

**Native Studies 403/503/ Law 599**  
**University of Alberta**  
**The ᓄᓐᓄᓐᓄᓐᓄᓐᓄᓐ wahkohtowin Project Intensive:**  
**ᓄᓐᓄᓐᓄᓐᓄᓐᓄᓐ miyo-wîcêhtowin Principles and Practice**

**UofA Teaching Team Leads:** Dr. Shalene Jobin (Faculty of Native Studies) and Dr. Hadley Friedland (Faculty of Law), Renée McBeth (Political Science), and Tara Kappo (Native Studies)

**Susa Creek Teaching Team Leads:** Kenny McDonald (community coordinator), Philomene Moberly, Adelaide McDonald, Mabel Wanyandie and Dorothy Karakuntie (elders), Vicky Wanyandie, Yvonne MacPhee, Alice Moberly, Carol Wanyandie/Danny McDonald (helpers & translators) and Russell Wanyandie (camp manager).

Office Hours: By appointment

Email: [hadley.friedland@ualberta.ca](mailto:hadley.friedland@ualberta.ca), [sjobin@ualberta.ca](mailto:sjobin@ualberta.ca), [kappo@ualberta.ca](mailto:kappo@ualberta.ca), [rmcbeth@ualberta.ca](mailto:rmcbeth@ualberta.ca)

Class Times: On-campus seminars: June 6 and 7, 2017, 10:00 a.m to 4:30 p.m.  
Land Camp: June 9-11, 2017  
Integration seminar (on-campus): June 14, 2017, 1:00 p.m. to 4:00 p.m.

Class Location: LC 105 (Law Center) FNS Front Office No: 780-492-2991

**Note:** Native Studies Front Desk is open 10:00AM-noon and 1:00PM- 3:00PM

**Preamble:** "The course outline acts as an understanding between the student and the instructor regarding details of the course. Modifications to this understanding may be made with fair warning and general class consent." Sec. 61.6 GFC

"Policy about course outlines can be found in [Evaluation Procedures and Grading System](#) of the University Calendar."

**Note on Terminology:** The Canadian constitution recognizes 3 groups of Aboriginal peoples termed Indian, Métis and Inuit. Today "First Nation(s)" is preferred to "Indian" in Canada. "Aboriginal", "Indigenous", and "Native" may also be used interchangeably. There are additional usages that reflect the complexities surrounding appropriate terminologies past and present and the diverse contexts in which these terms applied.

### **Course Description**

This unique intensive course introduces students to sources and resources for engaging with Indigenous – particularly Cree – legal and governance concepts from a land-based perspective. The Cree concepts of wahkohtowin (roughly: our inter-relatedness and interdependence) and miyo-wîcêhtowin (roughly: having good relations) have been central tenets of Cree law, philosophy, spirituality and politics for centuries. Students will actively engage or re-engage with this core precept of Cree governance and legal

thought through a variety of pedagogical methods, guided by professors, elders, and knowledge-keepers within a community setting. These may include lectures, stories, land-based or nature based teachings, experiential learning, reading, writing, and ceremonial experiences. The central pedagogy the class will be structured around is the traditional hide tanning.

The course includes an on-the-land camp that will take place over three days in Aseniwuche Winewak territory. Students will travel to camp together on June 9<sup>th</sup>, returning home June 12<sup>th</sup>. In addition to the camp, students will participate in two six and a-half (6.5) hour seminars on university campus, June 6<sup>th</sup> and 7<sup>th</sup>, 10:00 am – 4:30 pm prior to the camp, and one three hour integration seminar (on university campus) following the camp, June 14<sup>th</sup>, 1-4 p.m. back on campus. Final papers will be due June 21<sup>st</sup> at 3:00pm through eClass and email.

### Special Comments

Students interested in this course must submit a separate application. Information on the application process as well as further details on the course will be circulated by email and is available from the Professors Jobin (Native Studies) or Friedland (Law).

This course is largely experiential so participation and active involvement is emphasized heavily. Of particular note:

- This course requires spending three overnights in a camp five hours northwest of Edmonton. You must provide your own bedding and appropriate clothing. You will receive a list of recommendations. There are no extra fees for this course this year, as transportation, accommodations and course material costs are provided through a *Community Engagement, Research and Learning* grant.
- Many camp activities will be outdoors and are of a physical nature. Students should be prepared for mild to moderate physical exertion, some walking on uneven ground, as well as all sorts of weather.
- A major activity of the camp is centred around making a traditional brain-tanned hide with elders and other experts. This activity involves physical exertion and touching raw hide.
- If you have mobility or other challenges, and are unsure of your ability to participate in the camp setting as a result, you are encouraged to talk to the instructors beforehand. We will strive to make necessary accommodations and may be able to adapt activities on a personalized level to ensure this experience is as welcoming and inclusive as possible for all.
- The Elders have requested that nobody bring or consume alcohol or illicit drugs at the camp or in the community at any time. It is an important part of being good guests within the camp site or community to respect this request. No alcohol or illicit drug use are permitted during the camp.

### Course Objectives:

- Students will increase their capacity to understand, articulate and apply the Cree legal and governance concepts of *wahkohtowin* and *miyo-wicêhtowin*.
- Students will have an experiential and reflective learning experience of engaging with *wahkohtowin* and *miyo-wicêhtowin* through the activity of hide tanning, taught by community based elders and helpers with the support of university based instructors.
- Students will identify and critically evaluate societal narratives that can be barriers as well as

intellectual and practical challenges to recognizing and working through Indigenous laws and governance concepts today.

- Students will identify, practice and critically reflect on various methods of engaging with Indigenous (specifically Cree) law and governance, with a focus on narrative based and land based pedagogies.
- Students will learn and practice intersocietal and intercommunity skills for community engagement.

### **Required Readings**

The course textbooks are available at the University Bookstore. All other course readings will be linked through eClass.

#### **Texts:**

Louis Bird, *The Spirit Lives in the Mind: Omushkego Stories, Lives, and Dreams* (Montreal: McGill-Queens, 2007).

Stephanie Irlbacher-Fox, *Finding Dahshaa: Self-Government, Social Suffering and Aboriginal Policy in Canada* (Vancouver: UBC Press, 2009).

#### **Learning to Learn: Land and Story based Pedagogy:**

Kirsten Anker, “Grounded Jurisprudence” (DRAFT paper, forthcoming)

John Borrows, “Outsider Education: Indigenous Law and Land-based Learning” (2016) 33 Windsor YB Access Just 1.

John Borrows, “Heroes, Tricksters, Monsters and Caregivers: Indigenous Law and Legal Education” (2016) 61:4 *McGill LJ* 795.

Shalene Jobin, “Double Consciousness and Nehiyawak (Cree) Perspectives: Reclaiming Indigenous Women’s Knowledge.” In eds. Nathalia Kermaol and Isabel Altamirano-Jiménez, *Living on the Land: Indigenous Women’s Understanding of Place* (Athabasca: Athabasca University Press, 2016) at 39.

Sarah Morales, “St’ul nup: “Legal Landscapes of the Hul’Qumi’num Mustimuhw” (2016) 33 Windsor YB Access Just 103.

Val Napoleon and Hadley Friedland, “An Inside Job: Engaging with Indigenous Legal Traditions through Stories” (2016) 61:4 *McGill LJ* 725.

Nancy Sandy, “Stsqey’ulecw Re St’exelcenc (St’exelcenc Laws from the Land)” (2016) 33 Windsor YB Access Just 187.

Leanne Betasamosake Simpson, “Land as pedagogy: Nishnaabeg intelligence and rebellious transformation” (2014) 3, 3 *Decolonization, Indigeneity, Education and Society*, 1.

### **Engaging with Cree Legal and Governance Concepts:**

Maria Campbell. 2007. "Reflections: We need to return to the principles of Wahkotowin," *Eagle Feather News* 10(11): 5.

Harold Cardinal. "Nation-building: Reflections of a Nihiyow (Cree)" in Paul DePasquale (Ed.), *Natives & settlers, now & then: Historical issues and current perspectives on treaties and land claims in Canada*, 1st ed. (Edmonton: University of Alberta Press, 2007), at 65-77.

Hadley Friedland, "Chapter 4: Wahkotowin: Laws for a Society of Relationships" in *Reclaiming the Language of Law: The Contemporary Articulation and Application of Cree Legal Principles in Canada* (U of A PhD Dissertation, unpublished, 2016).

Shalene Jobin, "Urban Indigenous Governance Practices" in *Indigenous identity and resistance : researching the diversity of knowledge* (Eds.) Brendan Hokowhitu et al. (Otago University Press, 2010).

Darcy Lindberg. 2016. "Brain Tanning and Shut Eye Dancing: Recognizing Legal Resources within Cree Ceremonies" [Unpublished paper].

Val Napoleon, "Chapter 11: Thinking About Indigenous Legal Orders" in Colleen Shepard and Kirsten Anker, eds., *Dialogues on Human Rights and Legal Pluralism* (Springer les Gentium: Comparative Perspectives on Law and Justice, 2012).

Jennifer Nedelsky. "My Relational Framework: Terms, Puzzles, and Purpose" in Jennifer Nedelsky *Law's Relations*. (Oxford: Oxford University Press, 2011).

### **Course Content**

#### 1. On Campus Seminars:

- Indigenous Law and Governance Overview
- Introduction to Wahkohtowin and Miyo-wîcêhtowin as legal and governance concepts
- Intercultural Competencies and Pedagogies

#### 2. Camp activities and lectures

- Experiential land-based learning activities
- Lectures and structured storytelling
- Learning Circles

#### 3. Integration seminar:

- Students will critically explore connections (and distinctions) from their experiences in camp to other understandings of the concept of Wahkohtowin and Miyo-wîcêhtowin.
- Students will present digital storytelling collaboration and participate in a closing circle.

## Course Requirements/Assignments

### 1. Seminar and In-Camp Activities – 30%

Presence, participation, respectful engagement and active involvement in seminars and camp activities are crucial to both your own and others' learning in this course.

- A. Students will be expected to present one seminar reading from the required reading list. A list of readings will be provided. Each student should have read the article or chapter carefully and thoroughly. Usually one has to read the article at least twice to get the full importance of the evidence presented and the thesis. Then, working on the assumption that your classmates have read the article, the students should present the thesis and themes of the article along with some of the supporting evidence or arguments used by the author(s). A one-page handout for the instructors and students in the class is required. Discussion questions (normally two or three) are the key part your presentation and would normally deal with such issues as: the relation of the theory to practical realities, questions needing clarification and critique of the article or chapter, and emotional or affective responses to the material. Students can be as creative as they want to in terms of this assignment.
- B. The community based Elders and helpers will be teaching the in-camp components and will be providing evaluative feedback for this portion of the course.

### 2. Learning Journal – 25%

Students will be required to write a one-page reflection on their learning each day of the on-campus seminars, as well as the camp. These reflections should critically explore or reflect on course readings, lectures, class discussions, other teachings from elders and community members and the experiential learning in camp.

- A. The first submission will be a reflection on the *Finding Dahshaa* reading due at the beginning of the first in class seminar (Stephanie Irlbacher-Fox).
- B. Other submissions can be creative and may be led by the UofA and Susa Creek teaching teams. These are due to Hadley and Shalene at the beginning of each day.

### 3. Digital Storytelling Collaboration – 15%

Students will work in pairs with Aseniwuche Winewak youth to create a mixed-media digital story that responds to the following question: *What are practical ways you see people demonstrating wahkohtowin and miyo-wicêhtowin?*

There are three main steps to this assignment:

- A. Over the course of the camp, each student-youth pair will take 3-5 photos and collaboratively write and/or record a short paragraph explaining the photos they chose (approx. 200 written words and up to 2 mins recorded narrative). The photos and

- narrative will be prepared while at the camp (co-created with the youth).
- B. The students in the course will be responsible for finishing and editing their contribution in two formats:
    - a. a document with pictures and written narrative (approx. 200 words)
    - b. a slideshow with audio recording of narrative (e.g. in powerpoint or google sheets)
  - C. On June 14th at the integration seminar, students will bring together all of the digital stories into a powerpoint presentation with narrative recording and a photo book, which will be printed by the project team and given back to the community.

Due: Steps A & B are due at the beginning of the integration seminar on June 14th. Submit your document and slideshow to eClass and bring the digital files in order to complete step C. Time will be allocated in the integration seminar for bringing the stories together as a co-curated powerpoint presentation and photobook.

#### 4. **Reflective Paper** – 30%

This reflective essay is an opportunity for students to integrate legal, governance and theoretical concepts from the course and the experiential learning received through teachings, stories, hide tanning and other land based experiences in Aseniwuche Winewak territory. This paper must be 2500-3000 words. Law Students: this is inclusive of footnotes. Law students must conform to the latest McGill style guide for all citations. Students from other faculties must use a recognized and consistent style guide, such as Chicago or APA format.

### **SUBMISSION of ASSIGNMENTS:**

Every component of this course needs to be completed to pass this course, except in extremely special cases (with prior approval).

Deadlines for assignments will be strictly observed.

LATE assignments are penalized 10% PER DAY that they are late to a maximum of three days (-30%); after three days late assignments will not be accepted. Only in extremely special cases (with prior approval) will extensions be granted.

The instructor is **not** responsible for any assignment handed in to anyone other than the instructor.

Student assignments remaining at the Faculty 90 days after the semester ends will be shredded.

### **GRADING SYSTEM**

4.0	A+	95-100%
4.0	A	90-94%
3.7	A-	85-89%
3.3	B+	79-84%
3.0	B	75-78%

2.7	B-	71-74%
2.3	C+	67-70%
2.0	C	64-66%
1.7	C-	60-63%
1.3	D+	55-59%
1.0	D	50-54%
0.0	F	0-49%

## MARKING RECAP

PROJECT	DUE DATE (TBC)	%
Seminars and In-camp activities	Throughout term	30 %
Learning Journal	Throughout term	25 %
Digital Storytelling Collaboration	June 14th, start of class	15 %
Reflective paper	June 21 <sup>st</sup> , 3:00pm	30 %

## PRE-REQUISITE WAIVER

Pre-requisites: One 300-level NS course or consent of the Faculty\*.

\*Consent must be in writing. Pre-Requisite Waiver forms are available at the Faculty office and must be signed by both student and instructor before being authorized by the Faculty. Instructors are not obligated to waive pre-requisites. The onus is on the student to make a case that he or she can reasonably expect to be successful without pre-requisites. Instructors will also consider whether any other students might be disadvantaged. If permission is granted, the student must accept responsibility for any negative consequences of undertaking the course without the normal pre-requisites.

**Cell Phones:** Cell phones are to be turned off during class times. (On class disruptions, see Code of Student Behaviour [30.5.3](#))

**Recording of Lectures:** Audio or video recording of lectures, labs, seminars or any other teaching environment by students is allowed only with the prior written consent of the content author(s) or as a part of an approved accommodation plan. Recorded material is to be used solely for personal study, and is not to be used or distributed for any other purpose without prior written consent from the instructor.

**Missed Term Work And Absence From Exams:** Please see Calendar regarding **Absence from Term Work** and **Absence from Exams**.

## ACADEMIC INTEGRITY AND HONESTY

The University of Alberta is committed to the highest standards of academic integrity and honesty. Students are expected to be familiar with these standards regarding academic honesty and to uphold the policies of the University in this respect. Students are particularly urged to familiarize themselves with the provisions of the [Code of Student Behaviour](#) and avoid any behavior, which could potentially result

in suspicions of cheating, plagiarism, misrepresentation of facts and/or participation in an offence. Academic dishonesty is a serious offence and can result in suspension or expulsion from the University. (GFC 29 SEP 2003)

### **30.3.2(1) Plagiarism**

No Student shall submit the words, ideas, images or data of another person as the Student's own in any academic writing, essay, thesis, project, assignment, presentation or poster in a course or program of study.

### **30.3.2(2) Cheating**

30.3.2(2)a No Student shall in the course of an examination or other similar activity, obtain or attempt to obtain information from another Student or other unauthorized source, give or attempt to give information to another Student, or use, attempt to use or possess for the purposes of use any unauthorized material.

30.3.2(2)b No Student shall represent or attempt to represent him or herself as another or have or attempt to have himself or herself represented by another in the taking of an examination, preparation of a paper or other similar activity. See also misrepresentation in 30.3.6(4).

30.3.2(2)c No Student shall represent another's substantial editorial or compositional assistance on an assignment as the Student's own work.

30.3.2(2)d No Student shall submit in any course or program of study, without the written approval of the course Instructor, all or a substantial portion of any academic writing, essay, thesis, research report, project, assignment, presentation or poster for which credit has previously been obtained by the Student or which has been or is being submitted by the Student in another course or program of study in the University or elsewhere.

30.3.2(2)e No Student shall submit in any course or program of study any academic writing, essay, thesis, report, project, assignment, presentation or poster containing a statement of fact known by the Student to be false or a reference to a source the Student knows to contain fabricated claims (unless acknowledged by the Student), or a fabricated reference to a source.

### **30.3.6(4) Misrepresentation of Facts**

No Student shall misrepresent pertinent facts to any member of the University community for the purpose of obtaining academic or other advantage. See also 30.3.2(2) b, c, d and e.

### **30.3.6(5) Participation in an Offence**

No Student shall counsel or encourage or knowingly aid or assist, directly or indirectly, another person in the commission of any offence under this Code.

For further information concerning academic honesty processes, see the Office of Student Judicial Affairs: <http://www.osja.ualberta.ca/>.

**Academic Support Centre:** Students who require additional help in developing strategies for better time-management, study skills or examination skills should contact the Student Success Centre (2-300



Students' Union Building). <http://www.studentsuccess.ualberta.ca/>  
Email: [success@ualberta.ca](mailto:success@ualberta.ca) or Phone 780-492-2682

**Student Accessibility Services:** Students who require accommodation in this course due to a disability are advised to discuss their needs with Student Accessibility Services (1-80 Students' Union Building). Students with disabilities are required to convey a letter of accommodation from Student Accessibility Services to their instructors. <http://www.ssds.ualberta.ca/>.

Email: [sasrec@ualberta.ca](mailto:sasrec@ualberta.ca) or Phone: 780-492-3381

## RESEARCH ETHICS:

This course has been approved for ethics and has been funded through a Community Engagement Research and Learning grant. The research team may publish on the findings of land-based pedagogy and integration of Cree legal and governance concepts.

Students are encouraged to draw upon and integrate their learning from community expertise and knowledge as part of their reflective writing process for their final papers. In accordance with the research ethics certificate, students may submit these learnings to the instructors of this course, who are co-investigators on the research certificate. However, **no further publication or public presentations of reflective papers is acceptable without the consent of the principal investigators**, who must seek appropriate consent and approval from the individual community participants and the partner community of Susa Creek.

**Please note this is an exception to standard course practice in Native Studies and Law faculties, due to us having applied for and received course-based research ethics requirements.** In all other courses, University of Alberta and FNS require that anyone planning to undertake research with human participants, including relatives (as opposed to a library or archives-based project), must first submit an ethics proposal and have it approved before conducting any interviews or other research. Papers that violate this requirement will not be accepted, and students could be subject to disciplinary action. ALL applications will need to be prepared in REMO (<https://remo.ualberta.ca>). With the REMO system, the instructor applies for Ethics for the class and not individual students (so please, contact your instructor). Only proposals that are considered low risk will be reviewed for undergraduate courses.

## STRAYNADKA/BRADY READING ROOM

The Faculty of Native Studies is fortunate to have its own excellent collection of library materials relating to Native Studies. The reading room is located in 2-19 Pembina Hall. Contact the Native Studies Front Desk for information on hours of operation.

**Reflective Paper for Instructor (30%):****Reflective Paper – 30%**

This reflective essay is an opportunity for students to integrate legal, governance and theoretical concepts from the course and the experiential learning received through teachings, stories, hide tanning and other land based experiences in Aseniwuche Winewak territory. This paper must be 2500-3000 words. Law students: This is inclusive of footnotes. Law students must conform to the latest McGill style guide for all citations. Students from other faculties must use a recognized and consistent style guide, such as Chicago or APA format.

**EVALUATION –**

- Overall Impression
- Introduction and Thesis Statement
- Key Indigenous Governance topics included
- Analysis and Development
- Critical engagement with course materials to substantiate your claims
- Conclusion
- Organization and Structure
- Referencing
- Spelling and Grammar

**Overall impression:** How does the paper read? Is it interesting and engaging? Does it raise important issues? Does it incorporate course theory (other theories can also be discussed if pertinent to your thesis)?

**Introduction and Thesis Statement:** Has the paper started with some sort of preparation for the reader or has it simply launched into a summary of the argument? Does the introduction grab the reader's attention and suggest that the paper has something important to say about the topic? Is there a clear thesis statement included in the introduction?

**Course Integration:** Have you demonstrated that you fully understand the issues around your reflective topic particularly and Indigenous governance or legal issues more generally? Have you described the issues and ideas clearly and succinctly? Have you made use of a wide variety of relevant sources from the course materials? Have you critically engaged with course materials and experiences to substantiate your claims? Do the sources used show that you carefully considered and reflected on the materials and experiences you have integrated?

**Analysis and Development:** Have you merely presented a number of facts or have you given thought to developing and supporting a clear argument concerning this analysis? Have you provided support for your perspective and argument or have you merely made unsubstantiated claims?

**Conclusion:** Is your conclusion captivating? Does it leave a clear impression of what you have wanted to achieve in your paper? Is it merely a repetition of what you have already said, or have you brought your paper to a clear ending that leaves a lasting impression on your reader?

**Organization and Structure:** Does your paper flow smoothly and coherently between ideas and paragraphs? Is there a definite order to the points that you raise or have you randomly listed ideas? Do you make use of topic sentences and develop each idea fully in its own paragraph? Does each paragraph lead progressively and persuasively towards your overall point? Is there a clear and logical structure to your writing?

**Referencing:** Are your references accurate and complete? Please be sure to provide a specific page number for any direct quotation and a range of pages for ideas that you are discussing and/or analyzing. Also be sure to include a “Works Cited” list at the end of your paper.

**Spelling and Grammar:** Accurate spelling and grammar are important when trying to present your ideas clearly and persuasively. At this level in university, good writing is expected. Please take the time to edit and proof read your work carefully.