Implementing Call to Action 93 for Survivors of Colonial Violence:

An exploration of positive peace for Ukrainians displaced by war to Manitoba

by

Kevin Lamoureux

A Thesis submitted to the Faculty of Graduate Studies of

The University of Manitoba

in partial fulfillment of the requirements of the degree of

DOCTOR OF PHILOSOPHY

in the

Department of Curriculum, Teaching and Learning

Faculty of Education

University of Manitoba

Winnipeg

Copyright @ 2023 by Kevin Lamoureux

Abstract

In response to the final report of the Truth and Reconciliation Commission of Canada (TRCC), the federal government of Canada has committed to all of the 94 Calls to Action contained in that report. Call to Action 93 focuses specifically on newcomers to Canada stating: "We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools" (TRCC, 2015). Using a systematic review methodology, this study examines the existing literature for insight into how to best implement Call to Action 93 for war-affected Ukrainians displaced to Manitoba as a result of the on-going invasion of the nation of Ukraine by the Russian Federation. Ukrainian settlers and Indigenous people in Manitoba share a long history of complex relationships dating back to the first wave of Ukrainian immigration in the late 1800s. Ukrainian and Indigenous peoples share common experiences with colonization and social marginalization. Based on the findings of the systematic review, this study presents a project proposal on how to effectively implement Call to Action 93. The goal is to encourage Ukrainian survivors of colonial violence to empathize with Indigenous people's colonial experiences in Canada and identify healing pathways from colonial trauma while staying true to the original intention of the call.

Acknowledgements

I started off this journey bedazzled by the prestige that might someday come from having earned a PhD. I believed, like many I suspect, that the title would somehow entitle me to something. Respect, validation, maybe even the occasional seat upgrade at the airport.

I am not as enamored with the title as I was once. Having now earned it I have come to learn and understand many things about what it means to be successful in an academic setting. It’s not as bedazzling as it once was. I intend to write about those experiences some time in the future. As my dear friend Marc Kuly once said to me: “I have no intention of duplicating the experience I had (in grad studies) for any future student.”

For me, one of the biggest take-aways from this experience was the unmistakable realization that a PhD cannot be earned in isolation. At least, mine sure wasn’t. The PhD I earned is a result of a community of people who have just as much right to any praise for this accomplishment as I do. I mean this sincerely, there is no way I could have finished this degree without the blessings of love and support I received.

First, I would like to acknowledge and thank Simone Hernandez-Ramdrwar, my Academic Advisor. I worked as an academic advisor once and I know that they are often the foundation and support structures for successful faculties. Simone is a shining example of the unsung heroes of the academic world. She truly went above and beyond to keep me on the path to success. I have a suspicion that I am not the only student she has kept above water, helping to navigate the absolutely insane bureaucracy of university graduate studies.

If I could have Simone walk the graduation stage with me on one side, I would want Dr. Barbara McMillan right there with me on the other side. I met Dr. McMillan when I first applied to the University of Manitoba and was so excited to have her as my doctoral supervisor. I had no

idea at that time, how much I was going to need her support, her guidance, and her encouragement on this journey. I took so long to finish my degree that Dr. McMillan retired before it's completion. She continued to work with me with unwavering support. I am very grateful to her and always will be.

My other two committee members, Dr. Brian Rice and Dr. Peter Kulchisky are both incredible scholars, leaders, and friends. I am very grateful to both of them for helping me complete my dissertation. I am even more grateful to them for coming onto my committee when they did. They both came onto my committee, with Dr. McMillan, and refilled me with confidence, conviction at a time when I had none. I intend to honour both men by paying that kindness forward in the future. For as long as I am in the academy I want to work to protect students from the toxicity of the institution as best I can. And when students are wounded by that toxicity, the dysfunctional competition, the jealousies, the abuses of power; I hope to provide the kind of support that Dr. Rice and Dr. Kolchinsky provided me. Miigwetch.

Thank you to Dr. Melanie Janzen for being so kind and supportive. You are the kind of leader that I wish were in every faculty. If every faculty could be as fortunate as ours, universities would be safer places for all students. Thank you.

I previously mentioned the community of support that I benefitted from. Each of the following people played a meaningful role in that community. I could write a book about all the ways these people have helped me succeed and so any words offered here will fall short of the praise they deserve. I hope that I am able to use this dissertation in my career in ways that honour each of your contributions.

I would like to thank Dr. Mark Kuly, Dr. Ken McKluskey, Phil Baker, Dr. Sean Byrne, Dr. Michelle Honeyford, Dr. Jennifer Katz, Dr. Terry Wotherspoon, Elder Dr. Harry Bone, the

late Elder Dr. Dave Courchene, Elder Dr. Myra Laramee, the late Dr. Ed Allen, the late Dr. Mary Young, Andrea McCluskey, Dr. Jan Stewart, Dr. Peter Merrotsy, Dr. Laurie Ann Hellston, Dr. Mark Ruml, Dr. Manu Sharma, Dr. Jeannie Kerr, Dr. Sheri Fabian, Dr. Sandra Lapointe, Dr. Janet Pivnick, U of M Librarian Cody Fullerton, Owen Blanchfield, Kristin Simpson, Cameron Zywina, Dr. Graham Chaffey, Dr. Martin Brokenleg, Dr. Steven Van Bockern, Dr. Jessica Senehi.

From my friends and family I would like to thank my Grandmother Pauline Kolbuck, my sister Tara Lamoureux, my Dad Roger Lamoureux, my brother Matt Lamoureux, Jennifer who was there for so much of this journey, Chris Minaker, Ry Moran, Kevin Chief, Sarra Deane, Dr. Raymond Frogner, Michael Bracconier, Dave Bergbusch, Denyne Macdonald. The biggest miigwetch to my daughter Miina! Miina was very patient and supportive through hours of watching her Dad study and write. I'm so grateful to you for being the person you are. You are kind, supportive and always eager to be helpful. You are what I am most proud of and grateful for in this life.

I would also like to thank my dear mother, Carol Lamoureux, not just for being the most amazing mother, but also for sharing this PhD journey with me. Much of what I wrote came after hours of sharing, talking, and exploring with my mom. This journey asked a lot of her, and I asked a lot of her. Thank you, Ma, for being you.

There are so many others in my life who make my life a better place. I have tried to limit this list to those who were directly involved with this PhD journey, though an argument could be made for so many more who could be added. It's also very likely that I've mistakenly forgotten to add names that should be listed. For that I apologize. My gratitude remains strong even if the memories in this old brain are a little weaker!

At the very beginning of this PhD journey I approached Dr. Brian Rice who was already a lifelong friend. Brian has always been a mentor to me. An Elder. When I told him I was thinking about he asked me outright why I wanted to do this. Why did I want a PhD? He was challenging me to think about whether or not I was pursuing it simply for the status of the title, or if I genuinely wanted to use whatever I might learn to be helpful to people. I believed at the time that my intentions were just. That I wanted to be someone who could use their knowledge and voice to create change. I realize now how vain and self-seeking that was. I wanted this PhD so that my voice would be taken seriously, recognizing how the wisdom and knowledge of those who did not attend universities is often ignored. I wanted my words to have weight and impact, again recognizing how often those without a degree are denied opportunities to speak and be heard. I realize now that I have been given an opportunity that I only earned because of the incredible support that I received. I have been successful because I am surrounded by an incredible community. Thank you all.

Earning a PhD shouldn't just come with opportunity but also a deep recognition of responsibility. The responsibility to use the gift of knowledge to create change for the people. In a good way. I hope to always be accountable to this community of people who made my opportunities possible.

Ogimaa Ma'iingaan

Kevin Lamoureux

.

Dedication

This dissertation is dedicated to my grandmother Pauline Kolbuck and my mother Carol Lamoureux. Both of these strong Ukrainian women have been foundational to my life, my identity, and my career. I have no words to express my gratitude except to say that I remain humbled by your strength, kindness, and unwavering support.

This dissertation is also dedicated to my grandparents Mary and EG Ranville. The memories I have of you, and the blood memory you passed on remind me of the strength, dignity, and courage of Indigenous people. Your teachings, and the way you moved through life, fill me with pride and gratitude even in the face of the ongoing struggle of our People.

Table of Contents

Abstract ………………………………………………………………………… i

Acknowledgement …………………………………………………………… ii

Dedication ………………………………………………………………………. vii

Table of Contents ……………………………………………………………….. viii

List of Tables ……………………………………………………………………. x

Chapter One: Introduction ……………………………………………………. 1

Introduction ………………………………………………………….... 1

Background …………………………………………………….......... 3

Context ……………………………………………………….............. 5

Theoretical Framework ……………………………………………….. 7

Problem Statement and Research Question ……………………….….. 9

Research Methodology ………………………………………………… 10

Key Terminology ……………………………………………………….. 12

Positionality …………………………………………………………….. 14

Family Narrative …………………………………………..……….. 15

Limitations/Delimitations ………………………………………………. 60

Significance ………………………………………………………....... 63

Chapter Two: Literature Review ……………………………………………. 65

Ukrainian Settlement in Manitoba ……………………………………... 66

Call to Action 93 ………………………………………………....... 69

Decolonial Theory …………………………………………………..... 73

Trauma ………………………………………………………………… 91

Positive Peace ……………………………………………………….…... 101

Canada's Citizenship Guide …………………………………………… 104

Citizenship Guides from other English-Speaking Countries …………….. 119

Summary and Application ………………………………………………. 129

Chapter Three: Methodology ………………………………………………… 131

Research Question ………………………………………………………….. 131

Systematic Review ………………………………………………………… 133

Process ……………………………………………………………………… 135

Findings …………………………………………………………………...... 137

Chapter Four: Findings ……………………………………………………… 140

Other ……………………………………………………………………….. 141

Relationship ………………………………………………………………… 144

Education ………………………………………………………………….. 145

Equity ……………………………………………………………………..... 148

Trauma/Healing …………………………………………………………… 151

Chapter Five: Proposal Framework ………………………………………… 154

Executive Summary ………………………………………………………… 156

Vision ………………………………………………………………………. 157

Goals ……………………………………………………………………….. 157

Background ………………………………………………………………… 157

The Challenge ……………………………………………………………… 159

Opportunities ……………………………………………………………… 161

Implementation …………………………………………………………… 195

Structure …………………………………………………………………… 199

Costs ……………………………………………………………………….. 202

Deliverables ……………………………………………………………….. 203

Reporting ………………………………………………………………….... 204

Conclusion ………………………………………………………………… 204

Appendices: ……………………………………………………….………… 209

Appendix A: Included References Exported from Covidence …………… 209

Appendix B: University of Manitoba Elder Protocols …………………… 214

References …………………………………………………………………… 216

List of Tables

Table 1 – Covidence Outcomes ………………………………………………… 138

Table 2 – Frequency & Distribution of Five Themes from Systematic Review 139

Table 3 – A Comparison of Two Peace-Building Projects …………………….. 148

Table 4 – Ideological Square …………………………………………………… 165

Table 5 – Example of 10-Week Project Schedule ……………………………… 200

Chapter One: Introduction

Call to Action 93 "*We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools*."

Truth and Reconciliation Commission of Canada, 2015

Introduction

The purpose of this study is to explore what the literature suggests regarding how to implement Call to Action 93 for newcomers to Manitoba, specifically, Ukrainian people displaced by the 2022 Russian full-scale invasion. It is hoped that by implementing Call to Action 93, Ukrainian refugees will be able to engage in mutually respectful and mutually beneficial relationships with the First Peoples of this land. Furthermore, by grounding the work of Call to Action 93 in the theoretical frameworks of decolonization and positive peace, Ukrainian refugees will find empowerment and healing from their own colonial experience. The results of this study will pave the way for the development of a structure for forthcoming initiatives that seek to establish harmony and improved connections between the two factions, in accordance with the recommendations made by the Truth and Reconciliation Commission of Canada. Currently, these two demographics have very limited opportunities to learn about each other (Adam, 2015; Alidina, Morton, & Wirch, 2020), and there is very little currently being done to implement Call to Action 93 for Ukrainian refugees in Manitoba displaced by the 2022 Russian invasion.

In Manitoba, where this study was conducted, there is a long and sometimes complicated history of intercultural relations between Ukrainian newcomers and the Indigenous peoples whose land Manitoba was built upon (Buckley, 1992; Carter, 1990; Daschuk, 2013; APTN, 2022). Settlement for Ukrainian newcomers was made possible in Manitoba through the signing of treaties with First Nations. In the early days of newcomer settlement and Indigenous re-settlement, both demographics often found themselves living in close proximity and were sometimes mutually supportive. Hrycun (quoted by APTN, 2022) has stated that in the early days of Ukrainian settlement in Canada these newcomers "really sympathized with Indigenous folks because they shared a lot of the same struggles." Despite these commonalities, in time these relationships deteriorated as Indigenous peoples continued to be marginalized by the Indian Act and Canadian colonialism.

In Winnipeg, refugees and Indigenous peoples often share the same neighbourhoods, schools and community spaces (Alidina, 2020). However, misunderstandings and prejudice can lead to hostilities between the two groups, even resulting at times in violence (Ansloos, 2017). These current challenges of misunderstanding and prejudice undermine what could be opportunities to nurture positive cooperation and mutual support for one another (Adams, 2015; Banks, 2006; Cote-Meke, 2014; Freire, 1970; Heinrichs, 2013; Janks, 2010; Kapuscinski, 2008; Lamoureux, 2012, 2013; Regan, 2010; Satzewich & Liodakis, 2010; Silver, 2006; Treaty Relations Commission of Manitoba, 2013). Due to the February 24, 2022 Russian invasion of Ukraine, many Ukrainian refugees are leaving their country, which has been greatly affected and destabilized by colonization and imperialism. Many are seeking refuge in Canada where indigenous peoples are still grappling with the lasting effects of colonization (Brice, Chrona, Cremo, Maracle, Marthiensen, Nepinak, & Oman, 2016; Canadian Human Rights Tribunal,

2016; Frideres, 2011; Houlden, 2015; King, 2012; Lamoureux, 2012, 2013; Lamoureux & Christiansen, 2016; Martin & Hoffman, 2008; Mishenene & Toulouse, 2011; Ralston Saul, 2008, 2014; Royal Canadian Mounted Police, 2014). Understanding what the literature may offer regarding the history of relations between these peoples, as well as peace-building opportunities between the two groups, might allow Call to Action 93 to become an opportunity to heal from the traumas created by colonization (Coleman, Glanville, Hasan, & Kramer-Hamstra, 2012). It is unknown how many war-affected Ukrainian nationals may choose (or be compelled due to reasons beyond their control) to seek permanent residence in Canada rather than return to Ukraine. Thus, in the spirit and intent of Calls to Action 93 and 94, this study is focused on Ukrainian war refugees arriving in Manitoba and not just those refugees who intend to seek Canadian citizenship. Furthermore, much of the education that upcoming chapters will recommend regarding decolonization will be very relevant for Ukrainians returning home to a country destroyed by colonial aggression.

Background

In 2015, the Truth and Reconciliation Commission of Canada (TRCC) offered 94 Calls to Action for advancing reconciliation in Canada (Truth and Reconciliation Commission of Canada, 2015). The TRCC defines reconciliation as the establishment and maintenance of mutual respect; achieved through the fulfillment of the 94 Calls to Action. Calls to Action 93 and 94 are about the education of newcomers to Canada, and changing the citizenship oath to include a recognition of and commitment to treaty rights and obligations made between the government of Canada and Indigenous peoples. Currently, very little (if any) education is provided to newcomers regarding the treaties that make their immigration possible, or the contributions of Indigenous people to the Canadian state (Chung, 2012). Canada's *Language Benchmarks*

Program for Newcomers that is intended to teach English within the context of important Canadian activities, interactions, and responsibilities, says very little about Indigenous people. Since 2015, many conversations have begun regarding how to best educate newcomers regarding Indigenous peoples at the federal, provincial, and municipal levels, yet this remains an area in emergence with many unresolved questions regarding content, delivery, resources and responsibility (Adam, 2015).

Call to Action 93 does not mention refugee newcomers specifically and was certainly written long before the Russian Federation's invasion of Ukraine. This particular demographic deserves special consideration within Manitoba for several reasons. The first is the long and sometimes complex history of Ukrainian settlement in Manitoba made possible through treaties with First Nations. The second consideration is in regard to the unique challenges and opportunities that the experiences of war-affected refugees bring to conversations about reconciliation in Canada (Mollica, 2006; Stewart, 2011; Stewart & Martin, 2018). Many of these Ukrainian refugees, by virtue of having been forced into refugee status, have experienced injustice, hardship, and oppression. Many have been witnesses to or victims of violence. The traumas created by these hardships may act as barriers to education in Canada, including education regarding Canada's First Peoples and their descendants (Mollica, 2006; Stewart, 2011; Stewart & Martin, 2018). At the same time, these experiences as refugees can potentially become foundations for empathy, shared resilience, and reciprocal support with Indigenous peoples in Canada. For many refugees, the political, social and national circumstances that forced them to flee their homelands have roots in colonialism (Mollica, 2006; Stewart, 2011; Stewart & Martin, 2018). Since reconciliation and the TRC's Calls to Action were created in response to colonialism and cultural genocide in Canada, both demographics share similar experiences in

regard to resiliency in the face of harms caused by colonialism, in addition to an historical shared relationship within the context of Manitoba.

Historically, part of the Canadian Government's unwillingness to live up to its treaty obligations, and its own moral values regarding Indigenous peoples, has been caused by the miseducation of newcomers to these lands (Berkhofer, 1978; Francis, 1997; King, 2012; The Kino-nda-niimi Collective, 2014; Lamoureux, 2013; Newhouse, Voyageur, & Beavon, 2005). Canada's social trajectory has been greatly impacted by the lack of knowledge among newcomers about the signing of Treaty One in Manitoba, which initiated the opening of lands west of Ontario for settlement. This ignorance has resulted in a failure to recognize the rights of First Nations, as well as the significant contributions that Indigenous people have made to Canadian national identity (Treaty Relations Commission of Manitoba, 2013). Grand Chief Wilton Littlechild, who was one of three Commissioners of the Truth and Reconciliation Commission of Canada, has stated publicly that of the 94 Calls to Action as many as 72 of them are about education and awareness. The education of war-affected Ukrainian refugees is an opportunity to address historical failures to do so, and to empower social change in the future (Alidina et al., 2020; Byrne & Irvin, 2000; Goulet & Goulet, 2014; Ross, 2014; Zartman, 2000).

Context

This study took place in Winnipeg where this history has deeply affected the social landscape of the city, and where the impacts of colonization continue to cause harm to the lives of Indigenous peoples, families and communities (Comack, Deane, Morrissette, & Silver, 2015). It is also a city that welcomes a steady number of refugee newcomers (Aldina, Morton, & Wirch, 2020). Because of the impacts of colonization, there is a high concentration of Indigenous peoples in Winnipeg's core areas and north-end neighbourhoods. These areas are known for

being socially challenged. Oftentimes, these are the same neighbourhoods where refugees end up finding residence upon arriving in Canada (Alidina, Morton, & Wirch, 2020; APTN, 2018). This often means Manitoba socialized housing or inner-city neighborhoods are crippled by poverties and social oppression (Ansloos, 2017; Comack, Deane, Morrissette, & Silver, 2015; Dories, Henry, & Hugill, 2019; Greenwood et al., 2015). Violence between these demographics, who are living in close proximity, is an ongoing challenge (Blunt & Reimer, 2019; Comack et al, 2015). Racism and prejudice between these groups also persist (Alidina, Morton, & Wirch, 2020; Comack et al., 2015). These realities combine with other social challenges impacting these shared communities resulting in ongoing suffering, trauma, oppression, and social inertia.

As previously mentioned, on February 24th, 2022 the Russian Federation launched an invasion of Ukraine in what is considered to be an escalation of the Russo-Ukrainian War that began in 2014. This invasion saw the displacement of millions of Ukrainians who have been forced to flee an invading army that has not hesitated to target civilians and non-military locations. The number of displaced people from Ukraine is hard to accurately track globally. In Canada, the federal government created the Canada-Ukraine Authorization for Emergency Travel Measures (CUAET) program, which allows war-affected Ukrainians to apply for temporary residency, rather than refugee status. This fast-track program makes sense given that Canada has the second-largest Ukrainian diaspora in the world. As of June 2023, over one million people have applied through CUAET (https://www.canada.ca/en/immigration-refugees-citizenship/news/2022/03/canada-ukraine-authorization-for-emergency-travel.html).

Within this context, individuals from both Indigenous and Ukrainian war-affected communities in Manitoba are pursuing educational opportunities, including language acquisition and adult high school education, oftentimes through the same community organizations, schools,

and service centres. This study was developed to explore the history of relations between Ukrainian and Indigenous peoples in Manitoba with the goal of using this history to inform the education of newcomer Ukrainians about Indigenous peoples in Canada, as per Call to Action 93 of the TRCC.

Theoretical Framework

This research is grounded in decolonial theory (Coburn et al., 2015; Duran & Duran, 1995; Katz, 2017), particularly as it relates to understanding how colonial practices, both past and present, inflict traumas on Indigenous peoples, families and communities (Katz, 2017; Linklater, 2014; Mate, 2008; Mollica, 2004). These traumas can be the result of direct violence against Indigenous peoples, cultural genocide as practiced through the Residential School System, poverties created by social marginalization and oppression, or any other damaging practices imposed by colonial powers. Some Indigenous scholars are framing traumas experienced by Indigenous peoples as expressions of resilience in the context of unhealthy societies; societies founded upon the displacement and exploitation of Indigenous peoples and lands (Linklater, 2014; Methot, 2019; Vowel, 2016). In thinking about the experiences of newcomer refugees and Indigenous peoples, understanding and exploring histories of trauma can be part of an empowering act of healing that allows both populations to support each other in creating decolonizing change (The Kino-nda-niimi Collective, 2014; Ross, 2014; Talaga, 2018;). Decolonial theory will be discussed in depth in Chapter 2.

The study's design and data interpretation were guided by the important work of the Truth and Reconciliation Commission of Canada. The Commission's Calls to Action provide a framework for reconciliation and were used to inform this study's action steps. Though not an academic theory, it provides the impetus and framework for this study. These are important to

identify as many Indigenous peoples across Canada have different and sometimes conflicting understandings of what reconciliation means and how to pursue it (Joseph, 2019; Manuel, 2017). For the purposes of this thesis, reconciliation is defined as the fulfillment of the 94 Calls to Action of the TRCC. As was the case with the TRCC's final report, this study draws upon several theories from the field of Peace Studies in hopes of better supporting those working to nurture better relations between newcomer refugees and Indigenous peoples.

This study is also informed by the theory of positive peace in response to ethnic conflict, which is an understanding of peace as being more than just the absence of violence. Many have written about the conditions for positive peace in situations of ethnic conflict (Agnew, 2000; Carter, Irani, & Vokan, 2009; Jeong, 2005; Kemp & Fry, 2014; Wolf, 2006). Several themes emerge from this literature, which are identified to provide a broader overview. Byrne, Matyok, Scott, & Senehi (2020) have noted that "PACS (Peace and Conflict Studies), like any up-and-coming discipline, has not been without its growing pains" (p. 5). This means that there hasn't always been consensus amongst scholars, and that efforts to build and sustain peace haven't always been successful. However, the themes offered here provide a means of examining the existing literature generated from the study of these many ethnic conflicts, despite the growing pains acknowledged by experts in the field.

Finally, the programming section of this study, referred to as the "Proposal Framework," is deeply influenced by reliance upon Indigenous approaches to peace building. In Winnipeg, there are numerous programs aimed at educating non-Indigenous people, likely in response to the historical colonial injustices that have impacted Canada's second-largest urban Indigenous population (for example, the "Indigenous Orientation Toolkit for Newcomers to Canada," "Circles of Reconciliation," and the Mennonite Central Committee of Canada). Each of these

programs has been informed by Elders and Knowledge Keepers and has, therefore, been shaped by Indigenous knowledge and epistemology. The cultural origins of those programs are worth acknowledging here as they serve as a framework for intervention and will be discussed further in Chapter 5. Too often, Indigenous knowledge is overlooked by scholars when it is not published in academic journals or interpreted through Western perspectives (Kovach, 2009).

Problem Statement and Research Questions

In Manitoba, there is a long and complicated history of intercultural relations between Ukrainian newcomers and Indigenous peoples. With the full-scale Russian invasion of Ukraine in 2022, Canada expects to see many more Ukrainians coming as war-affected refugees, including into Manitoba. Unfortunately, very little if any efforts are made to build understanding, appreciation, and belonging between both demographics. Neither group is provided with a formal means to come to know the other group or to understand their histories, identity, or experiences as marginalized peoples.

The Truth and Reconciliation Commission of Canada has called upon Canada to ensure that newcomers to this country learn about Indigenous peoples, their history and contributions to Canada, and about the treaties that allowed this nation to eventually become host to immigrants and refugees from around the world. Very little, if anything, is currently offered to newcomers as education that would meet the expectations of these Calls to Action.

In summary, the central question of this study is what the scholarly literature offers regarding how to best implement Call to Action 93 for newcomer refugees to Manitoba, specifically Ukrainian people displaced by the 2022 Russian invasion. Using systematic review methodology, this analysis will be focused on three key areas:

1) exploring existing literature regarding Truth and Reconciliation in Canada in order to understand the purpose and intentions of Call to Action 93,

2) exploring the written history of Ukrainian/Indigenous relations within Manitoba with the hopes of using that exploration to guide the implementation of Call to Action 93 for future Ukrainian refugees, and

3) exploring the literature regarding intercultural relations and peace-building for insights on how to best implement Call to Action 93.

Research Methodology

This study has used a systematic review methodology (Gough, Oliver, & Thomas, 2017; Petticrew & Roberts, 2008). Systematic review is defined as “a review of existing research using explicit, accountable, rigorous research methods” (Gough, Oliver, & Thomas, 2017, p. 2). It differs from the common literature review in that it relies upon rigorous and systematic methods, thereby allowing the researcher to extend beyond familiar search parameters to include analysis of how “the results can be interpreted and assessed in light of how the results were produced” (p. 2). In the social sciences, systematic reviews are a way of empowering policy and enabling decision-makers to base their work on “all the relevant—and reliable—research that has been undertaken rather than an individual study or groups of studies” (p. 3). This methodology is appropriate for this study for several reasons. Efforts to implement Call to Action 93 for Ukrainian refugees in Manitoba should be informed by the history of Ukrainian/Indigenous relations within this province. Without this history, refugees may find themselves joining communities that continue to be affected by misunderstandings and resentments of the past. Furthermore, without understanding the intent of the TRCC in formulating Call to Action 93, it

is possible that implementation may be little more than superficial efforts to provide information. In order for reconciliation to be achieved, the education of newcomer refugees must be transformative for both the refugees and the Indigenous people of Manitoba and allow for the establishment of peaceful, mutually beneficial relationships. It is hoped that a systematic review of the literature regarding Indigenous responses to the ethnic conflict will allow for more robust and meaningful program development that recognizes and respects the knowledge and traditions of the First Nations whose treaties made settlement within Manitoba possible.

It is thought that this methodology, used to answer the research question above, will help in the development of peace-building strategies that will advance efforts toward fulfilling the TRCC's Call to Action 93. While full program development will be beyond the scope of this study, the data collected will help to identify key elements that would be helpful for the creation of a framework for future proposals regarding program development. Through the identification of key issues, historical experiences, and best practices in the development of positive peace, recommendations can be made regarding how to best approach the education of newcomer Ukrainians displaced by war about Indigenous peoples in Canada, and, ultimately, the development of mutually respectful relationships between those communities.

Two sections of this thesis were developed using specific methodologies separate from the overarching systematic review. In this Chapter 1, I have included a narrative of my family's immigration to Canada which was written using constructivist methodologies. This was done to situate the broader study within human experience and story. This narrative will provide an explanation of why implementing Call to Action 93 is so important for newcomer Ukrainians, as well as situating myself in the research as someone whose life and family have been directly impacted by the absence of education called for by the TRCC. In Chapter 2, I have included a

thorough discussion of Canada's current citizenship guide and compare that to the approaches to citizenship of three other countries, namely the United States, Australia, and New Zealand. This section goes beyond a traditional literature review by comparing, contrasting, and evaluating those documents based upon the outcomes identified from Call to Action 93. This section is important as it provides a base understanding of what education is currently offered to newcomers here in Canada, as well as newcomers in other former British, postcolonial nations.

Key Terminology

As has been mentioned, decolonial theory is central to this study, especially as it relates to decolonization and peace building. This theory recognizes that both refugees and Indigenous peoples live in a world where their lives may be impacted by historical and contemporary acts of colonization. (Ansloos, 2017; Katz, 2017; Linklater, 2014; Mate, 2008; Mollica, 2006). The body of work that exists regarding the traumatizing consequences of colonization upon Indigenous peoples worldwide has grown considerably in the last decade (Ansloos, 2017; Katz, 2017; Linklater, 2014; Mate, 2008). While Indigenous scholars, Elders, and Knowledge Keepers in Canada continue to write and share their healing journeys and experiences of resiliency, very little work exists that explores cross-cultural healing journeys for Indigenous peoples of different lands coming together to overcome these challenges and decolonizing their shared communities for future generations.

By implementing Calls to Action that educate newcomers to Canada about the identity, history, and rights of Indigenous peoples, with a focus on the unique needs and experiences of refugees, we can invite Indigenous peoples and refugee newcomers to participate in spaces of learning that promote intercultural understanding, empathy, and mutual respect. This would empower both groups to become rightful participants in the reconciliation process. This is in line

with Call to Action 63.2 that calls upon the Council of Ministers of Education, Canada "to maintain an annual commitment to Aboriginal education issues including...ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history" (TRCC, 2015). For the purposes of this study, reconciliation means the fulfillment of the 94 Calls to Action. Not only would both groups enjoy better relationships with one another, they would also be given opportunities to appreciate each other's experiences with traumas caused by colonization (Adebayo, Benjamin, & Lundy, 2014; Pranis, Stewart, & Wedge, 2003; Zartman, 2000).

The term Indigenous is used here to refer collectively to peoples of First Nations, Metis, and Inuit descent. The term Indigenous is also preferred over the term Aboriginal to better represent the relationship of these people to the land now occupied by Canada, and to better align with the voices of Indigenous peoples globally. For the purpose of this study, Indigenous will refer collectively to the collective descendants of the First Peoples of the Americas. Where appropriate, I will refer specifically to First Nations, Metis and Inuit peoples, and specific Nations whenever possible. For example, I will refer to Ojibway peoples as a distinct political and cultural entity within the broader category of Indigenous. Furthermore, many Indigenous groups will refer either to Elders or Knowledge Keepers when referencing community members who are recognized as trusted carriers of knowledge and teachings essential to the cultural survival of that community. From experience, my understanding is that some communities use the phrase Knowledge Keeper instead of Elder as a way of acknowledging that not all Knowledge Keepers are elderly and not all elderly people are Knowledge Keepers. However, this is not a universal position and so both terms are used interchangeably and sometimes in tandem.

The term refugee applied to Ukrainians is problematic in the Canadian context as the CUAET program has given war-affected Ukrainians the opportunity to apply for refuge in Canada as temporary residents rather than refugees. Although this status does provide applicants with a fast-tracked pathway to safety, it does not change the circumstances that caused displacement in the first place. These applicants still arrive displaced by war, their homelands made unsafe by foreign invaders. Therefore, while the technicalities of their arrival in Canada are different from those of refugees, their experience is that of a refugee and should be acknowledged for its inherent difficulties and traumas. Wherever possible, the phrase war-affected Ukrainians displaced to Manitoba is used to refer to the demographic this study is focused on. Many other terms might be appropriate as a means of honouring the experiences of war-affected Ukrainians, such as "survivor" or "courageous resistors of Russian aggression." Wherever war-affected Ukrainians are referenced, it is in a spirit of due reverence for those many other strength-based terms that may so rightly apply.

Finally, in this study, as previously stated, reconciliation refers to the fulfillment of the 94 Calls to Action of the TRCC.

Positionality

As a child of mixed-ancestry parents myself, both Indigenous and immigrant, I have dedicated much of my professional life to trying to educate my fellow Canadians about our country's Indigenous origins, our shared treaty history, and the causes and responses to racism and discrimination. I believe that racism is rooted in the human psychology of otherness (Gaupp & Pelillo-Hestermeyer, 2021), a term that has been used for decades to refer to the internal psychological capacity to dehumanize on the basis of diversity. Said another way: otherness is the internal mental mechanisms of discrimination. Otherness is a type of psychological

shortcoming and social sickness that can be remedied in part by education, understanding, and empathy. This belief in the healing power of education has deeply influenced my academic career, my time as Associate Vice-president of Indigenous Affairs at the University of Winnipeg, and my time as Education Lead at the National Centre for Truth and Reconciliation. It has carried me from one coast of Canada to the other many times and from north to south. I have intentionally put myself in front of racism in the hope that I contribute to healing, so future generations do not have to inherit the same hurts and challenges that my generation grew up with.

Family Narrative

I have worked with English as an Additional Language (EAL) programs in Winnipeg that provide language acquisition classes and general education for immigrants and refugees. These experiences have taught me that teachers in these programs are eager to receive trauma-informed training as they find themselves working with populations that have been deeply affected by trauma, and who continue to face injustice and inequality. These needs echo those of teachers working with Indigenous populations throughout Manitoba. I believe that trauma-informed education will be a necessary component of teacher education and efforts toward reconciliation. My work with EAL programs has also revealed that there is very little formal education provided to either refugees or Indigenous youth about one another, and very little to help them build peaceful relationships through shared experience, empathy, and mutual respect. I believe this an area of great social importance, and one where my teaching skill set can make positive contributions.

What follows is a detailed narrative of my family's history as immigrants to Canada. This story will provide important context for this study; both why this study is important for future immigrants, as well as my own personal motivations for this work.

In this section, I share the story of my Ukrainian ancestors' arrival in Canada and subsequent experiences navigating life in this country. I have used constructivist methodology to build this narrative from memories, artifacts, conversations with family members over the years, published works, and newspaper articles. I have chosen a constructivist approach for this narrative. Such methodologies centre the storyteller as instrumental in interpreting meaning from stories through personal experiences, perspectives, and interpretations. Such an approach allows me to construct and interpret this story through the theoretical framework of this study. It also allows me to highlight how my family's story shaped my own interest in this study, and how my family's experience highlights the need for specific strategies to implement Call to Action 93 for Ukrainians displaced by war.

Constructivist storytelling is defined by certain characteristics that are important to highlight here. The first, and perhaps most important characteristic, is that constructivist methodologies privilege the individual storyteller's perspective and understanding (Bui, 2017; Denicolo, Long, Bradley-Cole, 2016; Holmes, 2023). As I explored this story, I openly offer my own interpretations and attempt to construct meaning. Again, my interpretation is grounded in the theoretical framework of this study, which I've identified as being decolonial theory, the work of the Truth and Reconciliation Commission of Canada, positive peace, and Indigenous approaches. Grounding this narrative within such a theoretical framework has allowed me to tell a story that is not only relevant to this study, but also allows me to expand the practical utility of this study by adding new data to academic discourse regarding Ukrainian and Indigenous

experiences in Manitoba. Furthermore, the theoretical framework I used allowed me to construct new understandings of my family's lived experience that provided insight and empathy at a personal level (Reid & West, 2015). I hope this story humanizes the actors involved and highlights the urgency of implementing Call to Action 93.

Furthermore, in acknowledging the role of bias and perspective in telling this story, it is also necessary to acknowledge that I have included analysis within the narrative. Constructivist narratives encourage researchers to seek out patterns, themes and meanings that emerge from the story (Bui, 2017; Denicolo, Long, Bradley-Cole, 2016; Holmes, 2023; Reid & West, 2015), which I have attempted to do. I have included discussions of relevant theories and explanatory materials throughout. I have also included a discussion of the social and cultural contexts that surround the people in this story. These include discussions of political history, social history, and legislation such as the Indian Act. Situating the story in these contexts is necessary, especially in the later part of the story when my family's trajectory is compared to that of the Indigenous communities that surrounded theirs. Finally, like other constructivist narratives (Reid & West, 2015), this story is longitudinal, following my family's journey over three generations. Such an approach allows for comparison between generations while simultaneously analyzing the family's overall trajectory. Given the constructivist nature of this narrative, it is important to explain that this is my understanding of the story as viewed through the lens of the theoretical framework of this study. Others may bring bias, analysis, and understanding to the story. This version reflects my own truths.

Leaving Ukraine. My great-grandparents Harry and Rita Chernichan immigrated to Canada during World War I from a western area of Ukraine known then as Bukovina. During the Great War, Bukovina was under the political control of the Habsburg Monarchy of the Austro-

Hungarian Empire (Nowak, 2019; Popescu-Cruceanu, 2023; Rechter, 2013). As a young man, my great grandfather, or Gido, served in that empire's military, but it is unclear if, or where, he may have seen conflict. After WW1 and long after my family had left, the area of Bukovina changed political hands several times as colonial powers sought to carve up parts of Europe left behind by defeated dynasties and collapsing nations (Carruthers-Zurowski, 1996). Today, Bukovina no longer exists as a political entity. Bukovina's lands would go on to be conquered, annexed, retaken and finally divided between modern Ukraine and Romania (Hannan, 2006). As a result of these shifting tides of violence, conquest, and colonialism, there are no records or archives to be searched for stories of my family's people. Several of my family members today have tried to trace our family's genealogy back to Europe with differing results. One such investigation suggested that the family actually came from the Chernihiv region north of Kyiv. However, there is other evidence to suggest that the family came from Bukovina, including old handwritten notes and the use of the word Gido, which is unique to that no longer recognized region.

Despite the complete absence of archival data, we do know some things about our story as a family. We know that my great-grandparents strongly identified as Ukrainian, spoke the Ukrainian language, and practiced Ukrainian culture upon arrival in Canada. Growing up, my own grandmother (daughter of those original immigrants) continued to practice Ukrainian culture as part of the diaspora in Canada. This included religious practices, holidays, language, song, food! and dance. I find this continuing cultural connection fascinating, considering that Bukovina had been under the control of the Habsburg Dynasty since 1775. It seems reasonable to conclude that in this area of Eastern Europe, Ukrainian culture was able to endure and remain entirely intact despite foreign occupation and control. We also know that Bukovina was a

sparsely populated and predominantly agricultural area. My great-grandparents came to Canada fully capable and prepared to homestead and live off the land.

The history of Ukraine is one of survival, resistance, and dignity in the face of colonial aggression (Liber, 2016; Magocsi, 2010; Plokhy, 2012). Predating the emergence of what would eventually become the Russian Federation, Ukraine rose from the ashes of the Roman empire. With the rise of the Byzantine Empire, where Eastern Rome once held power, trade began between the local Slavic population and Viking traders from the North, known as the Rus. Christian influence from the Byzantines combined with the Rus' fierce independence and cultural influence gave rise to the Kievan Rus under Yaroslav the Wise. The Kievan Rus flourished as a distinct and autonomous political, social, and economic power, with its capital where the modern city of Kyiv stands today, until the Mongol invasion of 1240. The sacking of Kyiv led to a period of tumult and instability that saw the lands of Ukraine fall under the control of the Polish-Lithuania commonwealth, the Austrians, the Ottomans, and eventually the monarchy of Russia. Ukraine would not again see independence until the end of World War I (Liber, 2016; Poky, 2015).

At the end of the Great War and the rise of the Russian Revolution, Ukrainians declared independence in 1917 by creating the Ukrainian People's Republic (Liber, 2016; Rojansky, Kasianov, Minakov, Casanova, Mylovanov, Balmaceda, Barshynova, Bryk, Dutsyk, Minakov, Kasianov and Rojansky, 2021). It is remarkable that after centuries of foreign occupation, interference, and control, Ukrainian identity remained solid, steadfast, and secure. Ukrainian people persevered as a distinct cultural, linguistic, and political entity despite successive waves of colonization. Unfortunately, with the rise of the Soviet Union, Stalin sought to crush Ukrainian sovereignty and consolidate those lands under Soviet control. By the end of the

Polish-Soviet war in 1921, Ukraine was once again divided and subjugated (Liber, 2016; Subtelny, 2009). Most of the lands of Ukraine were claimed by the USSR, and Stalin began a campaign of terror and genocide against the Ukrainian people. Stalin's policy of terror towards Ukrainians, coupled with his ferocious contempt for the ideal of Ukrainian independence, resulted in the horrific period known as Holodomor between 1932 and 1933. During that time, terrible famine was purposefully inflicted upon the people of Ukraine, resulting in upwards of 3.5 to 5 million deaths as the Soviet regime intentionally starved the population indiscriminately (Bezzo & Maggi, 2015; Muzyka, 2021; Richardson-Smith, 2021). During this time of instability, horror, and colonization during and following World War I, my family immigrated to Canada.

Arriving in Canada. Canada was not a friendly place for Ukrainians or eastern Europeans, in general, after World War I (Lew & Cater, 2018; Kukushkin, 2007; Luciuk, 1991; Marchildon, 2009; Swyripa, 2014; Venkovits, 2022). My great-grandfather had fought in the army of the Habsburg Empire, which was on the side of the Central Powers, mortal enemies of Canada and its allies. As an immigrant to Canada, he and his wife and child who arrived at a later date, found themselves excluded from mainstream society, treated as second-class, and relegated to less fertile lands on the fringes of society. In practice, this meant being sold a small piece of land, at the time unfit for farming, in a place now known as Dallas, Manitoba. My great-grandfather paid $10 for a quarter section. There, he met Peguis' people, formerly of St. Peters (where Selkirk is now), who had been forcibly moved away from mainstream society, away from more fertile lands to the muskeg where Peguis First Nation now exists today. Dallas is situated on provincial highway 224 between Peguis and Fisher River First Nations. In fact, Dallas is the only community that separates the territories of both First Nations, beginning as a small Ukrainian settlement that included my family.

After the signing of the post-confederation numbered treaties, many early immigrant populations were granted title to wonderfully fertile and profitable lands in the southern parts of the province (Sawatzky, 1970; Warkentin, 1959; Wiebe, 2017). The legacy of those early opportunities for wealth and prosperity can still be seen in Manitoba today. If one were to drive through the city of Steinbach in southern Manitoba, one would see a modern, flourishing, and economically vibrant city surrounded by farmland that has been profitable since its first settlement by ethnically Dutch Mennonites in 1873. In that year, the government of Canada invited Mennonites living in Ukraine at the time, who were growing increasingly dissatisfied with Russian rule in that area. The government of Canada committed to ensuring certain privileges for them were they to immigrate to southern Manitoba, including land title, protection of religious beliefs, private schools, and military exemption. These commitments were penned in a document known as the Privilegium of 1873 (Hamm, 2020). Today, Steinbach is the third largest city in Manitoba, home to incredible generational wealth and political influence. It's not hard to see how valuable land and a privileged welcome from the host nation changed the course of history for those Mennonite Peoples who had previously travelled Europe seeking the opportunity to live prosperously and freely.

The experience was very different for Ukrainian and other Eastern European immigrants after World War I (Luciuk, 1991; Marchildon, 2009; Mycak, 1996). For my great-grandfather and others of his kind, there were no priviligiums or valuable land. There were no openings at social clubs, high-paying jobs, or even kind words. Racism was rampant in Canadian society, and eastern Europeans, along with other non-whites, were openly treated as second-class. I try to put myself in the shoes of my great-grandparents, imagining what it might be like to survive nightmares of war and colonial violence, leaving behind everything they knew. I have no doubt

that their lives and relationships would have been deeply impacted by trauma, having so recently fled their ancestral lands to escape genocide. Worse yet, to immigrate to a country whose sons were currently fighting against European powers occupying those same ancestral lands, only to be treated as second-class and unwelcome. I wonder how many indignities they had to endure. How many insults, how many times they went to bed furious or terrified at how they had been treated? They did this to escape genocide and to give their children a fighting chance at a future. Everything I've heard about my great-grandfather tells me that he was a hard man. Stern. Affectionless. I am told that my great-grandmother was much kinder. I believe that he expressed the love he had by putting his blood and back into transforming the land they had purchased into a viable homestead.

Canada's legacy of racism at this time is well documented (Backhouse, 1999; Guo & Wong, 2018; Hogarth & Fletcher, 2018; Kihika, 2013; Walker, 2008). The only reason that undesirable eastern Europeans were allowed to immigrate into the country was because Canada was dealing with an even bigger problem: Indians. To be clear, I am not suggesting that Indigenous people are a problem. Nor am I suggesting that the term "Indian" is acceptable parlance. The experience of writing those words is perhaps as uncomfortable as it might be to read them. I use those words here to describe the government of Canada's official position regarding Indigenous people at the time. Within legal documents and governmental practice, the word Indian was used officially to refer to the First People of these lands. Worse yet, official discourse tended to suggest that both Canada and the British Crown had ownership or dominion over the sovereign Nations of Turtle Island (Adams, 1989; Buckley, 1992; Carter, 1990). Documents such as treaties, the Indian Act, and the Royal Proclamation referred to Indigenous peoples as "Tribes of Indians with whom We are connected, and who live under our Protection

(Allen, 1996)." Worse yet, many documents attempted to infantilize and subjugate Indigenous people by suggesting that they were children of the crown or wards of the monarch.

I have family members on my father's side, my Indigenous family, who steadfastly referred to themselves as Indians. As I try to recall instances where that word was used, I realize that its use was ubiquitous. The word Indian blended into casual conversation in such a way that for myself it wasn't until the age of 12 before I began to realize that there was any negative connotation to that word. I also recall instances where I was able to perceive emotion in my family members when using that word. I remember sensing, more than I could have understood at the time, there was some pride in its use. Perhaps defiance. I know for certain that from an early age, I found a sense of belonging in being "Indian." That concept somehow held us together and separated us from the rest of the world. I do not know why my family chose to use that word or how far back into my ancestry its usage goes. Others have written about why some minority groups choose to use words that are self-derogatory or openly racist (Rahman, 2012). There is extensive discourse from the United States exploring why Black people may choose to use the "N" word, for example. Sometimes, those reasons are rooted in defiance. Sometimes, to create a sense of belonging amongst social outcasts and those who are oppressed. Sometimes, it may be to take back the word from racists and abusers. I can't say with any certainty why my family members used the word Indian so frequently. However, I do know that the few family members from that time who are still alive no longer use such language to refer to themselves or other Indigenous people. As Indigenous communities have continued to heal from trauma, both historical and current, part of the healing journey involved reclaiming an identity that the colonizer does not define. Subsequent generations in my family have sought to learn more about our Indigenous ancestry—including the complex relations of nations, communities, and clans

that existed and provided identity long before contact with Europeans. Given this history, for me, the word Indian will always be a colonial tool of oppression.

That Canada officially regarded "Indians" as a problem is well documented. Canadian disdain, disrespect and animosity towards Indigenous peoples is perhaps even more pugnacious given this nation's origins as a country founded through treaties. In 2017, I wrote about these origins, stating that:

> The recognition of First Nations as sovereign nations is now, and has been affirmed by the Royal Proclamation of 1763, the proclamation made by King George III on seizing control of what would become British North America at the end of the Seven Years War (Burnett & Read, 2012). The Royal Proclamation recognizes First Nations as sovereign nations affirming First Nations title of lands (real estate) in most of what would become Canada; and it is codified in our Canadian Constitution of 1982 in Section 25. Canada has many Treaties, legal contracts with other sovereign nations, around the world. The idea of Treaties and the legality of Treaties is nothing new, nor are they unique. What is special about our Treaties with First Nations people here in Canada is that they establish our country as a nation founded on partnership, and they set the legal framework for that relationship now and into the future (Adams, 1989; Burnett & Read, 2012; Dickason & Newbigging, 2010; Francis, 1997; King, 2012; Miller, 1989). Contrary to the understandings, or misunderstanding, that I grew up with regarding Treaties there is nothing ancient, theoretical, or sentimental about our Treaty identity. They are enshrined in the "legal DNA" of the country we all call home. (Lamoureux, 2017)

Understanding that Canada's legal origins as a country are grounded in treaty-making with Indigenous peoples is essential for understanding the subsequent growing resentment

amongst immigrants and non-Indigenous Canadians. Almost immediately after immigration was made possible by treaties, newcomers began to misunderstand and resent what they perceived as special privileges provided to First Nations. Without education prior to arrival, at a time when racism was unchecked and often socially encouraged, many Canadians began to see the fulfillment of treaty obligations to First Nations as being a burden on taxpayers. As Indigenous people attempted to transition into an agricultural economy and build a future within the emerging nation, they were met at every turn with resentment, ignorance, and greed. Forgetting completely about the incredible boon that Canada was given through treaty, politicians such as John A. Macdonald began to construct policies and practices to deal with the "Indian problem."

One such strategy for dealing with the Indian problem was the creation of the Indian Act. Indeed, much of the shame Canada carries as a colonial and genocidal nation can be traced back to the Indian Act and the mindset that created it. Again, from the 2017 article quoted above:

> … this problematic piece of federal legislation that has undermined our identity as a treaty country, has separated Canadians between *us and them*, and has created the social framework that has allowed for the cultural genocide of First Nations people (Adams, 1989; Brice et al., 2016; Buckley, 1993; Burnett & Read, 2012; Carter, 1993; Cote-Meek, 2014; Dashuk, 2013; Dickason & Newbigging, 2010; Francis, 1997; Frideres, 2011; Heinrichs, 2013; King, 2003, 2012; Lamoureux & Christiansen, 2016; Linklater, 2014; Martin & Hoffman, 2008; Miller, 1989; Mishenene & Toulouse, 2011; Ralston Saul 2008; 2014; Regan, 2010; Schissel & Wotherspoon, 2003; TRCM, 2013). Cindy Blackstock has described Canada as being the last Western industrialized nation on Earth that enforces federal race-based laws based upon blood quantum. What this means is that we collectively share a national identity where it will be impossible for many of our

> citizens to flourish and reach their potential as should rightly be their birthright. A full explanation and exploration of the Indian Act would be impossible here, though I think it will be necessary for all Canadians to become functionally aware of the damage it has created. For our purposes then let us suffice to say that the Indian Act has undermined every aspect of First Nations life in Canada since its inception shortly after the signing of the treaties. The Indian Act is a unilaterally created piece of legislation, passed without consultation with First Nations people that is been used as a weapon against them. (Lamoureux, 2017).

The Indian Act became the justification for a sustained and vitriolic assault on Indigenous existence. When John A. Macdonald realized that treaties with First Nations could not be eliminated, the Indian Act codified practices intended to eliminate First Nations. From the Indian Act came such horrors as Indian Status designations, the imposition of foreign governance models in First Nations, the outlawing of ceremonial and religious practices, and ultimately the creation of the Residential School System, which was intentionally designed to "kill the Indian in the child."

Another strategy that the government of Canada employed was to increase the volume of immigration to Western Canada as quickly as possible (Daschuk, 2019), dramatically changing the demographics of provinces where the majority of the population had once been Indigenous to becoming mostly immigrant newcomers. By the end of World War I, immigration in Canada had opened up to eastern Europeans, permanently transforming the social and material landscape of the prairies. My great-grandparents arrived in Manitoba at a time when Indigenous people had been pushed to the fringes of society, and the Indian Act had successfully decimated Indigenous populations, cultural practices, political engagement, and identity. At the time of the arrival of

the Chernychans, the government of Canada had come terrifyingly close to completing its genocidal efforts. Communities such as the Peguis and Fisher River First Nations were surviving from the meager resources the land they were left with could provide; well removed from the infrastructure and prosperity of communities further south.

Homesteading and community. As mentioned previously, the Chernichans and other Ukrainian immigrants were not warmly welcomed by mainstream Canada. Seen more as a necessary evil, they were relegated to less desirable lands further north. In my family's case, to a quarter section in an area that became known as Dallas. In 1985, my great-Aunt Mary Chernichan Wylychenko contributed a written history of the family's settlement in Dallas for a history book on homesteading in the area (Norsundal Cultural Group, 1985). It is a fascinating account of the journey, settlement, and early years of the Chernichan family in Manitoba. It is fascinating both for the minutia of detail she is able to recall regarding people and relationships in the area, the price of goods, schools, and the arrival of industry. It is also interesting for what it does not include. The following paragraphs will explore my aunt's narrative, which serves as the only published account of my family's history, as collected by the Norsundal Cultural Group, which began as a government make-work program in 1981.

My Aunt Mary recalls the story of her parent's immigration, arriving from Austria and finally settling in Dallas in 1916. Unfortunately, she could not recall or recount the story of Ukrainians in Bukovina or how that part of the world came to be under Austrian control. My family does not speak German. Nor do they speak any of Austria's other official languages: Croatian, Slovenian, and Hungarian. In fact, my grandmother speaks more Cree than she does any of those languages; a fact that I will speak to later. The Chernichan family's connection to the homelands of Ukraine was maintained only through language and religion, with any political

or social connections severed at the time of immigration. Even the last name, Chernichan, represents a loss of history. It is a name that had been given to them by immigration officers upon arrival in Canada. It is a misspelling of the original name Czerwinozan. There are many similar names in Western Ukraine, but it is difficult to confirm for sure which family lineage we come from. This is a familiar experience for many immigrants. Not just the loss of name, but also the pressure to abandon all ties to the past in hopes of being accepted, successful, and safe in a new land. For illiterate farming people, the loss of their names could not be prevented. Sadly, later generations in my family would intentionally change their names again to hide their Ukrainian identity.

In 1995, Duran and Duran, two Indigenous authors, published a book titled *Native American Postcolonial Psychology*, which explored the experiences of Indigenous peoples in North America regarding mental health, finding and accessing professional support, and healing. Based on a career of working with Indigenous peoples, they found that most mainstream definitions of disorders were inadequate in describing or characterizing the suffering of their patients, and that mainstream therapies did little to alleviate that suffering. They argue that white males have pursued most psychological work with patients who were also white and came from socioeconomic, social, and political circumstances very different from their own patients. Consequently, Indigenous patients seeking help in mainstream systems would find themselves pathologized, medicated, and ultimately unsupported with no consideration of the very real factors that may underpin their suffering. Duran and Duran found that many of their patients found little opportunity to explore how being Indigenous in the context of both the United States and Canada affected their well-being. Rather than pathologizing the individual, they sought to understand how being displaced, marginalized, and oppressed by a colonizing society affects

wellbeing. They explored how the experience of living in Reservations, surviving genocide, legacies of massacres, rape, poverty, relocations, residential schools, CFS, legal kidnappings during the 60's scoop, misogyny, and so much more impacts the ability of individuals to thrive. They pathologized those experiences of injustice and hardships rather than the individual survivors. In fact, they re-characterized the "symptoms" of survivors not as indicators of personal sickness or failure but as indicators of survival in the face of horror. Where Indigenous patients who had previously sought support and were characterized as sick by mainstream healthcare professionals, Duran and Duran reframed mainstream society as the source of Indigenous suffering and described their patients' symptoms as the natural consequences of the genocidal practices of one people against another.

Furthermore, they argued that rather than relying on Western medicines for wellness patients would be better served by traditional Indigenous practices that connected patients with that which had been taken from them (Duran, 2019). Ceremonies, teachings, cultural practices, and traditional community roles allow patients to reconnect with a sense of pride, dignity, hopefulness, empowerment, and agency. Perhaps, not surprisingly, they found that patients responded far more successfully to culturally appropriate supports. Duran and Duran's work was a turning point for many Indigenous people in their healing journeys, myself included.

I mention the work of Duran and Duran here to draw parallels between the experiences of Indigenous people in North America and the suffering of others who have been marginalized, abused, oppressed and colonized, including Ukrainian immigrants following WWI. In Chapter 2 decolonial theory is discussed in depth, explaining the very real differences between the experiences of Indigenous people in Canada and others facing colonization. However, that uniqueness of experience does not invalidate the human suffering of others facing colonization

around the world. It seems that the insight Duran and Duran provided, that the oppressed cannot be healed by the tools of an oppressor that continues to oppress, might have broader applicability beyond Indigenous communities. It is, of course, impossible to compare the story of colonization in the Americas to the experiences of displaced Ukrainians or any other peoples' unique history. However, trauma and the experience of surviving colonization may result in similar internal experiences for survivors. Those similarities may allow survivors from different backgrounds to empathize with each other's experiences and pain, even if the details of circumstances are different. Early intellectuals writing in the area of decolonial theory such as Franz Fanon and Aime Cesaire wrote about colonized peoples around the world uniting in common purpose and values. Furthermore, recognizing such similarities in trauma responses may allow those of different backgrounds to support one another in their respective healing journeys.

Many have written about and described how trauma can affect immigrants and refugees displaced by war, oppression and injustice (Mollica, 2006; Stewart, 2011; Stewart & Martin, 2018). The topic of trauma is discussed at length in this dissertation in Chapter 2. For the purpose of this story, suffice it to say that there is a growing body of work that might help to explain why my family allowed their name to be lost at the time of immigration. There is no way of knowing for sure why my great-grandmother and father never spoke to their kids about Bukovina, or their people back home, or why that early homestead was so devoid of affection or gentleness. It may be that, like other survivors of oppression, they were left with an internal legacy of trauma: shame, hurt, fear, and a nervous system that had adapted to survive in an unsafe and cruel world. It seems to me that my great-grandparents had more in common with the First Nation people of Peguis and Fisher River than they may have first realized. This is, of course, conjecture, but we will see how my aunt's narrative continues to reveal how survival and

trauma may have influenced my family's story, with several similarities to Indigenous experiences in Canada.

My aunt's narrative continues with incredible descriptions of early life on the homestead. She describes how their small one-room house was built and maintained. She writes about how her father would take on labour jobs to buy supplies for their small farm, which grew slowly over many years. She writes about how other early settlers in the area worked together to harvest, build public works, and send their children great distances to small schoolhouse buildings. The family could not afford to send all the kids to school at the same time, so the children took turns attending for a few years at a time. Eventually, because of outstanding debt owed to my great-grandfather by the owner of the general store (most likely having to do with the sale of a pig, I am told), Gido took ownership of that store in Dallas, which began to generate wealth for the family. Three things stand out to me through this part of the narrative. The first is how incredibly capable my great-grandmother and grandfather were at not just surviving but prospering as homesteading farmers. It suggests to me that they immigrated from a land where subsistence farming and a bartering economy were a way of life. We know that Ukrainians left Europe to escape hardship (as did the Mennonites who settled Steinbach), only to find that things weren't much easier in Manitoba, at least to begin with. The second thing that stands out to me is how hard these settlers had to work in order to sustain themselves. The story that my aunt tells suggests that survival was not a certainty. There were no social safety nets. No provincial or federal support. The Norsundal Cultural Group writes that "…there were no roads… (only) a trail from one farmyard to the next… If there was a swamp separating neighbours, a corduroy road was built… sometimes men had to wade and work in water up to their armpits to build these roads" (p. 44). Such descriptions remind me that these immigrants were not given the same

opportunities, support, or infrastructure that others were provided, such as the Mennonite community described above.

The third thing that is striking to me from this part of the narrative is the complete absence of any mention of the First Nations people who were neighbours and whose communities literally surrounded Dallas. Cut off from the rest of Manitoba by lack of roads, the entire community of Dallas must surely have had some contact with Indigenous peoples. Unfortunately, no such encounters or relationships are described. In fact, my aunt does not mention First Nation people until after taking ownership of the store when they are acknowledged as patrons, along with 40 non-Indigenous farmers living in the area. The narrative describes an interaction with one of these patrons:

> The first wolf (fur) I bought was from Robert Sutherland and was valued by me at $5.00. He told me he felt it was worth more, but didn't want to walk all the way to Hodgson to Minasha Bookbinder. Later I found out that it was a very good buy. (p. 53)

This anecdote is striking for at least a couple of reasons. First, it represents a very different ethos than the principles of cooperation and mutual support that seemed to characterize early settlement in the area. Generating profit from "a very good buy" starkly contrasts earlier stories of settlers wading and working in shoulder-deep waters to build roads to each other's homes. The second is that it occurred at a time (approximately 1937) when many Canadians were generating incredible profits at the expense of Indigenous peoples. This was happening either through direct exploitation, violation of treaty, or simply taking advantage of Canada's unwillingness to provide First Nations with infrastructure, opportunities to compete in an open market, or even permission to leave their reserve. At the time of this "good buy" the Pass System, which restricted the ability of First Nations people to be allowed to leave their

communities, was still being phased out (the Pass System was enforced until the 1930s and 40s), meaning that Mr. Sutherland might have potentially faced legal difficulties if he left his reserve. Certainly, he would have memories of having run into such difficulties in the past. Also enforced in Manitoba at that time was the Peasant Farming Policy (Daschuk, 2019), which prohibited the use of labour-saving agricultural tools on a reserve. This meant that for the people of Peguis, who had already faced forcible relocation from their original reserve near Selkirk, Manitoba, were not allowed to use farming tools on the marshy lands they were left with. Consequently, there would be no opportunity for the people of Peguis to make a living except through hunting and fur trade. Knowing this context makes the anecdote about a "good buy" very important. I cannot speak to my family's motivations at the time, but, in practice, such a "good buy" mirrors an approach to doing business with Indigenous peoples that still exists today in mainstream Canada.

In 2008, I was asked by an organization called the Winnipeg Aboriginal Sport Achievement Centre (www.wasac.ca) to measure the effectiveness of programs they would be running in northern and isolated communities. At that time, the local media in Manitoba were breaking stories about shocking and overwhelming suicide rates in Indigenous communities in the North. WASAC was already providing programming for Indigenous kids in the inner-city of Winnipeg and was asked by the Province of Manitoba to replicate those programs for reserves in the north. As part of that funding, WASAC was asked to build a data-collection/ research component into their programs, which is where I came in. The first community we travelled to was Shamattawa, located in the province's far north-eastern corner. While there, I had my first exposure to the Northern Store that operates throughout northern Manitoba. Seeing the cost of living for First Nations in the north was heart-breaking for me. Witnessing how that cost of

living affected the human beings struggling to survive in that community was transformational. As a result of that experience, it was impossible not to see how the cost of living contributed, at least in part, to the suicide rates in those communities. I returned home on a mission to build that awareness into the courses I taught and the presentations I made. Perhaps, not surprisingly, many people swept in to defend the honour and good name of the Northern Store. Members of my own Ukrainian family reached out after seeing posts I made on social media arguing that those prices had nothing to do with exploitation—that it was simply a matter of economics. The cost of transporting goods to the north justified the cost to the consumer. Of course, they were not able to explain why non-Indigenous communities in the north, such as Gillam, were provided with roads and infrastructure when reserves were not. They were not able to speak to why First Nations community members are forced to seek ministerial approval before opening a business on reserve or how efforts to build shipping co-ops between isolated communities were not supported—and eventually scuttled. They could provide no justification for why there was no government regulation on a corporation (the Northern Stores are owned by the North West Company, a publicly traded corporation) that functionally holds a monopoly over the north and continues to report record profits year after year. Again, I cannot speculate as to why my family would defend the honour of the Northern Store. Perhaps it has something to do with the mindset behind a "good buy," or perhaps not. I am sure that many Canadians have and continue to make incredible profits at the expense of Indigenous people. My family is among them.

Shortly after my trip to Shamattawa an executive of the North West Company reached out to me and asked for a meeting. It was not a threatening encounter, but the executive spent the entire time talking about the charitable donations that the corporation provides to Canadians, including First Nations. They were not interested in talking about the difference between tax-

deductible charitable donations and price reductions that would change the material quality of life for people in northern communities. As a result of that meeting, I started sharing lesson plans with teachers that challenged students to try to build healthy meals, based on the Canada Food Guide, using the price of goods listed on the Northern Stores website. Shortly thereafter, the Northern Store stopped posting their prices online, and I never heard from that executive again. I mention this here, because it illustrates mainstream society's willingness to accept the exploitation of First Nations as a standard business practice, which in turn reflects an attitude of disdain and disregard for Indigenous wellbeing encoded in legislation such as the Indian Act. If it is possible to infer values from exhibited behaviours and laws, then it might be possible to argue that the exploitation of Indigenous peoples is a Canadian value—one which my family seems to have adopted sometime in the 1930s. We will return to this notion of Ukrainian immigrants adopting mainstream Canadian values again later in this story.

The unwritten story of growing up with trauma. My grandmother Pauline tells a different story about those early days on the family homestead. She was the youngest of the children born in that house, and now, in her late 90s, she still recalls her family's relationships with "Natives." She keenly remembers the hardships of isolation but also describes how she played with the children from the reserve. She recalls the hard work that went into making a viable homestead but also remembers the assistance and support Indigenous people provided to her family throughout her early life. She describes how her father traded wheat for wild meat. Many years ago, I was surprised to learn that the second language my grandmother learned to communicate in was not English, but Cree. Often, she has told stories of helping to interpret between her father, who spoke only Ukrainian, and the First Nations guests who would come to visit bringing fresh fish, deer meat, and other goods for trade. The very presence of Cree words

and concepts in my grandmother's vocabulary is evidence of these early days of cooperation. According to her, the family's First Nation neighbours and friends helped them survive the long, harsh winters before more infrastructure could be built. She argues that without the people of Peguis and Fisher River, many of the early Ukrainian immigrants might not have survived their first years isolated in central Manitoba.

If this is true, how does a family (and indeed, an entire community) become so divided from the people who surround them, whose communities border theirs on all sides, whose people kept them alive during times of need? How does one abandon good relations in favour of a "good buy?" Returning to the works of Duran and Duran, they write about intergenerational traumas faced by Indigenous people experiencing colonization. Drawing from their careers of providing psychological support for communities impacted by colonization, they identify five phases of grief in the face of colonial violence and upheaval. Those five stages are listed here and discussed again in Chapter 2:

1. Shock. Dissociation, self-medication, and regression characterize this phase.
2. Emotional withdrawal and repression. In this stage, some individuals try to mimic or insert themselves into the institutions and power centres of the colonizer as a form of self-protection and survival.
3. Denial. Like the prior phase, denial is often characterized by individuals identifying and sympathizing with the colonizer. Again, this abandonment of self and community is simply the survival strategy of individuals doing their best to navigate internal turmoil and the very real existential threats facing their world and identity.

4. Decompensation and rage. In this stage, individuals become overwhelmed by the hopelessness of their situation. Those who chose the ways of the colonizer realize that no power gained in that system can change things for the communities they come from or the harm that has been done. Often their rage is turned against self, family, and the home community as hope is lost to futility.

5. Trauma mastery. In this phase individuals are able to recognize and understand the proceeding phases and how they have affected their lives, their communities, and their ancestors. Justifiable anger is turned back against the colonizer and its institutions rather than the self. That anger, though justified, does not burn the individual up but rather becomes an appropriate outlet in the face of injustice. Individuals find healing in serving the community and the healing of others. (Duran & Duran, 1995; Duran, 2019)

To be clear, when Duran and Duran first published their work, they were not thinking about Ukrainian immigrants to Manitoba in the early 1900s. Nor is this reference to their work meant to imply that the experience of displaced Ukrainians is the same as Indigenous peoples in North America. However, Duran and Duran's description of the phases of grief in the face of colonial violence might provide a means of understanding and perhaps empathizing with the decisions my Ukrainian family made and the path they chose. Certainly, there is a wealth of literature regarding trauma responses among immigrant populations impacted by colonial violence. Duran and Duran's model specifically allows us to see once again that early Ukrainian settlers may have had more in common with their Indigenous neighbours than they perhaps realized. Not just the shared trauma of having been displaced and marginalized, but the experience of trying to navigate Canadian society as unwelcome outsiders living on the fringes.

At the very least, Duran and Duran's work reminds me that both Indigenous people and early Ukrainian settlers were doing the best they could with the opportunities they were given, despite legacies of trauma and injustice. Again, this discussion of trauma and colonial violence will be discussed further in Chapter 2.

One survival strategy that Duran and Duran describe as a thread throughout their phases of grief is the phenomenon of identifying and sympathizing with the colonizer. It is the experience of taking refuge from the discomfort of being who one is, by mirroring and mimicking the dominant society wherever possible. This is not an uncommon experience for those who have been forced to live with and under abuse. Similar concepts exist in African-American studies, within Indigenous communities, and even in therapeutic work supporting survivors of domestic abuse and hostage situations (Seal, 2022). There is even research to suggest that human fight or flight responses may not be limited to just fighting or flighting; that instinctual strategies such as appeasement may also be an unconscious response to danger (Brokenleg, 2014). Appeasement is a survival strategy where someone in danger attempts to avoid harm by conceding to the overwhelming power of the aggressor through placation, accommodation, and acquiescence. What Duran and Duran describe, of course, runs much deeper than a fight or flight response. For some survivors of colonial violence living under colonial rule, the trauma of those experiences may compel them to hate their own identity. Some may work hard to succeed in colonial institutions and live colonial ways of being to escape their circumstances. In the absence of traditional practices and culture, some may seek to fulfill their needs through colonial practices and ways of life. One example that Duran and Duran describe is that of the warriors in traditional communities who attempt to find purpose and meaning in joining the military of the dominating society. This is a powerful example in that it also

illustrates how attempts to abandon self and embrace the colonizer may provide short-term relief but ultimately result in further pain and traumatization. The warrior who joins the military of the conquering forces must contend with long-term shame, fragmentation of identity, and often severe social consequences from their home community left behind.

Identifying and sympathizing with the colonizer can take many forms and manifest in many ways. Conversion to a foreign religion is a common example and one that is very recognizable for anyone who has travelled to northern First Nations communities. Another example can be found in the oil and gas industry where Indigenous people may find high-paying jobs and economic prosperity at the expense of sacred ties to the land, and sometimes in the face of fellow Indigenous peoples who place themselves at risk to protest oil and gas development. It is certainly visible in the academy where Indigenous scholars may feel like their only chance of success and acceptance is to perpetuate institutional practices that have historically harmed and excluded Indigeneity. In graduate studies, I have witnessed Indigenous scholars replicate the same "colonial hazing" that they themselves endured for other Indigenous students out of fear of graduate study expectations. I highlight the academic example here not as a slight to high standards and excellence, but to suggest that the shadow of those looming expectations hangs like a monster in the academy; where successive generations of scholars maintain the medieval values of the institution by labeling anything that does not fit a very narrow definition and process of intellectual pursuit as being unworthy. Indigenous people are well aware of how universities and the knowledge they create have been complicit in the colonization of North America (Kovach, 2009). The self-righteousness of universities justified the robbing of graves, the labeling of Indigenous people as retarded (unfortunate language found in legacy literature regarding IQ and Western views of intelligence) (Gould, 1981) based upon made-up measures of

intelligence, the theft of traditional knowledge and the misrepresentation of cultural practices. When Indigenous scholars feel threatened by the looming monster of academic expectations, they may find themselves participating in the marginalization of Indigenous students and knowledge in order to secure their own success and future within the academy. Duran and Duran found that such attempts to identify with the colonizer can have terrible consequences where an individual's very identity is sacrificed for short-term release from suffering and a more materially secure future.

Returning to the story of my family, the trauma response of identifying with the dominant society may be one way of understanding the significance of a "good buy." That anecdote from the 1930s is the first recorded evidence to suggest that my family was beginning to adopt a new motivation, setting their sights on a new goal: raising their social standing through wealth. Where Dallas was once founded and settled according to values of cooperation and community, interconnected with the First Nations whose world these Ukrainian immigrants were immersed in and surrounded by; those values were forgotten and abandoned. The desire to climb the social ladder and to be recognized by mainstream society as a higher class became more important than tradition, religious teachings, or kindness. By the time I was born material symbols of wealth were prized and coveted. Those in my family with money were held in higher regard than those without. Those with money held that prestige over those without: a blunt instrument of shame, control, and elitism. Tragically, such behaviour was rewarded by the rest of the family with admiration, deference, and envy. I do not remember this borderline antisocial and abusive behaviour ever being questioned or criticized. Certainly, there were no conversations about how the cut-throat and cruel pursuit of social elevation might be rooted in untreated trauma and the pervasive motivations of colonization such as capitalism and centralization of wealth. Such

behaviours were allowed to flourish unchecked until this very day, when much of my family is fragmented, estranged, and living lives far removed from the community values that brought my people out of Bukovina and through the harsh early winters of Dallas, Manitoba.

Succeeding in Canada. Of course, not all of the family behaved in ways that were cruel or elitist. However, even for those who were able to hold onto their principles and family ties, the pressure to succeed financially in mainstream society remained. My Uncle Bob's story is a good example of this tension. Robert Duniec was the only child of my Aunt Anne, who in turn was my grandmother's older sister. Anne was the first child born on the homestead in Dallas and was a big part of my own childhood. Her son, Bob, was an incredible man who enjoyed great success in his life. He was at times extremely wealthy and was able to enjoy the finest things in life. Shortly before his death, he invited me to be a part of creating a business to bring as an IPO to the Vancouver stock exchange. During that short time, I was able to get a glimpse into the world he lived in. It was a world of privilege and decadence, to be sure, but also a world of cut-throat competition and toxicity. What was most remarkable about Bob was that he always steadfastly maintained his commitment to the principles of kindness and community. He moved through the world dressed in bright flashy colours with a larger-than-life personality, but he moved gently and respectfully. I spent a great deal of time in Vancouver working with him on this company and met many people who wanted to share with me how Bob had changed their lives. I can't recall exactly how many people like that I met, as I often encountered them in unexpected places, such as servers in restaurants whom Bob had given shares to in previous companies and who were then able to pay off their mortgages; or drivers who told me that Bob had paid for their kid's tuition; or homeless people who Bob fed and clothed daily, so long as they were sober. I share this to celebrate what a wonderful person my uncle was, the kind of man his ancestors

would be proud of. However, at the very beginning of Bob's professional journey, he changed his name from Duniec to Donas. I'm told that Bob changed his name to hide his Ukrainian heritage in the cut-throat world of the Vancouver Stock Exchange. He felt that the only way he could be successful was to hide identity. Such was life for many in Canada's social landscape.

I have spoken elsewhere about how values such as superiority, profit-making and the accumulation of wealth and power have shaped Canada and Canadian-Indigenous relations through colonization (https://www.youtube.com/watch?v=GFUwnMHN_T8&t=729s). I argue that profit-making and the accumulation of wealth and power were powerful motivators driving conquest, colonization, and the oppression of peoples in Europe long before contact with Indigenous people. During my Ph.D. coursework, one professor argued that the British perfected colonization in Ireland before exporting those practices to the Americas (Byrne, personal communication, 2017). By the time those colonial practices of capitalism, exploitation, and pathological pursuit of wealth reached the shores of Canada, they were honed and virulent weapons that proved to be catastrophic for both First Nations and the lands and the environment. These are the same values that shaped the history of Bukovina and Ukraine, and motivated the Russian Federation's full-scale invasion in February of 2021. It is those values that my family seemed to adopt, internalize, and pursue. Throughout my life, I have clear memories of how attitudes of superiority, profit-making, and the accumulation of wealth were valued and respected. Those with money were held in high esteem and allowed to dominate family gatherings. Those who were not as wealthy were expected to praise and compliment those who were financially successful while enduring thinly veiled abuses or micro-aggressions. Unfortunately, after having a child with an Indigenous man my mother endured the worst of these abuses. More on that further along in this narrative.

These values of superiority, profit-seeking and power accumulation have shaped Canada's social and political identity (Fleras & Wallis, 2009; Grab, Reitz & Hwang, 2017; Levine-Rasky & Kowalchuk, 2020; Schimmele, 2023; Smith, 2009; Zalik, 2015). They have motivated Canada's destructive and unsustainable relationship with the land and environment. They have motivated Canada's abhorrent and genocidal relations with the First Nations who were their neighbours, trading partners, families, and friends. The very communities that kept early settlers alive through harsh winters. However, to suggest that the damage caused by colonization and the imposition of colonial values ended with Indigenous people is absurd. When my family opted to live according to mainstream Canadian values, they unknowingly brought more stressors into the lives of their descendants and brought the family further and further away from the values the homestead was founded upon. The next couple of paragraphs will describe some of these stressors that were introduced and will provide examples of how they impacted the family.

In *The Spirit Level: Why Equal Societies Almost Always Do Better*, Wilkinson and Pickett (2009) explore the relationship between income inequality and social well-being. They argue that societies with greater economic and social equality tend to perform better on various social indicators compared to those characterized by greater income disparities. The authors build their argument from a wide range of international data collected from numerous first-world developed countries, as well as national data from select countries. They argue that traditional measures of economic success, such as Gross Domestic Product (GDP) per capita, are inadequate and incomplete in determining the overall health and happiness of a nation's citizens. Instead, a nation's level of income inequality within that society must be understood as having a crucial role in measures of health, happiness, and well-being. Through careful and transparent statistical

analysis, Wilkinson and Pickett demonstrate that societies with a more equitable distribution of wealth enjoy better outcomes in areas such as life expectancy, mental health, educational attainment, social mobility, and trust within communities. Furthermore, the authors explore the very real human psychological and sociological experiences that may underpin and explain their findings. They argue that high levels of income inequality contribute to status anxieties and social hierarchies. Those living in these hierarchies are impacted socially and emotionally by the experiences of living next to both those who have more and those who have less. This, in turn, leads to a range of negative social outcomes, including higher rates of crime, lower levels of trust, increased stress, and health issues including obesity, addiction, and mental health issues. In this model, those stressors grow in intensity towards the lower end of that hierarchal stratification; however, everyone in that hierarchy is adversely affected.

Others have written about how the work of Wilkinson and Pickett applies to the Canadian context (Maddocks, 2010). Looking at the work of those authors who have reviewed The Spirit Level, as well as the growing body of work acknowledging social determinants of health in Canada, it can be argued that Wilkinson and Pickett provide a good model for understanding social phenomena in Canada. As with the rest of the developed world, the colonial values of profit-making and power accumulation have led to a stratified and hierarchal society where all socio-economic levels are adversely affected as a consequence of that system's assault on identity and traditional values. Such consequences are certainly evident within my family's story. Starting near the bottom of the social hierarchy in Canada, some from my family were able to fight their way into financial success. With some individuals, this struggle to be free of elitist social exclusion shaped their personality and treatment of others. Some of those who found the greatest financial success in my family were cold and sometimes cruel people. They were people

who were often feared and resented. It has long been argued that success within Canada's colonial elitist or hierarchical system often demands the worst qualities of character. Characteristics such as greed, hostile and toxic competitiveness, selfishness, and elitism are rewarded and favoured in corporate Canada. For some in my family, financial success did not necessarily alleviate the pain and trauma that would have come with Baba and Gido over the ocean. Instead, it removed younger generations from the values and social safety nets of a tight-knit and mutually supportive community. Within one generation, my family which had survived for millennia by putting their hands into the earth and planting as a community, were skyrocketing up the hierarchy of a society built upon the destruction of land and disruption of communities. This upward mobility did not necessarily heal but rather fragmented and wounded many in my family who have scattered now across North America; just as the work of Wilkinson and Pickett would predict.

It is important to note that not all family members were able to find financial success. For some, the trauma of colonization and immigration, coupled with the social pressures of mainstream Canada, caused chaos and suffering. On December 28th, 1960 my grandmother's older sister Ruth was tragically murdered in Fisher Branch, just south of the original homestead. Ruth's husband John was charged and convicted of the murder. My mom has memories of being a young girl and going with her father to visit him at Stony Mountain Penitentiary. The horror of that night permanently changed the lives of many. It was decided that Ruth and John's children, who were very young at the time, would live at the same general store I described previously. I am grateful they were able to do so. Both grew to raise their own families and are incredible people. In spite of tragedy, they were able to persevere. I believe that part of their resilience can be found in having been able to find a new home in that store. In the face of unimaginable grief,

they were surrounded by family, community, and the financial security the store provided. I am proud of my family for this. What troubles me in this story is that by this time there were no conversations going on as to why their First Nations neighbours had not been able to open their own stores. There is no record of any attempts to understand why the First Nations people who had traded and mutually supported my family were not enjoying the same securities themselves. As my family gradually began to integrate with mainstream Canada, their Indigenous friends seemed to be left behind. They appear later in my Aunt Mary's narrative as employees rather than friends. While I am grateful that my family was able to rally and provide security for Ruth and John's children, I grieve for the Indigenous people who were denied any such safety nets for the many tragedies that were to come.

To contextualize that last comment, it is important for me to describe how my family's experience differed from the First Nations people whose communities surrounded theirs. Both demographics were marginalized to the fringes of society, isolated both socially and geographically. Both demographics faced disrespect and abuse from mainstream society. However, there was a fundamental difference in experience that must be acknowledged—Ukrainian settlers had the possibility of integrating into mainstream society while First Nations people did not. Ukrainian settlers could learn to speak English, change their name, and navigate Canadian society if they chose to. Because of the Indian Act and the colour of their skin, the people of Peguis and Fisher River could not. The Indian Act dictated that the people of those communities would not be allowed to own a general store. As discussed previously, the Indian Act ensured that those communities would be economically and politically crippled. When Indigenous people in Manitoba began to relocate to cities like Winnipeg and Selkirk to escape the oppression they faced at home, they often found that conditions were even worse for them in

the cities. Instead of finding jobs and opportunities, they faced profound poverty, homelessness, violent and hateful racism, rape and sexual abuse, shame, and fear. They encountered signs on businesses that read: “No Indians Allowed.” While Ukrainian settlers had the option to escape the pain of being Ukrainian in Canada by simply hiding or not proclaiming their heritage, First Nations people found that there was no escape from the horror, stress, and indignity of being Indigenous in the context of colonial Canada.

This difference in experience is important to understand not just for this narrative, but for this Ph.D. study as well. As a consequence of Canada’s failure to educate Ukrainian settlers about First Nations people, many of those settlers fell into the trap of blaming Indigenous people for their circumstances. I remember many, far too many, family events where I would hear my Ukrainian relations make statements such as: “If they would just work the way we did…” or “If they would just get over it…” The assumption in that ignorance being that the only thing standing between their Indigenous neighbours and a prosperous life was a character flaw. Some racial shortcomings prevented them from succeeding in mainstream Canada as they had. A lack of education for Ukrainian immigrants led to prejudice and misunderstanding. It prevented two demographics who could have benefited from continuing mutual support and empathy. As Wilkinson and Pickett predict, living in a stratified, hierarchal society caused stress and wounded both demographics. Lack of education ensured that neither group would benefit from allyship or empathy for one another.

Furthermore, in recognizing Canada’s failure to educate newcomers in the past, the urgency to provide such education today is made clear. Canada’s two fastest-growing demographics are Indigenous peoples and newcomers. If Canada fails to implement Call to Action 93, we are getting further and further away from reconciliation over time; not closer.

Suppose one of the fastest-growing populations is not being provided with such education. In that case, that means that more and more Canadians over time will be ignorant of Indigenous peoples, their history, and their struggles. In the case of Ukrainian immigrants specifically, Canada is home to the largest Ukrainian diaspora outside of Ukraine and the Russian Federation. Ukrainian newcomers displaced by war are often being welcomed into the country by families such as my own; families that were never provided education, understanding, or opportunities to empathize with Indigenous experiences. Given this unique history and the urgency created by Russia's invasion of Ukraine, Canada has a responsibility to ensure that such newcomers receive the education called for in Call to Action 93. Continued failure to do so would further marginalize Indigenous people and deny newcomer Ukrainians the opportunity to benefit from the mutually respectful, mutually supportive relationships that characterized first contact between Ukrainian settlers and Indigenous people in Manitoba.

Second Generation. By the time my mother was born, my family's worship of money and wealth was already deeply entrenched. The pursuit of profit and power was accepted as the definition of successful living, and those who excelled in that pursuit were more respected and valued by the family. Not all family members embraced this attitude. Speaking in absolutes when talking about individuals or families is very dangerous. However, it was widespread enough to have very real long-term consequences for my mother. As the children of the original immigrants began to have their own children (second-generation Canadians), it was unfortunately my mother who would endure the ugliest aspects of classism, racism, and cruelty that my family would target on their own. Her life, as well as my own, would be shaped in part by the family's abandonment of traditional values in favour of reverence for money, class, and prestige.

In 1942 my grandmother Pauline married Joseph Kolbuck, the son of Polish immigrants. Unfortunately, we don't much about the Kolbuck side of the family except that they come from Poland. As mentioned earlier, Pauline was the youngest of the children born on the family homestead. After leaving home to seek work in Winnipeg, Pauline met Joe, and they moved to Toronto to start a family. They returned to Winnipeg in 1954, when my mom (Carol) was just a year old, and purchased and operated a store on the corner of Stella and Arlington in Winnipeg's north end. My grandfather Joe named the store A&B Grocery after the Arlington Bridge which was just two blocks away. That building still stands today, much as it was, with the storefront connected to a living space in the back, and a small, fenced yard that my mother and her older brother Ron would play in. From all accounts, Joe was a loving father and husband who worked hard and fiercely protected his family. One day while Joe was out doing deliveries for neighborhood customers, a man came into the store where Pauline was working and attempted to rob her. By chance, Joe returned to the store in the middle of this and caught the robber in the act. I'm told that in the blink of an eye, he grabbed a can of soup off a nearby shelf and hurled it at the assailant hitting him directly in the head. By the time the police arrived the assailant had learned not to mess with Joe's family. Years ago my mother gave me the watch face that my grandfather Joe was wearing that day. It had broken off its strap during the pummeling the robber was given.

Tragically, Joe passed away from a sudden and unexpected heart attack in 1969 at the age of 53. This loss was devastating for my mother whose life would be shaped by this tragedy for years to come. My grandmother, who was now left with two kids and a store, began to suffer from alcoholism. Eventually, the store was sold, and my grandmother moved to the corner of Alfred and Sinclair in the north end, and into a house where I would spend much of my

childhood and teenage years. My mother, at the time of the sale, had moved out to escape the pain of living with an active alcoholic, and she was attempting to make it on her own as a young woman in the 70's in Winnipeg. Shortly after Joe's death, she had left school and was sent to live with one of Pauline's sisters. Soon after that arrangement, she was living independently while my grandmother continued in active addiction. Many of Mom's cousins, others from this second generation, also grew up with alcoholic parents as the first generation found relief from their trauma in addiction. The previous story about the death of Pauline's sister Ruth highlights the pain and tragedy that come from untreated addiction. For my mother, it meant the loss of not only her father but effectively her own mother as well. Pauline would not get sober for another eight years after Joe's death. With the death of her father, my mother had all of her safety nets and opportunities yanked out from under her at the age of 16. Not just in terms of familial love and support, which every teenager should count on, but economically as well. Pauline eventually was sober and worked as a manager for Vita Health until her retirement. However, she was never able to pass along the economic head-start that the store would have provided. Just as the store in Dallas provided so much for other family members. It is important that this part of my mother's story is told so that her subsequent relationship with the rest of the family can be understood in context.

In 1975 my mother met an up-and-coming Indigenous singer-songwriter by the name of Errol Ranville. His band, the C-Weed Band, was on its way to becoming one of the most well-known and influential Indigenous country-rock bands in Canada during the 1980s. Even in 1975, Ranville was well-known in Indigenous communities. From the stories I have been able to gather over the years, it is clear that Carol and Errol genuinely loved each other, and my mother was quickly swept up into Errol's world. I was born in 1977, the child of this unlikely pair.

To say that members of my Ukrainian family were unhappy with my mother for having a child with a Native man would be an understatement. Being the unwed single mother of a half-breed child was even worse. As my father's cocaine addiction grew alongside his fame, my mom was left alone as a single parent to raise their kid. With no family support, very little education, and a child, my mother soon found herself living in poverty. While others in our family were building off of their own parents' good fortune and beginning to buy businesses, hotels, and nice houses, my mother was living in Manitoba subsidized housing. Volumes could be written about my mother's experiences at this time; along with the stories of other single mothers across the country living below the poverty line. Suffice it to say, Winnipeg can be harsh, cruel, and dangerous for single women raising kids without means. This social failing shames Canada and should continue to be studied in the future.

Unfortunately for my mother, her own family proved to be just as cruel as the rest of the elitist, racist, and misogynistic society around her. My family, which valued wealth and power over all else, treated my mother shamefully. Not only was she effectively punished for embarrassing the family, she was treated as having personally failed, as if somehow she was less of a person for not only not being wealthy, but also for the unforgivable transgression of having a half-breed child out of wedlock. It is at this point in the story that I can begin to add first-hand accounts of abuses my mother endured that I myself witnessed. She hid many others from me that I did not learn about until years later. I am sure there are others that she may never share. I hope that in including this part of her story as part of this narrative, these words provide her with some measure of validation or appreciation. Perhaps these words can provide some measure of accountability for those who behaved so reprehensibly and shamefully.

I remember my mother at times being treated rudely, spoken down to, and bullied. I know that she was made fun of, insulted, and laughed at. I witnessed her being treated like a servant at family gatherings. I know that she would occasionally be given charity by family members, but only after she had been berated and insulted. As an example of how disgraceful my family's behaviour became, I'll share an anecdote from the 25th wedding anniversary of one of my grandmother's brothers. The entire family was invited—except for my mother. She was excluded. I'm not aware of anyone who stood up for her. No one. I know that she has since asked a couple of family members about it who don't even remember this happening. My mother remembers. I'm sure that anyone who has experienced being shunned by their family and community would attest that that sort of abuse is not easily forgotten. I would be hard-pressed to provide a more disgraceful example of the long-term consequences of abandoning traditional values in favour of mainstream Canadian ideals. My mother's story illustrates powerfully the social dysfunction described by Wilkinson and Picket.

Having been abandoned by my father, my mother survived on social assistance and minimum wage jobs. At that time, single mothers were allowed to work and earn a certain amount, which, combined with social assistance, still fell short of living wages. For a short time, she worked at Veteran Affairs where she was told by her boss that if she continued down the path she was on, the path of dating Natives, her life would be ruined. Eventually, she worked at the same store in Dallas that had transformed my family's life so many years ago. Her aunt made her park her car behind a different building, because she didn't want people to see her niece driving such a beat-up vehicle. Several of her own family members were open about their displeasure with my mother spending time with my father's family. As my mom found more and more belonging with the Ranvilles, her own Ukrainian family sought to punish and humiliate her

for doing so. She was laughed at and called a "toilet scrubber" for failing to accumulate money and prestige as was expected of her.

I personally remember many family events: Christmas dinners, Thanksgivings, birthdays, and weddings where I would overhear the most heinous racist jokes and insults all around me from my aunts, uncles, and cousins. I remember instances where those individuals made eye contact with me while making their jokes. I know that my mother shielded me from much more. While she was still at that Dallas store, she befriended the First Nations people who also worked there. At that time the store was one of the few places where people could find work in that area. One day they began to distance themselves from her. She found out that they were terrified of my aunt, who was the only employer in the area, and were worried that my mom would tell her about their complaints, fears, and legitimate work concerns. After that, my mom would spend her days working long days alone before walking to where her car was parked and hidden away. Such are the long-term intergenerational consequences of a "good buy."

These accounts of how my mother was mistreated paint a picture of a family that within one generation had largely forgotten from whence they came, and who supported them in their most desperate hours. In the pursuit of Canadian ideals of success, they behaved just as the colonizing elite in Europe had done to them. I want to clarify that not all family members behaved in such ways. My grandmother Pauline has always been a central figure in my life, going all the way back to my childhood when she helped raise me. When I began to attempt to get sober myself, it was my grandmother who stood by me, sharing with me her own experiences getting sober. Her sister Anne was always the model of kindness of gentleness. Having lost her own husband at a young age, she never accumulated wealth, but left this world in honour and dignity, having demonstrated the best qualities of humanity throughout her 105 years. There

were many others who were at times kind and loving to me. However, my mother was never allowed to forget how the family felt about her choices.

In 1987, my mother became pregnant with my sister Tara. The year prior she had met Roger, the man I have called "dad" ever since. They continued to live in poverty and survived in part off of the charity of family members. My mom would endure the insults, chastising, and shaming in order to ensure that we were fed and clothed. Family charity often meant a ride to the local thrift stores. On one such occasion, there was a couch that had been left at a donation bin and my mom was encouraged to load it up and take it. Throughout her life, my mother has never not worked and is no stranger to manual labour. However, being so late into her pregnancy, she hurt herself internally. Sometime later when my sister was born, I was in the hospital and watched as my mother collapsed onto the floor unconscious. When the hospital staff picked her up off the ground there was a puddle of blood underneath her that at the time seemed so big that there couldn't possibly be any blood left in her. I was rushed out of the room and eventually taken home and left alone knowing that my mother's life was in mortal danger. The damages created by elitism, poverty, racism, and prejudice affect the health and well-being of the oppressed, not just emotional and social well-being, but physical health as well. It increases infant mortality rates and is often hardest on women. However, the deepest wounds are in the souls of the oppressors. According to my mother's religious beliefs, she will stand one day in front of St. Peter. If I understand my religious teachings correctly, she will be honoured for a life of courage and dignity. According to those same teachings, my family members, who share those same beliefs, will also stand before St. Peter. They will have to stand and account for their acts of cruelty.

The Ranvilles and what could have been. Despite some of my family members' protests, my mother found belonging within the Ranville family, especially with Mary and E.G., my grandparents. They lived in a house on Inkster a couple of blocks south of Main Street, in Winnipeg's north end. Before my mom married my dad, I remember spending as much time there as with my grandmother, Pauline. Although my father was never around, my mother made good friends with my aunts and extended family. I remember travelling with my grandparents to powwows and ceremonies. I spent summer days playing at Batoche, Saskatchewan where Riel made his last stand against the Canadian government. My grandparents were gentle people, and I have clear memories of the love and respect my grandfather showed to his wife and all people. I am not suggesting that there weren't problems on this side of the family: my father's runaway drug abuse being a glaring example of life-threatening dysfunction. I am saying that acceptance of my mother and her half-breed son were not one of those problems.

My grandfather's family descended from Dakota peoples in what is now the Dakotas in the United States. Emile Gerald (E.G.) was born in 1919 to Francois Ranville of Wood Mountain, SK and Henriette Nepinak of Waterhen First Nation. Little is known about Henriette's family, but Francois was born to Jonas John Renville and Marie Louise Monet Dit Bellehumuer in Pembina, North Dakota. Marie Loise's family was from France, and Jonas's family was Francois Joseph Renville and Marguerite Bellegarde, also from Pembina. Francois' parents were Joseph Renville and Tonkanne Little Crow of Kaposia Village in the Dakota Nation. Tonkanne's parents were Cetanwakanmani (Little Crow 3) and Meene-oke-dawin. Joseph's parents were Joseph Rainville and Miniyuhe, who were a relation of Cetanwakanmani and lived in Kaposia. Joseph was born in Quebec in 1753, and it originates from his name: Rainville, from which the name Ranville originates. Rainville is a region of northern France where Joseph was born. I

share this lineage here, with as much detail as I know, for two reasons. The first is simply to honour the names of my ancestors on my father's side as best I can, as I have my mother's. The second is to highlight and call attention to an interesting phenomenon that was typical during the early years and centuries of contact between Indigenous people and Europeans in North America. During this time many French newcomers who arrived, married into Indigenous communities, and lived their lives there. Beginning with Joseph Rainville in the 1700's, the Ranville family welcomed newcomers into their community, creating new families and new possibilities.

My grandmother's family descend from Ojibway and Cree communities across what is now the prairie provinces. Mary was born in 1912 seven years before my grandfather, to Joseph Spence of Sandy Bay First Nation and Nancy Campbell. Nancy's parents were John Campbell of disputed origins, and Margaret Mcleod who was the daughter of Marie and an "unknown Indian" named Mcleod. Joseph's parents were Louise Fisher and Jean Baptiste Spence Jr. Jean's people were Cree and his oldest recorded ancestor is his grandmother Tche Tchit, who was born in the Northwest Territories in 1791. My grandmother's people have lived, traded, and loved on these lands where I now live for as long as there were people on this land. Her people were the first human beings to call this place home, going back to at least the last great ice age. Every tree that grows today, every blade of grass, and every drop of water in Manitoba holds memories of their existence, as they returned to Mother Earth in death to nurture the lands that fed them. In time, they welcomed newcomers and created new families with new possibilities. They fed their neighbours when they were hungry and kept the newcomers alive through long harsh winters. Eventually, some of those same newcomers would buy furs from them at exploitative prices.

It is impossible to know what might have been had my Ukrainian family followed a different path after settling in Canada. If, instead of sacrificing so much in pursuit of money, they had defined success according to different values. If the children of that original homestead had decided to stay close to the First Nations surrounding them rather than sacrificing their values for a chance at success in a society that had already pushed them to the fringes. We know that when they met, there was acceptance and good relations. Coincidentally, while writing this, my grandmother Pauline phoned me to check-in. When I told her that I was working on this narrative, she once again jumped into her stories about the Indigenous people who filled her world when she was a kid. "They were our brothers and sisters," she said. Perhaps if these community connections had been maintained there would have been more voices decrying the eventual internment of Ukrainians at Riding Mountain during the first World War. Perhaps there would have been more voices decrying the apprehension of Indigenous children to residential schools. It is impossible to know, and speculation is beyond the purpose of this narrative. Suffice it to say that opportunities were lost, relationships broken, and values abandoned. Both communities now live in a present that could have been so much more.

Third generation and today. Today's generation lives with the actions and decisions made by the previous generation. My cousins and extended family are scattered across Manitoba, Canada and the United States. There are no more large family gatherings, and very few family members still attend church regularly. Like many Canadian families living today in the wreckage of a colonial society, divorce and addiction are not uncommon. Many of my generation have broken or absent relationships with their parents. There is stress and anxiety and all of the social pitfalls predicted by Wilkinson and Pickett. In many ways, the children and grandchildren of many immigrant families in Canada find themselves left to the anxieties and emptiness of

colonial mainstream Canadian society when traditional community values are abandoned. Canadian society is not designed nor intended to support the social or emotional well-being of immigrants. It is designed to generate profit. My family generated some of that, but also lost so much more in the process. To the best of my knowledge none of my relations in this generation are wealthy. At least, not like the wealth that was generated in the past. Dallas is now largely owned by Chinese interests. My family no longer owns any land in that area. Meanwhile, in 2010 the people of Peguis First Nation fought for and were awarded, over $125 million in settlement for their removal from the Selkirk area. Peguis is a community with vibrant businesses, economic opportunities, and healing centres. At the time of writing, the community of Peguis was partnered with the other six First Nations of Treaty One to create economic development on lands formerly used as military barracks in Winnipeg. The Naawi Odeena development will continue to create opportunities for the people back on the reserve as these communities continue to seek emancipation from Canadian oppression. Dallas is all but a ghost town, and the general store is now owned by folks in Peguis.

Interestingly, I am witnessing many others in this third generation questioning the actions of the past. After the release of the Truth and Reconciliation Commission's final report and the emergence of educational movements such as Orange Shirt Day, many of my family members are supporting reconciliation. I see many proudly wear their orange shirts on social media and post information and articles intended to educate their friendship circles on Indigenous issues; as our own children, the family's fourth generation, come home from school having learned about residential schools, the Indian Act, and so much more. Conversations are happening at home that may not have happened otherwise. Conversations about how things came to be as they are in Canada, and how decisions in the past create responsibilities today. I have family members that

engage with the content I have created online, videos and articles I have written, expressing their support and gratitude for the opportunity to learn. One of my cousins and her husband even gave me permission to use their story in a TEDx talk I did on the topic of decolonization. For all of this, I am grateful.

Recently I was on a plane and unexpectedly ended up sitting next to one of my cousins and her two small children. We had the opportunity to talk and connect for the first time in many years, perhaps the first time in our adult lives. I learned that as professionals, both she and her brother would often travel to and work in northern isolated Indigenous communities. For anyone who has not travelled to such communities, it is important to understand that such a trip can be a life-changing experience for many. Many Canadians simply have no idea how horribly Canada has oppressed First Nations, and how much human suffering exists within our borders, sometimes just down the highway from wherever we might be. My cousins experienced this and were transformed. As I listened to her, she shared that they had both been watching and learning from my videos and following my career; that they were grateful for the work I do. I had not known this, but I was grateful in return for her words. In that moment I felt love, support, and a certainty that education is desperately important for reconciliation.

That certainty motivates this current study. Ukrainians in Canada today who have been displaced by Russia’s full-scale invasion are the descendants of the survivors of all the horrors my family was able to escape by immigrating to Canada. They are survivors of continuing efforts to colonize and subjugate their people. Such newcomers must be provided with the education that earlier immigrants were denied. Not just as a moral and social responsibility to implement the 94 Calls to Action of the TRC, but also to escape the mistakes of the past. As home to the largest diaspora of Ukrainians outside of Russia and Ukraine, Canada has a greater responsibility

to provide such education. If Canada can provide the kind of education called for by the TRC, it will necessarily provide Ukraine newcomers with an appreciation for the experiences of Indigenous people and their efforts towards decolonization. It will provide newcomers with the tools to begin understanding and unpacking their own experiences with colonization and intergenerational traumas. Furthermore, suppose this education can be informed by the experiences of Ukrainian immigrants that came before. In that case, it will provide newcomers today with an understanding that the path to liberation is not found in the abandonment of traditional values in pursuit of individual wealth. Rather, it is found by steadfastly maintaining the principles of community that hold Ukrainians together now in the face of the Russian Federation's war machine. These are the same values that Indigenous communities today still peacefully fight to maintain.

Limitations/Delimitations

There are several assumptions that have been made in designing this research study that should be acknowledged. The first is in regard to the concept of peace, and its relationship to education. As previously discussed, positive peace is a theory concerned with the conditions for enduring and meaningful peace. Within such a framework, societies that continue to be rooted in colonial structures, systems, and policies cannot rightfully be characterized as peaceful. For example, in Canada, Indigenous people continue to live with ongoing colonial injustice and oppression. Consequently, Canada cannot rightfully be characterized as a peaceful society as the primary conditions for positive peace have not been established. Furthermore, findings from the systematic review will show that many theorists understand violence as being more than just a physical attack; that in fact, violence can also be structural and social. From that perspective, the experiences of Indigenous people are those of a people surviving ongoing Canadian colonial

violence. This study is therefore grounded in the perspective that Canada is a violent society towards Indigenous peoples, and that fulfillment of the 94 Calls to Action of the TRCC are necessary for Canada to decolonize and move towards being a peaceful society. Education allows for transformational growth and is a foundational requirement of the 94 Calls to Action.

The second assumption is regarding the legitimacy of systematic review methodology in answering sociological questions. Often, systematic reviews are used in the quantitative meta-analysis of randomized control trials. The Cochrane Institute, which serves as an informal regulatory body for systematic review methodologies, has published standards and protocols for such quantitative studies. However, there is a growing recognition of the need for systematic reviews in the social sciences (Gough, Oliver, & Thomas, 2017; Petticrew & Roberts, 2008). Oftentimes policies are created based upon the findings of a single study, or a small pool of studies. Systematic reviews allow policymakers to make decisions based on the aggregate analysis of many studies, conducted at many different points in time, to allow policies to be more evidence-based. Given that this particular study is asking how to best implement intercultural education programs, a systematic review is an appropriate choice in strategy for answering that question.

Some may question the use of systematic review methodologies in a Ph.D. study, arguing that such an approach does not produce new knowledge or data. Like many modern researchers, I disagree with such an assertion. Call to Action 93 asks the government of Canada to accomplish something that has never before been done; to provide transformational intercultural education for newcomers to this country. It would be irresponsible to approach such a task without exploring how others have approached similar work. What strategies have been used in intercultural education? What pitfalls have researchers discovered? How might we approach this

challenge in a way that results in the greatest good for Canadians? These are questions that could not be answered without a systematic review of existing literature. It is believed that using a methodology best suited to the research question was a responsible choice.

Using qualitative methodology such as systematic review means that researcher bias may have a significant impact on how data is interpreted. Some readers may see this as a limitation to the study, which is why establishing positionality is so important. The summary of data and recommendations made should be considered through that lens despite the researcher's best efforts to remain objective in conveying the words and narrative of the many studies reviewed in this analysis.

It is also important to note that the generalizability of this study is potentially limited by several factors. The first is that this study will be focused primarily on Manitoba, which may not be representative of other areas of Canada. In thinking about Indigenous experiences, it is very important to acknowledge and understand the profound differences that exist between Indigenous peoples across the incredible geographic range that is now called Canada. The histories, beliefs, and experiences of Indigenous people in Winnipeg may not be generalizable to other Indigenous populations. Certainly, similarities exist, but each Indigenous community should be given the opportunity to speak for itself (Vowel, 2014). The situation may be similar in terms of diversity for war-affected participants who come from any number of circumstances and locations across Ukraine. Every effort will be made to contextualize these findings so that readers might better understand the potential limitations to the generalizability of those findings.

Furthermore, it is important to address the fact that not all Ukrainian CUAET applicants will be staying in Canada permanently. Although their time in Canada may be limited, this study stands by the belief that education about Indigenous peoples is important for them as well. If it

were not for the treaties signed with Indigenous peoples, early Ukrainian settlers would not have had the opportunity to build the lives they have in Manitoba, and Canada would be unable to welcome refugees through the CUAET program. Furthermore, education regarding Indigenous peoples in Canada necessarily involves discussion of colonial practices around the globe, the consequences of which resulted in the war now plaguing Ukraine. Decolonial theory includes discussions of healing and well-being that may be valuable for refugees returning home once the Ukrainian army has defeated the colonizing invader.

Finally, it is important to note from the outset that not a lot of literature exists on the topic of Call to Action 93 or intercultural education. As part of the systematic review, I consulted colleagues to confirm the search terms I was using were comprehensive, and if the small number of results were accurate. The lack of existing research on this topic exposes a considerable gap in the literature. The sources that were identified, screened, and coded were analyzed and themes emerged; however, with such a small body of work to draw from, it is important to note that studies of intercultural education are still very much in their early stages, with no existing efforts to consolidate findings from existing studies, as this study has done.

Significance

Currently, learning and relationship-building opportunities are rare for refugee and Indigenous peoples, who in turn are isolated from and poorly understood by one another. In Winnipeg, these groups are often experiencing hostile relations with one another, resulting in violence, prejudice and hatred (Aldina, 2020; Ansloos, 2017; Blunt & Reimer, 2019). These broken relationships are damaging to both groups, who are already suffering under the oppression of colonization and come at a great expense to the broader society as well (Fernandez, MacKinnon, & Silver, 2015). This is a gap not only in our social strategies to

support each demographic but represents a significant gap in academic literature as well. By exploring the nature of relationships between Ukrainian settlers and Indigenous peoples in Manitoba it will be possible to build an understanding of how to best navigate peace-building in the future. Additionally, by examining this historical account through a post-colonial viewpoint and promoting comprehension of each other's encounters with trauma and colonization, educators, policymakers, and community leaders can effectively create healing strategies and mutually empower one another to instigate positive change in Canada for future generations. (Byrne & Irvine, 2000; Coburn, 2015; Loney, 2016; Pranis et al., 2014; Ross, 2014; Zartman, 2000). Further research will be needed on exactly what such education and trauma responses will look like for those working in and for Indigenous and refugee communities in Canada.

In summary, this study will investigate the history of Ukrainian and Indigenous relations in Manitoba in order to build a framework for the education of newcomer Ukrainian CUAET refugees. Using systematic review methods, this study will seek to gather data that might be used by educators, policymakers, and community leaders to provide empowering, decolonized education for both demographics in hopes of creating peace, reconciliation, and mutual empowerment.

The next chapter examines the existing literature related to the themes of this study. Chapter 3 explains in detail the research methods used to conduct this study. Chapter 4 discusses the findings of the systematic review. Chapter 5 presents a framework for a project proposal based on the findings of Chapter 4. It is hoped that such a framework will contribute to future efforts to implement Call to Action 93 and to begin to contribute to the existing gap in the literature regarding intercultural education.

Chapter Two: Literature Review

The purpose of this literature review is threefold: to provide a socio-historical context for the need of this study, to explore the theoretical frameworks for this study, and to discuss theoretical and ethical foundations that research suggests promote cross-cultural understanding and peace building. The chapter will also close with a discussion of Canada's current citizenship guide as well as a comparison between that document and the education provided to newcomers in the U.S., Australia and New Zealand. To that end, the first part of this chapter will discuss the history of Indigenous and Ukrainian Settler interactions in Manitoba. This history is characterized by early mutual cooperation that deteriorated over time as Ukrainian settlers found increasing acceptance into mainstream Manitoba society. It is necessary to explore this history since war-affected Ukrainians displaced to Manitoba are received by the Ukrainian diaspora in Manitoba who are products of this history. Misunderstandings, prejudice and broken relationships that exist amongst this diaspora can be quickly reproduced among displaced people received into that community. The second part of this chapter will focus on the few, but growing number of programs, initiatives, and studies aimed at addressing and healing the broken relationship between Ukrainian settlers and Indigenous peoples, including attempts to reclaim and retell the stories of early mutual cooperation. The third, and final part of this chapter will discuss decolonization, especially as it relates to peace-building and intercultural understanding between Indigenous peoples and war-affected Ukrainians displaced to Manitoba.

As discussed in the previous chapter, decolonization and decolonial theory is the theoretical framework for this study. Working within this theoretical framework, it is understood that any effort to build or restore peace between Indigenous peoples and Ukrainian settlers is necessarily an act of decolonization. Indeed, the United Nations recognizes decolonization as

necessary for peace, as peace is impossible wherever colonial structures continue to impede the wellness, autonomy and identity of colonized peoples (2023, United Nations Global Issues: Decolonization). In the case of Indigenous peoples and war-affected Ukrainians displaced to Manitoba, the discussion of decolonization is more complex. Both demographics are directly affected by the deleterious effects of colonization, those being marginalization into the Fourth World for Indigenous peoples in Canada, and invasion and war in Ukraine. However, war-affected Ukrainians displaced to Manitoba are received into the local Ukrainian diaspora who were themselves displaced by colonization, but later participated in colonial violence towards Indigenous peoples. The consequences of colonization on the minds, bodies, lives, identities and futures of Indigenous and Ukrainian peoples must be understood and addressed as part of any peace-building process.

Ukrainian Settlement in Manitoba

As discussed in the previous chapter, my maternal grandmother was born on a homestead in Dallas, Manitoba where her parents settled after immigrating from Ukraine after World War One. At that time, Dallas was very much isolated from Winnipeg and southern Manitoba. This meant that her family's earliest neighbours, supporters, and friends in Canada were Cree and Ojibway peoples of Fisher River and Peguis First Nations, respectively. After the release of the final report of the Truth and Reconciliation Commission of Canada, she began to recall, reflect upon, and share stories of those early days in Dallas. Those memories suggest that there was a robust and mutually beneficial relationship between Indigenous peoples and Ukrainian settlers in that area. With both groups effectively being cut off from the rest of Manitoba, my grandmother remembers trade and mutual generosity being necessary for her family's survival in the unfamiliar and sometimes brutal Manitoba landscape. My grandmother now recognizes and

acknowledges that her Indigenous neighbours and friends were essential to the survival of her family during those early days of homesteading.

My family's story is not unique in the history of Ukrainian settlement in Manitoba. Ukrainian immigrants were not welcomed into mainstream Canadian society in the early 1900s (Lehr, 2011; Melnycky, 1992). Instead, they were relegated to less desirous lands, like Dallas, which was notoriously swampy, rocky, and undesirable for farming. The people of Peguis First Nation were also pushed to the muskeg of the Dallas area, after being forced from their rightful homeland that existed around what is now Selkirk, MB (Peguis Surrender Trust Claim Trust; retrieved from http://www.peguissurrendertrust.com/our-history/ June 13, 2023). It is noteworthy, for this particular study, to acknowledge that in the early days of Ukrainian immigration, these immigrants faced injustice and marginalization within Canadian society, as did their Indigenous neighbours who had also been pushed to the fringes of Manitoba society. An example of this is offered in family narrative offered in Chapter 1.

Unfortunately, little written record exists regarding the history of Indigenous and Ukrainian relations in Manitoba. In fact, the only records that exist seem to either be oral accounts or small community heritage publications where individuals wrote about their own perspectives and experiences as early settlers (Norsundal Cultural Group, 1985). As part of this literature review, I reached out to both the Canadian Institute of Ukrainian Studies at the University of Alberta and the Centre for Ukrainian Canadian Studies at the University of Manitoba. Members of the University of Alberta community did not respond to requests for correspondence. The Centre for Ukrainian Canadian Studies took the time to assist in scanning existing literature and confirmed that their collection contains almost no record of Indigenous-Ukrainian relations in Manitoba. This is a huge gap in the research that needs to be addressed.

The simple fact that there is such a gap speaks to the need for Call to Action 93, and the education of all Canadians on the role of Indigenous peoples in the lives of immigrants, Ukrainian or otherwise.

Over the years I have worked with many Ukrainian communities and organizations in Manitoba, which has left me with the certainty that oral records of this history still exist. It is hoped that this current study will lead to future work in this regard. Researchers should make attempts to travel to places of early Ukrainian settlement and record the stories and testimonies of those that may have experienced that history firsthand. As it stands, the historical record of immigration in Manitoba is incomplete.

Call to Action 93 is the Truth and Reconciliation Commission of Canada's acknowledgement of the role that newcomers in Canada will play in reconciliation, either in advancing or impeding attempts to advance efforts at establishing, repairing, and nurturing good relationships between peoples in Canada. As discussed in the previous section, the Ukrainian settlement in Manitoba has both advanced and acted against good relationships with Indigenous communities. The TRCC recognized that efforts to invite newcomers into reconciliation would benefit both newcomers and Indigenous peoples, especially where newcomers are making their home in Canada because of mistreatment and the generational impacts of colonization in their home countries. As oppressed and marginalized peoples are able to build communities together, there is an opportunity for mutual empowerment, empathy, support, and solidarity. The following section will discuss Call to Action 93 and its intended purpose and explore the programs that attempt to advance that purpose for Ukrainian and Indigenous people in Manitoba and Canada.

Call to Action 93

The TRCC's Call to Action 93 calls upon the federal government to collaborate with Indigenous peoples in revising the information kit provided to newcomers as well as the citizenship test used in citizenship applications. The information kit mentioned currently consists of a collection of publications and web pages centred around a primary document titled *Welcome to Canada—What You Should Know* published by Immigration Canada (https://www.canada.ca/content/dam/ircc/migration/ircc/english/pdf/pub/welcome.pdf). This publication, which only briefly discusses Canadian history and culture, mentions "Aboriginal" people in three places. It describes Aboriginal peoples as founding peoples of Canada, it acknowledges Aboriginal languages as non-official, and briefly describes governance in First Nations reserves. According to the website for Canada's Indigenous Crown Relations and Northern Affairs (https://www.rcaanc-cirnac.gc.ca/eng/1524506203836/1557512859985), the federal government has "engaged a wide range of partners to ensure the revised content of the citizenship study guide represents all Canadians, including Indigenous peoples, minority populations, women, Francophones and Canadians with disabilities" (2021). It also makes mention of an "Indigenous peoples resource sheet" which is provided to settlement organizations funded by the federal government. Unfortunately, during this study, I was unable to find such an information sheet online or through any local settlement organizations. Furthermore, the CBC, who have been tracking the progress of the federal government in implementing the 94 Calls to Action (https://www.cbc.ca/newsinteractives/beyond-94), states that there have been no revisions to the information kit provided to newcomers, though the government said that "changes to the information kit for newcomers were close to completion" in 2018 (CBC News, 2023).

Some non-government organizations have taken it upon themselves to develop their own resources for newcomers on Indigenous peoples' history and experience in Canada. In Manitoba, there is a well-respected organization called the Manitoba Association of Newcomer Serving Organizations (MANSO), which helped create a guide for newcomers called the *Indigenous Orientation Toolkit* (IOTK). The IOTK is intended to "enhance bridges between the Indigenous and newcomer communities through the creation of new opportunities and the further development of current practices that enable and facilitate cross-cultural learning, understanding and support to promote cultural safety" (retrieved from https://hopetoolkit.ca/ June 13, 2023). The Mennonite Central Committee of Canada (MCC) has also published a resource that they call *Indigenous Peoples of Manitoba - A Guide for Newcomers*. This resource "introduces newcomers to the different groups of Indigenous people of Manitoba, the history of the relationship between Indigenous people and the government of Canada, and some current initiatives that Indigenous people are involved in" (retrieved from https://mcccanada.ca/sites/mcccanada.ca/files/media/common/documents/indigenousguide2017-web.pdf). Like MANSO's OITK, the MCC's resource was made in partnership with local Indigenous leaders and organizations, and both offer newcomers far more information regarding Indigenous people in Canada than any federal publication. (It is important to mention similar resources created in Saskatchewan and Alberta and British Columbia, e.g., arrivein.com, actioncanada.ca, https://vancouver.ca/files/cov/first-peoples-a-guide-for-newcomers.pdf, centre for newcomers.ca, https://www.centrefornewcomers.ca/indigenous...)

On the surface, Call to Action 94 could be seen as speaking specifically to the federal government of Canada regarding two very specific matters; the information kit provided to newcomers and the citizenship test. However, in the final report of the TRCC, the Commission

makes clear that the work of reconciliation cannot be left to the government, courts and churches alone (p. 209), as seen in the work of organizations such as MANSO and MCC, which were tired of waiting for government action. The TRCC states that all sectors of society, especially at the community level, must be a part of healing broken relationships with Indigenous peoples in Canada. Speaking as an Honourary Witness, the Honorable Wab Kinew explained that “reconciliation is not a dichotomy of white versus Native,” and that all cultures and walks of life must be involved. In regards to Call to Action 93 specifically, the Commission recognized that culturally relevant education and community-building strategies are necessary for all newcomers to Canada.

The TRCC describes education for newcomers as being more than academic content, but also transformational learning resulting in greater empathy, understanding and mutual respect (p. 209). They state that like Indigenous people in Canada, many newcomers have faced injustice in their homelands and reconciliation is an opportunity to nurture solidarity and empowerment amongst oppressed and marginalized peoples. As one newcomer told the Commission, it was the ancestors of First Nations peoples “who welcomed us, who made it possible for refugees, for people of broken cultures all over the world to settle here” (p. 212). This notion of peoples from broken cultures coming together in solidarity and mutual benefit is important in the context of this study. It reminds us that any peace-building efforts will require participation from two demographics that have been wounded by disruptions in their homeland.

The TRCC describes the purpose of Call to Action 93 as being the establishment of good neighbourly relations (p. 209–210). Such neighbourly relations occur when people listen to each other’s truths, learn about one another, build understanding and trust over time, and take concrete actions to improve relations. In Winnipeg, many non-governmental agencies have begun the

work of building neighbourly relations for war-affected Ukrainians displaced to Manitoba by attempting to provide education for those newcomers. As will be shown, additional work and support are needed to allow such organizations to advance these efforts.

The government of Canada has published an online portal for Ukrainian newcomers to Canada (https://www.canada.ca/en/immigration-refugees-citizenship/services/immigrate-canada/ukraine-measures.html). This portal provides information on, and applications for the CAUET program described in Chapter 1, as well as additional supports and resources available to war-affected Ukrainians. A link is provided for those seeking "free newcomer services near you" (https://www.canada.ca/en/immigration-refugees-citizenship/services/immigrate-canada/ukraine-measures/settlement/welcome-canada/settlement-services.html) that directs users to provincial websites and services.

The Manitoba government has created a welcome page for Ukrainian newcomers (https://www.gov.mb.ca/mbsupportsukraine/) and has published a guide for settlement in this province (https://www.gov.mb.ca/asset_library/en/manitoba4ukraine/welcome-package-2023.pdf). Not one of these websites or resources, federal or provincial, mentions Indigenous peoples, Ukrainian/Indigenous relations, Truth and Reconciliation in Canada, or Call to Action 93. Indigenous peoples and treaties are completely invisible in materials provided to war-affected Ukrainians.

Each of these services provides essential supports for war-affected Ukrainians displaced by war. However, a strategy must be built to help newcomer services fulfill the purpose of Call to Action 93, which is neighbourly relations with Indigenous peoples. The ensuing section of this review of the literature will discuss decolonial theory and how healing from colonization will be an essential component of decolonization. As the TRCC Final Report has acknowledged (p.

214), many newcomers carry traumatic memories of colonial violence, racism, and oppression. Ukrainian newcomers are no exception. The TRCC states that there is an urgent need for more dialogue between newcomers and Indigenous peoples in order to find common ground with experiences of colonial violence (p. 215). The TRCC believes that in nurturing neighbourly relations, grounded in solidarity and mutual colonial survival, there exists an opportunity for those communities to build mutually beneficial and mutually respectful relations, the very definition of reconciliation.

Decolonial Theory

This section will focus on decolonial theory, including post-colonial discourse and settler colonialism. This current study is grounded in decolonial theory in at least three significant ways. First, it is in the recognition that the 94 Calls to Action are exercises in decolonization in the face of settler colonialism (Datta, 2020). More specifically, the act of educating newcomers to Canada about Indigenous rights, title and sovereignty in this country challenges and disrupts settler colonial power structures (Kennedy, McGowan, & El-Hussain, 2023). Secondly, the content of the curriculum, methods of delivery, and measures of success for a training program for Ukrainian newcomers will necessarily reflect discourse in decolonial education (Nadeau, 2020). Finally, the desired outcome of implementing Call to Action 93 is a state of awareness and understanding for participants that reflects a decolonized mind. Although the TRCC does not mention decolonization when discussing Call to Action 93, it does describe specific attitudes, perspectives, and understanding that are only possible after rejecting colonial attitudes, perspectives and understandings of Indigenous people in Canada that stand in the way of reconciliation (Truth and Reconciliation Commission of Canada, 2015). Given the importance of

decolonial theory to this study, this section will outline significant contributions to this broad and rapidly evolving collection of related but diverse and sometimes conflicting theories.

Special attention must be given to the experiences of Indigenous peoples in Canada in the face of overwhelming, persistent, and violent settler colonial practices of this nation. It is essential to understand and recognize that the unique challenges, threats and social apathies that Indigenous people in Canada face daily are historically specific, and there is rich and rapidly evolving discourse regarding these experiences from both Indigenous and non-Indigenous contributors (Asch, Burrows, & Tully, 2018). This emerging field of intellectual inquiry is being created by and for those surviving, defying and dismantling Canadian settler colonialism (Craft & Regan, 2020; Gaudry & Lorez, 2018; Hird & Predko, 2024; Jackson, 2018; Maddison, Clark, de Costa, 2016; McIvor, 2021). At the same time, this section will show how significant contributions to decolonial theory have come from people worldwide and others who have had to survive colonial violence around the globe (Baldwin, 2021; Kenfield, 2021; Noxolo, 2017; Pillay, 2023; Zuniga, 2023). These contributors speak from their own historically specific intellectual traditions and insights and have much to offer decolonial discourse in Canada. This section will also discuss the unique history of Ukraine as a nation of people who have survived generations of colonial violence and imposition and now face an apocalyptic and existential threat to their very existence as distinct people (Kasianov, 2022; Magyar & Madlovics, 2023; Pieniakez, Markoff & Markoff, 2017; Plokhy, 2017; Rojansky, Kasianov, Minakov, Casanova, Mylovanov, Balmaceda, Barshynova, Brik, Dutsyk, Minakov, 2021; Wilson, 2014). It is hoped, in grounding this current study in an engagement with the global colonial discourse, that the newcomer Ukrainians in Canada can begin their journeys in decolonizing their minds and

perspectives, perhaps, to one day contribute their voices to the global struggles, which the Indigenous people in Canada have been doing for generations.

Decolonial Theory and Neocolonialism. Decolonial theory begins as an area of academic interest with Frantz Fanon's seminal book *The Wretched of the Earth* (Fanon, 1961). Fanon started writing about the violence, horrors, and long-term impacts of colonization after serving as a psychologist in Algeria under French rule. As a healthcare provider, Fanon witnessed first-hand how the lives, families and communities he was working with were inhumanely violated and abused as the French attempted to erase Algerians as a political entity, as the rightful owners of the country and as a people. While his work was born from the struggles of North Africans, *The Wretched of the Earth* had far-reaching impacts as colonized peoples worldwide continued to find their voice and place in the global battle against Western hegemony (Allesandrini, 2014; Lee, 2015; Mishra, 2021; Nayar, 2013). For Fanon, the actions, beliefs, and motivations of the West were fundamentally racist and criminal. He described colonialism as "naked violence" (Fanon, 1961, p. 23), and argued that it would only relent in the face of greater violence. For the colonized, violence in defiance and response to colonial oppression could serve as a type of therapy, a means of releasing pent-up generations of justifiable hurt, anger, and rage—turning these against the oppressor rather than each other. This message of defiance resonated with many disenfranchised and marginalized communities worldwide. For example, Fanon's writing influenced the thinking and actions of the Black Panther movement in the United States, where young Black Americans found their stories, their pain and their anger reflected in his writing (Beyers, 2019). His message of defiance inspired those who found themselves under the heel of the ruling classes.

Fanon argued that the vilest action of colonizers was to assault the identities, communities, and cultures of the oppressed. These deliberate actions intended to erase the other resulted in inner turmoil for the marginalized. Self-loathing, misplaced anger, helplessness, and depression are the results of colonial violence. For those affected, their lives are forever diminished as any quality of life is out of reach. As these inner tortures continue, sometimes across generations, the colonized are left without hope and peace. He believed that no plan or strategy to untangle humanity from this horrible pattern of destruction could come from colonial nations or the ruling elites they established in colonial territories. Instead, he argued that there must emerge a unifying set of values uniting all colonized peoples, mobilizing the oppressed, to fight for a different future for humanity, a future not defined by the attitudes and beliefs of the West but by those who see the West pulling all of humanity to the point of doom (Allesandrini, 2014; Lee, 2015; Mishra, 2021; Nayar, 2013).

Aimé Césaire, a contemporary of Fanon, also began writing about decolonial theory as a response to French actions in Algeria (Corinus, 2019). Coincidentally, like Fanon, he was also born in the French colony of Martinique. Césaire saw the West as operating to accumulate wealth and power and saw colonization as the pursuit of those goals (Césaire & Kelley, 2000). He argued that colonialism did not happen by accident or as an inevitability but rather as the actions of a shallow, sick, and cynical consumerist society. In the pursuit of wealth and power, the West would continue to use tools of wealth and power to continue marginalizing and exploiting people even long after military forces had withdrawn from colonial holdings (Walcott-Hackshaw, 2021). Like Fanon, Césaire was concerned with how these forces affect the psychological well-being of the oppressed—where abused individuals begin to internalize and believe the messages of the abuser that they are without value, primitive, and in need of Western

intervention. He also believed that the oppressed needed to unite globally to establish a shared humanity of ethical relations. These two individuals were both very influential in early decolonial discourse (Thomas, Bancel, & Blanchard, 2023).

Indigenous thinkers as diverse as Howard Adams (1989) and Emma LaRoque (1975) here in Canada, through more recent theorists like Glen Coulthard (2014), have drawn extensively from Fanon and Césaire. Indigenous Knowledge Keeper, activist and intellectual Arthur Manuel (2017) argued that colonialism in Canada began with Pope Nicholas V. In 1452, Nicholas V was responsible for the papal bull known as *Dum Diversas*, which justified the church for European monarchs to invade and enslave non-Christians. Manuel argues that this "horrible position" taken by corrupt and insatiably greedy church authorities had the effect of providing holy and divinely ordained justification for the horrors of colonization that would soon engulf and consume the globe. This decree provided "full and free permission to invade, search out, capture, and subjugate the … unbelievers and enemies of Christ wherever they may be … to reduce their persons into perpetual servitude" (quoted from Manuel, 2007, p. 58). One can only speculate on the impact such a decree had on the European psyche, coming from the highest religious authority in the land directly to ruling monarchs.

How did this justification for colonial violence influence the subsequent actions of European colonial powers? It is impossible to know fully, but by 1455, Nicholas V had extended his official position to include taking lands and anything of value to accumulate wealth and power. By the time Christopher Columbus found himself in the Caribbean, coming from the political and religious milieu of unchecked greed and religiously ordained superiority, he conducted himself with psychopathic-like contempt for humanity, decency or compassion (Adams, 1989; Drinnon, 1980; Mann, 2005). The Indigenous peoples of what would become

known as the Americas would begin to have their futures transformed by people who believed that the Christian God had sent them with the express purpose of taking, enslaving, violating, and brutalizing anyone, everyone, and everything they could.

This notion of ongoing colonial imposition has given rise to discourse on the theory of neocolonialism (Sartre, 2001) that describes the practices modern First World countries deployed to control developing countries and Indigenous peoples. These practices might be economic, such as the use of crippling debt and financial control to dominate others; cultural intrusions, such as the rapid spread of capitalist consumption; or intentional destabilization, such as the arming of militias and warlords favourable to foreign exploitation of resources (Chomsky, 2003; Coleman, Glanville, Hasan, & Kramer-Hamstra, 2012).

In Canada, neocolonialism takes on particular forms. In 2009, Stephen Harper, the Prime Minister of Canada at the time, said that “we also have no history of colonialism in Canada” (Wherry, 2009). This statement ignores the voices and experiences of Indigenous peoples going back more than a century. Such a denial of voice and truth speaks to the paternalistic attitudes of Canada towards Indigenous people and normalizes the hegemonic control that Canada holds over many First Nations communities. Canada remains the last developed country on Earth to enforce federal race-based laws based on blood quanta. These laws, collectively contained in the Indian Act, continue to serve as tools of control, marginalization and disempowerment over Indigenous peoples by the Canadian government (Adams, 1999; Buckley, 1993; Carter, 1993; Daschuk, 2013; Joseph, 2018; Mishenene & Toulouse, 2011). More recently, Canada was one of only four countries that voted against ratifying the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP). These practices on the part of the Canadian government, along with many others, including refusal to pay damages owed as a result of having been found guilty in human

rights complaints, reflect the kind of actions that proponents of neocolonial theory would describe as the colonial violence against Indigenous peoples in modern states.

Post Colonial Theory. Post-colonial theory is primarily recognized as beginning with the work of Edward Said in his book *Orientalism* (1978). For Said, orientalism is a concept created by the West through Western thinkers' writings, research, intellectual discourse, media representations, and attitudes (Varisco, 2017). Orientalism, an intellectual practice and field powerful in the late nineteenth century, essentially refers broadly to the lands East of Europe from Northern Africa to the Far East, homogenizing the peoples of these lands as a singular opposite culture to superior European cultural identities. Orientalism paints the people of the East as inferior, weaker, and in need of Western intervention. Said's main contribution was to show how the academic discipline began to rest entirely on its findings: Western scholars read other Western scholars or reports to validate their views. Authority was held by scholars reading each other's works rather than speaking with anyone from the Eastern world (Hallaq, 2018).

It is important to note that the attitudes and perspectives of orientalism are maintained in the Western psyche as a function of ongoing systems of otherness and racial superiority by the West. In these systems, the people of the East cannot define themselves, describe themselves, or offer counternarratives to the stereotypes and misrepresentations. These systems of oppression are a function of institutions such as universities, governments and their policies, scientists, artists, politicians, and entertainment. It is an ideology that surrounds and exerts tremendous pressure on citizens of the West, creating intergenerational disdain, fear and pity for the East (McCarthy, 2010). In this way, colonial practices of exploitation, marginalization, theft and destabilization become justified in the minds of an indoctrinated public who continue to benefit from these practices. Such immoral actions are transformed into acts of necessary intervention

for the good of the people of the Orient, who cannot be trusted to care for themselves or their lands.

Some scholars reject the post-colonial theory as a framework for colonized peoples to communicate their experiences as part of ongoing justice-oriented discourse. Taiaiake Alfred (2005) argues, “There is no post-colonial situation; the invaders our ancestors fought against are still here, for they have not yet rooted themselves and been transformed into real people of this homeland” (First Words, para. 55).

Post-colonialism does not necessarily suggest that colonial practices are over but, instead, offers a critical perspective of earlier colonial studies that ignored the voices and experiences of colonized peoples or failed to examine the long-term consequences of such practices on the societies constructed in the wake of colonial exercises. The discourse around postcolonialism extends into various academic disciplines, beyond history into the arts, psychology, health, and politics. In *Orientalism* (1978), Said comments on how colonialism:

> Raises questions about the disposition towards innocence or guilt, scholarly disinterest or pressure-group complicity in such fields as Black or Women’s Studies. It necessarily provokes unrest in one’s conscience about cultural, historical or racial generalizations, their uses, value, degree of objectivity and fundamental intent. (p. 96)

More recently, it has been said that in its most helpful form, postcolonial discourse “can provide direction for research that examines and addresses these inequities and imbalances” (Browne, Smye, & Varcoe, 2005, p. 18).

The work of Said is mirrored in the works of several scholars who studied how the concept of the North American Indian was created by non-Indigenous writers, artists, politicians and public figures (Berkhofer, 1979; Coulthard, 2014; Francis, 1992; Howards, 1989; Laroque,

1975). Just as the concept of orientalism is constructed, altered, reconstructed, and perpetuated to suit the needs of an ever-expanding and ever-consuming West, the Indian is a concept intended to justify the subjugation of Indigenous people and rape of their land. As Indigenous scholar Glen Coulthard states: “All of these policies sought to marginalize Indigenous people and communities with the ultimate goal being our elimination , if not physically, then as cultural, political, and legal peoples distinguishable from the rest of Canadian society” (p. 4).

Settler-colonialism. Settler-colonialism has emerged as its area of discourse with decolonial theory (Bateman & Pilkington, 2011; Cavanagh & Veracini, 2019; Harris, 2020; Veracini, 2010). It refers specifically to the many places around the world where colonization did not end with the exploitation of land or the establishment of administrative control of a nation. Instead, it attempts to erase the peoples, cultures, and identities from an area to be replaced with colonial settlers. Where colonialism has destabilized and disempowered Indigenous people from around the world, creating third-world nations, settler-colonialism displaces Indigenous people in their lands, creating the theoretical fourth world (Manuel, Posluns, Deloria, & Coulthard, 2019). Where colonization seeks to control and exploit, settler-colonialism seeks to annihilate, destroy and replace Indigeneity from a land (Lee, 2023; Robertson, 2023; Tuck & Yang, 2012;). Settler-colonialism systematically changes the names of places, disregards Indigenous titles and rightful ownership, and promulgates a story of righteous entitlement to the lands of other peoples. Examples of settler-colonialism can be found in French Algeria, apartheid South Africa, and, of course, the four nations on Earth that voted against the adoption of UNDRIP: Canada, the United States, Australia, and New Zealand.

Scholar Patrick Wolfe from Australia was among the first to write about settler-colonialism (1999, 2016a, 2016b). As an anthropologist, he questioned the long-standing

practices of his discipline that have historically been eager to describe, catalogue, and study the Orient (as described by Said) and Indigenous communities, without relationship with or input from the people studied. Instead, he refocused on studying settler-colonial societies through an anthropological lens, seeking to describe, catalogue, and study the social systems, beliefs, and cultural practices of settler-colonial nations that justify and excuse colonial practices. How are citizens of settler-colonial societies able to excuse and explain the murderous, exploitive, and immoral actions that made their settlement possible? Why do citizens of such societies blame Indigenous and displaced peoples for the impoverished, marginalized, and oppressed conditions they are forced into? How do such societies continue to maintain control, continue to silence Indigenous voices, and justify the presumed righteousness of their genocidal activities?

Settler-colonialism is grounded in Eurocentrism and requires the elimination of Indigeneity for power (Wolfe, 1999). As Indigenous title, presence, and voice are diminished, settlers can draw more wealth and resources from Indigenous lands and create fictional histories and accounts of Indigenous peoples that undermine any challenges to power and control while continuing to push those rightful owners of the land further to the fringes of an unfriendly and unwelcoming society. Wolfe argues that colonization is not a single event from history but a pervasive and evolving system that began long ago in Europe and has spread around the globe like a disease, infecting Indigenous lands and people throughout the world.

Colonization and Ukraine. The people of Ukraine today are the descendants of survivors of waves of colonization who now face the violent and genocidal colonial ambitions of the Russian empire (Cliff, 2022; Harding, 2022; Mendel, 2021; Plokhy, 2017; Snyder, 2022, retrieved from https://www.newyorker.com/news/essay/the-war-in-ukraine-is-a-colonial-war). Chapter 1 of this dissertation offered a very brief history of Ukraine, which began with the rise of

the Kievan Rus during the age of the Byzantine Empire (Kasianov, 2022; Magyar & Madlovics, 2023; Pieniakez, Markoff & Markoff, 2017; Plokhy, 2017; Rojansky, Kasianov, Minakov, Casanova, Mylovanov, Balmaceda, Barshynova, Brik, Dutsyk, Minakov, 2021; Wilson, 2014). Ukraine was first colonized by the Mongols in 1240. It is worth noting that after the Mongols lost control of Kyiv, their continuing presence fragmented the former control and influence of Kyiv, resulting, in part, in the emergence of the Moskovy city-state as a separate political and cultural entity from the rest of the former Rus sphere of influence. While the city-state, that would eventually become Moscow, remained under Mongol control from the East, Kyiv re-established trade and cultural exchange with the Christian West. Understanding this history is essential as Putin continues to rewrite history to suit his colonial ambitions. The previous section on post-colonialism and settler-colonialism describes how colonial powers will distort reality to suit their needs, rewriting history, erasing history, and controlling thought, speech, and dissent. Putin has publicly claimed that Ukraine and Russia share a spiritual and historical unity as a single nation. The official position of Russia is that the rightful identity of that country has been broken and fragmented and can only be repaired and restored by bringing Ukraine back under Russian control (Snyder, 2022, retrieved from https://www.newyorker.com/news/essay/the-war-in-ukraine-is-a-colonial-war). This narrative mirrors the strategies and intentions of post-colonial societies described above that have used the same tactics of erasure and intellectual manipulation to justify the unjustifiable.

As stated earlier in Chapter 1, the sacking of Kyiv led to a period of tumult and instability that saw the lands of Ukraine fall under the control of the Polish-Lithuania commonwealth (Prokhy, 2017). Later, they were replaced by the Austrians, the Ottomans, and eventually the monarchy of Russia. During the age of Poland's colonization of Ukraine, an uprising and revolt

on the part of Cossack rebels occurred. Outnumbered and overpowered, the Cossacks turned to Muscovy for help. That uprising eventually failed, and the Cossacks were defeated. With their fall, the lands of Ukraine were divided between East and West, with Poland continuing their colonization in the West and Muscovy rising in power in the East. The people of Ukraine would seek independence again after WW1, only to be squashed by Stalin and his Soviet forces. With Ukraine once again subjugated, Stalin implemented the policies that would lead to the Holodomor—the starvation of up to 5 million Ukrainians living on some of the most fertile farmland on the planet. Shortly after this nightmare experience of colonization, the USSR (including the subjugated Ukrainian peoples) was invaded by the Nazis. After suffering so immeasurably under Russian rule, some Ukrainians saw the Nazis first as liberators. Unfortunately, Hitler's desire for Ukrainian farmland resulted in Ukraine becoming "the most dangerous place in the world" during that global conflict. Putin has pointed to Nazi collaborators in Ukraine during WW2 as evidence of Ukraine's continuing Nazi threat, even though Ukraine largely rejected the far-right in the 2004 Orange Revolution. Indeed, one of Putin's primary excuses for the full-scale invasion of 2022 was the "de-Nazification" of Ukraine. This is despite the Ukrainian people having elected a Jewish President who was born in the USSR. Ukraine finally declared its independence in 1991 with the collapse of the Soviet Union (Kasianov, 2022; Magyar & Madlovics, 2023; Pieniakez, Markoff & Markoff, 2017; Plokhy, 2017; Rojansky, Kasianov, Minakov, Casanova, Mylovanov, Balmaceda, Barshynova, Brik, Dutsyk, Minakov, 2021; Wilson, 2014).

The story of Ukraine's ancient struggle for survival and independence is about colonization. Putin's full-scale invasion of Ukraine is an act of colonization. Like any act of colonization, it follows the patterns identified by Fanon, Cesaire, Said, and even Wolfe's

description of settler-colonialism. Putin seeks to erase Ukrainian identity, history and existence (Dougherty, 2022; Majumdar, 2023; Person & McFaul, 2022; Stoner, 2023). Russia has implemented laws that outlaw the mention of Ukraine in textbooks. Schools and media teach Putin's version of history that pretends Ukraine did not become a valid entity until taken over by the Muskovy state. In the annexed and occupied lands of Ukraine, children are being stolen and indoctrinated into Russian identity. Ethnic cleansing, rape, torture, and brutality are systematically conducted in these areas. Putin's Russia is demonstrating the very worst practices of genocide and colonization as Russian forces continue to fight for the destruction of their neighbour. As Snyder (2022) says, "Empire enforces objectification on the periphery and amnesia at the center."

Colonization in Ukraine is not the same as colonization in Canada, but it is still valid and authentic as an experience for the Ukrainian people. This current study does not seek to privilege one experience over another or suggest that the struggles of colonized peoples should be ranked according to net suffering. Acknowledging colonization for one group of people in need does not undermine or invalidate another people's struggles against colonization. Both Fanon and Cesaire called for unifying the oppressed against the oppressors. This study aims to help one colonized population displaced by war to understand the colonial experiences of another's people, whose lands both groups are displaced on. This study argues that through the education called for in Call to Action 93, both populations might be empowered through mutual empathy and support.

Decolonization. Numerous academics and activists are using the language of decolonization (Battell, Lowman, & Barker, 2015; Frideres, 2011; Regan, 2010; Villanueva, 2018). Linda Tuhiwai Smith has described decolonization as having been "once viewed as the formal process of handing over the instruments of government, (but) is now recognized as a

long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power" (2012, p. 112). This definition allows for the ongoing debate about exactly what this process might look like, and how citizens and governments of modern nations can work together to achieve decolonization. Yazzie and Baldy (2018) write:

> Decolonization, however, is not only a vocation of mind over matter, a therapeutic salve for history that will materialize into emancipation for all if we could just liberate our minds through a return to culture. Smith shows us that decolonization is a dynamic struggle that is worked out and contested between a cacophony of living beings, structures, forces, and dreams. In other words, decolonization is a thoroughly historical and material struggle. (p. 2)

The complexity of decolonization is still very much a matter of debate, protest, and litigation in Canada and throughout the world.

In the inaugural issue of the journal *Decolonization: Indigeneity, Education and Society,* Tuck and Yang (2012) argue that "decolonization is a not a metaphor," stating that the term decolonization has been co-opted and "turned into an empty signifier to be turned into any tract towards liberation" (p. 7). They argue that as the word decolonization is becoming more recognizable, it is too often used to represent any fight for social justice and that in this water-downed form it "is used for settler moves to innocence that problematically attempt to reconcile settler guilt and complicity, and rescue settler futurity" (p. 1). For Tuck and Yang, settler moves to innocence seems to refer to the many ways that settler individuals either consciously or unconsciously attempt to avoid feelings of guilt or responsibility for the ways in which their colonial settlement has created displacement, suffering, injustice, and occupation. They list

several ways in which the settler psyche may attempt to avoid discomfort and culpability, but the primary focus of their article focuses on how "decolonization" is misapplied in ways that undermine the true meaning of the word. That true meaning is "the repatriation of land simultaneous to the recognition of how land and relations to land have always already been differently understood and enacted; that is, all of the land, and not just symbolically" (p. 7). As such, the work of decolonization "cannot easily be grafted onto pre-existing discourses/frameworks, even if they are critical, even if they are anti-racist, even if they are justice frameworks" (p. 3). For example, efforts to alleviate the pain and suffering caused by colonization cannot be decolonization if those efforts don't seek to undo colonial sources of pain.

The late Arthur Manuel, a highly regarded Indigenous leader, has said that racism (and colonization) "has been used to break the body and spirit of our people, to try and ensure that all of us, from our children to our Elders, wake up in the morning with the feeling of being useless, worthless, helpless, in fact, "less" in every way than white Canadians, and it tells us our condition is our fault" (2017, p. 77). Like Tuck and Yang, he asserts that healing from this will require that Canada acknowledge Indigenous land titles and sacred relationship to that land. He argues that decolonization will require that "even the poorest community members should be elevated to the status of title holders" (p. 124). However, he also acknowledges that the path of decolonization is about more than "seizing land." He states that it involves liberation from displacement, dependency and oppression in a way that allows all Canadians to be a part of answering the question: "How do we get rid of colonialism and how do we live together afterwards?" (p. 146). Where a "seizing of land" guarantees continuing violence and instability, decolonization should be about "Canada need(ing) to fully recognize our Aboriginal and treaty rights and our absolute right to self-determination. At the same time, we will recognize the

fundamental human right of Canadians, after hundreds of years of settlement, to live here" (p. 146). It is from this foundation that healing, liberation, and sustainability can begin.

Undoing Colonization/Acts of Decolonization. Colonization inflicts horrible and violent injury onto the colonized. Decolonization must be about addressing all of the wounds created by colonization. While repatriation of land is an essential outcome, by itself, it does nothing to address the mindsets, legal structures, and social inertia acting against such restoration of and acknowledgement of title. By itself, it does nothing to address the deep "soul wounds" (Duran & Duran, 1995, p. 95) created by colonization. By itself, it does nothing to address the imposed beliefs, policies, and practices that continue to marginalize the oppressed. It does nothing to address the impending environmental disasters created through colonial greed and extraction while establishing sustainable well-being for generations to come. It does nothing to address the grief, shame, pain, stress, anxiety, depression, and trauma that colonial practices continue to impose and inflict around the globe.

In the book, *For Indigenous Minds Only: A Decolonization Handbook* (2012), Waziyatawin and Yellow Bird state that "decolonization must occur in our own minds" (p. 3). They quote Albert Memmi who wrote, "In order for the colonizer to be the complete master, it is not enough for him to be so in actual fact, he must believe in its legitimacy. In order for that legitimacy to be complete, it is not enough for the colonized to be a slave, he must also accept his fate" (quoted in Waziyatawin and Yellow Bird, 2012, p. 3).

Betts (2004) agrees. While decolonization was regarded as being strictly a political act (vis-a-vis land, title and occupation), it is now about "changes in attitude and mentality" (p. 4). He explains that behind acts of decolonization there was a dissatisfaction with colonized lands as they were. Therefore, colonization of those lands was characterized by "brutal and haphazard"

(p. 52) actions that sought profit and profitability at the expense of welfare or decency. Such actions must be undone by first changing the mindsets, and systems that promote such mindsets, that drove such actions that were “European by definition and market driven in purpose” (p. 53). Decolonization centres Indigenous worldview in a way that undermines the exploitation of people and place for profit.

Sailiata (2015) both troubles and supports the idea of challenging attitudes and mentality through decolonization by arguing that “the term decolonization suggests we can undo the process of colonization as if it never happened. Decolonization becomes then an extractive process whereby we remove all the “colonial” impulses that shape us today, as if this is even possible” (p. 301). However, in acknowledging the enduring pervasiveness of colonial thought and motivation, she also argues that decolonization falls short when “it tends to also not look at how colonialism is linked to other forms of oppression, such as racialization” (p. 302). Arguing for the importance of such a recognition stands in contrast to Tuck and Yang’s assertion that the term and its activities must be focused entirely on the repatriation of land. Clearly, such a narrow definition falls short when tested against existing decolonial discourse and literature.

The notion of decolonization being about more than just the repatriation of land is echoed throughout the literature, and within many different disciplines. Manuel (2017) affirms that “decolonization in Canada must therefore be measured against Canada’s capacity to implement constitutionally recognized and affirmed Aboriginal and treaty rights” (p. 172). However, as Schayegh and Di-Capua (2020) argue, many Indigenous people around the world are finding solidarity with one another through “the burgeoning revolutionary spirit which aspires towards complete freedom” (p. 137). Similarly, Datta (2020), in talking about the role of research in decolonization, describes it “as a lifelong process of learning, unlearning, and relearning” (p. 19).

Building upon the work of Wilson (2008), Datta describes research as ceremony in which, unlike Western research, respectful relations are nurtured - creating obligation for the researcher to act in obligation to that relationship. In this context of decolonized relationship and mutual obligation, research must be about "cultivating solidarity for self-determination and social justice" (p. 33). Likewise within arts, Tabor, Van Bavel, Fellner, Schwartz, Black, Black Water, Star Cropped Ear Wolf, Chief, Kruger, Monroe Jr., and Pepion (2023) describe the arts as a powerful act of decolonization. They state that "art fosters healing" (p. 88) for those wounded by colonization and allows for "learning, emotional regulating, and spiritual healing… and had a positive influence on identity" (p. 8). Their position seems to be that the arts, by virtue of providing individuals with pathways for healing from colonialism, can be decolonial when pursued as such. Tessagaye and Sewenet (2017) agree, stating that within the arts exist "various tendencies found in diverging philosophies and works of art that basically try to give us an insight into how we can fight the mental colonization" (p. 350). Powers (2023) adds practicality to this discussion by describing decolonial art practices:

> Artists engaged in decolonization by examining their own practices, including their materials, subjects, and ways of expression. For many artists, this meant using local materials as a way of rejecting European academic artistic traditions in favor of indigenous knowledge, focusing their practice on local subjects, and referring to local culture as the source of inspiration. (https://doi-org.uml.idm.oclc.org/10.1093/oao/9781884446054.013.90000369439)

A common theme within literature regarding decolonization is the notion of healing from the impacts and impositions of colonization, both individually and socially. Respected Indigenous scholar Marie Battiste (2019) describes decolonization in schools, stating that it

"must involve the refusal of deficit views of youth or gaps in their achievement, awareness of colonial histories of schooling, acknowledging, infusing Indigenous content and perspectives, and building networks of dialogue with communities" (Quoted in Robinson-Zañartu, Kinlicheene, and Neztsosie, 2023, p. 1). This is a description of the process of healing that involves striving for liberation from harmful internalized perspectives on Indigenous identity. As many scholars have noted, one of the ways that colonization maintains power structures is by convincing both colonized and settler peoples of the inferiority of Indigeneity. Huukia and Kyrölä (2023) add to this understanding of colonial trauma in stating that it "does not place the locus of trauma in individual pathologies or mental disorders, but as applied to Indigenous contexts, in the long term impact of colonization, suppression of culture, and forced assimilation" (p. 175). They speak also to the ubiquitous nature of colonial trauma in describing the "massive traumatic impact of settler colonialism, its fundamental, large-scale injustice that forms the dark backbone of so many current nation states" (p. 174). It is important to note that Manuel (2017), who was mentioned earlier, states that the internal damage caused by colonization does not end with colonization. Instead, internalized racism towards the colonized is a "debilitating mental illness that you must cure yourself of if you hope to see the world as it is and begin to make the healthy choices that you must make for your own, as well as our, survival" (p. 77). The next sections of this chapter will discuss the nature of colonial trauma and why healing from such is essential to decolonized peace-building strategies.

Trauma

For the purposes of this study, it is necessary to differentiate physical from psychological, social, or emotional trauma. Although psychological trauma can result from physical abuse, injuries, and harm, this literature focuses on the long-term impacts of harm and injury beyond

physical symptoms. The Centre for Addictions and Mental Health (CAMH) in Toronto, which is affiliated with the World Health Organization (WHO), defines trauma as "the lasting emotional response that often results from living through a distressing event. Experiencing a traumatic event can harm a person's sense of safety, sense of self, and ability to regulate emotions and navigate relationships" (Centre for Addiction and Mental Health [CAMH], 2020, para. 1). They go on to say that "trauma is a term used to describe the challenging emotional consequences that living through a distressing event can have for an individual. Traumatic events can be difficult to define because the same event may be more traumatic for some people than for others" (CAMH, 2020, para. 2). What is clear from this definition is that harmful life experiences can have lasting deleterious effects on individuals. Here in Manitoba, the Crisis and Trauma Resource Institute (CTRI) adds to this definition:

> Trauma is a wound. Often an invisible wound. Trauma occurs when a person is confronted with a threat to the physical integrity of self or another where the threat overwhelms coping resources and evokes subjective responses of intense helplessness, terror and horror. Often, intense feelings of helplessness, loss of control or fear occurs when the normal responses of fight or flight are ineffective or overwhelmed." (Crisis and Trauma Resource Institute, 2020, para. 5)

In reference to the experience of Indigenous peoples in Canada, the Aboriginal Healing Foundation (AHF) offered this understanding:

> Increasingly, psychological trauma is understood as an affliction of the powerless. During a traumatic event, the victim is made completely helpless by an outside force. When this force is one of nature, it is called a natural disaster; when it is human-to-human, it is

> called an atrocity. Traumatic events cause people to lose a sense of control, connection and meaning (Herman, 1997). The root word of trauma means "to wound" (p. 49).

They go on to say:

> Trauma can be a one-time event or a series of ongoing experiences over the life span of an individual, as well as across generations. Examples include life-threatening situations, such as: car accidents, fire, physical violence, threats or fear of harm to, or loss of one's children or family members. It includes sexual abuse, separation from family and/or community, war, extreme poverty, deprivation and chronic neglect, as well as racism, genocide and other forms of oppression. (p. 49)

This definition, which includes violations of wellbeing such as violence, racism, and extreme poverty, begins to explain how both Indigenous and refugee peoples may experience trauma in their lives (Byrne & Irvin, 2000; Ross, 2014; Schissel & Wotherspoon, 2003; Stuart & Martin, 2018). Colonialism has created conditions where people have to struggle to achieve security, wellbeing and dignity on a continual basis, and the stress of this struggle manifests as trauma and trauma-based responses for survivors.

Since trauma can refer to the long-term impacts resulting from many different kinds of harm, symptoms, and impacts of trauma are diverse and can vary from individual to individual. For the purposes of this literature review, the following sections will focus on the many ways that trauma can be expressed (types of trauma), how trauma is often grounded in unjust or marginalized living conditions (social determinants of health), and finally how colonization has created trauma for both Indigenous and Ukrainian people (trauma and colonization).

Types of traumas. At the level of emotional and intrapersonal impact, trauma can result in a range of symptoms and characteristics. Levine and Kline (2007) argue that trauma "resides in the nervous system" (p. 40). They say that "trauma happens when any experience stuns us like a bolt out of the blue; it overwhelms us, leaving us altered and disconnected from our bodies" (p. 4). Their understanding of trauma is rooted in the human nervous system and the fight, flight, or freeze response in the face of danger or perceived threat. They argue that these responses are a result of profound physiological changes within the body that happen naturally as a result of danger. These physiological responses, which express outwardly as fight, flight, or freeze, evolved over thousands of years to give our ancestors the physical and cognitive capacity to survive acute danger. Depending on the individual, the situation, and the ability to decompress from the resultant physiological response patterns, can result in lasting changes to the body and brain; changes we understand to be trauma (Levine & Kline, 2007).

Katz (2018) echoes this description by offering that "trauma affects brain function… and, over time, structure" (p. 30), meaning that our brains can overtime become habituated into trauma-based behaviors and responses. She continues, "our brain releases cortisol, a stress hormone related to adrenaline… our heart rate rises, we go on alert, and we become totally focused on survival. The brain shuts off the cortex… and uses only the lower instinctual brain so that we can act quickly" (p. 30). The consequence of such habituated responses is that in moments of perceived threat the actions of traumatized individuals may not seem logical or rational to observers, although those same behaviours may make more sense through the lens of previous experience. Trauma occurs "because unfortunately our brains have not evolved to discern emotional from physical danger… each results in cortisol release, fight-or-flight reaction, and, therefore, avoidance and/or aggression" (p. 31), such that the perception of danger may

result in as much psychological harm as actual danger. She continues, "Ongoing levels of stress gradually wear down our ability to manage our emotions, and depression and anxiety are the result" (p. 31).

The Crisis and Trauma Resource Institute offers the following list of possible symptoms of trauma, recognizing that not all individuals may experience trauma in the same ways or experience the same symptoms:

- Hyper-arousal, hyper-vigilance, hyperactivity, restlessness.
- Mental response: disorientation, the mind spins, on edge, worried.
- Shock, disbelief, denial.
- Anger, fear, sorrow, confusion, self-blame.
- Avoidance of situations that remind them of the trauma (such as not driving in a certain area of town, avoiding certain people, etc.).
- Avoidance of stimulus that remind person of trauma (such as intimacy).
- Intrusive thoughts and emotions.
- Shame and guilt.
- Re-experiencing the traumatic event, possibly through:
    - Dreams or nightmares.
    - Flashbacks about the event (prompted by images, sounds, smells, etc.).
- Distress when exposed to events that remind them of the trauma.

- Chronic activation after the event itself is over (nervous system relives trauma).
- Increased anxiety or fear.
- Feeling their view of themselves or the world has been altered.
- A disruption of perception of self and the world such as: "I am vulnerable," "The world unsafe,"
- "People cannot be trusted," "There is something wrong or damaged about me," "No one notices me."
- Addictions and compulsive behaviors. (CTRI, 2020, para. 8)

Perhaps the most recognized expression of trauma is post-traumatic stress disorder (PTSD), which is described in the DSM5 under trauma and stressor related disorders. However, as Katz argues, "researchers have begun to understand that ongoing exposure to high-stress events can also cause a form of post-traumatic stress that can have devastating effects on … physiology, emotions, ability to think, learn and concentrate, impulse control, self-image, and relationships with others" (p. 32). These ongoing stressors, and the resultant impacts, that this literature review has categorized as social and interpersonal. It is these social circumstances surrounding the individual, experiences of poverty, neglect, injustice, oppression, or exploitation that can cause individuals to experience the same symptoms as PTSD despite their challenges being more chronic than acute. Many health professionals are referring to this as part of what is referred to as the social determinants of health (Raphael, Brassolotto, & Baldeo, 2015).

Trauma and the social determinants of health. The social determinants of health (SDOH) is a growing area of medicine and wellness where "evidence in support of an SDOH

approach to health is overwhelming, and is accepted as valid by leading health care professionals around the world" (Fernandez, McKinnon, & Silver, 2015). One example of this health work that focuses on the social and interpersonal nature of health, is in Adverse Childhood Experiences (ACE) (Spinnazola, van der Kolk, & Ford, 2008). The Center for Disease Control (CDC) in the United States recognizes ACE as "potentially traumatic events that occur in childhood (2023)" including:

- experiencing violence, abuse, or neglect
- witnessing violence in the home or community
- having a family member attempt or die by suicide…
- substance misuse
- mental health problems
- instability due to parental separation or household members being in jail or prison. (2020)

As a result of the initial study on ACE, which the CDC was a part of, many schools across the United States began to implement trauma-informed practices in an attempt to provide a supportive environment for children who had experienced traumatic environments before coming to school (Blodgett, 2013).

Related to SDOH is a relatively newly recognized disorder referred to as complex or continuous traumatic stress disorder (sometimes designated as C-PTSD; Rocchio, 2020). Unlike PTSD, complex traumatic stress disorder is a result of not one, but chronic ongoing stresses in the individual's environment. As with other socially imposed traumas, C-PTSD is the result of "ongoing exposure to high stress events… that can have devastating effects on a child's physiology, emotions, ability to think, learn and concentrate, impulse control, self-image, and relationships with others" (Katz, 2018, p. 32). It can result in "addiction, chronic physical

conditions, depression and anxiety, self-harming behaviours, and other psychiatric disorders" (Katz, 2018, p. 32). Again, C-PTSD is the result of dysfunctional people and circumstances surrounding the individual; troubled environments caused by poverty, inequality, racism, exploitation: and lack of social support and safety networks.

Starting in 2012 both the CDC and the Harvard School of Public Health began publishing papers and reports describing how complex trauma was affecting significant numbers of inner-city youth across the US (Gillikin, Habib, Evces, Bradley, & Sanders, 2017). Due to chronic exposure to poverty, violence, exploitation, racism (both systemic and overt), as well as broken families and inadequate housing, many youth in inner city environments were showing symptoms typical for PTSD. However, because of the ongoing nature of their stressors their trauma was categorized by those institutions as being complex (Gillikin et al., 2017). Unfortunately, media outlets in the US began using the term "hood disease" to describe this complex trauma (Ebony, 2014). Despite the unfortunate handling of this story by the media, the complex trauma of living in unjust and insecure social environments is something to which many Indigenous people in Canada can relate (Hart & Lavallee, 2015).

Trauma and colonization. Reading (2015) writes about how Indigenous health issues are caused by so much more than "proximal determinants" (p. 11). She explains that for many health issues affecting Indigenous peoples, there are deeper levels of cause and influence that must be addressed if meaningful healing is possible. In the case of complex trauma, the immediate proximal determinants might be abuse or neglect. At a deeper level, those experiences may be caused by families having to endure poverty, social isolation, or inadequate access to health care or social services. Reading argues, however, that at an even deeper level, those experiences might be caused by the injustices of the Indian Act, the ongoing impacts of

residential schools or systemic racism (Reading, 2015). Similarly, for refugees to Canada, there are "challenges—namely, racism and discrimination, psychosocial issues, and educational challenges—illustrat(ing) the numerous and often insurmountable barriers and obstacles for many… who have come from conflict" (Stewart, 2011, p. 108).

Intergeneration trauma is another way that the impacts of colonization might manifest in the lives of the colonized. Intergenerational trauma is "when trauma results from oppression over time and history" (Katz, 2018, p. 32), and the impacts of those experiences are passed down to younger generations. The Aboriginal Healing Foundation offered this statement:

> Intergenerational or multi-generational trauma happens when the effects of trauma are not resolved in one generation. When trauma is ignored and there is no support for dealing with it, the trauma will be passed from one generation to the next. What we learn to see as "normal" when we are children, we pass on to our own children. Children who learn that … or [*sic*] sexual abuse is "normal", and who have never dealt with the feelings that come from this, may inflict physical and sexual abuse on their own children. The unhealthy ways of behaving that people use to protect themselves can be passed on to children, without them even knowing they are doing so. This is the legacy of physical and sexual abuse in residential schools. (Chansonneuve, 2005)

In one of the seminal works on Indigenous peoples and psychological healing, Duran and Duran (1995) write about the intergenerational stages of responding to trauma. They identify five stages of trauma response that can span generations within a family or community:

1. Impact or shock
2. Withdrawal and repression

3. Acceptance/repression (magical thinking)
4. Compliance and anger (decompensation)
5. Trauma mastery (healing) (pp. 40–42)

Although these stages are broad and could constitute an entire chapter unto themselves, it is noteworthy that Indigenous psychologists have long recognized the intergeneration impacts of the traumas created by colonization. To compare this to refugee experience, Denov (2018) writes:

> It is also vital to note that children may be affected by their parents' experiences of war, even if they did not experience war directly. In this sense, children may consciously and unconsciously absorb their parents' experiences of abuse, discrimination, and trauma into their lives. This phenomenon has been referred to as the *"intergenerational transmission of trauma*," whereby the cumulative effects of trauma are passed down along generations, often amplifying other unpredictable impacts. (p. 22)

Clearly, both Indigenous peoples in Canada and refugees in Canada may share similar experiences in regard to intergenerational traumas.

Colonization is an ongoing source of trauma for both Indigenous people in Canada and Ukrainians resisting Russian conquest. The discussion of trauma offered above reminds us that the persistent conditions of colonization contribute to negative social determinants of health that can result in trauma-based harm in the minds and bodies of survivors. Renee Linklater argues that even the way we talk about trauma is influenced by colonial thinking. In "Decolonizing Trauma Work" (2014), she argues that "using trauma terminology implies that the individual is responsible for the response, rather than the broader systemic force caused by the state's abuse of

power" (p. 22). She offers a connection between colonization and traumas affecting Indigenous peoples (either of this land or refuges from abroad) that offers an appropriate summary to this literature review:

> Colonization has caused multiple injuries to Indigenous people, and therefore many Indigenous people experience trauma in a multi-traumatic context; thus living in and with trauma is a common experience. Yet not all people will be equally traumatized by the same circumstances. Therefore, some Indigenous people will experience a high degree of traumatic response, while others may experience little, if any at all. (Linklater, 2014, pp. 22–23)

Positive Peace

Positive peace is a concept of peace first introduced by Galtung in 1996. Previous understandings and models of peace were about the absence of violence, or what Galtung refereed to as negative peace. Positive peace refers to meaningful and proactive actions that go beyond the absence of violence or conflict, focusing instead on supporting social actions that promote cooperation, justice, and well-being for both individuals or groups in conflict. Amedei (2020) says that positive peace "relates to a *presence* and *prevalence* of positive attributes, conditions, and priorities that promote "social and economic justice, environmental integrity, human rights, and development" and contribute to the structural "integration of human society" (p. 1). Positive peace is concerned with the reasons for conflict, the causes and conditions that push humans into conflict, and how to address those issues to establish stable and enduring peace.

Galtung identified six key components of positive peace, which have since been expanded upon and further developed (McInerney & Archer, 2023; Sharp, 2020; Tormey, 2021; Turan, 2016; van Hoef & Oelsner, 2018). These are summarized and listed below.

- Social and Political Structures: Positive Peace calls upon those engaged in conflict to recognize and address the underlying structural inequalities and injustices that contribute to conflict. This includes addressing long-term colonial consequences such as poverty, social exclusion, discrimination, and unequal voices in decision-making.
- Social Justice: A crucial aspect of positive peace is the deliberate contribution to, and empowerment of social justice. Bhugra (2016) defines social justice as "promoting a society which is just and equitable, valuing diversity, providing equal opportunities to all its members, irrespective of their disability, ethnicity, gender, age, sexual orientation or religion, and ensuring fair allocation of resources and support for their human rights" (p. 337).
- Sustainable Development: Positive Peace efforts must include meaningful strategies to ensure environmental security, both in the present and moving into the future. Positive Peace theorists Standish, Devere, Suazo, and Rafferty (2022) argue that it

  > begins with an introspective exploration of the human bond with nature. The rhythm of resource consumption to which societies have been accustomed since the Industrial Revolution is no longer sustainable. Positive peace requires prioritizing the survival of all living systems in human and natural worlds. (pp. 8–9)

- Democratic voice and practice: Positive Peace privileges the practice of democratic values; insisting that all parties to conflict have the right to speak, to be heard, and to contribute

equally to decision making. Positive Peace demands transparent and accountable institutions, respect for the rule of law, and the protection of civil liberties and human rights. Participatory dialogue and decision-making practices are necessary tools for negotiating long-term peace.

- Conflict Transformation: Positive Peace aims to transform conflicts by addressing their underlying causes. It calls for and supports dialogue, negotiation, and mediation as tools of reconciliation to end conflicts peacefully and build sustainable relationships based upon cooperation and mutual understanding.
- Education and Awareness: Positive peace centres the role of education and awareness in promoting a culture of peace. Not unlike the Truth and Reconciliation Commission of Canada, which said that education was central to reconciliation, positive peace highlights the importance of transformative education that empowers tolerance, empathy, and nonviolent conflict resolution. Education is the intergeneration nurturing of societies that value peace and reject violence (Adapted from Galtung, 1996).

Positive peace is concerned with the social, interpersonal, political, emotional and spiritual conditions for peace (McInerney & Archer, 2023; Sharp, 2020; Tormey, 2021; Turan, 2016; van Hoef & Oelsner, 2018). It is built upon the recognition that peace may be an untenable proposition for groups that are experiencing or have experienced inequity, injustice, or abuse. In order to live peacefully, those who have been divided by otherness must be able to share equitable opportunities for wellness, security, dignity, voice, autonomy, and prosperity. As discussed, positive peace is not the same as the absence of violence; rather it is about the intentional work of ensuring that the conditions for long-term sustainable peace are met. An example of this can be found in the current conditions surrounding the invasion of Ukraine,

which is a major motivator for this particular study. At the time of writing, the Ukrainian forces are preparing for a heavily anticipated counter-offensive against Russian occupiers.

Canada's Citizenship Guide

This section discusses and evaluates Canada's current citizenship guide. Using the specific outcomes described in Call to Action 93 as a measure, the guide will be assessed for what outcomes it is currently meeting and which will need to be addressed in future iterations of the guide. Furthermore, the Canadian citizenship guide will also be compared with the guides of three other countries: the United States, Australia, and New Zealand. These three countries were chosen because they share many relevant characteristics: they are English-speaking, they all began as British colonies and each now exists on lands originally belonging to Indigenous peoples who still struggle for justice. It should also be noted that all four countries, including Canada, were the only four countries on Earth to vote against ratifying the United Nations Declaration on the Rights of Indigenous People in 2006. Continuing to rely on Call to Action 93 as a framework of desired outcomes, the citizenship guides of these three countries will be evaluated and compared to Canada's. Such a comparison aims to inform future revisions to Canada's guide and to situate such work within a global context.

Call to Action 93 identifies three broad learning outcomes that the citizenship guide should include. These are:

1. An inclusive history of the diverse Aboriginal peoples in Canada,

2. Information about the treaties and

3. The history of residential schools.

It should be acknowledged that this entire study has been predicated on the understanding that within these three broad outcomes, there are attitudinal and behavioural changes that such content should inspire in newcomers. I argue that such capacity for transformational learning will require content, facilitation, and pedagogical tools beyond the scope of the citizenship guide alone. However, as Tonon and Raney (2013) state:

> (such) guides offer unique snapshots of the values, beliefs, goals, and identities the state deems as essential to the national political community. Citizenship guides direct prospective citizens toward the key histories, narratives, mythologies, symbols, and stories the state seeks to build the nation upon. These guides serve at least two nation-building functions: they educate prospective citizens on what is required to be a member of the national community (e.g., obligations such as paying taxes or jury duty), and they help legitimize official state-sanctioned narratives of what it means to be a member of the national community (e.g., the values and principles deemed important to the state). (p. 202)

Canada must include the outcomes identified in Call to Action 93 if newcomers to this country are to understand that knowing the history of the First Peoples and of their struggles and rights is an important part of our national identity and responsibility.

Background and discussion. Canada's current citizenship guide, *Discover Canada*, was released in late 2009 by the Conservative government of that time. As an official statement of Canada's history, values, and expectations it has faced criticism since its release. Returning to the work of Tonon and Raney (2013) mentioned above, they used discourse analysis and content analysis methodologies to identify three broad themes that emerge from the guide. They argue

that these themes reflect conservative ideology of the time and construct a very different image of Canadian identity than guides in the past have offered. The three themes are:

1. Economic liberalism. This is an economic theory that is characterized in the guide as being grounded in individual hard work and responsibility. The authors state specifically that in espousing conservative economic values, the guide is intended to "emphasizes the point that prospective citizens should not expect to rely on the Canadian state for their well-being" (p. 207). Of course, such a position is problematic for many First Nations where economic dependency and exploitation have undermined opportunity and agency for individuals. In my family's narrative in Chapter 1 of this thesis, I discussed how individual pursuit of wealth for newcomers came at the expense of community values. In that narrative, I describe how denying newcomers an education on Indigenous history and experience, combined with individual pursuit of wealth created misunderstanding and exploitation.

2. Socially traditional values. These are values which include the belief that good character is founded in religion and the maintenance of traditional gender and family roles. Christianity is identified as the primary source of religious values in Canada. The authors state that "*Discover Canada* includes the word "Christian" three times, "God" seven times, and variants of the term "Catholic" (e.g., Catholics) six times (p. 210)." Certainly, many Canadians would feel misrepresented by such a description of our national social identity. For Indigenous people, there is a very real threat in such a description. The absence of any discussion regarding Indigenous values or beliefs normalizes delegitimizing behaviours by communicating to newcomers that there is no value there worth mentioning. As stated earlier in this dissertation, with Canada's two fastest-growing demographics being Indigenous people

and newcomers, the citizenship guide's failure to legitimize or even mention? Indigenous values and beliefs pull Canada further away from reconciliation over time.

3. Law, order, and protection. The authors state that "the overall militaristic tone of the conservative guide is established by the inclusion of the word "war" (e.g., warfare, wartime, wars) 65 times (p. 212)"; whereas previous iterations did not include this word. In the context of reconciliation, this theme is problematic as it assumes and normalizes the presence of "other" in Canadian social discourse. Prioritizing discussions of Canada's military and the rule of law necessarily highlights the existence of enemies, threats, criminals, and less wholesome Canadians. Chapters 4 and 5 of this thesis address the importance of deconstructing "others" as a requirement for reconciliation and peace building. Historically, Indigenous peoples have been Canada's longest and deep-rooted "other" (Alfred, Rogers, & Palmater, 2023). Defining social identity in relation to "others," as the citizenship guide seems to do, is antithetical to the principles of reconciliation.

These three themes, when considered together and through the lens of reconciliation, frame the current citizenship guide as not just unsupportive of Indigenous peoples, but potentially dangerous.

Adam Chapnick, professor of defense studies at the Royal Military College of Canada, disagrees. In a 2011 article, he argued that this current iteration of Canada's citizenship guide is no more politicized or biased than any previous version of the document. He suggests that there is no way of knowing if Jason Kenny, the Minister responsible for the document, believed his government's version of the guide was part of a strategy to "conservatize" newcomer Canadians. He states: "confirmation of this hypothesis would require a thorough examination of confidential cabinet and ministry records along with candid conversations with relevant participants in the

production process" (p. 22). Without such evidence, and given the long-storied history of citizenship guides in Canada, Chapnick assures his readers that "to conclude that the new guide has fundamentally altered the national image, or that it represents a successful effort to conservatize the country, would be a profound exaggeration" (p. 24).

He should know. In this same article, he claims that his current telling of the history of citizenship guides is "the most comprehensive analysis of the evolution of the Canadian government's citizenship publications to date" (p. 23). A scan of existing literature seems to confirm that his voice may in fact be the most "comprehensive" within academia on the subject of Canada's citizenship guide. However, rather than cementing the authority of his analysis, that fact reveals a gap in the literature that should raise questions about the intellectual milieu in which citizenship guides are created. If the singular voice on this subject comes from Canada's Royal Military College, there is an imbalance in perspective and power shaping academic discourse surrounding that document. He concludes that "little in the text should incite Canadian voters to choose the Conservative Party over any other" (p. 33). For him, "It is difficult to understand what gives the Harper Conservatives a monopoly on responsible citizenship or military heroism" (p. 33).

Such an assumption reveals the risk in hegemonic and insular control over discourse surrounding important social and political issues. It is difficult for Chapnick to understand how Harper's definitions of "responsible citizenship" or "military heroism" represent less of a monopoly and rather a cruel and economically driven political ideology that has marginalized Indigenous people across Canada. Since the release of *Discover Canada*, Canada's military has been deployed against Indigenous people on several high-profile occasions including Elsipogtog in 2013 and Wet'suwet'en from 2019 to 2021. Harper's ideals of responsible citizenship resulted

in the tabling of Bill C45 in 2012, which sought to remove environmental protection laws that had protected lands and water in Canada since the 1970s, resulting in the emergence of the Idle No More movement, which grew from a local Saskatoon event to a global phenomenon. Perhaps Chapnick's difficulties in understanding are born from living, working, and writing in a social world where Indigenous voices do not exist.

Since then, others have contributed their voices to evaluating and critiquing the citizenship guide. In 2011, Jones and Perry published an alternative to *Discover Canada* titled: *A People's Citizenship Guide: A Response to Conservative Canada*; which they describe as "a lively, political, humane—and more honest—alternative to Stephen Harper's version of the story" (p. 1). The book was written to intentionally reintroduce women, Indigenous people, and non-Christians to the story newcomers are told about Canada. In that same year, scholars Fleischmann, Styvendale and McCarroll (2011) released a collection of academic contributions in a volume titled *Narratives of Citizenship: Indigenous and Diasporic Peoples Unsettle the Nation-State.* In this collection, academics from across Canada explore the consequences of excluding diverse voices from the education provided to newcomers. One contributor to that collection, Daniel Coleman (2013) warns of the dangers Canada creates for its citizens when allowing a privileged few to dictate the story of a nation as diverse and complex as Canada. He argues that "the privileged, therefore, think recognition is a beneficence that they [can] confer on those who are not recognized or who are misrecognized" (p. 179). This means that in the creation of citizenship guides, ruling parties believe that the decision to include mention of diverse Canadians is a decision measured against the best interests of mainstream ruling Canadians. However, regardless of how one government may change the recipe of each new iteration of the citizenship guide, a few more mentions of Indigenous people here and a pinch of treaties there,

the result will continue to be a product that is insufficient to the needs of a healthy and equitable society. Coleman reminds us that: "the other does not come into existence because we happen to recognize her or him" (p. 179). He continues: "the other already exists, already has an independent field of vision, already conceptualizes, and already participates in the jurisprudential system" (p. 179). Ignoring or rationing those voices in the document intended to teach newcomers how to be Canadian perpetuates a system where Canada continues to be divided and unjust for many.

Gulliver (2016) offers a critique of *Discover Canada*, arguing that the document uses careful and strategic language to deny the existence of racism or discrimination in Canada's social history and identity. He claims that: "containment strategies of localization or historicization place an event in a particular location or in particular time periods, insulating Canada from responsibility" (p. 71). What this means is that within *Discover Canada*, any mention of racism or social injustice is framed as being strictly historically situated, as a problem of the past or as the regrettable actions of a misguided few. Never are people's stories of surviving racism or discrimination framed as being a systemic issue in Canada, or indeed, the responsibility of Canada at all. Consequently, such attempts to hide the truth "allow racism to be seen as an individual belief, not a systemic problem, and as local and particular, not a national problem" (p. 83); which in turn places many immigrants themselves at risk by enculturating them into a society where "elimination of perspectives that do not support a white supremacist version of Canadian history allows denials to go unchecked and allows many of the denials to remain mostly implicitly" (p. 83).

In summary, since 2010, *Discover Canada* has served as the sole and primary official source of information for newcomers preparing for their citizenship test to become Canadian

citizens. Since its release and subsequent revisions in 2012, this document has been met with criticism by those who have argued that it was created to "conservatize" future Canadian voters and that it strongly privileges mainstream Christian and economic values. Others have rushed to its defense, arguing that the values *Discover Canada* espouses mirror those of most Canadians and that any changes made to the citizenship guide from previous iterations merely reflect evolving discourse between the only political parties in Canada "likely to form a government" (Chapnick, 2011, p. 34). In 2015, Justin Trudeau and the Liberal government of Canada committed to implementing all 94 Calls to Action of the TRCC, including 93 which called for changes to that citizenship guide. As of the time of writing this thesis, they have failed to do so. The risk for the Liberal government, and indeed all Canadians, is that as newcomers continue to arrive in Canada, they may only hear a single story on what it means to be Canadian. That single story may exclude Indigenous people, non-Christians, and other diverse Canadians. In 2022, Canada processed a "record-breaking" number of immigration applications (Retrieved from https://www.canada.ca/en/immigration-refugees-citizenship/news/2022/12/canada-marks-record-breaking-year-for-processing-immigration-applications.html). This means that a record-number of newcomers arrived in Canada, but potentially did not benefit from the kind of transformative education called for by the TRCC. Furthermore, in basing their understanding of what it means to become Canadian on the content of *Discover Canada*, newcomers may be internalizing a narrative that marginalizes Indigenous people and others who do not fit into a conservatized vision of this nation.

The next sections will evaluate Canada's citizenship guide using the specific learning outcomes identified in Call to Action 93 as a measure.

Inclusive history of the diverse Aboriginal peoples in Canada. In 2021, Canada did implement Call to Action 94 which called for changes to the citizenship oath that newcomers must recite as part of their naturalization process. Because of these changes, the word "Aboriginal" appears in the document more than it did when first published. It exists a total of 33 times. One of those times is in a caption for a photo of a police officer interacting with an Aboriginal boy at a public event, and again in a listing of photo credits at the end of the document. Aboriginal people and topics are discussed at length in two sections. The first is in a section titled *Who We Are*, where Indigenous people are recognized as founding peoples in Canada. The second is in a section titled "Canada's History." The third mention is in a subsection of *Federal Elections* titled "Other Levels of Government in Canada." Additional references to Indigenous peoples are found in sections dedicated to topics such as acknowledgement of Aboriginal Rights in Canada and Indigenous contributions to architecture, sport, and provincial demographics.

The first section in *Who We Are* begins with the assertion that the ancestors of Indigenous peoples in Canada are believed to have originated from East Asia thousands of years in the past, but long before European explorers. That this section begins in such a way is curious. Many Indigenous people in Canada follow their own traditional beliefs and teachings, which tell different stories of how their ancestors came to be on Turtle Island. Within the rapidly evolving and growing field of Indigenous Studies, there is growing contention surrounding Beringia theories, human migration patterns and the arrival of the First Peoples in the Americas (Mann, 2005). Furthermore, the timeframe of thousands of years does not situate the arrival of Indigenous people to North America within global human timelines, nor does it acknowledge or disambiguate arguments between scholars who place Indigenous arrival in the Americas between

12,000 years ago and others who claim evidence of human arrival dating back to 130,000 years ago. Both extremes are accounted for in the vagueness of "thousands" of years ago.

Perhaps most troubling about the opening paragraph is that for many within Indigenous Studies, seeing this description of Indigenous arrival situated in the opening lines with such vagueness will trigger memories of the Kennewick Man controversy (Burke, 2006; Chatters, 2001; Downey, 2000; Hurst Thomas & Felix Lazarsfeld, 2001). Kennewick Man is the name given to human remains found near Kennewick, Washington, in 1996. The discovery of those remains began a period of abuse towards Indigenous peoples from the academy, government agencies, and even the KKK in the United States. In summary, two men named Thomas and Deacy discovered the remains and turned them over to the Smithsonian, where they were received by researchers named Chatters and Owsley. The Imatalamłáma people of the American Northwest claimed the remains and requested their return for reburial. Under American law, Indigenous people have the right to repatriation of the human remains of their ancestors. The researchers refused, and the matter was taken to court, where the case dragged on for nine years. Reprehensibly, Chatters and Owsley eventually argued that the remains were only distantly related to the Indigenous groups of the area and were, therefore, exempt from American repatriation laws. Their argument was based upon their assertion that the remains showed racial characteristics more akin to Asian or Caucasian populations. This argument led to widespread misinformation and ignorance. Some saw this as evidence that Indigenous people were not the first people to arrive in North America as they claimed, but colonizers themselves and, therefore, subject to colonization themselves. At one point, members of the KKK used Chatters and Owsley's work to argue that it was white Europeans who first settled North America in ancient times and that the arrival of Columbus in 1492 was only the return of the rightful owners of the

lands. Meanwhile, the genuine human remains were kept in the Smithsonian Institution as research items.

Of course, all of the arguments the Smithsonian Institution used were proven incorrect, and eventually Kennewick Man's remains were returned to his people who reburied him in 2017. His story is well known both in Indigenous Studies and Anthropology. It is a cautionary tale of academic abuses and illuminates how academics have used science and pseudo-science over hundreds of years to undermine Indigenous identity and sovereignty. Kennewick Man was used as a weapon to argue against Indigenous ties to the land and Indigenous histories and as a means to assault Indigenous identities. When *Discover Canada* opens its discussion of Aboriginal history with a vague statement about arriving from Asia thousands of years ago, it leaves plenty of room for Kennewick Man-type interpretations and misunderstandings. By ignoring Indigenous knowledge as well as modern evidence and debate, such a statement promotes and perpetuates an anti-intellectual space where Indigenous connection to the land can be undermined. The authors of *Discover Canada* would have known this, or certainly should have, if attempting to write a history of Indigenous people on this land. As it is, this section opens with the potential to cause harm to efforts towards reconciliation.

This section of *Who We Are* also states that "diverse, vibrant First Nations cultures were rooted in religious beliefs about their relationship to Creator, the natural environment and each other" (p. 10). It identifies First Nations, Inuit, and Metis people as being three categories within the term Aboriginal. The second section on "Canada's History" mentions seven Aboriginal groups: the Wendat-Huron, the Iroquois, the Cree, the Dene, the Sioux, the Inuit, and the West Coast Natives. There is no other mention in the document regarding the diversity of Indigenous people living in 639 First Nation communities in Canada who "represent more than 50 nations

and 50 Indigenous languages" (retrieved from https://www.rcaanc-cirnac.gc.ca/eng/1100100013791/1535470872302#). Interestingly, the word "Ottawa" appears in the document 33 times. It is a word that originates from the Odawa Peoples, who are part of the Anishinaabeg language family which is not mentioned as even existing. In terms of reflecting an inclusive history of the diverse Aboriginal peoples in Canada, the current guide does an inferior job. It is written in such a way as to undermine Indigenous identity.

Information about the treaties. The document mentions the word "treaty" three times, twice in reference to treaty with First Nations. In the section titled *Who We Are*, it states: "[First Nation] territorial rights were first guaranteed through the Royal Proclamation of 1763 by King George III, and established the basis for negotiating treaties with newcomers—treaties that were not always fully respected" (p. 10). In a section called *Rights and Responsibilities of Citizenship,* one finds the statement: "The rights guaranteed in the Charter [of Human Rights and Freedoms] will not adversely affect any treaty or other rights or freedoms of Aboriginal peoples" (p. 8). After 2021, the revised oath of citizenship now includes this statement: "…and that I will faithfully observe the laws of Canada including the Constitution, which recognizes and affirms the Aboriginal and treaty rights of First Nations, Inuit and Métis peoples" (p. 2). These statements represent the entire education newcomers officially receive on treaties with First Nations. They are told that treaties exist as a function of King George III's Royal Proclamation, they were not always fully respected, and the Charter of Human Rights and Freedoms will not adversely affect those treaties.

Of course, many crucial elements of treaty education are missing from this document that could easily have been added. On page three, the document states that: "[f]or 400 years, settlers and immigrants have contributed to the diversity and richness of our country, which is built on a

proud history and a strong identity" (p. 3). The authors could have acknowledged on page 3 that treaty-making was a crucial mechanism of nation-building that allowed immigration to occur peacefully and should have guaranteed First Nations people a standard of living at least equal to the rest of Canada. There is no information on how Canadian treaty-making created a very different social trajectory than the United States, for example, where settlement was accomplished mainly through warfare, bloodshed, and cruelty that still impacts the social landscape of that nation today. Even without including a comparison to other nations, there is an opportunity within *Discover Canada* to celebrate Canada's unique identity as a country founded through treaty.

In a section called *Modern Canada*, the document talks about trade and economic growth in Canada, celebrating this nation's place as one of the wealthiest economies on Earth. It is stated that Canada's economic success has allowed public largess to support social security programs such as the Canada Health Act and unemployment insurance benefits. There is no mention in this section on economics of how Canada's settlement of British Columbia without treaty continues to weaken Canada's international credit as unsettled land claims make the nation's economic future uncertain (Manuel and Derrickson, 2017). There is also no mention of how First Nations rights and treaties often put Indigenous people in conflict with resource extraction industries, resulting in disputes and economic uncertainty. There is no mention of how Canada's response to Indigenous protests has faced scrutiny from Amnesty International, which states that: "(t)he right to assembly (is) often under threat, particularly for Indigenous land defenders" (Retrieved from: https://www.amnesty.org/en/location/americas/north-america/canada/).

In a section titled *Canada's Regions*, the document identifies the following regions: Atlantic provinces, central Canada, prairie provinces, west coast, and the North. Here, again,

would be an appropriate place to talk about treaty and how different regions were settled after the signing of specific treaties, as well as those lands that were settled without the signing of treaties in violation of the Royal Proclamation and Section 35 of the Canadian Constitution. Unfortunately, *Discover Canada* does an inadequate job of educating newcomers on treaties in Canada. The absence of discussion of treaty in relevant sections of the document perpetuates misunderstanding and ignorance regarding Indigenous peoples, significant issues surrounding industry and resource extraction, as well as this nation's unsettled legal and land-claim responsibilities.

The history of residential schools. *Discover Canada* mentions residential schools once in the entire document. It states:

> From the 1800s until the 1980s, the federal government placed many Aboriginal children in residential schools to educate and assimilate them into mainstream Canadian culture. The schools were poorly funded and inflicted hardship on the students; some were physically abused. Aboriginal languages and cultural practices were mostly prohibited. In 2008, Ottawa formally apologized to the former students. (p. 10)

This is, of course, an incomplete and misleading account of residential school history. By describing the intention of the schools as being the education and assimilation of Indigenous children, the authors whitewash the proper intention, which was effectively cultural genocide as per the definition of genocide adopted by the United Nations (https://www.un.org/en/genocideprevention/genocide.shtml). It is well documented that Canada's true intention was to "kill the Indian in the child" through practices that meet the United Nations' definition of genocide (Milloy & McCallum, 2017).

Furthermore, this description uses the same vague and potentially misleading language many will recognize from Harper's apology in 2008. When the Prime Minster gave that apology, he included the statement, "some former students have spoken positively about their experiences at residential schools" (Harper, 2008). Unfortunately, many in Canada took those words as a proclamation that residential schools "were not that bad." For those working in Indigenous education or Native Studies, that four word statement ensured that the misunderstandings created would have to be addressed for years before education on the true impact of those schools could be understood by many Canadians. *Discover Canada*'s description of residential schools being places that "inflicted hardship on the students" and that "some were physically abused" (p. 10) comes dangerously close to denialism. It certainly undermines the testimonies and truths shared by survivors who described systems of horrific and persistent abuses, including sexual, physical, emotional, and spiritual abuses. It does little to account for the thousands of unmarked and sometimes hidden graves found on the grounds of former residential schools across the nation. The language used in this document softens the story of residential schools for newcomers in a way that denies truths and delegitimizes the struggle of survivors to find justice.

Perhaps most troubling is that *Discover Canada*'s description of residential schools does nothing to connect the current struggles of Indigenous people to the horrors of cultural genocide faced in those schools. Newcomers today are often warned about Indigenous peoples in Canada before their arrival. Those who work in newcomer settlement agencies are told that before arriving in the country, newcomers were told to fear and stay away from Indigenous people who live in poverty and squalor compared to the rest of the nation's citizens. The citizenship guide does nothing to help newcomers understand that the suffering they witness in the lives of Indigenous people is directly connected to genocidal practices such as residential schools and/or

the apartheid practices of laws such as the Indian Act. *Discover Canada*'s description of residential school history is inadequate and potentially dangerous in misrepresenting that history.

Citizenship Guides from Other English-Speaking Nations

As mentioned above, this section will evaluate and compare citizenship guides from three additional English-speaking postcolonial nations, again using the outcomes called for in the TRCC's Call to Action 93 as a tool for evaluation.

The United States of America. As is the case in Canada, the United States requires prospective citizens to take a test as part of the naturalization process. In order to help newcomers prepare for that test, the US government offers a document titled *Preparing for the Naturalization Test: A Study Guide* (English) (2021). This document lists 100 questions, from which official invigilators will select and ask applicants ten of those questions. Applicants must get at least six of those ten correct to be successful. To support applicants' learning, the government offers one study guide titled *Learn About the United States: Quick Civics Lessons for the Naturalization Test (2008 version)* (2021). They also link to a second study guide created in partnership with the National Museum of American History and the Smithsonian titled *Preparing for the Oath: U.S. History and Civics for Citizenship* (n.d. Retrieved from https://americanhistory.si.edu/citizenship/). This latter guide is hosted on the website of the National Museum rather than the government's websites and will, therefore, not be considered in this evaluation. Tonon and Raney (2013) argue that "citizenship guides offer unique snapshots of the values, beliefs, goals, and identities the state deems as essential to the national political community" (p. 202). The latter publication mentioned above may reflect the values, beliefs, and goals of the American government, but a document created in partnership with external institutions should be considered carefully.

Evaluating American citizenship guides against the outcomes described in Call to Action 93 presents challenges in that the TRCC focused entirely and exclusively on experiences in Canada. However, in considering the motivations and reasoning behind each identified outcome, Call to Action 93 remains a relevant tool for evaluation. For example, while there has been no Truth and Reconciliation Commission in the United States, Indigenous peoples in that nation did experience Indian Boarding Schools that shared the same purpose and shortcomings as their Canadian counterparts. Furthermore, the purpose and motivation of residential schools was to eliminate Indigenous identities. Therefore, the same outcome from Call to Action 93 regarding residential schools can be understood in the American context as referring to Indian Boarding Schools and other genocidal practices. The outcome of treaty history is also relevant. While the United States Constitution does not recognize or reaffirm treaties with First Nations, there is a long and tragic history in the United States of signing and breaking treaties as well as a legacy of violence and terror left in the wake of those broken treaties. Again, the outcomes of the TRCC Call to Action 93 can be easily applied to the American context when situated within that unique political and social experience and will continue to be used in evaluating the citizenship guides of Australia and New Zealand.

There is one question of the 100 possible civics questions in the study guide that focuses on Indigenous people. Under the heading of *American History*, question 59 asks: “Who lived in America before the Europeans arrived?” (p. 17). The two possible correct answers are “American Indians” or “Native Americans.” Turning to the *Learning About the United States* document it states that:

> Great American Indian tribes such as the Navajo, Sioux, Cherokee, and Iroquois lived in America at the time the Pilgrims arrived. The Pilgrims settled in an area where a tribe

> called the Wampanoag lived. The Wampanoag taught the Pilgrims important skills, such as how to farm with different methods and how to grow crops such as corn, beans, and squash. Relations with some American Indian tribes became tense and confrontational as more Europeans moved to America and migrated west. Eventually, after much violence, the settlers defeated those American Indian tribes and took much of their land. (p. 19)

This quoted paragraph is the totality of information newcomers to the United States officially receive from the government regarding the original peoples of that land.

Inclusive history of the diverse Aboriginal peoples in (the United States). Five First Nations are mentioned in the document compared to the 574 federally recognized tribes in the United States. Furthermore, both question 59 and the *Learning About the United States* document frame those nations as existing only in relationship to the U.S. Phrases such as Native Americans or American Indians present those 574 tribes as possessions of the U.S. The phraseology of question 59: "Who lived in America before Europeans," suggests that America has always existed, and that Indigenous people were living on American land before contact. It should also be noted that First Nations are recognized and described as tribes and not Nations. This important distinction frames First Nations as existing in archaic forms of governance prior to the emergence of the American nation, when in fact, it was the Haudenoshonee (Iroquois) who first modeled democratic federation for European immigrants (Mann, 2005). This document fails to include an inclusive history of the diverse Indigenous people in what is now the United States.

Information about the treaties. It is estimated that the United States signed and ratified more than 374 treaties with First Nations people. All of these have somehow been violated or broken (Deloria, 1985; Harjo, 2014; Tully, 2015). *Learning About the United States* fails to include information about the treaties.

The history of residential schools. This document for US citizenship makes no mention of Indian Boarding Schools. Nor does it make any mention of genocidal practices towards Indigenous peoples. Instead, it makes mention of "much violence" and the taking of tribal land. The document fails in this outcome as well, providing no information to newcomers regarding the plight of Indigenous people within the context of the American empire.

Compared to Canada's citizenship guide, the American citizenship test and accompanying guide are failures of truth, reconciliation, and human decency. Future efforts to revise Canada's citizenship guide can take no inspiration or guidance from the American counterpart.

Australia. Newcomers to Australia seeking citizenship are tested on 20 randomly selected questions, plus five questions on Australian values. Applicants must get 15 of 20 questions correct and answer correctly all five Australian values questions. In order to help newcomers prepare for this test, the government has published a citizenship resource guide titled *Australian Citizenship: Our Common Bond*. This guide was updated and released in 2020. It is evaluated here using the same outcomes from Call to Action 93 used in previous sections. *Australian Citizenship* uses the word Aboriginal 29 times, Indigenous 7 times, and contains 3 sections dedicated to Indigenous people and culture.

Inclusive history of the diverse Aboriginal people (of Australia). There are 167 Indigenous languages used in Australia today compared to the approximately 200 language groups that existed at the time of contact (Attwood & Magowen, 2001). The Australian citizenship guide opens its section on Indigenous peoples by stating the land's "first inhabitants are the Aboriginal and Torres Strait Islander peoples, who have the oldest continuous cultures and traditions in the world" (p. 10). This fact is mentioned twice in the document. Such an

introduction sets a very different tone than the opening lines of *Discover Canada* discussed above. Without stepping into a contentious historical and anthropological debate, the Australian citizenship guides firmly establish the Indigenous people as the first inhabitants and honors their ancient relationship with those lands. It continues by acknowledging that "the Aboriginal peoples believe they are central to the creation stories of this land, and their creation stories commence with the beginning of time" (p. 10). This is a respectful acknowledgement of tradition that is woefully lacking in Canada's citizenship guide.

The resource guide also acknowledges "more than 100 distinct Aboriginal and Torres Strait Islander languages" that exist within the borders of what is now called Australia. There is no attempt to name or categorize those distinct linguistic/cultural groups. Instead, there is a full page of the document dedicated to a section, titled *Traditions*, on land acknowledgements, or what the document refers to as *Welcome to Country*. The guide describes a *Welcome to Country* as "a cultural practice performed by an Aboriginal or Torres Strait Islander custodian of the local region, welcoming visitors to their traditional land" (p. 14). It says that in contemporary Australia, a "*Welcome to Country* is usually the first item of proceedings to open an event" (p. 14), and there is an explanation of why this tradition is essential, how it is done, and when, so that newcomers are prepared to participate in this tradition as citizens of Australia. It ends by stating that "these practices are performed to show respect for Aboriginal and Torres Strait Islander peoples" (p. 14). While there is no attempt to name each linguistic/cultural group in Australia, this section does establish the expectation of respectful relations with the specific people of a particular area.

It is worth noting that the document opens with a warning for Indigenous readers in Australia, stating "that this publication contains images and/or content relating to deceased

persons" (p. 2), out of respect for the beliefs and protocols of those groups regarding the deceased. Not only does this offer a glimpse into the cultural epistemology of Indigenous peoples for newcomers, but it also establishes a tone of respect. It is also worth noting that the section on "Australian Values" ends with the statement that "racism has no place in Australia" (p. 37), which includes "racially abusive comments in a public place or at a sporting event" (p. 37). The *Australian Citizenship* document does a commendable job of providing an inclusive history of diverse Aboriginal people. Compared to Canada's citizenship guide, Australia's resource guide acknowledges the diversity of Indigenous people while at the same time establishing an expectation of respect for such. Where Canada's guide excludes many Indigenous groups, ignores Indigenous traditional beliefs, and relies on outdated archaeological models, Australia's guide teaches newcomers about land acknowledgements and positions racism of any kind as being an affront to Australian values.

Information about the treaties. Unfortunately, this document does not contain any information on the settlement and colonization of Australia. Nor does it contain any history regarding early relations between European settlers and Indigenous people, political or otherwise. This is a glaring omission in Australia's testable knowledge provided to immigrants. However, a section of Australia's citizenship guide includes information that is not testable for immigration. This second document is an expanded introduction to Australian society, including social and scientific achievements, a greatly expanded historical section, and a comprehensive history of Indigenous peoples living on those lands. Beginning with an introduction to Aboriginal creation stories, the expanded document offers a respectful and thorough introduction to the customs, beliefs, and identities of Indigenous people in Australia. It also gives a truthful and compassionate telling of the struggles of Indigenous people in the context of colonial

Australia. This expanded document's language, tone, and content could be a model for Canadian documents to emulate, except that this content is not testable and, therefore, not necessary for Australian citizenship. There are no supplementary documents in Canada comparable to Australia's non-testable sections.

History of residential schools. The expanded document described above includes this statement:

> In the late 1800s, the colonial governments took away Aboriginal and Torres Strait Islander peoples' rights. They controlled where Aboriginals and Torres Strait Islanders could live and who they could marry. They took many Aboriginal and Torres Strait Islander children away from their parents, sending them to "white" families or government orphanages. Such policies persisted until the mid-20th century. The issue of these "stolen generations" remains a cause of deep sadness for many Aboriginal and Torres Strait Islander peoples, and other Australians, and was the subject of a national apology in the Australian Parliament in 2008. (p. 23)

Such a statement provides clear language regarding Indigenous history in Australia, particularly regarding the disruption to family and community. Again, this is an excellent example of the type of education that the TRCC calls for if it were required to learn for citizenship.

In summary, Australia's path to citizenship is similar to Canada's in that applicants are tested based on the content of a federally provided citizenship guide. Australia's citizenship guide does a superior job of establishing the expectation that newcomers have respectful relationships with Aboriginal people. The guide introduces Aboriginal peoples as the original stewards of the lands, whose customs and beliefs are recognized and respected within Australian

society. As an introduction, it serves well as an inclusive history of diverse Aboriginal people. The *Australian Citizenship* guide also includes an extended introduction to Aboriginal people, including a frank and honest discussion of the horrors imposed upon them with European arrival and colonization. Unfortunately, this extended information is included in a material section that does not require learning for citizenship. As a result, the *Australian Citizenship* resource does not fulfill all the outcomes described in Call to Action 93.

New Zealand. New Zealand has an entirely different immigration process than the other three nations described above. Due to its small population, immigration to New Zealand is strictly limited to those who have already been admitted on visas for either work, study, or joining family members. Applicants wishing to work in New Zealand must apply as skilled workers in industries the government has recognized as needing those skills. Before applying for citizenship, newcomers must have lived and worked (or studied) in New Zealand for a minimum of five years. This means that anyone naturalized into New Zealand citizenship will already have half a decade of experience living and operating in the social landscape of the country. There is no citizenship test and no required learning for applicants seeking citizenship. The oath of citizenship does not mention Indigenous people.

That New Zealand does not require a citizenship test or identify required learning for prospective citizens provides an exciting opportunity to think critically about countries with such expectations. Presumably, the government of New Zealand expects that during the five years of residency required for citizenship, applicants will have learned how to live successfully in New Zealand, according to social expectations. The government website does not state such an expectation, focusing instead on the need for applicants to demonstrate commitment to New

Zealand through work or study. However, the five-year residency requirement does imply an expectation of successful integration and enculturation into society.

New Zealand's immigration process raises the question of how efficacious citizenships really are. Each of the three previous examples discussed relies on one-off tests to ensure that newcomers have learned how to be successful citizens in the social context of their host country. Those tests are based upon the content of citizenship guides, which, at least in the case of Canada, are subject to the political ideology of the ruling government. The question of how practical such tests are should be investigated further in future research studies. Such a study could be compared to parallel investigations involving immigrants to New Zealand at the end of their five-year residency. Currently, there is no data to suggest that one method is more effective than the other, especially concerning learning about Indigenous people specifically.

In Chapter 4 of this Ph.D. thesis, the importance of transformative education in peace building is discussed at length. Using systematic review methodology, it was found that transformative pedagogical practices, as first identified by Mezirow, are essential in deconstructing otherness and facilitating cross-cultural community building (Baumgartner, 2012; Kichenham, 2008; Mezirow, 1978, 1990, 1991, 2000, 2009, 2016; Taylor, 2000; Taylor & Snyder, 2012). Mezirow's transformative education model requires specific pedagogical tools not provided by citizenship guides. Pedagogical tools such as facilitated learning, self-reflection, sharing circles, and practical experience are beyond the scope of written resources. Furthermore, Chapter 2 of this dissertation revealed that while Call to Action 93 identifies three specific learning outcomes, further reading of the TRCC's report reveals that what they are calling for is a transformative learning experience that allows newcomers to move past prejudice and fear into healthy "good-neighbourly" relations with Indigenous people. Given this understanding, the

program proposal offered in Chapter 5 takes partial inspiration from the New Zealand example of not relying on citizenship guides alone. However, while the New Zealand process assumes that a five-year residency will ensure successful enculturation into that national context, the proposal in Chapter 5 offers intentional and structured community-based learning for newcomers grounded in best practices in intercultural education.

This section examined Canada's current citizenship guide using the outcomes identified in Call to Action 93 as an evaluation method. This evaluation found that *Discover Canada* had many significant issues, primarily grounded in the government's political motivations that published that document. Regarding Call to Action 93 specifically, *Discover Canada* was inadequate in addressing the three outcomes called for and, therefore, must be revised. Despite promises to do so dating back to the release of the TRCC Final Report in 2015, the current government of Canada has failed to do so. When compared to other international examples, Canada's citizenship guide exists on a continuum of effectiveness. The American citizenship guide insultingly and violently marginalizes Native Americans. Compared to the American example, Canada is much further ahead in terms of educating newcomers on Indigenous peoples. In Australia, the citizenship guide they rely upon does a much better job than Canada and the U.S. in establishing expectations of respectful relations with Aboriginal people in that country. However, their guide does not speak to two of the outcomes of Call to Action 93, instead relying on an extended guide that is not required learning for citizenship. As such, the Australian citizenship guide is inadequate for future revisions to Canada's citizenship guide. New Zealand offers an attractive alternative example: they do not publish or use a citizenship guide or rely on citizenship tests. Instead, citizenship applicants must have lived in the country for at least five years, presumably learning through experience about Indigenous people. While this hands-off

approach is antithetical to the expectations of Call to Action 93, it raises questions regarding the effectiveness of citizenship guides. Based upon a systemic review of efforts towards intercultural education, this current study concludes that citizenship guides alone are inadequate, calling instead for community-based learning grounded in principles of transformative education.

Summary and Application

The earlier section on decolonization began with an acknowledgement of the United Nations belief that colonialism is a threat to peace, for as Manuel (2017) points out, “once you dispossess and make dependent a people you automatically create the yearning to be independent and free” (p. 74). He continues, “This will always result in the human struggle for human freedom and independence.” As we have seen, both Indigenous peoples in Canada today and war-affected Ukrainians displaced to Manitoba, are deeply affected by the violence of colonization. It is clear that Indigenous people in Canada today continue to struggle with the historical impacts of colonization, current colonial practices, and finding ways to advance decolonization. Likewise, Ukrainian peoples displaced by war to Manitoba were forced to flee their homelands due to horrific circumstances created by colonial practices in Ukraine. Throughout the literature reviewed, we have seen how colonial violence can result in trauma for the colonized, resulting in deep wounds psychologically, emotionally, spiritually, and in terms of identity and self-perception. Therefore, any attempts to create peace for or between peoples affected by colonization should involve strategies for healing from that experience. Rather than such efforts simply being an alleviation of the impacts of colonization, efforts can become a pathway for mutual empathy and empowerment, as suggested by Tuck and Yang (2012).

One way of organizing discussions regarding trauma is in the broad categories of emotional and intrapersonal, social and interpersonal, and intergenerational. Colonization is a

common denominator in each of these areas as the impacts of such practices on affected peoples disrupt cultural practices, family structures, and security within communities. Both Indigenous peoples and displaced Ukrainians are potentially impacted by trauma as a result of colonization; therefore, attempts to build peace and understanding through the implementation of Call to Action 93 should address these shared experiences and vulnerabilities.

Chapter Three: Methodology

With the full-scale invasion of Ukraine by the Russian Federation and the arrival of war-affected Ukrainians into Manitoba, the question of how to implement Call to Action 93 has yet to be answered by researchers or practitioners. The crisis of war in Ukraine and the government of Canada's strategy for those displaced by that war have created the challenge of implementing Call to Action 93 for a completely new category of newcomers—one that is neither immigrant, refugee, nor visitor, as described in Chapter 1. Yet, within this challenge, there is an opportunity to implement that call in a way that fosters peace between war-affected Ukrainians in Manitoba and Indigenous peoples. This opportunity includes the possibility of addressing historical broken relationships between Ukrainian settlers in Manitoba and Indigenous peoples while also enriching both populations with mutual understanding, empathy, and support. Indigenous peoples and war-affected Ukrainians in Manitoba are both survivors of colonial violence, and both may be experiencing traumas created by that violence. The implementation of Call to Action 93 using strategies of positive peace for these populations creates the possibility for both groups to share in a healing journey from that trauma while redefining relations between Indigenous peoples and Ukrainians in Manitoba. In order to respond effectively to this challenge and opportunity, it is necessary to understand how others have approached similar work. A systematic review methodology was used to build an understanding of intercultural education and how to best implement Call to Action 93.

Research Question

The central research question of this study was, what does the literature offer regarding how to best implement Call to Action 93 for newcomer refugees to Manitoba, specifically

Ukrainian peoples displaced by the 2022 Russian invasion? Using systematic review methodologies, it was originally planned that this analysis be focused on three key areas:

1) exploring existing literature regarding Truth and Reconciliation in Canada in order to understand the purpose and intentions of Call to Action 93,

2) exploring the written history of Ukrainian/Indigenous relations within Manitoba with the hopes of using that exploration to guide the implementation of Call to Action 93 for future Ukrainian refugees, and

3) exploring the literature regarding intercultural relations and peace-building for insights on how to best implement Call to Action 93.

It was thought that each of the three sub-questions was important to explore using systematic review techniques in order to collect the volume of published data considered necessary to construct a project proposal framework for implementing Call to Action 93. However, a review of the literature discovered that there was very little published that was relevant to the first two sub-questions. The TRCC released its Calls to Action in June of 2015. Since that release date there has been little to no work attempting to understand, implement, or review Call to Action 93. At the time of writing, and to the best of my knowledge, this current study is one of only a few in existence that is focused on Call to Action 93. Aside from a limited number of newspaper articles describing the federal government's promises, there was nothing found on this call or the Commission's original intentions, beyond the TRCC's Final Report.

As discussed in Chapter 2, there is also almost no written record of Indigenous-Ukrainian relations in Manitoba, or in Canada more broadly. This gap in the literature was acknowledged by research centres in both Manitoba and Alberta and reveals a need for more work in this area.

It is hoped that a post-graduate follow-up to this current study will focus entirely on collecting oral stories from surviving community members who hold stories of this component of Manitoba and Canadian history. Since a systematic review could not be completed for sub-questions one and two, those topics were discussed in Chapter 2's Literature Review, leaving only the third sub-question for review. It was decided that in reviewing the literature on intercultural education and peace-building an understanding of best practices could be identified and used to create a proposal framework that would be effective in fulfilling the original intention of the Call to Action. Again, it was thought that a systematic review approach would be best for answering this question and developing a project proposal framework.

In considering methodologies for this study, it should also be acknowledged that two sections of this dissertation were completed using different methods. The family narrative in Chapter 1 was written using constructivist story telling methods as a means of offering context and positionality for this study. Chapter 2 included a section on Canada's citizenship guide which analyzed and evaluated that document before comparing it to the education provided to newcomers in three different countries: the United States, Australia, and New Zealand. While this contrast and comparison of citizenship guides goes beyond a typical literature review, it was deemed necessary to provide context of what is already being done in Canada and other similar countries to educate immigrants on Indigenous issues.

Systematic Reviews

A systematic review in the social sciences is a "review of existing research using explicit, accountable, rigorous research methods" (Gough, Oliver, & Thomas, 2017, p. 2). Said another way, systematic reviews are research studies that focus on aggregating, analyzing, and understanding existing data, rather than generating new data. Gough and colleagues argue that

"if we do not assess what has been studied already then how can we be in a position to know 'what is known' or to plan what more needs to be studied" (p. 2). Similarly, Petticrew and Roberts (2008) describe systematic reviews as "a method of making sense of large bodies of information, and a means of contributing to the answers to questions about what works and what does not" (Loc. 133). More practically, the Campbell Collaboration group defines systematic reviews as "an academic research paper that uses a method called 'evidence synthesis', that can include meta-analysis, to look for answers to a pre-defined question … the purpose … is, to sum up, the best available research on that specific question" (Retrieved April 2023 from https://www.campbellcollaboration.org). They add that "[systematic reviews] can also show when there has not been enough research carried out, and where more research is needed." Systematic reviews are a "tool of democracy" (Gough et al., 2017, p. xiv), in that they allow policymakers, decisions makers, and service providers to base their decisions on best evidence gathered from across many sources and from many voices. In summary, systematic reviews are an appropriate methodology for researchers looking to answer a pre-defined question by evaluating, aggregating, and synthesizing the work of other researchers who have attempted to answer the same or similar questions.

Systematic reviews are often used in medical sciences as a way of aggregating data from a range of studies to determine best practices in treatment for disease. However, this methodology has become more popular in the social sciences, where such aggregations, summaries and evaluations help to identify best practices from otherwise unconnected and disparate studies (Petticrew & Roberts, 2018).

Systematic review methodology is an appropriate choice for this study for several reasons. First, the implementation of Call to Action 93 is still very much in its infancy stages

(CBC, 2023; retrieved from https://www.cbc.ca/news/indigenous/beyond-94-truth-and-reconciliation-1.4574765). This means that decision-makers, collectively, are still very much in a place where any plans or programs in development can be (and should be) based upon, or informed by, existing similar efforts. Since no individual can say definitively what such implementation should look like, it is important that decision-makers have a large body of examples and evidence to draw from, which systematic reviews are designed to provide. In having an aggregated synthesis and analysis of similar work done in the past, decision-makers can build plans for implementation based on the experiences and insights of many others. Furthermore, since this study is interested specifically in implementation for war-affected Ukrainians displaced by the Russian invasion, any plan for implementation should include an understanding of how Call to Action 93 can be mutually empowering in the face of colonial violence, given the similarities in experience between the Ukrainian diaspora and Indigenous peoples in Manitoba. Systematic review methodology accomplishes these tasks as well as "mapping out areas of uncertainty, and identifying where little or no relevant research has been done" (Petticrew & Roberts, 2008, Loc 136).

Process

The systematic review for this study focused exclusively on existing literature that would inform the implementation of Call to Action 93. Since there are very few publications focused on this specific topic, the following search terms were used: "intercultural education," "peace education," and "intercultural peace education." These search terms were used because they are consistent with the intention of Call to Action 93, as discussed in Chapter 2. Using these search terms in the University of Manitoba Libraries database resulted in 658 initial results. In considering the efficacy and thoroughness of search terms, I reached out to a U of M librarian in

order to ensure that no potential citations were missed because of narrow search terminology. He shared having found similar results and added that many database thesauri are "slow to update and add terms." As a result, most of the newer terminology was not yet incorporated. There is also the fact that most of these databases, including ERIC, are American owned and "don't have the social pressure or interest in updating terms around Indigenous issues" (personal communication, May 3, 2020). Based upon that conversation, the search terms were expanded to include "immigrants learning indigenous history" and "Canadian indigenous history AND citizenship test." These search terms were used in both the U of M Libraries' database and Google Scholar. Google Scholar produced 17,100 results. After scanning a number of pages, most of these results were found to be duplicates. As a result, a small number of sources were found using the expanded search terms. The results were screened for relevancy and resulted in 79 sources for systematic review. This is an appropriate process and sample size for humanities-based systemic reviews (Hiebl, 2023).

The Cochrane Institute is a non-profit network of volunteers who promote, support, review, and disseminate systematic reviews, primarily in the area of healthcare. Similar to the Campbell Collaboration mentioned above, the Cochrane Institute is "an independent, diverse, global organization that collaborates to produce trusted synthesized evidence, make it accessible to all, and advocate for its use" (retrieved from https://www.cochrane.org/about-us June 14, 2023). The Cochrane Institute is mentioned here, because they have created an online resource for conducting systematic reviews called *Covidence*. Covidence "was established in 2014 as a non-profit Software as a Service (SaaS) enterprise, creating a workflow platform, that makes it easier and faster to bring together all the research from around the globe and turn it into trustworthy summaries of scientific knowledge" (retrieved from

https://www.covidence.org/about-us-covidence/ June 14, 2023). Covidence allows researchers conducting systematic reviews to import citations, screen titles, upload full texts, screen full texts, do data extraction, and export findings (https://www.covidence.org/reviewers/). Fortunately, the University of Manitoba has a license for Covidence and provides access to graduate students.

As mentioned, 79 citations were imported into Covidence for further screening. From these seventy-nine, 45 were found to be relevant and used for full analysis and coding. The reasons that 34 articles were excluded and removed after screening were that they were either not written in English, were found to focus on irrelevant material despite having promising titles, or because of their focus on religious conflicts, which were considered to be outside of the scope of this study. Religious conflict is understood as having mediation and peace-building requirements and conditions that differ from those associated with intercultural conflict (Castle & Stepp, 2021; Lindgren, 2018; Lindgren & Sonnenschein, 2021).

Findings

The results of the analysis from the systematic review are discussed in Chapter 4. Table 1 on page 138 presents the initial outcomes of the review using Covidence software.

Citations that were included for full analysis were coded by hand for content analysis (Deterding & Waters, 2021; Farley, Duppong, & Aitken, 2020; Ryan & Bernard, 2003). Starting with the first five included sources, each was carefully reviewed for any content that spoke to the work of intercultural education. This included data regarding planning, implementing, reviewing, or theorizing intercultural education. After the first five sources were reviewed, five themes began to emerge, each deeply grounded in theoretical frameworks for this study. The themes

discovered were other, relationship, education, equity and trauma/healing. The next five sources were reviewed in the same manner, and the same emergent themes were confirmed to adequately organize, categorize, and represent the data found. From there, the systematic review continued using these five themes as a framework for analysis. Table 2 on page 139 shows the frequency and distribution of the five themes.

Table 1

Covidence Outcomes

Citations imported into Covidence from initial search	Duplicates removed by Covidence from imports	Citations screened by the author and excluded	Citations included in the Systemic Review
79	1	38	40*

* These included citations are listed in Appendix A.

Chapter 4 will explore these findings in depth. Each of the five themes will be discussed in the context of the theoretical frameworks of this study, the data reviewed, and how these might inform future efforts to implement Call to Action 93.

Table 2

Frequency and Distribution of Five Themes from Systematic Review

	Other	Relationship	Education	Equity	Trauma/ Healing
Number of sources where theme is present	23	32	36	23	32
Percentage of all sources where theme is present	57.5	80	90	57.5	80

Chapter Four: Findings

This chapter presents the findings of a systematic review of the literature regarding the implementation of Call to Action 93 for war-affected Ukrainians displaced to Manitoba. As discussed, there is very little published literature on this specific topic, beyond that written by the TRCC. Therefore, the systematic review focused on the more general topic of educating for intercultural peace and resulted in five significant themes pertaining to intercultural education being identified. These themes are presented as findings.

The five themes identified in the literature are other, relationship, education, equity, and trauma and healing. These themes were sufficiently broad to encapsulate ideas and practices discussed in the literature while providing a framework for the program proposal to follow in Chapter 5. Every source that was reviewed contained at least one of these themes as a key component for understanding, designing, implementing, and reviewing intercultural education. Based upon the systematic review, it is believed that each of these five themes represents a crucial aspect of intercultural peace-building and must be considered in the development of such efforts if they are to be successful. This includes definitions of what "success" might mean in regard to intercultural understanding and peace, and shared understanding of other foundational terms such as intercultural, understanding, and peace. These aspects are discussed below in exploring each of the five themes. Please note that while the following summary is grounded firmly in the findings of the systematic review, I have added references from beyond the review that help explain key concepts and support understanding for each theme discussed further in Chapter 5. It is important to note that these five themes are not listed in order of frequency, but in practical order of implementation. Meaning that an understanding of other is necessary for relationship building to occur. Relationship is necessary for education to be effective, as will be

shown in a forthcoming section on transformational learning. Education is a prerequisite for understanding the nature of inequality, and how working towards equity is a necessary component of positive peace. Finally, the theme of trauma acknowledges the consequences of each of the previous themes; or rather, how the absence of intercultural understanding has caused lasting harm in individual lives and communities.

The five themes represent core elements of successful programs for intercultural education from around the world. This systemic review scanned existing literature on intercultural education in hopes of identifying best practices worldwide. Thus, the five themes are those best practices and can be used by program developers and educators as a pedagogical model for implementation. For the purposes of this study, these pedagogical themes represent necessary elements for successfully implementing Call to Action 93. If Canadian efforts to educate newcomers are to be grounded in examples of intercultural education best practices from the literature, these five themes will have to be part of implementation. Said another way, despite there being no examples or templates for advancing reconciliation efforts in Canada, these five themes can serve as framework for best practices in intercultural education, which Call to Action 93 calls for. Systematic review methodology in the social sciences allows various studies from around the world to inform Canadian reconciliation efforts even though those original studies were not focused on reconciliation in Canada. Again, to reiterate definitions from Chapter 1 of this study, reconciliation means the implementation of the TRCC's Calls to Action.

Other

Prejudice and discrimination can manifest in many different ways and towards many different targets. There are also many different words to categorize prejudice and discrimination, often determined by the target: xenophobia, homophobia, racism, sexism, elitism, etc. The

abbreviated word etcetera is used here not to exclude other examples, but rather to shift attention towards the psychological, internal, human experience underpinning all forms of prejudice and discrimination. The systematic review discovered that many of the included sources attempted to understand, describe, or explain the underpinnings of prejudice, recognizing that any attempt to build peace that does not attempt to understand the human conditions that exist within conflict, may not be successful. The term used here to represent the human underpinnings and conditions of prejudice and discrimination is "other" (Arndt, 2018; Barmayer & Mayer, 2020; Hallam & Street, 2000; Langford, 2003; Musetti, Pasini, & Cattivelli, 2016; Wei, 2022). On the surface, the concept of other refers to individuals who exist outside of the socially accepted norm, or outside of the socially constructed understanding of "us." However, many authors use the term to refer to the internal experience of the individual who regards fellow humans as other. The experience of other is never positive. It is not simply the recognition of diversity, but rather dehumanization in response to diversity. The consequences of dehumanization impact not only the target but also the person responsible for dehumanizing. Those consequences are, of course, very different, but both are important considerations for any peace-building efforts (Lamoureux, 2017; Lamoureux & Katz, 2020). Furthermore, some authors seem to use other in reference to the sociological conditions that create or antagonize dehumanization in response to diversity. Given the breadth of meaning afforded to this term and concept, other is an appropriate name for the first theme identified from the review.

The psychological capacity for otherness is a human trait on which socialized practices of discrimination are imprinted (Banks, 2006; Janks, 2010; Satzewich & Liodakis, 2010). There are those who regard this capacity as being universal and routed in human identity (Lamoureux, 2017; Lamoureux & Katz, 2020). Prior to our modern age, this in-group/out-group psychology

must have fulfilled some need or advantage, as the flip side of discriminating against an out-group is, of course, belonging within one's own group. However, like many adaptive characteristics, otherness is one that has far outlived its usefulness in the context of modern multicultural societies. In having acknowledged these adaptive origins, it can be argued that the capacity for otherness has nothing to do with morality, or good people/bad people. Otherness is simply a human characteristic. It is important to note that in having acknowledged these adaptive origins, there is no suggestion that people are not accountable for actions coming from otherness; and that people are not helpless in the face of this experience. The experience of otherness is not inescapable or immutable (Arndt, 2018; Barmayer & Mayer, 2020; Hallam & Street, 2000; Langford, 2003; Musetti, Pasini, & Cattivelli, 2016; Wei, 2022). If notions, perspectives, and fears of otherness are socialized constructions, then the permission societies and individuals gave themselves to dehumanize and discriminate against others on the basis of what we have learned is something that can be unlearned (Banks, 2006; Janks, 2010; Satzewich & Liodakis, 2010) and deconstructed.

In summary, this systematic review found that the concept of other was an often recurring theme even if couched in complementary but different terminology. Any attempt to nurture peace in the face of intercultural conflict, prejudice or discrimination must address the socially constructed but internal experience of other that so often stands in the way of progress. Other is the mental mechanism that prevents peace. Leffler (2022) states that we must be able to move from Other to other, while at the same time not expecting "sameness" as the outcome of that movement. Turner (2020) adds that true intercultural peace is rooted in egalitarian respect, meaning that ethno-relativism must be rooted in an appreciation for justice, ethical relationship, and mutual benefit. Recognizing this theme in the literature, the question arises of how to

respond. How might an educator wish to implement Call to Action 93 and do so in a way that addresses the core barriers standing in the way of intercultural understanding and respect? The next four themes speak to this process of deconstructing otherness or moving from ethnocentrism to ethno-relativism.

Relationship

The importance of relationship was found throughout the systemic review as authors and researchers talked about different kinds of relationships that are essential to the peace-building process. This included discourse on fostering and nurturing positive relationships between individuals and communities separated by otherness, exploring relationships with self—to understand one's own perspective, bias and prejudice, and relationship with a trusted mediator. Each of these is discussed at length in Chapter 5 where this crucial theme of relationship is discussed both theoretically and with examples of local Manitoba programs whose practices mirror successful strategies identified in the literature.

In summary, the nurturing of relationships is essential for peace-building efforts and any attempt to provide intercultural education. Such efforts to nurture relationships may occur in many different ways or forms, but the literature does identify certain requirements for these efforts to be successful. A skilled, trusted, and effective facilitator is essential. Other requirements include a safe and neutral venue, shared tasks that require cooperation, effective communication, and the sharing of values. The next section will discuss education, the third ranked major theme from the systematic review.

Education

One of the shortcomings of Peace Studies, like many academic fields, is the small volume of interdisciplinary research or exchange (Byrne, personal communication, June, 2018). This is unfortunate for peace-building projects that have been informed exclusively by theory from Peace Studies, as many could benefit from collaboration with other disciplines such as education. This situation was evident throughout the systematic review where many of the educational practices described were similar to, or shared elements of, established education theory without being identified as such. In reviewing the literature, I found that many education practices and peace-building efforts could benefit from collaborating with educational theorists who could help improve those practices through their expertise. Likewise, education would benefit greatly from collaborating with Peace Studies experts. These scholars could help inform pedagogy and curriculum with insights into the foundations of peace and identify the gaps in learning that can lead to intergroup conflict. One example of this opportunity for collaboration that stands out is that of transformative learning (TL), a theory well-known to adult educators and educational psychologists, which will be discussed in depth in Chapter 5.

Like Mezirow and other TL theorists, literature from within the field of Peace Studies describes the qualities and characteristics of effective facilitators/educators. Abu-Nimer and Smith (2016) state that those attempting to do such work must be committed to strengthening self-awareness over a lifetime. This is reminiscent of Freire's influence on TL in describing "praxis" (1970), which is the intentional and sustained effort to be aware of the socio-cultural context that comes with teachers/facilitators in their work. Without such commitment to self-awareness, teachers/facilitators run the risk of derailing peace efforts by imposing their own biases or perspective. Hunter and Austin (2021) agree that this is a lifelong process, in which the

common goal of peace-building efforts, namely peaceful, neighbourly relations and intercultural understanding, are clearly expressed and shared between the teacher/facilitator and student.

Leffler (2022) writes about the importance of “confronting life issues (as part of intercultural education) before returning to the quotidian world with enhanced consciousness” (p. 6). Meaning that the purpose of education in peace-building efforts is not simply to transfer facts and figures from one intellect to the other, but rather to have a transformative experience where education leads to enhanced consciousness. In theatre, Leffler writes that such work can only be done in the context of safety, and that for learners reflecting on their learning in theatre performances, those performances model what peace might look like (p. 7). Turner (2020) adds to this by stating that intercultural education is a “means to gain a complete and thorough understanding of the concepts of democracy and pluralism as well as the customs, traditions, faiths and values” (p. 6) of the other. These are, of course, transformative learning outcomes where possessing the knowledge results occur not in replication on a test, but in a different way of interacting with the world. Arslan (2015) concurs, stating that peace education programs should result in an “understanding of the richness of the concept of peace” (p. 2302), as well as the concepts of security and intercultural understanding. Again, we see in these findings evidence that professionals working in the area of peace-building share very similar aims and purpose as TL: to provide educational experiences that result in authentic and meaningful growth at a level of perspective and consciousness.

Where Leffler described the lofty goals of peace education, including meaningful understandings of concepts like democracy and security, Arawjo and Mogos (2021) remind us that such work requires a teacher/facilitator capable of maintaining human compassion through the exploration of such potentially charged topics. Even in their own area of computing

education, they state that computing should facilitate peaceful intercultural relations, and not the reverse (p. 30:07). Once again, we see parallels to TL where the pedagogy of relationship shapes the learning outcomes and not the other way around. This will be an important guiding principle in thinking about implementing Call to Action 93 for war-affected Ukrainians displaced to Manitoba.

There are many examples of intercultural education that emerged from the systematic review. A comparison of teacher/facilitator expectations and experiences from two peace-building projects is offered in Table 3 on page 148.

Table 3 illustrates how diverse programs, Turner writing about intercultural education specifically and Cabedo-mas writing about the role of music in peace-building, have indicated very similar findings regarding the role, requirements, and characteristics of effective teachers, and teaching in peace-building projects. Interestingly, when the contents of this table are compared to earlier statements regarding TL, it's obvious that the similarities continue. Movement from disorienting dilemmas to transformation requires that facilitators are able to create learning spaces that are free of domination or inequality, have practical meaning and application to life and relationships, involve reflective discourse and critical self-reflection, and be rich with empathy (Merriam, 2004; Mezirow, 1990, 2012; Taylor, 1998, 2000; Wilson & Kiely, 2002). It is important to note that TL theorists also talk about the importance of removing barriers, be they social or political, that may be standing in the way of reflective discourse. Cannon (2011) refers to this as nurturing a mind that is ready for peace. This is a matter that will be discussed further in upcoming sections on Equity and Trauma/Healing.

Table 3

A Comparison of Two Peace-Building Projects

	Turner (2020)	Cabedo-Mas (2015)
Findings regarding Teachers/Facilitators	-Teachers and students meet as equals -Learning should be implemented immediately in practical application -Learning must include a reflective discussion that is revisited consistently to allow for personal growth over time -Must include clear and common goals grounded in trust and commitment	-Both teacher and students must be able to interact in a way that is equitable and respectful -Learning should be both academic and practical -Concepts being explored should be analyzed intentionally and holistically, from both personal and global perspectives -Should be values-based, promoting compassion and appreciation of peace.

Equity

One of the theoretical frameworks for this study is the theory of positive peace. Throughout this systematic review, there was evidence of the importance of positive peace, although that particular term was not always used. Instead, authors described the many conditions and requirements for lasting, sustainable peace, often focusing on the importance of equity and justice as a pre-requisite for intercultural education. Equity was chosen as the title for

this theme of related concepts. As discussed in the previous section on education, Peace Studies is a discipline that would benefit from collaboration with other academic disciplines and areas of research. This potential need for collaboration was found again in this systematic review, where topics were discussed that shared commonality with other existing schools of thought, without recognizing or acknowledging those connections. As a theoretical framework, positive peace was necessary for analyzing the literature and beginning to recognize patterns and similarities throughout the literature, but it was inadequate as a theme, as it did not allow for cross-disciplinary connections or reflect the wider discourse surrounding the struggles of marginalized people for justice. Therefore, equity is used as a more appropriate label for this theme.

As a concept related to worldwide struggles for justice, peace, and security, equity appears in many different areas of academic discourse including Women's Studies (Menon & Rema, 2022), Indigenous Studies (Kothari, Corbit, Presberry, Bautista, O'Rourke, & Lenz, 2022), African American Studies (Neblet, 2023), Decolonial Studies (Eaton, 2022), and Peace Studies (Stilwell, 2018). This is, of course, different from the way the term is used in financial contexts such as economics or law. Each discipline will have its own unique understanding of this term; however, there are commonalities throughout social related disciplines.

Social equity as a concept is a powerful tool for addressing and correcting social inequalities and disparities (Dolamore & Kline, 2023). It recognizes that historical and systemic factors have played a significant role in their creation and continued existence and goes beyond treating everyone the same (or equally) to acknowledge that different individuals and communities may require varying levels of support to achieve true equality. This is to ensure equal access to vital services such as education, healthcare, housing, and employment, policies, programs, and initiatives are designed with social equity in mind (Stivers, Pandey, Sanjay,

DeHart-Davis, Hall, Newcomer, Portillo, Sabharwal, Strader, & Wright, 2023). The ultimate goal is to remove any barriers that hinder certain groups from fully participating in society, and to make sure everyone has a fair chance to succeed. Efforts towards social equity involve addressing issues such as poverty, discrimination, segregation, unequal distribution of resources, and disparities in healthcare and education. It also recognizes the importance of representation and diversity in decision-making processes to ensure that different perspectives and voices are considered (Card & Hepburn, 2022). Achieving social equity requires a comprehensive approach that involves government action, community involvement, and public awareness. It may involve implementing policies that promote equal opportunity, providing targeted support and resources to marginalized communities, investing in education and job training programs, promoting diversity and inclusion in workplaces and institutions, and challenging discriminatory practices and attitudes (Champagne, 2020). Social equity is a complex and ongoing process that requires continuous evaluation and adjustment of policies and practices to address emerging challenges and changing societal needs. Achieving this is crucial in creating a more just and inclusive society where everyone has the opportunity to thrive, actualize, and express their full potential.

This systemic review found that the importance of equity was discussed throughout the literature analyzed. Returning to the theoretical framework of positive peace, it is argued that any effort to nurture intercultural understanding must include open and honest discussion regarding existing inequalities, and concrete, tangible efforts to address those inequalities. Those findings are presented in Chapter 5 along with an exploration of how those issues can be addressed through efforts to implement Call to Action 93 for war-affected Ukrainians.

Trauma and Healing

This fifth and final theme is different from the other four themes in that it appeared more often in the systematic review as an omission than an explicitly stated issue. To be clear, the majority of articles reviewed mentioned the long-lasting hurt, grief, and damage that cause and are created by intercultural conflict. Many sources described the need to address these 'invisible wounds' created by otherness (Mollica, 2016). However, very few used the terms trauma, healing, or comparable language that would be recognizable as trauma-informed. This gap in the literature was very evident within the findings when viewed through the lens of positive peace, which is a major theoretical framework for this study. Establishing positive peace requires that damages created by conflict be addressed, whether they be material or socio-emotional. It is perhaps not surprising that very few sources spoke directly about trauma, in that trauma-informed discourse is relatively new in both Education and Peace Studies (Linklater, 2014). Even more recent are discussions of colonial trauma, which are the long-term, intergenerational, social, and structural consequences of colonial violence, very often grounded in the experience of other and otherness (Linklater, 2014; Rizzuto, 2016). In recognizing, acknowledging, and addressing this gap in the literature as a theme, it is hoped that more peace-building projects in the future will be informed by this growing area of concern. Chapter 2 introduced the topic of trauma as it relates to peace-building and is further explored here as it relates to research practices.

It is important to note that historically researchers and the broader Western academy have had a role to play in the traumas that Indigenous peoples have faced (Smith, 2012). Such an understanding is critical so that research being conducted does not duplicate the harms of the past, or re-traumatize Indigenous participants (Chilisa, 2020; Johnston, McGregor, & Restoule,

2018). In Canada, the Tri-Council Policy Statement (TCPS 2), which governs nationally-funded research, addresses the risk of trauma in research in Section 9.16:

> Research undertaken with participants who have suffered traumatic experiences (e.g., former residential school students) poses a risk of re-traumatizing participants. Researchers should anticipate such risks in the research design, and adhere to cultural protocols for determining participant needs and access to trauma counseling.

From this statement, it is clear that trauma researchers and programs based on research, have the ethical responsibility to:

a) Be able to anticipate risk for trauma. This would require an understanding of what trauma is, how and why Indigenous peoples may experience trauma, and how colonial history has created traumatizing experiences.

b) Be aware of and understand cultural protocols. This would necessitate researchers learning from Indigenous peoples and communities, and maintaining relationships that allow for cultural understanding.

c) Preemptively build access to support structures for trauma counseling in the research design.

In summary, five major themes emerged from the systemic review: Other, Relationship, Education, Equity, and Trauma and Healing. As major themes regarding intercultural education and peace-building, each of these should inform programs and efforts attempting to accomplish those goals. Chapter 5 will discuss how these themes might inform the implementation of Call to Action 93 for war-affected Ukrainians displaced to Manitoba. Chapter 5 includes a program proposal, or the framework for a proposal on how to best implement Call to Action 93,

specifically for war-affected Ukrainians, that is grounded in best practices and evidence collected through a systematic review of relevant literature.

Chapter Five: Proposal Framework

The purpose of this chapter is to serve as an application of the findings identified in Chapter 4. This study intended to answer the question of how to best implement Call to Action 93 for war-affected Ukrainians displaced to Manitoba. Chapter 2 discussed how this study would be grounded in the theoretical frameworks of reconciliation, decolonization, colonial trauma, and positive peace. Chapter 3 described the methods used in a systematic review of the existing literature for evidence and examples that might guide such efforts. Chapter 4 described the findings from that review and organized those findings into five identified themes: Other, Relationship, Education, Equity and Healing/Trauma. Using the theoretical frameworks from Chapter 2 and the findings from Chapter 4, each of these five themes will now be discussed and used to construct a program proposal, or rather, a framework for decision-making, that could inform the creation of a formal program proposal tailored to the specific needs of specific funding authorities. A primary reason for creating a framework for a proposal, rather than a program proposal, is grounded in the ethical responsibility to include Indigenous peoples in any works that may impact or involve them. In the absence of such relationships, a framework provides a starting point for future collaboration. It is hoped that in providing such a framework, future decisions can be informed by evidence and the experiences of those who have attempted such work in the past. The contents of Chapter 5 are not intended to serve as a one-size-fits-all statement on how to implement Call to Action 93, but rather to provide a means of empowering future practical efforts with a firm academic/theoretical foundation.

This chapter will follow a standard and recognizable format for project proposals, while including justifications for recommendations based upon the findings from the systematic review. Each section of this proposal will, therefore, include theoretical and practical discussion

to provide future decision-makers options, possibilities, and rationale based on the existing literature. While I have identified certain areas of responsibility, specifically regarding civic, provincial, and federal governments, this chapter will not attempt to identify potential funding sources. Those working in the area of grant writing will know that the knowledge required to keep up with funding changes, requirements, priorities, and responsibilities requires full-time professional commitment well beyond the scope of this research project. Furthermore, it is very important to note that there are many organizations in Winnipeg and across the country that are providing support to war-affected Ukrainians, to Indigenous peoples, to reconciliation projects, and to peace building activities. Some are named below, but most are not. This should not be seen as an attempt to privilege certain programs over others, or to exclude any service providers, programmers, or support networks already operating. Furthermore, it was felt that partnering with existing organizations was a better investment than recreating existing services. However, no organizations were contacted in preparation for this proposed framework as potential partners. In the absence of such relationships, this chapter intends only to offer insight into how an organization might approach this work, such that each might make its own decisions based upon possibilities suggested by the systematic review. This Ph.D. thesis is offered in a spirit of humility, gratitude and appreciation for the many people doing the work of supporting war-affected Ukrainians, Indigenous peoples, and reconciliation.

Moving forward, this chapter will refer to "the project" in various ways. The project is meant to denote any possible program informed by this proposed framework. Furthermore, this proposal recognizes and respects that many organizations in Winnipeg are doing work complementary to the goals of this project. Wherever possible, partnerships with such organizations are preferred as a means of both building capacity for those organizations and

honouring those who have been providing such services as contributors to a safer and more inclusive community for all citizens.

Executive Summary

In June of 2015, the Truth and Reconciliation Commission of Canada (TRCC) released its final report after more than seven years of collecting testimony from Residential School Survivors. That report contained 94 Calls to Action made by the Commission, offering concrete and tangible steps that Canada can take in moving towards reconciliation. Two of those Calls to Action, 93 and 94, directly addressed the education provided to, and expectations of, newcomers to Canada. Call to Action 93 specifically called for revisions to the information kit for newcomers and to the citizenship test. Call to Action 94 called for the government of Canada to replace the oath of citizenship. Both emphasize newcomer knowledge of the history of the Indigenous peoples of Canada, including the treaties with Indigenous peoples.

In 2022, the Russian Federation launched a full-scale invasion into the sovereign nation of Ukraine, after eight years of ongoing military conflict and occupation of Ukrainian territories. The barbaric and reprehensible invasion into the sovereign nation of Ukraine in February of 2022 resulted in the internal and external displacement of millions of war-affected Ukrainians fleeing the horrors and violence of Russian aggression. One hundred fifty-eight thousand of these asylum seekers came to Canada (Government of Canada, June 13, 2023, https://www.canada.ca/en/immigration-refugees-citizenship/services/immigrate-canada/ukraine-measures/key-figures.html), and "roughly 12% of that total have come to Manitoba" (Manitoba government recognizes one-year mark of Ukraine's flight for freedom, February 24, 2023 Manitoba Government, https://news.gov.mb.ca/news/index.html?item=58300&posted=2023-02-24). Manitoba has a long and complicated history of relationships between Ukrainian settlers and

Indigenous peoples dating back to the late 1800s. Given this history, and the unique circumstances surrounding the arrival of large numbers of war-affected Ukrainians, efforts must be made to implement Call to Action 93 for those newcomers in a way that addresses the harms of the past, the crisis of the present, and possibilities for the future. Such a future includes overcoming traumas, reconciliation, and mutual support.

Vision

To implement Call to Action 93 for war-affected Ukrainians displaced to Manitoba, in a way that is true to the spirit and intent of that Call to Action, and in a way that is mutually beneficial and empowering for both Indigenous and Ukrainian peoples in Winnipeg, Manitoba.

Goals

- To provide education on the history of the diverse Aboriginal peoples of Canada, including information about the treaties and the history of residential schools
- To encourage and support neighbourly relations between Indigenous peoples and war-affected Ukrainians in Manitoba
- To support efforts to recognize, heal from, and transcend the traumas created by colonization and intercultural violence
- To contribute to a more equitable and peaceful Manitoba and post-war Ukraine

Background

Call to Action 93 calls upon the federal government to collaborate with Indigenous peoples in revising the information kit provided to newcomers to Canada, as well as the citizenship test used in citizenship applications. The information kit mentioned currently consists

of a collection of publications and web pages centred around a primary document titled: *Welcome to Canada—What You Should Know*, published by Immigration Canada (https://www.canada.ca/content/dam/ircc/migration/ircc/english/pdf/pub/welcome.pdf). This publication, which only briefly discusses Canadian history and culture, mentions "Aboriginal" people in three places. It describes "Aboriginal" peoples as founding peoples of Canada, acknowledges Aboriginal languages as non-official and briefly describes governance in First Nations reserves. In 2008 Gulliver observed that Canada's citizenship guide is overtly masculine, militaristic, and detrimental to Indigenous peoples and others who have experienced oppression in Canada. Many organizations that support newcomers have developed their own information kits for newcomers regarding Indigenous peoples having recognized that Canada's official guide is problematic and incomplete. As with privately made information guides in the United States, as discussed in Chapter 2, these information guides should be considered carefully before adopting as these are often region specific and not necessarily intended to be a national guide.

On the surface, Call to Action 93 might be seen as speaking specifically to the federal government of Canada. However, in the final report of the TRCC, the Commission makes clear that the work of reconciliation cannot be left to government, courts and churches alone (p. 209). They state that all sectors of society, especially at the community level, must be part of healing broken relationships with Indigenous peoples in Canada.

The TRCC also describes the purpose of Call to Action 93 as being the establishment of good neighbourly relations (pp. 209–210), which they characterize as being relations where people listen to each other's truths, learn about one another from one another, build understanding and trust over time, and where each individual takes concrete actions to improve relations. For Indigenous and Ukrainian peoples in Manitoba, this will mean responding to the

harms of the past, understanding the circumstances that created present realities for both groups and mutual support in moving towards a future free of colonialism, violence, and oppression. The program being proposed is designed with these goals in mind.

The Challenge

The challenges articulated in this section are those that have been identified as key components for intercultural education, peace-building activities, and the application of ceremonial and procedural practices when working with Indigenous peoples in Canada. They include intercultural understanding, relationship building between culturally distinct groups of people, knowledge of the harms and broken trust experienced by Indigenous peoples, and protocols for working with Indigenous people, including Knowledge Keepers/Elders, and Indigenous communities.

Intercultural understanding and relationship in Manitoba. As was acknowledged in Chapters 1 and 2, there is a long and sometimes complicated history of intercultural relations between Ukrainian newcomers to Manitoba and the Indigenous peoples on whose land Manitoba was built. In the early days of newcomer settlement and Indigenous resettlement, both demographics lived in close proximity and were often mutually supportive as they shared similar struggles. Over time, however, and as demonstrated in my own family's history, these relationships deteriorated.

Today, in Winnipeg specifically, recent refugees and Indigenous peoples often share the same neighbourhoods, community facilities, and public spaces. Misunderstandings and prejudice, however, can lead to hostilities and violence between members of these two groups. Such current challenges undermine what could be opportunities to nurture positive cooperation

and mutual support for one another. Given that Ukrainian war refugees are coming from a nation that has been deeply impacted and destabilized by colonization and imperialism, and since Indigenous peoples in Canada continue to struggle against the ongoing impacts of colonization, peace-building opportunities between the two groups might allow Call to Action 93 to become an opportunity leading to shared experiences of healing from traumas created by colonization. While this is not the express intent of this call, discussions of trauma in this dissertation illustrate how unresolved inner wounds can stand in the way of peace and reconciliation. It is unknown how many war-affected Ukrainian nationals may choose (or be compelled due to circumstances beyond their control) to stay in Canada rather than return to Ukraine. In spite of this uncertainty, this project is designed to be inclusive of all war-affected Ukrainians arriving in Manitoba.

Community permission, protocol, and accountability. Indigenous people in Canada are diverse. It is very difficult to make generalizations about such a diverse group of people living across all of the lands that are now Canada. However, one generalization that can be made is that all Indigenous peoples are descended from peoples who have complex histories with the nation-state of Canada and colonization. Most Indigenous families have individuals that have been affected by the Indian Act, and most have been either directly or indirectly impacted by ongoing colonial practices. Consequently, it is possible (and indeed, necessary) to speak about the ethical responsibilities of programmers coming as outsiders hoping to work with Indigenous communities and organizations.

In recognizing the harms and broken trust experienced by Indigenous peoples and communities, it is important to ensure that any programming conducted in the name of peace or reconciliation is sensitive to existing traumas, and what trauma might mean for individuals participating in peace-building programs. As was described under the subheading “Trauma” in

Chapter 2 (pp. 91-101), unresolved trauma is a complex range of experiences that require a level of sophistication if one is to engage ethically in developing and implementing such programming.

For most, if not all Indigenous communities, Knowledge Keeper and Elder participation is necessary at any community event. Any peace-building program should be well-versed in the protocols and expectations surrounding work with Knowledge Keepers. While such teachings are well beyond the scope of this proposal, the University of Manitoba does offer a summary of expectations for working with Elders on campus. Highlights of those expectations are offered here (U of M, 2023) in Appendix B.

In addition to the U of M's direction offered above, there are also expectations for honouraria for Elders, as well as ceremonial and procedural practices which programmers must be aware. In Winnipeg, the Manitoba Indigenous Cultural Education Centre provides education on Indigenous cultures and customs, which may be a starting point for those new to working within Indigenous cultural systems. Others might suggest that the best way to learn about Indigenous customs and protocols is to simply spend time at Indigenous cultural events. Those planning to work with Indigenous communities over time are encouraged to attend community events, Pow Wow, and events where Knowledge Keepers are sharing their teachings.

Opportunities

A systematic review of existing literature regarding intercultural education revealed five major themes: other, relationship, education, equity, and healing/trauma. Each of these is discussed below as it relates to the development of a program for implementing Call to Action 93.

Other. Those working in areas of peace-building and intercultural education have written extensively about the mental models and internal experiences that underpin discrimination. Many use the term "other" to describe the psychological experience of dehumanizing fellow human beings on the basis of diversity. The mindset of otherness has characteristics including being socially constructed, socially reinforced, and oftentimes bolstered by aggressive in-group identification, cognitive dissonance, and fear. This psychology must be addressed if peace-building efforts are to be successful. As mentioned in Chapter 4, "other" is a mental mechanism that stands in the way of progress toward ethno-relativism and prevents peace. While the subsequent three themes (relationships, education, and equity) are effectively about deconstructing otherness, there are certain skills and capacities that facilitators for this project must have, in order to be successful in supporting efforts to deconstruct otherness.

As mentioned in Chapter 4, this theme of Other is constructed from the findings of the systematic review in which it was discovered that a common theme throughout the surveyed literature was discussion of the psychological underpinnings of hatred and discrimination, and the many ways that this psychological capacity is understood. An exploration of these different understandings through a discussion of culture and its influence on the emergence of otherness will help to reveal reasons behind these variations of other. The following quote offers a working definition of culture:

> Martin Brokenleg (2004) said that culture is simply that which seems normal to us. This is an understanding that seems simple on the surface but is anything but simplistic. Culture is the lens through which we experience the world, the deep psychology that allows us to operate socially on autopilot in the world around us, and shapes for us our expectations of one another, of right and wrong, of the sacred and the profane. If culture

> is the lens through which we see the world, and if ours is perceived as normal, then theirs is potentially abnormal. These two concepts belong together. We cannot think of one without the other. At the same time, normal and abnormal are human constructions; they are distinctions that humans construct before quickly forgetting that they constructed them. They endow their constructions each with their own intellectual capacity. (Lamoureux, 2017 pp. 168–169)

Arawjo and Mogos (2021) write about using computer education as a means of supporting intercultural education. They define culture as the algorithms of “stored knowledge of the predetermined stereotyped sequence of actions that defines a well-known situation” (p. 30:06). Like the definitions offered previously by Brokenleg and Lamoureux, educators Arawjo and Mogos seem to be describing culture as a set of expectations, assumptions, and even demands that create a worldview or perspective. Baraldi (2009) adds to this by saying that cultural presuppositions are socially constructed expectations of value that shape how we communicate. When such culturally grounded expectations come into contact with the other, whose own culturally grounded expectations may be different, friction can occur. Arawjo and Mogos believe that such friction can be an opportunity for education and change. In fact, they argue that friction can be uncovered by “deliberate design” (p. 30:06) to nurture growth and change. However, these frictions can become racism if left unchecked. They identify six stages of movement from such friction towards peace, described as a movement from ethnocentrism to ethno-relativism:

1. Denial—racism doesn’t exist or is a thing of the past

2. Defense/Reversal—I’m not racist, I’m the victim of racism

3. Minimization—racism is not so bad
4. Acceptance—racism exists
5. Adaptation—change must occur in order to end racism
6. Integration—we are different and are able to be neighbourly (Arawjo & Mogos, 2021, p 30:06)

Claudio (2009) defines ethnocentrism as the tendency to view the other through our own cultural lens or position. Position is an important concept very much related to culture that refers to the "discursive construction of personal stories" that explain the world around us (p. 30:06). Arslan, Günçavdı, and Polat (2015) contribute to this discussion by explaining that intercultural sensitivity moves from ethnocentrism, once again defined as the judgment of humanity by our own values, to ethno-relativism, which is more adaptive and change-oriented. Gulliver, quoting van Dijk (2000), describes the challenges of moving away from ethnocentrism with a model called the ideological square shown immediately below.

Table 4

Ideological Square

	Emphasize	**De-emphasize**
Us	Positive qualities	Negative qualities
Them (Other)	Negative qualities	Positive qualities

This model describes the tendency of those trapped inside ethnocentric perspectives to unconsciously skew their internal narrative regarding self to others in a way that privileges their own position. Gulliver goes on to say that the denial of racism, which is Arawjo and Mogos' starting point for ethnocentric thinking, is the "new" racism (2018). Meaning that while many overt expressions of racism are commonly frowned upon socially in Canada, the denial that there is racism in Canada is still very much prevalent, and locks individuals in a way of seeing others in their community in an ethno-relevant way. Through an analysis of six citizenship guides that have been used in the past in Canada to introduce newcomers to histories, customs, and identities of Canadians, Gulliver identified several important findings relevant to this discussion. The first is that each iteration of citizenship guides is highly politicized, reflecting the values of the government of the time. The content of the guides was found to be overtly masculine, militarized, and used language that avoided responsibility for the harm done by Canada to Indigenous peoples and newcomers. This creates particular challenges for the implementation of Call to Action 93, which has not yet been fulfilled, in that the current effort to educate newcomers cannot rely on government-created citizenship guides to nurture intercultural peace. Gulliver (2018) goes on to explain that these guides can "serve to shape, legitimize, or undermine the lived experience of immigrant newcomers and validate or invalidate their perceptions of racism" (p. 69). If this deficit-based view of other is maintained at the highest levels of government in Canada, it makes it very difficult for those experiencing discrimination to take action, to be seen as credible, and effectively renders institutionalized racism in Canada invisible (Gulliver, 2018).

The proceeding discussion of otherness suggests that intercultural education teachers/facilitators must have training in conflict resolution and conflict mediation. There are

many programs in Winnipeg that provide such services and training, including the University of Winnipeg's PACE (Professional, Applied and Continuing Education) department. A review of the literature found that relying on an unskilled facilitator can cause more harm than good, as cultural groups divided by otherness often require mediation and a strong framework for success. It is crucial that the teacher/facilitator be trusted by all parties involved in the program. Of course, trust is built over time and will look different within each interpersonal relationship, but there are factors that can be built into the design of a program that can nurture trust. An individual's capacity for empathy and active listening will transcend any specific program, but there should be clear and common goals for the program established from the outset. Common goals often allow those engaged in conflict to temporarily set aside differences when cooperative work is required to meet goals. Furthermore, programs should be experiential, allowing for teacher/facilitators to interact with participants in a more egalitarian fashion. Experiential learning also allows participants to see how the facilitator interacts with others and conducts themselves in more authentic settings.

A researcher by the name of Farini (2013) found that nurturing trust while facilitating intercultural education is about helping participants to manage their perceived risks. These risks might be entirely fear-based and may be social, emotional, or reputational, but facilitators must be able to recognize such perspectives and demonstrate a personal commitment to participant safety. Research also suggests that a skilled teacher/facilitator is one who is able to recognize their own positionality. Positionality refers to one's "cultural presuppositions" (Claudio, 2009). These are the perspectives, sensitivities, and biases that can interfere with relationship building. Of course, these are the very characteristics that intercultural education hopes to nurture, so the ability to demonstrate these in the creation of safe spaces for participants is critical.

Another important consideration regards translation. In the likely scenario that the main teacher/facilitator is not able to translate for Ukrainian newcomers, the role of translating will need to be fulfilled by someone who is able to replicate the language of conflict resolution and reconciliation effectively. As discussed, deconstructing otherness requires skilled communication and mediation, which could be potentially limited by ineffective translation. Program development should include opportunities for translation services to become familiar with the goals and strategy of the program. Both the teacher/facilitator and translators should build time into program development to practice the delivery of content, as teaching through a translator requires awareness and creativity that can only come from experience. This challenge becomes even more complex given that the education called for in Call to Action 93 will necessarily involve Indigenous language, concepts, and teachings that may need special attention when translating.

The next section on the theme of relationship will explore the nature of peaceful relationships and how facilitated relationship building can address issues of Other. It is important that programmers understand the concept of Other before constructing relationship building programming so as not to further exacerbate existing conflicts or unintentionally limit the effectiveness of such efforts.

Relationship. One of the primary goals of deconstructing otherness and intercultural education is to nurture relationship building between groups separated by conflict or misunderstanding. The theme of relationship is meant to be inclusive of the broad and ubiquitous discourse regarding relationship building in conflict settings that was found in the surveyed literature. While the first theme of Other described the internal and external pressures that damage or prevent healthy relationships, this current theme explores the many ways that peaceful

and mutually beneficial relationships can be supported. This section will discuss the findings from the systematic review and provide programming examples that reflect best-practices from those findings.

Intergroup contact theory was introduced by Gordon Allport in 1954 as a theoretical model that attempts to explain the conditions under which interactions between members of different social groups can be intentionally, purposefully, and carefully brought into contact with each other in hopes of promoting positive attitudes, improving intergroup relations, and reduced intergroup tensions. Since its introduction, the model has been expanded and refined by various researchers. However, the main argument of the model remains to remind peace-builders that under certain conditions, structured, supervised, and meaningful contact between members of different groups can lead to increased understanding, empathy, and cooperation.

In their discussion of intercultural computing education, Arawjo and Mogos (2021) describe the key factors identified in intergroup contact theory that determine the effectiveness of those efforts in reducing prejudice and discrimination. These are summarized and paraphrased here:

1. Equal status: Facilitators and mediators must be intentional about organizing interactions where participants are able to enjoy equal status. When people divided by otherness interact on an equal footing, it disrupts notions of group hierarchies and nurtures more positive relations.
2. Common goals or shared tasks: When people who have been divided by otherness work together towards a common goal that requires cooperative efforts, it promotes positive intergroup relations. Shared tasks and objectives can nurture a sense of shared identity and common purpose, thereby reducing tensions.

3. Cooperative without competition: Intentionally nurturing interactions between individuals that are cooperative are crucial for reducing prejudice between people of diverse backgrounds. When people divided by otherness engage in mutually beneficial activities, that cooperation can break down stereotypes and promote positive perceptions of Other.

4. Shared acknowledgement of and support from authority: Another key element of intergroup contact theory is that there must be a recognized, respected, and effective mediator. This mediator or authority supervising activities and interactions must be trusted and respected by all parties involved. The endorsement and support of authority and institutions are crucial for the effectiveness of intergroup contact.

5. Personal connections: The goal of intergroup contact theory is to create and facilitate interactions that result in personal connections between participants. Genuine connections and emotional bonds foster empathy, understanding, and positive attitudes.

6. Contact across multiple contexts: Facilitated positive interactions that occur across multiple contexts can help to generalize positive attitudes and reduce prejudice beyond single settings. Positive encounters between those divided by otherness, in various settings, can increase the likelihood of recognizing and honouring shared humanity.

Since intergroup contact theory was first introduced, Turner (2020) points out the rich and robust record within the literature regarding the importance and effectiveness of Allport's approach to peace-building. It has been used in a number of different contexts, including racial and ethnic relations, gender and sexuality, and religious and cultural differences. Moreover, it has been found to result in structured intergroup interactions that have resulted in increased belief in the importance of equal societies and protection of the environment, a greater likelihood

to work towards peace, an increase in conciliatory views, and increased capacity for critical thinking and problem-solving, creativity, and confidence (Meleady & Forder, 2019). Researchers have also noted that contact between individuals divided by otherness may not always be effective in reducing prejudice and improving intergroup relations. Negative interactions, lack of support from trusted mediators, and reinforcing stereotypes can sabotage the potential benefits of contact. Therefore, the appropriate conditions identified for intergroup contact theory must be honoured as essential components for successful peace building (Stathi & Vezzali, 2017). The risks of unsupported intergroup contact will be further discussed.

Returning to the broader discussion of the importance of relationships in intercultural education, examples of the benefits of such efforts were found throughout the systematic review. In writing about the role of applied theatre in intercultural dialogue, Leffler (2022) talks about the "potential for people from diverse backgrounds, sometimes mired in cultural conflict, to find space for prolonged, direct engagement in which they might jointly explore their similarities and differences" (p. 2). Theatre, in particular, seems to be a powerful tool for building relationships. Leffler notes that the process of creating theatre together can create bonds, even in the face of conflict (2022). Moreover, the act of portraying the conflict in theatre can be insightful for participants. Mathews-Aydinli (2017) echoes these sentiments regarding intergroup relationship building. She describes the role and impacts of international exchange programs as a model for relationships, and states that through prolonged exchanges, attitudes between conflicting groups towards peace and the Other can be nurtured as individuals build relationships (2017). She maintains that intercultural peace cannot be achieved by governments; it is achieved by individuals building relationships through meaningful exchanges. Sustarsic and Cheng (2022) concur. When describing two prevalent youth exchange programs from the United States that

include Ukrainian participants, they state that these programs promoted peace and mutual understanding for participants and provided an effective platform to connect across the divide of difference and to nurture compassion, peace and solidarity (2022). The benefits of relationship building in intercultural education are both necessary and significant.

In order to see these benefits materialize, certain conditions must be met for relationship building to be successful. Returning to the work of Mathews-Aydinli (2017), three requirements for successful relationship building are identified. These are:

1. Extend respect—valuing others as fellow human beings
2. Enact *Ubuntu*—a philosophy of social responsibility that recognizes the interconnectedness and inter-dependence of all people. It is about recognizing and respecting the interconnectedness of everything
3. Encourage neighbourliness—to be a good neighbour comes with obligations for mutual quality of life and well-being. (Mathews-Aydinli, 2017, p. 14–15)

The concept of *Ubuntu* is one that I have often encountered at English as Additional Language programs in Winnipeg, Manitoba. I have also witnessed the excitement and appreciation that comes from both newcomers and Indigenous peoples when discovering that they hold very similar traditional cultural beliefs. *Ubuntu*, as I understand it, is about the relationships of interdependency that all humans share with one another; often translated as "I am because we are." This philosophy is familiar to Anishinabe peoples who also recognize and honour the interconnectedness of all things; extending that obligation of relationship beyond human beings to include all existence. The Anishinabemowin phrase "ndinawemaaganag" references our relationships, the totality of relationships, with all of existence. That is, from the

food we eat to the earth that nurtures our food, to the patterns and forces that shape the earth that nurtures our food, to the air we breathe, the water we drink, the words we say, the living creatures we share this existence with, to the cosmic matter that makes each of us and everything on this planet. Anishinabe people will express gratitude to these relationships in the phrase "gitchie miigwetch ndinawemaaganag" that reminds the community to conduct themselves according to the ethics of right relationship. It is significant that Mathews-Aydinli identifies *Ubuntu* as a requirement for intercultural relationships as it highlights the need for any attempt to implement Call to Action 93 for war-affected Ukrainians to include respect for Indigenous views of the interconnectedness of life, including all people who share this land called Canada.

Farini (2013) talks extensively about the importance of trust in facilitating intercultural relationship building. In describing international summer camps designed to promote peace and intercultural dialogue among adolescents, he states that trust in the facilitator is essential for any growth or movement toward peace. Farini contends that personal commitment to peace and the peace building process is the most efficacious way to encourage trust (2013). Thus, a good facilitator is one who helps participants intentionally address their risks (fears) in interacting with the Other. This includes establishing expectations, boundaries, and specific tactics such as directing difficult questions or statements toward the facilitator, rather than fellow participants.

Micheal and Rajuan (2009) argue for the importance of participants having the opportunity to build personal self-esteem prior to engaging in intercultural work. The argument is that the experience of living with low self-esteem, and related challenges such as insecurity, self-hatred, and negativity, can prevent individuals from growing in intercultural understanding. Such an argument will be familiar to those working in areas of anti-racism where it is understood that low self-esteem can be a significant risk factor in people becoming radicalized or

manipulated into racist ideology (Doosje, Moghaddam, Kruglanski, de Wolf, Mann, & Feddes, 2016). This will be discussed further in the upcoming section on trauma and healing, which examines, in part, the need for intercultural education work to include healing strategies and a discussion of what it means to be "well" in the context of peace building.

Cormier, Massfeller, Hamm, and Oullette (2016) write about the rapidly changing demographics of New Brunswick, Canada, and how those changes should also change the focus of professional development for teachers. They argue that the art of intercultural education requires that teachers be skilled in fostering positive relationships (2016). This argument recognizes that pedagogical training is not necessarily the same as training in facilitating relationships but will be an essential skill for teachers working in communities whose identities are rapidly changing. One aspect of such training they identify is helping teachers to recognize that the work they do is grounded in cultural assumptions, rules, policies, practices, and expectations that may not be universally understood. One of the opportunities of intercultural work is to invite individuals into a space where they can both recognize their own cultural position and look beyond it. Cormier and colleagues (2016) remind us that some families do not understand school policies and expectations which can lead to mistrust, embarrassment, and conflict. A teacher armed with skills in fostering positive relationships will be able to avoid such conflict by ensuring that all families understand, and are understood.

Sources included in the systematic review offered specific examples of strategies found to be effective for relationship building. In their article on intercultural computing education, Arawjo and Mogos (2021) describe a process grounded in the idea that individuals could be distracted from conflict with shared tasks or jobs to complete. In their program, students were invited into "intergroup pairings" where each duo would be given a task to complete

cooperatively. They found that it was important that facilitators explained in advance why such pairings were important, and what would be expected of them. In this case, pairs were challenged to use computer coding to create a game featuring each other's heroes. Each could work independently but would require collaboration to complete the project.

As previously discussed, Leffler (2022) describes the use of theatre to promote intercultural dialogue. There is a well-documented record of the use of theatre in many interpersonal settings such as counseling, conflict resolution, and social justice awareness (Ferreira, Devine, Déa & Hughes, 2012; Howe, Boal, & Soeiro, 2019). Applied theater, as it is described by Leffler (2022), is participatory, meaning that attendees contributed to plays and scenes as creators. Facilitators helped the participants learn the mechanics of theatre while exploring the stories they wanted to tell based on their lived experiences. Participants were encouraged to work collaboratively to portray the nature of their community's conflicts, as well as their hopes and fears. Similarly, Cabedo-Mas (2015) describes how participants in a music program worked together to create music. It seems that the shared activity of creating, either artistically or as problem solvers, is an efficacious strategy for relationship building. Cabedo-Mas (2015) argues that as an artistic expression, music is a place of cultural negotiation and shared creativity that moves participants towards peace building.

Finally, it is important to note that there are dangers and pitfalls in bringing groups or individuals together who are separated by otherness. Many of the sources included in this systematic review cautioned against bringing different groups together without investing in the creation or arrangement of a venue suitable for peace building work or without ensuring that facilitators are properly prepared and trained. With proper training and adequate consultation many barriers to participation are also removed. This is a warning that appears throughout

literature from the field of Peace Studies, oftentimes grounded in stories of peace building attempts that failed because of lack of preparation. Turner (2020) offers that online efforts at peace building must be carefully managed. That is, such efforts *can* be successful if they are blended with face-to-face learning and proactively supervised; however, those same efforts can be damaging to future relationships if not managed appropriately (2020). Returning to the example of international exchange programs, Mathews-Aydinli cautions that such programs “are not magic” (p. 3), and that simple inter-group exposure is not sufficient to create change; and may actually lead to further conflict if not properly structured (2017). Arawjo and Mogos (2021) add that relying on the wrong supervisor can be damaging, stating that teachers can ruin bonding efforts with their own sensitivities and bias. Interestingly, in speaking about the complexity of such work, they claim that existing stereotypes between groups can actually be helpful for peace building efforts; if those stereotypes can be destabilized by a skilled facilitator who can help make them visible and laughable (Arawjo & Mogos, 2021).

There are several services in operation in Winnipeg that have the capacity or mandate to facilitate relationship building between Indigenous peoples and newcomers like war-affected Ukrainians. These are Circles of Reconciliation, Turtle Lodge, and the Manitoba Indigenous Cultural Education Centre. Each will be described in order.

Circles of Reconciliation. Circles of Reconciliation is a Winnipeg-based organization that has been in operation since 2017, with the goal of “establish(ing) trusting, meaningful relationships between Indigenous and non-Indigenous peoples as part of the 94 Calls to Action from the Truth and Reconciliation Commission (TRC Calls to Action #45, #46)” (Mackenzie, 2022, p. 1). It is a well-respected program that brings together groups of 10 individuals, five Indigenous and five non-Indigenous, under the guidance of two trained facilitators for 10

separate 90-minute sessions. Exit survey data suggests that over 75% of participants felt that they grew in establishing mutually respectful relationships and "report staying in touch with members of their circle through social media, book clubs, visiting in person, and several continue to meet with fellow circle participants on a monthly basis" (Mackenzie, 2022, p. 6). This program reflects the findings of the systematic review, which identified many of the strategies and philosophies that Circles of Reconciliation is based upon. If this current project for war-affected Ukrainians was able to partner with Circles of Reconciliation to build their capacity, these circles would be powerful relationship building experiences for participants.

***Turtle Lodge*.** Turtle Lodge is an Indigenous place of education and ceremony located in Sagkeeng First Nation, approximately 120 km north of Winnipeg. It was created by the late Elder Dave Courchene and

> is founded upon ancestral, land-based teachings that bring balance to life. It has been built for our children ~ the center of our lives. Our fundamental goal is Mino-Pi-Mati-Si-Win—A Good and Peaceful Way of Life**.** The Turtle Lodge is based on the Seven Sacred Laws and the Eight Paths of Life, ancient universal values of the Anishinabe People of Turtle Island (North America). (Retrieved from TurtleLodge.org Retrieved June 9, 2023).

The Lodge is run by a circle of respected Knowledge Keepers and volunteers who are able to provide meaningful, culturally authentic experiences for guests of all backgrounds. In the past, the Lodge has hosted climate change conferences, Truth and Reconciliation events, and healing ceremonies for those affected by grief and trauma. If the Lodge were a partner in this project, the Knowledge Keepers and volunteers would be quite capable of hosting war-affected

Ukrainians learning about Call to Action 93 in a way that would be enriching, rewarding, and grounded in the principles of relationship.

Manitoba Indigenous Education Centre (MIEC). The MIEC is located in the Point Douglas area of Winnipeg and is Manitoba's largest cultural education centre. It operates out of its own building which includes a library with over 14,000 books, and a heritage museum with over 1000 artifacts, works of art, and cultural items. Most importantly for this project, MIEC also does community engagement offering the following:

- Community and crafting sessions;
- yearly workshops on art and crafting techniques, family language classes, teacher training, traditional medicines and food preparation;
- presentations on Indigenous Peoples of Manitoba, Treaty Relationships, Traditional Parenting, Indigenous Education, Cultural Reclamation, Traditional Games and Language Learning Activities; and
- tours of MIEC, our heritage collection, our programs, and our resources for individuals and groups. (Retrieved from micec.com June 9, 2023)

The MIEC would be an excellent gathering point for this project. Being located in Winnipeg, it is accessible using public transport and can be rented by outside organizations. In addition to the excellent program offered, participants of this project would be able to enjoy the library, artifacts, and staff who are well-versed in introducing Indigenous culture to non-Indigenous peoples.

Each of these three potential partners would be able to provide a relational experience consistent with the findings from the systematic review. Furthermore, each of these programs is Indigenous operated, thus, grant monies for this project would be directly supporting local Indigenous organizations. The next section will talk about programming possibilities under the theme of education.

Education. One of the key findings of the systematic review regarding education was the importance of transformative learning (referred to hereon as TL), which refers to an education that moves beyond simple transference of information, into experiences where the perspectives and worldview of the learner are transformed by that learning experience. First introduced by theorist Mezirow, TL has a rich and robust body of work, and evidence about how to facilitate transformative learning experiences. Earlier on in this proposal, the role of teachers/facilitators was discussed, and TL is a theory that anyone in that role should have knowledge of. Fortunately, there are many training programs for TL, which can be built into the structure of this project.

Transformative learning. Mezirow first introduced transformative learning as an approach to adult education in 1978 (Calleja, 2014; Kitchenham, 2008; Mezirow, 1978). Since that introduction, Mezirow has made numerous revisions to his theory, allowing the model to evolve and mature over time, as the academic discourse surrounding his work continued to grow (Baumgartner, 2012; Kitchenham, 2008; Mezirow, 1978, 1990, 1991, 2000, 2009, 2016; Taylor, 2000; Taylor & Snyder, 2012). Mezirow (2012) defines TL as “the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mindsets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective.” Such transformation makes it possible to “generate beliefs and opinions that will

prove more true or justified to guide action." For this to occur, one must participate "in constructive discourse to use the experience of others to assess reasons justifying these assumptions, and making an action decision based on the resulting insight" (Mezirow, 2012, p. 76). Thus, in the context of this study, TL is a theory of adult learning that seeks to create learning opportunities where individuals are confronted with experiences that challenge their existing beliefs and expectations (including otherness), and are supported through empowering conversations with others that allow for substantive changes in preexisting beliefs and expectations towards Other (Calleja, 2014; Cranton & Taylor, 2012; Taylor, 1998). It is a model that relies upon what Mezirow refers to as a disorienting dilemma (Mezirow, 2000, 2012, 2016) that challenges an individual's understanding, or meaning structures, of the world around them. These disorienting dilemmas can be the starting point for engaging in reflective discourse with the hope of facilitating transformations (Kitchenham, 2008). In regards to peace building and intercultural education, the experience of relationship, as discussed above, can serve as a disorienting dilemma in the face of otherness.

TL seeks to create the conditions whereby learners can first recognize and understand their own assumptions and expectations (paradigm), with the intention of challenging and dismantling those in favour of transformational awareness and empowerment (Kitchenham, 2008; Mezirow, 2012, 2016); a process that Freire describes as conscientization (Freire, 1970; Melling & Pilkington, 2018). Transformative learning potentially serves as a peace-building tool that "transforms problematic frames of reference—sets of fixed assumptions and expectations (habits of mind, meaning perspectives, mindsets)—to make them more inclusive, discriminating, open, reflective, and emotionally able to change" (Mezirow, 2016, p. 58). Mezirow's TL theory and the significant concepts of disorienting dilemma, meaning schemes, meaning perspectives,

perspective transformation, frame of reference, habits of mind, and critical self-reflection each deserve further explanation here as key aspects of TL.

Disorienting dilemma. Mezirow used the term "disorienting dilemma" to describe the essential first step of TL, which is for adult learners to be confronted with experiences, knowledge, or perspectives that challenge existing beliefs and expectations (Mezirow, 1996, 2016). Mezirow identified these pre-existing beliefs and expectations as meaning schemes, or cognitive constructs built by cultural norms, language and other early-life influences (Mezirow 1978, 1990, 1991, 2000, 2009, 2012, 2016). This description complements earlier discussions regarding Other, which are the culturally built schemas regarding the boundaries of *us*, and the diversity of others. Mezirow described meaning schemes as "the constellation of concept, belief, judgment, and feeling which shapes a particular interpretation" (Mezirow, 1994, p. 223). These are the fundamental cognitive structures that are constructed through early development to provide meaning to, and a means of interpreting, the world around us. Central to this definition is the recognition of cultural influences on the construction of meaning schemas (Brookfield, 2005; Merriam, 2004). Meaning schemes "represent cultural paradigms (collectively held frames of reference)—learning that is unintentionally assimilated from the culture—or personal perspectives derived from the idiosyncrasies of primary caregivers" (Mezirow, 2012, p. 84). Highlighting the role of culture in the construction of meaning schemas once again creates parallels to earlier conversations regarding Other and the antecedents to conflict.

Mezirow points out that "meaning schemes commonly operate outside of awareness. They arbitrarily determine what we see and how we see it—cause-effect relationships, scenarios of sequences of events, what others will be like, and our idealized self-image" (Mezirow, 2012, p. 84). Put another way, meaning schemes create perspectives, or what is referred to as meaning

perspectives in the context of TL (Gunnlaugson, 2012; Mezirow, 2012). This is very similar to van Dijk's (2002) ideological square discussed on page 157), which described the tendency to view self in positive ways while regarding Other in negative ways. These meaning perspectives, ways in which we view the world based upon meaning structures, create habits of the mind: "a set of assumptions - broad, generalized, orienting predispositions that act as a filter for interpreting the meaning of experience" (Mezirow, 2012, p. 83). Habits of mind are reflected in our behaviour and language. The totality of these structures and perspectives, from meaning schemes to meaning perspectives to habits of the mind, result in frames of reference. Frames of reference are what TL seeks to deconstruct, through disorienting dilemmas that challenge frames of reference with experiences or information contrary to previously held expectations.

Reflective discourse and critical self-reflection. Reflective discourse and critical self-reflection are the means by which one moves from a disorienting dilemma to a transformative experience. Reflective discourse, which critical self-reflection is a necessary part, is an intentional process of active listening, free of the domination of one voice over another, and it is cooperative, free of judgment and rich with empathy (Merriam, 2004; Mezirow, 1990, 2012; Taylor, 1998, 2000; Wilson & Kiely, 2002). Many authors have noted that in order for reflective discourse to be possible, participants must be experiencing equity and social justice, such that fundamental unmet needs are not preventing critical discourse (Calleja, 2014; Taylor, 1997, 2000; Taylor & Snyder, 2012). Others have noted the importance of trust and reciprocity as fundamentally important for this andragogical experience (Calleja, 2014; Taylor, 1997, 2000; Taylor & Snyder, 2012). Reflective discourse requires an approach to teaching that focuses on relationships and the learning environment, rather than on direct instruction (Mezirow, 1990). The earlier section on relationships talked about the role of skilled facilitators in intercultural

education. In this model, facilitators are encouraged to establish a reciprocal relationship with their students. This allows both to develop deeper understandings of each other's frames of reference and to engage in critical, honest, open, dynamic, and creative discussions about them. The ultimate goal is to address the disorienting dilemma being experienced by the students (Dix, 2016; Kitchenham, 2008; Taylor, 1998). Mezirow identified the following requirements for individuals to fully participate in reflective discourse:

- More accurate and complete information
- Freedom from coercion and distorting self-deception
- Openness to alternative points of view: empathy and concern about how others think and feel
- The ability to weigh the evidence and assess arguments objectively
- Greater awareness of the context of ideas and, more critically, reflectiveness of assumptions, including their own
- An equal opportunity to participate in the various roles of discourse
- Willingness to seek understanding and agreement and to accept a resulting best judgment as a test of validity until new perspectives, evidence, or arguments are encountered and validated through discourse as yielding a better judgment. (Mezirow, 2012, p. 80)

Transformation. Transformation is the end goal of TL, which "seeks to expand a learner's consciousness so that existing worldviews and self-perceptions are reconsidered and adjusted if required" (Cranton & Taylor, 2012, p. 6). Transformation is the deconstruction, reconstruction or adaptation of frames of reference in favour of new understandings better suited

for the world around us (Mezirow, 2012). It is “a deep, structural shift in basic premises of thought, feelings, and actions” (The Transformative Learning Centre, 2020, para. 3). Simply put, it is a change in how one views and understands the world: having started with assumptions and beliefs that did not well serve the individual, through a process of disorienting dilemma and reflective discourse; that individual has constructed understandings that better enrich their lives. Transformations are very much related to intercultural education, which seek to transform attitudes toward Other and raise conciousness.

While Call to Action 93 identifies specific learning outcomes, namely the history of Indigenous peoples, including treaties and residential schools, the objective of this learning is transformation in perspective regarding Indigenous peoples. There are several local organizations that would be excellent partners in helping to facilitate such transformations.

Canadian Museum of Human Rights (CMHR). The CMHR has an imperfect history of relationships with Indigenous peoples. In fact, in the early days of its operation staff were instructed not to refer to residential school history as genocide—a morally repugnant position for a national museum of human rights to take. Having acknowledged that history, the CMHR does offer excellent opportunities for transformative learning. At the museum are permanent exhibits on both residential school history and Holodomor (Ukrainian genocide at the hands of the former Soviet Union). One of the hopes of this project was to allow participants to recognize that both Indigenous peoples in Canada and Ukrainians have experienced, albeit very differently, the horrors of colonization in their homelands. These horrors continue today with the violence experienced by missing and murdered Indigenous women, by land and water protectors, by the Camp Morgan protestors calling for a search of the Brady Landfill in Winnipeg, and by Ukrainians once again defending their homes from colonial invaders. It is hoped that

programming offered through the CMHR will contribute to a journey toward that awareness and appreciation.

Treaty Relations Commission of Manitoba (TRCM). The TRCM, the second of its kind in Canada, is a "neutral organization that aims to strengthen, rebuild, and enhance the Treaty Relationship between First Nations and Canada. We also offer training, facilitate discussion, and support research on Treaties" (Retrieved from TRCM.ca June 9, 2023). The TRCM already works with newcomer service agencies by providing education to newcomers on Canadian treaties including recordings of Elders, published materials and resource kits (https://trcm.ca/learn-and-explore/). This would be an excellent partner for efforts to implement Call to Action 93 which in part calls for treaty education.

Kairos Blanket Exercise. The blanket exercise, which has been around for more than 25 years, was designed to be "an experiential learning tool to trace historical and contemporary relations between Indigenous and non-Indigenous peoples in the Canadian context" (Retrieved from KairosBlanketExercise.org June 9, 2023). Kairos says that the exercise is currently in a period of redevelopment; however, many Manitobans have been trained in facilitating the blanket exercise, and it continues to be used in many Manitoban contexts, including by newcomer service providers. It is very likely that war-affected Ukrainians would find this exercise to be very moving and powerful, as it physically simulates the taking away of land. For this project, it is highly advised that trauma support be present during a blanket exercise.

National Centre for Truth and Reconciliation (NCTR). Located at the University of Manitoba, the NCTR "is a place of learning and dialogue where the truths of Residential School Survivors, families and communities are honoured and kept safe for future generations… (it) educates Canadians on the profound injustices inflicted on First Nations, Inuit and the Métis

Nation by the forced removal of children to attend residential schools and the widespread abuse suffered in those schools" (Retrieved from NCTR.ca June 9, 2023). The NCTR has public interpretive space and is staffed by excellent educators who have experience teaching about residential schools to a wide variety of audiences. The NCTR provides a powerful and immersive setting for transformative learning, enriched with artifacts, testimonies, and an expert staff.

The upcoming section explores the theme of equity and strategies for helping war-affected Ukrainians to appreciate the inequity experienced by Indigenous peoples in Canada, and perhaps how their own experience as colonized peoples mirrors that of Indigenous Canadians. Facilitating open and honest conversations about equity can be difficult, especially for those separated by otherness (Michelson, 2023; Tait, 2022). Therefore, it is important that conditions for transformative learning be established before introducing matters of equity into efforts for intercultural education.

Equity. Throughout the existing literature on intercultural education, the systematic review focused on the importance of understanding the complexities of equity and justice experienced by those divided by otherness as being crucial to peace building and intercultural understanding. War-affected Ukrainians are no strangers to inequity and injustice, and this theme may provide opportunities for Indigenous people and newcomer Ukrainians to empathize with, and care for each other's experiences. In Chapter 2, the concept of positive peace was introduced as a theoretical framework for this study, and it is very much reflected in this theme of equity. Connections between the concept of positive peace and equity are discussed below. This is followed by practical examples of programs that help participants contribute to the establishment of positive peace in Winnipeg.

Cabedo-Mas (2015) provides a summary of the history of Peace Studies stating that traditionally the concept of peace has traditionally been linked to violence. However, to fully appreciate that relationship, it is important to note that theorists describe violence not as a singular experience, but rather as a human phenomenon that can manifest in different ways. Violence can be direct, it can be structural or systemic, or it can be cultural (Galtang, 1996). Peace is, of course, antithetical to all forms of violence, but is also about the ability to transform conflict into constructive engagement. Hunter and Austin (2021) continue this discourse by adding that peace building is not about avoiding tough topics or conflict, but rather about understanding why conflict is occurring, what may cause it to occur again, and how to develop strategies, systems, and safeguards to avoid or respond to conflict in the future. Abu-Nimer agrees, acknowledging "that people often fear cultural and material threats to material group interest" (p. 2), meaning that groups divided by otherness may be motivated by fears that are linked to identity. Sustarsic and Cheng (2022) argue that more and more we are seeing a global movement towards nationalism, ideological polarization and otherness that will need to be responded to as part of global and community efforts to maintain geopolitical peace and stability.

A recurring theme from the sources included in the systematic review was about the importance of helping those separated by otherness to grow in "awareness of subjective cultural context," in the words of Abu-Nimer (2016, p. 404), which is to recognize the coexistence of multiple perspectives and experiences, and to interact with sensitivity within that diversity of truths. Sagy (2017) identifies this capacity as bystandership; which requires individuals to be able to disengage from ethnocentrism, face the emotional consequences of acknowledging narratives different from one's own, and face the moral obligation of addressing one's own contribution to conflict and conflict cycles. In many intercultural conflict situations, this involves

recognizing how one's cultural group may have contributed to the injustices experienced by another. A bystander by definition is a "witness who is in a position to know that there is a need for positive action and is in a position to take some form of action" (Able Project, 2023; retrieved from https://storymaps.arcgis.com/stories/d2e7960518694b50b61cd387906eab25 June 6, 2023). Bystandership is the capacity to empathize with the experience and story of another cultural group or individual, including the ways in which one's own interests, actions, or inactions have resulted in harm, suffering, and injustice. It is about recognizing the need for change, justice, or responsibility and having the internal capacity to act on that need. Of course, building the capacity for intercultural bystandership requires more than simply the delivery of knowledge or theoretical training. It requires a teacher/facilitator and a learning environment that is capable of transformative learning as described above; and part of that transformative experience is about recognizing, honouring, and acting on the inequity experienced by others involved in conflict situations. Peace building efforts where one party is expected to continue coping with and surviving injustice and inequality are not positive peace, but more akin to the cease-fire dilemma discussed in Chapter 2.

Asian, Günçavdı, and Polat (2015) identify several key strategies for exploring, understanding, and acting on matters of inequity and injustice in conflict situations. They state that participants must be given structured and supported opportunities to examine their fears regarding the Other. Often, the foundation for hate is fear. Moreover, participants must acknowledge the existence of intergenerational fears that have never been questioned or challenged. Arslan and colleagues also argue that it is important for participants to understand the nature of violence itself; how it starts, why it continues, cycles of violence, and the long-term consequences that can reach out into homes, communities, and futures long after the violent

event itself (2015). They also identify the need to learn about social justice for all parties involved in conflict and efforts to nurture a respect for life, living, and the experience of peace. For many people involved in intercultural conflict, these are topics that have never been explored or supported in any meaningful way. Claudio (2009) adds that skilled teachers/facilitators will be able to create spaces for dialogue that are equitable, empathetic, and empowering, so that participants can engage with matters of equity in a meaningful way.

Sagy (2017) provides an example of such work from research with participants in Palestine and Israel. In this study, individuals were invited to share their own stories and to actively hear the stories of others. Sagy (2017) noted that through story, participants were repeatedly confronted with their own “helplessness concerning their ability to significantly change external reality on a macro scale” (p. 344). This helplessness was identified as “structural victimization,” where accepted and unchallenged systems perpetuate conflict and suffering, often without the awareness or intention of those benefiting from such systems. The theme of equity from this systematic review made clear that such systems of oppression must be confronted as part of intercultural education. One pedagogical tool that has been used in education to help students understand systems is called systems thinking (Lamoureux, 2017; Whitcomb, Davidz, & Groesser, 2020). Systems thinking, as understood within the field of education, is a model for inquiry and pedagogical practice that encourages students to see the social phenomenon as being a result of, and part of, complex systems of relationships and influences. In a systems environment, no observed occurrence exists in a vacuum. In order to understand why there is a conflict, for example, one must have the tools and flexibility of thought to explore the relationships, histories, and structures that allowed/caused that conflict. Participants are encouraged to think like detectives, following paths of causal relationships until webs of

interconnectivity are revealed. Ultimately, the goal of these exercises is to empower participants to identify ways to create change and modify unhealthy or unjust systems (Bracher, 2023; Casinader, 2014; Spain, 2019). In systems thinking, participants seek deeper and more sophisticated understandings in pursuit of greater leverage for change. Starting with the event, or beginning point of inquiry, participants are encouraged to seek out the patterns of behaviour that led to the event. Guided by questions such as what sort of behaviours led to the event or are common to such events, participants begin to develop an appreciation for how events are a result of patterns of behaviour. Beneath these patterns are systems and structures. These are the systemic influences that underpin behaviours. These structures may be historical, religious, demographic, political or non-institutional, economic, or psycho-cultural, but participants are encouraged to discover these connections through inquiry. Finally, beneath the level of systems structures are the mental models that create, enforce, or accept those structures. It is at the level of mental models that participants discover the highest degree of leverage for change. While participants may not be able to immediately change policies, laws, or entrenched inequalities because of structural victimization, they can change the thinking that allows those structures to persist. Again, the goal of systems thinking is to create change, and within this model, it is at the level of individual ignorance, education and awareness that the greatest degree of change is possible (Bracher, 2023).

To this end, Sagy's programs had participants physically visit sites of conflict and keep diaries of what they saw, learned and experienced (2017). Researchers who reviewed those diaries were looking for movement away from black-and-white thinking towards a willingness to acknowledge conflicting counter-narratives. They argue that acknowledging the legitimacy of

counter-narratives is necessary for peace, and unfortunately, in the context of Israel, there is very little willingness to acknowledge the legitimacy of Palestinian narratives.

In their work with intercultural computing education, Arawjo and Mogos (2021) took a different approach to explore equity. They had science, technology, engineering, and mathematics (STEM) students explore how social media algorithms reinforce power structures and social inequities. By means of these exercises, students were able to recognize how, in the world of technology, social inequity can be replicated and reinforced. Again, through the lens of systems thinking such exercises are intended to allow participants to begin to make connections between proximal conflict and the deeper issues of equity, and most importantly, how those deeper issues must be addressed for conflict to be resolved and avoided in the future. Cannon (2011) stresses that addressing underlying issues and taking action helps participants to see themselves as peace-builders and creators of change.

Several organizations and structured experiences exist in Manitoba that might engage as partners to this project and serve as important experiential tools in this regard.

Bear Clan Patrol. The Bear Clan Patrol is a very well-respected and recognized volunteer non-profit organization that operates in some of the most vulnerable Winnipeg communities. In 2019 the Winnipeg Chamber of Commerce named the Bear Clan Patrol that year's Outstanding Social Enterprise/Not-For-Profit. Today, Bear Clan Patrol has over 1600 volunteers who are "community people working with the community to provide personal security in the inner city in a non-threatening, non-violent and supportive way" (Retrieved from BearClanPatrol.org June 9, 2023). Volunteering with Bear Clan Patrol is a very important experience for any Canadian, or newcomer to Canada, and for many reasons. One reason is that it provides an experiential and visceral counter narrative to existing misunderstandings regarding

Indigenous people, communities, and experiences in Canada. Volunteer experience with Bear Clan Patrol would be a powerful tool for helping war-affected Ukrainians to understand the inequity experienced by Indigenous peoples as a result of the cruelty of the colonizer.

Drag the Red. Drag the Red is another volunteer organization in Winnipeg whose mission it is to physically search the Red River for human remains. It was created in 2014 in response to the murder of Tina Fontaine and the subsequent discovery of her remains in the Red River. Drag the Red has been featured in documentaries and media. Its founder, the Honourable Bernadette Smith, is a Manitoba MLA whose own sister was murdered. She has dedicated her career to trying to help keep communities safe and to return missing and lost loved ones to their families. At the time of writing, the Nova Kakhovka dam in the Kherson region of Ukraine was recently destroyed by Russian forces and continues to flood the surrounding area. Having the experience of volunteering with Drag the Red might provide war-affected Ukrainians with a powerful message of how colonial violence and racism have pushed both Ukrainian and Indigenous survivors to search waterways for the remains of their loved ones.

Both of these volunteer experiences could be built into a program designed to implement Call to Action 93 for war-affected Ukrainians. The systematic review that informs this project proposal framework was grounded in theories and discourse of decolonization. By providing opportunities to witness, experience, and understand the colonial origins of the inequalities experienced by Indigenous peoples, it is hoped that participants will be able to achieve two outcomes: to move past attitudes and perspectives of otherness towards Indigenous people and to make empathetic and empowering connections to their own experiences. The following section will discuss the fifth and final theme of trauma and healing.

Trauma and Healing. There is a growing awareness of the long-term impacts of colonization on the well-being of the colonized. Beyond some of the more obvious issues of colonialism, including poverty, legal and social marginalization, systemic racism, and violence, it is necessary to recognize how these experiences affect people's minds, bodies, emotions, and spirit. It is important to recognize and understand how the violent acts of colonization, displacement, and oppression continue to affect communities, families, and individuals across generations. For colonized peoples, the simple act of living and being in post-colonial or neo-colonial societies can be unsafe and stressful on a daily basis. For many survivors of colonial violence and oppression, the experience of daily life is one of learned survival strategies and techniques, often originating from nervous systems that have been stretched to unhealthy and damaging limits, resulting in pathological behaviours. For many of these survivors, there has been little to no recognition of these experiences. In fact, for many, being told to stop complaining and to "just get over it" has become so normalized that there is no framework to understand why things are the way that they are.

For Indigenous peoples in Canada, colonization has resulted in generations of trauma-based survival. This means that for many families, maladaptive trauma-based survival strategies have been embedded into familiar family patterns for generations. While surrounded by the colonizing society, this can result in feelings of resentment and shame. Many parents have spent much of their life in survival mode: dodging or enduring physical violence from police, sexual predators, or racism-based violence; or living with addiction, poverty, instability, and absence of caregivers. These experiences can leave lasting damage within lives of the children of survivors as well as children's relationships with their parents. Conversations about colonial trauma are only recently beginning to empower Indigenous people to recognize the conditions of their lives

are not the result of bad parenting, cultural inferiority, or personal failing, but rather a direct result of intentional, prolonged, state-sponsored violence, dispossession, and genocidal practice. By exploring and coming to understand decolonized approaches to trauma work, it is possible for Indigenous survivors of Canada to recognize their parents as survivors and begin to move past deficit-views and judgment. Trauma-informed discussions can be empowering, liberating, and transformational for those affected by colonial history and systems. Any attempt to implement Call to Action 93, which talks about residential school history, must include education on how the experience of being Indigenous in Canada has and continues to impact Indigenous peoples on a trauma level.

War-affected Ukrainians are also no strangers to trauma, including colonial trauma. As Ukrainian forces, comprised in part by mobilized citizens with no previous experience or interest in military combat, continue to fight for the very existence of their people, it is clear that part of Ukraine's future will have to include recovery from trauma. This is equally true for those not engaged in combat who have had to flee elsewhere leaving behind their homes, their lives, and their loved ones. The Russian invasion of Ukraine has created wounds in individuals and families now scattered across the globe. Efforts to implement Call to Action 93 can be a powerful tool for beginning to acknowledge, identify, discuss, and hopefully heal from that trauma. This project should provide opportunities for participants to learn about trauma, to be able to empathize with the suffering of others and be able to recognize their own traumas as valid and deserving of healing.

Ideally, this project should employ a support worker specifically trained in trauma-informed care and practice, especially in traumas related to colonialism and surviving war. At a minimum, the teacher/facilitator should have such training before attempting to bring together

both communities. Fortunately, there are several organizations in Winnipeg that provide trauma-informed training appropriate for this project. Klinic is a long-standing healthcare provider that provides regular training sessions for those working with traumatized populations. They state:

> …many of the most pressing problems faced by our community can be traced back to trauma. Poverty, crime, violence, domestic abuse, sexual exploitation, low academic achievement, mental health problems and addiction are rooted in trauma. Solving these problems requires a trauma-informed approach to care and practice. (Retrieved from Klinic.mb.ca June 10, 2023)

Another highly respected organization in Winnipeg that provides trauma-informed training is New Directions. It provides training intended to help people learn "how to use a trauma-informed perspective to better understand the relational, neurobiological and developmental impact of trauma on children and youth" (Retrieved from New Directions.mb.ca June 10, 2023).

The Crisis and Trauma Resource Institute (CTRI) is a third option. It is a training organization that I worked with as Education Lead for the National Centre for Truth and Reconciliation. Our organizations collaborated to develop trauma resources that were responsive to the unique need of Indigenous communities, including trauma caused by colonization and decolonized healing strategies. Regarding their training program, they state:

> Trauma is prevalent in our world and has an impact on many of the people we interact with, including those who engage with our organizations. Compassionate and trauma-informed care is essential to providing effective support and building sustainable services… (b)y embracing these principles, participants can better contribute to the

> positive transformation of individuals and relationships affected by trauma. Becoming trauma-informed creates a sustainable foundation in any setting to promote strength, engagement, and healing. (Retrieved from CTRInstitute.com June 10, 2023)

Each of these organizations would be an excellent partner in ensuring that this project is trauma-informed. It is important to note that while this section regarding the theme of trauma/healing was discussed as the last of the five themes from the systematic review, responding to and healing from a trauma is a crucial programming goal throughout implementation and begins in the first week of contact.

This section has discussed five major themes identified through a systematic review of the existing literature regarding intercultural education, how each theme relates to the implementation of Call to Action 93, as well as providing examples of local organizations that would be qualified and capable of meeting those programming needs. The next section will discuss the pragmatics of implementation, including staffing requirements, programming structure, and deliverables.

Implementation

The following section introduces the logistics and structure of a framework for a project proposal based upon the findings discussed above. Starting with a discussion of staffing requirements, the recommendations in this framework are informed by best practices identified through the systematic review on how to best facilitate intercultural education. Following the section on staffing requirements is a table describing a ten-week program that includes active partnerships with all of the local service providers introduced earlier in this chapter.

Staffing requirements - facilitators. Ideally, this project should contract two teacher/facilitators, one Indigenous from Canada and one of Ukrainian descent. This balance of cultural identity is consistent with literature that found that facilitators should be trusted, empathetic to the experiences of participants, able to speak with authenticity, and capable of modeling the deconstruction of otherness. Both facilitators should have the qualifications and characteristics discussed in this project proposal framework, that is to say that facilitators should be capable of mediating intercultural learning in a manner consistent with identified best practices.

Staffing requirements—translators. As mentioned, excellent translation will be necessary throughout the project. Ideally, such translation would be provided by one or both facilitators; recognizing that a facilitator speaking directly to participants would be better able to convey the content and concepts necessary for intercultural education. This includes managing the social interactions and social climate of the learning space in a way that will allow for vulnerability, growth, and transformational experience. If such direct translation is not possible, this project's structure must include preparatory time for translators and facilitators to discuss the goals, strategies, and terminology of the program prior to delivery.

This project will necessarily introduce participants to Indigenous languages as well. On the surface this may seem like a programming complication; however, it can be managed in a way that enhances the transformative experience of participants. Under a previous government, Manitoba Education published a resource called *Kindergarten to Grade 12 Aboriginal Languages and Culture: Manitoba Curriculum Framework for Outcomes* (2007). This document argues that "language and culture are inseparable. The revitalization, preservation, and maintenance of a language are necessary conditions for the survival of a culture. Language is

essential to the understanding of unique Aboriginal cultural perspectives” (2007, p. 7). This means that efforts towards intercultural education can be enhanced and supported by embedding cultural learning in authentic language. Conversely, efforts to learn the language are best served by embedding language in authentic cultural experiences. Historically, this has been an oversight for many newcomer education programs that have failed to even identify words such as Canada, Manitoba, and Winnipeg as Indigenous. By following the guidelines presented in the *Aboriginal Languages and Culture* document, participants can have a rewarding and meaningful experience learning in Indigenous languages as part of their intercultural learning.

Staffing requirements - trauma support. Appropriate trauma support must be provided throughout the duration of this project. The literature reviewed was clear that wounds created by otherness, colonization, and oppression must be recognized and addressed for there to be positive peace. In this project the need for trauma support is two-fold. First due to the potentially traumatizing experience of being exposed to Indigenous suffering in Canada. Experiences such as volunteering with Drag the Red or Bear Clan Patrol expose many participants to realities of which they were completely unaware. Oftentimes there is grief, shame and depression for new allies who are just coming to learn about the cultural genocide experienced by Indigenous peoples, especially, when those realizations mirror a participant’s own experience or that of their families. The second need for trauma support comes from the fact that this project is specifically targeting war-affected Ukrainians who have been potentially traumatized, both by the current full-scale invasion and the historical colonial occupation of their lands. This project is grounded in theories of decolonization that recognize that personal healing is a valid act of liberation and decolonial activism.

As described in Chapter 2, there are some who insist that the term decolonization refers specifically to the repatriation of lands lost through colonization (Tuck & Yang, 2012). In improvisational comedy, performers are trained in the art of "*yes, and*" which is the technique of acknowledging and accepting what has been said and then actively working to add to that premise. The purpose of such practice is to allow the performance to continue without any individual performer interrupting or undermining the performance. In reading the literature, and navigating my own life and existence as the product of colonized peoples, I say yes to the thesis argued by Tuck and Yang, and it seems that critical discussions regarding decolonization that start and end on that premise (of seizing land) do a disservice to those suffering from the ongoing impacts of colonization. If the goal of decolonization is "the repatriation of land… all of the land" (p. 7), then the question of how we move towards that goal invites urgent discussion. Yes, decolonization must not be reduced to a metaphor that serves settler guilt. Yes, decolonization must unquestionably be about the repatriation of land; and, it is also about all the efforts to move towards that goal. The actions of an individual struggling to achieve sobriety and return to traditional teachings and lifestyles is no less decolonial than an academic in the ivory tower demanding land back. Individuals seeking post-secondary education so that they can fight colonial greed and extraction in the courts can stand in solidarity with land defenders putting their bodies at risk to prevent the same from happening on the ground. And, as Arthur Manuel (2017) has stated, there is a role for both Indigenous and non-Indigenous peoples to play in those efforts, perhaps especially Ukrainian newcomers who themselves may carry the invisible wounds (Mollica, 2008) of colonial violence.

Structure

In an earlier section, several partners were recognized as potentially being able to meet specific programming requirements for participants. It is important to note that while those organizations are listed here, there has been no exploratory discussion in this regard. Again, this project proposal framework should be regarded as a preliminary visioning tool. Subsequent proposals will have to engage with potential partners to confirm willingness, availability, and suitability. With that caveat, what follows is a project model that meets all of the requirements for intercultural education identified through the findings of a systematic review.

Duration. The schedule for this program is designed to accommodate the *Circles of Reconciliation* program discussed above, which is structured around ten, 90-minute sharing circles. These circles are recommended to be held on *Saturdays* for ten consecutive weeks in hopes that a weekend schedule will make it easier for participants to attend. Ukrainians admitted into Canada under the CUAET program discussed in Chapter 1 are expected to work, making weekday sessions difficult. Table 5 provides an example of a ten-week schedule. In the column labeled “Activities,” there are activities that are intended to be developed and implemented by facilitators and other activities provided by partnering organizations; these are identified accordingly. Each week includes a Circles of Reconciliation sharing circle and a feast. The length of each Saturday session is to be determined by the partnering organization’s requirements, but the standing expectation will be half a day each Saturday, including learning activities and the feast. The entirety of this proposal is based in Winnipeg, partnering with Winnipeg organizations, and engages both Ukrainian and Indigenous peoples living in Winnipeg.

Table 5.

Example of 10 Week Project Schedule

	Location	Activities
First Saturday	Host Newcomer organization	Introductions and Sharing Circle (facilitators) Ice breakers (facilitators) Learning—Introduction to Indigenous Peoples in Canada (facilitators) Circles of Reconciliation Feast
Second Saturday	Treaty Relations Commission of Manitoba (TRCM)	Learning—Treaties (TRCM) Circles of Reconciliation Feast
Third Saturday	Manitoba Indigenous Cultural Education Centre (MICEC)	Learning—Colonization (Facilitators) Exploring MICEC Circles of Reconciliation Feast
Fourth Saturday	MICEC	Blanket Exercise (TBD—Kairos is currently temporarily not offering facilitation) Circles of Reconciliation Feast

Fifth Saturday	Host North End Organization	Volunteer with Bear Clan Patrol Circles of Reconciliation Feast
Sixth Saturday	Host North End Organization	Volunteer with Drag the Red Circles of Reconciliation
Seventh Saturday	Canadian Museum of Human Rights (CMHR)	Exploring CMHR Circles of Reconciliation Feast
Eighth Saturday	National Centre for Truth and Reconciliation (NCTR)	Learning—Truth and Reconciliation in Canada (NCTR) Explore NCTR Circles of Reconciliation Feast
Ninth Saturday	Aki Centre—Seven Oaks School Division	Learning—Trauma and Wellness (Facilitators) Learning—Indigenous Gardening (Aki Centre) Circles of Reconciliation Feast
Tenth Saturday	Turtle Lodge—Sagkeeng	Learning—Turtle Lodge Elders Learning—Wellness and Peace (Facilitators) Circles of Reconciliation Celebration Feast

Costs

It is not possible to include a budget in this proposal framework. However, certain financial considerations are clear:

- Staffing: Two Facilitators
- Translation services
- Counseling support
- Partnering organization costs
- Transportation to and from weekly gatherings, including bussing to Turtle Lodge, Aki Centre, the NCTR, MICEC, TRCM, and CMHR.
- Weekly lunches and feasts, using Indigenous catering whenever possible
- Journals, books, and other teaching materials as determined by facilitators
- Childcare for participants where necessary. It is possible that both Ukrainian participants and Indigenous volunteers with Circles of Reconciliation would take advantage of childcare during Saturday programming.

In Winnipeg, all three levels of government have committed to providing settlement services for war-affected Ukrainians. It is important that funding for this project not be taken from resources made available for Indigenous Canadians. The federal government has made a public commitment to fulfilling all 94 Calls to Action. This project is proposed as a means of meeting that commitment to reconciliation.

Deliverables

This project is designed to implement Call to Action 93 for war-affected Ukrainians in Manitoba, specifically Winnipeg. By the end of this program participants will have received education on the following topics:

- Indigenous People in Canada—history, politics, and identity. This material will be developed in partnership with project facilitators and delivered by those same facilitators.
- Treaties in Canada—delivered by the Treaty Relations Commission of Manitoba, or guest speakers if TRCM is unavailable.
- Colonization and its impacts on both Indigenous and Ukrainian peoples. This material will be developed in partnership with project facilitators and delivered by those same facilitators.
- Truth and Reconciliation in Canada—delivered by the National Centre for Truth and Reconciliation, or guest speakers if NCTR is unavailable.
- Trauma and Healing—delivered by the project's counseling support, facilitators, or guest speakers from organizations such as Klinic and New Directions throughout events.
- Indigenous Gardening—delivered by Elder Audrey Logan or guest speakers from the Winnipeg Food Council trusted to share Indigenous knowledge

In addition to these, participants will also attend the Canadian Museum for Human Rights, Turtle Lodge, and the Manitoba Indigenous Cultural Education Centre. Based upon findings from the systematic review of the literature regarding intercultural education, it is expected that over the course of ten weeks, participants will have an appreciation of the identity, experience, and rights of Indigenous people in Canada, as well as peaceful, neighbourly relations with Indigenous people in their lives. Furthermore, it is hoped that in coming to understand Indigenous experiences in Canada, participants will be able to recognize the traumatizing

impacts of colonization for both Indigenous people in Canada and as survivors of colonial violence themselves. This project is designed to be empowering for participants, such that learning about injustice and trauma can also identify pathways for social change and healing.

Reporting

As part of the proposal for this project, a research study should be designed to measure the effectiveness of the program. It could be based on journals that participants are invited to keep and write in during the duration of the project, and/or research interviews. Having secured all appropriate ethics approvals, researchers would review said journals and interviews for evidence of transformational experiences, changes in attitude, or growth in understanding of both Indigenous people and their own experiences as survivors of colonial violence. Such a study would contribute a much-needed voice to the small volume of literature on intercultural education.

Conclusion

This study began with the question of how to best implement Call to Action 93 of the TRCC for war-affected Ukrainians displaced to Manitoba. It was found that there is very little written about Call to Action 93, and that the government of Canada has not yet made any tangible progress despite having promised to do so. No explanation for the delay has been offered. In reviewing the source documents of the TRCC, it was determined that the intention of Call to Action 93 was more than simply delivering content; that it was intended to provide a transformational experience for newcomers to Canada, allowing for mutually beneficial, neighbourly relations. Having identified this intention, theoretical discussion of decolonization and positive peace were used as a framework for conducting a systematic review of the existing

literature on how to best implement Call to Action 93. It was found that very little literature exists in this regard, and that once again there is a gap in the literature regarding this specific Call to Action. Focusing instead on intercultural education more broadly, five themes were identified from the literature that were introduced in Chapter 4. Chapter 5 provided an overview of those findings and offered a framework for a future program proposal based upon the best practices identified in the literature and organized around the five themes from Chapter 4. This framework for a program proposal was designed to invite partnership with existing Winnipeg organizations whose programs reflected the findings of the systematic review. The result was a ten-week program that would fulfill the intention of Call to Action 93 and contribute to decolonization and positive peace in Winnipeg for Indigenous and Ukrainian communities. In the context of this study reconciliation means the implementation of the Calls to Action of the TRCC. Call to Action 93 in particular is about implementing transformative intercultural education for newcomers. This study identified best practices in intercultural education that form a pedagogy for implementing Call to Action 93 in a way that facilitates genuine empathy-building and good-neighbourly relations for Indigenous people and newcomers in Winnipeg, particularly Ukrainians displaced by war.

While Call to Action 93 calls for the provision of education for all newcomers, this study focused on Ukrainians for three reasons. The first is my own Ukrainian heritage and personal investment in the experiences of Ukrainians arriving in Canada traumatized by war. The second reason is that Canada is home to the largest diaspora of Ukrainian people outside Ukraine and Russia. Therefore, it has a greater capacity and responsibility to learn from past mistakes while supporting newcomers in learning about Indigenous people. The third is that this study is grounded in the theoretical framework of decolonial theory, which suggests that as survivors of

colonial traumas themselves, displaced Ukrainians can benefit from learning about Indigenous struggles in the face of colonial violence and develop greater mutual empathy as each demographic struggles to continue to exist and be free.

In Chapter 1, I offer an extended constructivist narrative of my Ukrainian family's story of immigrating to Canada. That story revealed that when Ukrainians first came to Canada in the late 1800s and early 1900s, they were marginalized and pushed to the fringes of society, as had happened to the First Nations communities that were their neighbours. However, unlike the Indigenous communities that supported my family in the early years of settlement, over time, Ukrainians were able to blend into mainstream society. This often came at the expense of name, identity, and traditional values, but many were able to find financial success as they adopted the values and identities of mainstream society. Unfortunately, this abandonment of tradition came with a cost, and my family today is still sorting through the wreckage of the past. This story offered a cautionary tale of the dangers of not providing education to newcomers, and a unique opportunity for Ukrainians and Indigenous people today to reconcile by inviting newcomers displaced by war into educational opportunities about decolonization, healing, and resiliency. Such education is valuable to war-affected Ukrainians whether they return home or not.

In Chapter 2, it was acknowledged that the TRCC calls for changes to Canada's citizenship guide specifically. However, further investigation into the final report revealed that the ultimate goal of the TRCC is to ensure transformative intercultural learning experiences for newcomers that invite them into "good-neighbourly" relations with First Nations. Canada's current citizenship guide, *Discover Canada*, was evaluated against the outcomes identified in Call to Action 93 and was found to be politically biased and inadequate. Canada's guide is mediocre compared to citizenship guides from other English-speaking postcolonial nations,

namely the United States, Australia, and New Zealand. While certainly better than the United States' shameful depiction of Indigenous people, a comparison found that Australia's citizenship was far superior in some respects. It was discovered that New Zealand does not rely on citizenship guides and instead demands that prospective citizens live in the country for at least five years before applying.

The interesting case of New Zealand's immigration policies illuminates the possibility for nations to rely on educational strategies other than citizenship guides. Recalling that the TRCC calls for transformative intercultural education experiences by moving newcomer education into the community, many opportunities emerge for decolonized educational strategies. In Chapter 3, systematic review methodology was identified as an effective strategy for seeking out an understanding of best practices in intercultural education within the published literature. The resulting review uncovered five broad themes: Other, Relationship, Education, Equity and Trauma/Healing. These five themes appear consistently within descriptions of effective strategies for intercultural education. These were discussed at length as they related to constructing education experiences designed to promote "good-neighbourly" intercultural relations.

Chapter 5 offers a program proposal for implementing Call to Action 93 for newcomer Ukrainians, grounded in the five themes introduced in Chapter 4. The program proposal is designed to meet the outcomes identified in Call to Action 93 without relying on a citizenship guide. Using a decolonial lens, it was possible to consider learning strategies and experiences that were free of the political bias and limitations of a printed citizenship guide. At the time of writing, this proposal represents the only existing example of what decolonized education might look like for newcomers arriving in Canada affected by colonization—especially Ukrainians

displaced by the current war with the Russian Federation. By supporting community-based learning opportunities for newcomers affected by colonization, Canada and Canadians have a chance to fulfill Call to Action 93. In doing so, newcomers have an opportunity to stand in solidarity with Indigenous people, to share in their healing journeys, and better to navigate their own futures as survivors of colonial violence.

Slava Ukraineyi.

Appendix A

Included References Exported from Covidence

Abu-Nimer, M., & Smith, R. K. (2016). Interreligious and intercultural education for dialogue, peace and social cohesion. *International Review of Education*, *62*(4), 393–405. https://doi.org/10.1007/s11159-016-9583-4

Ahenakew, C. (2016). Grafting Indigenous Ways of Knowing Onto Non-Indigenous Ways of Being: The (Underestimated) Challenges of a Decolonial Imagination. *International Review of Qualitative Research*, *9*(3), 323–340. https://doi.org/10.1525/irqr.2016.9.3.323

Alberto Cabo-Mas. (2015). Challenges and perspectives of peace education in schools: The role of music. *Australian Journal of Music Education*, *1*, 75–85.

Arawjo, I., & Mogos, A. (2021). Intercultural Computing Education: Toward Justice across Difference. *ACM Transactions on Computing Education*, *21*(4), 1–33. https://doi.org/10.1145/3458037

Arslan, Y., Günçavdı, G., & Polat, S. (2015). The Impact of Peace Education Programme at University on University Students' Intercultural Sensitivity. *Procedia, Social and Behavioral Sciences*, *174*, 2301–2307. https://doi.org/10.1016/j.sbspro.2015.01.891

Bae, J. (2012). An Intercultural Peace Mural Project:Let′s Make a Peaceful World Hand in Hand. *Art Education (Reston)*, *65*(1), 47–54. https://doi.org/10.1080/00043125.2012.11519160

Baraldi, C. (2009). Dialogue in Intercultural Communities: From an educational point of view. In *Dialogue studies* (Vol. 4). John Benjamins Publishing Company.

Bekerman, Z. (2005). Are there children to educate for peace in conflict-ridden areas? A critical essay on peace and coexistence education. *Intercultural Education (London, England)*, *16*(3), 235–245. https://doi.org/10.1080/14675980500211840

Byrne, S., Matyók, T., Scott, I. M., & Senehi, J. (2020). Routledge companion to peace and conflict studies. In *Routledge companion to peace and conflict studies*. Routledge.

Cannon, S. Gelber. (2011). Think, care, act teaching for a peaceful future. In *Peace education*. Information Age Pub.

Chou, C. P., & Spangler, J. (2018). *Theories of Cultural and Educational Exchange, Intercultural Competence, Conflict Resolution, and Peace Education*. 23–38.

Corbett, J. (2021). Revisiting mediation: Implications for intercultural language education. *Language and Intercultural Communication*, *21*(1), 8–23. https://doi.org/10.1080/14708477.2020.1833897

Cormier, K., Massfeller, H., Hamm, L., & Oulette, K. (2016). "The World is Constantly arriving": The Intercultural Diversity Toolkit for Educators in New Brunswick. *Antistasis*, *6*(2), 44.

Farini, F. (2014). Trust building as a strategy to avoid unintended consequences of education. The case study of international summer camps designed to promote peace and intercultural dialogue among adolescents. *Journal of Peace Education*, *11*(1), 81–100. https://doi.org/10.1080/17400201.2013.837381

Gibson, L., & Case, R. (2019). Reshaping Canadian history education in support of reconciliation. *Canadian Journal of Education/Revue Canadienne de l'éducation*, *42*(1), 251–284.

Gulliver, T. (2018). Canada the redeemer and denials of racism. *Critical Discourse Studies*, *15*(1), 68–86.

Gültekin, B., & Gültekin, T. (2013). Communication Models and Sensitivity Approaches for Intercultural Peace Education. *Procedia, Social and Behavioral Sciences*, *106*, 641–650. https://doi.org/10.1016/j.sbspro.2013.12.073

Hayner, P. B. (2011). *Unspeakable truths: Transitional justice and the challenge of truth commissions*. Routledge.

Heleta, S., & Deardorff, D. K. (2017). *The role of higher education institutions in developing intercultural competence in peace-building in the aftermath of violent conflict*. 53–63.

Hunter, W. J. (Bill), & Austin, R. (2021). Blended and online learning for global citizenship: New technologies and opportunities for intercultural education. In *Routledge research in international and comparative education*. Routledge.

Hyslop-Healy, A. (2022). *An Investigation into the Consequences of the Canadian Citizenship Texts' Portrayal of Indigenous People*.

King, E. W. (2020). Educating for peace in a global society. *Intercultural Education (London, England)*, *31*(4), 493–498. https://doi.org/10.1080/14675986.2020.1766185

Klein, A. Maria. (2012). *Raising multicultural awareness in higher education*. University Press of America.

Kulkarni, D. V. (2017). Sustainable peace in the 21st century: Bridging the gap from theory to practice. In *Peace Education*. Information Age Publishing, Inc.

Kyuchukov, H., & New, W. (2016). Peace education with refugees: Case studies. *Intercultural Education (London, England)*, *27*(6), 635–640. https://doi.org/10.1080/14675986.2016.1259092

Leffler, E. (2022). Applied Theatre and Intercultural Dialogue: Playfully Approaching Difference. In *Palgrave studies in play, performance, learning, and development*. Springer International Publishing AG.

Lin, J., Brantmeier, E. J., & Bruhn, Christa. (2008). Transforming education for peace. In *Peace education*. IAP-Information Age Pub.

Mathews-Aydinli, Julie. (2017). *International Education Exchanges and Intercultural Understanding Promoting Peace and Global Relations*. Springer International Publishing.

Miall, Hugh., Ramsbotham, Oliver., & Woodhouse, Tom. (1999). *Contemporary conflict resolution the prevention, management and transformation of deadly conflicts*. Polity Press.

Michael, O., & Rajuan, M. (2009). Perceptions of "the other" in children's drawings: An intercultural project among Bedouin and Jewish children. *Journal of Peace Education*, *6*(1), 69–86. https://doi.org/10.1080/17400200802658407

Pandey, K., & Upadhyay, P. (2016). *Promoting global peace and civic engagement through education*. IGI Global.

Pashby, K., Ingram, L.-A., & Joshee, R. (2014). Discovering, recovering, and covering-up Canada: Tracing historical citizenship discourses in K–12 and adult immigrant citizenship education. *Canadian Journal of Education/Revue Canadienne de l'éducation*, *37*(2), 1–26.

Roy, S., & Shaw, I. S. (2015). *Communicating Differences: Culture, Media, Peace and Conflict Negotiation*. Palgrave Macmillan UK.

Sabzalian, L. (2019). The tensions between Indigenous sovereignty and multicultural citizenship education: Toward an anticolonial approach to civic education. *Theory & Research in Social Education*, *47*(3), 311–346.

Sagy, S. (2017). Can we empathize with the narrative of our enemy? A personal odyssey in studying peace education. *Intercultural Education (London, England)*, *28*(6), 485–495. https://doi.org/10.1080/14675986.2017.1390889

Seban, D. (2011). Teaching peace through picture books in a third-grade classroom. *Intercultural Education (London, England)*, *22*(1), 115–120. https://doi.org/10.1080/14675986.2011.549650

Sharma, N. (2020). Value-creating global citizenship education for sustainable development: Strategies and approaches. In *Palgrave pivot*. Palgrave Macmillan.

Steele, A. R., & Leming, T. (2022). Exploring student teachers' development of intercultural understanding in teacher education practice. *Journal of Peace Education*, *19*(1), 47–66. https://doi.org/10.1080/17400201.2022.2030688

Sustarsic, M., & Cheng, B. (2022). Public diplomacy and exchange programs at a secondary school level: Alumni experiences. *International Journal of Intercultural Relations*, *87*, 119–130. https://doi.org/10.1016/j.ijintrel.2022.01.012

Zembylas, M. (2015). *Emotion and traumatic conflict: Reclaiming healing in education*. Oxford University Press.

Appendix B

University of Manitoba Elder Protocols

Tobacco - Tobacco is extremely important in the Indigenous cultures of the prairies – it is one of our sacred medicines. Tobacco is used to open communication, whether to talk with an Elder to ask questions or when requesting ceremony, or when praying to Creator. When we pass tobacco, we are honouring a tradition that is very old. It is said that it is the leader of our medicines because it comes first. Whatever your views are on tobacco, it is still a sacred medicine to Traditional people.

Elders must be offered tobacco when you ask them to share their knowledge and/or attend an event. The exchange of tobacco is similar to a contract between two parties: the Elder is agreeing to do what is asked; the one offering the tobacco has obligations to respect the Teachings and the Teacher. The tobacco must be passed prior to the activity/event (as far in advance as possible).

When giving tobacco, place it in front of the Elder and state your request. If you hand it directly to the Elder you do not give him/her the opportunity to accept or pass on your request – it takes away their choice.

It is very important to be specific about your request so that the Elder knows exactly what you are asking.

If the Elder accepts your request, s/he will pick up the tobacco and will then do her/his best to help you. If they cannot fulfill your ask, they will say so and not accept the tobacco. (It is perfectly appropriate to ask for a referral if the Elder is unable to comply with your request.)

Tobacco can be given in a pouch, wrapped in a piece of cloth and can sometimes be given in the form of a cigarette. The minimum amount of tobacco is the amount needed to use in a Ceremonial Pipe, but a pouch of tobacco is the most common form. Tobacco is a sacred medicine and only commercial tobacco or tobacco in its natural form (kinikinik) is acceptable. Some people have asked if a mixture of 'healthy' herbs or other medicines can be used instead of tobacco – the answer is NO.

Gifts - Before the modern era, Elders were given food, clothing and other necessities in exchange for their help. It is still acceptable/appropriate to provide the Elder with a gift for sharing their time, knowledge and wisdom. This gift would be given in addition to an honorarium that would remunerate them for their time, travel and efforts.

Elder - Always ensure there is a host/escort for the Elder if s/he has been invited on campus. The host/escort is responsible for transportation, parking passes, greeting the Elder, traveling with them to various locations on campus, providing water, coffee, etc. and ensuring that all other protocols are met. Some Elders have a friend or family member who act as a helper, while others may be open to the organizer assigning a helper. You may also need to cover per diems for the Elder helper.

(Retrieved from https://umanitoba.ca/indigenous/culture-and-protocol#:~:text=3.-,Elder,providing%20water%2C%20coffee%2C%20etc. June 8, 2023)

References

Abdi, A. A., & Kapoor, Dip. (2009). *Global perspectives on adult education* (1st ed.). Palgrave Macmillan.

Abu-Nimer, M., & Smith, R. K. (2016a). Interreligious and intercultural education for dialogue, peace and social cohesion. *International Review of Education*, *62*(4), 393–405. https://doi.org/10.1007/s11159-016-9583-4

Abu-Nimer, M., & Smith, R. K. (2016b). Interreligious and intercultural education for dialogue, peace and social cohesion. *International Review of Education*, *62*(4), 393–405. https://doi.org/10.1007/s11159-016-9583-4

Abu-Nimer, M., & Smith, R. K. (2016c). INTRODUCTION: Interreligious and intercultural education for dialogue, peace and social cohesion. *International Review of Education*, *62*(4), 393–405.

Achiume, E. T. (2019). Migration as decolonization. *Stanford Law Review*, *71*(6), 1509–1574.

Adams, E. J. (2010). Healing Invisible Wounds. *Reclaiming Children and Youth*, *19*(3), 32.

Adams, H. (1989). *Prison of grass: Canada from a Native point of view* (Rev. ed.). Fifth House Publishers.

Adebayo, A., Benjamin, J., & Lundy, B. D. (2014). *Indigenous conflict management strategies: Global perspectives*. Lexington Books. https://digitalcommons.kennesaw.edu/facbooks2014/10/

Adler, A., & Seligman, M. E. P. (2016). Using wellbeing for public policy: Theory, measurement, and recommendations. *International Journal of Wellbeing*, *6*(1), 1–35. https://doi.org/10.5502/ijw.v6i1.429

Agnew, J. A. (2000). The Geopolitical Context of Contemporary Ethnopolitical Conflict. In S. Byrne & C. L. Irvin (Eds.), *Reconcilable Differences: Turning Points in Ethnopolitical Conflict*. Kumarian Press.

Ahenakew, C. (2016). Grafting Indigenous Ways of Knowing Onto Non-Indigenous Ways of Being: The (Underestimated) Challenges of a Decolonial Imagination. *International Review of Qualitative Research*, *9*(3), 323–340. https://doi.org/10.1525/irqr.2016.9.3.323

Alberto Cabo-Mas. (2015). Challenges and perspectives of peace education in schools: The role of music. *Australian Journal of Music Education*, *1*, 75–85.

Alessandrini, A. C. (Anthony C. (2014). *Frantz Fanon and the future of cultural politics:*

Alfred, T. (2005). Wasase: Indigenous pathways of action and freedom. University of Toronto Press.

Alfred, G. R. (2005). *Wasáse : Indigenous pathways of action and freedom*. Broadview Press.

Alfred, T., Rogers, A., & Palmater, P. (2023). *It's All about the Land: Collected Talks and Interviews on Indigenous Resurgence* (1st ed.). University of Toronto Press.

Alidina, A., Morton, D., & Wirch, J. (2020). *Fostering Safe Spaces for Dialogue and Relationship-building Between Newcomers and Indigenous Peoples: Wise Practices for the relationship-building process and recommendations for the development of an orientation toolkit*. Immigration Partnership Winnipeg. https://spcw.mb.ca/wp-content/uploads/2020/01/Fostering-Safe-Spaces-for-Dialogue-and-Relationship-building-between-Newcomers-and-Indigenous-Peoples-Report-English-Web-View.pdf

Allen, R. S. (1996). *His Majesty's Indian allies: British Indian policy in the defence of Canada, 1774-1815* (1st ed.). Dundurn Press.

Aloni, N., Weintrob, L., & Bokova, I. (2017). *Beyond bystanders: Educational leadership for a humane culture in a globalizing reality* (1st ed. 2017.). Sense Publishers. https://doi.org/10.1007/978-94-6351-026-4

Amadei, B. (2020). Revisiting positive peace using systems tools. *Technological Forecasting & Social Change*, *158*, 120149. https://doi.org/10.1016/j.techfore.2020.120149

Ansloos, J. P. (2017). *Medicine of peace: Indigenous youth decolonizing healing and resisting violence*. Fernwood Publishing.

Araceli González-Baltazar & Saúl Alejandro García. (2016). Everyday And Violence In Primary Schools Of The Region OTOMI TEMOAYA: Towards A Draft Interculturality For Peace And School Coexistence. *Ra Ximhai*, *12*(Special 3), 101–115.

Arawjo, I., & Mogos, A. (2021). Intercultural Computing Education: Toward Justice across Difference. *ACM Transactions on Computing Education*, *21*(4), 1–33. https://doi.org/10.1145/3458037

Arndt, S. (2018). Early childhood teacher cultural Otherness and belonging. *Contemporary Issues in Early Childhood*, *19*(4), 392–403. https://doi.org/10.1177/1463949118783382

Arslan, Y., Günçavdı, G., & Polat, S. (2015). The Impact of Peace Education Programme at University on University Students' Intercultural Sensitivity. *Procedia, Social and Behavioral Sciences*, *174*, 2301–2307. https://doi.org/10.1016/j.sbspro.2015.01.891

Asch, M., Borrows, J., & Tully, J. (2018). *Resurgence and Reconciliation: Indigenous-Settler Relations and Earth Teachings*. University of Toronto Press.

Attwood, Bain., & Magowan, Fiona. (2001). *Telling stories: Indigenous history and memory in Australia and New Zealand*. Allen & Unwin.

Backhouse, C. (1999). *Colour-coded: A legal history of racism in Canada, 1900-1950* (1st ed.). Published for the Osgoode Society for Canadian Legal History by University of Toronto Press.

Bae, J. (2012). An intercultural peace mural project: Let's make a peaceful world hand in hand. *Art Education (Reston)*, *65*(1), 47–54. https://doi.org/10.1080/00043125.2012.11519160

Baldwin, A. N. (2021). A Decolonial Black Feminist Theory of Reading and Shade: Feeling the

Baraldi, C. (2009). *Dialogue in Intercultural Communities: From an educational point of view* (Vol. 4). John Benjamins Publishing Company.

Baraldi, C. (2009). Dialogue in intercultural communities: From an educational point of view. John Benjamins Publishing Company.

Baraldi, C. (Ed.). (2009). Dialogue in intercultural communities: From an educational point of view. John Benjamins Publishing Company.

Barmeyer, C., & Mayer, C.-H. (2020). Positive intercultural management in the fourth industrial revolution: Managing cultural otherness through a paradigm shift. *International Review of Psychiatry (Abingdon, England)*, *32*(7–8), 638–650. https://doi.org/10.1080/09540261.2019.1699033

Bateman, Fiona., & Pilkington, L. (2011). *Studies in settler colonialism politics, identity and culture*. Palgrave Macmillan.

Baumgartner, L. M. (2012). Mezirow's Theory of Transformative Learning from 1975 to Present. In P. Cranton & E. W. Taylor (Eds.), *The Handbook of Transformative Learning: Theory, Research and Practice*. John Wiley & Sons, Incorporated.

Bekerman, Z. (2000). Dialogic directions: Conflicts in Israeli/Palestinian education for peace. *Intercultural Education (London, England)*, *11*(1), 41–51. https://doi.org/10.1080/14675980050005389

Bekerman, Z. (2005). Are there children to educate for peace in conflict-ridden areas? A critical essay on peace and coexistence education. *Intercultural Education (London, England)*, *16*(3), 235–245. https://doi.org/10.1080/14675980500211840

Bekerman, Z. (2016). *The promise of integrated multicultural and bilingual education: Inclusive Palestinian-Arab and Jewish schools in Israel: What happens to children when adults find solutions to problems they do not have*. Oxford University Press.

Bell, N. (2018). Anishinaabe Research Theory and Methodology as Informed by Nanaboozhoo, the Bundle Bag, and the Medicine Wheel. In D. McGregor, J.-P. Restoule, & R. Johnston (Eds.), *Indigenous Research: Theories, Practices, and Relationships*. Canadian Scholars' Press.

Berkhofer, R. F. (1979). *The white man's Indian: Images of the American Indian, from Columbus to the present* (1st Vintage Books ed.). Vintage Books.

Betts, R. F. (2004). *Decolonization* (2nd ed.). Routledge.

Beyers, J. (2019). Reconstructing black identity: The Black Panther, Frantz Fanon and Achilles Mbembe in conversation. *Hervormde Teologiese Studies*, *75*(4), 1–7.

Bezo, B., & Maggi, S. (2015). Living in "survival mode:" Intergenerational transmission of trauma from the Holodomor genocide of 1932–1933 in Ukraine. *Social Science & Medicine (1982)*, *134*, 87–94. https://doi.org/10.1016/j.socscimed.2015.04.009

Bhugra, D. (2016). Social discrimination and social justice. *International Review of Psychiatry (Abingdon, England)*, *28*(4), 336–341. https://doi.org/10.1080/09540261.2016.1210359

Blodgett, C. (2013). *A Review of Community Efforts to Mitigate and Prevent Adverse Childhood Experiences and Trauma*. https://api.semanticscholar.org/CorpusID:49352765

Bolderston, A., M. R. T. (T), BSc, MSc, FCAMRT. (2008). Writing an Effective Literature Review. *Journal of Medical Imaging and Radiation Sciences*, *39*(2), 86–92. https://doi.org/10.1016/j.jmir.2008.04.009

Boote, D. N. & Beile, P. (2005). Scholars before Researchers: On the Centrality of the Dissertation Literature Review in Research Preparation. *Educational Researcher*, *34*(6), 3–15. https://doi.org/10.3102/0013189X034006003

Bracher, M. (2023). Educating for Wisdom through Literary Study: Developing Systems Thinking to Solve Major Problems Facing Humanity. *Pedagogy : Critical Approaches to Teaching Literature, Language, Culture, and Composition*, *23*(1), 113–145. https://doi.org/10.1215/15314200-10082044

Bray, M. (2008). The WCCES and intercultural dialogue: Historical perspectives and continuing challenges. *International Review of Education*, *54*(3/4), 299–317. https://doi.org/10.1007/s11159-007-9076-6

Brice, M., Chrona, J., Cremo, E., Maracle, T., Marthiensen, T., Nepinak, S., & Oman, J. (2016). *Moving forward: A collection about Truth and Reconciliation: Teacher's resource*. McGraw Hill Publications.

Brokenleg, M. (2014). response ability pathways: Restoring Bonds of Respect. *Reclaiming Children and Youth*, *22*(4), 12.

Brookfield, Stephen. (2005). *The power of critical theory: Liberating adult learning and teaching* (1st ed.). Jossey-Bass.

Browne, A. J., Smye, V. L., & Varcoe, C. (2005). The relevance of postcolonial theoretical perspectives to research in Aboriginal health. Canadian Journal of Nursing Research Archive, 16-37. https://cjnr.archive.mcgill.ca/article/view/1969

Buckley, H. (1992). *From wooden ploughs to welfare: Why Indian policy failed in the Prairie Provinces*. McGill-Queen's University Press.

Bui, E. (2017). *Finding Meaning in Loss: A Narrative Constructivist Contribution* (pp. 161–187). Springer International Publishing AG. https://doi.org/10.1007/978-3-319-65241-2_8

Burke, H. (2016). *Kennewick Man: Perspectives on the ancient one*. Routledge.

Burnett, K., & Read, G. (Eds.). (2016). Aboriginal history : a reader (Second edition.). Oxford University Press.

Byrne, S., & Irvin, C. L. (2000). *Reconcilable differences: Turning points in ethnopolitical conflict*. West Hartford, CT: Kumarian Press.

Byrne, S., Matyok, T., Scott, I. M., & Senehi, J. (2020). Peace and Conflict Studies in the 21st Century: Theory, Substance and Practice. In S. Byrne, T. Matyok, I. M. Scott, & J. Senehi (Eds.), *Routledge companion to peace and conflict studies*. Routledge.

Byrne, S., Matyók, T., Scott, I. M., & Senehi, J. (2020). *Routledge companion to peace and conflict studies*. Routledge.

Cabedo-Mas, A., Nethsinghe, R., & Forrest, D. (2017). The role of the arts in education for peacebuilding, diversity and intercultural understanding: A comparative study of educational policies in Australia and Spain. *International Journal of Education and the Arts*, *18*(11), 1–27.

Calleja, C. (2014). Jack Mezirow's Conceptualisation of Adult Transformative Learning: A Review. *Journal of Adult and Continuing Education*, *20*(1), 117–136. ERIC. https://doi.org/10.7227/JACE.20.1.8

CAMH. (2020). *Trauma*. Centre for Addiction and Mental Health. https://www.camh.ca/en/health-info/mental-illness-and-addiction-index/trauma#:~:text=Trauma%20is%20the%20lasting%20emotional,living%20through%20a%20distressing%20event.

Campbell, L., & Brysiewicz, P. (2018). Reflections on Palliative Care, Transformative Education and Mezirow's Transformative Learning Theory. *Africa Journal of Nursing and Midwifery.*, *19*(3). https://doi.org/10.25159/2520-5293/693

Campbell, P. S. (2018). *Music, education, and diversity: Bridging cultures and communities*. Teachers College Press.

Canadian Human Rights Tribunal. (2016). *First Nations Child and Family Caring Society of Canada et al. v. Attorney General of Canada (for the Minister of Indian Affairs and Northern Development Canada), 2016 CHRT 2*. https://chrt-tcdp.gc.ca/sites/default/files/2024-02/2016-en.pdf

Cannon, S. Gelber. (2011). *Think, care, act teaching for a peaceful future*. Information Age Pub.

Card, K. G., & Hepburn, K. (2022). Social position and economic system justification in Canada: Implications for advancing health equity and social justice from an exploratory study of factors shaping economic system justification. Frontiers in Public Health, 10, 902374. https://www.frontiersin.org/journals/public-health/articles/10.3389/fpubh.2022.902374/full

Carruthers-Zurowski, R. (1996). *Between Imperial Hinterlands: Reconstituting Families in Bukovina and Saskatchewan, 1775-1940*. University of Ottawa Press.

Carter, J. (2009). *Lessons to Ponder: Insights and Advice from the Front Lines* (J. Carter, G. Irani, & V. Volkan, Eds.). Pearson.

Carter, S. (1990). *Lost harvests: Prairie Indian reserve farmers and government policy*. McGill-Queen's University Press.

Cavanagh, E., & Veracini, L. (2017). *The Routledge handbook of the history of settler*

Center for Disease Control. (2023). *Https://www.cdc.gov/violenceprevention/aces/index.html*. Center for Disease Control. https://www.cdc.gov/violenceprevention/aces/index.html

Césaire, Aimé., & Kelley, R. D. G. (2000). *Discourse on colonialism ; A poetics of anticolonialism*. Monthly Review Press.

Challenger, M. (2007). The "Stolen Voices" project for the United Nations International Day of Peace, Imperial War Museum, London. *Intercultural Education (London, England)*, *18*(5), 501–504. https://doi.org/10.1080/14675980701768226

Chansonneuve, D. (2005). Reclaiming connections: Understanding residential school trauma in Indigenous communities. Aboriginal Healing Foundation.

Chapnick, A. (2011). The middle power project: Canada and the founding of the United Nations. ubc Press.

Chatterjee, S. (2019). Immigration, anti-racism, and Indigenous self-determination: Towards a comprehensive analysis of the contemporary settler colonial. *Social Identities*, *25*(5), 644–661.

Chatters, J. C. (2001). *Ancient encounters Kennewick Man and the first Americans*. Simon & Schuster.

Chelsea Freeborn, Alvina Mardhani-Bayne, & Cheyanne Soetaert. (2023). Quality and educator dispositions for indigenous families in the urban early learning and child care context: A scoping review. *International Journal of Child Care and Education Policy (Seoul)*, *17*(1), 1–36. https://doi.org/10.1186/s40723-023-00108-5

Chilisa, B. (2020). *Indigenous research methodologies* (Second edition.). SAGE.

Cho, Y. (1982). *Peace studies*. Kyung Hee University Press.

Chomsky, Noam. (2003). *Hegemony or survival: America's quest for global dominance* (1st ed.). Metropolitan Books.

Chou, C. P., & Spangler, J. (2018a). *Theories of Cultural and Educational Exchange, Intercultural Competence, Conflict Resolution, and Peace Education* (pp. 23–38). Springer Singapore Pte. Limited. https://doi.org/10.1007/978-981-13-1547-3_2

Chou, C. Prudence., & Spangler, Jonathan. (2018b). *Cultural and Educational Exchanges between Rival Societies Cooperation and Competition in an Interdependent World* (1st ed. 2018.). Springer Singapore. https://doi.org/10.1007/978-981-13-1547-3

Christie, M., Carey, M., Robertson, A., & Grainger, P. (2015). Putting Transformative Learning Theory into Practice. *Australian Journal of Adult Learning*, *55*(1), 9–30. ERIC.

Chung, S. (2016). The morning after Canada's Truth and Reconciliation Commission report: decolonisation through hybridity, ambivalence and alliance. *Intercultural Education*, *27*(5), 399–408. https://doi.org/10.1080/14675986.2016.1240497

Cliffe, J. (2022). Invasion: Russia's Bloody War and Ukraine's Fight For Survival. *New*

Coburn, E. *(2015). More will sing their way to freedom: Indigenous resistance and resurgence. Fernwood Publishing.*

Coleman, D. (2012). *Imposing subCitizenship: Canadian white civility and the two Row Wampum of the six nations* (pp. 177–211). https://doi.org/10.1515/9780888646187-010

Coleman, D., Glanville, E. G., Hasan, W., & Kramer-Hamstra, A. (2012). *Countering Displacements: The Creativity and Resilience of Indigenous and Refugee-ed Peoples*. University of Alberta Press.

Collard, S., & Law, M. (1989). The Limits of Perspective Transformation: A Critique of Mezirow's Theory. *Adult Education Quarterly*, *39*(2), 99–107. ERIC.

colonialism. Routledge. https://doi.org/10.4324/9781315544816

Comack, E., Deane, L., Morrissette, V., & Silver, J. (2015). *Indians wear red*. Fernwood Publishing.

Community Engagement. In *INDIG PEOPLES LAW* (1st ed., Vol. 1, p. 181). Routledge.

Corbett, J. (2021). Revisiting mediation: Implications for intercultural language education. *Language and Intercultural Communication*, *21*(1), 8–23. https://doi.org/10.1080/14708477.2020.1833897

Corinus, V. (2019). *Aimé Césaire*. Presses universitaires de France.

Cormier, K., Massfeller, H., Hamm, L., & Oulette, K. (2016). “The World is Constantly arriving”: The Intercultural Diversity Toolkit for Educators in New Brunswick. *Antistasis*, *6*(2), 44.

Coulby, D., & Jones, C. (2018). *Education and Warfare in Europe* (First edition.). Routledge. https://doi.org/10.4324/9781315212128

Coulthard, G. S. (2014). *Red skin, white masks: Rejecting the colonial politics of recognition*. University of Minnesota Press.

Craft, A., & Regan, P. (2020). *Pathways of reconciliation: Indigenous and settler approaches to*

Cranton, P., & Kasl, E. (2012). A Response to Michael Newman’s “Calling Transformative Learning into Question: Some Mutinous Thoughts.” *Adult Education Quarterly: A Journal of Research and Theory*, *62*(4), 393–398. ERIC. https://doi.org/10.1177/0741713612456418

Cranton, P., & Taylor, E. W. (2012). Transformative Learning Theory: Seeking a More Unified Theory. In P. Cranton & E. W. Taylor (Eds.), *The Handbook of Transformative Learning: Theory, Research and Practice*. John Wiley & Sons, Incorporated.

Crisis and Trauma Resource Institute. (2020). Trauma-informed care. Retrieved January 2023, from https://ctrinstitute.com/topic/trauma-informed-care/

Crown-Indigenous Relations and Northern Affairs Canada. (2015). Honouring the truth, reconciling for the future: Summary of the final report of the Truth and Reconciliation

Commission of Canada. Government of Canada. https://www.rcaanc-cirnac.gc.ca/eng/1524506203836/1557512859985

CRTI. (2020). *Trauma: Counseling Strategies for Healing and Resilience*. Crisis and Trauma Resource Institute. https://ctrinstitute.com/topic/trauma/

Dahlsgaard, K., Peterson, C., & Seligman, M. E. P. (2005). Shared Virtue: The Convergence of Valued Human Strengths Across Culture and History. *Review of General Psychology*, *9*(3), 203–213. https://doi.org/10.1037/1089-2680.9.3.203

Daschuk, J. W. (2013). *Clearing the Plains: Disease, politics of starvation, and the loss of Aboriginal life*. University of Regina Press.

Dasli, M. (2019). UNESCO guidelines on intercultural education: A deconstructive reading. *Pedagogy, Culture & Society*, *27*(2), 215–232. https://doi.org/10.1080/14681366.2018.1451913

Datta, R. (2020). Indigenous Reconciliation and Decolonization: Narratives of Social Justice and

Datta, R. (2021). *Indigenous reconciliation and decolonization: Narratives of social justice and community engagement*. Routledge.

Davydova, I., & Dykyi, O. (2023). A NEW UNDERSTANDING OF MODERN HISTORY OF UKRAINE (review of the monograph: V. Holovko, L. Yakubova. Ukraine and the Challenges of Post-totalitarian Transit (1990 – 2019) / NAS of Ukraine, Institute of History of Ukraine. Kyiv: Akademperiodika, 2021. 592 p., 48 p. Ill.). *East European Historical Bulletin*, *2023*(26), 201–206. https://doi.org/10.24919/2519-058X.26.275248

de Finney, S. (2015). Playing Indian and other settler stories: Disrupting Western narratives of Indigenous girlhood. *Continuum*, *29*(2), 169–181.

Deardorff, D. K., & Arasaratnam-Smith, L. A. (2017). *Intercultural Competence in Higher Education: International Approaches, Assessment and Application*. Taylor and Francis. https://doi.org/10.4324/9781315529257

Deloria, Vine. (1985). *Behind the trail of broken treaties: An Indian declaration of independence* (1st University of Texas Press ed.--). University of Texas Press.

Denicolo, P., Long, T., & Bradley-Cole, K. (2016). *Constructivist approaches and research methods: A practical guide to exploring personal meanings*. SAGE Publications Ltd.

Denov, M. (2018). *Children affected by war: An intergenerational perspective*. In M. Denov, A. Akesson, & A. Khan (Eds.), *Global Child: Nurturing Children's Rights and Well-Being in the Global South*.

Deterding, N. M., & Waters, M. C. (2021). Flexible coding of in-depth interviews: A twenty-first-century approach. Sociological methods & research, 50(2), 708-739.

Dirkx, J. M., Mezirow, J., & Cranton, P. (2006a). Musings and Reflections on the Meaning, Context, and Process of Transformative Learning: A Dialogue Between John M. Dirkx and Jack Mezirow. *Journal of Transformative Education*, *4*(2), 123–139. https://doi.org/10.1177/1541344606287503

Dirkx, J. M., Mezirow, J., & Cranton, P. (2006b). Musings and Reflections on the Meaning, Context, and Process of Transformative Learning: A Dialogue Between John M. Dirkx and Jack Mezirow. *Journal of Transformative Education*, *4*(2), 123–139. https://doi.org/10.1177/1541344606287503

Dix, M. (2016). The Cognitive Spectrum of Transformative Learning. *Journal of Transformative Education*, *14*(2), 139–162. ERIC. https://doi.org/10.1177/1541344615621951

Doosje, B., Moghaddam, F. M., Kruglanski, A. W., de Wolf, A., Mann, L., & Feddes, A. R. (2016). Terrorism, radicalization, and de-radicalization. *Current Opinion in Psychology*, *11*, 79–84. https://doi.org/10.1016/j.copsyc.2016.06.008

Dorries, H., Henry, R., Hugill, D., McCreary, T., & Tomiak, J. (Eds.). (2019). *Settler city limits: Indigenous resurgence and colonial violence in the urban prairie west*. Univ. of Manitoba Press.

Dougherty, J. (2022). Fleeing Putin. *The Wilson Quarterly (Washington)*, *46*(3), 1–1

Downey, Roger. (2000). *Riddle of the bones: Politics, science, race, and the story of the Kennewick Man*. Copernicus.

Drinnon, Richard. (1980). *Facing west: The metaphysics of Indian-hating and empire building*. University of Minnesota Press.

Duran, E. (2006). *Healing the soul wound: Counseling with American Indians and other native peoples*. Teachers College Press.

Duran, E. & Duran, B. (1995). *Native American postcolonial psychology*. State University of New York Press.

Ebony. (2014). Hood disease: A look at the psychological impact of urban trauma. Magazine Name. Retrieved from http://www.magazinename.com/hood-disease

Elkord, Nesreen. (2019). *Cross-Cultural Schooling Experiences of Arab Newcomer Students A Journey in Transition Between the East and the West* (1st ed. 2019.). Springer International Publishing. https://doi.org/10.1007/978-3-030-14420-3

Esposito, J. L., & Yilmaz, I. (2010). *Islam and peacebuilding: Gülen movement initiatives*. Blue Dome Press.

Farini, F. (2014). Trust building as a strategy to avoid unintended consequences of education. The case study of international summer camps designed to promote peace and intercultural dialogue among adolescents. *Journal of Peace Education*, *11*(1), 81–100. https://doi.org/10.1080/17400201.2013.837381

Farley, J., Hurley, K. D., & Aitken, A. A. (2020). Monitoring implementation in program evaluation with direct audio coding. Evaluation and Program Planning, 83, 101854.

Ferreira, M. L., & Devine, D. (2012). Theater of the Oppressed as a Rhizome: Acting for the Rights of Indigenous Peoples Today. *Latin American Perspectives*, *39*(2), 11–26. https://doi.org/10.1177/0094582X11427888

Finding something different. Lexington Books.

Fischman, G. (2005). *Critical theories, radical pedagogies, and global conflicts*. Rowman & Littlefield Publishers.

Fleischmann, A. N. M., Van Styvendale, N., & McCarroll, C. (2011). *Narratives of Citizenship: Indigenous and Diasporic Peoples Unsettle the Nation-State*. The University of Alberta Press.

Fleischmann, A. N., & Van Styvendale, N. (2011). Introduction. Narratives of Citizenship: Indigenous and Diasporic Peoples Unsettle the Nation-State.

Fleming, T. (2018). Critical Theory and Transformative Learning: Rethinking the Radical Intent of Mezirow's Theory. *International Journal of Adult Vocational Education and Technology*, *9*(3), 1–13. ERIC. https://doi.org/10.4018/IJAVET.2018070101

Foster, B. (2022, March 10). *Exploring the hidden history of Indigenous relations with Ukrainian settlers*. APTN. https://www.aptnnews.ca/national-news/exploring-hidden-history-indigenous-relations-ukrainian-settlers/

Fox, C. (2014). Future directions for comparative education dialogue in the Asia-Pacific region. *Asia Pacific Journal of Education*, *34*(2), 212–227. https://doi.org/10.1080/02188791.2013.875648

Francis, D. (1992). *The imaginary Indian the image of the Indian in Canadian culture*. Arsenal Pulp Press.

Freire, P. (1970). *Pedagogy of the oppressed*. Seabury Press.

Frideres, J. (2011). *First Nations in the twenty-first century*. Oxford University Press.

Galtung, J. (1996). Peace by peaceful means: Peace and conflict, development and civilization. Sage Publications. https://www.torrossa.com/en/resources/an/4912962

García, O., Zakharia, Z., & Otcu, B. (2012). *Bilingual community education and multilingualism: Beyond heritage languages in a global city*. Multilingual Matters.

Gaudry, A., & Lorenz, D. (2018). Indigenization as inclusion, reconciliation, and decolonization:

Gaupp, L., & Pelillo-Hestermeyer, G. (2021). *Diversity and otherness: Transcultural insights*

Gibson, L., & Case, R. (2019). Reshaping Canadian history education in support of reconciliation. *Canadian Journal of Education/Revue Canadienne de l'éducation*, *42*(1), 251–284.

Gillikin, C., Habib, L., Evces, M., Bradley, B., Ressler, K. J., & Sanders, J. (2016). Trauma exposure and PTSD symptoms associate with violence in inner city civilians. Journal of Psychiatric Research, 83, 1–7. https://doi.org/10.1016/j.jpsychires.2016.07.027

Goldhill, O. (2018). *Philosophy is the new battleground in South Africa's fight against colonialism*. Quartz. https://qz.com/1332351/philosophy-is-the-new-battleground-in-south-africas-fight-against-colonialism/

Goodson, I., & Gill, S. (2014). *Critical narrative as pedagogy* (First published 2014.). Bloomsbury Publishing. https://doi.org/10.5040/9781472553126

Gough, D., Thomas, J., & Oliver, S. (2019). Clarifying differences between reviews within evidence ecosystems. *Systematic reviews*, *8*, 1-15.

Gould, S. J. (1981). *The mismeasure of man*. W.W. Norton & Company.

Goulet, L. M., & Goulet, K. N. (2014). *Teaching each other: Nehinuw concepts and Indigenous pedagogies*. UBC press.

Grabb, E. G., Reitz, J. G., & Hwang, M. (2017). *Social inequality in Canada: Dimensions of disadvantage* (Sixth edition.). Oxford University Press.

Gulliver, T. (2018). Canada the redeemer and denials of racism. *Critical Discourse Studies*, *15*(1), 68–86.

Gültekin, B., & Gültekin, T. (2013). Communication Models and Sensitivity Approaches for Intercultural Peace Education. *Procedia, Social and Behavioral Sciences*, *106*, 641–650. https://doi.org/10.1016/j.sbspro.2013.12.073

Gunnlaugson, O., & Moze, M. B. G. (2012). Surrendering into witnessing: A foundational practice for building collective intelligence capacity in groups. *Journal of Integral Theory*

& Practice, 7(3). Retrieved from https://www.researchgate.net/profile/Olen-Gunnlaugson/publication/289158024_Surrendering_into_witnessing_A_foundational_practice_for_building_collective_intelligence_capacity_in_groups/links/619af0ebd7d1af224b15f34e/Surrendering-into-witnessing-A-foundational-practice-for-building-collective-intelligence-capacity-in-groups.pdf

Guo, S., & Wong, L. (2018). *Immigration, Racial and Ethnic Studies in 150 Years of Canada: Retrospects and Prospects* (1st ed., Vol. 4). BRILL.

Hall, K., & Cusack, E. (2018). Healing and Transformative Learning Through Indigenous Methodologies. In D. McGregor, J.-P. Restoule, & R. Johnston (Eds.), *Indigenous Research: Theories, Practices and Relationships*. Canadian Scholars' Press.

Hallam, E., & Street, B. (2000). *Cultural Encounters: Representing Otherness*. Taylor & Francis Group. https://doi.org/10.4324/9781315008691

Hallaq, W. (2018). *Restating Orientalism: A Critique of Modern Knowledge* (p. 380). Columbia

Hamm, B. (2020). Revisiting the Canadian Privilegium: The Lowe Letter, Good Faith, and International Law. *The Mennonite Quarterly Review*, *94*(3), 307.

Hannan, K. (2006). Journey into the Past: Romanian Bukovina. *East European Genealogical Society*, *14*(83), 18–22.

Harper, S. (2009, September 29). We also have no history of colonialism in Canada [Speech]. G20 Summit, Pittsburgh, PA. Newswire. https://www.newswire.ca/news-releases/prime-minister-harper-denies-colonialism-in-canada-at-g20-538621372.html

Harjo, S. S. (2014). *Nation to nation: Treaties between the United States & American Indian Nations* (First Edition.). Published by the National Museum of the American Indian in association with Smithsonian Books.

Harris, C. (2020). *A bounded land: Reflections on settler colonialism in Canada*. UBC Press.

Hart, M. A., & Lavallee, B. (2015). *Colonization, racism, social exclusion and Indigenous health. In The social determinants of health in Manitoba* (pp. 145-160). Canadian Centre for Policy Alternatives.

Hayner, P. B. (2011). *Unspeakable truths: Transitional justice and the challenge of truth commissions* (2nd ed.). Routledge.

Healey, R., & Del Lago, E. (2014). *The Shadow of Colonialism on Europe's Modern Past*. Cambridge Press.

Heleta, S., & Deardorff, D. K. (2017). *The role of higher education institutions in developing intercultural competence in peace-building in the aftermath of violent conflict* (pp. 53–63). https://doi.org/10.4324/9781315529257

Herman, J. P., & Cullinan, W. E. (1997). Neurocircuitry of stress: central control of the hypothalamo–pituitary–adrenocortical axis. Trends in neurosciences, 20(2), 78-84.

Heuer, B. P., & King, K. P. (2008). *Through the Fears and Years: Applying a Transformative Learning Model to ABE and Workplace Learning*. 6.

Hiebl, M. (2023). Sample Size in Systemic Literature Reviews of Management Literature. *Organizational Research Methods*. 2023-04, Vol.26 (2), p.229-261.

Hird, M. J., & Predko, H. (2024). *Extracting Reconciliation: Indigenous Lands, (In)human Wastes, and Colonial Reckoning* (1st ed., Vol. 1, p. 84). Routledge

Hogarth, K., & Fletcher, W. L. (2018). *A Space for Race: Decoding Racism, Multiculturalism, and Post-Colonialism in the Quest for Belonging in Canada and Beyond*. Oxford University Press, Incorporated.

Hoggan, C., Mälkki, K., & Finnegan, F. (2017). Developing the Theory of Perspective Transformation. *Adult Education Quarterly: A Journal of Research and Theory*, *67*(1), 48–64. ERIC. https://doi.org/10.1177/0741713616674076

Holiday Powers. (2023). Decolonization and art. In *Oxford Art Online*. Oxford University Press. https://doi.org/10.1093/oao/9781884446054.013.90000369439

Holmes, T. R. (2023). Narrative Identity through a Constructivist Lens: Introduction. *Journal of Constructivist Psychology*, *36*(4), 427–429. https://doi.org/10.1080/10720537.2023.2168808

Howe, K., Boal, J., & Soeiro, J. (2019). *The Routledge companion to Theatre of the Oppressed*. Routledge. https://doi.org/10.4324/9781315265704

https://doi.org/10.1177/1177180118785382

https://doi.org/10.1515/9780887558566

https://doi.org/10.4324/9781003019442

https://doi.org/10.4324/9781003141860

Huber-Warring, T. (2008). *Growing a soul for social change building the knowledge base for social justice*. IAP-Information Age Pub.

Hunter, W. J. (Bill), & Austin, R. (2021). *Blended and online learning for global citizenship: New technologies and opportunities for intercultural education*. Routledge.

Huuki, T., & Kyrölä, K. (2023). "Show yourself": Indigenous ethics, Sámi cosmologies and decolonial queer pedagogies of Frozen 2. *Gender and Education*, *35*(2), 171–185. https://doi.org/10.1080/09540253.2021.2023112

Hyslop-Healy, A. (2022). *An Investigation into the Consequences of the Canadian Citizenship Texts' Portrayal of Indigenous People*.

implementing the TRC's calls to action. University of Manitoba Press.

International Journal of Indigenous Peoples, *14*(3), 218–227.

into norms, practices, negotiations. De Gruyter

Investing in cultural diversity and intercultural dialogue. (2009). UNESCO.

Irma Isabel Salazar Mastache. (2014). Education for Peace and School Coexistence in the State of Mexico. *Ra Ximhai*, *10*(Especial 4), 293–312.

Jackson, S. N. S. (2018). Golden Eagle rising—Reconciliation, Indigenous resurgence, and a new beginning. *Journal of Global Ethics*, *14*(2), 300–303

Jeong, H.-Won. (2005). *Peacebuilding in post conflict societies: Strategy and process*. Lynne Rienner Publishers.

Johnston, R., McGregor, D., & Restoule, J.-P. (2018). Relationships, Respect, Relevance, Reciprocity, and Responsibility: Taking Up Indigenous Research Approaches. In *Indigenous Research: Theories, Practices and Relationships*. Canadian Scholars.

Jones, E., & Perry, A. (2011). A people's citizenship guide: A response to conservative Canada. Winnipeg: Arbeiter Ring Publishing.

Jones, T., Dowling, C., Porter, L., Kickett-Tucker, C., & Cox, S. (2023). Realising decolonising spaces: Relational accountability in research events. *AlterNative : An International Journal of Indigenous Peoples*. https://doi.org/10.1177/11771801221144640

Joseph, R. P. C. (2018). *21 things you may not know about the Indian Act: Helping Canadians make reconciliation with Indigenous Peoples a reality*. Indigenous Relations Press.

Juan Bello Domínguez. (2014). Education and Intercultural Dialogue of Knowledge for Peace. *Ra Ximhai*, *10*(2), 175–193.

Justus Randolph. (2009). A Guide to Writing the Dissertation Literature Review. *Practical Assessment, Research & Evaluation*, *14*, 13.

Kasianov, G. (2022). *Memory Crash: Politics of History in and around Ukraine, 1980s–2010s*. Central European University Press.

Katz, R. (2017). *Indigenous healing psychology: Honoring the wisdom of the first peoples*. Healing Arts Press.

Kenfield, Y. Hevelyn. (2021). *Enacting and Envisioning Decolonial Forces while Sustaining Indigenous Language: Bilingual College Students in the Andes.* (1st ed.). Channel View Publications.

Kennedy, A., McGowan, K., & El-Hussein, M. (2023). Indigenous Elders' wisdom and dominionization in higher education: Barriers and facilitators to decolonisation and reconciliation. *International Journal of Inclusive Education*, *27*(1), 89–106.

Kihika, M. (2013). Ghosts and Shadows: A History of Racism in Canada. *Canadian Graduate Journal of Sociology and Criminology*, *2*(1), 35. https://doi.org/10.15353/cgjsc-rcessc.v2i1.23

Kimmel, P. R. (2020). In Search of Significant Differences: The Odyssey of an Intercultural Peace Builder. *Peace and Conflict*, *26*(3), 314–335. https://doi.org/10.1037/pac0000389

King, E. W. (2020). Educating for peace in a global society. *Intercultural Education (London, England)*, *31*(4), 493–498. https://doi.org/10.1080/14675986.2020.1766185

Kino-nda-niimi Collective. 2014. The Winter We Danced. Voices from the Past, the Future, and the Idle No More Movement. Winnipeg: Arbeiter Ring Press.

Kitchenham, A. (2008). The Evolution of John Mezirow's Transformative Learning Theory. *Journal of Transformative Education*, *6*(2), 104–123. https://doi.org/10.1177/1541344608322678

Klein, A. M. (2012). *Raising multicultural awareness in higher education* (2nd ed.). University Press of America.

Kluttz, J., Walker, J., & Walter, P. (2020). Unsettling allyship, unlearning and learning towards decolonising solidarity. *Studies in the Education of Adults*, *52*(1), 49–66.

Kovach, M. (2009). *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. University of Toronto Press.

Kozubek, M. T., & Silva, R. A. S. L. (2023). Chiara Lubich and the Intercultural Dialogue—Educational Relevance in a Time of New Conflicts. *Religions (Basel, Switzerland)*, *14*(1), 38. https://doi.org/10.3390/rel14010038

Kukushkin, V. (2007). *From peasants to labourers Ukrainian and Belarusan immigration from the Russian Empire to Canada*. McGill-Queen's University Press. https://doi.org/10.1515/9780773560468

Kulkarni, D. V. (2017). *Sustainable peace in the 21st century: Bridging the gap from theory to practice*. Information Age Publishing, Inc.

Kuokkanen, R. J. (2007). *Reshaping the university: Responsibility, indigenous epistemes, and the logic of the gift*. UBC Press.

Kyuchukov, H., & New, W. (2016). Peace education with refugees: Case studies. *Intercultural Education (London, England)*, *27*(6), 635–640. https://doi.org/10.1080/14675986.2016.1259092

Lamoureux, K. (2013). Creativity in the cause of service. Gifted Education International, 29(3), 1-19.

Lamoureux, K. (2013). Cumbersome fairy tales. In L. Sokal & K. W. McCluskey (Eds.), Reaching out of the ivory tower. Ulm, Germany: International Center for Innovation in Education.

Lamoureux, K. (2013). Using the CoCVI to evaluate a high school enrichment program. In L. Sokal & K. W. McCluskey (Eds.), Reaching out of the ivory tower. Ulm, Germany: International Center for Innovation in Education.

Langford, J. M. (2003). Cultural Encounters: Representing "Otherness.":Cultural Encounters: Representing "Otherness." *American Anthropologist*, *105*(2), 419–420. https://doi.org/10.1525/aa.2003.105.2.419

LaRoque, Emma. (1975). *Defeathering the Indian*. Book Society of Canada.

Le Grange, L. (2023). Decolonisation and anti-racism: Challenges and opportunities for (teacher) education. *Curriculum Journal (London, England)*, *34*(1), 8–21. https://doi.org/10.1002/curj.193

Lee, C. J. (2015). *Frantz Fanon: Toward a revolutionary humanism*. Ohio University Press.

Leffler, E. (2022). *Applied Theatre and Intercultural Dialogue: Playfully Approaching Difference*. Springer International Publishing AG.

Lehr, J. C. (2011). *Community and Frontier: A Ukrainian Settlement in the Canadian Parkland* (Vol. 6). University of Manitoba Press.

Leirman, W., & Kulich, J. (2018). *Adult Education and the Challenges of the 1990s* (First edition.). Routledge.

Levine-Rasky, C., & Kowalchuk, L. (Lisa M. (2020). *We resist: Defending the common good in hostile times*. McGill-Queen's University Press. https://doi.org/10.1515/9780228002802

Levine, P., & Kline, M. (2007). *Trauma Through a Child's Eyes: Awakening the Ordinary Miracle of Healing*. North Atlantic Books.

Lew, B., & Cater, B. (2018). Farm mechanization on an otherwise 'featureless 'plain: Tractors on the Northern Great Plains and immigration policy of the 1920s. *Cliometrica*, *12*(2), 181–218. https://doi.org/10.1007/s11698-016-0157-2

Liber, G. (2016). Total wars and the making of modern Ukraine, 1914-1954. In Total wars and the making of modern Ukraine, 1914-1954 (1st ed.). University of Toronto Press.

Lin, C.-C., & Sequeira, L. (2017). *Inclusion, Diversity, and Intercultural Dialogue in Young People's Philosophical Inquiry* (1st ed. 2017.). SensePublishers. https://doi.org/10.1007/978-94-6351-065-3

Lin, J., Brantmeier, E. J., & Bruhn, Christa. (2008). *Transforming education for peace*. IAP-Information Age Pub.

Lindgren, T., & Sonnenschein, H. (2021). Bloody, Intense, and Durable: The Politics of'Religious Conflict'. Temenos-Nordic Journal for the Study of Religion, 57(1), 59-80.

Linklater, R. (2013). *Decolonizing trauma work: Indigenous stories and strategies*. Fernwood Publishing.

Lowman, E. B., & Barker, A. J. (2015). Settler: Identity and colonialism in 21st century Canada. Fernwood publishing. https://books.google.ca/books?hl=en&lr=&id=ZQB0EAAAQBAJ&oi=fnd&pg=PT6&dq=(Battell,+Lowman,+%26+Barker,+2015&ots=HlAj52S9E3&sig=SerL5qm1jLCqdWUN5E

cSDtsWix8#v=onepage&q=(Battell%2C%20Lowman%2C%20%26%20Barker%2C%202015&f=false

Luciuk, L. Y., & Hryniuk, S. M. (1991). *Canada's Ukrainians: Negotiating an identity*. Published in association with the Ukrainian Canadian Centennial Committee by University of Toronto Press.

Lum, C.-H., & Wagner, E. (2019). *Arts Education and Cultural Diversity Policies, Research, Practices and Critical Perspectives* (1st ed. 2019.). Springer Singapore. https://doi.org/10.1007/978-981-13-8004-4

MacIsaac, D. (1991). *The Critical Theory of Jurgen Habermas*. http://physicsed.buffalostate.edu/danowner/habcritthy.html

Maddison, S., Clark, T., & de Costa, R. (2016). *The Limits of Settler Colonial Reconciliation: Non-Indigenous People and the Responsibility to Engage* (1st ed. 2017 edition.). Springer Singapore Pte. Limited

Maddocks, E. (2010). The Spirit Level: Why More Equal Societies Almost Always Do Better. *Canadian Public Policy*, *36*(1), 133–135. https://doi.org/10.1353/cpp.0.0049

Madlovics, B., & Magyar, B. (2023). Kacyński's Poland and Orban's Hungary. Journal of Right-Wing Studies, 1(1). https://escholarship.org/uc/item/1n97x4h2

Magocsi, P. R. (2010). *A history of Ukraine: The land and its peoples* (2nd rev. and expanded ed.). University of Toronto Press.

Majhanovich, S., & Malet, R. (2015). *Building democracy through education on diversity* (1st ed. 2015.). Sense Publishers. https://doi.org/10.1007/978-94-6300-259-2

Majumdar, D. (2023). Puppeteer Putin. *Eidos. A Journal for Philosophy of Culture*, *6*(4), 32–47.

Mann, C. C. (2005). *1491: New revelations of the Americas before Columbus* (1st ed.). Knopf.

Manuel, A. & Derrickson, R. (2017). *A Reconciliation Manifesto*. Lorimer press.

Manuel, A., & Derrickson, R. M. (2017). *The reconciliation manifesto: recovering the land, rebuilding the economy*. James Lorimer and Company Ltd., Publishers.

Manuel, G., Posluns, M., Deloria, V., Jr, & Coulthard, G. S. (2019). *The Fourth World: An Indian Reality*. University of Minnesota Press.

Marchildon, G. P. (2009). *Immigration and settlement, 1870-1939*. University of Regina.

Maté, G. (2012). *In the realm of hungry ghosts: Close encounters with addiction* (Vintage Canada ed.). Vintage Canada.

Mathews-Aydinli, J. (2017). *International Education Exchanges and Intercultural Understanding Promoting Peace and Global Relations* (1st ed. 2017.). Springer International Publishing. https://doi.org/10.1007/978-3-319-43829-0

McCarthy, C. (2010). *The Cambridge introduction to Edward Said*. Cambridge University Press.

McInerney, W. W., & Archer, D. T. (2023). Men's Violence Prevention and Peace Education: Drawing on Galtung to Explore the Plurality of Violence(s), Peace(s), and Masculinities. *Men and Masculinities*, *26*(1), 69–90. https://doi.org/10.1177/1097184X221149989

McIvor, B. (2021). *Standoff: Why Reconciliation Fails Indigenous People and How to Fix It*. Nightwood Editions.

Meleady, R., & Forder, L. (2019). When contact goes wrong: Negative intergroup contact promotes generalized outgroup avoidance. Group Processes & Intergroup Relations, 22(5), 688-707. https://journals.sagepub.com/doi/abs/10.1177/1368430218761568

Melling, A., & Pilkington, R. (2018). *Paulo Freire and Transformative Education: Changing Lives and Transforming Communities*. Palgrave Macmillan UK. https://doi.org/10.1057/978-1-137-54250-2

Melnycky, P. (1992). "Canadians and Ukrainians inseparably": Recent writing of Ukrainian settlement in Canada. *Manitoba History*, *24*(92), 39.

Mendel′, I. (2022). *The fight of our lives: My time with Zelenskyy, Ukraine's battle for democracy, and what it means for the world*. One Signal Publishers/Atria.

Merriam, S. B. (2004). The Role of Cognitive Development in Mezirow's Transformational Learning Theory. *Adult Education Quarterly: A Journal of Research and Theory*, *55*(1), 60–68. ERIC. https://doi.org/10.1177/0741713604268891

Merriam, S. B., & Kim, Y. S. (2008). Non-Western perspectives on learning and knowing. *New Directions for Adult and Continuing Education*, *2008*(119), 71–81. https://doi.org/10.1002/ace.307

Methot, S. (2019). Legacy : trauma, story and Indigenous healing. ECW Press.

Mezirow, J. (1978). *Education for perspective transformation: Women's re-entry programs in community colleges*. Center for Adult Education, Teachers College, Columbia University.

Mezirow, J. (1990). *Fostering critical reflection in adulthood: A guide to transformative and emancipatory learning* (1st ed.--). Jossey-Bass Publishers.

Mezirow, J. (1991). *Transformative dimensions of adult learning* (1st ed.). Jossey-Bass.

Mezirow, J. (1994). Understanding Transformation Theory. *Adult Education Quarterly (American Association for Adult and Continuing Education)*, *44*(4), 222–232. https://doi.org/10.1177/074171369404400403

Mezirow, J. (1996). Contemporary paradigms of learning. Adult education quarterly, 46(3), 158-172.

Mezirow, J. (2000). *Learning as transformation critical perspectives on a theory in progress* (1st ed.). Jossey-Bass.

Mezirow, J. (2009). *Transformative learning in practice insights from community, workplace, and higher education*. Jossey-Bass.

Mezirow, J. (2012). Learning to Think Like an Adult: Core Concepts of Transformative Learning. In P. Cranton & E. W. Taylor (Eds.), *The Handbook of Transformative Learning: Theory, Research and Practice*. John Wiley & Sons, Incorporated.

Mezirow, J. (2016). Transformative Learning as Discourse. *Journal of Transformative Education*, *1*(1), 58–63. https://doi.org/10.1177/1541344603252172

Miall, H., Ramsbotham, ., & Woodhouse, T. (1999). *Contemporary conflict resolution the prevention, management and transformation of deadly conflicts*. Polity Press.

Michael, O., & Rajuan, M. (2009). Perceptions of "the other" in children's drawings: An intercultural project among Bedouin and Jewish children. *Journal of Peace Education*, *6*(1), 69–86. https://doi.org/10.1080/17400200802658407

Milloy, J. S., & McCallum, M. J. (2017). *"A national crime": The Canadian government and the residential school system, 1879 to 1986* ([New edition]., Vol. 11). University of Manitoba Press.

Minakov, M., Kas′i͡anov, H. V., & Rojansky, M. (2021). From" the Ukraine" to Ukraine: a contemporary history, 1991-2021. (No Title).

Minakov, M., Kas′i͡anov, H. V., & Rojansky, M. (2021). From" the Ukraine" to Ukraine: a contemporary history, 1991-2021. (No Title). https://cir.nii.ac.jp/crid/1130009670278288918

Mishenene, R. A., Toulouse, P. R., Augustine, D., & Atcheson, J. (2011). Strength and struggle: Perspectives from First Nations, Inuit, and Métis peoples in Canada. McGraw-Hill Ryerson.

Mishra, R., Singh, R. K., & Koles, B. (2021). Consumer decision-making in Omnichannel retailing: Literature review and future research agenda. International Journal of Consumer Studies, 45(2), 147-174.

Moland, N. A. (2020). *Can Big Bird fight terrorism? : Children's television and globalized multicultural education*. Oxford University Press.

Mollica, R. F. (2006). *Healing Invisible Wounds: Paths to Hope and Recovery in a Violent World*. Vanderbilt University Press.

Moosavi, L. (2023). Turning the Decolonial Gaze towards Ourselves: Decolonising the Curriculum and 'Decolonial Reflexivity' in Sociology and Social Theory. *Sociology (Oxford)*, *57*(1), 137–156. https://doi.org/10.1177/00380385221096037

Musetti, A., Pasini, C., & Cattivelli, R. (2016). Teaching and Cultural Otherness. *World Futures*, *72*(7–8), 369–378. https://doi.org/10.1080/02604027.2016.1262632

Muzyka, T. (2021). Review of Lesa Melnyczuk and Phil Webster. Holodomor: Silenced Voices of the Starved Children. *East, West (Edmonton)*, *8*(2), 347–351. https://doi.org/10.21226/ewjus679

Mycak, S. (1996). A Different Story by Helen Potrebenko: The prairie pioneer myth re-visited. *Canadian Ethnic Studies*, *28*(1), 67–88.

Nadeau, D. M., & Reder, D. (2020). *Unsettling spirit: A journey into decolonization*. McGill-Queen's University Press.

Naqvi, R., & Smits, H. (2015). *Framing peace: Thinking about & enacting curriculum as "radical hope."* Pete Lang.

Navigating the different visions for indigenizing the Canadian academy. *AlterNative : An*

Nayar, P. K. (2013). *Frantz Fanon* (1st ed.). Routledge.

Newhouse, D., Voyageur, C., & Beavon, D. (2005). *Hidden in plain sight: Contributions of Aboriginal peoples to Canadian identity and culture*. McGill-Queen's University Press.

Norsundal Cultural Group. (1985). Yesterday's Dreams Today's Memories. Dallas, MB: Norsundal Group.

Nowak, K. (2019). Polish research on bukovina. *Codrul Cosminului (Suceava, Romania)*, *25*(2), 287–304. https://doi.org/10.4316/CC.2019.02.003

Noxolo, P. (2017). Decolonial theory in a time of the re-colonisation of UK research. *Transactions - Institute of British Geographers (1965)*, *42*(3), 342–344.

Owsley, D. W., & Jantz, R. L. (2014). *Kennewick Man: The scientific investigation of an ancient American skeleton* (First edition.). Texas A&M University Press.

Page-Reeves, J. (2019). *Well-being as a multidimensional concept: Understanding connections among culture, community, and health*. Lexington Books.

Page: 18

Pai, A., Suris, A., & North, C. (2017). Posttraumatic Stress Disorder in the DSM-5: Controversy, Change, and Conceptual Considerations. *Behavioral Sciences*, *7*(4), 7. https://doi.org/10.3390/bs7010007

Pandey, K., & Upadhyay, P. (2016). *Promoting global peace and civic engagement through education*. IGI Global. https://doi.org/10.4018/978-1-5225-0078-0

Parker, C. (2016). *Peacebuilding, citizenship, and identity: Empowering conflict and dialogue in multicultural classrooms*. Sense Publishers.

Pashby, K., Ingram, L.-A., & Joshee, R. (2014). Discovering, recovering, and covering-up Canada: Tracing historical citizenship discourses in K–12 and adult immigrant citizenship education. *Canadian Journal of Education/Revue Canadienne de l'éducation*, *37*(2), 1–26.

Person, R., & McFaul, M. (2022). What Putin Fears Most. *Journal of Democracy*, *33*(2), 18–27.

Pieniazek, P., Markoff, M., & Markoff, J. (2017). *Greetings from Novorossiya: Eyewitness to the War in Ukraine* (1st ed.). University of Pittsburgh Press.

Piercy, G. (2013). Transformative Learning Theory and Spirituality: A Whole-Person Approach. *Journal of Instructional Research*, *2*, 30–42. ERIC.

Pillay, S. (2021). The Problem of Colonialism: Assimilation, Difference, and Decolonial Theory in Africa. *Critical Times (Berkeley, Calif.)*, *4*(3), 389–416.

Piñón-García, G., & Sandoval-Forero, E. A. (2016). Intercultural Education in Ecatepec, Mexico State. *Ra Ximhai*, *12*(Special 3), 57–77.

Plokhy, S. (2012). The Cossack Myth: History and Nationhood in the Age of Empires. In *NEW STUD EUR HIST* (1st ed., p. 386). Cambridge University Press. https://doi.org/10.1017/CBO9781139135399

Popescu-Cruceanu, A. (2023). Bukovina during the Great Depression (1929-1933). *Network Intelligence Studies*, *XI* (21 (1/2023), 15–27.

Popescu-Cruceanu, A. (2023). Social and economic structures of population from Bukovina in interwar period. *Cross-Cultural Management Journal*, *25*(1), 27-39. https://www.ceeol.com/search/article-detail?id=1193813

Potential source: King, T. (2012). *The inconvenient Indian: A curious account of native people in North America*. Doubleday Canada.

Pranis, Kay., Stuart, Barry., & Wedge, Mark. (2003). *Peacemaking circles: From crime to community* (1st ed.). Living Justice Press.

Rafalskyi. O. (2023). The Civilizational Choice of Ukraine: Questioning the Conceptual Roadmap. *Philosophy and Cosmology : The Journal of the International Society of Philosophy and Cosmology (ISPC)*, *30*, 42–52. https://doi.org/10.29202/phil-cosm/30/4

Rahman, J. (2012). The N Word: Its History and Use in the African American Community. *Journal of English Linguistics*, *40*(2), 137–171. https://doi.org/10.1177/0075424211414807

Raphael, D., Brassolotto, J., & Baldeo, N. (2015). Ideological and organizational components of differing public health strategies for addressing the social determinants of health. Health promotion international, 30(4), 855-867. https://academic.oup.com/heapro/article/30/4/855/2355592?login=false

Reading, C. (2015). Structural Determinants of Aboriginal People's Health. In *Determinants of Indigenous Peoples' Health in Canada: Beyond the Social*. Canadian Scholars' Press.

Reid, H. L., & West, L. (2015). *Constructing narratives of continuity and change: A transdisciplinary approach to researching lives*. Routledge. https://doi.org/10.4324/9781315849249

Research, *8*(4), 387–409. https://doi.org/10.1080/14623520601056240

Richardson-Smith, B. (2021). The Holodomor. *Fields (Huddersfield)*, *7*(1). https://doi.org/10.5920/fields.801

Rivera, I. (2023). Undoing settler imaginaries: (Re)imagining digital knowledge politics. *Progress in Human Geography*. https://doi.org/10.1177/03091325231154873

Rizzuto, N. M. (2016). *Insurgent testimonies: Witnessing colonial trauma in modern and Anglophone literature* (First edition.). Fordham University Press.

Robertson, M. (2023). From Reconciliation to 'Idle No More': 'Articulation' and Indigenous Struggle in Canada. *Aboriginal Policy Studies (Edmonton, Alberta, Canada)*, *10*(2). https://doi.org/10.5663/aps.v10i2.29412

Robertson, M. (2023). From Reconciliation to 'Idle No More': 'Articulation' and Indigenous Struggle in Canada. *Aboriginal Policy Studies (Edmonton, Alberta, Canada)*, *10*(2). https://doi.org/10.5663/aps.v10i2.29412

Rocchio, L. M. (2020). Ethical and professional considerations in the forensic assessment of complex trauma and dissociation. *Psychological Injury and Law, 13*(2), 124–134. https://doi.org/10.1007/s12207-020-09384-6

Rojansky, M., Kasianov, G., Minakov, M., Casanova, J., Mylovanov, T., Balmaceda, M. M., Barshynova, O., Brik, T., & Dutsyk, D. (2021). *From "the Ukraine" to Ukraine: A Contemporary History, 1991—2021*. Ibidem Verlag.

Ross, R. (2006). *Returning to the teachings: Exploring Aboriginal justice*. Penguin, Canada.

Roy, S., & Shaw, I. S. (2015). *Communicating Differences: Culture, Media, Peace and Conflict Negotiation*. Palgrave Macmillan UK. https://doi.org/10.1057/9781137499264

Royal Canadian Mounted Police. (2014). *Missing and Murdered Aboriginal Women: A National Operational Overview*. Royal Canadian Mounted Police. https://www.rcmp-grc.gc.ca/en/missing-and-murdered-aboriginal-women-national-operational-overview

Ryan, G. W., & Bernard, H. R. (2003). Techniques to Identify Themes. *Field Methods*, *15*(1), 85–109. https://doi.org/10.1177/1525822X02239569

Sabzalian, L. (2019). The tensions between Indigenous sovereignty and multicultural citizenship education: Toward an anticolonial approach to civic education. *Theory & Research in Social Education*, *47*(3), 311–346.

Sagy, S. (2017). Can we empathize with the narrative of our enemy? A personal odyssey in studying peace education. *Intercultural Education (London, England)*, *28*(6), 485–495. https://doi.org/10.1080/14675986.2017.1390889

Sagy, S., Ayalon, A., & Diab, K. (2011). Perceptions of the narrative of the "other" among Arab and Jewish adolescents in Israel: Between peace talks and violent events. *Intercultural Education (London, England)*, *22*(2), 191–206. https://doi.org/10.1080/14675986.2011.567077

Sagy, S., Steinberg, S., & Diab, H. (2006). The impact of the political context on discourse characteristics in Jewish-Arab encounters in Israel: Between peace talks and violent events. *Intercultural Education (London, England)*, *17*(4), 341–358. https://doi.org/10.1080/14675980600971319

Said, E. W. (1978). Orientalism. Pantheon Books

Sailiata, K. (2015). Decolonization. In S. L. Teves, A. Smith, & M. H. Raheja (Eds.), Native studies keywords (pp. 301-308). University of Arizona Press.

Sartre, J.-P. (2001). *Colonialism and neocolonialism*. Routledge.

Saul, J. R. (2009). A fair country: Telling truths about Canada. Penguin Canada.

Saul, J. R. (2014). The comeback: How aboriginals are reclaiming power and influence. Penguin Canada.

Sawatzky, H. L. (1970). Viability of Ethnic Group Settlement, with Reference to Mennonites in Manitoba. *Canadian Ethnic Studies*, *2*(2), 147.

Schayegh, C., & Di-Capua, Y. (2020). Why Decolonization? *International Journal of Middle East Studies*, *52*(1), 137–145. https://doi.org/10.1017/S0020743819001107

Schimmele, C. (2023). *Poverty among racialized groups across generations*. Statistics Canada = Statistique Canada.

Seal, M. (2022). *Class, race, disability and mental health in higher education: Questioning the access, success and progression of disadvantaged students* (First edition.). Bloomsbury Academic. https://doi.org/10.5040/9781350247413

Seban, D. (2011). Teaching peace through picture books in a third-grade classroom. *Intercultural Education (London, England)*, *22*(1), 115–120. https://doi.org/10.1080/14675986.2011.549650

Sharma, N. (2020). *Value-creating global citizenship education for sustainable development: Strategies and approaches* (1st ed. 2020.). Palgrave Macmillan. https://doi.org/10.1007/978-3-030-58062-9

Sharp, D. N. (2020). Positive Peace, Paradox, and Contested Liberalisms. *INTERNATIONAL STUDIES REVIEW*, *22*(1), 122–139. https://doi.org/10.1093/isr/viy076

Shepherd, N. (2023). Walking as Embodied Research: Coloniality, Climate Change, and the ‘Arts of Noticing.’ *Science, Technology & Society (New Delhi, India)*, *28*(1), 58–67. https://doi.org/10.1177/09717218221102416

Silver, J. (2003). *Aboriginal learners in selected adult learning centres in Manitoba*. Canadian Centre for Policy Alternatives.

Smith II, W. (2020). Mathews-Aydinli, J. (2017). International Education Exchanges and Intercultural Understanding: Promoting Peace and Global Relations. Cham: Springer International Publishing. 179 pp. DOI: 10.1007/978-3-319-43829-0. *Frontiers (Boston, Mass.)*, *32*(2), 187–190. https://doi.org/10.36366/frontiers.v32i2.474

Smith, K. D. (Keith D. (2009). *Liberalism, surveillances and resistance: Indigenous communities in Western Canada, 1877-1927*. Athabasca University Press.

Smith, L. T. (2012). *Decolonizing methodologies: Research and indigenous peoples* (Second edition.). Zed Books.

Snyder, T. (2022). Ukraine holds the future: The war between democracy and nihilism. Foreign Aff., 101, 124. https://heinonline.org/HOL/LandingPage?handle=hein.journals/fora101&div=119&id=&page=

Sonnenschein, N., & Reich, D. (2019). *The power of dialogue between Israelis and Palestinians: Stories of change from the School for Peace*. Rutgers University Press.

Spain, S. (2019). Systems Thinking applied to curriculum and pedagogy: A review of the literature. *Curriculum Perspectives*, *39*(2), 135–145. https://doi.org/10.1007/s41297-019-00085-1

Spinazzola, J., van der Kolk, B., & Ford, J. D. (2018). When nowhere is safe: Interpersonal trauma and attachment adversity as antecedents of posttraumatic stress disorder and developmental trauma disorder. Journal of Traumatic Stress, 31(5), 631-642. https://doi.org/10.1002/jts.22320

Standish, K. (2022). *The Palgrave handbook of positive peace*. Palgrave Macmillan. *Statesman*, *151*(5696), 51–51.

Steele, A. R., & Leming, T. (2022). Exploring student teachers' development of intercultural understanding in teacher education practice. *Journal of Peace Education*, *19*(1), 47–66. https://doi.org/10.1080/17400201.2022.2030688

Stewart, J. (2011). *Supporting refugee children: Strategies for educators*. University of Toronto Press.

Stewart, J., & Martin, L. (2018). *Bridging two worlds: Supporting newcomer and refugee youth*. Canadian Education Research Institute for Counseling.

Stewart, S. L., Moodley, R., & Hyatt, A. (2017). *Indigenous cultures and mental health counseling: Four directions for integration with counseling psychology*. Routledge, Taylor & Francis Group.

Stewart, S., & Duara, P. (2003). *Decolonization*. Routledge.

Stivers, C., Pandey, S. K., DeHart-Davis, L., Hall, J. L., Newcomer, K., Portillo, S., ... & Wright, J. (2023). Beyond social equity: Talking social justice in public administration. Public Administration Review, 83(2), 229-240.

Stoner, K. (2023). THE PUTIN MYTH. *Journal of Democracy*, *34*(2), 5–18.

Subtelny, O. (2009). *Ukraine: A history* (4th ed., p. xviii). University of Toronto Press.

Sultana, R. G., & Buhagiar, M. A. (2022). *Educational scholarship across the Mediterranean: A celebratory retrospective*. Brill. https://doi.org/10.1163/9789004506602

Sustarsic, M., & Cheng, B. (2022). Public diplomacy and exchange programs at a secondary school level: Alumni experiences. *International Journal of Intercultural Relations*, *87*, 119–130. https://doi.org/10.1016/j.ijintrel.2022.01.012

Tabor, S. M., Van Bavel, M., Fellner, K. D., Schwartz, K. D., Black, T., Black Water, C., Crop Eared Wolf, S., Day Chief, P., Krugar, D., Monroe, L., & Pepion, J. (2023). Healing, Empowering, Engaging, Learning, and Decolonizing Through Culture: Living Wellness, Resilience, and Resurgence in the Classroom Through Creative Arts. *Canadian Journal of School Psychology*, *38*(1), 86–104. https://doi.org/10.1177/08295735221147322

Taylor, E. W. (1997). Building upon the Theoretical Debate: A Critical Review of the Empirical Studies of Mezirow's Transformative Learning Theory. *Adult Education Quarterly*, *48*(1), 34–59. ERIC.

Taylor, E. W. (1998). *The Theory and Practice of Transformative Learning: A Critical Review. Information Series No. 374* (62445508; ED423422). 1–90. ERIC.

Taylor, E. W. (2000). Fostering Mezirow's Transformative Learning Theory in the Adult Education Classroom: A Critical Review. *Canadian Journal for the Study of Adult Education*, *14*(2), 1-28. ERIC.

Taylor, E. W., & Snyder, M. J. (2012). A Critical Review of Research on Transformative Learning Theory, 2006– 2010. In P. Cranton & E. W. Taylor (Eds.), *The Handbook of Transformative Learning: Theory, Research and Practice*. John Wiley & Sons, Incorporated.

Tessagaye, F. M., & Sewenet, A. M. (2017). The Role of Art in Mental Decolonization. *Imperial Journal of Interdisciplinary Research*, *3*. https://api.semanticscholar.org/CorpusID:54899880

Thomas, D. H. (2000). *The skull wars Kennewick man, archaeology, and the battle for Native American identity* (1st ed.). Basic Books.

Thomas, D., Bancel, N., & Blanchard, P. (2023). Decolonial Theory or the Invention of a Common Enemy. *Contemporary French and Francophone Studies*, *27*(2), 200–211.

Tonon, L., & Raney, T. (2013). Building a Conservative Nation: An Examination of Canada's New Citizenship Guide, Discover Canada. *International Journal of Canadian Studies*, *47*(1), 201–219. https://doi.org/10.3138/ijcs.47.201

Tormey, S. (2021). *Solidarity and Allyship: Engendering Positive Peace* (Vol. 2, pp. 889–908). https://doi.org/10.1007/978-981-16-0969-5_48

Transformative Learning Centre. (2020). *The TLC Approach to Transformative Learning: Grounded Hope*. The Transformative Learning Centre. https://legacy.oise.utoronto.ca/research/tlcentre/about.html

Treaty Relations Commission of Manitoba. (2014). *Untuwe pi kin he = Who we are*. Treaty Relations Commission of Manitoba.

Trifonas, P. P., & Wright, Bryan. (2011). *Critical issues in peace and education*. Routledge. https://doi.org/10.4324/9780203844854

Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society, 1*(1), 1-40. https://clas.osu.edu/sites/clas.osu.edu/files/Tuck%20and%20Yang%202012%20Decolonization%20is%20not%20a%20metaphor.pdf

Tully, J. (2015). *Crooked Deals and Broken Treaties: How American Indians were Displaced by White Settlers in the Cuyahoga Valley*. Monthly Review Press.

Turan, T. (2016). *Positive peace in theory and practice: Strengthening the United Nations's pre-conflict prevention role*. Koninklijke Brill NV.

Turner, R. N., Hodson, G., & Dhont, K. (2020). The role of individual differences in understanding and enhancing intergroup contact. Social and Personality Psychology Compass, 14(6), Article e12533. https://doi.org/10.1111/spc3.12533

University of Manitoba Faculty of Health. (n.d.). *Framework for Research Engagement with First Nation, Metis, and Inuit Peoples*. University of Manitoba Faculty of Health. Retrieved November 30, 2020, from https://umanitoba.ca/faculties/health_sciences/medicine/media/UofM_Framework_Report_web.pdf

University Press. https://doi.org/10.7312/hall18762

University. In *ROUTL RES DECOLONIAL* (1st ed., Vol. 1, p. 172). Taylor & Francis.

Van Dijk, S., Kreveld, M. V., Strijk, T., & Wolff, A. (2002). Towards an evaluation of quality for names placement methods. International Journal of Geographical Information Science, 16(7), 641-661.

Van Hoef, Y., Oelsner, A., LS History of Intern. Rel. & Global Gov, & OGKG - non-affiliated publications. (2018). Friendship and Positive Peace: Conceptualising Friendship in Politics and International Relations. *Politics and Governance*, *6*(4), 115–124. https://doi.org/10.17645/pag.v6i4.1728

Varisco, D. M. (2017). *Reading Orientalism: Said and the Unsaid* (New edition). University of Washington Press.

Venkovits, B. (2022). Special Thematic Block Undesirables in the Last Best West? Central and Eastern European Immigration to Canada. *Hungarian Journal of English and American Studies*, *28*(2). https://doi.org/10.30608/HJEAS/2022/28/2/7

Veracini, Lorenzo. (2010). *Settler colonialism: A theoretical overview*. Palgrave Macmillan.

Verschelden, G. (2009). *The history of youth work in Europe: Relevance for today's youth work policy*. Council of Europe Publishing.

Villanueva, E. (2018). *Decolonizing Wealth* (1st edition). Berrett-Koehler Publishers.

Vowel, C. (2016). Indigenous writes : a guide to first nations, Metis & Inuit issues in Canada. Highwater Press.

Wakefield, A. (2015). Synthesising the literature as part of a literature review. *Nursing Standard*, *29*(29), 44–51. https://doi.org/10.7748/ns.29.29.44.e8957

Walcott-Hackshaw, Elizabeth. (2021). *Aimé Césaire.* (1st ed.). University of the West Indies Press.

Walker, B. (2008). *The history of immigration and racism in Canada: Essential readings*. Canadian Scholars 'Press.

Wallis, M. A., & Fleras, A. (2009). The politics of race in Canada: Readings in historical perspectives, contemporary realities, and future possibilities. *(No Title)*. https://cir.nii.ac.jp/crid/1130000798276429056

Warkentin, J. (1959). Mennonite Agricultural Settlements of Southern Manitoba. *Geographical Review*, *49*(3), 342–368. https://doi.org/10.2307/211911

Waziyatawin, & Yellow Bird, M. (Eds.). (2012). For Indigenous minds only: A decolonization handbook. School for Advanced Research Press.

Wei, H. H. (2022). *Sociocultural Otherness and Minority Justice: A Study on China* (Vol. 88). Springer Singapore.

Wherry, A. (2009, October 1). What he was talking about when he talked about colonialism. MACLEAN'S. https://macleans.ca/uncategorized/what-he-was-talking-about-when-he-talked-about-colonialism/

Widmer, J. (2016). *Investing in young children for peaceful societies: Proceedings of a joint workshop by the National Academies of Sciences, Engineering, and Medicine, UNICEF, and the King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialugue (KAICIID)*. the National Academies Press.

Wiebe, J. R. (2017). On the Mennonite-Métis Borderland: Environment, Colonialism, and Settlement in Manitoba. *Journal of Mennonite Studies*, *35*, 111.

Wilkinson, R., & Pickett, K. (2009). *The spirit level: Why equal societies almost always do better*. Bloomsbury Press.

Williams, T. (2002). *Transformative Learning, Adult Learners and the September 11 Terrorism Incidents in North America* (62198249; ED470833). 1–10. ERIC.

Wilson, A. (2014). *Ukraine Crisis: What It Means for the West* (1st ed.). Yale University Press.

Wilson, A. L., & Kiely, R. C. (2002). *Towards a Critical Theory of Adult Learning/Education: Transformational Theory and Beyond* (62198784; ED473640). 1–7. ERIC.

Wilson, I. (2015). Exchanges and peacemaking: Counterfactuals and unexplored possibilities. *All Azimuth*, *4*(2), 5–18. https://doi.org/10.20991/allazimuth.167334

Wilson, S., & Hughes, M. (2019). Why Research is Reconciliation. In S. Wilson, A. V. Breen, & L. Dupre (Eds.), *Research & Reconciliation: Unsettling Ways of Knowing Through Indigenous Relationships*. Canadian Scholars' Press.

Wolfe, P. (1999). Settler colonialism and the transformation of anthropology the politics and poetics of an ethnographic event. In *WRITING PAST IMPERIALISM*. Continuum International Publishing.

Wolfe, P. (2006). Settler colonialism and the elimination of the native. *Journal of Genocide*

Wolfe, P. (2016). *Traces of history: Elementary structures of race*. Verso.

Wolff, S. (2006). *Ethnic Conflict.* Oxford University Press.

Woolford, A., & Ratner, R. S. (2008). *Informal Reckonings: Conflict Resolution in Mediation, Restorative Justice, and Reparations*. Routledge-Cavendish. https://doi.org/10.4324/9780203938737

Yanda, F. (2022). Teaching English to build peace in a war zone. *Peace & Conflict*, *28*(4), 575–576. https://doi.org/10.1037/pac0000650

Yazzie, M., & Baldy, C. R. (2018). Introduction: Indigenous peoples and the politics of water. Decolonization: Indigeneity, Education & Society, 7(1), 1-18. https://jps.library.utoronto.ca/index.php/des/article/view/30378

Yemini, M. (2017). *Internationalization and Global Citizenship Policy and Practice in Education* (1st ed. 2017.). Springer International Publishing. https://doi.org/10.1007/978-3-319-38939-4

Yesterday's dreams, today's memories (Page 46): Dallas-Red Rose, Fisher Bay, Hodgson area. (1985).

Yitzhaki, D., Gallagher, T., Aloni, N., & Gross, Z. (2022). *Activist pedagogy and shared education in divided societies: International perspectives and next practices*. Brill.

Zalik, A. (2015). Resource sterilization: Reserve replacement, financial risk, and environmental review in Canada's tar sands. *Environment and Planning. A*, *47*(12), 2446–2464. https://doi.org/10.1177/0308518X15609218

Zartman, I. W. (2000). Ripeness: The hurting stalemate and beyond. International conflict resolution after the Cold War, 2, 225-250.

Zembylas, M. (2015). *Emotion and traumatic conflict: Reclaiming healing in education*. Oxford University Press.

Zuniga, D. (2023). How many worlds are there? One, but also many: Decolonial theory, comparison, 'reality.' *European Journal of Political Theory.*