



Roundtable: Aspects of Reconciliation: Canada and Australia

DATE: THURSDAY 13TH JULY, 2017.

PLACE: MCKINNON BUILDING 67-104

TIME: 5:00 – 6:30PM FOLLOWED BY A COCKTAIL RECEPTION HOSTED BY THE HIGH COMMISSION OF CANADA. RSVP robyn@uow.edu.au

KEYNOTES



VAL NAPOLEON

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ABOUT THE KEYNOTES

Val Napoleon: *“Indigenous Law as Constituting and Constitutive of Internal Indigenous Reconciliation”*: The language of reconciliation is heard far and wide in Canada and beyond. Attached to it are hopes for the past, pains from the past, and so many expectations for social, political, legal, and economic change. How might Indigenous peoples ensure that the work of reconciliation has meaning and substantive results, and resist its reduction to forms of window dressing (read, university dressing, government dressing, etc.). One way is to develop standards for substantive reconciliation which incorporates Indigenous legalities, law, and processes. Another way is to identify and attend to the tasks of internal reconciliation – that is, engaging with questions of legitimacy, power, gender, human rights, and governing institutions that are a necessary and ongoing part of internal Indigenous conversations. Indigenous internal reconciliation will then inform external reconciliation between Indigenous peoples and non-Indigenous peoples and governments.

Sarah Maddison: *“Reconciliation, resistance and refusal in settler colonial states”*: Settler colonial states such as Australia and Canada are marked by a cycle of domination and resistance in the engagement between the state and Indigenous peoples. While state policies of reconciliation have produced moments of apparent progress towards decolonising practices, ultimately these moments have not fulfilled their decolonising potential. This paper argues that the apparent ‘failure’ of reconciliation in settler colonial states is inherent to the logics of liberal settler colonialism. These logics shape reconciliation as primarily an ideational rather than a structural process, to be pursued through education rather than legal or structural change. In this view, reconciliation is driven by a deep desire to restore moral and political legitimacy to settler institutions by drawing the Indigenous population into the wider polity. This drive has meant that, despite arguably good intentions, reconciliation remains a means of justifying colonial sovereignty and domination, which continues to be resisted by Indigenous peoples. The paper concludes with a consideration of the Indigenous right of refusal as a moment of new political possibility.



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