



Occasional Paper – Annotated Bibliography

The Turtle Island Project Updated Annotated Bibliography

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This annotated bibliography expands upon and supplements the work previously done by Lena Dedyukina in 2022, published as Ottawa Dialogue’s Occasional Paper No. 4. These bibliographies support Ottawa Dialogue’s research project titled “Conflict Resolution in Canada/Turtle Island: Towards New Spaces for Dialogue” – also informally known as “The Turtle Island Project”. The project aims to explore Indigenous perspectives on conflict, reconciliation, and peacebuilding, as well as the shared principles between Indigenous and Western approaches to conflict resolution.

To support this goal, the previous bibliography was organised around five themes.

- 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

This annotated bibliography is built on a review of the latest literature, including perspectives from grey literature, and is structured around three themes:

- Two-Eyed Seeing
- Indigenous and Western Perspectives on Conflict and Conflict Resolution
- Indigenous and Western Perspectives on Peace and Peacebuilding

Under each theme, sources are organised chronologically, and grey literature is separated from academic sources.

Two-Eyed Seeing

Two-Eyed Seeing is a concept developed by Mi'kmaq elders Albert and Murdena Marshall to highlight the importance of “bring[ing] together Indigenous and mainstream knowledges and ways of knowing” (Bartlett et al., 2012, p. 331). The concept directly ties into the core of the Turtle Island project, which aims to facilitate the exchange of Indigenous and Western/mainstream knowledges on conflict resolution and to develop a novel typology of shared principles. This typology will “bring new knowledge to communities, scholars, practitioners, policymakers, and decision-makers, showcasing authentic and respectful nations-to-nations engagement that can support peacemaking dialogues involving Indigenous and non-Indigenous people in Canada.” Although the concept is most frequently used to combine Indigenous and Western knowledges within Integrative Sciences and ecological or environmental contexts, it is readily applicable to any field of study, including conflict resolution. Applying this concept to environmental or sustainability studies suggests that addressing environmental issues, a particularly common source of conflict between Indigenous and non-Indigenous peoples in Canada and beyond, can benefit greatly from knowledge sharing. The following are some of the key sources discussing this concept:

Hatcher, A., Bartlett, C., Marshall, A., & Marshall, M. (2009). Two Eyed Seeing in the classroom environment: Concepts, approaches, and challenges. *Canadian Journal of Science, Mathematics and Technology Education*, 9(3), 141–153. <https://doi.org/10.1080/14926150903118342>

This appears to be the earliest academic publication discussing the concept of Two-Eyed Seeing. It presents this idea within the context of teaching Integrative Science, which “is the interface between Indigenous sciences ... and Western Sciences where one does not have to relinquish either position but can come to understand elements of both” (Hatcher et al., 2009, p. 141). The article is grounded in nearly a decade of experience in Integrative Science and highlights that the goal of the Two-Eyed Seeing approach is “to avoid knowledge domination and assimilation by recognizing the best from both worlds” (Hatcher et al., 2009, p. 141). The core principle of Two-Eyed Seeing is “respect for different worldviews and a quest to outline a common ground while remaining cognizant and respectful of the differences” (Hatcher et al., 2009, p. 152). This foundational work positions Two-Eyed Seeing as a guiding principle for bridging Indigenous and Western knowledge systems without erasing their distinct identities.

Bartlett, C., Marshall, M., & Marshall, A. (2012). Two Eyed Seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing. *Journal of Environmental Studies and Sciences*, 2(4), 331–340. <https://doi.org/10.1007/s13412-012-0086-8>

This paper is co-authored by the Canada Research Chair in Integrative Science and the creators of the concept of “Two-Eyed Seeing”. They underscore a crucial need for Two-Eyed Seeing as a tool that allows us to “see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing, and to [use] both these eyes together, for the benefit of all” (Bartlett et al., 2012, p. 335).

Importantly, Two-Eyed Seeing is not limited to content but also involves consideration of the ontology, epistemology, methodology, and axiology of knowledge systems (Bartlett et al., 2012, p. 335). The authors highlight that Indigenous knowledge can be made more relevant and valuable for Indigenous communities through interactions with non-Indigenous knowledge systems (Bartlett et al., 2012, pp. 335–336). This work enhances the conceptual foundation of Two-Eyed Seeing by framing it as both a practical and philosophical approach to integrating knowledge systems for mutual benefit.

Peltier, C. (2018). An application of Two Eyed Seeing: Indigenous research methods with Participatory Action Research. *International Journal of Qualitative Methods*, 17(1), 1-12. <https://doi.org/10.1177/1609406918812346>

Peltier introduces Two-Eyed Seeing into the methodological debate as a tool that helps connect Indigenous and participatory methodologies. Peltier’s perspective on Two-Eyed Seeing combines Indigenous methodologies and participatory action within “a paradigm of relevant, reciprocal, respectful, and responsible research” (Peltier, 2018, p.1). Peltier shows how Indigenous methodologies can be integrated with Participatory Action Research (PAR) to foster inclusive research that properly and responsibly respects Indigenous knowledges. This work highlights the practical value of Two-Eyed Seeing for developing research approaches that are both methodologically rigorous and grounded in Indigenous values.

Wright, A. L., Gabel, C., Ballantyne, M., Jack, S. M., & Wahoush, O. (2019). Using Two Eyed Seeing in Research with Indigenous People: An Integrative Review. *International Journal of Qualitative Methods*, 18, 1-19. <https://doi.org/10.1177/1609406919869695>

This review article “describes the state of literature pertaining to the interpretation and application of Two-Eyed Seeing” (Wright et al., 2019, p. 1). The authors summarize their findings by characterising Two-Eyed Seeing, outlining attributes of those who engage with it, and discussing its application in research (Wright et al., 2019, p. 10). It emphasizes that Two-Eyed Seeing “is not simply an amalgamation of perspectives in which pieces of Indigenous worldviews are merely pasted together with Western views, but that it is a thoughtful integration of the best each perspective has to offer to solve problems and benefit others” (Wright et al., 2019, p. 10). The approach is argued to aid in building authentic relationships, conducting reciprocal research, ensuring relational accountability, fostering Indigenous involvement, using Indigenous methodologies, and respecting Indigenous leadership (Wright et al., 2019, p. 15). A key insight from Wright et al. (2019, p. 17) is that researchers “should aim to clearly reflect on and describe their application of the framework in their publications ... [and] strive toward a thorough integration of Two-Eyed Seeing in their work and suggest ethical standards for its application”. This article consolidates both the conceptual and practical aspects of Two-Eyed Seeing while establishing ethical expectations for its authentic and comprehensive application in research.

Hessami, M. A., Bowles, E., Popp, J. N., & Ford, A. T. (2021). Indigenizing the North American model of wildlife conservation. *FACETS*, 6, 1285–1306. <https://doi.org/10.1139/facets-2020-0088>

This article emphasizes the importance of integrating Indigenous knowledge systems into wildlife conservation efforts and adopting a Two-Eyed Seeing approach to address environmental challenges. It highlights how Indigenous knowledge and perspectives can complement and enrich Western standards related to environmental issues. The authors show how blending Indigenous knowledge with a Two-Eyed Seeing lens can promote environmental stewardship and help reduce conflicts between Indigenous and non-Indigenous communities. These insights could also be applied to conflict resolution beyond environmental disputes.

Kadykalo, A. N., Cooke, S. J., & Young, N. (2021). The role of western-based scientific, Indigenous and local knowledge in wildlife management and conservation. *People and Nature*, 3(3), 610–626. <https://doi.org/10.1002/pan3.10194>

Like the previous article, this article discusses integrating Western “scientific” and Indigenous knowledges to address wildlife management and conservation issues. Based on their research, the authors promote “a transformative change in wildlife management enabling decision-makers to draw upon multiple forms of knowledge. This transformative change should include direct involvement of knowledge holders, co-assessment of knowledge and transparency in how (multiple forms of) evidence contribute to decision-making” (Kadykalo et al., 2021, p. 611). This article supports a transformative approach in wildlife management that encourages collaboration between Western scientists and Indigenous knowledge holders to promote inclusive and transparent decision-making.

Smith, C., Diver, S., & Reed, R. (2023). Advancing Indigenous futures with Two Eyed Seeing: Strategies for restoration and repair through collaborative research. *Environment and Planning F*, 2(1–2), 121–143. <https://doi.org/10.1177/26349825221142292>

This article critically examines the increasingly popular use of the Two-Eyed Seeing approach in research involving Indigenous peoples, arguing that because the relational aspect is central to Indigenous methodologies, there is a “need to create a sense of wellness and belong first, before we can do the hard work of conducting research between multiple knowledge systems” (Smith et al., 2023, p. 139). The authors explore the transformative potential of the Two-Eyed Seeing approach in shaping Indigenous futures by recognising that Indigenous peoples employ science, challenge the knowledge hierarchy, and promote a new approach to land management (Smith et al., 2023, pp. 137–138). Overall, this article reframes Two-Eyed Seeing as a relationship-first approach with the potential to disrupt knowledge hierarchies and foster more equitable, future-oriented research collaborations.

Grey Literature

Two Eyed Seeing. (n.d.). Institute for Integrative Science and Health. Retrieved June 11, 2025, from <http://www.integrativescience.ca/Principles/TwoEyedSeeing/>

This webpage by the Institute for Integrative Science and Health is dedicated to Two-Eyed Seeing as one of their guiding principles. It dates the origin of this concept to Fall 2004. Elder Albert emphasizes the need to recognize that “knowledge is collective,” and we can speak of “multiple-eyed seeing” (Two Eyed Seeing, n.d., para. 20). The page includes examples of projects that have applied the Two-Eyed Seeing approach in practice.

Indigenous and Western Perspectives on Conflict and Conflict Resolution

Wolf, A. T. (2000). Indigenous Approaches to Water Conflict Negotiations and Implications for International Waters. *International Negotiation*, 5(2), 357–373. <https://doi.org/10.1163/15718060020848802>

This article examines how two Indigenous groups approach conflict negotiations related to water scarcity. The author uses their case studies to highlight five lessons from these Indigenous approaches that are especially relevant to international water disputes: (1) allocating time rather than water; (2) prioritizing different demand sectors; (3) protecting downstream and minority rights; (4) applying alternative dispute resolution techniques; and (5) including a ceremony of forgiveness (Wolf, 2000, pp. 357, 370). Wolf (2000, p. 368) observes that many alternative dispute resolution techniques, often described as “modern Western methods,” have been used by Indigenous peoples for centuries. Wolf’s analysis shows that Indigenous water negotiation practices offer valuable, time-tested insights and dispute resolution methods that can contribute to more equitable international water agreements.

Osi, C. (2008). Understanding Indigenous dispute resolution processes and Western Alternative Dispute Resolution, cultivating culturally appropriate methods in lieu of litigation. *Cardozo Journal of Conflict Resolution*, 10(1), 163–232.

This article discusses alternative dispute resolution (ADR) and Indigenous dispute resolution mechanisms. First, it suggests that “A” should stand for appropriate rather than alternative (Osi, 2008, p. 165). Osi (2008, p. 166) notes that Indigenous peoples worldwide “challenge the novelty of present-day ADR” since many approaches reflect the “intuitive, time-tested and pre-colonial forms and systems of dealing with community problems by coming up with a consensual, communal solution”. Osi (2008, p. 194) describes Indigenous conflict resolution mechanisms as characterized by “flexibility, utilization of cyclical time, qualitative measurement of success and people-orientation.” The concept of “Indigenized Western ADR” combines the two discourses and pertains to community-based “Western ADR [approaches that have] been adapted to include Indigenous processes of healing, interconnectedness, intercultural understanding, and discussing important matters among themselves” (Osi, 2008, p. 203). However, some criticize this integrated approach for not being able to “substantially address systemic and societal issues of racism, discrimination, oppression and eurocentrism” (Osi, 2008, p. 203). The author advocates for the “evolution of a stable and working set of Indigenized Western ADR systems in each country” (Osi, 2008, p. 230). Osi’s analysis highlights both the potential and the challenges of combining Indigenous and Western ADR, urging the development of context-specific systems that respect Indigenous traditions while confronting deeper structural injustices.

d’Estrée, T. P., & Parsons, R. J. (Eds.). (2018). *Cultural encounters and emergent practices in conflict resolution capacity-building*. Springer International Publishing. <https://doi.org/10.1007/978-3-319-71102-7>

By reviewing the latest trends and the evolving needs of human society, this edited volume highlights the advantages of hybrid conflict resolution mechanisms that strengthen the capacity for sustainable peace across diverse cultural contexts. The book investigates various peacebuilding practices worldwide and advocates innovative, adaptive hybrid approaches. It identifies localisation, empowerment, and mutual learning as components of the fourth wave of conflict resolution (d'Estrée & Parsons, 2018, p. 380). This volume underscores the importance of adaptive, culturally grounded hybrid approaches that promote empowerment and mutual learning as essential to enhancing conflict resolution capacity worldwide.

Lundy, B. D., Collette, T. L., & Downs, J. T. (2022). The effectiveness of Indigenous conflict management strategies in localized contexts. *Cross-Cultural Research*, 56(1), 3–28. <https://doi.org/10.1177/106939712111051534>

This article compares the application and effectiveness of Indigenous and non-Indigenous approaches to conflict resolution and concludes that, while Indigenous conflict management mechanisms are commonly used in interpersonal or socio-cultural conflicts, they tend to be more effective than non-Indigenous methods in Indigenous contexts overall. Highlighting their potential effectiveness, this article advocates for a broader use of Indigenous conflict management strategies in other types of conflicts beyond interpersonal issues, including political, legal, and economic disputes.

Te Maihāroa, K., Ligaliga, M., & Devere, H. (Eds.). (2022). *Decolonising peace and conflict studies through Indigenous research*. Springer Singapore. <https://doi.org/10.1007/978-981-16-6779-4>

This seminal work examines how Indigenous research methodologies and perspectives can transform and challenge mainstream paradigms in peace and conflict studies. It advocates for decolonizing the discipline by prioritizing Indigenous knowledges, epistemologies, and lived experiences, with the goal of fostering more inclusive, just, and contextually relevant approaches to peacebuilding and conflict resolution. The volume includes case studies and theoretical insights that show how Indigenous research dismantles colonial legacies and offers alternative frameworks for understanding and addressing conflict.

Alpha, R. P., & Tumelo, S. (2024). Conflict resolution in Indigenous communities: A social work perspective. *International Journal of Research in Business and Social Science* (2147- 4478), 13(10), 68–77. <https://doi.org/10.20525/ijrbs.v13i10.3789>

This article highlights the importance of incorporating Indigenous voices, principles, and sovereignty in social work interventions and conflict resolution efforts. The authors explore the complexities of conflict resolution for Indigenous peoples, particularly at the intersection of modern social work methods and traditional customs and values.

The article stresses that understanding cultural practices and applying Indigenous frameworks alongside Western approaches can promote effective communication and support healing. The authors conclude that “combining ancient methods with current dispute resolution techniques can help these communities overcome today's obstacles and produce more lasting and successful results” (Alpha & Tumelo, 2024, p. 75). Overall, the article underscores that integrating Indigenous traditions with contemporary social work practices encourages culturally respectful conflict resolution that facilitates healing and sustainable outcomes.

Grey Literature

Galvanek, J. B., & Planta, K. (2017). Peaceful Coexistence? “Traditional” and “Non-traditional” Conflict Resolution Mechanisms. Berghof Foundation. https://berghof-foundation.org/files/publications/20170228_DSFR_Report.pdf

This valuable report by the Berghof Foundation is the final analytical overview of their comparative research project, based on field research in Colombia, Liberia, and Northeast India. Detailed insights into each case study are also published separately and are available in the appendix. After examining conflict resolution mechanisms across these three distinct regions, the authors conclude that the coexistence of multiple mechanisms can create tension and competition, thereby hindering or worsening conflict resolution processes and outcomes (Galvanek & Planta, 2017, p. 56). Such issues often arise when roles and responsibilities are unclear, for example, due to overlapping jurisdictions or ambiguous rules, or when those involved are insufficiently trained for their duties (Galvanek & Planta, 2017, p. 56). Conversely, the coexistence of multiple conflict resolution mechanisms can positively influence conflict settlement by improving access to justice, expanding resolution options, and enhancing accountability (Galvanek & Planta, 2017, p. 56). These benefits depend on a clear understanding and acceptance of the principles and rules governing their coexistence, such as well-defined responsibilities and minimal jurisdictional overlap (Galvanek & Planta, 2017, p. 56). This report highlights the complex dynamics of multiple conflict resolution mechanisms operating simultaneously and emphasises that clear roles, mutual respect, and collaboration are vital for harnessing their potential to achieve more effective and inclusive conflict resolution.

Szpak, A. (2019). Indigenous justice systems and harmonisation with the ordinary justice system – information submitted to the Special Rapporteur on the Rights of Indigenous Peoples. OHCHR. <https://www.ohchr.org/sites/default/files/Documents/Issues/IPeoples/SR/IPAndJustice/20-A.SzpakJustice.pdf>

Justice systems serve as formal avenues for conflict resolution, and this document addresses the potential for harmonizing traditional Indigenous justice systems with modern Western frameworks. It discusses legal pluralism and the idea that “all justice systems should be part of the same whole and ... complement each other in a synergistic way, utilizing the positives of both and minimizing or eliminating the negatives” (Szpak, 2019, p. 10). This report advocates for a synergistic integration of Indigenous and Western justice systems, emphasizing legal pluralism as a way to create more inclusive and effective conflict resolution.

FNLC. (2020). FNLC shared territories and overlaps forum discussion paper: Western and Indigenous dispute resolution mechanisms. (2020). British Columbia Assembly of First Nations.

https://www.bcafn.ca/sites/default/files/docs/events/Dispute%20Resolutions_FINAL.pdf

This report summarises a forum discussion held by the First Nations Leadership Council. It discusses how Western and Indigenous conflict resolution methods can be combined appropriately to decolonize conflict resolution (FNLC, 2020, p. 4). It notes that when integrating Indigenous and Western dispute resolution methods, attention must be given to the diversity of Indigenous peoples, their cultures, and their disputes (FNLC, 2020, p. 4). The main point of the report is that more than just the mechanisms themselves, it is important that Indigenous peoples have the ability to “choose, adapt, develop, and implement dispute resolution mechanisms based on their laws, governance, traditions, and their situation-based needs” (FNLC, 2020, p. 6). The report highlights that decolonizing dispute resolution relies on Indigenous self-determination and the respectful integration of diverse cultural practices tailored to community needs.

Knight, R., Nguiffo, S., Kobusingye, D., & Teresa, E. (2024). Rapid Response Mechanisms: Supporting resolution of community-investor conflicts related to land-based investments. International Institute for Environment and Development.

<https://www.iied.org/22306iied>

This toolkit is relevant to conflict resolution involving Indigenous communities because of its focus on land-based disputes. It offers recommendations for community-investor dialogues and advocates for granting decision-making authority to community members (Knight et al., 2024, p. 45). The toolkit highlights the importance of empowering Indigenous communities with decision-making authority to effectively navigate and resolve land-based conflicts with investors.

Indigenous Peacemaking Initiative. (n.d.). Indigenous Peacemaking Initiative. Retrieved June 25, 2025, from <https://peacemaking.narf.org/>

The Indigenous Peacemaking Initiative by the North American Rights Fund is an important initiative that produces resources and advocates for Indigenous peacemaking practices. Their website offers numerous resources on Indigenous methods of conflict resolution and ideas about peace and justice.

Indigenous and Western Perspectives on Peace and Peacebuilding

Devere, H., Te Maihāroa, K., & Synott, J. P. (Eds.). (2017). *Peacebuilding and the Rights of Indigenous Peoples: Experiences and Strategies for the 21st Century* (Vol. 9). Springer International Publishing. <https://doi.org/10.1007/978-3-319-45011-7>

This edited volume explores how Indigenous communities worldwide pursue and uphold their rights, especially those outlined in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), through peacebuilding frameworks. Its chapters analyze the peacebuilding efforts of Indigenous peoples in eight different countries and show how peacebuilding activities can be adapted to specific circumstances and needs. The book is organized around four themes that illustrate different ways of advancing Indigenous rights: through political processes, using traditional peace strategies and nonviolent action, addressing challenges and barriers to their realization, and applying the context of sustainable peace discourse in the 21st century. This volume underscores the diverse and context-specific approaches Indigenous communities use to promote their rights and peacebuilding efforts globally, highlighting adaptability as vital to their resilience and success.

Ware, V.-A., Lauterjung, J., & Harmer McSolvin, S. (2022). Arts-Based adult learning in peacebuilding: A potentially significant emerging area for development practitioners? *The European Journal of Development Research*, 34(2), 1050–1075. <https://doi.org/10.1057/s41287-021-00416-x>

This article argues that using “transforming repertoires” can create the foundation for sustainable peace. Since art is essential to many Indigenous cultures' forms of self-expression and knowledge, the arts-based adult learning discussed here can be combined with Indigenous methodologies to advance peace. The authors explore how participatory arts activities can facilitate shifts in individuals' attitudes and behaviours related to conflict, thereby supporting sustainable peacebuilding. The study highlights the potential of arts-based approaches to transform entrenched conflict repertoires and promote reconciliation in post-conflict contexts.

Grey Literature

UNESCO. (2023). *Harnessing intercultural competencies for peacebuilding* (UNESCO Series of Regional Expert Consultations on Intercultural Competencies for Peacebuilding). <https://unesdoc.unesco.org/ark:/48223/pf0000388190>

This UNESCO report highlights the importance of intercultural competencies, referring to “changing attitudes and mindsets towards acknowledging, accepting and valuing our differences and similarities, appreciating the narratives of “the other”, developing a willingness to accept different perspectives and to learn to understand others from their perspectives, to acknowledge other cultures and worldviews as equally valuable, and to celebrate human dignity, diversity, equality, inclusivity and human rights”, in effective peacebuilding (UNESCO, 2023, p. 18). Indigenous-non-Indigenous relations and efforts to bridge the groups' perspectives on peacebuilding should be handled with the sensitivity required in intercultural settings. Such competencies are especially vital in contexts where cultural identities themselves contribute to conflict, as in colonial contexts (UNESCO, 2023, pp. 18–19). An earlier UNESCO publication discusses the need for intercultural dialogue more extensively and comprehensively.

Appendix: Indigenous Knowledge, Conflict, and Peace – Global Case Studies

Abdo, M. R. (2024). Conflict Resolution through Indigenous knowledge systems: The case of the Gumuz community in Northwest Ethiopia. *Africa Review*, 16(4), 353–367. <https://doi.org/10.1163/09744061-00000001>

Adebayo, A. G., Lundy, B. D., Benjamin, J. J., & Adjei, J. K. (Eds.). (2015). *Indigenous conflict management strategies in West Africa: Beyond right and wrong*. Lexington Books.

Akinola, A. O., & Uzodike, U. O. (2018). Ubuntu and the quest for conflict resolution in Africa. *Journal of Black Studies*, 49(2), 91–113. <https://doi.org/10.1177/0021934717736186>

Bello, P., & Olutola, A. (2016). Indigenous conflict resolution mechanisms in Africa: Lessons drawn for Nigeria. *Bangladesh E-Journal of Sociology*, 13(2).

Bukari, K. N. (2013). Exploring Indigenous approaches to conflict resolution: The Case of the Bawku Conflict in Ghana. *Journal of Sociological Research*, 4(2), 86. <https://doi.org/10.5296/jsr.v4i2.3707>

Gellman, M. I. (2007). Powerful Cultures: Indigenous and Western conflict resolution processes in Cambodian peacebuilding. *Journal of Peace, Conflict, and Development*, 11. <https://digitalcommons.emerson.edu/cgi/viewcontent.cgi?article=2361&context=arc>

Kuto, L., Bacha, A., & Taye, G. (2018). Gurraacha: An Indigenous inter-ethnic peace building and conflict resolution institution among the people of South Central Ethiopia. *Ethnologia Actualis*, 18(2), 78–99. <https://doi.org/10.2478/eas-2019-0004>

Mandy, R. M., Agnes, K. T., Vanessa, R. M., Edwin, M. M., & Thomas, K. M. (2023). The role of Indigenous knowledge in promoting peace and social solidarity among local communities in South Africa. *Gender & Behaviour*, 21(1), 21291–21303.

Mengesha, A. D., Yesuf, S. S., & Gebre, T. (2015). Indigenous conflict resolution mechanisms among the Kembata society. *American Journal of Educational Research*, 3(2), 225–242.

Mengstie, M. M. (2022). Exploring Indigenous conflict resolution mechanisms between the Awi and Gumuz ethnic communities in Zigem Woreda, Ethiopia. *Journal of Aggression, Conflict and Peace Research*, 14(3), 244–258. <https://doi.org/10.1108/JACPR-05-2021-0603>

Nigatu, Y. B., & Jobir, B. D. (2022). Ethiopia: Chalo — Indigenous conflict resolution mechanism of Yem People and its implications on peace, security, and good governance. *Conflict Studies Quarterly*, 40, 17–29. <https://doi.org/10.24193/csqr.40.2>

Osamba, J. (2001). Peace building and transformation from below: Indigenous approaches to conflict resolution and reconciliation among the pastoral societies in the borderlands of Eastern Africa. *African Journal on Conflict Resolution*, 2(1), 22–28. <https://www.africabib.org/http.php?RID=P00044432>

Pereira, M., Dutta, B., & Kakati, B. (Eds.). (2017). *Legal pluralism and Indian democracy: Tribal conflict resolution systems in Northeast India* (1st ed.). Routledge India. <https://doi.org/10.4324/9780203733479>

Shiferaw, R. M., & Debela, K. L. (2024). Indigenous conflict management practices in Ethiopia: A systematic literature review. *Cogent Business & Management*, 11(1), 2327122. <https://doi.org/10.1080/23311975.2024.2327122>

Tolulope, A., & Muthoni, M. (2017). Indigenous approaches to peace building: Examining the strategies employed by women in South Sudan. *Gender & Behaviour*, 15(3), 9639–9651.

Grey Literature

Boelens, R., Chiba, M., & Nakashima, D. (2006). *Water and Indigenous peoples*. UNESCO Publishing. <https://unesdoc.unesco.org/ark:/48223/pf0000145353>

Galvanek, J. B. (2016). *Pragmatism and mistrust: The interaction of dispute resolution mechanisms in Liberia*. Berghof Foundation. <https://berghof-foundation.org/library/pragmatism-and-mistrust-the-interaction-of-dispute-resolution-mechanisms-in-liberia>

One of the themes explored in this collection is conflict resolution.

Planta, K. (2016). *Interdependency and interference: The Wayuu's normative system and state-based conflict resolution in Colombia*. Berghof Foundation. <https://berghof-foundation.org/library/interdependency-and-interference-the-wayuus-normative-system-and-state-based-conflict-resolution-in-colombia>

Sikka, N., Wong, G., & Bell, C. (2021). *Indigenous-centered conflict resolution processes in Canada*. National Aboriginal Lands Mangers Association. <https://nalma.ca/wp-content/uploads/2021/03/report-on-indigenous-centred-conflict-resolution-processes-in-canada.pdf>

UNDP. (2023). *Local approaches to conflict prevention in the Arab States region*. United Nations Development Program. <https://www.undp.org/sites/g/files/zskgke326/files/2023-04/Local%20approaches%20to%20conflict%20prevention%20Final.pdf>

Upadhyaya, P., & Upadhyaya, A. S. (2016). *Traditional institutions of dispute resolution in India: Experiences from Khasi and Garo Hills in Meghalaya*. Berghof Foundation. <https://berghof-foundation.org/library/traditional-institutions-of-dispute-resolution-in-india-experiences-from-khasi-and-garo-hills-in-meghalaya>

World Bank. (2004). Indigenous knowledge—local pathways to global development: Marking five years of the World Bank Indigenous Knowledge for Development program. The World Bank. <https://documents.worldbank.org/en/publication/documents-reports/documentdetail/981551468340249344/indigenous-knowledge-local-pathways-to-global-development-marking-five-years-of-the-world-bank-indigenous-knowledge-for-development-program>

Zondi, S. (2017). African Union approaches to peacebuilding. ACCORD. <https://www.accord.org.za/ajcr-issues/african-union-approaches-peacebuilding/>

About the Author

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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.