



CAMOSUN COLLEGE
Eyē Sqâ'lewen (IECC)
Indigenous Studies

IST 232
Indigenous Political Science
Fall 2018

COURSE OUTLINE

* Please note: This outline will not be kept indefinitely. It is recommended students keep this outline for their records, especially to assist in transfer credit to post-secondary institutions.

1. Instructor Information

(a) Instructor	Kelly Aguirre
(b) Office hours	Tuesdays 3:30-4:30 Ewing 204
(c) Location	Tuesdays 11:00am-4:40pm Wilna Thomas 234
(d) Phone	Alternative: _____
(e) E-mail	aguirrek@camosun.bc.ca

2. Intended Learning Outcomes

This course is an introduction to Indigenous political science. Students will gain awareness about historical and contemporary perspectives on Indigenous political epistemologies, policy initiatives and political organizations. Students will integrate new learning from themes presented with non-Indigenous governments as a way of creating transformative political structures for Indigenous communities.

Upon completion of this course, students will be able to:

- *Describe historical and contemporary Indigenous political environments with respect to local and other Indigenous nations of North America.*
- *Analyse the impact of Canadian government policies on Indigenous peoples.*
- *Describe the impact of Canadian government policies on political relationships with Indigenous peoples.*
- *Explain the diverse contemporary indigenous political structures, organizations, and movements.*

3. Required Materials

This class has one textbook that contains many required and some supplemental readings available at the bookstore. All other materials will be available on D2L or online and linked in the course outline.

Vowel, Chelsea. *Indigenous Writes: A Guide to First Nations, Métis and Inuit Issues in Canada*. Winnipeg: Highwater Press, 2016.

While Vowel is our guide through the course, there are other required readings and materials every week as well as supplemental materials that I will draw on in class. Take advantage of these resources! They can provide some helpful context, greater detail and be utilized for your assignments, such as your Ideas Fair assignment (see below).

4. Course Content and Schedule

a) Course Content

This course will introduce students to the study and practice of Indigenous politics and government in present Canada. You will gain and strengthen awareness of historical and contemporary perspectives on key issues in Indigenous peoples' relations with the Canadian state (its institutions and policy initiatives), Indigenous political movements and organizations as well as themes in Indigenous political thought and struggles in Turtle Island/North America across borders. The aim is for students to deepen engagement with course topics and contextualize them within their existing experiences and knowledges and according to their own interests and paths going forward. This may be to integrate new learning in transformative political work and projects with Indigenous communities as members or allies or to build on foundations for further academic study in Indigenous politics.

In her discussion of the *Idle No More* Movement of 2012-13 in her recent book *As We Have Always Done*, Nishnaabeg writer Leanne Betasamosake Simpson suggests that there are three predominant strands in Indigenous politics and political thought in present Canada today, though they overlap. We will touch on all three strands as interpretive guideposts for topics throughout the course. They are:

“a rights-based approach...interested in changing the relationship between Indigenous peoples and the state through policy, bills, and electoral politics; a treaty rights approach that include[s] using the numbered treaties to change the relationship between Indigenous peoples and the state; and a nationhood approach that involve[s] the rejection of recognition and rights-based politics and a turn toward Indigenous resurgence that [is] anticapitalist in nature” (L. Simpson, 2017: 219).

b) Course Schedule

Week 1 (September 4): What We Will Do Together

This class will only be 1 hour long due to orientation day.

- Territories and Group Introductions
- Review of Outline: Textbook, Weekly Topics, Assignments and Responsibilities
- Sign-up for Your Political Figure Profile

Week Two (September 11): Ways of Knowing and Telling Politics

What is Indigenous political science? Contrasts between worldviews and dominant Euro-Western and Indigenous ways of knowing and telling have impacts on how we see, understand and describe what politics and the political is. Is politics only concerned with relations between nations, governments or states? What of our other relations? What are our authoritative sources on political principles and ideas? What are some distinctions between science, theory and storytelling as approaches to understanding and talking about Indigenous politics? We will consider some of these issues of interpretation and analysis important to concepts of Indigenous politics in practice and theory.

Mini-Assignment: Come to class prepared to share a short story (5 minutes max) that you feel is political or of relevance to Indigenous politics and communicate why. This can be a

story of an event or incident you have experienced personally, from your community's oral tradition, the news or media etc. You can relate it from memory or write and read it to us if that is more comfortable.

Words:

Politics/Political
Story/Storytelling
(Political) Theory
(Political) Science

Required:

- Vowel "How to Read this Book"
- Little Bear, Leroy "Jagged Worldviews Colliding" in Marie Battiste Ed. *Reclaiming Indigenous Voice and Vision*. Vancouver: UBC Press, 2000.
- Ladner, Kiera. "Taking the Field: 50 Years of Indigenous Politics in the CJPS" *Canadian Journal of Political Science*. 50.1 (2017): 163-179 - **Please read at least pages 163-167 and conclusion.**

Supplemental:

- Archibald, Jo-Ann (Q'um Q'um Siem) "The Journey Begins" *Indigenous Storywork: Educating the Heart, Mind, Body and Spirit*. Vancouver: UBC Press, 2008: 1-33.
- Thomas, Robina (Qwul'sih'yah'maht) "Honouring the Oral Traditions of My Ancestors through Storytelling" in Leslie Brown and Susan Strega Eds. *Research As Resistance: Critical, Indigenous, and Anti-Oppressive Approaches*. Toronto: Canadian Scholar's Press, 2005: 237-254. - **Especially pages 237-245. Also a good resource for Reconciliation week**

Week Three (September 18): Indian Act Colonialism

This week we are looking at the foundations of the ongoing colonial relationship between what became the Canadian state in 1867 and Indigenous peoples. We will discuss colonial legal doctrines and the shifting policy approaches but consistent aims of the state leading to dispossession and domination. This includes an overview of the Indian Act, following the British North America Act (the first part of Canada's Constitution) that unilaterally established federal jurisdiction over 'Indians and lands reserved for Indians.' We will introduce key definitions in the Indian Act that will be unpacked in the coming weeks, and begin to discuss the state's interventions in legislating Indigenous identity, including the creation of Indian status and how this has impacted Indigenous people's own concepts and practices of political belonging.

Words:

Colonialism
Assimilation

Profiles:

Vine Deloria Jr.
Patricia Monture-Angus

Required:

- Vowel Chapter 26 and Chapter 3 (and Chapters 1 and 2 if you haven't already)
- Milloy, John. "Indian Act Colonialism: A Century of Dishonour, 1869-1969" National Centre for First Nations Governance. West Vancouver: National Centre for First Nations Governance, 2008.

Supplemental:

- Diabo, Russell "Breaking Down the Indian Act" (2013). Video https://www.youtube.com/watch%3Fv=ECi_7G0QAgw
Watch or Listen to Video up to about 17:00 minutes, then 24:00 to the end (Video is 35 minutes total)
- Indian Act (R.S.C., 1985, c. I-5)
- Rutherford, Scott "Colonialism and the Indigenous Present: an interview with Bonita Lawrence" *Race & Class* 52.1 (2010): 9-18.

Week Four (September 25 – 10am to 12pm): Victoria Aboriginal Friendship Centre

We will join IECC's Māori guests on a tour of the Victoria Aboriginal Friendship Centre. We will have a chance to find out about the history and politics of the Friendship Centre Movement and its importance to urban Indigenous community and belonging.

Please meet at the Friendship Centre in the Front Lobby at 10am, 231 Regina Avenue.

Week Five (October 2): Nationhood, Sovereignty, Governance

This week we will be discussing Indigenous expressions of nationhood and debates around the language and concept of sovereignty and sources of traditional principles of governance and political organization. We will also begin to discuss the entrenchment of band governance introduced by the Indian Act as a basis for defining political community.

Mini-Assignment: If you are a member of an Indigenous nation, as described by your Elders and knowledge keepers, ask yourself: How was our society organized? How was membership in our community or nation decided? How were our leaders selected? How were rules or laws made in the community? How were land-use and other decisions made? If you are non-Indigenous and know something of where your family originated and its history or are part of a cultural or religious community with distinct traditions around similar principles, reflect on these questions for your story.

Words:

Nationhood
Sovereignty
Governance

Profiles:

Oren Lyons
Suzan Shown Harjo

Required:

- Côté, Charlotte "Historical Foundations of Indian Sovereignty in Canada and the United States: A Brief Overview" *American Review of Canadian Studies*, 31.1-2 (2001): 15-23.
- Stark, Heidi Kiiwetinepinesiik "Transforming the Trickster: Federal Indian Law Encounters Anishnaabe Diplomacy" in Doerfler, Sinclair & Stark Eds. *Centering Anishnaabeg Studies: Understanding the World Through Stories*. Winnipeg: University of Manitoba Press, 2013: 259-278. - **Read Pages 260-264 (end of paragraph at top of the page)**
- Stark, Heidi Kiiwetinepinesiik. "Marked by Fire: Anishinaabe Articulations of Nationhood in Treaty Making with the United States and Canada" *American Indian Quarterly*. 36.2 (2012): 119-149. - **Read Pages 119-129 (to end of section)**

Supplemental:

- Barker, Joanne. "For Whom Sovereignty Matters" in *Sovereignty Matters: Locations of Contestation and Possibility in Indigenous Struggles for Self-Determination*. Lincoln: University of Nebraska Press, 2005. - **Pages 1-5 and 17-26 (from 'The erasure of the sovereign' on page 17)**
- Simpson, Audra "Paths Toward a Mohawk Nation: Narratives of Citizenship and Nationhood in Kahnawake" in *Political Theory and the Rights of Indigenous Peoples*. Eds. Ivison, Patton and Sanders. Cambridge: Cambridge University Press, 2000: 113-36.
- Wilson-Raybould, Jody and Tim Raybould. Excerpts on Governance from "Governance Toolkit: A Guide to Nation Building, Part 1: The Governance Report" BC Assembly of First Nations. 2016

Week 6 (October 9): Treaty Politics and Land Claims

What is treaty? Kinship relationship? Contract? An agreement to transfer land ownership? As nations, Indigenous peoples have long engaged in treaty relations, prior to the arrival of Europeans. This week we will discuss treaty politics as one of the main strands of Indigenous political thought and contention with the Canadian state. We will also consider the reserve system in relation to treaty, review the 1850-54 Douglas Treaties and Numbered Treaties. We will also look at contemporary comprehensive and specific land claims processes and the recognition of Aboriginal title by the courts.

Mini-Assignment: Unless you live on unceded Indigenous territories you are part of a treaty. If so, what treaty(s) if any pertain to the territory you are from or grew up on? If you are unfamiliar with the treaty's terms, find and read them. Think about rights and responsibilities you have as a result and come to class prepared to articulate some of these. If there is a treaty or land claim in process share a bit about rights and responsibilities set out in any current agreement in principle. If you are not part of a treaty, consider the implications and prepare to discuss.

Words:

Treaty
Title

Profiles:

Joseph Gosnell Sr.
John Borrows

Required:

- Vowel Chapter 27, Chapter 28, Chapter 29
- Claxton Jr., Nicholas (XEMFOLTW). "ISTÁ SĆIÁNEW, ISTÁ SXOLE: "To Fish as Formerly": The Douglas Treaties and the WSÁNEĆ Reef-Net Fisheries" in L. Simpson Ed. *Lighting the Eighth Fire: The Liberation, Resurgence and Protection of Indigenous Nations*. Winnipeg: Arbeiter Ring, 2008: 47-58.

Supplemental:

- Harris, Cole "The Native Land Policies of Governor James Douglas" BC Studies 174 (2012): 101-122.
- McIvor, Bruce "The Age of Recognition: The Significance of the Tsilhqot'in Decision" First Peoples Law. June 27, 2014: <https://www.firstpeopleslaw.com/index/articles/158.php>
- Venne, Sharon "Understanding Treaty 6: An Indigenous Perspective" in Asch Ed. *Aboriginal and Treaty Rights in Canada: Essays on Law, Equality, and Respect for Difference*. Vancouver: UBC Press, 1997: 173-207.

- Wilson-Raybould, Jody and Tim Raybould. Excerpts on Current Comprehensive Claims, Self-Government and Treaty from “Governance Toolkit: A Guide to Nation Building, Part 1: The Governance Report” BC Assembly of First Nations. 2016

Week 7 (October 16): Relationships with Land and Place

This week we welcome distinguished Tewa thinker Gregory Cajete to discuss with us Indigenous relationship with land/waters as source of science and theory, perspectives on ecology and the politics of sustainability, such as balance with issues of Indigenous resource development and food sovereignty. We will also return to ‘ways of knowing and telling politics’ by discussing what Vanessa Watts refers to as Indigenous “place-thought.” This links ways of being (ontology) and ways of knowing (epistemology) and has implications for understanding our relations with the more-than human as political, against Euro-Modern “anthropocentrism” (placing human life at the center of worldview).

Words:

Power
Place

Profiles:

Umeek (E. Richard Atleo)
Winona LaDuke

Required:

- Cajete, Gregory “The Ecology of Native American Community” *Native Science: Natural Laws of Interdependence*. Santa Fe: Clear Light Press, 2000: 85-105.
- Watts, Vanessa. “Indigenous Place-Thought and Agency amongst Humans and Non-humans (First Woman and Sky Woman go on a European Tour!).” *Decolonization, Indigenity, Education and Society* 2.1 (2013): 20–34.

Supplemental:

- Corntassel, Jeff and Cheryl Bryce. “Practicing Sustainable Self-Determination: Indigenous Approaches to Cultural Restoration and Revitalization” *The Brown Journal of World Affairs* 18. 2 (2012): 151-162.
- King, Thomas. *The Truth About Stories: A Native Narrative*. Toronto: Anansi Press, 2003.
Pages 1, 9-25 – Creation Stories – Earth Divers and Genesis
- Paul, Philip Kevin with Philip Christopher Paul, Eddy Carmack and Rob Macdonald. “The Care-Takers: The Re-emergence of the Saanich Indian Map.” *Institute of Ocean Sciences, Department of Fisheries and Oceans*. 1995.

Week 8 (October 23): Constitutional Politics, Law and Recognition

This week we will discuss a pivotal era that has shaped much of the landscape of Indigenous politics in Canada beginning with the response to the federal government’s 1969 White Paper, which proposed the abolition of the Indian Act and status as part of then Prime Minister Pierre Trudeau’s vision for a ‘Just Society.’ This galvanized Indigenous activists and leadership, leading to the formation of the National Indian Brotherhood, to become the Assembly of First Nations, and initiated constitutional politics and legal struggle centered around recognition of Aboriginal rights and title. We will discuss the entrenchment of Section 35 in the Constitution Act, 1982 and attempts to articulate the right to self-government. We will also consider the role of the AFN as an advocacy organization.

Words

Rights
Recognition

Profiles:

Harold Cardinal
Ovide Mercredi
Elijah Harper

Required:

- Vowel Chapter 30 (9 pages)
- Cardinal, Harold "Introduction" *The Unjust Society*. 1969. Vancouver: Douglas & McIntyre, 1999.
- Johnson, Harold "Your Constitution" *Two Families: Treaties and Government*. Saskatoon: Purich, 2007: 91-106.

Supplemental:

- Borrows, John. "Challenging Historical Frameworks: Aboriginal Rights, The Trickster, and Originalism." *Canadian Historical Review*. 98.1 (2017): 114-135.
- Turner, Dale "White Paper Liberalism and the Problem of Aboriginal Participation" *This Is Not a Peace Pipe: Towards a Critical Indigenous Philosophy*. Toronto: University of Toronto Press, 2006: 12-37. **Provides a great overview.**
- White Paper, 1969 (Statement of the Government of Canada on Indian Policy) <https://www.aadnc-aandc.gc.ca/eng/1100100010189/1100100010191>

Week 9 (October 30) Politics of Reconciliation and Reparation

Every September Camosun College along with many other communities and institutions hold Orange Shirt Day in support of Indian Residential School (IRS) survivors and their families. The IRS system has been a major focus of how reconciliation has been considered by governments and the Canadian public but many Indigenous people and allies express concerns about what is not being attended to in this focus, such as nation-to-nation relations and land rights and title. This week we will be discussing the concept of reconciliation in the politics of Indigenous-settler relations, considering the Royal Commission on Aboriginal Peoples (RCAP) and the Truth and Reconciliation Commission. We will consider different and competing perspectives on the meaning and responsibilities of reconciliation and reparations in relation to decolonization, building renewed relationships and moving Indigenous peoples' political aspirations forward.

Mini-Assignment: Consider what reconciliation means to you and for you, in your role in the Indigenous-settler relationship. Read the TRC Calls to Action (link below) and choose one call to engage. Consider how the call is framed, how you interpret it, envision how you might take it up in everyday life, and bring these thoughts to share.

Words:

Reconciliation
Reparation

Profiles:

Georges Erasmus
Rosemarie Kuptana

Required:

- Vowel Chapter 20 and Chapter 25
- Turner, Dale "On the Idea of Reconciliation in Contemporary Aboriginal Politics" in Henderson and Wakeham Eds. *Reconciling Canada: Critical Perspectives on the Culture of Redress*. Toronto: University of Toronto Press, 2013: 100-114.
- Truth and Reconciliation Commission of Canada: Calls to Action (2015): http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

Supplemental:

- Vowel Chapter 21
- Hafez, Shady "12 Easy Steps for Canadians to follow if they're Serious about Reconciliation" *BuzzFeed*, June 30, 2017. https://www.buzzfeed.com/shadyhafez/the-12-step-program-to-reconciliation?utm_term=.rs9pnnzyL#.kmDIQQ0Wv
- Truth and Reconciliation Commission of Canada. "Introduction" *Honouring the Truth, Reconciling for the Future: Summary of the Final Report: 1-22*. http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec_Summary_2015_05_31_web_o.pdf

Week 10 (November 6): Grassroots Movements and Resurgence

The third strand of Indigenous politics that Leanne Simpson refers to in her discussion of Idle No More (INM) is centered in nationhood and anticapitalism also involves the discourse of *resurgence*. This has become a major concept in activist politics and scholarship referring to the reemergence and regeneration of decolonial lifeways and traditional culture (ways of knowing-being-doing). This week we will consider grassroots organizing and movements, particularly since the 1990s, drawing linkages between some of the major confrontations and expressions of Indigenous resistance and resurgence which have been critical of perceived 'status-quo' and institutionalized politics centered in settler-state recognition of rights and claims – from the stand at Kanehsatake (Oka) in 1990 to INM and Standing Rock.

Words:

Resistance
Resurgence

Profiles:

Katsi'tsakwas (Ellen Gabriel)
Pamela Palmater
John Trudell

Required:

- Alfred, Taiaiake and Jeff Corntassel "Being Indigenous: Resurgences Against Contemporary Colonialism" *Government and Opposition*, 40 (2005): 597-614.
- Obomsawin, Alanis. "Kanehsatake: 270 Years of Resistance." NFB. Film. https://www.nfb.ca/film/kanehsatake_270_years_of_resistance/

Supplemental:

- Coulthard, Glen "For Our Nations to Live, Capitalism Must Die" *Unsettling America: Decolonization in Theory and Practice*. November 5th, 2013 <https://unsettlingamerica.wordpress.com/2013/11/05/for-our-nations-to-live-capitalism-must-die/>
- Klein, Naomi. "Embodying the Transformation of Idle No More: In conversation with Leanne Simpson" *Rabble.ca*. March 6, 2013

<http://rabble.ca/columnists/2013/03/embodiment-transformation-idle-no-more-conversation-leanne-simpson>

- Ladner, Kiera L. "Aysaka'paykinit: Contesting the Rope Around the Nation's Neck" in Smith Ed. *Group Politics and Social Movements in Canada*. Second Edition. Toronto: University of Toronto Press, 2014: 227-254. **Great review article for the course on the history of Indigenous struggles**
- Mack, Johnny. "Hoquotist: Reorienting Through Storied Practice" in Lessard, Johnson, Webber Eds. *Storied Communities: Narratives of Contact and Arrival in the Constitution of Political Community*. Vancouver: UBC Press, 2010: 286-307.
- "Violence on the Land, Violence on Our Bodies: Building an Indigenous Response to Environmental Violence." Women's Earth Alliance and Native Youth Sexual Health Network, 2016: <http://landbodydefense.org/uploads/files/VLVBReportToolkit2016.pdf>

Week 11 (November 13): Indigenous Feminisms and Gender Politics

The hearings of the National Inquiry on Missing and Murdered Indigenous Women and Girls (MMIWG), called for in the TRC Calls to Action will be completed in October of this year. Gendered and sexual violence and discrimination against Indigenous women, girls and LGBTQ2S people is a systemic problem, perpetuated externally and internally to communities. Power inequalities, misogyny, homophobia and changing norms of family structure, gender relations and masculinity effecting Indigenous men can be linked directly to settler policies like the Indian Act and more broadly to colonial processes such as violence against the land. Some perceive collective rights and goals of self-government or cultural regeneration to be at odds with advancing and protecting women's and individual rights especially as enshrined in the Canadian Charter. This week we will discuss these issues and struggles around status and membership as one key issue in gender politics as well as the advocacy work of the Native Women's Association of Canada (NWAC).

Words

Equality
Citizenship

Profiles:

Sandra Lovelace Nicholas
Chrystos

Required:

- Vowel Chapter 12
- Starblanket, Gina. "Being Indigenous Feminists: Resurgences Against Contemporary Patriarchy" in Joyce Green ed. *Making Space for Indigenous Feminism*. 2nd Edition. Halifax: Fernwood Press, 2017: 21-41.
- Brodsky, Gwen "Indian Act Sex Discrimination: Enough Inquiry Already, Fix It" *CJWL/RFD*. 28 (2016): 314-320.

Supplemental:

- Hokowhitu, Brendan "Producing Elite Indigenous Masculinities" *Settler Colonial Studies*, 2.2 (2012): 23-48.
- Lawrence, Bonita. "Gender, Race, and the Regulation of Native Identity in Canada and the United States: An Overview." *Hypatia*, 18.2 (2003): 3-31. **Also good resource for Week 12 on Métis politics**
- Simpson, Leanne "Indigenous Queer Normativity" *As We Have Always Done: Indigenous Freedom Through Radical Resistance*. Minneapolis: University of Minnesota Press, 2017: 119-144.

- Maracle, Lee ““Connection between Violence against the Earth and Violence Against Women” (First Voices! First Women Speak!). KAIROS Canada and IPSMO (2012). Video: <https://www.youtube.com/watch?v=VdxJYhbTvYw&t=33s>

Week 12 (November 20): Métis and Inuit Politics

While Inuit and Métis political struggles and aspirations as communities and nations are animated by their Indigeneity and experiences of colonialism as all other Indigenous peoples, their historical and present relationships with the Canadian state are distinct from First Nations and status Indians. This includes differential recognition in the Constitution. Métis scholar Rob Hancock will join us this week to talk Métis politics of identity, nationhood and homeland. We will also discuss the formation of the Inuit-majority territory of Nunavut, whose incorporation of Qaujimajatuqangit (Inuit knowledge) in policy decisions and consensus-based governance provides an interface of Indigenous ways of knowing and doing with Euro-Western institutions and structures. Arctic sovereignty and Inuit resistance to new colonial incursions in Inuit Nunangat (homeland) will be considered. The Inuit Tapiriit Kanatami and Métis political organizations will also be touched on.

Words

Indigeneity
Jurisdiction

Profiles:

Howard Adams
Tagak Curley

Required:

- Vowel Chapter 4 and Chapter 5
- Christie, Gordon “Indigeneity and Sovereignty in Canada’s Far North: The Arctic and Inuit Sovereignty” *South Atlantic Quarterly*. 110.2 (2011): 329-346.

Supplemental:

- Vowel Chapter 5, Chapter 6 and Chapter 22
- Andersen, Chris. “I’m Métis: What’s your excuse?’: On the optics and misrecognition of Métis in Canada” in Malinda Smith Ed. *Transforming the Academy: Essays on Indigenous Education, Knowledges and Relations*. Creative Commons, 2013.
- Gaudry, Adam “Respecting Métis Nationhood and Self-Determination in Matters of Métis Identity” in Burnett and Read Eds. *Aboriginal History: A Reader*. Second Edition. Don Mills: Oxford University Press, 2016: 152-163.
- Tester, Frank and Peter Irniq “Inuit Qaujimajatuqangit: Social History, Politics and the Practice of Resistance” *Arctic* 61.1 (2008): 48-61.

Week 13 (November 27): Diplomacy, Self-Determination and UNDRIP

This week we will discuss Indigenous international diplomacy around recognition of the right of self-determination, Indigenous human rights and different perspectives on the importance and efficacy of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). We will also look at the significance of the recent dissolving of Indigenous and Northern Affairs Canada (INAC) into two departments including Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC) in relation to self-determination and Indigenous diplomatic relations with the Canadian state.

Words:

Self-Determination

Diplomacy

Profiles:

George Manuel

Sharon McIvor

Required:

- Champagne, Duane. "UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples): Human, Civil, and Indigenous Rights." *Wicazo Sa Review* 28.1 (2013): 9–22.
- Desmarais, Anna. "How do we permanently get Ottawa out of the way? The road to Indigenous self-determination" *iPolitics*. August 10, 2018: <https://ipolitics.ca/article/how-do-we-permanently-get-ottawa-out-of-the-way-an-analysis-on-indigenous-self-determination/>
- Gunn, Brenda L. "Self-determination as the basis for reconciliation: implementing the UN Declaration on the Rights of Indigenous Peoples" *Indigenous Law Bulletin* 7.30 (2012): 22-25.

Supplemental:

- Green, Joyce "From Colonialism to Reconciliation Through Indigenous Human Rights" *Indivisible: Indigenous Human Rights*. Halifax: Fernwood Press, 2014: 18-42.
- Gunn, Brenda L. "Self-Determination and Indigenous Women: Increasing Legitimacy through Inclusion." *Canadian Journal of Women and the Law* 26.2 (2014) 241-275. **Also a good resource for Week 11 Feminism and Gender**
- UNDRIP: https://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

Week 14 (December 4): Ideas Fair and End of Term Potluck

We will set-up our Ideas Fair projects at 11am, share projects 11:30am-12:30pm with the class and invite visitors between 12:30pm and 1:30pm.

5. Basis of Student Assessment (Weighting)

- a) ***In-Class Participation and Attendance - 15%***
- b) ***Word Warriors: Political Dictionary – 30%***
- c) ***Indigenous Political Figure Profile – 15%***
- d) ***Ideas Fair: 25 Indigenous Projects – 40%***

Descriptions**a) *In-Class Participation and Attendance***

To practice Indigenous pedagogy, oral and collaborative learning and work is highly valued in this course and classroom. As an aspect of our responsibilities to each other, your preparedness for discussion through the readings, mini-assignments, in-class activities and regular attendance is important to make this function well. If you miss more than two classes this will impact your participation grade and we will need to meet to discuss how to proceed.

Every week students are expected to do the required readings or engage the assigned media and come to class ready to discuss them, as these form the core resources for each topic as described in the outline. Preparing at least one question or point of interest you have from each assigned resource can help ensure you can contribute to general discussion that week.

Some weeks I will also ask you to prepare for an in-class activity ('mini-assignments'). Please see the Class Schedule below for pre-determined ones and check on what you need to do for the class a week beforehand. There will also be in-class group exercises like news story analysis that you will not need to prepare for. These activities will go toward your participation grade.

b) Word Warriors: Political Dictionary

Due Dates:

6 x Words of the Week Short Definitions (10%): Due in class for your chosen weeks

3 Words Final Assignment (20%): Due December 11

Words matter, naming matters, language matters. When we use specific words they affect us and have effects in the world. The vocabulary we use to communicate and understand each other (or not) inside, outside and between traditions of thought and practice, literate and oral cultures, politics and institutions (such as universities or the Canadian government), is of great importance to our political lives in their many dimensions both as individuals and members of communities and peoples. Chelsea Vowel, self-professed language geek, discusses this throughout *Indigenous Writes*.

Each class (beginning Week 2 September 10th) will feature a series of related words important to that week's topic. We will go over the words as a group, reflecting on how we engage with them in our everyday lives, how they are taken up as terminology in Indigenous politics scholarship and their relevance in debates around that week's topic with reference to the required materials.

For at least SIX weeks of your choosing, write a short definition of all that week's words to hand in (typed) during class. I don't expect you to research the words beyond the week's required materials, just write a short paragraph on their meaning from your understanding and awareness while also drawing on how they are engaged in the required materials.

For the end of term I would like you to choose THREE words covered that resonate with you. You will write a new approximately 1-2 page entry on each word (6 pages max total), discussing how your perspective on their meaning and use in relation to Indigenous politics has changed, become more complex or expanded throughout the course. For these entries please utilize your notes from class discussions and also references from course readings or other media we have engaged (all cited).

c) Indigenous Political Figure Profile

Due Date: Due in class for your chosen week

There are many Indigenous intellectual and activist heroes that many people don't know enough about. This assignment is meant for you to get to know some of them.

Each week (beginning Week 3) two students will research and write a 1.5 – 2.5 page profile of a contemporary Indigenous political figure whose work or actions have made important contributions, often in relation to that week's topic. The aim is to create a summary of who they are, their key work, impacts and legacies as leaders, philosophers, activists etc. using the template and guiding questions provided (copy also on D2L). All sources used must be cited and listed.

Everyone will select and sign up for ONE profile during the term from two options per week. During class in the week selected, you will distribute your profile to everyone in class and

submit it to me, as well as give a short (5 minute) presentation of the profile. By the end of term everyone will have a kind of collaborative wiki or mini encyclopedia of Indigenous political figures.

d) Ideas Fair: 25 Indigenous Projects

Due Dates:

Consultation with Me – Before November 1st

Ideas Fair Display (20%) – Presented December 4th

Written Description (20%) - Due December 4th

*For this assignment choose one of the thematic “Twenty-Five Indigenous Projects” that Māori scholar Linda Tuhiwai Smith describes in her book *Decolonizing Methodologies: Research and Indigenous Peoples* (2012), as posted on D2L. You will then research and critically engage with an existing and specific initiative, activity or undertaking related to one of the weekly course topics that you associate with the Indigenous project you choose from Smith. This can be an initiative, activity or undertaking you are personally involved in or that you are just interested in exploring and discussing. Examples might be a language revitalization group, a protest event, a performance art piece, a land-based learning opportunity etc.*

You are expected to discuss:

- 1) Why your chosen initiative/activity/undertaking reflects the selected Indigenous project as outlined by Smith*
- 2) Its relation to the course topic you choose*
- 3) Its background, political relevance and importance on either an individual, family, clan, community, or nation level (or multiple levels)*
- 4) Reflection on the transformative effects it has had or the potential you see in it. For example, to decolonize Indigenous relations with the Canadian state or settler society, move self-determination forward, engage youth and foster leadership, regenerate traditional political practices, etc.*

You are asked to make a creative display that will be presented in a fair like setting on the final day of classes that our IECC community will be invited to attend. You will also need to submit a 6 – 8 page summary of your project that addresses the four points mentioned below. Please ensure you include a title page as well as a references page and all citations in a consistent style (MLA, APA etc.). Class discussions and guest speakers can be resources as well as course materials, however you must use a minimum of FOUR outside sources to support your work. Up to two of these can be from the supplemental materials in the course outline.

IMPORTANT: I am asking you to meet with me to discuss your project during office hours before November 1st. If you are planning to interview a relation, friend or someone involved in the project you are engaging as an outside source, please talk to me before proceeding.

6. Grading System

- Standard Grading System (GPA)
- Competency Based Grading System

7. Recommended Materials to Assist Students to Succeed Throughout the Course

For tips on critical reading and engagement with texts please see the resources posted on D2L. If you find reading from a screen or doing digital markups difficult, printing the online readings so you can annotate them by hand as you read might be helpful.

There are a variety of services available for students to assist you throughout your learning, staff at the library and writing centres are great for help with written and research assignments. Here are a few links:

- IECC Student Supports: <http://camosun.ca/learn/school/indigenous-education-community-connections/students/index.html>
- Centre for Accessible Learning: <http://camosun.ca/services/accessible-learning/>
- Writing Centres: <http://camosun.ca/services/writing-centre/>

8. College Supports, Services and Policies

Immediate, Urgent, or Emergency Support

If you or someone you know requires immediate, urgent, or emergency support (e.g. illness, injury, thoughts of suicide, sexual assault, etc.), **SEEK HELP**. Resource contacts: <http://camosun.ca/about/mental-health/emergency.html> or <http://camosun.ca/services/sexual-violence/get-support.html#urgent>

College Services

Camosun offers a variety of health and academic support services, including counselling, dental, disability resource centre, help centre, learning skills, sexual violence support & education, library, and writing centre. For more information on each of these services, visit the **STUDENT SERVICES** link on the College website at <http://camosun.ca/>

College Policies

Camosun strives to provide clear, transparent, and easily accessible policies that exemplify the college's commitment to life-changing learning. It is the student's responsibility to become familiar with the content of College policies. Policies are available on the College website at <http://camosun.ca/about/policies/>. Education and academic policies include, but are not limited to, Academic Progress, Admission, Course Withdrawals, Standards for Awarding Credentials, Involuntary Health and Safety Leave of Absence, Prior Learning Assessment, Medical/Compassionate Withdrawal, Sexual Violence and Misconduct, Student Ancillary Fees, Student Appeals, Student Conduct, and Student Penalties and Fines.

GRADING SYSTEM: <http://www.camosun.bc.ca/policies/policies.php>

Standard Grading System (GPA)

Percentage	Grade	Description	Grade Point Equivalency
90-100	A+		9
85-89	A		8
80-84	A-		7

77-79	B+		6
73-76	B		5
70-72	B-		4
65-69	C+		3
60-64	C		2
50-59	D		1
0-49	F	Minimum level has not been achieved.	0

TEMPORARY GRADES:

Temporary grades are assigned for specific circumstances and will convert to a final grade according to the grading scheme being used in the course. See Grading Policy at <http://www.camosun.bc.ca/policies/E-1.5.pdf> for information on conversion to final grades, and for additional information on student record and transcript notations.

Temporary Grade	Description
I	<i>Incomplete:</i> A temporary grade assigned when the requirements of a course have not yet been completed due to hardship or extenuating circumstances, such as illness or death in the family.
IP	<i>In progress:</i> A temporary grade assigned for courses that are designed to have an anticipated enrollment that extends beyond one term. No more than two IP grades will be assigned for the same course.
CW	<i>Compulsory Withdrawal:</i> A temporary grade assigned by a Dean when an instructor, after documenting the prescriptive strategies applied and consulting with peers, deems that a student is unsafe to self or others and must be removed from the lab, practicum, worksite, or field placement.