

The Politics of Reconciliation

Course Description

POLI 4842.OXX

6.0 credit hours

Prerequisites: Three (3) credit hours in POLI **and** course successful completion of at least two years of full-time study in university (60 credit hours).

Academic Calendar Course Description: This course is a special topic in Political Science.

The primary objective of this course is to provide students with a comprehensive, historically grounded understanding of the politics of reconciliation and its contemporary repercussions in the context of a collaborative teaching and learning environment. This means that we recognize not only the significance of respecting multiple forms of knowledge, but also the importance of engaging in experimentation and innovation as part of the learning process. Learning is process-oriented, not outcome-driven, and we deal with difficult topics and issues to challenge ourselves to learn, if not “unlearn,” the meaning of reconciliation.

This course operates in a blended learning environment which means that the course site in Brightspace is an integral part of the course, and it serves multiple functions: 1/ as the home for your required readings as well as other course material, including your grades; 2/ as the method of posting both announcements and current news articles; and 3/ as the depository of resources.

* Brightspace is the university’s learning management system and every student should know how to access and use it. For help, go to <https://studio.smu.ca/brightspace/> or visit the Software and Application Support Centre in Atrium 107.

REQUIRED BOOKS:

Vermette, Katherena. 2016. *The Break*. Toronto: House of Anansi Press. [Available at the Bookstore]

McFarlane, Peter and Nicole Schabus, eds. 2017. *Whose Land is it Anyway? A Manual for Decolonization*. Federation of Post-Secondary Educators of BC. [Posted in its entirety in Brightspace]

Course Times and Location:
Th 4:00-6:30 pm, LA 271
Fri 10:00-12:30 pm, MN 219
(with exceptions)

Syllabus Contents

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Course Evaluation



**Education by Métis artist
Leah Dorion**

To learn about the painting, go to:

<http://interactive-learning-objects.onlea.org/mapping/#/painting/painting-5>

WORK	DESCRIPTION	DATE	VALUE
Class Presentations	2 Collaborative Presentations (10% each)	2 for each student -to be assigned for Sept 13, Sept 21, Sept 27, Oct 4, Oct 26, Nov 1, Nov 9, Nov 22	20%
Class Participation	Weekly Journal/ Reading Log Checks (5%) Contributions and Attendance [class meetings, guest lectures, films, etc] (20%)	Throughout the entire semester	25%
Course Journal	Weekly reading log entries <i>First:</i> Sept 13, Sept 21, Sept 27, Oct 4 (16%) <i>Second:</i> Oct 18, Oct 26, Nov 1, Nov 9 (16%) <i>Final:</i> Nov 22 (4%)	<i>First</i> weekly reading log entries due Oct 11, in class <i>Second</i> weekly reading log entries due Nov 15, 4:00 pm, in MN 406 <i>Final</i> weekly reading log entry due Nov 23, in class	36%
Reflective Essay and Presentation	Essay (10%) Presentation (9%)	Essay due Nov 30 Presentation by each student to be assigned for Nov 29 or Nov 30	19%
			100%

Collaborative Teaching and Collaborative Learning

POLI 4842.0XX is a team-taught course grounded in the full engagement of your two professors in the *teaching* process. By working closely together in the planning and delivery of the course, we (Drs. Dobrowolsky and Keeble) seek to model *collaboration* in the negotiation of relationships, in the integration of multi-faceted materials, and in the construction of knowledge which extends beyond the classroom. That is why we share responsibility and are both present and active in the classroom with you as opposed to taking turns (referred to as “rotational teaching”). That is why we draw from literature, art and film, as well as academic books and journals. That is why we look to knowledge-keepers from the Indigenous community and guest speakers from various disciplines. This is what collaboration means.

Moreover, by paying attention to *how* we teach, we pay attention to *how* you learn. As collaborative learners, you work with each other and with us to critically engage, read, think, present, discuss, question, and reflect on the politics of reconciliation. As a small class of active, engaged learners (and we see ourselves as part of that group), we all acknowledge our responsibility to deal with topics and issues even if they may be deeply disturbing or distressing, a responsibility that has become more pressing during these contemporary times. It is vital that we (all of us) challenge ourselves to learn, if not “unlearn.”



Walking with Our Sisters: A Commemorative Art Installation to honour the lives of missing and murdered Indigenous Women

Each pair of moccasin tops are intentionally not sewn into moccasins to represent the unfinished lives of the women and girls.

<http://walkingwithoursisters.ca/>

Writing and Presenting

The requirements for this course are fundamentally based on your active engagement as a member of the class. You will be writing a course journal which consists of weekly reading log entries; you will be making two collaborative presentations on specific topics; and you will be writing and presenting a reflective essay at the end of the course. The detailed requirements for the course journal, collaborative presentations, and reflective essay and presentation are in separate handouts.

Your ability to write and present well in this course will stem from your commitment to intellectual honesty, humility, and rigour. Doing well demands that you keep up with assigned readings, explore multiple dimensions of topics in question, and be able to step back and reflect on what you have learned and why.

Plagiarism

Plagiarism, cheating, falsification, and tampering are not only serious academic offences punishable by the university but also unethical acts: they are simply wrong and they have no place in the university. The *Academic Calendar 2018-2019* is clear about each student's academic responsibility and specific examples of academic offences (p. 19-20) are posted in Brightspace. If you have any questions on what constitutes an academic offence, please come see us. We care deeply about how hard students work so, in fairness to all, any offence will result in an "F."



Academic Integrity

Academic integrity is defined in the *Academic Calendar 2018-2019* (p. 19) as resting on five fundamental values: honesty, trust, fairness, respect, and responsibility.

Fairness is an important aspect of how we teach the course. You are required to meet deadlines, present on your assigned dates, and to attend classes. The reason why we do not have a late policy for work is because, in fairness to all members in our seminar class, we only give extensions and/or excuse absences in cases of serious illness or extenuating circumstances. We expect you to organize, and prioritize, your work. Come see us before work is due if you find yourself falling behind.

The development of peer relationships is an important part of the seminar experience. Always treat each other with courtesy and respect, listening carefully to each other's contributions and taking care to be attentive to the subject matter and to the range of experiences and perspectives in the class.

Remember that a university, at its core, is a *community* of learners.

The grading for this course is based on Academic Regulation 5a (p. 32) which is more fully explained in 'Grading Guidelines' on the Department of Political Science website:

<http://www.smu.ca/academics/departments/political-science-undergraduate-courses.html>.

We will regularly update your grades and they are available under "Grades" in Brightspace.

Political Science

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McNally North (MN) 405

OFFICE HOURS:

Tues, Thurs 11:30 am-2:30 pm

or by appointment

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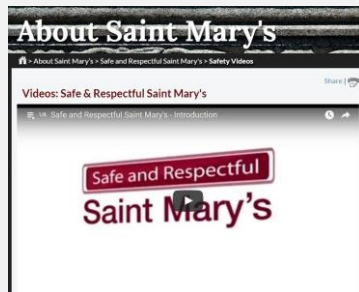
OFFICE HOURS:

Mon, Wed 12:30-3:30 pm

or by appointment

Safe and Respectful Saint Mary's

<http://www.smu.ca/about/safety-videos.html>



Brief Outline of Topics and Speakers*

THEME (I): Reconciling and Respecting Multiple Knowledges

September 6: Welcome and Introductions: Whose Land?

September 7: "Contested Politics: Subjectivity, Appropriation, and Authenticity"

September 13: "Traditional Knowledges and Two-Eyed Seeing"

September 14: Guest Speaker: Gerald Gloade, The Confederacy of Mainland Mi'kmaq

September 20: Discussion Panel: *Walking with Our Sisters*, Guest Panelists: Dr. Tammy Findlay, MSVU, and Dr. April Mandrona, NSCAD

September 21: "Gendered Knowledges and Practices"

September 27: "Colonialism: Critical Concepts, Commissions, and Consequences"

September 28: Field Trip: Nova Scotia Archives, 6016 University Avenue: Viewing of Peace and Friendship Treaties, Mi'kmaq Holdings, facilitated by John A. MacLeod, Archivist

THEME (II): Roots and Present Day Realities: Reconciliation in Context

October 4: "Historical Harms and Multi-Generational Legacies"

October 5: Blanket Ceremony, facilitated by Raymond Sewell, SMU Indigenous Student Advisor

October 11: "Facts, Fictions & Fantasies: Films and Novel Interpretations" (I)

October 12: "Facts, Fictions & Fantasies: Films and Novel Interpretations" (II)

October 18: "Facts, Fictions & Fantasies: Films and Novel Interpretations" (III)

October 19: SMU Art Gallery: Tour of Exhibit of #callandresponse, facilitated by Robin Metcalfe, Director/Curator

THEME (III): Rights, Resistance and Reconciliation

October 25: Guest Speaker: Dr. Val Marie Johnson, Social Justice and Community Studies

October 26: "Constitutional and Citizenship Challenges and Changes"

November 1: "Working from Without and Within: Idle No More and Contentious Politics"

November 2: Keynote Speaker: Dr. Pam Palmater, Politics and Public Administration, Ryerson University (CCPA Fundraiser, 6:00 pm, MSVU, 166 Bedford Highway)

November 8: Guest Speaker: Jennifer Llewellyn, Schulich School of Law, Dalhousie University, on TRCs and Restorative Justice

November 9: "Forms and Fora for Justice, Truth and Apologies: Lessons from Canada and South Africa"

November 22: "Opportunities, Cautions and Constraints: Privatization, Consultation, Environmental and Extractive Politics"

November 23: Guest Speaker: Angie Gillis Senior Director, Department of Environment and Natural Resources, The Confederacy of Mainland Mi'kmaq

November 29 and 30: Sharing Stories: Individual Reflections

***The Detailed Course Outline with a listing of required and recommended readings is in a separate handout.**

POLI 4842.0XX (Fall 2018): The Politics of Reconciliation

DETAILED COURSE OUTLINE

THEME (I): Reconciling and Respecting Multiple Knowledges

September 6: Welcome and Introductions: Whose Land?

See Michael McDonald, "History of Halifax, A Mi'kmaw perspective" (2017)
<https://nsadvocate.org/2017/07/12/history-of-halifax-a-mikmaw-perspective/>

September 7: Discussion: "Contested Politics: Subjectivity, Appropriation, and Authenticity"

*Handout of selected news articles

Watch in class: Taiaiake Alfred, "Being and becoming Indigenous: Resurgences against contemporary colonialism," (2013) <https://taiaiake.net/2013/12/13/being-and-becoming-indigenous-resurgence-against-contemporary-colonialism/>

September 13: Collaborative Presentation: "Traditional Knowledges and Two-Eyed Seeing"

REQUIRED:

*Murdena Marshall, Albert Marshall, and Cheryl Bartlett, "Two-Eyed Seeing in Medicine," in Margot Greenwood et al, *Determinants of Indigenous Peoples Health in Canada* (2015) pp. 16-24.

*Mac Saulis, "Indigenous Wholistic Healing Social Policy: Rethinking, Reframing, and Representing Policy Development for Indigenous People," in Anne Westhues and Brian Wharf eds., *Canadian Social Policy Issues and Perspectives* (2012), pp. 79-93.

*Rosemary Christensen and Lisa M. Poupart, "Elder teachers gather at Manitou Api, Manitoba: igniting the fire, gathering wisdom from all nations," *International Journal of Qualitative Studies in Education* 25:7 (2012), pp. 933-949.

*Leanne Simpson, "Aboriginal Peoples and Knowledge: Decolonizing our Processes." *The Canadian Journal of Native Studies* 21:1 (2001): 137-148.

Recommended:

*Marie Battiste and James (Sakej) Henderson, "Naturalizing Indigenous Knowledge in Eurocentric Education." *Canadian Journal of Native Education*, 32(1), 5-18,(2009) 129-130.

*Jeff Corntassel, Chaw-win-is, and T'lakwadzi, "Indigenous Storytelling, Truth Telling, and Community Approaches to Reconciliation," *English Studies in Canada* 35 (2009), pp. 137-139.

*Shirley Tagalik, "Inuit Knowledge Systems, Elders, and Determinants of Health: Harmony, Balance, and the Role of Holistic Thinking," in Margot Greenwood et al, *Determinants of Indigenous Peoples Health in Canada*. Toronto: Canadian Scholars' Press (2015) pp. 25-32.

*Annis May Timpson, ed. *First Nations, First Thoughts: The Impact of Indigenous Thought in Canada*. Vancouver: UBC Press, 2009.

September 14: Guest Speaker: Gerald Gloade, The Confederacy of Mainland Mi'kmaq

September 20: *Walking with Our Sisters* (Commemorative art installation honouring the lives of missing and murdered Indigenous Women): <http://walkingwithoursisters.ca/about/the-project/>

Panel Discussion of Memorial at MSVU and Sharing Circle as form of public engagement
Guest Panelists: Dr. Tammy Findlay, MSVU, and Dr. April Mandrona, NSCAD

Watch in class: <https://globalnews.ca/news/3181757/they-represent-the-unfinished-lives-memorial-honours-missing-and-murdered-indigenous-women/>

September 21: Collaborative Presentation: “Gendered Knowledges and Practices”

REQUIRED:

*Kim Anderson, “The Dismantling of Gender Equity,” in Kim Anderson, *A Recognition of Being: Reconstructive Native Womanhood* (2016), pp. 33-55.

*Kiera Ladner, “Women and Blackfoot Nationalism,” *Journal of Canadian Studies* 35:2 (2000), pp. 35-60.

*Sarah Hunt, “Embodying Self-Determination: Beyond the Gender Binary,” in Margot Greenwood et al, *Determinants of Indigenous Peoples Health in Canada* (2015) pp. 104-119.

*Gina Starblanket, “Being Indigenous Feminists: Resurgences Against Contemporary Patriarchy,” in Joyce Green ed., *Making Space for Indigenous Feminism* (2017), pp. 21-41.

Recommended:

*Joyce Green ed., *Making Space for Indigenous Feminism*, 2nd edition. Halifax: Fernwood, 2017.

*Patricia Monture-Angus and Patricia McGuire eds., *First Voices: An Aboriginal Women’s Reader*. Toronto: Inanna, 2009.

*Patricia Monture-Angus, *Thunder in My Soul: A Mohawk Woman Speaks*. Halifax, Fernwood, 2003.

September 27: Collaborative Presentation: “Colonialism: Critical Concepts, Commissions, and Consequences”

REQUIRED:

*Jennifer S. Simpson, Carle E. James & Johnny Mack, “Multiculturalism, Colonialism, and Racialization: Conceptual Starting Points,” *Review of Education, Pedagogy, and Cultural Studies* 33:4 (2011), pp. 285-305.

* Peter McFarlane and Nicole Schabus, *Whose Land Is It Anyway: A Manual for Decolonization* (2017); **Part I: The Machinery of Colonialism:** Taiaiake Alfred “It’s All about the Land”; Sharon

Venne "Crown Title: A Legal Lie"; Arthur Manuel "From Dispossession to Dependency"; Russell Diabo "The Indian Act: The Foundation of Colonialism in Canada.", pp. 10-26.

*Matthew Wildcat, "Fearing social and cultural death: genocide and elimination in settler colonial Canada- an Indigenous perspective," *Journal of Genocide Research* 17:4 (2015) pp. 391-409.

*Mary Eberts, "Being an Indigenous Woman Is a 'High-Risk' Lifestyle," in Joyce Green ed., *Making Space for Indigenous Feminism* (2017), pp.69-102.

Recommended:

*Taiaiake Alfred. *Peace, Power, Righteousness: An Indigenous Manifesto*. Don Mills: Oxford University Press, 1999.

*Taiaiake Alfred and Jeff Corntassel, "Being Indigenous: Resurgences against Contemporary Colonialism" *Government and Opposition* 40:4 (2005) pp. 597-614.

*Glen S. Coulthard, "Subjects of Empire: Indigenous Peoples and the 'Politics of Recognition' in Canada," *Contemporary Political Theory* Vol 6 (2007), pp. 437-460.

*Glen S. Coulthard. *Red skin, white masks: Rejecting the colonial politics of recognition*. Minneapolis: University of Minnesota Press, 2014.

*Greg Poelzer & Ken S. Coates, *From Treaty Peoples To Treaty Nation*, "Introduction" (2015), pp. 1-27.

*Audra Simpson, "Captivating Eunice: Membership, Colonialism, and Gendered Citizenships of Grief," *Wicazo Sa Review* 24:2 (2009)

September 28: Field Trip: Nova Scotia Archives, 6016 University Avenue: Viewing of Peace and Friendship Treaties, Mi'kmaq Holdings, facilitated by John A. MacLeod, Archivist

REQUIRED:

*John L. Tobias, "Canada's Subjugation of the Plains Cree, 1879-1885," *The Canadian Historical Review* 64:4 (1983), pp. 519-548.

THEME (II): Roots and Present Day Realities: Reconciliation in Context

October 4: Collaborative Presentation: "Historical Harms and Multi-Generational Legacies"

REQUIRED:

*Karen Bridget Murray, "The Violence Within: Canadian Modern Statehood and the Pan-Territorial Residential School System Ideal," *Canadian Journal of Political Science* 50:3 (2017), pp. 747-772.

*Pamela Palmater, "'No Natives' Allowed- How Canada Breeds Racism and Fear" and "Genocide? Murder? Criminal Negligence? Or Passive Indifference? Canada is Killing Our People," and "Harper Solicits Research to Blame First Nations for Murdered, Missing and Traded Indigenous Women," and "Déja Vu- RCMP Report on Murdered and Missing Indigenous Women," from *Indigenous Nationhood: Empowering Grassroots Citizens* (2015) pp.12-18; 52-55, 137-140, and 141-150.

*Beverly Jacobs, "Decolonizing the violence against Indigenous women," in Peter McFarlane and Nicole Schabus, *Whose Land Is It Anyway: A Manual for Decolonization* (2017), pp. 47-51.

*Watch: "Native children in care surpass residential school era" *CTV News* (July 31, 2011)
<https://www.ctvnews.ca/native-children-in-care-surpass-residential-school-era-1.677743>

Recommended:

*M.B., Castellano, L. Archibald, and M. DeGagné, *From Truth to Reconciliation: Transforming the Legacy of Residential Schools*. Ottawa: Aboriginal Healing Foundation 2008.

*Paulette Regan, *Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada*. Vancouver: UBC Press, 2010.

*Arthur Manuel and Grand Chief Ronald M. Derrickson, *Unsettling Canada: A National Wake-Up Call*. Toronto: Between the Lines, 2015.

*Breig Capitaine and Karine Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, "Introduction," (2017), pp. 3-26.

*Simone Poliandri, "Surviving as Mi'kmaq and First Nations People: The Legacies of the Shubenacadie Indian Residential School in Nova Scotia," in Breig Capitaine and Karine Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation* (2017), pp. 113-134.

October 5: Blanket Ceremony, facilitated by Raymond Sewell, SMU Indigenous Student Advisor

October 11: Discussion: "Facts, Fictions and Fantasies: Films and Novel Interpretations" (I)

Watch in class: Documentaries on Residential Schools

Off to School (NFB, 1958)

We Were Children (NFB, 2012)

REQUIRED:

*Jane Griffith, "Off to School: Filmic False Equivalence and Indian Residential School Scholarship," *Historical Studies in Education* 30:1 (2018), pp. 69-83.

*Reminder for **October 18:** Read in its entirety: Katherena Vermette, *The Break* (2016)

DEADLINE: First Weekly Reading Log Entries [Sept 13-Oct 4] Due Thursday, October 11, in class

October 12: Discussion: "Facts, Fictions and Fantasies: Films and Novel Interpretations" (II)

Watch in class: *Rhymes for Young Ghouls* (2013)

REQUIRED:

*Sean Carleton, "On violence and vengeance: Rhymes for Young Ghouls and the horrific history of Canada's Indian Residential Schools" (2014)

<https://decolonization.wordpress.com/2014/10/24/on-violence-and-vengeance-rhymes-for-young-ghouls-and-the-horrific-history-of-canadas-indian-residential-schools/>

October 18: Discussion: “Facts, Fictions and Fantasies: Films and Novel Interpretations” (III)

Katherena Vermette, *The Break* (2016)

Recommended:

Cherie Dimaline, *The Marrow Thieves* (Dancing Cat Books, 2017).

October 19: SMU Art Gallery: Tour of Exhibit of #callandresponse, facilitated by Robin Metcalfe, Director/Curator

THEME (III): Rights, Resistance and Reconciliation

October 25: Guest Speaker: Dr. Val Marie Johnson, Social Justice and Community Studies

October 26: Collaborative Presentation: “Constitutional and Citizenship Challenges and Changes”

REQUIRED:

*“Royal Proclamation, 1763”

https://indigenousfoundations.arts.ubc.ca/royal_proclamation_1763/

*John Borrows, “Wampum at Niagara: The Royal Proclamation, Canadian Legal History, and Self Government” in Michael Asch ed., *Aboriginal and Treaty Rights in Canada: Essays on Law, Equality, and Respect for Difference* (1997), pp. 155-177.

*Joyce Green, “ReBalancing Strategies: Aboriginal Women and Constitutional Rights in Canada” in Joyce Green ed., *Making Space for Indigenous Feminism* (2017), pp. 166-191.

*James (Sakej) Youngblood Henderson, “Sui Generis and Treaty Citizenship,” *Citizenship Studies* 6:4 (2002), pp. 415-440.

*Gwen Brodsky, “Mclvor v. Canada: Legislated Patriarchy Meets Aboriginal Women’s Equality Rights” in Joyce Green ed., *Indivisible: Indigenous Human Rights* (2014), pp. 100-125.

Recommended:

*Ovide Mercredi and Mary Ellen Turpel, *In the Rapids: Navigating the Future of First Nations*. Toronto: Penguin, 1993.

*Alan C. Cairns, *Citizens Plus: Aboriginal Peoples and the Canadian State*. Vancouver: UBC Press, 2000.

*Martin Papillon, “The Rise (and Fall?) of Aboriginal Self Government,” in James Bickerton and Alain G. Gagnon eds., *Canadian Politics* 6th ed., Toronto: UT Press, 2014, pp. 113-131.

*Martin Papillon, “Structure, Agency, and the Reconfiguration of Indigenous Citizenship in Canada,” in Mireille Paquet, Nora Nagels and Aude-Claire Fourot eds., *Citizenship as a Regime: Canadian and International Perspectives* Montreal and Kingston: McGill-Queens University Press, 2018), pp.76-96.

November 1: Collaborative Presentation: “Working from Without and Within: Idle No More and Contentious Politics”

REQUIRED:

*Grace Li Xiu, Woo, “Decolonization and Canada’s Idle No More Movement” *Arctic Review of Law and Politics* 4:2 (2013) 181-206.

*Glen Coulthard, “Placing #Idle No More in Historical Context,” *The Tyee*, 4 January 2013, pp.1-6.

*Pam Palmater, “What is the Idle No More Movement... Really?” and “The October 7th Day of Action, The Royal Proclamation, and Idle No More-Wading Through the Hype” and “Feathers versus Guns: The Throne Speech and Canada’s War with the Mi’kmaw Nation and Elispogtog” from *Indigenous Nationhood: Empowering Grassroots Citizens* (2015) pp.76-83 and 220-223 and 224-228.

*Arthur Manuel, “The grassroots struggle: Defenders of the Land and Idle No More,” in Peter McFarlane and Nicole Schabus, *Whose Land Is It Anyway: A Manual for Decolonization* (2017), pp.29-31.

*Michael Elliott, “Indigenous Resurgence: The Drive for Renewed Engagement and Reciprocity in the Turn Away from the State,” *Canadian Journal of Political Science* 51:1 (2018), pp. 61-81

Recommended:

*Glen Coulthard . *Red skin, white masks: Rejecting the colonial politics of recognition*. Minneapolis, MN: University of Minnesota Press, 2014.

*LeeAnn Simpson ed., *Lighting the Eight Fire: The Liberation, Resurgence, and Protection of Indigenous Nations*. Winnipeg: Arbeiter Ring Press, 2008.

November 2: Keynote Speaker: Dr. Pam Palmater, Politics and Public Administration, Ryerson University (CCPA Fundraiser, 6:00 pm [Dinner: 7:00 pm], Multi-Purpose Room, Rosario Building, MSVU, 166 Bedford Highway)

November 8: Guest Speaker: Jennifer Llewellyn, Schulich School of Law, Dalhousie University, on TRCs and Restorative Justice

November 9: Collaborative Presentation: “Forms and Fora for Justice, Truth and Apologies: Lessons from Canada and South Africa”

REQUIRED:

*Jennifer Llewellyn, “Bridging the gap between truth and reconciliation: Restorative justice and the Indian residential school Truth and Reconciliation Commission,” in M. Brant-Castellana et al, eds. *From Truth to Reconciliation: Transforming the legacy of residential schools* (2008), pp. 185-201.

*Kim Stanton, "Canada's Truth and Reconciliation Commission: Settling the Past?" *The International Indigenous Policy Journal* 2:3 (2011), pp.1-16.

*Sheryl Lightfoot, "Settler-State Apologies to Indigenous Peoples: A Normative Framework and Comparative Assessment," *Native American and Indigenous Studies* 2:1 (2015), pp. 15-39.

*Prime Minister Stephen Harper, "Statement of Apology to former students of Indian Residential Schools" (June 11, 2008) <http://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649>

*Sam Grey and Alison James, "Truth, Reconciliation, and 'Double Settler Denial': Gendering the Canada-South Africa Analogy," *Human Rights Review* 17 (2016), pp. 303-323.

Recommended:

*Jeff Corntassel and Cindy Holder, "Whose Sorry Now? Governmental Apologies, Truth Commissions, and Indigenous Self-Determination in Australia, Canada, Guatemala, and Peru," *Human Rights Review* 9 (2008)

*Jennifer Henderson and Pauline Wakeham, "Colonial Reckoning, National Reconciliation? Aboriginal Peoples and the Culture of Redress in Canada," *English Studies in Canada* 35 (2009).

*Kiera Ladner and Michael McCrossan, "Whose Shared History?" *Labour/ Le Travail* 74 (2014): 200-2002,

DEADLINE: Second Weekly Reading Log Entries [Oct 18-Nov 9] Due Thursday, November 15, 4:00 pm, at MN 406 during Fall Break

November 22: Collaborative Presentation: "Opportunities, Cautions and Constraints: Privatization, Consultation, Environmental and Extractive Politics"

REQUIRED:

*Fiona MacDonald, "Indigenous peoples and neoliberal 'privatization' in Canada: Opportunities, Cautions and Constraints," *Canadian Journal of Political Science* 44:2 (2011), pp. 257-273.

*Sarah Marie Wiebe, "Guardians of the environment in Canada's Chemical Valley," *Citizenship Studies* 20:1 (2016), pp.18-33.

*Lorne Sossin, "The Duty to Consult and Accommodate: Procedural Justice as Aboriginal Rights," *Canadian Journal of Admin. Law and Practice* 23:1 (2010), pp. 93-113.

*Nigel Bankes, "Clarifying the parameters of the Crown's duty to consult and accommodate in the context of decision-making by energy tribunals," *Journal of Energy and Natural Resources Law* 36:2 (2017), pp. 163-180.

*Alton Gas Issue/Protests: (1) Watch: <https://www.cbc.ca/news/canada/nova-scotia/protesters-alton-natural-gas-storage-project-altagas-mi-kmaq-stewiacke-treaty-rights-straw-bale-house-1.4451648> and Read: <http://www.trurodaily.com/news/alton-gas-resistance-group-not-backing-down-183617/>

Recommended:

*D. McGregor, "Honouring Our Relations: An Anishnaabe Perspective on Environmental Justice," in J. Agyeman et al, *Speaking For Ourselves: Environmental Justice in Canada*. Vancouver: UBC Press, 2009.

*E. Hoover et al, "Indigenous Peoples of North America: Environmental Exposures and Reproductive Justice," *Environmental Health Perspectives*, 2013, <http://dx.doi.org/10.1289/ehp.1205422>.

*Martin Papillon and Thierry Rodon, "Proponent-Indigenous Agreements and the Implementation of the Right to Free, Prior, and Informed Consent in Canada" *Environmental Impact Assessment Review* 62 (2017), pp. 216-224.

November 23: Guest Speaker: Angie Gillis Senior Director, Department of Environment and Natural Resources, The Confederacy of Mainland Mi'kmaq

DEADLINE: Final Weekly Reading Log Entry [Nov 22] Due Friday, November 23, 10:00 am, in class

November 29 and 30: Sharing Stories: Individual Reflections (Presentations of Reflective Essays)

REQUIRED:

*Taiaiake Alfred, "The Great Unlearning" (2017) <https://taiaiake.net/2017/02/28/the-great-unlearning/>

*Heather Smith, "Unlearning," *International Journal* 72:2 (2017), pp. 203-216.

DEADLINE: Reflective Essay Due Friday, November 30, in class