

Indigenous Resistance is Relational

*I am an ancient puzzle
My pieces are scattered in lands that hold the blood and bone of my ancestors
Placed across planes of time
Deeming me living proof that time isn't linear
My body reaches across generations
To find itself
To become whole again*

In the Same Vein

My Asu (*Grandmother*) has called me Dishinit Sakeh since I was born because I have my Father's Cree facial features. The name Dishinit Sakeh means "Cree Woman" in the Dane Zaa language and it defines my position as an insider and an outsider in my community, Prophet River First Nations, which is predominantly Dane Zaa. I am also of mixed European ancestry as my maternal Grandfather was a White man from Montana who chose to settle in the territory when he was on his way to Alaska. Although I come from a mixed background, I strongly identify with Dane Zaa ways of being and knowing as I am very close with my maternal family.

As a small child I grew up being told stories of long gone ancestors while on road trips up the Alaska Highway with my maternal grandparents. The stories themselves were always tied to, and triggered by, geography. Charles R. Lawrence III (1995), an African American Professor of Law, states that taking on a positioned perspective is "to tell the silenced stories, the unrecorded perspectives of our foremothers and forefathers. Historical revisionism is critical because full personhood itself defined in part by one's authority to tell one's own story" (p.339). Thus, it is important to include such information regarding my lineage and upbringing as they have shaped my being as Dishinit Sakeh today. My Great Great Grandfather, Chief Makenecha (Bigfoot) was

the last to sign Treaty 8 in 1911 and he was quoted by the Treaty Commissioner to have said the following upon their initial meeting, after which he refused to sign the Treaty for an additional year:

God made the game and fur bearing animals for the Indians, and money for the White people; my forefathers made their living in the country without White men's money and I and my people can do the same. – Sikanni Chief (Madill as cited by Ridington & Ridington, 2013, p.228)

I come from resiliency and resistance. It is through my maternal lineage that I have come to understand my role within this world. I have learned much of the political oppression of Indigenous peoples and how to try to counter this from educational settings, but it is by being on the land and hearing the stories of my people that I learned what it means to be Dane Zaa. Leeanne Betasamosake Simpson (2017), a Michi Saagiig Nishnaabeg, academic, and activist, stated that “[her] people have always generated knowledge through the combination of emotion and intellectual knowledge within the kinetics of our place – based practices, as mitigated through our bodies, minds, and spirits (p.29). My grounding as sakeh is continually evolving within the context of knowledge gathering, spiritual growth, and continual self-reflexivity.

My involvement with Indigenous resistance and decolonization efforts in public spheres has only spanned a short eight years. However, I could argue that I have been engaged in such determinations on a personal level since birth. I have come to know poverty, racism, addiction, and variations of violence have characterized my life. After I had embarked on my healing journey I had come to know the beauty, wisdom, resiliency, and strength that is embodied in Indigenous ways of being and knowing. I firmly hold the worldview that the water and the land are alive as they have given me teachings, held my prayers, and provided me healing. Being

present on the land base while holding the knowledge that it is the same land that my ancestors traversed, aided me in conquering a lifelong addiction to alcohol and finding the stability to rebuild my life. The struggles from which I arise have only compounded my desire and sharpened my focus so that I may create trailways of freedom for those who come after me.

I have participated in micro-level efforts of Indigenous resistance through facilitating workshops for Indigenous youth and communities aimed at raising consciousness as well as taking part in and/or organizing cultural gatherings. I have worked alongside individuals and organized fund raisers, protested, embarked on a cross country caravan, and engaged in holding front lines at a land defense camp within the territory. I have also created art in the form of written poetry and poetry videos to highlight violence against Indigenous women as well as violence against Indigenous lands. I have learned how to foster alliances with various groups of people as well as work in collaboration with non-governmental organizations (NGOs) such as Amnesty International.

In spite of the various levels of engagement and resistance against the mega project Site C that has taken place is is still currently being constructed. Site C is a hydroelectric dam that is currently under construction along the Peace River. It will flood 83 kilometres of the Peace River Valley and will be the third hydroelectric dam along this river, the first of which led to complete displacement of the Indigenous communities upriver.

I am coming to know that one of the hardest things to do within these active spheres of resistance, is to hold onto optimism. White (2016), one of the main organizers behind the Occupy movement, offers a reframing of resistance that examines protests as a long-term progression towards change, stating that many overestimate the potential for change in the short run. My personal interest in this paper is to not only generate hope as I continue to actively

engage in spheres of resistance but also so that I can come to understand the vital features of Indigenous resistance. In this paper I will examine the micro political aspects of Indigenous resistance in order to reveal how to effectively cultivate epistemic and cognitive liberation which will work to support overarching goals of Indigenous rights and freedoms.

Homeland.

Did you weep that day?

When the Fathers of Confederation

Claimed you, named you something other than what you were

Told you what you were meant to be

Took ownership of you for good

Finally put the nail in the coffin.

1763 Proclamation, 1491 Discovery, ultimate victim of Manifest Destiny

I bet you were tired

I bet you were tired

Resistance is Relational not Reactionary

Indigenous resistance to oppressive colonialist efforts takes various shapes and forms, happens at both grassroots and structural levels, and occurs globally in Indigenous territories. However, Nativdad (2014) stresses the importance of not seeing resistance solely as reactionary but rather as relational as it can limit discourse to the dispute without contextualizing it by its socio-cultural historical background. Angela Y Davis (2016) speaks about contextualization in relation to the Black Lives Matter Movement stating that instead of approaching violent events as singular and separate acts, there must be a “consciousness of the structural character of state violence into the movements that spontaneously arise” (p.15-16). Therefore resistance and the

colonial undertakings they rise to oppose, must acknowledge the intersecting lines of present and historical oppression in order to be truly successful (Nativdad, 2014). Davis (2016) states that broadening these movements beyond singular events and situating them within macro-political structures and struggles will “extricate ourselves from narrow identitarian thinking”, ultimately allowing for more progressive people to adopt struggles as their own (p.27). Thus it would become that not only looks at the intersecting lines of oppression, such as gender and race, but examines the history of the intersections and how systems have evolved with embedded racist and oppressive practices.

I engage in this research with the understanding that everything in resistance is relational and there will never be a generic “recipe for revolution”. Amilcar Cabral, a Bissau-Guinean and Cape Verdean anti-colonial leader, said, “national liberation and social revolution are not exportable commodities” (Cabral, 1966). Every act of resistance will require to have its own situated consciousness. The smaller acts will have to be connected to the overarching consciousness of situated resistance. Thus, I will not focus on providing historical backgrounds on the various resistances within this research, but rather piecemeal aspects found in previous studies that can provide broad overarching insights that would then have to be modified and contextualized accordingly.

In contrast to the aforementioned relationality of resistance, the settler colonial state can also work to reduce resistance to reactionary events. For example, in January 2016 the Premier of British Columbia Christy Clark publicly criticized opposition to various proposed resource development projects calling them the “Forces of No” and by stating the following:

There are people who just say no to everything, and heaven knows there are plenty of those in British Columbia," said Clark. "But just because it's hard doesn't mean you give up. It doesn't mean you should be a quitter." (Meissner, 2016, para 5)

Clark went on to specifically criticize "a coalition of First Nations, environmentalists and Opposition New Democrats who signed a declaration demanding a protection zone near a proposed multi-billion-dollar LNG project at Lelu Island near Prince Rupert" (Meissner, 2016, para 6). Clark described the groups resistance as being fearful of change and it is these types of public statements given by public officials (and others) that serve to decontextualize resistance efforts. By creating an overarching category, such as the "the forces of No", it removes each project from its situated context where it also is connected to Indigenous political and cultural history and diminishes it to a single reactionary "no". These political actions depersonalize resistance efforts, making them less relatable to the general public and deepening already present political and racial dichotomies. Thus, it is imperative that movements work at clearly situating themselves, while simultaneously escaping narrow thinking, to increase relatability. Understanding that framing Indigenous resistance as reactionary singular events as a potential political move can additionally help in the preparation of creating resistance strategies.

Settler Colonialism

Indigenous diaspora
To be out of place yet in place
A displacement
Causing a mind-body-spirit dis-ease
With symptoms no doctor can identify

*There will be no attribution of illness
Due to being placeless today*

In order to understand Indigenous resistance efforts, one must understand what colonial and imperialist agendas are composed of. Tuck (2012) categorizes colonialist efforts as either external or internal, both of which have garnered Indigenous responses of resistance. Tuck (2012) defines external colonialism as the dispossession of Indigenous landscapes through expropriation of “animals, plants and human beings, extracting them in order to transport them to – and build the wealth, the privilege, or feed the appetites of – the colonizers....[Which] often requires a subset of activities properly called military colonialism” (p.4). Internal colonialism involves the creation and routinization of governing structures and modes of control ranging from education to the creation of prisons, and even further to policies and regulations surrounding land ‘development’ (Tuck, 2012). Settler colonialism demands land acquisition and control. It interferes with Indigenous relationship to land which, as Tuck (2012) states, “represents a profound epistemic, ontological, cosmological violence.... [that] is reasserted each day of occupation” (p.5). Audra Simpson (2016) states that, “when we think of dispossession we have to think about it as an ongoing activity that the US and Canada are very involved in as these governmental projects also move Indigeneity – as a living thing, a corporeal thing and also as a system of ideas and practices - out of the way” (para 20). Kuokkanen (2008) broadens this thought in regard to Indigenous peoples from the localized settler state to include economic globalization which “is not merely a question of marginalization but it represents a multifaceted attack on the very foundation of their existence” (p.216). External colonialism is no longer restricted to serving localized, regional, or national interests, but have become global and liberalized through promotion and financing by international institutions such as the World

Bank, the International Monetary Fund (IMF) and other banking institutions (Sawyer & Gomez, 2014). The range and depth of issues facing Indigenous peoples globally requires a calibrated, organized and simultaneous responses on micro and macro political levels.

Indigenous Resurgence as Resistance

My Grandmother reconfigured her identity

To adjust to shifting maps and dreams

I will do the same

To give my son the best of me

New memories in old places

He will not forget

home

land

connection

Long before movements of Indigenous resistance garner public attention and make contentious headlines in news articles they begin at the community level (Smith, 2012). Public protests and forms of direct action are events that Smith (2012) argues need to be seen alongside “the range of initiatives and cultural revitalization projects which have been advanced” (p.113). Ahenakew et al. (2014) list the forms which these initiatives might emerge as, according to community desires and visions, in the following:

Speaking truth to power; revitalizing traditional practices in their original places of emergence; creating alternative educational spaces for the affirmation of Indigenous identities; integrating traditional practices in on-Indigenous institutions; working against the pathologization of communities by focusing on community strengths; creating

therapeutic spaces of support for those aspiring for social mobility; putting Western tools at the service of Indigenous communities; asserting social and economic sovereignty; defending knowledge and identity from appropriation; protecting sacred places; empowering young people; and enacting Indigenous wisdom in environmental and social activism. (p.218)

The efforts that are exerted outside of the public eye that commit to nation-building, identity formation, healing, and growth are the necessary micro-political efforts of Indigenous resistance. Without the micro-political efforts, there can be no successful macro-political efforts. Cherokee scholar Jeff Corntassel “warns against the politics of distraction – states’ attempts to move us away from the renewal of place-based practices of resurgence that are designed to reinforce the status quo rather than deconstruct it” (as cited by Simpson, 2017, p.192). Thus, a youth camp focused on revitalizing language and place names within territory has equal, if not more, political revolutionary power as a mass rally conducted in a capital city with little involvement of localized Indigenous people. It is as the old and simple adage says, “change begins at home”.

Often ways of being and knowing inform and necessitate resistance. For example, during the Wounded Knee trials the defendants “defined and defended themselves in terms of their traditional oral creation stories and not some statute or local decree... [but]from their own community epistemology and cosmology” (Sayer as cited by Nativdad, 2014, p.244). Thus when Nativdad (2014) discussed how resistance is relational, a dual meaning could be applied to indicate that Indigenous resistance is rooted in the belief of relationality or “all my relations”.

There is a need for many initiatives that aim to build sovereignty and sharpen the mind but there is a necessity for the grounding in culture and connection to land. Taiaiake Alfred (2009) discusses this beautifully in the following:

Somewhere along the journey from the past to the future, we forgot that our goal was to reconnect with our lands and to preserve our harmonious cultures and respectful ways of life... Before we start rebuilding ourselves and achieve meaningful change in the areas of law and government, of economics and development, we must start to remember one important thing” our communities are made up of people” (p.31).

There are many ways fostering this connection is addressed from individual, family, community, and nation levels. McGregor (2013) discusses the “Mother Earth Water Walks” that were initiated by Anishinabe women in 2003 where the women have committed to walking the perimeter of every Great Lake at the rate of one a year. The walks were enacted to raise awareness surrounding the sacred relationship between and waters, especially women and water (McGregor, 2013). McGregor (2013) stated that the water walks went further and acted as a “call to consciousness” for current generations to remember and uphold the reciprocal relationship and responsibility to water (p.74). Acts like these are connected to, and are a part of, Indigenous resistance yet are more than resistance as they come from a place of love and are rooted in Indigenous ways of being and knowing in the world. These types of grassroots initiatives serve multiple purposes as they are made public acts to draw attention but also serve to honour relationships with the water, land, and animal beings as well as call the people back to these necessary relationships.

It is in the Indigenous epistemological and ontological approach to the world that Ahenakew et al. (2014) argue, lay the possibilities of the future. Ahenakew et al. (2014) state that a blended approach moving forward is necessary, one that recognizes “the gifts, but also the unsustainable nature of the dominant system, its institutions and ways of being, may be necessary for us to identify why ancestral existential approaches might offer [k]new thinking” (p.221). Various

efforts directed at Indigenous sovereignty and resistance are acknowledged by Ahenakew et al. (2014) as necessary but place an even weight, if not more, on metaphysical possibilities in the following passage:

“What we do argue is that they need to be complemented by other forms of thinking generated by other forms of being that have been part of our ancestral heritage and that may have an important role in establishing radically new possibilities for hospicing a system in crisis and midwifering something new in the future. We are not arguing for a return to a romanticized past, but for a careful and informed strategic weaving of the present into other possible futures....for being and knowing differently that we have inherited and that are currently overshadowed by political struggles” (p.223).

Focusing on epistemic freedom, Natividad (2014) discusses how if liberation is found yet individuals still lays on colonial epistemic foundations, than “freed” groups will likely recreate and perpetuate structures of oppression as it will limit their ability to creatively reimagine social organizing practices.

Every Day Micropolitical Acts

*We've learned to navigate the political currents
 placing pressure on PMs, MPs and MLAs
 cabinet ministers, and deputies of whatever department keeps messing up
 some of us have broken man made laws and have gone and got ourselves arrested
 we have sat in vigil of our own
 sometimes our flickering candles we hold.... are the only light we see
 Yet we hold the belief that one day the darkness will have no choice but to recede
 we have stood in defense of lands, of waters,
 for our sons,*

*for our daughters
for something bigger than ourselves*

A critical element to creating change is understanding how micro-political acts outside of the resurgence of cultural place practices exists and can be strengthened. Zanotti (2013) observes resistance amongst the women of the Kayapo tribe in the Amazonia of Brazil and states that “the less visible practices of resistance are not meaningfully separable from the overt expressions, but rather they may form the language, structures, and meanings that make the grand gestures possible” (p.348). Zanotti (2013) states that communities should not be reduced to a solely biophysical reality but should be viewed as “a politically charged live space” (p.349). Furthermore the findings are that the opportunity for human agency in regards to everyday contexts that may seem unrelated to resistance in fact form the very basic foundation for it, such as being able to negotiate and impact basic health services in community or haggling for the transportation of goods (Zanotti, 2013). Building belief in the political power of an individual is a pertinent pathway to be created and maintained on the long road to freedom.

Past these initial spaces where one can achieve self-advocacy at a fundamental level, there are other methods of micro-political engagement employed by Kayapo women such as speech performances, ritual wailing, and scolding (Zanotti, 2013). Zanotti (2013) argues that these varied elements and pathways of agency work together in order for larger acts of resistance to take place such as the act of Tuire, a Kayapo woman, whom “in the midst of a protest.... confronted a Brazilian official with her machete during the height of a collective demonstration against the proposed development of a hydro dam” (p.345). Thus, understanding a community and Indigenous nations micro-political landscape is important before creative longer term effective strategies. Having knowledge regarding how an individual chooses to, or

does not chose to, exercise their own personal political power in Indigenous communities will allow for strategic development of the “political muscle” of the whole.

Liberation of the Mind

*So what is it that makes us persist?
When its apparent that ignorance walks hand in hand with bliss
Is it because
sometimes doing nothing just don't sit right with the soul?
or that we believe power is not absolute
and there is no submitting to those who appear to be in control?
Do we stand for treaties and promises made and broken long ago?
For the voiceless? For the choiceless?
Or are we grounded by science or facts?
Perhaps our faith demands that we move to react?*

In addition to seeking epistemic freedom, is the necessary to simultaneously focus on the liberation of the mind and preparing it to view the world through a critical lens so that it can aptly see resistance as relational. Fanon (1963) states the following which demonstrates the need for the liberation of the mind,

In capitalistic societies, education, whether secular or religious, the teaching of moral reflexes handed down from father to son, the exemplary integrity of workers decorated after 50 years of loyal and faithful service, the fostering of love for harmony and wisdom, this aesthetic forms of respect for the status quo, instill in the exploited a mood of submission and inhibition which considerably eases the task of the agents of law and order (p.4).

Thus, minds of the oppressed are prepared to serve, obey, and accept. It is a conditioning which Natividad (2014) refers to as a “naturalization process and the constant normalizing of oppression [resulting in] the colonial mindset” (p.243). Actions that are geared towards ‘breaking the chains of the mind’ vary in their manifestation. For example in the 1950s and 1960s Augusto Boal, a Brazilian theatre director, developed the Theatre of the Oppressed that created space for individuals to learn about a topic related to oppression and then produce a theatrical work that demonstrated what they learned (Yellow Bird, 2005). During this same time period Paulo Freire, a Brazilian Educator, developed and delivered literacy programs to the oppressed peoples of Brazil that included politically charged words, concepts, and discussions that required critical analysis (Yellow Bird, 2005). I believe that there is power in both approaches, as art will grasp another’s mind and heart in the same way that learning through papers and discussions will grasp someone else’s. Utilizing programming, social platforms, as well as other person to person measures, is needed to raise the consciousness of individuals. The colonial agenda is communicated through the use of media, film, and socio-cultural messaging and is pervasive. Just as pervasive as the colonial agenda is, we must be with our pursuit of the liberation of the mind.

Thus far, the discussions in this paper have all been focused on the larger and minute aspects of micro political resistance, but what exactly is the preparation for? White (2016) employs the use of the Greek word *Kairos* which is “a word for a destined opportune moment”, describing that in absence of this “we rush to action, relying on well-worn activist tactics inherited from previous social protests” (p.65). In search of understanding what Kairos might look like in present day, Taiaiake Alfred (2009) describes three factors that have historically contributed to the success of anticolonial wars and he outlines them here:

The defeat of colonialism has always been essentially political and caused by a few key factors being made into realities by the indigenous people: the continuing organizational strength of indigenous people as distinct from any battlefield or other tactical successes or failures; the growth and maintenance of the support of the people; the imposition of what eventually become unbearable costs on the colonial government and economic systems; internal divisions in Settler society; spiritual and financial weariness among the Settlers overtime; and attacks on the position and power of co-opted comprador politicians who work with the colonial regime to ensure, or to participate directly in their people's own oppression. (p.61)

In waiting for the "right moment" there demands the necessary work of enhancing and continuing the micro political activities of Indigenous resistance. However, events of grassroots Indigenous direct action in the form of protests and land re-occupation/defense camps that may not meet their intended outcome, should not be seen as a lost cause. Each event, successful or not, has an effect on the whole. Morden (2015) discusses how the Oka crisis had the effect of "galvanizing the community and generating new commitment to contentious action" alongside launching a "cognitive liberation" (p.262-263). Direct action re-energizes the nations as well as sparks their Indigenous imaginations to see a world of possibilities. Direct action is a form of a reminder that resistance has always been present, is never dormant, and always being calibrated at grassroots and structural levels. Change and the growth of movements has been identified as a long term process by many, if not all, of the scholars mentioned within this research. Thus, never underestimate the power and effect that takes place even within "failed endeavours".

For example, the resistance within this territory regarding Site C had other effects that have set the stage for growth of consciousness and the liberation of the mind. For the first time in the

territory, opposition to a project had reached levels of national and international intention. For several years there has been a general mindset of, “why fight if they will take it anyway”, in the area.). This in part is due to the ill formed governmental process of consultation with communities, a process which has been reported by First Nations as something the governments as a barrier to the advancement of resource extraction (Garvie & Shaw, 2016). Garvie & Shaw (2016) state that consultation processes for oil and gas within the Treaty 8 region have been compressed in time frames and are broken down to individual permits where “a single well can include upwards of 20 applications for access roads, sump, pits, water withdrawals, etc.,” instead of considering cumulative effects of the whole (p.1010). Currently there are over 20,000 well sites, with one third of them being active, located within the Blueberry First Nations territory alone (Suzuki Foundation as cited by Amnesty, 2016). Forced dispossession and continued aggressive resource extraction projects have affected the political will and capital of the people. Admittedly, Site C is still happening at this moment, but it had an effect on the hearts and minds of the people. I can only speak to this as an individual from the territory involved in grassroots movements. Individuals at a grass-roots level witnessed localized resistance in action and it caused a ripple that made people remember. It made people remember who they are as Dane Zaa people and the power that they have as individuals. The “failed outcome” had an unseen effect on the micro-political level where individuals begin to re-awaken to their personal political power.

Looking Ahead

*One thing I do know for sure to be true
is that I would not be standing and talking freely as I do*

*if not for those who came before me
because they did not admit defeat
they stood grounded in what they believed
they fought, they bled, they sacrificed
and it is because of this that I can sleep at night
knowing all of these actions are not done in vain
because I stand on the shoulders of these giants
and the next generation will one day say the same
and the giants that they speak of, well my dear they will be us
so never underestimate
the power of your voice
or the strength in a collective moving kind of love*

Regarding the micro political climate of Indigenous resistance, I have made the following observations and noted the opportunities for exploration and creation. My search for practical pathways is aimed at efforts that are implemented at a community-based level, thereby bringing “resistance” and “decolonization” out of the hands of the academics and leaders within structural systems and bringing it back to the people. Fanon (1963) stated that “We must not cultivate the spirit of the exceptional or look for the hero, another form of leader. We must elevate the people, expand their minds, equip them, differentiate them, and humanize them” (p.137).” To understand the micro-political climate of Nations and Indigenous communities, a political mapping project could take place to understand how individuals current leverage personal power to influence everyday changes and larger scale changes. The knowledge of micro-politics will allow for strategic planning to strengthen existing pathways of power and the creation of needed ones to improve levels of self-advocacy. For example, in many communities the provision of avenues for self-advocacy and input within community governing structures would give some

measure of power back to the people at a grassroots level. Human agency, and that belief in the power of that agency, must be fostered at a young age and is crucial. Emirbayer & Goodwin (1996) state that “agency is precisely that analytical element that revivifies, modifies, and sometimes challenges transpersonal networks in the course of empirical social action”. Every day agency was resounded in Zanotti’s (2012) findings amongst the Kayapo because it is the small actions that pave the way for great ones. The power must lay with the people.

With Fanon’s words in mind, I see the necessity to combine both epistemic and cognitive freedom efforts. Such an effort could manifest as a community/nation level land based “freedom camp”. The land-based camp would focus on re-establishing Indigenous ways of knowing and being as well as providing various workshops that combine art and experiential learning to build critical analytical skills and an awareness of situated Indigenous resistance. I believe that these should happen first for Indigenous communities and then once a foundation has been created, it should be open for Indigenous and non-Indigenous young people alike as there has been a resounding of the necessity of epistemological shifts not just of our own, but of those we share this earth with. The open freedom camp will allow for escaping the “narrow identarian thinking” that Davis (2016) spoke of and provide opportunities for reimagining that Ahenakew et al. (2014) discussed. We are stronger when we are able to build from our similarities and respecting our differences.

If a community has knowledge that they may soon have to fight against a specific project and/or an infringement, I believe they need to focus on investing in the community’s political capital. This is of course depending on the current level of existing political capital. Investment in political capital should be done through innovative and creative methods and programming that includes person to person as well as through social media campaigns. Investment in political

capital within Indigenous communities also arises through acts and investments in cultural resurgence. We often talk about holistic approaches with Indigenous models of healing and I believe that revolutionary approaches need to be developed with the same approach, by communities and the organizations that assist them.

My future thesis work is intertwined with this research paper through the exercising of political will from a Treaty 8 member, myself. The connection also extends to the community and Nation at large, building a research base to draw from and utilize if needed. My thesis work focuses on learning how Indigenous women from the Northeastern British Columbia Treaty 8 area experience the impacts of extensive land and resource exploitation on a holistic level. Within this research I will seek to redefine the limiting western concept of violence and connecting violence against Indigenous lands to violence against Indigenous women. During this time I will be observing and formulating solutions, which will be the work that follows the completion of my Masters thesis.

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