OttawaDialogue

Indigenous Knowledge and Conflict Resolution: An Annotated Bibliography

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The Ottawa Dialogue Occasional Paper series is intended to respond to timely issues with commentary and ideas which arise from the work of our organization as well as provide reflection space for those working in the field. Your feedback and comments are welcome and may be sent to the Ottawa Dialogue at OttawaDialogue@uottawa.ca. The author(s) of each Paper are entirely responsible for its content.

About the Project

This annotated bibliography is the first published work from Ottawa Dialogue's research project, "*Conflict Resolution" in Canada/Turtle Island: Towards New Spaces for Dialogue,*" (shortened in this bibliography to "The Turtle Island Project," nodding to the largely North American focus of our research, a continent traditionally known as Turtle Island by many Indigenous Nations). This research was conducted in the framework of the Faculty of Social Sciences Research Group Program at the University of Ottawa. Ms. Dedyukina is the Graduate Research Assistant for this project, and this work has informed our early work on this grant. If you would like to get in touch in regard to the Turtle Island Project with any questions, concerns, or a willingness to hear more, please email us at OttawaDialogue@uottawa.ca.

Introduction

As first inhabitants of particular geographic regions and distinct ethnic groups with diverse knowledge systems, languages, and beliefs, Indigenous peoples currently live in 70 countries worldwide (United Nations, n.d.). What commonly unites Indigenous peoples around the world is a history of colonization, when people from different ethnic groups "discover" the lands inhabited by Indigenous nations and, through occupation, settlement, and other non-violent and violent means of colonization, take control of the territory (United Nations, n.d.). It is crucial to understand that even with continuous assimilation, cultural genocide, and economic development that undermines environmental concerns, territorial boundaries, and the health of Indigenous peoples, these distinct ethnic groups continue their fight for self-determination, sovereignty, and cultural continuity. Unfortunately, existing Western mechanisms of conflict resolution and existing reconciliation tactics from political and legal perspectives have not significantly improved the situation (Concept note, 2016). Therefore, there is a need to learn and understand Indigenous ways of knowing and being, step away from the general Western perception of the world, development, and knowledge production to examine alternative practices in conflict resolution to tackle political, economic, environmental, and societal issues and never-ending conflict between Indigenous peoples and dominant powers.

As Alfred and Wilmer state, the conflict between Indigenous ways of life and Western development "is the result of fundamentally different ways of understanding the relationship between human beings and the resource base on which they depend for their continued existence" (1997, p. 29). Even though some conflicts are understood as a struggle for resources, in the Indigenous context, most conflicts result from cultural disagreement (Kahane, 2003). As Kahane points out, ongoing confrontations over fishing rights in Canada cannot be simplified to economic access to natural resources. The right to fish for Indigenous peoples is intrinsically connected to cultural values and norms, implying continuous relationship building with the environment, stewardship, and traditional ways of living (Kahane, 2003). In this sense, the Indigenous Knowledge Systems framework as an interdisciplinary, dynamic, relational, and adaptive approach can provide a foundation for non-Western methods of knowledge production (Settee, 2011). This approach, even though not widely accepted in Western academia, is an alternative "scholarly discourse" that requires "a critical need for its inclusion" (Settee, 2011, p. 441). This inclusion is necessary to challenge the existing power dynamics in Western academia that inevitably favor Western forms of knowledge production and research methodologies. At the same time, the theme of Indigenous knowledge and conflict resolution cannot be continued without discussion of trust and relationship building, which are crucial elements of any Indigenous culture (Kahane, 2003; Alfred & Wilmer, 1997; Settee, 2011). In this context, conflict resolution as a path to peace is not a linear process but a network of connections, interactions, exchanges that require "abandoning the linearity of the liberal peacebuilding model" (Paffenholz, 2021, p. 368) to learn and accept other available methods of conflict resolution (Mac Ginty, 2008; Kahane, 2003).

Following the purpose of the Turtle Island Project, this annotated bibliography represents a list of the leading texts on Indigenous knowledge and conflict resolution though not comprehensive, considering the time limitations and overarching approach to the topic. The bibliography is structured based on five broad topics:

⇒ Indigenous and Western perspectives on conflict and peace
⇒ Indigenous knowledge and conflict resolution in the Global context
⇒ Indigenous knowledge and conflict resolution in the North American context
⇒ Land, treaties, and reconciliation
⇒ Indigenous research methodologies.

References

Alfred, G.R. & Wilmer, F. (1997). Indigenous peoples, states, and conflict. In D. Carment & P. James (Eds.), *Wars in the midst of peace: The international politics of ethnic conflict*. Pittsburgh: University of Pittsburgh Press.

Concept note. Indigenous Peoples: Conflict, Peace and Resolution. (2016). *15th session of the Permanent Forum on Indigenous Issues*. Retrieved December 18, 2021, from https://www.un.org/esa/socdev/unpfii/documents/2016/Docs-updates/Concept-note-Conflict-discussion-FINAL.pdf

Kahane, D. (2003). Dispute Resolution and the Politics of Cultural Generalization. *Negotiation Journal, 19*(1), 5–27. https://doi.org/10.1111/j.1571-9979.2003.tb00277.x

Mac Ginty, R. (2008). Indigenous peacemaking versus the liberal peace. *Cooperation and Conflict, 43*(2), 139–163. https://doi.org/10.1177/0010836708089080

Paffenholz, T. (2021). Perpetual peacebuilding: A new paradigm to move beyond the linearity of liberal peacebuilding. *Journal of Intervention and Statebuilding*, *15*(3), 367–385. https://doi.org/10.1080/17502977.2021.1925423

Settee, P. (2011). Indigenous knowledge: Multiple approaches. *Counterpoints, 379*, 434-450. http://www.jstor.org/stable/42980913

United Nations (n.d.). Indigenous peoples, Indigenous voices: Factsheet. *United Nations Permanent Forum on Indigenous Issues*. Retrieved December, 19, 2021 from https://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf

1.   Indigenous and Western perspectives on conflict and peace

The following sources provide an overview of the dichotomy between Indigenous and Western ways of knowing and being. Alfred and Wilmer discuss the concepts of Indigenous identity and state control, emphasizing the importance of the Land to Indigenous identity and the struggle for self-determination and sovereignty. Kahane challenges the neutrality of liberalism, pointing to the "cultural dimension of conflict" (2003, p. 9). Mac Ginty states that power imbalance does not provide adequate space for Indigenous peacemaking, leaving them an alternative to Western approaches.

Alfred, G.R. & Wilmer, F. (1997). Indigenous peoples, states, and conflict. In D. Carment & P. James (Eds.), *Wars in the midst of peace: The international politics of ethnic conflict* (pp. 26-44). Pittsburgh: University of Pittsburgh Press.
https://digital.library.pitt.edu/islandora/object/pitt%3A31735062136464/viewer#page/6/mode/2up

The chapter examines the differences between Indigenous and Western perspectives regarding issues of sovereignty, state, and identity. The authors argue that 'modernization' is the primary driver of the conflict between Indigenous peoples and the state. The inherent right of Indigenous peoples to the land implies possession and access to the resources, but, most importantly, relational accountability and traditional values.

Kahane, D. (2003). Dispute resolution and the politics of cultural generalization. *Negotiation Journal, 19*(1), 5–27. https://doi.org/10.1111/j.1571-9979.2003.tb00277.x

This essay argues that generalizations about cultural identities and values should be crucial to designing procedures for resolving conflicts. However, in light of the diverse memberships and group boundaries within and between social groups, generalizations about cultures are risky. In conflict resolution, it is crucial to take the risk: trying to avoid or transcend culture poses even more significant risks, as does relying on the understanding of dominant cultural groups with the guise of neutrality.

Mac Ginty, R. (2008). Indigenous peacemaking versus the liberal peace. *Cooperation and Conflict, 43*(2), 139–163. https://doi.org/10.1177/0010836708089080

This article analyses the feasibility of complementary relationships between Western peacemaking and customary peacemaking by examining historical and contemporary examples. Despite widespread support, international peace operations often fail to bring lasting peace in civil war situations. Peacemaking and reconciliation based on traditional methods can be a good alternative to the Western peacemaking model. It is, however, necessary to conceptualize and question the concept of Indigenous and traditional peacemaking rather than romanticizing it. According to the article, a Western approach to peacemaking offers limited space for alternatives. Rather than coexisting with both forms of peacemaking, Indigenous and traditional approaches are more likely to be co-opted by Western approaches.

2. Indigenous knowledge and conflict resolution in the Global context

The topic of Indigenous knowledge application to conflict resolution in the Global context is covered by a wide range of academic literature, with the majority of the studies coming from Africa and Australia. The most recent works of Ani, Asmare, and Belew on studies conducted in Africa, and works of Behrendt, Brigg, Memmott, Venables, and Zondag examining Australian cases are included in this bibliography. Yunkaporta provides a critical Indigenous perspective on history, power, money, education, and sustainability applying the "sand talk," an Aboriginal custom of learning by drawing on the ground, and states that Indigenous knowledge can be used to build a better world. The Indigenous Dispute Resolution & Conflict Management Case Study Project by the Federal Court of Australia, edited by Bauman and Pope, provides a valuable source representing several case studies on Indigenous dispute resolution, mediation, and conflict management. Bleiker and Brigg investigate Oceanic and Asian approaches to conflict resolution.

Ani, N. C. (2017). Re-empowering Indigenous principles for conflict resolution in Africa: Implications for the African Union. *The Journal of Pan African Studies (Online), 10*(9), 15-35. https://login.proxy.bib.uottawa.ca/login?url=https://www.proquest.com/scholarly-journals/re-empowering-indigenous-principles-conflict/docview/1958611684/se-2?accountid=14701

By studying some of Africa's native conflict resolution approaches, this article advances knowledge about how to improve peace efforts both within the continent and around the world. The author discusses the African Union's role in enhancing the relevance of restorative, holistic, and community-based principles of conflict resolution in contemporary continental and global discourses.

Asmare, B. (2021). Uncovering the processes and ritual practices of Indigenous conflict resolution in the shimgelina system. *African Security Review, 30*(4), 418–433. https://doi.org/10.1080/10246029.2021.1944886

The following article explores the shimgelina system as a conflict resolution mechanism based on various ritual practices. The author argues that each ritual practice plays a significant role in conflict resolution. However, shimgelina and conflicting parties do not strictly follow these ritual practices, thus undermining their own capacity and ability to contribute to the conflict resolution process.

Bauman, T. & Pope, J. (Eds.). (2009). *Solid work you mob are doing: Case studies in Indigenous dispute resolution & conflict management in Australia. The Indigenous Dispute Resolution & Conflict Management Case Study Project*. Federal Court of Australia. https://aiatsis.gov.au/sites/default/files/research_pub/bauman-2009-case-studies-indigenous-dispute-resolution_2.pdf

The following paper is a collection of case studies on dispute resolution practices involving Indigenous communities in Australia. Research and resources provided in the Case Study Project aim to foster more effective approaches to managing conflict involving Indigenous Australians. In addition to raising recognition and maintaining support for the hard work that is being done, this project aims to refine and extend current practices.

Behrendt, L. (2004). Cultural conflict in colonial legal systems: An Australian perspective. In C. Bell & D. Kahane (Eds.), *Intercultural dispute resolution in Aboriginal contexts* (pp. 116-127). UBC Press. https://www-deslibris-ca.proxy.bib.uottawa.ca/ID/404255

In the following chapter, the author explores Indigenous dispute resolution practices suggesting their use in Australia's legal system. Behrendt states that commonly used mediation models are not an alternative way to the dominant legal system but an extension of it. The author suggests training Aboriginal people as mediators that will provide an opportunity to overcome cultural barriers. At the same time, recognition of Aboriginal sovereignty and self-government are necessary to recognize Aboriginal jurisdiction and decision-making powers.

Belew, K. A. (2021). The virtue and limits of Gereb as an Aboriginal conflict reconciliation device among the Wejerat people: The case of Hintalo-Wejerat Wereda Southeastern Tigray. *Society, 58*(4), 290-300. http://dx.doi.org/10.1007/s12115-021-00589-5

The following article examines Gereb institutions as a method of conflict reconciliation in Ethiopia. The author states that the leading causes of conflict are social-cultural and economic factors related to land ownership and inheritance. In this context, the Gereb Aboriginal conflict reconciliation mechanism represents a practical psycho-social method of conflict resolution, justice administration, and peacebuilding. Concurrently, the article states that various civil and criminal disputes can be resolved using law derived from long-lasting customs and religious beliefs.

Bleiker, R. & Brigg, M. (2011). *Mediating across difference: Oceanic and Asian approaches to conflict resolution*. University of Hawai'i Press. https://www-jstor-org.proxy.bib.uottawa.ca/stable/j.ctt6wqfzw

The following book represents an array of valuable insights into conflict resolution from Asia and Oceania. The authors state that local traditions can offer rich and insightful ways to think about and deal with differences and conflicts in a globalizing world, even though they are often overlooked. The book results from a collaboration between scholars and practitioners from Asia and Oceania to bring these traditions into conversation with mainstream Western conflict resolution practices. The series of interventions provide a distinct outlook on conflict resolution and offer academics, policymakers, mediators, and local conflict workers new options for approaching, preventing and resolving conflicts.

Brigg, M., Memmott, P., Venables, P., & Zondag, B. (2018). Gununa peacemaking: Informalism, cultural difference and contemporary Indigenous conflict management. *Social & Legal Studies, 27*(3), 345–366. https://doi.org/10.1177/0964663917719955

This article examines a conflict resolution program in Aboriginal communities in Australia as an informal justice method in light of settler-colonial antagonism. The authors analyze the Mornington Island Restorative Justice Project and argue that informalism can support cultural diversity and mediate

relations with the state, but it cannot transform asymmetric relationships that accompany such diversity. However, by improving justice delivery services and acknowledging Indigenous capacities and approaches to social justice, informalism may nevertheless sustain and contribute to the possibility of transformation.

Yunkaporta, T. (2020). *Sand talk: How Indigenous thinking can save the world* (First edition.). Harper Collins Publishers.

> The following book provides a critical Indigenous perspective on history, power, money, education, and sustainability, thus offering an alternative to human existence. The author presents an opportunity for the reader to envision a different world with an application of Indigenous knowledge. Yunkaporta states that humanity still has a chance by readjusting focus from individuality and fragmentation to community and connection, alongside an appreciation of the Land. Applying the "sand talk," an Aboriginal custom of learning by drawing on the ground, the author shows how Indigenous knowledge can be used to build a better world.

3. Indigenous knowledge and conflict resolution in the North American context

The topic of Indigenous knowledge and its application in conflict resolution in the North American context is represented by the works of Walker on the decolonization of conflict resolution practices, Alfred, Ghostkeeper, Turner, Wallace, Struthers, and Bauman on self-conscious traditionalism, Aboriginal wisdom, application of Indigenous knowledge in law and political science and grassroots peacebuilding. Hyslop provides a practical example of Indigenous practices in her dissertation on Circle Peacemaking as a community restorative practice in Alaska. Blackstock raises the question of trust and trust-building in a trust-based mediation model. Williams talks about Kayanerenkó:wa, the Great Law of Peace as a practical alternative to Euro-American law systems. Rice argues that a vital aspect of peacebuilding is relationships with human and nonhuman species. He states that peacebuilding involves cultivating and maintaining that relationship.

Alfred, T. (2009). *Peace, power, righteousness: An Indigenous Manifesto* (2nd ed.). Oxford University Press.

> In the following book, Taiaiake Alfred argues that it is crucial for Indigenous peoples to establish leadership rooted in traditional knowledge and values to heal and achieve peace. The author states a need for "self-conscious traditionalism" to revive cultural elements necessary to withstand the continuous pressure of political and economic reality. The book is based on the Rotinohshoni condolence ritual that provides a path for Indigenous and non-Indigenous peoples to move beyond a history of conflicts and pain.

Blackstock, M. D. (2001). Where is the trust? Using trust-based mediation for First Nations dispute resolution. *Conflict Resolution Quarterly, 19*(1), 9–30. https://doi.org/10.1002/crq.3890190103

> In the following article, Blackstock states that the current conflict between First Nations and the Canadian government is based on the colonial history of subjugation, assimilation, and mistrust. The author proposes a mediation model directed to improve trust between the groups in the conflict. As part of the First Nations Dispute in Canada, this article discusses an application of a trust-based model of mediation. Efforts should be made to establish trust between parties to resolve long-standing issues.

Ghostkeeper, E. (2004). Weche teachings: Aboriginal wisdom and dispute resolution. In C. Bell, & D. Kahane (Eds.), *Intercultural Dispute Resolution in Aboriginal Contexts* (pp. 161-175). UBC Press. https://www-deslibris-ca.proxy.bib.uottawa.ca/ID/404255

The chapter talks about the Metis concept of Weche, which refers to a partnership between Aboriginal wisdom and Western scientific knowledge. The author states that any dispute can be viewed as a puzzle and resolved accordingly without the negative connotation of the problem. The author states that we have to be careful with English terminology and concepts. He suggests using Aboriginal wisdom instead of traditional knowledge and points out that partnership is possible with mutual understanding and giving space to Indigenous peoples' knowledge and values.

Hyslop, P. E. (2018). *Circle peacemaking in Kake, Alaska: A case study of Indigenous planning and Dispute Systems Design* (Order No. 10788774). Available from ProQuest Dissertations & Theses Global. (2041177153). https://login.proxy.bib.uottawa.ca/login?url=https://www.proquest.com/dissertations-theses/circle-peacemaking-kake-alaska-case-study/docview/2041177153/se-2?accountid=14701

This dissertation examines Circle Peacemaking (CP) as a community restorative practice in a Tlingit community in Alaska. Circle Peacemaking has been proven effective in reducing recidivism rates for wrongdoers and paying close attention to the needs of their victims since it is based on local values, ancient laws, and traditional knowledge. As part of the growing field of Indigenous Dispute Systems Design, the author argues that the CP can bring balance back into a community, succeed, and continually sustain itself. Additionally, Hyslop states that her research investigates the revival of traditional knowledge and practice as a basis for community wellness.

Rice, B. (2011). Relationships with human and non-human species and how they apply toward peacebuilding and leadership in Indigenous societies. In T. Matyók, J. Senehi, & S. Byrne (Eds.), *Critical issues in peace and conflict studies: Theory, practice, and pedagogy* (pp. 193-207). Lexington Books. https://ebookcentral.proquest.com/lib/ottawa/reader.action?docID=767286

The author of the following chapter argues that a vital aspect of peacebuilding is relationships with human and nonhuman species. Their fundamental purpose is to maintain balance in society based on a holistic view of the world. Balance is necessary for Indigenous societies to survive, so humans must coexist with their surroundings. Peacebuilding involves cultivating and maintaining that relationship.

Turner, D. A. (2006). Word warriors. In *This is not a peace pipe: towards a critical Indigenous philosophy*. University of Toronto Press. https://books-scholarsportal-info.proxy.bib.uottawa.ca/en/read?id=/ebooks/ebooks2/utpress/2013-08-26/1/9781442689411#page=82

In the following chapter, Turner reflects on the meaning of Aboriginal perception of the world. The author states that Indigenous intellectuals such as Taiaiake Alfred and John Borrows bring forward a possibility of integrating Indigenous knowledge of the legal and political relationship into law and political science. It's essential to recognize that their function as word warriors depends on intellectual recognition; however, it's just as important to reflect on how they should relate to their local communities. For Indigenous intellectuals to assert and defend their nationhood within the dominant intellectual culture, they need to think harder about the division of intellectual labour they will need to practice.

Walker, P. O. (2004). Decolonizing conflict resolution: Addressing the ontological violence of Westernization. *American Indian Quarterly, 28*(3), 527-549. https://login.proxy.bib.uottawa.ca/login?url=https://www.proquest.com/scholarly-journals/decolonizing-conflict-resolution-addressing/docview/216854306/se-2?accountid=14701

In the following article, Walker analyses the influence of people's worldviews on their techniques in dealing with conflict. The author states that ontological violence perpetuates colonization in conflict resolution research and practice by marginalizing Indigenous worldviews and conflict resolution practices. Additionally, Indigenous communities are oppressed and silenced by the hegemony of Western dialogue norms and the misconception that Western dialogue models are culturally universal. The author emphasizes that it is vitally essential for dialogue facilitators to learn Indigenous worldviews and implement culturally appropriate conflict resolution models to better support Indigenous peoples.

Wallace, R. (2013). *Merging fires: Grassroots peacebuilding between Indigenous and non-Indigenous peoples in Canada*. Fernwood Publishing.

The book's author states that Canada's conflict and broken treaty relations between Indigenous and non-Indigenous peoples can be transformed by applying grassroots community-based peacebuilding. The book provides three case studies that represent examples of collaborative approaches and relationship-building to find solutions to a long-lasting conflict in Canada. These examples are community-based attempts to find decolonizing approaches rooted in community' aspirations bounded by political and economic power dynamics to create partnerships built on the complexity of methods, interests, and actions.

Wallace, R, Struthers, M., & Bauman, R. C. (2010). Winning fishing rights: The successes and challenges of building grassroots relations between the Chippewas of Nawash and their allies. In L. Davis (Ed.), *Alliances re/envisioning Indigenous-non-Indigenous relationships* (pp. 91-113). Toronto: University of Toronto Press. https://books-scholarsportal-info.proxy.bib.uottawa.ca/en/read?id=/ebooks/ebooks2/utpress/2013-08-26/1/9781442699885#page=128

The chapter provides an example of a grassroots community-based peacebuilding approach to the fishing rights conflict. The authors argue that successful inter-communal conflict resolution can and must be applied at the community level with the local peacebuilding attempts and communities' partnerships. Additional ways of collaboration and relationships building by implementing local capacities, Indigenous knowledge, and grassroots partnerships are necessary elements of success. The following example of collaboration represents a significant contribution to global and local peacebuilding.

Williams, K. P. (2018). *Kayanerenkó:wa: the Great Law of Peace*. University of Manitoba Press. https://books-scholarsportal-info.proxy.bib.uottawa.ca/en/read?id=/ebooks/ebooks3/upress/2018-12-10/1/9780887555565#page=103

The following book describes Kayanerenkó:wa, the Great Law of Peace established between the Haudenosaunee nations (Mohawk, Oneida, Onondaga, Cayuga, and Seneca) that resolved deadly conflicts and shaped the future systems of law and government. The author states that this Indigenous legal system is a practical alternative to Euro-American law systems. Furthermore, this system stands in contrast to legal systems based on property, resource exploitation, and majority rule. It emphasizes lasting relationships, respect for the natural world, and making and maintaining peace.

4. Land, treaties, and reconciliation

The topic of Land, treaties, and reconciliation is represented by Coyle, Borrows, Krasowski, and Wheeler. They provide an analysis of the treaties, with the most recent conclusions from Krasowski's research pointing to the dishonesty of settler governments in treaties negotiation. Schwartz, Fitzgerald, Fischer, Chartrand, and Borrows

examine the possibilities for reconciliation from different perspectives using a metaphor "of braiding together strands of constitutional, international and Indigenous peoples' own laws" (2019, p. XV). Fischer talks about transitional justice, Little and McMillan criticize the conflict-free approach to reconciliation, and Yimer examines community reconciliation as a method of conflict resolution. Nagy analyses the coexistence of reconciliation and compliance, and McIvor promotes the move from reconciliation to recognition. Mancino and Bose state that "best practices" of liberal peacebuilding reflect dominant Western discourses that constrain the acceptance of Indigenous ideas.

Coyle, M., & Borrows, J. (2017). *The right relationship: Reimagining the implementation of historical treaties.* University of Toronto Press. https://books-scholarsportal-info.proxy.bib.uottawa.ca/en/read?id=/ebooks/ebooks3/utpress/2017-07-05/1/9781442630222

> In the following book, the authors examine the significance of the challenges Canadians face in reaching a consensus on the nature of treaty partnership in the twenty-first century with a group of renowned Indigenous and non-Indigenous scholars. Examining different perspectives on Indigenous people's legal and policy frameworks can promote healthier relations between Indigenous peoples and Canadian settler governments. The authors analyse the existing law regarding Indigenous and treaty rights, envisioning relationships if the parties involved pursued the highest aspirations as Canadians and Indigenous peoples.

Fischer, M. (2011). Transitional justice and reconciliation: Theory and practice. In B. Austin, M. Fischer, & H. J. Giessmann (Eds.), *Advancing Conflict Transformation: The Berghof Handbook II* (pp. 405-430). Opladen & Farmington Hills: Barbara Budrich Publishers.

> The chapter examines the concepts of transitional justice and reconciliation, intending to analyse the practical approaches concerning conflict transformation and peacebuilding. The author argues that transitional justice cannot be viewed separately from reconciliation. At the same time, reconciliation is an integral part of conflict transformation and peacebuilding. However, the concept of reconciliation as a process of relationship building, finding truth, recognition, and compensation implies additional questions and considerations.

Krasowski, S., & Wheeler, W. (2019). *No surrender: The land remains Indigenous.* University of Regina Press. https://books-scholarsportal-info.proxy.bib.uottawa.ca/en/read?id=/ebooks/ebooks5/upress5/2020-04-09/1/9780889775985

> The book's authors argue that Treaties One through Seven, negotiated by Canada with the Indigenous peoples of the Great Plains, did not suffer from cultural misunderstandings as suggested before but were strategically planned to mislead through the "surrender clause." Treaties as practices for peace and continuous relationship-building represent one of the mechanisms Indigenous peoples used to resolve the conflict. Krasowski's research uncovered the government's dishonesty showing that First Nations, including Cree, Saulteaux, Anishnabeg, and several others, agreed not to surrender the land and resources but share with the newcomers. According to Krasowski's research, "the land remains Indigenous."

Little, A., & McMillan, M. (2017). Invisibility and the politics of reconciliation in Australia: Keeping conflict in view. *Ethnopolitics, 16*(5), 519–537. https://doi.org/10.1080/17449057.2016.1219473

> The article describes using the Australian politics of reconciliation debates as a point of departure from the dangers originating from political efforts to use reconciliation as a process to resolve conflicts. Those advocating uncritical reconciliation are in danger of losing sight of the role conflict plays in maintaining the identity and contesting racial and cultural inequalities. It has profound implications for Australia to pursue reconciliation through a conflict-free approach, as it ignores the struggles and concerns of

Indigenous people. As a result of structural injustice and Indigenous inequality, the conflict inherent in Australian society is ignored by a conflict-free approach to reconciliation.

Mancino, M., & Bose, S. (2021). Land rights in peacebuilding discourse: Domination and resistance in Timor-Leste's Ita Nia Rai program. *Australian Journal of International Affairs, 75*(5), 546–568. https://doi.org/10.1080/10357718.2021.1909533

The following article examines Western assumptions and conventions in application to the Timor-Leste Land Law Package of 2017. The authors state that these laws developed as a USAID land reform program ignore local dynamics, actions, and interests. Concurrently, the exclusion of civil society from decision-making indicates a reluctance to consider local voices and practices that threaten liberal peacebuilding interests. Mancino and Bose argue that "best practices" of liberal peacebuilding reflect dominant Western discourses that create "violent hierarchies" restricting acknowledging Indigenous ideas as valid.

McIvor, B. (2021). *Standoff: Why reconciliation fails Indigenous people and how to fix it*. Nightwood Editions.

In the following book, McIvor describes the ineffectiveness of reconciliation with Indigenous peoples in Canada in the light of continuous legal and political confrontations. A practical, principled path forward is spelled out in clear, simple language by the author, who explores the historical and social forces that have shaped Indigenous law. The book covers many important issues that have become part of a national dialogue, such as systemic racism, treaty rights, violence against Indigenous people, Métis identity, and the UN Declaration on the Rights of Indigenous People (UNDRIP). The author states that there is a realistic path forward based on respect, recognition, and the implementation of Indigenous rights considering willingness to confront the reality of the country's colonial past and present.

Nagy, R. (2017). Can reconciliation be compelled? Transnational advocacy and the Indigenous-Canada relationship. *Peace & Change, 42*(3), 313–341. https://doi-org.proxy.bib.uottawa.ca/10.1111/pech.12243

The following article argues that reconciliation could be enforced by pressuring the states to comply with human rights obligations. The author offers a compliance model of reconciliation based on examining transnational advocacy and the relationship between Indigenous people and Canada. Nagy proposes that compliance and reconciliation coincide because of behavioural adjustment and value internalization through enforced performance, stating that transnational advocacy in the Indigenous–Canada context has had a slight to moderate effect in making reconciliation happen.

Schwartz, R., Fitzgerald, O. E., Chartrand, L. N., & Borrows, J. (2019). *Braiding legal orders: implementing the United Nations Declaration on the Rights of Indigenous Peoples*. Centre for International Governance Innovation. https://books-scholarsportal-info.proxy.bib.uottawa.ca/en/read?id=/ebooks/ebooks4/upress4/2019-07-11/1/9781928096801

This essay responds to Canada's commitment to implementing UNDRIP as "a way forward" to build truly nation-to-nation relationships with Indigenous peoples. The authors represent legal, historical, political, and practical aspects of UNDRIP implementation. The book is written by Indigenous legal scholars and policy experts and is designed to explore the possibilities for reconciliation from a wide range of angles and perspectives, woven into a powerful whole created by integrating international, national, and Indigenous laws.

Yimer, B. L. (2021). Abegar Indigenous conflict resolution system: A community based reconciliation. *Systemic Practice and Action Research*. https://doi.org/10.1007/s11213-021-09584-7

The article states that reconciliation is essential to restore harmony to society and maintain peace between opposing people. Conflict resolution in the Abegars Indigenous conflict resolution system is

geared toward restoring order and harmony in the community. According to the nature and types of conflicts within the community, family reconciliation, blood reconciliation (dem maderk), and compensation performance are the primary methods and practices used in community reconciliation. In addition, protection, development, promotion, and dissemination of Indigenous knowledge are necessary for improved accessibility, utilization, and development of communities.

5. Indigenous research methodologies

Indigenous research methodologies are represented by Kovach, Smith, and Wilson's substantial works on Indigenous methodologies and decolonizing research. Goulding, Steels, and McGarty point out the importance of research ownership by Indigenous communities. Reimer argues for transformative research that incorporates Indigenous knowledge, storytelling, and conflict transformation principles that can be used to design better conflict transformation research.

Goulding, D., Steels, B., & McGarty, C. (2016). A cross-cultural research experience: developing an appropriate methodology that respectfully incorporates both Indigenous and non-Indigenous knowledge systems. *Ethnic and Racial Studies, 39*(5), 783–801. https://doi.org/10.1080/01419870.2015.1081960

The authors of the following article argue that social scientific research with Indigenous communities can be viewed as the consultation result and as their authorized product. Despite the added complexity to the governing forces that impact researchers, this research ownership by Indigenous communities can also provide new opportunities for meaningful social change. Examining Indigenous communities' needs and opinions as the first step in a research process could lead to a better understanding and meaningful collaboration as necessary elements for moving forward.

Kovach, M. (2021). *Indigenous methodologies: Characteristics, conversations and contexts*. (2nd ed.). University of Toronto Press. https://books-scholarsportal-info.proxy.bib.uottawa.ca/en/read?id=/ebooks/ebooks2/utpress/2013-08-26/1/9781442697645

The second edition of the following book represents an updated examination of Indigenous methodologies and their application in research practices. The author points out that in more than ten years after the first edition's publication, the field of Indigenous methodologies grew extensively, providing a breadth of examples on incorporating conceptual framework that provides an excellent source to start learning more about Indigenous research. Several critical new elements were added to the second edition, including a comprehensive discussion of Indigenous theory and analysis, expanded sections on community partnership and capacity building, an examination of oracy and other forms of knowledge dissemination, and renewed calls to decolonize academia.

Smith, L. T. (2021). *Decolonizing methodologies: Research and Indigenous peoples* (3rd ed.). Zed Books. https://ebookcentral.proquest.com/lib/ottawa/reader.action?docID=6605401

The following book provides an opportunity to re-examine complex relationships between colonialism and research to challenge scholarly practices linked to the history of exploitation. The third edition of Smith's work provides practical examples of how decolonizing methods have been successfully applied to recent research projects, providing new and established Indigenous scholars' contributions on what a decolonizing approach means for the present and future of academic research. This book represents a valuable contribution to the continuous struggle for reclaiming Indigenous ways of knowing and being.

Reimer, L. E. (2015). Transformative research: Mindful design for and as conflict resolution. *Peace Research, 47*(1/2), 85–108. http://www.jstor.org/stable/26382584

The following article presents an integrated framework for conflict transformation, Indigenous research principles, and storytelling methodology to contribute to conflict transformation in every step of the research process. In communities that have endured or are experiencing protracted conflict, the framework is beneficial for qualitative research planning, mapping, and data analysis. The author states that using the peacebuilding triad of Indigenous knowledge, storytelling, and conflict transformation principles, this practical framework could be used to design better conflict transformation research.

Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Fernwood Publishing.

In the following book, Wilson states that relationships are crucial for Indigenous reality. In the Indigenous context, relationships exist not only between people but with the environment, non-human species, and ideas. From an Indigenous perspective, research is a ceremony of enlightenment to develop relationships with ideas that require maintaining accountability. The author states that researchers need to make the right choices regarding the topics of research, framework and methodology, the analysis techniques, and finally, the way they present data. This book demonstrates how relationships shape Indigenous reality and are integral to it. It portrays Indigenous researchers as knowledge seekers who seek to improve Indigenous ways of being, knowing, and doing in an ever-changing environment.

About the Author

Lena Dedyukina holds a Hon. BSocSc. in Sociology and Indigenous Studies from the University of Ottawa. She joined the Ottawa Dialogue team in November 2021 as a Graduate Research Assistant. Lena is completing a Master's program in Geography in the Department of Geography, Environment, and Geomatics. Her research project investigates the cooking circle program in the Inuvialuit (Inuit) hamlet of Paulatuk, Northwest Territories, with an application of process and outcome evaluation through COVID-adapted community-based participatory research. Since 2018 Lena volunteered with Indigenous organizations in Ottawa, supported work of the Health Effects Monitoring Program under the supervision of Dr. Laurie Chan, and took a role of a Parliamentary Committee Volunteer in the Office of Elizabeth May (Green Party).

About Ottawa Dialogue

Established in 2009, Ottawa Dialogue is a university-based organization that brings together research and action in the field of dialogue and mediation. Guided by the needs of the parties in conflict, Ottawa Dialogue develops and carries out quiet and long-term, dialogue-driven initiatives around the world.