



Resources for Indigenizing and Decolonizing

Centre for Teaching and Learning, University of Alberta

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Please note that this is a non-exhaustive compilation, subject to periodic enhancements and updates to better serve as a dynamic repository of knowledge.

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Academic Articles from Indigenous Academics

<p>Absolon, Kathleen. (2016). <i>Wholistic and Ethical: Social Inclusion with Indigenous Peoples. Social Inclusion</i> 4(1): 44-56.</p>	<p>Kathleen Absolon's article "Wholistic and Ethical: Social Inclusion with Indigenous Peoples" explores the concept of social inclusion from an Indigenous perspective, critiquing mainstream definitions and frameworks that have historically excluded or misrepresented Indigenous peoples and worldviews. Absolon offers a "wholistic" approach as an alternative, which recognizes the interconnectedness of all aspects of life and the importance of including cultural, spiritual, and communal dimensions in discussions of inclusion.</p> <p>The article emphasizes that social inclusion for Indigenous communities involves more than physical or economic integration into society. It requires respect for Indigenous knowledge, languages, traditions, and sovereignty. Absolon argues that true inclusion cannot occur without addressing the systemic issues rooted in colonialism that continue to create barriers for Indigenous peoples.</p> <p>Absolon's work is a vital resource for social scientists, policymakers, educators, and anyone interested in social justice and the process of creating inclusive societies that honor and embrace the diversity and integrity of Indigenous cultures. Her perspective points toward the necessity of transforming societal structures and policies to reflect the values of respect, harmony, balance, and ethical responsibility.</p>
<p>Alfred, T., & Corntassel, J. (2005). Being Indigenous: Resurgences against contemporary colonialism. <i>Government and Opposition</i>, 40(4), 597-614.</p>	<p>Taiaiake Alfred and Jeff Corntassel's article, "Being Indigenous: Resurgences against Contemporary Colonialism," examines the grassroots political movements and community-based practices of Indigenous peoples as forms of resistance against ongoing colonial structures and ideologies. The authors underscore the importance of self-identification and the intrinsic rights of Indigenous peoples to their lands, cultures, governance, and ways of life. This work presents "resurgence" as an act of affirming Indigenous identity and enacting sovereignty, which challenges the authority of colonial states and institutions.</p> <p>Through a critical analysis of contemporary colonialism, Alfred and Corntassel demonstrate the myriad ways in which indigenous communities engage in cultural, political, and physical acts of resurgence. These acts serve both as a mode of resistance against the imposition of colonial power and as a process of cultural renewal and re-affirmation.</p> <p>The article contributes significantly to the academic and political discourse surrounding Indigenous rights and colonialism. It is a pivotal text for scholars, policymakers, and activists interested in Indigenous studies, political science, and socio-cultural movements, providing insights into the transformative possibilities inherent in Indigenous practices of autonomy and cultural vitality. Alfred and Corntassel both have extensive backgrounds in the study of Indigenous governance and rights, making their work a thought-provoking contribution to the field.</p>
<p>Ball, Jessica. (2004). As if Indigenous Knowledge and Community Mattered: Transformative Education in First Nations Communities in Canada. <i>American Indian Quarterly</i> 28 (3&4): 454-479.</p>	<p>Jessica Ball's article "As if Indigenous Knowledge and Community Mattered: Transformative Education in First Nations Communities in Canada" presents a critical analysis of the education systems within Canadian First Nations communities. Ball explores the role of transformative education that centers Indigenous knowledge, traditions, and languages as a pathway to empower individuals and communities, while also fostering cultural continuity and self-determination.</p> <p>In the article, Ball critiques the historical and ongoing colonial influences on Indigenous education and calls for educational practices that uphold and respect Indigenous pedagogies. She proposes a model of education that is rooted in Indigenous communities' own cultural frames of reference, arguing that transformative education can serve as a powerful tool for community development and cultural revitalization.</p> <p>Ball's work highlights the importance of collaboration between educators, communities, and Indigenous leaders to create educational programs that are responsive to the unique needs and cultural contexts of First Nations communities. Her research emphasizes the potential for such education to contribute to broader social, economic, and</p>

	<p>political change within Indigenous communities.</p> <p>The article is valuable for educators, policy-makers, and researchers interested in Indigenous education, community-based education models, and decolonization efforts. It challenges dominant paradigms by positioning Indigenous knowledge and practices at the forefront of educational reform and community empowerment strategies.</p>
<p>Battiste, Marie, Lynne Bell and L.M. Findlay. (2002). Decolonizing Education in Canadian Universities: An Interdisciplinary, International, Indigenous Research Project. <i>Canadian Journal of Native Education</i> 26(2): 82-95.</p>	<p>Marie Battiste, Lynne Bell, and L.M. Findlay's article "Decolonizing Education in Canadian Universities: An Interdisciplinary, International, Indigenous Research Project" articulates a vision and explores the processes for decolonizing education within Canadian higher education institutions. The authors discuss the need for universities to recognize and incorporate Indigenous knowledge systems and methodologies into their curricula, research programs, and institutional policies as a response to the historical and systemic marginalization of Indigenous peoples in academia.</p> <p>The paper stresses the importance of creating an educational environment that is inclusive of Indigenous perspectives, which involves rethinking the Western-centric epistemologies that dominate university spaces. The authors outline the challenges faced in this endeavor, including the resistance to change from established academic structures and the need for meaningful collaboration between Indigenous and non-Indigenous academics.</p> <p>Highlighting the interdisciplinary and international dimensions of the research project, the article emphasizes the universal relevance of decolonizing education and the benefits it can bring to Indigenous and non-Indigenous students and faculty alike. It calls for a transformation in universities that goes beyond tokenistic inclusion, advocating for systemic change that embeds Indigenous epistemologies and pedagogies into the very fabric of academic institutions.</p> <p>As researchers and educators who have substantially contributed to knowledge about Indigenous education, Battiste, Bell, and Findlay provide an insightful analysis that is crucial for anyone engaged in the work of decolonization and Indigenous studies within academic settings. This article serves as a foundational piece in understanding the complexities and imperatives of decolonizing education at the post-secondary level.</p>
<p>Coulthard, G. S. (2007). Subjects of Empire: Indigenous Peoples and the 'Politics of Recognition' in Canada. <i>Contemporary Political Theory</i>, 6(4), 437-460.</p>	<p>In "Subjects of Empire: Indigenous Peoples and the 'Politics of Recognition' in Canada," Glen Sean Coulthard critiques the politics of recognition—particularly government-led initiatives to formally acknowledge the rights and cultural identities of Indigenous peoples in Canada. Coulthard argues that such recognition initiatives, while seemingly progressive, are often embedded within a colonial framework that actually sustains the subordination of Indigenous peoples, serving more as an extension of colonial power than as genuine empowerment.</p> <p>Coulthard, an Indigenous scholar of the Yellowknives Dene First Nation, utilizes a critical theoretical lens drawn from the works of Marx, Fanon, and Foucault to deconstruct the ways in which the dominant state-driven politics of recognition fail to meaningfully address the structures of colonial domination and the dispossession of Indigenous lands and governance.</p> <p>The article calls for a radical shift away from the recognition paradigm towards self-recognition by Indigenous peoples themselves, emphasizing direct action and self-affirmation as methods for decolonization. Coulthard suggests that true emancipation for Indigenous peoples lies not within the state's acknowledgment but within a reassertion of Indigenous cultural practices, land stewardship, and sovereignty.</p> <p>His work is a sobering examination of the limits of liberal recognition politics and a roadmap towards more substantive forms of self-determination. This article is essential reading for those interested in political theory, Indigenous studies, and the ongoing debates surrounding the recognition of Indigenous rights and governance in settler-colonial states.</p>
<p>Ermine, W. (2007). The ethical space of engagement. <i>Indigenous Law Journal</i>,</p>	<p>In this seminal article, Willie Ermine, a respected Indigenous scholar from the Sturgeon Lake First Nation in Saskatchewan, introduces the concept of "ethical space" as a framework for facilitating meaningful</p>

<p>6(1). Retrieved from https://ilj.law.utoronto.ca/volume-6-issue-1-2007</p>	<p>and respectful engagement between Indigenous and Western epistemologies. Ermine posits that the ethical space is created when two societies with disparate worldviews come into contact and there is a recognition of the inherent worth of each knowledge system. This space allows for dialogue and understanding that transcends cultural and intellectual boundaries, fostering a mutual exchange that is grounded in respect and the acknowledgment of difference.</p> <p>Ermine's work is particularly relevant in the context of reconciliation, treaty negotiations, and collaborative research involving Indigenous communities. He emphasizes the importance of creating spaces where diverse perspectives can coexist without the dominance of one over the other, allowing for an intercultural encounter that honors the integrity of all participants.</p> <p>The article is a valuable contribution to the discourse on Indigenous methodologies and decolonization, offering a philosophical foundation for cross-cultural collaboration that is based on ethical principles. It is a critical resource for scholars, policymakers, and practitioners who are engaged in work that spans cultural divides and seeks to honor the principles of equity and justice in Indigenous-settler relations.</p>
<p>Friedland, H., & Napoleon, V. (2015-2016). Gathering the threads: Developing a methodology for researching and rebuilding Indigenous legal traditions. <i>Lakehead Law Journal</i>, 1(1). [CanLII]. Gathering the Threads: Developing a Methodology for Researching and Rebuilding Indigenous Legal Traditions.</p>	<p>Hadley Friedland and Val Napoleon's article, "Gathering the Threads: Developing a Methodology for Researching and Rebuilding Indigenous Legal Traditions," offers an innovative methodological approach for engaging with Indigenous legal traditions in a way that respects their distinct nature and cultural origins. This work acknowledges the diversity and complexity of Indigenous legal systems, which have often been unrecognized or misunderstood within the mainstream legal frameworks of settler societies.</p> <p>Friedland and Napoleon propose a respectful and community-engaged process that involves "gathering the threads" of Indigenous legal principles and practices from various sources, including oral traditions, language, stories, and customary laws. They outline how this process can contribute to the revitalization of Indigenous law and provide communities with the tools to assert their legal sovereignty and governance.</p> <p>This article is particularly relevant for scholars, legal practitioners, and policymakers interested in the intersection of law and Indigenous rights, and it has broader implications for the fields of legal anthropology, sociology, and history. The authors' methodology serves as a foundational guide for those seeking to collaborate with Indigenous communities in restoring their legal traditions, emphasizing the importance of a decolonized, Indigenous-led approach to research.</p>
<p>Gaudry, Adam and Danielle Lorenz. (2018). Indigenization as Inclusion, Reconciliation, and Decolonization: Navigating the Different Visions for Indigenizing the Canadian Academy. <i>AlterNative</i> 14(3): 218–227.</p>	<p>In "Indigenization as Inclusion, Reconciliation, and Decolonization: Navigating the Different Visions for Indigenizing the Canadian Academy," Adam Gaudry and Danielle Lorenz explore the various interpretations and implementations of indigenization within Canadian post-secondary institutions. They critically assess how indigenization is often framed in the contexts of inclusion, reconciliation, and decolonization, highlighting the potential tensions and synergies between these approaches.</p> <p>Gaudry and Lorenz argue that while some institutions may promote indigenization as a method to include Indigenous content and peoples into existing academic structures (an inclusionary approach), others may engage with it as a form of reconciliation, aiming to address and repair the relationships damaged by colonial educational policies. However, they advocate for a vision of indigenization that encompasses decolonization - one that challenges and changes the power dynamics, knowledge systems, and institutional structures in place, resulting in a transformative reshaping of the academy that aligns with Indigenous epistemologies, methods, and values.</p> <p>This article contributes to the discourse surrounding the indigenization of higher education by proposing that indigenization should not merely adjust to the prevailing academic culture but fundamentally alter the institutional and educational practices to reflect and center Indigenous ways of knowing and being. It is a significant contribution to the discussions on the future of education for Indigenous people in Canada, serving as a resource for educational administrators, scholars, and policymakers interested in genuine decolonization and transformative change within academic environments.</p>

<p>Hunt, S. (2014). <i>Ontologies of Indigeneity: The politics of embodying a concept. Cultural Geographies, 21(1), 27-32.</i></p>	<p>Sarah Hunt's article, "Ontologies of Indigeneity: The politics of embodying a concept," explores the complexities and political implications of the concept of indigeneity. Hunt delves into the debates surrounding the definition and embodiment of indigeneity, identifying how the term has been used in various contexts and its impact on Indigenous peoples' claims to identity, land, and rights.</p> <p>Hunt emphasizes that indigeneity is not a static or monolithic identity, but rather it is shaped by diverse histories, experiences, and interpretations that often intersect with issues of colonialism, sovereignty, and self-determination. By examining the ontologies—or the nature of being—of indigeneity, Hunt reveals how different understandings of the concept influence political activism, academic discourse, and policy-making.</p> <p>The article also addresses the ways in which Indigenous peoples negotiate and articulate their own sense of indigeneity in relation to settler-colonial frameworks that attempt to impose particular identities upon them. Hunt argues for a nuanced approach that appreciates the varied and dynamic realities of Indigenous identities and respects the agency of Indigenous peoples in defining themselves according to their own cultural logics and practices.</p> <p>"Ontologies of Indigeneity" significantly contributes to the cultural geographic scholarship on Indigenous identity and politics and is of interest to researchers in the fields of Indigenous studies, political theory, and identity politics. Hunt's critical analysis challenges readers to engage with the deeper philosophical questions about what it means to be Indigenous in contemporary contexts and encourages the recognition of Indigenous peoples' diverse and evolving ontologies.</p>
<p>Jaffee, Laura and Kelsey John. (2018). <i>Disabling Bodies of/and Land: Reframing Disability Justice in Conversation with Indigenous Theory and Activism. Disability and the Global South 5(2):1407-1429.</i></p>	<p>Laura Jaffee and Kelsey John's article "Disabling Bodies of/and Land" offers a critical analysis at the intersection of disability studies and Indigenous studies. They explore how colonialism has impacted both land and bodies, particularly considering how notions of normative and productive bodies are enforced through colonial practices, which also disrupt Indigenous connections to land.</p> <p>The authors argue for a reframing of disability justice by engaging with Indigenous perspectives and activism, which can lead to a more nuanced understanding of the relationships between land, body, disability, and colonialism. They suggest that both disability and Indigenous activists confront similar issues, such as the marginalization of certain bodies and the seizure of lands, and that there is a potential for solidarity and mutual learning between the two movements.</p> <p>The paper calls for a shift in disability justice that not only seeks inclusion within the existing societal structures but also challenges those structures' foundations, which are often rooted in colonial histories. This reframing includes recognizing the land as a body that can be disabled through colonial processes such as resource extraction and environmental degradation, and understanding disabled bodies as embodying resistance to colonial norms.</p> <p>This work contributes to a growing body of scholarship that seeks to deconstruct Western, ableist, and colonial conceptions of the body, health, and land. It is of particular relevance to scholars and activists involved in disability studies, Indigenous studies, environmental justice, and decolonization efforts. The article encourages the development of inclusive justice movements that honor diverse bodily experiences and Indigenous land rights.</p>
<p>Menard, A. (2024). <i>Indigenous perspectives in systems theory: The medicine wheel as a framework for decolonization. Shadow of the Law Publications.</i></p>	<p>Andrea Menard's work, "Indigenous Perspectives in Systems Theory: The Medicine Wheel as a Framework for Decolonization," provides a comprehensive examination of systems theory from both Eurocentric and Indigenous viewpoints. Menard contrasts the two approaches, emphasizing the interconnectedness and cyclical nature of systems that form the backbone of Indigenous epistemologies represented by the Medicine Wheel—a symbol that holds significant cultural, ethical, and sacred meaning.</p> <p>This volume of the Authentic Allyship Project Journal explores the application of the Medicine Wheel Systems Theory in various contexts, including post-secondary education and workplace decolonization, while critiquing Eurocentric systems theory's universalistic tendencies. Menard's analysis highlights the importance of wholism, balance, cultural adaptability, and ethical considerations that Indigenous systems theory brings to understanding complex social structures.</p>

	<p>Menard, an accomplished Métis legal scholar and educator, provides valuable insights through her interdisciplinary work that intertwines legal, educational, and Indigenous perspectives. Her research is invaluable for academics, policymakers, and practitioners engaged in or teaching about reconciliation, decolonization, and inclusive educational methodologies.</p> <p>The publication poses a powerful call to action for the decolonization and reconciliation processes, advocating for a systemic change that goes beyond superficial measures to create authentically Indigenous, honorific initiatives to empower and respect Indigenous lives, lands, and rights. It is a significant contribution to the body of knowledge striving toward a more equitable balance of power and recognition within Canadian society and academic scholarship.</p>
<p>Metallic, N. (2022). <i>Aboriginal Rights, Legislative Reconciliation, and Constitutionalism. Dalhousie University - Schulich School of Law.</i></p>	<p>Naiomi Metallic's work discusses the relationship between Aboriginal rights, legislative reconciliation, and constitutionalism in Canada. Metallic analyzes the legal frameworks and their potential for advancing reconciliation and upholding Indigenous rights</p>
<p>Tuck, Eve. (2009). <i>Suspending Damage: A Letter to Communities. Harvard Educational Review 79(3): 409-428.</i></p>	<p>Eve Tuck addresses communities directly in this piece, discussing the concept of 'damage' within educational research and its impact on communities. Tuck advocates for a suspension of damage-based narratives and a move towards research that supports community healing and empowerment.</p>
<p>Simpson, L. (2014). <i>Land as pedagogy: Nishnaabeg intelligence and rebellious transformation. Decolonization: Indigeneity, Education & Society, 3(3), 1-25</i></p>	<p>Leanne Simpson explores the concept of land as a pedagogical tool within Nishnaabeg culture, emphasizing its role in fostering intelligence and transformation. Simpson's work highlights the importance of land-based knowledge and practices in decolonizing education.</p>
<p>Tuck, Eve and K. Wayne Yang. (2012). <i>Decolonization is not a Metaphor. Decolonization: Indigeneity, Education & Society 1(1): 1-40.</i></p>	<p>In this seminal article, Tuck and Yang argue that decolonization must be understood as a concrete process rather than a metaphorical one. They discuss the implications of this perspective for education and social justice work.</p>
<p>Wenger-Nabigon, A. (2010). <i>The Cree Medicine Wheel as an Organizing Paradigm of Theories of Human Development. Native Social Work Journal, 7.</i></p>	<p>Anna Wenger-Nabigon presents the Cree Medicine Wheel as a framework for understanding human development theories. She discusses how this Indigenous paradigm can organize and inform social work practice.</p>

Supplemental Resources: Dissertations, Manuscripts, & Policy Papers from Indigenous Peoples

<p>Fadden, L. (2018). <i>Communicating</i></p>	<p>This guide by Aboriginal Legal Services provides insights into the</p>
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<p><i>effectively with Indigenous clients.</i> Aboriginal Legal Services, Ontario. Retrieved from https://handbook.law.utoronto.ca/sites/default/files/users/alzner/als-co-mmunicating-w-indigenous-clients.pdf</p>	<p>linguistic and cultural nuances essential for legal professionals when engaging with Indigenous clients, highlighting the role of language in understanding legal concepts and the importance of culturally appropriate communication strategies. It serves as a critical resource for legal practitioners, offering a linguistics perspective that underscores the need for clear, respectful dialogue that honors the diverse linguistic backgrounds and communication practices within Indigenous communities.</p>
<p>*Friedland, H. L. (2016). <i>Reclaiming the language of law: The contemporary articulation and application of Cree legal principles in Canada</i> "Reclaiming the Language of Law: The Contemporary Articulation and Application of Cree Legal Principles in Canada." PhD Thesis, University of Alberta. <i>*non-Indigenous</i></p>	<p>Hadley Friedland's doctoral thesis examines the articulation and application of Cree legal principles in contemporary Canada, exploring how Indigenous legal traditions can inform and transform the legal landscape.</p>
<p>Menard, A. (2023). <i>Indigenizing Citations: A Resource for Academics Who Want To Decolonize.</i> https://indigenousconnect.org/indigenizing-citations/</p>	<p>Andrea Menard's manuscript focuses on the important process of decolonizing and Indigenizing citation practices within academic research and literature. She critiques the exclusionary nature of traditional citation formats, which often marginalize Indigenous knowledge systems by relegating them to the category of "Other Materials." Menard underscores how such practices perpetuate the broader academic marginalization of Indigenous perspectives. By adopting the concept of ᐱᓕᐱᓂᓂᓂ bimaadizi or "living" citations, she promotes the recognition of knowledge as dynamic and interconnected, advocating for the inclusion of Indigenous languages, knowledge, and land acknowledgments in citations to honor Indigenous epistemologies.</p> <p>Menard's manuscript is a call to action within the academic community to commit to the integration of Indigenous knowledge systems into mainstream citation guides, aiming to elevate Indigenous voices, perspectives, and ways of understanding. She challenges prevailing Eurocentric academic paradigms, encouraging a readiness to embrace diverse wisdoms and experiences in the pursuit of educational equity within academic institutions. Her work contributes significantly to ongoing discussions of decolonization in education and offers practical steps for scholars and institutions to engage actively with this transformative process.</p>
<p>Napoleon, V. R. (2009). <i>Ayook: Gitksan legal order, law, and legal theory</i> [Doctoral dissertation, University of Victoria]. "Ayook:: Gitksan Legal Order, Law, and Legal Theory." PhD Thesis</p>	<p>Val Napoleon's doctoral dissertation, "Ayook: Gitksan Legal Order, Law, and Legal Theory," provides a deep analysis of the Gitksan legal system, an Indigenous legal order in Canada. Napoleon sheds light on the complexities and systematic nature of Gitksan law, presenting a comprehensive study that includes the examination of legal processes, principles, categories, and reasoning. Situating her work in the context of Indigenous legal theory, she offers significant insights into the nature of Indigenous law and its place within not only Gitksan society but also in the larger framework of Canadian law and legal scholarship.</p> <p>The dissertation is an important contribution to the field of legal anthropology and Indigenous studies, as it not only documents and analyzes an Indigenous legal tradition but also bridges the understanding between Indigenous and non-Indigenous legal systems. Through her study, Napoleon demonstrates how Gitksan laws are lived</p>

	<p>and applied within the community, illustrating the dynamic relationship between Gitksan society and its legal principles.</p> <p>This work is valuable for academics studying Indigenous law, anthropologists, legal theorists, and policymakers interested in the recognition and incorporation of Indigenous laws within the Canadian legal landscape. Napoleon's dissertation serves as a foundational text for expanding the discourse on legal pluralism and the need for a more inclusive understanding of law in multicultural societies.</p>
<p>Walkem, A. W. (n.d.). <i>Expanding our vision, cultural equality and Indigenous peoples' human rights</i>. Cedar and Sage Law. Retrieved from http://www.bchrt.bc.ca/shareddocs/indigenous/expanding-our-vision.pdf</p>	<p>Ardith Walkem, a member of the Nlaka'pamux Nation, lawyer, and now Justice, crafts a compelling argument for the recognition and integration of Indigenous legal traditions and perspectives into the Canadian legal system to achieve true cultural equality and uphold Indigenous peoples' human rights. The document provides a critical analysis of the gaps and biases in the current legal framework, advocating for a more inclusive approach that respects and incorporates Indigenous knowledge, laws, and practices. Walkem's work is a call to action for legal reform, emphasizing the necessity of expanding the vision of justice to include Indigenous concepts of law and rights, which is essential for reconciliation and the protection of Indigenous cultures.</p>
<p>Townsend-Cross, M. (2018). <i>Difficult Knowledge and Uncomfortable Pedagogies: Student Perceptions and Experiences of Teaching and Learning in Critical Indigenous Australian Studies</i> [Doctoral dissertation, University of Technology Sydney].</p>	<p>Michelle Townsend-Cross's dissertation explores student perceptions and experiences in critical Indigenous Australian studies, focusing on the challenges and opportunities of teaching and learning in this field.</p>
<p>Verniest, L. <i>Allying With the Medicine Wheel: Social Work Practice with Aboriginal Peoples</i>. https://ojs.uwindsor.ca/index.php/csww/article/download/5778/4717?inline=1</p>	<p>Verniest's work discusses the application of the Medicine Wheel in social work practice with Aboriginal peoples, highlighting its potential as a tool for building alliances and supporting Indigenous well-being.</p>

National and Instrumental Instruments

<p><i>An Act respecting the United Nations Declaration on the Rights of Indigenous Peoples</i> Parliament of Canada. (2021). (Bill C-15, assented to 2021-06-21). https://parl.ca/DocumentViewer/e</p>	<p>This act by the Parliament of Canada affirms the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and outlines Canada's commitment to its principles.</p>
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<p>n/43-2/bill/C-15/third-reading</p>	
<p><i>BILL C-92: An Act respecting First Nations, Inuit and Métis children, youth and families</i> receives Royal Assent. Retrieved from: https://www.canada.ca/en/indigenous-services-canada/news/2019/06/an-act-respecting-first-nations-inuit-and-metis-children-youth-and-families-receives-royal-assent.html</p>	<p>Bill C-92 represents a legislative commitment to the well-being of First Nations, Inuit, and Métis children and families, aiming to affirm their rights and support family and community connections.</p>
<p>Legislative Assembly of British Columbia. (2019). <i>Declaration on the Rights of Indigenous Peoples Act</i>, (2019). Legislative Assembly of British Columbia. S.B.C., c. 44. Retrieved from: https://www.bclaws.gov.bc.ca/civix/document/id/complete/statreg/19044_01</p>	<p>The Declaration on the Rights of Indigenous Peoples Act by the Legislative Assembly of British Columbia establishes a framework for implementing UNDRIP within the province, promoting respect for Indigenous rights and self-determination.</p>
<p><i>Declaration on the Rights of Indigenous Peoples</i>, (2007). United Nations. (2007). <i>Declaration on the Rights of Indigenous Peoples</i>. Retrieved Nations. Retrieved from: https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html</p>	<p>The United Nations Declaration on the Rights of Indigenous Peoples is a comprehensive international instrument that outlines the rights of Indigenous peoples and sets standards for their protection and promotion.</p>
<p><i>National Inquiry Into Missing and Murdered Indigenous Women and Girls and 2 Spirit: Calls for Justice</i>, (2019): Retrieved from: https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf</p>	<p>The final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls provides an in-depth analysis of systemic violence against Indigenous women, girls, and 2SLGBTQQIA individuals, offering calls for justice to address these issues.</p>
<p><i>Truth and Reconciliation Commission of Canada</i>. (2015).</p>	<p>The final report of the Truth and Reconciliation Commission of Canada documents the history and legacy of residential schools and provides calls to action for reconciliation between Canadians and Indigenous peoples.</p>

<p><i>Final report and calls to action.</i> Retrieved from: https://nctr.ca/records/reports/#trc-reports</p>	
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Intersections of Allyship: Non-Indigenous Scholarly Contributions to Anti-Racism and Indigenous Studies

<p>Ahmed, S. (2006). The nonperformativity of antiracism. <i>Meridians</i>, 7(1), 104-126. Duke University Press.</p>	<p>Sara Ahmed critically examines the concept of antiracism, arguing that declarations of antiracism often fail to translate into meaningful action and change.</p>
<p>Chaudhary, V. B., & Berhe, A. A. (2020). <i>Ten Simple Rules for Building an Antiracist Lab</i>. PLOS Computational Biology, 16(10), e1008210. https://doi.org/10.1371/journal.pcbi.1008210</p>	<p>This article, published in PLOS Computational Biology, provides a set of guidelines aimed at fostering an antiracist culture within scientific research laboratories. Authors Chaudhary and Berhe outline actionable steps that lab leaders and members can take to actively oppose racism in their professional environments, from acknowledging the existence of racism in academia to diversifying lab membership and leadership. The article is a call to action for the scientific community to commit to antiracist practices and to create inclusive spaces that support the success and advancement of researchers from marginalized racial and ethnic groups. The rules serve as a framework for building a lab culture that not only recognizes the value of diversity but also works to dismantle systemic inequities in the field of scientific research.</p>
<p>DiAngelo, R. (2018). <i>White Fragility: Why It's So Hard for White People to Talk About Racism</i>. Beacon Press.</p>	<p>In "White Fragility," author and academic Robin DiAngelo explores the defensive reactions that many white people exhibit when their perspectives on race and racism are challenged. She critiques the prevailing societal reluctance to acknowledge and discuss racism, particularly among those who are white and considers themselves non-racist. With a combination of scholarly research and personal anecdotes, DiAngelo exposes the subtle yet pervasive patterns that contribute to racial inequality and impede meaningful dialogue. She argues that the discomfort, defensiveness, and denial white individuals often display are manifestations of "white fragility," a term she coined to describe the counterproductive responses that maintain racial hierarchies. The book is a seminal text for understanding modern racial discourse and remains a valuable resource for anyone interested in fostering a more inclusive and equitable society. DiAngelo's work challenges readers to confront their own roles in perpetuating systemic racism and to engage in the ongoing process of self-awareness and growth towards anti-racist practices.</p>
<p>DiAngelo, R. (2021). <i>Nice Racism: How Progressive White People Perpetuate Racial Harm</i>. Beacon Press.</p>	<p>In "Nice Racism," DiAngelo, well-known for her previous work "White Fragility," tackles the often-subtle forms of racism that white progressives may unwittingly perpetuate. She argues that white people who see themselves as "nice" or "progressive" often engage in actions that can actually reinforce systemic racism and inhibit racial equality. Drawing from a range of examples and personal experiences, DiAngelo examines the defensive moves that white people make when confronted with racism and explains how these reactions maintain racial hierarchies. The book</p>

	encourages white readers to reflect on their own behaviors and to adopt a more informed and active stance towards anti-racist work. DiAngelo's engaging style and challenging insights offer a critical perspective for anyone seeking to better understand and confront racism and its manifestations in liberal and progressive communities.
Quinless, J. M. (2022). <i>Decolonizing data: Unsettling conversations about social research methods</i> . University of Toronto Press.	Jacqueline M. Quinless engages with the critical discourse on the decolonization of research methodologies, offering a comprehensive examination of how conventional data practices can marginalize Indigenous and other non-dominant populations. Quinless provides both a critique of traditional social research methods and a constructive exploration of alternative approaches that aim to empower communities by centering their voices and knowledge systems, thus contributing to a more equitable and inclusive research landscape. This work is particularly valuable for researchers and academics seeking to align their practices with decolonial principles and to foster respectful and meaningful engagement with Indigenous peoples and their epistemologies.

Scholarly Works by Indigenous Academics: A Curated Selection: BOOKS

Absolon, K. E. (2013). <i>Kaandossiwin: How We Come to Know: Indigenous Re-Search Methodologies (2nd ed.)</i> . Fernwood Publishing.	<p>In "Kaandossiwin: How We Come to Know," Dr. Kathy Absolon presents a vital exploration of Indigenous research methodologies, offering a foundational perspective on knowledge creation processes that are deeply rooted in Indigenous ways of knowing, being, and doing. This second edition by Absolon, who is Anishinaabe and a member of the Flying Post First Nation, outlines methodologies that honor Indigenous epistemologies and are guided by principles such as relational accountability, reciprocity, respect, and responsibility.</p> <p>Absolon articulates a critique of conventional research paradigms that have historically marginalized Indigenous voices and asserts the importance of research conducted by and with Indigenous communities. The text is an invitation for scholars and researchers to engage in practices that are not only culturally congruent but also restorative and empowering for Indigenous peoples. By elucidating an approach to research that is shaped by Indigenous perspectives, "Kaandossiwin" serves as an essential guide for academics, students, and practitioners who seek to conduct research in a manner that contributes to the decolonization of knowledge and promotes Indigenous self-determination.</p>
Battiste, M. (2013). <i>Decolonizing Education: Nourishing the Learning Spirit</i> . Purich Publishing.	<p>Marie Battiste's "Decolonizing Education: Nourishing the Learning Spirit" provides a transformative look at the educational challenges and opportunities facing Indigenous peoples, particularly within the Canadian context. Battiste, a Mikmaw educator and scholar, draws from her rich background in Indigenous knowledge systems and educational theory to propose a comprehensive framework for decolonizing schools, curricula, and teaching methods.</p> <p>The book emphasizes the need for education that acknowledges and draws upon the intellectual heritage of Indigenous peoples, thus fostering an environment where the learning spirit can flourish. Battiste makes a compelling case for an education system that integrates Indigenous philosophies and languages, arguing that such an incorporation is vital to the revitalization of Indigenous cultures and the reconciliation process. Her work offers critical insights for educators, policymakers, and all those invested in creating an inclusive, just, and respectful educational landscape. "Decolonizing Education" not only critiques the colonial legacies ingrained in education systems but also celebrates the resilience and richness of Indigenous knowledge, providing a path forward to truly nourishing the learning spirit of all students.</p>

<p>Bhalla, M., & Menard, A. (2023). <i>Reflections on Allyship</i>. Shadow of the Law Productions.</p>	<p>"Reflections on Allyship," authored by non-Indigenous ally Marc Bhalla and Metis legal scholar Andrea Menard, represents a critical examination and dialogue around the concept of allyship within the context of social justice and advocacy. Addressing the complex roles and responsibilities of allies in supporting marginalized communities, Bhalla and Menard, with their respective backgrounds and expertise, steer thought-provoking discussions on the intersectionality of allyship, the nuances of power dynamics, and the importance of genuine support over performative gestures. Published by Shadow of the Law Productions in 2023, this work offers guidance and insights for both aspiring and established allies seeking to deepen their impact and foster meaningful change. Encompassing reflections, case studies, and actionable strategies, "Reflections on Allyship" is a vital resource for individuals and organizations committed to participating in transformative collaborations that honor and uplift diverse voices.</p>
<p>Borrows, J. (2010). <i>Canada's Indigenous Constitution</i>. University of Toronto Press.</p>	<p>In "Canada's Indigenous Constitution," John Borrows, an influential Anishinaabe legal scholar, investigates the integral role Indigenous legal traditions have played in the development of Canada's constitutional heritage. Borrows critically engages with both historical and current interactions between Indigenous legal practices and Canadian law, advocating for the revitalization of these Indigenous processes within Canada's constitutional framework.</p> <p>The book examines treaties, judicial rulings, and customary laws to illustrate the significant, yet often overlooked, contributions of Indigenous legal systems. Borrows highlights the potential for these traditions to enrich Canadian legal pluralism and argues for their essential place in reconciling the country's constitutional story. "Canada's Indigenous Constitution" offers invaluable insights to legal professionals, scholars, and students, as well as to anyone interested in the convergence of constitutional law, Indigenous self-determination, and the wider movement toward decolonization. Borrows challenges the reader to reimagine a constitutional narrative that authentically incorporates the diverse legal experiences present within Canada.</p>
<p>Borrows, J. (2019). <i>Laws: Indigenous ethics</i>. University of Toronto Press.</p>	<p>John Borrows' "Laws: Indigenous Ethics" dives into the rich legal traditions of Indigenous peoples, offering a profound examination of how Indigenous legal and ethical principles can inform contemporary legal systems. A highly respected Anishinaabe scholar and legal theorist, Borrows integrates analysis with narrative to elucidate Indigenous concepts of law and ethics and how they have been systematically marginalized by dominant legal frameworks.</p> <p>In this groundbreaking work, Borrows argues for the recognition and implementation of Indigenous laws, demonstrating their relevance and applicability in addressing modern ethical dilemmas and legal issues. The book is a call to action to integrate these ancient yet living legal traditions into the fabric of national and international law, thereby enriching and diversifying our understanding of jurisprudence. "Laws: Indigenous Ethics" serves as an essential resource for legal scholars, practitioners, and policymakers, as well as academics interested in decolonization, Indigenous sovereignty, and the intersection of law and ethics. Borrows' perspective is instrumental in advocating for a more inclusive legal landscape that respects and incorporates the diversity of Indigenous legal thinking and practice.</p>
<p>Gebhard, A., McLean, S., & St. Denis, V. (Eds.). (2022). <i>White Benevolence: Racism and Colonial Violence in the Helping Professions</i>. Publisher.</p>	<p>"White Benevolence" is an edited volume that critically examines how racism and colonialism are perpetuated within the helping professions, such as social work, education, and healthcare. Editors Amanda Gebhard, Sheelah McLean, and Verna St. Denis compile research and perspectives highlighting the insidious ways that well-intentioned practices can contribute to racial harm and oppression. The book investigates the concept of "white benevolence," the assumption that white individuals and institutions operating with a facade of good intentions can enact violence and maintain power structures. Through various contributions, the text deconstructs how colonial ideologies are embedded in professional practices and calls for a transformative rethinking of how to adopt truly</p>

	<p>anti-racist and decolonizing approaches. Aimed at professionals and students in the helping fields, this work serves as a challenging yet essential read for those committed to social justice and equity.</p>
<p>Havrelock, D., & Kay, E. (2021). <i>Indigenous Ingenuity: A Celebration of Traditional North American Knowledge</i>. Orca Book Publishers.</p>	<p>"Indigenous Ingenuity: A Celebration of Traditional North American Knowledge" by Havrelock and Kay serves as a tribute to the rich heritage of innovation and wisdom inherent in Indigenous cultures across North America. This book showcases a wide array of Indigenous technological, environmental, and medicinal know-how, enlightening readers on the sophistication and relevance of traditional knowledge systems.</p> <p>The authors compile and share examples of Indigenous inventions and eco-friendly practices that have historically contributed to sustainable living, demonstrating the timeless value of these innovations. The book seeks to honor and elevate Indigenous intellectual contributions, countering narratives that have historically marginalized or omitted these achievements. "Indigenous Ingenuity" aims to educate and inspire a diverse readership, highlighting the interconnectedness of people and the natural world, further advocating for the integration of this deep wisdom into contemporary discussions on sustainability and environmental respect. This work is a crucial resource for those looking to appreciate the complexities of Indigenous knowledge and its critical role in shaping a more balanced relationship with our environment.</p>
<p>Cote-Meek, S. (2014). <i>Colonized Classrooms: Racism, Trauma, and Resistance in Post-Secondary Education</i>. Fernwood Publishing.</p>	<p>In "Colonized Classrooms," Cote-Meek, an Anishinaabe woman and academic, offers a revelatory examination of the impact of racism and colonialism within Canadian universities. Drawing upon first-hand narratives from Indigenous students and educators, the author provides a compelling account of the personal and collective trauma experienced in higher education institutions. Cote-Meek also discusses the resilience and resistance of Indigenous peoples in these environments. The work is particularly valuable for researchers interested in the intersections of education, colonialism, and social justice. It also serves as an essential resource for policymakers and educators who are striving to create more inclusive and equitable learning spaces. Cote-Meek's analysis moves beyond critique and seeks to propose pathways for meaningful change, making it an important contribution to the literature on Indigenous education and anti-racist pedagogy.</p>
<p>Kimmerer, R. W. (2015). <i>Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants</i>. Milkweed Editions.</p>	<p>This seminal work by Robin Wall Kimmerer, a botanist and member of the Citizen Potawatomi Nation, presents a rich narrative that weaves together the threads of indigenous wisdom, scientific inquiry, and the botanical world. The book challenges readers to reconsider the conventional relationship between humans and nature, advocating for an ethos of reciprocity and gratitude. Kimmerer's storytelling is both enlightening and poignant, providing insights into how we might better engage with the environment that sustains us.</p> <p>The text serves as an invaluable resource for scholars interested in environmental studies, ethnobotany, and indigenous perspectives on sustainability and conservation. Kimmerer's approach is multidisciplinary, drawing on her scientific background and ancestral knowledge to argue for a holistic understanding of the natural world. Her work is not only academically rigorous but also deeply personal, reflecting her commitment to fostering an ecological consciousness that honors both the scientific and the spiritual.</p>
<p>Kovach, M. (2009). <i>Indigenous methodologies: Characteristics, conversations, and contexts</i>. University of Toronto Press.</p>	<p>Margaret Kovach's "Indigenous Methodologies: Characteristics, Conversations, and Contexts" provides a foundational exploration of research methods that are rooted in Indigenous epistemologies and perspectives. Kovach discusses the theoretical underpinnings of Indigenous methodologies, centering the importance of relationship, respect, and reciprocity in research that involves Indigenous communities. The book is an important resource for scholars interested in decolonizing research practices and for those engaged in studies that involve Indigenous peoples and their knowledge systems.</p> <p>The work delves into the conversations between Western and Indigenous</p>

	<p>research paradigms, highlighting the differences and potential for cross-cultural understanding in academic inquiry. Kovach, a Plains Cree and Salteaux scholar, draws on her own experiences and the contributions of other Indigenous researchers to illustrate the complexities and the richness of Indigenous research methodologies. She emphasizes the significance of storytelling, relational accountability, and community participation in research processes that aim to be respectful, ethical, and beneficial to Indigenous peoples.</p> <p>"Indigenous Methodologies" is of particular relevance to scholars in the fields of Indigenous studies, education, sociology, anthropology, and other disciplines where understanding Indigenous perspectives is crucial. Kovach's work not only critiques dominant research methods but also offers practical guidance for implementing Indigenous methodologies in various research contexts.</p>
<p>Linklater, R. (2014). <i>Decolonizing Trauma Work: Indigenous Stories and Strategies</i>. Fernwood Publishing.</p>	<p>In "Decolonizing Trauma Work," Renee Linklater explores the profound impact of colonization on the mental health of Indigenous communities and critiques the effectiveness of Western trauma therapies. With a background as a member of the Rainy River First Nations and a Ph.D. in Adult Education and Community Development, Linklater advocates for a decolonized approach to mental health that integrates Indigenous healing practices and worldviews. The book blends personal narratives and interviews with Indigenous healers to highlight the importance of culturally responsive, inclusive care in mental health services. Linklater emphasizes the need for mental health professionals to develop cultural competencies and collaborate closely with Indigenous communities. Ultimately, this work serves as a guide to mental health practitioners aiming to incorporate Indigenous methodologies into their practice and supports the revival of Indigenous traditions in healing.</p>
<p>Mclvor, B. (2021). <i>Standoff: Why Reconciliation Fails Indigenous People and How to Fix It</i>. Nightwood Editions.</p>	<p>In "Standoff: Why Reconciliation Fails Indigenous People and How to Fix It," Bruce Mclvor, who is a Metis lawyer and historian, delves into the complex and often fraught process of reconciliation between Indigenous peoples and the Canadian state. Mclvor's expertise in Indigenous rights and legal issues informs his critical examination of the systemic failures that have undermined reconciliation efforts. He argues that without substantive changes to the legal and political frameworks that govern Indigenous-state relations, true reconciliation remains unattainable. Drawing on historical contexts, legal analysis, and his own experiences, Mclvor offers insights into the root causes of the persistent standoffs and provides recommendations on how to move towards meaningful solutions. This book is a valuable contribution to the ongoing conversation about reconciliation in Canada, offering insightful perspectives for lawyers, policymakers, educators, activists, and anyone committed to repairing relationships with Indigenous communities.</p>
<p>Million, D. (2013). <i>Therapeutic Nations: Healing in an Age of Indigenous Human Rights</i>. University of Arizona Press.</p>	<p>Dian Million's "Therapeutic Nations: Healing in an Age of Indigenous Human Rights" is a critical examination of the intersection of mental health, healing, and indigenous rights within the broader context of colonial history and trauma. Million, an Indigenous (Tanana Athabaskan) scholar, investigates the ways in which healing from historical and intergenerational trauma has become a political act for Indigenous communities. The book offers a nuanced perspective on the implications of framing Indigenous issues within therapeutic models and human rights discourses.</p> <p>Million explores the concept of "therapeutic nations," engaging with the idea that self-determination and healing are inherently linked for Indigenous peoples seeking to recover from the effects of colonization and cultural disruption. She critically assesses government policies, human rights frameworks, and the global mental health movement, exploring how they intersect with, and at times co-opt, Indigenous strategies for healing and nation-building.</p> <p>"Therapeutic Nations" contributes not only to the scholarship on Indigenous rights and mental health but also to discussions on social justice and the decolonization of therapy practices. The book is an</p>

	<p>essential resource for academics and practitioners in Indigenous studies, psychology, public health, and those involved in advocacy for Indigenous peoples' rights, as it challenges the readers to rethink the processes of healing within political and historical contexts.</p>
<p>Mihesuah, D. A., & Wilson, A. C. (Eds.). (2004). <i>Indigenizing the Academy: Transforming Scholarship and Empowering Communities</i>. University of Nebraska Press.</p>	<p>This edited volume brings together a collection of essays by Indigenous scholars and educators to address the underrepresentation and misrepresentation of Indigenous perspectives within academic institutions. The book's central aim is to offer concrete strategies for reforming higher education to be more inclusive of Indigenous knowledge systems and methodologies. The essays critique the systemic barriers that Indigenous students and faculty face and propose paths toward an academy that not only acknowledges but also integrates Indigenous epistemologies and pedagogies. This work is pertinent for researchers interested in decolonization, cultural studies, and the transformation of educational practices and policies. Through its critical examination of the academy and its call for significant structural change, "Indigenizing the Academy" is a seminal work for understanding and addressing the struggles of Indigenous peoples within educational and scholarly settings.</p>
<p>Risling Baldy, C. (2018). <i>We Are Dancing for You: Native Feminisms and the Revitalization of Women's Coming-of-Age Ceremonies</i>. University of Washington Press.</p>	<p>In "We Are Dancing for You: Native Feminisms and the Revitalization of Women's Coming-of-Age Ceremonies," Cutcha Risling Baldy, a Hupa, Yurok, and Karuk scholar, offers an insightful examination of the role of women's coming-of-age ceremonies in the cultural revitalization and empowerment of Indigenous communities. The book centers on the Indigenous ceremony of the Flower Dance, which is specific to Risling Baldy's Northern California tribes and explores the critical intersections of Indigenous feminisms, tradition, and community wellness.</p> <p>Risling Baldy delves into the history and contemporary practice of the Flower Dance, addressing the impacts of colonization, assimilation policies, and gendered violence on the disruption of these cultural rites. Through personal narrative, community stories, and scholarly analysis, she illustrates how the reclamation and revitalization of such ceremonies are acts of resistance, resilience, and decolonization that strengthen Indigenous sovereignty and identity.</p> <p>"We Are Dancing for You" is a profound contribution to the fields of Native American studies, gender studies, and anthropology, providing an example of how Indigenous knowledge systems and feminist perspectives combine to advance understandings of cultural continuity and transformation. This work serves not only as an academic resource but also as a testament to the power of ceremony and the active role Native women play in the renaissance of their cultural traditions and practices.</p>
<p>Smith, L. T. (2012). <i>Decolonizing methodologies: Research and Indigenous peoples (2nd ed.)</i>. Zed Books.</p>	<p>Linda Tuhiwai Smith's seminal work, "Decolonizing Methodologies: Research and Indigenous Peoples," is a groundbreaking text that challenges the paradigms and practices of Western research when applied to Indigenous contexts. In this second edition, Smith, a Māori researcher from New Zealand, expands upon the critiques and concepts introduced in the first edition, providing a comprehensive guide for conducting research that is respectful, ethical, and in tune with Indigenous worldviews and epistemologies.</p> <p>Smith enumerates the historical complicity of Western research in the colonization of Indigenous peoples, detailing how such research has often contributed to the oppression and marginalization of these communities. She calls for a substantial overhaul of research methodologies to ensure they align with Indigenous principles and contribute to the self-determination and sovereignty of Indigenous peoples.</p> <p>The book presents 25 Indigenous projects as a framework for developing a decolonizing approach to research. Smith advocates for methodologies that prioritize Indigenous voices and knowledge systems, promoting a collaborative and participatory process.</p> <p>"Decolonizing Methodologies" is a vital resource for scholars, students, and practitioners engaged in research related to Indigenous communities,</p>

	<p>as well as for those in the fields of anthropology, sociology, education, and beyond. It has profoundly influenced discussions about research ethics and methodologies across disciplines and continues to be an essential text for anyone interested in conducting research in a manner that supports decolonization and Indigenous aspirations.</p>
<p>Vowel, C. (2016). <i>Indigenous Writes: A Guide to First Nations, Métis, and Inuit Issues in Canada</i>. Highwater Press.</p>	<p>Chelsea Vowel's "Indigenous Writes: A Guide to First Nations, Métis, and Inuit Issues in Canada" is a comprehensive primer that delves into the diverse and complex realities of Indigenous peoples within the Canadian context. Vowel, a Métis writer, educator, and lawyer, presents a compelling narrative that confronts common misconceptions and provides clarity on historical and contemporary issues affecting First Nations, Métis, and Inuit communities.</p> <p>The book is organized into easily digestible chapters that cover a wide range of topics, including identity, culture, governance, social movements, and the legacies of colonialism. Vowel employs an accessible and conversational tone, which makes the text an excellent educational tool for readers who are new to Indigenous issues, as well as those who are seeking a deeper understanding of the specific challenges faced by Indigenous peoples in Canada.</p> <p>"Indigenous Writes" is noted for its critical engagement with Canadian law and policy, highlighting the impacts of such frameworks on the rights, treaties, and lived experiences of Indigenous peoples. Vowel encourages readers to critically examine their own roles in the perpetuation of systemic inequalities and to consider the paths toward effective allyship and reconciliation.</p> <p>This work serves as an important resource for educators, lawyers, policymakers, and scholars engaged with Indigenous studies, Canadian history, sociology, and law. It provides a foundational understanding that is essential for meaningful dialogue and action on issues of justice and equity for Indigenous communities in Canada.</p>
<p>Wilson, S. (2008). <i>Research is Ceremony: Indigenous Research Methods</i>. Fernwood Publishing.</p>	<p>In "Research is Ceremony: Indigenous Research Methods," Shawn Wilson presents a paradigm-shifting perspective on how research can be conducted within Indigenous contexts. An Opaskwayak Cree from northern Manitoba, Wilson argues for research methodologies that are firmly grounded in Indigenous philosophies and worldviews, emphasizing the relational aspect of knowledge creation.</p> <p>Wilson introduces the concept that research with Indigenous communities should be seen as a ceremony that involves building relationships and requires respect, reciprocity, and responsibility. He posits that knowledge is relational and can only be understood within the context of its relationships — with the community, the natural world, and the cosmos.</p> <p>Throughout the book, Wilson intertwines personal narratives with theoretical insights to illustrate the principles of an Indigenous research paradigm. He challenges the conventional Western approach to research by urging scholars to engage in processes that reflect Indigenous epistemologies, respecting the interconnectedness of all entities.</p> <p>This work is regarded as a foundational text within the field of Indigenous studies and is highly pertinent to researchers and scholars who are seeking to conduct research in ways that honor Indigenous knowledge, ethics, and community-centric practices. "Research is Ceremony" is a key resource for those looking to adopt methodologies that not only generate knowledge but also contribute to the well-being and self-determination of Indigenous peoples.</p>
<p>Watego, C. (2021). <i>Another day in the colony</i>. University of Queensland Press.</p>	<p>In "Another Day in the Colony," Chelsea Watego presents a compelling examination of the lived experiences of Indigenous Peoples within the settler colonial framework of Australia. Drawing from her expertise as an Indigenous scholar and her personal narratives, Watego offers a critical analysis of the systemic racism and oppression that continue to impact Indigenous communities. The book is divided into thematic chapters that</p>

	<p>explore various facets of Indigenous life, including health, education, and the justice system, providing a nuanced understanding of the challenges faced by Indigenous Australians. Watego's work is particularly significant for its unapologetic tone and its call to action for both Indigenous and non-Indigenous readers to engage in the decolonization process. This publication is a valuable resource for those interested in social justice, Indigenous studies, and critical race theory, as it not only highlights the issues but also suggests pathways for transformative change.</p>
<p>Younging, G. (2018). <i>Elements of Indigenous Style: A Guide for Writing By and About Indigenous Peoples</i>. Brush Education.</p>	<p>"Elements of Indigenous Style: A Guide for Writing By and About Indigenous Peoples" by Gregory Younging offers essential guidelines for writers and editors who aim to accurately and respectfully portray Indigenous peoples in their work. Younging, a member of the Opaskwayak Cree Nation and a scholar with a vast experience in publishing and academia, provides a comprehensive set of standards to address the long-standing misrepresentations and stereotypes of Indigenous peoples in literature and media.</p> <p>The book discusses the adoption of appropriate terminology, culturally sensitive language, ethical considerations, and the importance of establishing and maintaining respectful relationships with Indigenous communities whose stories are being told. Younging's 22 principles of Indigenous style serve as a framework for addressing the challenges that writers and editors may encounter, and for promoting best practices in the field of Indigenous literature.</p> <p>This concise yet detailed manual encompasses advice on topics such as the use of Indigenous oral traditions, the legal and sociopolitical context of Indigenous writing, and the protocol for obtaining permissions. It is a vital tool for anyone engaged in writing by, with, or about Indigenous peoples, from journalists and academic researchers to fiction authors and policymakers.</p> <p>The publication of "Elements of Indigenous Style" marks a significant contribution to the advancement of culturally responsive and ethical writing practices. It is a valuable resource for fostering understanding, respect, and collaboration between Indigenous and non-Indigenous individuals in the realms of publishing and communications.</p>

Literary Voices: A Collection of Novels and Poetry by Indigenous Authors

<p>Good, M. (2020). <i>Five Little Indians</i>. Harper Perennial.</p>	<p>Michelle Good's "Five Little Indians" is a poignant novel that delves into the lives of five Indigenous characters who, after surviving the traumatic experience of residential schools in Canada, seek paths of healing and redemption. The narrative, crafted with emotional depth and authenticity, not only confronts the legacy of cultural destruction and personal pain but also offers a testament to the resilience and strength of the human spirit. Good's work, a blend of fiction and historical reality, is a crucial read for those looking to understand the enduring impact of colonial policies on Indigenous communities and the journey toward recovery and self-discovery.</p>
<p>Campbell, M. (1973). <i>Halfbreed</i>. McClelland & Stewart.</p>	<p>Maria Campbell's seminal autobiography "Halfbreed" is a raw and moving account of her life as a Métis woman in Canada, offering an unflinching look at the racism, poverty, and systemic oppression faced by Métis and other Indigenous peoples. Published in 1973, the book has become a classic in Indigenous literature, shedding light on the struggles for identity, dignity, and survival, while also serving as a powerful voice for social change and the assertion of Indigenous rights. Campbell's narrative continues to resonate with readers, providing an essential perspective on the Canadian historical and social landscape.</p>
<p>Sellars, B. (2013). <i>They Called Me Number One: Secrets</i></p>	<p>Bev Sellars' memoir "They Called Me Number One" offers a harrowing and personal account of her childhood spent in the St. Joseph's Mission Residential School in British Columbia, Canada. As a former chief of the Xat'sull (Soda Creek) First Nation, Sellars provides an intimate look at the intergenerational trauma inflicted by the residential school system, detailing the loss of language, culture, and family bonds. Her book is not only a</p>

<p><i>and Survival at an Indian Residential School.</i> Talonbooks.</p>	<p>testament to her resilience and the resilience of many other survivors but also serves as an important educational tool that bears witness to a dark chapter in Canadian history, contributing to the ongoing dialogue about truth, reconciliation, and healing.</p>
<p>Robertson, D. A. (2016). <i>When We Were Alone.</i> HighWater Press.</p>	<p>"When We Were Alone" is a profound children's book by David A. Robertson, a member of Norway House Cree Nation, which tackles the difficult subject of residential schools through the gentle and poignant conversation between a young girl and her grandmother. Illustrated by Julie Flett, this picture book sensitively introduces themes of cultural identity, resilience, and the importance of remembering one's heritage. It has been celebrated for its ability to convey complex historical truths to young readers in a manner that is both accessible and respectful, making it an invaluable resource for education and the intergenerational sharing of Indigenous experiences.</p>
<p>Dimaline, C. (2017). <i>The Marrow Thieves.</i> Dancing Cat Books.</p>	<p>Cherie Dimaline's "The Marrow Thieves" is a compelling dystopian novel set in a future world where Indigenous people are hunted for their bone marrow, believed to carry the key to dreaming—a trait lost by the rest of humanity. Through the journey of the protagonist, Frenchie, and his companions, the book explores themes of survival, identity, and the enduring power of community and connection to culture. Dimaline, a Métis author, weaves a narrative that is both a gripping adventure and a profound commentary on the historical and ongoing exploitation of Indigenous peoples, making it a significant work in the realm of Indigenous literature and speculative fiction.</p>
<p>Fontaine, N. K. (2014). <i>Assi Manifesto.</i> Mawenzi House Publishers Ltd.</p>	<p>"Assi Manifesto" is a collection of poetry by Natasha Kanapé Fontaine, a celebrated Innu poet from Quebec. Through her powerful and evocative verse, Fontaine addresses themes of identity, resistance, and the reclamation of Indigenous language and culture. Her work serves as a manifesto calling for the recognition of Indigenous rights and sovereignty, as well as a personal exploration of her connection to the land, her people, and her own sense of self. The collection is a testament to the resilience of Indigenous cultures and an important contribution to contemporary Indigenous literature in Canada.</p>
<p>Dunning, N. (2017). <i>Annie Muktuk and Other Stories.</i> University of Alberta Press.</p>	<p>"Annie Muktuk and Other Stories" is a collection of short stories by Inuit author Norma Dunning that presents a nuanced portrayal of contemporary Inuit life. The narratives within this collection explore themes of identity, love, and survival, often with a touch of humor and always with profound empathy. Dunning's work challenges stereotypes and delves into the complexities of northern life, relationships, and the intersection of traditional and modern Inuit culture, providing readers with a rich and varied perspective on the human experience in the Arctic.</p>
<p>Belcourt, B. R. (2017). <i>This Wound is a World.</i> Frontenac House.</p>	<p>Billy Ray Belcourt's debut poetry collection, "This Wound is a World," is a groundbreaking work that blurs the lines between poetry and theory, grappling with the realities of being a queer Indigenous person in a world that is often hostile to both identities. As a member of the Driftpile Cree Nation, Belcourt's writing is visceral and tender, offering a transformative narrative that seeks to heal and empower by way of a decolonial poetics. His work has been recognized for its innovative and affecting exploration of love, grief, and resilience, marking a significant contribution to contemporary Indigenous literature and queer discourse.</p>
<p>Robinson, E. (2017). <i>Son of a Trickster.</i> Knopf Canada.</p>	<p>"Son of a Trickster" is the first novel in Eden Robinson's Trickster trilogy, which introduces readers to Jared, a sixteen-year-old Indigenous boy navigating a life filled with familial complexity, personal challenges, and the supernatural. Eden Robinson, a member of the Haisla and Heiltsuk First Nations, weaves a compelling coming-of-age story that blends humor, heartbreak, and Haisla mythology, as Jared discovers that his lineage is more magical and fraught with danger than he ever imagined. This novel has been praised for its vivid characters and its deft blend of gritty realism with elements of the fantastic, offering a fresh perspective on Indigenous storytelling.</p>

Indigenous Knowledge and Education Portals

<p><i>Indigenous Education: The National Centre for Collaboration</i> (nccie.ca)</p>	<p>The National Centre for Collaboration in Indigenous Education (NCCIE) is an initiative based in Canada that aims to support and promote Indigenous education through collaboration, networking, and sharing of knowledge and resources. The NCCIE website, nccie.ca, serves as a comprehensive platform for educators, students, and communities to access culturally relevant and diverse educational materials, research, and best practices that are grounded in Indigenous knowledges and pedagogies.</p> <p>The organization works to facilitate dialogue and partnerships among Indigenous communities, educational institutions, and other stakeholders to enhance the educational experiences and outcomes for Indigenous learners. By fostering a space for the exchange of ideas and the celebration of Indigenous educational initiatives, NCCIE contributes to the ongoing process of decolonization and reconciliation within the educational landscape in Canada.</p>
<p><i>Root and Stem</i> (https://pinnguaq.com/root-stem/)</p>	<p>Root & Stem is an online publication hosted by Pinnguaq Association, which focuses on celebrating and sharing stories of Indigenous innovation across various fields such as technology, education, and the arts. The platform, accessible at https://pinnguaq.com/root-stem/, serves as a space to highlight the contributions and perspectives of Indigenous peoples, showcasing how traditional knowledge and contemporary practices intersect and thrive in the modern world.</p> <p>Through articles, interviews, and multimedia content, Root & Stem aims to inspire and inform readers about the diverse ways in which Indigenous individuals and communities are driving change, preserving their cultures, and leading initiatives that have a positive impact both within their communities and beyond. The publication is part of Pinnguaq's broader mission to embrace technology as a means of unifying and enabling people, with a particular focus on empowering Indigenous voices and narratives.</p>
<p><i>Civi Laboratory</i> (https://civiclaboratory.nl/) Civic Laboratory for Environmental Action Research (CLEAR) is a feminist, anti-colonial lab specializing in monitoring plastic pollution.</p>	<p>Civic Laboratory for Environmental Action Research (CLEAR) is a feminist, anti-colonial lab specializing in monitoring plastic pollution. The lab, which is based in Newfoundland and Labrador, Canada, and can be found online at https://civiclaboratory.nl/, engages in community-based research with a commitment to increasing equity in scientific research and reducing harm from environmental pollutants.</p> <p>CLEAR's work is rooted in the principles of humility and collaboration, recognizing the importance of incorporating diverse perspectives, particularly those of Indigenous and local communities, into environmental monitoring and scientific inquiry. The lab's innovative approach to research emphasizes the co-creation of knowledge and methodologies that are accountable to the communities affected by environmental issues. Through its website, CLEAR shares information about its projects, publications, and opportunities for community and academic engagement.</p>
<p><i>I-Portal</i> (https://iportal.usask.ca/)</p>	<p>The Indigenous Studies Portal (I-Portal) is a research tool hosted by the University of Saskatchewan, dedicated to the sharing and dissemination of resources pertaining to Indigenous studies. Available at https://iportal.usask.ca/, the portal offers access to a wide range of materials, including articles, theses, books, and archival documents that focus on Indigenous knowledge, culture, and history, primarily in Canada but also including content from around the world.</p> <p>I-Portal serves as a valuable resource for researchers, educators, students, and community members who are interested in Indigenous scholarship across various disciplines. Its extensive database is designed to facilitate research and learning by providing a centralized location for finding and exploring Indigenous-centered content. The portal is part of the university's commitment to supporting Indigenous scholarship and fostering a better understanding of Indigenous peoples' experiences and perspectives.</p>
<p><i>Grandmother's Wisdom</i></p>	<p>Grandmother's Wisdom is an online project that celebrates the knowledge and stories of Indigenous grandmothers, offering a platform for sharing their wisdom and life experiences. The project, accessible at https://www.grandmotherswisdom.org/, provides a space for</p>

<p>(https://www.grandmotherswisdom.org/)</p>	<p>Indigenous elders to impart their insights on various topics, including traditional practices, spirituality, healing, and community well-being.</p> <p>The website features interviews, videos, and written narratives that highlight the crucial role grandmothers play in the preservation and transmission of cultural heritage within Indigenous communities. By documenting and honoring the voices of these matriarchs, Grandmother's Wisdom seeks to contribute to the intergenerational continuity of Indigenous knowledge and to provide a source of inspiration and guidance for younger generations and the wider public. The project underscores the importance of respecting and learning from elder wisdom in the journey towards healing and reconciliation.</p>
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Diverse Indigenous Online Resources

<p>IndigiKitchen (https://www.indigikitchen.com/)</p>	<p>IndigiKitchen is an online platform founded by Mariah Gladstone, a member of the Blackfeet Nation, which focuses on the revitalization and promotion of Indigenous food systems. Accessible at https://www.indigikitchen.com/, the website offers resources, recipes, and educational content that encourage the preparation and consumption of traditional Indigenous foods as a means of improving health, strengthening cultural ties, and supporting sustainable practices.</p> <p>Through cooking demonstrations, blog posts, and community engagement, IndigiKitchen aims to inspire a return to ancestral diets that are nutritious, environmentally friendly, and deeply connected to Indigenous heritage. Mariah Gladstone's initiative highlights the importance of food sovereignty and the role that traditional knowledge plays in contemporary Indigenous communities. IndigiKitchen is part of a broader movement to reclaim Indigenous foodways and to educate both Indigenous and non-Indigenous audiences about the value of these practices.</p>
<p>CBC Radio: <i>Tapestry</i> https://www.cbc.ca/radio/tapestry/why-is-the-world-so-beautiful-an-indigenous-botanist-on-the-spirit-of-life-in-everything-1.5817787</p>	<p>This link leads to an episode of CBC Radio's "Tapestry," a program that explores spirituality, religion, and the search for meaning. The episode titled "Why is the world so beautiful? An Indigenous botanist on the spirit of life in everything" features an Indigenous botanist who shares insights into the spiritual connection that many Indigenous peoples have with the natural world. The discussion delves into the inherent beauty of the world and the belief in the spirit that exists within all living things, reflecting on how this perspective informs understandings of ecology, conservation, and our relationship with the environment. This episode offers listeners a chance to hear from an Indigenous perspective on the interconnectedness of life and the importance of respecting and learning from the natural world.</p>
<p>UAlberta Library: <i>FNMI Health Resources</i> (https://guides.library.ualberta.ca/fnmi)</p>	<p>The University of Alberta Library provides a specialized research guide titled "FNMI (First Nations, Métis, and Inuit) Health Resources," which can be accessed at https://guides.library.ualberta.ca/fnmi. This guide is designed to support students, researchers, and practitioners seeking information on health-related topics as they pertain to Indigenous populations in Canada.</p> <p>The resource offers a curated selection of databases, journals, books, and other materials that focus on Indigenous health issues, policies, and research. It also includes links to community resources, government documents, and organizations that work within the realm of Indigenous health. The guide is part of the University of Alberta Library's commitment to facilitating access to culturally relevant and authoritative information sources that can contribute to improved health outcomes and the advancement of knowledge in the field of Indigenous health.</p>
<p>UAlberta Library: <i>Teacher Resources</i> (https://guides.library.ualberta.ca/first-nations-metis-inuit-teacher-resources)</p>	<p>The University of Alberta Library offers a research guide specifically for educators titled "First Nations, Métis & Inuit - Contexts in Education: Teacher Resources," accessible at https://guides.library.ualberta.ca/first-nations-metis-inuit-contexts-in-education/teacher-resources. This guide is an invaluable tool for teachers who are looking to incorporate Indigenous perspectives and content into their classrooms.</p>

<p><u>contexts-in-education/teacher-resources</u>)</p>	<p>It provides a comprehensive collection of resources, including lesson plans, curricular materials, books, and multimedia content that are designed to support K-12 educators in delivering culturally responsive and respectful education about First Nations, Métis, and Inuit histories, cultures, and contributions. The guide also highlights professional development materials and sources for further learning, helping educators to deepen their understanding and competence in teaching Indigenous contexts. This initiative reflects the University of Alberta Library's dedication to promoting inclusive education and supporting teachers in their efforts to create diverse and enriching learning environments.</p>
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Indigenous Narratives and Collaborative Storytelling: Films and Documentaries Highlighting Indigenous Experiences

<p>Barron, S. (Director), & Fusco, J. (Writer). (2003). <i>DreamKeeper</i> [Film]. Hallmark Entertainment; ABC.</p>	<p>"DreamKeeper" is a film that intertwines Indigenous legends with the contemporary life of Shane Chasing Horse, a Lakota teenager on the Pine Ridge Reservation. Directed by Steve Barron and written by John Fusco, the narrative follows Shane and his grandfather, Pete, as they journey to a powwow in New Mexico, with Pete sharing traditional stories along the way. These tales are pivotal to Shane's cultural education and identity formation. This film is an insightful exploration of Indigenous tradition, the importance of storytelling, and generational connection, making it a valuable resource for understanding Indigenous heritage and identity.</p>
<p>Diamond, N. (Director). (2009). <i>Reel Injun</i> [Documentary]. National Film Board of Canada; Rezolution Pictures.</p>	<p>"Reel Injun" is a critically acclaimed documentary directed by Neil Diamond, a Cree filmmaker, that explores the portrayal of Indigenous Americans in Hollywood films throughout the history of cinema. Through interviews with indigenous actors, directors, and others, along with film clips and Diamond's narrative, the documentary examines the myths and stereotypes about Indigenous Americans that these movies have perpetuated and the impact they have had on the understanding and misunderstanding of Indigenous cultures. "Reel Injun" also highlights the efforts of Indigenous people to reclaim their image and tell their own stories in film. This documentary is an important resource for media studies, cultural studies, and anyone interested in the intersection of Indigenous representation and cinema. It offers insights into the ways pop culture shapes and reflects social attitudes, making it relevant for discussions about race, representation, and the film industry.</p>
<p>Goulet, D. (Director). (2021). <i>Night Raiders</i> [Film]. Elevation Pictures; XYZ Films.</p>	<p>"Night Raiders" is a dystopian science fiction film directed by Danis Goulet, a Métis filmmaker from Canada. Set in a post-apocalyptic future where a military occupation controls the dispossessed North American population, the film tells the story of Niska, an Indigenous woman, who attempts to rescue her daughter from a state-run institution designed to assimilate children. The narrative draws clear parallels to the historical and contemporary colonization experiences of Indigenous peoples, particularly referencing the residential school system in Canada. "Night Raiders" is an essential contribution to Indigenous cinema, merging genre elements with political commentary. The film is significant for its use of speculative fiction to examine themes of cultural survival, resistance, and the mother-child bond. It is relevant to researchers interested in Indigenous filmmaking, cultural representation, post-colonial studies, and the use of genre to explore socio-political issues. Goulet's work offers a fresh perspective on Indigenous resilience and autonomy through storytelling, providing a platform for reflection on past injustices and ongoing struggles for sovereignty and reconciliation.</p>
<p>Miranda de Pencier, M. (Director). (2018). <i>The Grizzlies</i> [Film]. Northwood Entertainment.</p>	<p>"The Grizzlies" is an inspiring true-story drama directed by Miranda de Pencier that portrays the power of sport and community to address social issues. Set in the small Arctic town of Kugluktuk, Nunavut, the film follows the journey of a young teacher who arrives from the south and starts a lacrosse team as a means to help local Inuit students cope with the harsh realities of their daily lives, including high rates of substance abuse and suicide. Through the shared</p>

	<p>commitment to the sport, the students begin to find hope and a sense of purpose. This film is a poignant exploration of the challenges faced by Indigenous communities and the ability to create positive change through resilience, teamwork, and cultural connection. "The Grizzlies" is invaluable for those looking into Indigenous youth, the impact of sports on mental health, and the potential for grassroots initiatives to foster community healing and empowerment. It highlights the importance of understanding and respecting Indigenous cultures while addressing broader social problems within these communities.</p>
<p>Eyre, C. (Director), & Alexie, S. (Writer). (1998). <i>Smoke Signals</i> [Film]. Miramax; ShadowCatcher Entertainment.</p>	<p>"Smoke Signals" is a groundbreaking film directed by Chris Eyre and based on the short story "This is What it Means to Say Phoenix, Arizona" from Sherman Alexie's collection "The Lone Ranger and Tonto Fistfight in Heaven." As one of the first films to be written, directed, and co-produced by Indigenous peoples, "Smoke Signals" is a significant and authentic portrayal of contemporary Indigenous life in the United States. Through the journey of two Coeur d'Alene men, Victor and Thomas, the film deftly explores themes of identity, forgiveness, and the complexities of familial and community relationships. Utilizing humor and drama, "Smoke Signals" challenges persistent stereotypes and offers a narrative of Indigenous resilience. This film is an important text for those studying portrayals of Indigenous Americans in media, as well as the dynamics of storytelling within Indigenous cultures. F</p>
<p>Kunuk, Z. (Director). (2001). <i>Atanarjuat: The Fast Runner</i> [Film]. Igloolik Isuma Productions; Lot 47 Films.</p>	<p>"Atanarjuat: The Fast Runner" is a film directed by Zacharias Kunuk and is noted for being the first feature film ever to be written, directed, and acted entirely in Inuktitut, the language of the Inuit people in the Arctic. The film is an epic story based on an ancient Inuit legend and focuses on a feud between two families that is instigated by an evil spirit causing jealousy and discord. This tale of love, betrayal, and revenge unfolds in the vast and unforgiving Arctic landscape. With its use of indigenous actors and its adherence to authentic Inuit storytelling traditions, "Atanarjuat" has been praised for its immersive portrayal of Inuit culture, customs, and mythology. As a landmark in indigenous cinema, the movie serves as a vital resource for those studying indigenous narratives, film history, and cultural representation, offering a deep understanding of Inuit life and spirituality. It has garnered significant attention and acclaim, including winning the Camera d'Or at the 2001 Cannes Film Festival for best first feature film.</p>

Exploring Identity and Reconciliation: The Television Series 'Little Bird' and Its Portrayal of Indigenous Experiences

<p>Podeswa, J. (Executive Producer). (2023). <i>Little Bird</i> [TV series]. Crave; APTN lumi.</p>	<p>"Little Bird," a Canadian drama series created by Jennifer Podemski and Hannah Moscovitch, premiered on Crave and APTN lumi, engaging audiences with its profound narrative centered on Esther Rosenblum/Bezhig Little Bird, enacted by Darla Contois. The series offers a unique window into the Sixties Scoop—a period marked by systemic removal of Indigenous children from their families—and the subsequent complexities of identity and belonging faced by those children as adults. With an executive production by Jeremy Podeswa and episodes directed by Elle-Máijá Tailfeathers and Zoe Hopkins, the series weaves a story of healing and cultural reconnection. "Little Bird" features a cast that includes Eilyn Jade, Osawa Muskwa, Joshua Odjick, Imajyn Cardinal, Mathew Strongeagle, Eric Schweig, Lisa Edelstein, and Michelle Thrush. The series stands out for its sensitive portrayal of cultural displacement and the intersections of Indigenous and Jewish heritage. It addresses themes relevant to Indigenous rights, truth, and reconciliation efforts, making it a valuable resource for discussions in contemporary Indigenous representation in media and the importance of storytelling in cultural preservation and awareness.</p>
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Indigenous News

<p><i>Aboriginal Peoples Television Network.</i> APTN [Television network]. APTN. Available from https://www.aptn.ca/</p>	<p>The Aboriginal Peoples Television Network (APTN) stands as a groundbreaking broadcaster in Canada, dedicated to elevating and broadcasting Indigenous voices across multifaceted media landscapes. As the first national Indigenous broadcaster in the world transmitting content in multiple Indigenous languages, APTN provides an extensive array of programming, including news, documentaries, dramas, children's series, and educational content—all through a lens that respects and celebrates Indigenous perspectives and traditions. APTN's commitment to crafting and circulating content that embodies the richness and diversity of Indigenous cultures in Canada establishes it as an essential resource for furthering cultural preservation, education, and the dissemination of intricate and layered Indigenous narratives. By challenging widespread stereotypes, APTN gives Indigenous storytellers a platform to share authentic tales, consequently promoting more inclusive and precise representations of Indigenous communities on a global scale.</p>
<p><i>Windspeaker,</i> Aboriginal Multi-Media Society (AMMSA). Available from http://www.windspeaker.com/</p>	<p>Windspeaker.com is an essential online resource published by the Aboriginal Multi-Media Society (AMMSA). It stands as one of the most significant platforms dedicated to Indigenous journalism, offering news and stories that elucidate the realities of Indigenous peoples across Canada. With a commitment to upholding the principles of responsible and community-based reporting, the magazine covers a broad spectrum of topics, including policy, education, health, and culture. The compelling blend of current affairs analysis, interviews, and cultural spotlights makes Windspeaker.com an informative outlet for understanding the diverse contexts and experiences of Indigenous communities. As a gateway to Indigenous perspectives, it serves as a vital educational tool for both Indigenous and non-Indigenous readers, promoting awareness and dialogue pertinent to Indigenous rights, traditions, and contemporary societal engagement.</p>
<p><i>Muskrat Magazine:</i> MuskratMagazine.com (online)</p> <p><i>Muskrat Magazine is a Toronto-based digital publication that celebrates Indigenous literature, art, and cultural expressions. It features profiles of Indigenous artists and creatives spanning a range of disciplines, from writing and film to music, as well as the visual and performing arts.</i></p>	<ol style="list-style-type: none"> 1. Johnston, Basil H. <i>_Ojibway Heritage_</i>. McClelland and Stewart, 1976. Basil H. Johnston, a Wasauksing Ojibway storyteller, defines the essential aspects of Ojibway culture captured in traditional stories, ceremonies, and beliefs, in his critically acclaimed work. "Ojibway Heritage" is integral to understanding the cultural backbone that inspired the creation and naming of "Muskrat Magazine." Johnston's retelling of the muskrat's role in Anishnabe creation stories imparts profound cultural significance that resonates as a symbolic touchstone for the magazine's content and purpose. 2. Tabobondung, Rebeka. "Muskrat Magazine." Rebeka Tabobondung, of Wasauksing Ojibway descent, is noted for her instrumental role in founding "Muskrat Magazine." As a profiled individual, her background, contributions to Indigenous culture through media, and perspectives serve as a foundation for the publication's mission to highlight Indigenous arts and culture. Tabobondung's leadership within the magazine and her community endeavors provide contextual depth on the publication's authenticity and advocacy for Indigenous narratives in the digital realm. 3. Shilling, David. "Muskrat Magazine." David Shilling, who hails from the Ojibway community, is a co-founder of "Muskrat Magazine" alongside Rebeka Tabobondung. His collaborative work in establishing the magazine with Tabobondung has been pivotal in creating a platform for Canadian Indigenous engagement with arts and culture. Understanding Shilling's contributions to "Muskrat Magazine" offers insight into the shared vision and objectives that drive the narrative of the Canadian Indigenous population within urban settings. 4. Dimaline, Cherie. "The Marrow Thieves." Dancing Cat Books, 2017. Cherie Dimaline, a Métis author, served as the founding editor of

	<p>"Muskrat Magazine." Her work as a writer, especially in her award-winning novel "The Marrow Thieves," reflects the themes of Indigenous identity and resilience that align with the magazine's goals. Her role at "Muskrat Magazine" is significant for understanding the editorial direction and cultural impetus guiding Indigenous storytelling within the publication.</p> <p>5. Tabobondung, Rebeka, and Shilling, David. "Maaingan Productions." Tabobondung and Shilling co-founded Maaingan Productions before establishing "Muskrat Magazine." This collective serves as a significant reference point for understanding the founders' motivations and experiences leading up to the inception of the magazine. Their work with Aboriginal writers and commercial artists at Maaingan Productions laid the groundwork for the development of "Muskrat Magazine" and the subsequent amplification of Indigenous voices and cultures.</p>
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