

An aerial photograph of a river with white water rapids and dark water sections. The text is overlaid on the center of the image.

**Indigenous Law Video On Demand
Discussion Guide**

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Prepared by Emily Snyder
for the Indigenous Law Research Unit, Faculty of Law
University of Victoria.

Cover photo: captured from the “Indigenous law: tough questions”
video, camera by Mike McKinlay.

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We would like to also acknowledge that these videos were created on Coast and Straits Salish territory.

The video crew was comprised of:

Kamala Todd (Director + Editor)
Emily Snyder (Project Lead + Producer)
Renée McBeth (Associate Producer)
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INTRODUCTORY INFORMATION

The Indigenous Law Research Unit

The Indigenous Law Research Unit (ILRU) is directed by Dr. Val Napoleon and is housed in the Faculty of Law at the University of Victoria. ILRU partners with communities in order to rigorously and critically investigate research questions pertaining to Indigenous legal orders. This ground-breaking work includes researching and exploring specific areas of law, legal processes and procedures, interpretive theories, legal pedagogies, legal reasoning and decision-making, and creating Indigenous law materials for communities, academic institutions, and practitioners. Another aim of ILRU is to support and develop substantive resources for the proposed Indigenous law degree program (joint JID/JD) at the Faculty of Law, UVic. This professional dual degree program will provide students with a degree in both Indigenous law and Canadian law. The JID/JD program will create the space necessary for living and breathing Indigenous legal orders in the academy both as sources of normative insight and inquiry, and as practical tools for governance and citizenry building. ILRU is committed to promoting gender inclusive teaching and research.

Indigenous Law Video On Demand – project description

The Indigenous Law Video On Demand project involved creating a website for ILRU, as well as a series of short educational videos, which are accompanied by a video archive. The video series provides critically oriented introductions to important topics in the area of Indigenous law. The main videos are: 1) Indigenous law: an introduction; 2) Indigenous law, gender, and sexuality; 3) Indigenous law: tough questions. As with all legal education, it takes time to learn about Indigenous legal orders, and what is presented here is intended to encourage discussion, rather than offer a simple, declarative account of Indigenous law.

The videos creatively weave together imagery, sound, and the reflections of scholars, community leaders, students, and activists working in the area of Indigenous law, and living in Coast and Straits Salish territories. The videos include, and were created by, Indigenous and non-Indigenous people in collaboration and conversation, with the hopes of fostering respectful discussion and education in the areas of Indigenous law, as well as Indigenous-settler relations.

The video series is based on interviews and discussions with: John Borrows (Anishinaabe), Kirsty Broadhead (Métis), Gillian Calder (settler, Scottish ancestry), Jeff Corntassel (Cherokee), Rebecca Johnson (settler), Johnny Mack (Nuu-chah-nulth), Adrienne Macmillan (Gitksan and Scottish), Maxine Matilpi (Kwakiutl/Ma'amtigila), Val Napoleon (Cree), Brock Roe (Cree), Emily Snyder (settler), Anisa White (Cree-Métis), and Kwulasultun (Doug White) (Snuneymuxw).

This project was supported by a grant from the .CA Community Investment Program. The videos were created for the Indigenous Law Research Unit by Kamala Todd (Indigenous City Media, Director & Editor), Emily Snyder (Project Lead & Producer), and Renée McBeth (Associate Producer).

Using the videos

The videos are available for free online for educators, facilitators, community groups, community organizations, and the general public. They are available on ILRU's website (<http://www.uvic.ca/law/about/indigenous/indigenoulawresearchunit/>), as well as on the Indigenous Law Video On Demand YouTube channel and on Vimeo.

The overall package of videos consists of the three main videos, which are between 5 to 10 minutes long each, as well as an archive comprised of nine longer videos of full interviews, and a 50-minute video of a lecture. The main videos offer focused discussion on particular topics and are easily useable in classrooms, group meetings, and gatherings. If you are interested in watching the full interviews and conversations, then check out the archive!

Using this discussion guide

The three main videos were created in a way so that they can be watched as a series, but also on their own, if you plan to watch or use only one or two of the videos. This discussion guide provides descriptions and discussion questions for the main videos. Numerous questions are included to provide options and ideas. It would likely be impractical (and overwhelming) to try and ask all of the questions. Short descriptions are provided for each video in the archive, however discussion questions are not provided for the archived interview videos and lecture. Keywords are provided for all of the videos.

In addition to the discussion questions, some suggested activities are included in this guide. These activities are by no means an exhaustive list; rather, a few activities are included to provide starting points for instructors and facilitators. An "Additional resources" list is also provided at the end of this guide, if you are looking for further information or for readings that could be paired up with the videos.

The videos were prepared for a wide audience, but this guide has been written for instructors and facilitators that work with young adult and adult learners. *However*, the questions can be easily adapted for working with youth.

Background information

A few key ideas that are essential to keep in mind when using these videos:

- There is a distinction between the language of “Indigenous law” and “Aboriginal law”. “Indigenous law” is typically used to refer to Indigenous peoples’ own legal orders and traditions, whereas “Aboriginal law” is typically used to refer to state laws about, and imposed on, Indigenous people and peoples in Canada.
- The term “Indigenous law” is used broadly to refer to an area of law and generally to law deriving from Indigenous societies. There is no one set of Indigenous laws. Rather, there are multiple varied Indigenous legal orders that exist – each is dynamic, complex, and specific to the nations and territories from which they are upheld and practiced. As the videos show, like all legal orders, Indigenous laws change over time in ways that are useful to the people using the laws. Laws in any society are always debated, interpreted in different ways, always contested, and if they are not found to be fulfilling collective well-being, then change is discussed.
- Indigenous laws are a vital part of Indigenous self-determination, resurgence, and nationhood. Because we live in a society where there are both Indigenous laws and Canadian laws operating, it is crucial for non-Indigenous people to also learn about Indigenous laws, and to think about anti-colonial approaches to both settler and Indigenous law.
- Indigenous and Canadian laws need to be discussed in relation to context and to the everyday realities of living in a society in which colonialism, racism, sexism, homophobia, transphobia, classism, and ableism are pervasive social problems.

If you would like further background information to help you work with the videos and discussion questions, then please check out the teaching guide that was produced for ILRU, to accompany the graphic novel *Mikomosis and the Wetiko*. Although the teaching guide was written specifically for *Mikomosis and the Wetiko*, the introductory chapters are useful for navigating the videos.

The *Mikomosis and the Wetiko* teaching guide sections that provide useful background information that is of relevance to the videos are:

- “The Importance of Indigenous Law and Challenging Common Assumptions” (by Hadley Friedland, pp.10-13)
- “Gender and Indigenous Law” (by Emily Snyder, pages 14-17)
- “Reframing and Responding to Questions” (by Lindsay Borrows & Emily Snyder, pages 18-24) **this section is especially useful for identifying and responding to stereotypes.*

- “Short Lesson: What Are We Talking About When We Talk About Law?” (adapted from Hadley Friedland’s work, pp.37-39)
- “Indigenous Feminist Legal Theory” (by Emily Snyder, pp. 47-50)

That guide is available for free online at: <http://www.indigenousbar.ca/indigenoulaw/wp-content/uploads/2013/04/Mikomosis-and-the-Wetiko-Teaching-Guide-Web.pdf>. It is also available for purchase at the University of Victoria bookstore.

Watching some of the full interview videos in the archive will also provide further context and information that is useful for facilitating a discussion about the shorter, main videos. See also the “Additional resources” section in this discussion guide.

THE VIDEOS & DISCUSSION QUESTIONS

Video 1 – Indigenous law: an introduction

Description

This video provides an introductory discussion about Indigenous law, including different interpretations about what the term means, and why it is important to understand legal pluralism and to learn about Indigenous laws. This work matters in both communities and in education, and matters to both Indigenous peoples and settlers. Indigenous legal traditions are vital resources and this video offers a critically oriented discussion that aims to support agency and self-determination within Indigenous communities, to encourage non-Indigenous people to consider their own actions and responsibilities, and to open up ideas for discussion and contemplation. People interviewed in this video include: Val Napoleon, Jeff Corntassel, John Borrows, Rebecca Johnson, Doug White, and Anisa White.

Keywords: defining Indigenous law; understanding the concept of “law”; drawing on Indigenous laws; inclusivity & law; the relationship between Indigenous & Canadian law; stories.

General discussion questions

Questions that could be used before watching the video (this group of questions is from Hadley Friedland’s work¹):

- When did you first hear of the word, “law”?
- What people, institutions, and structures did you first think of when you think of “law”?
- Groups of people lived here for thousands of years before now. What was here then?
- When did you first hear about “Indigenous law”?
- Do you recall learning or hearing anything about “Indigenous law” in your schooling? In your community?
- When you hear “Indigenous law,” what comes to mind?
- What questions do you have about Indigenous laws?

Questions that could be used after watching the video:

- Did one or two ideas in the video especially catch your attention? Why?
- What do you think your own relationship is to Indigenous legal traditions, principles, processes, and obligations? What are the Indigenous legal traditions in the place/territory that you live in?
- What do you think about your own relationship to learning Indigenous law?

¹ Hadley Friedland in *Mikomosis and the Wetiko: A Teaching Guide for Youth, Community, and Post-Secondary Educators*, prepared by Emily Snyder, Lindsay Borrows, and Val Napoleon, with significant contributions from Hadley Friedland (2015, Indigenous Law Research Unit), p. 37.

- Is it important for non-Indigenous people to learn about Indigenous laws? Why?
- Was the conversation in the video different from what you were expecting? If so, how?
- Do the conversations in the video differ from what you have heard or learned about Indigenous law previously?
- What questions do you have after watching this video?
- What would you like to hear more about?
- Was there a topic that you thought was missing? Or, is there a topic that you would like to discuss further? How might the inclusion of that topic add to the discussion in the video?
- Was there a topic in the video that you thought was especially important? Why?
- If you were to make an introductory video about Indigenous law, how would you approach it?

Specific discussion questions

- When thinking about the Anishinaabe principle of *mino-pimatisiwin* (living well in the world) that John Borrows mentions, are there similar legal principles in other legal orders that you are familiar with?
- Val Napoleon mentions that law can be drawn on as a resource for challenging problems with oppression in a society. Discuss specific examples of how law can be used to both empower and disempower groups of people. Consider this for both Indigenous legal orders and state/Canadian law.
- What would it take for law to be inclusive in your own community/legal tradition? Why is inclusivity important? Why is it important to be attentive to power dynamics in relation to law?
- John Borrows notes that Indigenous laws are “living traditions,” and others in the video also demonstrate that Indigenous laws are dynamic and taken up in the present in ways that work for Indigenous peoples. What happens when Indigenous laws are not treated as living – when they are imagined or stereotyped as unchanging traditions or as “stuck in the past”? Where do these ideas come from? What are the impacts of these ideas on Indigenous laws? On Indigenous peoples? Who benefits from these stereotypes?
- Why would it be important to use *Indigenous* laws to address social problems (for example, environmental issues as Doug White notes) that Indigenous peoples are facing? What are the possibilities and challenges of doing this? You could ask the people that you are working with to consider a specific legal response to an issue that involves Indigenous people. Ask them to consider how the issue might be interpreted and responded from 1) a Canadian legal perspective, and 2) an Indigenous legal perspective from a particular nation. Is the interpretation and response different, depending on the legal order being used? What various interpretations might there be within each legal order?
- Anisa White discusses Indigenous laws being used in Canadian courts. What possibilities and challenges do you think exist with that practice? With living in a society in which there are multiple legal orders? What questions need to be asked about power when examining intersocietal legal relations (multiple legal orders being used together)?
- What do you think about the idea that law is a set of stories? How do stories help us to think about, and with, law?

Video 2 – Indigenous law, gender, and sexuality

Description

This video focuses on the relationship between gender, sexuality, and Indigenous law. These topics are often under-discussed and the people interviewed here emphasize the importance of critically engaging with gender and sexuality for inclusive legal practice. Topics discussed include why gender and sexuality matter to Indigenous law, and what Indigenous feminisms bring to the conversation. The goal of this short video is to begin a conversation in which gender and sexuality are taken seriously, treated as complex and varied, and where stereotypes can be debunked and power dynamics are openly discussed. People interviewed in this video include: Val Napoleon, Maxine Matilpi, Jeff Corntassel, John Borrows, Emily Snyder, and Brock Roe.

Keywords: gender & sexuality; voice & inclusion; power dynamics; violence; stereotypes & generalizations; Indigenous feminism; stories.

General discussion questions

Questions that could be used before watching the video:

- What do you think of when you hear the word “gender”?
- What do you think of when you hear the word “sexuality”?
- What do you think of when you hear the term “feminisms”?
- What do you think of when you hear the term “Indigenous feminisms”? What do you think this term means? Who might call themselves an “Indigenous feminist” or use Indigenous feminist theory? What stereotypes do you think exist about Indigenous feminism? What questions do you have about Indigenous feminism?
- What have the conversations been like when you hear gender and/or sexuality talked about in relation to Indigenous law?

Questions that could be used after watching the video:

- Did one or two ideas in the video especially catch your attention? Why?
- Was the conversation in the video different from what you were expecting? If so, how?
- What questions do you have after watching this video?
- What would you like to hear more about?
- Was there a topic that you thought was missing? Or, is there a topic that you would like to discuss further? How might the inclusion of that topic add to the discussion in the video?

- Was there a topic in the video that you thought was especially important? Why?
- If you were to make a video about Indigenous law, gender, and sexuality, how would you approach it?
- Does this video speak to, or relate to, challenges in your own community?

Specific discussion questions

- What are “essentialisms”? Why do you think people in the videos are concerned about essentialisms?
- What stereotypes exist about indigeneity and gender? About Indigenous people who are queer, two-spirit, trans? Who benefits from these stereotypes, and why are they upheld? What are the repercussions of these stereotypes?
- Val Napoleon describes Indigenous feminism as a political theory. Maxine Matilpi talks about feminism as something that is active and is “a doing” that is about social transformation. What do you think about these ideas? What is your understanding of Indigenous feminism? Of feminisms? What do you think non-Indigenous people can learn from Indigenous feminisms?
- Why do you think it is often so uncomfortable to have critical conversations about gender and sexuality in relation to Indigenous law? Do you think this problem is unique to discussions about *Indigenous* law? What are some of the repercussions of not having these conversations?
- What happens to Indigenous law when certain voices (trans, queer, two-spirit, women’s) are absent or marginalized? What needs to happen for these voices and experiences to be included? How can Indigenous legal principles and practices be drawn on to respond to these problems and to challenge oppression?
- Val Napoleon notes that self-government, self-determination, and sovereignty are “women’s issues” (even though they are not typically imagined as such). What are some possible repercussions of erasing women in/from discussions about self-government, self-determination, and sovereignty?
- Val Napoleon talks about a spectrum (with stereotypes on the one end, and missing and murdered women and girls on the other end). In what ways do stereotypes about gender and sexuality contribute to the problem of violence against Indigenous women and girls? What is the relationship between these stereotypes and this violence? In what ways do stereotypes about race and indigeneity intersect with gender and sexuality (i.e., stereotypes specifically about Indigenous women and girls, and Indigenous people who are 2LGBTQ²)?
- What do you think about the grandmother raven paintings? Have you ever heard of Indigenous feminist tricksters before?
- Why are gender and sexuality important topics for reconciliation? What would reconciliation look like if these were not discussed? What would be missed?
- How can stories be engaged with for getting into discussions about Indigenous laws, gender, and sexuality?
- Do you typically imagine yourself as a legal agent and interpreter, as is discussed in the video? How do perceptions about law change when it is understood as a collaborative process interpreted by humans? What space does this open up for inclusivity? For discussions about power?

² Two-spirit, lesbian, gay, bi, trans, queer.

Video 3 – Indigenous law: tough questions

Description

This video features a group discussion that took place at the First Peoples House at the University of Victoria. Law is a process of engagement and interpretation, and involves asking questions. Participants in this video came together to collaboratively discuss challenging questions and issues pertaining to Indigenous law. They were asked to reflect on today's challenges regarding revitalization, difficult questions, and what excites them about the revitalization of Indigenous laws. What you see in this video are just some of the questions that were raised (check out our archive for the full group conversation). There are many more questions that could be asked, and the purpose of this video is to provide one way into a conversation about tough questions. People in this video include: Brock Roe, Rebecca Johnson, Kirsty Broadhead, Val Napoleon, Johnny Mack, Gillian Calder, Adrienne Macmillan.

Keywords: difficult conversations; tough questions; fundamentalisms; critique; power; revitalization.

General discussion questions

- Does this video speak to, or relate to, challenges in your own community?
- What difficult questions do you grapple with?
- Did one or two ideas in the video especially catch your attention? Why?
- Was the conversation in the video different from what you were expecting? If so, how?
- What questions do you have after watching this video?
- What would you like to hear more about?
- Was there a topic that you thought was missing? Or, is there a topic that you would like to discuss further? How might the inclusion of that topic add to the discussion in the video?
- Was there a topic in the video that you thought was especially important? Why?
- If you were to make a video about tough questions, how would you approach it?
- What excites you about the revitalization of Indigenous laws?

Specific discussion questions

- Are there times when you think it is difficult, or inappropriate to raise questions when talking about Indigenous laws and traditions? Why? Does this impact your engagement as a legal agent/citizen?
- What do you think about the conversation about “fundamentalisms” in the video? Why might people take up singular assertions about tradition or law, or make assertions in a way that disallows questioning? Does the use of

fundamentalisms impact some groups of people more than others? What happens to law when we only hear certain voices, or when we only hear law talked about in one way? Whose interpretations are heard most often, and why?

- Adrienne Macmillan notes that people often expect her, as an Indigenous woman, to engage with Indigenous law through motherhood. Why do you think there is so often a heavy emphasis on Indigenous women's roles as mothers? While motherhood is empowering for many women, what exclusions can occur in the name of motherhood? How can "motherhood" be deployed in ways that are oppressive or marginalizing? What are the various ways that Indigenous women can, and do, exercise their legal agency? How can mothering be valued and upheld while also not creating exclusions?
- Why is it so difficult to talk about the reality that Indigenous laws can be both empowering and can also cause harm as humans use and interpret laws? When Indigenous laws are depicted as *only* empowering for Indigenous people, what gets lost?
- Are you familiar with "skirt politics" as noted in the video? How have you heard skirts talked about and addressed? What has happened if someone disagreed with wearing a skirt, or sitting in a particular way? Would you like to have seen a different outcome?
- How would you respond to the questions that Kirsty Broadhead raises about sitting with her legs to the side, as a woman in ceremony? She asks, "Why did they sit that way back when they did ceremony, and why is that important today, and why should I be forced to sit that way in ceremony?" What are the challenges here regarding wanting to be a part of ceremony, but feeling excluded or uncomfortable in that very ceremony because of gender? How does this impact one's engagement with ceremony? With law?
- Johnny Mack talks about his work on critique. What are the challenges of engaging in critique in a way that is respectful? How can we do this in the communities that we are a part of, in which we have close and personal relationships with others? Why is it important to engage in critique? What happens to law, if critique is not part of legal discussions and practices?
- What do you think the roles or responsibilities are of non-Indigenous people engaging with Indigenous laws – how might they take up critique in ways that are respectful?
- What do you think about the idea that Indigenous law (like all law) necessarily involves conflict and uncomfortable discussions? Do you think that Indigenous law is typically talked about in this way? What stereotypes exist about Indigenous law that need to be accounted for in conversations?
- It is noted in the video, that one of the goals of revitalization is to have Indigenous laws normalized – meaning that the existence of Indigenous laws won't be denied or erased, and Indigenous citizens will be familiar with the norms are of their nation, rather than first (or only) knowing settler ideas about law. Do you think that this normalization exists now? Or what will it take for this to happen in the future? What do you think about the language of "normalization," "revitalization," and "resurgence"?

Discussion questions about the overall series

- When thinking about all three videos together – what do you think about the conversation that emerges? If you were to suggest a fourth or fifth video, what topics would you want to have addressed, and why?
- What do you think about learning about Indigenous law (in part), through video format? What possibilities does this format open up? What do you imagine are some of the challenges?
- There are numerous images and sounds from animals and non-humans throughout the videos – why do you think these were included? What is the relationship of non-humans to Indigenous laws? What is the relationship of non-humans to other legal orders, for example, to Canadian law?
- What do you personally hope to learn about Indigenous law over the next while? What resources (including people) might you turn to, to do that learning?

Some suggested activities

1. Watch all three videos in class or with your group. Have students then pick one of the full interviews from the video archive, watch it, and write a short reflection on the content in the fuller video. What information did it add, that was not covered in the three main videos? What was it like to watch a full interview, compared to the shorter videos? Have students work in pairs for a few minutes, to share with one another what their reflections were about the longer video that they watched.
2. Have the people that you are working with make their own signs and pictures that respond to the question “Why does Indigenous feminism matter?” – as was done in the video about gender and sexuality. Alternatively, you could ask people to create a sign and picture responding to the question “Why does Indigenous law matter to you?” Or, “Why does learning about Indigenous law matter to you?” Have everyone share their signs or pictures with one another, and have a group discussion about the ideas that emerged.
3. If working with video 3, you could ask your group to work with the questions that the participants in the video were asked, in the making of the video. These questions include: What do you think are the most pressing challenges at this time with legal revitalization? What tough or challenging questions do you struggle with? What excites you the most about the revitalization of Indigenous laws?
4. Have the people that you are working with create their own outlines for how they would approach making educational videos about Indigenous law. What topics would they focus on? Who would the audience be? Who would be involved in making it? Would they use animation? Scripts? Actors? Interviews?
5. Pair one of the videos up with the graphic novel *Mikomosis and the Wetiko*, by Val Napoleon (available through the University of Victoria Bookstore). Video 1 could be used prior to reading the graphic novel. Videos 2 or 3 could be used to deepen discussions after reading and working with the graphic novel. Questions to consider include: what is it like to learn about law through a graphic novel and through video? What do these formats open up (or possibly, foreclose)? What do the video and the graphic novel, when used together, enable you to think about?
6. Pair any of the videos up with the Truth and Reconciliation Commission’s “Calls to Action” (http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf). Have the people that you are working with look specifically (though perhaps not only) at the justice calls to action (#25-42). Do the ideas in the videos offer resources or ideas for how to take up these calls to action? What would reconciliation look like if Indigenous laws were treated as complex and valuable resources? If reconciliation took seriously gender and sexuality? And if there was space to raise and collaboratively grapple with difficult questions?

THE ARCHIVE

The archive – video descriptions

Because the three main videos are short in length, we were only able to include selected clips from the larger interviews that took place. The full interviews offer rich insight, and are posted on the ILRU website for those who are interested in listening to the complete interviews that took place. The keywords listed with each video provide a sense of the discussion that took place.

Full interview: John Borrows

This video is of the interview with Dr. John Borrows, Anishinaabe, Canada Research Chair in Indigenous Law, University of Victoria.

Keywords: defining Indigenous law; teaching about Indigenous law; relationship between Indigenous laws & Canadian laws; inclusion & engagement; gender and Indigenous law; generalizations, stereotypes; sources of law.

Full interview: Jeff Corntassel

This video is of the interview with Dr. Jeff Corntassel, Cherokee Nation, Director of Indigenous Governance, University of Victoria.

Keywords: defining Indigenous law; land-based practices; sustainability; resurgence; teaching Indigenous law, education; Indigenous & settler relations; gender & sexuality; Indigenous economies; colonialism & neoliberalism.

Full interview: Maxine Matilpi

This video is of the interview with Maxine Matilpi, who is Kwakiutl/Ma'amtigila, and is a university Instructor, Vancouver Island University.

Keywords: defining Indigenous law; violence against women & girls; essentialisms; teaching Indigenous law; gender & sexuality; feminisms; power.

Full interview: Val Napoleon & Rebecca Johnson (part 1)

This video is the first half of the interview that was done with Dr. Val Napoleon (Saulteau, Director of the Indigenous Law Research Unit, Faculty of Law, University of Victoria) and Dr. Rebecca Johnson (Professor, Faculty of Law, University of Victoria).

Keywords: defining Indigenous law; interpretation & law; challenging settler narratives of Indigenous law; law & stories; Indigenous law as living, practical resources; teaching Indigenous law; Indigenous & settler relations; reconciliation.

Full interview: Val Napoleon & Rebecca Johnson (part 2)

This video is the second half of the interview that was done with Dr. Val Napoleon (Saulteau, Director of the Indigenous Law Research Unit, Faculty of Law, University of Victoria) and Dr. Rebecca Johnson (Professor, Faculty of Law, University of Victoria).

Keywords: gender & sexuality; stereotypes, romanticisms, essentialisms, fundamentalisms; violence against Indigenous women & girls; Indigenous feminism; stories; Indigenous feminist tricksters; citizens as legal agents/actors; embodiment & law.

Full interview: Emily Snyder & Brock Roe

This video is of the interview that was done with Dr. Emily Snyder (settler, Researcher/Postdoctoral Fellow, UVic Faculty of Law) and Brock Roe (Bigstone Cree Nation, Associate at Woodward & Co. Lawyers LLP).

Keywords: Indigenous feminism; gender & sexuality; Indigenous feminism & lawyering; Indigenous law & Aboriginal law; legal education; stereotypes; power; inclusion & exclusion.

Full interview: Anisa White

This video is of the interview with Anisa White, who is Cree-Métis, and is a Gladue Writer and a lawyer.

Keywords: defining Indigenous law; Gladue reports & sentencing; restoration; Indigenous legal responses & obligations; Native Courtworkers; using Indigenous law in Canadian courts; restorative justice; empowerment through Indigenous law.

Full interview: Kwulasultun (Doug White)

This video is of the interview with Kwulasultun (Doug White), Snuneymuxw First Nation, and Director of the Centre for Pre-Confederation Treaties and Reconciliation, Vancouver Island University. Kwulasultun was the former Chief of the Snuneymuxw First Nation and is also a lawyer.

Keywords: defining Indigenous law; misconceptions about Indigenous law; role of Indigenous law in relation to Canadian law; reconciliation; Tsilhqot'in decision.

Full interview: group discussion

This video is of the full group discussion that took place at the Ceremonial Hall at the First Peoples House, University of Victoria. Participants in the discussion included: Brock Roe, Rebecca Johnson, Kirsty Broadhead, Val Napoleon, Johnny Mack, Gillian Calder, Adrienne Macmillan.

Keywords: application of Indigenous laws; challenges concerning the revitalization of Indigenous laws; fundamentalisms; critical legal education & pedagogy; law school; Indigenous & settler relations; gender; sexuality; power dynamics; encouraging difficult conversations, critique; tough questions; commodification, economics, capitalism; colonialism.

Lecture: John Borrows

This video is of a lecture done by Dr. John Borrows, Canada Research Chair in Indigenous Law, University of Victoria. The video was created for the 2015 Legal Process cohort in the Faculty of Law at the University of Victoria.

Keywords: sources of law; treaty relations; Indigenous & Canadian law; challenging stereotypes; revitalizing Indigenous law; the depth & complexities of Indigenous legal orders & traditions.

Additional resources

This list is by no means exhaustive but provides some starting points for readings that could accompany the videos:

- Isabel Altamirano-Jiménez, *Indigenous Encounters with Neoliberalism: Place, Women, and the Environment in Canada and Mexico* (Vancouver: UBC Press, 2013).
- John Borrows, "(Ab)Originalism and Canada's Constitution" (2012) 58 Supreme Court Law Review 351.
- John Borrows, *Canada's Indigenous Constitution* (Toronto: University of Toronto Press, 2010).
- John Borrows, *Drawing Out Law* (Toronto: University of Toronto Press, 2010).
- Gordon Christie, "Indigenous Legal Theory: Some Initial Considerations" in Benjamin J Richardson, Shin Imai & Kent McNeil, eds, *Indigenous Peoples and the Law: Comparative and Critical Perspectives* (Oregon: Hart Publishing, 2009) 195.
- Hadley Friedland, "Reflective Frameworks: Methods for Accessing, Understanding and Applying Indigenous Laws" (2013) 11:2 Indigenous Law Journal 1.
- Hadley Friedland, *The Wetiko (Windigo) Legal Principles: Responding to Harmful People in Cree, Anishinabek and Sauteaux Societies – Past, Present and Future Uses, with a Focus on Contemporary Violence and Child Victimization Concerns* (LLM thesis, University of Alberta, 2009).
- Hadley Friedland & Val Napoleon, "Gathering the Threads: Developing a Methodology for Researching and Rebuilding Indigenous Legal Traditions" (forthcoming).
- Joyce Green, ed, *Making Space for Indigenous Feminism* (Winnipeg: Fernwood, 2007).
- Val Napoleon, "Indigenous Law and the Impact Benefit Agreements" in Ariel Dylan & Bartholemew Smallboy, eds, *Indigenous Peoples and Impact Benefit Agreements* (provisional title), forthcoming.
- Val Napoleon, "Tsilhqot'in Law of Consent" in Joshua Nichols, ed, UBC Law Review special issue on Tsilhqo'tin Nation 2015.
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