

# Department of Gender, Sexuality and Women Studies

## WS 2270B Women, Law, and Social Change

### Course outline for Winter 2021



Although this academic year might be different, Western University is committed to a **thriving campus**. We encourage you to check out the [Digital Student Experience](#) website to manage your academics and well-being. Additionally, the following link provides available resources to support students on and off campus: <https://www.uwo.ca/health/>.

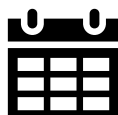
### Land Acknowledgment

*Western University is situated on First Nations territory. The Great Lakes woodland region of Turtle Island has been home to many Nations over centuries, and at different times, including the Anishinaabek, Haudenosaunee, Lūnaapéewak and Chonnonton (Neutral) peoples. The Huron-Wendat peoples also have a history of living in this territory. The Dish with One Spoon Covenant Wampum has served as an agreement between the Haudenosaunee and Anishinaabek for the sharing of hunting territory, thus ensuring the viability of this land into the future. After contact, treaty-making between the Anishinaabek and Britain took place. In the London area, there were the Treaty 6 London Township, Treaty 7 Sombra Township, and Treaty 21 Longwoods.*

We are conscious of a shared responsibility for reconciling landscapes, as individuals who study, live, love, protest, consume, and teach on Indigenous ancestral territories at Western University.

(Candace Brunette-Debassige, personal communication, May 3, 2020).

### Course Overview and Important Dates:



Delivery Mode	Dates	Time
Online: Asynchronous	Asynchronous: Tuesdays	1:30–2:30 3:30–4:30pm
Synchronous	Tuesdays	2:30–3:30pm
Virtual Office hour	Tuesdays	4:30–5:30pm

\*Details about design and delivery of the course are listed below in Section 4

Classes Start	Reading Week		Classes End	Study day(s)	Exam Period
January 5	February 13–21		April 5	April 6–7	April 8–30

\* November 12, 2020: Last day to drop a first-term half course or a first-term full course without penalty

## Contact Information

<b>Course Instructor</b>	<b>Contact Information</b>
Eva Cupchik, PhD	OWL Message



<b>Teaching Assistant</b>	<b>Contact Information</b>
Natasha Germana	ngerman@uwo.ca

Instructor- Eva Cupchik, PhD ecupchik@uwo.ca Virtual office hours (Tuesdays, 4:30-5:30pm).

Mode	Dates	Time	Frequency
Virtual synchronous	Tuesdays	3:30–4:30	Weekly
Virtual asynchronous	N/A	2 hours	Weekly

## Reasons to Enroll

Students with introductory and second level program experience in Women and Gender Studies will be familiar with this course's theoretical incentives. However, learners of any identity, academic background, and subject-position who are willing to engage rigorously with feminist theory, Indigenous, and Eurocentric legal debates can produce strong work. This course is a good stepping block for individuals who are interested in pursuing legal research and policy analysis. It is helpful to students who are inspired by transnational feminist and Indigenous ways of knowing. In-depth knowledge about feminist and Indigenous legal scholarship offers a base for learners who are interested in practicing, advocating, and researching intersections of reconciliation and gender.

## Instructor's Approach

The instructor will provide regular feedback on written reflections, forum posts, critiques, group presentations, and class participation. Early communication about in-class progress allows students to note what they have accomplished and domains that need more care. On-going dialogues encourage learners to apply cumulative knowledge and insights toward critiques and group briefings. I engage various pedagogical methods, including arts-based group activities to creatively explore and foster a better understanding of course materials. Activities include drawing, writing, and orally expressing interpretations of feminist/legal theories in small groups. Active learning can help scholars connect key terms with events that communities experience in daily life. This course **challenges** the **fixity of** identity categories **in law**. Through a transnational feminist lens, students can better understand how Indigenous and Eurocentric legal paradigms implicate gender (in)justices as emergent from lived experiences, on a journey of **reconciliation**. The virtual classroom is a shared intercultural learning space. I am reflexive about my queer subjectivity, being from Eastern European Jewish (Ashkenazi) decent, having Eurocentric biases in education, privileges associated with teaching Western knowledge forms, and their limitations. **Keywords:** Indigenous-Settler relations, Common law, lived experiences, queer and trans, health, intersectionality, gender identity, community, Two-Row Wampum, treaty, health, reconciliation.

## Course Description

For legal scholar Joanne Conaghan (2013), the law is “a relatively closed space within which specific legal operations are performed” (p. 11). Law in this sense is separate from the phenomena of the lived world, from which it derives content. It is therefore necessary to uncover “the hidden narratives in legal texts” that represent the law “as a discursive site or practice,” to explore “the purposes through which law confers meaning” and structures “experience” (p.13). This course examines how intersectional identities (gender, race, and class) develop within Common Law discourses, to address the embodied lived experiences of self-identified marginalized groups; Indigenous women, trans, and Two-spirit communities affected by discriminatory policies. Addressing the embodiment of subjects as living agents of Common Law, through Indigenous and Eurocentric paradigms, can shift its internal structures. Eurocentric legal systems through mediums, such as The Charter of Human Rights and Criminal Code express the given rights and permitted actions of groups, without including their implicated parties in policy writing and decision-making processes. Thus, a persistent gap in continuity persists between the Canada’s Charter of Rights and Freedoms and the UN Declaration on rights of Indigenous peoples.

Land, language, and experiences of the self are co-constitutive through Indigenous governance and cross-cultural historical tropes. Differently, Common Law practices separate the self from their roots in land and community, fulfilling utilitarian ends through policy statutes and speech acts. Embodied learning is a framework to engage policies, gender injustices, Indigenous, and Eurocentric protocols that impact communities. Efforts to clarify the cryptic language of outdated policies by Indigenous nations in courtrooms proliferates justice. Attuned listening by feminists and legal practitioners about Indigenous, queer, and trans person’s stories, concerning oppression at the state’s hands, is critical to end *The Indian Act’s* stronghold on gender inequality. This course queries, how are epistemologies of Indigenous and Common Law systems reconciled in storytelling, theory, or art? What are the implications for Indigenous women, queer, Two-spirit, and trans community health? United in solidarity, the class will explore landmark treaty and human rights cases (led by Indigenous women, Bill C-31), oral narrative land claims, creative activism inspired by Haudenosaunee Two-Row Wampum belts as treaties, and fair policy making. In community, we can reflect on legal discourses across cultures to uphold reconciliation in practice.

The course is divided into three sections, each deliberating on theories from social inequality scholarship. The first section provides an overview about conditions of inequality across Settler-colonial legacies. An engagement with transnational feminist genealogies situate the reader through histories of feminist resistance methods, reproductive justice, citizenship, embodied health and sexuality, cultural identity, censorship laws, and LGBTQ2 rights. Second, the class will survey embodied lived-experiences through Indigenous woman, trans, and Two-spirit epistemologies at the interfaces of Two-Eyed Seeing. Transnational feminist and Indigenous knowledge engage the subject as living being, which contradicts legal systems that restrict agency in written policy deliberations. The program’s concluding sections bridge theoretical comprehension to reflect on gender injustices, by discussing queer and feminist activist efforts in a digital age. In midterm prompt critiques, three forum questions and reflections, check-ins, and final exam, scholars can interpret the variables that construct social hierarchies and coalitions embedded in policy-writing.

## Learning Outcomes

### Midway through the year, learners will be able to:

- Remember and note key terms to ensure a valiant effort on the midterm take-home exam
- *Identify to explain* legal definitions and [reflecting on pandemic events], correlate lived experiences with feminist interventions of Indigenous and Eurocentric political structures
- Scholars can develop communication abilities, an open mind, improved writing techniques, extensive theoretical and practical knowledge about feminist and Indigenous paradigms

## Course Expectations

### To pass this course, scholars need to:

- Submit midterm critiques, three forum questions, three reflections, and take part in TA/instructor check-ins during synchronous class or office hours. Complete a take-home final exam about readings that draw upon legal dialogues, cases, paradigms, and theories.
- Contribute unique perspectives and questions about weekly readings in class discussions

## Evaluation

Click [here](#) for a detailed and comprehensive set of policies and regulations concerning examinations and grading. The table below outlines the University-wide grade descriptors.

A+	90-100	One could scarcely expect better from a student at this level
A	80-89	Superior work which is clearly above average
B	70-79	Good work, meeting all requirements, and eminently satisfactory
C	60-69	Competent work, meeting requirements
D	50-59	Fair work, minimally acceptable
F	below 50	Fail

### Information about late or missed evaluations:

- Late assessments without illness self-reports will be subject to a late penalty 2 %/day
- Late assessments with illness self-reports should be submitted within 24 hours of submission of the last illness self-report
- The grade for any missed assignments worth less than 10% will be added to the final exam. In other words, the final exam will be worth more of the final grade.

Below is the evaluation breakdown for the course.  
 Deviations will be communicated in class e-mails/OWL

Assessment	Format	Weighting	Due Date
Midterm  Five of six short answers	500 words each	25%	Feb 9 <sup>th</sup> until Feb 11 <sup>th</sup>
Three Reflections	250-500 words	10% each at 30%	Feb. 2 <sup>nd</sup> , March 16 <sup>th</sup> , March 30 <sup>th</sup>
Student, instructor, and TA check-ins	How am I doing? Students can check in during five select office or synchronous hour dates.	5%  One percent per check-in	Between January 12 and March 16  Weeks two–ten
Forum Participation	3 questions or comments on a week of the students choosing	10%	Weekly: Three select weeks
Final Exam	Open-book, take-home short essays	30%	During Exam Period

- All assignments are due at 11:55 pm EST unless otherwise specified
- Written assignments will be submitted to Turnitin (statement in policies below)

## Communicating with the Instructor

I will discuss the concrete matters of assignments, course materials, and evaluations in online classes, except under extenuating circumstances. Please schedule a time to communicate during weekly synchronous office hours, from your university e-mail, with a preferred name and course code in the subject line. I aim to respond to messages **Monday–Fridays, between 9am and 6pm**. If I miss a message, kindly send a short e-mail reminder when possible. I prefer fifteen-minute sessions in office hours, scheduled by the learner **24 hours beforehand**. Options to meet outside of virtual office hours on Zoom are possible. Asynchronous communication over e-mail is an option I will not discuss grades or personal matters. Accessibility health protocols for online learning require that instructors accommodate flexible virtual and in-person communication methods. Please ensure that your articulated questions directly reflect assignment feedback or

instructions. I advise learners to review written feedback, recorded synchronous hours, and PowerPoint lectures before online meetings. Scholars are responsible for checking their Western e-mail/OWL often and submitting replies to instructors/TAs, thus respecting professional courtesy, **within 24 hrs. Please draft e-mails in ten words or less; short, clear, and up-front with points.**

## Correspondence Statement

The centrally administered **e-mail account** provided to students will be considered the individual's official university e-mail address. It is the responsibility of the account holder to ensure that e-mail received from the University at their official university address is attended to in a timely manner. You can read about the privacy and security of the UWO email accounts [here](#).

## Assignment Discussion and Grade Appeals

I aim to provide detailed typed feedback on assignments, to clarify the recorded grade. If students have questions and concerns about grades, among other matters, they must **wait 24 hours** upon receiving feedback to follow up in writing. However, **I will not discuss grades via e-mail**. Before your designated [virtual] office hour appointment, please review typed feedback in relation to assignment guidelines on the rubric. Appointments to discuss grades will not be granted if more than one week has passed since the assignment's return. Upon discussing a grade in office hours, learners can write appeals to delineate how their assignment meets necessary requirements on the formal rubric. **Please include the course code and discussion topic in the e-mail subject line.**

## Course Readings

All readings and course materials are on OWL. Readings will require two hours per week. Students will read a few articles each week and respond to three questions/comments on the online forum to facilitate discussions. Comments are relevant for participation marks. Please bring questions to synchronous hours. Scholars can include their ideas about readings in three reflections. The instructor can discuss inquiries about readings at the student's discretion. All readings are of equal importance. Learners are responsible to keep updated, by checking their **OWL every 24–48 hours.**

If students need assistance, they can seek support on the [OWL Help page](#). Alternatively, they can contact the [Western Technology Services Helpdesk](#). They can be contacted by phone at 519-661-3800 or ext. 83800.

[Google Chrome](#) or [Mozilla Firefox](#) are the preferred browsers to optimally use OWL; update your browsers frequently. Students interested in evaluating their internet speed, please click [here](#).

## Online Resources

Student can access a course overview with PowerPoint slides, including weekly grammar module activities, forum posts, and reflections on OWL. The instructor can discuss inquiries on resources at the students' discretion. All materials are of equal importance and pertain to weekly topics.

Learners are responsible to keep updated on texts and media links. Please reference and reflect upon Canada's Truth and Reconciliation Commissions' Calls to Action, for a mandate on supporting Indigenous communities in education, social work, legal, family, and health practices.

Truth and Reconciliation Commission of Canada. (2015). *Truth and Reconciliation Commission of Canada: Calls to Action*. Winnipeg, MB: Truth and Reconciliation Commission of Canada.

**A Style Guide:** Written reflections are being graded for style (organization, grammar, citations), as well as content. Most style guides also contain information about how to cite the scholarly texts and legal documents for reflections, critiques, take home exams, and group work. I prefer APA or MLA, if you are consistent in usage. Copies of MLA and APA style guides are available through Weldon library online. You may find the Online Writing Lab at Purdue University useful: [https://owl.purdue.edu/owl/research\\_and\\_citation/apa\\_style/apa\\_formatting\\_and\\_style\\_guide/general\\_format.html](https://owl.purdue.edu/owl/research_and_citation/apa_style/apa_formatting_and_style_guide/general_format.html)

## Resources for Legal Document Citations

Douglas College Library. (2020). *APA Citation Style Guide (7th ed.): Legal Citation*. <https://guides.douglascollege.ca/APA-7/LegalCitation>

*Canadian Guide to Uniform Legal Citation*. (3rd ed.). (1992). Toronto, ON: Carswell

The University of British Columbia. (2020). *Law-Legal Citation Guide*. <https://guides.library.ubc.ca/legalcitation>

**CanLii:** Searching for Case Law databases. <https://www.canlii.org/en/>

**Nexis Uni:** Historical cases and high-quality secondary materials like *Halsbury's Laws of Canada* Students can interact with staff librarians about sources resources at lawref@uwo or lawlib@uwo

## Western Writing Support Centre

Western is a diverse community of learners, scholars, teachers, staff, and researchers. Asking for assistance with assignments, time-management, and health is tangential to academic development. Please contact the <http://writing.uwo.ca/> to schedule asynchronous sessions for writing assistance.

## A note on bringing children to virtual synchronous classes

A lack of adequate childcare and equal distribution of parental labor can inhibit classroom learning with peace of mind. Learners can bring children to a virtual class, if having trouble seeking childcare in a respectful, safe manner. Please follow up with the instructor as circumstances arise, to devise a plan that enables accessible learning options for your well-being and children's health.

## A note about technology in virtual office hours, Tuesdays between 4:30–5:30

Office hours are subject weekly and subject to changes. Please adhere to OWL announcements regarding scheduling. **It is not required to have a camera on during synchronous classes or meetings.** Technology is an increased commodity through virtual and in-person scholarship. However, students need to be mentally present in office hour conversations. I will ask that learners refrain from using secondary technology in office hours, unless it is mandated for accessibility requirements or needed for note-taking purposes and PowerPoint slide engagement. If a scholar needs to take an emergency call during our synchronous conversation, kindly mute the mic or head offline. In the virtual class or office hours, technology un-related to course work is not advisable. Please be aware that virtual meeting spaces are not secured; I cannot guarantee privacy or confidentiality. Please consult Health and Wellness support services to discuss personal concerns.

### **A note about technology [in the virtual synchronous classroom]**

Technology is an increased commodity through virtual and in-person scholarship. However, students need to be mentally present when in lectures and group activities, not absorbed with technological pursuits. I will ask that learners refrain from using supplementary technology in synchronous hours, unless it is mandated for accessibility notetaking purposes, suggested by the instructor to engage a creative task, or needed for PowerPoint slide engagement. If the instructor notices that you are distracted by social media or texting instead of focusing in online discussions, I will ask you to briefly step offline. In so doing, learners who feel they need technological stimulations from media, beyond assigned materials and discussion notes will not distract their peers. If a scholar needs to take an emergency call in class, kindly turn off 'video' and 'mute,' to avoid distracting colleagues. Students are not required to activate their audio or video during Zoom engagements. Please refrain from cell texting, working on projects, or e-mail in Zoom discussions.

### **A Word about Online Participation**

Students can write thought provoking questions about weekly readings, on the online message forums. Scholars may continue virtual class discussions on this medium of communication. However, all statements, opinions, and commentary should be course theme appropriate, without discriminatory language, respectful of peer opinions, while being kind in delivery. Any derogatory remarks will be removed, and the student taken aside. I trust each scholar has self-awareness and monitoring skills, to note the effectiveness of their contributions. Online forums are excellent resources for learners who have public speaking concerns to share their valuable insights. The instructor will check-in with students individually, throughout the semester to discuss their class/online participation comfort levels and overall concerns. Individuals who experience discomfort speaking publicly can schedule a meeting to chat with the instructor about future participation ideas. The key is to feel inspired and valued in class exchanges, not explicitly judged.

### **A Word on Synchronous Participation**

**Attendance is not recorded.** However, I encourage learners to attend weekly synchronous tutorial hours for completion of graded in-class activities, including forum post discussions and responses. Everyone is expected to engage critically with class assignments through materials, discussions, and reflections. Students can aim to contribute regularly and note when they have spoken too much. The quality of contributions to virtual dialogues is more important than quantity.



Participation entails respecting the valued comments of peers. As the instructor, I aim to make the digital classroom a calm place to express yourself creatively, without fear of judgment. However, it is not possible to guarantee a ‘safe space’ and inadvertent statements can instill undue harm. It is important to speak up if feeling oppressed or marginalized in class, as it respects peers. Please send me a private e-mail stating your experiences of discussions and ideas for course improvement.

## **A Word on Asynchronous Class Participation—Recommended class timeline**

Lecture are pre-recorded on PowerPoint slides with a guiding script. I will only evaluate materials from the readings. However, students are welcome to engage supplementary references from the weekly lecture script. Lecture materials will appear on the OWL course template on the Monday before each Tuesday synchronous hour. A suggestion for revises course materials: Before class, learners can read articles, listen to lectures, and revise PowerPoint slides. The second hour is a synchronous tutorial. The last hour is reserved for **completing forum activities, exam prep, and writing critiques and reflections by the syllabus deadlines**. Learning outside of class hours requires diligence, imposing structure, asking for help, and sustaining engagement with course materials. Please keep track of deadlines and expectations on a schedule that accommodates existing courses. Succeeding in the course merits **reading articles, synchronous attendance, submitting assignments on time, checking-in, participation, and communicating with TA and instructor**.

## **Late Policy**

Students will be permitted one free extension of no more than five working days, on any written assignment; the extension request must be made **24 hours** in advance of the deadline by email to the instructor. This extension may only be used once per term. Students who are seeking academic accommodation for any work worth less than **10%** must contact their instructor or follow the appropriate department or course specific instructions provided on the outline. Requests for other assignment extensions totaling or worth more than **10%** require valid medical documentation and/or reasoning that has been filed with the Office of the Dean of the scholar’s faculty. Without such documentation, students will receive late mark deductions on their assignments. Learners can discuss questions about the late marks policies with their instructors, faculty advisors, councilors, and department undergraduate chair. Please take responsibility for missed classes, work, and tests.

## **How to Be Successful in this Class**

Students enrolled in this class should understand the level of self-discipline required to be successful.



1. Invest in a planner or application to keep track of your courses. Populate all your deadlines at the start of the term and schedule time at the start of each week to get organized and manage your time.
2. Make it a daily habit to log onto OWL to ensure you have seen everything posted to help you succeed in this class.

3. Follow weekly checklists created on OWL or create your own to help you stay on track.
4. Take notes as you go through lesson material. Treat this course as you would a face-to-face course. Keeping handwritten notes or even notes on a Word document will help you learn more effectively than reading or watching videos.
5. Connect with others. Try forming an online study group and meeting on a weekly basis for study and peer support.
6. Do not be afraid to ask questions. If you are struggling with a topic, check the online discussion boards or contact your instructor and or teaching assistant(s).

## Western Academic Policies and Statements

### Professionalism & Privacy:

Western students are expected to follow the [Student Code of Conduct](#). Additionally, the following expectations and professional conduct apply to this course:



- Students are expected to follow online etiquette expectations provided on OWL
- All course materials created by the instructor(s) are copyrighted and cannot be sold/shared
- Recordings are not permitted (audio or video) without explicit permission
- Permitted recordings are not to be distributed
- Synchronous sessions will NOT be recorded and posted on OWL.

### Absence from Course Commitments

#### [Policy on Academic Consideration for Student Absences](#)

In the interest of the health and safety of students and health care providers, you are no longer required to seek a medical note for absences this term. If you are unable to meet a course requirement due to illness you should use the [Illness Reporting Tool](#). This tool takes the place of the need to submit a medical note and the Self-Reported Absence System formally used by undergraduate students.

You are required to self-report every day that you are ill and unable to complete course commitments. Students should communicate promptly with their instructor and use this tool with integrity.

### Accommodation for Religious Holidays

The policy on Accommodation for Religious Holidays can be viewed [here](#).

### Special Examinations

A Special Examination is any examination other than the regular examination, and it may be offered only with the permission of the Dean of the Faculty in which the student is registered, in consultation with the instructor and Department Chair. Permission to write a Special Examination may be given on the basis of compassionate or medical grounds with appropriate supporting documents. To provide an opportunity for students to recover from the circumstances resulting in a Special Examination, the University has implemented Special Examinations dates. These dates as well as other important information about examinations and academic standing can be found [here](#).

## **Statement on Accommodation**

Academic Consideration must be requested within 28 days of the missed assignment. If you find yourself unable to meet any of the course requirements or submit academic consideration requests due to illness, family emergencies, or compassionate reasons, please advise the course instructor in writing and/or at (virtual) office hours, as soon as possible. For a complete list of options about how to obtain support, please refer to: [http://uwo.ca/health/mental\\_wellbeing/](http://uwo.ca/health/mental_wellbeing/). Students can obtain additional resources at the Wellness Education Centre: <http://se.uwo.ca/wec.html>.

## **Statement on Plagiarism and Scholastic Offences**

Scholastic offences are serious, and students can read the appropriate policy, especially the definition of what constitutes a Scholastic Offence, at the following website:

[http://www.uwo.ca/univsec/pdf/academic\\_policies/appeals/scholastic\\_discipline\\_undergrad.pdf](http://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_undergrad.pdf)

Learners are expected to write essays and assignments, in their own words. Paraphrasing requires proper citation formatting. If you use ideas and passages from a source that is not your own words, quotation marks are necessary around borrowed phrases. Plagiarism is very serious. Any scholar who plagiarizes will be asked to explain their actions. Students can use a citation format style of choice. However, APA is preferred. Please see Purdue Owl's online guide to citations: [https://owl.purdue.edu/owl/research\\_and\\_citation/apa\\_style/apa\\_formatting\\_and\\_style\\_guide/general\\_format.html](https://owl.purdue.edu/owl/research_and_citation/apa_style/apa_formatting_and_style_guide/general_format.html)

## **Academic Offenses**

“Scholastic offences are taken seriously, and students are directed [here](#) to read the appropriate policy, specifically, the definition of what constitutes a Scholastic Offence.

## **Turnitin and other similarity review software**

All assignments will be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection of plagiarism. Students will be able to view their results before the final submission. All papers submitted for such checking will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system. Use of the service is subject to the licensing agreement, currently between Western University and [Turnitin.com](http://Turnitin.com).

## Statement on Accessibility

Please contact the course instructor early in the semester, if you require material in an alternate format or if you require any other arrangements to make this course more accessible to you. There are note taking and technology resources offered at Western to assist with accessibility.

For general information about Western's commitment to accessibility, please visit: <http://www.registrar.uwo.ca/general-information/accessibility-at-western.html>.

Student Development Services <http://www.sdc.uwo.ca/ssd/> has several staff members who can assist students with accessibility needs and questions about the orientation process. Identified accessibility needs may include, but are not limited to, vision, hearing, mobility impairments, learning disabilities, chronic pain, attention concerns, anxiety, and depression. Scholars need to schedule a formal request with Student Development Services, to consult about their accessibility needs. This ensures ample time for scheduling accommodations. Student Development Services aims to help its learners endure a safe, organized, productive, and calm university life adjustment.

Please contact the course instructor if you require material in an alternate format or if you require any other arrangements to make this course more accessible to you. You may also wish to contact Accessible Education (AE) at 661-2111 x 82147 [aew@uwo.ca](mailto:aew@uwo.ca), for any specific question regarding an accommodation or review [The policy on Accommodation for Students with Disabilities](#).

I will modify assignments for individuals with specific accessibility needs, such as learning abilities that impact the completion of written course work and expectations for listening in class. Students can approach the instructor about case-based concerns and suggest alternative options for assignments, in addition to checking-in with Student Development Services. It is possible to develop alternate work for the midterm test and final exam. However, I may request Student Development Services documentation that supports learners' accommodation requests. I hope that scholars feel comfortable approaching instructors about specific accessibility related circumstances. It is best to discuss accessibility matters over e-mail, at the semester's beginning.

## Support Services

Western students have access to the following services: Wellness and Sexual Violence Prevention Education, Psychological Services, Health Services, Writing Support, Learning Skills, International Student Services, Accessible Education, Students with Disabilities, Career Education, and Indigenous Student Centre.

Visit <http://www.sdc.uwo.ca> for details.

If you are in emotional/mental distress, refer to Mental Health@Western [https://uwo.ca/health/mental\\_wellbeing/](https://uwo.ca/health/mental_wellbeing/) for a complete list of options about how to obtain help.

If you are unsure about where to go, the Wellness Education Centre (room 76 in the lower level of the University Community Centre) has a "no wrong door" policy, meaning that they will direct

you to the appropriate service or person for any and all questions or concerns about your overall wellbeing (whether academic, psychological, physical, financial, or otherwise).

The following links provide information about support services at Western University.

[Appeal Procedures](#)

[Registrar Services](#)

[Student Development Services](#)

[Student Health Services](#)

Student Support Services <https://student.uwo.ca/psp/heprdweb/?cmd=login>

## **Grade Negotiations**

Students must wait 24 hours before appealing any grades they receive on assignments or tests. Please let the instructor know if you have difficulty e-mailing about grades consultations requests.

If you believe your work has been marked unfairly, you must submit a 1–paragraph explanation of exactly how you believe this to be the case. An example of an acceptable grade appeal is available on the course’s OWL webpage. If your work has been marked by a TA, you must attempt to discuss your grade and submit your explanation for appeal to them before contacting the course instructor.

The official policy of the GSWS Department is never to increase a student’s grade purely to improve that student’s average. “Grade grubbing” by maintaining minimum averages to enter medical school, law school, or business school will not result in a coursework grade increase.

## **Weekly Course Themes Breakdown**

<b>Week</b>	<b>Dates</b>	<b>Topic</b>	<b>Instructor or TA-led seminar</b>
1	January 4-8	Introductions, overview, and Course expectations What does law and gender mean to you?	Introduction about the TRC’s 94 Calls to Action and UNDRIP
2	Jan 11-15	Two-Eyed Seeing Feminist knowledge production	Revise the genealogies of Indigenous and feminist legal discourses Balance Indigenous and Western epistemologies in apprehending laws

3	Jan 18-22	Embodied labor, gender, and the law	Embodying gender expressions and identities, precarious labor, surrogacy, and wellbeing
4	Jan 25-29	Intersectional resistance, gender, and sexuality— Censorship laws	Spaces, identities, and experiences of legal concepts and Censorship laws in Canada/North America.
5	Feb 1-5	Sex work and migration	Migrant identities. Sex work. Experiencing gender on the margins of Common Law
6	Feb 8-12	<i>The Indian Act &amp; Indigenous women-as-feeling-subjects</i>	Revisions of women's membership rights for citizenship and recognition
7	Feb 23-26	Kwe, methods of refusal, Citizenship, & body sovereignty	Indigenous women's refusal and ontologies (body sovereignty)
8	March 1-5	Trans & Two-spirit identities	Queer and trans expressions Legal paradigms, human rights
9	March 8-12	Two-Row Wampum and Orality in Law	The aesthetics of reconciliation dialogues Story-work, oral narratives as treaty forms. See the exoneration of Louis Riel.
10	March 15-19	Spiritual Governance UN and The Charter	Indigenous governmentality, contemporary, and spiritual laws in reconciliation dialogues. Cultural identity and UNDRIP—International laws
11	March 22–26	Re(conciliation) through art-poetry Feminist/Queer activisms and law	Indigenous and feminist activisms as leading reconciliation initiatives/laws LGBTQ2 activism in Canada
12	March 29 April 2	Environmental dispossession and repossession Gounded normativities Photobook journal Concluding thoughts Exam review	Review questions about the take-home exam, course materials. Attawapiskat and youth healing projects & Settler responsibility Indigenous Medicine Garden at Western, Richmond, Brunette
13	April 5-9	Study Days	

## Description of Assignments and Deadlines

Please ensure all written assignments maintain a (Times New Roman font, double-spaced, standard margins on Microsoft Word files or PDFs)

Three weekly reflections Due- February 2<sup>nd</sup>, March 16<sup>th</sup>, March 30<sup>th</sup>

- 30 %) **Three Reflections [300–500 words]** consist of written meditations about students' experiences with literary readings, legal concepts, creative texts, and intersectional stories across cultures. **Reflections can draw on course readings, class discussions, and outside inspiration.** Scholars can summarize key arguments, themes, theories, and raise questions from course readings to formulate current ideas through pertinent topics. Learners can include a paragraph explaining **theoretical considerations that inform thinking.**
- Individuals will ground the purposes of each critique through intersectional course themes and experiences. I encourage learners to support private auto-ethnographic journals with self-assessments about their ongoing learning experiences and challenges in class or online.
- Individuals can draw on journal entries for reflective pieces that connect with the literature. It is important that learners self-locate on Indigenous lands, in relation to class assignments.
- Legal processes for Indigenous and Eurocentric communities reflect land rights, oral histories, and policies influencing gender (in)-justice. Learners have a responsibility to reflect knowledge translation in Settler-Indigenous reconciliation incentives and methods.
- **Accompany your reflections with a creative work (art, poem, photo, story, lyrics)** Learners can integrate an understanding about course questions and reflections through a creative piece of art or text. A goal for this activity is not to expose student work but share in contributions. It is critical that scholars foster a creative outlet from conceptual digestion.
- The goal of this exercise is to bridge activity engagement with course work and queries through creative expressions. I hope students draw on activist experiences, leadership, and extra-curricular activities in [volunteer] initiatives to inscribe their ideas within reflections.
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### (10%) Forums Participation—Building Collaborative Virtual Communities

At the semester's beginning, learners will construct a community contract to share qualities they would like to give and receive from peers, such as kindness, pronoun acknowledgement, awareness, patience, inspiration, positive reinforcement, and mutual respect. **Scholars are expected to post three questions and/or comments on the online forum,** before the class to which readings apply; on a **week of their choosing.** I recommend including a brief explanation about theoretical considerations and meditations juxtaposed with related ideas. Questions should not be too simplistic and reflect concepts from readings and earlier deliberations. Outside sources can inform questions. However, they are not the primary inspiration for students' inquiries. Students can pose questions about their weekly reflections from the forums in the synchronous hour. Asking questions in a virtual classroom proves course engagement, group attentiveness, a willingness to seek clarity on readings, reflections, and receive peer feedback on complex theories or concepts.

### (10%) Reflection One—Situating the Self in Community—February 2<sup>nd</sup>

Please offer your interpretations of “community” and its cross-cultural legal significations. What does land, law, and community mean for you, in diverse vocations as feminist scholars/activists? What do you locate as communities in your personal and professional lived experiences? How do you interact with diverse communities (social, professional, legal, religious, digital)? What are community activist roles in conferring legal justice, reform, and reconciliation? Given constraints of COVID-19 on social relations, how can you advocate for justice in community outreach efforts? It is possible to draw engagement from queer diasporas, transnational perspectives, and identities.

### (10%) Reflection two Extra-curricular activity due by March 16

**Option 1:** Students choose a volunteer activity or event [beyond virtual class time]. Activities can pertain to internships, legal work, community activism, lectures, conferences, virtual, and socially distanced in-person initiatives. Reflections entail **descriptions** about how students participated in the activity, through connections with **course themes, ideas, reading concepts, and visual/tactile materials** (films, images, projects, creative texts, forum discussions, and PowerPoint slides). It is important to connect activist initiatives with questions about policy and legal queries. Literary or aesthetic material resources must reflect community activist project initiatives and class readings.

**Option 2:** Students can reflect on a local or global social movement of choice (Black Lives Matter, Idle No More). Please research the organization: How did they originate and what are their missions in theory and praxis (thoughtful actions)? What are the strengths of the movement and why did you choose to reflect on their activism? How can you support or participate in solidarity with a movement’s goals? What is your subject position in relation to an organization’s manifesto? I suggest threading a reading through your experiences researching and participating in activism.

### (10%) Reflection# 3—Storywork, art, or poem activity—March 30

1). Create a short story, picture/image, artwork (with an explanation), or poem informed by lived experiences of education, social media, inter-generational memories, and their cultural knowledge. Storytelling and orality are expressions of Indigenous nations’ land claims and territorial affinities.

2). Students can self-locate on Indigenous territories, by reflecting knowledge sharing, reconciliation, and creative activities. Revise typed instructor feedback to explore metaphors, conceptual growth, grammar patterns, and narrative arcs in your writing. Assessing earlier writings, structures continuity for consistent English grammar, style, content, and language skill improvement. Students can emphasize their creative process through iterations of written papers.

3). Learners can implement activist experiences, secondary readings, artwork, photography, film, social media, presentations, creative texts, forum discussions, and PowerPoint slides in responses.

### (5%) How am I doing? Five student virtual check-ins with the instructor and TA (1% each)

- **Students can check-in virtually with their instructor and TA in two weekly office hour sessions over Zoom; running between weeks two (January 12<sup>th</sup>) and ten (March 16<sup>th</sup>).**
- **Check-ins are drop-in sessions concerning how students are responding to course materials, questions and clarifications about readings, concepts, exams, and forums.**



- **Check-ins are not private conversations about students' personal concerns, grade complaints, or extension requests. Private matters require one-on-one meetings with instructors on a circumstantial basis, in consultation with accommodations services.**

## 25% Midterm Exam (500 words per response)

Five of Six Questions (5% each) on Feb 9<sup>th</sup> at 2:30pm due by Feb. 10 at 2:30pm

### **Respond to five questions in a short essay format**

Drawing on materials from the year's first half, learners will critique five of six prompts in a short essay response style. Prompt responses will engage Eurocentric, feminist, and Indigenous critical theory and legal debates from a transnational, land-based, and Two-Eyed Seeing approach. Both eyes address the implications of legal thinking in experiences on Indigenous lands (Martin, 2012).

- Each critique will reflect a chosen theme, including but not exclusive to deliberations on women and trans responses to feminism through Eurocentric and Indigenous legal systems, *The Indian Act*, queer and trans (LGBTQ2S+) identities, sex work, and censorship laws.
- You can draw on a journal article or creative piece that reflects legal themes. Address how the argument evolves, author's intentions, who are subjects and objects of knowledge claims? How do you self-locate within a text? How can you explain the work's meanings?
- Learners can draw on two course readings and outside sources per critique (unlimited secondary sources), outlining a unique and clear position or thesis statement argument.
- Original thoughts are welcome to situate content in self-locations and experiences. Theoretical meditations on legal concerns juxtapose citations through reading engagement.

30% Final Exam. Three hours take Home/online—three questions for short critiques (three to five pages) given 24 hours in advance. Between April 5 and 30<sup>th</sup> (500–750 words each)

Questions about epistemologies, concepts, and lived experiences of gender identities and expressions that impact Indigenous and self-identified marginalized groups in Canada. Questions span debates from inequalities and human rights to reconciliation. Students can draw on course readings for essays. Learners can access case studies, critiques, reflections, and external sources to confer knowledge. Theoretical and practical knowledge of events inform a depth of engagement

## **Weekly Readings**

January 5, 12, 19, 26—Situating the self in Feminist and Indigenous Legal Discourses

**Week 1, January 5**, The Truth and Reconciliation Commission's Calls to Action, 2015; Course introductions.

Truth and Reconciliation Commission of Canada. (2015). *Truth and Reconciliation Commission of Canada: Calls to Action*. Winnipeg, MB: Truth and Reconciliation Commission of Canada.

Haraway, D. (1988). Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective. *Feminist Studies*, 14(3), 575–599.

**What does the law mean to you? What are the implications of legal experiences on gender?**

Week 2, January 12, Feminism, Gender, and Indigeneity

(Hernández Castillo, R., 2010, Huhndorf, S., & Suzack, C., 2010; Scott, 1986)

Hernández Castillo, R. (2010). The Emergence of Indigenous Feminism in Latin America. *Signs: Journal of Women in Culture and Society*, 35(3), 539–545.

Huhndorf, S., & Suzack, C. (2010). Indigenous Feminism Theorizing the Issues. In J. Barman, S. M. Huhndorf, J. Perreault, & C. Suzack (Eds.), *Indigenous Women and Feminism: Politics, Activism, Culture* (pp. 1–21). Vancouver, BC: UBC Press.

Scott, J. W. (1986). Gender: A Useful Category of Historical Analysis. *The American Historical Review*, 91(5), 1053–1075.

**Recommended:** Peltier, C., 2018; Suzack, 2015

See a copy of *The Indian Act* and discuss content from both Indigenous and Eurocentric positions.

**Directions of Indigeneity, gender, feminist knowledge translation from ‘two eyes’ in practice.**

Week 3, January 19<sup>th</sup>, Embodying Gender, Sexuality, and Reproductive labor (LGBTQ2S+)

(Hovav, A., 2019; Mohanty, 2002; Subramanian, S., 2007—Maclean’s)

Hovav, A. (2019). Producing Moral Palatability in The Mexican Surrogacy Market. *Gender & Society*, 33(2), 273–295.

King et al. (2020, November 10<sup>th</sup>) What’s at the Core of Indianness? Bill-C92, Labour and Indigenous Social Services. Yellowhead Institute.  
<https://yellowheadinstitute.org/2020/11/10/whats-at-the-core-of-indianness-bill-c92-labour-and-indigenous-social-services>

Mohanty, C. T. (2003). ‘Under Western Eyes’ Revisited: Feminist Solidarity through Anticapitalist Struggles. *Signs: Journal of Women in Culture & Society*, 28(2), 499–535.

Subramanian, S. (2007, July). Wombs for Rent: Is Paying the Poor to have Children Wrong when Both Sides Reap Such Benefits? *Maclean’s*, 120(5), 40–47.

**Recommended:** Fuller & Vosko, 2008

Diverse family structures, embodiment, women and precarious labor.

Week 4, January 26<sup>th</sup>, Intersectionality, Gender, and Censorship Laws  
(Cossman, B., 2013; Spade, 2013; Valverde, M. 2006)

Cossman, B. (2013). Censor, resist, repeat: a history of censorship of gay and lesbian sexual representation in Canada. *Duke Journal of Gender Law & Policy*, 21(1), 45–66.

Spade, D. (2013). Intersectional Resistance and Law Reform. *Signs: Journal of Women in Culture and Society*, 38(4), 1031–1055.

Valverde, M. (2006). A New Entity in the History of Sexuality: The Respectable Same-Sex Couple. *Feminist Studies*, 32(1), 155–162.

**Recommended:** Swiffen, A., 2018

Revising conceptual debates—how do lived-experiences inform gender reform and legal theories?  
Glad Day Bookshop and Censorship Laws as concepts. Introducing Canada’s Prostitution laws.

February 2, 9, 23—Gender and Legal cultural expressions. Ongoing TA check-ins  
Week 5, February 2<sup>nd</sup>, Sex work, Migration, and Reproductive justice (through both eyes)  
(W. Chapkis, 2003; Scoular, 2010; Smith, 2005)

Chapkis, W. (2003). Trafficking, Migration, and the Law: Protecting Innocents, Punishing Immigrants. *Gender and Society*, 17(6), 923–937.

Scoular., J. (2010). What’s Law Got to Do with It? How and Why Law Matters in the Regulation of Sex Work. *Journal of Law and Society*, 37(1), 12–39.

Smith, A. (2005). Beyond Pro-Choice versus Pro-Life: Women of Color and Reproductive Justice. *NWSA Journal*, 17(1), 119–140.

**Recommended:** R. Bourgeois, 2009; Craig Proulx, 2000. R. v. Gladue

Week 6, February 9<sup>th</sup>, Midterm take-home critiques (24–48 hours) The *Indian Act* and Residential Schools

(Macdougall, B., 2016; McKee & Forsyth, 2019).

Macdougall, B. (2016). The Power of Legal and Historical Fiction(s): The Daniels Decision and the Enduring Influence of Colonial Ideology. *International Indigenous Policy Journal*, 7(3), 1–6.

McKee, T. & Forsyth, J. (2019). Witnessing Painful Pasts: Understanding Images of Sports at Canadian Indian Residential Schools. *Journal of Sport History*, 46(2), 175–188.

**Recommended:** Monture-Angus, P., 1999; Simpson, A., 2008

Bill C-31, Bill C-79, Bill S-3 amending the *The Indian Act*; Indigenous women's agency, Métis identities, The Daniels Decision.

Week 7, February 23, Kwe as method of refusal, Citizenship, and Sovereignty

(Green, 2001, A. Simpson, 2007, 2014; Simpson, L., 2014a)

Green, J. 2001. Canaries in the Mines of Citizenship: Indian Women in Canada. *Canadian Journal of Political Science*, 34(4), 715–738.

Simpson, A. (2007). On Ethnographic Refusal: Indigeneity, 'Voice' and Colonial Citizenship. *Junctures*, 9, 67–80.

Simpson, L. B. (2014b). *Fish Broth & Fasting*. In Kino-nda-niimi Collective (Eds.), *The Winter We Danced: Voices from the Past, the Future, and the Idle No More Movement* (pp. 154–157). Winnipeg, MB: ARP Books.

Indigenous ontologies of refusing oppressive legal systems/policies and political constraints.

March 2, 9, 16, 23—Dialogues and Reconciliation; together in constraining times

Week 8, March 2, Two-spirit and trans rights, Engaging the 'Law'

(Awâsis, 2012; Kirkup, 2009; Vipond, 2015) Bill C-16

Awâsis. (2012, September 1<sup>st</sup>). Hearing Two-spirits: Two-spirit Voices Are Integral to Cultivating Community Resistance and Decolonization. *Briarpatch Magazine*. Retrieved from <https://briarpatchmagazine.com/articles/view/hearing-two-spirits>.

Kirkup, K. (2009). Indocile Bodies: Gender Identity and Strip Searches in Canadian Criminal Law. *Canadian Journal of Law and Society*, 24(1), 107–125.

Vipond, E. (2015). Trans Rights Will Not Protect Us: The Limits of Equal Rights Discourse, AntiDiscrimination Laws, and Hate Crime Legislation. *Western Journal of Legal Studies*, 6(1), 1-20.

**Recommended:**

Egale Canada. (n.d.). *Overview of LGBT Human Rights in Canada*. Retrieved from <https://egale.ca/wp-content/uploads/2012/10/UPR-Submission.pdf>

Egale Canada. (2012). *XY v. Ontario (Government and Consumer Services)*. Retrieved from <https://egale.ca/wp-content/uploads/2012/04/XY-v-ON.pdf> 2012 HRTO 726 (CanLII)

Kirkup, K. (2018). The Origins of Gender Identity and Gender Expression in Anglo-American Legal Discourse. *University of Toronto Law Journal*, 68(1), 80–117.

Week 9, March 9, Two-Row Wampum, Orality, and Settler Responsibility

(Asch, 2015; Suzack, 2011; Tully, 2016)—Wet'suwet'en nation pipeline protest.

Asch, M. (2015). Anthropology, Colonialism and the Reflexive Turn: Finding a Place to Stand. *Anthropologica*, 57(2), 481–489.

Suzack, C. (2011). The Transposition of Law and Literature in Delgamuukw and Monkey Beach. *South Atlantic Quarterly*, 110(2), 447–463.

Tully, J. (2016). Deparochializing Political Theory and Beyond: A Dialogue Approach to Comparative Political Thought. *Journal of World Philosophies*, 1, 51–74.

**Recommended:** Arthur Manual, 2010; Mandell, L., *Delgamuukw v. British Columbia* (1998)—Kinship as essential to expressions of treaty-making and healing land. Louis Riel’s legacies/trial.

Week 10, March 16<sup>th</sup>, Spiritual Governance and Kinship Narratives

(Dudgeon & Bray, 2019; Odello, M., 2012; UN Declaration on the Rights of Indigenous People, 2008).

Dudgeon, P., & Bray, A. (2019). Indigenous Relationality: Women, Kinship and the Law. *Genealogy*, 3(2), 1–11.

Odello, M. (2012). Indigenous people’s rights and cultural identity in the inter-American context. *The International Journal of Human Rights*, 16(1), 25–50.

United Nations. (2008, March). *United Nations Declaration on the Rights of Indigenous Peoples*. Retrieved from [http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

**Recommended:** Williams, L., 2018. UN and the Charter

Week 11, March 23<sup>rd</sup>, Feminist Activisms and (re)conciliation

(Cossman, 2020; Tuck &ocollet, 2016; Wakeham, 2014). Red Dress Project, *Idle No More*, Bill C-45. Black Lives Matter

Aguirre, K. (2015). Telling Stories Idle No More, Indigenous Resurgence and Political Theory. In Coburn, Elaine (Ed.), *More Will Sing Their Way to Freedom* (pp. 184–207). Black Point, NS: Fernwood Publishing

Cossman, B. (2020). The 1969 criminal amendments: Constituting the terms of gay resistance. *The University of Toronto Law Journal*, 70(3), 245–262.

Tuck, E., &ocollet, K. (2016). Engaging indigeneity and avoiding appropriation: an interview with Adrienne Keene. *English Journal*, 106(1), 55–57.

**Recommended:** Wakeham, 2014; Nixon, 2020

Week 12, March 30, Photobook journal, Grounded Normativity, and Environmental Repossession

**Exam prep and discussions on women and trans experiences of reconciliation and the law.** (Peach, L., Richmond, C. A. M., & Brunette-Debassige, C., 2020).

Peach, L., Richmond, C. A. M., Brunette-Debassige, C. (2020). “You can’t just take a piece of land from the university and build a garden on it”: Exploring Indigenizing space and place in a settler Canadian university context. *Geoforum*, 114, 117–127.

**Recommended:** Rymhs, 2006; Ambtman-Smith and Richmond, 2020

**Discuss the crisis in Attawapiskat: (Anand, A., 2020; Bell, S., 2015; Macdougall, G., 2020)**

\*Attawapiskat education dispute. Suicides on Reserves and in urban Indigenous communities.

Concluding ideas and exam take-home critique review.

Secondary readings in the reference list are supplementary: I may draw on them for lecture scripts and synchronous hour prompts

Absolon, K., & Willett, C. (2005). *Putting Ourselves Forward: Location in Aboriginal Research*. In L. Brown & S. Strega (Eds.), *Research as resistance* (pp. 97–126). Toronto, ON: Canadian Scholars' Press. \*Aguirre, K. (2015). Telling Stories Idle No More, Indigenous Resurgence and Political Theory. In Coburn, Elaine (Ed.), *More Will Sing Their Way to Freedom* (pp. 184–207). Black Point, NS: Fernwood Publishing

Alexander, J. M., & Mohanty, C. T. (2010). Cartographies of Knowledge and Power: Transnational Feminism as Radical Praxis. In A. L. Swarr & R. Nagar (Eds.), *Critical Transnational Feminist Praxis* (pp. 23–45). Albany, NY: State University of New York Press.

\*Ambtman-Smith, V., & Richmond, C. (2020). Reimagining Indigenous spaces of healing: Institutional environmental repossession. *Turtle Island Journal of Indigenous Health*, 1(1), 27-36.

\*Anand, A. (2020). The Institutionalization and Suicide Crisis Among Indigenous Youth. *Frontier Centre for Public Policy*. <https://fcpp.org/2020/02/09/the-institutionalization-and-suicide-crisis-among-indigenous-youth/>

Asch, M. (2014). *On Being Here to Stay: Treaties and Aboriginal Rights in Canada*. Toronto, ON: University of Toronto Press.

\*Bell, S. (2015, November 22). Northern Saskatchewan First Nations youth release album, video. *CBC*. <https://www.cbc.ca/news/canada/north/northern-sask-firstnations-youth-video-album-1.3330101>

\*Bourgeois, R. (2009). Deceptive Inclusion: The 2010 Vancouver Olympics and Violence against First Nations Women. *Canadian Woman Studies*, 27(2-3), 39–44.

Boyer, Y. (2014). *Moving Aboriginal Health Forward: Discarding Canada's Legal Barriers*. Saskatoon, SK: Purich Publishing Ltd.

Burman, J. (2016). Multicultural Feeling, Feminist Rage, Indigenous Refusal. *Cultural Studies ↔ Critical Methodologies*, 16(4), 361–372.

Brunette-Debassige, C. (2018). From Subjugation to Embodied Self-in-Relation: An Indigenous Pedagogy for Decolonization. In S. Batacharya and Y.-L. R. Wong (Eds.), *Sharing Breathe: Embodied Learning and Decolonization* (pp. 199–229). Edmonton, AB: Athabasca University Press.

Butler, J. (1990). *Gender Trouble*. New York, NY: Routledge.

Cardinal, P., Collins, M. C., Fox, L., King, G., L' Hironnelle, B., & Makokis, B. (2005). *Aboriginal Studies 20. People's and Cultural Change*. Mont-Royal, QC: Les Editions Duval, Inc.

- Chamallas, M. (1999). *Introduction to Feminist Legal Theory*. Aspen Law & Business.
- \*Christie, G. (2014). 'Obligations', Decolonization and Indigenous Rights to Governance. *Canadian Journal of Law and Jurisprudence*, 27(1), 259–282.
- Christie, G. (2019). *Canadian Law and Indigenous Self-Determination: A Naturalist Analysis*. Toronto, ON: University of Toronto Press.
- Conaghan, J. (2013). *Law and Gender*. P. Craig (Ed.). Oxford, UK: Oxford University Press.
- Cossman, B. (1997). Turning the Gaze Back on Itself: Comparative Law, Feminist Legal Studies, and the Postcolonial Project. *Utah Law Review*, 2, 525–544.
- Cossman, B. (2007). *Sexual Citizens: The Legal and Cultural Regulation of Sex and Belonging*. Redwood City, CA: Stanford University Press.
- Coyle, M. (2014). Negotiating Peoples' Exit from Colonialism: the case for and Integrative Approach. *Canadian Journal of Law and Jurisprudence*, 27(1), 283–303.
- Coyle & Borrows. (2018). *Introduction*. In M. Coyle & J. Burrows (Eds.), *The Right Relationship: Reimagining the Implementation of Historical Treaties* (pp. 1–13). Toronto, ON: University of Toronto Press.
- Crenshaw, K. (1991). Mapping the Margins: Intersectionality, Identity Politics and Violence Against Women of Color. *Stanford Law Review*, 43, 1241–1299.
- Dawson, T. B. (Ed.). (1998). *Women, Law, and Social Change: Core Readings and Current Issues* (3rd ed.). Captus Press.
- Dawthorne, N. (2019). (Re)Considering Kyriarchy. *Journal for the Anthropology of North America*, 22(1), 39–41.
- Emberley, J. V. (2007). *Defamiliarizing the Aboriginal: Cultural Practices and Decolonization in Canada*. Toronto, ON: University of Toronto Press.
- Ferguson, R. A. (2003). *Aberrations in Black: Toward a Queer of Color Critique*. Minneapolis, MN: University of Minnesota Press.
- Foucault, M. (1995). *Discipline and Punishment: The Birth of the Prison*. (A. Sheridan, Trans.). New York, NY: Random House. (Original work published 1978).
- Foucault, M. (2011). The Courage of Truth: The Government of Self and Others II- First Lecture. In Frederic Gros (Ed.). & G. Burchell (Trans.). *Lectures at The Collège De France*. New York, NY: Picador. (First published in France as *Le Gouvernement de soi et des autres: Cours au Collège De France*, 1982–1983).
- Feldman, S. (2011). *Discrimination Law*. Oxford UK: Oxford University Press.
- \*Fuller, S., & Vosko, L. (2008). Temporary Employment and Social Inequality in Canada: Exploring Intersections of Gender, Race and Immigration Status. *Social Indicators Research*, 88(1), 31–50.

- Garneau, D. (2012). Imaginary Spaces of Conciliation and Reconciliation. *West Coast Line*, 46(2), 28–40.
- Gaudry, A., & Lorenz, D. (2018). Indigenization as inclusion, reconciliation, and decolonization: Navigating the different visions for indigenizing the Canadian academy. *AlterNative: International Journal of Indigenous Peoples*, 14(3), 218–227.
- Hanrahan, M., Sarkar, A., and Hudson, A. (2014). Exploring Water Insecurity in a Northern Indigenous Community in Canada: The "Never-Ending Job" of the Southern Inuit of Black Tickle, Labrador. *Arctic Anthropology*, 51(2), 9–22.
- Hatala, A., Njeze, C., Morton, D., Pearl, T., & Bird-Naytowhow, K. (2020). Land and nature as sources of health and resilience among Indigenous youth in an urban Canadian context: a photovoice exploration. *BMC Public Health*, 20(1), 538–14.
- Hawkesworth, M. (1989). Knowers, knowing, known: Feminist theory and claims of truth. *Signs*, 14(3), 533–557.
- Headley, B. A. (2007). Feminist Theories of Autonomy and their Implications for Rape Law Reform (437). [Doctoral dissertation, University of Montana. Retrieved from *Graduate Student Theses, Dissertations, & Professional papers*
- Hovey, R., Delormier, T., McComber, A., Lévesque, L., & Martin, D. (2017). Enhancing Indigenous Health Promotion Research Through Two-Eyed Seeing: A Hermeneutic Relational Process. *Qualitative Health Research*, 27(9), 1278–1287.
- Hudson S., & Diverlus, R. (2020). Introduction. -AND- Chapter 1, The Origin Story of Black Lives Matter Canada (p. 3-18). In R. Diverlus, S. Hudson, & S. Ware (Eds.), *Until We Are Free: Reflections on Black Lives Matter in Canada*. Regina: University of Regina Press. XIII-XVI, p. 1-30.
- Jacobs, B., & Williams, A. J. (2008). Legacy of Residential Schools: Missing and Murdered Aboriginal Women. In J. Dewar, G. Younging, & M. Degagné (Eds.), *Response, Responsibility, and Renewal: Canada's Truth and Reconciliation Journey* (pp. 119–143). Ottawa, ON: Aboriginal Healing Foundation.
- Jaggar, A. M. (1989). Love and knowledge: Emotion in feminist epistemology. *Inquiry: An Interdisciplinary Journal of Philosophy*, 32 (2), 151–176
- Jonna, R., & Foster, J. (2016). Marx's Theory of Working-Class Precariousness Its Relevance Today. *Monthly Review*, 67(11), 1–19.
- Kalantry, S. (2019). Transnational Legal Feminisms: Challenges and Opportunities. *Cornell International Law Journal*, 52, 171–175.
- Kelm, M., & Smith, K. (2018). *Talking Back to the Indian Act: Critical Readings in Settler Colonial Histories*. Toronto, ON: University of Toronto Press.
- Kelsey, P. M. (2014). *Reading the Wampum: Essays on Hodinöhsö:ni' Visual Code and Epistemological Recovery*. Syracuse, NY: Syracuse University Press.



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- Lugones, M. (2010). Toward a Decolonial Feminism. *Hypatia*, 25(4), 742–757.
- Lyotard, J.-F. (1988). *The Differend: Phrases in Dispute*. (G. V. D. Abbeele, Trans.). Minneapolis, MN: University of Minnesota Press.
- Macdougall, G. (2019, September 10<sup>th</sup>). Canada's Indigenous suicide crisis is worse than we thought. *Canada's National Observer*. <https://www.nationalobserver.com/2019/09/10/analysis/canadas-indigenous-suicide-crisis-worse-we-thought>
- Mackey, E. (2016). *Unsettled Expectations: Uncertainty, Land and Settler Decolonization*. Halifax, NS: Fernwood Publishing.
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- \*Mandell, L. (1998). *The Delgamuuk Decision*. Pacific Business & Law Institute.
- \*Manuel, A. (2006). New Relationship or "Final Solution"- An Analysis of the Certainty Provisions of the Final Agreements Initiated Under the BC Treaty Process." *First Nations Strategic Bulletin*, 4(12), 1–11.
- Martin, D. H. (2012). Two-Eyed Seeing: A Framework for Understanding Indigenous and Non-Indigenous Approaches to Indigenous Health Research. *CJNR*, 44(2), 20-42.
- Martineau, J. (2015). Rhythms of Change Mobilizing De-Colonial Consciousness, Indigenous Resurgence and the Idle No More Movement. In E. Coburn (Ed.), *More Will Sing Their Way to Freedom* (pp. 230–253). Black Point, NS: Fernwood Publishing.
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