CONTEMPORARY KANATA

INTERDISCIPLINARY APPROACHES

TO CANADIAN STUDIES

ROBARTS
CENTRE FOR CANADIAN STUDIES

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A Letter from the Editors

The process of the sophomore issue of *Contemporary Kanata* began in the fall of 2021. As we became involved with the project, enthusiasm and apprehension met in equal measure. None of us knew one another, nor had we worked as editors on the journal's previous issue. What unified us was a commitment, not to the journal as an establishment but to our fellow undergraduate students. We committed ourselves to expanding upon our knowledge of publication and to sharing the editorial load as a team; in this way, we created our own iteration of *Contemporary Kanata*, an iteration inspired by the inaugural issue but also very much our own, and one that we hope will make the voices of undergraduates heard.

The desire to be heard and the necessity of hearing is in fact the basis of this issue. While some articles are explicitly concerned with storytelling, consciously recounting the stories that Canada refuses to tell, others are more empirical but still aim to strengthen our understanding of the world around us. If Thomas King was right to say that "The truth about stories is, that's all we are," then perhaps even this publication is a type of story. And just like any story that seeks to prove a point, we trust that these acts of storytelling prove the need for a transparent, inclusive, and decolonized Canada.

M. Beaulieu's piece "Building Indigenous Futures for Indigenous Children: Indigenous Futurisms and Dismantling the Myth of the Vanishing Indian" examines the healing power of Indigenous storytelling for a colonial Canada using Cherie Dimaline's *The Marrow Thieves.* T. Donelly's "Internal Migration in the Canadian Prairies and British Columbia due to Climate Change" raises awareness about existing gaps concerning Canada's response to climate change and its impact on Canadian residents. In "Harmonious Chaos: World-Making and Queerness in the Poetry of Xavier Gould" A. Gazzano analyzes the work of Xavier Gould, a non-binary Acadian multidisciplinary artist, to argue that their engagement with questions of language, identity, and politics of location is world-making.

Personal experience and systemic barriers interact in L. Macawile's "A Critical Reflection of the Disturbing Underrepresentation of Filipinos in Higher Education," which makes the case for urgent educational and immigration reform. Also drawing on the personal dimension, K. Mazzotta's alternative epistemology piece "Canada: A Country for All?" sheds light on Canada's historically discriminatory immigration policies and their long-lasting impacts on Chinese-Canadians. In "Canadian Mining Imperialism: The Peruvian Struggle Towards Economic Freedom," Rojas explores the evolution of Canadian mining companies in

Latin America, examining the violation of human rights, environmental impact, and the resistance movement that stems from them by analyzing the case of Peru.

It has taken a village to raise these stories and we are extremely grateful to our village for the time and energy they have dedicated to this project. We extend our thanks to Jean Michel Montsion, Laura Taman, and the entire team at the Robarts Centre for Canadian Studies for their support. We also would like to thank our faculty reviewers for their guidance throughout the review process, and our peer reviewers for their extensive feedback on every piece that we consider for publication. Finally, we thank and congratulate the undergraduate authors for these bold and carefully crafted academic works, and for daring to tell the true stories unfolding in the land we now call Canada.

Sincerely,

Alex Affonso
Alice Alexander
Laura Bourbonnais
Jasmine Johnson
Kaitlyn Langendoen
Raven Lovering

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Un message des éditeurs

Le processus de la conception du deuxième volume de *Contemporary Kanata* a débuté à l'automne 2021. Au départ, nous étions aussi enthousiastes que inquiets. Nous ne nous connaissions pas et n'avions pas travaillé en tant qu'éditeurs pour le dernier volume du journal. Ce qui nous unissait était notre engagement, pas au journal comme établissement, mais à nos étudiants de premier cycle. Nous nous sommes engagés à développer nos connaissances en édition et à partager les tâches en tant qu'équipe. En ce faisant, nous avons créé notre propre version de *Contemporary Kanata*, un volume inspiré par le volume inaugural tout en étant le nôtre, et celui que l'on espère fera résonner les voix de nos étudiants de premier cycle.

Le désir de se faire entendre et l'importance d'écouter sont en fait les principes sur lesquels se basent cette édition. Alors que certains articles adressent principalement l'histoire tabou du Canada, d'autres sont plus empiriques en ayant toujours comme but de développer notre compréhension du monde. Si Thomas King s'est permis de dire, "La vérité des histoires c'est que nous en sommes tous," alors peut-être que cette publication même est une sorte d'histoire. Et juste comme n'importe quelle histoire qui tente de transmettre un message quelconque, nous avons confiance que ces histoires prouvent la nécessité d'un Canada transparent, inclusif et décolonisé.

L'article « Building Indigenous Futures for Indigenous Children : Indigenous Futurisms and Dismantling the Myth of the Vanishing Indian » de M. Beaulieu examine le pouvoir des histoires autochtones d'un Canada colonial en se servant de *The Marrow Thieves* de Cherie Dimaline. L'article « Internal Migration in the Canadian Prairies and British Columbia due to Climate Change » vise à nous rendre conscient des inégalités importantes dans la réponse du Canada quant au changement climatique et son impact sur les résidents canadiens. Dans l'article « Harmonious Chaos : World-Making and Queerness in the Poetry of Xavier Gould », A. Gazzano analyse le travail de Xavier Gould, un artiste acadien multidisciplinaire et

non-binaire, afin d'argumenter que leur engagement en ce qui a question de langue, d'identité et de politiques géographiques, servent à bâtir le monde dans lequel on vit.

L'expérience personnelle et les barrières systémiques interagissent dans « A Critical Reflection of the Disturbing Underrepresentation of Filipinos in Higher Education » de L. Macawile et démontrent l'urgence d'une réforme d'éducation et d'immigration. En se servant d'un point de vue personnel, l'article alternatif épistémologique : « Canada : A Country for All ? » met de l'emphase sur les politiques d'immigration historiquement discriminatoires du Canada et sur leur impact à long terme dans la vie des Chinois-Canadiens. Dans « Canadian Mining Imperialism : The Peruvian Struggle Towards Economic Freedom », Rojas explore l'évolution des compagnies minières canadiennes en Amérique Latine et examine la violation des droits humains, l'impact environnemental et le mouvement de résistance qui en origine en analysant l'exemple du Pérou.

Finalement, ça prend un village pour raconter ces histoires et nous sommes très reconnaissants pour le temps et l'énergie que notre équipe a dédiée à ce projet. Nous remercions aussi Jean Michel Montsion, Laura Taman, et l'équipe entière au Centre d'études canadiennes Robarts pour leur support. Nous tenons aussi à remercier le corps professoral assigné à ce numéro pour leurs conseils durant l'édition et nos réviseurs pour leur commentaires détaillés que l'on a pris en considération en révisant le volume. Finalement, nous tenons à remercier et à féliciter les auteurs de premier cycle pour ces textes académiques réfléchis qui osent raconter les vraies histoires du pays que l'on appelle maintenant le Canada.

Sincèrement,

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Laura Bourbonnais
Jasmine Johnson
Kaitlyn Langendoen
Raven Lovering

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Building Indigenous Futures for Indigenous Children: Indigenous Futurisms and Dismantling the Myth of the Vanishing Indian

Abstract

The myth of the so-called vanishing Indian, which relegates Indigenous peoples to museums and views them as peoples of the past, is one of the most persistent and problematic contemporary narratives. It is, however, being actively dismantled through writing that posits Indigenous futurism, the inclusion and emphasis of Indigenous peoples and traditions in science fiction and speculative fiction, as demonstrated in Cherie Dimaline's 2018 novel *The Marrow Thieves* and other works of contemporary Indigenous futurism. This novel dismantles the narrative of the vanishing Indian using Indigenous futurism and by emphasizing Indigenous family and tradition. This article intends to provide a brief investigation of the storytelling and narrative elements that Dimaline uses to posit Indigenous futurisms for Indigenous children and deconstruct the myth of the vanishing Indian. The deconstruction of this myth through literature allows defiance of the myth into popular culture; the inclusion of the book in classrooms across Canada also allows children—Indigenous and non-Indigenous alike—to become aware of the harmful nature of the myth of the vanishing Indian.

Résumé

Le mythe du soi-disant « vanishing Indian », qui relègue les peuples autochtones aux musées et les perçoit comme faisant partie de peuples du passé est l'une des notions préconçues contemporaines les plus persistantes et problématiques d'aujourd'hui. Cela dit, cette notion se fait activement démanteler par des écrits explorant le futurisme autochtone, l'inclusion et l'emphase des peuples et traditions autochtones, en science fiction comme en fiction spéculative. Cette notion est en effet démantelée au travers du récit de 2018 de Cherie Dimaline *The Marrow Thieves* et à travers d'autres textes autochtones contemporains futuristes. Ce texte démonte le stéréotype du « vanishing Indian » en se servant du

futurisme autochtone et en plaçant de l'emphase sur la famille et les traditions autochtones. Ce texte a pour but d'analyser brièvement les éléments narratifs dont Dimaline se sert pour positionner le futurisme autochtone pour les enfants autochtones et pour déconstruire le mythe du « vanishing Indian ». Cette déconstruction du mythe en littérature permet de défier le mythe au niveau de la culture populaire. L'inclusion de ces livres dans les écoles canadiennes permet aussi aux enfants—autochtones comme non-autochtones—de prendre conscience de la nature nocive du mythe du « vanishing Indian ».

Mots clés : futurisme autochtone, littérature autochtone, littérature jeunesse

One of the most prominent and persistent myths surrounding Indigenous peoples is the myth of the so-called "vanishing Indian", which relegates Indigenous peoples to museums and views them as peoples of the past, despite their rich contemporary lives[1]. However, this myth is being actively dismantled through writing that posits Indigenous futurism, an inclusion and emphasis of Indigenous peoples and traditions in science fiction and speculative fiction, as demonstrated in Cherie Dimaline's 2018 novel *The Marrow Thieves* and other works of contemporary Indigenous futurism. This novel dismantles the narrative of the vanishing Indian using Indigenous futurism and by emphasizing Indigenous family and tradition. Deconstructing this myth through literature folds defiance of the myth into popular culture; the inclusion of the book in classrooms across Canada also allows children—Indigenous and non-Indigenous alike—to become aware of the harmful nature of the myth of the vanishing Indian.

The narrative of the "vanishing Indian" is the settler belief that Indigenous peoples are peoples of the past who will ultimately—inevitably—be forgotten. The myth perpetuates the false belief that Indigenous oral traditions and culture have been lost to centuries of disconnection and the 'purity' of their communities undermined by intermarrying with settlers. The mythology of the vanishing Indian is useful to settlers for a variety of reasons, as explored by scholars Kishan Lara-Cooper and Sammy Cooper. "The concept of a vanishing people," they explain, "relieves contemporary mainstream society of any accountability and/or reverence for the 'vanished' group," thus serving to ultimately dehumanize Indigenous people

(2016, p. 60). This cultural dismissal defines Indigenous peoples as an extinct population, a group whose only significance is scientific or historical, as opposed to contemporary, political, or cultural. This scientific interest has led to the excavation of skeletal remains of Indigenous peoples around the world. These remains are often in museums without consent and without care for cultural practices, or familial or individual wishes, and have, in many cases, not been returned. This mistreatment of remains is evidence of the lack of accountability of mainstream society[2]. The feeling that Indigenous people are going extinct is not met with a desire to empathize with communities or resist the colonial barriers and system still in place today, but with "further cultural exploitation" as settlers attempt to "'experience' what is left […] of Indigenous ways of knowing" (Lara-Cooper and Cooper, 2016, p. 60). Even as they are being destroyed by historical and ongoing colonial structures still in place today, Indigenous cultures are commodified and exploited while Indigenous individuals are dehumanized. The belief in the so-called vanishing Indian persists in mainstream narratives, which Medak-Saltzman says have a "pervasive and profound inability to portray Natives peoples and our continued existence in the present, let alone project us forward into any potential futures" (2017, p. 140).

Indigenous writers carve their own space into these "potential futures" through Indigenous futurisms and science fiction; they are very aware of the fictional narrative of the vanishing Indian. The Anishinaabe word *biskaabiiyang* is often applied to the writing of Indigenous futurisms (Simpson qtd. in Leggatt, 2019, p.

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[1] As discussed by Cherie Dimaline in "Reclaiming Lost Dreams."

[2] Accountability has—slowly—been growing over the past ten years. See "To return or not: Who should own Indigenous art?" (Farago); 'We were horrified:' fights to repatriate Indigenous ancestral remains continue worldwide"

(Hamilton); "Indigenous Remains Do Not Belong to Science"; and "'They're not property:' the people who want their ancestors back from British museums." (Shariatmadari) for information on the fight for repatriation of ancestral remains to Indigenous peoples around the world.

143). Coined by Leanne Betasamosake Simpson, the word indicates a "returning to ourselves" which allows storytellers to "pick up the things we were forced to leave behind […] and bring them into existence in the future" (Simpson qtd. in Leggatt, 2019, p. 143). Grace Dillon, editor of *The Walking Clouds: An Anthology of Indigenous Science Fiction*, states that "all forms of Indigenous futurism are narratives of *biskaabiiyang*," and that Indigenous peoples are "recovering ancestral traditions in order to adapt in our post-Native Apocalypse world" (Leggatt, 2019, p. 143). Indigenous futurisms thus allow Indigenous people to deconstruct the false mythology of the vanishing Indian by placing themselves firmly in the future.

Indigenous futurist literature allows Indigenous children in particular the opportunity to see the potential of their own futures, as Cherie Dimaline discusses in a 2018 interview. When the interviewer stated that Dimaline wanted Indigenous children to feel "seen," Dimaline replied:

> Yes, absolutely. Absolutely. I spent a lot of years working in […] First Nations communities, mostly in Ontario, and I was working with youth who didn't even have the language of seeing themselves in the future. And I thought, 'well, you know, if you don't see a world where you exist, then I'm going to build one, and I'm going to put you there.' (2019)

By placing children into a future that is not only full of Indigenous characters, but also full of Indigenous story, Dimaline offers a collection of stories within her novel. *The Marrow Thieves* is a work of knowledge-sharing and a work of young adult science fiction simultaneously. Novels like *The Marrow Thieves* "can aid us in our efforts to imagine our way out of our present dystopian moment to call forth better futures" (Leggatt, 2019, p. 143).

In the novel, Dimaline dismantles the myth of the vanishing Indian in three distinct ways. The first of these is through knowledge-sharing, which invites both the sharing of story and the sharing of cultural intimacy. *The Marrow Thieves* includes several interjections by characters other than Frenchie, the primary narrator. These interjections are 'coming-to' stories from Wab, Miigwans, and Rose, and even though the

reader is removed from the central storyline, the anecdotes from their characters are designed to read like an oral history, says Dimaline. As she explains in "Reclaiming Lost Dreams," the rhythm of the narrative—the movement between characters, as though this were a group of people sitting and sharing a story together—was intentional. For Dimaline, it is reminiscent of the way her grandmothers and aunts told her stories as a child (Dimaline qtd. in Iyer, 2019, p. 29). In folding this Indigenous method of storytelling into the novel, Dimaline creates a sense of familiarity for Indigenous children who know this way of sharing and offers it to those whose stories have not been told in the same manner. Stories therefore become a way of forming connection, both within and without the novel.

There are also Indigenous stories included within the framework of the novel itself, including stories of the Wendigo, the Rougarou, and the residential school system. Storytelling is a form of cultural intimacy that impacts all people, but children especially. Consider RiRi's enthusiasm for story time, and the way that Frenchie constantly references the stories he's been told within his internal monologue (including Wab's coming-to story, and the stories Miigwans tells about Indigenous history). Their thinking and their ways of viewing the world are impacted by the stories shared. There are other forms of cultural intimacy in the book as well, particularly with the Indigenous camp they find in "Found" (Dimaline, 2017, p. 161), including the value of sweetgrass, tobacco, drumming, dancing, braids, and sweat lodges. Dimaline's casual inclusion of these culturally-significant objects is yet another act of sharing—a sharing between older and younger generations, as *The Marrow Thieves* is a young adult novel. By sharing stories and including Indigenous forms of storytelling in the novel, Dimaline is reminding children and youth of their indigeneity, and their futures that they have the opportunity to shape and build. In doing so, she simultaneously begins to deconstruct the myth of the vanishing Indian, which is founded on the belief that Indigenous peoples have no future.

Dimaline continues to deconstruct this myth through the text's emphasis on family. The novel begins with Mitch, Frenchie's older brother, sacrificing himself, and ends with both Miigwans reuniting with his half-Cree husband, Isaac, and Frenchie reuniting with his father, Jean. By framing the narrative with the reunification of

families—particularly families who have resisted violence and can now move forward in their lives—Dimaline connects community, family, and the future:

> And I understood that as long as there are dreamers left, there will never be want for a dream. And I understood just what we would do for each other, just what we would do for ebb and pull of the dream, the bigger the dream that held us all.
>
> Anything.
>
> Everything. (Dimaline, 2017, p. 231)

Throughout *The Marrow Thieves*, family is a touchstone. Each coming-to story includes discussions of the character's family, and families reunite twice in the second half of the book: first Frenchie and his father (Dimaline, 2017, p. 169) and later Isaac and Miigwans (Dimaline, 2017, p. 231). Dimaline's emphasis on families reuniting and returning to one another, or families being created through and despite hardship undermines the dehumanization of Indigenous peoples, caused, in part, by the cultural impact of the myth of the vanishing Indian and its effect on a family's ability to envision a future. In *The Marrow Thieves*, it is impossible to ignore that all the characters of the novel are individuals who need, care for, and fight for their families. Dimaline constantly reinforces the current and future existence of Indigenous *families*. This reminds readers—Indigenous and settler alike—that in all these very real futures explored in works of Indigenous futurisms, there is always potential for the development and maintenance of family and community, specifically family and community bound by tradition.

The mythology of the vanishing Indian is steeped in colonialism. It exists to undermine Indigenous ways of knowing, de-value Indigenous life, and dehumanize Indigenous individuals. When Dimaline offers to build futures for Indigenous children, she reminds all her readers that Indigenous people are more than the artifacts of a distant, unfamiliar history. *The Marrow Thieves*, like all works of Indigenous futurisms, is a work of *biskaabiiyang*. They allow children and families to return to their own histories and envision those futures simultaneously, defying harmful colonial mythologies in favour of hope for Indigenous communities and real, pervasive change in a world that continues to govern the lives of Indigenous peoples.

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Internal Migration in the Canadian Prairies and British Columbia due to Climate Change

Abstract

The United Nations High Commissioner for Refugees (UNHCR) predicts that by 2050 there will be 25 million to one billion persons forced to migrate due to climate change (Becklumb, 2010), yet there is a distinct lack of research on the ripple effect that climate disasters will cause in regard to internal migration throughout Canada. While Canada may become a refuge for global citizens experiencing climate induced displacement, Canadians could also be forced to migrate internally. This paper will analyze the effects of climate change in western Canada including the Canadian Prairies and British Columbia and will explore the impacts of climate migration. Due to the fact that the Canadian Prairies contain only 18% of the Canadian population (Statistics Canada, 2022) but have 80% of the country's farmland, small groups of the population are responsible for cultivating Canadian produce. With climate induced weather phenomena, this small population could be forced to move away from their farms and change their livelihoods to live in cities when their land becomes barren. For those without the comfort of financial capital, migration will be the only way they can adapt to the effects of the climate crisis (Dickson et. al., 2016). Provincial and Federal governments have currently not released adequate action plans for how to adapt or prevent climate induced migration within the prairie provinces.

Keywords: Climate refugees, Canadian prairies, forced migration

Résumé

Le commissaire des Nations Unies pour les réfugiés prédit que par 2050, 25 millions à un milliard de gens seront forcés de migrer dû aux effets du changement climatique (Becklumb, 2010). Cependant, il existe un manque notable de recherche en termes des effets secondaires causés par les désastres climatiques, notamment en ce qui concerne la migration canadienne. Alors que le Canada pourrait devenir un lieu de refuge pour les citoyens internationaux déplacés par le climat, les Canadiens pourraient eux aussi être forcés de se déplacer dans leur propre pays. Ce texte analysera les effets du changement climatique dans l'Ouest canadien incluant dans les prairies et dans la Colombie-Britannique, et explorera les impacts de la migration climatique. Puisque les prairies contiennent seulement 18% de la

population canadienne (Statistiques Canada, 2022) et 80% des terres fermières du pays, seulement qu'une petite parcelle de la population devient responsable de la cultivation de fruits et de légumes canadiens. Avec des phénomènes climatiques de plus en plus influencés par le changement climatique, cette petite population pourrait se voir forcée de s'éloigner de leurs fermes et de se trouver une nouvelle façon de gagner leur vie pour vivre en ville alors que leur terre sera considérée aride. Pour ceux sans le luxe d'un capital financier, la migration sera leur seule façon de s'adapter aux effets de la crise climatique (Dickson et. Al., 2016). Jusqu'à date, les gouvernements provinciaux et fédéraux n'ont toujours pas publié de plan d'action convenable afin que la population puisse s'adapter à, ou aider à prévenir, une migration causée par le changement climatique dans les provinces des prairies.

Mots clés : les réfugiés climatiques, les Prairies canadiennes, la migration forcée

Introduction

Climate change is a dominant subject of discussion and study in the twenty-first century with over 1,530,000,000 results popping up on Google alone when researched. However, there is a distinct lack of research on the ripple effect that climate disasters will cause in regard to internal migration throughout Canada. The United Nations High Commissioner for Refugees (UNHCR) predicts that by 2050 there will be 25 million to one billion persons forced to migrate due to climate change (Becklumb, 2010). For those without the comfort of financial capital, migration will be the only way they can adapt to the effects of the climate crisis (Dickson, 2014). Large-scale human migration will increase, termed climate migration, due to resource scarcity and increased frequency of extreme weather events, particularly in the global south (Podesta, 2019). Drastic changes in Canadian eco-systems threaten eroding coastlines, severe storms, melting ice in the Arctic, and an increase in the frequency of forest fires (Mortillaro, 2019). While Canada may become a refuge for global citizens experiencing climate-induced displacement, Canadians could also be forced to migrate internally.

This paper will analyze the effects of climate change in the Canadian Prairies and in British Columbia and how it will affect migration in that region. Due to the fact that the Canadian Prairies hold only 18% of the Canadian population (Statistics Canada, 2022) but have 80% of the country's farmland, small groups of the population are responsible for cultivating Canadian produce. With climate-induced weather phenomena, this small population could be forced to move from their farms and livelihoods to live in cities when their land becomes barren. Provincial and Federal governments have currently given no consideration to climate-induced migration within the prairie provinces. The Province of British Columbia (B.C.) is one of the most environmentally aware of climate disasters with $1.2 billion in new funding for CleanBC (Government of British Columbia, 2022) and local projects on climate actions taking place. Although the Pacific province of B.C. borders the prairies these two regions have drastically different approaches to climate change and forced migration.

The Canadian Prairies

The Canadian Prairies span across the provinces of Manitoba, Saskatchewan and Alberta and contain more than 80% of the country's farmland (Government of Canada, 2015). As Canada's main producers of grains products such as: wheat, oats, barley, rye, flax, canola, mustard, and sunflowers; the prairies feed internal supply chains and are a major export for Canada (Morrison, 2015). Weather events such as ice storms, droughts and floods, an increase of hydrologic extremes in regard to greenhouse gasses or climatic warming will affect the prairies (Gan, 2000). According to the Nature Conservancy of Canada, the prairies are the world's most endangered ecosystem, comprised of temperate grasslands subject to little rainfall (Kraus, 2016).

Although the prairies are not dense in terms of population, they comprise 80% of the country's farmland (Government of Canada, 2015). The Prairies Regional Adaptation Collaborative (PRAC), a three-year inter-provincial project funded by National Resources Canada (NRCAN), developed the Regional Adaptation Collaboratives program from 2007 to 2011 to facilitate policy adaptation as a result of climate change. PRAC considers water resources management, drought, excessive moisture,

terrestrial ecosystems and suggests new policies to adapt to climate change (PRAC, 2012).

An article by Mcleman and Ploeger first published in 2011 in Springer Science and Business media on soil and its influence on rural drought migration was published after the NRCAN's Regional Adaptation Collaboratives and gives a historical analysis on migration in the Canadian Prairies during the largest drought in the twentieth century. The article focuses on the Swift Current district of Saskatchewan, where forests are unable to grow. Mcleman and Ploeger (2012) demonstrate the dispersal of people during the depression-era drought of southwestern Saskatchewan which highlights the link between soil quality, the hydrological cycle and human migration patterns. The text examines the dispersal of people out of Saskatchewan during the dust bowl of the 1930s, the image of barren lands, no rainfall and empty homes is told by Mcleman and Ploeger and could soon again become the harsh reality Canada will face due to the adverse effects of climate change. The dust bowl in the 1930's was a time of severe drought in North America, termed the dust bowl due to soil erosion and sky-darkening dust storms from over-plowing the severely dry land (Mcleman & Ploeger, 2012). The text greatly highlights the dispersal of people from southwestern Saskatchewan to other provinces or to northern Saskatchewan subject to a wetter climate (Mcleman &Ploeger, 2012). Thus, with an increase in temperatures and harsher weather conditions, using the findings from Mcleman in regard to the prairies and the outward migration from Saskatchewan, the region could see an influx of people partaking in interprovincial migration. Desertification in the area will thus lead to uncultivable land where people can no longer make a profit from produce sales.

There have been developments in research on the South Saskatchewan River basin that can imply similar future projections of community loss when climate change deteriorates the area, specifically in the book *The new normal the Canadian prairies in a changing climate* (Diaz et al., 2010). Currently, in rural Saskatchewan, there have also been major advancements in transportation networks, as noted in the research of Blaire (2010). Contrary to the dustbowl of the 1930s, if a severe drought were to arise, residents in Saskatchewan do not have

to leave their community to find work but would have a longer commute. Therefore, although climate change will have an overall negative effect on the prairies, people might feel like they have more options to stay in the areas they are familiar with, as opposed to in the 1930s, when transportation networks were limited.

British Columbia

Climate change is predicted to develop quickly in B.C. compared to the global average, with the mean annual temperatures warming by 3°C to 5°C and precipitation raising nine to eighteen percent higher by 2100 (Pojar, 2010). In B.C. alone, there will be extreme weather events such as increasing severity of storms, floods, droughts and particularly wildfires, which have been readily seen in the past few years (Pojar, 2010). A survey of cattle ranchers in B.C. stated that 60% of 231 respondents have already changed their management styles due to climate change (Cox et. al., 2015). For cattle ranchers, adapting to the climate includes being able to supply adequate water sources for cattle and to have land available for them to forage; therefore, in order for their business and livestock to survive the effects of climate change, planning and the use of scientific knowledge is critical to reduce vulnerabilities in the ranching industry (Cox et. al., 2015). The instance of cattle farmers is crucial to note because with increased climate change it will be extremely difficult for these farmers to move their livestock to a location that is suffering less from climate disasters. With their livelihoods attached to the cattle, farmers are not able to migrate as freely as someone who works at a business not tied to its location.

In 2014, the Association of B.C. Forest Professionals (ABCFP), developed a wildland-urban interface (WUI) which can be described as a region or zone containing man-made developments and wildland simultaneously, which is an area where wildfires can easily destroy human development. In 2015, the ABCFP put out a report on how policies and practices lead to increased risks of forest fires stating that "in 2004, the Union of B.C. Municipalities and the Ministry of Forests and Range Protection Branch undertook a mapping project to identify moderate and high-risk WUI within the province. The analysis found that more than 684,000 ha of WUI were classified as high-risk" (ABCFP, 2015). This means that the

people living within that region are all at an extremely high risk of being evacuated during a forest fire. Although organizations such as the ABCFP are developing strategies to combat forest fires, they do not provide strategies or ideas to help people being displaced by the forest fires. Most of the academic literature discussing forest fires focuses narrowly on ecological impacts of forest fires and does not encompass both ecological and human migration factors. An increase in forest fires will also increase migration of people in the B.C. region.

The socio-economic systems of small or rural communities of B.C. are predicted to be greatly affected with increased ecological stress. Determinants of migration include familial connections as well as financial circumstances; therefore, if communities can create socio-economic relations to the community in times of climate change, then they may be less inclined to migrate out of that area. Drolet and Sampson (2016) list recognizing different adaptation strategies for different persons within the community to adapt to their knowledge and abilities, allowing them to be fully engaged in the community and put in a great amount of effort promoting social development. Drolet and Sampson highlight that "[a]ffected community members revealed an interest in sharing local knowledge and practices in support of sustainable social development and recognized the independence of social, economic, and environmental considerations" (2016, p. 71). Meaning that the government should invest in the development of infrastructure in affected neighbourhoods. This will also allow individual communities to adopt sustainable development practices ensuring humane and low-carbon lifestyles and sustainable livelihoods; this will also engage the public in education and advocacy to achieve sustainable approaches to life (Drolet and Sampson 2016). The interconnectedness and community lifestyle that this plan involves could make it increasingly difficult for people to decide to migrate away from their community due to the supported community. Community-based action in B.C. can be used to strengthen communities and their development projects in terms of climate change, and with the strengthening of community ties, people will be less inclined to move unless absolutely necessary.

Analysis and Comparison of Literature of the Prairies and British Columbia

Literature that explores the connection between internal Canadian migration and climate change within the prairie provinces demonstrates the complexities of migration in the Canadian context. Although climate induced migration is not officially recognized it will be a necessary repercussion of climate change. According to Mcleman's and Ploeger's research (2011) long-term droughts result in migration out of the prairies; therefore, with the increasing frequency and severity of droughts, it is likely that there will be a mass dispersal of people in that region. In B.C., there will be various climate catastrophes, but a majority of literature focuses on the effects of wild/forest fires in the province. Forest fires result in major land and property loss and force people to abandon their properties and homes, often at the last minute if there are changes in wind which carries the fire in different directions. Direct impact of forest fire damage is not the only cause for migration as many people are moving because of an increase in severe smoke levels (Wood, 2019). Air quality and UHI's are already impacting urban Canadian cities (Government of Canada, 2010). All forms of migration due to climate change are forms of forced migration and they could have been combated if countries, corporations, and people developed plans to combat it sooner. However, with provincial projects such as those highlighted by Baynham and Stevens (2013 and Drolet and Sampson (2016) in B.C., actions such as community planning are being used to combat climate change and preserve their areas. While the literature written on the prairies solely focuses on climate change's effect on the land, the literature on B.C. and climate implications is vast, connecting variables such as health, economy, and housing. This could be because B.C. is the country's leader in climate-related research and policies. Therefore, the literature surrounding climate change in B.C. has a more well-rounded approach and varying literature on the subject.

Suggestions for Missing Information and Future Research Topics

Based on the existing literature surrounding climate induced migration in the prairies, British Columbia is a strong example of how provincial

governments have taken climate action to protect their citizens. Research in Saskatchewan has demonstrated a need for research on future droughts in the region and how the displacement of farmers will affect Canada's food production. Although the topic of climate refugees is relatively new and internal migration throughout Canada is not widely studied, a greater understanding and emphasis should be developed and researched by not only the Government of Canada but also independent humanitarian organizations within Canada. Further development in this area as a whole can predict movements of the population with the rise of climate catastrophes and can co-relate migration patterns throughout Canada with socio-economic conditions, mental health conditions and their link to climate change. This information will help to clarify needs and changes that are already happening in regions affected by climate change; if they address necessities for communities that are experiencing harsher conditions due to climate change, then perhaps resources can go to those areas to help preserve their communities. Or, if it is predicted that specific regions of the country will need to migrate to another, then the communities that are accepting the interprovincial migrants can aid them with their integration into the community before the situation becomes too harsh.

Research pertaining to the prairies contains a multitude of graphs and studies of the land and soil, demonstrating the effects climate change will have on the region, but there needs to be more preventative action from the affected regions and provinces alike. In B.C., some people look at the topic through a humanitarian perspective and others through an environmental perspective, but in the prairies the literature mainly discusses environmental implications. More research encompassing specific socio-economic relations, community relations and migration needs to be developed further. There seems to be a large divide between scientific research and abstract or conceptual research when it comes to climate change. Therefore, a branch between those two subject fields will allow this topic to become more well-rounded.

Conclusion

This literature review has developed the concept of climate change in regard to migration in

Canada, not only international migration from climate refugees but also through an internal migration standpoint. This review has found that Canada's federal and provincial governments need to not only create an action plan to support refugees from around the world but also from within Canada. How are major cities going to be able to support an influx to their population and will there be enough affordable housing when needed?

There needs to be immediate action to preserve and save the Canadian Prairies: they are not only a main food source for Canadians and people around the globe, but farming and agriculture is a source of income for so many Canadians. Desertification of the prairies will not only create a lack of food supplies but could make the land barren altogether. The effects of wildfires also affect people across the country with smoke traveling from B.C. heavily in Alberta and even making its way as far as Ontario, the government therefore needs to create an action plan to combat wildfires and prevent them, instead of using removal of people as their first resort.

People are not addressing internal migration in Canada related to climate change because the severity is believed to not be as extreme as in other countries. According to Dickson and colleagues (2016), they note the widespread idea that Canada has a global duty to accept climate refugees due to its contribution to the fossil fuel industry; well, not only that but as a humanitarian issue as well. Canada has a duty to protect its citizens by developing strategies to combat climate change and protecting climate refugees in Canada.

Canada is a country where climate change is considered to be not as intense as other countries, particularly in the global south; however, we are already seeing climate refugees within our own country. Canada, unlike other countries, does have the advantage of having a vast land with a relatively small population; this means that it should be able to support its own climate refugees and those from around the world as well. However, if Canada and individual provinces alike do not prepare for climate refugees and climate catastrophes, then when they come, the country could be left in chaos. Climate predictions indicate that the effects of climate change will increase slowly and will not be abrupt, but it is unsure when

climate emergencies will fully arise and become an increasing problem for not only Canada, but the entire world. Therefore, Canadian literature on migration should continue to develop all ideas and concepts surrounding climate

impacts, including the study of climate refugees and forced migration within Canada.

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Harmonious Chaos: World-Making and Queerness in the Poetry of Xavier Gould

Abstract

Xavier Gould is a trans, non-binary, and multidisciplinary artist from Shédiac, New Brunswick. They work mainly in performance art, such as drag and filmmaking, but also write poetry through which they explore the existence of queer identities in an Acadian cultural setting that is marked by cisheteronormative histories. Through their art, they aim at challenging the "social norms of contemporary Acadian identity to include people from the queer community" (Gould, 2020a). Gould's trans francophone identity is a strength in their art, and they have made their mark on the Acadian art scene through their unapologetic use of chiac to express their queerness. In this essay, I argue that Gould is world-making through their active engagement with questions of identity, place, and language in their poetry. World-making has been discussed by feminist scholar Sara Ahmed (2017) as the making of a "world out of the shattered pieces even when we shatter the pieces or even when we are the shattered pieces" (p. 261). It is with this understanding of world-making that I tackle the work of Xavier Gould and explore how their "texts are worlds" (Ahmed, p. 14), but also how they create worlds; they are interested in rewriting relationships to history and land and building solidarity across communities. Acadian voices, as a linguistic minority, have not gotten recognition at the national level. Diverse Acadian representation is important for Canada; since it would legitimize the stories and cultural contributions of people whose voices are rarely heard.

Keywords: Poetry, Queer Poetry, Worldmaking, Acadian Literature

Résumé

Xavier Gould est un artiste multidisciplinaire trans et non-binaire de Shédiac au Nouveau-Brunswick. Iel travaille principalement en art performance, tel que la drag et la réalisation de films, mais aussi en poésie au travers duquel iel explore l'identité queer dans le contexte culturel acadien marqué par l'histoire cishétéronormative. À travers de leur art, iel a comme but de défier les "normes sociales d'identité contemporaine acadienne afin d'inclure les gens de la communauté queer" (Gould, 2020a). L'identité trans et francophone de Gould est une force dans son art, et iel ont marqué la scène artistique acadienne à travers leur usage franc de chiac afin d'exprimer leur idendité queer. Dans ce texte, je soutiens que

Gould contribue à la création d'un nouveau monde (*world-making*) à travers leur engagement actif en ce qui a trait d'identité, de positionnement, et de langue dans leur poésie. Le concept de « world-making » est définie par l'érudite féministe Sara Ahmed (2017) en tant que la création d'un « monde à l'extérieur de ce qui est fracturé même can nous le fracturons ou lorsque nous sommes fracturé nous-même » (p. 261). C'est avec leur définition de « world-making » que je me tourne vers les textes de Xavier Gould et que j'explore non seulement comment leurs "textes sont des mondes" (Ahmed, p. 14), mais aussi comment iel crée des mondes. iel est intéressé dans l'acte de réécrire nos relations à l'histoire et à la terre et l'acte de bâtir un sens de solidarité au sein de nos communautés. Les voix acadiennes, comme minorité linguistique, n'ont toujours pas reçu de reconnaissance nationale. Une représentation acadienne diverse est importante pour le Canada puisqu'elle rendrait l'histoire et les contributions culturelles de ces gens qui sont rarement écoutés, légitimes.

Mots clés : poésie, poésie queer, création de mondes (world-making), litérature acadienne

Introduction

Xavier Gould is a trans, non-binary, and multidisciplinary artist from Shédiac, New Brunswick. They work mainly in performance art, such as drag and filmmaking, but also write poetry through which they explore the existence of queer identities in an Acadian cultural setting that is marked by cisheteronormative histories. Through their art, they aim to challenge the "social norms of contemporary Acadian identity to include people from the queer community" (Gould, 2020a). Gould's trans francophone identity is a strength in their art, and they have made their mark on the Acadian art scene through their unapologetic use of chiac to express their queerness. In this essay, I argue that Gould is world-making through their active engagement with questions of identity, place, and language in their poetry. World-making has been discussed by feminist scholar Sara Ahmed (2017) as the making of a "world out of the shattered pieces even when we shatter the pieces or even when we are the shattered pieces" (p. 261). It is with this understanding of world-making that I tackle the work of Xavier Gould and explore how their "texts are worlds" (Ahmed, p. 14), but also how they create worlds; they are interested in rewriting relationships to history and land and building solidarity across communities. Acadian voices, as a linguistic minority, have not gotten recognition at the national level. Diverse Acadian representation is important for Canada; since it would legitimize the stories and cultural contributions of people whose voices are rarely heard.

Language is Gould's main tool of world-making. Gould writes in chiac, an Acadian dialect, originating from the South-East of New Brunswick, characterized by a blending of English phrasal verbs and adjectives, standard French syntax, and Acadian French vocabulary. Chiac is central not only to Gould's queer Acadian identity, but also to their world-making. They understand that language is always evolving with identity and culture, consequently prioritizing inclusion over maintenance of traditions. For example, their use of neologisms (i.e. the pronoun "iel") inherently contradicts and challenges the presumably static nature of the French language, a norm that linguistic purists have tried to maintain. This situation is complicated in Acadie, where one must also struggle against the "hegemony of English"; that is, the "set of structures, institutions, and beliefs that marks English as the norm," defined as anglonormativity (Baril, 2017). While recognizing the colonial histories of the French language, Gould makes evident their refusal of anglonormativity. This relates to their aim at building solidarity in a way that people can work together against colonial linguistic control and understand the role of linguistic power relations as a primary source of institutional and social exclusion (Baril, 2017).

The emerging queer discourse regarding chiac as a form of resistance to the dominant heteronormative culture can be understood as a way to refuse the invisibility of queer people in Acadie. It is in this intersection that Gould's work becomes most relevant. Being a trans, non-binary, and francophone individual can be quite difficult; as the "entire structure of the language is based around words being masculine or feminine"

(Gould, 2019, as cited in Jardine, 2019). Gould (2019) states that "chiac is the queerest language of them all" (as cited in Jardine, 2019), as it allows individuals to take parts of both French and English, create something new, and bypass gendered conjugations, allowing for a new form of non-binary language. Both chiac and queerness go beyond binaries. They refuse to be confined and transcend borders of language and identity (Jardine, 2019). Using language to play with identity is a way for Gould to create new worlds and possibilities for queer people around them, while portraying how the "linguistic dimension intersects with trans embodiments and identities" (Baril, 2017, p. 131). It also allows us to challenge traditional understandings of gender in a colonial language by not only challenging its authority, but also making it inclusive of all gender identities. Overall, Gould's careful use of language mirrors their interest in rewriting the dominant historical narrative defining the relationship between language and identity, while challenging linguistic institutions that have made queer people invisible. Building upon Audre Lorde's infamous phrase, "the master's tools will never dismantle the master's house" (Lorde, 1984), I propose that Gould's use of chiac is a way to build worlds without the tools of the masters.

Gould's attention to the fluid nature of identities is central to their work on trans and queer identities. They define their transness as a movement rather than a destination, as the fluid relationship between mind and body that constantly fluctuates between disharmony and harmony (2021b). This fluidity is the emphasis "Les arbres", a recent untitled poem of Gould's, which states : "Aujourd'hui, les gens ont vu une différente version de moi que d'hier" (Gould, 2021c). Here, Gould is reiterating the constant fluidity of their identity, which can change daily. Identity is not a fixed subject, but rather a manifestation of the various ways our interpersonal relationships and lived experiences impact our perceptions of ourselves. Further, they also acknowledge that certain aspects of oneself are present even if they are not yet discovered when they say: "La brume [qui] brute sur

certaines de ces butes les rendent floues. Comme certains aspects de moi, j'l'ai voient pas encore, mais elles sont là" (Gould, 2021c). In this passage, Gould re-emphasizes the ever-changing nature of their trans identity. This approach recognizes that hidden things still exist. Again, Gould is actively engaging with the process of constructing gender; they portray gender as a journey, rather than a destination.

Yet, they are not only making gender, but also creating new worlds and possibilities for many genderqueer people around them. The phrase "le chaos harmonieux de mon ensemble", from their poem "Les arbres" (Gould, 2021c), refers to the messiness and harmony of themselves, thus reiterating the process and practices of identity construction. They acknowledge that existence is chaotic, but see the potential to bring different perspectives together, making evident the world-making in Gould's work. The words "*Chaos harmonieux,*" as an oxymoron, allow us to understand the coexistence of opposing elements, highlighting the contrasting nature of one's identity. This means that one's identity might be composed of opposing elements, but they come together in a balanced way (or even finding comfort in the opposite). The idea of harmonious chaos also suggests a comfort with change and echoes their approach to language as a place for identity construction. Furthermore, chaos can be very creative, as it emerges from the messiness and collapse of binaries and hierarchies.

Gould's relationship to their body is often a focal point of identity building. One of the clearest examples is when they say: "Réclamer quelque chose, c'est dire qu'on l'a déjà eu. Pourtant, ne m'étant jamais appartenu, mon corps queer fit bien entre les arbres comme que tes lèvres fittent bien entre mes cuisses" (Gould, 2020b). In this line, Gould refers to their complex relationship with their queer body. They are trying to make peace with their body in a way that feels authentic, but they also feel as if they never truly owned it. Here, we can see the way that the "necessity" to conform to heteronormative ideals of

gender performance can lead to a feeling of disconnect between one's own body and sense of self. Historically, trans bodies have been described as defying the "borders of systemic order" because of their refusal to adhere to cisheteronormative ways of understanding the body (Kristeva, as cited in Philips, 2014, p. 19). Therefore, these bodies have been cast out and rejected through the process of abjection, since they challenge and threaten heteronormative understandings of gender, sex, bodies, and embodiment (Phillips, 2014). Growing up surrounded by such heteronormative messages, it is likely that Gould never felt at home in their body. Yet, while abjection generally has had negative connotations, marginalized groups—such as trans folks—have at times also reclaimed and embraced this abjection as a political strategy. Reclaiming their trans identity has allowed Gould to, "disrupt and confound long-standing systems of power that are sustained by the methodical exclusion, repression, and silencing of certain others" (Phillips, 2014). This means that while this journey of identity building has been full of obstacles (i.e. cultural forces that hinder total freedom like systemic transphobia), the texts they create out of this frustration have tremendous world-making potential. It is in these moments where meaning collapses that hegemonic forces—heteronormativity and linguistic hierarchies—can be problematized.

There are several instances in which Gould expresses positively their questioning and internal search for themselves. For example, when they say: "Look at yourself / Look at my masks / Are you wearing any? / See the real me / Find yourself / You'll find us there / But just trust, don't ask" (Gould, 2020c). Even through the perplexity of coming to terms with the complexities of one's identity, they continue to build towards a community of and for queer Acadians. Gould is making their own vulnerabilities visible (removing their "masks") to allow others to work through their identity. This openness is an explicit act of communal world-making, as they "build a world in which we become each other's building blocks" (Ahmed,

2017, p. 232). Gould is willing (or were they?) to vulnerably express themselves publicly for the benefit of others. While this portrays Gould's work within their own identity and the power that can come from this self-revelation, it is important to recognize the weight and pressure that comes from this imposed influence on what being queer is in Acadie. When a world is not welcoming, we must "create other ways of being in the world" (Ahmed, 2017, p. 223). For Gould, positive images "created by us and for us" are essential for queerness to flourish in Acadie (Gould, 2019a), meaning that cultural productions of queer Acadians must be recognized to achieve holistic and inclusive relationships with marginalized communities, which would help make queer people at home in their own culture.

These themes of fluidity and queerness are echoed in Gould's discussion of what a queer Acadie looks like. For them, queer Acadie is "a state of mind," "imaginary," and "an imperfect kingdom" (Gould, 2019a). These words reflect the conceivable freedom and hope the future might bring but recognize that many things remain unknown. More recently, Gould has engaged in discussions regarding Acadie in relation to Indigenous land sovereignty, resulting in a joining of identity, politics of location, and world-making. Gould's interest in rewriting relationships to history and land is most present as they critique contemporary tendencies in Acadie of re-centering white innocence, in which imperial subjects are framed as "innocent of their imperial histories and present complicities," (p. 171) as explained by scholar Sunera Thobani (2007). The importance of building real relationships with Indigenous communities is centred in their work, and they acknowledge that this work is not yet over. In "C'est le temps qu'on unsettle l'Acadie", Gould writes, "en regardant vers un future où je fais des compromis linguistiques pour bâtir des actuals relationships avec d'autres artistes qui m'inspirent, j'va pas perdre mon Acadienneté dans tout ça, mais si anything, j'va la retrouver" (Gould, 2020d). When they engage with discussions of identity in relationship to land and attempt to build positive relationships among

communities, they are explicitly world-making and fighting for a future that is founded on relationships of respect, compromises, reciprocity, and solidarity. Therefore, when Gould says, "Nous sommes fragiles, nous sommes forts, nous sommes les deux. Et la queer acadie, se trouve entre et à l'extérieur des deux" (Gould, 2021a), we understand the importance of accepting the contradictions and complexities of what Acadie truly is.

To conclude, Gould is an important artistic figure of contemporary Acadie. While I have focused on their written work, their oeuvre expands much further than the literary world. Their focus on fragmentation and the chaotic nature of life and identity results in new possibilities to reconfigure embodiment and identity, and new possibilities for solidarity. Gould is engaging in many forms of world-making; they are making language, identities, and

relationships to place and space. World-making remains an unfinished project, especially "when the world we oppose is the world we still inhabit" (Ahmed as cited in Mehra, 2017), but Gould's poetry is a source of power for themselves as well as for everyone encountering it, thus shedding light on the importance of self-determination and autonomy. Through their poems, Gould is using their identity as a tool for world-making and creates a safe space for them and other queer Acadians to exist and work through their identity. Identity is created through language, yet it exceeds its capacity. It is at this precise site where knowledge and meaning are created. Writing becomes a way for trans people to navigate the limits of a language in which their bodies had been historically indecipherable in Canada.

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A Critical Reflection of the Disturbing Underrepresentation of Filipinos in Higher Education

Abstract

Filipinos are one of the largest visible minority groups in Canada and, each year, the rate of immigration into the country continues to increase. According to the 2010 Statistics Canada report, the Philippines was the number one source of immigrants, surpassing both India and China, which usually rank first due to their large populations (Chagnon, 2013). Despite the growing presence of Filipinos in Canada and their unwavering contributions to the economy, Filipinos remain disturbingly underrepresented in university institutions and higher education. Growing bodies of literature are now recognizing the issues and systemic barriers that disproportionately impact Filipino immigrants and the factors impeding Filipino youths from accessing a university education (Mendoza, 2018). The government of Canada claims that, as the leading multicultural country in the world, the country has successfully established spaces and opportunities for equity, inclusion, and upward mobility for immigrants (Brosseau & Dewing, 2009, Revised 2018). If this is indeed the case, then such a promise must be nourished to ensure that all racialized and marginalized groups are included and benefit from this pathway. Any gaps or issues must, therefore, be examined and addressed. This critical reflective paper will analyze significant events that I have personally experienced and which have heavily affected my decision to pursue post-secondary education. The main focus will be on the lack of role models, inadequate networks and connections, financial instabilities, and lack of parental guidance as possible reasons for the underrepresentation of Filipinos in university institutions.

Keywords: First Generation Immigrants, Filipino-Canadians, Barriers to Education, Role Models, Social Network.

Résumé

Les Philippins sont l'un des groupes minoritaires les plus importants au Canada et, chaque année, le taux d'immigration dans le pays continue de grimper. Selon le rapport de Statistique Canada datant de 2010, les Philippines étaient la source primaire d'immigrants visibles au Canada, surpassant l'Inde et la Chine, qui se retrouvent habituellement en première place du à leurs impressionnantes populations (Chagnon,

2013). Malgré la présence grandissante des Philippins au Canada et leurs contributions continues à l'économie canadienne, les Philippins demeurent gravement sous-représentés dans les institutions universitaires et en éducation postsecondaire dans le pays. De plus en plus de textes littéraires reconnaissent maintenant les enjeux et barrières systémiques qui affectent de façon disproportionnée les immigrants philippins et les facteurs qui empêchent ces jeunes de poursuivre des études universitaires (Mendoza, 2018). Le gouvernement canadien maintient qu'en tant que pays multiculturel dominant dans le monde, le Canada a réussi à faire de la place et à créer des opportunités qui mènent à l'équité, l'inclusion, et la mobilité des populations immigrantes (Brosseau et Dewing, 2009, Revised 2018). Si c'est le cas, cette promesse doit être cultivée afin d'assurer que tous les groupes racialisés et marginalisés sont inclus et en bénéficient. Toute disparité ou problème doit donc être examiné et adressé. Ce texte critique réfléchi analysera les événements importants que j'ai personnellement vécus et qui ont grandement influencé ma décision de poursuivre des études postsecondaires. L'emphase sera sur les modèles, les connexions et réseaux inadéquats, l'instabilité financière, et le manque de support parental comme raisons possibles du manque de philippins dans les institutions universitaires canadiennes.

Mots clés : première génération d'immigrants, philippins-canadiens, barrières à l'éducation, modèles, réseau social

Introduction

Filipinos are one of the largest visible minority groups in Canada, and each year, the rate of immigration into the country continues to increase. According to the 2010 Statistics Canada report, the Philippines was the number one source of immigrants, surpassing both India and China, which usually rank first due to their large populations (Chagnon, 2013). Despite the growing presence of Filipinos in Canada and their unwavering contributions to the economy, Filipinos remain disturbingly underrepresented in university institutions and higher education. Growing bodies of literature are now recognizing the issues and systemic barriers that disproportionately impact Filipino immigrants and the factors impeding Filipino youths from accessing a university education (Mendoza, 2018). The government of Canada claims that, as the leading multicultural country in the world the country has successfully established spaces and opportunities for equity, inclusion, and upward mobility for immigrants (Brosseau & Dewing, 2009, Revised 2018). If this is indeed the case, then such a promise must be nourished to ensure that all racialized and marginalized groups are included and benefit from this pathway. Any gaps or issues must, therefore, be examined and addressed. This critical reflective paper will analyze significant events that I have personally experienced and which have heavily affected my decision to pursue post-secondary education. The main focus will be on the lack of role models, inadequate networks and connections, financial instabilities, and lack of parental guidance as

possible reasons for the underrepresentation of Filipinos in university institutions.

I was born in a small town in the Philippines called Candelaria Quezon. My family and I migrated to Canada in May of 2016. My mother had been here prior to this time and had been working full-time as a caregiver to support us in the Philippines. When I was in high school, and even now in university, I vividly remember how I did not often see my mother in our apartment because she was juggling three jobs to make ends meet. For this reason, she was not always available to guide me and help me with my studies. My father, on the other hand, had only finished high school and could not provide me with much assistance as I transitioned into university. Regardless of my parent's inability to offer me guidance and support in my academic journey, they instilled the importance of education in me and my siblings. As an immigrant, education has always been seen as the primary—and sometimes only—pathway to ensure a stable and comfortable life. Both my parents work low-paying and yet highly demanding jobs. My mother has a university degree in management from the Philippines but since her education and experiences from the Philippines are not recognized in Canada, she works as a Personal Support Worker (PSW), while my father works in a factory. PSWs are unregulated healthcare workers who are an important part of the healthcare system. The role of a PSW revolves around supporting nurses and other healthcare professionals with patient care as well as daily living activities (Saari et al.,

2018). Even with their salaries combined, if my parents supported my university education it would have caused the family financial hardship.

In September 2016, I went back to school to continue my high school education. Although I know how to read and write in English, I was not confident speaking it. Half of the time, I had no idea what my teachers were saying and struggled to follow instructions. Without guidance from my parents, keeping track and being on top of my schoolwork was challenging. Philip Kelly, a Geography professor at York University, studies the experiences of Filipino immigrants in Canada (2014). He discusses how, due to long working hours, most Filipino parents do not have the time to supervise their children and help with schoolwork (2014). Drawing from my own personal experiences, I remember only seeing my mother come home to quickly eat, shower, and sleep for two to three hours before leaving for her other job. When she is at home now, I do not usually talk to her because I know she is tired from working too much, and so she is usually hot-headed and easily irritable. I believe that my mom expected me to figure out everything for myself because her main goal was just to bring me to Canada. Personally, I think it was overwhelming for any 16-year-old immigrant to have the pressure and expectations of making something of themselves without consistent emotional support and parental guidance.

Fortunately, I went to a Catholic school with predominantly Filipino students, which made my transition a little bit easier. I remember being so happy meeting and getting to know so many Filipino students here in Canada. I consider them my "ates" and "kuyas", which translates to older sisters and older brothers. During those times, I at least felt like I somewhat belonged by having that sense of a strong Filipino community. Unfortunately, most Filipino students in my high school, including my initial friends, were highly concentrated in classes within the college preparation stream. In addition, most Filipino students I know work part-time jobs in fast-food restaurants, grocery stores, and factories, all of which are also low-paying jobs. Surrounding myself almost entirely with my Filipino friends posed another challenge for me to imagine myself pursuing a university education. The feeling of not having someone to look up to, talk to, or seek guidance from regarding university education made me think

twice about whether going to university was the right choice for me. Many of my Canadian-born classmates see university education as a rite of passage, an obvious route to take after high school. For me, that was not the case; if I were to pursue a university education, I would be the first in my family to go to a Canadian university. Therefore, not having a role model to support and guide me put me at a tremendous disadvantage.

The importance of having role models has been long discussed in academic literature (Chávez et al., 2019; Lockwood, 2006). Research in psychology agrees that there is a positive outcome of having a role model in one's life (Lawner et al., 2019). Morgenroth et al. believe this is especially true in historically racialized and marginalized groups because it allows the individual of these groups to redefine what is possible for them (2015). In post-secondary institutions, however, there is a lack of diverse staff, according to the Canadian Association of University Teachers (2018). This lack is continuing despite the public acknowledgement and claimed commitments of university institutions to have a more diverse, inclusive, and equitable representation of staff and students (Canadian Association of University Teachers, 2018). In one of Kelly's research projects, he mentions the alarmingly low representation of Filipino students in post-secondary institutions compared to their parents and compared to other racialized groups at university (2014).

According to Kelly, one of the biggest contributing factors is the inadequate Filipino role models in the academic and professional spaces (2014). His studies show that "very few well-known figures in the Filipino community have found success in politics, major business circles, or cultural life" (2014). These findings indicate that the lack of role models in the Filipino community poses a great challenge for Filipino youths to imagine the possibility of working in professional spaces. This is something that I have experienced and continue to experience in my academic journey. For instance, when I was in high school, I only saw two Filipino teachers. Within my three years of university education, I have only seen two Filipino professors, despite thousands of faculty members and staff working at the university and despite having thousands of Filipino nurses in Canada. The lack of representation greatly

impacted my ability to imagine myself in academic spaces. Unfortunately, this is the reality for many Filipino students. It is extremely difficult to see oneself pursuing a university education if there is virtually no one who understands the unique experiences of being a Filipino immigrant to look up to and seek guidance or receive support from.

Growing up in the Philippines, my family had no connections or networks. When we moved to Canada, the inadequate social capital was only exacerbated. As my mother worked every day, she did not have time to go out and meet other people. Most of her friends and connections were also PSWs. I think that the lack of role models, the inadequacy of networks and connections, financial constraints and the lack of parental time and guidance amounted to my feeling that university was unattainable and unrealistic.

Despite the growing rate of immigration in Canada, the gap in the completion of higher education among immigrants continues to exist. The scientific community believes that social networks and connections play a crucial part in the perpetuation of post-secondary education (Abada & Tenkorang, 2009). A recent systematic review by Mishra concludes that social networks, connections, and support are vital for minority students to pursue higher education and succeed academically (2020).

Discrimination, negative assumptions, and stereotypes interfere with minority students' motivation to access the much-needed resources and support outside their communities (Mishra, 2020, Abada & Tenkorang, 2009). As a result, minority students are further marginalized, leading to even greater limitations on social networks and social capital. Among the minority groups that suffer from inadequate social connections are Filipino immigrants (Kelly, 2014). Kelly mentions that when Filipinos migrate to Canada, especially to major cities like Toronto, Winnipeg, and Vancouver, they tend to keep their networks and connections almost exclusively to the Filipino communities (2014).

Unfortunately, this can lead to what Kelly calls "ethnic mobility entrapment" (2014). While this provides a great sense of community and preservation of Filipino cultures and identities, especially for a newcomer in Canada, it can detrimentally limit their opportunities and access

to important post-secondary education information. The ultimate outcome is the "tendency for labour market marginality to be reproduced from one generation to the next" (Kelly, 2014). In addition, the lack of information access can lead to segregation and limited exposure to other opportunities and professions. The author concludes that social networks and social capital are important players in shaping Filipino youths' choices in both education and employment (2014).

Moreover, a study by Baum and Flores in 2011 suggests that financial stability plays a particularly significant role in upward social mobility and higher education attainment for immigrant students. They conclude that since immigrant families suffer from great financial restraints, it would be and is a constant struggle for them to support their children's pursuit of a post-secondary education (2011). Kelly's research also identifies the role financial resources play. Kelly argues that due to severe financial restrictions and the added expenses of sending money to the Philippines, most Filipino families do not have the financial capital to support a typical four-year university education (2014). For this reason, many Filipino students are forced to choose a more practical route— one that does not last four years and all but guarantees steady work swiftly after graduation (2014). Most options available for a shorter study period and a more practical route are low paying. This is something that I personally experienced when I was in high school. As an immigrant, I always have to be practical with my decisions. It was difficult to imagine studying at university for four years or possibly more when my family was always in survival mode. Financial resources were a huge factor when deciding if I should pursue a university education. In addition, Kelly believes that aside from financial resources, the time a parent can provide for their children also plays a tremendous role in helping them pursue a university education (2014).

My experience matters because this is the reality for most Filipino youths in Canada. Even if Filipino students decide to pursue a university education, they face endless obstacles and constraints that prevent them from attaining a university degree. Consequently, many Filipinos remain in low-paying jobs similar to their parents. Yet, what surprised me the most was the lack of information and action regarding

these issues. When I was looking for articles to support my arguments, I found very limited studies addressing the issues surrounding Filipino underrepresentation in Canadian universities. There is a huge gap in the available knowledge, and I believe that more research is urgently needed in order to fully understand the factors that preclude Filipinos from pursuing higher education and to create a solution for these issues.

Analyzing the available literature on this topic, I learned that the issue of the underrepresentation of Filipinos and other racialized communities is not recent. An issue this extensive takes years, or decades, to develop, and the lack of acknowledgement and action to address the problems is not only disappointing but simply unbearable. The idea that these problems have the potential to prevail and persist for many more years and can potentially impact more generations of Filipino immigrants is undoubtedly disturbing (Kelly, 2014). If left unexamined and unaddressed, underrepresentation at university can further marginalize Filipino immigrants.

I have learned plenty of valuable lessons from my own experiences that I plan to remember as I continue my university journey. I now understand that the hardship and obstacles I have experienced result from the systemic barriers preventing Filipino immigrants like me from taking space in academic settings. I have also learned that the challenges I faced and overcame to pursue higher education are not unique to me but a stereotypical story for many Filipino immigrants (Chun, 2014; Nadal et al., 2010).

With this in mind, I now understand that Filipino students do not come to their decision lightly when they decide not to pursue a university degree. Their inability to pursue higher education is not an indication that they are unintelligent or lazy but is the result of a flawed system (Chun, 2014). I believe that Filipino students who wish to attain a university degree should have an equal opportunity to do so, free from systemic barriers.

Furthermore, I realized that it is crucial to consider the external factors that hinder Filipino immigrants' ability to engage in university education. Reflecting on my experiences at university, I felt totally helpless as the concerns

and issues that were heavily affecting me were not being addressed or even discussed. For upward social mobility for Filipinos in Canada to be possible, the issues that exclusively and disproportionately affect Filipino immigrants must be urgently acknowledged. If left unexamined, said issues may perpetuate and result in intergenerational trauma and diminished upward mobility.

The issue of Filipino underrepresentation in post-secondary education is a problem that cannot be fixed by a single solution but rather by a combination of multiple approaches: firstly, more research is needed to uncover why Filipino students are having challenges in pursuing higher education. By conducting more studies, more data and evidence will be produced to make appropriate recommendations. As of now, minimal knowledge has been produced regarding Filipinos in Canada and the reasons why Filipino students shy away from attaining a university degree.

Secondly, mentorship programs and scholarships need to be available for Filipino students. As mentioned above, financial instability and inadequate Filipino role models are the most significant contributing factors to why Filipino students cannot pursue higher education. If more scholarships are available, it may provide an additional incentive for Filipino students—especially new immigrants—to pursue a university education.

Thirdly, a free and accessible mentorship program might help Filipino students believe they have a place in academia by seeing someone who looks like them and has attained a university degree. In addition, a more lenient university application is worth exploring. Given that many Filipino students have to work part-time during high school in highly laboured and exhausting jobs, having a separate application for Filipino students helps alleviate the idea that only exceptional students pursue a university education. Finally, since many Filipino families were separated for long periods of time, it might be worth considering reunification programs to make transitioning to a new environment easier for Filipino students and their families.

In conclusion, despite the growing population of Filipinos in Canada, Filipinos remain frightfully underrepresented in university institutions. The factors discussed in this paper are limited

examples of the determinants that hinder the ability of Filipino students to pursue higher education in a Canadian university. The unique experiences of Filipino immigrants deserve to be addressed to ensure they are not being left behind. My experience of hardship in pursuing a university degree is not unique to me, it is the

reality and generic story of many Filipino students in Canada. My experience taught me that if left unexamined, the existing systemic barriers have the potential to continue to marginalize the next generation of Filipino students who are simply trying to make something of themselves.

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Canada: A Country for All?

An Alternative Epistemology

Abstract

Canada, a Country for All? is a piece that merges fact, testimony and illustration to tell the story of Chinese immigration to Canada.

Keywords: Chinese immigration to Canada, Canadian immigration policy, generational storytelling

Résumé

Canada, a Country for All ? est un texte qui incorpore les faits aux testaments et illustrations afin de conter l'histoire de l'immigration chinoise au Canada.

Mots clés : immigration chinoise canadienne, politique d'immigration canadienne, conte d'histoires générationnels

How It Began

Initial waves of Chinese immigrants came to Canada to lend their labour to the Canadian Pacific Railway's construction efforts. 15 000 Chinese contract workers performed dangerous tasks as they helped fulfill the North American nation's vision of having a connection that spanned from coast to coast

(Lavallé, 2008). For their efforts, they were only paid $1.00 a day (Oziewicz, 1983). Chinese labourers were doing Canadian locals a favour by taking on the burden of extreme labour conditions associated with the railway's assembly.
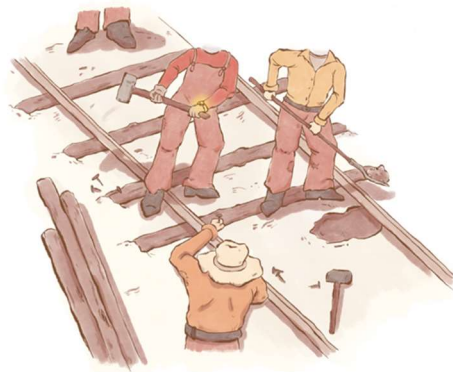
The Chinese Immigration Act

Despite the Chinese having proven to be strong contributors to the creation of a unified nation, in 1885, the Canadian federal government imposed the Chinese Immigration Act, also known as the Chinese head tax. The original implementation of this tax required a payment of $50.00 per Chinese person who entered the country (Alphonso, 2000). That is quite the hefty payment for the late 1800s, but that value only continued to grow. In 1900, the government began demanding $100.00 per person, and by 1903 the price to live in Canada as a Chinese person had risen exponentially to $500.00 per person (*The Chinese*, n.d.). Thus, those in power quickly forgot the sacrifices of Chinese workers and actively chose to make their entrance into the country as difficult as possible.

The Chinese Exclusion Act

The efforts to prevent Chinese immigration did not end there; rather, governmental figures continued to press for stricter laws. This included another version of the Chinese Immigration Act put forth in 1923. This iteration is commonly referred to as the Chinese Exclusion Act because of its rigid nature. It excluded all Chinese people from entering the country, with very few exceptions (Dyzenhaus and Moran, eds. 2005, p. 7). During this 24-year ban, only students, merchants and diplomats were allowed to enter the country (Chan, 2017). This strictness is reflected in that only 44 Chinese people entered Canada within the 24-year period (see the Chinese Immigration Act, 1923, otherwise known as the Chinese Exclusion Act).

The Laws Are Finally Gone

Though the Canadian government had removed all its discriminatory frameworks, discrimination against those of Chinese descent living in Canada continued to take shape. Discrimination now manifested socially rather than judicially. Dangerous stereotypes have made their way into common social practice. For instance, Chinese folks were often portrayed as *sojourners*. The stereotype painted the Chinese as only coming to Canada to get rich and then to bring it all back to their homeland (Baureiss, 1987, p. 8). This paints the entire population as self-interested and unwilling to integrate fully with their new surroundings. As with any stereotype, this can be highly harmful to a group that is already under government scrutiny. Additionally, early Canadian media depicted the Chinese as gamblers, thieves, and insensitive (Baureiss, 1987, p. 9). Evidently, these stereotypes do not show them in a positive light, and they contradict "Canadian values."

Why Do I Care?

My mother's family immigrated from China in the late 1950s. Luckily, Canada's discriminatory legislature had mostly been removed at that point. Realistically, had they chosen to immigrate a few years earlier, their family may have been separated due to the immense financial burden. Yet, the real overhaul of Canada's immigration system did not occur until 1967 (*The Chinese*, n.d.). Moreover, the lifting of these detrimental laws allowed my mother to be raised in Canada, where she has created a sustainable life for herself and her family. In a parallel universe, the circumstances may have created a very different outcome. This is not to say that she avoided discrimination, but she avoided it from the country's governing body.

Why Should You Care?

The chances are, if you live in Canada, either you or a family member have immigrated. Generations of immigrants have faced all kinds of barriers. Canada has a long-standing tendency of promoting itself as a nation where people of all ethnic backgrounds are welcome, where they are given an opportunity to

thrive. While some groups may have a positive immigration experience when coming to Canada, it is still vital to remember the history of the communities that did not receive preferable treatment upon their arrival.

A Better Future for Immigrants

It is now more important than ever to ensure that immigrants are respected, valued, and treated like fully-fledged Canadians. Canadian immigration continues to increase, and now the pressure has shifted to current Canadians to uphold values of inclusion. The systems of prejudice need to be confronted and changed for the better. We all deserve to feel welcome and at home in our cities and in our country.

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Canadian Mining Imperialism: The Latin American Struggle Towards Economic Freedom

Abstract

David Harvey's take on Marx's theory of primitive accumulation—through the notion of accumulation by dispossession (ABD)—is a theoretical framework used to break down capitalist exploitations in Peru by Canadian mining companies. Bastioned by the global North, capitalist imperialism rests on the dispossession of land, human rights, and assets to accumulate capital. The pursuit of accumulative areas of capital has come at the expense of the Peruvian people, who, for the past few decades, have struggled against the violence and force of Canadian mining companies. Evidently, the pledge towards economic prosperity, job security, and environmental caution has yet to materialize. Naturally, this capital-tailored mechanism has sparked resistance movements amongst those who are excessively victimized. This paper explores the evolution of Canadian mining companies in Peru, the violation of human rights, the environmental impact, and the resistance movement that stems from them by analysing the case of Tambogrande.

Keywords: Imperialism, Capitalism, Accumulation by Dispossession, Mining, Canada, Peru

Résumé

L'interprétation de David Harvey de la théorie marxiste d'accumulation primitive—et ce à travers la notion d'accumulation par dépossession (APD)—est un cadre théorique dont l'on se sert afin d'analyser les exploits capitalistes des compagnies minières canadiennes au Pérou. Bastionné par le Nord global, l'impérialisme capitaliste se base sur l'usurpation des terres, des droits humains, et des biens d'un peuple avec comme but l'accumulation du capital. La poursuite des domaines cumulatifs du capital compromet le bien-être du peuple péruvien, qui durant la dernière décennie, a lutté contre la violence et le monopole des compagnies minières canadiennes. Évidemment, les promesses de prospérité économique, de sécurité d'emploi, et de vigilance envers l'environnement n'ont pas été maintenues. Naturellement, ce mécanisme orienté vers le capital a incité des mouvements de résistance parmi ceux qui sont particulièrement victimisés. Ce texte explore l'évolution de compagnies minières canadiennes au Pérou,

la violation des droits humains, l'impact environnemental, et le mouvement de résistance qui en résulte, et ce, grâce à l'analyse du cas de Tambogrande.

Mots clés : Impérialisme, capitalisme, accumulation par dépossession, mines, Canada, Pérou

Introduction

For decades, mining has annexed itself into the backbone of Peru's economy and further integrated the state into the world economy. The infiltration of foreign capital has stimulated the expansion of capitalist imperial activities in the state itself. It is perhaps not a surprise that control over resources is often under the hands of multinational corporations who overlook the consequences of mining in the affected communities. The emergence of a neoliberal order has served to intensify this process and restructure the economy of the Peruvian state. In recent years, scholars have embarked on an imperial capitalist debate which illustrates Canada as a core capitalist state, a prominent bastion of neoliberalism, and a main driving force behind its institutionalization across the international system for the interests of Canadian companies (Tetreault, 2013, p.193). The debate has shed light on the dark activities of Canadian mining activities in Peru, as they are often the centre of land dispossession and environmental disputes. To address this matter, one must present an argument in the context of global capitalism and challenge the notion of an uneven distribution of power between the global North and the global South in the contemporary era (193). Through the lens of David Harvey's theory of accumulation by dispossession, this paper will demonstrate that Canadian mining imperialism poses an imminent threat to the development of rural communities in Peru.

Theoretical Framework

Capitalist imperialism stems from the philosophy of a socioeconomic model that is predicated upon the dynamic pursuit of capital, regardless of the limits it places on labour power (Gordon and Webber, 2008, p.65). Often, the system finds itself vulnerable to over-accumulation, "a condition where surpluses of capital (perhaps accompanied by surpluses of labour) lie idle with no profitable outlets in sight" (Harvey, 2003, p.149). David Harvey, a distinguished thinker of accumulation by dispossession, suggests that "if system-wide devaluations (and even destruction) of capital and of labour power are not to follow, then ways must be found to absorb these surpluses. Geographical expansion and spatial reorganization provide one such option" (Harvey, 2004, p.63). Capital, backed by state power, whose purpose serves to expand the global capitalist project, strives to find a spatial fix that suppresses the effects of over-accumulation (Gordon and Webber, 2008, p.65). In this sense, land dispossession becomes habitual in many parts of the world to avoid the non-profitable condition of capital surpluses and prevent capital's devaluation, while access to cheap labour becomes increasingly exploited (65). That said, foreign capital penetration requires the development of new areas of accumulation, where former colonial territories become subject to the interests of foreign powers once again.

Certain aspects of accumulation by dispossession derive from the mechanism Marx refers to as 'primitive accumulation' in his take on the turbulent rise of capitalism during Pax-Britannica. In fact, Harvey suggests that certain elements of primitive accumulation must be revisited in order to understand the historical nature of capital accumulation (Harvey, 2003, p.144). In particular, one must consider the expulsion of destitute communities and the emergence of a "landless proletariat", as in the case of the people from Tambogrande (145). Hence, Harvey's take on Marx's 'primitive accumulation,' in the context of accumulation by dispossession, takes form in several aspects and is omnipresent regardless of the historical period where over-accumulation requires the expansion of capital into new spaces of accumulation (Harvey, 2004, p. 76). Moreover, the rise a neoliberal world order has served to fuel a new period of imperialist accumulation by dispossession (Gordon and Webber, 2016, p.183). Economic reforms in Peru served to facilitate the expansion of advanced capitalist states into new areas of accumulation and suppress the effects of over-accumulation as explained above. To further understand this concept, the next section will provide an in-depth exploration into the roots of neoliberalism and the structure that sustains it.

Neoliberalism

In the wake of a need for new economic policy assumptions and for the role of the state to be defined, neoliberalism emerged as a promising solution in the 1970s and 1980s. Neoliberalism shifted the focus away from market failures towards government failures—issues that could be resolved through economic liberalization (Kentikelenis, and Babb, 2019, pp.1721). The aim of the paradigm was global in perspective and implicated what scholars now recognize as neoliberal globalization: a scaled-down role of the state, deregulation, liberalization, and privatization (Kentikelenis and Babb, 2019, pp.1721). In practice, neoliberalism pressures the state to develop a legal structure that attracts foreign capital regardless of its socio-economic effects. For instance, cutbacks to social programs such as healthcare, public pensions, and employment insurance benefits, are often made to generate tax breaks for privatized industries (Kotz, 2002, pp.65). Democratic backsliding becomes a recurrent phenomenon as states turn into subjects of advanced capitalist states.

The extent to which neoliberalism was embedded across the international arena indulges one to uncover the system responsible for its perpetuity as the dominant economic policy discourse. By doing so, it sheds light into the dependency of neoliberal proponents on international institutions such as the International Monetary Fund (IMF), the World Bank, and the World Trade Organization (WTO), who were often used as platforms to enact neoliberal policies on a global scale. Additionally, mass media outlets such as the Wall Street Journal, and research institutes such as Institute for International Economics, were also used to secure public confidence in the ideology (Scholte, 2005, pp.39). Indeed, it was the unified force of dominant actors in the international arena that facilitated the degree in which neoliberalism infiltrated itself as the dominant economic policy discourse of today.

Neoliberalism in Peru

Historically, Peru has been a mining powerhouse in the Americas. Though mining activities trace back to the colonial era, it was only in the 1990s and early 2000s that the industry really took off due to the "Fujishock"—neoliberal reforms—installed by authoritarian President Alberto Fujimori (183). In this period, Peru was a relatively weak state due to Alan Garcia's disastrous former government between 1985 and 1990, which saw inflation reach 2,178,482%, poverty reach 57.4%, and Peru's foreign debt to the IMF reach $1 billion (Varona et. al. 2024; Trece, 2001, p.382; Murillo, 1990). As such, the shock served to integrate Peru back into the global financial system, ameliorate its relationship with the IMF, and protect foreign direct investments (FDIs) as it created favourable environments for privatized industries. Interest over Peru's mining sector surged after the World Bank founded Energy and Mining Technical Assistance Loan (EMTAL), a program aimed to privatize Peru's mining sector, generate tax breaks for multinational corporations, and augment the flow of FDIs (Vélez-Torres and Ruiz-Torres, 2018, p.6). Canadian mining companies emerged within the confines of Peru's mining sector soon after they were issued mining lines of credit by the World Bank (6). Unfortunately, many companies were criticized for their will to remove people from their lands and worsen the current climate change crisis. Todd Gordon and Jeffrey Webber examine the consequences of Canadian mining developments in Peru in the following manner:

> The type of development that this kind of mining predictably produces, [is] a type of development incapable of improving the lives of Peruvians or protecting the environment, in which the presence of multinational mining and oil companies involves their simultaneous and connected activities of expatriating profits and externalizing the social and environmental costs of mining production (Gordon and Webber, 2016, p.185).

Embryonic communities in Peru face a significant threat from the accumulation by the dispossession process. This complex reality is best exemplified through the case study of Tambogrande, a small mining community located in the northwestern region of Peru that struggled against the forces of Canadian mining imperialism between the 1990s and early 2000s.

Case Study: Tambogrande

In 1999, Manhattan Minerals Corp., a Vancouver-based mining company, was issued an exploration concession to survey the grounds of Tambogrande as part of Fujimori's economic

restructuring plan. The Canadian mining giant estimated the value of mineral deposits to be approximately US$1.6 billion. However, to reap this economic benefit, Manhattan Minerals Corp. necessitated the displacement of 8,000 residents from their land and their relocation into new areas of development, which the company pledged to construct (Haarstad and Fløysand, 2007, p.296). The purpose of this maneuver was to develop an opencast mine three kilometres in diameter inside the hub of the town, regardless of the socio-ecological risks it posed on a region soon to be abandoned by the state (296). The concerns over water contamination and scarcity significantly augmented, along with other forms of mining-related pollution, as Tambogrande relied on 226,000 hectares of fruit trees to employ over 26,000 individuals and bring US$105 million to the local economy each year (Gordon and Webber, 2016, p.194). To make matters worse, the San Lorenzo Valley that ran through the town of Tambogrande, had historically suffered from extreme water scarcity. Hence, the exploitation of hydro sources for mining purposes would have introduced irreparable damages to the local economy and, above all, damaged the development of Tambogrande. Anti-mining sentiments rapidly intensified after it was revealed that Manhattan Minerals Corp. planned to divert the Piura River to extract ore bodies beneath the water surface. However, as Gordon and Weber explain, based on the historical nature of foreign mining activities in the Andean highlands, the main concern was that "the vast profits expected to come from the concession would, by and large, fall into the pockets of foreign capital, while only the devastation wrought on the community and the environment would be left in its wake" (Gordon and Webber, 2016, p. 194).

The Rise of Resistance Movements

The shocking collapse of the Fujimori regime on November 19, 2000, facilitated the Peruvian state to embark on a path toward democratization. The unexpected events allowed for greater mobilization of protests at Tambogrande. By this point, local residents not only relied on domestic support, but international support as well. From Canada, MiningWatch kept a vigilant eye on mining developments overseas to protect indigenous communities' right to self-determination and guarantee mineworkers a safe work environment, as well as apply pressure on Manhattan Minerals Corp.

to abandon their operations in the Andean highlands (MiningWatch Canada, 2003). Domestically, Frente de Defensa was founded by an assembly of miners, farmers, professors, traders, and the Catholic Church, to expel Manhattan Minerals Corp. from their territory through the use of strikes, referendums, and occupations (Gordon and Webber, 2016, 195). Prior to that, the only mechanism responsible for such activities was the National Federation of Mining Metallurgical, Iron and Steel Workers of Peru (FNTMMSP), which operated under anti-imperialist and labour empowerment principles (194). Hence, the new wave of mining injustices that rocked Peru in the 1990s suggests that "the principal axis of contention in mining zones shifted from miners struggling for their rights in existing mines, to peasant, indigenous, and community resistance to new mining expansion" (Gordon and Webber, 2016, 194).

In 2001, Frente de Defensa organized a general strike which saw the offices and machineries of Manhattan Minerals be severely destroyed (Haarstad and Fløysand, 2007, p.296). The mining company hired 700 police officers to close off the protestors and spread false claims that Frente de Defensa orchestrated terrorist attacks (Clark, North, and Patroni, 2006, p.62). Halfway through the strike, Godofredo García Baca, leader of the resistance who served as the voice for those from the margins, was assassinated (Wilson, 2002). The motives remain unknown to this day. Nonetheless, Francisco Ojeda Rifrío, former mayor of Tambogrande and president of Frente de Defensa, insists that activists were constantly monitored and often offered money in exchange for their silence (Clark, North, and Patroni, 2006, p.61).

During the next four years, violence at Tambogrande continued to aggravate. In fact, in the first self-organized mining referendum in Latin America, 94% of eligible voters had voiced their opinion against the permanency of Manhattan Minerals in the Peruvian territory (Clark, North, and Patroni, 2006, p.62). Needless to say, under immense pressure from non-governmental organizations (NGOs), the Catholic Church, and finally, the Peruvian government, Manhattan Minerals abandoned its exploitation of Tambogrande in February 2005 (Clark, North, and Patroni, 2006, p.62). For many Peruvians, it was viewed as a triumph

over the interests of capital, in a state where the former is traditionally dominated by the latter.

Canadian Responsibility

Foreign Affairs in Ottawa (now Global Affairs Canada) and Canada's embassy in Peru monitored the challenges Canadian investments faced in Peru, often working to find strategies that facilitated the penetration of markets in favour of Canadian companies and the extraction of wealth from the Peruvian highlands, regardless of its socio-environmental costs (Gordon and Webber, 2016, p.204). Following the events at Tambogrande, neither the Canadian embassy in Peru, nor Manhattan Minerals, ever addressed the issue at hand (Krishnan, 2014). Canada's failure to develop a plan built on the pillars of human rights worsened the severity of mining activities in Peru. Though the Canada-Peru Free Trade Agreement did adopt protocols that helped meet these concerns, the legal structure to guarantee its implementation simply failed to exist (Canada, 2017). This became abundantly clear once Canadian Prime Minister Justin Trudeau withdrew from his pledge to establish a watchdog with the power to investigate the activities of Canadian mining companies abroad due to a high volume of mining industry lobbying (Pazzano, 2021). Under Canada's democratic government, the role it once enjoyed as a bastion of human rights due to its contributions to the establishment of the United Nations in 1945 was subject to scrutiny. Needless to say, a strong part of the population continued to reflect the emblematic values Canada once prided itself on in the 1940s, 50s, and 60s. For instance, MiningWatch Canada, an Ottawa-based NGO worked internationally in unity with indigenous and non-indigenous communities whose lives and territories were negatively affected by the activities of Canadian mining corporations abroad (MiningWatch Canada). Moreover, the Mining Injustice Solidarity Network (MISN), a Toronto-based activist group, has helped bring public awareness to international mining injustices (Mining Injustice Solidarity Network). The activist group aims to educate the public on the neo-colonial system responsible for the dispossession of land of rural communities overseas in the interests of transnational corporations. These efforts have served as a platform for those whose voices were often unheard and served to prevent Canadians from being kept in the dark. It goes without saying that Canada's democratic government may have turned a blind eye to Canadian mining activities abroad for the interests of capital and deprioritized the will of its population for the same reason.

Conclusion

Canadian mining imperialism poses an imminent threat to the development of poor communities in the Andean highlands, as this paper demonstrated through the use of Harvey's accumulation by dispossession theory. The rise of neoliberalism in the 1980s and 1990s ignited the foreign penetration of capital, including Canada's, into the Peruvian mining economy. The flow of FDIs into new areas of accumulation was seen as a way for advanced capitalist states to avoid the non-profitable scenario of over-accumulation at home. In the case of Tambogrande, open-pit mining involved the dispossession of land from indigenous communities, the deterioration of the environment, and the destruction of the local economy. Manhattan Minerals failed to involve local residents in the decision-making of the mining project and only showed interest once violent resistance threatened the livelihood of the project. Canada's failure to investigate allegations made against Canadian mining activities in Peru left Canadian activists with the responsibility to educate the public on Canadian mining imperialism. Government actions failed to reflect the will of the people and thus, exposed Canada's weak decision-making power as it came up against the interests of capital.

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Editorial Teams

Issue 3

A Letter from the Editors

The editorial board is committed to efforts toward reconciliation, and we aim to confront and deconstruct colonial perspectives of knowledge transmission. As a team, we decided not to influence authors into specific themes and, in turn, have them focus on what they are passionate about sharing. Coincidentally, the authors chose to tackle personal or professional anecdotes that align with intense colonial themes, highlighting some of the marginalized voices in so-called Canada. Their work reflects comments on the 'Contemporary' bodies that comprise the nation, and we are proud to publish this edition. These works will invite critical reflection and discourse about the realities of people's positions in Canada and what that means for the country.

The team anticipated essays, but we encouraged the submission of alternative epistemologies to center the voices of misrepresented and underrepresented scholars. We are proud to feature one such submission, I. Lirette's "Indigenous Beadwork: Drawing Together Images from Indigenous Literature." In this visual essay, Lirette intertwines Indigenous cultural expression with literary analysis of Indigenous-authored texts. The chosen works reveal the ongoing legacy of colonialism while establishing themes of community, family, resilience, pride, respect, and love found throughout the literature. In selecting beadwork, Lirette demonstrates the decolonization of learning and dissemination of knowledge that celebrates the Indigeneity of the authors and their works. J. Campbell complements this dialogue in their review of decolonial approaches to research with Indigenous adolescent girls. In "Research with Indigenous Girls: A Review," Campbell evaluates the current landscape of research methodologies, highlighting the urgent need to confront and mitigate the enduring legacies of colonialism within Western academic inquiry. The review emphasizes the importance of centring Indigenous participants' voices and experiences to challenge colonial structures and facilitate action within academic spheres.

In connection to challenging academia, "Queering the Curriculum: Why Early Queer Education is Necessary for the Survival of Queer Children in Ontario," authored by I. Fortino, engages with the intersections of education policy, institutional biases, and the lived experiences of queer children within the province's educational framework. This article offers a compelling call to action, urging educators and policymakers to prioritize creating affirming and inclusive environments for 2SLGBTQIA+ youth within Ontario schools, asserting their right to visibility, safety, and dignity. The themes of a safe environment highlighted by Fortino are necessary in all Canadian spaces. So, we are excited to showcase an equally thought-provoking article that comments on safety by delving into the intricate relationship between sports culture, masculinity, and violence. Titled "The Agon of Competition: The Violence of Sports Culture," this

article by A. Bradley exposes the Canadian glorification of aggression and violence within sports, offering a nuanced examination of its societal implications. Bradley depicts how sports, often seen as a realm of entertainment and athleticism, also serve as breeding grounds for hypermasculine ideals, perpetuating a culture where violence is a milestone in personal growth. Bradley challenges us to rethink conventional notions of competition and power.

The editorial board is exceptionally thankful for the authors' unspoken yet shared consensus to disrupt conventional thought in their articles. We hope readers critically engage with this issue to further the conversations addressed in their respective academic spheres. To the authors, we have a profound gratitude for the passion and commitment displayed in your writings to discuss relevant social issues meaningfully. For our peer reviewers, we are grateful for your fresh perspectives in finalizing this issue. Also, we sincerely thank Jean Michel Montsion, Laura Taman, Nikki Pagaling, and the entire Robarts Centre for Canadian Studies team for their guidance, patience, and efforts. Again, we are immensely proud of all who participated in this work, and we can positively reminisce on the journey despite the challenges and feats of this issue; we hope all can enjoy it.

Sincerely,

Jessica Campbell
Jasmine Johnson

Aiden Bradley, York University

The Agon of Competition: The Violence of Sports Culture

Abstract

Sports and competitiveness often go beyond simple forms of entertainment and health as they celebrate hypermasculine ideals based on the notion that violence is a means of personal growth. The following study identifies how sports culture influences a culture of agonism in which violence and aggression are celebrated as virtues. The agon of competition is central within society, and its glorification has seeped into all aspects of modern society. Analyzing the understanding that competitiveness is linked with enjoyment and aggression suggests that normalized acts of violence have led to a further extremification of a dominant culture of agon within Canadian society. This paper contributes to a niche critique regarding the role of sports culture and its influence on the construction of hypermasculine hegemonies.

Keywords: Masculinity, Violence, Sports Culture, Competition

Introduction

"The Agon of Competition: The Violence of Sports Culture" examines the relationship between competition and the existence of popular sports culture. This is to understand better how the dangerous widespread acceptance of dogmatic understandings regarding the myths of competition impacts Canadian society and social norms. The agon of competition is the glorification and celebration of violence within the context of sports. Sports culture has normalized the behaviour of violence by making aggression and domination fashionable (Colaguori, 2012a). Modern society has normalized violence, perpetuating its transformative value, thereby justifying its existence within popularized sports media as seen in slogans advertised such as: "No pain, no gain," "Just do it," and "At any cost." The focus of this work is determining how glorified competitive violence within sports culture feeds notions of supremacy and influences Canadian men to conform to violent behaviours as a means of growth and transformation. This form of transformative care damages the youth, particularly young men who must participate in violent actions to justify their manliness (Colaguori, 2012b). The agon of competition is central within contemporary Canadian society, and its glorification within the media has further normalized its existence and extremification, creating the questions: What

is the relationship between violence and competition? Is sports culture influencing toxic behaviour?

Framing the Agon of Competition

Three essential terms to understand and consider are Agon, Agonism and Agon Culture. Agon is a setting where conflict occurs, agonism is based on internalized conflict and competition with oneself because of various societal factors, and agon culture is the widespread myth that conflict and competition are positives required for progression (Colaguori, 2012a). It is also important to recognize that agonism itself is a form of violence, being a product of violent acts and thoughts turned inwards and is a representation of superiority out of contest (Colaguori, 2012a). These terms create an important context to demonstrate the connection between violence and the agonal society. Culture can be considered a form of domination as communities often covet tradition and heritage as defenses against societal challenges. The myth of agon's competitive spectacle and positive perceptions can lead to its flaws being overlooked. For example, survival of the fittest justifies brutal force if it meets the desired endpoint (Colaguori, 2012a). Agonism is pursuing strength, success, or preventing stagnation. The cycles of domination are forms of social control and power (Colaguori, 2012a).

Agon culture is, in particular, a culture of competition. Alfie Kohn's (1986) book *No Contest: The Case Against Competition* outlines that competition has become a part of everyday life, that it goes unnoticed and unquestioned. Competitive sports teach a singular goal of victory over defeat. Sports are no longer about cooperation, sportsmanship, and team building but rather about winning. Competition is not just a vehicle for violence, but a tool agon culture uses to cement hegemonic practices and values as necessary. It is popularized within the media and specifically through sports culture. Competition also pushes challenge and change not exclusively for the individual, but also the psychological agonist aspect of identity and conformity.

Competitive sports culture feeds hypermasculinity while glorifying violence. In their work, *Agon Culture,* Colaguori (2012a) mentions that entertainment is based on having something or someone to hate. Popular forms

of media are represented by competitive sports culture and the fetishization of violence. Agon culture plays a part in the modification and perpetuation of aggression. Eliot Aronson (2012) defines aggression as any behaviour aimed at causing harm or pain. However, this definition is flawed, as aggression is more accurately an act of violence via the emotional response of anger or rage. Sigmund Freud describes the "hydraulic theory" as an analogy of water building pressure in a container; if not released, the result is explosive (Aronson, 2012, p.185). When aggression builds up without release, it becomes explosive. Situational factors can modify aggression, which opens possibilities for how aggressiveness is justified and modified within modern society.

Sports Culture

The Canadian Sports culture is controlled through the agon culture, which is constructed upon myths of violence and competition. Thus, understanding both terms of violence and competition is essential (Colaguori, 2012b). Violence is a complex phenomenon that needs to be understood because it has different applications and meanings across various discourses. Therefore, one singular term cannot adequately address and represent them all. Within sports culture specifically, violence is utilized to achieve an end goal. Violence is seen in multiple ways, casually through physical contact between sports players and, more broadly, through the actions of the fans and general public. In addition, it can be seen as being internalized through conceptions of hyper-masculinity.

An important distinction between violence is differentiating instrumental and expressive violence. Instrumental violence is focused on completing a set goal, such as threats to acquire money. In contrast, expressive violence is done for gratification. It often involves emotions such as hate or anger (Ray, 2011). Felson (2009, as cited in Ray, 2011) claims that all violence is instrumental in that it is ruled by choice and weighted by gain or loss of some kind. Throughout modern Canadian society, the concepts of agon, agonism, and agon culture are found in everything people consume. Sports culture specifically influences agon in various ways. The competitive sports culture is a sacred form of belief. It is a critical

part of the institution of agon culture as it is one of the most significant contributors to the indoctrination and reproduction of widespread positive violence.

In Canada, various professional sports, such as hockey and football, as well as online competitive gaming, all portray, glorify, and promote violence. The Canadian Football League (CFL) has a culture which promotes violence. Much like its American counterpart, Canadian conceptions of masculinity and dominance are celebrated and glorified by players and fans. Within the 1870s, while Canadian football culture was being integrated into the Canadian identity, it was founded on the ideal of "Muscular Christianity," the idea that sports participation would facilitate the development of positive masculine character traits, such as morality, discipline, and patriotism (Valentine, 2019, p.377). CFL culture within Canada symbolized nationalistic pride and was used to maintain cultural hegemony (Valentine, 2019). Canadian football culture imitates its American counterpart as they share these same foundations. In the film *Not Just a Game: Power, Politics & American Sports,* Young et al. (2010) explore the connection between escapist American sports culture and the prevailing social issues that construct modern American hegemony, such as racism, sexism, and homophobia. The sport is played in all weather conditions regardless of risk, and players are expected to go through pain and injury until victory. Manliness is tied to players' suffering and punishment (Colaguori, 2012b). In Canadian football, the spectacle of violence and the suffering of others is worshipped. Off the field, football fans engage in combat against one another in hooliganism and gather in the thousands in stadiums and the streets to witness players tackle, crush, and break their opponents (Colaguori, 2012b). Canadian social issues, such as normalized racism, sexism, and homophobia, are distinct from the USA. Canadian football culture is one-way toxic sports culture affects Canadian society. The label of otherness thus translates to being identified as the opposition or enemy. This goes beyond the sport itself and seeps into everyday living, as violence and power are constructed as the sole ideals of manliness, thus putting at risk those who do not share in this vision. While Canadian sports share many similarities with the USA, the importance of studying Canadian-specific examples is to

understand better how Canada is to approach these social issues and how we may best protect our youth from falling into dangerous ideologies.

Hockey is the sport most associated with Canadian identity and thus holds a special relationship with constructing hypermasculine identities. Ice hockey, much like football, glorifies excessive violence and is plagued with aggressive body contact. Anne Tjønndal (2016) accurately depicts how the National Hockey League (NHL) perpetuates violence and hypermasculine ideologies as she examines how violence is normalized and accepted within hockey and focuses on how fighting and brawling are celebrated and sometimes endorsed.

Fighting among players on the ice is normalized within the NHL and is closely linked to violence. For example, NHL "enforcer' positions rely more on fighting prowess than skill (Tjønndal, 2016, p.54). Further, despite attempts in recent years to ban fisticuffs, it provides a commercial spectacle for fans and has been claimed to be part of the sport's popularity (Tjønndal, 2016). Colburn Jr. (1985) and Pappas et al. (2004) conclude that fist-fighting in Canadian hockey holds a symbolic significance as a way men settle battles and establish authority over opponents (As cited in MacDonald, 2014). Notions of power and dominance are evident in hockey culture, as combat and assault are part of the masculine rhetoric of hockey fandom. In the documentary *The Last Gladiators,* Chris Nilan (2011 as cited in Tjønndal, 2016), a former enforcer, describes this phenomenon. He likens the violence on the ice, relating to the viewers in the stands, specifically how to live through seeing others perform acts of violence they themselves wish they could do (Tjønndal, 2016).

The glorification of excessive competitive violence has, in turn, led to the normalization and internalization of violent acts as acceptable social behaviours. Fan culture and fandom behaviour contribute to the normalization of violence and agonism. Fans actively contribute to the escalation of violence as they encourage and chant for fights during matches (Tjønndal, 2016). In many recorded instances, win or lose, the fans riot, causing chaos in the streets (Pearce, 2011). An

example of this behaviour and escalation can be seen in both the 1994 and 2011 Stanley Cup riots in Vancouver, Canada. In 1994 after the Vancouver Canucks had lost to the New York Rangers, fans began rioting and clashing with authorities in downtown Vancouver (Arthur, 2011). While alcohol played a role in the actions of the participants, it is not fair to solely attribute it as the cause for the destruction, as many young Canadians fell into the herd mentality of violence (Arthur, 2011). As previously mentioned, the lack of accountability and individualism within the crowds made a welcoming environment for violence. Mass mentality, therefore, prevents critical awareness (Colaguori, 2012b). Such is the case of a 19-year-old rioter named Jason Anderson, who was jailed. He told the *Vancouver Sun* that feelings of anger after the defeat and the thrills of destruction contributed to his participation in the riots (Arthur, 2011, para. 12).

This violence was repeated during the 2011 Stanley Cup riot. Following the final game against the Boston Bruins, which ended with them taking the win from the Vancouver Canucks, a five-hour-long riot erupted in downtown Vancouver (Azpiri, 2021). Rioters flipped over cars, committed arson, smashed windows, vandalized various properties, and looted stores (Azpiri, 2021). Among the rioters, younger men were cited as agitators among the crowds (Lindsay, 2011). It was recorded that police had detained teenagers encouraging the destruction of property while others were seen carrying signs reading "Riot 2011" (Lindsay, 2012). Fans see themselves in the players and sports they worship. When teams and players lose, fans internalize this loss as an attack and loss on their own masculinity and identities (Pearce, 2011). Absolving individual accountability within fan gatherings fosters an environment which supports violence and aggression, thus encouraging young Canadian men to reassert themselves to feel whole (Pearce, 2011). The problem with idealizing violent, competitive sports is that they legitimize the myths that conflict and competition are natural positives constant to human development (Colaguori, 2012b). Therefore, it seems as if Canadian men must conform to violent behaviours as they are necessary and unavoidable rather than result from individual decisions and free

will (Colaguori, 2012b). The danger to Canadian society is that this mentality surrenders the accountability of individual choices and allows for violence to be performed while also being protected by various excuses, a phenomenon rampant through online gaming.

ESports or Electronic Sports are a branch of modern competitive gaming. The article by Geraci (2012), titled *Video Games and the Transhuman Inclination* and the collaborative work titled *Competitive Video Game Play: An Investigation of Identification and Competition* by Griffiths et al. (2015), both explore how competition is a core feature within gaming; the desire and need to dominate other players. Gaming allows sports to be taken from the playground into the home. Its negative impact on youth has come under public scrutiny regarding the connections between violence in games influencing real-world violence. Games people play reinforce notions of power and dominance in digital realms, thus creating a need to have that same control over themselves and the world around them. Therefore, competitive ESports connect virtual dominance and its desires within the real world (Geraci, 2012).

However, not all competitive sports require violence, domination, or aggression. *Sport, Health and Physical Education: A Reconsideration* focuses on myths of health and well-being and how popular sports have shifted from non-competitive exercise toward competitive sports (Waddington et al., 1997). Sports culture focuses on modifying aggressive behaviour and channelling it towards a target, with changes being made from health and well-being to entertainment. This represents the shift towards agonism and the influence of agon culture in that the myth of competition has become so ingrained that fitness and health as an institution have been corrupted.

Mediagon

Sports culture thrives through the mediagon. The mediagon uses agonism as the focus of entertainment, promoting and fetishizing the ideas of conflict and violence as forms of empowerment (Colaguori, 2012b). It enforces the ideas of agonism and competition as positives, and that

growth and development through suffering are beneficial aspects of everyday existence. The culture industry in which the mediagon exists is the device that helps form the dominant hegemonies that inspire loyalty between individuals and the state (Colaguori, 2012b, p. 226). This idea is based on the gladiatorial spectacle, traced back to the Roman colosseum, the enjoyment of brutal combat, conflict, and death as a source of pleasure and glory. This is also found in modern cinema, the web, and the news. In his book *Media Spectacle*, Douglas Kellner (2002) describes that modern media spectacle is structured on dreams, nightmares, and fantasies that the agonist culture has normalized. The mediagon functions as a vessel for these fantasies as the spectacle of violence and agon is worshipped and put on full display.

Similarly to Robert M. Geraci's (2012) work on why ESports are popular, the mediagon caters to the fantasies of power and domination. The normalization comes from the spectacle of violence as an attraction. Agonal entertainment is built on the idea of combative destruction (Colaguori, 2012b). Sports culture and the mediation's normalization of violence create the cycle of extremification. The constant bombardment of casual brutality desensitizes people to the horrors normalized violence and domination brings (Aronson, 2012 p. 181). Casual competitive violence is normalized in everyday entertainment. Excellent examples are found in cooking and art shows, such as *Hell's Kitchen* and *Faceoff*. Topics unrelated to conflict now find themselves riddled with competition, drama, and the romanticism of agonism as a form of self-growth. Competitive sports culture has much to do with this, as it promotes the warrior-victor archetype. The cycle of normalization leads to desensitization and further extremification. Once the new levels of entertainment and violence become normalized, the cycle begins again. Competition within sports exists as a justifiable way to teach violence and domination of the other, and the mediagon gives credibility to the myth of agon that draws followers and worshippers through flair and entertainment.

Hyper-Masculinity

Modern masculinity is deeply rooted in sports culture. Masculinity is tied to the institution of sports because sports are part of all aspects of society, from the economy to national identity (Colaguori, 2012b p. 242). As aforementioned, competition and conflict are sold and packaged by the mediagon. The agon of competition constantly evolves to project violence in self-combat and struggle to the masses. A key theme of violence is the idea of domination and power. Individuals use violence as a form of expression. Thus, concepts of masculinity are drawn from acts of violence (Ray, 2011, p. 13). It is embedded in social and cultural relationships, such as notions surrounding masculinity. Violence often changes and adapts itself to suit the times to better fit in social organizations (Ray, 2011, p. 21). Norbert Elias (1897-1990) builds on this idea, arguing that civilization had a transforming process that influenced the social "habitus" (lifestyles, norms, and personalities), ultimately altering conduct within society (Ray, 2011, p. 21). There is an evolutionary process to violence resulting from an adaptation phenomenon. Violence is universal to the human experience, and like other forms of human behaviour, it has been socially and culturally modified and further normalized. The myth of men's testosterone and violent behaviours resulting from anger is socially and culturally accepted, allowing men to show aggression or violence and women to remain "soft." Violent and aggressive responses are socially modified within the agon culture, and they are subject to variations based on culture and politics (Ray, 2011p. 23). Larry Ray (2011 p.12) argues that violence is "intimately interconnected with the body, pain, and vulnerability".

Youth, who often struggle in development, look to the messages the mediagon presents regarding achievement and success as defined by the agon culture and regard it as the set standard of how they should be. Chris Hickey's (2008) work titled *Physical education, sport and hyper-masculinity in schools* reiterates this point as he confronts the social

phenomenon of gender profiling in physical education and schooling. According to Hickey, PE in schools is the testing ground for the dominant pillars of the hypermasculine identity, which are hardness, loyalty, and stoicism (Hickey, 2008: 148). The point Hickey (2008) stresses is that the aggression and the violent nature of competition on display within controlled environments are taught. These "lessons" echo the distinction made by Aronson (2012) and Ray (2011), discussing how aggression and agon are modifiable, as shown in the dogma taught to youth. They are being taught to control their emotions and use force to their advantage. Identity construction is linked with both hegemonic interpretations of masculinity and nationalism within Canada. Canadian sports are associated with masculinity due to their promotion through the muscular morality movement (Valentine, 2019). Returning to the idea of agonism with sports culture presented in the NHL and how casual suffering is projected as positive, Hickey (2008) reveals how it is from an early age that these ideals are planted within young minds to groom them into being loyal and forceful adults.

Through the agon and sports, masculinity is transformed into an ideology known as Hypermasculinity, which is the exaggerated ideal of what men ought to be; linked to the myth of conflict and the warrior theme (Burstyn, 1999: 4). Warriors are strong and never quit, while losers are weak and are associated with femininity. Brain Pronger's (1990, p. 139), analysis of masculinity, homosexuality, and sports in North America states "'Real men', that is men who fulfill the masculine requirement of the myth of gender, are assertive with both men and women [...] Men who are not assertive are failures in the myth. Receptive men are worse than failures. They have betrayed their dominant position and made themselves 'like women'". The violence of the agon of competition is manifested by toxic masculinity, reflected in youth finding themselves confused and vulnerable. Eitzen (2012) and Adams (2012), argue, since young men are pushed so hard to be a certain way to conform to the idea of an "appropriate" form of masculine behaviour, boys often become afraid of femininity and homosexuality (as cited in, MacDonald, 2014, p.102).

Competitive sports are ideologically related to hypermasculinity and the normalization of societal violence. As a result, within the agon of competition, otherness is vilified. Femininity and homosexuality are vilified for deviating from the expected norm, creating a barrier of otherness (MacDonald, 2014). Society is structured to be in constant competition both with others and itself. The challenge Canadian sports culture faces within agon culture is that the notions of supremacy and competition rely on targets, which connects to the notion that entertainment is based on having something or someone to hate (Colaguori, 2012b). Therefore, it can be argued that Canada, a nation whose national identity derives from popular sports such as hockey and football, is directly responsible for representing, exemplifying, and reproducing its own national identity through the tenets of hegemonic masculinity (MacDonald, 2014).

Canadian sports reinforce the established patriarchy, and understanding how they are connected to the constructions of hypermasculine identities is the best way to inform and understand the phenomenon of agon within Canada.

Conclusion

The Agon of Competition: The Violence of Sports Culture reflects how dangerous the widespread acceptance of dogmatic understandings regarding the myths of competition impact Canadian society and social norms. Themes of power and suffering dominate the realm of sports, and violence is perpetuated by society's current gender norms and expectations. Canadian youth are especially vulnerable to the alluring comfort of mass mentality as it sheds accountability for individual actions and pushes Canadian men to conform to violent behaviours as a means of growth and transformation (Colaguori, 2012b). As previously mentioned, the spectacle of violence is worshipped; competitive sports culture justifies agon. Violence and competition share a relationship in which both solidify the existence of the other within Canadian society. Sports culture and its toxicity is the manifestation of the agon of competition running rampant and unconfined. Canadians must be more aware of the dangers that our culture's

hyper-intensification of competition poses to youth. The emergence of popularized hyper-masculinity within the media and sports promotes the toxic mindset and simultaneously further normalizes the ideology. Competition and the myths surrounding it will continue to be normalized and intensified so long as their enabling factors continue to go unchallenged. The normalization of violence and agonal culture does not justify its failings and should not make it immune to criticism. The lack of individual accountability and the structural protections which allow Canadians to express violence have pushed the narrative that violence is ultimately inevitable, allowing the structuring of society around predatorial systems of competition that go beyond sports and play. The normalization of violence within Canadian sports culture, media, and within Canadian citizens is reflected in the ways people see themselves through agonism and how they treat others, making for a more volatile society. As stated by Colaguori (2012b) "Peace is far more difficult to achieve in a society that believes transcendence is possible through conflict" (p. 251).

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Research with Indigenous Girls: A Review

Abstract

This review explores decolonial research methodologies for engaging Indigenous adolescent girls, focusing on mitigating colonial legacies within research practices. Critically examines existing literature and highlights the imperative of centring Indigenous perspectives and knowledge production while decentering Western academic paradigms. This review underscores the importance of collaboration with participants by drawing on examples from participatory and land-based research methods, such as arts-based activities and photovoice. Further, there is the need for research to be reciprocal and beneficial to participants, fostering meaningful relationships and prioritizing authentic engagement. Barriers to participation, including paternalistic consent requirements, challenges in disseminating data, and strategies to address these obstacles are identifiable. While the review focuses on the experiences of Indigenous adolescent girls 13 to 18 years old, it also calls attention to the need for inclusive research practices that engage younger Indigenous children. The review offers insights into decolonial methodologies that prioritize Indigenous knowledge and empower participants, contributing to more ethical and equitable research practices.

Keywords: Decolonial research, Indigenous adolescent girls, Participatory methods, Reciprocal Research

Introduction

This brief review examines research methods that engage Indigenous adolescent girls through a decolonial lens. Embedding decolonial methods into research design aims to mitigate the potential harms of research that perpetuates the ongoing legacies of colonialism. Doing so means decentering the privileges of Western academic knowledge production, ensuring research is beneficial and reciprocal to the participants, removing barriers to participation, and rethinking modes of disseminating data. In writing this, I situate my positionality as a settler and children's studies scholar who attends and works for a Western academic institution. Bearing that in mind, I acknowledge the irony of writing for an academic journal while critiquing such publications as colonial gatekeepers of knowledge. Nevertheless, these reasons are why it is essential to consider ways to conduct

research without perpetuating the harms of colonization.

Can Research be "Decolonized"? Indigenous Perspectives on Research

The term decolonization is contested and debated by scholars yet is increasingly used to describe the remedying of colonial legacies. Tuhiwai Smith (2021) contends that decolonization "is about centring our concerns and world views and then coming to know and understand theory and research from our own perspectives and for our own purposes" (p. 43). While Tuck and Yang (2012) argue, "decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools". For them, the term decolonization cannot be thrown around as a substitute for social justice.

As Tuhiwai Smith (2021) notes, research itself is colonial and often harmful to Indigenous people. She argues that Indigenous perspectives towards research are cynical and distrusting due to the imperial and colonial nature. In their roundtable discussions with 100 Indigenous women across Canada, The Canadian Human Rights Commission (CHRC) explored barriers to accessing human rights. The discussions revealed that Indigenous women and girls were critical of research projects, emphasising that "[o]ur community has been researched to death!" (CHRC, 2016, p.40). Tuhiwai Smith found similar sentiments among the Indigenous communities she spoke with. The roundtable participants also felt that research with Indigenous women and girls should be conducted by Indigenous women instead of settlers (CHRC, 2016). Likewise, Hardy et al's. (2020) study with Indigenous 2SLGBTQ+ youth revealed the need for direct funding for Indigenous youth-led research. Otherwise, participants feel pressured to have relationships with researchers to pursue projects (Hardy et al., 2020). Therefore, research funding should be directed towards Indigenous communities so they can self-determine research projects.

Decentering Western Academic Knowledge Production

Problematically, Western academia centers on Western knowledge and has the power to decide which knowledge is valid (Tuhiwai Smith, 2021). For this reason, all research projects should aim to resist perpetuating the ongoing legacy of colonialism by decentering Western academia as the only legitimate form of knowledge. Participatory research methods aim to combat colonialism by centering the perspectives and knowledge of the participants. A study by Chadwick (2019) with nine Indigenous girls ages 13-18 in British Columbia incorporated arts and land-based methodologies. For example, two participants painted rocks beside a lake while discussing the research topic. Others created art or masks from the land by using "bark, stones, sinew, feathers, hide, and bones" (Chadwick, 2019, p.103). While another participant selected walking and talking on the land. Chadwick describes the methods as "co-created and emergent" since the participants selected the methods and their level of engagement (Chadwick, 2019, p.103).

Shea et al.'s, (2013) study with 13–16-year-old Indigenous girls used photovoice, art collages, interviews, sharing circles, surveys, and social activities to co-create knowledge with participants. They found that photovoice was the most accessible method to the girls due to their familiarity with technology and the ease of taking photos. This method allowed the girls to participate and collaborate with the researchers and each other. Additionally, the girls reported that they enjoyed the collage making and sharing circles more than the interviews.

Benefits and Reciprocity

Extracting knowledge from participants for the benefit of researchers is a perpetuation of colonialism. Research should be reciprocal and beneficial to the participants (Chadwick, 2019; Clark et al., 2010). However, research often benefits researchers more than the participants (Clark et al., 2010; Hardy et al., 2020, Tuhiwai Smith, 2021). In their study Clark et al., (2010) aimed to ensure their study with rural Indigenous youth benefitted the participants by conducting action-based research and outcome focused.

Furthermore, relationship building is an important early component of reciprocal research. In their study, Shea et al., (2013) incorporated a 17-month period of relationship building as the first research phase. They noted this is a lengthy time for relationship building, however, they argue it is essential to community-based participatory research. This

study about health and body image among Indigenous girls ages 13-16 revealed that the participants also emphasized the value of relationship building with other girls during the research (Shea et al., 2013).

Similarly, McHugh and Kowalski (2009) spent 3-4 months of their year-long participatory action research study on relationship building. The principal investigator spent five full days a week actively participating in various aspects of the school day, which they found increased the participant's comfort while also revealing ways to give back to the school to ensure the relationship was reciprocal. They argue that through active collaboration, "researchers can be more confident that research does benefit participants" (McHugh & Kowalski, 2009, p. 126). However, developing relationships with participants increases the risk that participants may experience feelings of hurt or loss when the project is finished. They mitigated this risk with multiple reminders they would not return the following school year (McHugh & Kowalski, 2009).

Barriers to Participation

Barriers to inclusive research impact authenticity by excluding youth participants who cannot obtain parental consent. Clark et al. (2010) found that paternalism engrained in Research Ethics Boards often excludes youth participation by requiring parental consent. Some youth may find obtaining consent risky or impossible (Clark et al., 2010). They argue that cognitive capacity and competence should be evaluated instead of age (Clark et al., 2010). Including marginalized young people can help safeguard the authenticity of research.

Similarly, the youth involved in McHugh and Kowalski's (2009) study identified the requirement of parental consent as a barrier to participation. One participant explained, "We might want to do something, but if our parents say no and don't sign the stupid little forms, we can't. And why? Because we aren't allowed to make up our own minds" (McHugh & Kowalski, 2009, p. 123). Their perspectives demonstrate how parental consent amplifies the hierarchy in research participation and disempowers the participant (McHugh & Kowalski, 2009)

Dissemination of Research

Disseminating data beyond scholarly journals and research reports can challenge the privileging of Western academic knowledge while increasing the accessibility of knowledge. McHugh and Kowalski (2009) experienced challenges including Indigenous girls in the dissemination of data in a written research report. Despite multiple efforts to include the girls in all aspects of the research, including the written report, many declined to participate in this portion. They aimed to ensure authenticity by including as many direct quotes from participants as possible. Nonetheless, their experience indicates that written reports might not be an ideal form of dissemination, and perhaps alternative methods would have engaged the participants better.

In contrast, Chadwick (2019) curated "a living, walk-through art-ceremonial space" at a three-day gathering where service providers, researchers, policymakers, and community members could witness the participant's action-focused work (p.110-111). Notably, the participants decided how their knowledge and perspectives were shared (Chadwick, 2019) for instance, they chose if their names were shared or kept confidential (Chadwick, 2019). One participant also indicated they did not want to share the audio recording of their voice (Chadwick, 2019). Chadwick (2019) demonstrates an intentional dissemination of data outside of scholarly journals that is meaningful, representative, reaches a wider audience, and decentres academia as gatekeepers of knowledge. Although this study was also published in an academic journal, in doing so, Chadwick demonstrates to fellow researchers how they can incorporate methodologies and data dissemination in ways that challenge the colonial nature of research.

Concluding Thoughts: Where are the Girls?

Undoubtably, there is still work to be done and this brief review is not an exhaustive representation of how to conduct research with Indigenous girls. The above-mentioned studies demonstrate recent efforts to decolonize research with Indigenous teen girls through participatory and land-based methods. The participants in these projects were all youth ranging in ages from 13 to 18 (Clark et al., 2010; Chadwick, 2019; Hardy et al., 2020; McHugh &

Kowalski, 2009; Shea et al., 2013). Notably, the voices of younger girls remain absent bringing to light the need for participatory research that engages younger Indigenous children. Nevertheless, these studies provide concrete examples of decolonial methodologies that recognize Indigenous knowledge production and dissemination. Furthermore, they highlight the importance of empowering participants by removing barriers to participation while ensuring that research is beneficial and reciprocal.

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Queering the Curriculum: Why Early Queer Education is Necessary for the Survival of Queer Children in Ontario Catholic Schools

Abstract

In light of Premier Doug Ford's 2019 reconstruction of Ontario's sex-ed curriculum, which has scrapped/limited conversations regarding masturbation, consent, gender identity and sexual orientation in elementary classrooms, conversations around 2SLGBTQIA+ youth's safety and visibility in Ontario schools are poignant and necessary. Ford's changes calmed the moral panic of Ontario parents sparked by Kathleen Wynne's 2015 curriculum, which prioritized the normalization of consent and 2SLGBTQIA+ identities. Many claimed that Wynne's curriculum sexualized children and was inappropriate for students whom adults have positioned as straight and homophobic in the classroom (Bruhm & Hurley, 2004). Most of the backlash Wynne faced—and most of the support Ford received— came from parents and educators in Ontario's Catholic schools who claimed Wynne's curriculum went against their constitutional right to teach the values of their faith (Pierre, 2019). When internalized shame and outward hate combine in the Catholic school system, which already lacks diversity and empathy, the classroom can become a scary place for queer children. I argue that incorporating queer stories into classroom libraries and supporting student-led Gay-Straight Alliances (GSA) can provide queer children with a safe space in an institution that otherwise works to deny and mystify their existence. Children's books like Jessica Herthel and Jazz Jennings' *I Am Jazz,* and Miriam B. Schiffer's *Stella Brings the Family* can work to foster empathy, deconstruct harmful heteronormative structures and normalize queerness in the classroom to make room for Queer joy and viability in Ontario schools.

Keywords: Queer children, 2SLGBTQIA+, Catholic schools, education curriculum

Introduction

Though the existence of the queer child has been well-documented throughout twenty-first-century children's literature, many educators remain reluctant to introduce the concept of queerness into the classroom. With the rise of homophobic violence in the United States, as well as blatant displays of both homophobia and transphobia in York Region—a school district in Southern Ontario, Canada—where parents and educators rallied against Gay Straight Alliances (GSAs), as well as the raising of the progress Pride flag, supporting queer youth is more necessary than ever before (Lavoie, 2023). According to Kingsbury et al. (2022), queer youth are significantly more likely to attempt suicide than their cisgender heterosexual peers: transgender youth are five times more likely to experience suicidal ideation and seven times more likely to attempt suicide, and questioning youth are two times more likely to attempt suicide in their lifetime (p. E767). Though it is not the intention to frame the lives of 2SLGBTQIA+ youth solely through suicidality, as Wozolek et al. (2017) suggest much of queer scholarship does, the material reality of higher suicide rates of 2SLGBTQIA+ youth is paramount to contend. These numbers will only continue to rise without adequate and accessible youth mental health support for queer youth in and out of school. However, how might queer youth find such support in intolerant spaces? By examining a brief history of homophobia within Roman Catholicism and analyzing queer picture books such as Jessica Herthel and Jazz Jennings' (2014) *I Am Jazz* and Miriam B. Schiffer's (2015) *Stella Brings the Family*, it will be argued that practicing transformative Social Emotional Learning (tSEL) techniques, through incorporating positive queer stories into classroom libraries may encourage a cultural shift towards tolerance by validating queer existence in Roman Catholic schools as well as supporting the development of cultural awareness and empathy in cisgender heterosexual classmates.

Heteronormativity and Roman Catholic Homophobia

To understand how queer picture books may encourage a child's tSEL development, one must first understand the systemic barriers that bar youth from accessing representations of queer joy. The queer run blog "The Queer Dictionary" defines *heteronormativity* as "the belief or assumption that all people are heterosexual, or that heterosexuality is the default or 'normal' state of [a] human being" (Russo, 2014, para 1). Heteronormative ways of being, knowing, and doing are often generational, passed down through habitus by societies most privileged. Cregan and Cuthbert (2014) define habitus as "the interpretation of our social, cultural, and physical environment … through which [people know themselves] and by which others identify [them]" (p. 78). The habitus is where children learn what society perceives as normal or abnormal; if one grows up only around white, middle-class, cisgender, heterosexual, and religious family/peers, they will come to accept these faces, ways of being, and subsequent ideologies as *normal,* thereby leaving other identities and lived experiences open to mockery. For queer children raised in Catholic households, ways of knowing are often formed by heteronormative understandings of who is and is not valid in the eyes of God.

According to The Human Rights Campaign (n.d.), "…the [Roman Catholic] church names 'homosexual acts' as 'intrinsically immoral and contrary to the natural law,' and names 'homosexual tendencies' as 'objectively disordered.'" Notice the distinction the church makes between *homosexual acts* and *tendencies*. On the one hand, the church treats homosexual *acts* (same-sex intercourse) as a crime against natural law, positioning adult homosexuals as possessing *mens rea* (guilty mind) and *actus reus* (guilty act) (Crew, 2018). On the other hand, the church positions homosexual *tendencies* or "inclinations toward a particular characteristic or type of behaviour" (Oxford Language Dictionary, n.d.) as disordered thoughts, which—like other illnesses—can be treated if caught early. The Catholic *fear of the queer* is not so much a result of the identity itself but of the guilty act of homosexual sex and the worry that children would not be able to resist or understand potentially dangerous situations. Many Roman Catholics believe in hiding queer identities from children entirely to prevent them from developing guilty minds or intentions to commit a guilty act in their youth.

Bruhm and Hurley (2004) explain, "the initial policing of child sexuality enabled the

persecution of perversions that would eventually earn the societies his certified homosexuality" (p. XV). Here, the authors reference a historical context in which the Ancient Greeks had young boys shadow and lie with older men as a means of achieving upward social mobility. However, as society became more Westernized, the idea that boys could socially advance through sexual affairs—and the idea of children as sexual participants in any capacity—led to a major moral panic, and rightfully so. However, it is worth noting that many who align with this extreme understanding of Catholicism resort to similar discourses to justify anti-LGBT protest today: the need to protect the child from the sexual and moral other (Kehily, 2013). By constructing a narrative that 2SLGBTQ+ individuals are perverted sexual deviants who live to prey on children's sexual immaturity and curiosity, The Roman Catholic Church attempts to justify parental and institutional protectionism that limits children's access to accurate representations of queerness—which may result in either the perpetuation of homophobia or the loss of a child's life (see Suicide and LGBTQIA+ Youth heading).

Parental Impact 2SLGBTQIA+ Youth's Agency

The Catholic position against queerness also stems from a fear of perception. As mentioned, one's habitus defines and reproduces acceptable ways of being based on cultural and religious backgrounds. One may be morally against the physical conventions of the 2SLGBTQ+ community but allow their child the right to playful queer expression such as cross-dressing within the closed comfort of the home. In her revolutionary picture book with Jessica Herthel, *I Am Jazz*, Jazz Jennings articulates her own parents' fear of perception due to the clothing she wore, "[s]ometimes my parents let me wear my sister's dresses around the house [b]ut whenever we went out, I had to put on my boys' clothes again [t]his made me mad!" (Herthel et al., 2014, p.13). This quotation illustrates how adults deny children agency over how they present in public due to the 'fear of the queer' and internalized shame. Parents may deny their children's truth for myriad reasons, but as Wozolek et al. (2017) explain, "encounters with cruelty for queer youth are firmly rooted in sociocultural values that allow homophobia to continue as an acceptable norm of bias and hatred in schools and communities"

(p. 392). When one is forced to grapple with such external intolerance of their identity in both primary and secondary spaces of socialization, the physical body can become a scary place.

Suicide and 2SLGBTQIA+ Youth

A study by The University of Texas at Austin found a staggering link between queer suicide and religion: suicide rates of LGBTQ+ adults who identified religion as "very important" to them were significantly higher than those of heterosexual or cisgender individuals (Harding, 2018). Queer folx were reported to be 16.4% more likely to experience suicidal ideation compared to their heterosexual counterparts (Harding, 2018). The Trevor Project (2020) conducted a similar study to identify the influence of generational religiosity on youth, identifying the differences between queer youth whose parents use religion to justify homophobia, and those whose do not. The Trevor Project (2020) found that the likelihood of suicide attempts among youth who considered religion important or unimportant was comparable yet concerning. For instance, 23-24% of youth who heard anti-LGBT rhetoric in the home attempted suicide compared to the 13-15% of youth who did not face outward religious hatred at home.

Wozolek et al. (2017) claim that queer suicide has become so normalized that teachers and administration often do not attempt to help. Callaghan (2019) found that Canadian publicly funded Catholic schools respond to queer, transgender, gender-fluid, or gender non-conforming students and teachers in "contradictory and inconsistent ways" (para. 17). Callaghan's analysis supports Blackburn and Clark's (2010) claim that many educators assume that their students are both straight and homophobic "[their] positioning suggests that homosexuality is a 'sin…', a second positioning suggests that…homophobic students are free to both view their gay and lesbian peers as sinners and to 'hate' their fundamental sexual orientations and identities" (p. 151). Blackburn and Clark (2010) go on to note that such an assumption positions students as inherently incapable of tolerance, so educators do not attempt to teach acceptance, thus, enabling systemic hatred. Jagers et al. (2019) suggest that tSEL attempts to combat this education inequity by creating a curriculum that not only implies, but actively supports the knowledge that

"every student has what she or he needs when they need it, regardless of race, gender, ethnicity, language, disability, family background, or family income" (p. 163). This notion is essential for the survival of queer children but especially queer children of colour who are further marginalized in the classroom due to the intersections of racism and homophobia.

Impact of Institutional Hate on Black Queer Youth in School

Though the classroom has long been regarded as a "safe space" where all children are free to express themselves without fear of judgment, queer children—especially those of colour—who live outside heteronormative expectations maintain that this is not the case in the Catholic classroom. The Gay Lesbian Straight Education Network (GLSEN) report by Truong et al. (2020) says that 51.6% of Black queer youth felt unsafe at school due to their actual or perceived sexual orientation, and over 65% of Black queer students were victims of verbal and physical assault because of sexual orientation (p. 13). The coalition found that queer Black youth were more likely to skip school "due to feeling unsafe, [experiencing] lower levels of school belonging, lower educational aspirations, and greater levels of depression" (p.15). It is essential that, as a collective, all people work towards making school a space where all children feel safe and welcome to explore and live their truths. However, to do so, non-Black individuals must put in the work to ensure Black children's prosperity. Incorporating social awareness training through tSEL into early at-home socialization may aid in broader social change. While there is room for deeper analysis into the experiences of Black queer youth in the classroom, as a white author, no further comment or offer further analysis of Black queer youth's lived experiences—especially without connecting with youth and conducting qualitative research will be shared. For this paper, *queerness* will take on unintentional universality to identify systemic Catholic cultural and curricular homophobia.

Hate is a learned behaviour, one that can be remedied through an increase in cultural knowledge and awareness (Esquivel et al., 2021). tSEL provides hope for future generations as its commitment to social awareness may crush what Wozolek et al.

(2017) coined the 'school-coffin pipeline'. In a system that lacks diversity and empathy, one must begin with taking small, realistic steps. By incorporating transformative Social Emotional Learning (tSEL) techniques into children's early socialization through queer picture books, there can begin the room to cultivate a generation of kind and culturally aware, empathetic heterosexual kids, along with a generation of proud, happy—and most importantly—*living* queer children.

What is transformative Social Emotional Learning (tSEL)?

According to CASEL (2023), tSEL is "a form of SEL where young people engage in co-learning. It facilitates critical examination of individual and contextual factors that contribute to inequities and collaborative solutions that lead to personal, community, and societal well-being" (para. 6). The goal of this learning style is to foster and encourage young people's involvement in social justice, while ensuring they can safely and effectively self-regulate in the face of inequity. tSEL was born out of SEL, a multipronged approach towards self-awareness, self-management, responsible decision-making, social awareness, and relationship skills (CASEL, 2022). tSEL aims to go beyond traditional classroom focused SEL, which unintentionally universalizes the experience of a child by omitting the significance of one's racial, cultural, and ethnic makeup on their lived experience. The idea is that modeling positive self-talk, calm redirection, and responsibility will allow a child to not only practice healthy coping mechanisms but also develop an empathetic worldview. Cultivating such a worldview—one built on kindness, empathy, and understanding for others—early in a child's social development may lead to empathetic youth and young adults who can then become agents of change in Roman Catholic school systems through identifying, understanding, and breaking down structures that support systemic inequity in the classroom. One may understand the importance of such supportive work through the impact of GSAs.

GSAs and tSEL

Although a total cultural and curriculum shift is needed in the publicly funded education system to combat hate, institutions must practice empathetic education gradually through small

steps, such as the inclusion and support of GSAs which can make a significant difference in a child's school experience. However, Iskander and Shabtay (2018) note that Ontario's Catholic students lack access to such safe spaces at school due to the administration's religious convictions. Iskander and Shabtay (2018) define GSAs as "a type of student club…that is often youth-led, and which take on a variety of activist and educational roles within school communities with the purpose of making schools safer…" (p. 342). These clubs act as a space where LGBTQ youth can let down their guard and be authentically themselves; they can act as a home away from home. For many, the community in those spaces may be the closest thing to the "home" they experience. The push for GSAs is often led by the students who need them most, which, unfortunately, places targets on their backs (see Suicide and LGBTQIA+ Youth heading). Though things seem grim, incorporating queer children's literature can improve school conditions not only for LGBTQ+ youth but straight and cis youth, as they may be socialized out of systemic hate.

Stella Brings the Family: Supporting Children's Social Emotional Development

Stella Brings the Family and *I Am Jazz* confront heteronormative and outdated constructs of gender expression in the classroom realistically and healthily, and both books can contribute to a necessary cultural and curricular shift in the primary grades that will foster and value social and emotional learning (SEL). Firstly, Miriam B. Schiffer's (2015) *Stella Brings the Family* provides a clear example of the benefits of empathy in the classroom by not shying away from the discomfort that queer kids face in the traditionally heteronormative and hyper-regulatory classroom. Stella, a child with two fathers, struggles with the absence of a mother for the Mother's Day celebration at school. Though Stella loves both of her father's dearly, she could not help but feel othered as her classmates question her family dynamic: "'No mother?' Asked Leon. 'But who packs your lunch like my mom does for me?'" (Schiffer, 2015, p. 8). By comparing his own experience to Stella's and vocalizing his confusion, Leon reproduces notions of family structure that align normalcy to nuclear heteronormativity wherein fathers earn money, and mothers nurture by packing lunch. Stella continues, 'The problem [is not] lunch [it is] that I have no mother to bring for

the Mother's Day party'" (Schiffer, 2015, p. 8). Though he did not mean to embarrass Stella or conform to the heteronormative expectations of the family, his words othered Stella and made her feel inadequate. Children like Leon are not to blame as there is a systemic lack of exposure to diverse experiences in the heterosexual white world that bar queer children's and family's voices from authentic expression. This is why teachers like Mrs. Abbott, who refuses to let systemic indifference position her students as straight and homophobic (Blackburn and Clark, 2010), are desperately needed in traditionally conservative schools.

Rather than exclude Stella from the Mother's Day celebrations, she chose to welcome Stella's family—her grandparents, fathers, and cousins—into the celebration genuinely and lovingly, as teachers should. Mrs. Abbot showed the children and readers that family is not always nuclear but rather a collection of those who make one feel loved and secure, thereby giving Stella a confidence boost that undoubtedly changed her perspective on her "abnormal" family for good. By including *Stella Brings the Family* in Catholic primary lessons, teachers can begin the process of unlearning the systemic hatred of queerness, which will lead to the necessary cultural shift toward empathetic social emotional learning. If provincial governments and their subsequent Catholic school boards can commit to tackling institutionalized bigotry from kindergarten through empathic books, youth may begin to phase homophobia and heteronormativity out of their worldview which may trigger larger social change.

I Am Jazz: Supporting Children's Social Emotional Expression

Another example of a book that greatly supports social emotional learning is Jessica Herthel and Jazz Jennings' *I Am Jazz* which also emphasizes the importance of students' having a safe, inclusive classroom. Jazz explains, "At the beginning of the year, they wanted me to use the boys' bathroom, and play on the boys' team in gym class, but that [did not] feel normal to me at ALL" (Herthel et al., 2014, p. 20). It is significant here that Jazz discerns the abnormal. This ability is a result of her parents' compassion and allowance of gender expression, and their support of her agency allowed her to know herself and advocate for her rights to safety and

comfort at school. However, her school's administration did not fully support her transition. Like her folks, the administration felt she could play the girl privately, but at school, she must conform to the heteronormative conventions of the gender binary to ensure the comfort of straight and homophobic teachers and students. Against the administration's expectations, Jazz's peers embraced her transition—the children understood and accepted Jazz because she treated them with love, respect, and compassion when explaining her identity. Jazz's unwavering commitment to authenticity and open communication between parent, child, and classmate led to her confidence and pride in and out of the classroom, "I [do not] mind being different. Different is special…And inside I am happy…I am proud!" (Herthel et al., 2014, p. 23). If the Catholic school system were to incorporate voices like Jazz's into early education—ones that exude pride over hate—children could grow into their agency and be kind, empathetic, and compassionate beings.

Conclusion

The Roman Catholic Church and its respective school system have a long way to go regarding acceptance and pride. However, empathetic teachers who listen to the needs of queer children can ignite lasting change to ensure that school is a genuinely safe space for ALL children, not just those who abide by heteronormative notions of what a child should be. Homophobia as part of habitus causes queer children to doubt their worth, and the Roman Catholic curricula has a history of conditioning students to believe that difference and diversity are not acceptable in the family or the classroom. It must start with small, realistic steps within ourselves and our communities before expecting the world to change. Introducing the concept of queerness through children's books such as *I Am Jazz* and *Stella Brings the Family* may initiate an institutional shift towards kindness and allow students to learn love rather than hate, a necessary step towards queer youth's prosperity in traditionally conservative spaces.

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Indigenous Beadwork: Drawing Together Images from Indigenous Literature

An Alternative Epistemology

Abstract

During the fall of 2022, I participated in an independent study in Indigenous Literatures at Mount Allison University. An important part of this study was examining different themes and images emphasized in the literature I read. I decided to express the knowledge I had gained through a beadwork project on a faux leather file holder (See image 1). Beading has been a way for me to feel more connected to my Indigeneity, and I am very honoured to be able to wear my beads and practice the art of beadwork as a Mi'kmaw woman. This artistic piece brings together some important themes and images from four Indigenous-authored texts: Cherie Dimaline's *The Marrow Thieves*, Alicia Elliot's *A Mind Spread Out on the Ground*, Thompson Highways, *Kiss of the Fur Queen,* and Thomas King's *The Truth about Stories: A Native Narrative*. Together, these images tie together themes of Indigenous pride, love, resilience, community, and respect. The connectivity between the multiple books is reinforced by bringing these images together.

Keywords: Indigenous literatures, Beadwork, Community

Introduction

Before introducing my work, I would first like to introduce myself. I am a Mi'kmaw woman from Listuguj First Nation, and I grew up outside a community in a nearby town. Due to the contributing factors resulting from colonization, I felt very disconnected from my culture as a young person. I have since grown and learned more about myself and my culture, with the support of my family and mentors. Expressing myself creatively has contributed greatly to my development as an individual. Beadwork, as a means of representing myself artistically, has been increasingly important during my young adult life. In examining this piece, you may notice that beads are not always where 'they are supposed to be.' Lines may be crooked, and some beads may seem out of place. Through my learning, I have had to come to terms with not being 'perfect.' I have concluded that I am still learning, and I hope to forever be in a state of 'learning'. My artwork does not aim for 'perfect,' but is an attempt to decolonize some of the ways we study literature and express our learning.

In the fall of 2022, I had the unique opportunity of completing an independent study in Indigenous Literatures. I was able to select my readings, craft projects, and decide on how I would be graded. I knew that, as much as possible, I wanted to take a step away from some of the projects typically done in English courses. In working to deconstruct and decolonize some of these rigid rules around how to analyze literature, I decided to express what I had learned through beadwork. This piece of beadwork represents images and themes found in the following four Indigenous-authored texts: Cherie Dimaline's *The Marrow Thieves*, Alicia Elliot's *A Mind Spread Out on the Ground*, Thompson Highways, *Kiss of the Fur Queen,* as well as Thomas King's *The Truth about Stories: A Native Narrative*. The piece is meant to encourage the contemplation of the colliding themes and images each narrative explores. Furthermore, this piece celebrates these amazing Indigenous authors and their contributions to decolonization, amongst many other contributions. I hope this piece inspires people to read these novels and to contemplate them deeply, as each has a unique message for the readers. Together these images tie together themes of Indigenous pride, love, resilience, community, and respect.

Image 1

Lirette, Isabella (2022) [Indigenous Beadwork on faux leather case] Photographed by Isabella Lirette April 10th, 2023.

Image 2

Lirette, Isabella (2022) [Indigenous Beadwork on faux leather case, close-up image of beaded buffalo and flame] Photographed by Isabella Lirette April 10th, 2023.

Image 3

Lirette, Isabella (2022) [Indigenous Beadwork on faux leather case, close-up image of beaded night sky and feather] Photographed by Isabella Lirette April 10th, 2023.

Image 4

Lirette, Isabella (2022) [Indigenous Beadwork on faux leather case, close-up of smaller beaded buffalo and white seed bead lining] Photographed by Isabella Lirette April 10th, 2023.

Explanatory Text

The Marrow Thieves by author Cherie Dimaline (2017) contributed significantly to the development of the artwork on the left side of the piece. Dimaline's novel follows a group of Indigenous youth, along with two elders, as they attempt to evade capture by colonial agents for their unique ability to dream. (Dimaline, 2017, p. 88-89). Some of the key themes that stood out to me in this novel were love and community. The buffalos featured in images 2 and 4 are intended to represent the love shared by a married couple in *The Marrow Thieves*. Miig and Isaac each had a tattoo of a buffalo referred to as their "marriage tattoo" (p. 99). Though Miig thought Isaac was dead, their reunion is made possible when the main character encounters Isaac and recognizes the tattoo (p. 229). Their separation during this time is represented through the hidden buffalo featured under the flap of the file holder (Image 4). Though separated, the image of the buffalo was a reminder of their love that prevailed even in this futuristic depiction of colonization (Dimaline, 2017).

The Marrow Thieves also includes a strong sense of community, which I represented through the image of the flame (see Image 2). Fire features prominently as a force that draws the group together (2017). When the main character Frenchie is alone in the woods, he notes how he is not strong enough to build his fire (Dimaline, 2017, p. 12). When he is close to death, and the group rescues him, he notes how they all sat around a "roaring fire" (p. 16). The contrast between Frenchie's struggle alone, and the support he finds, is emphasized through the image of the fire. When Miig begins with story time later in the novel, the characters are again gathered around a fire (Dimaline, 2017, p. 22). This instance further reinforces the connectivity between the characters and the community they have built (Dimaline, 2017). The placement of the fire under the buffalo is meant to highlight the connectivity and family that surrounds Miig as the figurehead of the family (Dimaline, 2017). Parallel to these images is the images of the night sky and duck feather (see Image 3).

The right side of the piece features images representing themes of resilience and pride inspired by *Kiss of the Fur Queen, The Truth about Stories: A Native Narrative,* and *The Marrow Thieves.* The night sky at the top right of

the piece (see Image 3) was inspired by the beginning of *Kiss of the Fur Queen* by author Tomson Highway. Highway's novel follows two Cree brothers' horrendous experiences at a residential school and how these experiences directly affect their lives and their relationship to their home, family, and culture (1999). The image of stars is first introduced in Highway's text as being the place from which children fall from and the location in which the ancestors stay (1999, p. 19). The night sky reappears throughout the novel as both a witness to the atrocities of residential schools and prominently as a source of hope and an avenue of resilience (Highway, 1999). When the brothers are at the residential school, the night sky reveals a horrendous assault faced by one of the brothers by the priest (p. 77). The night sky here is figured as being somewhat removed, as it is coming through a window (p. 77). However, when the brothers arrive back home, they are described as being at "[…] the very centre of a perfect sphere, a giant bubble of [the] night air, and glass-smooth lake, and stars" (Highway, 1999, p. 89). Here the night sky figures as both a witness and as a testament to the brothers' resilience as they navigate how to cope with their horrendous experiences (1999).

Underneath the night sky is the image of the duck feather, which is representative of the theme of pride. This image was first motivated by a section in Thomas King's novel *The Truth about Stories: A Native Narrative.* King's novel examines the power of storytelling, and he proposes that "[t]he truth about stories is that [is] all we are" (2003, p. 2). Through this theology, King characterizes stories as powerful and as "the cornerstones of our culture" (p. 95). In one chapter King tells the story of the coyote and the ducks (p. 122-127). King describes how through his trickster ways; the coyote takes all of the beautiful duck's shiny feathers until they appear as they do to us today (p. 122-127). King relates all this back to the attempts at assimilation and colonization (p. 120). He states, "After some five hundred years of vigorous encouragement to assimilate and disappear, we [are] still here" (King, 2003, 128). Along with a lot of hard work and hardship, pride in all our feathers is an important theme to draw away from this story. The image of the feather also features prominently as a symbol of pride in *The Marrow Thieves.* Towards the end of the novel, the youth begin to draw together teachings which they name "Miigwanang- feathers" (Dimaline,

2017, p. 214). The placement of these two images was intentional as I wanted to demonstrate the pride, represented by the feather, that happens underneath the night sky.

Visible under the flap of the file holder (see Image 4) is a line of white beads inspired by a narrative in Alicia Elliot's collection of essays, *A Mind Spread Out on the Ground* (Elliot, 2021, p. 71). Elliot's pieces draw together parts of her upbringing and experiences as an Indigenous woman (2021). Elliot described how her family struggled to contain head lice for much of her childhood and attributes a great deal to this poverty struggle (p. 86). She described how difficult the process of getting rid of lice is and that they "[…] barely had enough money to pay for our normal loads at the laundromat" (p. 87). Elliot additionally emphasizes the child welfare system that did not seek to aid struggling families, such as her own (Elliot, 2021 p. 88). Through this very heavy and difficult situation, she and her sister, at nine and eleven would sit down at night and work to get lice out of each other's hair (Elliot, 2021, p. 82). Although her battle was filled with hardship, her resilience, and the intimacy that she shared with her siblings, are represented here.

The individual images in my piece are drawn together by two gold lines that span the entire faux leather holder (see Image 1). These lines are meant to convey themes of love and respect, which were inspired by Elliot's collection of essays. She outlines how respect is featured in her adulthood and her relationship with her non-Indigenous boyfriend. She figures her relationship to be like the Two-Row Wampum belt, "[…] parallel but never touching […] [i]t is a treaty based on peace and friendship, anchored in a deep respect for each culture's distinct differences" (Elliot, 2021, p. 120). The gold lines that never cross represent this harmonious and mutually respectful relationship. These lines, which represent respect and love, tie together the other themes of resilience, pride, and community together.

Concluding Remarks

In working to conclude this piece, I think it is important to note the potential limitations in my work. All these authors are from northern turtle island (what we now call Canada). This was not an intentional choice, but one that nonetheless prompts some very interesting questions. I

would like to recognize that the findings in my research could have been different by the inclusion of other Indigenous authors. More research into the effect of enforcing borders on turtle island, and how this affects Indigenous literature, would have to be conducted.

It may be ambitious of me to hope that every person who sees my work goes on to read each text mentioned in this piece. I do truly hope, however, that you have been touched by at least one of these images and that you go on to read the book that YOU need to read. The production of this piece has taught me a lot about my individuality and my experience as a lifelong learner. I believe literature, and especially Indigenous literature, is extremely powerful and important. These novels, texts, words, and images are valuable tools in constructing a better society. Though I may have only shined a light on four of these novels, I do hope you take up the flashlight and go looking for more.

"That's what I hope Indigenous people feel when they read my work. Love" (Elliot, 2021, p. 30)

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