Responding to Survivors: Confronting Epistemicide within Genocide Education in Canadian Post-Secondary Institutions

by

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Content warning: this thesis references residential schools, Murdered and Missing Indigenous Women, Girls, and 2SLGBTQQIA+ people (MMIWG2S+) and the Sixties Scoop.

Abstract

This thesis promotes Indigenous-led education to address genocides by Canada against Indigenous Peoples of Turtle Island and aims to advance supportive, equitable, and liberatory community relationships. My focus is on how genocide educators, the Canadian post-secondary institutions they work in, and the wider community connected to them are practicing relationality and might build on the practices examined.

This desire to learn comes out of the knowledge that better responses to Survivor redress are needed. Genocide education in Canadian post-secondary institutions has a colonial problem that needs further unsettlement. This colonial problem includes an attempt to violently erase Indigenous Peoples both inside and outside of the academy in both material and symbolic ways. A significant part of this colonial problem in the educational context is epistemicide which involves the destruction of Indigenous knowledges and existence, which are inextricably intertwined. The Truth and Reconciliation Commission (TRC) and the National Inquiry into Missing and Murdered Indigenous Women, Girls, and 2SLGBTQQIA+ people (NIMMIWG2S +) have helped bring the discussion of settler colonial genocide in Canada to the forefront. These bodies have called for improved education that centres Survivors on the violence of Canadian settler colonialism, giving impetus to the need for assessment of the progress to date in genocide education in Canadian post-secondary institutions. This thesis explores the question: How are Canadian settler colonial genocides included in or excluded from post-secondary genocide

education? It does so with the intent to inform future educational practice. Through my assessment of genocide program and course curricula related to genocides as used in Canadian higher education, I look for patterns and meaningful practices that form relationships with the territories in which it is being taught, as well as the Indigenous Peoples who have lived there since time immemorial. I then draw on theories of settler colonialism and Indigenous methodologies to better understand how these observations might connect to relational accountability. My results show that some practices are connected to ethical relationality, yet overall, much change is needed to confront epistemicide and centre Survivors.

Acknowledgements

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Chapter 1: Introduction

1.1 The Problem to be Addressed in This Thesis

Genocide education in Canadian post-secondary institutions has a colonial problem that needs further unsettlement. This colonial problem includes an attempt to violently erase Indigenous Peoples both inside and outside of the academy and in material and symbolic ways. A significant part of this problem in the educational context is epistemicide, which involves the destruction of Indigenous knowledges and existence that are inextricably intertwined. The Truth and Reconciliation Commission (TRC) and the National Inquiry into Missing and Murdered Indigenous Women, Girls, and 2SLGBTQQIA+ People (NIMMIWG2S+) have brought the discussion of settler colonial genocide in Canada to the forefront. These bodies have called for improved education on the violence of Canadian settler colonialism that centres Survivors, giving impetus to the need for assessment of the progress to date in genocide education in Canadian post-secondary institutions. As genocide education has long been evaluated against Eurocentric standards in the Canadian academy; this thesis examines what learning might look like when applying approaches to genocide education that are informed by the voices of Survivors. This thesis explores the question: How are Canadian settler colonial genocides included in or excluded from post-secondary genocide education? Furthermore, this thesis assesses settler colonial genocide exclusion and inclusion as informed by Survivor perspectives. An assessment informed by these perspectives can potentially contribute to insights for better centring Survivors and their knowledges in genocide education.

Both colonialism and anti-/de-colonialism have been present in Canadian universities. Anti-/de-colonialism has been growing in recent years (Tetrault et al., 2023), where “colonial schools have a tradition of harboring spaces of anticolonial resistance” and carry “decolonial riders” (la paperson, 2017, p. xv & xvii). Like all colonial technologies, the university “system

did not always produce the intended result" (Wa Thiong-o as cited in la paperson, 2017, p.xvii). However, there is little literature available on how post-secondary genocide education, particularly relating to comparative curricula, contributes to advancing colonialism and/or anti/de-colonialism. Even though some see justice potential in post-secondary genocide education in North America, including the TRC and the NIMMIWG2S+, there is still much to learn about the state of genocide education and its possibilities and limitations in moving redress forward. This research fills the gap in the literature on genocide curricula in Canadian universities and contributes to identifying how genocide education in some instances honours Survivors while in others it contributes to epistemicide.

This research also addresses the problem of the responses still needed to fulfill the *Calls to Action* and the *Calls for Justice* put forth by the TRC and the NIMMIWG2S+ by providing examples of transformative genocide education to readers. Analyzing specific cases of current curricula across so-called Canada offers insight into how colonialism and unsettlement are present in genocide education, allowing genocide educators to use this insight in the development of their courses. There has been more research on K-12 curricula, limited courses, and the US context. This thesis therefore addresses a gap by providing comprehensive findings on how Indigenous genocides in North America are taught in Canadian post-secondary education.

1.2 Terminology

2SLGBTQQIA+: This acronym stands for Two-Spirit, Lesbian, Gay, Bisexual, Trans, Queer, Questioning, Intersex, Asexual and + to reflect the queer identities not explicitly represented in the acronym.

Curricula: Curricula refers to all that guides the teaching process. In this thesis, the written form of curricula expressed in course and program materials is the focus.

Epistemicide: This refers to the "murder of knowledge" (Santos, 2014, p.92) as a means of genocidal group destruction.

Genocide: In the context of this thesis, genocide refers to purposeful destruction that targets a group with a shared identity.

Indigenous: This thesis does not seek to define Indigeneity but provides how the terminology "Indigenous" is used in context with the research. For this thesis' purpose, "Indigenous" will refer to those who are the original inhabitants of the land, and it accepts that who is Indigenous is determined by Indigenous Peoples' own systems. More specifically, when the term Indigenous is used in this research, based on place, will mainly be in reference to Indigenous Peoples of North America.

Non-Indigenous: In this thesis, non-Indigenous people refers to all people who are not descendants of the original inhabitants of North America and do not belong to an Indigenous People group of North America. In the context of this thesis, non-Indigenous peoples will primarily refer to those who are not Indigenous to North America. In addition, non-Indigenous will include those who, or whose ancestors, did not come to North America of their own accord and/nor willingly participate in settler colonial projects. With this in mind, it should be noted that many people have complex relations with Turtle Island that complicate Indigenous-settler binaries (Brathwaite, 1988; Byrd, 2011).

Post-Secondary Education: In this thesis, post-secondary and higher education refer to Canadian universities and colleges.

Turtle Island: In this thesis, Turtle Island refers to "the name many nations used to refer to what is now known as 'North America'. The name is reflected in various creation stories of Indigenous nations across the continent. Some Indigenous people prefer to use this term." (Manitoba Foundations Group, 2021, p.42)

Survivors: Survivors refer to those who have survived genocidal conditions. More specifically in this thesis, Survivors are those who are targets of settler colonial destruction and have survived and are surviving settler colonial destruction in North America are the primary focus. The word Survivors is capitalized to follow the convention by the TRC and honour those who have persevered through settler colonial violence and its attempted forced assimilation.

Settlers: Settlers in the context of this thesis refer to white European colonizers and their descendants who sought to colonize, replace the Indigenous Peoples of North America, and contribute to colonial settlement. In this thesis, those European colonizers who came to North America of their own accord and were willingly complicit in settler colonialism are settlers. Motivations for such have varied historically. Settlers differ from non-Indigenous peoples to Turtle Island in this thesis as "other people…"settle" on these lands, …, but settler colonials, by definition, occupy lands and impose their legal orders on everyone" (Vowel as cited in Thomas, 2019, para 22).

1.3 Positionality

University is one of the places in my journey where I was able to gain more knowledge on the truths of Survivors and on the responsibilities related to Treaty and Indigenous Laws. In the discipline of sociology, I have been taught that education is one of the four major agents of socialization, which I have found to be true for myself. Universities are also still deeply anti-

Indigenous institutions (Linda Tuhiwai-Smith, 2023), yet there are decolonial and anticolonial actors within them (la paperson, 2017). My connection to this research is to learn how to grow anticolonial practice through education, as the need for growth has been previously emphasized by many, including the Survivors who helped inform the *Calls to Action* and *for Justice* of the TRC and NIMMIWG2S+.

I am a white settler woman. At different points throughout this thesis, I note this through the application of "us", "our", or "like myself" in brackets to statements about settlers. Through this research, personally hope to learn more about anticolonial genocide education before potentially entering community-based research relationships related to this topic in my PhD. I am also interested in becoming a post-secondary educator. Therefore, I am seeking to learn more about anticolonialism, genocide education, and Indigenous onto-epistemologies to assist in more effectively confronting genocide through education. I hope others interested in learning more about genocide education will find this research valuable.

In this research, I am critical of white domination in academia, yet I also contribute to upholding it. Because I have benefited from unearned white privilege and power my entire life, it only takes my default position to be complicit in sustaining racism. In this work, there is a balance that must be made between refusing passivity to whiteness and eschewing taking up space. As a white settler researcher in this field, my presence and its structural naturalization are prone to reifying colonial domination. Throughout this research and in my life, I seek to counter this risk by practicing reflexivity, humility, and reform to avoid contributing to the colonization of genocide knowledge. In addition, because the current research does not use a community-based research methodology, I need to be attentive to the Indigenous Peoples in my circle and community who may share their perspectives on related subjects. I also need to care for the

relationships with and take to heart the expertise, priorities, and experiences of the Indigenous Peoples involved in this project, such as the Indigenous members of the committee for this thesis, members of the Sharing Circle I have been in to gain guidance for using one of the evaluation materials, and those with whom I might work in collaboration on research dissemination and knowledge sharing. To orient this research, I turned to the educational resource the *Pulling Together* guide – because I have a relationship with some of the people who helped create it. I was also looking for community to engage with what I was learning and I was able to find a Sharing Circle with which to discuss the guide. This Circle was led by some of my coworkers and Knowledge Keepers from work and school with whom I have a connection. I am very grateful for this experience and what we shared with each other through this Circle. I am also thankful to have been invited to a decolonial learning group during this project and for the Indigenous Peoples who shared their stories, insights into decolonization, and their nation's understandings of ethical relationality.

1.4 Research Questions

1) How are Canadian settler colonial genocides included or excluded in post-secondary genocide education?
2) Are Survivors centred in genocide education? If so, how? If not, why? How might genocide education work in right relations with Survivors?
3) Do settler colonial ways of knowing and seeing the world manifest in genocide education?
4) What can be learnt about the state of genocide education from program and course curricula?

1.5 Outline of the Thesis

This thesis begins with a literature review in Chapter Two to identify gaps in genocide education research and evaluation criteria for the analysis. Next, the theoretical frameworks of settler colonialism and ethical relationality are summarized in Chapter Three to show how they inform the research. After this, the methodology is examined in Chapter Four. Then, the results of the analysis are shared and discussed in Chapters Five, Six, Seven, and Eight. Further considerations, key takeaways, challenges, and future research are reflected on in Chapter Nine.

Chapter 2: Literature Review

2.1 Introduction

Several scholars critically examine knowledge production in genocide education classrooms (Khoury & Khoury, 2013; Taylor et al., 2014; Gahman & Legault, 2017; Dalbo, 2022; Adamson, 2023). Scholars have also emphasized how genocide education often ignores settler colonial genocides (Moses, 2008 in Apsel, 2011). Some further note how the Holocaust and the Armenian genocide are focal in the academy, while settler colonial genocides are marginalized. It is indeed the case that genocide education in higher education has emerged out of Holocaust awareness and subsequently out of the inclusion of the Armenian genocide followed by other genocides such as Cambodia and Rwanda (Apsel, 2013; Sarkissian, 2017).

The marginalization of settler colonial genocides, and the voices of Survivors of these genocides, are reflected in Canada's delay in recognizing residential schools as genocide, which only happened in the fall of 2022 (Olarewaju, 2023). This recognition happened long after Canada acknowledged other genocides. To better understand this delay, as well as the hesitancy toward education on settler colonial genocides by Canada, this thesis draws on several literatures, including critical studies of settler colonial influences on genocide education, research on decolonizing education, and studies and reports that provide guidance on how to teach Canada's ongoing histories of genocide.

2.2 Settler Colonialism, Genocide Education, and the Academy

Many scholars have shared findings on how settler colonialism is present in the organizational structures of Canadian universities (Abawi, 2018; Bailey, 2020; Battiste, 2013; Brunette-Debassige, 2022; Canel-Çınarbaş & Yohani, 2019; Cote-Meek, 2014; Dei, 2017; Dua

& Lawrence, 2000; Findlay, 2000; Gilmour et al., 2012; Henry & Tator, 2000; Jackson & Johnson, 2011; Jimmy, 2019; Joseph et al., 2020; Lindsay, 2010; Marom, 2019; Mohamed & Beagan, 2018; Neeganagwedgin, 2013; Samuel, 2004; Wright, 2022). Despite the influence of critical race and whiteness studies in university curricula, these scholars argue that structural violence remains present in higher education. This structural violence can furthermore produce epistemic violence, which this research project explores in terms of how post-secondary students in Canada come to know what genocide is and how it transpires. In this section, literature on settler colonialism in Canadian post-secondary education is reviewed to show how the criteria used in the assessment of the genocide education materials were selected.

A form of settler colonial genocide that some scholars identify in the western academy is "epistemicide". Epistemicide is described as "the murder of knowledge" (p.92) and the attempted destruction of the social groups to which this knowledge belongs (Santos, 2014). In the context of European settler colonialism, epistemicide is part of the genocidal process (Santos, 2014). Consistent with Santos' conceptualization, epistemicidal intent in this thesis is interconnected with the many genocidal efforts employed by settler colonizers and settler colonial states. The acts connected to settler colonial destruction may take place through commission and omission, including through replacement, devaluation, and neglect to address systemic epistemicidal violence that results in the murder of Indigenous knowledges. Indicators of epistemicidal intent can be found in curricula through the pervasive strategies that aim to normalize the killing of knowledge and social groups.

Epistemicide is essential in the analysis of this thesis project because certain attributes of educational materials can contribute to invisibilizing and destroying knowledge in the academy. Multiple scholars explain that within universities European settler epistemicide aims to forcibly eliminate Indigenous presence (Battiste, 2013; Marker, 2019; Sockbeson, 2017) and creates a

hostile climate for people who have been racialized (Abawi, 2018; Bailey, 2016; Dua & Lawrence, 2000; Dei, 2022; Henry & Tator, 2000). Concerning this thesis project, the literature review raises questions such as: Do genocide curricula contribute to epistemicide? Do curricula counter it? Who is genocide education for and who benefits from it?

Some epistemicidal strategies in genocide education identified in the literature include the "null curriculum" (Eisner, 1979, p.83), the repetition of false narratives, and genocide denial. This thesis examines whether these epistemicidal strategies are evident in current Canadian post-secondary genocide education curricula.

The "null curriculum" – or what schools do not teach – is important for identifying silences in genocide education (Eisner, 1979). Failure to consider what is left out may inhibit prevention work since knowledge will lack on various forms of group destruction (Verdeja, 2019), and may preserve taken-for-granted assumptions and biases in the field (Hinton, 2012). For example, Short (2010) explains that null curriculum is demonstrated through the many educators in the academy who do not sufficiently address genocides against Indigenous Peoples.

Various scholars also posit that a general disregard for Indigenous voices perpetuates false historical narratives (McGregor, 2019), which fuel the marginalization of Canadian settler colonial genocides. Indeed, many Indigenous Elders, leaders, and scholars who have long sought to share and educate about genocides by Canada are too often ignored by Canadian society (Canadian Historical Association, 2021; Chrisjohn et al., 2006; Paul, 2000; Sinclair, 2007; Starblanket, 2018; Unist'ot'en Camp, 2020). Some false narratives that have come out of this ignorance include explanations of settler colonial genocides that read as though Indigenous Peoples no longer exist (Jacoby, 2008), or place emphasis on how harms have been "suffered" passively by Indigenous Peoples instead of addressing crimes of perpetration (Wakeham, 2022) and neglect the recognition of Indigenous resistance. In other cases, the settler colonial state

claims that they had benevolent intentions and that things have since been made right and are given credence (Simpson, 2014). These false narratives support Canada's national myth-making practices and potentially obfuscate the field of genocide education, directing it away from a more honest examination.

Denial is another epistemicidal strategy that makes the null curriculum and the perpetuation of false narratives possible. Genocide denial allows colonizers to rationalize and accept the violent status quo (Memmi as cited in Carleton, 2021) to maintain a positive settler Canadian identity. One example of denial that scholars identify is the application of dishonest histories in which settler violence is extracted from dominant narratives and Indigenous perspectives are marginalized (LaRocque as cited in Carleton, 2021). The Yellowhead Institute, an Indigenous-led research and education centre, recently brought increased attention to the rise of denialism (2022). For example, the institute reported how denialism has been taking place through the *National Post* questioning the evidence of physical violence and death at residential schools (2022). As a result of denialism like this, many students potentially receive a warped version of Canadian history that does not reflect the truths of Canadian settler colonialism (Freeman, 2020), which can lead to Canadian apathy in addressing colonial harms against Indigenous Peoples (Tattrie, 2020). Widespread denial may also allow for easier avoidance of the subject in the classroom (Whitt & Clarke, 2019). Attention to epistemicidal strategies such as the null curriculum, false narratives, and denial provide valuable insight for critically examining genocide program and course curricula.

Challenges in the presentation of Canadian settler colonialism in genocide education also stem in part from debates among genocide scholars. For example, disagreement about which violations constitute genocide is common with some scholars' recognition of narrow forms of

group destruction whereas others consider diverse destructive techniques. There is also contention over how to define genocidal intent, which has consequences for how assessment is made of long-term settler colonial genocides that do not take place in a narrowly delimited period of time and under the direction of a single leader or political party. The United Nations Convention on the Prevention and Punishment of the Crime of Genocide (UNGC) is a legal instrument that is often referenced in definitional debates. The UNGC, which is frequently used to determine genocide in international law, requires there be a specific intent to destroy a group for who they are for acts to be considered genocidal (United Nations, 1948). What constitutes specific intent is commonly debated. Definitions of genocide and intent that differ from those that have been heavily influenced by colonial entities may be more likely to be marginalized in definitional debates, particularly when these debates take place in colonial educational institutions.

Some scholars align more with the academic field's historically traditional understandings of genocide that are more heavily influenced by western thinking. For example, in the context of settler colonial genocides by Canada, scholars Donald B. Smith and James R. Miller (2019) contend that residential schools were not genocidal because the Canadian government had no intent to destroy Indigenous Peoples through these schools, and "only" possessed the intent to assimilate. Frank Chalk also disagrees that residential schools constitute genocide because he believes Canada was more negligent than intentionally destructive (Stefanovich, 2021). In this thesis, whether genocide curricula demonstrate similar views is explored. A curricular focus on such views might be indicative of consequences such as the null curriculum or a preoccupation with settler legal understandings of genocide in the classroom.

Other non-Indigenous and settler scholars counter the arguments of Smith and Miller and Chalk. For example, David MacDonald (2019) analyzes what he identifies as the intent to

destroy Indigenous Peoples through residential schools and applies the UNGC to affirm the schools as a genocidal tool. Andrew Woolford, Adam Muller, and others argue that the genocide concept needs to reflect how groups exist as groups, and what interventions compromise the relations that make this existence possible; for them, narrow legal understandings are too often based on Eurocentric notions of group life and its potential destruction in a manner that seeks to absolve settler colonial nations of their responsibility (Muller, 2017; Woolford, 2015). Examples like this in curricula, when meaningfully integrated into courses alongside Indigenous Survivor perspectives, may indicate a level of response to Survivors of settler colonial genocides. However, if settler and non-Indigenous understandings are made central over Indigenous Survivor understandings and discussion is limited primarily to Eurocentric definitional debate, this could still indicate colonization of the genocide concept, since settler voices will most likely remain prominent. In addition to this, if learning ends at debate and does not make connections to what genocide means from a lived perspective, this could lead to settler colonial manifestations in genocide education. When genocide education has limited connections to Survivors and praxis, it can work in favour of the colonial status quo.

Many Indigenous scholars also share their perspectives on settler colonial genocides by Canada. Like Woolford and Muller, Matthew Wildcat (2015), who is Nehiyaw, expresses his perspective that settler colonial genocides consist of the destruction of Indigenous collectivities, both physically and culturally. Tasha Hubbard (2014), who is Nêhiyaw, asserts that understandings of genocides by Canada must include more-than-human forms of life, such as the buffalo. Illustrated in much of her work, Tricia Logan, who is Métis, addresses how Métis genocides (2015) and the erasure of genocide memory (2014), have been and are occurring in Canada. Tamara Starblanket (2018), who is Nehiyaw, Laurelyn Whitt (Whitt and Clarke, 2019),

who is Choctaw, and Pam Palmater (2019), who is Mi'kmaw, use the UNGC to demonstrate how Indigenous genocides have taken place and are happening in so-called Canada and more broadly in North America. Raven Sinclair, who is Cree, Assiniboine, Saulteaux, Crowe, and Métis, also contends that both the residential school system and the child welfare system constitute genocide as per the UNGC and specifies these systems are more than cultural genocide (Manango, 2021). Kiera Ladner, who is Nehiyaw, refrains from adding another definition of genocide to the many that exist and instead recommends the use of a more open and decolonial lens to understand genocide (2014). Ladner explains political genocide is "real" genocide as it intentionally and systematically aims to destroy Indigenous political systems and nationhood (2014).

Engagement with the diverse lived perspectives of Indigenous Peoples in curricula is a significant part of centring Survivors in genocide education. This is emphasized by two other sources of guidance used in this project: the Truth and Reconciliation Commission of Canada (TRC) and the National Inquiry into Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA+ People (NIMMIWG2S+). Both the TRC and the NIMMIWG2S+ express the belief that genocide education curriculum must integrate Indigenous perspectives (NIMMIWG2S+, 2019; TRC, 2015).

In addition to sharing on conceptualizations of genocide, Indigenous scholars also share about resurgent education, such as through art- and land-based learning. These forms of genocide education that have had a connection with Canadian universities are also important as they are deeply related to Indigenous survival, thriving, and resistance and are important to the assessment of genocide curricula in this thesis.

This group of Indigenous scholars includes Métis academic Shannon Leddy. She uses self-determined Indigenous portrayals of Indigeneity instead of relying on Canadian education

systems which have the potential to miseducate students. Leddy hopes more people will pay attention to the self-expressions of Indigenous Peoples in books, films, and theatre (Heidenreich, 2021). She has her students look at the work of contemporary Indigenous artists to learn about the history of residential schools and the thriving and achievements of Indigenous Peoples (Heidenreich, 2021).

Alex Wilson, who is Swampy Cree, explains that Indigenous land-based education involves preserving Indigenous cultures, languages, and philosophies while confronting colonialism and epistemicide (UNESCO Canadian Commission, 2021). Wilson embraces terminology that centres land and Indigenous practices while promoting education that aligns with these values. She uses the term "queering" education rather than decolonizing because she argues it is more "generative, regenerative, and life-giving rather than life-taking" (UNESCO Canadian Commission, 2021, para.36). Wilson sees queering as a life-giving term as it highlights the diversity in nature that goes beyond binary thinking and centres the positive in nature (UNESCO Canadian Commission, 2021). The teaching examples of Leddy and Wilson demonstrate Indigenous pedagogical leadership that reflects the lives of Survivors in the genocide curriculum. In addition, the TRC and the NIMMIWG2S+ also emphasize the importance of art and land in genocide education and redress (NIMMIWG2S+, 2019; TRC, 2015). Genocide program and course curricula were also examined to see if and how Indigenous pedagogical leadership and arts- and land-based educational practices are woven into them.

In addition to scholars, many Indigenous leaders also express what genocides by Canada have meant for them and how their knowledge and experiences might inform education. Elders, leaders of prominent Indigenous organizations, and activist leaders are some examples of those who call for recognition, increased consciousness, and redress for Canada's genocides (BBC

News, 2022; Chidiac, 2022; Fontaine, 2010; Woolford et al., 2014). Many Indigenous communities and groups are involved in increasing awareness, pursuing justice, and sustaining Indigenous ways of life. Curricular attention to and engagement with Indigenous Peoples and their desired and practiced ways of addressing genocides is also an indicator examined in this thesis to see if genocide education is responding to Survivors.

The settler colonial modalities of genocide education that have been previously identified in the literature assist in guiding a comprehensive assessment of genocide curricula in Canadian post-secondary institutions. Examination of what is not included in the curriculum, which narratives are pushed aside, the use of sources that support denial, and the emphasis on debates exclusively from settler legal perspectives and with a negligible action focus are all examples of possible indicators of settler colonialism within genocide education that were explored in this thesis. These indicators assisted in providing criteria for examining how Canadian settler colonial genocides are included or excluded in post-secondary genocide education, how settler colonial ways of knowing and seeing the world manifest in genocide education, and what might be learnt about the state of genocide education from program and course curricula.

2.3 Guiding Principles for Consideration in the Analysis

A review of the literature on critical, anti-/de-colonial, and Indigenous Survivor educational practices provide valuable guidance for the improvement of post-secondary genocide education. Critical, anti-/de-colonial, and Indigenous approaches to genocide education about settler colonial genocides by Canada may be helpful for understanding current relations with the self, within communities, between settlers, non-Indigenous and Indigenous people, and with Indigenous Lands. Better understanding the contemporary realities that exist as legacies of both violence and Indigenous endurance can contribute to social changes for better future relations of

people from and on Turtle Island. For example, engaging in meaningful discussion on Canada's genocides against Indigenous Peoples, including residential schools, can help settler and non-Indigenous students understand how Canada's dominant historical narratives are heavily sanitized (Furo, 2018). Meaningful discussion of Canada's genocides also can draw attention to the knowledges of Indigenous students and their resistances to settler colonial violence. Thus, an indicator of improvement in colonial education systems is the meaningful integration of teachings about Canada's genocides against Indigenous Peoples rather than superficial inclusion. Meaningful integration is a guiding principle established as an element of effective genocide education in the analysis.

Many Indigenous Peoples have called for further education on the atrocities faced by their communities (Khan, 2021). Support from allies is also essential to advance the push by Indigenous Peoples for this education (Cote-Meek, 2014; Grier, 2021). Despite these calls for supporting further education, academic engagement with settler colonial genocides at the systemic level has been impeded by debates over western legal definitions (Moses, 2008; Ronayne 2003; Whitt & Clarke, 2019). However, a shift in scholarship from Eurocentric legal understandings to more inclusive frameworks is becoming further reflected in the field of genocide studies (Whitt & Clarke, 2019). Engaging with frameworks for understanding genocides from the global majority can disrupt Eurocentric debate, as well as enhance education, and responsivity in genocide studies, and result in acts of redress for more proactive prevention (Whitt & Clarke, 2019). For example, the supplementary report of the NIMMIWG2S+ on *A Legal Analysis of Genocide* showcases scholars who have contributed to this shift and to the *Calls for Justice* of settler colonial Indigenous gendercides. The *Calls for Justice* also illustrate further disruption to debates based on colonial paradigms through the connection of knowledge

to action. If genocide education in settler systems does not push for social change, it instead contributes to failing Survivors.

Critical education has the potential to contribute to more meaningful engagement with Survivors of genocide. Scholars have found critical education to be supportive of students and teachers engaging in anti-oppression work (Dalbo, 2020; Freire, 1972; Giroux, 2011). Studies show that critical education can facilitate reconciliation and social transformation (Bar-Tal, 2002; Dalbo, 2020; Morrison, 2011; Paulson, 2011). The power of critical education rooted in anti-oppression underlies the international belief that education is impactful (Dalbo, 2020; Paulson, 2011). Multidisciplinary critical genocide education that prioritizes Survivor voices and considers the broader social context of genocide can help create powerful learning opportunities (Rich, 2022), encourage reconciliation (Coulthard, 2007; Siemens, 2017), and cultivate societal change (Cranston & Janzen, 2017). Interdisciplinary inquiry can help a multitude of disciplines develop collective capacity to connect learning to large-scale issues like genocide (Pete, 2021). Although critical education may have some limits in a colonial university, it still presents an opportunity to unsettle knowledge and better support the voices of many students, staff, and community members who are Indigenous and those who are non-Indigenous and who have been racialized. Therefore, principles of critical education were sought in the analysis of the pedagogies and materials used in post-secondary genocide education.

To enhance the unsettlement of genocide education, critical pedagogy applied with a relational approach can help reduce some of the risks of reproducing epistemic inequity through genocide education. There is still a need to increase critical pedagogies in mainstream genocide education in universities. There have been few human rights and genocide education courses in North America, with fewer that take a critical approach (Cranston & Janzen, 2017), and even

fewer focus on Indigenous genocides in North America. A part of applying critical education is the work that must be done to update many genocide curricula and to educate many teachers about existing courses (Dalbo, 2020).

With the critical application of these updates, it must be acknowledged that critical pedagogy is nuanced, and complications may arise. For example, critical pedagogy when applied from a conventional western perspective can be prone to narrow forms of rationality and to individualism (Bowers, 2002; Kumashiro, 2000). For example, students might be encouraged to focus mainly on forms of reasoning that are typically limited to the cognitive processes of learning and/or individual perspectives. This is often from western perspectives that might typically hierarchize and pigeonhole specific types of mental logic i.e., that which is anthropocentric and Socratic. While critical pedagogy is important to the perspectives of people from many knowledge systems, western approaches to critical pedagogy may, at times, dismiss the interconnected and experiential aspects of reason that are present in a variety of Indigenous pedagogies (Siemens, 2017). Also, when reason is reduced exclusively to cognitive processes in Canadian colonial institutions, western ways of reasoning and epistemic frames are elevated. Critical pedagogy in these settings is not immune to practices and ideas common in western universities like the primacy of individual ownership of intellectual property or pitfalls like self-actualization being valued over collective liberation. The potential issues in implementing critical pedagogy may be more applicable in some circumstances and less applicable in others as knowledge systems and educational settings are diverse. Thus, critical pedagogy has both benefits and limitations in reconciliatory education (Siemens, 2017).

My assessment of genocide education takes this into account. Genocide courses in educational institutions shaped by colonialism could benefit from further assessment informed

by critical pedagogy and by approaches that engage Indigenous forms of reasoning and knowledges. This research examines how courses use critical pedagogy that is informed by Indigenous knowledges and examines the possibilities for courses to advance engagement with these knowledges. A critical examination of the current state of genocide education through an analysis of existing courses might help identify some of the specific needs for institutional change that can be used in curricular development.

Centring the voices of Indigenous Peoples from many nations, cultures, and identities in genocide education can help mitigate some of the reproduction of inequity in the classroom. If genocide education and knowledge are to be unsettled, Indigenous Peoples and their distinct approaches need to be the foundation (Littlechild et al., 2021; Logan, 2014). Genocide educators who primarily focus on perpetrators and bystanders miss accurate accounts of violence and contribute to disenfranchising those who have been targeted by genocides from having their voices fully heard (Melson, 2011).

Post-secondary institutions have the potential to effectively critique colonialism and promote social transformation by heeding the voices of Indigenous Peoples, both within and outside of the institution (Mitchell et al., 2018). Employing Indigenous self-understandings of violence may advance comprehensive ways of knowing genocides and other forms of elimination (Wildcat, 2015). Indigenous voices are also crucial to effectively end violence and for Survivors' reassertion of their rights (Ficklin et al., 2021; Pete, 2021).

Does Canadian post-secondary genocide education involve insights from Indigenous scholars, Elders, Knowledge Keepers, and others with first-hand survival experiences of settler colonial genocides? Do these efforts to educate draw on resources designed to better include Indigenous knowledges? One example of such resources includes the *Pulling Together:*

Manitoba Foundations Guide by Knowledge Keepers, Elders, university faculty, and others in Manitoba. This guide is intended to support systemic change in universities and beyond and assists staff in learning to practice Indigenization, decolonization, and reconciliation in a manner that prioritizes Indigenous ways of knowing and addresses settler colonialism (Manitoba Foundations Group, 2021). Guides such as *Pulling Together* are used in the evaluation of genocide education in this thesis to see if this education is sufficiently conversant with Indigenous approaches to knowledge transmission.

In addition to the principles of good genocide education described above, many Indigenous Peoples continue to emphasize the importance of place-based knowledges, including those that are land-based, in practicing ethical and community engagement in educational contexts (Fontaine, 2017; Mowatt et al., 2020). Both Indigenous, non-Indigenous, and settler scholars also reiterate that engagement in local land-based relationships is crucial to any form of reconciliation and the current curriculum should reflect this (Littlechild et al., 2021; Siemens, 2017, Totten & McFall, 2022). For example, scholars Pete (2021), Whitt and Clarke (2019), and Wildcat et al. (2014) explain the reality of settler colonial genocides which aim to dispossess Indigenous Peoples of their Lands and the requirement of decolonization to focus on the increase of connections to land.

Indigenous land-based understandings and practices confront colonialism in post-secondary genocide education. For example, many Indigenous land-based knowledges challenge colonial thinking such as the anthropocentric focus of settler accounts of genocide (Dunlap, 2021; Hubbard, 2014; McGregor, 2018a) and recognize the social issue of ecocide (Dunlap, 2021). Indigenous land-based education may help students and educators understand more clearly the effects of genocide on local communities, may increase awareness of the state's

responsibility in redress, can better equip students to face colonialism, and vitalize Indigenous systems. Tricia Logan (2014) asks the pertinent question: “Would a different narrative emerge if there was a revised respect for Indigenous knowledge in Canada?” (p.160). An increase in focus on Indigenous students’ knowledges is crucial for Indigenous students’ success and decolonization (Schwartz, 2018; Stewart-Harawira, 2013). When analyzing the current state of genocide education, Indigenous land-based knowledges are critical in the assessment of unsettlement.

It is acknowledged that universities have people within them who have decolonial desires and work towards decolonial realities (paperson, 2017). Decolonization in the university reflects the wide range of resistance and endurance of Indigenous Peoples despite ongoing settler colonial genocides by Canada. Unsettled genocide education may include: principles in curricula like the meaningful integration of Indigenous genocides by Canada; critical, multidisciplinary, place-based, and land-based education; and education that centres the voices of Indigenous Peoples. Specific examples might include universities that provide annual funding to women and gender studies for MMIWG2S+ courses, cross-reference genocide courses across disciplines for greater access, prioritize Indigenous studies and women and gender studies in course catalogues, use anti-oppressive pedagogies to form curriculum, and centre Indigenous ways of knowing (Pete, 2021). Through this project, I sought to locate instances of unsettlement such as these in post-secondary genocide education curricula. Every course examined did not include all the guiding principles, however, the analysis tried to locate the presence of the guiding principles across the outlines. The guiding principles offer ways to enhance unsettlement in genocide education, where hopefully the genocide curricula examined will also present practical examples that educators may consider for their own courses.

2.4 Assessing the Trajectories to Action and Justice

The TRC and the NIMMIWG2S+ provide ways to help unsettle genocide education. The *Calls to Action* and *for Justice* from the TRC and NIMMIWG2S+ propose actions specifically for post-secondary settings, that include changes to pedagogies, governance, research, and services (Pidgeon, 2022). In addition, post-secondary institutions would benefit from answering the Calls in context with the *United Nations Declaration on the Rights of Indigenous Peoples* [1], *The Missing and Murdered Indigenous Women, Girls, and 2SLGBTQQIA+ People National Action Plan* [2], and Survivor understandings of the Sixties Scoop. An examination of the implementation of the Calls in genocide curricula helped assess the accountability of Canadian post-secondary institutions to Survivors.

In 2015, the TRC final report stated residential schools were cultural genocide and argued that redress is imperative. The report includes 94 calls to action for reconciliation between Canada and Indigenous Peoples. This report affirms the complicity of (us) settlers in a colonial system and challenges those who use ignorance as an excuse for evading accountability (Gupta, 2020). The report calls for post-secondary institutions and the federal government to extend programs in Indigenous languages, and adequately fund the support of Indigenous knowledge transmission and collaborative research for reconciliation (TRC, 2015). The testimonies of Survivors of residential schools informed these Calls, which also include demands to educate those who work in Canadian social systems, as Survivors and intergenerational Survivors often receive services in these systems (NCTR, 2020). For example, if workers in higher education understand the impact of residential schools on Survivors and intergenerational Survivors, relations and educational practices might improve (NCTR, 2020). Implementation of the Calls from the TRC and NIMMIWG2S+ into genocide course materials is gauged in this research.

The National Centre for Truth and Reconciliation (NCTR), through its partnerships with many residential school Survivors, their families, and their communities, holds accounts of Survivor dialogues and significant knowledge of the genocidal legacies of residential schools. The influence of these accounts and knowledges on genocide scholars may increase awareness of colonization in the academy and enhance social change (Littlechild et al., 2021; MacDonald, 2020). However, Courchene (2019) shares that the relationships between Indigenous Peoples and white settlers have seen little improvement since the TRC report's release. This assessment is confirmed by a recent report on the status of the *Calls to Action* by the Yellowhead Institute that notes that none of the 22 *Calls to Action* that concern education have been completed (2022). My research focuses on the narrower question of whether genocide education similarly misses the mark.

Like the TRC's *Calls to Action*, the NIMMIWG2S+ (2019) makes 231 *Calls for Justice* with several directed at educators, including post-secondary institutions. Drawing on intersections of Indigeneity, gender, and/or queerness, they call on educators and institutions to educate the public about missing and murdered Indigenous women, girls and 2SLGBTQQIA+ people and the role of settler colonial violence in their experiences. They affirm this education must include curricula created and delivered alongside Indigenous partners, especially women, girls and 2SLGBTQQIA+ people, concerning both historical and current truths about settler colonial attempts to eradicate Indigenous Peoples (NIMMIWG2S+, 2019). The *Calls for Justice* also emphasize the responsibility of all Canadians to learn and speak out about violence against Indigenous women, girls, and 2SLGBTQQIA+ people. As of June 2023, two of the 231 Calls have been completed and more than half have yet to be started (CBC, 2023). The Calls specific to educators have not yet started and the two completed Calls are related to corrections governance (CBC, 2023).

The National Inquiry has initiated a teaching guide called *Their Voices Will Guide Us* to assist in education. This teaching guide, developed with Survivors, provides important themes for educators to explore along with specific suggestions for group discussions and knowledge enhancement (Bearhead, 2018). Some of the themes include: the empowerment of women and girls; experiences of Indigenous Peoples who have been impacted by violence against Indigenous women, girls, and 2SLGBTQQIA+ people; systemic causes of this violence; and customary and honoured roles of Indigenous women and Two-Spirit people in their nations (Bearhead, 2018). Recommended pedagogies for the enhancement of teaching are also provided. Educators are encouraged to ask students to reflect on the power of voice, language, and forms of communication, and to submit their teaching plans to assist the guide in the support of reconciliation (Bearhead, 2018; Littlechild et al., 2021). These suggestions from *Their Voices Will Guide Us* further provide a means of assessing current practices of genocide education as they relate to answering the Calls and honouring Survivors.

The trajectories to action and for justice show the importance of the alignment of genocide education with the Calls and honouring Survivors. The TRC and the NIMMIWG2S+ provide paths in education to respond to Survivors and confront colonial violence. This research assesses engagement with the Calls in genocide education in Canadian post-secondary institutions and the overall state of action and justice taking place in these institutions.

2.5 A Scoping Review of Genocide Curricula

A scoping review of studies on genocide education curricula was made to assess the field of genocide education research related to this project's focus on curricular engagement with Indigenous Survivors and genocides to better determine how this thesis might contribute to the

field. A review of literature related to written curricula taught in Canadian post-secondary institutions was explored.

A written curriculum acts as a guide for what is taught (Button, 2010) and a review of this guide can enhance student learning, foster critical reflection, and cultivate instructor collaboration (Dyjur, & Kalu, 2016). These benefits align with the goal of this research to identify whether genocide education is taught to prevent epistemicide and advance redress. The results from the curricular analysis can be used for course design, delivery, and assessment, and to shape the learning environment (Wolf et al., 2006).

Genocide curricula in Canadian post-secondary institutions can be useful instruments for bringing students together to better understand and respond to genocides. Various studies on genocide curricula show that teaching and understanding genocides can assist in prevention (Freedman-Apsel & Fein, 1992; Đozić, 2018), empower students in just decision-making (Thorsen, 2010), and equip advocates with social justice tools (Orr & Romem, 2022). Critical genocide curricula in which Survivors are the focus may inspire students who are also targets of genocides in their resistance to genocidal tactics. An example of genocide curricula fostering understanding and responsive behaviour was found in some nursing schools. Integrating genocide curricula into nursing education is constructive for better understanding power relations and abuse, encouraging responsible behaviour, and improving patient advocacy (Chelouche, 2021; Copeland, 2021; Shields et al., 2022; Silvers et al., 2021 as cited in Orr & Romem, 2022).

For greater insight into how curricula from education on Indigenous genocides in North America have been studied, a scoping review of the literature was conducted to help shape the research of this thesis. In this review, only empirical studies of genocide curricula were included as this criterion closely relates to the research of this thesis. Keywords such as “genocide”,

"curricula", "education" "Indigenous", "colonialism" and "Canada" are examples of words that were used to find studies. The University of Manitoba Library database, the University of Saskatchewan Library database, and Google Scholar were searched as they were the primary scholarly databases available to me as the researcher and were all used to assist in maximizing the retrieval of peer-reviewed sources. Article titles were then reviewed for relevancy and, where relevant, abstracts were analyzed after which the full text was explored. 56 studies in total were identified[1]. The studies were then organized by theme and finally, overall preliminary conclusions on the state of study on curriculum related to Indigenous genocides in North America were made.

The findings show studies that concern curricula in genocide education are still relatively scarce and even more scarce for curricula on the education of Indigenous genocides. Categorical themes identified in the literature review that concern genocide curricula included: 1) provincial analyses of primary and/or secondary schools (Bascia et al, 2014; Collishaw, 2022; Furo, 2018; Galloro, 2014; Godlewska et al., 2017; Hirsch & Moisan, 2022; Miles, 2020; Sarkissian & DiPaolantonio, 2011; Schick & St. Denis, 2005; Schumaker, 2021; Spina, 2018; Tattrie, 2020); 2) analyses of genocide cases from outside of Canada, delivered at a primary or secondary education level, and/or not focused on Canadian genocides that target Indigenous Peoples (Adamson, 2022; Apsel, 2017; Ben-Jochannan, 1972; Bickmore, 2014; Bussu et al., 2022; Christie, 2015; Davidson; 2018; Day et al., 2003; Đozić, 2018; Dy, 2013; Fernekes & Totten, 2004; Freedman et al., 2005; Gasanabo et al., 2016; Hilker, 2011; Jones, 2020; Leslie et al., 2021; McCormick, 2019; Mokrushyna, 2012; Oppenheimer, 2012; Orr & Romem; Russel, 2020; Pearson, 2013; Schweisfurth, 2006; Schulz & Sentama, 2020; Thorsen, 2010; Totten, &

[1] See Appendix A.

Pederson, 2012; Vartanian, 2000; Vitale & Clothey, 2019; Waterson, 2009; Weldon, 2009); 3) analyses that include United States' genocides against Indigenous Peoples of North America (Au et al., 2016; Hurwitz, 2007; Savelsberg, 2021; Slocum, 2017; Traver & Leshem, 2018); 4) analyses from before 2000 (Freedman-Apsel & Fein, 1992); 5) analyses of limited courses and regions in Canadian universities (Apsel, 2011; Bischoping et al., 2001; Campbell & Lawford, 2021; Dolloff, 2019; Gahman & Legault, 2019; Ng-A-Fook et al., 2017; Pete, 2021); and 6) analyses of Canadian genocide curricula related to Indigenous Peoples of North America in higher education (Johnston, 2019; NIMMWG2S+, 2019; Taylor et al., 2012; TRC, 2015; Tuck & Gaztambide-Fernández, 2013).

The sources vary in how much they focus on the curricular inclusion of settler colonial genocides by Canada. For example, only five of the 56 sources give attention to this topic, though four of these studies focus extensively on this subject. Of the 56, seven studies focus on one course or discipline in Canadian higher education, five are from American higher educational contexts, and 12 are from primary and secondary levels of education. Thirty studies focus solely on primary and/or secondary levels of education, have no focus on Indigenous genocides in North America, and/or are conducted outside of Canada. Drawing on these results, it is clear there is little research on the curricular inclusion of Canadian settler colonial genocides in genocide education at Canadian universities. For example, only two of the studies reviewed provided an in-depth analysis of curricula related to Indigenous genocides in North America. Neither of these studies specifically explored written curricular materials in genocide education. The results from this scoping review show that research on Indigenous genocide education in Canadian post-secondary institutions might be strengthened by further curricular study.

2.6 Conclusion

In this section of the thesis, background knowledge on settler colonialism in genocide education within Canadian post-secondary institutions, guiding principles for the decolonization of said education, trajectories for action and justice, and previous studies on Canadian post-secondary education associated with Indigenous genocides are shared. This knowledge was useful for developing criteria for curriculum evaluation, affirming the research questions, offering context to consider in analysis, pointing to relevant theoretical frameworks and methodologies, and pointing to gaps in the literature. Some previous manifestations of settler colonialism in genocide education that acted as some of the themes for coding included epistemicidal tendencies through the void curriculum, false narratives, denialism, and the primacy of Eurocentric debates. Some guiding principles for decolonization that were used similarly in the analysis include the use of critical education, the centring of Indigenous Peoples in curriculum, and the application of Indigenous land-based knowledges. Trajectories of the *Calls to Action* and *for Justice* and previous studies on Indigenous genocide education demonstrate a need for growth in educational praxis for epistemic-material redress in curricula and affirm the directions in this research. Next, emerging from the findings in the literature review, the theoretical frameworks of settler colonialism and ethical relationality are discussed in how they guide the analysis and how they inform the research of this thesis.

Chapter 3: Theoretical Frameworks

3.1 Introduction

The analysis in this research of genocide education at Canadian universities draws on several concepts discussed in the literature review; however, it is also necessary to draw on some broader theoretical frameworks to enhance sociological understanding of the structural factors that shape genocide education. Although many theories may be helpful to better understand this research, the frameworks of settler colonialism, ethical relationality, and the significance of place were ultimately chosen to assist in better understanding patterns in genocide education to see how pedagogical practices are related to the knowledge systems embedded in structures, peoples, and place. In this research, settler colonial paradigms are used to understand how epistemicide is enacted through specific theories of destruction related to harmful social structures that currently exist in North America. Ethical relationality, from a Cree perspective, is applied to understand the vitality of the knowledge systems at play within and outside of the academy and how ethically relational embodiment can and does inform education practices. Place is drawn on in the analysis of curricula by examining how the outlines address their own settler colonial contexts and how they draw on place to inform how their course engages in ethical relationships with the nations of the territories they teach on. Overall, the theoretical frameworks described help to identify the interlocking dynamics at play in genocide education.

3.2 Settler Colonialism

Theories of settler colonialism offer insight into how the epistemic and ontological forms of destruction characteristic of settler colonial genocides come to pervade genocide education. Settler colonialism “centres around the acquisition of land...For settlers to claim the land as their

own and establish autonomous rule, Indigenous peoples must be displaced and/or eliminated and Indigenous sovereignty must be erased." (McKay et al., 2020, p.3). It is an ongoing structure of violence against Indigenous Peoples (McKay et al., 2020; Simpson, 2020; Veracini 2017; Wolfe, 2006), meaning that it involves employing processes of domination that aim to begin, repeat, and reinforce Indigenous dispossession and erasure across time. Shauneen Pete, a respected Cree education leader in Indigenization and decolonization, explains that Indigenous Peoples of Turtle Island know colonial harm intimately, whereas (us) settlers are habituated to it and too often naturalize this modality of power (2018). Knowledge of settler colonialism and its current impacts on Indigenous Peoples of Turtle Island is important for understanding how ongoing genocides are linked to all Canadian institutions, including post-secondary education. This thesis locates persistent patterns of the forces of settler colonialism in genocide education.

To locate patterns of settler colonialism in genocide education, further understanding of what is meant by the settler colonial problem and how it manifests is worthwhile. One meaningful conceptualization of settler colonialism is offered from a Nishnaabeg perspective by Leanne Betasamosake Simpson (2011) who describes how processes of settler colonialism affect those who are targeted:

> The term Zhaaganashiiyaadizi encompasses the process and description of living as a colonized or assimilated person.[3] Zhaaganashiiyaadizi occurs when a person tries to live his or her life as a non-Native at the expense of being Nishnaabeg…the key is "at the expense of being Nishnaabeg," so one may adopt the ways of the non-Natives only to the extent that it does not negatively influence the core of one's being. [4] (p.52)

The knowledge Simpson shares about settler colonialism helps to create a theoretical basis for this thesis that is Survivor-centred, describes some of the assimilative effects of epistemicide,

and focuses on Indigenous ways of living. In the analysis of this thesis, Zhaaganashiiyaadizi, a Nishnaabeg understanding related to settler colonialism, draws attention to how genocide education might encourage Zhaaganashiiyaadizi, how Indigenous presences and flourishing are existent in the education systems examined, and how prevention against assimilation and epistemicide is taking place.

Simpson (2011) offers further Nishnaabeg knowledge as to how understanding settler colonialism functions is helpful in strategizing how to counter it. One of the stories she shares is about Gezhizhwazh, a young woman who uses intelligence and strategy to defeat a Wiindigo creature that embodies “imbalance and unhealthy relationships” (p.70). This story teaches us that diagnosis of the problem is crucial to strategic response and resistance (Simpson, 2011). This story clarifies how using a settler colonial conceptual framework to analyze syllabi can help diagnose settler colonial problems and inform strategies for unsettling courses.

When using frameworks of settler colonialism, they must be contrasted against Indigenous Peoples’ “enduring Indigeneity" that strongly persists despite efforts to destroy it (Kauanui, 2016). The settler colonial framework should not be used in isolation, as this may contribute to centring settlers at the expense of Indigenous Peoples and thereby actually enhance Indigenous epistemicide. Through drawing on enduring Indigeneity, settler colonial studies can be productively connected to Indigenous studies and ways of knowing since a lack of connection furthers settler colonialism in the academy at the expense of Indigenous studies (Kauanui, 2016). Therefore, theories of settler colonialism cannot be used for anticolonial purposes without countering erasures of Indigeneity with the living realities of Indigenous Peoples. This thesis research sought to identify whether and how curricula draw on enduring Indigeneity through Survivor engagement.

Overall, frameworks of settler colonialism offer guidance on how syllabi may be connected to specific and general patterns of destruction. One of the manifestations of settler colonialism highlighted in this section includes attempted destruction through assimilation. Settler colonialism is thus drawn on to better strategize how to counter epistemicide and preserve Indigenous lifeworlds through genocide education. Such unsettlement can also be advanced through ethical relationality.

3.3 Ethical Relationality

Ethically relational engagement in the academic disciplines and relevant university-community partnerships that facilitate genocide education is vital for unsettlement because it enables consideration of to whom the research and education are directed, who it empowers, and what the responsibilities of the researcher/educator are with respect to the place in which the research/education takes place and the relations that exist there. Research with Indigenous Peoples must be grounded in long-term relationships, especially place-based ones (Donald, 2016; Snelgrove et al., 2014). This is true in genocide education because genocide is inseparable from the place in which it occurs and the people who are there. Ethical relationality reminds the researcher/educator that research/teaching is not separate from dominant power dynamics, and research/education processes can reproduce these dynamics, especially when there is a hierarchy in terms of who is accorded the role of "expert scholar" (Snelgrove et al., 2014). Cree Elder Willie Ermine offers his words to be openly shared with students in post-secondary and other educational institutions. The acknowledgement protocol is:

> to respect the knowledge that is being shared and the Land of the People where this knowledge originates [including]: we respectfully acknowledge the original lands of the

> Indigenous Peoples of Treaty 4: Cree, Saulteaux, Nakota, Dakota, Lakota, and Treaty 6: Cree, Saulteaux, Dene, and Dakota. Additionally, we acknowledge the homeland to the many winged, four-legged, crawling, and water creatures (NCCIE, 2021).

Elder Willie Ermine's shared knowledge articulates his relationship to place and clarifies that reconciliation needs to support Indigenous and western ways of knowing more equitably in education (NCCIE, 2021). In addition to equity, in western ways of knowing, the focus needs to be on the settler colonial problem and Indigenous vitality instead of pathologizing Indigenous Peoples. Elder Willie Ermine speaks to the problematic rhetoric of "we must pity poor Indigenous people, they need healing" to express how he and many others know their identity, their family, the land(s) they belong to, and their language(s), whereas most settler students cannot do this; he asks, "who is poor in this situation? Who needs health?" (NCCIE, 2021). He calls upon (us) settlers to confront (our) social location in (our) relationship to place. Elder Willie Ermine suggests "[m]any people come to study us, but I say go and study your own people" (NCCIE, 2021). McGuire-Adams (2021) affirms what Elder Willie Ermine shares in that if there is a shift from Indigenous "issues" or "disparities" to settlers and settler institutions looking to [our] responsibilities in addressing the culprit – [our] colonial problem, this may be more likely to cultivate settler allies and change.

The ethical relationality framework when embodied can advance healthier relationships in genocide education – relationships to knowledge, each other, and land. Scholar Dwayne Donald (2016) explains what ethical relationality means by drawing on his Cree knowledge of *wicihitowin* and *wahkohtowin*. Donald (2016) shares that wicihitowin and wahkohtowin are concepts related to working together and kinship that are generative because they suggest true intent, respect, and connection, including those beyond human relationships, to promote "ethical

relationality". More specifically, wicihitowin refers to "the life-giving energy that is generated when people face each other as relatives and build trusting relationships with others in respectful ways" and wahkohtowin refers to "kinships relations and teaches us to extend our relational networks so that it includes the more-than-human beings that live amongst us" (Donald, 2016, p.10). Ethical relationality, in short, refers to the reciprocal relationships that sustain us (Donald, 2016). When analyzing genocide education curricula, the concepts of wicihitowin and wahkohtowin were used as a framework to try and identify ethically relational manifestations in the courses that may be insightful for future educational praxis. The framework of ethical relationality was used similarly to evaluate the structural and institutional factors that are related to the courses. In this research, possible examples of ethical relationality could include signs of classrooms and an institution that supports Indigenous governance already present, land-based understandings and care incorporated into education, reciprocal partnerships, equity between settler colonial and Indigenous studies within syllabi, the application of Indigenous place-based engagement, and a more balanced practicing of responsibilities. In this master's thesis, the ethical relationality framework was used to examine current practices in genocide education for signs such as those listed above. This was explored in the syllabi and other research materials.

Currently, the level of ethical relationality in academia is uneven. For example, there has recently been more systemic engagement and respect given to Elders in the academy – as key knowledge holders, as faculty, and as welcomed by many students (Hill & Coleman, 2019; Kennedy et al., 2020; Kitchen & Raynor, 2013; Mashford-Pringle & Stewart, 2019). However, it is also acknowledged that studies in the Canadian academy still have a long way to go in terms of (us) white settlers engaging with ethical relationality (Donald, 2012). For example, Donald (2012) shares that Indigenous Elders are often unwelcome at the university, Indigenous

knowledge is often not adequately honoured compared to western knowledge, and the inclusion of the subject of Indigenous and Canadian relationships still lacks in curriculum and pedagogy. Considering the value of ethical relationality and the pervasiveness of epistemicide in the academy, ethical relationality is a framework that enables examination of how syllabi and education systems can address colonial imbalance and violence and uplift Indigenous ways of knowing and being, which includes the respect of Indigenous Lands.

In addition, it should be noted that, although the Cree perspective of Dwayne Donald has been emphasized, concepts of relationality are present in multiple Indigenous ways of knowing. For example, wicihitowin is also a Saulteaux term (OTC, 2019) and wahkohtowin (or wahkootowin) is a Métis concept (McDougall, 2010; Rupertsland Institute, 2022). Moreover, Indigenous forms of relationality are both grounded within distinct Indigenous cultures and applicable beyond any single context and requires practitioners demonstrate critical thinking and community accountability (Wildcat & Voth, 2023).[2]

Both frameworks of settler colonialism and ethical relationality were helpful in the research process. The framework of settler colonialism was used to identify settler colonial manifestations of epistemicide in curricula and inform anticolonial strategies. Enduring Indigeneity can be seen in the practice of ethical relationality, which is a Cree onto-epistemology that endures and allows curricula to contribute to Indigenous vitalities. Overall, these frameworks contribute to connecting the content of curricula to the broader social contexts of settler colonialism and ethical relationality.

[2] It should be noted that although ethical relationality is the primary framework used in this thesis, many other Indigenous conceptions of relationality will also be relevant to the curricula examined. Multiple conceptions of relationality relevant to the context of place would be helpful in expanding this analysis.

3.4 Place-Based Engagement and its Connection to Ethical Relationality

Using place-based engagement in genocide education fosters enhanced connections between those in the classroom and local communities, helps attune participants in education to their local responsibilities, and assists in linking both local connections and responsibilities to global ones. The meaning of place-based engagement applied in this thesis methodology relates to the ethical relationality framework. Margaret Kovach, author of *Indigenous Methodologies: Characteristics, Conversations, and Contexts* (2021), explains:

> From an Indigenous point of view, relational means self in relationship with the natural world, the human world, kin, community, place, and land; relationships over time; and relationships that are interdependent and collectivist. This is why community engagement is so critical in Indigenous research. It is the significance of relationships that allow us to say that Indigenous culture is high-context. In the web of relationships, we find attachment in the places of our lives, whether under the cosmos, with nature (land, sea, sky), or among community and kin. (p.74)

When looking at how settler colonialism and ethical relationality are woven into current praxis in Canadian post-secondary institutions, I examined how relationships, as practiced in education, relate to what is taught. As Margaret Kovach says, there is a web of relationships, and this web applies to genocide education. The relationships in this web are attached to the places in the lives of those involved in genocide education. This includes how genocidal destruction is connected to violence against bodies and lands attached to places of learning, both locally and globally, and the roles and responsibilities of those in education in relation to their kin, communities, nature, and the cosmos.

Place-based engagement also takes many forms and stems from many worldviews. One form I identify concerning how place-based methods are used in genocide education focuses on

the language used in the course outlines or guides. For example, one course examined is called *Kwayeskastasowin-Setting Things Right*. Through applying a place-based approach to understand the relationship between the curriculum and the context, I paid attention to how this course syllabus uses the title "Kwayeskastasowin" which "is a Cree phrase loosely translated to mean "setting things right" [and shares that] The Cree language is a common language used by the Indigenous people of this territory" (Trotchie et al., 2023). Considering this title is used for a law course, it is helpful that the Cree laws, justice, and understandings of relationality encapsulated in this word are applied on land that includes Cree territories. This example demonstrates how a course considers Indigenous territories, the place in which genocide occurs, and genocides impact on the place and people.

Place-based engagement may also help some students and educators understand more clearly the effects of genocide on local communities and can increase knowledge of a nation-state's responsibility in genocide. This is important for social change and for resisting colonization in educational systems. Many Indigenous Peoples continue to articulate the importance of place-based, including land and water-based, pedagogies in unsettling and enhancing ethical and community engagement in educational contexts (Fontaine, 2017; Mowatt et al., 2020). Engagement with the context of local relations is crucial to any form of reconciliation and the current curriculum must focus on this (Littlechild et al., 2021; Siemens, 2017, Totten & McFall, 2022). Engagement in local relationships in genocide education can also assist those involved in connecting the local dynamics of genocide education and redress to its relationship with place such as at regional and global levels.

Without the recognition of genocide's effect on places and relations to place, redress is obstructed. For example, the NIMMIWG2S+ vision and mission (2018) discuss the goal of the inquiry to contribute to Indigenous women, girls, and Two-Spirit and queer people reclaiming

their power and place, such as their roles and leadership; however, because of Indigenous Peoples' rich diversity, including distinct cultures, languages, and ways of life, this reclamation will look different in different places. Moreover, in *Their Voices Will Guide Us* (2018), the importance of water is emphasized, and educators are encouraged to better understand how violence against water and women affects Indigenous communities. An example of a film recommended for the classroom is *Peace River Rising: The Link Between Violence Against Indigenous Women and Violence Against the Land* by Helen Knott (Bearhead, 2018), a Dane-Zaa/Nehiyaw social worker, poet, and activist (CBC, 2017). In this film, Helen Knott describes the importance of education on how oil companies affect the water and Indigenous women in the place she lives. This includes water contamination and the presence of primarily settler men from other parts of the country, which together affect the life of the water and land, and the lives, lifeways, safety, roles, and governance of the Indigenous women and communities in Fort St. John. This example demonstrates that addressing these issues requires an understanding of the place in which genocide happens.

My relationship with place informs this research in a multitude of ways. This research has a core focus on creating good relationships based on Indigenous Lands, those Indigenous to these Lands, and others who live on these lands. The theoretical foundations, methods, and my previous knowledge are also influenced by my own relationship with place as the researcher. Based on where I live and the relationships I have here, I have more connection to certain Indigenous Peoples and ways of knowing than other nations that exist in so-called Canada and I am more familiar with colonial issues that are around me. I also try to make connections to the lands on which I live, work, and will be doing my PhD. In this thesis, I primarily engage with Nêhiyaw, Métis, and Anishinaabe relational knowledges.

3.5 Conclusion

All three of the frameworks—settler colonialism, ethical relationality, and place-based engagement—are were in the analysis to interpret how syllabi relate to current educational praxis. As well, this research queries how these frameworks might shape future forms of genocide education to better confront settler colonialism and respond with ethical relationality to Survivors in a place-based context. The frameworks were also chosen as they helped inform the creation of the research questions, the scope of the literature review, and the formulation of analytical tools, and they assisted in explaining and shaping the overall purpose of this study. The purpose of this study relates to these theoretical frameworks as it aims to contribute to responding to Survivors who have shared about and lived through the harm of settler colonialism and have called for education that aligns with ethically relational and place-based frameworks.

Chapter 4: Methods

4.1 Introduction

One of the central reasons thematic content analysis was chosen to help answer the research questions is because the main materials involved in the analysis, the syllabi and library guides, are text-heavy. Thematic content analysis makes possible both systematic and interpretive methods of the texts which can enhance the identification of commonalities and the use of reflexivity. Thematic content analysis has multiple layers in its analytical process of content which can help researchers gain insight from each one. Describing, coding, interpreting, making connections with, and reflecting on the data and research process are some of the many layers involved in analysis. Furthermore, Kovach (2021) highlights some ways that thematic analysis may enhance reflexivity. She described how thematic analysis allows for themes to be flexible as they are developed in context with theoretical frameworks, with researcher(s) experiences and insights during the research process, and with considering potential themes identified before data analysis and the ones that may emerge throughout. This fluid process between reflection and analysis may not be as conducive in other forms of research that are more linear.

Steps in the content and thematic analyses were repeated as necessary throughout the research process. Data collection of the course outlines was mainly made using Canadian post-secondary course catalogues and search engines on Canadian higher education institutional websites and more general sources like H-Net and Google. The results from the literature review and the theoretical frameworks were used to guide the analysis. Literature from the literature review and theoretical frameworks portions of this study was collected through the University of Manitoba library database, the University of Saskatchewan library database, major genocide journal databases, Google Scholar, H-Net, the Saskatchewan Public Library, Google News,

Google, and the researcher's previous possession of literature works. After the initial analysis was made, the patterns found in the syllabi and guides were drawn on for further insight. The findings and their implications were then explored further.

4.2 Data collection

To begin, syllabi and genocide instructional and program materials were gathered from Canadian post-secondary institutions. This was done primarily through searches of course catalogues of disciplines most likely to offer comparative genocide courses (i.e., political science, sociology, history, etc.) on university and college websites. Institutional search engines beyond course catalogues were also used to locate syllabi. In addition to this, using more general search engines such as H-Net and Google, were also conducted for a variety of reasons. H-Net was used as one of the main goals of the network is to connect instructors to advance teaching (H-Net, 2024) and that goal fits closely with this project. Google was used as post-secondary genocide education might take place through avenues outside of one institution and because Google may have offered a wider data index than a single website may provide. For example, there was a genocide education outline located through Google from an organization that is directed generally at university students from multiple institutions. Keyword searches were employed using variations of words such as "genocid*", "cid", "rights", "human rights", "atrocit*", "mass", "violen*", "kill*, "Holocaust", "crimes against humanity", "coloni*", "surviv*", "residential", "educ*", "missing", "MMI", "60", "sixties", "transitional", "reconcil*", "conflict", "international law", "compara*", "settler", "women", and "resist" were used to help locate syllabi. The language used in the keyword search on university websites was determined by the primary language used on the university web pages. To illustrate, if the university's page

was in French, then the keywords used to search the catalogues were also in French. Syllabi and teaching guides from 2018 onwards were considered. This date range was chosen to make possible an adequate sample size and to assess outlines in the aftermath of the TRC and the NIMMIWG2S+. For data collection, 21 publicly available syllabi closely related to comparative and survey courses on genocide were analyzed in depth and seven related library guides were also found and analyzed. Twenty-six outlines focused more on settler colonial genocides and the Holocaust were also collected for comparison. Post-secondary institutions where the courses were located and library guides produced by these institutions spanned from the Southwest coast to the Southeast coast of so-called Canada and were all in English.

4.3 Content and Thematic Analyses

The literature review and the theoretical frameworks were used to help shape the content and thematic analyses. The evaluation included looking for the presence of false narratives, denialism, null curriculum, settler legal debates, ethically relational engagement with Survivor voices and their understandings of genocide, and Indigenous place-based and land-based learning. Using the frameworks of settler colonialism and ethical relationality, emergent themes related to epistemic violence, unsettlement, and enduring Indigeneity were also explored.

First, the content analysis of comparative genocide course outlines and guides was conducted. Once comparative genocide course outlines and library guides were obtained, they were read for familiarization with the data. Next, another review was made to first code textual data using descriptors. In the subsequent stage, descriptors and word frequencies were reviewed and an informal codebook with categories relating to the descriptors and frequent words was

made. The outlines were then recoded using the codebook. Following this, the outlines were reviewed once again to search for common themes.

In addition to this, the course and library materials were analyzed in further depth along with the identities of the instructors and librarians in context with their outlines and guides. The results from the analysis were organized into sections including course content, pedagogies, learning outcomes, and educators. However, for the library guides, learning outcomes were not evaluated as they were less evident in the library guides in contrast to the course outlines. Course content, pedagogies, and learning outcomes were assessed through the materials, sites of learning, ways of learning, as well as learning goals provided, implied, and described in the outlines and guides. Biographical information and activities of the educators from the data were assessed through general search engines of information available publicly online. Often this involved assessing information available on their academic departmental pages, but also included other sources, such as media and organizational sources as examples.

Next, the results were explored in context with structural and institutional factors, Structural and institutional factors affecting education were evaluated by assessing references to institutional governance within the outlines, the departmental structures and activities related to the courses, the disciplines that teach genocide education, socio-political factors in the geographic locations in which the education is provided, and the truth and reconciliation strategies of the academic institutions. The references to institutional governance and truth and reconciliation strategies were further explored through accessing the related institutional policies and documents available on the institutions' websites. Departmental web pages were used to assess departmental structures and activities. Factors such as department descriptions, the identities and activities of faculty, degree concentrations, department specializations, reasons to

study, courses offered, experiential learning opportunities, events, news, research centres and related groups, research activities, community engagement, careers listed, and other relevant factors were also assessed for themes. For programs that are not offered in a specific department, the partner institute program and home web page were assessed. For example, the website of the Zoryan Institute and the homepage of the University of Toronto were assessed for the Genocide and Human Rights University Program offered through the Zoryan Institute in partnership with the University of Toronto. Disciplinary factors were assessed through comparing the results from the course outlines. Socio-political factors of the geographical locations were assessed through university websites and related media.

The analysis was further expanded using comparative elements, thematic analysis, and assessment in context with the *Calls to Action* and *for Justice.* A similar content evaluation process to that described above was repeated for both the course outlines found that relate to settler colonialism and the Holocaust to compare them to the survey/comparative genocide courses. Common themes were then identified from the different layers of the analysis and were discussed and explored further. The themes were used to discuss the findings of the comparative genocide outlines and how they relate to the other genocide courses, the literature review, and the theoretical frameworks. Following this, the comparative genocide courses and their relationship to the TRC's 94 *Calls to Action* (2015) and the NIMMIWG2S+'s 231 *Calls for Justice* (2019) were assessed to help evaluate the current state of Canadian post-secondary institutions and education on Canadian settler colonial genocides.

The goal of the method of this research was to locate themes in genocide education curricula. Therefore, primarily more general statements based on curricular content were made rather than disseminating an evaluation of individual instructors and their choices. Quotes from instructors

were also shared minimally to try and respect their anonymity as much as possible even though their syllabi were publicly available. In addition to this, when quotes from documents were used in the institutional analysis, footnotes were frequently used as to draw less attention to the individual institutions and more to the patterns found in them as a whole. However, individuals and distinct institutions who engage with this research may take it upon themselves to apply some of what they have learned.

Reflexivity was integral to the research process in both thematic analysis and developing the discussion. Throughout the process, reflexivity was used to enhance thematic alignment with the theoretical perspectives used in this research. The themes were then explored and compared with Indigenous perspectives such as those described in the literature review. Discussion of the findings, their limitations, and their implications follow the evaluation from earlier in the research process. Even though the research process is described here in chronological steps, there was a repetition of steps and an altering of the analysis throughout the process through the use of reflexivity.

4.4 Advantages and Limitations of the Research Strategy

There are multiple advantages and limitations to the research strategy used. An advantage of the research strategy includes the depth and flexibility of multiple levels of analysis. The flexibility in the thematic analysis allowed for enhanced reflexivity through the many layers of analysis. The fluid methodology allowed the research to move back and forth between content, themes, and insights. A limitation might include the use of the subframework, which may confine some of my results. Using a place-based approach and taking my own relationships into account might potentially result in this research relating more to education in certain places than

others to which I as a researcher have less connection. However, there are also advantages to this strategy where those who could read this might have an example of how to apply place-based methods to their context and draw on their own trusted relationships as they relate to genocide education. Some other limitations in the research strategy include the use of only publicly available syllabi, the subjectivity of determining which syllabi fit the criteria for the samples and determining sample sizes, the syllabi only being a partial representation of a course, the effects of COVID-19 on teaching, timeframes, and the lack of direct community engagement in a community-engagement focused study. To address these limitations, I avoid assuming that my findings are generalizable to all contexts, though I hope readers will gather insight into how they might apply to knowledges related to place, relationships, curricular data, adjacent courses, social change, and community engagement.

4.5 Conclusion

This section discussed the methods used in this research and included the subjects of data collection, content and thematic analyses, and the advantages and limitations of the methodology. Reasons for the choices made in these areas of the research process were shared.

Chapter 5: Results and Discussion: Comparative Genocide Course Outlines

5.1 Introduction

The results from the qualitative content and thematic analysis of genocide courses and related library guides answer the research questions: How are Canadian settler colonial genocides included or excluded in post-secondary genocide education?; Are Survivors centred in genocide education? If so, how? If not, why? How might genocide education work in right relations with Survivors?; Do settler colonial ways of knowing and seeing the world manifest in genocide education?; and What can be learnt about the state of genocide education from program and course curricula? These results are presented in this chapter.

5.2 Comparative and Survey Genocide Courses and Related Library Guides

Course Content

Most of the course outlines and library guides integrated settler colonial genocides of Indigenous Peoples in North America to a degree. Few had sustained integration throughout the course, judging from the outlines and guides alone. For example, six outlines did not have any content concerning colonialism that relates to the genocides of Indigenous Peoples in North America, and three of these had nothing explicit about colonialism at all. Two outlines had an essay option that was relevant and had no related content, one had one assigned reading, eight had a focus for one week, one had two weeks, and four appeared to have had meaningful integration, although three of these different course outlines were created by one professor. Six of the seven library guides contained sources that at least touch on genocides related to Indigenous Peoples in North America. Most guides had genocide encyclopedias with entries

related to the genocides of Indigenous Peoples in North America. One guide listed the Truth and Reconciliation website on its main sources page.

Overall, the course outlines did not consistently discuss or engage with the *Calls to Action* and *for Justice.* Seven of the 21 outlines had sources that focused on the TRC, and two outlines had sources that specifically focused on NIMMIWG2S+, which was the final report of the National Inquiry. Five contained the final report from the TRC, including one outline that had a required TRC-oriented assignment. The other two outlines of the seven that contained sources focused on the TRC were written by settler authors about the development of the TRC. Few courses had readings that acknowledge MMIWG2S+ outside of the *Executive Summary of the Final Report of the TRC* (2015) and the *Calls to Action,* which is significant as nine courses had a week focused on gender. Educators and contributors may have drawn further connections to the Calls through their teaching, but this was not apparent in the course outlines.

Very few library guides address Truth and Reconciliation and/or MMIWG2S+ in the main materials provided. Two guides out of seven have a main source that was TRC-focused, and one of seven had a main source focused on MMIWG2S+. The one guide addressed MMIWG2S+ through an article written by an author Indigenous to Turtle Island about the rise of the movement toward awareness and justice for MMIWG2S+. Out of the two guides with TRC-focused content, one guide provided the Truth and Reconciliation Commission of Canada's website as a resource and the other guide had the chapter "Testimony" from Ronald Niezen's *Truth and Indignation: Canada's Truth and Reconciliation Commission on Indian Residential Schools* (2017). Although it is positive that the guides contain resources related to the TRC, this book by Niezen is problematic in some ways. It focuses on critically assessing the TRC, which could potentially seek to improve responses to Survivors; however, this book seems to exist

solely for academic purposes when it could be used for both academic instruction and the goals of Survivors. Survivor experiences also must be engaged with using an ethically relational approach to mitigate the risk of dehumanizing Survivors. Niezen's chapter misses the TRC's purpose in centring Survivor testimony to address the experiences of perpetrated violence, and instead places significant focus on what other narratives might be missing and on critically assessing Survivor stories. From a reader's perspective, this does not seem like it is done in response to what Survivors have brought forward or in their interests. For example, Niezen claims that the Commission limited truth to only accepting unconditionally contrite oppressors, that the TRC event audiences would "respond or react" to try and "reinforce the norm" (p.94), and that Survivors would "translate what they said into what they were seeking to achieve in the situation" (p.102). Claims such as these can function as epistemic violence since they centre the oppressors and unfairly judge Survivor accounts by favouring oppressor critique over the lived experiences of Survivors.

The voices of Survivors and victims were present in the outlines and guides; however, they were not the focus over the perspectives of perpetrators, bystanders, intervenors, rescuers, settler, non-Indigenous, and non-genocide Survivor scholars, and state, legal, and military actors. For example, Adam Jones, to my knowledge, is not a Survivor of genocide but consistently leads as the author of the foundational readings chosen. Nine outlines include chapters written by Jones and six of the nine outlines use his textbook as the course's primary or one of the primary materials. One guide had Jones listed as the first resource.

Chapter three of Adam Jones' textbook, *Genocide: A Comprehensive Introduction* (2016) has 52 pages on Indigenous genocides and only a small portion (approximately one page) refers to genocides by Canada. In addition to this, an examination of available biographical information

of the authors cited in the chapter shows that out of 186 citations and suggestions for further reading, only one was for a Survivor that is Indigenous to North America, Anishinaabe Elder Theodore Fontaine. This is particularly concerning when considering ethical relationality, which includes our responsibility to the place where we live. Adam Jones resides in British Columbia but has very little written in his textbooks from Survivors of settler colonial genocides in North America. He also has very few references to the subject in general. In this textbook, there are also numerous references to Ward Churchill, who was accused of being a pretendian well before the textbook was published in 2016 (Tallbear, 2021). Considering hardly any attention is given to those Indigenous to Turtle Island, it is troubling that most attention toward Survivors is directed at someone accused of maintaining a fraudulent identity.

Another example of other materials commonly used in the outlines and guides included *Centuries of Genocide: Essays and Eyewitness Accounts* (2012) edited by Samuel Totten and William S. Parsons. The first chapter of this volume is "The Genocide of California's Yana Indians" by Benjamin Madley. Totten, Parsons, and Madley are not, to my knowledge, Survivors of genocide. The source overall contained accounts from Survivors of genocides globally, but this particular chapter had no accounts from Yana Peoples and focuses on perpetrator, bystander, and media accounts.

For authors Indigenous to Turtle Island, Tasha Hubbard was the only author listed more than once across the outlines; she was listed twice, and by the same professor for two different courses. Tasha Hubbard's chapter "Buffalo Genocide in Nineteenth-Century North America: 'Kill, Skin, and Sell'" uses an Indigenous epistemology to describe how the mass killing of buffalo can be seen through the lens of genocide (Hubbard, 2014). Hubbard (2014) brings attention to the importance of the interconnectedness of the genocide of the buffalo, and beyond

humans, to that of Indigenous Peoples and the land through their relationships. This article centres on knowing genocides through the interconnection of a human Indigenous Survivor's perspective, Indigenous ways of knowing, and understanding the experiences of animals and land as Survivors.

Although the identities and relationships of the authors to their contributions are much more complex, for this research author positionality was assessed through biographical information about the author that was made publicly available online. Also, the researcher applies prior familiarity with author identities from earlier study, contact, and/or community events to assist in the assessment. The results from applying these methods reveal that only a small number of authors, creators, and primary contributors to the sources highlighted in the courses and guides appear to be Survivors of Canada's genocides against Indigenous Peoples. The guides gave more access to general Survivor understandings than the course outlines and the course outlines had relatively more focus on settler colonial genocides than the guides. Both the outlines and the guides did not sufficiently address both centring Survivors and place-based engagement as, overall, neither appeared to place significant focus on genocide Survivors who are Indigenous to Turtle Island.

Many of the outlines had one week dedicated to Canadian genocides targeting Indigenous Peoples; of the 40 readings assessed from the dedicated weeks, six appear to be by Indigenous Survivors of Turtle Island. This was based on 13 courses that had at least one week dedicated to this topic and where the readings were provided. Where a course may have multiple related weeks, the week that seemed to relate to settler colonial genocides of Indigenous Peoples by Canada most explicitly was chosen for the sample. Eight of the 13 courses did not have any sources from Indigenous Peoples. For example, to help gauge the level of centring of Indigenous

Peoples of Turtle Island in the outlines, one-quarter of the readings were by Adam Jones or Andrew Woolford, which is stark compared to the one by Tasha Hubbard, one by Pamela Palmater, one by Mary Jane Logan McCallum (Munsee-Delaware Nation), one by Glenn Coulthard (Yellowknives Dene), one by Eve Tuck (Unangax̂) (and Kevin Yang), and one by Deborah McGregor (Anishinaabe). This sample did not include the three reports listed by the TRC and the two by the NIMMIWG2S+.

In the course outlines, understandings such as those described as definitions, concepts, and theories emphasized appear to be from those not Indigenous to Turtle Island. This conclusion is based on an examination of a sample including outlines with at least one week dedicated to definitions, concepts, and theories where materials are provided. Out of the 70 readings collected from this sample, 55 were by non-Indigenous people and settlers with he/him pronouns, 13 by non-Indigenous people and settlers with she/her pronouns, and five from international organizations. However, there were a few understandings of genocide in readings either authored or co-authored by Indigenous Peoples elsewhere in the outlines. One included an Indigenous author who highlights the power of archival research to think about the past in ways that were more detailed and place-specific, more accurate, more careful, and that centre Survivors, including women (McCallum, 2018). Other contributions from Indigenous authors include those who speak to the politics of recognition (Coulthard, 2014), the practice of decolonization (Tuck & Yang, 2012), and consider the instrumentalization of genocide through policy and legal mechanisms (Palmater, 2014) when addressing genocides. One instructor, most notable in one of their courses, draws attention to beyond-human genocides (Hubbard, 2018), human-animal relations and the confrontation of epistemicide (Todd, 2014 & 2016), the relationship between violence against nonhuman animals and Indigenous Peoples (John, 2019),

land as pedagogy (Simpson, 2014), that violence against animals is made possible through settler colonialism (Belcourt, 2015), and the achievement of environmental justice through Indigenous epistemic frames (McGregor, 2018b). These sources focus on Survivor knowledges and Indigenous epistemologies, which include land-based understandings of genocide, material redress, Indigenous governance, the effects of genocide on Indigenous identities and place-based truths that centre Survivors and victims. This particular course was for a graduate seminar, which may allow for more specialized readings compared to some more generalist undergraduate courses examined that may have less flexibility to do so. However, this does not mean that undergraduate courses cannot engage with Survivor knowledges and Indigenous epistemologies.

The library guides had little space dedicated to settler colonial genocides against Indigenous Peoples in the Americas compared to other genocides; however, there were some sources provided. The guides focused most on the Holocaust and included at least the cases of the Armenian, Cambodian, and Rwandan genocides. One of the main collections in one of the library guides had a specific section dedicated to "History - Americas, General, Indian, N. America". There were nine resources in this section, and two of the resources were written or co-written by Indigenous Survivors of genocides in North America. One of these resources was *Eating Fire, Tasting Blood: Breaking the Great Silence of the American Indian Holocaust* (2006) by Marijo Moore (Cherokee, Irish, and Dutch). This book is made up of essays by Native American writers from diverse nations and tribes about the histories of their people(s) (Thunder Mouth Press, 2006). The other was *Moquis and Kastiilam: Hopis, Spaniards, and the Trauma of History* (2015) by Thomas E. Sheridan., Stewart B. Koyiyumptewa (Honanwungwa/Poovolwungwa), Anton Daughters, Dale S. Brenneman, T.J. Ferguson, T. J., Leigh Kuwanwisiwma (Hopi, Third Mesa Greasewood Clan), and Lee Wayne Lomayestewa

(Hopi), which “compares and contrasts Spanish documents about the people the Spaniards called 'Moquis' with oral traditions about the intruders the Hopis called 'Kastiilam' in order to present a more balanced interpretation of their shared past" (University of Arizona Press, 2015). These sources focus on narrators’ own stories and on genocide awareness that settler societies have attempted to suppress.

Another guide had a recommended readings section about “Indigenous Peoples on Turtle Island”. This section had four of 11 resources by authors and coauthors who are Survivors or lived as “Victors” (Elder Theodore Fontaine, 2010, p.121) of genocides by Canada and three of 11 resources were by or coauthored by Andrew Woolford. This same guide did not feature Indigenous Peoples of Turtle Island in the guide’s section “Primary Sources,” though it included primary accounts from Survivors of other genocides such as the Holocaust, Armenian, Ukrainian, Yugoslavian, Rwandan, Darfur, and South Asian, and Southeast Asian genocides. The resources that were listed in the “Indigenous Peoples on Turtle Island” section by authors and coauthors who are Survivors or Victors of genocides by Canada include: *Broken Circle: The Dark Legacy of Indian Residential Schools by* Elder Theodore Fontaine (2010), “Fearing Social and Cultural Death: Genocide and Elimination in Settler Colonial Canada – an Indigenous Perspective” by Matthew Wildcat (2015), “The Intergenerational Effects of Indian Residential Schools: Implications for the Concept of Historical Trauma” (2014) by Amy Bombay (Anishinaabe), Kim Matheson, and Hymie Anisman, and “A Movement Rises” (2015) by Angela Sterritt (Gitxsan). These sources centre the narratives of Survivors Indigenous to Turtle Island from Survivor perspectives. Elder Theodore Fontaine shares his memoir on the legacy of residential school abuse, in which he “describe[s] with insights that have evolved through his healing” (memoir description by Heritage House Publishing in Elder Theodore Fontaine, 2010).

Matthew Wildcat (2015) shares insight from the connections he makes between recent works on Indigenous politics and history to highlight the connection between settler colonialism and the context of current genocides by Canada. Amy Bombay et al. (2014) review research that explores the intergenerational effects of residential schools by Canada on the subsequent generations of Survivors. Their review results support the case that historical trauma, including the trauma experienced at residential schools, has enduring detrimental consequences on the well-being of descendants of those who were forced to attend residential schools (Bombay et al., 2014). Angela Sterritt's "A Movement Rises*"* (2015) shares six stories of the family members of those missing and murdered and advocates for missing and murdered Indigenous women, girls and 2SLGBTQQIA+ people who helped contribute to the movement to address the genocides against MMIWG2S+. Each of these sources shares truths and insights into genocides by Canada from the perspectives of those who have and are experiencing them firsthand.

Pedagogies

The course outlines varied in how they expressed relationality. Some courses used more collective teaching methods such as group discussions, problem-solving activities with classmates, research project discussions, and readings associated with relationality as well as the collective dynamics of and ways of knowing genocide. One course invited some guest lecturers and another used peer evaluation. One university program offered relationship-building activities such as museum visits or commensality in between times of structured forum. Although not as common, some also address beyond-human forms of destruction and community, some including content materials from Indigenous Peoples of Turtle Island. One example is an outline with a course theme on genocide and ecocide with Indigenous Peoples from Turtle Island's perspectives

integrated throughout the course. Some courses use more one-directional teaching methods such as lecturing, and many had readings that were generally anthropocentric.

For assignments, a few outlines aimed to have some community orientation whereas others were less community-oriented. Community-leaning assignments included a public-facing op-ed, a media activism assignment, a case study policy report option, and an advocacy assignment. However, this advocacy assignment was a letter to parliament to argue whether a particular atrocity should be classified as a genocide or not, with less focus on what is to be done about the genocide. Most of the outlines had assignments with the main goal to demonstrate a student's ability to formulate a critical argument without explicitly promoting the use of critical reasoning to apply learning to benefit a community. The case study policy report required in one outline focuses on position-taking and asks specifically for objective policy options to convince an imaginary audience of policymakers. This assignment asks students to choose a contemporary situation and offers examples such as "civil strife like the discord in the USA or Canada over systemic racial discrimination"[3]. This option applies critical thinking that is more community-focused and place-based than some, though its emphasis is on individualistic objectivity and imaginary audiences.

There were also a few outlines where evaluation criteria seemed maybe less considerate of some student Survivors. For example, some methods of evaluation include the frequency with which students engaged in discussion, if they led debates, if they intelligently used the readings, and asked questions in discussion frequently. Some students who are Survivors may find this type of evaluation satisfactory, as many Survivors have been outspoken about Indigenous

[3] See Appendix B.

genocides and their own experiences. However, not all students who are Survivors may want to be outspoken in a classroom setting where there is a potential risk for re-traumatization.

Overall, the primary focus of the outlines and guides seemed to be on common western methods of teaching and learning with less related to holistic forms of knowing that include the whole person and the everyday whole of life that are more common in many Indigenous forms of education (Manitoba Foundations Group, 2021, p.48). For example, many courses focus on understanding genocide through participating in cognitive activities. They do not necessarily engage the whole person and life's experiences, or at least allude to their importance, which also includes physical, emotional, and spiritual dimensions. Some involved in these courses might find it a challenge to implement learning through doing and with the whole person when assessment and grading systems in universities do not necessarily favour holistic learning.

Some outlines addressed the use of ethical relationality in the classroom. This included codes of conduct both written specifically by the professor for the class or by the university and then included in the outline. A few also address how the content might affect the students and offer support. Most support mainly included mental health contacts at the end, but not necessarily specifically to do with course content. Equity was considered in some but varied in how it was practiced. For example, professors had many ways to address missed/late assignments/exams, absences, and required technology. Although how these might be addressed can vary in practice, as indicated in the outlines; some were more empathetic, and others had little flexibility and/or accommodations available. How this is written in syllabi might be beneficial to consider especially as Survivor students still live through genocidal impacts that result in inequality.

The most noticeable pedagogies the library guides used were active and student-centred pedagogies. Most were digital and based on independent learning, but some interaction with the librarians was also made available. There was less focus on the librarian imparting specific lessons and more on the students finding the information helpful to them. Some of the guides had how-to videos to help students develop digital research skills. Pedagogies such as those that are dialogical, experiential, and community-oriented were less apparent.

For all the courses and guides, there was nothing indicative of the use of Indigenous land-based pedagogies as a class, though there were five instructors that included land-based and ecologically focused readings. Four of these five instructors included ecologically focused readings from settler and non-Indigenous perspectives, and one instructor included readings by Indigenous authors who draw on Indigenous land-based understandings of genocide. Across the outlines, ways of learning about genocide regarding land and place mainly focused on knowing on the mental level, but not necessarily in embodied forms.

Learning Outcomes

Overall, many outlines seemed to be primarily focused on student academic and workforce skills. For example, many emphasized the ability to understand definitions, concepts, and debates and the use of disciplinary-specific, persuasive argument, and written communication skills. There seemed to be less focus on how these academic and/or workforce skills also may relate to participation in collective liberatory practices. Many of these skills can be useful for community engagement in many forms but this connection was not made clear in most of the learning goals.

However, some notable outcomes more clearly oriented to community and action include students reflecting on their own places in societies that are responsible for genocide, developing the ability to recognize bias, critically engaging with the prospect of genocide justice, and reflecting on the relevance of genocide to the settler colonialism of Canada.

These learning outcomes are relevant for all students, but some may be more oriented toward students who are not Survivors of genocides. Drawing on ethical relationality, many of these outcomes are helpful and important for building healthy communities; however, some of the outcomes might benefit from a specification of the context of responsibility, a recognition of students' lived experiences of genocide, and a differentiation of the forms of responsibility based on positionality.

Course Educators and Guide Contributors

What educators, creators, and contributors teach or create will be affected by their positionalities, which is helpful to consider in the assessment of their courses and guides. The courses and guides in this thesis appeared to be taught and created by educators and students who are not Indigenous to Turtle Island. However, this does not mean that the educators, creators, and contributors to the outlines and guides do not have any experience as targets of colonialism or as Survivors of genocide. Because of the little information publicly available on said educators, creators, and contributors, this thesis does not draw any specific conclusions on these experiences. This section focuses on how the educators, creators, and contributors in this study might relate to the content they curate, teach, and share and offers insight into teaching and learning about genocides more broadly.

Because there is little biographical information available on these individuals, the information more readily available on the other work and connections of the educators and creators were examined. Some notable and significant creations, sources, and projects that the course educators either produced or contributed to included: *Did You See Us?* (2021), *Giazilo* (2023), and "Colonization Through Education: A Comparative Exploration of Ideologies, Practices, and Cultural Memories of 'Aboriginal Schools' in the United States and Canada" (2006).

Did You See Us? (2021) is a powerful creation by Survivors of the Assiniboia Residential School and is edited by one of the educators of the comparative genocide courses. This book has a place-based focus that is made clear through the memories primarily of Survivors, but also staff, and neighbours of the school. It brings together multiple viewpoints to reveal the complexity of residential schools while emphasizing memories of destruction and resilience (University of Manitoba Press, 2021). This book is significant to this thesis as it highlights Survivor-centred knowledges and community-engaged commemoration and education.

Giazilo (2023) is a website created by one of the comparative course educators to bring together academics and activists through a knowledge platform to enhance the stimulation of social justice. The conception of Giazilo is rooted in ethical relationality and Indigenous place-based paradigms. "Giazilo", in the Esan language of southern Nigeria, means 'let's think', or 'let's reflect'" and is meant to facilitate exchange and work toward peace (Ibhawoh, 2023). The symbol used in the website's logo is from the Nsibidi communication system of the Ejagham Peoples of southeastern Nigeria and southwestern Cameroon in the Cross River region and was chosen to help express love, unity, and a shared journey toward progress in which the knowledge platform is rooted (Ibhawoh, 2023). Here, language and symbolism were used to communicate

how the creation of *Giazilo* is situated in context with place and how reflection can be applied in the pursuit of change (Ibhawoh, 2023). The knowledge platform was conceived and created by an educator from the region in which the place-based knowledge originates (Well, 2021). In addition to this, the platform takes into consideration the Indigenous Peoples of the place in which the educator now finds themself. For example, two of the four articles pictured at the top of the main page of the site are focused on teaching about residential schools through Survivor memoirs and on the implementation of UNDRIP as stated in the *Calls to Action*. This website is significant as it brings place into conversation with genocide activism, and it also works to bring justice-seekers together. This website is helpful and accessible to learners and community members in finding knowledge and providing opportunities to engage in actions toward redress that are rooted in ethical relationality.

"Colonization Through Education: A Comparative Exploration of Ideologies, Practices, and Cultural Memories of 'Aboriginal Schools' in the United States and Canada" (2006) expresses a need for an increase in reflection on comparative genocide knowledge about settler colonial genocides of Indigenous Peoples in North America for further insight and for an increased light on the colonization that many of those belonging to settler nation-states are "forgetting". This is notable as the same educator who expresses this need also does not address colonial genocides at all in their course on comparative genocide. This source can help educators learn about the importance of continuity in embodying the true spirit and intent of wicihitowin – to help people work together and build trusting relationships, which is a part of the framework of ethical relationality. True spirit and intent would include an ongoing and deep commitment to wicihitowin through its meaning as a way of life. In this case, applying the value of true intent to build good relationships would be more effective when it is evident in all areas of living,

including in both research and teaching as Donald (2012) describes ethics as a framework that is recognized and respected daily.

A couple of the notable guides the librarians created alongside those that are comparative genocide-focused included *UNIV 1005 Saint John Community Issues (SJ) Guide* and *HIS262H5: What is Canada?* The *UNIV 1005 Saint John Community Issues (SJ) Guide* is notable as it appears to have the potential to connect education to addressing community issues and contributing to community wellness. This guide shares numerous resources related to subjects such as anti-poverty and health. However, the guide's first listed material as a key resource, *Living SJ: A Synthesized Report on Community Issues in Greater Saint John, New Brunswick,* highlights the inequality that many Indigenous Peoples in Saint John communities experience, but identifies Indigenous Peoples as "vulnerable" to detrimental life conditions rather than targeted through settler colonialism (*Living SJ*, 2014, p.5, 13, 73, 74, 98). This guide on local community issues does not include any materials critical of the primary report and is silent on the effects of genocide on communities. This guide helps demonstrate the importance of understanding genocide when addressing community issues connected to settler colonialism. The guide *What is Canada?* is notable as the title itself can encourage students to question the often taken-for-granted legitimacy of Canada as a settler nation. This guide contains some sources that have been influenced by settler colonial thinking whilst also encouraging the reader to be critical of Canada. This guide further has a main section on residential schools with subsections including "Publications from the Truth and Reconciliation Commission of Canada" and "Notable Consolidated Acts of Canada". This guide has mixed perspectives as there are various primary sources provided by many who are Indigenous to Turtle Island, but there are also several other sources with evident colonial overtones. This guide illustrates how knowledge systems

contribute to how educators, students, and others come to know what they know. It also shows how learning environments can support certain knowledge systems, which are also connected to how education will affect students, staff, and communities.

5.3 Conclusion

This chapter of the thesis explored how comparative genocide curricula in Canadian post-secondary institutions are affected by the settler colonial paradigms embedded in the institutions and how Survivors and their knowledges are represented despite this. Some of the main findings included the limited integration of settler colonial genocides and the inclusion, albeit minimal, of Survivors in the comparative genocide course outlines.

Chapter 6: Results and Discussion: Institutional and Structural Factors

6.1 Introduction

Institutional and structural factors influence the genocide education curriculum analyzed. The institutional elements examined that may affect how comparative genocide education is taught were the codes of conduct that are included in some of the course outlines, structures and activities of the departments that teach genocide education, and institutional reconciliation plans. How disciplinary trends, place, and structural factors might affect each institution due to their unique geographical, political, and social contexts is also examined. This level of analysis explores how institutions and structures shape current manifestations in Canadian post-secondary education.

6.2 The Relationship of Institutional and Structural Factors to Genocide Curricula

Codes of Conduct

Codes of conduct from the universities that teach genocide courses are examined because both ethical relationality and codes of conduct intersect in terms of axiological praxis. The examination of sources like the codes might enhance understanding of how institutional values influence educational practices.

One of the notable portions of the codes of conduct included religious and spiritual accommodations. Reference to these accommodations is made in several of the course outlines. Codes of conduct vary in terms of the wording used to describe accommodations for religious and spiritual observances. There is a difference between institutions in how they recognize and respect the onto-epistemological practices of various groups. For example, one outline shares the

"academic accommodation for religious, Indigenous, and spiritual observances"[4] available at their institution whereas other outlines recognize the rights of all students to observe "recognized" religious holidays. Other institutional codes also have arrangements for religious "obligations," "observances," "holidays," and "accommodations."[5] This example demonstrates how some outlines express a narrower view of belief systems and related practices, such as "recognized" holidays, which raises the question–recognized by whom? Other outlines accommodate students from a more anticolonial perspective that includes practicing Indigenous worldviews and various spiritual practices beyond those more commonly prioritized by colonial systems. However, there is no clear difference in the content, pedagogies, and learning outcomes of the course outlines and library guides based on the codes of conduct as a variable. Although, there is the possibility that the codes could influence the unwritten dynamics of the courses. Still, the lack of difference found between courses and guides based on the variable of the codes might indicate an intersection of support for Indigenous onto-epistemologies and an embeddedness of colonial structures in Canadian educational institutions that reproduce settler norms.

Another notable portion of the codes is related to pedagogical competence. Here, a difference in the codes is noted in their approach to shared pedagogical responsibilities. Most of the codes say very little about the role of the academic community in contributing to quality education beyond students and instructors. For example, one code includes the integration of community member expectations in academic conduct, including the responsibilities of students, teachers, and organizational units to collectively cultivate pedagogical competence, in contrast to the subjects commonly outlined separately in different policies at several institutions. This showcases an increased potential for working together, which is integral to ethical relationality.

[4] See Appendix E.
[5] See Appendix E.

The code with the integration of community member expectations includes the teachers' role and how they "…must practice effective instruction and stimulate learning."[6] If the code is congruent with creating an environment conducive to stimulating the learning of all students, including Survivors, it must include Indigenous and anticolonial ways of learning, many of which are still targets of epistemicide and require epistemic justice. While some course outlines reflect a fuller picture of existing knowledges and ways of learning, many of the genocide course outlines are more limited. They follow Canadian institutional norms, western pedagogical traditions, and western-filtered content with less focus on Survivor knowledges, especially related to Indigenous Survivors both locally and globally. The code of conduct with community expectations describes how teachers are also expected "to be conversant with the current range of alternative teaching strategies,"[7] which assumes teachers primarily operate from a singular teaching tradition and does not confront epistemic inequity. Framing teaching strategies outside the observed settler institutional norms as alternative can further reiterate epistemic inequity. "Alternative" strategies also do not necessarily extend to Indigenous methodologies. The discourse in the code exposes some of the settler colonial assumptions and institutional instruments that promote familiarity rather than challenge the processes of assimilation and the promotion of equity. There is a possibility that expectations such as these and the limitations of the course outlines might be interrelated.

The section of this code also goes on to explain how organizational units are responsible for stimulating effective instruction through the support of teachers' instruction, mentorship, and mutual support. In the course outlines, there is limited evidence of mutual support among teachers; nevertheless, this may still exist outside of the written outlines. When considering the

[6] See Appendix E.
[7] See Appendix E.

role of organizational units in encouraging instructional methods and providing opportunities for development, which would include reconciliatory pedagogies, there is little to indicate that learning and opportunities – if effectively offered – are taken based on the lack of engagement with anti-/de-colonial and Indigenous-focused content in several outlines. The outcome of a lack of engagement might also indicate the necessary improvement of a "social, physical and technological climate in which the instructional duties of faculty may be effectively carried out."[8]

The section on pedagogical competence of this code concludes with student responsibilities. This section in this same code includes how students are expected to "have the learning skills appropriate for the course being taken, for example having adequate study and writing skills…and to assume primary responsibility for the correction of learning deficiencies by taking writing courses, study courses, and by seeking to adapt to the effect of any impairment."[9] The focus of these responsibilities is based on individual students and their study and writing skills. Study and writing skills are valuable for learning and tending communities, but they are only two types of learning skills of the many, they are especially prominent in settler colonial learning systems, and their application is not described in the document. Expanding the scope of learning skills that can include study, writing, and a multitude of skills could be more representative of the many ways of learning. Relating any learning skills described to their relational purposes could contribute to unsettling competencies. The skills emphasized in the learning responsibilities of this code also have a significant chance of being evaluated from a western perspective, considering current institutional structures. These responsibilities also assume it is the student who has "learning deficiencies" if their personal study and writing skills

[8] See Appendix E.
[9] See Appendix E.

are not up to the standards of the institution. This opens students to institutional and systemic discrimination and violence through pathologizing difference in certain individuals (often already targeted by oppression) rather than addressing the institutional norms of educational inequality. The prominence of study and writing skills without explicit ties to ethical relationality is consistent with a lot of the assessment methods in the genocide curricula examined.

There are other portions of the codes of conduct relevant to this research but wider than its chosen focus. Other elements – such as inclusivity statements, dealing with sensitive topics, and respect for the institution – shape educational processes and it may be worthwhile to study these topics in greater depth in relation to genocide education and for policy revision practices. Additionally, one outline shares information on how to access their university's learning charter alongside their academic code of conduct. Further study on institutional means, such as learning charters and other guiding documents, might add to existing understandings of how institutional values impact genocide education.

Departmental Structure and Activity

The departments that taught the genocide courses vary with respect to how they address settler colonial genocides by Canada and how they support Indigenous ways of knowing and learning. For many departments, there are other courses, professors, and initiatives that have some focus on addressing genocides and supporting Indigenous ways of knowing and learning. Further examples are evident in some of the departmental programs, events, labs, and partnerships.[10] This is potentially notable as many comparative courses do not address or have a limited emphasis on Indigenous genocides by Canada, even though most departments show some level of engagement.

[10] See Appendix F.

It is also important to share that, based on the information made publicly available online, each department – except for two – has faculty members who are Indigenous to Turtle Island whose research and teaching includes that related to Indigenous onto-epistemologies and settler colonial genocides. Some examples described include projects related to Indigenous systems of governance, Indigenous/Land Rights, Indigenous languages and pedagogies, and Indigenous and public histories. The departments that are the exceptions and that do not appear to have any faculty members who publicly self-identify as Indigenous to Turtle Island have other members whose academic focus is on reconciliation and anticolonialism in the Canadian context. Significantly, almost all the departments in which these comparative genocide courses are taught have clear examples from current Indigenous faculty of the type of work that could be collectively supported, including the comparative genocide courses either addressing or addressing more fully epistemicide in the curriculum.

Although not exclusively, based on several course outlines and their departmental web pages, there seems to be a disconnect between comparative genocide courses' "normative" understandings of genocides and the departmental activities associated with critical theory, the lives and understandings of Survivors, and settler colonial genocides. This is especially apparent for the outlines without any materials or pedagogies related to the latter. The examination of departmental activities and who is involved in supporting Indigenous knowledge systems and anticolonial learning also suggests the coexistence of ethically relational-oriented values and activities and the presence of academic silos based on the lack of continuity and collective movement from whole departments.

Reconciliation Strategies

The schools have reconciliation plans that are intended to effect decolonial social change and enhance ethical relationality within their institutions and beyond. This includes planned actions for university leadership, instructors, and librarians, and for funding reconciliation activities. The actions described in the plans are examined in context with the genocide courses and guides, as the evaluation of the funding schemas for reconciliation, though greatly important, is outside of the scope of this project.

One university specifically references and incorporates Calls 10, 62, and 63 of the *Calls to Action* in one of their main reconciliation documents. This includes the need "to develop culturally appropriate curricula (10iii, p. 2), to integrate Indigenous knowledge and teaching methods into classrooms (62ii, p. 7), and to build student capacity for intercultural understanding, empathy, and mutual respect (63iii, p. 7)."[11] The course outlines and library guides engage with these *Calls to Action* in some capacities, such as incorporating content related to the TRC and understandings from Indigenous perspectives, but overall, most outlines and guides do not seem to be clearly characterized by these actions.

In addition to Calls 10, 62, and 63, reconciliation strategies emphasize other related specific visions and key actions for reconciliation[12] such as shared responsibility in decolonization and furthering Indigenous land-based, community-based, and cultural learning. Some comparative courses engaged with elements of decolonial learning and land-based and community-based knowledges; however, there is still much room for change in the comparative outlines to further resemble the visions and actions described in the reconciliation strategies. It is also significant that the codes of conduct do not have anything related to the codes of conduct of Indigenous nations whose Land the universities are on. Similarly, it is significant that

[11] See Appendix G.
[12] See Appendix G.

institutional governance mechanisms, like the codes, do not address the key actions for reconciliation.

Disciplinary Factors

In addition to the institutional factors examined, the educational structure within the disciplines and professions that genocide education is taught in higher education was also considered. Generally, from the sample examined, distinct patterns of settler colonial and ethically relational manifestations were not clear based on disciplinary influences. Because of the variation detected within disciplines and the small sample size, the ability to make conclusive trends was limited.

It is also notable that many disciplinary associations like the Canadian Historical Association, the Canadian Association of Political Studies, the Canadian Sociological Association, and professional associations and certain university faculties, such as those pertaining to law and education, have helped provide reconciliation guides for teaching.[13] One discipline or profession did not necessarily seem to apply these guides more readily than others as there was much variation between courses from the same disciplines and professions.

Geographical, Political, and Social Contexts

The genocide courses, guides, and programs assessed are from Canadian post-secondary institutions that span from the southwest coast to the southeast coast of so-called Canada. This selection was due to the public availability of outlines from the south and therefore northern institutions were not assessed. The Canadian provinces associated with the universities include British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec, and New Brunswick.

[13] See Appendix J for examples and/or use.

There is no clear distinction found between genocide education outlines based on their geographical, political, and social context. There are different levels of engagement with Indigenous-centred curriculum in many regions and within institutions. Those with more engagement are not particular to one region or a specific political and social context that can straightforwardly be determined. It would be helpful to look at comparative knowledge in primary and secondary education, other settler colonial nation-states, other temporalities, and other methodologies to observe more substantive trends. However, the trend of more western and less Indigenous and Survivor-oriented epistemologies appears to be common across all regions and institutions.

Different social and political landscapes were examined in each region, including social movement activity prior to or during the times the courses were taught that might influence curricular planning. A social response that was notable is the REDress project and subsequent REDress-inspired projects that were displayed on the campuses of the genocide education courses and library guides (Berry, 2018; Black, 2020; Cain, 2017; CBC, 2021; Lakehead University, 2021; Mann, 2018; Moharib, 2022; Moore, 2014; Simon Fraser University, 2022; University of British Columbia, 2023; University of Calgary 2019; University of New Brunswick, 2015). This response is notable as the projects bringing awareness to MMIWG2S+ by Canada were highly visible on campuses. Even though these projects were displayed prior to the courses taught and the guides analyzed, only three of 28 outlines and guides examined from these universities have MMIWG2S+-focused content in their comparative genocide courses and guides. Action both within the institutions and outside has contributed to raising awareness of Indigenous genocides by Canada. However, there is still settler colonial opposition in educational institutions and settler societies that seep into genocide education.

There is movement from people within these institutions that supports a fuller picture of knowledge systems, including Indigenous knowledge systems, yet there is still a tension fostered by colonial paradigms that continue to vie for hegemonic and material dominance. The current default of Canadian post-secondary institutions to colonial paradigms is still apparent in genocide education. The content, institutional, and structural analyses highlight how the curriculum assessed is influenced by ongoing settler colonial structuration that contributes to the violence in the socio-political life of genocide education spaces. This includes epistemicide and the void of anticolonial engagement observed in the curriculum as identified in the literature review and the content analysis. The codes of conduct, departmental structures and activities, and university reconciliation plans infuse a level of ethical relationality into systemic academic engagement; however, not everyone involved is necessarily committed to interrogating western knowledge systems and subverting them. There is still a significant amount of change needed, as highlighted in the universities' reconciliation plans and shown in the curriculum of the course outlines and library guides. The plans, outlines, and guides demonstrate the ongoing issue of how Indigenous knowledge systems are accepted more as an exception rather than the rule by Canadian educational institutions.

Nevertheless, both departmental and content analysis findings show engagement with knowledges of Indigenous Survivors. Education in these social geographies continues to have actors who are connected to the land and cultures of their territories, and this comes through in their involvement with the departments. This is seen in the example of Indigenous faculty members who embody and demonstrate their Indigenous identities and vitalities through their work. There are people who are not Indigenous to Turtle Island who are also a part of creating a systemic shift in knowledge sharing.

6.3 Conclusion

The institutional and structural factors related to the curricula were assessed for further insight into how curricula are affected by institutional and structural forces. After assessing the codes of conduct, departmental structures and activities, reconciliation strategies, disciplinary factors, and the geographical, political, and social contexts of the courses it was found that there are settler colonial manifestations within each of these factors, yet there are still anticolonial and Indigenous resistances present.

A notable pattern located in the research that was apparent in the institutional analysis was the coexistence of ethically relational values and activities as well as the presence of academic silos. This was based on the lack of collective movement from whole departments in terms of their support for Indigenous knowledge systems and anticolonial learning. This pattern in the analysis leads to the concern of whether comparative genocide studies may be more conservative than other areas of teaching and research since it does not seem to keep pace with developments in other areas of teaching and research within departments.

The analyses from the sections on the comparative outlines and institutional and structural factors that affect them show an interrelation of settler colonial systems and their effects on classrooms. The settler colonial manifestations evident in some of the course outlines are not a product of just instructors, institutions, economies, media, and governance but a synthesis of actors and social forces that are interrelated. Structures of colonialism can create barriers for those in education who confront epistemicide. For example, an instructor might encounter barriers, such as economic or institutional, to carrying out appropriate and reciprocal land-based and Survivor-centred learning.

Chapter 7: Results and Discussion: Settler Colonial and Holocaust Outlines

7.1 Introduction

In this section, analyses of the comparative, settler colonial, and Holocaust outlines are explored to see what can be learned from other types of genocide education. This is done to better inform the interpretation of the comparative genocide results by using similarities, variations, and contrasts found in comparative analysis to enhance the understanding of the phenomena identified in the survey/comparative course outlines and guides. This comparative analysis may assist in strengthened conclusions of why some outlines have been developed in similar ways while others differ. The results from applying comparative analysis might also offer insights into how Survivors and their knowledges can be further centred in genocide education.

7.2 Comparing Survey/Comparative Genocide Courses to Courses on Settler Colonial Genocides of Indigenous Peoples by Canada

Courses focused on settler colonial genocides of Indigenous Peoples by Canada were analyzed to understand how they compare epistemically to the comparative genocide courses that were previously assessed. Outlines on settler colonial genocides of Indigenous Peoples by Canada can reveal more about how these settler colonial genocides and Indigenous Survivors are included in post-secondary education. They also may reveal how Survivor knowledges contribute to movement towards epistemic equity through Indigenous ways of knowing that could be more prominent in settler colonial than comparative genocide courses.

To compare both types of genocide courses, there were 14 outlines obtained that focus on settler colonial genocides of Indigenous Peoples by Canada. The universities and college courses analyzed were at the institutions of the provinces of British Columbia, Alberta, Saskatchewan, and Ontario. They were taught in departments of political science, law, education, history,

Indigenous studies, sociology, interdisciplinary studies, arts, and women and gender studies. Nine were specifically related to reconciliation, two were related to Indigenous gendercides, one to child welfare in Canada, one to settler colonialism and enduring Indigeneity, and one to violence on Indigenous Lands and bodies.

There were significant differences found between the content, pedagogies, and learning goal/outcome focuses of the comparative genocide course outlines and the outlines for courses on Indigenous genocides in North America. For example, the latter often had content and pedagogies with a more collective, action, and community focus, and the land was much more central. Course content focused on interrelated concepts of Survivors, place, land, the legal orders, governance and politics, and social ecologies of Survivors and their peoples, and ethical relationality. Pedagogies also focused on ethical relationality and generally aligned more with learning through Indigenous perspectives. Learning goals and outcomes had a significant focus on community action, understanding Indigenous perspectives, and the breadth of perspectives beyond the Eurocentric, and students situating themselves in their learning. There were also learning goals and outcomes of engaging honestly in learning in the classroom that were not articulated in the learning goals and outcomes of the comparative outlines. The courses on settler colonial genocides of Indigenous Peoples in North America also had much more of a focus on Survivors compared to the sections on colonial genocides in the comparative outlines.

Content

Ten out of 14 outlines discussed the TRC and five out of 14 discussed the NIMMIWG2S+ outside of TRC publications. Eight of 14 had the *Calls to Action* documents as central to the course and two of 14 had the *Calls for Justice* documents as central. Even though

not all the outlines discussed the TRC and the NIMMIWG2S+ specifically, all outlines discussed residential schools, and Indigenous ways of living despite and beyond genocides, and 12 specifically discussed gendered and 2SLGBTQQIA+ Indigenous experiences of settler colonialism. Eleven of 14 outlines also discussed the Sixties Scoop and/or child welfare outside of UNDRIP, TRC, and NIMMIWG2S+ publications. Nine of 14 outlines included content with a focus on UNDRIP.

All the main required content sources listed on all the settler colonial genocide outlines had at least one creator Indigenous to Turtle Island except for one outline. However, the outline that was the exception had many other sources by Indigenous Peoples. Survivor perspectives and experiences were generally dominant in the content. There were Survivors who discussed settler colonialism and representations of violence, Indigeneity, and reconciliation. There was more content from Survivors related to cultures and Indigenous ways of knowing that persist than in the comparative outlines where less pertained to specific knowledge systems and ways of life that strengthen Indigenous Peoples despite their experiences with genocidal violence. Many of the Survivor knowledges shared also focused on what ethical relationality means to them and could mean more fully for all on Turtle Island. Some of the Survivors included family members of those missing and murdered, Elders, Knowledge Keepers, leaders, scholars, and cultural experts. Many Survivor perspectives related to the interconnected concepts of place, land, legal orders, governance and politics, social ecologies, and ethical relationality.

The places where the courses were taught, where the course content creators are from, and relationship with the land played a more significant role in these outlines than in the comparative courses. The most apparent example was the many Indigenous Survivors who shared knowledge that is connected to place based on their own connections to lands and

cultures. Some other examples from the outlines included content such as community engagement, learning about the relationships of Indigenous Peoples to their territories, and learning about place-based policies. The land was central to teaching in the outlines. None of the courses indicated they engaged with the land as a class to learn; however, there was learning in the classroom related to land-based knowledges. For example, in the outlines, there were sections on land and content related to recovery of the land, language, land-based spirituality, and nature as law.

Content related to the lifeways that included the legal orders, governance and politics, and social ecologies of Survivors and their peoples was much more prominent in the settler colonial genocide courses than the comparative ones. To illustrate, all the settler colonial courses examined had content that related to Indigenous legal orders, with many courses having a significant focus on them. This was made known through course descriptions and the course materials included in the syllabi. Examples of Indigenous legal orders in the materials included Cree, Anishinaabe, Inuit, and Métis Laws. Relatedly, Indigenous governance and politics were also central in the courses. Some examples included content on nationhood, sovereignty, jurisdiction, and treaty-making. Some expressions of Indigenous social ecologies in the face of settler colonial genocidal tactics included content on how Indigenous Peoples, such as Kanyen'kehà:ka, Kanaka Maoli, and the Očhéthi Šakówiŋ, protect their relatives. Other expressions of Indigenous social ecologies within the outlines included the use of Indigenous languages. There was more content that included the Indigenous languages of Survivors and their nations than in the comparative outlines.

Knowledge related to ethical relationality in the course content was apparent through the content mentioned above and through materials that aim to honestly examine reconciliation,

speak about decolonization, and provide students with anticolonial resources to use in their professions. Examples included materials related to the obligations of settler societies, self-determination, Treaties, and curricular planning.

Pedagogies

Some of the ways pedagogies in the settler colonial genocide outlines varied from the comparative ones was through an increased use of ethically relational pedagogies and, more specifically, the use of ones that either aligned or had the potential to align with learning in a number of Indigenous cultures of Turtle Island. Many of the ethically relational pedagogies were related to leadership concerning new types of Indigenous-Canadian relations through promoting better ways of being with each other (Donald, 2016) and through reaffirming our relationships to place and land. Although there were some ethically relational pedagogies involved in the comparative courses, they were more consistently evident in the courses on settler colonial genocides of Indigenous Peoples. This included examples like Indigenous, non-Indigenous, and settler instructors co-teaching courses, essays focused on Indigenous knowledges, assignments with a focus on how to build solidarity, and an assignment where students choose a topic relevant to the place they call home. Some pedagogies aligned with many Indigenous ways of knowing and included making local connections with Indigenous nations. Some encompassed the use of Sharing Circles, increased use of Indigenous languages, learning about reconciliation from spiritual, emotional, and physical perspectives alongside the mental, and participation in community-led events.

There were other further notable aspects of some of the courses that related to ethical relationality in terms of mutual support. Some aspects examined included using the principles of reconciliation from the TRC to guide the classroom, courses including additional class

expectations such as humility, gratitude, and accountability, and courses having more emphasis on situating oneself in relation to the course content.

In addition to this, the outlines on settler colonialism had pedagogies that built on learning throughout the course, such as re-handing in assignments to improve growth in learning and draft assignments. Draft assignments and options for the resubmission of assignments were not present in the comparative outlines, although class size may play a factor in the ability of instructors to offer resubmission. This method of assessment focused on growth aligns with the ongoing nature of learning and the development of good relationships as outlined in the TRC final report, the NIMMIWG2S+ final report and the *Pulling Together* guide. Those involved with the creation of these guiding documents emphasize the importance of learning and the action that comes with it as a lifelong process, a journey, and a beginning, not an end (Manitoba Foundations Group, 2021; NIMMIWG2S+, 2019; TRC, 2015). For example, *Pulling Together* describes "the perpetual motion and depth of water as the evolving process of Indigenization" (Manitoba Foundations Group, 2021, p.26). The reiterative and developmental pedagogies in the courses align with the teaching and values of the Survivors involved in the creation of these documents, which include the water which can teach us about the flux and depth of students' journeys with learning and knowledge.

Learning Goals and Outcomes

The learning goals and outcomes were like the comparative outlines in that they also valued critical thinking. A couple of examples of similar learning goals and outcomes in terms of critical thinking included the critical evaluation of truth and reconciliation commissions and reconciliation in Canada, and understanding the relationships between power, representation, and knowledge production.

The outlines related to settler colonial genocides also had some learning goals and outcomes that varied somewhat from the comparative outlines. The settler colonial genocide course guidelines were generally more connected to community action and dedicated to ensuring students understand multiple and Indigenous perspectives, situate themselves, and engage in learning and their professions honestly than was true for the comparative outlines.

There were many learning goals and outcomes directed toward community action in the settler colonial genocide outlines. Some of them were connected to teaching, such as the integration of Indigenous perspectives into the classroom, understanding how Indigenous worldviews will change teaching methods, and the development of personal and professional strategies for teaching Indigenous histories. Other goals and outcomes related to knowledge sharing included raising awareness of colonial histories, understanding communication for change, and having a hands-on practical purpose (contributing to the Canadian Political Studies Association's Reconciliation project). Some goals and outcomes related to community action focused on relationship-building, such as the application of appropriate cultural protocols required for conducting community-engaged research, beginning to establish a relationship with Indigenous Peoples if that has not happened already, and listening with care. Finally, some outlines focused on skill development, such as developing social awareness, enhancing analytical abilities, and developing the knowledge and skills needed to identify and analyze inequity. These learning goals and outcomes connected to community action align with "Traditional Indigenous Education" as described in the *Pulling Together* guide as education is about "learning how to live, survive, and participate in and contribute to our community" (Manitoba Foundations Group, 2021, p.62).

Many of the learning goals emphasized understanding knowledge from multiple perspectives but with an emphasis on Indigenous ones. Many of the comparative outlines relied more on differences between cases of genocide to provide various perspectives in the courses. The settler colonial genocide courses focused more on seeing multiple perspectives within each case. Additionally, the tendency to treat settler colonial knowledge systems as the default was more commonly interrogated and there was more emphasis on the need to engage Survivor perspectives. Some of the ways course outlines emphasized a multiplicity of knowledge systems included their presentation of goals and outcomes such as honouring multiple perspectives, beliefs, and attitudes toward reconciliation, synthesizing a range of differing community perspectives on ethics and justice, and communicating a respectful willingness to learn about another's spiritual beliefs, values, and communication styles. This aligns with the part of ethical relationality that "guides us to seek deeper understandings of how our different histories, memories and experiences position us in relation to one another" (Donald, 2016, p.11). Some of the ways Indigenous perspectives were engaged with included understanding residential schools and the Sixties Scoop from Indigenous perspectives, exploring the relationships between Indigenous Laws and Canadian state law, and theorizing by centring Indigenous, decolonial, and feminist voices.

Many settler colonial outlines also emphasized the goals and outcomes for students to situate themselves in the course and the world around them. Some examples of related learning goals and outcomes included assessing individual and collective responsibilities; describing colonization in their own area/province; comparing Indigenous ways of knowing and learning with their own beliefs about learning [if different], and understanding the *Calls to Action* in a Christian context [goal/outcome for students at a Christian university]. Situating the self can be

connected to students understanding how they are enmeshed with the world around them, both the human, and the more-than-human, and the structures and ecologies that are created through these relationships.

In addition to these goals, the settler colonial outlines emphasized developing the values of honesty and authenticity in students. For example, there were outlines with goals and outcomes that included engaging topics with civility, humility, honesty, and professionalism, as well as fostering an authentic professional attitude that reflects an understanding of challenging topics. This aligns with both the TRC and the NIMMIGW2S+ processes that were both guided by the value of honesty, and those involved view this value as integral to reconciliation, transformation, and a balanced future (TRC, 2015; NIMMIGW2S+, 2019).

Course Educators and Creators

Eight of the 14 outlines had instructors Indigenous to Turtle Island. One outline did not have an assigned instructor; however, the course creator is Indigenous to Turtle Island.

7.3 Comparing Survey/Comparative Courses on Genocide to Holocaust Genocide Courses

Holocaust outlines are juxtaposed with the comparative genocide courses to draw further insight from the results of the comparative outlines. Holocaust outlines were chosen specifically for analysis as Holocaust education is well developed within genocide education. Analysis of Holocaust curricula might offer a rich opportunity to observe how Survivors and place have developed in Holocaust education in comparison to other forms of genocide education such as comparative courses.

To examine Holocaust education curricula, 12 outlines were used for analysis. The universities and college courses analyzed are through the provinces of Ontario, Saskatchewan, British Columbia, and Manitoba. They were taught in departments of Jewish studies, religious studies, Germanic studies, Germanic and Slavic studies, history, and liberal studies. Seven focused more generally on the Holocaust, two were related to the Holocaust in literature and film, two included religious responses to the Holocaust, and one focused on Canadian Jewish perspectives.

A point of significance found after the analysis of the Holocaust outlines is that like the settler colonial genocide courses, many of the Holocaust guides focused on Survivors. This was especially notable through the language in the text of the outlines and through the Survivor knowledges shared.

Another point of interest is that some outlines considered the places in which the Holocaust education happened. Three courses had a focus on making these connections. This is significant as some courses considered the benefits of place-based engagement by assisting students in making connections to their local communities. However, the place-based engagement observed did not have a direct focus on the genocides in the Indigenous territories in which their courses were taught.

Course Content

Two out of 12 outlines either directly or indirectly touched on settler colonialism and Turtle Island. For example, a textbook reading in one outline featured a Holocaust Survivor's child, who was an expert scholar in Canadian colonial history on the relations between Indigenous Peoples and French colonialists. However, he then switched to Holocaust studies and "never looked back" (Butler, n.d., s.5.2, p.5). This is particularly thought-provoking as this

Survivor had the opportunity to bridge both knowledges related to these genocides but chose not to. Another example where settler colonialism was discussed is through a reading in this same outline. This reading was related to colonialism through its discussion of the issue of the hierarchization of genocides at the Canadian Museum for Human Rights (CMHR), the museum's support of the saliency of the Holocaust, and its suppression of Indigenous genocides by Canada. Another outline had a reading that briefly discussed consultation with Indigenous Peoples at the CMHR and the permanence of the museum's Holocaust and Indigenous Human Rights exhibitions. This outline also had a link provided to the CMHR website, which shows a permanent exhibit on Indigenous perspectives and human rights, and additional related non-permanent exhibitions. Finally, it is worth considering that none of the 12 outlines specifically discussed residential schools, MMIWG2S+, child welfare, or UNDRIP.

Several outlines briefly discussed colonialism in contexts beyond Turtle Island. For example, *War and Genocide* (2016) by Doris Bergen, used in six out of 13 outlines, discusses colonialism in Africa by Europe as a precondition to the Holocaust. Bergen writes about how colonialism led to the routinization of German colonial violence in Southwest Africa and through the expansion of empire and the exportation of war and terror throughout Europe. Another example of how colonialism beyond Turtle Island is detailed in the outlines was through the many readings that discuss Zionism, mostly from supportive, but also from critical standpoints. One of the outlines shared a reading that criticizes anti-racist circles in Canada based on their empathy for Palestinians undergoing genocide and the view that they fail to address antisemitism. Aside from readings, one outline had a guest speaker who addressed the colonial genocide in Palestine with the class, another outline had a video that criticized those who condemn the colonial genocide in Palestine, and another video that took Zionism for granted.

Another outline had a video related to the view that the Palestinian genocide is used as a tool by Holocaust denialists, and several outlines shared websites from organizations that are Zionist.

Considering genocide education and ethical relationality in the North American context, Holocaust outlines generally failed to address colonialism; however, they do value and centre Survivors of the Holocaust. The settler colonial genocide outlines and Holocaust outlines differed in the language with which they named Survivors. The main difference in language between the settler colonial genocide courses and Holocaust ones in terms of Survivors pertained to the Holocaust outlines having the word "Survivor" used more explicitly and often. The word "victims" was also present in the text of the Holocaust outlines and was not present in the text of the settler colonial genocide outlines. For example, all the Holocaust outlines used either or both the terms "Survivor" and "victim" or related words, whereas two out of 14 settler colonial genocide outlines used the term "Survivor".

In addition to the focus on Survivors being named in the outlines, knowledge related to Survivors took shape most commonly in the form of Jewish Survivor testimonies and memoirs of the Holocaust. There were also some testimonies from non-Jewish Survivors and religious perspectives of the Holocaust from Jewish Survivors in the religious and Jewish outlines. In the settler colonial outlines, there were also memoirs and stories of how Survivors lived through genocides; however, there were more non-memoir related Survivor scholarship, reports, and cultural teachings present compared to the Holocaust outlines. Both the settler colonial and the Holocaust outlines varied from the comparative outlines that had Survivor knowledges present but not as the focus.

Not only did some Holocaust outline content consider settler colonialism and Indigenous Survivors, but some Holocaust outlines also considered where the course takes place. For

example, there was a Jewish studies course on Canadian perspectives of the Holocaust, another course that discussed Jewish refugees in Canada, and a religion/history course in Ottawa that highlighted Ottawa Holocaust Survivor testimonials. This religion/history course also offered an optional field trip to the United States Holocaust Memorial Museum. The course on Canadian perspectives of the Holocaust, as well as all the other Holocaust courses, presented a meaningful opportunity to draw on place-based experiences of genocides from both Holocaust and settler colonial genocide Survivors. The courses could also further draw on relations between these communities of Survivors and both places. This could show students how to better understand the connections of genocides to their own context and how solidarity can take shape based on place.

Pedagogies

The Holocaust outlines demonstrated pedagogies that had varied connections to anticolonialism and ethical relationality. Some pedagogical considerations examined included collective methods, holistic education, and how pedagogies relate to Survivors and place.

Some evaluation methods in the courses included those that foster student collaboration, contribute to student relationship-building in their communities, and make learning about the Holocaust relevant to students and the world around them. For example, one course had the class help decide methods of evaluation together and offered assignment ideas such as making a grant application for developing Holocaust education resources for their city's monument or creating a museum exhibit or podcast. Another course gave students the option to do a final project on how they would teach a topic covered that term or a creative project on how the course content was relevant to their lives today. Other courses had assignments that were focused on the lives and

works of Survivors, including an assignment to be used in an open educational resource project of Survivors of the Holocaust at the students' university and published at their university.

Some notable methods of learning compared to the survey/comparative genocide courses included the application of religious and emotional perspectives and learning in the course. The Holocaust outlines varied in this way from the comparative outlines in that the comparative mainly focused on engaging in learning at the cognitive level. Engaging spiritually and emotionally in learning aligns more with the holistic model of education previously discussed in this thesis. There was a course that included emotional learning and three courses that included religious dimensions of the Holocaust. The course that aimed to engage emotional learning did not explain how students might engage emotionally. However, they would most likely be given the opportunity to do so through the lectures, discussions, learning materials, learning activities, and assignments presented in the outlines. As for the application of religious perspectives, this mostly involved engaging with theological responses to the Holocaust and the place of religious perspectives about the Holocaust from a religious studies disciplinary perspective. This application does not necessarily engage oneself spiritually in learning or learning through spiritual pedagogies.

Some working and learning in current Canadian university systems might argue the spiritual is not something desired in Canadian universities that have developed secular cultures. Some worldviews also see the spiritual as innately connected to us. This could flow from different cultural or philosophical understandings. A couple of examples might include some Jewish understandings like Kabbalistic traditions (Wineberg, 1987) or many Indigenous cosmologies (Antoine et al., 2018). Western knowledge systems might typically view a distinct separation of the spiritual, religious, and sacred from the non-spiritual, the non-religious, and the

non-sacred, whereas some other worldviews see the spiritual and sacred as inseparable from life. In addition to this, many nations and societies have coexisted with different worldviews and ways of practicing said worldviews prior to the development of secular cultures.

A distinct separation of the spiritual, religious, and sacred from education also may not align with the mission, vision, and values of some universities. For example, the University of Manitoba, the institution affiliated with this master's research, aims to advance learning in partnership with diverse communities, be a community enriched by Indigenous perspectives, and commit to ideals like belonging and well-being (University of Manitoba, 2024). Canadian universities can support learning knowledge from multiple perspectives and Indigenous perspectives and support the belonging and well-being of all peoples' knowledge systems. This includes the perspectives of those within knowledge systems that are holistic and allow for spirituality, religion, and the sacred, in a pluralistic sense.

Where ways of seeing and being in the world may differ for those involved in Canadian universities, ethical relationality offers a framework for living in pluralistic relationships. Ethical relationality does not oppose differences but instead supports differences as necessary for life, a deeper understanding of how our differences position us in our relationships and how our lives and futures are tied together, and for enacting wicihitowin and wahkohtowin through living in reference to these relationships (Donald, 2016). Genocide courses can do similarly to use ethical relationality to support holistic ways of being in classrooms that support spirituality and recognize its importance for life and connecting relationally in the world. In addition, Canadian universities are on Indigenous Lands, many are on Treaty territories, and all universities examined have reconciliation plans. It makes sense that Canadian universities would have

Indigenous ways of knowing, including the spiritual, be welcome and supported in the university.

Furthermore, the Holocaust outlines engaged with ethical relationality through aiming to embody wicihitowin, but from what could be observed, lacked in embodying wahkohtowin. The outlines were connected to wicihitowin by looking to vitalize relationships through building more trusting and respectful relationships and recognizing each other as fellow humans (Donald, 2016). However, there was less in the outlines related to wahkohtowin, which refers to our relational network that includes more-than-human beings (Donald, 2016). This is significant as Donald (2016) shares that "a purely human understanding of ethical relationality is a significantly impoverished version of those teachings" (p.10). In contrast, one of the comparative outlines engaged with more-than-human understandings of the Holocaust, which was lacking in the Holocaust outlines. In this comparative outline, there was a section with content about the environmental history of the Holocaust and contemporary eco-fascism. This contrast in one of the comparative outlines is a good example of how Holocaust education is connected to more-than-human understandings of relationality.

How might Indigenous knowledges of ethical relationality relate to Holocaust courses? Although there was no indication in the Holocaust outlines of the Holocaust Survivors sharing Cree or other Indigenous identities of North America, ethical relationality is relevant to many of the Holocaust Survivors in the outlines as Holocaust Survivors are or were a part of the diaspora on Indigenous Lands. Most students were also taught on Indigenous Lands (some classes were taught virtually), and all the universities that hosted the courses are on Indigenous Territories. Ethical relationality to the land and the peoples of these courses would require Holocaust

education that draws more on local connections and responsibilities to the relatives of the territories.

Besides discussing land in terms of colonialism and Zionism, generally, other knowledges related to land in Jewish or other Holocaust Survivor group cultures were not explicit in the outlines. Identifying the epistemes of Jewish and other Holocaust Survivor groups before analysis and then using this knowledge to guide the analysis of Holocaust curricula was out of the scope of this project. However, there were still dominant values found in the outlines that I personally cannot attribute directly to a Survivor group (i.e., Jewish Survivor values) at this point in time due to my limits in knowledge and the scope of this research. Some of the dominant values that were involved in shaping pedagogical approaches included the value of understanding group identities and the value of human dignity.

Learning Goals and Outcomes

There were many learning goals and outcomes in the Holocaust outlines that were like the comparative ones, although some varied. Some similar goals and outcomes included gaining academic and workforce skills. Some varied goals included the development of an enhanced understanding of moral issues and analysis and reflection through the emotional self.

The main learning goals of the Holocaust outlines were like many in the comparative outlines in that they also had a significant focus on the development of student academic and workforce skills. Some of these common learning goals and outcomes in the Holocaust syllabi included gaining depth and breadth of knowledge, being able to debate topics and develop strong arguments, and growing reading, writing, and oral communication skills, and competence in critical analysis.

Some other learning goals and outcomes listed in the Holocaust outlines that were related to the depth and breadth of knowledge and critical analysis included understanding representations, intersectional experiences, and victims of the Holocaust. In most of the outlines, the greater purposes of understanding these elements related to the Holocaust were not explicitly stated. However, some did make connections between the goals and outcomes to students' lives after the course. Some included an enhanced understanding of moral issues, such as students addressing their social roles and responsibilities, and better understanding the limits of knowledge and the effects of these limits on societies. These learning goals and outcomes of understanding and addressing social roles and responsibilities shared a similar axiological focus with elements of ethical relationality that relate to living well together. The goals and outcomes of understanding the limits of knowledge and their effects might contribute to students' assessment of how settler colonialism affects knowledge production in their lives.

One outline also highlighted analyzing and reflecting on the Holocaust not only critically, but also creatively and perhaps emotionally. Similarly to previously highlighted religious and emotional approaches to learning, these learning outcomes accentuated the potential for more holistic forms of learning. The learning goals and outcomes did not describe how emotional analysis and reflection may be used beyond the course within the outline; however, it is possible that emotionality was employed in the classroom activities and further discussed.

7.4 Conclusion

It was found that the settler colonial genocide courses had much more related to Indigenous Survivors and Indigenous ways of knowing and it was also found that Holocaust education excels in centring Holocaust Survivors as well. However, the Holocaust outlines

showed little evidence of ethical relationality in terms of responsibilities to the Indigenous territories where the classes reside. All the outlines, the comparative, the settler colonial, and the Holocaust, did not have land-based learning in the courses. However, the comparative, and especially the settler colonial, had land-based Indigenous knowledges in the courses. The comparative analysis of the three types of genocide education offers lessons for how comparative/survey genocide courses might draw from the Survivor-centred practices of the Holocaust and settler colonial genocide outlines, as well as how they might engage with the Indigenous ways of knowing that were emphasized in the settler colonial outlines.

Chapter 8: Results and Discussion: Themes and The Calls to Action and for Justice

8.1 Introduction

In this section, themes from the analyses of the comparative, settler colonial, and Holocaust outlines, as well as the institutional and structural analysis are further explored. In the thematic analysis, it should once again be noted that a single course may not necessarily include all the decolonial principles identified in the literature review, but that the comparative genocide courses can draw on the principles observed to enhance their courses. The inclusion of the principles observed in the analyses illustrates instances of decolonial education that other instructors might consider in their own courses. In addition to a thematic analysis, the comparative genocide courses are reviewed for how they may or may not address some of the *Calls to Action* and *for Justice*.

8.2 Themes

Critical Education

Classroom pedagogies and assignments in the comparative outlines generally appeared to encourage a strong sense of critical thinking. For example, the words “critical”, “critically” and “critique” were stated 57 times. In addition, many learning outcomes and pedagogies focused on the development of critical assessment skills and many courses offered content from diverse perspectives. However, as found in the literature review of this thesis, critical education only goes as far as the actions tied to critical thinking. From the outlines, it is hard to know how critical thinking will be used and in what ways it was encouraged outside of the syllabus.

The settler colonial outlines were generally able to incorporate critical thinking into their courses while maintaining focus on the use of Survivor epistemes to critically look at the

genocidaires. They also typically focused more on critically reversing and/or leaving the gaze of settlers as opposed to critical thinking within western rationalism and epistemes. This was especially evident through the use of content that was explicitly critical of settler colonialism or content that was provided by Survivors about Indigenous ways of knowing outside of settler knowledge systems. In the comparative outlines and guides, critical content came from thinking outside of Indigenous epistemologies of Turtle Island mostly from settler or non-Indigenous perspectives.

Denial

Denial was not pervasive in the comparative course content but was present in the outlines through the critical assessment of genocide denialists. Almost a quarter of the outlines had a week dedicated to the study of genocide denial. Even though there was less overt denialism, works present in the outlines and guides, such as Niezen's *Truth and Indignation* (2017), can function as a form of denying testimonies as told by Survivors. In addition to this, the curricular voids of Indigenous genocides by Canada in the comparative outlines might potentially connect to a hidden curriculum of denialism despite the many comparative outlines that critically examine denialism.

Epistemicide and Land-Based Learning

Eurocentric epistemologies are significantly prioritized in the comparative outlines and guides over many other ways of knowing, including multiple Indigenous ways of knowing. One major example of this prioritization was observed through the lack of land-based learning, both on the land and about relationship with the land in comparison to non-land-based learning. Indigenous land-based education that involves preserving Indigenous cultures, languages, and

philosophies, as described in the literature review, was not central in comparative genocide education as a whole. However, there was indication in some of the outlines of land-based analysis, through the inclusion of readings based on both the land and/or land-based knowledges from Indigenous authors of Turtle Island. For example, there were four outlines with one related reading, one outline with some integration of readings throughout and one outline focused on land-based understandings of genocide. Teaching about land and genocide in the courses generally focused on understanding the concepts intellectually at the mental level of learning rather than holistic learning that involves the mental, physical, emotional, and spiritual.

Settler colonial ways of knowing and seeing the world manifest in genocide education and contribute to settler colonial epistemicide. Some ways they manifested was through the prominence of academic and workforce skills without explicit connections to community, the erasure of Indigenous presence and truths about genocide, appropriation and dispossession of Survivor knowledges for the learning goals of settler institutions, the prioritization of settler knowledge about Indigenous Peoples, and assimilative learning processes used in curricula.

The settler colonial outlines lead the way in confronting epistemicide in multiple respects. They consistently centred the land, human Survivors, and their endurance. The content consistently featured Indigenous Survivors sharing knowledge related to their continued connections to land from their own cultural perspectives and about reconciliation and the land. In addition to this, the Holocaust outlines also centred Survivors and their endurance. The settler colonial outlines showed evidence of embodying wahkohtowin. This was exemplified through pedagogies focused on building solidarity and advocating for ecological justice from place-based perspectives. It was also exemplified through the learning goals like students situating

themselves in how they are enmeshed with the world around them – with the human, the more-than-human, and the structures and ecologies that are created through these relationships.

Void

Overall, genocides of Indigenous Peoples in North America do not appear to be prioritized in comparative genocide curricula. Eight out of 21, just over a third of the comparative outlines had no related material, and two had optional ideas for research projects. These two options do not name the genocides of Indigenous Peoples in North America by Canada as genocides. Furthermore, only three out of 28 outlines and guides address MMIWG2S+. This void could potentially indicate a lack of importance placed on the genocides against Indigenous Peoples in the minds of some instructors and guide creators. The null curriculum is also related to the structural analysis in this thesis where it is found that generally, the priorities of settler-based educational institutions and systems take precedence over Indigenous educational priorities.

There was no mention of settler colonial genocides by Canada in the Holocaust outlines. There was some content related to them in the comparative genocide studies outlines and library guides, and they were the focus of the settler colonial outlines. When considering the *Calls to Action* and *for Justice*, it is significant that in all the outlines, the *Calls to Action* are more prominent than the *Calls for Justice*. However, the settler colonial genocide outlines addressed Indigenous genocides as they relate to gender and sexuality even if the term MMIWG2S+ was not used. It is significant that in the comparative outlines and guides, Indigenous genocides from a gendered and 2SLGBTQQIA+ perspectives were rarely considered.

Eurocentric Debates

Most comparative outlines still have a relatively significant level of conceptual, definitional, and settler legal debates. For example, familiarity with definitional and legal debates is one of the first items mentioned in the course descriptions, many assignments are dedicated to weighing in on these debates, and weeks of the courses are dedicated to learning how genocide is defined with significant focus on its definitional contestations. Historically, international legal recognition of a definition of genocide has had a considerable connection to genocide studies. This connection likely is reflected in how definitions of genocide are central to the current study of students. These debates can benefit students in potentially expanding their thinking about genocide and justice and assist in preparing them for addressing denialism.

A possible issue with how definitional and legal debates currently manifest in comparative genocide education is that they are often framed from Eurocentric foundations, they often do not centre Survivor understandings of genocides and justice, and they are not necessarily paired with ethical relationality. Definition and legal debates often reference the definition of Raphael Lemkin (who was a Polish Jewish Survivor) and the United Nations legal mechanisms, such as the UNGC, that are both heavily influenced by European definitional and legal paradigms. Discussions on definitions of genocide are beneficial when used in combination with many ways of knowing to better understand knowledge production and governance mechanisms. As previously mentioned, there was minimal attempt to deconstruct these debates from Indigenous Survivor perspectives as there was little reference in most of the outlines to Survivor understandings of genocide or Indigenous worldviews. Survivor understandings and Indigenous worldviews can shift Eurocentric ways of understanding concepts related to genocide education and address western bias. Because Survivors and non-western concepts are generally not included in the outlines in the area of definition, this may also open classrooms to the

creation of potential platforms for denialism when genocides might not align with frameworks emphasized in western systems.

One key difference between the three sets of outlines after reviewing some of the themes identified is that in the settler colonial and Holocaust outlines, there is much less focus on debating definitions, concepts, and laws associated with genocide. The focus on debate, and with definitions, concepts, and laws primarily from western perspectives, was most prominent in the comparative outlines. Certain disciplinary conventions and types of scholarship in Canadian social sciences may have more definitional and conceptual leanings in their curricula. The field of genocide studies has a significant focus on what constitutes "genocide" and on comparative scholarship. Speculatively, the intersections of comparative scholarship and a focus on definition could likely lead to debate on how cases may fit within certain understandings of destruction. These leanings could be used to not only expand genocide knowledge on a general level but also to confront epistemicide by promoting understanding of Indigenous conceptions of genocide from Indigenous perspectives. Further introduction of Survivor understandings of genocide – which are not for debate, but engagement with them – could help unsettle comparative courses and library guides. In addition to this, debates could be further unsettled by critical thinking accompanied with community orientations.

Removed

There are many times in the outlines where learning about genocide seems to be from a removed perspective rather than lived through the actions and experiences of those in and affected by genocidal systems. This does not negate the times lived perspectives are presented. However, examples such as "empirically applying the analytical tools"[14], learning objectives

[14] See Appendix B.

such as "providing a foundation for future interests in study"[15], and evaluation on "providing an original argument"[16] are a few instances of learning that might be more removed from a lived connection to the content. Without connecting learning activities, goals, and evaluation personally and with ethical relationality, courses may fail Survivors and limit redress.

Out of the three sets of outlines, the settler colonial ones demonstrated much more engagement with holistic learning. The Holocaust outlines also engaged with learning beyond the cognitive level, whereas the comparative outlines mainly focused on cognitive learning. In the settler colonial outlines, the classroom activities were less of a solitary academic exercise and involved content about reconciliation from spiritual, emotional, and physical perspectives alongside the cognitive. In the settler colonial outlines, there was content related to Indigenous land-based spirituality, pedagogies that involved the whole of the person, content about Survivors' personal narratives, and pedagogies including engagement in community events.

Place-Based Analysis

Indigenous, non-Indigenous, and settler place-based analysis in the comparative course outlines mainly relied on insight from authors in the readings. There was less focus in the outlines on building local connections outside of the people in the classroom. Although, as previously mentioned, there was some focus on genocides in North America in several of the outlines. There were two instructors and one library guide that demonstrated place-based engagement in their outlines and guide through including readings from scholars who are Indigenous to the nations whose Land their schools are built on.

[15] See Appendix B.
[16] See Appendix B.

However, most readings that focused specifically on the topic of place and the importance of local relations are mainly focused on the African context rather than the land where the courses are taught. Some examples include readings related to being "on the ground in Liberia…"[17], "The power of local ties in Rwanda"[18], "The local roots of the global politics of South Africa"[19], and a week of readings on local dynamics in Rwanda. Why global contexts may be addressed without making local connections can happen for a variety of reasons. Some reasons among potential others might be that atrocities outside of North America have been more readily recognized historically in the field of genocide studies, that local dynamics in the propagation of violence and transitional justice in African contexts are relatively well documented within the field of genocide studies, and the possible desire of those involved in genocide courses to maintain a positive Canadian identity (and therefore sidestepping Canadian atrocities in the curriculum). Understanding the value and impact of place-based engagement in the African context could be enhanced by drawing on global cases of ethical relationality and relating them to ethical relationality in the lands of the courses. Though there is significant merit in drawing on global forces and their relationships to patterns of genocidal destruction more integration of the local ties to the school in these place-based analyses already being made could strengthen some of the current teaching strategies.

Place-based analysis was evident in the comparative outlines and library guides; however, analyses were mostly from perspectives outside of Turtle Island and not coupled with local connections to Traditional Territories and Homelands in which the classes take place. Place was also relevant when Indigenous genocides by Canada were considered in the outlines of

[17] See Appendix B.
[18] See Appendix B.
[19] See Appendix B.

courses and library guides. There was less place-based engagement in the Holocaust outlines since most outlines did not consider North America or genocides in North America. The settler colonial outlines applied place-based knowledges in various ways such as learning about the relationships of Indigenous Peoples to their territories, learning from Indigenous place-based ethics, and learning about place-based policies.

Multidisciplinarity

Comparative genocide studies are a part of many disciplines in the academy. For example, these courses were taught from political science, historical, legal, sociological, educational, psychological, ethnic studies, criminological, gender studies and anthropological perspectives. Most outlines were taught primarily from one disciplinary perspective; however, two courses included multiple perspectives throughout the course. One course specifically had a week dedicated to comparing understandings of genocide from four disciplinary perspectives. There was also a library guide that had sample bibliographies including six different disciplines, two guides provided interdisciplinary databases, and another provided a collection of sources from various disciplines. Overall, a theme in comparative genocide education is that it is taught from a multitude of disciplines in Canadian post-secondary institutions.

The genocide courses and library guides examined – the comparative, the settler colonial, and the Holocaust – were taught from many different disciplines and professional perspectives. Overall, genocide education is taught from many perspectives, which could be meaningful for increased multidisciplinary and institutional collaboration.

8.3 The Calls to Action and For Justice: Progress?

The themes identified showcase some meaningful action taking place within comparative genocide education, but also where such education needs further progress. Comparative genocide education shows signs of epistemicide, null curriculum, and a focus that, at times, is less on Survivors and redress. This is demonstrative of some of the current purposes of universities often focused primarily on academic concerns and employment without necessitating their connection to relational responsibilities. The purposes of learning highlighted in the comparative outlines include social justice in some circumstances, but generally, it was not the focus of the courses and institutions examined. Some movement in the courses that may be congruent with some of the *Calls to Action* and *for Justice* included critical, land-based, and place-based analysis and multidisciplinary learning.

Call to Action 10 addresses the need for developing culturally appropriate curricula and respecting and honouring Treaty relationships. The comparative courses and guides analyzed shared content from Indigenous perspectives and sources that discussed Treaty relationships. Nonetheless, there is still room in the comparative course outlines and library guides to build on what currently exists, especially in terms of further respect and honour for Treaty relationships and further epistemic redress.

A comparative genocide course in a legal studies department that was examined helps illustrate current developments with the Calls in genocide education. This particular course includes the *Calls to Action* and *for Justice* in its outline. It is hard to know from a written outline how the Calls were engaged within the classroom setting. Does the course engage with Call 18 that speaks to healthcare rights as identified in international law, constitutional law, and under the Treaties? How in-depth does the course address Call 28

which calls on law schools to ensure students are educated about Indigenous Peoples and the law, including the history and legacy of residential schools, UNDRIP, Treaties, Indigenous Rights, Indigenous Law, and Indigenous-Crown relations? These outstanding questions highlight a significant limitation in this study of relying on written curricula.

However, the written outline does reveal content related to Indigenous Law and genocides of Indigenous Peoples by Canada, which is relevant to the Calls, although the outline suggests engagement with such content is only guaranteed for one week of the course. This could potentially result in limited engagement compared to content being integrated into further components of learning, such as content present throughout the entire course or the use of pedagogies that further include those of the Indigenous nations of the territories where the course is taught. This course shows some progress, as it is one of the few whose content relates to MMIWG2S+, and it also incorporates a source from a Mi'kmaw author, as opposed to the outlines which contain nothing related to the Calls or from Indigenous perspectives. It is clear much needs to change still in many dimensions as it is also common in the comparative courses for Indigenous knowledges and unsettling learning to be added on to courses, rather than shaping them.

Considering the Calls, it is also significant that, overall, the courses and guides engage more with the *Final Report of the Truth and Reconciliation Commission of Canada* (2015) than publications from and related content to missing and murdered Indigenous women, girls, and 2SLGBTQQIA+ people. Progress with the *Calls for Justice* in comparative genocide education in post-secondary institutions is less apparent than for the *Calls to Action*.

The *Calls for Justice* give detailed statements about calls for post-secondary educators such as Call 11.1, and all Canadians such as 15.1-3 and 15.7. Call 11.1 that underscore the need for education about missing and murdered Indigenous women, girls, and 2SLGBTQQIA+ people, and about the root causes of the violence they experience. The National Inquiry expects such education and awareness must include historical and current truths about the genocides against Indigenous Peoples. It also proposes that Indigenous history, Law, and practices be taught and that *Their Voices Will Guide Us* (2018) be used in education.

The *Calls for Justice* also address the need for all Canadians to speak out against violence against Indigenous women, girls, and 2SLGBTQQIA+ people, learn the true history of Canada and Indigenous histories and cultures in their local area, and acknowledge the land they live on and the impact of the human and Indigenous Rights violations on Indigenous women, girls, and 2SLGBTQQIA+ people today. The *Calls for Justice* detail how this includes learning about Indigenous principles of relationship specific to those nations or communities in their local area and putting them into practice in their relationships with Indigenous Peoples. These principles of relationship as described in Call 15 are based in principles of ethical relationality.

Overall, similarly to the *Calls to Action*, there was some limited education in the courses and guides on the genocides of Indigenous Peoples by Canada and on Indigenous histories and Laws from Indigenous perspectives. There were no courses or guides that indicated the use of *Our Voices Will Guide Us* specifically. In addition to the Calls for educators, the Calls for all Canadians to practice ethical relationality generally have much room for growth in comparative genocide education in Canadian post-secondary

institutions. There were two instructors and one library guide that had main sources from Indigenous authors on whose territories the schools are built. This demonstrates some relationship with local nations and Peoples. However, these readings are not primarily focused on nation-specific principles of relationship.

Overall, there are many areas for continued growth concerning answering the Calls in Canadian post-secondary genocide education. The obscuring of Indigenous genocides by Canada in multiple comparative genocide courses clearly needs to be addressed. Especially for the courses that do not address Indigenous genocides by Canada at all, and the many courses that do not address genocides against Indigenous women, girls and 2SLGBTQQIA+ people. In addition to the null curriculum, there is still much progress needed in meaningfully engaging with place and Indigenous Peoples and knowledges as described in the Calls.

Some general patterns in the assessment of the *Calls to Action* and *for Justice* are that they follow similar trends to general reporting on the Calls in the media and other research. The trends of the general reporting were shared in the literature review of this thesis and are like those in this genocide education research in that they still need to progress. The Holocaust courses and comparative courses and library guides particularly can further include and fully integrate culturally appropriate curricula that both educate on Indigenous genocides and support resurgence as the Calls emphasize. Some examples of recommendations from the *Their Voices Will Guide Us* guide from the NIMMIWG2S+ that many courses could consider are collaborating with Indigenous individuals and organizations in their local areas and directing students to use critical inquiry to assess their social world, develop empathy, and prepare for resistance and allyship (2018, Bearhead).

8.4 Conclusion

Themes related to the findings included epistemicide, discussions of denial, void of settler colonial and Indigenous content, a preeminent focus on Eurocentric debates, a sense of being removed from the content, limited place and land-based analysis, critical analysis, and multidisciplinary study. The themes were compared between the analysis of the comparative outlines and the analyses of course outlines on settler colonial genocides of Indigenous Peoples by Canada and the Holocaust genocide. These themes assist in assessing some of the current trends in comparative genocide education.

The previous content analyses and the themes identified help assess the progress in comparative genocide education toward the *Calls to Action* and *for Justice*. The Calls pointed to the various levels of education that have improved in responding to Survivors; but overall, reports have shown that education requires extensive transformation. Progress is still in needed regarding the *Calls to Action* and *for Justice*, including the Calls that involve education. Based on the results of this thesis project, there is evidence of some progress, but like the rest of the Calls, much more still needs to be done to fulfill them.

The results section showed that comparative genocide education in Canadian post-secondary institutions has a level of engagement with confronting settler colonialism and with responding to the Calls of Survivors in educational settings, yet this engagement is still minimal.

Chapter 9: Conclusion

9.1 Introduction

The following chapter discusses some of the considerations, implications, and key takeaways from previous sections, addresses challenges and limitations of the research, and how to continue the learning process in this study. In the considerations and implications portion of this thesis, it is specifically discussed how settler colonial manifestations are still prominent in comparative genocide education in Canadian post-secondary institutions. However, the presence of anticolonialism and enduring Indigeneity was also observed in comparative education and was particularly evident in the settler colonial outlines examined. The methodological issues described provide insight to the reader as to how the research can be used and how the research knowledge may be further disseminated, developed, and grown.

9.2 Considerations, Implications, and Key Takeaways

Further questions emerged from the analyses. Some included: what are the current purposes of genocide education? What is its relevance in redress and the prevention of genocides? These questions more specifically arose from the results that evidence the current underpinnings of genocide education, indicative of the field's goals and values. Furthermore, some genocide courses address Canadian genocides while other courses do not. This is significant, as historically, genocide education has aimed in part to prevent genocides. This leads to the other question of what the roles of those in genocide education are now, and what they could be.

Firstly, a background on the relationship between educational institutions and Survivors is described. Secondly, the observations of the decolonial amidst the prevalence of the settler

colonial are examined in further detail. Based on this expanded discussion about the relationships in genocide education, we can analyze what goals genocide education should strive to achieve and how it might achieve them. These considerations, implications, and key takeaways are outlined in context with goals and strategies for genocide education that align with ethical relationality.

Considerations and Implications

The results demonstrate how settler colonialism manifests within genocide education, but also how there has been unsettlement that can be enhanced. Some of the patterns of settler colonial manifestations discussed include the compartmentalization of ethically relational values and activities in departments and the interrelation of settler colonial societies and Canadian higher education. These patterns evidence issues of settler colonial epistemicide within genocide education classrooms, which exist in institutional and structural systems that breed colonialism. The following section: examines the institutional and structural patterns found in the results; reflects on what they mean for genocide education in post-secondary settings; and connects the patterns to the goals of better responding to Survivors through both anticolonial movement and the *Calls to Action* and *for Justice*.

The analysis points to related questions like what the purpose of genocide education is, and what the relevance of universities is to Survivors. These questions emerged from the results that sustain Canadian universities have both been and continue to be places that are violent toward Survivors yet have also been sites of their mobilization. Universities may vary in relevance to different Survivors, but (us) settlers are responsible for addressing the harm to Survivors in these educational institutions. This responsibility is also stressed in the *Calls to*

Action and *for Justice* that demand universities and those in them make changes for reconciliation. Universities have ample opportunity to use financial and other resources to assist in redress through supporting Indigenous vitalities, community relationship building, learning, and knowledge sharing related to anticolonialism. This also entails covering tuition and fees for Indigenous students, and the rematriation and repatriation of Ancestors, cultural belongings, and lands. The relevance of universities to Survivors and the forms of accountability of (us) settlers and non-Indigenous people inside these institutions are diverse.

Furthermore, the analysis highlights how change is not only needed from those inside institutions, but that accountability requires changing the nature of sites of learning rather than perfunctory reform and inclusion in settler educational structures. The accountability observed underscores that responsibility, particularly from (us) settlers and (our) systems, still needs to increase.

A part of settler accountability to Survivors in genocide education is to confront epistemicide in learning about settler colonial genocides. As observed in some of the comparative genocide curricula, a pattern regarding content on settler colonial genocides by Canada emerged. These genocides and Survivors were less focal in the pedagogies and learning outcomes and were most likely to be examined from settler perspectives, which contributes to epistemic violence. Some courses were more effective in teaching about settler colonial genocides against Indigenous Peoples from critical perspectives. Still, they were generally less effective in addressing Survivors and genocidal societies, including the education systems within said societies. This might be related to the themes of epistemicide and approaching courses from more removed perspectives.

When the examination of Indigenous genocides is primarily from settler perspectives, it can contribute to reinforcing assimilatory pedagogies in education. One way in which typical western settler pedagogies were reinforced in teaching was by seemingly ranking cognitive levels of learning over other levels. This inference stems from the majority of comparative courses that do not explicitly or implicitly address holistic learning. Additionally, when Indigenous genocides are taught primarily from settler perspectives and Survivor voices are not centred, there is the risk of settling Indigenous knowledges.

The risk of settling Indigenous knowledges can also take place through settler and non-Indigenous people appropriating and diluting Indigenous knowledges when teaching and learning about genocides and Indigenous lifeways. This tension between centring Indigenous Survivors and their ways of knowing and misrepresenting them is not unique to genocide education and is a long-standing issue in Canadian education systems. This is an area where the kinship and reciprocity that make up ethical relationality are clearly needed to respond to Survivors in a good way. One way that educators can address this risk is to connect to their institution's relevant offices and centres with those hired to support Indigenous ways of knowing in classrooms.

The settler colonial outlines and teaching and research methodologies of some faculty members in the departments analyzed demonstrated learning and knowledge sharing that incorporated Indigenous ways of knowing. This was demonstrated more fully in their methodologies and the whole of the research or instruction process, in contrast to simply sharing some information that relates to Indigenous genocides by Canada from settler frameworks. Dwayne Donald illustrates that pedagogy should not just replace curriculum with factual elements of Indigenous knowledges – resulting in colonizing knowledge by taking it up as

information –; Donald argues pedagogy should meaningfully challenge how we know and understand our world (McMaster, 2022).

Generally, comparative genocide education may go beyond including factual elements about settler colonial genocides against Indigenous Peoples by attending to some of the pedagogical practices used by other faculty in the departments where they teach, as well as in other institutions. The focus of academic activities by some faculty members in the departments was more connected to physical, emotional, spiritual, and social engagement that went beyond the mental and nominal levels of learning. Comparative genocide education would benefit from engaging with the many Indigenous epistemes that are interconnected to all parts of learning and living. When reflecting on support and growth and relating this to the themes identified in this research, a good opportunity for those involved in comparative genocide education may be to increase the ethically relational values and activities identified in departments through multidisciplinary collaboration and institutional support. In addition to this, considering there were instructors in different institutions who taught comparative genocide education with various forms of anticolonial practice, these practices could be adapted to many different courses and settings. For example, the courses that had nothing related to settler colonial genocides against Indigenous Peoples could fully integrate aspects of comparative courses like the one focused on criminology, genocide, and ecocide, that promote understandings of relationships beyond the anthropocentric and from those Indigenous to Turtle Island.

The pattern from institutional analysis concerning whether comparative genocide studies may be more conservative than other areas of teaching and research since it does not seem to keep pace with developments in other areas of teaching and research within departments is also worth examination. This pattern is also relevant when considering collaboration and the theme of

place-based engagement. Some considerations from the literature review in this thesis may still be relevant as to why comparative genocide education may be limited in its place-based engagement in education and redress for Canada's genocides against Indigenous Peoples. The marginalization of settler colonial genocides, the hierarchization of genocides, and the practice of genocide denial exist both in societies actively committing genocide and in the field of genocide education. This marginalization, hierarchization, and denial could play a role in the conservative patterns observed in comparative and Holocaust education within Canadian post-secondary institutions and are issues that have already been identified by some in the field of genocide studies. Despite this identification and change that has been called for by some scholars, the issues highlighted are still observed in the comparative outlines. More research into departmental activities and disciplinary trends could also offer more insight into why this might be the case.

It also might be considered if comparative genocide studies, specifically as the discipline is taught, can be decolonized and if it is worthwhile to attempt to do so. Because of the multidisciplinary aspects of genocide education, and the value of prevention often associated with the field, genocide education may use these strengths of the discipline for further decolonizing. A multidisciplinary field offers additional opportunities for collaboration and one of its goals in prevention could help push collaboration forward. Genocide education has an opportunity to be a leader in assisting with the subversion of colonialism in the academy.

Currently, there are scholars contributing to addressing colonial issues. A disproportionate number of Indigenous faculty are engaged in this work, as observed in the settler colonial outlines and within department activities compared to their settler and non-Indigenous counterparts. To illustrate this point, it was found that nine of the 14 settler colonial

outlines were made by Indigenous creators, despite the lower ratio of Indigenous faculty compared to settler and non-Indigenous faculty.

Patterns of how Survivors might be centred, the reasons they may not be centred, and considerations for advancing responsiveness to Survivors were also assessed in this research to better understand strategies for confronting epistemicide. Analyzing how Survivors are being centred might help others confront the theme of epistemicide and strengthen the place-based engagement in genocide education that was also identified in the thematic analysis. Some of the ways Survivors were centred was through their prominence in the Holocaust and the settler colonial genocide outlines. Reasons why Survivors may not be centred as much in the comparative outlines include not only the will of some instructors but also institutional and structural barriers to change. For example, there may be competition between or within departments at institutions for focus areas and funding so as not to overlap subjects and manage limited resources. If Survivors are centred in one course in a department or university, another might be declined by the institution.

Comparative education may itself be a barrier to centring Indigenous Survivors of genocides, as it may be more limited in how far it delves into different cases of genocide. However, there were examples in comparative courses that were still able to better centre Survivors of settler colonial genocides than others. Some examples were courses that included Indigenous authors and those that used the comparative aspects to relate different cases to Indigenous Survivors. Other educators could draw on these examples of better centring Survivors in their own teaching.

Also, some examples of institutional and structural factors that might be considered when better responding to Survivors included: further addressing the *Calls to Action* and *for Justice*,

increasing institutional and structural support for ways to integrate Indigenous land- and language-based components, building on university and disciplinary reconciliation strategies, and expanding solidarity and collaborative approaches.

One of the main takeaways from the analysis of the Holocaust genocide outlines is that they demonstrate how courses can be Survivor-centred and how wicihitowin, in some respects, can be lived out. These outlines contained many testimonies and memoirs of Survivors. They also made connections to Holocaust Survivors in the diaspora with an emphasis on Canadian Jewish Survivors. Additionally, they focused on learning goals related to working together and fostering mutual support for the human rights of all people.

Nonetheless, these outlines generally failed to make a connection with Survivors of settler colonial genocides in the Indigenous Territories where Holocaust Survivors also live. Making further connections and remaining accountable to the Lands and Peoples of these territories would help these courses live out wicihitowin more fully, which in this case might mean working together to confront genocide. These connections would also help courses demonstrate an understanding of wahkohtowin through recognizing human connection to land and other humans as being imperative for place-based solidarity. Still, the Holocaust genocide outlines offer insights into how a genocide course can better focus on the narratives of Survivors and their endurance and the practice of valuing human dignity in societies.

The settler colonial outlines have both a focus on Survivors, often from their own perspectives, and a connection to wicihitowin and wahkohtowin, through recognizing how working together and living as relatives can help confront violence, continue life, and foster better futures on the Lands of Survivors that also have settlers and non-Indigenous people living on them. These outlines that promote ethical relationality draw on learning related to the power

of the systems of governance and politics of Survivors. Considerations were given as to how Indigenous governance and politics are both affected by genocide and critical to countering genocidal violence.

Considering eight out of 21 comparative course and program curricula were listed as political science courses, implementing curricula related to Indigenous governance and politics into the political science courses would be logical. This decolonial approach to learning about the lifeways found in the governance and political systems of Survivors could better centre Survivors of genocides and help to move the field of genocide education away from potential educational assimilation and its tendency to be damage-centred (Tuck, 2009). Damage-centred education focuses on the pain and brokenness of Survivors, often with the intent to enhance the accountability of those in power (Tuck, 2009). This flawed and one-dimensional view of Survivors (Tuck, 2009) is evidenced in the comparative outlines that do not centre Survivors over perpetrator or bystander perspectives. Increasing Survivor voices in genocide curricula can work to change this as Survivor voices come from people who are multidimensional, which highlights enduring Indigeneity and enhances the likelihood of positively impacting communities.

Comparative genocide courses can consider both how the Holocaust and settler colonial genocide outlines centred Survivors even though there are also institutional and structural barriers to transformative change that need to be addressed systemically for improved genocide education. There are large-scale issues related to the very nature of Canadian higher education that affect genocide courses. As Canadian universities currently exist, their nature is to reinforce settler normativity and notions of entitlement in education and through their coalescence with other settler systems. These large-scale issues are reflected in the barriers encountered by those

involved in genocide education courses. For example, an instructor might encounter barriers to conducting respectful, reciprocal, and undiluted land-based and Survivor-centred learning in settler institutions. A few possible challenges to engaging in Indigenous land-based education in higher education may include: economic barriers (i.e. some forms of land-based education might require expenses like transportation costs); the burden such education places on Indigenous members of the university and in communities; universities not being structurally supportive of this type of learning; and the issue of stolen land not always being readily available for land-based education.

Another example of barriers in Canadian universities when considering centring the land as a Survivor of settler colonial genocides is accessing the land's voice through Indigenous language revitalization. Drew Hayden Taylor (Ojibwe) (2004) highlights "There is an old saying in Canada 'The voice of the land is in our language'" (para. 5). As ecocide, genocide, and linguicide are tied together, the land, Indigenous Peoples, and Indigenous languages are also integral to confronting violence and attempted elimination.

The *Calls to Action* and *for Justice* speak to addressing linguicide as key to redress. Addressing linguicide also aligns with fostering wicihitowin and wahkohtowin both in and outside of education. Language revitalization also encounters similar barriers to other interrelated aspects of Indigenous learning in the university, such as land-based education. The *Calls to Action* call specifically for post-secondary programs in Indigenous languages. Even though the outlines examined in this research are not taught in Indigenous languages at this point, many of the settler colonial genocide outlines draw connections to Indigenous languages of Survivors. The comparative genocide outlines have an opportunity to better centre Survivors of genocides by Canada by also making appropriate connections to Indigenous languages.

Ways of engaging with the land, Indigenous community building, and Indigenous languages were exemplified despite institutional and structural barriers through some of the content in the settler colonial outlines and some of the work of members in the departments analyzed. Guiding materials like *Their Voices Will Guide Us* also offer practical ways to make more readily accessible genocide education related to Indigenous gendercides and the land, Indigenous women, girls, and 2SLGBTQQIA+ people, Indigenous communities, nations, and cultures.

The settler colonial genocide outlines focused on Indigenous language- and land-based knowledges primarily through readings and arts-based materials, whereas the comparative outlines had some engagement with these knowledges but in an extremely limited capacity. Comparative outlines could further draw on examples of the Indigenous language- and land-based knowledges focused on in the settler colonial courses to better centre Survivors and further integrate Indigenous ways of knowing in genocide education.

Some examples of anti-/de-colonial mobilization found in the settler colonial outlines include those that used comparative elements but were able to maintain focus on Survivors of Canadian genocides based on place-based responsibilities through arts-based methods including Indigenous comic books, poetry, and music to engage with Indigenous languages and land-based understandings, and readings focused on land as pedagogy. Other examples included learning about the interrelation of Indigenous languages and Indigenous ways of knowing outside of colonial ideas about gender and sexuality, Indigenous land protection and justice, and Indigenous sovereignty and Rights, languages, and land-based knowledges.

The comparative outlines had some content related to ecocide and had some incorporation of Indigenous perspectives of genocide. This content could be enhanced through

improved engagement with Indigenous Lands and Peoples who are Surviving genocides in the lands where genocide education is being taught. In addition to these examples in the outlines, comparative courses could draw on forms of language- and land-based education happening outside of the genocide education examined in their universities. Overall, comparative genocide courses can grow its mobilization from these anti/de-colonial examples, allowing Survivor knowledges to branch further in educational spaces within and outside universities.

Comparative outlines can draw on decolonial examples in genocide education as well as institutional support for strengthening their anticolonial strategizing. For example, the university reconciliation strategies might help departments and institutions toward collective organization in addressing settler colonial genocides against Indigenous Peoples. Those involved in genocide education need increased institutional support for more fully centring Survivors in education. In addition to this support, instructors in genocide education, who have not already, can also look to others in their departments, how their university reconciliation strategies might be taking actions, and pre-existing connections in their universities and communities which can be adapted for the classroom.

With how embedded settler colonialism is in these educational institutions, as observed in many of the outlines analyzed, many more of those involved in universities can do much to make them more reliant on ethical relationality than settler colonial structures. In the outlines, it was also observed that these movements toward decolonial shifts are taking place through processes of community building and Indigenous vitalization. This was most evident in the settler colonial genocide outlines and among certain faculty members in the departments analyzed. There are decolonial strategies taking place primarily led by Survivors even as redress and the confrontation of epistemicide are still needed in genocide education.

Survivor actions have demonstrated decolonial implications through examples of Indigenous invigoration and education about resisting settler colonialism. Educational institutions can better answer the *Calls to Action* and *for Justice* by supporting these actions of Survivors and increasing institutional support more broadly for dismantling settler colonial structures and enhancing ethically relational paradigms. Comparative genocide educators who are not already doing so may support this work by seeking disciplinary and interdisciplinary collaboration where possible in their institutions. There have been very valuable illustrations of such strategies in this research, that can be supported, grown more generally, and in turn, contribute to leadership in subverting colonialism in higher education.

Beyond decolonial examples in courses and university institutions, academic institutions – such as disciplinary or professional associations – also need to further support those involved in genocide education. Instructors can also access their associations which provide reconciliation syllabi or guides for course-building resources[20]. Genocide education can consider individual, interpersonal, and structural elements for transformative change to better respond to Survivors and improve relationships with settlers and non-Indigenous people through the examples of unsettlement discussed in the course outlines, and at the institutional and societal levels.

Key Takeaways

Genocide education in Canadian post-secondary institutions has settler colonial manifestations, yet the enduring Indigeneity of Survivors is also clear in the curriculum. Canadian settler colonial genocides were generally included very minimally in comparative genocide education courses and library guides. Survivors are not centred in comparative

[20] See Appendix J.

genocide education curricula. Settler colonialism is evidenced overall in comparative genocide education and is reflected in the institutions and education systems that offer these courses. Answering both the *Calls to Action* and *for Justice* still requires much more progress toward settler accountability.

It is also worth noting that the *Calls for Justice* were not included in most comparative genocide outlines. Despite the null and limited curriculum and the lack of Survivors centred, there was anticolonial strategizing, prevention against educational assimilation, Indigenous onto-epistemologies, and ethical relationality present in the curricula and institutions analyzed. Survivors are centred much more in settler colonial and Holocaust genocide curricula. This movement toward supporting Survivors and their lifeways can be further supported more fully in genocide education in higher education.

To support Survivors and their lifeways in genocide education, the settler colonialism that manifests in the compartmentalized learning observed needs to be addressed. Compartmentalized learning was seen in comparative genocide education in a variety of ways. One pattern that might potentially be relevant to compartmentalization was through the courses that appeared to focus more on cognitive learning rather than clearly involving holistic learning, and on information over the whole of the learning process. The individual, institutional, and curriculum goals like developing mental knowledge for labour market preparation did not necessarily make connections to an anticolonial embodiment of instructors and students as a whole, as an ethically relational use of labour market preparation was not explicitly stated generally in the comparative outlines. Because of the limitations of analyzing written curriculum and the ways labour market preparation may be applied for diverse goals, a guarantee of the instructor and institution wanting to use labour market preparation holistically and for ethically

relational goals cannot be made. Even though the cognitive was emphasized in the written curriculum pointing to possible compartmentalization, subversive uses of labour market preparation cannot be discounted. Although, a very clear pattern of compartmentalization assessed in this research included the academic silos within departments, where ethical relationality is present but not pursued collectively by faculty.

The canoe metaphor is used to represent the *Pulling Together* guide (Manitoba Foundations Group, 2021), to help visualize futures with enhanced ethical relationality through paddling together. In the guide, the canoe is described as having many people journeying guided:

> by the stars in the sky to: deliver holistically, learn from one another, work together, share strengths, value collaboration, deepen the learning, engage respectfully, and learn to work in discomfort [as] our combined strengths give us balance and the ability to steer and paddle in unison as we sit side by side (p.26-27).

Comparative genocide education could paddle more in rhythm with those Indigenous Peoples currently pulling more of the weight in ethically relational research and teaching in the departments examined.

What can be learned about the state of genocide education from program and course curricula is that curricula still require a lot of change to more effectively centre Indigenous Survivors and their ways of knowing. However, there were ways that Survivors and their knowledges were better honoured which are worth considering for changes in future education. Decolonial strategizing takes place despite colonial manifestations in genocide education. This was shown the most through the settler colonial genocide outlines. A few examples of strategizing that resists compartmentalization and assimilation into settler systems included focusing on the voices of Survivors, place-based curricula, the land, and through the full

integration of Indigenous understandings of settler colonial genocides and Indigenous lifeways into courses. These examples offer strategies for anticolonial possibilities to potentially be replicated while considering other place-based and community contexts.

Indigenous land-based, language, and governance education are addressing settler colonialism through enduring Indigeneity and ethical relationality. Additional support for Indigenous land-based, language, and governance programming at both the societal and community levels as well as the higher education level is needed. Within the examined outlines, genocide education generally does not include Indigenous land-based learning in its courses.

The comparative courses address linguicide, political epistemicide, and the strength of Indigenous languages and governance systems minimally. Increased structural supports like those from educational and related institutions would contribute to shifts in honouring the onto-epistemologies of Survivors. Collectively instructors can also integrate respectful responses to Survivors more fully as exemplified by many settler colonial genocide outlines and some of the comparative outlines. These responses can be developed in genocide education. Those involved in genocide education in Canadian post-secondary institutions who have not yet done so can ask themselves "what are the roles of the people in your canoe who are pulling together to work on and support Indigenous awareness and perspectives in your spaces?" (Manitoba Foundations Group, 2021, p.27).

There are many ways genocide education might improve relationships with Survivors. One way is through the collective confrontation of epistemicide through further engagement with Survivor stories and knowledges and respect for their self-determination. Confrontation, as highlighted in many of the settler colonial outlines and departments, can also continue to happen through those involved in genocide education knowing and situating themselves, practicing

reciprocity with place, and developing trusting relationships with Survivors (or other Survivors), including Survivors both human and non-human.

What is currently taught in genocide education in Canadian post-secondary institutions can be a part of building collectively respectful relationships between people who reside on and who are from Turtle Island. This can help shift current circumstances of Indigenous Survivors mainly being the Peoples living out their responsibilities to their relations for a more balanced paradigm where non-Indigenous people and particularly settlers (like myself) better understand our role in embodying wahkohtowin and wicihitowin in Indigenous Territories.

One goal of genocide education is to contribute to genocide prevention. The key takeaways highlighted in this section show how settlers (like myself) have (our) knowledge systems claiming dominion over and reinforcing violence against Indigenous knowledge systems and Peoples in Canadian post-secondary education systems. This happens through settler colonial denial and voids in the curriculum, Indigeneity and Survivance being described from settler and non-Indigenous understandings, and compartmentalized learning. However, despite this, there is simultaneously decolonial strategizing taking place that does contribute to addressing genocides. Indigenous Survivor presence, knowledges, and land-based, language, and governance education all show enduring Indigeneity in Canadian genocide education. For genocide education to become more collectively ethically relational, much change is needed and many more involved can pull together to respond to the Calls of Survivors. The key takeaways will be used by myself when considering my involvement in genocide education and hopefully others can see what takes place in genocide education courses, and act on some of the key takeaways accordingly.

9.3 Challenges and Limitations

It is important to put in context the challenges and limitations of the research discussed in this thesis. There were several challenges present in the methodologies used in this research. Some include my positionality in anticolonial research and the embeddedness of western paradigms in Canadian post-secondary institutions, which include the western academic norms that influence this research. Some challenges and limitations in the methods of this research that are also affected by the methodological issue include: the breadth of what curriculum consists of, project time limits, the effects of a global pandemic, and using only course outlines that were publicly available for the analysis. This section also discusses how each challenge and limitation was approached in the research process.

First, I needed to address my positionality in this research. I attempted to address this to the best of my abilities by using critical reflexivity and listening to my advisors and others. One of the most significant challenges was analyzing as a researcher coming primarily from a western worldview that is steeped in colonialism. I tried to address this through transparency in my positionality statement and here in the limitations section of this thesis, by using reflexivity, and by using what I am learning in a community context. The results and discussion should not be used in isolation and treated as separate from community engagement and from knowledges shared by Indigenous Peoples.

This thesis takes a traditional form in settler education, which may further normalize western learning and falls similarly into issues found in the outlines where Indigenous knowledges are engaged with using western pedagogies. Efforts to counteract this in the research process were made through engaging more anticolonial and identity-focused methodologies in my research process that contributed to this thesis. This included trying to intentionally live within an anticolonial ethos, taking part in Indigenous land-based genocide education, attending

events where Elders shared their own views of Indigeneity and addressing genocide through education, and sharing this research. I also spent time learning from the land in shaping my methodology from Indigenous, personal, and my own (Ukrainian) cultural perspectives, took breaks to reconnect myself holistically, engaged in Ukrainian rituals, and took part in decolonial and genocide education community groups. Although not explicit, these personal engagements influenced my approach and work. Also, rather than just writing about ethical relationality, I hope to use this research in my academic and community journey and hope it can be used by others as well. I will also try to disseminate this research in a way that might be more useful for others.

A challenge in the research methods is that teaching curricula is much broader than what is presented on a course outline or in program documents. Some examples include instructors adjusting their curriculum based on their students, instructors being more rigid in their written pedagogies but more flexible in the classroom, and the hidden curriculum that is not necessarily intended. My more limited focus on written comparative curricula makes it difficult to assess curricula as taught and to connect them to structural patterns at the university and societal levels. I attempt to address these challenges in a variety of ways. For the unwritten curriculum, I tried to avoid making assumptions about the application of the syllabi. Some ways I tried to connect institutional and structural influences on curriculum included paying attention to the leadership that affected the genocide education, how the curriculum materials addressed institutional violence as a modus operandi of genocide, whether courses that have content related to Indigenous genocides in North America were mandatory or optional, which teaching methodologies were used, and references to the implementation of the *Calls to Action* and *for Justice* in the institutions where genocide education is taught.

The challenge of addressing all parts of curricula is also related to the timeline and limits of what can be accomplished in one thesis given the other related research that could be beneficial to explore. For example, interviews with those involved in education were considered but were not undertaken due to time constraints. My advisor and I discussed this M.A. thesis being about developing my skills for community projects. I will address the limit of the research timeline by applying what is found in this thesis to my involvement in community-based research in my doctoral dissertation. Others may use this research for their involvement in community-based learning as well.

COVID-19 and public safety measures also affect the pedagogies of courses. Many courses assessed took place since the pandemic started. When considering the pedagogical results of the research, shifts in teaching during COVID-19 must be taken into account as results could be affected by factors such as shifts to online learning, social distance protocols, and health repercussions. For example, social distancing might change the methods of pre-existing land-based and community-engaged learning. This research addresses this limitation by bringing it to the reader's attention so they may consider the results and discussion in context with the COVID-19 pandemic.

A significant limitation in this analysis that must also be addressed is the decision to only include publicly available outlines. This decision was made as I was able to find a sample size of outlines that would make a sufficient in-depth analysis of the materials in curricula and this path would also be less time-consuming. The sample size was suitable for a more qualitatively in-depth analysis rather than a more generalizable study based on an increased level of data from more outlines. If I was unable to collect the sample size I did, I would have obtained research

ethics to inquire with owners of the syllabi regarding their interests in this research and for potential access to their intellectual property.

9.4 Continuing the Learning and Engagement Process

Plans for knowledge dissemination include not only a thesis defence and publishing this thesis to MSpace but perhaps a collaboration with other graduate students engaging with similar subjects, or staff, and community members with similar interests to creatively share knowledge. I will also seek to apply this research in my PhD and many of the principles and findings to community-engaged learning for more ethically relational partnerships. Hopefully, some others may do so similarly.

I am also interested in learning more about how others who are interested in the type of research presented in this thesis may share and collaborate to support each other's learning and engagement in genocide education. Sharing and collaborating could support Indigenous ways of knowing and being, enhance responsiveness to Survivors, and contribute more to redress. I will be attentive to opportunities for collaboration and support in my own community circles, as others have been and may be in their own community circles. The purpose of this research is to be shared, combined, and built on for academic and community educational use.

9.5 Conclusion

This research shows how genocide education in Canadian post-secondary institutions is both contributing to and confronting epistemicide of Indigenous Survivor knowledges. This thesis focused on examining comparative genocide education shows that wicihitowin and wahkohtowin can be further grown. Centring Survivors in these courses, from a place-based

perspective, supports enduring Indigeneity and is key to better responding to Survivors. Diverse decolonial strategies employed in the academy and used with communities outside of universities have been involved in both continuing Indigenous ways of knowing and being and contributing to steps toward redress for Survivors of settler colonial genocides by Canada. Attention to this strategizing can be used for addressing genocides and for more ethically relational futures on Turtle Island.

Notes

[1] See United Nations (General Assembly). (2007). *Declaration on the Rights of Indigenous People*. https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf

[2] See *2021 Missing and Murdered Indigenous Women, Girls, and 2SLGBTQQIA+ People National Action Plan: Ending Violence Against Indigenous Women, Girls, and 2SLGBTQQIA+ People*. (2021). Core Working Group. https://mmiwg2splus.wpenginepowered.com/wp-content/uploads/2021/06/NAP_Report_EN.pdf

[3] Wendy Makoons Geniusz. (2009) Our knowledge is not primitive: Decolonizing botanical Anishinaabe teachings. Syracuse University Press, Syracuse, NY, 159, 196. This term was also familiar to Doug Williams, Waawshkigaamagki (Curve Lake First Nation), July 15, 2010. Note 73. in Simpson (2011), p.62.

[4] White person. Note 74. in Simpson (2011), p.62.

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Appendix A: A Bibliography of the Literature Review Sources on Genocide Curricula

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Table 1

Departmental Analysis: Summary

Overlapping Characterizations	Interdisciplinary, Supportive, Inclusive, Encourages democratic, local, and global leadership, Explores power and social issues, Strives for justice and public engagement, Focus on critical thinking
Overlapping Specializations	Human rights, Culture, Law, Theory, Gender, Sexuality, Indigenous politics and histories, Canadian politics and histories, Colonization, Environment
Degree Concentrations and Programs	Human rights, Social justice, International Indigenous studies, Environmental studies, Sexual diversity studies, Women and gender studies, Development, policy, and power, Global citizenship, Social justice in education, Wholistic teaching and transformative pedagogies, Ecological education, Indigenous resurgence, Equity studies in education, Place-and nature-based experiential learning, Indigeneity, truth and interconnectedness.
Events	Approaching 'Justice' Through Legal Studies, The Chief's Two Bodies: Theresa Spence and the Gender of Settler Colonialism, Sovereignty and Citizenization in the Settler Colony, Budgeting for the Reproduction of Colonialism: A History of Sex Discrimination in Canada's Indian Act, 1975-1985, Capitalism, Colonialism and the Need for a New Theory of Law, Northern Enclosure: Indian Law and the Centrality of Indigenous Lands in Canadian Confederation, Violence and the Limits of Settler Colonialism, From Resistance to Reconciliation, Childhood Studies and the Indian Act, Reckoning with the Colonial Present: The Failures of Reconciliation and the Denialism of the Canadian State
Experiential and Community-Based Learning	Internships, Practicums, Service learning, Field research, Work placements, Study abroad, Public projects, Community-engaged education, Co-ops, Visiting museums

Courses	Theorizing crime, law, and social justice, Law, justice, and Indigenous Peoples, Indigenous politics in Canada, Indigenous governance, Indigenous research consortium, Indigenous manifestos, Migration and settler colonialism, Policy and inequality in post-secondary education, Education, art: Social processes of erasure and rediscovery in art worlds, The nature of decolonial memory, Public history group project, Indigenous Peoples and Canadian history, Racism in Canadian history, Residential schools, Citizen activists and city politics, Politics of a dying planet, Experiential learning in research, International water policy, Liberalism and imperialism, Theories of political community, Decolonizing Indigenous history, History of political authority and resistance, Social and moral philosophy in education, Multilingualism, language acquisition, and language learning in the school context, Seminar in the history of educational theory, Critical and sociocultural approaches to educational research, Foundations in Indigenous education, language, and culture, Studies in the history of education in the western world, Indigenous resistance
Research and Dialogue Centres	The National Truth and Reconciliation Centre (NTRC), the Centre for the Advancement of Teaching and Learning, Wilson Institute for Canadian History, Centre for Human Rights and Restorative Justice, CityStudio, Cassidy Centre for Educational Justice, Centre for Imagination in Research, Culture, and Education (CIRCE), Institute of Environment Learning, International Centre of Art for Social Change (ICASC), Centre for the Study of Educational Leadership and Policy (CSELP), Research and Education for Solutions to Violence and Abuse (RESOLVE), Youth and Justice Lab, Environmental Governance Lab, Ziibiing Lab, Network in Canadian History and Environment (NiCHE), the History Co-Lab.
Unique Features	Activist in residence program, Anti-racism and equity commitment, Faculty member opportunities for involvement in experiential education, Specific departmental pages committed to Indigeneity and community, Indigenous Gathering Space, Indigenous Garden, Tea with Aunties and Uncles, Indigenous Education and Reconciliation Council (IERC)
Research Projects	Disappearing in the City: An Urban Ethnography of Missing and Murdered Indigenous Women and Men, Developing Place and Nature-Based Experiential Education Practices in Public Schools and Teacher Education, For the Next Seven Generations: (re-)Creating an Indigenous Women's Urban Leadership Framework, Revitalizing Kinship Connections through an Indigenous Urban Leadership Program, Raising Nisga'a Language, Sovereignty, and Land-Based Education Through Traditional Carving Knowledge, Re-Storying Community: Arts-Based Digital Storytelling for Community Inquiry, New Insights into Research: Visualizing Faculty Collaboration, Decolonizing World News Coverage, 'Hidden Figures' in the Social and Natural Sciences: Exploring Racism, Whiteness, and Epistemic Oppression in the Canadian Academy.

Why study?	Student-led initiatives, Being able to address social issues, Prepare for careers, Gain knowledge and academic skills, Give back to the community

Appendix G: Reconciliation Strategies

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Table 2

Reconciliation Strategy Analysis: Summary

Key actions and Vision	Attend to Treaty responsibilities Address the current primacy of Euro-Western disciplinary constructs Shared responsibility of Indigenous initiatives Members of the university to attend learning opportunities Advancing hands-on learning with Knowledge Keepers Indigenous content beyond colonization such as Indigenous languages and Laws Create student experiences where land, culture and language are integral Renew relationship with Haudenosaunee Confederacy and strengthen relationship with Anishinaabe nations Opportunities for Indigenous students to participate in land-based learning Review of best practices of co teaching models with the goal of allowing for the inclusion of Indigenous doctoral students, Knowledge Keepers, language experts and those with lived experience in the teaching process A university in which Indigenous concepts, methodologies, pedagogies, languages, and philosophies are respectfully woven into the tapestry of learning, research, scholarship, creativity, and community engagement Increase the number of experiential cultural and language opportunities for all students, staff, faculty, and leadership

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