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**Final Research Report**

**The Louise Mandell**

**Legal Research Collection:**

**Creating a Living Library**

**University of British Columbia**  
**First Nations Studies Practicum**

**Introduction**

The field of Aboriginal law has been transformed in the last forty years through court cases such as the Delgamuukw case, the Sparrow case, and the Van der Peet case. Louise Mandell, a prominent lawyer in First Nations law and a longtime Counsel to the Union B.C. Indian Chiefs (UBCIC), has been a part of this transformation in the Canadian legal system. After graduating from the University British Columbia Law school, Mandell met Grand Chief George Manuel. He hired her to work with the UBCIC on the West Coast Oil Ports Inquiry, fighting against oil tankers (Mandell “SFU” 2-3). Since then, Mandell has participated in cases dealing with Aboriginal rights, Aboriginal title, and treaty rights; she has also participated in famous Indigenous legal cases such as those outlined above as well as participating in the fight for Section 35 in the *Constitution Act, 1982* (Native Investment and Trade Association 1-7). In 1983, she, along with Leslie Pinder and Clarine Ostrove, started Mandell Pinder, a law firm dedicated to Aboriginal law (Native Investment and Trade Association 2). The work she has done has influenced the way that Aboriginal law is approached and her work will continue to be influential in the future of Aboriginal law.

This research project was done in collaboration with the Union of B.C. Indian Chiefs. The UBCIC is an organization that works with different Native bands and nations within British Columbia on Aboriginal title. The project focused further developing a legal research collection to honor the life and career of Louise Mandell, a prominent lawyer in First Nations law and longtime counsel to the UBCIC. “The Louise Mandell Legal Research Collection” is a collection

that the UBCIC Resource Centre is putting together in order to honor Louise Mandell in the work she has done for the Union as well as for Aboriginal law as a whole.

The purpose of this research project is to create digital interviews that act as a documentary history of Mandell's legal career and life. These interviews are meant to supplement the "physical resources" that are already a part of the collection. The collection already contains books, conference proceedings, theses, articles, and court cases, etc. This is an extensive collection and these are the "physical" elements of the collection, all housed at the UBCIC Resource Centre. I started this research project by looking through these resources and creating an analysis of the literature that the UBCIC has concerning Louise Mandell's life and career. The collection of digital interviews will focus on creating a documentary history of Mandell's career, key cases, and legal positions with the UBCIC. The interviews will help give context to the collection's resources and be a personal way of understanding Mandell's contribution to First Nations law. The collection is intended to be a resource for future researchers and lawyers in the field of First Nations law and will continue to grow and evolve over time.

### **Literature Review**

Before the interview process started, I conducted a literature review that focused on the literature available within the Resource Centre's "physical" collection. As already mentioned, there are many types of materials within this collection and several themes emerged from these sources. The sources are also written by a wide range of people: scholars, writers, lawyers, anthropologists, etc., and focus on ways in which the legal system has changed in its ways of dealing with First Nations.

The literature looks at research that has been done within the fields of First Nations Studies, Legal Studies, and, of course, First Nations Law. The field of First Nations Studies gives insight to the history and struggles of Indigenous peoples in Canada. The field of legal studies provides a framework and background for understanding how Canadian law operates and controls the framework from which colonialism emerges. The field of First Nations Law considers the implications of bridging the two worlds, the colonial world and the Indigenous world, within the courtroom to allow for mutual understanding. Some key questions that come up in the literature review are: How has First Nations law changed throughout the years? How can there be more space for Indigenous law within the Canadian legal system in the future? And, finally, how has Louise Mandell's work influenced various aspects of Aboriginal law?

A large body of the literature is devoted to how the Canadian legal system has approached First Nations rights in the past and how it has changed within the last forty years. In the 1970s, First Nations could not be "recognized or affirmed" in having Aboriginal rights (Morellato vi). Since Section 35 in the *Constitution Act, 1982* was established, First Nations have been able to go to court to challenge their rights as Aboriginal people. First Nations can now challenge Canada's sovereignty through the court by asserting Aboriginal rights, Aboriginal title, and treaty rights as well as enforcing the Crown's fiduciary obligations and the Crown's duty to consult and accommodate (Morellato vi). These changes are a huge contrast from forty years ago; in the 1970s, courts were not even aware that Aboriginal title and rights were something that should be negotiated with First Nations (Archibald 24).

The body of literature that discusses the transformation that has taken place within Aboriginal law in the past forty years gives insight into the context from which Mandell worked;

she had to fight against biases and ignorance in the courtroom with every case she worked on to overcome the shortsightedness of the Canadian legal system. These texts are critical in understanding how far Aboriginal law has come in the last forty years. This is necessary to understand the scope of and significance of Louise Mandell's work in the field. Working in Aboriginal law is about decolonizing the Canadian legal system, a daunting task and one that Louise Mandell has been willing to take up. Trying to assert Aboriginal rights through the courtroom was and still is a difficult task. It not only requires understanding law and the ways in which Indigenous rights can be negotiated, but it also requires drive to try to change viewpoints and discourses that judges operate within (Aboriginal Law in Canada 4).

Another set of resources available at the UBCIC demonstrate Mandell's influence in Aboriginal law through discussion of the *Delgamuukw* decision. *Delgamuukw* is a case that has impacted Aboriginal legal issues in many important ways. The case established that as long as First Nations can prove the occupation of a territory before colonization, continuity with the land to the present, and exclusive use over the land, they have Aboriginal title. *Delgamuukw* is also important in that it was the first case that saw oral history and tradition as valid evidence within the courts (McNeil 103). This case has opened the way for Aboriginal title to be proved and forced the Canadian government to consider the division of power between the provincial court and the federal court (McNeil 249). Mandell worked on this case as one of the lawyers on behalf of the Gitksan and Wet'suwet'en First Nations.

Many of the sources approach *Delgamuukw* from academic viewpoints, analyzing the effects and influence that the case has caused. Some sources use *Delgamuukw* as a point of comparison with Australian Aboriginal law or with other court cases within Canada. Richard

Bartlett and Jill Milroy's book, *Native Title Claims in Canada and Australia: Delgamuukw and Miriuwung Gajerrong*, dissects the Delgamuukw decision along with the Miriuwung Gajerrong case in Australia to look at the different ways in which these two cases have influenced and shaped Aboriginal law. Other sources focus solely on Delgamuukw like Maria Morellato's book *Aboriginal Law Since Delgamuukw*. In this book, Morellato discusses how Delgamuukw has impacted First Nations law, but there is still much more that needs to be addressed within the court system (Morellato ix). Delgamuukw gave rise to seeing the land as a "legal interest" within the courts; bringing in new ideas of land within the legal system is the starting stages of seeing a blend between Western ideas of legality and Indigenous legal views (Morellato vi).

A third theme represented in the UBCIC resources reflect on ways in which Canadian law could be blended with Indigenous law. Although cases that have come to the court in the last forty years have been transformative, there are still many areas in which the Canadian law can be improved to allow for Indigenous self-government and self-determination. One book that discusses this theme is *Recovering Canada: The Resurgence of Indigenous Law*. In this book, Borrows delves into ways in which court cases need to push the Canadian government to act in more decolonized ways in the future. Borrows believes that Indigenous law needs to be blended with Canadian law in order to create a system that can have justice for First Nations (Borrows xii). For Borrows, having Indigenous legal traditions embedded within Canadian system is not only a matter of justice, but also a matter of benefitting Canada. Indigenous ideas about ways of living and being sustainable could help Canada be more aware of the environment (Borrows 54).

A fourth set of resources includes Mandell's own writings and speeches; these give insight into the influence that her perspectives have had on Aboriginal law. This body of work

that includes articles, conference presentations, and speeches by Mandell, is critical to understanding Mandell's own positioning within Aboriginal law. In her notes from the FNLC meeting in 2008, Mandell speaks of "The Ghost" apparent within the courtroom. This "ghost" is the subverted colonialism that is still a part of the Canadian legal system, refusing to allow for equality for First Nations (Mandell "FNLC" 1-2). This article shows that Mandell is aware of the continued influence that colonialism has in Aboriginal law and that she sees that part of being a lawyer in Aboriginal law is uncovering the biases and history that is apparent in the Canadian legal system.

In her "Speaking Notes at SFU Convocation Address," Mandell gives advice to graduates that being in the moment, sharing one's talents, and knowing one's ambitions is critical to having a joyful, passionate life (Mandell "SFU" 2-5). Her speech is full of insight into how her own career and work as a lawyer have changed her ways of approaching the world. By reading speeches and presentations, Mandell's own voice and perspective is seen:

I was honored to have stumbled into a beautiful dream -- which led me to a life of unimagined beauty and personal satisfaction. This was a collective dream for justice. This dream was one of love. My work has been a love story -- my love for my clients and theirs for me; my love for my partners in law and in life; and theirs for me. I have spent my work life in the company of love; with people who love the land, who lovingly named each bay and inlet, passing stories orally from generation to generation. (Mandell "SFU" 5)

This quote shows how the work that Mandell has done is now a part of her and how she views Aboriginal law as a form of justice. Few of the other resources show the passion that is heard in

Mandell's work. This body of work that shows who Mandell is through her own writings is essential to understanding the influence she has in the field of Aboriginal law.

The resources give some context to who Louise Mandell is by describing her career and her perspectives on Aboriginal law. Having this knowledge is also nice to understand the how various court cases and legal theories are related. Knowing where scholars still have questions and worries, like the feasibility of blending Indigenous legal traditions with Canadian legal traditions, gives a focus to where further research should be done. Another struggle with these resources is that a lot of the information has to be inferred. Not many materials actually discuss Mandell's work specifically or her accomplishments, so other researchers should approach the sources with a critical mind. This means looking at the resources with a focus on seeing how court cases and legal theory can help to give context to Mandell's career. Questions that still need to be answered include: Where should Aboriginal law be in ten years? If it is possible to bridge Indigenous law with Canadian law, how should this be done?

The resources with the "Louise Mandell Legal Research Collection" contains some of the most prominent work within the field of First Nations law and it is comprehensive in its scope of court cases and legal theory related to Mandell's career. The resources contain not only books and articles, but also pieces written by Mandell and information on the various cases she has worked on. The resources available within the UBCIC Resource Centre tend to focus on critical, scholarly approaches to Aboriginal law as it relates to Louise Mandell's career. This creates a highly academic legal collection that gives a good foundation for Aboriginal legal issues. There does need to be attention to the fact that the information, for the most part, is all from scholarly



sources and that additional sources need to be added that demonstrate who Mandell is as a person.

The collection could include more sources that allow for understanding Mandell's influence and career a little bit better. It is important to recognize that a huge part of understanding Mandell is left out when only focusing on scholarly books, articles, and publications. The sources are very academic sources, but there needs to be more personal and approachable sources that get at the heart of what it means to be in First Nations law -- what sacrifices are made and what kinds of relationships are built with First Nations. Personal stories will add a lot of respect and understanding to what Mandell has done.

The information is a solid representation of the information that is available in written form, but further research should be done that looks at Louise Mandell in a more personal way. This is where the "living" and digital aspects of the collection come in. There needs to be more personal and approachable sources available that get at the heart of what it means to be in First Nations law. For instance, what sacrifices are made and what kinds of relationships are built with First Nations when working as a lawyer. The interviews that I conducted help to fill in this gap apparent in the physical collection. The personal stories that were gathered added a unique point of view and understanding to what Louise Mandell has done in her career and allows for the public to see her as a whole person.

### **Statement of Topic and Researcher's Location within Project**

This project is about creating "a living library." Living libraries are also called "human libraries" and were created to promote moments of dialogue between people with different world-views. The Human Library organization writes, "The Human library enables groups to

break stereotypes by challenging the most common prejudices in a positive and humorous manner. It is concrete, easily transferable and affordable way of promoting tolerance and understanding.” The original living library was a “mobile library” set-up in Denmark in 2000 by “Stop the Violence,” an organization aimed at breaking down barriers between youth that use violence to solve issues. The group wanted to encourage dialogue between people that were both instigating the violence and fighting against the violence. By encouraging the two sides to talk, each side could come to understand the opposing side better (*Human Library.org*).

The basic principle of the human library is to “check-out” individuals for a period of time in order to ask questions and learn more about their lives and points of view. Living libraries are now found all over the world and help promote understanding between diverse groups of people (*What is a Living Library?*). Within the context of this project, the living library is the combination of both the physical collection of resources and also the digital collection that will allow people to relate more personally with Louise Mandell’s influence in law. The video interviews are a personal way of allowing the public to understand the impact that she has had on the field of Aboriginal law by hearing stories from individuals who have worked closely with her. These stories discuss the importance that Mandell has had on others’ lives as well as the continuous impact she has on the field of Aboriginal law. No one is “checking-out” an individual in this project, but people to have the opportunity to learn directly from colleagues of hers through the digital interviews.

To give a background context to the research project, it is important to understand who I am as the researcher. I am a fourth-year student, double-majoring in Linguistics and First Nations Studies. I am originally from Milwaukee, Wisconsin and have been living in Vancouver for the

past four years to study at the University of British Columbia. After taking an intro course in First Nations Studies in second-year, I decided to major in it because it challenged my world-views and challenged my own positioning in the world. The Program is unique in that it gives its students the tools to recognize unjust power relations and encourages its students to discover ideas about how to fight against systems of oppression. Also, my top priorities are my family and friends and First Nations Studies places community-building and self-identity as its top priorities as well. It is important to understand people, to understand who they are, where they come from, and what their story is.

This project was done as part of the First Nations Studies Program Practicum, a student research project that aims to do community-based research with local Indigenous organizations. My interest in this project with the Union of B.C. Indian Chiefs Resource Centre came from my experience working in a library on the RG-10 Indian Affairs Letterbooks collection. I also have an interest in First Nations politics and looking at the juxtaposition of Indigenous governance with the Canadian Legal System.

### **Research Methods**

The UBCIC had initial contact information for the potential interview participants and disseminated an initial contact letter on my behalf. The contact letter included information on the research project, the purpose of the interviews, and the ethics procedures that would be followed. The participants then contacted the UBCIC if they were interested in participating in the project. If they decided to proceed with the interview, a time and place of their convenience was determined. The interviews lasted for about an hour, with an additional half hour to forty-five minutes for set-up and “off the record” conversation. The participants had the choice of having

their interview recorded in either video or audio, but both interviews agreed to have it recorded in video. The project information and the consent form were explained and signed prior to the start of the interview. Participants were also given copies of the consent form at the time of the interview and it were told that they could retract their participation, in whole or in part, at any time before the interviews are published. Each interviewee was e-mailed a transcription of their interview to review, to edit, and to approve; each interviewee had as much time as necessary to look through the materials before the interviews were made public.

Myself and Daniel Justice have access to the original records, which are securely stored at the University of British Columbia. Alissa Cherry, the UBCIC Resource Centre Director, has access to the edited footage. This is the footage that includes edits that the interviewees wished to make (i.e. editing out portions of the interviews that were not to be made public). The UBCIC will keep copies of the edited video and audio files in locked storage at their facilities.

Publications of this project are intended for community use and will be made available to all community members, including the interviewees. The goal of this project is to eventually put portions of the interviews online so that the public may access and listen to the stories shared during the interviews.

The subjects that are included in this research project are individuals who know and have worked with Louise Mandell in Aboriginal law. These are individuals who have worked with her on legal cases, on research with the UBCIC, and have been articling students of hers before starting their own legal careers. Subjects that were not included are individuals who do not know Mandell personally and have not worked with her on First Nations law or in other legal contexts.

The interviews are considered expert interviews and were conducted in a comfortable

environment to encourage storytelling. It was important to have food available and to have casual conversation both before and after the interviews to create a casual atmosphere. The goal was to have the interviews record an oral history of the influence that Louise Mandell has on the field of Aboriginal law. The interview questions were structured to be open-ended to allow for interviewees to share stories and experiences; the interviewees directed, for the most part, the direction of the interviews. Some of the questions asked were: What was it like to work with Louise? What is your favorite memory of Louise? What do you consider the most exciting part of working in Aboriginal law? Where do you see Aboriginal law going in the future? Some of the questions were sent to the interviewees ahead of time to allow for the interviewees to think of some stories and experiences they would want to share.

### **Summary and Assessment of Research**

I conducted two interviews for this project. The first interview was with The Honorable Steven Point, a lawyer, judge, and the chair of the Minister's Advisory Committee for the Safety and Security of Vulnerable Women. Point is from the Sto:lo Nation and served as chief; he has also done work for the UBCIC. In 2007, he was appointed the Lieutenant Governor of British Columbia and served until 2012. The second interview was with Rosalie Wilson, a practicing lawyer in Aboriginal law. Wilson is a member of the Syilx (Okanagan) Nation and the Secwepemc (Shuswap) Nation. She graduated from the UBC law school and now has her own practice in the Okanagan; before she started her legal career, she worked with the UBCIC as a senior policy analyst. The interviewees were chosen by the UBCIC because they were both articling students of Mandell's. Point was her first articling student and Wilson was her last articling student, making these interviews all the more special since they both bookend Mandell's

career in Aboriginal law. As articling students, Point and Wilson were supervised by Mandell for about a year; they ran cases alongside her and were trained by her in how to run cases relating to Aboriginal issues. It was an honor to interview both of these people and to hear the stories they shared about their experiences working with Louise Mandell and their own experiences working in Aboriginal law.

The stories that came out of these interviews are about Mandell's influence on the interviewees' lives, what she taught them about Aboriginal law, memories of working on cases with her, and memorable anecdotes. The interviews also focused on each interviewee's own legal careers, reflecting on their first court cases, their experiences in law school, their experiences working for the UBCIC, and their experiences both during and after articling with Mandell.

Both interviewees mentioned how working as articling students for Mandell led them to new experiences that many other articling students do not have. They were exposed to other well-known lawyers in the field of Aboriginal law and encouraged to speak their own minds. Point told a story about how Mandell informed him that he was to do his first case by himself within an hour of when his plane was to leave to go to the community. He was pushed to create his own arguments, conduct his own interviews, and work with the community on his own as just an articling student (Point). Mandell knew that Point was capable of doing a case on his own and did not hesitate to put him in a situation that he was both capable of handling and would grow in. Wilson shared a story of how she was at a meeting to develop the New Relationship Accord and she was struggling to get her thoughts heard by the fellow lawyers,

And so, I think Louise must have seen that I wanted to share something, you know, or I was/had this burning desire to share and she just leans over, she's like,

‘If you have something to say, you need to say it.’ And Louise has got a very beautiful, you know, calm approach to her and that’s how it was is that she, she, you know, she kind of knew that I wanted to share something and, and so, she, she created the space for me to share. (Wilson)

Mandell wanted them to feel comfortable with their own voices and political opinions, training them to formulate ideas and perspectives that would be useful in the courtroom.

Working in Aboriginal law is a lot about managing different discourses and this is one of Louise Mandell’s biggest strengths. Both interviewees mentioned the gift she has to articulate Aboriginal traditional ideas of rights and title in a way that the Canadian court system can understand. Wilson mentioned, “She, she weaves in, you know, an understanding of our legal traditions and she’s able to transform that into an argument that is persuasive to the courts, that the courts can understand and can appreciate” (Wilson). This gift she has made her a great teacher for her articling students.

Point mentioned his gratitude to Mandell for having him work on groundbreaking cases with First Nations communities. Point worked on the Delgamuukw case as well as the Van der Peet case. He was asked by Mandell and Michael Jackson to be an intervener for the UBCIC at the B.C. Court of Appeal in the Delgamuukw case and was able to be in the room when the decision was announced (Point). For the Van der Peet case, he worked with all the witness and did the cross-examinations in the case (Point). These are major accomplishments for an articling student and a new lawyer to have; Mandell saw the talent that Point has and did not hesitate to have in work on such big court cases.

Both Point and Wilson expressed a sense of awe at the number of things Mandell let them do as articling students. She had them go into the communities, interview community members, and establish arguments. These experiences that both interviewees had completely influenced their careers. Both interviewees talked endlessly about their experiences working in First Nations communities and how much building these relationships with communities has influenced their work. Wilson remembers the significance of being able to work on a case involving her own community,

And that's my responsibility as a, a Syilx woman today, is, you know, care-taking our land and our, our rights and the resources attached to that, that stewardship responsibility for those generations, so for... When I have the ability to work on a, a case or a file that includes my community, I feel like I'm fulfilling that larger responsibility, not me as a lawyer, but me as an Indigenous person and I think that's the difference when, you know, you do work for your own community.

(Wilson)

For Wilson, being a lawyer is not just about having a career, but about giving something back to her community and about building a personal connection with her community. One of the most fulfilling aspects of working as a lawyer in Aboriginal law is being able to assert rights for a community through the legal system. Louise Mandell's mentorship taught both of them a lot about the place of community in the field of Aboriginal law.

A third point of discussion in the interviews was the interviewee's own perspectives on Aboriginal law and their thoughts about what should change in the future in order to incorporate more Aboriginal Legal Traditions within the Canadian courts. Louise Mandell's work in



Aboriginal law has changed the kinds of rights and title that exist in Canada and has influenced the direction that Aboriginal law is heading. Wilson discussed the emergence of the UN Declaration on the Rights of Indigenous People that occurred recently and importance of having Canadian law change in acknowledging Aboriginal rights such as the Law of Consultation and Accommodation (Wilson). These are ways in which Aboriginal law has evolved over the last couple of decades and how Mandell has influenced the field. Both interviewees reflected on the amount of growth that has taken place within Aboriginal law because of Mandell's work as well. In order for Aboriginal law to continue to grow at such a strong pace, Aboriginal law needs to address a couple of things. Both interviewees mentioned the need for Aboriginal law to address ways in which Aboriginal legal traditions can be implemented in the courts. Steven Point urged that the field really needs to define what "Aboriginal title" is; the definition that Indigenous legal traditions have is different from the Canadian legal system's definition (Point). Rosalie Wilson describes this as the "reconciliation of Indigenous title and rights" (Wilson). There needs to be a certain amount of innovation taking place within the courts in order to come up with solutions that contain Aboriginal ideas of justice in the Canadian legal system.

The interviews focused on stories and descriptions of Louise Mandell, giving the public an insight into who she is beyond the academic work found within the physical collection. By listening to these interviews, people will be able to see the scope of her influence on Aboriginal law, both directly through her own and indirectly through her influence on others. These interviews add to the "living library" in that they are personal stories and histories of two lawyers' careers and experiences as connected and influenced by Louise Mandell. These

interviews help provide a more relatable connection to Mandell's influence that the physical collection's academic theory does not allow for.

The stories and comments shared above about the content of the interviews barely scratch the surface on the stories and experiences shared by Steven Point and Rosalie Wilson in the interviews. To fully understand the significance of these interviews and the incredible impact that Louise Mandell had on the two interviewees, I encourage you to listen and watch the interviews once they are put online for public viewing.

### **Analysis and Evaluation of Research Process**

This research project went very well and was a great learning-experience in how to conduct interviews and meaningful research for a local Indigenous organization. It was highly rewarding to be able hear personal stories about peoples' lives and careers and to see how it all was woven together with Louise Mandell's life and career. Starting out in the project, I did not really know what form it was going to take or who the interviewees were going to be; it was wonderful to watch the project unravelled at its own pace. I learned a lot about the importance of "going with the flow" and being patient while waiting to see how things took shape. This project was done as a community-based research project done in collaboration with the UBCIC; having a community-based research project means that it is not just my project, but a whole community's project. The direction that this project took and the stories that came from the interviews is all a result of a number of people working together to do this project. What makes community-based research rewarding is the fact that it is not just the researcher that created a project, but the community consisting of, in this case, the UBCIC, Alissa Cherry, Gerry Lawson, Steven Point, and Rosalie Wilson.

There were some challenges in this research project, but all were easily resolved and, in the end, had little to no affect on the project. One challenge was the timeline of writing the literature review and annotated bibliography. These were both completed in about six weeks, which was a tight time frame to go through all the sources that the UBCIC Resource Centre had on Louise Mandell. This was also an extremely important part of this project as it influenced the direction of the interviews. The other challenge had to do with the scheduling and the timing of the interviews. There were some issues with finding interviewees that were willing to be interviewed within the time frame that the project had to take place within. The interviews occurred later than originally planned, making the timeline tighter between when the interviews were conducted and when the public presentations on the research started.

Evaluating the interviewee's personal experiences and stories was also a challenge. What was shared during the interviews is incredibly personal and significant information that cannot be "evaluated." It is difficult to analyze personal experiences in terms of academic theory. A lot of the stories shared are better understood when the interviewees voices are heard and their expressions are seen. Evaluations tend to just focus on the literal part of the interviews without taking into account the atmosphere and relationships that are being built during the interviews.

### **Final Assessment**

The incorporation of a "living library" with this collection is essential in being able to have the collection include different aspects of Louise Mandell's career and influence. The physical collection includes ways in which Mandell has influenced legal theory through the work she has done in court. The digital interviews are able to share stories that allow the public to see her as both a teacher and a mentor. The interviews demonstrate how her work has not just

influenced legal theory, but how her career has also influenced other lawyers' careers and approaches to Aboriginal law.

The Louise Mandell Legal Research Collection will, hopefully, include more interviews in the future, allowing there to be even more insight into the influence that Mandell has had in the field of Aboriginal law. These interviews are oral histories and testimonies that include experiences that not have not been talked about much before, giving unique insights into the field of Aboriginal law. This project is incredibly rewarding and is essential in order to understand where Aboriginal law has been, where it is now, and where it needs to go in the future. This project could be useful for future lawyers in Aboriginal law; the interviews discuss where the gaps in the field are and what lawyers have done in the past to remedy various legal situations concerning Aboriginal rights. This project could also be a great resource for schools to use in order to discuss the importance of Aboriginal law and the role that lawyers have in Aboriginal rights and title. There needs to be more interviews conducted that show the various influences that Mandell had had on her colleagues and her students as well as the field of Aboriginal law as a whole.

Louise Mandell has made huge contributions to the field of Aboriginal law and "The Louise Mandell Legal Research Collection" will honor her career in Aboriginal law. This collection is incredibly beneficial in that it not only includes academic works that discuss legal theory, but it also includes digital interviews that share stories about Louise Mandell. The digital interviews make the collection a "living library" that will be an interactive and personal way for the public to connect with Mandell and the field of Aboriginal law.

### **Acknowledgements**

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