This project seeks to interrogate the relationship between Indigenous and non-Indigenous understandings of land, placing both sets of literature in conversation. Raising the...

**Research Question**: are these views inherently incompatible, is there overlap, and what are the implications for legal and political practices around land and land claims?

**Background**: Questions of land rights are at the root of most current conflicts between Indigenous peoples and the wider state. Competing conceptions of and authority over land intersect with conflicts around resource extraction, the terms of consultation and consent, and the political status of Indigenous peoples. Yet, the issue of land rights in Canada has been largely ignored. Without resolving the conflicts around land in a fair and collaborative manner, real reconciliation will be difficult to achieve.

**Method**: surveying and summarizing Indigenous & non-Indigenous theory, assistance with conference preparations.

**Product**: annotated bibliographies, workshop bringing together 20+ scholars.

**Historical Injustice**: Scholarship on historic injustice questions whether the descendants of victims of territorial annexion maintain a right to reparations and whether descendants of perpetrators have a duty to provide it. The literature poses different ways to remedy historic injustice (compensation, apology, restitution) and conditions that must be present in a historic injustice case. Some theorists argue that benefit from past crimes induces responsibility while others say it is not enough.

**Indigenous Theory**: Indigenous scholarship related to land is diverse. The literature suggests that Indigenous authority over historical homelands is grounded in Indigenous peoples early presence on land and solidified in early treaties. Some call for greater collaboration between Indigenous nations and the state and the use of a human rights framework by Indigenous people. Glen Coulthard, on the other hand, argues against this politics of ‘recognition’, contending that it reproduces colonialist state power. Some theorists call for restitution while others argue that land cannot be understood as property through a capitalist lens.

**Indigenous Land Rights and Reconciliation**

September 5, 2019
Queen’s University, Kingston - ON

**Land: Western Understandings**

- As property (Danan Irwin)
- As a resource (Karson Roob)
- As a human right (Cindy Holder, James Anaya)

**Restitution as reconciliation**

- Off General (Susan Bell)
- As territory (Wesley Martin, John Simmons, Anne Keith)

**Aki: Indigenous Understandings**

- As a matrix for responsibilities of reciprocity (Bakw Hendius, Glen Coulthard)
- As an agent (Lena Madok)
- Oral traditions as legal evidence in land claims (Dale Turner)

**AKIWIN: KNOWING THE ECOLOGY RELATIONSHIPS OF THE PERSONAL AND COLLECTIVE PLACES THAT ARE EXPERIENCED**

- ROBERT LOVEACE

**“[LAND] OUGHT TO BE UNDERSTOOD AS A FIELD OF RELATIONSHIPS OF THINGS TO EACH OTHER.”**

- GLEN COULTHARD

**Territory**: Scholarship on territory explores the moral justifications for state and individual rights over territory, exploring claims to land, self-determination, political legitimacy, natural resources and border control. Primarily, the literature attempts to either dispute or ground state rights over territory. The literature can be divided into four broad approaches: functionalist/statist theory, collectivist theory, proprietarian/voluntarist theory and cosmopolitan theory.

- Importance of relationships and shared social duties in establishing peopledhood
- Right of residency grounded in spatially dependent life projects and relationships
- Restitution for displaced people through a right of return

**Quakers’ Theology is rooted in thorough examination of fundamental teachings of Jesus. This teaching is to seek understanding of the land and to work towards reconciliation with the Indigenous peoples who lived, and continue to live, upon it.**