

NOMADIC

UNIVERSITY 14th edition

Northern Territories and Indigenous Peoples: Comparative Perspectives

14-19 January 2018 Venice International University



Aboriginal Peoples Research and Knowledge Network



DIALOG - Aboriginal Peoples Research and Knowledge Network - is a is an interuniversity, inter-institutional, interdisciplinary and multisectoral cluster created in 2001 and based at Institut national de la recherche scientifique (INRS).

DIALOG aims to create the conditions that foster constructive discussion and exchange between researchers from different disciplinary backgrounds and between researchers and collaborators from Aboriginal organizations and Aboriginal communities, and by setting up a relationship of dialogue between the academic and Aboriginal milieus.

DIALOG brings together students, researchers, and Indigenous institutions and community representatives to think and develop together a research paradigm that is at once anchored in theory and in practice, one that responds in concrete ways to the perspectives and priorities of its members.





Created in 2007, the Nomadic University is part of DIALOG's knowledge mobilization initiatives put forward to promote the sharing of knowledge, skills and learning, between academia and the Indigenous community. Its objectives are to:

- ⊗ Encourage academics and community workers/civil servants to seek and build upon complementary domains of expertise, keeping in mind the importance to develop locally relevant yet conceptually sound understandings of social issues (co-construction of knowledge);
- ⊗ Be open to diverse learning methods, including location and alternative means of evaluation;
- ⊗ Make space for diversity and dialogue across disciplines, status and organizations within educational programs, and;
- ⊗ Try to go beyond status and hierarchies; recognize the value where it exists.

Through the activities of the Nomadic University, DIALOG offers interactive and dynamic training promoting the deployment of an ethical, reflexive and integrated approach to exploring Indigenous issues. Training teams include both researchers, students and DIALOG's Indigenous partners; and they reflect the inter-institutional, interdisciplinary and intercultural collaboration that characterizes DIALOG.

Academic credits for graduate, undergraduate and continuing education courses can be obtained provided that students complete assignments exploring issues for which they gained greater understanding throughout the session.



VIU Graduate Seminar

Northern Territories and Indigenous Peoples: comparative perspectives

January 14 – 19, 2018

Global Challenges Series

The Indigenous Peoples of the North and other Arctic populations are living in a world that is rapidly changing. Their way of life has traditionally been focused on natural resources and lands; however, the transformations brought about by altered environmental conditions, climate change, the modernization of transportation, industrialization, sedentarization, energy conversion, urbanization and demographic growth are profoundly affecting this relationship between human beings and the land. The proposed activity will provide a space for reflection on this changing world. We will explore the many cultural, demographic, economic, natural, sociological and anthropological dimensions of this change through case studies comparing the situation in northern Eurasia, and more specifically Russia, with the situation in the North of Canada and Québec. This reflection will take the form of a PhD Academy. Alternating presentations of the situations in the two continents will foster group reflection on lands that are shared by indigenous Peoples, newcomers, and industries in regard to natural resources and socioeconomic issues. The juxtaposition of the similarities and differences will open the way for a discussion on the future Indigenous-non-Indigenous relations in the North.

Scientific Coordinators

Carole Lévesque, Centre Urbanisation Culture Société, Institut national de la recherche scientifique
Nikolai Vakhtin, Head of Centre for Arctic Social Studies, European University St Petersburg

Social, political and legal perspectives of Indigeneity

Theoretical and applied considerations of international and national recognition of Indigenous Peoples rights and Indigenous-State relationships, including public policy implications.

Collaborative research and coconstruction of knowledge

Epistemological and methodological perspectives of Community-University partnerships that facilitate knowledge mobilization.

Market and non-market exchange in the Northern communities

Global and regional arctic political economy; state and indigenous categories of populations and types of economy; indigenous policies in the light of the anthropology of exchange.

Cultural intimacy and the Indigenous politics of visibility and hiding

The relationship of public representations of indigenous identities with practices that remain hidden in the informal sphere of local communities.

TRAINING TEAM

VIU MEMBERS



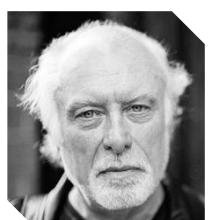
Nikolai Vakhtin
European University at St. Petersburg



Nikolai Ssorin-Chaikov
European University at St. Petersburg



Stephan Dudeck
European University at St. Petersburg



Walter Mignolo
Duke University



Franca Tamisari
Ca' Foscari University of Venice



EUROPEAN
UNIVERSITY AT
SAINT-PETERSBURG



Ca' Foscari
University
of Venice

PROGRAM

JAN
14

JAN
15

AM
9:30
12:00

12:00-1:30

PM
1:30
5:00

WELCOME COCKTAIL **Registrations and introductions**

Environmental, social, political and legal contexts of Northern Indigenous peoples

Nikolai Vakhtin

Indigenous, Non-Indigenous and Local peoples: The Case of Siberia and the Russian North

Carole Lévesque & Daniel Salée

Northern Indigenous peoples: historical background, socio-economic and cultural transformations

Irène Bellier

“Indigeneity at large”: the challenges of the recognition of indigenous peoples confronted to local political and legal cultures, social movements and global governance

LUNCH —————

Walter Mignolo

We do not want recognition, we want liberation from the Settlers to resurge and re-exist

Daniel Salée

Indigenous Governance: Problems, Issues and Challenges

Jean Leclair

Indigenous autonomy and legal traditions: how does Canada fare?

Nikolai Ssorin-Chaikov

Subjects or citizens: status and legal identity in Siberia and the Russian north

PROGRAM

JAN
16

AM
9:30
12:00

12:00-1:30

PM
1:30
5:00

Natural resource development and biodiversity

Karine Vanthuyne

Protecting the Culture while Mining the Land: ontological challenges in contexts of collaboration with the industry

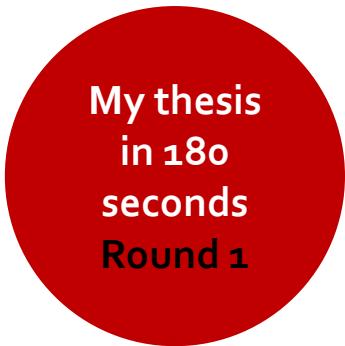
Caroline Desbiens

Extractive industries and community memory: conciliating economic benefits with land loss

Stephan Dudeck

Subsurface resource extraction and indigenous livelihoods in Northern Russia and Western Siberia

LUNCH



My thesis
in 180
seconds
Round 1

Suzy Basile

Participation of Atikamekw women in resource development decision making

Nikolai Ssorin-Chaikov

Gendering indigeneity in Siberia

Nathalie Kermoal

Métis Women's Knowledge and their Connection to the Land

Franca Tamisari

The politics of repatriation of human remains and culturally significant objects. An arena of recognition and affirmation of Australian Indigenous peoples.

PROGRAM

JAN
17

AM
9:30
12:00

12:00-1:30

PM
1:30
5:00

Community development and identity

Ioana Radu

Indigenous social innovation: sustaining miyupimaatisiun and building partnerships locally

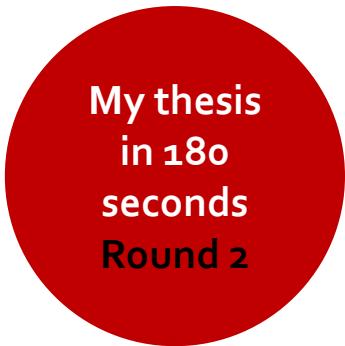
Édith Cloutier

Developing services for the urban Aboriginal population: a case study of the Val-d'Or Native Friendship Centre

Stephan Dudeck

Sacred places of indigenous people in Siberia – what endangers them and who should protect them?

LUNCH



My thesis
in 180
seconds
Round 2

Nikolai Vakhtin

A Short History of Indigenous Education in St Petersburg, Russia

Irène Bellier

What Education for indigenous peoples? : comparative perspectives

Nikolai Ssorin-Chaikov

Conceptualizing change and resources (Central Siberia and Sakhalin)

Nathalie Kermoal

Education as decolonization: Indigenous students and postsecondary education at the University of Alberta

PROGRAM

JAN
18

AM
9:30
12:00

12:00-1:30

PM
1:30
5:00

Methodological and epistemological considerations

Carole Lévesque

Knowledge mobilization in Indigenous contexts: when scientific knowledge meets indigenous knowledge

Walter Mignolo

I am neither Greek nor Indigenous from the Americas, why do I have to study Aristotle and not Guaman Poma de Ayala?

Stephan Dudeck

Sharing memories – oral history documentation and collaborative research methodologies in the Russian North

LUNCH

My thesis
in 180
seconds
Round 3

Suzy Basile

Respect, equity and reciprocity: ethics and collective knowledge ownership in research with Indigenous peoples

Karine Vanthuyne

Entanglements. The Challenges of Collaborative Research on Contradictory Modes of Engagement with Mining

Nikolai Ssorin-Chaikov

Time of the notebook: research temporality and Evenki forms of authority

PROGRAM

JAN
19

AM
9:30
12:00

12:00-1:30

PM
1:30
5:00

Case studies

Nikolai Vakhtin

Yupik Languages and Yupik Communities in Chukotka: A time of transition

Ioana Radu

Cultural safety and community engagement in health and social service provision: a research project with the Cree Nation of Chisasibi

Édith Cloutier

Mino Madji8in: Indigenous wellness in the city and the Minowé Clinic

LUNCH

My thesis
in 180s
Winners
announced

Jean Leclair

Land Claims and Political/Environmental Governance in the Canadian North

Caroline Desbiens

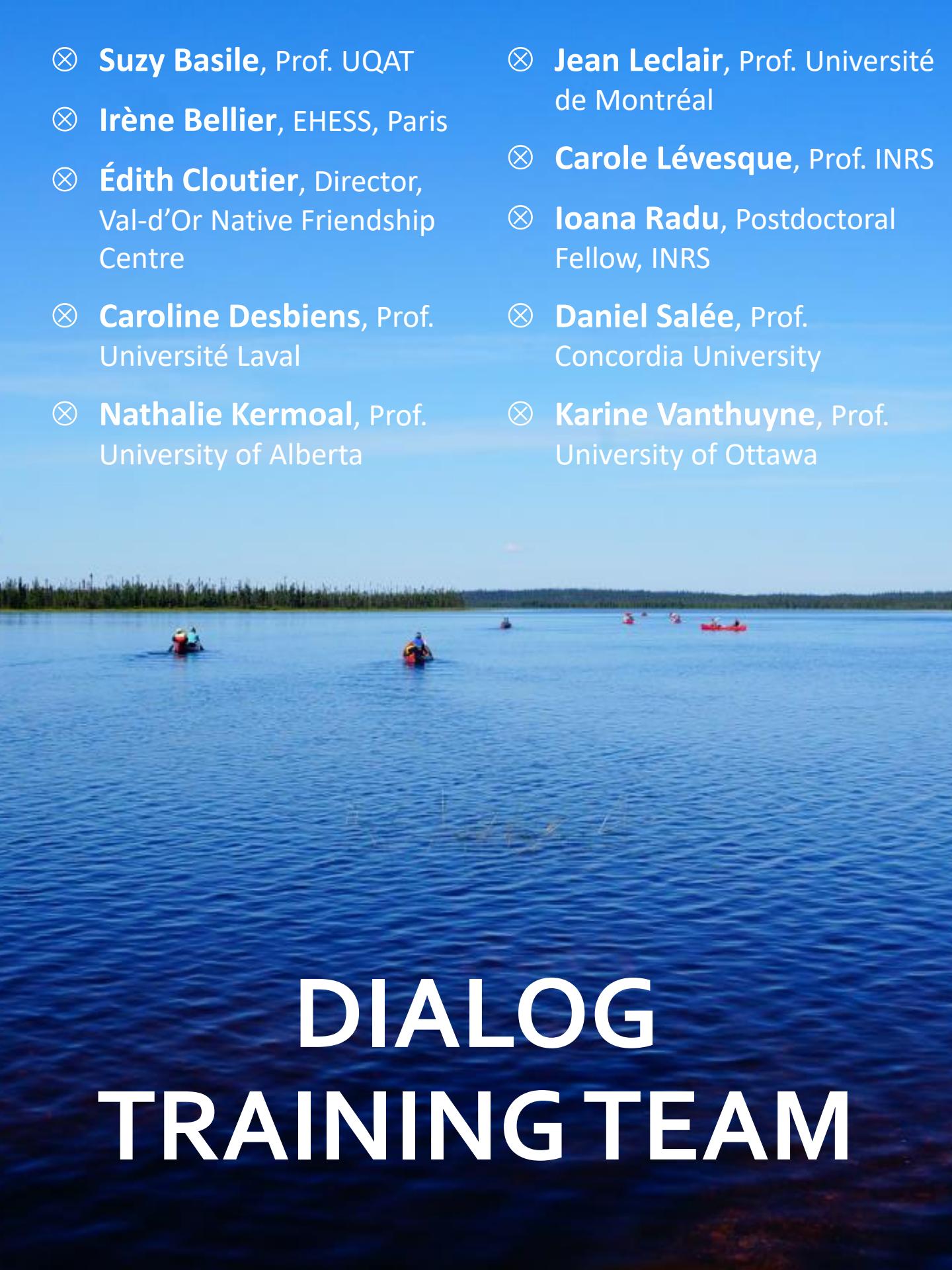
Tshishipiminu – our river: documenting Innu perspectives and experiences of industrial development in the Lac Saint Jean region

Stephan Dudeck

Cultural intimacy – the indigenous politics of visibility and hiding in Siberia

CLOSING PANEL

Daniel Salée & Ioana Radu

- 
- ⊗ **Suzy Basile**, Prof. UQAT
 - ⊗ **Irène Bellier**, EHESS, Paris
 - ⊗ **Édith Cloutier**, Director, Val-d'Or Native Friendship Centre
 - ⊗ **Caroline Desbiens**, Prof. Université Laval
 - ⊗ **Nathalie Kermoal**, Prof. University of Alberta
 - ⊗ **Jean Leclair**, Prof. Université de Montréal
 - ⊗ **Carole Lévesque**, Prof. INRS
 - ⊗ **Ioana Radu**, Postdoctoral Fellow, INRS
 - ⊗ **Daniel Salée**, Prof. Concordia University
 - ⊗ **Karine Vanthuyne**, Prof. University of Ottawa

DIALOG TRAINING TEAM



SUZY BASILE

School of Indigenous Studies, Université du Québec en Abitibi-Témiscamingue (UQAT)

Suzy Basile comes from the Atikamekw community of Wemotaci. She has a Bachelor degree and a Masters degree in Anthropology. She is professor with the School of Indigenous Studies the Université du Québec en Abitibi-Témiscamingue (UQAT), at the Val-d'Or campus. She is member of the steering committee of DIALOG Aboriginal Peoples Research and Knowledge Network. In 2016, she defended a thesis in the Environmental sciences Ph.D. program at UQAT, about the role and the place of Atikamekw women in land and natural resource governance. Mrs Basile was involved in the development process of the Assembly of First Nations of Quebec and Labrador's Research Protocol (2005, 2014). She developed the Guidelines for Research with Aboriginal Women for Quebec Native Women Association published in 2012. She has also published and co-led diverse issues on the subject of the ethics of research with Indigenous peoples.

Participation of Atikamekw women in resource development decision making

This research focuses on identifying the role of Atikamekw women on the land: their place in local and territorial governance, their perceptions related to the state of the land and their concerns regarding knowledge transmission. This research has shed light on the importance of making room for women in governance and decision-making in order to build on their knowledge to maintain and reinforce the strong connection between the Atikamekw nation and the land. This research aims at raising the awareness of all members of the Atikamekw nation about the role of women in the future of the land. The multiple transformations of the land (logging, floodings, settlement of Emitcikociwicak "white woodcutters", water contamination, loss of sacred sites, etc.) have caused women to lose much of their authority on the land. Today, they find themselves in a situation marked by a sense of powerlessness, of territorial and cultural insecurity. Even if their participation to public life has increased, they consider that there is room for improvement regarding the fostering of well-being, quality of life, harmony, protection of the land and balance in the decision-making of Atikamekw authorities.

Respect, equity and reciprocity: ethics and collective knowledge ownership in research with Indigenous peoples

The purpose of this conference is to present the new research management tools developed since then by the Indigenous organizations or in partnership with them and to explore more specifically the proposed methods of respecting the "ownership" of research data. In addition, considering the large number of research activities in partnership with Indigenous Peoples, the strong solicitation of researchers and to a certain extent that of Indigenous communities and bodies that also have research needs, needs Indigenous peoples in terms of significant data collection and research results, and the creation of a number of Indigenous research management tools, it is very relevant to explore some of them. In addition to examining existing tools for research management, approaches to meeting the aspirations of Indigenous communities and organizations for research will also be presented. We will examine in greater depth the notion of "ownership" of data and the implications of adhering to this research principle that remains poorly understood or misunderstood and that may make relations between Indigenous Peoples and researchers unequal and strained. It is also intended to highlight inspiring examples and case studies, the challenges experienced, and the methods of analysis, approval, involvement and management preferred by Indigenous peoples in research.

- ⊗ AFNQL (2014). First Nations of Quebec and Labrador's Research Protocol. Wendake, Assembly of First Nations of Quebec and Labrador, 104 pgs.
- ⊗ Basile, S., et al. (2017). Coconstruction of a Data Collection Tool: A Case Study with Atikamekw Women. *ACME: An International Journal for Critical Geographies*.
- ⊗ Kermoal, N. & I. Altamirano-Jimérez (2016). Introduction: Indigenous women and knowledge in *Living on the land. Indigenous women's understanding of place*. (Ed) Kermoal, N. & Altamirano-Jimérez, I. Edmonton, Athabasca University Press: 3-17.
- ⊗ Lawrence, B. (2003). Gender, race, and the regulation of Native identity in Canada and the United States: An overview. *Hypatia*, 18 (2), 3-31.
- ⊗ QNWA (2012). Guidelines for research with Aboriginal women. Kahnawake, Quebec Native Women Association, 23 pgs.



IRÈNE BELLIER

French National Center for Scientific Research (CNRS), Paris

Irène Bellier is a French senior researcher in political anthropology, affiliated to CNRS (the French National Center for Scientific Research). Since 2001, she has done extensive fieldwork and research at the United Nations headquarters on the negotiation of the UNDRIP and further discussions regarding indigenous peoples' rights. Drawing from her participation to the UN Working Group on Indigenous Populations, the UN Working Group on the Project of Declaration, the United Nations Permanent Forum on Indigenous Issues and the Expert mechanisms on the rights of indigenous peoples, she analyses the construction and dynamics of the world indigenous peoples' movement. She has led, as Principal Investigator, a team to do comparative research on the conditions of implementation of the UNDRIP in 10 countries on 4 continents (ERC-SOGIP, funded from 2010 to 2015 by the European Research Council. She is currently animating an international research group on Justice and the rights of Indigenous Peoples (JUSTIP).

« Indigeneity at large »: the challenges of the recognition of indigenous peoples confronted to local political and legal cultures, social movements and global governance

This presentation will focus on the construction of the indigenous peoples movement since the 1970s and the negotiation of the UN Declaration on the Rights of Indigenous Peoples. It will explain the emergence of indigenous issues in the context of a social activism, both claiming for civil and political rights and fighting against racism and discrimination and how that led to further theorization on indigeneity. Considering the historic arrival at the United nations and how indigenous representatives gained a place to be speaking for themselves in order to express the particular situations of their communities, it will focus on the construction of indigenous organizations at transnational levels and the importance of making alliances with non-indigenous human rights supporters. Finally, regarding the negotiation of the right to self-determination and the notion of sovereignty, it will explore the role of « friendly states » to balance the oppositions expressed by powerful states, as well as the evolution of the concept of self-determination at the time of globalization.

What Education for indigenous peoples? : comparative perspectives

Several international mechanisms are supposed to guarantee the right to education for all. Yet indigenous people are fighting everywhere to find a place and defend their conception of education in the formal education systems, which are implemented by dominant institutions for the majority population. Schooling has been a tool for assimilating indigenous peoples, intending to reduce their difference in the name of "civilization". A paradox has emerged between formal education as a tool to gain the necessary skills to be part of dominant societies, to work and participate to public space, and, indigenous education as a means to protect languages, knowledge systems and cultures which have received no place in dominant educational systems. In different parts of the world, indigenous peoples organizations started to think upon the education they want for their children and produce knowledge upon distinct societies. They promote indigenous educational centers, fight for bi-and multilingualism, and propose alternative approaches to education and school, based on their systems of values, relationship to land, territory and the environment. They reclaim the validity of indigenous languages to convey systems of knowledge and as such contribute to protect the human diversity, which is today menaced by several processes of homogenisation.

- ⊗ Bellier Irène & Préaud Martin, 2011, « Emerging issues in indigenous rights: transformative effects of the recognition of indigenous peoples » *The International Journal of Human Rights*, Taylor and Francis.
- ⊗ Bellier Irène, 2014, "The role of the Indigenous Peoples Movement in International Organizations", in Marine Carrin, Pralay Kanungo, Gérard Toffin (eds) *The Politics of Ethnicity in India, Nepal, and China*. Delhi, Primus, pp. 301-329,
- ⊗ Bellier Irène, 2013, 'We Indigenous Peoples...' Global Activism and the Emergence of a New Collective Subject at the United Nations", In Müller B., *The Gloss of Harmony. The Politics of Policy Making in Multilateral Organizations*, Londres : PlutoPress , pp. 177-201



ÉDITH CLOUTIER

Director, Val-d'Or Native Friendship Centre

Pour son engagement dans la défense des droits des Autochtones, son leadership dans la lutte contre la discrimination raciale et sa contribution au rapprochement entre les peuples, Mme Édith Cloutier s'est vu décerner le Prix de la justice du Québec 2016 par la ministre de la Justice du Québec, Mme Stéphanie Vallée.

Membre de la Première Nation anishnabe par sa mère et québécoise par son père, Mme Cloutier n'a que 23 ans lorsqu'elle prend la direction du Centre d'amitié autochtone de Val-d'Or. Sous sa gouverne, le Centre est devenu un véritable carrefour de services novateurs pour les premiers peuples de la région. Mme Cloutier se distingue par son approche dynamique et humaine, axée sur la recherche de solutions. Son apport favorise le rayonnement du Centre, qui remporte de nombreux prix, dont, en 2010, une mention d'honneur au Prix Droits et libertés. La Commission des droits de la personne et des droits de la jeunesse du Québec lui a décerné cette mention pour l'organisation de la 10e Semaine de sensibilisation pour l'élimination de la discrimination raciale.

Fréquentant diverses tribunes nationales et internationales, Mme Édith Cloutier est bien connue pour son engagement au service du mieux-être des Autochtones en milieu urbain. Elle s'est notamment démarquée comme présidente du Regroupement des centres d'amitié autochtones du Québec. De 2009 à 2014, elle fut codirectrice de l'Alliance de recherche ODENA, une structure partenariale de soutien au développement global de la population autochtone des villes québécoises. Elle codirige depuis 2014 le Réseau de recherche et de connaissances relatives aux peuples autochtones DIALOG.

Developing services for the urban Aboriginal population: a case study of the Val-d'Or Native Friendship Centre

The first Native Friendship Centre was established in Toronto in 1951. In Québec, the first centre opened its doors in Chibougamau in 1969. At the outset, these centres were created to alleviate the lack of services and resources available to Aboriginal people living outside their communities since services administered by band councils did not extend beyond their respective borders. The establishment of these centres was the initiative of people finding themselves in regional towns or in large centres, who quickly recognized the difficulties facing new arrivals, isolated and without means or resources. These people saw the need to provide support. Over sixty-five years, the mission of the friendship centres has remained relatively constant: it is still to improve the quality of life of urban Aboriginal people, to promote Aboriginal culture, to campaign for the recognition and defence of Aboriginal rights and interests, and to build bridges with other Quebecers and Canadians. On the other hand, their fields of action have been considerably transformed over the decades; the meeting and rallying places have become multipurpose service points, cultural hubs for all urban citizens, and places for learning and training for thousands of Aboriginal people. The centres aim for a better understanding of the issues and challenges facing urban Aboriginal people, through sensitizing their fellow Québec citizens, as well as Aboriginal people in the communities, to the advantages of cohabitation and solidarity. They present a clear plan for social and identity transformation.

Mino Madji8in: Indigenous wellness in the city and the Minowé Clinic

Cette présentation mettra en évidence les initiatives novatrices mises de l'avant par les décideurs et intervenants de la Clinique Minowé implantée au Centre d'amitié autochtone de Val-d'Or en matière de périnatalité sociale, de placement d'enfants et de compétences parentales. Il est bien connu (et la littérature scientifique nationale et internationale le démontre clairement) que de nombreuses familles autochtones qui résident en contexte urbain font face à une gamme importante de défis : situation de monoparentalité (féminine) dans un cas sur quatre, surreprésentation des cas de signalement et de placement d'enfants, deux à trois fois plus d'enfants, taux de croissance cinq fois supérieur à la moyenne québécoise et canadienne, etc. Depuis 2011, en collaboration avec diverses instances gouvernementales et dans le cadre d'une démarche de coproduction et de mobilisation des connaissances, la Clinique Minowé a multiplié les efforts afin d'offrir des dispositifs de soutien et d'accompagnement aux familles autochtones de la ville de Val-d'Or et de la région environnante (à travers divers programmes notamment).



CAROLINE DESBIENS

Department of Geography, Laval University

Caroline Desbiens is a Professor in the Department of Geography at Laval University where she holds the Canada Research Chair in Historical Geography of the North. Based on an intercultural approach, the main objective of her research is to foster greater harmonization of the territorial perspectives of Aboriginal and non-Aboriginal peoples in managing the North and its resources, and in working toward social and economic development. The territorial knowledge and experiences of Aboriginal women are also a key axis of Professor Desbiens' research.

In addition to her individual research projects, Dr. Desbiens is part of three major collaborative research teams with Inuit, Innu and urban aboriginal communities. She is also a Commissioner for the Quebec place names. She has published numerous articles in French and English and her book, *Power from the North: Territory, Identity and the Culture of Hydroelectricity in Quebec*, was published with UBC Press in 2013. The book was translated in French and the original version was shortlisted for the 2015 Canada Prize in the Social Sciences.

Extractive industries and community memory: conciliating economic benefits with land loss

In the 1970s, Hydro-Québec declared "We Are Hydro-Québécois." The publicity campaign slogan symbolized the extent to which hydroelectric development in the North was an expression of Québécois identity, territoriality and aspiration to modernity. Analyzing the cultural forces that contributed to the transformation of the La Grande River into a hydroelectric complex, I will explore how this "culture of hydroelectricity" shaped the material landscape of James Bay/Eeyou Istchee in the latter part of the twentieth century. Policy makers and Quebecers did not view those who built the dams as mere workers. They saw them as pioneers in a largely uninhabited landscape – despite the presence of Indigenous peoples – now inscribed with the codes of technology, progress, and spectacle. The expansion of extractive industries in Northern Quebec has involved more than economic development: it has also contributed to the production of distinct Québécois cultural landscapes that have shifted ways of viewing, and therefore knowing, the region. How then to preserve and rebuild community memory in a way that engages both indigenous and exogenous perspectives?

Tshishipiminu – our river: documenting Innu perspectives and experiences of industrial development in the Lac Saint Jean region

Established in 2012, the Tshishipiminu partnership is anchored in an "engaged acclimatization" of researchers as a way of planning and doing research within the social, political and cultural reality and perception of all research partners. Researchers and experts from Mashteuiatsh and Laval University joined into a common ground where knowledge – but also methodologies, technical skills and intuitions – are shared to reach the mutual goals of an ongoing research project on the cultural and environmental history of the Peribonka river. One way of disrupting neocolonial research practices is to assert the breadth of the knowledge spectrum of Indigenous peoples, recognize its contemporaneity and mobilize it toward social justice and change. I will discuss how this process is achieved through the development of a management tool for the assessment of the cumulative effects of territorial planning on Pekuakamiulnuatsh cultural practices ("Ilnu Aitun"). This partnership model shows how an indigenous organizations can develop and organize new forms of expertise and research capabilities in their own context and then transfer this knowledge to universities.

- ⊗ Gagnon, Justine et Caroline Desbiens, « Mapping memories in a flooded landscape : a place re-enactment project in Pessamit (Quebec). » *Emotion, Space and Society* (sous presse / épreuves).
- ⊗ Desbiens, Caroline et Étienne Rivard, « From passive to active dialogue ? Aboriginal lands, development and métissage in Québec, Canada. » *Cultural Geographies* 21.1 (2014) : p. 99-114.
- ⊗ Desbiens, Caroline « 'Water all around you cannot even drink : the scaling of water in James Bay / Eeyou Istchee. » *Area* 39.3 (2007) : p. 259-267.
- ⊗ Desbiens, Caroline « Step lightly, then move forward : exploring feminist directions for Northern research. » *The Canadian Geographer / Le Géographe canadien* 54.4 (2010) : p. 410-416.



NATHALIE KERMOAL

Faculty of Native Studies , University of Alberta

Nathalie Kermoal is a full professor in the Faculty of Native Studies at the University of Alberta. She holds a Ph.D in History from the University of Ottawa. She has published three books and numerous articles in academic journal and collective volumes. Her areas of research interests are Métis issues, Aboriginal constitutional issues, urban Aboriginal history, and Aboriginal Women's Issues. In 2011-2012, she was Interim Dean of the Faculty of Native Studies. In 2013-2014, she was special advisor on Aboriginal academic programs with the Provost's office. Since 2009, Professor Kermoal is the Associate-Dean Academic of the Faculty of Native Studies. Since January 2016, she is also the director of the Rupertsland Center for Métis Research housed at the Faculty of Native Studies.

Métis Women's Knowledge and their Connection to the Land

Indigenous knowledge plays a large role in modern life as it shapes Indigenous peoples' governance. While the knowledge of Canada's First Nations and Métis people is at the center of traditional knowledge and traditional ecological knowledge, the roles of Indigenous women, their responsibilities and knowledge of resource management and governance tend to be ignored and/or are marginalized in land claims, resource management, land use studies, and court cases related to the recognition of Aboriginal rights. Drawing on the case of the Métis in Western Canada, I will analyze how decolonization involves the recognition of Métis women's knowledge and their conceptualization of the relationship they have with land and territory.

Education as decolonization: Indigenous students, postsecondary education and the University of Alberta

The economic vitality and social wellbeing of Canada are dependent upon the educational success of Indigenous peoples and their entry into the workforce especially in Western Canada since 80% of the Aboriginal Population lives Ontario-West. The rapidly growing Aboriginal labor force represents a badly needed, under-utilized source of human capital. Education is therefore a priority for First Nations, Métis and Inuit as it is a way to help people participate fully in the economy of their communities as well as the economy of Canada. As the Honourable Justice Murray Sinclair (Chair of the TRC) said: "It was the educational system that contributed to this problem [broken relationships] in this country and it is the educational system we believe is going to help us to get away from this". How can universities "unlock the door to the future" for Indigenous peoples? How can they make more room for Indigenous ontologies, epistemologies and methodologies in the postsecondary curriculum? Is the indigenization of Canadian universities possible? In a colonial context, how can we redefine the relationship that universities maintain with Indigenous peoples?

- ⊗ Dickason, Olive. 2002. "Métis", in Paul Magosci, *Aboriginal Peoples of Canada: A Short Introduction*. Toronto: University of Toronto Press. 189-214.
- ⊗ Kermoal, Nathalie. 2016. "Métis Women's Knowledge and the Recognition of Métis Rights" in *Living on the Land: Indigenous Women's Understanding of Place*, Nathalie Kermoal and Isabel Altamirano-Jiménez (eds), Edmonton: Athabasca University Press: 107-138.
- ⊗ Parlee, Brenda, Fikret Berkes, and the Teetl'it Gwich'in Renewable Resources Council. 2005. "Health of the Land, Health of the People: A Case Study on Gwich'in Berry Harvesting in Northern Canada." *Ecohealth* 2: 127-37.
- ⊗ Innes, Rob. 2010. "Introduction: Native Studies and Native Cultural Preservation, Revitalization, and Persistence." *American Indian Culture and Research Journal* 34:2: 1-9.
- ⊗ Kirkness, V. J. and R. Barnhardt. 2001. "First Nations and Higher Education: The Four R's -Respect, Relevance, Reciprocity, Responsibility. Knowledge Across Cultures: A Contribution to Dialogue Among Civilizations." R. Hayoe and J. Pan. Hong Kong, Comparative Education Research Centre, The University of Hong Kong.
- ⊗ Kuokkanen, Rauna. 2003. "Toward a New Relation of Hospitality in the Academy." *The American Indian Quarterly*. Vol. 27, nos 1&2, 267-295.



JEAN LECLAIR

Faculté de droit, Université de Montréal

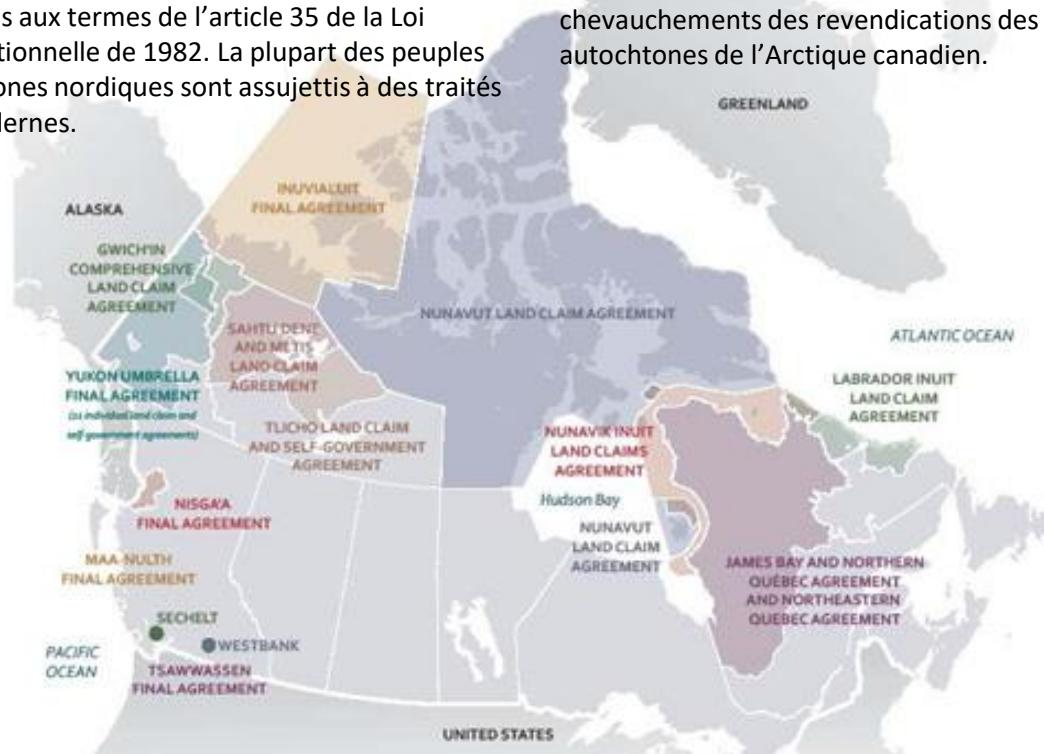
LL.B. Montreal 1985; LL. M. Montréal 1990 (recipient of the Duff-Rinfret Scholarship). Full professor (Université de Montréal) since 2002; clerk to Madam Justice Desjardins, Federal Court of Appeal, 1986-1988; Member of the Bar of Quebec since 1987. Pierre Elliott Trudeau Foundation fellow 2013. Prix André Morel 2016-2017 for excellence in teaching. Teaching and research subjects: Constitutional Law (Federalism, Constitutionalism and Fundamental Rights), Aboriginal Legal Issues, Quebec and Canadian Legal History.

Indigenous autonomy and legal traditions: how does Canada fares?

La première séance sur les tenants et aboutissants de la gouvernance autochtone au Canada en milieu arctique. Cela supposera un examen du fédéralisme canadien, en particulier du statut particulier des territoires (par opposition aux provinces) dans la fédération canadienne, et une analyse de la constitutionnalisation des droits ancestraux et issus de traités aux termes de l'article 35 de la Loi constitutionnelle de 1982. La plupart des peuples autochtones nordiques sont assujettis à des traités dits modernes.

Land Claims and Political/Environmental Governance in the Canadian North

Ma deuxième séance visera à aborder cette même question de la gouvernance autochtone en milieu arctique, mais, cette fois, dans une perspective comparée. J'aimerais y aborder aussi certains problèmes spécifiques tels que les tensions entre le gouvernement du Nunavut et la Nunavut Tunngavik Corporation, ou encore, la question des chevauchements des revendications des peuples autochtones de l'Arctique canadien.



- ⊗ Dwight Newman, Michelle Biddulph et Lorelle Binnion, « Arctic Energy Development and Best Practices on Consultation with Indigenous Peoples », (2014) 32 *B. U. Int'l L. J.* 449
- ⊗ Katja Gocke, « Recognition and Enforcement of Indigenous People's Land Rights in Alaska, the Northern Regions of Canada, Greenland, and Siberia and the Russian Far East », (2012) 4 *Y. B. Polar L.* 279
- ⊗ Alastair Campbell et Kirk Cameron, « Constitutional Development and Natural Resources in the North », dans Dawn Alexandria Berry, Nigel Bowles et Halbert Jones, *Governing the North American Arctic. Sovereignty, Security and Institutions*, Palgrave Macmillan Publishing, Londres, 2016, p. 180.



CAROLE LÉVESQUE

Professor & Director DIALOG, Institut national de la recherche scientifique

With a Ph.D. in social and cultural anthropology (Sorbonne, Paris) Carole Lévesque has devoted her entire career to Aboriginal issues. She has worked closely with Québec's First Peoples communities, organizations and institutions for the past forty-five years. Over the time, Carole Lévesque has tested and developed a number of knowledge coconstruction and mobilization approaches and tools in which Aboriginal peoples play an active role on either an individual or community level.

She is the founder and director of DIALOG: Aboriginal Peoples Research and Knowledge Network. Carole Lévesque is also co-director, with Edith Cloutier (Regroupement des centres d'amitié autochtones du Québec) of the ODENA Research Alliance dedicated to the study of Aboriginal peoples in Quebec's cities.

Northern Indigenous Peoples; Historical background, socioeconomic and cultural transformations

This presentation will propose an overview of Indigenous realities, life conditions and policy issues in Quebec and Canada. The principal objective is to provide a common information basis to the participants in order to identify different concepts and understanding keys, as well as social and cultural references, these enlighten us and our exchanges during this week. I have subdivided my presentation into four major series of issues which are constitutive of the Indigenous modernity: 1) Socio-demographic, and social and health conditions profiles to describe the cultural belonging and social diversity; 2) Examples of agency as respond to the colonialism and assimilation paradigm; 3) Social policies and social reconstruction to drive the reconciliation efforts; 4) Impacts for social sciences and academy of the Indigenous participation in research and knowledge production.

Knowledge mobilization in Indigenous contexts: when scientific knowledge meets Indigenous knowledge.

The objective of this presentation is to examine how community-partnered research, knowledge mobilization and coconstruction of knowledge can be factors leading to social change for Aboriginal people in Québec and Canada. It also to look at the positive impacts and consequences of such engaged research for the renewal of social sciences and more specifically the domain of Aboriginal studies. Contrary to more classic research approaches, where the theme or subject matter is defined only by researchers within the wall of universities and the inquiries are realized in a very hierachic and deterministic ways, these news methods propose to involved people, partners, and collaborators before the beginnings of the works, from the very definition of the phenomenon until the parameters in which the research will take place and the results will be share and disseminate. These methods transform the conditions of knowledge scientific production, help to question the concept of knowledge in itself, and encourage a variety of ways of interacting with Aboriginal actors. They change the nature of the results and can bring significant theoretical contributions. This presentation is based on recent studies and experiences conducted in different contexts and about various subjects.

- ⊗ Desbiens Caroline et Carole Lévesque. 2016. « From forced relocation to secure belonging: women making native space in Quebec's urban areas. » *Historical Geography* 44: 89-101.
- ⊗ Desbiens Caroline, Carole Lévesque et Ioana Comat. 2016. « "Inventing New Places": Urban Aboriginal Visibility and the Co-Construction of Citizenship in Val-d'Or (Québec). » *City & Society* 28 (1): 74-98. doi: 10.1111/ciso.12074.
- ⊗ Salée Daniel et Carole Lévesque. 2016. « The Politics of Indigenous Peoples-Settler Relations in Quebec: Economic Development and the Limits of Intercultural Dialogue and Reconciliation. » *American Indian Culture and Research Journal* 40 (2): 31-50. doi: 10.17953/aicrj.40.2.salee.levesque.
- ⊗ Lévesque Carole, Denise Geoffroy et Geneviève Polèse. 2016. « Naskapi Women: Words, Narratives, and Knowledge » In *Living on the Land: Indigenous Women's Understanding of Place*, sous la dir. de Nathalie Kermoal et Isabel Altamirano-Jiménez, 59-84. Athabasca: Athabasca University Press.



IOANA RADU

Postdoctoral fellow, Institut national de la recherche scientifique

Ioana is a part-time faculty member at the School of Community and Public Affairs, Concordia University, and postdoctoral fellow at DIALOG – Aboriginal peoples knowledge and research network (INRS). 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.

Her doctoral work, for which she was awarded the Distinguished Doctoral Dissertation Prize in Fine Arts, Humanities and Social Sciences at Concordia and Best Oral History Project (2016) from the Canadian Oral History Association, explored the connections between autonomy and wellbeing in Indigenous contexts through a case study in the Cree Nation of Chisasibi, Eeyou Istchee (also known as James Bay, northern Quebec).

Indigenous social innovation: sustaining miyupimaatisiiun and building partnerships locally

In 2016 the Cree Nation of Chisasibi held a conference that explored ways in which the community can work together to support miyupimaatisiiun (wellbeing). The theme of the conference was *Communication, Coordination and Collaboration* with the focus on involving community members in validating and identifying priorities for a renewed community development plan. The presentation will focus on the intersection of regional and local initiatives from the perspective of innovation in terms of integrating Eeyou (Cree) knowledge and the role of building partnerships and a *shared* vision of local governance and community development. Projects and partnerships include the Chisasibi Mental Wellness Team, the Chisasibi Youth Council, the Chisasibi greenhouse project, and regional planning strategy initiated by the Cree Board of Health and Social Services.

Cultural safety and community engagement in health and social service provision: a research project with the Cree Nation of Chisasibi

In northern Quebec (Canada), the Cree Board of Health and Social Services of James Bay began a process of integrating Cree approaches to health and wellness in 2005. The Cree Nation of Chisasibi took an active role in this process and developed an integrated model of living a good life - the Land-Based Healing Program. It reflects the Cree way of life and knowledge, as expressed by the elders involved. The presentation will focus on the results of an oral history project in the Cree Nation of Chisasibi (Eeyou Istchee, Quebec, Canada) that explored the links between autonomy and wellness in Indigenous contexts. Together with decolonizing theories and critical studies, oral history theory and practice formed the basis of developing the community-based research partnership that concretely applied concepts of sharing authority and intersubjective dialog in defining an Indigenist research paradigm. I will discuss some of the best practices regarding the design and implementation of integrated health model that Cree Nation of Chisasibi has undertaken so far.

- ⊗ Walter, Mignolo. 2009. Epistemic Disobedience, Independent Thought and De-Colonial Freedom, *Theory, Culture, and Society* 26 (7-8): 1-23.
- ⊗ Newhouse, David. 2004. Indigenous knowledge in a multicultural world. *Native Studies Review*. 15(2): 139-154.
- ⊗ Nagar, Richa. 2013. Storytelling and Co-Authorship in Feminist Alliance Work: Reflections from a Journey, *Gender, Place & Culture* 20(1): 1-18.
- ⊗ TallBear, K. 2014. Standing with and speaking as faith: A feminist-indigenous approach to inquiry [Research note]. *Journal of Research Practice*, 10(2), Article N17.



DANIEL SALÉE

School of Community & Public Affairs, Concordia University

Dr. Daniel Salée teaches Political Science at Concordia University in Montreal, Canada. He is currently Director of the Graduate Programs in Political Science at Concordia. He has served as Principal of Concordia's School of Community and Public Affairs from 1997 to 2007 and again as Interim Principal in 2012-2013. He was President of the Société québécoise de science politique in 2014-15. Dr. Salée is a specialist of Quebec and Canadian politics and has written on a wide range of issues including Quebec nationalism, constitutional politics, ethnocultural diversity and Aboriginal policy.

In recent years, his research interests have focused more specifically on the politics of Indigenous peoples/state relations in Quebec and Canada, and on the politics of contact zones involving hegemonic majorities and ethnocultural and racialized minority groups in liberal democracies. He is a founding member of DIALOG, and one of the main initiators of Concordia's undergraduate program in First Peoples Studies, the first and still the only such program among Quebec universities.

The Politics of Indigenous Peoples-Settler Relations in Canada: Historical Context and Contemporary Challenges

The objective of this presentation is threefold:

1. to offer first a historical overview of the sociopolitical dynamics of interaction between Indigenous peoples and settlers in Canada since contact;
2. to explore the principal challenges of Indigenous peoples-settler relations in the contemporary Canadian political context;
3. to propose a general analytical framework that can help make sense of the particular nature of the relationship between Indigenous peoples and Canadian society.

The presentation is informed by and deploys the concepts of racial state, settler colonialism, citizenship, indigeneity, and decolonization.

Indigenous Governance: Problems, Issues and Challenges

The question of Indigenous governance is complex and multilayered. Considered from a macropolitical angle, it summons up the broad concepts of self-government, self-determination and sovereignty, as well as, by extension, the issue of their applicability to Indigenous nations and groups. From a mesolevel standpoint, it raises the practical challenges posed by the interface of Indigenous nations with the state that usually encompasses them. Finally, at the microlevel, it is about the best practices that should ideally be put in place for Indigenous communities to be properly managed and thriving. While each level of consideration is often dealt with separately in the specialized literature, in reality they constantly intersect and one cannot be properly understood without reference to the others. The main goals of this presentation are to map out each of these three aspects of Indigenous governance, shed light on the ways in which they influence each other and open up a space of reflection on the meaning and possibilities of Indigenous governance. The Canadian situation will serve as the main backdrop of this exercise.

- ⊗ King, Hayden (2015). "New Treaties, Same Old Dispossession: A Critical Assessment of Land Management Regimes in the North" in Martin Papillon and Andre Juneau (eds.), *Canada: The State of the Federation 2013*. Aboriginal Multilevel Governance (Kingston: Institute of Intergovernmental Relations and McGill Queen's University Press): 83-98.
- ⊗ Salée, Daniel and Carole Lévesque (2010). "Representing Aboriginal Self-Government and First Nations/State Relations: Political Agency and the Management of the Boreal Forest in Eeyou Istchee", *International Journal of Canadian Studies/Revue internationale d'études canadienne*, no. 41: 99-135.
- ⊗ Tuck, Eve and K. Wayne Yang (2012). "Decolonization Is Not a Metaphor", *Decolonization: Indigeneity, Education, and Society*, 1, 1: 1-40.



KARINE VANTHUYNE

Department of Anthropology, University of Ottawa

Karine Vanthuyne is Associate Professor of Anthropology at the University of Ottawa. Her research examines historical memories, political subjectification and the mobilization of Indigenous people for justice. In Guatemala, she has examined how the Maya-Chuj participated in a genocide case coordinated by human rights defenders. In Canada, she has studied how the Cree of Eeyou Istchee participated in the reparation programs of the Indian Residential Schools Settlement Agreement.

Now Director of the Interdisciplinary Research Group on the Territories of Extractivism (GRITE), she is documenting, in collaboration with indigenous leaders, how the colonial history and processes of decolonization of the Maya-Mam, compared to those of the Cree of Eeyou Istchee, are differently encoding their relations with the mining industry. As part of this project, she is paying particular attention to the methodologies favoring true participatory research. Her latest publication is *Power Through Testimony. Reframing Residential Schools in the Age of Reconciliation* (University of British Columbia Press, 2017).

Protecting the Culture while Mining the Land: ontological challenges in contexts of collaboration with the extractive industry

The growth of the mining industry has disproportionately affected Indigenous peoples and territories. While some communities welcome mining projects on their lands, others vehemently oppose them. I will analyze these tensions, based on ethnographic research I am conducting, since 2013, with two Indigenous communities very differently engaged with the same mining company. In the first part, I will show how the ability of communities targeted by a mining project to exercise their right to self-determination is one of the main keys to the development of harmonious relationships between the extractive industry and Indigenous peoples. In the second part, however, I will point out what constitute obstacles to the full realization of that right, once a community has freely, prior, and informedly consented to a mining project. One of the two communities I conduct research with has negotiated a collaboration agreement with the mining company. I will examine this agreement, focusing more specifically on the chapter dedicated to the "respect, preservation and promotion of the culture of". I will then describe what I have identified as "ontological conflicts" between the way in which the employees of the mining company understand this chapter, and the way in which the local Indigenous people interpret it.

Entanglements. The Challenges of Collaborative Research on Contradictory Modes of Engagement with Mining

Research on mining, warns anthropologist Catherine Couman (2011), can be very detrimental to the communities, mostly Indigenous, affected by mines. She argues, based on her analysis of anthropologists' research on mining in Papua New Guinea, that these investigations "have the potential to displace or suppress efforts by mine-affected community members to protect themselves from negative environmental or social impacts, or to pursue their own strategic objectives with respect to mines" (Couman, 2011, p. S33). In the hope of avoiding these serious pitfalls, I developed my research project on Indigenous engagements with the mining industry in collaboration with leaders from two Indigenous communities very differently engaged with the same mining company. Our collaboration was originally grounded in mutual solidarity between the leaders of the two communities and myself, and between the leaders of the two communities themselves. This mutual solidarity between all those involved in the project, however, has not remained unchallenged, as the research has unfolded. Differences have arisen among us over modes of engagement with, and shifts in positioning towards the mining company. In this presentation, I will describe some of these challenges, to then reflect on the very possibility of pursuing collaborative research on contradictory Indigenous modes of engagement with mining.

- ⊗ Blaser, Mario. 2016. Is Another Cosmopolitics Possible?, *Cultural Anthropology*, 31 : 545–570.
- ⊗ Cameron, Emilie and Tyler Levitan. 2014. Impact and Benefit Agreements and the Neoliberalization of Indigenous-State Relations and Resource Governance in Northern Canada, *Studies in Political Economy*, 93: 29-56.
- ⊗ Comaroff, J. L. and Comaroff, J. (2004), Criminal justice, Cultural justice: The limits of liberalism and the pragmatics of difference in the new South Africa. *American Ethnologist*, 31: 188–204.

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