

(Do not change the default format. Please limit your responses to the space provided.)

<p>1. Name of Applicant (Please give full legal name: first, middle, and SURNAME in uppercase letters): ELLE SINA RAANES SØRENSEN</p> <p>Preferred Mailing Address of Applicant:</p> <p>E-mail: soerener@plu.edu Telephone: Fax:</p>	<p>2. Name of Supervisor, Department, & Institution: Kathrine Wiley, Department of Anthropology, Pacific Lutheran University</p> <p>Mailing Address of Supervisor: Xavier Hall Room 332 Tacoma, WA 98447-0003</p> <p>E-mail: wileyka@plu.edu Telephone: 2535357598 Fax:</p>
<p>3. Applicant's Personal Information Gender: Female Date & Place of Birth: <u>01/01/1999 Tromsø, Norway</u> Citizenship: <u>Norwegian & Canadian</u></p>	
<p>4. Applicant's Education History Highest Academic Degree: Bachelors Year Degree Awarded: <u>2020</u> Institution Awarding Degree: <u>Pacific Lutheran University</u></p>	
<p>5. Applicant's Current Doctoral Status Are you registered for a doctoral degree? No Date you expect to receive degree: _____ Department and Institution that will award the degree: _____</p> <p>What requirements for the degree (other than the dissertation/thesis) have yet to be completed, and what is their expected date of their completion?</p>	
<p>6. Title of Project (15 words or less): Indigenous Sovereignty: Redefining Colonial Perceptions of Sovereignty Through Indigenous Self-Governance in BC, Canada</p>	<p>7. Total requested for Dissertation Fieldwork Grant (maximum \$20,000): US\$ <u>17847</u></p>
<p>8. Abstract of research proposal (Provide a general description of your proposal in plain English. If this proposal is successful, this abstract will be posted on the Foundation's website.)</p> <p>Indigenous sovereignty is a complex concept that's rarely accepted both by a settler state and an Indigenous nation. Issues on how to define an Indigenous nations' sovereignty have been at the heart of debates both in politics and in literature throughout history, a majority of which has taken place in BC, Canada, as the province predominantly consists of unceded territory. By conducting research at the Wet'suwet'en territory in BC, through participant observation and interviews, I will gain insight in both a settler and an Indigenous perspective on the concept of Indigenous sovereignty, as it is a territory that claims its sovereignty without having the same recognition from the Canadian government. There is an ongoing debate in literature on the concept of sovereignty, specifically about the difficulties of applying the term to Indigenous nations as the current definition is based on a concept that aligns with colonial perceptions. I am therefore arguing, alongside scholars such as Wiessner (2008) that we need to change the definition of sovereignty, in order to apply the term to Indigenous nations. Adding to the ongoing debate, I will therefore provide a new understanding of sovereignty from the perspective of the Wet'suwet'en, challenging the colonial perceptions of the term. This will allow the term sovereignty to be applied to a more diverse range of nations, including Indigenous nations, and combat the preconceived perceptions of the term as it currently enhances colonial ideas and neglects those of Indigenous nations. Recognizing how these definitions differ will lead to ameliorating our understanding of why so many Indigenous nations today are still left without recognition of sovereignty by the government, regardless of their inherent right to the land.</p>	
<p>9. Start and end dates of project for which support is requested (start date must fall between January 1 and June 30, 2019): June 2020 - April 2021</p>	<p>10. Location where project is to be carried out: Wet'suwet'en Territory, BC, Canada</p>

11. List research permits and/or ethical approvals required for this project.

PLU Human Participant Review Board, Frist Nations Principle of OPAC, Permission from the hereditary chiefs of the Wet'suwet'en

12. What date do you expect to have all required permits/permissions in hand?

June 2020

13. Will you work with academic personnel (other than your supervisor) while conducting research? Yes (If so, please list below. See the Application Information and Procedures for instructions.)

Carole Blackburn (Associate Professor of Sociocultural Anthropology at UBC), Glen Coultard (Associate Professor in First Nations and Indigenous Studies at UBC)

14. Budget itemization: Provide a detailed budget for the requested funding (maximum \$20,000).

(See the Application Information and Instructions for budget guidelines, and include a justification for any piece of equipment that costs over \$750, childcare expenses, research and/or transcription assistance, and per diem estimates. Please also include a justification for any budget items not specifically listed as allowable expenses. Press Ctrl key + Tab to utilize pre-set tabs in application form)

	US\$	US\$
Travel		
International Travel		
1 x Round trip airfare Seattle-Prince George-Seattle	290	
Local Travel/Transport Requirements		
2x Round Trip Burns Lake-Vancouver-Burns Lake**1	280	
2x Round Trip Prince George-Burns Lake-Prince George	60	
Bus fare between housing & site (20 x 10 fares \$30)	600	
Sub-Total for Travel		1,250
Living Expenses		
Per diem at field site (\$35/day x 304 days)**2	10,640	
Per diem in Vancouver (\$70/per day x 30 days)**3	2,100	
Sub-Total for Living Expenses		12,740
Other Costs Associated with Research		
Gifts for informants (40 x \$35 ea)	1,400	
Sub-Total for Other Costs Associated with Research		1,400
Supplies and Equipment		
Equipment		
Digital Voice Recorder	100	
Mirrorless Camera	900	
RF 24-105mm Lens	1,000	
Field Supplies		
Notebooks (10x \$5 ea)	50	
Sub-Total for Supplies and Equipment		2,050
Other Costs		
Travel Medical Insurance (\$407/year)	407	
Sub-Total for Other Costs		407
Total Budget Requested from Wenner-Gren		17,847

1. Round trip to Vancouver is necessary as part of the research will be conducted amongst Canadian government officials that work in Vancouver
2. The US Department of State per diem rates for "other" in BC is \$175/day for lodging and \$127/day for meals and incidentals. A much more modest amount of \$35/day has been requested.
3. The US Department of State per diem rates for Vancouver \$344/day for lodging and \$144/day for meals and incidentals. A much more modest amount of \$70/day has been requested.

14. Budget Itemization continued. *(Use this page to list additional items to your project budget, if necessary.)*

15. Have you applied to other agencies for funds covered in this application? No (If so, please list other funding sources you have contacted to aid this project and indicate whether funds have been awarded.)

16. Sources of aid received for other phases of the project:

17. Please help categorize your project by Discipline and Area or Topic:

Application Discipline	Geographic Research Area	Physical/Biological Projects Only
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Social/Cultural	North America	(Select)
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If "Other,"	If "Other," please describe	If "Other," please describe
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Not Applicable

Not Applicable

18. Key Words (Please provide "key words" and/or phrases that best describe your research project.)

Sovereignty, Indigenous, British Columbia, self-governing, First Nation

19. Have you received a Wadsworth Fellowship? No

(If so, Reporting Requirements for the Wadsworth Fellowship must be completed. Contact the Foundation for further information.)

20. Are you resubmitting an application that was unsuccessful in a prior season? No

If the current application is a resubmission of a previous unsuccessful Dissertation Fieldwork grant application, you must include a resubmission statement. This statement should describe how your application differs from your previous submission and how you have addressed reviewers' comments. Include this resubmission statement whether or not the current project is similar to your previous one. A resubmission statement is often a benefit to an applicant in demonstrating how and why his/her thinking has changed. (*Press Ctrl + Tab to use tabs.*)

21. Project Description Question 1: Describe your research question/hypothesis or research objective. That is, what will the focus of your investigation be? (*Press Ctrl + Tab to use tabs.*)

Wet'suwet'en in BC, Canada is one of many states that claims sovereignty within a colonial state in spite of lacking recognition to do so from the colonial government. Recently, this has attracted significant attention as there is an ongoing conflict concerning governing of the land where both sides believe they have a legitimate claim to it. The Canadian government wants to build a pipeline through the territory, while the Indigenous nation resists, wanting to protect the land that has cultural significance to them. Because of this conflict, Wet'suwet'en is the perfect case study to look at as their connection to land challenges us to understand the concept of sovereignty differently. I will therefore use this case to answer my research questions: (1) How do settler states assert sovereignty over Indigenous nations, specifically in areas with unceded territory? (2) How do Indigenous nations negotiate, and attempt to assert sovereignty over their traditional lands with the settler state? (3) How does Indigenous peoples' connection to land affect their definition of sovereignty?

Beginning with the early Westphalian idea of sovereignty, a state was understood as sovereign when the state had loyalty and support from the population. The state also had to be mutually recognized as sovereign by other states in order to be considered sovereign (Barret, Jonathan, Strongman 2013). Most modern states today have built their models of sovereignty on this concept. However, issues arise when trying to apply this definition to Indigenous nations. Previous research has mostly focused on Indigenous nations who were successful in being mutually recognized by the colonial nation-state as sovereign, i.e. successful in negotiating their sovereignty so it fits the Westphalian idea (Blackburn 2009; McCreary 2014). Despite this, there are still many Indigenous nations who claim sovereignty without recognition from the colonial government through a treaty, including the Wet'suwet'en. This shows that Indigenous nations are using their agency to assert their sovereignty by determining the structures of their society and by self-governing over their territory without acknowledging perceived control the colonial state has of their land.

In an article by Wiessner (2008), he highlights the changing ideas of Indigenous sovereignty in light of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), calling attention to land rights as crucial for Indigenous survival and emphasizing that we need to redefine the way we understand sovereignty in relation to Indigenous nations. Since Indigenous connection to land is of big significance to them, the way they understand their position to the land and to the area is different than that of settlers. Land is not only the place they live, but it is considered their mother earth, their source of life, the connection to their spiritual power. To understand the importance of Indigenous sovereignty, we also need to understand the importance of their connection to the land, and why Indigenous nations are so concerned with protecting it. Because of their ancestral connection to a specific place, Indigenous peoples can't just move and settle wherever, like Europeans did when they first settled in North America. Indigenous connection to a specific place is crucial, as it is the land their people have lived, worked and been caretakers of for generations. Thus, when faced with a situation where outsiders are trying to tell them how to use their land, it will create conflicts, as we are seeing with the Wet'suwet'en. In addition, because of their strong connection to their land in particular, sovereignty is understood differently because land is understood differently. It is not something to be exploited for economical gain, it is there to be taken care of by its inhabitants.

Looking at Indigenous sovereignty in BC is interesting because most of the province contains unceded territory, meaning that the Indigenous nations never gave up their land to settlers. In light of the conflict that is happening now concerning the pipeline project, the Wet'suwet'en are trying to assert and negotiate their sovereignty in order to avoid the government exploiting their land. As this specific nation has not been studied extensively, researching the Wet'suwet'en in relation to the questions of sovereignty they are facing now can extend our understanding of how Indigenous sovereignty functions in BC today, as well as how the understanding of sovereignty defined by an Indigenous nation is different than the Westphalian sovereignty previously mentioned. It will also give us an insight into how Indigenous ideas of sovereignty challenge the mainstream idea of the concept. Thus in order to gain a broader comprehension of what can be considered sovereign we need to change how the term is defined.

To understand these ideas from a First Nations perspective I intend to partake in participant observation, spending time with the Wet'suwet'en in order to understand how they perceive their position within Canada, and how it affects their understanding of sovereignty. I also intend to conduct interviews both with specific people in the tribe, as well as to enter a conversation with government officials from the Canadian government who are active in the debate of land-rights in relations to the pipeline. This will allow me to get an overview of both sides, and explore how each understands sovereignty, or the lack thereof, in relation to the Wet'suwet'en and their land. I will also partake in participant observation with officials from the Canadian government, specifically in meetings conducted about the pipeline in order to understand how the settler government understands Indigenous sovereignty and how they perceive this conflict. Lastly, I will conduct participant observation and interviews during the occurring protests against the pipeline, in order to gain a holistic view of the Indigenous understanding of sovereignty, while simultaneously acknowledging the complexity of the situation.

Sovereignty has long been studied as a concept in itself, but looking at it in relation to Indigenous peoples is changing our understanding of the term, and how it applies to different people and different nations. This research will add to broader theory on sovereignty and self-governance, bringing attention to minorities and the crucial importance of not overlooking sovereign nations, simply because they are small and situated within a larger sovereign state. Since BC is an area with predominantly unceded territory, looking at an Indigenous nation there, specifically Wet'suwet'en that has barely been researched previously, is crucial as it is a place where both states claim sovereignty over the same territory, and both states by their own definitions have a legitimate claim to the land.

22. Project Description Question 2: How does your research build on existing scholarship in anthropology and closely related disciplines? Give specific examples of this scholarship and its findings. (*Press Ctrl + Tab to use tabs.*)

Sovereignty as a topic has been studied for a long time, specifically since the concept and its ideas have changed over time, and are constantly readapting as the world is evolving (Agnew 2005; Blackburn 2009; Bobick 2017). As a concept that emerged from the Westphalian model of the state, sovereignty is often understood as having unlimited power over a specific geographical area or territory. In order to be sovereign, a state must be supported by the people and be mutually recognized by a different sovereign state. (Agnew 2005; Barret 2013; Mcneil 2016). When highlighted in relation to Indigenous nations then, the idea of Indigenous sovereignty complicates this definition. This is because an Indigenous nation is located within the geographical area of a different nation-state, meaning that the land is within the territory of a state that has already claimed it as sovereign (Wiessner 2008). As argued by several scholars (Barret 2013; Mcneil 2016; Sullivan 2006; Wiessner 2008), in order to understand sovereignty in relation to Indigneous nations we need to reevaluate our definition of sovereignty as an Indigenous understanding of the term often differs from that of a settler. The definition of sovereignty is rather static as it was created in a colonial time when emperors used force to take what they wanted. Now however, sovereignty can't just be taken, it is something that must be negotiated and asserted over time. This is why a new definition is crucial. There are cases in Canada where Indigenous nations have been granted a form of self-governance from the Canadian government over a specific territory. However, in these cases the use of the term sovereignty has been avoided in fear of losing what they have fought so hard to gain (Blackburn 2009). They tend to use terms such as self-governing and citizen to describe their nation instead of using the term sovereignty as they are afraid of losing the recognition they have today.

As stated by Mcneil (2016), in order to understand Indigenous sovereignty, there is a need for research with specific Indigenous nations, as Indigenous sovereignty is dependent on their history, culture and their specific relation to the land. Sovereignty is often defined with power-relations and hierarchies in mind, but not all Indigenous nations govern in such a Western fashion, and depending on their culture, the way they govern can impact the way they understand their sovereignty (Mcneil 2006, 87). Thus, by looking at the Wet'suwet'en specifically, my research will add to the current understandings of Indigenous sovereignty and sovereignty in general, by bringing in a new perspective from an Indigenous nation whose unceded territory has been controlled by the Canadian government, and whose sovereignty is being neglected by them. Indigenous self-determination of sovereignty has historically been ignored by the settler state (Taiaiake 2002; Wiessner 2008), which is why the Wet'suwet'en case is so important, as they are gaining an audience with the Canadian government and the Canadian population. In addition, because of its unique case where we are currently living through an example of a conflict in which the settler-government is questioning the sovereignty of Wet'suwet'en, studying their nation and how they react in face of conflicts, such as the ongoing pipeline conflict, will add to our understanding of how Indigenous nations assert their sovereignty in face of a crisis. By exploring this, our understanding of Indigenous sovereignty will broaden and it will help us form a more universal definition of sovereignty itself.

As sovereignty is such an important topic, it is crucial to understand how a nation claims sovereignty through appealing to aspects of today's definition, including highlighting their self-governance, and mutual recognition from other states. In similarity with sovereignty, the understanding of self-governance also differs from a settler perspective to an Indigenous perspective. Self-governance is the complete power to govern over one's own territory, however when the topic is on Indigenous self-governance, settler states often tend to understand this power to govern as less than absolute (Blackburn 2009; Taiaiake 2002). Sullivan (2006, 46) argues that Indigenous nations are hesitant to make treaties with the Canadian government, because previous treaties have proven that the government continually breaks the Aboriginal Title, and does not respect First Nation self-governance. Similar ideas have been argued by several scholars, where the dis-trust to settler states prevents improvements and the possibility of mutually recognized self-governance, as settler states have continually shown that signed pieces of paper can easily be dismissed if the self-governance doesn't match their current interests (Asch 2004; Barrett 2013; Borrows 2001; Cobb 2005; McCreary 2014; Sullivan 2006; Usher 2013). Despite this, others have argued that rather than questioning self-governance, treaties and Aboriginal titles allow for Indigenous nations to truly enforce their governing power over their own area (Blackburn 2005; Blackburn 2007; Mensah 1996; Slattery 1984). This entails the idea that through treaties and Aboriginal titles, Indigenous nations can fully self-govern over their own territory, meaning that they can be sovereign. The ongoing situation in Wet'suwet'en however suggests that Aboriginal titles would not account for much, as even with a certain recognition as an independent nation from the Canadian government, they are still struggling to assert their power as self-governing over their respected territory without interference from the settler state. I therefore disagree with the latter argument, and intend to add to the debate through my research by arguing that Indigenous nations are not fully able to self-govern as long as settler states view the power Indigenous nations have to govern as inferior to their own power. In order for an Indigenous nation to self-govern, this power must be mutually recognized by both nations, and mutually understood as the same power (Taiaiake 2002). However, until both nations agree on the extent of Indigenous self-governance and self-determination, settler states can not argue or state that Indigenous nations have been given the power to self-govern and are truly independent (Taiaiake 2002; Wiessner 2008). Using the Wet'suwet'en to understand how an Indigenous nation assert their powers to self-govern regardless of the lack of recognition from the Canadian government, specifically in the face of a crisis, will add to our understanding of how this power is asserted, and how it is questioned in face of the settler government. This case study is also unique as although the nation has not been recognized as sovereign by the government, and is still negotiating this position, they do have a self-governing institution that controls their territory (as long as it is not inconvenient to Canada).

23. Project Description Question 3: What evidence will you need to collect to answer your research question? How will you go about collecting and analyzing this evidence? (*Press Ctrl + Tab to use tabs.*)

My research will be conducted predominantly on Wet'suwet'en territory among hereditary chiefs and leaders at the office of the Wet'suwet'en, as well as in Vancouver among government officials who hold decision making positions about construction of the Coastal GasLink pipeline on Wet'suwet'en territory. This research will give me answers to my research questions: (1) How do settler states assert sovereignty over Indigenous nations, specifically in areas with unceded territory? (2) How do Indigenous nations negotiate, and attempt to assert sovereignty over their traditional lands with the settler state? (3) How does Indigenous peoples' connection to land affect their definition of sovereignty?

My main method of research will be participant observation. I will observe how leaders at the office of the Wet'suwet'en, specifically people in human and social services, and natural resources, handle daily situations of governing the territory and their land. As sovereignty is the act of governing a specific area, looking at how this is done by Indigenous leaders will give insight in how they assert sovereignty through governing after their own laws and decisions. Following how these people work with their community and what means they use to keep their land and their community intact will allow me to answer question (2) and (3) of my research. On Wet'suwet'en land I will also be doing participant observation with the hereditary chiefs, following their meetings together specifically, and how they interact with each other and with the community. Mainly I want to observe meetings concerning the pipeline in order to understand how they discuss the topic and how they negotiate between themselves what the best course of action is in face of the Canadian government, particularly paying attention to how they perceive themselves in relation to Canada and how they discuss the rights to the land. This will help me answer questions (2) and (3) as it allows me to get at how they understand sovereignty and how they discuss it when faced with a situation that threatens their right to sovereignty over their own territory.

In addition to conducting participant observation amongst the Wet'suwet'en I will also be doing participant observation in meeting rooms with Canadian government officials, where the topic of the pipeline is central in their meetings. I will pay attention to how they discuss the Wet'suwet'en, if there are any preconceptions or lack of respect in the way the nation is described. Specifically in discussion about who has rights to the land, to see if Canadian government officials respect the position the nation has self-proclaimed, or if they perceive the land as Canadian and disregard any claim Wet'suwet'en have to the territory. This will help me comprehend how the settler state understands the position of the Indigenous nation and how they view the situation, aiding me in answering question (1). I will also be conducting research in meetings between the Canadian government officials working with Coastal GasLink and Wet'suwet'en hereditary chiefs in order to observe how these two sides interact with each other and how they seem to view the opposite side when being face to face; does it differ from when meeting in private? In doing so, I can gain insight in how each side negotiates for their sovereignty over the same territory and what contradictions these might have, which will allow me to answer my two first research questions.

A second method I will be using abundantly is interviews. I want to interview people in the community, mainly people who have been active in organizing protests and demonstrations against the pipeline both on their territory and in Vancouver. There are a couple of key organizers who are very deeply engaged in this conflict, thus asking them questions of their understanding of the situation will give insight in how they understand the use of land and how they understand the breach the Canadian government is trying to make by forcing their way on Indigenous land. Interviewing people who are not in specific positions of "power" will give a broader understanding of what the general population of the Indigenous nation thinks about this situation and how they react to the disregard the Canadian government has towards this Indigenous nation as sovereign. This will give me a more complete image of how Indigenous peoples understand sovereignty.

I will also be conducting interviews with hereditary chiefs, preferably all four of them, as they each represent individual bands that combined together make up the great nation of the Wet'suwet'en. In my interviews I will ask them questions about the history of the nation and its connection to the land and the territory. I will also ask them about the term sovereignty, to see how and why they use the term, if it's a term they use at all. I will also conduct interviews with some of the leaders at the office of Wet'suwet'en, specifically those working with natural resources as it is connected to the land which they fear losing in this conflict. Since this is a part of the leadership that focuses on the use of the land and how it can assist the community, asking questions to these people specifically will give me insight in how they understand land and what their values in relationship to it are. Interviewing both these groups will lead to answering question (3) as it will give insight about the land and its usefulness to the community and to the native tribe.

I will begin my research on Wet'suwet'en territory in June, where I will conduct participant observation among the Indigenous nation and accompany their leaders to meetings both within the tribe and with the Canadian government. I will also do some interviews at this time. In October I will go to Vancouver to conduct participant observation with Canadian government officials, beginning by following along as they work on solving the pipeline issue, in meetings discussing the issue, and around the meetings to see how they discuss the topic when they are not in a formal setting. I will also conduct interviews at this time. In December I will go back to Wet'suwet'en to conduct interviews there and continue participant observation among workers at the office of Wet'suwet'en. While in both places I will also do participant observation at demonstrations and protests if there are any ongoing, conducting active participant observation in order to talk to protestors and discuss their motivations for participating and their understanding of the situation. In addition, this will be a prime opportunity to review the interactions between Indigenous peoples and the Canadian government as it has previously been proven that the RCMP has been requested to break up protests, enforcing Canadian law on Wet'suwet'en land.

24. Project Description Question 4: What is your training; how are you prepared to do this research? List examples of your language competence, technical skills, previous research, and any other relevant experience. Describe any work you have already done on this project, and/or how it relates to your prior research. If you are collaborating with other academic personnel describe their role/s in the project and the nature of the collaboration. (Press Ctrl + Tab to use tabs.)

During my BA degree at PLU I have finished a minor in Native American and Indigenous Studies (NAIS), giving me a well rounded background in how to study with and learn from Indigenous communities and Indigenous peoples in a respectful and understanding manner. Specifically NAIS 111 and 112 has taught me this, as both classes were completely discussion based, structured in a traditional Indigenous manner compared to a western classroom setting (round circle vs. on a line), and discussions centered on different topics of Indigeneity and Indigenous communities each week. In NAIS 111 our final project was creating a poster campaign of Indigenous students, faculty and alum at PLU, featuring a photo of the participant and a quote we extracted from conversations with each participant. In planning this project, we spent much time considering how to respectfully approach each participant about participating, and considered how the project might affect our participants. I therefore learned how to work with Indigenous peoples on topics close to their hearts, and to consider all scenarios in order to choose the best possible way to proceed, and to be respectful towards both the participants and the project.

NAIS 250, an intro class to the minor taught me much about Indigenous worldviews, and specifically concerning the connection to land. I also double majored, one in which was Global Studies where my capstone focused on the land conflicts that are currently ongoing in BC, concerning the Trans Mountain Pipeline Expansion Project. Pipelines are the issue that has recently brought attention to the question of sovereignty of the Wet'suwet'en territory, making it a more imminent question of who has rights to the land. By having done this research previously, I have a greater understanding of pipeline issues in Canada and of the different sides' ideas concerning the control over Indigenous territory.

I have also taken a class on the Anthropology of Africa where I focused my final project on Indigeneity in Africa, and the ongoing debates of who can be considered Indigenous in Africa. This project introduced me to the complex discussions surrounding Indigenous peoples and has taught me much about how definitions can be constraining and often don't fully encompass the diversity of qualifications that should apply to different terms.

Since I was born to a Canadian mom, I have spent much time travelling to Canada, living there over a longer period of time on a couple of occasions, specifically in BC. I am therefore quite familiar in the area and I have a certain background on the political system and on the history of Indigenous rights in the province, as this is a topic my mom always considered important for me to be knowledgeable on. Being Sámi (Indigenous to Norway), I also believe it will be easier for me to access and create relations with the Wet'suwet'en tribe as my Indigenous heritage allows me to truly understand and know what their history is like, and to relate to it on a different level than I might have if I were a settler. My identity will make it easier to gain trust with the tribe as it brings a new layer to the research I am planning on conducting, considering our common histories and understanding of the world.

As with most First Nations, the Sámi people also have a strong connection to the land. We see our land as our ancestor, as a part of our culture and our people. Without it, we would not survive. Sápmi is spread over four states, but it has not been recognized as sovereign by any. Instead we are all forced to identify with our different settler states. However, our connection to our identity and to our land is still strong, and many still live on the land and practice our old traditions of reindeer herding and fishing where their families have done so for centuries, even though this is becoming more difficult as the settler state is constantly using more and more of the land that belongs to the Sámi people for personal gain. Similarly to the proposed project on Wet'suwet'en territory now, our land has also previously been destroyed by development projects enforced by the colonial government. Thus, my understanding of how this affects a community is different from that of a settler, as I have experienced it myself and seen the pain it's caused our people. This has thus granted me a deeper understanding of what the Wet'suwet'en are experiencing and how it will affect their people if the Canadian government defies their self-determined sovereignty.

25. Project Description Question 5: What contribution does your project make to anthropological theory and to the discipline? Please note that the Foundation's mission is to support original and innovative research in anthropology. A successful application will emphasize the contribution its proposed research will make, not only to the specific area of research being addressed, but also to the broader field of anthropology. *(Press Ctrl + Tab to use tabs.)*

Mainstream understanding of sovereignty is based on the Westphalian concept of sovereignty, a model created centuries ago, allowing scholars to debate whether this concept truly encompasses all nations that should be considered as potentially sovereign. My research will examine how an Indigenous nation can claim sovereignty in face of a denying settler government, and the complications that arise when both become locked in a conflict concerning governance of land. It will build upon literature on sovereignty, including Wiessner (2008) who argues the need for a new definition of sovereignty. My research adds to his argument by suggesting how we can redefine sovereignty and the importance of doing so to create equal opportunities for minorities that historically have been oppressed.

My research will also add to literature on self-governance. Many have argued that in order to be able to self-govern, one needs to enter a treaty with the settler state to affirm one's rights (Blackburn 2005; Barret 2013; Sullivan 2006). However, the Wet'suwet'en claim their ability to self-govern without any treaty with the Canadian government, thus proving that it is possible to self-determine their status as sovereign and as self-governing without endorsement from the colonial government. This is important because it proves that Indigenous nations still have a hold on their ancestral rights, despite the oppression they've faced. Asserting sovereignty without a treaty compromises the current power of the Canadian government and challenges their claim to sovereignty of land that has been colonised, as well as the term sovereignty itself.

Since we are seeing a conflict on Wet'suwet'en territory that originated because there are disagreements of who has rights to the land, looking at how the Indigenous nation justifies their right to the land can assist in clearing up confusion of why they should have a claim to the land and how it is justified through their historical connection to the land. Settlers have rights to the land because they took it by force, they stole it. Indigenous nations on the other hand have rights to the land because it is historically and inherently theirs, and their people have a strong ancestral connection to that specific area. Doing research on how and why the Wet'suwet'en justify their right to the land can also assist other nations who are struggling in a similar battle by offering ideas of how to justify their right to the land. Looking at how they are currently successfully asserting sovereignty in opposition to the colonial state will also be a good source of reference for future Indigenous nations who fight the same battle, struggling to negotiate sovereignty and to assert dominance in opposition of a greater power over land that is historically and rightfully theirs.

26. Required Attachments

Applicants are required to attach the following documents to their online application.

- **Dissertation Fieldwork Application Form** (*this document*)
- **Project Bibliography** (*ten pages maximum*)
- **Applicant's Curriculum Vitae** (*five pages maximum*)
- **Supervisor's Curriculum Vitae** (*five pages maximum*)

Do NOT include appendices, endnotes, charts, illustrations, letters of reference, or other materials.

Attachments must be compatible with the Microsoft Word 2003, 2007, 2010, or submitted as PDF files.

Required Attachments should use single-line spacing with 10-point font or larger, and have 1-inch (2.5 cm) margins, top, bottom and either side of each page. Answers in the application form must use the preset Ariel 10-point font.

Please note: if the attachments do not meet these requirements, the application will not be accepted for review.

27. Online Application Submission

After completing the official Dissertation Fieldwork Grant Application Form, Project Bibliography, and required Curriculum Vitae, applicants must submit these application materials using the Foundation's online application submission procedures.

Click on or type https://www.GrantRequest.com/SID_577?SA=SNA&FID=35017 into your Internet browser to begin the online application submission process.

For detailed instructions on how to submit your application materials online, please see the "Access the Online Application" section in your application instructions or posted on the "Dissertation Fieldwork Grants" section on the Wenner-Gren website.

30. Printed Application Materials -- Assembly and Submission Instructions

After submitting the application form and required attachments online, applicants must send one (1) printed copy of the application form and attachments, PLUS four (4) additional copies of the application form only, to the Foundation offices to complete the filing process:

1. Applications must be received in **complete** and **final** form, with all questions answered. Revisions and items sent at a later date cannot be accepted.
2. Application must be made using the official Dissertation Fieldwork Application Form, and all questions and required attachments written in English.
3. Printed materials must be single-side copies.
4. Application materials should be divided into five (5) sets.

Set 1 must be paper-clipped (NOT stapled) and collated as follows:

- Dissertation Fieldwork Application Form
- Project Bibliography
- Applicant's and Supervisor's curricula vitae

Sets 2-5 consist of the application form only, and should be stapled in upper left hand corner

Application materials must be postmarked by the application deadline (and received by the Foundation no later than two weeks after the deadline). Materials should be mailed in a single, securely bound package to:

**Applications Office
WENNER-GREN FOUNDATION
470 Park Avenue South, 8th Floor North
New York, NY 10016
U.S.A.**

If you are planning to submit your application materials via the U.S. Postal Service, please be advised that all packages weighing more than 13 ounces must be taken to the Post Office for mailing.

PLEASE NOTE: PRINTED APPLICATION MATERIALS MUST BE PHYSICALLY MAILED TO FOUNDATION

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Elle Sina Raanes Sørensen

ellesina.rs@gmail.com

Education

2020 - Pacific Lutheran University, Tacoma, WA – BA
Majors: Anthropology and Global Studies. Minor: Native American and Indigenous Studies

Hawai'i Study Away Program

Religions of East Asia, 2020.

Interviewed Buddhist ministers in relation to their temples and its faith.

Conducted participant observation at different sites, including assisting in weeding Kalo patches as part of a Native Hawaiian cultural tradition.

Visit to religious temples and churches, as well as historically, and culturally important Native Hawaiian sites.

Relevant Coursework

Anthropology of Africa
Ethnography of Latin America
Native American and Indigenous Studies - Interconnections (two terms)
Global Development
Introduction to Native American and Indigenous Studies
Sickness, Madness, and Health: Medical Anthropology
Global Studies Capstone Seminar
Anthropology Capstone Seminar
Native North America
Introduction to Cultural Anthropology
Anthropological Inquiry
Religions of East Asia

Awards and Honors

Spirit of Diversity Award, 2020

Olaf 'Hall' Leiren Bursary, 2020

Languages:

French: Intermediate reading, writing and speaking

Norwegian: Fluent reading, writing and speaking

Sámi: Intermediate reading, beginners writing and speaking

Professional Presentations and Panels:

2020: The Alta Case: Reshaping Sámi People's Position in Norway. Keynote speaker at the Sámi national day celebration at the Scandinavian Center in Vancouver, BC.

2018: Panel Speaker on topics of Sámi identity at the Sámi national day celebration in PLU Scandinavian Center, in Tacoma, WA.