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# Beyond Blood Rethinking Indigenous Identity Engli

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Beyond Rights  
 Indigenous Nationhood  
 Indigenous Child and Youth Care  
 Difficult Attachments  
 Indigeneity and Legal Pluralism in India  
 Identity and Heritage  
 Beyond Blood  
 The Routledge Handbook of Global Perspectives on Homelessness, Law & Policy  
 Free to Be Mohawk  
 Law's Indigenous Ethics  
 Indigenous Education  
 Unsettling Education  
 Decolonizing Law  
 Research Handbook on Liberalism  
 Settler Colonial Ways of Seeing  
 Facing Empire  
 Distorted Descent  
 Making Space for Indigenous Feminism, 3rd Edition  
 Visual Power, Representation and Migration Law  
 The UN Declaration on the Rights of Indigenous Peoples  
 Blood  
 Indigenous Statistics  
 The Oxford Handbook of the Canadian Constitution  
 An Act of Genocide  
 "Métis"  
 The Spaces In Between  
 The Solidarity Encounter  
 This Benevolent Experiment  
 Otter's Journey through Indigenous Language and Law  
 Inventing the Thrifty Gene  
 Tracing Ochre  
 Unsettling Spirit  
 Beyond Blood  
 Bead by Bead  
 Indigenous Men and Masculinities  
 Fragile Freedoms  
 Warrior Life  
 The Colonial Problem  
 Indigenous Concepts of Education  
 Decolonizing Freedom

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## KAELYN MADILYNN

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*Beyond Rights* UBC Press

The current Status criteria of the Indian Act contains descent-based rules akin to blood quantum that are particularly discriminatory against women and their descendants, which author Pamela Palmater argues will lead to the extinguishment of First Nations as legal and constitutional entities. Beginning with an historic overview of legislative enactments defining Indian status and their impact on First Nations, the author examines contemporary court rulings dealing with Indigenous identity, Aboriginal rights, and the Canadian Charter of Rights and Freedoms. Palmater

also examines band membership codes to determine if their reliance on status criteria perpetuates discrimination. She offers changes for determining Indigenous identity and citizenship and argues that First Nations must determine citizenship themselves.

*Indigenous Nationhood* Routledge  
 Though First Nations communities in Canada have historically lacked access to clean water, affordable food, and equitable health care, they have never lacked access to well-funded scientists seeking to study them. *Inventing the Thrifty Gene* examines the relationship between science and settler colonialism through the lens of "Aboriginal diabetes" and the thrifty gene hypothesis, which posits that Indigenous peoples are genetically predisposed to type 2 diabetes and obesity due to their alleged hunter-

gatherer genes. Hay's study begins with Charles Darwin's travels and his observations on the Indigenous peoples he encountered, setting the imperial context for Canadian histories of medicine and colonialism. It continues in the mid-twentieth century with a look at nutritional experimentation during the long career of Percy Moore, the medical director of Indian Affairs (1946-1965). Hay then turns to James Neel's invention of the thrifty gene hypothesis in 1962 and Robert Hegele's reinvention and application of the hypothesis to Sandy Lake First Nation in northern Ontario in the 1990s. Finally, Hay demonstrates the way in which settler colonial science was responded to and resisted by Indigenous leadership in Sandy Lake First Nation, who used monies from the thrifty gene study to fund wellness programs in their community. *Inventing*

the Thrifty Gene exposes the exploitative nature of settler science with Indigenous subjects, the flawed scientific theories stemming from faulty assumptions of Indigenous decline and disappearance, as well as the severe inequities in Canadian health care that persist even today.

*Indigenous Child and Youth Care* UBC Press

Anthropologists have long considered kinship as the basis for social solidarity. Indeed, the idea that kinship is grounded in positive sociality has found its way into most anthropological accounts and has served as an orienting framework directing decades of scholarly research. But what about when it is not? What about instances when kinship is anything but 'warm and fuzzy' but is characterized, instead, by neglect, violence, negative affect, or a lack of nurturance and care? In the three interlinked sections of this volume, the view that kinship is about "solidarity" and "care" is challenged by exploring how kin relations are not only about connection and inclusion but also about disconnection, exclusion, neglect, and violence. Kinship relationships that feel "positive" and "good" take a great deal of perseverance and work; there is nothing "natural" about kinship ties as being based on positive sociality. In these chapters, the contributors take seriously the contingency of kinship relations (the moments when kinship breaks down or is a source of suffering) and how this prompts scholars to develop new theoretical and methodological perspectives.

**Difficult Attachments** Cambridge University Press

This interdisciplinary study juxtaposes the popular, legal, and indigenous accounts of a dispute over a Coca-Cola facility in Kerala, India. It includes interviews with members of indigenous communities, activists, politicians, lawyers, and judges, as well as an analysis of litigation currently pending before the Supreme Court of India.

*Indigeneity and Legal Pluralism in India* Rutgers University Press

The third edition of the iconic collection *Making Space for Indigenous Feminism* features feminist, queer and two-spirit voices from across generations and locations. Feminism has much to offer Indigenous women, and all Indigenous Peoples, in their struggles against oppression. Indigenous feminists in the first edition fought for feminism to be considered a valid and essential intellectual and activist position. The second edition animated Indigenous feminisms through real-world applications.

This third edition, curated by award-winning scholar Gina Starblanket, reflects and celebrates Indigenous feminism's intergenerational longevity through the changing landscape of anti-colonial struggle and theory. Diverse contributors examine Indigenous feminism's ongoing relevance to contemporary contexts and debates, including queer and two-spirit approaches to decolonization, gendered and sexualized violence, storytelling and narrative, digital and land-based presence, Black and Indigenous relationalities and more. This book bridges generations of powerful Indigenous feminist thinking to demonstrate the movement's cruciality for today.

**Identity and Heritage** University of Oklahoma Press

This book will suggest new agendas for identity and heritage studies by means of presenting contentious issues facing archaeology and heritage management in a globalized world. The book is not only present the variability of heritage objectives and experiences in the New and Old World, and opens a discussion, in a shrinking world, to look beyond national and regional contexts. If the heritage sector and archaeology are to remain relevant in our contemporary world and the near future, there are a number of questions concerning the politics, practices and narratives related to heritage and identity that must be addressed. Questions of relevance in an affluent, cosmopolitan setting are at odds with those relevant for a region emerging from civil war or ethnic strife, or a national minority battling oppression or ethnic cleansing. A premise is that heritage represents a broad scope of empirically and theoretically sound interpretations – that heritage is a response to contemporary forces, as much as data. It is therefore necessary constantly to evaluate what is scientifically accurate as well as what is valid and relevant and what can have a contemporary impact.

**Beyond Blood** Taylor & Francis

In 2000, the Nisga'a treaty marked the culmination of over one hundred years of Nisga'a people protesting, petitioning, litigating, and negotiating for recognition of their rights. *Beyond Rights* explores this ground-breaking achievement and its impact. The Nisga'a were trailblazers in gaining Supreme Court recognition of unextinguished Aboriginal title, and the treaty marked a turning point in the relationship between First Nations and provincial and federal governments. Using this treaty as a pivotal case study, Carole Blackburn analyzes treaty making as a way to address historical injustice and to

achieve contemporary legal recognition, and explores the possibilities for a distinct Indigenous citizenship in a settler state.

*The Routledge Handbook of Global Perspectives on Homelessness, Law & Policy* UBC Press

In *The Colonial Problem*, Lisa Monchalin challenges the myth of the "Indian problem" and encourages readers to view the crimes and injustices affecting Indigenous peoples from a more culturally aware position.

*Free to Be Mohawk* Springer

What does it mean to be a white settler on land taken from peoples who have lived there since time immemorial? In the context of reconciliation and Indigenous resurgence, *Unsettling Spirit* provides a personal perspective on decolonization, informed by Indigenous traditions and lifeways, and the need to examine one's complicity with colonial structures. Applying autoethnography grounded in Indigenous and feminist methodologies, Denise Nadeau weaves together stories and reflections on how to live with integrity on stolen and occupied land. The author chronicles her early and brief experience of "Native mission" in the late 1980s and early 1990s in northern Canada and Chiapas, Mexico, and the gradual recognition that she had internalized colonialist concepts of the "good Christian" and the Great White Helper. Drawing on somatic psychotherapy, Nadeau addresses contemporary manifestations of helping and the politics of trauma. She uncovers her ancestors' settler background and the responsibilities that come with facing this history. Caught between two traditions – born and raised Catholic but challenged by Indigenous ways of life – the author traces her engagement with Indigenous values and how relationships inform her ongoing journey. A foreword by Cree-Métis author Deanna Reder places the work in a broader context of Indigenous scholarship. Incorporating insights from Indigenous ethical and legal frameworks, *Unsettling Spirit* offers an accessible reflection on possibilities for settler decolonization as well as for decolonizing Christian and interfaith practice.

*Law's Indigenous Ethics* Oxford University Press

At its core, *Indigenous Child and Youth Care: Weaving Two Heart Stories Together* is about unity. It seeks to create a heart-to-heart practice by bridging Indigenous ways of knowing with Western Child and Youth Care practices, encouraging students to approach their work with a more open understanding of First Nations, Métis, and Inuit worldviews. Author Cherylanne James guides students through

self-location by dismantling their pre-existing biases regarding Indigenous Peoples, understanding personal privilege and power, educating themselves on Canadian and Indigenous history and contexts, and learning about the pervasive impacts of colonialism. Students will cultivate a practice that encourages ethical spaces of engagement while steering away from surface-level or disingenuous interactions. The text applies concepts and theories such as relational accountability, interconnectivity, resurgence, community-centred approaches, wise practices, relationship-building, anti-oppression, anti-racist, and social justice frameworks to enrich CYC practices and prepare students to engage with Indigenous children, youth, and families in an informed, meaningful way. Indigenous Child and Youth Care is designed as a journey, wherein the student reflects while they learn and grow as a CYC professional. It includes a variety of pedagogical features that catalyze thoughtful interaction with the material, such as a glossary, discussion questions, reflective practice question boxes, and additional resources for further learning. This is a powerful and vital text for college and university students in Child and Youth Care and Human Services. FEATURES - Unites Indigenous worldviews, histories and knowledge systems with western Child and Youth Care practices - Exposes students to pre-existing colonial and racist power structures while introducing them to Indigenous concepts and theories for inclusive practice - Contains a broad variety of pedagogical features, including a glossary, reflective practice questions, discussion questions, activities, and additional resources

Indigenous Education Univ. of Manitoba Press

During the 1900s eugenics gained favour as a means of controlling the birth rate among “undesirable” populations in Canada. Though many people were targeted, the coercive sterilization of one group has gone largely unnoticed. An Act of Genocide unpacks long-buried archival evidence to begin documenting the forced sterilization of Aboriginal women in Canada. Grounding this evidence within the context of colonialism, the oppression of women and the denial of Indigenous sovereignty, Karen Stote argues that this coercive sterilization must be considered in relation to the larger goals of Indian policy — to gain access to Indigenous lands and resources while reducing the numbers of those to whom the federal government has obligations. Stote also contends that, in accordance with the

original meaning of the term, this sterilization should be understood as an act of genocide, and she explores the ways Canada has managed to avoid this charge. This lucid, engaging book explicitly challenges Canadians to take up their responsibilities as treaty partners, to reconsider their history and to hold their government to account for its treatment of Indigenous peoples.

Unsettling Education JHU Press

This timely Research Handbook reckons with the past, present, and future of liberalism at a time when anxieties are being expressed about its viability. Duncan Ivison brings together a broad and international range of leading experts to explore the complexities of liberalism, examining the extent to which it can address rising challenges from illiberalism to inequality.

Decolonizing Law Springer

The Oxford Handbook of the Canadian Constitution provides an ideal first stop for Canadians and non-Canadians seeking a clear, concise, and authoritative account of Canadian constitutional law. The Handbook is divided into six parts: Constitutional History, Institutions and Constitutional Change, Aboriginal Peoples and the Canadian Constitution, Federalism, Rights and Freedoms, and Constitutional Theory. Readers of this Handbook will discover some of the distinctive features of the Canadian constitution: for example, the importance of Indigenous peoples and legal systems, the long-standing presence of a French-speaking population, French civil law and Quebec, the British constitutional heritage, the choice of federalism, as well as the newer features, most notably the Canadian Charter of Rights and Freedoms, Section Thirty-Five regarding Aboriginal rights and treaties, and the procedures for constitutional amendment. The Handbook provides a remarkable resource for comparativists at a time when the Canadian constitution is a frequent topic of constitutional commentary. The Handbook offers a vital account of constitutional challenges and opportunities at the time of the 150th anniversary of Confederation.

Research Handbook on Liberalism Univ. of Manitoba Press

The rights of indigenous peoples under international law have seen significant change in recent years, as various international bodies have attempted to address the question of how best to protect and enforce their rights. The United Nations Declaration on the Rights of Indigenous Peoples is the strongest statement thus far by the international

community on this issue. The Declaration was adopted by the United Nations on 13 September 2007, and sets out the individual and collective rights of indigenous peoples, as well as their rights to culture, identity, language, employment, health, education, and other issues. While it is not a legally binding instrument under international law, it represents the development of international legal norms designed to eliminate human rights violations against indigenous peoples, and to help them in combating discrimination and marginalisation. This comprehensive commentary on the Declaration analyses in detail both the substantive content of the Declaration and the position of the Declaration within existing international law. It considers the background to the text of every Article of the Declaration, including the travaux préparatoire, the relevant drafting history, and the context in which the provision came to be included in the Declaration. It sets out each provision's content, interpretation, its relationship with other principles of international law, and its legal status. It also discusses the significance and outlook for each of the rights analysed. The book assesses the practice of relevant regional and international bodies in enforcing the rights of indigenous peoples, providing an understanding of the practical application of the Declaration's principles. It is an indispensable resource for scholars, students, international organisations, and NGOs working on the rights of indigenous peoples

Settler Colonial Ways of Seeing U of Nebraska Press

An innovative analysis of Indigenous strategies for overcoming the settler state. How do bureaucratic documents create and reproduce a state's capacity to see? What kinds of worlds do documents help create? Further, how might such documentary practices and settler colonial ways of seeing be refused? *Settler Colonial Ways of Seeing* investigates how the Canadian state has used documents, lists, and databases to generate, make visible—and invisible—Indigenous identity. With an archive of legislative documents, registration forms, identity cards, and reports, Danielle Taschereau Mamers traces the political and media history of Indian status in Canada, demonstrating how paperwork has been used by the state to materialize identity categories in the service of colonial governance. Her analysis of bureaucratic artifacts is led by the interventions of Indigenous artists, including Robert Houle, Nadia Myre, Cheryl L'Hirondelle, and Rebecca Belmore.



Bringing together media theories of documentation and the strategies of these artists, *Settler Colonial Ways of Seeing* develops a method for identifying how bureaucratic documents mediate power relations as well as how those relations may be disobeyed and re-imagined. By integrating art-led inquiry with media theory and settler colonial studies approaches, Taschereau Mamers offers a political and media history of the documents that have reproduced Indian status. More importantly, she provides us with an innovative guide for using art as a method of theorizing decolonial political relations. This is a crucial book for any reader interested in the intersection of state archives, settler colonial studies, and visual culture in the context of Canada's complex and violent relationship with Indigenous peoples.

***Facing Empire*** University of Toronto Press  
This book analyses the dominant imagery related to migration and illustrates how framing of migrants as subjects viewed through the lens of the host gaze positions them for exclusion and marginalisation. It focuses on comparative sources derived from public and media visual campaigns focusing on migration issues. It illustrates how the ethical gap that the host-centric way of looking creates results in the growing suspicion of the migrant and how this ethical gap broadens and impacts on the legal exclusion of migrants as legal subjects.

***Distorted Descent*** Fordham Univ Press  
A major reframing of world history, this anthology interrogates eighteenth- and nineteenth-century European imperialism from the perspective of indigenous peoples. Rather than casting indigenous peoples as bystanders in the Age of Revolution, *Facing Empire* examines the active roles they played in helping to shape the course of modern imperialism. Focusing on indigenous peoples' experiences of the British Empire, the volume's comparative approach highlights the commonalities of indigenous struggles and strategies across the globe. *Facing Empire* charts a fresh way forward for historians of empire, indigenous studies, and the Age of Revolution. Covering the Indian and Pacific Oceans, Australia, and

West and South Africa, as well as North America, this book looks at the often misrepresented and underrepresented complexity of the indigenous experience on a global scale. Contributors: Tony Ballantyne, Justin Brooks, Colin G. Calloway, Kate Fullagar, Bill Gammage, Robert Kenny, Shino Konishi, Elspeth Martini, Michael A. McDonnell, Jennifer Newell, Joshua L. Reid, Daniel K. Richter, Rebecca Shumway, Sujit Sivasundaram, Nicole Ulrich

***Making Space for Indigenous Feminism, 3rd Edition*** Fernwood Publishing

Ask any Canadian what "Métis" means, and they will likely say "mixed race." Canadians consider Métis mixed in ways that other indigenous people are not, and the census and courts have premised their recognition of Métis status on this race-based understanding. According to Andersen, Canada got it wrong. Our very preoccupation with mixedness is not natural but stems from more than 150 years of sustained labour on the part of the state and others. From its roots deep in the colonial past, the idea of "Métis as mixed" has pervaded the Canadian consciousness until it settled in the realm of common sense. In the process, "Métis" has become a racial category rather than the identity of an indigenous people with a shared sense of history and culture. Andersen asks all Canadians to consider the consequences of adopting a definition of "Métis" that makes it nearly impossible for the Métis nation to make political claims as a people.

***Visual Power, Representation and Migration Law*** University of Toronto Press  
This book brings together Indigenous, Third World and Settler perspectives on the theory and practice of decolonizing law. Colonialism, imperialism, and settler colonialism continue to affect the lives of racialized communities and Indigenous Peoples around the world. Law, in its many iterations, has played an active role in the dispossession and disenfranchisement of colonized peoples. Law and its various institutions are the means by which colonial, imperial, and settler colonial programs and policies continue to be reinforced and sustained. There are, however, recent and historical examples in

which law has played a significant role in dismantling colonial and imperial structures set up during the process of colonization. This book combines usually distinct Indigenous, Third World and Settler perspectives in order to take up the effort of decolonizing law: both in practice and in the concern to distance and to liberate the foundational theories of legal knowledge and academic engagement from the manifestations of colonialism, imperialism and settler colonialism. Including work by scholars from the Global South and North, this book will be of interest to academics, students and others interested in the legacy of colonial and settler law, and its overcoming.

***The UN Declaration on the Rights of Indigenous Peoples*** Oxford University Press

In a moment where unlawful pipelines are built on Indigenous territories, the RCMP make illegal arrests of land defenders on unceded lands, and anti-Indigenous racism permeates on social media; the government lie that is reconciliation is exposed. Renowned lawyer, author, speaker and activist, Pamela Palmater returns to wade through media headlines and government propaganda and get to heart of key issues lost in the noise. *Warrior Life: Indigenous Resistance and Resurgence* is the second collection of writings by Palmater. In keeping with her previous works, numerous op-eds, media commentaries, YouTube channel videos and podcasts, Palmater's work is fiercely anti-colonial, anti-racist, and more crucial than ever before. Palmater addresses a range of Indigenous issues — empty political promises, ongoing racism, sexualized genocide, government lawlessness, and the lie that is reconciliation — and makes the complex political and legal implications accessible to the public. From one of the most important, inspiring and fearless voices in Indigenous rights, decolonization, Canadian politics, social justice, earth justice and beyond, *Warrior Life* is an unflinching critique of the colonial project that is Canada and a rallying cry for Indigenous peoples and allies alike to forge a path toward a decolonial future through resistance and resurgence.