U.S. She is also currently the Project Manager for the innovative Fair Finance Fund, providing affordable capital for social enterprises in the local food and farm sector. She sits on various Boards, including the board of the Ontario Co-operative Association. Publications include *Edible Action: Food Activism and Alternative Economics* (Fernwood 2008); and *Belongings: The Fight for Land and Food* (Fernwood 2016) and numerous research reports.

Sue Bracken lives in Toronto in a house ruled by artists and animals. Her publications include *When Centipedes Dream*, her debut collection of poems (Tightrope Books 2018). Her poetry is found in *Another Dysfunctional Cancer Poem Anthology* (Mansfield Press 2018), *The New Quarterly*, *Fresh Voices* (The League of Canadian Poets), *Wegway Magazine*, *OCAP Anthology Eight* and *The Totally Unknown Writer's Festival 2015: Stories* (Life Rattle Press 2015).

Beautiful Bruises

*Beyond the meat packing plant
the sky is an awake type of beauty
crimson and purple-blue*

*Beyond the dawning sky
a Bird-B-Gone death rattle fails--
the gulls arrive daily and devour their own*

*Beyond the gulls
sky blue hairnets flutter in the breeze,
step on them and vile tales explode*

*Beyond the hairnets
are transport trucks, kindly ventilated,
fear and feces flush through every crack*

*Beyond the trucks
chickens are strung
on a moving line*

*Beyond the line
blood puddles pool,
rendering is such a polite word*

*Above the puddles
the sky has been bled dry
same sky, different bruise*

Sustainability through Decolonized Design Education

By Sayeh Dastgheib-Beheshti

In 2017, I had an opportunity to develop and teach “Sustainable Practices”, a third-year elective for design students. This course provides students with guidelines on how to lead a sustainable design practice. In the past, the course had been framed within the ‘Cradle to Cradle’ design methodology and applied a materials-cycle lens to explore sustainability. I decided to cast a broader net with a holistic systems thinking approach of understanding the purpose of the system, factors contributing to its dynamics, and their relationships. This approach allowed me to utilize a non-hierarchical and collaborative educational model.

Two books have been instrumental in helping me develop experiential-based critical pedagogy: Paulo Freire’s *Pedagogy of the Oppressed* and Susan Santone’s *Reframing the Curriculum*.

In the first, Freire uses his own experience as an educator with poor and disadvantaged populations in Brazil to create a critical pedagogy following from “popular education” approaches, which are both democratic as well as liberatory. He believes traditional teaching methods, which he refers to as “banking methods”, place educators at the top of a pedestal, as the source of all knowledge. Students can withdraw bits of knowledge from the educational stronghold, which creates a system he considers to be dysfunctional and oppressive. He, in turn, proposes a critical pedagogy, in which students learn alongside the educator using exercises of problem posing, through a collaborative, reflective and experiential environment. The second, *Reframing the Curriculum*, offers teachers great activity outlines (i.e. role-playing) and examples to de-

velop enriched, experiential and discursive learning for sustainability and social justice - topics that are often too partisan or abstract to be understood by the general public.

The curriculum I proposed aimed to create a discursive, experiential and collaborative learning environment, which would offer students opportunity to examine and revisit a project they had completed in previous semesters. Through a series of topical discussions (the value of nature, definitions of sustainability, economic growth, consumption, social equity, design as systems, material life cycles and supply chains), they would have the chance to critically rethink aspects of their project they deemed vital to sustainability. Lectures were often broken up with games, activities and discussions that offered animated opportunities for experiential learning and collaborative analysis. Some students became so engaged they began finding and proposing new activities themselves. As students from various cultural and social backgrounds drew on their own personal experiences to enrich and broaden the discussion it offered everyone an opportunity to gain different insights. During the last 30 minutes of classes, each student wrote a reflection paper, in which they related their findings to personal experiences to render the learning meaningful to themselves. Combined, this allowed for a very reflective approach in a non-judgmental, communal and collaborative setting.

I would like to refer to the example of what I consider the most important experiential learning component of this course that sets the tone for all others to follow:

Web of Life. This game is based on Activity 1.1 Explore the Commons, featured in *Reframing the Curriculum*. I have modified it to introduce students to the economic concepts of natural, social and built capital as these form the core of any discussion on sustainability models. I believe the valuation of nature lies at the heart of any debate on sustainability. Students need to feel the web of life that surrounds us and think about its role, impact and meaning. Since traditional design education is focused on building and developing (ie: built capital) it is important for them to understand that the impact of their profession will be more than just economical. The ethical and moral implications of their actions and beliefs are not things that can be taught in books but must be personally felt, analyzed and critically evaluated. It is only through this critical reflection that they will be able to grow and reach their full potential as citizens.

Game 1/2: Web of Life

Theme: This game is about finding links that exist between different things and painting a picture of the world that surrounds us, and how each part fits within that image.

Overview: The group gathers around in a circle around a table. One card is placed face-up on the table. The cards are shuffled and divided amongst all participants. Each person takes a turn to describe a link between their card and one already on the table and puts their card next to it. If the next person is not able to link their cards, they say pass and it becomes the turn of the person after them. The game continues until all



One of the most interesting parts of deciding which items to sacrifice was that there was a powerful cultural component. A person who had never encountered a forest would be willing to sacrifice it, drawing objections from those who had personal experiences involving forests. The defenders would question the reasons behind the sacrifice and try to persuade the person that it was not a good choice. This created very interesting dynamics within the group.

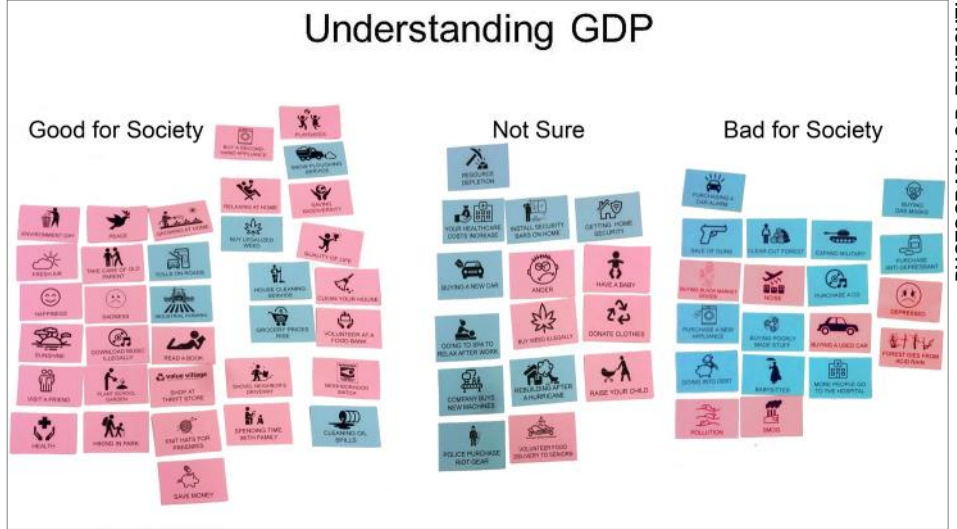
The last card was poultry farms and the student was reluctant to exchange it. They said, “when my grandmother lived in her own country, she had chickens in her back yard. We don’t need poultry farms!” And she refused to trade it in.


All the other students were taken back since they had not even considered the possibility of refusing to play by the rules I had stated. Two things that were the most significant take-aways from that last act of defiance were: refusal to play by the rules of a game that was destroying their quality of life, and the ability to access personal experiences and traditional knowledge to move beyond the banking model of education and explore a liberatory and democratic one.

I would like to end this article by reiterating that how we view nature and our relationship with the natural world, is at the heart of the sustainability crisis. While this writing offers only a passing look at one example of the powerful impact of decolonizing design education through critical, democratic and experiential pedagogy, I believe it can be the

Below: The importance of understanding the Gross Domestic Product (GDP) is the monetary value of all finished goods and services made within a country during a specific period, and what is included or excluded from that measurement was explained in another card game and redefined as Throughput (Left).

Bottom: The difference between Cost and Price of an item was explored through “The cost of a \$14 Joe Fresh T-shirt” in which all the steps in the creation of a T-shirt were examined and the true costs were discussed.



foundation for a complete overhaul of our design education curriculum. 

Sayeh Dastgheib-Beheshti is an independent designer and researcher focused on sustainability. With over 15 years of experience teaching in higher education, her research explores the intersection of product design, systems thinking and ecological economics to create critical pedagogy for design education.

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El Cambalache and Inter-Change: Co-creating Decolonial, Feminist, Solidarity Economies

By Nina L. Smolyar

El Cambalache is a project to establish and engage in a moneyless economy generated by women in San Cristobal de las Casas, Chiapas, Mexico. It works by centering relational community-building, consensus-based decision making, celebrating and embodying the joy of life and connection. The women innovate and iterate the multiple possibilities of practicing mutual aid to meet individual and community needs, and to support wholeness and well-being, while reducing dependence on and subjugation by capitalist discourse and colonial consciousness.

They have produced a happy grin-inducing, half hour long documentary film that touches on their origin story, process, development, and experiences. With sweet music to accompany the stories and conversations, the filmmakers are by no means shy about starting and ending the film with explicit expression of one of the major goals: dismantling capitalism.

The film tracks the project from a seed sprout to flourishing plant, with ongoing potential for healthy expansion. At the start, a few of the women committed to devote a year of their lives to the project, building on the energy that grows when a context is fertile for an alternative to take root. They began by bringing together into one place material things and consumer goods they no longer needed; then others did the same. Soon they had such an abundance, they needed to build a storage space to hold and keep organized all the items. People come and take household items, clothing, electronic equipment, whatever they may find that they need, and experience a sense of abundance and trust in being taken care of by the people around them and by life.



A screenshot of the El Cambalache documentary available on Vimeo

The exchange of material things led to questioning what else people might give of themselves, broadening the notion of the self and the inner emotional, spiritual, and mental resources available for sharing and building community through such sharing. The women have organized repair cafes and skillshares that include cooking recipes, dance instruction, painting with children, and body healing techniques among many others. A discussion focuses on the value of repairing laptop computers and of learning how to repair them, combining highly desired items with access for self-reliance to maintain them.



Nina L. Smolyar

PHOTOGRAPH: KIMIYA BAHARI


The film then traces the model's spread to other parts of Mexico, with knowledge exchange and joyful collective gatherings of multiple El Cambalaches throughout the country, that amplify and strengthen each individual group and the network as a whole. The tighter such a network is woven, the more people feel and are connected with their human communities, building trust and histories of mutual aid; and the more emergent is the reality of the gift economy and ethos -- a major antithesis to the consumerist, capitalist economy and ethos, which are predicated on exploitation of people and the rest of the natural world.

A striking quality of the narrative in this film is the relative absence of the commonly-seen deficit mindset, and instead, the joyful, consistent presence of strengths- and assets-based approaches to community development, empowerment, and social change. Work and play, work and relaxation, work and socializing are interwoven with laughter flowing plentifully. Reflection and sharing memories are an honored component of the work, as are creating and spreading art and beauty in the experience of building a convivial and sustained alternative to the extractive and impoverishing capitalist market logic.

Hard Re-set

From one seed to fractal expansion and inspiration -- one small group in one place, to many groups in many places, with local, place-based variations -- a new social, economic system is being born with major implications for human and ecological well-being. The Chiapas group will also conduct its second workshop on Decolonial Methods in Social, Solidarity, and Non-Hierarchical Economies in January, 2020. The workshop will provide participants, who come with varied combinations of marginalized and privileged socialized identities, the tools and ideas for applying decolonial and anti-capitalist theory and politics towards initiating and practicing solidarity driven, participatory economies in collectives in their own home communities. The first such workshop took place in August 2019, and according to one of the main organizers, Erin Araujo, participants had "an amazing, thought-provoking, radical-questioning of a time." Nothing less would make sense for an egalitarian, feminist space engaged in re/building a culture of care, sufficiency, and delight.

To learn more, see the El Cambalache Inter-Change blog, available in English and Spanish.

To view more videos, see the El Cambalache vimeo page. 

Nina L. Smolyar is a doctoral student in the Leadership for the Ecozoic program at the Rubenstein School of Environment and Natural Resources, University of Vermont, USA. Her research interests include the social pathways to socio-ecological systems transformation; generative alliances of decolonization, intersectional justice, and degrowth; and repair work.

The sun's about to hit
the solstice re-set button.
This morning's dawn comes so late,
kindling clouds to a terrible orange.

We've had too much of orange
lately. The flare of fire amok
across vast territories. The sun's dull ball
behind a pall of smoke.

The planet's operating system
is being choked
with corrupted lines of code,
malware, viral download,

and trees are burning
around the world – arctic circle
to antipodes. Chaparral,
rainforest, boreal.

No hard re-boot can help
restore the drive. No keyboard stroke,
no plug-pulled power cut.
We've only got

the same old platform – no new model
in production. It will take
patience and reading the repair guides.
Things will have to whirr through the dark

to clean things up. Just as light
takes its time coming back
after the year's longest night.
Just as the sun slowly whirls

past this December solstice,
takes time to stretch the day.
Yes, hard. But we could
do this.

Alice Major has published 11 collections of poetry (most recently *Welcome to the Anthropocene*) and a collection of essays on poetry and science. Her many awards include the Pat Lowther prize for *Office Tower Tales*. She served as first poet laureate for her home city of Edmonton and is the founder of the Edmonton Poetry Festival. In 2017 she received the Lieutenant Governor of Alberta Distinguished Artist award.

Reintegrating Living and Making a Living- Planning Beyond the “Land Use” Box

By Regula Modlich

The industrial revolution, culminating in the International Congress of Architects in Athens, in 1937, resulted in land use based planning which to this day sets the footprint for our communities. It assigns strictly defined permitted activities and mostly also densities on any given site – an important indicator also for property values. Land use planning structures our cities into residential, commercial, industrial, institutional enclaves. The traditional main street “mixed uses” (commercial – at grade - and residential uses above) - revived by Jane Jacobs – are now widely encouraged for reviving street life. Yet, these “mixed uses” still dictate separate commercial and residential floor areas which effectively separates making a living from living – not to mention care giving. This is an issue of particular concern for women world wide who still shoulder the majority of paid and unpaid care giving.

No doubt, need for some single and separated use designations will continue. Large scale or environmentally hazardous uses, that cannot, at this time, be eliminated, such as sewage treatment plants, utilities, heavy industries, transportation terminals such as airports, even large hospitals, all justify standing alone, based on scale and environmental impact.

For millennia, in many countries, including today’s North America, an “agricultural” designation encompasses productive, social, economic and cultural functions. There is also a history of Asian and European cities where living and making a living have been, and still are integrated. Countless main street, retail and service shop owners have installed “unofficial” cooking, resting and toilet facilities in their “storage” sections or basements. Home occupations, traditionally tolerated in residential areas, tend to allow middle class professions, such as lawyers and doctors, while services and shops which preceded land use segregated planning, were turned into “legal nonconforming uses” (or terms to that effect), often with a sunset clause. More recently, “live-work” units emerged, a timid attempt to move beyond the segregated land use concept – mostly for artists. Can we therefore, not revert more boldly to that paradigm and allow both living and making a living at a small scale? Instead of planning and zoning designations, nuisance, environmental, health and safety, building and noise bylaws and codes would ensure compati-

bility with the neighbourhood. Following are economic, social and environmental implications of this integrated “living” designation.

Environmental

With intensifying climate change, the very survival of our species on our planet hangs in the balance. We have to accept the need to phase out activities that harm our environment, no matter where, when and at what scale they occur. The idea behind segregating land uses was to concentrate similar functions and keep polluting ones away from “sensitive” residential and commercial areas - without consideration for the health of those working in environmentally compromised areas. Today we know that land use segregation, alone, does not reduce CO2 emissions or major human health problems due to pollution - 9 million premature deaths per year (2017 World Health Organisation Report.) All “living” designations would have to comply with environmental, nuisance and other regulations to be safe for the designated area, their communities and the environment.



PHOTOGRAPH: GOOGLE

Example of a Black Forest farmhouse with human, animal and other craft and agricultural activities all under one roof.

Bringing goods and services into neighbourhoods encourages walking and cycling rather than driving. Walking, cycling and still much of transit are limited to persons who are healthy, environmentally committed, without cars, luggage or accompanying dependents, as well as tolerable weather conditions. The “living” designation would allow small scale craft producers, retailers and many service providers to both live and earn a living in the same premises, reducing both the merchants’ and clients’ trips. Repairing products, rather than replacing and disposing them on environmentally unsustainable waste sites could become more feasible. Municipalities could encourage urban agriculture, especially horticulture in “living” designations - once the urban soil is detoxified. This would support physical, mental and economic health of people, not to mention the environment.

Economic

Robotization, ever increasing economic inequality, precarious employment, online shopping, and the shift of manufacturing jobs to low-wage areas and countries will require great deal of flexibility and innovation in North American economies. New regulations to contain climate change will greatly impact economic activities. The ideologies of the binary mindsets of “Free Market” versus “Government Planning and Control” are at a dead end. Bridging and creative “outside of the box” approaches are required, which place social justice and human rights above private profit and greed.

Many start-up enterprises begin in basements or garages of homes, often violating zoning and planning regulations. Allowing commercial and residential activities within one space is an important economic saving especially for marginalized groups. It would



A skilled car mechanic and recent immigrant offers a wide range of affordable car repairs in the well-equipped garage of his Toronto home.

legitimize and facilitate these important economic initiatives and remove the anxiety and fear of eager by-law enforcers putting an end to their entrepreneurial efforts. Women often initiate such endeavors, precisely because they can accommodate care giving more readily. Women on the average are economically disadvantaged around the globe, and would therefore benefit from a “living” designation.

Sharing rent for commercial and residential functions in “living” designations could make housing more affordable and, available and, in this way, alleviate some of the affordable housing crisis currently plaguing all cities. Within social housing projects, a “living” designation could facilitate start-up enterprises for a population that most needs them and give residents the opportunity to learn and train in new skills within their communities, and ultimately a chance to transition out of social housing.

A “living” designation could therefore make main streets economically more viable, by allowing shopkeepers to live and earn a living in the same location. It could mitigate some of the negative impact of on-line shopping. A “living” designation would also bring retail and services into hitherto underserved residential streets and neighbourhoods. Initial granting 5 to 10 year permits, could allow testing the effects of a “living” designation and thus create workable long-term strategies.

Social

The compartmentalization of land uses created the public - private dichotomy in North American cities. Residential areas, especially suburbs, were meant to be private retreat for men, the family bread earner and the domain of the full-time - presumably female - homemaker. Industrial, institutional and commercial areas were to be public, business-focused and male dominated. Of course, reality never matched this vision, and made life difficult for many. For centuries, women wanted or had to be to be active in the public and economic domain. Aging in the suburbs is difficult, because most North American jurisdictions still do not plan for the provision of soft services, such as child, elder or health care, or for that matter a full range of housing in terms of size and affordability. This dichotomy also deprived many men of the humanizing experiences of care giving, nurturing and domestic responsibilities.

Merging “living” with “making a living” promotes inclusive communities. It allows for flexibility and fluidity of activities, and a variety of family and household types. “Living” designated units would enable and encourage more equal sharing of caring, do-

mestic and economic responsibilities - regardless of gender. Living and earning a living can be seamlessly integrated on the same premises, be that professions, trades, services, tele-working or traditional craft production. Women, recent immigrants, persons with disabilities, and indigenous persons could all benefit from the flexibility of such a designation. In this way, the “living” designation can help reduce the income, diversity and gender gaps.

A “living” designation - especially in the suburbs - could encourage urban agriculture, supplement incomes and produce healthy fruit, vegetables, and even small livestock. Such food can get distributed to the community more economically, sustainably and form a basis for greater neighbourhood interaction and cohesion.

A “living” designation could liven up neighbourhood streets which are now mostly deserted throughout the day and night. Similarly, in commercial areas, a stronger residential presence could enhance street life outside of business hours. Increased street life would


mean more “eyes on the street,” as Jane Jacobs called it. This means greater safety for women, children, elderly - actually everyone. It would also support the goals of the “Complete Streets” movement.

Conclusion

The 2018 Toronto Official Plan is making a positive step to reintegrate making a living with living. The plan changes the typical “residential” designation into “neighbourhood” designation which it defines as: “New small-scale retail, service and office uses that are incidental to and support Neighbourhoods and that are compatible with the area and do not adversely impact adjacent residences may be permitted through an amendment to the Zoning By-law, where required, on major streets shown on Map 3, with the exception of portions of streets which have reversed lot frontages. To maintain the residential amenity of Neighbourhoods, new small-scale retail, service and office uses will: a) serve the needs of area residents and

potentially reduce local automobile trips; b) have minimal noise, parking or other adverse impacts upon adjacent or nearby residents; and c) have a physical form that is compatible with and integrated into the Neighbourhood.” (Chapter 4).”

Ontario planning is two tiered. It includes more general Official Plan designations prevailing over more readily amended more specific Zoning regulations. It depends therefore on how readily zoning by-laws will be revised to reflect the above policies.

My experiences as planner, feminist, and mother, bring me to suggest that stepping more boldly beyond segregated land use planning would lead to more inclusive, sustainable and affordable communities and benefit particularly women? 

Regula Modlich, a founder and key supporter of Women and Environments International magazine, finished this article just before her death in September 2018. We miss her very much, and honour her legacy.

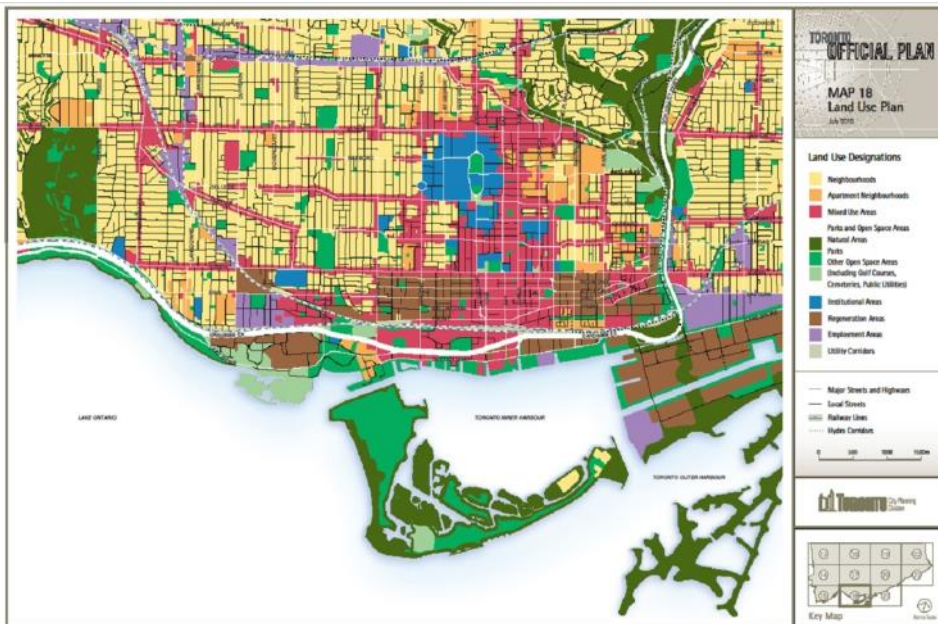
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Regula Modlich-Evdemon, “Valuing the Traditional Urban Fabric through a Gender Lens” Progressive Planning, # 206, Winter 2016, and presented at the November 15, 2015, Intbau Conference in Havana, Cuba.

May 2018, Toronto Official Plan: <https://www.toronto.ca/city-government/planning-development/official-plan-guidelines/official-plan-chapters-1-5/>

CREDIT: CITY OF TORONTO OFFICIAL PLAN



2018 Toronto Official Plan – currently under review. Sections of this downtown land use map show a “neighbourhood” rather than traditional “residential” designation.

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Our History is the Future:

Standing Rock Versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance.

Nick Estes

London: Verso, 2019. 310 pages. Hardcover \$29.35.

Edited by Gabrielle Jamela Hosein and Lisa Outar,
Palgrave Macmillan 2016, 349 pages, \$99.99 hardcover

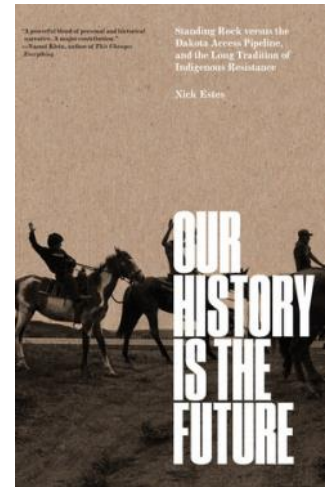
Reviewed by Alice Damiano

This book is not the whole story of my people nor is it all that is best in our heritage. [...] What we will allow the world to see is, in good part, in these pages. Read them my brothers and you white man, you read them too. It is a history of a proud people: a people who believe in the land and themselves. My people were civilized before the white came and we will be civilized and be here after the white man goes away [...]

[Quote from his grandfather Andrew that Nick Estes includes in *Our History is the Future* (p. 13) as a fitting epigraph for this book.^[1]]


Nick Estes is *Oceti Sakowin* (also known as *Sioux*), and this book recounts the long, painful history of his people, connecting times, places, human and non human lives, mindsets, visions, and more. Chapter 1 is centered on the land defense against the Keystone XL and the Dakota Access pipelines; chapters 2 and 3 take a more historical approach and tell the story of the *Oceti Sakowin*, from their emergence as a nation, to the first encounters with the United States, to the dramatic evolution of the relations between the two; chapter 4 -- particularly interesting from an environmental perspective -- is focused on the destructive mid-twentieth-century Pick-Sloan dam construction plan in the Missouri River basin; chapters 5 and 6 tell the story of the American Indian Movement (AIM) and of Indigenous internationalism; and chapter 7 contains some final reflections linking past, present and future, while at the same time linking Turtle Island to the rest of the world.

But the history that is told in this book is too long, too complex, too multidimensional to stay obediently packed into seven tidy chapters. The *Oceti Sakowin* history just flows through them. Consequently, these chapters frequently reference each other, sometimes in unexpected ways, eventually assembling a bigger picture with some underlying themes, such as the understandings that water is life (*Mni Wiconi*), and that *treaties connect not just human nations, but also non-human ones, because we have both human and non-human relatives.*



Estes describes not only the violence of colonialism, but also the subtle and not-so-subtle legal and cultural strategies adopted over the centuries by settlers to refuse to recognize the *Oceti Sakowin*'s sovereignty and rights. Most of these strategies can be explained by one word: *assumptions*. The assumption that Indigenous peoples are not civilized. The assumption that a European, Christian form of civilization is right, and opposing to it is criminal. The assumption that Indigenous cultures are a thing of the past. And the list goes on. So many assumptions, so wrong, so detrimental. Estes cites a few examples of alliances between the *Oceti Sakowin* and some groups of settlers, but the most positive alliances discussed are the ones with other oppressed peoples from around the world.

Oceti Sakowin culture, like many other Indigenous cultures, neither confirms the Western assumption that representatives and warriors are usually men, nor accepts the assumption that gender is binary. Two-Spirited people among the *Oceti Sakowin* are fully respected, and Two-Spirited people and women often have leading roles. Sadly, however, Estes reports that according to Two-Spirit Métis activist Sâkihitowin Awâsis there are "links between presence of the tar sands industry and heightened rates of missing and murdered Indigenous Two-Spirits, women, and girls"[2].

“Without expansion, the plantation system was doomed to fail”[3] is how Estes explains an episode of Western expansion—a description that reminds of Kenneth Boulding’s idea of *cowboy economy*[4]. This is an example of how Estes exposes the shortcomings of Western economies and lifestyles, questioning the assumptions they are based on. And the title of the book, *Our History is the Future*, suggest why we need to do this questioning: To understand the past, to prepare for the future. 

Alice Damiano is a Ph.D. candidate in Renewable Resources at McGill University and a fellow of the Economics for the Anthropocene project. She is interested in Ecological and Behavioural Economics, Indigenous perspectives and climate change-related disasters. In her research, she is questioning Western perspectives in the light of Indigenous ones.

References

[1] These are excerpts from the preface written by the author Nick Estes’s grandfather Andrew for the book *Kul-Wicasa-Oyate* by George C. Estes and Richard R. Loder (1971, Lower Brule, SD: Lower Brule Sioux Tribe), front matter.

[2] Sâkhitowin, Awâsis (2014), “Pipelines and Resistance Across Turtle Island,” in T. Black et al., *A Line in the Tar Sands* (Toronto: Between the Lines, p. 255), reported on p. 31.

[3] p. 76.

[4] See Boulding, Kenneth E. (1966), “The Economics of the Coming Spaceship Earth.” *New York*.

The Mine Speaks

Do not look upon my ugliness; it does no one any good.
Others have tried and failed, and there is no reason to believe
you may do more, though your kindness moves me,
it does. Perhaps the ferns will accomplish
some useful deed here, and the new grasses
that may come, perhaps then we will meet and exchange
the covert affections that pass between the looker
and the looked-upon. For now, I have no such confidence.
You may, though, if it agrees with you, keep me among
your thoughts—that I could tolerate. And I will picture you
as if we were waiting together for a long-delayed train—
I would like to know you are there, on the opposite end
of the platform, straining toward that spot on the horizon
where a new body or new understanding of the body
just might reveal itself. I fear, though, that I will be forgotten.
The ugly often are, that’s the truth, almost enough to push me
to court your gaze, despite the shudder the thought
engenders. But no, I cannot bear it. Do, I implore you,
go—let enough time pass and I will hope someday to greet you
as if in the old way, though we will both know
that everything, everything has changed.
Let that, my friend, be the ground upon which we meet.

Sue Sinclair is a Canadian poet, author of five collections of poetry, all of which have won or have been nominated for awards. Her most recent book, *Heaven’s Thieves* (Brick Books, 2016), won the 2017 Pat Lowther Award for the best book of poems by a Canadian woman. Sue teaches creative writing at the University of New Brunswick, where she is also editor of *The Fiddlehead* literary journal.

Climate Change Suite #1 - Losing Blue

I am obsessed with blues, words for blue,
for climate change, for this apocalyptic shift in the norm.
Fixated with statistics, scientific proof, the inevitable
and exponential melt of the mighty polar ice,
weeks of nightmares where my homeland drowns,
epic storms extinguish our cities,
and my children's futures blow away with the Gobi.
Not a slow melt, not over centuries, or even generations,
this radical change is measured in months, in kilometres,
blues draining away to grey,
the fate of humanity, and all of Earth's creatures,
cast adrift in a riptide of indifference.

the screen fills with a thousand
shades of blue, every nuance of white,
eons of snow and ice, glaciers more ancient
than thought, mind-numbing cold, and wind.
Balog's cameras document the relentless erosion,
glaciers calving, a slab the size of Manhattan rearing up
like the last raging gasp of a mythical beast,
as oceans swell and the Arctic loses its blues,
aquamarine prisms dying in a wasteland of mud.

we don't think about ice enough, the crucial
white space that bookends our world map
as we hurtle around our broiling sun, spewing CO2,
our collective imagination limited to bigger vinyl-sided condos
and faster cars, insatiable consumption
instead of a deeper quiet, darker forests, or glacial blues.

and I am as guilty as anyone
my life also full of noise and plastic and gas pumps,
one despondent poem no kind of solution,
just one drop of antidote in a poisoned ocean,
my voice lost with the others, in this super storm
of fear and bias and wilful ignorance.
Too many words, not enough action.
Blue, turquoise, azure. Luminous.
Grey, grunge, dirt, dun. Ashen.
Emissions, debate, consequences. Disappear.

Without blues the spectrum loses its balance.
Blue is hope, is fresh water, is renewal.
May our fervent whispers become rallying cries,
may mankind shift from infestation to resolution,
may our blue, blue Earth spin itself free before it is nothing more
than hot rocks circling a burned-out sun.

Dymphny Dronyk

Dymphny Dronyk, Q. Med, is a mediator, editor, translator, and a story doula. She is passionate about the magic of story and has woven words for money and for love for more than 35 years. *Contrary Infatuations* (Frontenac), was short-listed for the Pat Lowther Award and the Stephan G. Stephanson Award for Poetry. She is co-publisher and co-editor at House of Blue Skies.

Inspired by Chasing Ice, James Balog's documentary about his Extreme Ice Survey on the glaciers of Greenland, Iceland, Alaska, and Colorado – "the story of one man's mission to change the tide of history by gathering undeniable evidence of our changing planet".

Jody Wilson-Raybould on Her Path to Independence

How she became an ethics champion, breaking not just with Trudeau but Canada's party system.

By Michael Harris

“Never do anything against conscience, even if the state demands it.” — Albert Einstein

Although she had not heard that admonition before we spoke, Jody Wilson-Raybould got what the great physicist was saying.

“I like that quote a lot,” Canada's former justice minister told me. “Every MP has to consider that question — how to be true to themselves.”

As it turned out, Wilson-Raybould didn't need Einstein's advice to find her way through the thorniest of political thickets.

“Of course I thought that had to do with it.”

Wilson-Raybould says that her subsequent decision to resign from cabinet, which she does not wish to speak about “too specifically,” was one of the hardest she has ever had to make.

Today she is very much at peace with that choice. As she explained in a wide-ranging interview with *The Tyee*, “I want the chapter on SNC-Lavalin to be closed and to focus on other things.”

In our conversation, she mapped the road from childhood to the person Canada sees exemplifying independence — of thought, will and now political party. She portrayed Justin Trudeau as a PM at odds with his outgoing public image. She spoke of being “marginalized” as an Indigenous woman even at the highest levels of state and, in bold strokes, painted a very different vision for how Canada might govern.

‘I know who I am’

Before quitting cabinet on Feb. 12, Jody Wilson-Raybould consulted her husband, Tim, who is “front and centre” in her “solid support group.” The couple makes decisions “together,” and this momentous call was made in Vancouver.

“I had meetings with the prime minister. They didn't change anything because I know who I am, and I know when my values were crossed.”

Those values, and more important, how they were forged, is the heart of the matter in Wilson-Raybould's meteoric rise, and equally abrupt exit from the corridors of power. In the end, she never was a Party gal.

Her saga is all about growing up Indigenous on Vancouver Island, with a father engrossed in native politics, famous activist grandmothers and aunts, and a mother, Sandra Wilson, who taught Jody and her sister Kory the meaning of “unconditional love.” Now they love each other that way.

“My sister and I are very close.”

Wilson-Raybould's parents lived apart. She and Kory spent several years with their mother in a two-bedroom apartment in Victoria. Though they were far from deprived, money was tight. In order to give both her daughters rooms of their own, Jody's mother slept in a bed in the living room.

Jody had always wanted a dog or a fish, but ended up with something more novel. As a third-grader, she got a ferret named Rat, a creature “hated” by her sister, but loved by Jody. “Rat died after eating a rubber ball,” Wilson-Raybould remembered.

The sisters also spent a lot of time on Cape Mudge, which has a number of reserves. The place was magical to the child, and to the woman who still lives there. Her piece of property faces west on the southern tip of Quadra Island, a 10-minute ferry ride from Campbell River. Cape Mudge has seeped into her soul.

“My ancestors were very smart about where we lived. They were here first and got the best sites! It is a place like no other. It is a narrow community three houses deep, off of Discovery Passage. It has soccer fields, baseball fields, museums, a carving shed, and a small, white Anglican Church near the Community Centre. Back of the village, there is a steep hill to more houses.”

Although Jody loved her times at Cape Mudge and “worshipped” her father Bill Wilson, a hereditary Kwakwaka’wakw chief, it was not Disneyland.

“We had responsibilities even as kids. One of the things I didn’t like about it, when we went to visit father, he would take us to all of his political meetings. Other kids were outside playing ball and running around, and I wanted to do that too. He made us listen at these meetings. I understand now the importance of why he did that.”

As she advanced through school, Jody worked, but did not slave at her studies, the way her sister did.

“I was pretty social. I never quite fit in with one clique. I was a lot more social than my sister, though, and went out on weekends. She studied.”

Jody had more stitches than A-pluses back in those days.

“I landed in the emergency room every other week, if not every week. Loved running around, climbing trees until the sun went down. Jumping into the water, I cut my foot, stitches. I couldn’t tell you how many stitches I had as a kid.”

Though she liked math and history as a student, her favourite subject was physical education. A gifted athlete, Jody swam competitively for nine years. As she moved through Robb Road Middle School, and then Highland Senior Secondary in Comox, the Indigenous kid who “spoke up” for herself and could be “mischievous” made a big impression on two of her teachers.

At Robb Road, her physical education teacher was Bill Green. He saw more in Jody than a budding athlete, encouraging her to focus her energy and talents on new things like public speaking.

Later, at Highland, Tim McKinnon continued the nurturing. He nudged Jody into drama. If Wilson-Raybould has never forgotten them, neither have they forgotten her.

“When my community was honouring me after I resigned from cabinet, my mother tipped these teachers off. They were standing there at the airport to greet me when I came home,” she recalled.

Graham Greene once wrote that a door opens in childhood and we walk through it. For Wilson-Raybould, that door was opened by her father, Bill Wilson, the third Indigenous person to be called to the bar in B.C. She followed in his footsteps, first to law school, and then, inevitably, into politics — Indigenous-style.

“I think he had a lot to do with why I went to law school. I decided that law school was the best thing to pursue for Indigenous issues. I thought it was the best education you could get and would help me to help my community.”

It also, coincidentally, helped her to meet the man she would marry. Jody Wilson was working at the B.C. Treaty Commission when she met Tim Raybould. Tim negotiated for Westbank First Nations, a job he held for more than 30 years.

“At first I thought he was just another dull lawyer. A mutual friend of ours decided that we should all go out for dinner. We hit it off. We kept in touch, then closer touch, and then began to hang out. We went to Hawaii together and the rest, as they say, is history.”

On Christmas in 2007, Tim proposed to Jody at his brother’s house.

“He asked me ‘Will you marry me?’ and proceeded to pull a ring out of the Christmas tree. Jasmine, our little niece, got upset because she wanted the ring and loved Tim.”

Until her appearance on the elected national scene in 2015, Wilson-Raybould’s political activities were confined to the cause of her life — bettering the life of Indigenous Peoples. Her political values were forged during her tenure as a regional chief in British Columbia. The political environment could not have been more different than the Ottawa scene, in which she would soon be immersed. That is a reality that would make a tremendous difference in how things ultimately played out.

“Indigenous politics is very visceral, difficult at the best of times. In the Indigenous world that I know, culture, laws in the Big House, are all focused on trying to get consensus. There are no political parties. In the Big House, power-seekers are not liked. Our goal is to improve the life of our people.

“Contrast that to being a cabinet minister, part of a government and a political party, where partisanship is huge. Sometimes decisions are made to ensure one’s power is maintained, rather than improving people’s lives.” The resonances from “Lavgate” are unmistakable.

‘No one heard the sound of the drums’

Although she would eventually run as a Liberal, it was Conservative leader Stephen Harper who got Wilson-Raybould thinking about seeking a seat in Parliament.

During the Idle No More protests in Ottawa, she and three other B.C. regional chiefs met with Harper, while Chief Theresa Spence was keeping her stoic vigil on Victoria Island. The chiefs hammered out their strategy for the Harper meeting: Swing for the fences. They would present a plan based on the big issues of land title and self-government — the only real game-changers that could transform the troubled “relationship.”

“I vividly remember that day, the sound of the drums in the Langevin office of the prime minister. Four of us from B.C. walking into the Langevin Building. I gave my message. It was that meeting that showed me that the Harper government was not listening. It was infuriating and frustrating. Nobody was listening on the government side, no one heard the sound of the drums.”

Although Harper ignored the plan of the B.C. regional chiefs, that didn’t mean Idle No More was futile.

“It raised awareness,” she told me. “It brought to the surface the level of frustration that exists in our communities across the country. It brought women’s voices to the forefront. And most of all, it put out a call for change. If you weren’t awakened by that, you slept through the whole phenomenon.” At the time of the Idle No More protests in Ottawa, regional chief Wilson-Raybould and then-Assembly of First Nations leader Sean Atleo visited Chief Theresa Spence on Victoria Island. Spence spoke of the terrible conditions her band faced at Attawapiskat, and the need to “deconstruct” the colonial legacy.

“The biggest challenge to self-determination for Indigenous Peoples is the lack of hope,” Wilson-Raybould said of that meeting. “They must feel empowered in their own lives. There is terrible frustration over government’s lack of understanding of that. Theresa Spence was a lightning rod for that sense of frustration.”

How did Wilson-Raybould feel when the Nishiyuu Walkers arrived in Ottawa in 2013, only to be ignored by the government of the day after their 1,600-kilometre snowshoe through winter? Then PM Stephen Harper chose to be in Toronto to greet panda bears from China rather than receive the Cree walkers.

“Governments need to listen, not just adopt the attitude of ‘there they go again.’ Political leaders, PMs, premiers, they all have to make incredible leadership efforts to say, ‘enough is enough,’ and to do the right thing: Recognize rights beyond the post-colonial door. That kind of leadership, when it does come, will transform Canada.”

Trudeau and JWR: ‘I felt we were aligned back in 2013’

Just as she had done as a student, Jody Wilson-Raybould the Indigenous leader caught the eye of a mentor. This time it was Paul Martin. The former Liberal prime minister identified her as a potential candidate for the party, and made his views known to Justin Trudeau.

The young Liberal leader was intrigued.

Trudeau flew up to Whitehorse, where Wilson-Raybould was involved in Indigenous meetings. After sitting in on some of the sessions, Trudeau asked the regional chief if she would be interested in running under the Liberal banner — which also happened to be her favourite colour. Red, though not quite the splendid red featured on native blankets, masks, and at potlach. Still, it was a difficult sale for Trudeau.

“I had to be persuaded. We talked about values and our fathers. I liked meeting. I felt we were aligned back in July 2013.”

From the moment she decided to run, Wilson-Raybould’s life became a rollercoaster ride into national prominence. In 2014, she chaired the Liberal party’s convention. In 2015, she won a seat in parliament. Not long after that came the life-altering call informing her she was being considered for cabinet.

“They wanted to know if there was any role I couldn’t see myself taking on. Hints were dropped that in my role I would have a series of many, many stakeholders to deal with. That day in 2015 I went back to my room at the Sheraton and told Tim that I had a feeling I was going to be justice minister.”

She was right. At a subsequent meeting with the Prime Minister, and PMO staffers Gerald Butts and Katie Telford in early November 2015, Wilson-Raybould was formally asked into cabinet.

“There is a photo I don’t much like of me sitting across the desk from the PM, with my hand on my chest. I look very emotional. The PM gave me a hug and spoke about his father. He said, ‘I want you to be the minister of justice and attorney general,’ and talked about how his father had been justice minister.... When I returned to the Sheraton I said to my husband, ‘I told you so.’”

It was a hectic time, with little opportunity to dig into biographies like Michelle Obama’s that she loved reading, or listen to Billy Joel and the other

stars of the eighties she kept on her iPod. The woman who loves her coffee — two Ventis every morning — seized the opportunity, but not without some trepidation.

“It was a tough spot in some ways for me to be in. There were laws on the books that discriminate against my people, and now I was the chief law officer of the Crown upholding those laws.”

Despite her dilemma, there came a lot of notable accomplishments, from Bill C-16 on gender equality early in the mandate, to Bill C-14 on legalizing assisted-dying. Wilson-Raybould was particularly proud of one of her last acts as minister — this was the measure that assumed native claims were valid, and thereby replaced an adversarial court process for a negotiation. Though few people knew it, the directive had been “operationalized” two years before it became public.

One of the unforeseen dividends of navigating the assisted-dying legislation through the Commons was the powerful friendship Wilson-Raybould developed with cabinet colleague Jane Philpott.

“Our fate was cast together,” Wilson-Raybould said. “The issue of medically-assisted dying threw us together for seven months. It was the most intense emotional experience I have ever had, and I got to share that with her.”

Her low point was the government’s failure to deliver fundamental change on the Indigenous file before the 2019 election.

As the first Indigenous justice minister, Wilson-Raybould had believed that the stars were aligned to put in place the legislative mechanisms for transformational change in Indigenous communities. Although the PM “took interest in the file,” in the end he fell far short of the vision he had once promised back in Opposition days.

“I have to say that the high-water mark for Justin on the Indigenous file was the speech he gave in February 2018 — an historic speech around recognizing rights and removing the adversarial approach to Indigenous Affairs. I know that at some point there will be new leadership and hard work for transformational change on this file, rather than simple management.”

In that remarkable speech Justin Trudeau said this: “You see, Mr. Speaker, the challenge — then and now — is that Section 35 recognizes and affirms Aboriginal and treaty rights, those rights have not been implemented by our governments.”

And they still aren’t.

‘Isolating the PM is not necessarily beneficial’

Beyond the heady rush of making a difference in peoples’ lives, and all the bumps along the way that made her long for the sanity of Cape Mudge, the forces that would so dramatically reverse Wilson-Raybould’s fortunes were at work — including being Indigenous. She believes Indigenous people, including herself, face racism and bias in their daily lives, and in media reporting in Canada.

“As an Indigenous woman, there have been barriers. I still have a sense of being marginalized. I was marginalized around a lot of tables, including the table of cabinet.”

And then there was the relationship with Justin Trudeau himself.

While courting her for the party, the Liberal leader had been up close and personal. After he became prime minister, and she joined his cabinet, the PMO staff built walls around the man on the top of the Liberal wedding cake. Neither caucus nor cabinet had a personal connection to their leader.

Because she was Trudeau’s attorney general, the PM spoke more often with Wilson-Raybould than other ministers. She described their relationship as “decent,” but noted that they didn’t speak “very often” and spoke personally “even less.” Like a lot of cabinet ministers, Wilson-Raybould regretted the lack of access.

“The PM and I didn’t have a direct relationship. I didn’t have his direct contact information and always used intermediaries. That’s the way things were. I hope it’s true that he is trying harder to change that. Isolating the PM is not necessarily beneficial.”

That is understatement on steroids. In the wake of the SNC-Lavalin fiasco, the PM lost his principal secretary, his clerk of the Privy Council, two star female cabinet ministers, a chunk of his reputation as a feminist and champion of Indigenous rights, and a boatload of personal credibility. According to the woman in the eye of the storm, none of it needed to happen.

“All I wanted or asked — and I think this would have resolved the SNC issue a lot sooner — was for there to be a recognition that something went seriously wrong, that there were repeated attempts

at political interference in a criminal case. It was not acceptable, and I had to do something about it. That is all I ever wanted to hear from the PM. Had I heard that at his press conference, and I didn't, none of this would have happened."

Will Canadians ever hear the full story of why she resigned? Choosing her words carefully, Wilson-Raybould insisted that she has supplied all the "material" evidence on the SNC-Lavalin affair that she was privy to.

But she added a tantalizing caveat. Other people, like Jane Philpott, might have other information that she "suspects" would be of interest to Canadians. That said, she wants to put the past behind her.

"I want the chapter on SNC-Lavalin to be closed and to focus on other things. I don't want to be brought up in front of another committee to discuss private discussions with the PM. I don't want to be vengeful or damaging to him. But the most fundamental tenet of democracy, the rule of law, must be upheld. The laws have to apply equally to everybody, and the institutions that administer the law have to be independent."

A Quebec judge recently confirmed the decision of Wilson-Raybould's former department, by green-lighting a criminal trial for SNC-Lavalin after presiding over a lengthy preliminary.


'You have to speak the truth'

Wilson-Raybould believes that the party system

as it now exists has to be re-invented. It is not parties per se that are the problem, but the way in which they have evolved. They are too leader-centric, and far too partisan. In her view, both the PM and other party leaders have to be responsive to parliament, not the other way around.

"I don't believe in blind loyalty or blind partisanship. I do not believe in making decisions that set aside important public policy for the sake of political power. I do not believe that the best public policy is just getting re-elected. I believe in doing good public policy, regardless of what party is in power."

And Wilson-Raybould's personal takeaway from leaving cabinet, and then the Liberal party? It has everything to do with being comfortable with that face that looks back at all of us from the mirror. In an age where spin and tactics have all but ousted the plain facts in politics, the only deliverance may be somehow finding authenticity again. Wilson-Raybould believes she knows how.

"Speak the truth. In my culture, you have to speak the truth, otherwise our culture dies. Coming from a long line of matriarchs, women who took a stand, I had to tell the country who I am. I didn't lose my way." 

Jody Wilson-Raybould was reelected as an Independent MP for her riding of Vancouver Granville in the Canadian federal election of October 21, 2019.

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<https://thetyee.ca/News/2019/06/10/Jody-Wilson-Raybould-Path-Independence/>

Resurgence

*The source regenerates
through primitive languages
marked in earth;
Overturning the
ruins of silence
with buried gifts—
A resolute soothing
of charred histories.*

Perin Ruttonsha

Perin Ruttonsha's bio is on page 27

Writing inspired by the paintings of S. Ruttonsha, and the Canadian Society for Ecological Economics 12th Biennial Conference, 2005-2019

Methylmercury ‘Time Bomb’ Ticking with Start of Muskrat Falls Reservoir Impoundment


The following statement was released on August 8, 2019 by Nunatsiavut President Johannes Lampe, in response to the start of impoundment of the Muskrat Falls reservoir as the waters began to rise behind the Muskrat Falls hydroelectric dam on the Lower Churchill River near Happy Valley - Goose Bay, Labrador:

Our many efforts to convince the Government of Newfoundland and Labrador and Nalcor Energy to take necessary measures to mitigate impacts of methylmercury on the Lake Melville [Churchill River Estuary] ecosystem have all been in vain, and we are now at a point of no return where the health, culture and way of life of many Labrador Inuit hangs in the balance. Impoundment of the Muskrat Falls reservoir has begun, and with it the start of a chain of events that will have significant impacts on Labrador Inuit and, in particular, the community of Rigolet.

The Nunatsiavut Government and independent research partners spent many years ensuring science, traditional Inuit knowledge and the Precautionary Principle were at the forefront of evidence-based policy and decision making with respect to the potential downstream effects of Muskrat Falls. That peer-reviewed research – which allowed us to expand our understanding of the unique Lake Melville ecosystem, the impacts of methylmercury, and the potential consequences on the health and well-being of our people, on our culture and way of life – was dismissed by Premier Dwight Ball, the Government of Newfoundland and Labrador and Nalcor.

When I stood with Labrador’s two other Indigenous leaders in June of 2016, in what has become known as the “Rally in the Valley”, I was moved by the overwhelming support we received from people from all walks of life. The message was clear that the status quo was not acceptable; that steps had to be taken to mitigate the bioaccumulation and biomagnification of methylmercury in the Lake Melville ecosystem.

Pressured by the growing grassroots “Make Muskrat Right” movement, Premier Ball reached out to me and Labrador’s other two Indigenous leaders on October 20, 2016 to set up a meeting, just days before protestors entered the Muskrat Falls site and temporarily shut the project down. That meeting took place in St. John’s on October

25 and lasted for more than 11 hours, with the focus being on protecting health, culture and a way of life. The meeting resulted in a number of key commitments, made by the Premier, to address our concerns, including establishing an Independent Expert Advisory Committee, comprised of representatives of the Nunatsiavut Government, Innu Nation, NunatuKavut Community Council, and federal, provincial and municipal governments, as well as an Independent Experts Committee that included ecosystem, health and Indigenous knowledge holders. Established in August 2017, the IEAC’s mandate was to seek an independent, evidence-based approach to determine and recommend options for mitigating human-health concerns related to methylmercury throughout the reservoir as well as in the Lake Melville ecosystem. The IEAC made seven key recommendations – five of which were not appropriately or publicly responded to by the Premier or the Government of Newfoundland and Labrador. 

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In Memoriam

Regula Modlich (1939-2018)

Toronto's Radical Feminist Planner

By Barbara Rahder

What are you two healthy young women doing with crayons here? You can earn so much more money in one of the rooms I can offer you.

- a local pimp in Toronto's Kensington Market, 1967



Regula Modlich, Reggie to her friends, was standing on the sidewalk, hand-colouring a land-use map of the Kensington Neighbourhood when the pimp mentioned above offered her and another female planner jobs in his establishment. This would be just one in a long line of incidents pushing Reggie to begin thinking about women's experiences of the city, as distinct from men's experiences.

At nineteen, Reggie immigrated to Canada from Switzerland via Germany with her parents and younger brother. Within five years, she had earned a BA in Sociology and Economics from the University of Toronto (1962) and set off for India with the Canadian University Services Overseas (CUSO). She spent over a year working with women in a remote Indian village before returning to Toronto determined to become better equipped to intervene in physical planning and design issues. A year later, Reggie received a Diploma in Town and Regional Planning from the University of Toronto (1964) and began working as a planner first in the private sector and then for the City of Toronto (1966-1972).

Urban renewal was in full swing and Reggie's first assignment for the City of Toronto was to draft an urban renewal strategy for Kensington Market. Her draft report (1967) advocated policy innovations that had never been used before in Toronto: 1) a holding by-law to prevent redevelopment until the local community could decide on its priorities; 2) development controls to minimize demolition and preserve the neighbourhood's character; and 3) a community-based alternative school that would use Kensington Market as a source of experiential education. She also recommended more open space, more public housing and community services, more parking, and

minimal demolition, removing only nuisances and obnoxious uses (including brothels?).

Reggie's recommendations were too radical for the City at that time—a theme that ran through much of her working life. The final report on the "Kensington Urban Renewal Strategy" as approved by City Council included none of the innovations that would have given the local community a voice in its own future. As a result, the Kensington community organized in opposition to the City's version of the plan, and it was shelved. It would be another ten years before the City of Toronto published a *Neighbourhood Improvement Plan* for Kensington (1977) that recognized the need for more green space, more affordable housing, and preservation of the neighbourhood's Market character.

It was also in the 1960s that Reggie joined a socialist group and became outspoken about local and international politics. She was leafleting on the street when she met Nikos Evdemon, her husband to be, who had arrived from Greece via Germany only days before. They both spoke German, as well as English, and struck up a conversation, discovering their common immigrant path to Canada via Germany and their shared passion for social justice. Reggie also spoke French, Spanish, Hindi, Russian and before long, Greek. Within a few years, she and Nikos were raising two boys and juggling careers. Reggie often said that she wasn't really radical until she became a mother and faced a host of new barriers in her life, such as finding affordable child care and accessible transit. Over time, Nikos became an award-winning cinematographer and Reggie became a radical feminist urban planner dedicated to community organizing and activism.

In 1972, Reggie became a Senior Planner for the City of Oshawa, a place known for its strong labour unions. That same year she helped organize an informal group called *Women In/And Planning* that drew women planning professionals, academics, and students from across the greater Toronto area. For years Reggie attempted to bring ideas from that group into her practice in Oshawa. While her colleagues were often supportive, many of her ideas were still too radical to survive the political process. Reggie nonetheless learned a lot from this experience and presented a paper at the first Canadian feminist planning conference in 1975 on women and housing design. Then she went back to school.

Reggie graduated with a master's in environmental studies from York University (1980) and was immediately welcomed onto the Editorial Board of *Women & Environments International (WEI) Magazine*, serving as the magazine's Managing Editor from 1999 to 2006. For more than 26 years, Reggie shared her ideas, her connections, and her generous spirit with the array of women who came and went on the Board, as volunteers, and as contributors. She authored several articles and edited many more, covering topics from women's safety to accessible housing design.

Throughout the 1980s, Reggie actively pushed planners across Canada to think about the form of cities from the perspective of women and children. A paper that she presented on "Women's Needs in Urban Form and Function" at the National Conference of the Canadian Institute of Planners (1982) was so popular it was reprinted in a few different publications. That same year, the Metro Toronto Taskforce on Public Violence against Women and Children sought her out and hired her to produce the children's component of its urban design report. Another first.

At a workshop on "Women's Work and Transportation Patterns," organized by Gerda Wekerle at York University in 1985, Reggie noted the relationships between transportation, women's work outside the home, and other aspects of women's everyday lives. Women's changing work roles were not relieving them of domestic responsibilities. As such, women's roles and needs in the urban environment were growing more complex. Affordable housing, accessible design (re. strollers, wheelchairs), caregiving of children and elders (re. public washrooms, multi-destination trips), safety, and public transit, were all women's issues that were not being recognized or addressed in planning.

Later that year, Reggie founded Women Plan Toronto (WPT), inspired by and named after Women Plan London in the U.K. but different in several important respects. While the London organization worked under the auspices of the Greater London Council, the Toronto organization was independent of the government. Reggie developed a participatory research project and obtained funding to conduct focus groups with more than 25 different types of women ranging from homeless, low-income, and immigrant women to academic and professional women. She published the results, *Women Plan Toronto: Shared Experiences and Dreams* (1986), and then organized a conference to discuss the findings with the women who had participated in the research. The participants overwhelmingly wanted to continue meeting to discuss women's issues and to strategize actions to address them. Reggie coordinated WPT staff and volunteers for five years, before passing the torch. Among WPT's most successful projects during this time was their *Municipal Report Card* ranking candidates on a range of women's issues. The results were published in The Toronto Star daily newspaper, became a topic on radio call-in shows, and played a role in the election of progressive candidates to Toronto City Council.

In 1988, the City of Toronto republished Reggie's edited and updated *Women Plan Toronto* with illustrations by Birgit Sterner. City Council adopted *The Safe City: Municipal Strategies for Preventing Violence Against Women* that Reggie had helped write. Her article, "Planning Implications of Women Plan Toronto," appeared in *Plan Canada*, the journal of the Canadian Institute of Planners. And WPT met with Toronto Transit Commission (TTC) authorities to discuss short- and long-term solutions to accessibility problems faced by women with strollers, shopping buggies, and wheelchairs. Thirty years later, the TTC is still working to implement all of the design recommendations for transit vehicles, stations, stops and surrounding areas recommended by WPT.

Through WPT, Reggie helped guide women's input into projects such as: *Cityplan '91*; the "WISE" (Women in Safe Environments) project; the *Metro Toronto Official Plan*; and the Commission on Planning and Development Reform in Ontario. Her hard work and leadership were recognized by her nomination for a YWCA Woman of Distinction Award in 1988. And her analysis of the gender implications for planning made her an important guest speaker in the planning and geography programs at York, the University of Toronto, Ryerson, and McMaster.

Never content to develop feminist ideas without putting them into action, Reggie created the *Women's Community Planning Manual* in 1990. Her women's planning toolkit was published and distributed by WPT and later refined and republished as "A Toolkit for Gender Equality in Planning" in the *Ontario Planning Journal* (2003). Reggie used what she'd learned in her research with WPT to prepare submissions to: The Ontario Planning Act Review (*Sewell Report*); the Town of Aurora Official Plan Review; and the York Region Healthy Communities Review. In time, she was able to introduce an innovative housing intensification strategy that legalized accessory apartments and anchored these policies in an Official Plan Amendment for the Town of Aurora, where she worked as a Senior Planner for a few years.

Reggie was awarded the City of Toronto's Constance E. Hamilton Award in 1995 for "working to secure equitable treatment for Toronto women." The award presentation described Reggie Modlich as a great "organizer for feminist and inclusive cities." That same year, Reggie took over as Managing Editor of *Women & Environments International (WEI) Magazine*, initiating, coordinating, and editing issues on a broad range of topics from women's urban housing, transportation and safety to mining, conservation, and sustainable development in rural communities. In 2007, she passed the management role on to a collective of younger women but continued to write and submit articles to the magazine.


Always eager to support and encourage other women, Reggie was happy to pass on her leadership roles to younger members of the group, whether of *WEI* or WPT. She mentored and encouraged many women, young and old, to speak out in public for the first time, and to write and publish for the first time. WPT lasted another ten years after Reggie stepped down and then, around 2000, faded away. Despite her disappointment, Reggie was not one to sit on her laurels and was soon imagining a new group to take up the cause of women in the city.

Together with Prabha Khosla and Sonja Greckol, Reggie conceived and organized the Toronto Women's City Alliance (TWCA) in 2004. The group aims to achieve gender equity at City Hall through systemic strategies such as gender mainstreaming. Reggie's role in the group was to write and lobby for the creation of safer cities, affordable housing, gender-sensitive urban policy, and changes to regulations, by-laws, city services and plans to support women's care work inside and outside the home. In 2012, the TWCA attempted to persuade the City of Toronto Official Plan Review to address a wide

range of women's issues. Reggie noted that most of their recommendations were not well received, but at least some of the group's concerns about women's safety, urban design, and transportation were included in the Plan.

As a long-time member of Planners Network (PN), Reggie was also an active contributor to PN's *Progressive Planning* magazine (now *Progressive City: Radical Alternatives*). She continued to submit articles to *WEI* and PN, to write letters to the editor of planning journals and local papers, and to apply for grants to continue her participatory research with women. In 2013, for example, she wrote to the editor of the *Toronto Star* about the lack of women on Toronto City Council Executive. She was concerned about the implications for all women in the city, and the need to represent and include women at all levels. By 2016, Reggie had acquired an intersectional gender lens on urban development and actively sought to explore the implications for the development approvals process, for the design of structures and spaces, and for their implications and consequences for diverse groups. Frustrated by planners' lack of understanding of compounded/intersectional gender issues, she hoped to develop a new handbook to help organize and involve more women.

In her final months of life, Reggie wrote letters to the editors of local newspapers to ensure that gender issues were not forgotten in the run-up to the City of Toronto elections of October 2018. Reggie died of pancreatic cancer in September 2018.

Reggie Modlich was fearless when speaking truth to power. She would rise to her feet, line up for the microphone, dash off a letter, speak to the press, or whatever else was necessary to draw attention to the inequities and injustices concretized through city planning processes. She was adamant that women's voices not only be heard but that changes happen in response. Reggie has helped inspire a new generation of young women to keep fighting for social justice in the city. 

Barbara Rahder is Professor & Dean Emerita, Faculty of Environmental Studies, York University, Toronto. She was a friend of Reggie's for more than thirty years, as well as a feminist colleague in Planners Network, Women In/And Planning, Women and Environments, and Women Plan Toronto. Barbara would like to thank Reggie's husband, Nikos Evdemon, for the gift of Reggie's papers (1967 to 2018) on which this brief article is based.

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