

Indigenous Environmental Justice Annotated Bibliography

A working document presented by the Indigenous
Environmental Justice Project

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Adamson, J. (2004). The Challenge of Speaking First. *Studies in American Indian Literatures*, 4(16), 57-60.

Available at:

https://www.researchgate.net/publication/249906062_The_Challenge_of_Speaking_First

Themes: Indigenous Environmental Justice

This paper describes conversation with Indigenous environmental activists prior to the North American Conference on Environment and Community in Reno, Nevada, in 2000. Adamson discusses environmental justice and colonization with Teresa Leal (Opata/Mayo) and Simon Ortiz (Acoma). Themes include the difficulty of Indigenous people to ‘speak first’ and to stand up against the dominant culture. According to Leal, “Indians must always be aware of how much of their culture has been lost and how careful they must be not to speak a word that would contribute to more loss” (59). Ortiz speaks about colonization, stating that “the fight against colonization... has to begin with responsibility and advocacy” (58). As a writer, he stresses the importance of being a “responsible advocate” for the Native American environmental movement: “I write as an Indian, or native person, concerned with his environmental circumstance and what we have to do to fight for a good kind of life” (58).

Adamson, J. (2011). Medicine Food: Critical Environmental Justice Studies, Native North American Literature, and the Movement for Food Sovereignty. *Environmental Justice*, 4(4), 213-219.

Available at:

https://www.researchgate.net/publication/275096746_Medicine_Food_Critical_Environmental_Justice_Studies_Native_North_American_Literature_and_the_Movement_for_Food_Sovereignty

Themes: Food Justice; Environmental Justice

In international documents including the United Nations Declaration on Human Rights and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), Indigenous peoples’ right to food is emphasized. For many years, including before the UNDRIP, Indigenous peoples in the Americas have been organizing themselves through gatherings and summit. Current dominant structures have been undermining Indigenous food systems for many years. Indigenous artists and writers in North America have composed poetry, verses and books that demonstrate the connection between Indigenous people and food, that Indigenous food systems are integral to social and physical survival and continuity. In this paper, Winona LaDuke’s ‘Last Standing Woman’ and Leslie Marmon Silko’s ‘Gardens in the Dunes’ are used as case studies.

Alexander, C., Bynum, N., Johnson, E., King, U., Mustonen, T., Neofotis, P., Oettlé, N., Rosenzweig, C., Sakakibara, C., Shadrin, V., Vicarelli, M., Waterhouse, J., Weeks, B. (2011). Linking Indigenous and Scientific Knowledge of Climate Change. *BioScience*, 61(6), 477-484.

Available at:

https://www.researchgate.net/publication/232678870_Linking_Indigenous_and_Scientific_Knowledge_of_Climate_Change

Themes: Traditional Ecological Knowledge (TEK); Climate Change

This paper argues for the benefit of linking Indigenous knowledge systems with peer-reviewed Western science in studying the effects of climate change. The paper states that it is crucial to foster linkages between Indigenous and Western scientific knowledge systems because in remote areas that do not have temperature data Indigenous knowledge provide proxy records. Additionally, point data and remote-sensing measurements may explain phenomena that is difficult to observe through tactile or visual means (such as ocean current strength and ocean temperature). Indigenous narratives provide a rich source of information based on multi-generational knowledge about local climate that can contribute to Western scientific assessment and provide relevant information to policy creation. Knowledge system integration can help to develop a deeper understanding of the impacts of climate change.

Arquette, M. (2002). Holistic Risk-Based Environmental Decision Making: A Native Perspective. *Environmental Health Perspectives*, 110(2), 259-264.

Available at: via <http://ecosensing.org/wp-content/uploads/2015/02/Case-1-Arquette-Holistic-Risk-Based-Environmetnal-Decision-Making.pdf>

Themes: TEK

This comprehensive study discusses the benefits of a holistic environmental risk assessment model that is based on Indigenous cultural knowledge when assessing environmental degradation on reserves. With the Akwesasne nation as a case study, this paper examines why current environmental risk-assessment models are inappropriate when applied to Indigenous communities. According to this study, risk assessment methods used by outside investigators remain inadequate. Such methods fail to account for or include a holistic approach for assessing the social, cultural, and spiritual values, beliefs, and practices that link the Akwesasne Mohawks to their environment. Additionally, many community members in Akwesasne believe that concepts of health should include and reflect traditional their values, attitudes, beliefs, and practices. As with many Indigenous communities, traditional views of health are integrated such that it is impossible to consider physical, mental, spiritual, and social well-being in isolation. The study concludes by stating that the integration of traditional attitudes, beliefs and practices into environmental health definitions, research and planning is central to achieving healthy individuals, communities and ecosystems. This approach is consistent with environmental justice.

Basdeo, M. & Bharadwaj, L. (2013). Beyond Physical: Social Dimensions of the Water Crisis on Canada's First Nations and Considerations for Governance. *Indigenous Policy Journal*, 23(4), 1-14.

Available at: <http://www.Indigenouspolicy.org/index.php/ipj/article/view/142/130>

Themes: Indigenous Water Security

This article examines the water crisis in First Nations communities across Canada as they lack access to safe, sustainable and reliable drinking water sources. Despite numerous government assessments, training initiatives and billions of dollars in targeted funding, there are alarming incidences of physical illness, waterborne infections and boil water advisories within First Nations communities. This article examines the crisis from a broader social dimension in order to examine how inequity, justice and institutional trends reflect the erosion of social, cultural and spiritual health of Indigenous peoples. Further, it provides a basis for greater insight and dialogue on the socio-cultural implications of the water crisis. The authors acknowledge that in order to arrive at a solution to the various water issues affecting First Nations peoples in Canada, consideration must be given to the historical, cultural, social, political, economic and legal frameworks that enable the crisis. Systemic barriers, such as living in isolated and impoverished conditions, as well as limited control and representation in policy and practice, are examined to highlight why the crisis persists despite funding initiatives and increased awareness, and why participatory community-based research is necessary for arriving at a solution.

Beck, A. (2016). Aboriginal Consultation in Canadian Water Negotiations: The Mackenzie Bilateral Water Management Agreements. *Dalhousie Law Journal*, 39(2), 487-524.

Themes: Water Rights

The purpose of this article is to explore how the Canadian government has upheld its legal duty to consult Aboriginal peoples in water-related decision making following the constitutional protection of Aboriginal water rights. In doing so, this article offers a comparative case study analyzing Aboriginal consultations in the 2011-2015 Northwest Territories-Alberta transboundary water negotiation. Overall, while there are certainly shortcomings which remain, the NWT has achieved a high standard of consultation, thus offering significant insight for government decision-making moving forward.

Beckford, C. L., Jacobs, C., William, N., & Nahdee, R. (2012). Ecological Justice and Stewardship on Walpole Island, Ontario: Continuity and Change in a Canadian First Nations Community. *The Canadian Journal of Native Studies*, 32(1), 191–208.

Themes: TEK; Environmental Justice

This article recounts the efforts of the Walpole Island First Nation (WIFN) community to preserve and advance their ecological philosophy of interdependence and mutual respect in the face of continued environmental concerns and challenges. Located on unceded territory in south-western Ontario, the community continues to experience threats to their culture and traditional practices by way of chemical contamination, climate change, habitat and wildlife loss, and the spread of invasive species. Despite such challenges, the community “has retained its core

philosophy of environmental integrity” (205). The authors cite the efforts of the Walpole Island Heritage Center as a primary contributor to this success. They specifically identify the Heritage Center’s efforts to develop strategic partnerships of mutual benefit with western academic institutions and the center’s commitment to preserving cultural heritage and traditional ecological knowledge as key components to this success.

Chiefs of Ontario. (2008). Water Declaration of the Anishinaabek, Mushkegowuk and Onkwehonwe in Ontario.

Available at: http://www.uoguelph.ca/~ks2015ca/pdfs/2010_COO_Water_Declaration.pdf

Themes: Environmental Justice; TEK

This declaration discusses Anishinaabek, Mushkegowuk and Onkwehonwe perspectives on water quality, water quantity, safe drinking water and models for a path forward. This declaration outlines the responsibilities to the water and land given by the Creator, and that these responsibilities are passed on from generation to generation. It discusses the environmental injustices that have occurred in these territories and mentions the violation of the Anishinaabek, Mushkegowuk and Onkwehonwe peoples’ treaty rights and sacred laws given by the Creator.

Chiefs of Ontario. (2010). We Are The Land Declaration.

Available at: <http://nationtalk.ca/wp-content/uploads/2016/03/WE-ARE-THE-LAND-declaration.pdf>

Themes: TEK, Indigenous Law

The Anishinaabek, Mushkegowuk, and Onkwehonwe people are the land, along with their ancestors and future generations. The instructions, jurisdiction, and laws of these peoples were given by the Creator as a part of Creation. From these laws, the lands, waters and all living things need to be protected for future generations. Recommendations include considering future generations in decision making, following the original instructors given by the Creator, no poisoning of the lands by them or any others, exercising jurisdiction, respect, and involving youth. A section on nuclear energy calls on government, industry, corporations, communities and individuals to recognize and respect the rights, laws, and knowledge systems of Indigenous peoples and to provide resources and research to advance their objectives.

Cochran, F. V., Brunsell, N. A., Cabalzar, A., van der Veld, P. J., Azevedo, E., Azevedo, R. A., ... & Winegar, L. J. (2016). Indigenous ecological calendars define scales for climate change and sustainability assessments. *Sustainability Science*, 11(1), 69-89.

Themes: Climate Change; Traditional Ecological Knowledge

This paper analyzes the benefits of combining Indigenous Knowledge (IK) and Western Knowledge (WK) in an effort to gather more useful data relating to climate change. The authors draw on the context of the Tiquié River, located in the Rio Negro basin in Brazil and Colombia,

in order to explore the ways in which Western research methods and Indigenous expertise can be combined effectively. This paper also recognizes the importance of balancing both IK and WK without bias for either knowledge system. In examining the case study of the Tiquié River, the authors establish the key role which Indigenous agents of environmental management (AIMAs) played in collecting ecological and socioeconomic data such as rainfall, fish cycles, animal reproduction, and season names. The authors conclude that this data, along with wavelet analysis conducted using WK, was crucial to establishing a 4-day scale for the increase of precipitation variance, suggesting that both WK and IK have the potential to work together in the collection of climate data.

Colby, S, McDonald L, Adkinson, G. (2012). Traditional Native American Foods: Stories from Northern Plains Elders. *Journal of Ecological Anthropology*, 15(1), 65-73.

Themes: Food Justice

This article discusses traditional Native American food patterns as essential to efforts for decreasing chronic diseases in modern society. Through in-depth storytelling and oral history, traditional food and dietary practices are shared from Native American Elders in the Northern Plains of the United States. In addition to staple foods, five primary themes are discussed - hunger, sharing, gathering, medicine, and spirituality. Barriers to the use of Native foods primarily concern knowledge, convenience and availability.

Collins, L., Murtha, M. (2010). Indigenous Environmental Rights in Canada: The Right to Conservation Implicit in Treaty and Aboriginal Rights to Hunt, Fish and Trap. *Alberta Law Review*, 47(4), 959-992.

Available at: <https://www.albertalawreview.com/index.php/ALR/article/view/175/175>

Themes: Indigenous Environmental Rights; Conservation

In this article, Collins and Murtha explore Aboriginal- and treaty-based rights strategies for protecting Indigenous environmental rights in Canada. Beginning with an outline of the limitations of the current general law avenues, the authors argue for "a constitutionalized right to environmental preservation implicit in treaty and Aboriginal rights to hunt, fish, and trap" (959). The foundation for their argument that "in securing the right to hunt, fish, and trap, Aboriginal peoples were in fact contracting for the continued existence of their traditional subsistence ways" (959). The article concludes that the examination of specific treaty-making histories in Canada reveals that both the Canadian government and Indigenous peoples understood this protection to be a part of treaty guarantees.

Cozzetto, K., Chief, K., Dittmer, K., Brubaker, M., Gough, R., Souza, K., Ettawagashik, F., Wotkyns, S., Opitz-Stapleton, S., Duren, S., Chavan, P. (2013). Climate change impacts on the water resources of American Indians and Alaska Natives in the US. *Climatic change*, 120(3), 569-584.

Available at:

http://www.awra.org/meetings/Portland2013/doc/PP/ppoint/ANL_S5_Chief_Karletta.pdf

Themes: TEK; Water Rights

This paper provides an overview of climate change impacts on tribal water resources and the subsequent effects on the livelihoods of American Indians and Alaska Natives living on tribal lands in the U.S. This article concludes that while each tribal community experiences unique sets of impacts related to climate change due to their history, culture, and geographic setting, the observed impacts can be categorized as follows: (1) water supply and management; (2) aquatic species important for culture and subsistence; (3) ranching and agriculture especially from climate change extremes, e.g. droughts and floods; (4) tribal sovereignty and rights associated with water resources, fishing, hunting and gathering; and (5) soil quality. The article concludes by highlighting the importance of incorporating traditional ecological knowledges (TEKs) at all stages of adaptation processes in a manner that respects individual and tribal sovereignty over these TEKs. Specifically, "Native American tribes need relevant and culturally appropriate monitoring, assessment, and research on their waters and lands and to develop or be included in the development of contingency, management, and mitigation plans" (581).

Czyzewski, K. (2011). Colonialism as a Broader Social Determinant of Health. *The International Indigenous Policy Journal*, 2(1).

Available at:

<https://ir.lib.uwo.ca/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1016&context=iipj>

Themes: Settler Colonialism; Health

In this paper, the author argues that colonialism and the consequences of intergenerational trauma produce significant health effects within Indigenous communities in Canada. The author defines the social determinants of health as "environmental causes of ill health that affect populations" (1) and points to evidence that higher susceptibility to disease and illness is a product of socio-economic conditions and physical environments. Czyzewski argues that intergenerational trauma within Indigenous communities creates social, political and economic marginalization that becomes embodied within individuals, collectively affecting entire communities. Further, the author suggests that the link between historic inequalities from colonialism and current disparities explain the sub-standard housing, lack of clean water, and the increased illness present in Indigenous communities today. The paper explores the ways in which elements of environmental justice are embodied as a reaction to contemporary political, social, and economic situations and historical trauma. The author highlights the necessity of decolonizing health discourse through policy that addresses structural causes and power

imbalances in order to improve health and self-determination and to address environmental injustice.

Danard, D. (2013). Be the Water. *Canadian Woman Studies*, 30(2-3), 109-119.

Themes: Water Justice

This paper highlights the responsibilities and connections Anishinaabe women have to water. Danard is from Rainy River First Nation in Ontario. She promotes teachings passed down from Elders which enable people to learn to connect with water and to understand its role in the function and continuity of life. This understanding of water is succinctly summarized in Danard's assertion that, "what we do to the water, we do to ourselves, be the water" (119).

Deacon, L., Baxter, J. (2009). Framing Environmental Inequity in Canada: A Content Analysis of Daily Print News Media. Agyeman, J., Cole, P., Haluza-DeLay, R., O'Riley, P. (Eds.), *Speaking for Ourselves: Environmental Justice in Canada* (181-202). Vancouver: UBC Press.

Available at: <https://cehe.ca/2016/07/05/framingenvironmentalhealth/>

Themes: Worldview; Media; Settler Colonialism

A brief synopsis is available online about the following book chapter, *Framing Environmental Inequity in Canada: A Content Analysis of Daily Print News Media*. The work is about the way media shapes conceptions and understanding of the world us. To be more specific, the authors recognize the relationship between environment and race - specifically, the correlation between the spatial and social distribution of pollution and people of colour. The authors seek to critique and evaluate the ways in which media creates, controls, and disseminates information, which informs our perceptions of the issues and perpetuates colonial processes.

Dhillon C. & Young G. M. (March 2009). Environmental Racism and First Nations: A Call for a Socially Just Public Policy Development. *Canadian Journal of Humanities and Social Sciences*, 1(1), 23-37.

Available at:

https://www.researchgate.net/publication/228226535_Environmental_Racism_and_First_Nations_A_Call_for_Socially_Just_Public_Policy_Development

Themes: Environmental Justice; Treaties; Public Policy

Like many articles written about environmental justice for Indigenous people, this piece also proposes policy solutions to address environmental injustice and racism in Canada. It presents the problem of deliberate siting of environmental harms in Indigenous communities and explores and possible policy solutions. The article identifies many case studies where environmental racism has been prevalent such as Grassy Narrows, Black Tickle, the Aamjiwnaang First Nations, and Kashechewan. The authors suggest amendments to the Canadian Environment

Protection Act (1999), the establishment of a regulatory body, and a federal “Environmental Bill of Rights”. They also argue that public education is an effective means of generating public support in this struggle for environmental equity.

Dinero, C.S. (2013). Indigenous perspectives of climate change and its effects upon subsistence activities in the Arctic: the case of the Nets’aii Gwich’in. *GeoJournal*, 78(1), 117-137.

Themes: TEK; Climate Change; Food Security

This paper discusses the relationship between climate change and subsistence harvesting among Indigenous peoples in the Arctic regions of North America. Dinero presents a case study of the Nets’aii Gwich’in community of Arctic Village, Alaska, demonstrating that subsistence activities of Native peoples in this region are negatively affected by climate change. Ice and snow patterns are affected, with ice breakup occurring much earlier in the year. This impacts the community’s ability to navigate the terrain via ice highways, as ice patterns are significantly altered. Respondents also noted that they have seen different plants growing in regions that did not exist there before, as well as new birds frequenting certain areas. Additionally, caribou herds are affected by climate change. Caribou hold spiritual and cultural significance to the Nets’aii Gwich’in, so their declining population impacts both the community’s ability to access food, and also their cultural and spiritual identity. The paper concludes by stating that more research needs to be done in order to better understand the reasons behind changes in subsistence behaviors amongst Native communities.

Hoover, E., Cook, K., Plain, R., Sanchez, K., Waghiyi, V., Miller, P., Dufault, R., Sislin, C., Carpenter, D. (2012). Indigenous Peoples of North America: Environmental Exposures and Reproductive Justice. *Environmental Health Perspectives*, 120(12).

Available at: <https://ehp.niehs.nih.gov/wp-content/uploads/120/12/ehp.1205422.pdf>

Themes: Environmental/Reproductive Justice; Health Equity; Women’s Rights

Many health care disparities experienced by Indigenous communities are attributed to environmental exposure over the years, centuries, and generations. Environmental contaminants are the number one factor perpetuating poverty. It affects future generations of Indigenous communities because women are most affected by harmful environmental conditions. This article discusses reproductive justice, which is linked to the care and wellbeing of the environment. Reproductive justice contributes to the ongoing struggle for justice. The concept entails that the parent and unborn child have the right to have a safe environment. Governments have the obligation to provide for this. If the environment is not doing well, women and the lives they carry will be affected greatly. The article draws on four community case studies.

Firestone, J., Lilley, J., Torres de Noronha, I. (2005). Cultural Diversity, Human Rights, and the Emergence of Indigenous Peoples in International and Comparative Environmental Law. *American University International Law Review* 20(2), 219-292.

Available at:

<http://digitalcommons.wcl.american.edu/cgi/viewcontent.cgi?article=1135&context=auilr>

Themes: Indigenous Environmental Rights/Justice; International Law

This article concerns shifts in environmental law relating to the role of Indigenous peoples at global, regional, and state levels. The article contains five sections. The first section describes the new paradigm of Indigenous peoples within a cultural context; the second section defines the term "Indigenous peoples" and the human rights and aspirations that flow from this concept and differentiates this term against other terms like "tribal", "traditional", and "aboriginal"; thirdly, the article draws a connection between international environment policy and traces the development of substantive and normative content in international environmental law; fourthly, it considers case studies on four continents to highlight recent political, social, and legal developments at the state level; and finally, it reflects on the developments in international and comparative environmental law and policy to highlight the concept of Indigenous people as an emerging norm in international environmental law. For our project more specifically, I found the third and fifth section to be the most relevant as they address environmental issues at the international level and how the United Nations Charter already implements processes of decolonization. The article notes that Agenda 21 calls for the recognition of Indigenous peoples and their values, traditions, and knowledge, and urges the UN to implement this vision within their mandate.

Goldtooth, T. B.K. (2004). Stolen Resources: Continuing threats to Indigenous people's sovereignty and survival. *Race, Poverty & the Environment*, 11(1), 9-12.

Themes: Settler Colonial Resource Extraction; Environmental Racism

Goldtooth is a Native American environmental, climate and economic justice activist and Indigenous rights leader. This short paper outlines how imperialism, colonialism and resource exploitation have impacted the abilities of Indigenous peoples in the United States to protect their traditional territories. Goldtooth recounts the history of resource extraction and the continued exploitation of Indigenous territories by governments and corporations in order to extract wealth. This has, in turn, created severe poverty on reservations. Mainstream society's lack of concern continues to disrupt the ability of Indigenous peoples to protect their traditional territories, maintain sustainable environmental and economic systems, practice traditional ceremonies, and preserve hunting and fishing practices. Resource extraction projects such as mining and oil extraction have contaminated traditional food systems, deeply affecting the ingrained, spiritual, and cultural relationship Indigenous peoples have with the ecosystem. Goldtooth concludes by stating that Indigenous peoples' lifestyles, cultures, traditional knowledge, cosmologies, and values of reciprocity and respect for Mother Earth are crucial in the "search for a transformed society where justice, equity and sustainability will prevail" (12).

Goldtooth, T. B.K., & Awanyankapi, M. (2010). The State of Indigenous America Series: Earth Mother, Piñons, and Apple Pie. *Wicazo Sa Review*, 25(2), 11-28.

Available at: <http://muse.jhu.edu/article/400482/pdf>

Themes: Indigenous Environmental Justice

This essay summarizes recent work undertaken by the Indigenous Environmental Network (IEN). It outlines their goals and philosophies, the outcomes of their participation in international climate conferences, and the continuing work that is needed. The authors provide an Indigenous perspective on the damaging effects of climate change, resource extraction and domestic and international environment policies. Further, they speak of cap and trade and carbon tax systems as mechanisms meant to turn the potential threat of climate change into a new opportunity for profit. The authors call this a new form of colonialism, as it represents the further commodification of the land. The article concludes by providing a series of demands to the United States government on behalf of Indigenous communities in order to transition to a more equitable and sustainable economy that is centred on respect for Indigenous peoples and Mother Earth.

Grand Council Treaty #3. (1997). Manito Aki Inakonigaawin.

Available at: <https://gct3.ca/land/manito-aki-inakonigaawin/>

Themes: Indigenous Environmental; Water Justice

This web page discusses an Anishinaabe Law that was approved by the Elders in 1997. The name of the law is Manito Aki Inakonigaawin or the Great Earth Law. This law provides the Anishinaabe Nation in Treaty # 3 a traditionally-ratified process to frame discussions with proponents who are legally bound by the *Constitution Act, 1982*, to properly consult Aboriginal people about activities that may impact their treaty and aboriginal rights.

Grey, S., & Patel, R. (2015). Food sovereignty as decolonization: some contributions from Indigenous movements to food system and development politics. *Agriculture and Human Values*, 32(3), 431.

Available at: <https://link.springer.com/article/10.1007/s10460-014-9548-9>

Themes: Food Sovereignty; Decolonization

This article positions Indigenous efforts for greater food sovereignty as a mode of resistance within a long history of anticolonial struggle. For centuries, Indigenous women were the traditional keepers of food knowledge, transmitting this knowledge to new generations. Colonialism, and the associated degradation of Indigenous land, has impacted communities' ability to hold onto and transmit this traditional knowledge. Forced relocation onto reservations, laws restricting movement, and the enclosure of territories has impacted women's knowledge of plants since harvesting areas have largely been rendered inaccessible or destroyed. Since the

colonial imperative is to make Indigenous populations dependent on the colonial state, traditional food systems were broken by environmental degradation and through assimilationist policies such as residential schools. To decolonize the food system, Grey and Patel argue that local food systems must prioritize Indigenous access to traditional foods.

Healy, G.K. et al. (2011). Community Perspectives on the Impact of Climate Change on Health in Nunavut, Canada. *Arctic*, 64(1), 89-97.

Available at: <http://pubs.aina.ucalgary.ca/arctic/Arctic64-1-89.pdf>

Themes: Climate Change; Northern Canada; TEK

This report details a study conducted on the health impacts of climate change in Northern communities. Participants were given a camera and asked to photograph what they understood to be the most important effects of climate change on the health of the people in their communities. The photographs elicit individual perspectives and experiences in a group discussion about the effects of climate change. Participants identified changing knowledge systems as central to the relationship between climate change and community health. Participants further felt that knowledge, both past, present and future, is one of the most important factors in mitigating the effects of climate change on health. The findings show that perceived effects of climate change on health are varied and multi-faceted. The study concludes by stating that further community-led research using creative and participatory methods is needed to improve our understanding of the health implications of climate change in the north.

Howitt, R. (2001). Chapter 6: Ethics for Resource Managers. *Rethinking Resource Management: Justice, Sustainability and Indigenous Peoples* (176-186). London: Routledge.

Available at: <https://www.taylorfrancis.com/books/9781134805679>

Themes: Ethical Resource Management

In this chapter, Howitt argues that resource management has been significantly undermined as a social, political, cultural and economic skill and tool and, consequently, that resource management systems are often constrained in their ability to address pressing issues and concerns. Resource management has been central to the well-being and growth of society. However, modern capitalist (large-scale) society, international trade and development, and colonial powers have negatively impacted traditional (small-scale) systems of development and resource management. Traditional, small-scale systems value and nurture the resources and tools produced by local environments and cultures, and these inevitably contribute to economic, social, and political development. In contrast, resource management in a capitalist system is limited by policies and ethics that do not apply to certain situations; they become mere formalities. The discipline of an environment (society, work space) is developed by its culture and milieu, which differs from time to time, and from one space to another one. Therefore, it becomes harder for resource management systems to develop in the capitalist world, because the modern era is comprised of ambiguity and individual political and economic interests. The author argues for enhanced professional and rational literacy and for the clear codification of values, with a focus on logical and critical reasoning and resilience. Greater emphasis on critical,

moral, and reasoning methods in resource management are needed. The article presents three scenarios about what constitutes ethical behaviour in different contexts and subject matters.

Howitt, R. (2001). Chapter 10: Indigenous Rights or States' Rights: Hydro-power in Norway and Quebec. *Rethinking Resource Management: Justice, Sustainability and Indigenous Peoples* (279-310). London: Routledge.

Available at: <https://www.taylorfrancis.com/books/9781134805679>

Themes: Reconciliation; Indigenous Rights

Resource development perpetuates the longstanding struggle for Indigenous rights vis-à-vis the settler colonial state. Lack of representation and recognition for Indigenous people, their lands, and their rights means that these are disregarded by state policy and infrastructure. Nevertheless, Indigenous peoples continuously advocate for their identity, morality, and sovereignty. Their determination and resilience presents a threat to state authority and legitimacy. This chapter explores the ways in which Canadian and Norwegian hydro-electric companies impacted Indigenous rights in the late 1960s. These two case studies show how Indigenous rights are disregarded by the state to produce capital and develop infrastructure, further degrading the relationship between the state and Indigenous peoples.

Howitt, R. (2001). Chapter 13: Policy Arenas: Reform, Regulation, and Monitoring. *Rethinking Resource Management: Justice, Sustainability and Indigenous Peoples* (357-368). London: Routledge.

Available at: <https://www.taylorfrancis.com/books/9781134805679>

Themes: Public Policy; Resources Management

The chapter critically analyzes the construction and exercise of policy. It defines and explores what “policy” can do and how corporations use the policy trajectory to control and influence government action. The chapter shifts away from assessing policies themselves; rather, it suggests that policies need to be evaluated and criticized when they are in the making, rather than balancing out their pros and cons once they are implemented and put into practice. This strategy is more effective for assessing how policies interact with corporations and other public and private institutions in order to improve resource management planning and systems. It provides feedback about how resource management can respond to new policy developments and changes that arise, and it provides opportunity for resource management institutions to become more directly involved in acquiring knowledge and creating new policy regimes that involve communities.

Howitt, R. (2001). Chapter 14: Co-management of Local Resources. *Rethinking Resource Management: Justice, Sustainability and Indigenous Peoples* (369-378). London: Routledge.

Available at: <https://www.taylorfrancis.com/books/9781134805679>

Themes: Co-management; Resource Management

This chapter discusses the limited role of resource managers in reforming and implementing policy. More often, they are required to respond to communal values and state regulations. In contrast, co-management encourages more robust resource management as local communities often share similar interests. As “a system which combines elements of several management systems—local-level, state-level, traditional, industrial, global and so on”, co-management allows resource managers to engage with core values and conventions associated with fairness and viability.

Isaac, T., Knox, A. (2003). The Crown's Duty to Consult Aboriginal People. *Alberta Law Review* 41(1), 49-78.

Available at: <https://www.albertalawreview.com/index.php/ALR/article/view/494/487>

Themes: Duty to Consult and Accommodate; Land and Treaty Rights

This article speaks to the Canadian government's duty to consult Indigenous peoples so as to arrive at a fair decision when governmental activities, decisions or legislation impacts Indigenous communities - particularly decisions relating to natural resources and Aboriginal land and treaty rights. The authors identify two vague areas of law: (1) whether Crown consultation is required in instances where no Aboriginal or treaty right has been proven to exist; and (2) whether the provincial Crown has any authority to consult Aboriginal people regarding their infringements of Aboriginal and treaty rights. This article delves into the historical origins of the Crown's duty to consult Aboriginal people, dating back long before *R. v. Sparrow* (1990). Isaac and Knox find that a fundamental area of concern is a lack of appropriate triggers for the Crown to consult with Indigenous people, concluding that a successful consultation scheme requires not only ensuring that the appropriate trigger is in place, but that the consultation guidelines or policies are applied consistently with high levels of expertise and professionalism.

Jacobs, B. (2010). Environmental Racism on Indigenous Lands and Territories. *The Canadian Political Science Association*.

Available at: <https://www.cpsa-acsp.ca/papers-2010/Jacobs.pdf>

Themes: Environmental Justice; Indigenous Rights

This article addresses the ongoing struggles and disparities facing Indigenous communities. It highlights the urgency and necessity for scholars and activists to conduct empirical studies and collect data on environmental racism. Jacobs begins with the relationship between Indigenous peoples and their lands. Land is the “ashes of their ancestors who fought to keep the land” and is

a source of power and strength for Indigenous peoples (1). She suggests that all human beings can connect to the land through all the senses, including biological or physical, spiritual, emotional, mental and physical. However, corporations profit from resource extraction, with limited government intervention, while Indigenous peoples continue to experience ongoing genocide. The article discusses the emergence of the term environmental racism in the 1980s in the US. Benjamin Chavis Jr defined it as “the intentional siting of hazardous waste sites, landfills, incinerators and polluting industries in areas inhabited mainly by Blacks, Latinos, Indigenous peoples, Asians, migrant farm workers and low-income peoples” (in Jacobs, 7). The article presents two case studies, Kashechewan and Fort Chipewyan, where waters have become poisonous and droughts a regular occurrence. The environmental justice movement needs to make progress in fighting for environmental justice, whether that is through conducting more extensive studies and research or by policing the government to make the necessary changes and address the problems accordingly.

Jafri, B. (2009). Rethinking ‘Green’ Multicultural Strategies. Agyeman, J., Cole, P., Haluza-DeLay, R., O’Riley, P. (Eds.), *Speaking for Ourselves: Environmental Justice in Canada* (219-232). Vancouver: UBC Press.

Themes: Environmental Justice and Indigenous Peoples in Canada; Race

Jafri begins with a critical assessment of government policies of inclusion. To be clear, Jafri suggests that multicultural policies are based upon "representational practices" which reinforce Canada's national identity as a white settler nation (219). She further suggests that Indigenous people and people of colour are "simultaneously inside and outside" the nation (220) because they reflect and symbolize the principles of what Canada stands by: inclusivity and diversity. She criticizes the green multicultural approaches by problematizing them, illustrating how environmental movements are not neutral, but rather disguise, reinforce and maintain uneven relations of power. The Greenest City, the Toronto Region Conservation Agency, and the Evergreen Foundation, are used as examples to debunk the notion that environmental organizations are neutral. Finally, the author concludes by suggesting that if environmental organizations want to meaningfully include people of color, they must engage anti-racist policies, develop radical new agendas, and develop common understandings of what it means to be working in an environmental organization.

Johnson, D. M. (2007). Reflections on Historical and Contemporary Indigenist Approaches to Environmental Ethics in a Comparative Context. *Wicazo Sa Review*, 22(2), 23-55.

Available at: <https://muse.jhu.edu/article/219793>

Themes: Settler Colonialism; Environmental Ethics; Research Methodologies; TEK; Ethnohistory

This essay by non-Indigenous scholar Daniel Johnson begins by challenging the argument made in *The Ecological Indian* that Native Americans were unintentional conservationists “who practiced any sort of environmental ethic only ignorantly and accidentally” (26). Johnson provides examples of intentional environmental conservationist behavior practiced by the

Algonkian peoples of the New England area of the United States. These behaviours are rooted in Algonkian spirituality and connection with their homeland. Johnson also speaks about appropriate research methodology when studying Traditional Ecological Knowledge, particularly as a non-Indigenous scholar and ethnohistorian. Johnson quotes many Indigenous academics to inform his research, including Deborah McGregor and James Henderson. Johnson concludes by suggesting that it is possible to correct the denigrating view of the ecological savage that was perpetuated by colonialists. Further, he proposes that it is important for non-Indigenous people to carefully examine collective histories and advocate for alternate stories, using Indigenous logic to redefine past events. By redefining the origin story of the Americas, he suggests, we can create a new origin story, piecing together a healthier, more sustainable way of sharing the land.

Keeling, A. & Sandlos, J. (2009). Environmental Justice Goes Underground? Historical Notes from Canada's Northern Mining Frontier. *Environmental Justice*, 2(3), 117-125.

Available at: <http://www.busi.mun.ca/gcooke/b9929/readings/arn/env%202009%209%2025.pdf>

Themes: Environmental Justice; Political Ecology

This article argues that environmental justice movements and research need to seek awareness and guidance from political ecology, providing an overview of the two disciplines and drawing on the example of mining in North America. An act of colonial violence, “1,200 aboriginal communities in Canada were situated within 200km of active mines, with 36% of First Nation communities located within 50km of a mine” (121). The paper argues that to comprehend environmental injustice or inequality is to begin with the historical trajectories that have contributed to the disparities between communities. The integration of environmental justice with political ecology provides a new lens for understanding and addressing Indigenous sovereignty (self-determination), land and treaty rights, and the in the context of the modern state.

Kitchenuhmaykoosib Inninuwug (KI). Kitchenuhmaykoosib Inninuwug Water Declaration & Protocols (2011).

Available at: <https://www.scribd.com/document/60050046/Ki-Protocols>

Themes: Indigenous Environmental Justice; Water Justice

The Consultation Protocol discusses the importance of the land to KI, and the importance of protecting lands for future generations. The Consultation Committee's mandate, associated costs, and screening process are discussed. Then, the Six Step Community Decision Making Process is outlined. There is also a Shared Territory Protocol involving other First Nations with interests in lands and resources. The Water Declaration begins by outlining KI philosophy and spirituality. The document declares that the lands and waters that flow in and out of Big Trout Lake are protecting under KI's authority, laws and protocols. Industry or other uses will not harm their relationship to the land. All visitors are welcome, but required to follow KI laws and protocols. The section on enforcement mentions that decisions will be made by Chief and Council and implemented accordingly.

Krech, S. (2005). Reflections on Conservation, Sustainability and Environmentalism in Indigenous North America. *American Anthropologist*, 107(1), 78-86.

Available at: <https://anthrosource.onlinelibrary.wiley.com/doi/abs/10.1525/aa.2005.107.1.078>

Themes: TEK; Conservation; Sustainability

This article discusses ideas of the “ecological Indian” and the “Noble Indian”. Krech states that while the dominant view of Indigenous peoples in North America is of conservationists, he contends that conservation is something that is done intentionally. He states that “simply because a society exhibits sustainability over time does not mean that members of that society acted with conservation” (81) as a conscious behavior. He discusses instances where, for many Indigenous people in North America, economic concerns trump green issues, stating that they do not want to “sacrifice their identity [...] as American Indians... or their sense of belonging to place, but they desire jobs, disposable income, and the trappings of middle class life” (84). Scholarly work by Krech is highly controversial and many other academics have rebuked his arguments and considered it offensive.

Lavallée, L. F. (2009). Practical Application of an Indigenous Research Framework and Two Qualitative Indigenous Research Methods: Sharing Circles and Anishnaabe Symbol-Based Reflection. *International Journal of Qualitative Methods*, 8(1). 21-40.

Available at: <http://homelesshub.ca/sites/default/files/i2lyr5dn.pdf>

Themes: Indigenous Research Methods

This article outlines measures taken to bridge research gaps between Western and Indigenous knowledges and knowledge production. Given the understanding that the dominant paradigm of academic research within Canada does not generally allow Indigenous research frameworks to flourish, the author emphasizes the importance of allowing research to follow culturally appropriate protocols, while distinctly remaining decolonizing research that is not merely categorized under Western concepts. Two qualitative Indigenous research methods are elaborated on: sharing circles, which can be similar to focus groups, and Anishinaabe symbol-based reflection, which is an art-based method. This study is used to shape theoretical and conceptual research frameworks, methodology and ethics regarding further research with Indigenous knowledge. The author explores the challenges and lessons learned in the practical application of an Indigenous research framework and qualitative inquiry in subjects regarding health, community relationships and values and beliefs.

LaDuke, W. (1993). Foreword: A Society Based on Conquest Cannot be Sustained. Gedicks, A. (Ed.), *The New Resource Wars: Native and Environmental Struggles Against Multinational Corporations* (ix-xv). Boston: South End.

Themes: Indigenous Environmental Justice; Settler Colonialism

This foreword contextualizes the struggles over natural resources that Indigenous communities continuously face all over the world. For instance, “over 50 million Indigenous people inhabit the world’s remaining rainforests...over one million Indigenous people are slated to be relocated for hydroelectric dam projects in the next decade...[and] all nuclear weapons that have been 'tested' by the United States have been detonated in the lands of Indigenous peoples, over 600 tests within the Shoshone nation alone (xiii). Most importantly, LaDuke speaks about the Anishinaabe philosophy *mino bimaatisiwin*, which means “the good life” or “continuous rebirth”. This philosophy guides individuals’ behavior towards the natural world and is based on the tenets of reciprocity and cyclical thinking. The philosophy states that one should not take life without reciprocal offering. This way of living has enabled Indigenous communities to live sustainably for thousands of years. LaDuke provides a helpful understanding of this philosophy, which is central to understanding Anishinaabe traditional knowledge and spirituality as it relates to environmental justice.

Longboat, S. (2013). First Nations Water Security: Security for Mother Earth. *Canadian Woman Studies*, 30(2), 6-13.

Available at: <https://cws.journals.yorku.ca/index.php/cws/article/view/37446/33994>

Themes: Water Justice; Water Governance; TEK

This article focuses on First Nations perspectives and knowledge about water. The inter-relationships between First Nations and Western approaches to water are investigated, emphasizing opportunities and barriers to collaborative governance to support First Nations water security. There is a focus on the Anishinaabe in the Great Lakes region, specifically an Anishinaabek perspectives on water, and how water security can be supported in this region through guiding principles that recognize and maintain social-ecological relationships necessary for more responsible environmental management practise.

Loo, T. (2007). Disturbing the Peace: Environmental Change and the Scales of Justice on a Northern River. *Environmental History*, 12(4), 895-919.

Available at: via <http://www.mackenziemuseum.ca/wordpress/wp-content/uploads/Loo-2007-Environmental-History.pdf>

Themes: Indigenous Environmental Justice

Loo examines the environmental and social impacts of damming the Peace River in northern British Columbia in 1968. She argues that the “struggle for environmental justice was rooted in the different scales at which people experienced changes in the land and at which others tried to

deal with them” (908). The damming of the Peace River had many negative impacts on nearby Indigenous communities, including Fort Chipewyan. Fort Chipewyan experienced psychological impacts and illness, including a higher incidence of cancer. Additionally, “environmental change meant dependence, isolation, alienation, and illness. When the peoples of the Peace lost their farms and trap lines, they lost more than the land that fed them; they lost their autonomy” (904). The damage caused by the dam combined with the larger impacts of centuries of colonization and structural changes in the economy that rendered many northern communities poor. Loo concludes by stating that in order for environmental justice to be achieved, solutions must grapple with the “different scales [including space, place and time] at which environmental justice is apprehended and comprehended” (895).

Mackenzie, K., Siabato, W., Reitsma, F., & Claramunt, C. (2017). Spatio-temporal visualisation and data exploration of traditional ecological knowledge/Indigenous knowledge. *Conservation and Society*, 15(1), 41.

Available at: <http://www.conservationandsociety.org/article.asp?issn=0972-4923;year=2017;volume=15;issue=1;spage=41;epage=58;aulast=Mackenzie>

Themes: TEK

This article examines the shortcomings of spatio-temporal modeling of Indigenous knowledge conducted using Geographic Information Systems (GIS). The authors describe GIS’ tendency to use linear time and the Gregorian calendar and explain how this approach fails to accommodate Indigenous perception of time, which can be cyclical and episodic. This article also outlines the difficulties associated with GIS’ emphasis on precision, including marking territories, shifting boundaries, and the value of qualitative data to Indigenous experts. Moreover, the article details GIS’ failure to account for Indigenous narratives, as well as the importance of discretion to protect privacy. The authors provide several examples of effective visualizations, including single and multiple static maps, as well as animated maps. The authors conclude the article by outlining components that are missing from these visualizations and express the need for improvements to be made in representing Indigenous spatio-temporal knowledge.

Maldonado, J. K., Shearer, C., Bronen, R., Peterson, K., & Lazrus, H. (2013). The impact of climate change on tribal communities in the US: displacement, relocation, and human rights. *Climatic Change*, 120(3), 601–614.

Available at: <https://link.springer.com/article/10.1007/s10584-013-0746-z>

Themes: Climate Justice

Though frequently cited as among those “least responsible for causing climate change”, warming temperatures (and the ensuing effects) are forcing Indigenous communities around the world to relocate (602). In this article, the authors explore the potential consequences of such relocation, including the “loss of community and culture, health impacts, and economic decline”, which they suggest might “further [exacerbate] tribal impoverishment and injustice” (601). Despite such challenges, communities are employing relocation efforts that prioritize cultural practices and

values. The article explores such efforts currently underway in Louisiana and Alaska, concluding with recommendations on how to institute a human rights approach to climate-induced relocation. Such an approach may be useful to Indigenous communities based in Canada (e.g. Lennox Island) who are reluctantly considering relocation as a result of climate change related complications.

Stevenson, M. (2006). The Possibility of Difference: Rethinking Co-management. *Human Organization*, 65(2), 167-180.

Available at: https://www.jstor.org/stable/44127132?seq=1#page_scan_tab_contents

Themes: Sustainability; Co-management

Indigenous groups in Canada have adopted the language, concepts and procedures of settler-led environmental resource management in order to advance their needs, rights and interests in co-management in environmental impact assessments. Drawing on the author's experiences in co-management, Stevenson looks at traditional knowledge and sustainable forest management that incorporates alternatives to the status quo, grounded in social, cultural and ecological sustainability and modelled after the two-row wampum. Stevenson concludes that both Indigenous and non-Indigenous parties participating in co-management must critically examine current management policies and practices in order to develop innovative approaches that will create the space required for the meaningful and equitable inclusion of Indigenous peoples in decisions taken in respect to their lands and resources. The current limits of western science and environmental resource management along with the rise of environmental issues in the areas of global warming and conservation has opened doors to the incorporation and acceptance of alternative sources of knowledge, such as traditional ecological knowledge (TEK). While at the same time, Indigenous peoples are seeking equity through settler-led resource management, resource allocations and developments, and are increasingly asserting their inherent rights.

Martens, T., Cidro, J., Hart, M.A., & McLachlan, S. (2016). Understanding Indigenous Food Sovereignty through an Indigenous Research Paradigm. *Journal of Indigenous Social Development*, 5(1), 18-37.

Available at: https://umanitoba.ca/faculties/social_work/media/V5i1-02martens_cidro_hart_mclachlan.pdf

Themes: Food Justice; Food Sovereignty

This article explores the potential outcomes of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as a challenge to Westphalian notions on sovereignty in the Canadian North. Particularly, it contrasts the definition of rights defined within UNDRIP with the rights in legal texts and land claims within Northern Canada. This paper argues that UNDRIP plays a significant role in giving Indigenous peoples in Canada a voice in international affairs and creates a context for understanding collective rights in parallel spheres of autonomy. In doing so, three strands of discourses are identified and explored to understand why these rights expressed in UNDRIP have not fully been incorporated in Canada's land claim process. The

strands include; discourse on Indigenous self-determination in international law, discourse on Indigenous sovereignty already being embedded in existing land claims, and discourse that demands broader consultative rights. These ideas reveal how sovereignty claims are constructed and challenged, and work towards the author's assertion of creating additional space for advancement of collective interests and self-determination of Indigenous peoples in Canada.

Mascarenhas, M. (2007). Where the waters divide: First Nations, tainted water and environmental justice in Canada. *Local Environment*, 12(6), 565-577.

Available at:

<https://www.tandfonline.com/doi/pdf/10.1080/13549830701657265?needAccess=true>

Themes: Resource Management; Environmental Decision-making; Environmental Justice

This article highlights the importance of combining Indigenous studies and environmental management in order to create just environmental policies. The authors discuss the autonomy of Indigenous peoples and their environmental activism, and argue that these two characteristics make Indigenous contributions beneficial. The authors also utilize the example of the Native American Indigenous Studies Association (NAISA). This article also examines the significance of international agreements, including the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), in recognizing both environmental concerns and Indigenous rights. The authors continue to describe challenges in reconciling Indigenous knowledge with Western management; however, they conclude by outlining evidence of co-operation in environmental management and expressing hope for further improvement to be made to environmental management processes in order to benefit Indigenous peoples.

McGregor, D. (2009). Honouring Our Relations: An Anishinabe Perspective on Environmental Justice. Agyeman, J., Cole, P., Haluza-DeLay, R., O'Riley, P. (Eds.), *Speaking for Ourselves: Constructions of Environmental Justice in Canada* (27-41). Vancouver: UBC Press.

Available at: <https://www.ubcpres.ca/asset/9507/1/9780774816182.pdf>

Themes: TEK; Theorizing Environmental Justice

In this chapter, McGregor explores environmental justice from a First Nations perspective. From an Aboriginal point of view, environmental justice is about more than power imbalance and environmental destruction. It is about establishing "justice for all beings of Creation" (27). It considers impacts and relationships not only amid individuals, but also among, what McGregor classifies as, "all our relations (including all living things and our ancestors)" (28). Demonstrated through the example of water, all beings have obligations to fulfill; to interfere with "other beings' ability to fulfill [those] responsibilities", McGregor argues, is an example of injustice (39). Further, it is argued that to protect the continued existence of all beings, we will need to reaffirm our understanding of natural laws. Drawing on the work of other Indigenous scholars and knowledge keepers, McGregor explores the significance and importance of natural laws throughout the chapter.

McGregor, D. (2013). Indigenous women, water justice and zaagidowin (love). *Canadian Woman Studies*, 30(2), 71-78.

Available at: <https://cws.journals.yorku.ca/index.php/cws/article/view/37455/34003>

Themes: TEK; Water Justice; Theorizing Environmental Justice

In this article, McGregor positions the concept of zaagidowin (or “love”) as pivotal to achieving water justice. As she explains, such concepts (e.g. love, kindness, generosity) are “living examples of Anishinaabek natural law”, enabling people to thrive for millennia (71). McGregor also articulates the importance of acknowledging historical trauma experienced by all beings of Creation in the process of healing and restoration (72). Further, she exemplifies the ways in which the principle of love is “enacted and embodied” through Indigenous led responses to water trauma. In particular, she explores the Mother Earth Water Walks (MEWW), an action initiated by Grandmother Josephine Mandamin that seeks to re-establish reciprocal relationships with the waters (74).

McGregor, D. (2009). Linking traditional knowledge and environmental practice in Ontario. *Journal of Canadian Studies*, 43(3), 69-100.

Available at: <https://muse.jhu.edu/article/390304>

Themes: Environmental Justice; TEK

International pressure to resolve Indigenous rights issues has been mounting in recent times. Accordingly, Canadian governments have been striving to recognize and incorporate Aboriginal traditional knowledge into resource management planning. As McGregor points out, despite such efforts, the question of how to achieve such incorporation remains inadequately answered. Some key differences between Aboriginal and non-Aboriginal definitions of traditional knowledge are clarified using three Ontario case studies, such as the Ontario White Feather Forest Initiative, Moose River Basin Environmental Information partnership, and Anishinabek Fisheries Resource Center. McGregor's analysis of these case studies highlights the need to make meaningfully consider TEK in multiple processes that include interviews, community meetings and mapping exercises that respect traditions and Elders. These case studies bring attention to differences between research models and knowledge systems, questioning who has authority and how to mobilize both valuable knowledge systems to realize the goals of Indigenous communities.

McGregor, D. (2004). Coming Full Circle: Indigenous Knowledge, Environment and our Future. *American Indian Quarterly*, 28 (3/4), 385-410.

Available at: <https://muse.jhu.edu/article/390304>

Themes: TEK

This article examines the relationship and difference between Indigenous Knowledge (IK) and Traditional Ecological Knowledge (TEK). The article further examines the current conception

and practice of TEK in Canada. McGregor explains that non-Indigenous people often define TEK and that scholarly work on TEK operates within a colonial framework, making it inappropriate. McGregor explains that TEK is a “living, dynamic way of life”, and can only be fully understood when it is lived by the individual (402). TEK is a “construct of non-Indigenous origin, [but] the knowledge or way of life to which it refers is very real and originates with Indigenous people” (395). The main barrier to the utilization of TEK in environmental and resource management is the lack of understanding of Indigenous people, their philosophies, values, traditions and knowledges.

McGregor, D. (2013). Anishinaabe Environmental Knowledge. Kulnieks, A., Longboat, D., Young, K. (Eds.), *Contemporary Studies in Environmental and Indigenous Pedagogies: A Curricula of Stories and Place* (77-88). Rotterdam, Netherlands: Sense Publishers.

Available at: <https://www.sensepublishers.com/media/1609-contemporary-studies-in-environmental-and-Indigenous-pedagogies.pdf>

Themes: TEK; Justice

In this book chapter, Deborah McGregor discusses Anishinaabe Environmental Knowledge (AEK) that is based on the teachings she has received from Elders, family, parents, grandparents and scholars. She offers reflections on her current understanding of AEK. Further, she addresses the questions: What is Anishinaabe Environmental Knowledge? Why is this topic important? What are some key principles of AEK? What are the foundational theoretical underpinnings of AEK? And what are some examples of teachings that express AEK? McGregor states that AEK is a lived experience. It is about relationships among all things; people, the spirit world, ancestors, and future generations. Fundamental is the idea that we all have relationships to maintain in various ways, and “we must consider our duties and responsibilities to ensure balance and harmony in our relationship with Creation” (2). McGregor concludes by stating that youth play a fundamental role in “transforming knowledge for future generations” and that they are critical actors in bridging Anishinaabe knowledge as shared by Elders with contemporary forms of transmitting knowledge.

McGregor, D. (2008). Anishinaabe Kwe, Traditional Knowledge and Water Protection. *Canadian Woman Studies*, 26(3/4), 26-30.

Available at:

https://www.google.com/search?source=hp&ei=LhIPW5P_F4iAtgWzIDQ&q=Anishnabe+Kwe%2C+Traditional+Knowledge+and+Water+Protection.+Canadian+Woman+Studies&oq=Anishnabe+Kwe%2C+Traditional+Knowledge+and+Water+Protection.+Canadian+Woman+Studies&gs_l=psy-ab.3...798.798.0.1192.1.1.0.0.0.352.352.3-1.1.0....0...1c.1.64.psy-ab..0.0.0....0.qp0PpCtKRDs

Themes: TEK; Water; Justice; Gender; Responsibilities

In this article, Deborah McGregor discusses the separation between knowledge holders and academic "experts" who study Traditional Ecological Knowledge (TEK) through her perspective

as an Indigenous scholar. Due to unresolved discrepancies in the definition of TEK, this article outlines several issues that plague the field, such as Intellectual Property Rights, the dominance and imposition of Western methodology, and even outright rejection of the value of TEK itself. As a field dominated by non-Indigenous people, TEK is becoming increasingly unsatisfactory to Indigenous peoples as they wish to gain more control over environmental decision making. McGregor further outlines the issue of lack of women in the field of TEK, and highlights the necessity of Indigenous women's perspectives due to the responsibilities they enact towards the environment.

McGregor, D. (2005). Traditional Ecological Knowledge: An Anishnabe Woman's Perspective. *Atlantis*, 29(2), 103-109.

Available at: <http://journals.msvu.ca/index.php/atlantis/article/view/1057/1014>

Themes: TEK; Gender; Responsibilities

McGregor elaborates on environmental issues, particularly regarding water, largely from the perspective of Elders. Through the examination of two projects, McGregor explores how knowledge can contribute to water protection planning within Ontario. McGregor also addresses the immediate and systemic causes of high instances of water contamination and boil water advisories in order to shed light on the "water crisis" facing First Nations in Ontario. This crisis is juxtaposed with the outcome of workshops held across the province with Elders and traditional knowledge holders that elaborate on the significance of water within Indigenous tradition. The author points out that despite the important role of women in water-related decision-making, the government of Canada has largely failed at addressing gender equity in current water governance processes. McGregor concludes that future discussions about water protection must ensure the meaningful involvement of women.

Mills, S. (2011). Beyond the Blue and Green: The Need to Consider Aboriginal Peoples' Relationships to Resource Development in Labor-Environment Campaigns. *Labor Studies Journal*, 36(1), 104-121.

Themes: Environmental Justice; Indigenous Peoples and Land Rights

Available at: <http://journals.sagepub.com/doi/abs/10.1177/0160449X10392527>

This piece draws on a case study of Inuit and labour union participation in nickel mining in Labrador to argue that North American labor researchers must engage more extensively with Indigenous studies in order to make strides in advancing social and environmental justice. Relying on Indigenous studies literature to discuss Indigenous peoples' relationship to the environmental movement and to resource development, Mills highlights the failure of North American researchers on resource-based conflict to incorporate Indigenous peoples' struggles for rights to their lands and resources. Mills concludes by suggesting that a socially and environmentally conscious worker movement must account for Aboriginal peoples' struggles for self-determination and title to lands and resources in addition to the complicated relationship between environmental initiatives and workers.

Murdocca, C. (2010). “There is Something in That Water”: Race, Nationalism, and Legal Violence. *Law & Social Inquiry*, 35(2), 369-402.

Available at: <https://onlinelibrary.wiley.com/doi/epdf/10.1111/j.1747-4469.2010.01189.x>

Themes: Water Security; Settler Colonialism; Environmental Law

This article analyzes the issue of water contamination in the Indigenous community of Kashechewan and the way in which the crisis was handled by the federal government. The article links the water crisis to the ongoing process of colonization in Canada. It explores three features pertinent to the water crisis: historical forms of legal violence, symbolic forms of representation concerning the relationship between nationalism and race in liberal democracies, and the importance of the case study approach when examining legalized forms of violence. Murdocca states that the deterioration of water in Indigenous communities can be a measure of disease, government neglect, Indigenous peoples’ resolve to survive, and the ongoing racism of the Canadian government. Murdocca concludes that the relationship between water and colonialism continues to be a feature of both the “production of Canadian national identity and legal responses to structural violence” (397). It is a symptom of colonial, political, economic and legal projects.

Nicol, H. N. (2016). From Territory to Rights: New Foundations of Conceptualising Indigenous Sovereignty. *Geopolitics*, 22(4), 794-814.

Available at: <https://www.tandfonline.com/doi/abs/10.1080/14650045.2016.1264055>

Themes: Indigenous Sovereignty; Settler Colonialism

This article explores the potential outcomes of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as a challenge to Westphalian notions on sovereignty in the Canadian North. Particularly, it contrasts the UNDRIP definition of rights with that contained in land claims and other legal texts concerning Northern Canada. The author argues that UNDRIP gives Indigenous peoples in Canada a voice in international affairs and creates a context for understanding collective rights in parallel spheres of autonomy. However, to understand why the rights expressed in UNDRIP have not been fully incorporated in Canada’s land claim process, the author compares and contrasts discourses of Indigenous self-determination in both international law and existing land claims processes. Given the ways that sovereignty claims are constructed and challenged, there is a need for alternative space to advance the collective interests and self-determining goals of Indigenous peoples in Canada.

Nosek, G. (2017). Re-Imagining Indigenous Peoples' Role in Natural Resource Development Decision Making: Implementing Free, Prior and Informed Consent in Canada through Indigenous Legal Traditions. *UBC Law Review*, 50(1), 95-160.

Available at: https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2805599

Themes: TEK; Indigenous Peoples and Resource Management; Indigenous Law

This article offers a case study of the proposed Enbridge Northern Gateway Project to explore the status quo government review processes for natural resource projects with the potential to impact Indigenous territories. Nosek draws on human rights, environmental justice, and economic frameworks to argue for the implementation of a Free, Prior and Informed Consent regime in Canada. The article concludes by detailing the benefits of a revival in Indigenous law, allowing for Indigenous communities to engage with their distinct legal traditions and define for themselves the meaning of Free, Prior and Informed Consent.

O’Faircheallaigh, C. (2013). Indigenous Women and Mining Agreement Negotiations: Australia and Canada. *Ethnic and Racial Studies*, 11(1), 87-109.

Themes: Resource Extraction

This article discusses the historical exclusion of Indigenous communities from government decision-making processes and management frameworks around fresh water. With recent legal and legislative changes, the authors highlight the growing emphasis on shifting water governance away from centralized authority towards a collaborative, watershed-based approach with Indigenous peoples as key decision-makers. This paper draws on community-based research, interviews with Indigenous natural resource staff and community members to analyze concerns and tensions in the current water governance system, as well as the potential impacts of a collaborative approach. Strategies including co-governance, transitional governance and Indigenous governance for water systems are explored as a means to empower marginalized communities. The authors identify steps to achieving collaborative governance, such as education in cultural barriers and practices, and restoring trust and reconciliation between Indigenous and non-Indigenous communities. The paper acknowledges that with the newly enacted *Water Sustainability Act* in British Columbia, there has been little change to current power imbalances that uphold the existing state of colonial water governance. Fundamental change is necessary for more equitable and effective governance. Considering the geographical, cultural and linguistic diversity of Indigenous groups, the authors also reiterate the necessity of going beyond one prescriptive approach to collaborative governance.

Olive, A., & Rabe, A. (2016). Indigenous Environmental Justice: Comparing the United States and Canada's Legal Frameworks for Endangered Species Conservation. *American Review of Canadian Studies*, 46(4), 496–512.

Available at: <https://www.tandfonline.com/doi/abs/10.1080/02722011.2016.1255654>

Themes: TEK; Conservation Policy and Law

Andrea Olive and Andrew Rabe explore the extent to which Indigenous communities are included and recognized in endangered species conservation approaches in Canada and the United States. The impact of biodiversity loss on Indigenous communities in North America is well documented. As Olive and Rabe point out, the extent to which Indigenous communities express their concerns, participate in policy decisions that impact their land, and communicate the importance of biological diversity to their culture are essential questions of environmental justice (EJ). Following a brief overview of EJ frameworks in Canada and the United States, the authors analyze the American Endangered Species Act (ESA) and the Canadian Species at Risk Act (SARA), with emphasis on the legal frameworks in which these Acts are situated to assess the extent to which EJ is enabled by conservation policy in North America. The authors conclude that despite some evidence of improved effort, neither legal framework enables the full expression of EJ for Indigenous communities in Canada or the United States. Doing so would require further emphasis on qualities such as "mutual respect, equal participation, authentic inclusion, self-determination, ethical and sustainable land use and socioenvironmental education" (509).

Ominayak, B., Thomas, K. (2009). These are Lubicon lands: A First Nation forced to step into the regulatory gap. Agyeman, J., Cole, P., Haluza-DeLay, R., O'Riley, P. (Eds.), *Speaking for Ourselves: Constructions of Environmental Justice in Canada* (111-122). Vancouver: UBC Press.

Themes: Consultation; Land and Treaty rights

This article analyses the challenges of the Lubicon First Nation in Alberta to protect their traditional lands, and resist the Canadian government's encroachment and acquisition of these lands for resource development. There has been a lack of proper environmental assessment and exclusion of the community over decisions made about these lands. Every year, wells on the Lubicon traditional lands "generate about \$500 million in revenue for the oil companies and their allies in the Alberta government. To date that adds up to over \$13 billion. By 2002, over seventeen hundred oil and gas well sites and countless kilometres of pipelines were situated" (111) within Lubicon territory. The community, their land, and inherent rights need to be respected by the Alberta government and private extraction companies, and they should be meaningfully included in decisions about the future of their lands and resources;

Pearce, T., Ford, J., Cunsolo Willox, A., Smit, B. (2014). Inuit Traditional Ecological Knowledge (TEK), Subsistence Hunting and Adaptation to Climate Change in the Canadian Arctic. *Arctic Institute of North America*, 68(2), 233-245

Available at:

<https://arctic.journalhosting.ucalgary.ca/arctic/index.php/arctic/article/view/4475/4592>

Themes: Climate Justice; Adaptation; TEK; Inuit

This paper examines the relationships among Inuit Traditional Ecological Knowledge (TEK), subsistence hunting, and adaptation to climate change. It builds on community-based vulnerability assessments and on Inuit responses to adaptation policy to examine the role of TEK in adapting to changing subsistence lifestyles. The paper explores concepts of vulnerability, flexibility, hazard avoidance, and the use of new technologies by Inuit to adapt to climate change. As Pearce points out, the global climate is undergoing rapid change, and Indigenous peoples are particularly vulnerable because they continue to pursue resource-based livelihoods. Indigenous peoples have also experienced the effects of colonialism and cultural change, leading to a generational loss of TEK. The Arctic is at the forefront of these changes, with impacts to Inuit subsistence living, hunting, fishing, trapping, cultural activities, health and well-being. Pearce concludes that climate change policy and adaptation in Northern regions needs to evolve from the identification and description of climate change risks to support practical adaptation, including TEK transmission.

Place, J., Hanlon, N. (2011). Kill the lake? kill the proposal: accommodating First Nations' environmental values as a first step on the road to Wellness. *GeoJournal*, 76(2), 163-175.

Themes: Health and Wellness; Environmental Impact Assessments; TEK; Indigenous Environmental Justice

This paper argues that accommodating First Nations' environmental values and perceptions of risks is a necessary first step to restoring the health and well-being of marginalized Indigenous peoples and environments. The paper discusses the Kemess North Mine in British Columbia and the decision to transform the Amazay Lake into a tailings pond for the mine. This development encroaches on the territory of the Tsay Keh Dene First Nation, affecting their environment, health and wellness. This study outlines three ways in which exclusion of Indigenous knowledge, values and perceptions of risk in the Environmental Impact Assessment (EIA) process affects health and well-being: 1) EIA empirical studies can fail to accurately assess risk to Indigenous communities 2) EIA does not identify the non-empirical aspects of risk; and 3) perception of risk can be as harmful as 'real' risk. Conversely, environmental justice requires "attention to the interrelated cultural, spiritual, social, ecological, economic, and political dimensions of environmental issues" (167). The study concludes by stating that it is critical to develop policy that effectively engages Indigenous peoples and commits to "decolonizing processes [that are] long term and ongoing, involving changes in corporate culture, in hegemonic ways of seeing, and in relationships between industry and Aboriginal communities" (173).

Rahder, B. (2009). Invisible sisters: Women and environmental justice in Canada. Agyeman, J., Cole, P., Haluza-DeLay, R., O'Riley, P. (Eds.), *Speaking for Ourselves: Constructions of Environmental Justice in Canada* (81-96). Vancouver: UBC Press.

Themes: Indigenous Peoples, Women, and Environmental Justice

This article draws connections between environmental injustice and racialized, low-income women. It states, “[a]ll of the communities caught in the systemic trap of social and spatial marginalization, whether from race/ethnicity, class, gender, sexuality, ability, or some other form of oppression, are vulnerable” (82), and that in Canada, there tends to be a “reluctance to admit that women marginalized by poverty, racism, violence, and a host of other experiences systematically excludes them from participation in relevant decision making” (82). Women of color often want to be full participants in the environmental justice movement, but they “have few opportunities or spaces where they can get together in order to press for needed change” (87). The article concludes with ways in which women of color can be engaged and acknowledged in the EJ community.

Robyn, L. (2002). Indigenous Knowledge and Technology: Creating Environmental Justice in the Twentieth Century. *American Indian Quarterly*, 26(2), 198-220.

Available at: <https://muse.jhu.edu/article/45342>

Themes: TEK; Environmental Justice

Robyn describes the ways in which Indigenous traditional knowledge has been left out of environmental policy making, and the injustice that this causes. Robyn claims that incorporating traditional knowledge into environmental policies would be beneficial to both the United States and people all around the world because Indigenous peoples have maintained a sustainable way of life based on the concept of reciprocity for thousands of years. Robyn describes Indigenous traditional knowledge as Indigenous technology, which is a combination of “hardware” (equipment, tools, instruments and energy sources) and “software” (knowledge, processes, skills and social organization). Holistic approaches to the environment, based on Indigenous knowledge, are essential to the survival of the human species and these approaches could be utilized in many ways by governments and corporations (214).

Sandler, R. D., Pezzullo, P. C. (Eds.), (2007). Environmental justice and environmentalism: The social justice challenge to the environmental movement. Cambridge: MIT press.

Available at: <https://theavarnagroup.com/wp-content/uploads/2016/12/Environmental-Justice-and-Environmentalism-The-Social-Justice-Challenge-to-the-Environmental-Movement-Ronald-Sandler-and-Phaedra-C.-Pezzullo.pdf>

Themes: Indigenous Environmental Justice

This book consists of 10 original essays acknowledging and exploring tensions between the mainstream environmental movement and the environmental justice movement; namely, the criticism that mainstream environmentalism is limited by racism and classism. In doing so, this

book provides a foundation for the next step: considering how the two movements can overcome and foster productive collaboration and cooperation in accomplishing their goals. The overall emphasis of the book is not whether one movement has more worthwhile goals or authority over the other, but, rather, how the goals of both the environmental and environmental justice movements might be achieved together. Authors emphasize that Indigenous voices provide robust critiques that are not yet fully integrated within standard discourse of either the environmental or environmental justice movements.

Sandlos, J. & Keeling, A. (2016). Toxic Legacies, Slow Violence, and Environmental Injustice at Giant Mine, Northwest Territories. *Northern Review*, 42, 7–21.

Available at:

https://www.researchgate.net/publication/305000343_Toxic_Legacies_Slow_Violence_and_Environmental_Injustice_at_Giant_Mine_Northwest_Territories

Themes: Colonial Dispossession and Violence; Mining

For fifty years, arsenic trioxide, a highly toxic by-product of gold-ore roasting was emitted into the air and water surrounding the now-abandoned Giant Mine in Yellowknife, Northwest Territories. Though such pollution posed risks to all surrounding populations, it was disproportionately harmful to the Yellowknives Dene First Nation peoples, whose subsistence practices made them increasingly reliant on and therefore susceptible to the contamination of local land and water resources. Sandlos and Keeling classify such exposure as “slow violence”, arguing that the effects of arsenic contamination not only exemplify the historical legacies of colonial dispossession, but also stand to have “long-term broad-scale impacts on Yellowknives’ land and lifeways” (14). This argument is resonant of an emerging trend in EJ literature that keys in not only on the historical effects of environmental injustice, but also those projected to extend into the far distant future.

Sarkar, A., Hanrahan, M., Hudson, A. (2015). Water Insecurity in Canadian Indigenous Communities: Some Inconvenient Truths. *Rural and Remote Health*, 15(4), 1-13.

Available at:

<https://pdfs.semanticscholar.org/d6ed/81776e5b056395ea071ed32ebf4e432bf4ec.pdf>

Themes: Water Security

This article explores the complex socio-economic and cultural dynamics of water insecurity, along with the multiple health consequences facing Indigenous communities across Canada. It recognizes the frequently simplified interpretation of accessibility, availability and quality issues that prevent governments from sustaining and promoting healthy lifeways. Through community-based surveys with in-depth, open-ended key interviews or focus groups among community leaders, women, nurses, teachers, Elders, high school students and community members in isolated sub-Arctic Indigenous communities in Canada, original research outlines the consequences of the water crisis. Research highlights a lack of infrastructure, existence of several unmonitored water sources, lack of affordability, presence of fecal contaminants in

water, and the health consequences of compromised personal hygiene, increased gastro-intestinal infections, stress caused by long commutes to access water, and general ill-health from frequent consumption of unhealthy alternatives to water.

Schlosberg, D. (2004). Reconceiving environmental justice: global movements and political theories. *Environmental politics*, 13(3), 517-540.

Available at: <https://www.uea.ac.uk/documents/40159/0/hh6-schlosberg-reconceiving-ej-2004/6bf17634-9470-4321-82db-7c6c1c5274b8>

Themes: Indigenous Environmental Justice and Indigenous Peoples

This paper addresses how global movements for environmental justice can help to develop a definition of environmental justice at the global level. Schlosberg highlights how limited attention has been devoted to defining what exactly the 'justice' of environmental justice refers to, arguing that there exists three different notions of justice within the movement: equity in the distribution of environmental risk; recognition of the diversity of the participants and experiences in affected communities; and participation in the political processes which create and manage environmental policy. He demonstrates the plausibility of a plural yet unified theory and practice of justice.

Schlosberg, D., & Carruthers, D. (2010). Indigenous Struggles, Environmental Justice, and Community Capabilities. *Global Environmental Politics*, 10(4), 12–35.

Available at: https://www.mitpressjournals.org/doi/pdf/10.1162/GLEP_a_00029

Themes: Theorizing Environmental Justice

This article argues for the capabilities approach to justice, which Schlosberg and Carruthers suggest is particularly applicable in cases of Indigenous environmental justice. The capabilities approach, attributed to Amartya Sen and Martha Nussbaum, emphasizes the development of a fully functional life. It is indicated as particularly well suited for understanding and analyzing Indigenous environmental justice concerns because of its emphasis on interconnectivity and its ability to simultaneously consider a wide range of factors. To articulate this argument, Schlosberg and Carruthers point to the experiences of 13 Native American tribes in Northern Arizona, and to the Mapuche communities of Southern Chile. Through these case studies, the authors exemplify the ways in which Indigenous EJ claims “are embedded in broader struggles to preserve identity, community and traditional ways of life”, and, thereby, demand a framework of justice that fully considers the very functioning of Indigenous communities.

Scott, D. N. (2008). Confronting Chronic Pollution: A Socio-Legal Analysis of Risk and Precaution. *Osgoode Hall Law Journal*, 46(2), 293-343.

Available at:

<http://digitalcommons.osgoode.yorku.ca/cgi/viewcontent.cgi?article=1196&context=ohlj>

Themes: Environmental Harms and the Law

Scott states that chronic pollution is one of the most difficult problems facing modern environmental law. Referencing empirical evidence from Aamjiwnaang, located in Canada's Chemical Valley, Scott argues that existing regulations fail to capture the essence of contemporary pollution. Further, this article draws attention to an alternative narrative of environmental injustice in Canada, portraying "harms as both chronic and intentional" (317). With a compelling argument about how particular accounts of risk dictate recourse plans, Scott asserts the need for a regulatory system that can tackle contemporary pollution problems.

Sheridan, J., Longboat, D. (2006). The Haudenosaunee imagination and the ecology of the sacred. *Space and Culture*, 9(4), 365-381

Available at: <http://journals.sagepub.com/doi/abs/10.1177/1206331206292503>

Themes: TEK; Haudenosaunee Worldview

This essay links the concept of imagination with Haudenosaunee ecological knowledge. Imagination is understood as a 'quality of mind in settler culture', while the same quality is understood by Haudenosaunee/Mohawk peoples to be animal and spiritual helpers manifesting in one's life. This ecological knowledge is a consequence of living with the land for thousands of years, which has enabled the development of spiritual and intellectual relationships between people and the landscape. The essay emphasizes that imagination and Indigenous tradition (such as Creation stories) stem from ecological origin. Haudenosaunee belief can be understood as a spiritual connection to an ecosystem or to a vast traditional territory. Imagination, in its ecological sense, is the "cognitive and spiritual condition of entwining with local and cosmological intelligences" (370). The essay concludes that the settler duty and the central mission of environmental education is to hold to the standards set forth by Indigenous mythology and ecological wisdom, as these standards help settlers into a more harmonious ecological existence.

Simpson, L. (2004). Anti-colonial strategies for the recovery and maintenance of Indigenous Knowledge. *American Indian Quarterly*, 28(3-4), 373-384.

Themes: TEK; Decolonization; education

Academics in the West are becoming increasingly interested in certain areas of Traditional Ecological Knowledge (TEK). This article discusses the need for and revival of TEK (as expressed by Indigenous thinkers) in the process of de-colonization. In areas of education, Indigenous and settler relations, and health and environment, applying TEK and strategies

respectful of Indigenous worldviews enables Indigenous sovereignty and sustainability in regards to their territories and beyond. However, Simpson argues that there is a tendency for Western scientists to focus only certain aspects of TEK – those aspects that readily conform to Western scientific knowledge. Such a Eurocentric approach fails to account for specific environmental knowledges held by Indigenous peoples and how it is embedded within a broader system that includes spirituality, learning and living off the land. This article further critiques colonial land use policies, which fail to provide youth with opportunities to learn from the natural world and to experience their culture. Finally, it expands on how the Canadian residential school system contributed to the loss of language and oral traditions that were (and remain) central to Indigenous worldviews.

Simms, R., Harris, L., Joe, N., Bakker, K. (2016). Navigating the Tensions in Collaborative Watershed Governance: Water Governance and Indigenous Communities in British Columbia, Canada. *Geoforum*, 73, 6-16.

Available at:

http://edges.sites.olt.ubc.ca/files/2016/06/Simms_et_al_2016_Navitating_tensions_collaborative_watershed_governance_Indigenous_communities_BC_PoWGEDGES_v3.pdf

Themes: Collaborative Watershed Governance; BC

The paper elaborates on the role of Indigenous women in mining agreement negotiations in Canada. Agreements between Indigenous communities and mining companies are increasingly used to establish the terms in which mining occurs on Indigenous lands. This paper explores the outcomes of mining on Indigenous communities - ranging from the ability to protect certain cultural sites, to only limited economic benefits or protection of environmental values. The author extends her analysis to include an account of the ways in which women are excluded from the discussion of mining agreement negotiations within dominant academic discourse. She contends that Indigenous women do in fact play a role in the negotiation of mining agreements, but their roles are not always officially recognized as being a formal aspect of the negotiation. The author asserts that more research on the role of women in resource extraction agreements is necessary in order to determine the allocation of costs and benefits and their impact on women, because the factors involved in negotiation are also factors that enable opportunities for participation and benefits to Indigenous communities as a whole.

Smithers, G. D. (2015). Beyond the “Ecological Indian”: Environmental Politics and Traditional Ecological Knowledge in Modern North America. *Environmental History*, 20(1), 83-111.

Available at: <https://academic.oup.com/envhis/article/20/1/83/449705>

Themes: TEK

This essay re-conceptualizes the concept of ecological knowledge beyond racist stereotypes of the ‘ecological Indian’. The ‘ecological Indian’ is a product of Western imagination and reinforces a binary between the ecologically aware Indian and the environmentally destructive

Native. Smithers addresses the work of two Indigenous scholars, Deborah McGregor and Winona LaDuke. McGregor states that TEK acquires its contemporary meaning within the context of Indigenous cultural revival movements of the late twentieth century, noting that these movements center on a cooperative ethos for resource management and conservation. For LaDuke, TEK is an empirically-based system for resource management and ecosystem protection in North America. Smithers concludes by stating that Indigenous ecological knowledge may offer solutions to environmental destruction in the Americas and insights into how to address the realities of global environmental changes in the twenty-first century.

Therriault, S. (2013). *Climate Change and Indigenous Peoples: The Search for Legal Remedies*. Abate, R., Kronk, E. (Eds.), *Climate Change and Indigenous Peoples: The Search for Legal Remedies* (243-262). Gloucestershire: Edward Elgar Publishing.

Themes: Climate/Environmental Justice; Law

This chapter analyzes the role of Indigenous peoples' territorial rights, as established in land claims agreements, in advancing or limiting Indigenous communities' capacity to address climate change through legal avenues. Beginning with an outline of the Indigenous land claims negotiations process in Canada, this chapter analyzes land claim agreements from the perspective of their flexibility to evolve and the possibilities provided for Indigenous groups to meaningfully participate in climate change governance. Therriault concludes that while land claim agreements provide Indigenous peoples with various tools to address climate change, they lack the flexibility that Indigenous communities require to rapidly adapt to shifting environmental conditions.

(2004). *Tribal and First Nations Great Lakes Water Accord*. Sault Saint Marie, Michigan, USA.

Available at: <http://www.nofnec.ca/PDF/2012/Tribal-and-First-Nations-Great-Lakes-Water-Accord.pdf>

Themes: Environmental Justice; Water Justice; Great Lakes

This accord demands that the rights and sovereignty of Tribes and First Nations is to be respected, and that the waters of the Great Lakes Basin is to be protected and preserved. It also includes a pledge to share interests and concerns about the future of the Great Lakes waters and to work with other governments to secure a healthy future. Consultation is identified as inadequate, and that full participation with Tribal and First Nations governments is required.

Tuck, E., Yang, K. (2012). Decolonization is not a metaphor from Decolonization, Indigeneity, *Education & Society*, 1(1), 1-40.

Available at: <https://decolonization.org/index.php/des/article/view/18630/15554>

Themes: Indigeneity; Decolonization

This essay deconstructs and challenges colonialism found within education and research, and advocates for a more critical analysis of the current frameworks that promote such systems, highlighting Indigenous scholars and thinkers. This is done through confronting 'settler fantasies' that refer to colonization as a metaphor rather than a material and ongoing structure. Tuck and Yang discuss the notion of "settler innocence" (16) and the ways in which the experience of forced assimilation and erasure among differently oppressed Indigenous peoples across North America is homogenized, perpetuating the view of colonization as a metaphor. Decolonization offers an alternative to reconciliation, as it is interested in drawing connections to history and how it is perpetuated today through culture, education and assimilation.

Vickery, J., Hunter, L. (2014). Native Americans: Where in Environmental Justice Theory and Research? *Society and Natural Resources*, 29(1), 36-52.

Available at: <https://www.tandfonline.com/doi/full/10.1080/08941920.2015.1045644>

Themes: Indigenous Environmental Justice; Food justice; Treaty Rights; Land Claims; Research Methodology

This paper examines the differences between Indigenous environmental justice and general environmental justice. Themes explored include measuring Native American environmental justice, tribal sovereignty, and strategies in Native American environmental justice research. Research indicates that current Indigenous environmental injustices are linked to historic processes of racial disparity in power and privilege, and this perspective is essential in the examination of the issues facing today's Native peoples. The paper suggests research methodologies that are useful and appropriate for environmental justice scholars to utilize when addressing environmental issues facing Indigenous communities.

Von der Porten, S., de Loë, R. (2013). Water Governance and Indigenous Governance: Towards a Synthesis. *Indigenous Policy Journal*, 23 (4).

Available at: <http://www.Indigenouspolicy.org/index.php/ipj/article/view/148/137>

Themes: Water Governance

This article explores the conceptual gap that exists between underlying principles, values and norms of Indigenous governance within the specific context of contemporary water governance in Canada. Through empirical research conducted in British Columbia, it is concluded that both the scholarship and the practice of water governance does not sufficiently address concerns related to Indigenous governance, Indigenous pre- and post-colonial history, and concepts of

self-determination. In addition, the article concludes that the success of collaborative processes to address current and emerging governance challenges regarding water security depends on the extent to which assumptions held by non-Indigenous and Indigenous peoples can be reconciled. This article emphasizes and elaborates on the sui generis (special and distinct) rights of Indigenous peoples based on pre-existing nationhood prior to colonial contact. With these considerations, the argument is held that there is a need for water policy reform in Canada, specifically British Columbia, to better reflect environmental, social and economic concerns. This article asserts that reconciling the differing assumptions among Indigenous and settler nations is crucial to achieving collaborative governance that can effectively tackle contemporary environmental challenges.

Whyte, K. (2015). Indigenous Food Systems, Environmental Justice, and Settler-Industrial States. Rawlinson, M., Ward, C. (Eds.), *Global Food, Global Justice: Essays on Eating under Globalization* (143-156). Cambridge: Cambridge Scholars Publishing.

Available at:

<https://poseidon01.ssrn.com/delivery.php?ID=287114112074116092080082071081025028127035061037007087028124079125100066075085099105101029122061103047118074113015002064028071013074027021053113119107004026085084100077037000066119090012105121107024021115089093031091031115005099001004072028072100098115&EXT=pdf>

Themes: Food Justice

In this article, Whyte examines the structures of injustice that impede the collective capacities of Indigenous communities to adapt to metascale forces, such as climate change and economic transition. As Whyte explains, interfering with such capacities (e.g. compromising Indigenous food systems) impacts a community's ability to exercise self-determination in the face of widespread, significant change. Whyte further suggests that this conception of environmental justice diverges from conceptions that focus solely on disproportionate exposure to environmental contamination. He argues that the latter, though frequently discussed in academia, "represents only one dimension of the structure of environmental injustice against Indigenous peoples" (15). Whyte concludes with a look at how other historically marginalized populations, particularly African Americans in Detroit, are similarly impacted by settler-colonial industry.

Whyte, K. (2017). Is It Colonial Deja Vu? Indigenous Peoples and Climate Injustice. Adamson, J., Davis, M., Huang, H (Eds.), *Humanities for the Environment: Integrating Knowledge, Forging New Constellations of Practice* (88-104). London and New York: Routledge.

Themes: Climate Justice

Whyte argues that settler-colonialism, along with capitalist resource extraction, shapes how Indigenous communities, namely in the U.S., experience climate risks. Further, he suggests that both the ways in which Indigenous land is exploited by carbon-intensive activities and the heightened exposure to climate risk experienced by Indigenous peoples can be attributed to settler colonial laws, policies and programs. He concludes that climate injustice for Indigenous

peoples is not a novel challenge, but rather a continuation or a case of “colonial déjà vu”. Finally, he suggests that once viewed in this way, we will be better equipped to understand, and perhaps remedy, the climate-related injustices facing Indigenous communities today.

Whyte, K. (2013). Justice Forward: Tribes, climate, adaptation and responsibility. *Climate Change*, 120(3), 517-530.

Available at: <https://link.springer.com/article/10.1007/s10584-013-0743-2>

Themes: Climate Change/Justice

This paper discusses how political frameworks restrict governments and social institutions that would otherwise support climate justice and those affected by it. Whyte argues that issues such as forced relocation and other ecological challenges lead to injustice and the violation of rights for Indigenous tribes. He further discusses how leaders, scientists and community members from all backgrounds are key in mobilizing action for climate justice and adaptation, or what he refers to as ‘collective continuance’. As he explains, it is a community’s ability to be adaptive in ways sufficient for the livelihoods of its members to flourish into the future; to contest colonialism, like religious discrimination and the violation of treaty rights; to pursue comprehensive strategies for building stronger communities and cultures with strong subsistence and commercial economies; and to peaceful relations with neighbours, including settler towns, nation-states, and the United Nations. As Whyte explains, this first requires a shift in the current framework of justice. This shift would honor interrelationships between the natural world, tribes and federal partners through inclusive research, integrative adaptation planning, networking and intergovernmental negotiation that addresses ecological challenges.

Whyte, K. (2013). On the role of traditional ecological knowledge as a collaborative concept: A philosophical study. *Ecological Processes*, 2(7).

Available at: <https://link.springer.com/article/10.1186/2192-1709-2-7>

Themes: TEK

Policy and scientific literature recognizes that there are different definitions when it comes to Traditional Ecological Knowledge (TEK). These competing definitions can make it difficult and controversial to arrive at an agreed upon term or a common understanding. This paper discusses the ways in which TEK can encourage cross-cultural understanding and collaboration between Indigenous and non-Indigenous entities. It further discusses how the various definitions of TEK can work together as a ‘collaborative concept’; that is, that TEK can encourage long-term processes of cooperation in environmental science and policy circles. TEK incorporates justice as a concept for both human and non-human entities; it allows for place-based learning and cross-cultural understanding for Indigenous and non-Indigenous policy makers, natural resource managers, scientists, activists, elders, and youth; and, as a collaborative concept, it can encourage relationship building through participation and genuine collaboration of different groups working together to achieve more inclusive forms of justice. The idea is to not become

fixated on trying to develop a definition of TEK, but to participate in cross-cultural collaborations.

Whyte, K. (2014). Indigenous Women, Climate Change Impacts, and Collective Action. *Hypatia: A Journal of Feminist Philosophy*, 29(3), 599-616.

Available at: <https://onlinelibrary.wiley.com/doi/abs/10.1111/hypa.12089>

Themes: Climate Justice; Gender; Responsibilities

Whyte argues that the impacts of climate change, such as sea-level rise, glacial retreat, and shifts in the ranges of important species, can disrupt the continuance of the “systems of responsibilities that [Indigenous communities] rely on self-consciously for living lives closely connected to the earth” (599). Whyte further argues that the responsibilities that Indigenous women carry in their communities disproportionately expose them to harm stemming from climate change impacts and environmental changes. Whyte stresses that non-Indigenous parties have political responsibilities to Indigenous women relative to climate change impacts, and this includes respect for Indigenous women’s knowledge. Whyte suggests that since many Indigenous women live close to the land they are “acute observers of ecological changes” and, therefore, have a better understanding of optimal adaptation strategies.

Whyte, K. (2016). Our Ancestors’ Dystopia Now: Indigenous Conservation and the Anthropocene. *Routledge Companion to the Environmental Humanities*, Forthcoming.

Available at: https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2770047

Themes: Climate Justice and Indigenous Peoples; Ecological Restoration; Anthropocene; Indigenous Conservation

This article discusses the concept of Indigenous conservation and the Anthropocene, the geological time in which collective human action has significantly altered the earth’s systems. He argues that colonialism has disrupted Indigenous peoples’ connection to the land, including plants, animals, and ecosystems. He then focuses on Anishinaabek restoration and conservation projects throughout the Great Lakes region, including of lake sturgeon, wild rice, and water. The article focuses on native species, which puts into perspective the divergence between Anishinaabe stories and deep histories and the more recent industrial settler degradation of the environment. There is a call for reconciliation among people so that humans can share responsibilities to the land and be accountable to each other.

Whyte, K. (2016). Indigenous Experience, Environmental Justice and Settler Colonialism.
Available at SSRN: <https://ssrn.com/abstract=2770058> or <http://dx.doi.org/10.2139/ssrn.2770058>

Available at: <https://www.researchgate.net/publication/296525968>

Themes: Environmental Justice and Indigenous Peoples; Settler Colonialism; Climate Justice

Environmental injustice describes the phenomenon in which racialized minority groups are more likely to live in toxic environments than privileged white populations. Within the settler colonial context, Indigenous people are disproportionately affected; namely, by the permanent settler resettlement of their territories. The relationship between settler colonialism and environmental justice is discussed in detail. Whyte then goes on to provide numerous examples of Indigenous environmental justice and ways of being in and knowing the world, for instance through moral terrains, systems of responsibilities, and collective continuance and ecologies.

Wiebe, S. M. (2016). Guardians of the environment in Canada's Chemical Valley.
Citizenship Studies, 20(1), 18–33.

Available at: <https://www.tandfonline.com/doi/full/10.1080/13621025.2015.1075470>

Themes: Toxic Pollution; Resistance

Drawing on the experiences of Aamjiwnaang First Nation, this article assesses the struggle for environmental and reproductive justice in Canada's Chemical Valley. Arguing for a relational interpretation of ecological citizenship, Wiebe keys in on the “intimate, lived, visceral affects of state rule through informal laws and politics enacted in everyday life” (19). As Wiebe articulates, this approach to ecological citizenship highlights a radical and relational model of being and belonging that is grounded in Anishinabek belief systems. Further, it illuminates three blind spots of green governmentality: greening citizenship, lifestyle blame, and Western dualisms. The article concludes that to achieve justice attention needs to shift away from individual responsibility towards “the relationship between individual and broader public geo-political configurations” (29).

Wiebe, S. M., Konsmo, E. M. (2014). Indigenous Body as Contaminated Site? Examining the Struggles for Reproductive Justice in Aamjiwnaang. Paterson, S., Scala, F., Sokolon, M.K. (Eds.), *Fertile Ground: Exploring Reproduction in Canada* (325-358). Montreal: McGill-Queens University Press.

Themes: Gender; Reproductive Justice

This article offers an intersectional analysis of reproductive health. Through an in-depth look at Aamjiwnaang First Nation's experience gaining recognition for their reproductive health concerns, the authors argue that the “production and reproduction of human beings is an inherently political process” (351). Further, in problematizing the way the body, particularly the Indigenous body, becomes a primary site of accumulated contamination, Wiebe and Konsmo strive to illuminate the structural inequalities, rather than the individual choices, that perpetuate environmental health inequities. The article concludes with the suggestion that reframing the

reproductive body “as central to resistance, regeneration and renewal” enables opportunity for the regeneration of knowledge, and consequently, enables more equitable public policy to emerge (330).

Williams, T., Hardison, P. (2013). Culture, law, risk and governance: contexts of traditional knowledge in climate change adaptation. *Climatic Change*, 120(3), 531-544.

Available at: <https://link.springer.com/article/10.1007/s10584-013-0850-0>

Themes: TEK

This article highlights the value of traditional knowledge for adaptation to climate change, bringing scientific experts and Indigenous peoples together to collaborate and exchange knowledge. Despite these benefits, Collins and Murtha argue that most descriptions of these partnerships focus on the social contexts of exchange, thus failing to recognize the various cultural, legal, risk-benefit and governance contexts of knowledge exchange. The authors find that the failure to recognize these contexts of knowledge exchange can result in "the promotion of benefits while failing to adequately address adverse consequences" (23). This article concludes by promoting awareness of these issues in order to encourage the wider incorporation of multiple contexts of knowledge exchange into "research, policy, measures to implement free, prior and informed consent (FPIC) and the development of equitable adaptation partnerships between Indigenous peoples and researchers" (23).

Wittman, H. (2012). Indigenous Food Sovereignty: A model for Social Learning. Desmarais, A., Wiebe, N., Wittman, H. (Eds.), *Food Sovereignty in Canada: Creating Just and Sustainable Food Systems* (97-113). Winnipeg: Fernwood Publishing.

Available at: <http://tfpc.to/wordpress/wp-content/uploads/2012/09/Friedmann-2011-Food-Sovereignty-in-Ontario.pdf>

Themes: Food Justice/Sovereignty

This source discusses food sovereignty as the right of all individuals to control their own food systems. It also discusses ecology, food cultures and the modes of production of food. It also looks at the origins of food independence and the growing concern on the effects of highly globalized and concentrated agriculture food systems and the impact they have on Indigenous communities and ecologies. Specific elements of food sovereignty are examined through Indigenous groups and food regimes that are rights based, and citizenship approaches to food and advocates working toward a paradigm shift in how food is consumed and produced. Food sovereignty in Canada looks at Indigenous food sovereignty, community gardens, and highlights policy-related issues to building a more community-based food system that is more just and ecologically sustainable.