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Considerations for transformative educational praxis promoting integral human development

Catholic Social Teaching, human rights education, learning for sustainability, peace pedagogies, and the Treaty Six context of responsibilities in critical conversation

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**Considerations for transformative educational praxis
promoting integral human development:
Catholic Social Teaching, human rights education, learning
for sustainability, peace pedagogies, and the Treaty Six
context of responsibilities in critical conversation**

Volume 1 of 1

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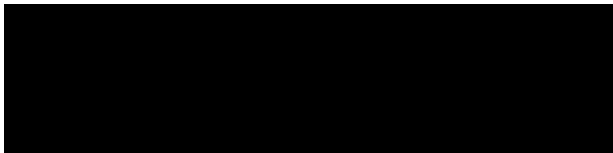
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Declaration of any previous submission of the work

This thesis includes reworked material on the Treaty Six context, which as explained in section 2.2, draws on research from my Master of Science degree in Social Justice and Community Action completed in spring 2020 via online learning at the University of Edinburgh. The dissertation for that degree had a different focus within the context, engaging multiple Catholic colleges at the college level in Saskatoon and Edmonton, and was entitled 'Not merely one minority amongst others: relating settler-allyship, a preferential option for Indigenous people, and post-secondary Catholic education in Treaty Six territory'. The relevant re-applied material benefits from learning that has taken place since July 2020, is peppered with new framings resulting from that learning (e.g., Treaty Six as a context of responsibilities), and remains key to how I think about my professional location and responsibilities. Other than that improved and reworked portion, material presented here for examination for the award of a higher degree by research has not been incorporated into a submission for another degree. As also cited, some of the material on transformative learning theory is reworked from my own published work (see Hrynkow, 2014, although this book chapter also influenced subsequent submissions). In both cases, as will be evident below, these sources are applied in novel ways in the present thesis. They are necessary inclusions as they have influenced my educational praxis and how I understand my professional context of teaching, learning, and community outreach work as named more fully in this thesis.

Candidate's Signature:

A large black rectangular redaction box covering the candidate's signature.

Saskatoon, January 5, 2023

Declaration of authorship

I am the author of this thesis, and the work described therein was carried out by me personally.

Candidate's Signature:



Saskatoon, January 5, 2023

Acknowledgements and dedication

It is important to begin this section by thanking my two supervisors at the University of Bath, Jim Horden and Simon Hayhoe. Jim really took the lead in this relationship and was very generous with his time and helping me craft a strategy to finish this project, which may otherwise have fallen by the wayside. Both he and Simon were incredibly helpful in their support, and one of the highlights of my year in 2022 was spending time in Bath, and in particular, presenting to Drs. Horden and Hayhoe my research in progress during December of that year. They helped me remember I could still write after COVID-19 had receded. Most significantly, Drs. Horden and Hayhoe enriched this project and, in turn, the work it engages through their much-appreciated support.

I would also like to express my gratitude to my examiners, Professor Hugh Lauder and Dr. David Fincham of St. Mary's University, Twickenham. They asked cogent questions at a very enjoyable viva voce examination in July 2023 and provided helpful written prescriptions in the examiners report that have served to enrich this project.

Any errors that remain are my own responsibility and in no way reflect the quality support and direction received by the above-mentioned scholars.

I would also like to direct a special thank you to a highly valued contributor to the St. Thomas More College community, Harry Lafond of Muskeg Lake Cree Nation, for sharing his insights with me over the years and, in particular, for gifting me a teaching in September 2023 on the teepee that now stands in the chapel. At the same busy time, the Roman Catholic Campus Ministers: Gertrude Rompré, Micheal MacLean, and Celeste Woloschuk, who, in that order, consented to an interview about their knowledge and experience of the teepee in chapel. Rompré is thanked in a focused way in the next paragraph, while both MacLean and Woloschuk

are valued colleagues who have contributed in numerous ways to the good work described below. I remain deeply grateful for them as colleagues.

This thesis is dedicated to the two holders of Doctors of Education degrees who feature below and have influenced me most, in both unique and overlapping ways via countless dialogues, through personifying hospitable Catholicism in support of substantive peace and justice via their various entanglements with teaching, learning, educational leadership, and community outreach: (1) David Creamer, SJ, who passed away during the early stages of its writing, and (2) Gertrude Rompré who is very much alive, offered encouragement, and helped me to make space to finish writing this thesis at a busy time (see below for more on them and this framing of hospitable Catholicism). In contrast to the regular form of disclaimers found above and in many other theses, I hold Creamer and Rompré responsible, in the best possible sense of that term, for the orientation and kernel of much of what follows below.

Abstract

As indicated by its title, this thesis dialogues with several threads of both Catholic Social Teaching and the educational studies literature to articulate an imperative for promoting integral human development. Specifically, it engages the problem for educational praxis of how integral human development can be contextually grounded, in accord with a transformative learning ethos, within what is named as the Treaty Six context of responsibilities. As part of its articulation of the aforementioned imperative, this project addresses the question of how integral human development can be incarnated through and in the author's most immediate professional context of teaching and educational leadership, namely, that of St. Thomas More College, University of Saskatchewan and, particularly, of being, at time of writing, Co-Director of the Irene and Doug Schmeiser Centre for Faith, Reason, Peace, and Justice at the college. In the process, this thesis unfolds two relevant examples for that work: (1) the Dicastery for Promoting Integral Human Development at the Vatican, which is an aligned but much grander example; and (2) the Transformative Learning Centre at the Ontario Institute for Studies in Education, University of Toronto, which is more of a peer example. Through a presentation of primary sources and representative literature, the present thesis surveys discourses surrounding transformative learning as connected to the contributions of Edmund O'Sullivan, Catholic Social Teaching, human rights education, learning for sustainability, and peace pedagogies. The results of this critical conversation are applied to inform, solidify, and support the current and potential work of the Schmeiser Centre, inclusive of policy development, largely as it stood in December 2022 when its vision and mission were being formalized.

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Chapter one: introduction

1.1 Introduction

This thesis maps a systematic set of considerations for deepening a branch of transformative learning theory, inspired by a normative-focussed tripartite coupling of peace, social justice, and ecological health in the sphere of education as it is and could be incarnated in the Treaty Six context. Treaty Six, as unfolded below, covers the land on which I live and work in Saskatoon, Saskatchewan. This thesis further addresses the ways in which a concept of integral human development mediates and informs such a normative transformative learning focus, particularly when it is set as a telos for that educational project. More specifically, the present thesis brings Catholic and secular sources into critical conversation with the Treaty Six context in order to articulate some cogent considerations for transformative educational praxis promoting integral human development. Here, as unfolded further below, critical conversation is meant to invoke an application of a method common in interdisciplinary approaches to the humanities (see Andeweg and Slob, 2017).

In this case, 'critical conversation' is a matter of bringing representative insights from Catholic Social Teaching and the bodies of educational research named in this thesis' subtitle into dialogue with each other and the Treaty Six context. Further, this is a dialogue with a normative purpose and thus bounded by the primary title's remit of discerning and naming considerations for forming and supporting the flourishing of a transformative educational praxis promoting integral human development. In this regard the present thesis—like the draft terms of reference for the Schmeiser Centre that it influenced and will engage with below—is both descriptive and aspirational, while attempting to hold these two qualities in creative tension. This thesis is thus a unique grounding of more universal but contextual frameworks that inform transformative learning for integral human development in the particularity of my professional context at a

publicly funded Catholic college federated to a larger university in Treaty Six, taking that context as it stood in December 2022 at this project's writing moment.

1.1.1 Methodological considerations

To work towards this grounding, the present thesis is theoretical-argumentative in method and approach (compare Andrews, 2007), opening up spaces for a normative core that is careful, critical, and reflective in applying an overarching methodology striving for unconditioned result, not through empirical objectivity, but rather by aiming toward authentic subjectivity when engaging and forming arguments and discerning and naming insights, including those intertwined with context and worldview (see Lonergan, 1957/1992, 1972/2017 on unconditioned result, insight, and authentic subjectivity). In board strokes, this bundle of considerations follows from and further develops my mentorship into what may be termed 'interdisciplinary humanities' approaches to Theology, Comparative Religious Studies (where my main teaching and research appointment is in Religion and Culture), Social Foundations of Education (at the University of Manitoba, where I completed my Masters of Education in the field and taught in the Faculty of Education), and Peace Studies in which there is no single agreed method or group of methods and little to no focussed peer reviewed research to cover and support explicit articulations of interdisciplinary humanities method (compare Andeweg and Slob, 2017, including on mentorship into form as common in the humanities outside of English and History, which have strong traditions of formally teaching method). Although, I would note at this point that while many other scholars use an 'interdisciplinary humanities' framing fruitfully in the sense of an interdisciplinary approach to humanities, they do so with little explicit discussion of bridging methods that would be evident as such to social scientists (compare Johnson, 2021 and her contributors on peace education).

Building upon Andeweg and Slob's (2017) line of argumentation and dipping into an auto-ethnographic methodology that I unfold further below, I would add that there is also something of methodological spectrum in play here, into which academics attracted by interdisciplinary humanities approaches to interdisciplinary fields like those just mentioned and educational research more broadly can legitimately operate. While the natural sciences and social sciences have well-worn traditions of teaching methods, ones that are often discipline-specific (see Andeweg and Slob, 2017) and are included proforma in theses and peer reviewed work, I am proceeding with this project in an interdisciplinary humanities manner that has characterized the vast majority of my own peer reviewed work, which was not only invariably doubly-blind reviewed prior to publication but has been sufficient to be promoted to first to Associate Professor and then to Professor since I started the Doctor of Education programme at the University of Bath. I mention this only as evidence that my peer reviewed work, as confirmed by the external review process for promotion at my college (involving the required assent of seven [three and, then, four different individuals, at each stage] blind [to the candidate] Professors from other institutions) falls within an acceptable, if largely implicit, methodological range. Moreover, this interdisciplinary humanities approach is doubly appropriate in my liberal arts college context (as expanded upon below), including for enhancing fruitful participation in decision-making and policy formation processes.

Again, to preview something of this thesis' autoethnographic feature, another way to articulate the use of methods in this thesis came into view, during the preparatory phase of a professional development session for the Catherine Donnelly Foundation. That foundation is dedicated to continuing the charism of the Sisters of Service through funding innovative projects in areas including those fostering positive Indigenous-settler relations, environmental and climate justice, housing, adult education, and community participation (see Catherine Donnelley Foundation staff, 2023). I co-delivered the professional development session on October 4th, 2023 in

partnership with two other board members. Given that not all our fellow board members and the foundations staff are Catholic or have been exposed to Catholic Social Teaching (see below), my specific task for that session, as set by the board Chair, was to unfold how Catholic Social Teaching can be situated within a 'progressive Catholic ecosystem'. Such a framing of an ecosystem, I then realized in reflecting upon the concept, is a relevant way to describe the methodological feature of thesis and to further signal the contextually appropriate nature of autoethnography given its nature, aims, and scope. Namely, this thesis can then be described as employing an ecosystem of methods that holds together in creative tension elements of various methodological schools, including theoretical argumentative, interdisciplinary humanities, educational research for professional development, and autoethnography.

Given such an intertwined, ecosystematic characteristic of the methods in this thesis, and particularly those connected to its theoretical argumentative nature and an interdisciplinary humanities methodology, in accordance with a recognized approach to educational research that allows for sources to be engaged at appropriate points over the entire course of a piece of research (see McMillan, 2022), the literature review will not be contained within one chapter. Instead, relevant literature and sources will be cited and engaged as part of a critical conversation throughout arc of this thesis' argument in a rather organic manner. Additionally, given the relatively large number of threads of discourses in play, the literature review is more representative than exhaustive, seeking to adequately represent the relevant contexts and mobilize arguments and insights in line with this project's normative goals.

As part of an overarching methodology aimed towards authentic subjectivity and taking advantage of a certain malleability in interdisciplinary humanities approaches that opens them up to being enriched by social scientific approaches without necessarily adopting social scientific assumptions, this thesis is also autoethnographic in method and approach (see

Pithouse-Morgan, Pillay, and Naicker, 2021; Lee, 2022; Reder, 2022). This is often the case when unfolding my professional context in areas that are not easily accessible by the public and, more importantly, in seeking to build upon and substantively deepen my pedagogical praxis and reflective educational leadership practice in a manner relevant to my current work at St. Thomas More College (STM) and, most specifically, as Co-Director of the Irene and Doug Schmeiser Centre for Faith, Reason, Peace, and Justice at STM. In this sense, the autoethnographic elements sometimes also share methodological features of a reflexive case study (see Wamsler, 2019).

This deepening of threads informing insight and development of reflective practice are the principal professional-development goals of this thesis. As such, an autoethnographic method's potential vis a vis reflective educational praxis for the interconnected efforts of teaching, learning, and community outreach is another reason for its selection as a method appropriate to this project (compare Watts, 2015). Additionally, borrowing from autoethnographic method for this thesis provides a fruitful path for integrating my intertwined positionality and ontological assumptions about being a person with relation-infused responsibilities to the Treaty Six context into an interdisciplinary humanities methodology in the service of moving towards authentic subjectivity. For example, in the case of Indigenous-settler relations, as I argue below, such a movement requires a certain re-mobilization of the type of privilege and insider or institution-specific knowledge in order to follow the lead of Indigenous folks who offer their wisdom to guide the college community and, by extension, help name and reveal the contextual responsibilities of the Schmeiser Centre. The accompanying contextual responsibilities, in turn, generate imperatives to support projects, when invited to do so. As Harry Lafond (2023) and other Indigenous leaders express an important aspect of this contextual and invitational imperative succinctly, 'nothing about us without us'. It is most often primary in all this, that the

resultant projects and collaborations are discerned as important by Indigenous folks in dialogue amongst themselves and with their home communities.

Here, to be somewhat autoethnographical, it is also important to highlight the feature of autoethnography and self-reflective narrative that was required of me by one of my committee members for my PhD in Peace and Conflict Studies, Sean Byrne. He also served as the guardian of the methodologies for that field at the University of Manitoba (see Byrne and Senehi, 2009). As I would now phrase it, Byrne and his life and teaching partner Jessica Senehi, along with then student colleagues (see, for example, Senehi, et. al., 2009) initiated a process of placing autoethnography within tradition of qualitative methods, which links the social, political, personal, and cultural in a manner that can inform and bolster the authenticity of reflexive practice such as that associated with professional doctorate (compare Boli, 2022; Zuend, 2023). Further, as I would now summarize it after employing a flexible approach to autoethnography with students for a number of years, that rather than pining for an supposed objectivity, autoethnography allows for an authentically subjective means for the author of a dissertation to lay their proverbial cards on the table and, with a lower possibility for a tinge of deception, explain their goals and reasons for approaching a particular research project, how they will be entering into the research question, and how they themselves have been changed by their relevant educational and larger life experiences. Those characteristics of a flexible approach to autoethnography named, I would certainly concede that for various reasons, including around comfort levels concerning the place of personal and relational in academic discourse, this methodology may be more popular in particular academic fields or locations (compare Kazubowski-Houston and Auslander, 2021). In any case, all the graduate students in Religion and Culture that I have supervised have employed the methodology as part of their work. I have found it helps them to engage the substance of their research and encourages thinking through the social and ethical implications of a project, precisely because the researcher consciously

enters the writing phase as a subject in relationship with their own joys, griefs, hopes, research aspirations, and striving for authenticity explicitly serving as a guide to navigate what can be an overwhelming amount of material.

The promises of such an autoethnographic approach can be illustrated with reference to the two most recent University of Saskatchewan Religion and Culture graduate students to complete their programs, Brette Kristoff and James Powell, who also worked for the Schmeiser Center as graduate student project administrators (see below). In each instance, I was their principal advisor and supervisor, and they defended in August and September 2023 respectively.

Kristoff's (2023) thesis is entitled *Contextualizing Trumpism: understanding race, gender, religiosity, and resistance in post-truth society*. Within its pages, autoethnography is used to introduce her topic selection along with accompanying frustrations, to situate her analytical point of view in the form of a position statement, and to name her intellectual journey when relevant at various places in the thesis (see Kristoff, 2023). In her case, the examiners appreciated these features associated with the ethnographic 'I' as an effective means to illustrate Kristoff's (2023) entry point into the topic and explain her attraction, through the resonance it had with her as result of a variety of significant life experiences, to what for her is a continuing transformative dialogue with intersectional feminist perspectives.

In terms of Powell's dissertation, *Introducing the Catholic archive: revisiting the reception of Thomas Aquinas and the modernist crisis (1850-1917)*, a dedicated autoethnographical section was included within the introductory matter. In that section he poignantly and appropriately cited a moment during his undergraduate days of feeling a certain Catholic superiority when employing Thomistic language to name his understanding of God in ecumenical bible study session along with the subsequent exclusion he experienced from his Catholic peer group who expressed a concern he had turned communist after his encounter with post-modern philosophy

caused him to question such superiority. Describing these moments underlay his exposition, analysis, and reflections concerning how Thomas was employed to exclude what were deemed non-orthodox views and those holding those views from Catholic life in the period under consideration (Powell, 2023). All three examiners, coming from diverse perspectives themselves, lavished praise on Powell for this feature of the dissertation, naming its value for them as scholars of Comparative Religion, Philosophy, and Theology respectively.

In the case of the present thesis, part of what is going on with a professional development project is the shaping of institution in which you work and others might not have access to in a fuller above-mentioned sense in terms of understanding and accrued (if not always deserved) privilege. As such, reflexive autoethnographic naming can take on multiple layers of importance. Further, an element of reflexive autoethnography may also be a necessary precursor for authentic dialogue with Indigenous folks and other community partners. As support for this point, one of STM's and the Centre's dialogue partners, Métis Elder Maria Campbell (see below), has suggested something comparable to me when expressing fatigue at attempting to dialogue with white settlers who have never explored their own history and positionality (Campbell, 2017). Campbell, through her contributions to methodologies for and the promotion of Indigenous autobiography (see Reder, 2022), also gives general support to autoethnography as a contextually appropriate choice as a prominent element of an ecosystem of methods for research undertaken within the Treaty Six context of responsibilities. As such and taking Elder Maria's teaching seriously, for example, it becomes important for reflective educational praxis and community outreach work to think through and engage with my identities as, to list some salient features, a white/settler/of identifiable but stateless Ukrainian heritage/sacramentally married/ father/husband/tenured Professor with all the privileges that can accompany such identities within the Treaty Six Context of responsibilities.

In sum, drawing advantage from the interdisciplinary nature of educational research and given my academic preparation and the discursive context of my college, the contextually appropriate methodological ecosystem of this thesis can be described as an interdisciplinary humanities approach that integrates elements of autoethnographic methodology is pertinently applied in the service of identifying and contextualizing appropriate theory and arguments to buttress a transformative learning praxis that gains relevance in fostering integral human development in Treaty Six. For that purpose, this thesis focusses upon bringing Catholic Social Teaching, human rights education, learning for sustainability, peace pedagogies, and the Treaty Six context of responsibilities into critical conversation.

The federated college context, as unfolded below, includes the necessity to engage secular academic discourses. Furthermore, the Treaty Six context of responsibilities has no moral option but to include Indigenous spiritualities as discussed below, along with other faith and secular traditions that fall outside this project's scope or are mentioned organically but briefly in passing in this thesis' pages. However, the present thesis' overarching methodology leaves itself open to these insights and, in part as a result of its writing process, the work of the Schmeiser Centre, which is the subject of the next subsection, has and continues to be informed by diverse voices benefiting from encounter and dialogue with representatives of multiple faith and secular traditions. This commitment is in part reflected in a major academic and community conference planned for Spring of 2024 that we have begun to organize at the time of writing, entitled 'Incarnating the common good: Catholic institutions engaging diversities', which is being crafted to address hard issues facing the college, its peer institutions in Canada, and several of its community partners as they strive to become more pastoral, welcoming, and inclusive. Issues to be addressed include LGBTQ2S+ equality, Indigenization, gender equality, ecumenical and interfaith partnerships, biomedical ethics, secularization, and structural and cooperate sin within Catholic institutions.

1.1.2 An initial overview of the Schmeiser Centre's work

In terms of my assignment of duties for the co-director role for the Schmeiser Centre, amongst other responsibilities, I have academic oversight for the College's distinctive area offerings in Catholic Studies, Peace Studies, and Critical Perspectives on Social Justice and the Common Good. After much work, at the time of writing in December 2022, each of these programs is now approved (Catholic Studies and Peace Studies) or, in the case of Critical Perspectives on Social Justice and the Common Good, set to transition to an undergraduate certificate. These certificates, which have been available to students from spring of 2022 in both Peace Studies and Catholic Studies, can be dovetailed with a University of Saskatchewan degree or taken as a standalone qualification.

The larger work of the centre is supported by a one-million-dollar pledged gift from Irene Ositis-Schmeiser that was announced publicly in December 2021 (see Berg, 2021). Having spoken with a few development officers at Catholic colleges on the subject, I can confirm this is a rather unique pledge in the Canadian context, where most gifts from anglophone donors to post-secondary institutions are made at the centre, that is, to the University of Toronto, the University British Columbia, McGill University, Queen's University, York University, the University of Alberta and, where applicable, the Catholic colleges connected to those institutions (on prestige and reputation compare Bunnell, 2022), rather than on the periphery.

Further, it is unique in both the Saskatchewan and Manitoba contexts (perhaps the two most similar Prairie provinces due to their population sizes and geography) to have an unrestricted gift for a centre that can, in this case with Ositis-Schmeiser's blessing, be employed mostly for community outreach. STM's Manager of Development and Alumni Relations, Kari Sinkewicz, frequently calls Ositis-Schmeiser's pledged donation a 'transformative gift'. In an important sense, the praxis-based considerations unfolded in this thesis—setting as they do a telos and

ethos for the Schmeiser Centre of supporting transformative learning for integral human development that is placed in the Treaty Six context, along with the work they have helped to inform—are an effort to bring to life a fuller expression of Sinkewicz’s characterization of Ositis-Schmeiser’s generosity as a transformative gift.

Taking energy from the financial battery (see Diamond and McDonald, 1996) provided by Ositis-Schmeiser, as part of my current post-secondary educational duties and in consultation with the Schmeiser Centre’s advisory committee and college stakeholders, my co-director (Gertrude Rompré, who is responsible for the Catholic identity at STM in her role as Director of Mission and Ministry, see also this thesis’ dedication) and I are developing an extensive terms of reference document for the centre. The terms of reference will need to be approved by our advisory committee, STM’s dean and president, the college’s faculty council, the STM college board of governors, and our corporation (which, ultimately governs the college and is composed of tenured faculty members, certain college administrators, community representatives, and the board of governors). While we are limited to a maximum of two consecutive three-year terms as co-directors, the terms of reference, once approved, will have a life that reaches beyond our tenure as co-directors, even if this is only because they may be even more challenging to amend than to establish.

Indeed, the initial terms of reference for the Schmeiser Centre will replace the current ad hoc arrangements and act as a quasi-constitution describing and prescribing its structure and functioning. As such, they will most likely set its aims and scope for quite some time. Given this importance, we are involved in multi-layered consultations, including with the donor, Ositis-Schmeiser, with whom we both had previous relationships, and are working to develop processes and procedures that allow the centre to continue as a values-driven entity on mutually supporting levels of insight and action. Those approved terms of reference will build on

the basic parameters that the Schmeiser Centre is dedicated to excellence in teaching, research, and community outreach related to Catholic Studies, Peace Studies, and Critical Perspectives on Social Justice and the Common Good (see Clark, 2021, reporting on the centre's launch in light of the storming of the US Capitol).

One important way to frame this work—particularly within Catholic cultures but with transference on the level of principles to the interfaith and secular contexts with which the Schmeiser Centre also engages—is as a commitment to promoting integral human development amongst all of the students taking the aforementioned STM distinctive area courses that fall under the Schmeiser Centre's umbrella (see also below), teacher-scholars associated with the centre, and the wider community. Integral human development, as supported by a genealogy mapped below, is herein understood to promote and foster the continuous growth of persons-in-relationship in all their intertwined social, spiritual, personal, psychological, personal, ecological, cultural, and moral dimensions (compare Paul VI, 1967; Francis, 2015). In this sense, as is unfolded in greater detail below, integral human development is both a learning profile-like outcome for the students associated with the centre and a normative goal for the Schmeiser Centre's academic programming and community outreach work.

Setting such a transformative and normative telos for the Schmeiser Centre and its projects requires solid and critical foundations appropriate to the situatedness of STM as a publicly funded Catholic college, federated with the province's sole U15 research intensive university (the rough equivalent of the Russell Group in Canada, see U15 staff, 2022), and where staff, faculty, administrators, and students identify with Catholic, other faith, and secular traditions. This thesis represents a first articulation of those foundations selected to buttress that work. This is necessary because of the failures, too many of which continue, of settler institutions (in general) and Catholic settler institutions (in particular), to help incarnate social justice,

substantive peace, and ecological health. A more particular failure in this regard that this thesis cannot ignore surrounds Catholic educational institutions' interactions with Indigenous folks (see below). At its most practical then, this thesis represents the building blocks and learnings for both (1) a philosophy of transformative learning in support of integral human development, and (2) an intertwined contextual effort at relevant work and policy development for what we are trying to build as a robust Centre for Faith, Reason, Peace, and Justice.

1.2 Chapter overviews

To undertake such an articulation, this thesis first provides a deeper overview of my professional context in Treaty Six, at STM, and with the Schmeiser Centre in chapter two. Within chapter three, it then takes a cue from a recent ecclesial re-organization within the Catholic Church's governance by unfolding the story of the resultant Dicastery for Promoting Integral Human Development. That chapter then turns to its principal focus, offering an articulation of the underlying understandings of integral human development and how they can be related to transformative educational praxis (as informed by the work of Edmund O'Sullivan and his collaborators) to promote the fuller and nourishing growth of human persons in all their intertwined social, spiritual, personal, psychological, cultural, moral, and ecological dimensions. A mapping of the work, vision, and mission of the Transformative Learning Centre, which was located in the Ontario Institute of Education at the University of Toronto, surveys some of that centre's efforts at invigorating what O'Sullivan names as grounded hope (see Transformative Learning Centre staff, 2016a).

To access the current landscape of concepts and literature in four relevant areas, this thesis then maps insights and theory from Catholic Social Teaching and the three sets of secular educational research literatures, associated with discourses surrounding human rights

education, learning for sustainability, and peace pedagogies respectively. These three areas were chosen mainly because their resonance within (1) the Treaty Six context, (2) the academic cultures at STM and the wider University of Saskatchewan, and (3) the Schmeiser Centre's work. They also represent terms displaying lexiconic variety when tethering themselves to educational projects and are connected to particular secular traditions with normative content coupled to values-based education. Together, with each considered in turn, the Catholic Social Teaching, human rights education, learning for sustainability, and peace pedagogies mappings will respectively form the next four body chapters of the thesis and will be organized along central, recurring themes that themselves emerge through a representative conceptual and literature review of each of these four areas. That approach allows this thesis to consider some of the challenges these discourses set for educational projects in Treaty Six. For example, Treaty Six territory bridges the provincial economies of Saskatchewan and Alberta, which are based on natural resource exploitation, including some notorious extractive industries that bring tar sands oil and uranium to market (Saskatchewan is one of the world's main sources of mined uranium, has ambitions to exploit its own oil sands, and provides many of the workers in the Prairie oilpatches, some of whom have been my students [see Schramm, Kramers, and Isaacs, 2010; Parsons and Barsi, 2001; Cupe Flores, 2022]). These industries are part of the supply chains for the United States and Canadian militaries and have been the subject of the teachings of Catholic bishops (see Bouchard, 2009 for a prime example). As such, each of the discourses surveyed in chapters four to seven contain insights that can be applied to inform educational work within the Treaty Six context of responsibilities.

The aforementioned survey itself begins with Catholic Social Teaching. More specifically, this corpus is selected in large part because it sets norms for Catholics and Catholics institutions and, in a related manner, Catholic Social Teaching helps to establish the catholicity of work for peace and justice (see below). In that light, chapter four surveys Catholic Social Teaching in the

areas that feature in the following three chapters of this thesis, namely (1) human rights and human rights education, (2) sustainability and learning for sustainability, and (3) peace and peace pedagogies. Chapter four also highlights the college's employment of Catholic Social Teaching in the *STM college plan 2025*, as concentrated in the 'hospitable Catholicism' action area. For their part, chapters five to seven offer a representative literature review focussed upon concepts and insights for educational practice and outreach offered by the human rights education, learning for sustainability, and peace pedagogies discourses as named in the subtitle of this thesis.

This conceptual and literature review unfolded in dialogue with the Treaty Six context of responsibilities provides the basis for a unique, critical conversation aimed toward discerning confluences and resistances emerging from those mappings. That conversation is presented in chapter eight in the thesis. A critical synthesis-oriented portion of this research forms that chapter as it considers the implications of those confluences and resistances for transformative educational praxis that aims to actively foster integral human development within the Treaty Six context of responsibilities. More specifically, chapter eight argues for integral human development as a learning profile-like outcome, not in the sense of a fully obtainable goal but rather as telos and a process to strive for and, ontologically speaking, as a way of being in the world in line with the sort of formative character education associated with virtue ethics in Catholic traditions. As part of grounding these ethics in accord with a transformative learning ethos, it then articulates paths upon which the Schmeiser Centre can continue to or start to journey upon to support integral human development in 'a good way' within the Treaty Six context of responsibilities. These paths are framed as a small piece of the puzzle in terms of the contribution required. They encompass the aforementioned relationality and the entangled responsibilities invoked by the spirit of the Nehiyaw (Cree folks own self appellation) philosophical concept of *wahkotowin* (see below).

To further ground this conversation, focusing on the potential of and select lessons for the Schmeiser Centre, the final chapter of this thesis considers how the aforementioned confluences and resistances can be synthesized and reimagined for educational projects in the Treaty Six context so it can build capacity for and undergo a deeper transformation aimed at better fostering integral human development. Encompassing those aspects of this inquiry related to possible subsequent research, this concluding chapter also offers suggestions for future directions in terms of this values-driven educational project, including the completion of the Schmeiser Centre's terms of reference in a formally consultive manner, robust policy generation, reporting, and work to incarnate its mission. This chapter and the thesis then end with a reflection on the importance of both (1) undertaking work for transformative integral human development in support of social justice, substantive peace, and ecological health, and (2) realizing that this work will never be complete in this world.

1.3 Research question and professional development purposes

Posed as research question, this thesis addresses the following query: What are some relevant considerations that emerge for transformative education aimed at actively fostering integral human development when Catholic Social Teaching, human rights education, learning for sustainability, peace pedagogies discourses are brought into critical conversation with the Treaty Six context of responsibilities?

In accord with a common understanding of the ethos of a professional doctorate as 'concerned with development of professional practice and identity' (Fulton et al., 2012), by engaging a workplace context, academic theory, and professional practice, this question is answered in relation to specific work related to my expertise and training. More specifically, my professional development purposes, tied to both my professional practice and identity, in asking this question

at the time of writing are to (1) inform my teaching content and practice, (2) strengthen my ability to perform educational leadership tasks, and (3) help create space for other work of the Schmeiser Centre at a time when myself and my co-director are collaboratively crafting terms of reference, consulting with interested parties, and building support for its normative vision and mission in a dialogical manner.

There is a certain knitting together that must take place here as a way of justifying the interweaving of what may otherwise seem disparate programs under the Schmeiser Centre's academic direction. This knitting is necessary to gain traction amongst faculty members (in particular), as the structure of arguments and discourses matter to them, especially due to the manner in which they tend to position themselves within the relevant academic cultures. More specifically, critical understandings of the structure of arguments and literacy in discourses are all the more important to this values-driven education project because they feature in decision-making and policy development processes at STM, including in rhetorical forms common at meetings where scholarly insights are frequently mentioned when deliberating on policy and courses of action. A binding goal in such settings, for which this project has already provided aid, is to hold out the possibility of creative synthesis amongst one or more of (1) the centre's titular categories of faith, reason, peace, and justice and (2) its three distinctive program areas: Catholic Studies, Peace Studies, and Critical Perspectives on Social Justice and the Common Good.

1.4 Conclusion: illustrating and naming possibilities for the Schmeiser Centre.

The proposed logo for the centre (see below in this section) is malleable and flexible in terms of interpretative possibilities, allowing for a plurality of interpretations for understanding its symbolism that resonate with the Schmeiser Centre's vision and mission. Designed by local

graphic artist Jordan Arabski, with input from the Schmeiser Centre's core team, it represents another attempt to symbolize the possibility of creative synthesis within the centre's programming and remit. In the proposed logo, the selected Celtic knot, associated with a perhaps more integral expression of Christianity (see Osgood, 2023), can be viewed, depending on what perspective an observer takes, as either a connection between three or four distinguishable elements. Pointing to the threes and fours in play within the Schmeiser Centre's remit, the Celtic Knot is partly meant to colligate the four terms in the centre's title (faith, reason, peace, and justice) and can also be associated the four directions so important to Indigenous spirituality in Treaty Six. Viewed as a triune unity of elements, the knot invokes the unitive nature of the Trinity, binding together in mutuality and relationality as it does (in theological terms) three distinct and unique persons (compare Van Wyk, 2022), and can also be read as representing the Schmeiser Centre's three distinctive program areas of Catholic Studies, Peace Studies, and Critical Perspectives on Social Justice and the Common Good.

These unities symbolized by the knot are contextually placed by the bed of three western red prairie lilies, which grow throughout Treaty Six territory. These lilies are well rooted in this place and were previously more abundant when the Bison economy was central to life in this space (see below). At the centre of the logo is the book of Wisdom or knowledge (and thus interpretable as representing both secular insight and holy Wisdom or Sophia). In this way, the logo can be read as an effort to communicate a transformative learning orientation for integral human development without problematically appropriating imagery central to Indigenous cultures within Treaty Six like, for example, the ceremonial pipe.

The colour scheme of the logo is also significant. That shade of blue can be seen, on occasion and with the right sunlight, on *kisiskâciwanisîpiy* (the Saskatchewan River), which is in part fed by mountain glaciers (hence the sometimes-blue tinge) and is the source of the province's

name. What settlers mapped as the South Saskatchewan River flows through Saskatoon and forms one of the borders of the main University of Saskatchewan campus. Also, that shade of blue is frequently present in the Prairie sky on sunny, clear days, with Saskatchewan having the most such days of any province or territory in Canada. These naturally occurring blues can thus be called upon to help remember the form of the treaty promises and relationships that are meant to last as long as the rivers flow and the sun shines (see below).

Moreover, the effort of the Schmeiser Centre to be praxis-oriented can also be read into the meeting of the white and blue within the logo. For example, on clear, sunny, cold winter days, like the one which these words are first being drafted, it is possible to look out at certain open fields in Treaty Six and see only white and blue, with the snow having been compacted by the Prairie winds providing the only contrast with the 'big sky'. Looking to the horizon where the blue and white meet, it is difficult to discern where the sky ends, and the snow-covered ground begins. In fact, on such days, looking for either the sky or the ground as a starting point shifts the result for the observer. This phenomenon, that space that is neither white nor blue but also both, can be taken as a phenomenological description of a place of the in-between, where principles are re-entangled into specific contexts, as is active, for instance, in the Schmeiser Centre's work aimed at incarnating cultures of peace (see below, compare Hrynkow, Byrne, and Hendzel, 2010). There are comparable meeting points with the white and blue colouring in the proposed logo:



IRENE & DOUG SCHMEISER
**CENTRE FOR FAITH, REASON,
PEACE, AND JUSTICE**
ST. THOMAS MORE COLLEGE, UNIVERSITY OF SASKATCHEWAN

The above is thus a logo supporting a range of interpretations that emerged in parallel with and were informed by the writing of this thesis. However, it will take some careful dialogue, which is in process and was initiated by my pastorally skilled co-director at the time of writing this thesis, to establish as the Schmeiser Centre's logo with official sanction. This need for dialogue rings true as the first version of logo was designed by STM's Director of Communications and Marketing with the best of intentions. Nonetheless, this first logo invoked a more passive piety (praying hands). The Schmeiser Centre's three graduate student project administrators also felt it left itself open to an interpretation as a problematic white on Black image of violence, with the white fist impacting the Black praying hands. Moreover, the olive branch, though a well-known symbol of peace, also felt like something of colonialist insertion and less robust image for this place as its roots could never survive a Treaty Six winter outdoors:



In favour of the creative synthesis option, this thesis' selected four discourses could also be seen as compatible with the newer logo. They were selected for this thesis as an analogous four discourses that can be colligated into a unity marked by creative tensions because they have traction in our college and the larger University of Saskatchewan context in which we are federated. These discourses are represented in the thesis' subtitle, namely, Catholic Social Teaching, human rights education, learning for sustainability, and peace pedagogies. Moreover, these are four discourses that influenced Edmund O'Sullivan (see 1999) in both his work and lived praxis of transformative learning geared toward social justice, substantive peace, and ecological health. The depth of these influences on his life and career I have confirmed through speaking with him, studying in his transformative learning post-graduate module at the Ontario Institute for Studies in Education at the University of Toronto (OISE), and dialogues with

Creamer and other scholars. As such, in accord with evidence engaged below, there is a certain amount of cross-fertilization and positive overlap active in the titular strands of this thesis. Indeed, finding ways to name and further activate that potential for cross-fertilization and positive overlap is part of the point of asking the above-presented research question in my professional educational context. The desired outcome is that additional students, staff, faculty, and community members with different core motivations and commitments can feel more comfortable in coming together via the Schmeiser Centre and its activities. With these aims in mind, this thesis begins its body chapters with an overview of my professional context.

Chapter two: the Treaty Six context of responsibilities, St. Thomas More College, and the Schmeiser Centre

I acknowledge that St. Thomas More College is in Treaty Six Lands, Nehiyaw Territory, and the Homeland of the Métis Nation. I respect and reaffirm our relationship with one another.

-Land acknowledgement gifted to me by Erica Violet Lee that I employ to open events and modules, and that is placed below my e-mail signature (see below).

2.1 Introduction

The present chapter essentially unfolds the context of post-secondary Catholic education in Saskatoon, Saskatchewan. This summary rings true because STM is the city's only remaining post-secondary Catholic educational institution. It also addresses where the Schmeiser Centre fits into the college and the larger community.

My family and I moved to Saskatoon for a rare tenure track job in Religion and Culture in July 2011. Previously, I had been to the city to participate in sporting events about thirty times and then also for a three-day interview for the position the previous winter. The posting for what became my appointment had a specified research expertise in Christianity and Ecology, which accorded with my Doctor of Theology specialization in Christian Ecological Ethics. Both that degree and my PhD in Peace and Conflict Studies were in process at the time, making my selection by the search committee and STM appointments committee even more unlikely.

Having felt extremely fortunate and grateful to be appointed as Assistant Professor without a pending doctorate, I drew on advice given by one of my most personally influential rugby teammates, Warren Hokanson (1993), to always raise your hand when someone asks for volunteers and developed a personal policy of saying yes whenever possible when approached concerning college, university, and community initiatives.

The learning that resulted from this service work helped me form the connections that have made Treaty Six my home. Thus, when the college community determined they would constitute a centre that would have community outreach as part of its remit, I was predisposed to being involved. When the call came for internal, tenured applicants during my first sabbatical in the 2018-2019 educational year, I applied for the position of founding director of what is now the Irene and Doug Schmeiser Centre for Faith, Reason, Peace, and Justice at STM.

Prior to that time what was initially envisioned (see below) was a centre for faith, reason, and justice. Perhaps due to their commitments and the work others had already undertaken for the college, the nature of tasks involved, their amorphous nature, and the promise of only one module teaching release per academic year as compensation, I was likely the only applicant for the founding directorship. I leveraged this situation slightly to offer my services on the condition that the centre incorporate the then in process Peace Studies Certificate Program, which I had been working to develop with a group of motivated colleagues and in accord with my above-mentioned PhD specialization in Peace and Conflict Studies. As will be evident at many points in this thesis, being the only eligible faculty member willing to take on this role has also proved advantageous for policy development and other work of the centre to foster transformative learning for integral human development in Treaty Six.

For example, in terms of policy generation, when asked by STM's Director of Communications and Marketing to write a brief 'blurb' about the centre shortly after our soft launch online event (see Rogal et. al., 2020), I was able to reply to her assistant with a paragraph that was, in turn, published in promotional materials. In that more permanent form, the blurb helped to set the tone for subsequent policy development around what was then the Centre for Faith, Reason, Peace, and Justice at St. Thomas More College. At the time (and still today), I was particularly excited about the centre's potential as a path (but certainly not the only one at STM) to incarnate the mission of the college with students and community partners and, thus, to make

the college more relevant as faculty and staff share and learn from students and community partners in relation to the distinctive areas within the centre's remit. That paragraph read:

The Centre has a threefold purpose: To serve as a home for STM's distinctive programs in the areas of *Catholic Studies*, *Critical Perspectives on Social Justice and the Common Good*, and *Peace Studies*; To promote these programs with students, community partners, and faculty; and through outreach to bring the insights and values associated with these programs alive through mutually-enhancing work with community partners (Hrynkow, 2021a).

Drawing upon Berry's (1999) use of 'mutually-enhancing'—as with all my invocations of the term in this thesis—this statement of purpose has a primary context. I live and work in Treaty Six Lands, Nehiyaw Territory, and the Homeland of the Métis Nation. I strive to respect and affirm those relationships and it is most appropriate to open a chapter on the context of this thesis with this land acknowledgement. This acknowledgment was gifted to me by friend, Nehiyaw philosopher, and local community organizer, Erica Violet Lee (see 2022) after she helped me wade through a number of possible land acknowledgments in 2014 from credible sources, including suggestions from the Canadian Association of University Teachers, the University of Saskatchewan, and looking at other acknowledgments that had begun circulating amongst colleagues at ours and other Catholic colleges in Treaty Six. A version of the land acknowledgement cited in this chapter's epigraph was shared with the STM community and a number of faculty and staff adopted the acknowledgment in their professional lives.

Treaty Six itself was signed between the Crown and First Nations leaders beginning in 1876. It formalized a series of rights and responsibilities amongst Indigenous folks, settlers, and the Dominion government. Thus, I live in a context of responsibilities. I selected this context of responsibilities as the primary context for this thesis rather than the colonial state of Canada or the province of Saskatchewan even though the governments of both heavily influence STM, with federally administered research funding and the provincial grant that is essential to the college's operation, for example.

The Schmeiser Centre at STM is located in the smaller of the two big cities in Treaty Six, Saskatoon, with census metropolitan area population of about 377, 000 people (the other large urban area being Edmonton, Alberta, with over 1.3 million people). As mentioned above, my family and I moved to Saskatoon in 2011. I came to the 'Paris of the Prairies', so called for its many bridges across the South Saskatchewan River (see above), after spending most of my life in Treaty One territory, in the city of Winnipeg (population of over 750, 000 people). My hometown is like Saskatoon and Edmonton in a number of ways including, notoriously and regrettably, as they relate to discrimination against three of the largest urban Indigenous populations in Canada, with Winnipeg having the largest population in a census metropolitan area at just below one hundred thousand folks (92, 810 in 2016), followed by Edmonton at over 75, 000 (76, 205 in 2016) and Saskatoon at 31, 350 in 2016 and at about 35, 000 presently (see Anderson, T., 2019).

2.2 On the Treaty Six context of responsibilities

At various points, I have been one the of leads on the academic side of the Indigenization work at STM, which commenced in a formal way with a Working Group on Indigenous Engagement established in the autumn of 2012. That work received a boost after the Truth and Reconciliation Commission of Canada released its final report in June 2015. Now, I serve on the integrated authentic Indigenization action group, which is headed by Harry Lafond, STM's Scholar in Indigenous Education. Appointed to that role in 2020, Lafond was previously the Executive Director of the Office of the Treaty Commissioner and the former elected Chief of Muskeg Lake Cree Nation. He was ordained as a Catholic Deacon of Diocese of Prince Albert in 2021, and was invested into Saskatchewan Order of Merit in September 2022.

The particular action group that Lafond leads is responsible from bringing alive the authentic Indigenization priority as articulated in the *STM college plan 2025* (see STM staff, 2020). Drawing upon that aspect of my experience and ethical commitments, my most recent degree was completed in 2020 via online learning in Social Justice and Community Action at the University of Edinburgh. The research for that MSc dissertation, *Not merely one minority amongst others: relating settler-allyship, a preferential option for Indigenous people, and post-secondary Catholic education in Treaty Six territory*, greatly informs my understanding of the Treaty Six context of responsibilities and thus will be drawn upon in the present section and at a couple of points further below. For that research, I interviewed folks, both Indigenous and settler, connected to the Catholic colleges in Treaty Six. Crucially, at a time when she was between benefiting from funding opportunities, I also received a small internal grant to provide a \$2000 stipend for Lee to engage in a dialogue underpinned by a mutual reading of sources that were informing her work for her Master of Education thesis in Social Justice Education at the Ontario Institute for Studies in Education, University of Toronto. I learned a great deal in the dialogue and reading those sources that is impossible to leave behind in terms of the present thesis. To cite a relevant example, I initially proposed to make the Saskatchewanian or bioregional Prairies context the primary context for this thesis but now it very clear to me that the primary context for this thesis must be Treaty Six and its connected web of responsibilities (see above).

While the British and French colonizers may not always have been cognizant of it when 'exploring', surveying, and settling the land that became Treaty Six and eventually part of Saskatchewan and Alberta (which become provinces in 1905, see below), Nick Estes (2019) reminds his readers that pre-contact Indigenous folks were not monolithic but were members of distinct political communities that had treaties amongst themselves. As Lee (2020) emphasized in our dialogue over sources she was relating to social justice education, the land that forms

Treaty Six was the subject of treaty long before white people appeared on the Prairies. The pre-contact treaties were amongst Indigenous peoples and also between Indigenous peoples and the Earth community. To summarize my understanding grown through dialogue with a number of Elders and activists, treaty is about land in that integral communitarian sense encompassing embodied persons not all of whom are human beings (compare Sayseweham, 2015).

2.2.1 Historical background

Largely setting aside this integral worldview in its reception in settler culture, the Treaty Six text was first signed at Fort Carlton in August 1874, now a 97-kilometre drive almost due north of STM. The land's rational-legal title, then categorized by the British colonial authorities as part of the North-West Territories, was sold in 1869 by the Hudson's Bay Company (established by royal charter in 1670) to the nascent Dominion of Canada that had come into being with confederation in 1867. The sale of Rupert's Land, which was the entire Hudson Bay drainage area, prompted the Red River resistance (1869-1870) in what became Treaty One. First Nations and Métis people were neither consulted on nor compensated following the sale of Rupert's Land, nor were they consulted concerning the establishment of the portion of the US-Canadian border along the 49th parallel both of which would come to drastically change their lives (see Hoy, 2021). The first Prime Minister of Canada, the proudly British-born John A. MacDonald, invoked the promise of a national rail link in order to bring British Columbia into confederation. The result was the Canadian Pacific Railway. When nearly completed, that railway was decisive in moving Canadian troops and companies (both regular soldiers and militia) from central Canada relatively quickly into Treaty Six and surrounding areas during the North-West Uprising of 1885. This was a transnationally and trans-imperial contested series of events often understood to have come to a head at Batoche (see Read and Webb, 2012), also on the South

Saskatchewan River (see above), the now home community of one of my teachers, the aforementioned Métis Elder Maria Campbell (see also section 8.4 below), a 95-kilometre drive northeast from STM.

Already at the time of Confederation, as a result MacDonald's policies towards Indigenous folks, the bison economy was under threat. The impact of these policies has been brought into focus by James Daschuk's (2013) *Clearing the Plains* and is now acknowledged as genocidal. Indeed, the once great migratory herds of bison on the Prairies who had shaped the entire ecosystem as it stood at contact were soon to collapse due to colonialist policies. As a result, many Indigenous folks were destitute and facing starvation. Despite their purchase of the land, as a result of the *Royal Proclamation of 1763*, the Government of Canada needed Indigenous consent to construct the railway and bring in settlers. From a rational-legal perspective, the resultant numbered treaties (that is treaties numbers one to eleven, which are bound together in significant ways [Sanderson, 2023]) represent the legally required consent. This consent also needed to come via a treaty with the Crown, thus, in a crucial sense highlighted by sovereignty-oriented Indigenous activists, bypassing Ottawa in favour of the colonial centre in London.

Hence, the importance of nation-to-nation relations between the First Nations and the Crown; a relationship that transcends the Canadian context (even as the recently deceased Queen opted not to engage it on this level, both before and after the repatriation of the constitution in 1982, despite several attempts by Indigenous actors to bypass the interference of the Canadian colonist state in their laws and governance [see Jackson, 2013]). The deeper understanding of an integral—yet not fully recognized in the then contemporary context—nationhood is shared in the oral histories of Treaty Six as kept by the Elders of the signatory communities (see Krasowski, 2019, compare Cruz, 2021 on the value of orality for decolonizing peace pedagogies).

Famously, in the face of multiple colonialisms, the Nehiyaw leader Mistahimaskwa (Big Bear, c. 1825-1888) was imprisoned for treason during the 1880s due to his refusal enter treaty without his people present (see Morton, 2019). Recalling this example and as Harry Lafond (2020) summarizes his learning from the oral history, the other chiefs who signed Treaty Six at Fort Carleton in 1874 did the best they could in signing. Lafond (2020) emphasizes that they felt led there by the pipe (thus, ultimately, by the Creator) and that perhaps the only way forward they could see in terms of a positive future for their children lay in forming a formal relationship with the Crown.

Lee (2020) challenges us to think about the colonialist framing of this signing, including who is left out, namely women, children, most Elders, and members of the Métis nation. Indeed, despite the reigning monarch being Queen Victoria and the presence of matriarchal governance described by Elders in Treaty Six, the colonial agents would only enter into treaty negotiations with First Nations men who were designated as chiefs (see Saysewahum, 2015). Lee (2020) shares that the memories of these negotiations at what is now Thunderchild First Nation includes the men who were negotiating with the colonial agents popping their heads outside of the tent every once and while to update the women, children, and Elders, from whom they would receive direction. This is an important memory because at Thunderchild women and Elders were the primary voices sought ought for such direction in what was a matriarchal community (Lee, 2020). These oral histories share a common memory that traditional governance was thus subverted as part of the Treaty Six process. We can further deduce that the Canadian government and Christian patriarchy, both supported overtly and without critical consciousness in most settler curricula in the Victorian era, played a role in this subversion (see Stevenson, 1999).

2.2.2 Tensions and promises surrounding the invitation to be treaty people

Giving these basic facts of subversion and that Treaty Six was entered into with duress on the part of its Indigenous signatories, I find the invitation to identify as a treaty person that has been extended many times at STM, or speaking of sharing the land, coming from Indigenous folks of this place to be generous. Indeed, such invitations are to a large degree unmerited. Thus, this generosity should not be dismissed. They are invitations to start walking or deepening journeys in solidarity with Indigenous folks.

Explicitly reflecting on treaty relationships can add a poignant dimension to Catholic Social Teaching. For instance, the concept of the universal destination of created goods—meaning they have a social function that cannot legitimately be monopolized by a privileged group (Ballano, 2021)—is recontextualized through an understanding of treaty texts as sacred accompanied by a duty to share land in mutually-enhancing manner. Many of the accounts now available from Indigenous Elders concerning the meaning of Treaty Six support that understanding (see Cardinal and Hilderbrandt, 2000/2019). Invoking principles that accord with the Schmeiser Centre’s normative vision and mission further emphasizes that the treaties themselves are sacred beyond their form in the written documents, which are meant to solidify worldview-infused promises supporting *pimacihowin* (making a good living, right livelihood) based in *miyowicehtowin* (right relations, good way), and *witaskewin* (living together with and on the land) as explained by Indigenous Elders living in Saskatchewan (see Cardinal and Hilderbrandt, 2000/2019).

These ethically infused promises have been disrupted, corrupted, and, in the framing of Saysewahum (2015), have ‘interrupted’ the nationhood of Indigenous peoples in Treaty Six. Food sovereignty and its accompanying educational practices are important here (see Michnik, Thompson, and Beardy, 2021). Traditional foods are expression of such sovereignty that can be

culturally and emotionally empowering. As Lee (2020) says, 'whenever I eat bannock or pemmican, I feel like Popeye eating spinach.' Wild or 'country foods' are crucial in this regard as are traditional medicines, both of which are frequently connected to cultural strength (see Martens, 2021) in accord with and informing the perspective on integral human development unfolded below.

Elder Alma Kytwayhat of Makwa Sahgaiechan First Nation illustrated both the depth of the promises in play in the treaties and the pain at their broken nature as they pertain to the ability to gather traditional medicines and foods that were present within the land community at the time of treaty, and which continue to be understood as given by the Creator. In her words:

We are told that these treaties were to last forever. The government and the government officials, the Commissioner, told us that, as long as the grass grows, and the sun rises from the east and sets in the west, and the river flows these treaties will last. We were given rights, yet we can't enjoy them' (Kytwayhat, 1997).

Acknowledging the collective settler guilt for such ethical disconnects and upholding the offer to reinvigorate the *kihci-asotamatowin* (sacred promises and undertakings) of Treaty Six (see Cardinal and Hilderbrant, 2000/2019), what follows is a summary of my attempt to respond to the unmerited generosity of Indigenous folks in Treaty Six who offer a cross-cultural relationship to settlers as treaty people. This is an attempt to respond in an authentic manner from a settler-allyship perspective informed by a transformative learning approach and in accord with imperatives for integral human development as unfolded further below. While responding, it is important to remain cognisant of the transformative imperative to support structures that foster the flourishing of all Treaty Six people, something that any critical perspective on social justice and the common good would require (to borrow one of the names of a distinctive area program housed in the Schmeiser Centre).

2.2.3 Reading Treaty Six from a perspective inspired by the Schmeiser Centre's distinctive area programs

I was trained and inspired by multiple feminist theologians including Jane Bater (University of Winnipeg), Margaret O'Gara (University of Saint Michael's College in the University of Toronto), and, on the level of inspiration, Heather Eaton (Saint Paul University, Ottawa) to read Western texts from critically normative perspectives, notably those informed by concerns for gender equality, social justice, substantive peace, and ecological health. On a plain and literal reading, the Treaty Six document (see Duhamel, 1964 for the treaty text) begins with a surrender of land to the Crown. However, the formal transfer of title is immediately qualified by a commitment of the Queen (or rather on behalf Victoria but the personal nature of such promises as coming from the Queen feature in the oral histories, see below) to lay aside land for farming and other benefits after consulting as to the location that would be most suitable to Indigenous communities.

One of the benefits of the treaty text as it describes the land it encompasses is that the markers of its boundaries predate the enlargement of the Province of Manitoba and the carving out of the provinces of Saskatchewan and Alberta from the North-West Territories. The latter, to be more precise, occurred on September 1, 1905. The results are colonial boundaries as is most obvious in the case of Saskatchewan, which would be a rectangle if not for the curvature the planet, whose borders are lines of longitude and latitude. As such, our home province has the most artificial boundaries amongst the Canadian provinces (as my boys like to say, 'Saskatchewan: easy to draw, hard to spell').

In contrast to this colonial rectangle, Treaty Six provides an alternative more related to the contours of Mother Earth and the way she helped to shape traditional territories. Thus, as Lee (2020) emphasizes, Treaty Six offers something different than the present colonial boundaries.

Those offerings can include paths for opening up the imagination to the possibility of other-than-colonial arrangements. These possibilities are one of the key reasons that I selected Treaty Six as the primary context and not the colonial province of Saskatchewan or the nation-state of Canada (see above).

Some paths for the realization of these possibilities are articulated by the Confederacy of Treaty Six Nations, which spans provincial boundaries and has a mandate from the Chiefs and Elders of its member First Nations to:

- Advocate, protect, and enhance treaty rights
- Re-establish the bilateral nation-to-nation relationship with the Imperial Crown, as confirmed by treaty:
 - Lobby the international community, the United Nations, and other International fora for:
 - Recognition as nations with the right to self-determination
 - Respect for the International status of our treaty
 - The establishment of an International Agency to monitor treaty violations
- Promote respect for Mother Earth (The Confederacy of Treaty Six Nations, 2022).

These concerns are related to the Schmeiser Centre's remit as it pertains to peace, social justice, and the common good. They are also, as named below, bound together by faith connected to the aforementioned notion of treaties as sacred. More fundamentally, they are central to Indigenous sovereignty in Treaty Six and help dispel the notion of a hierarchy between ceded and unceded territory in the Canadian Indigenous context. Recasting a phrase commonly associated with areas of Canada not covered by treaties (notably including the national capital region, which spans the provinces of Ontario and Québec and is situated in Algonquin Anishinaabeg territory, see Sioui and McLeman, 2014; Coburn and Moore, 2022), as Lee (2020) expresses it, in the case of Treaty Six, 'the land is not ceded'. Rather, it is the subject of treaty. Such a treaty, in basic Catholic ethical terms related to covenants, would

cease to be valid if one of the parties violated its key terms or underlying spirit related to the common good, thus eroding virtues of compassion, solidarity, and hospitality (compare Vogt, 2007).

The settler 'side' can certainly be accused of violating key terms of the treaty, adding a layer to the idea that Treaty Six encompasses a dangerous memory (on this concept, see Rober, 2013), disrupting the unjust status quo that has ensued since its signing. That dangerous memory is even more reformist when it is considered that, as with the biblical scriptures so important to Christians, the written document is certainly not the whole story and points back to an oral history (Cardinal and Hilderbrandt. 2000/2019). Moreover, this oral tradition likely more accurately reflects the understanding of the Indigenous signatories who frequently signed with an 'x' in the 19th Century adhesions to the treaty (see Duhamel, 1964 for the treaty text), indicating an oral culture, which was further separated from the British imperial legal system by language (on the importance of oral traditions and treaties, see Craft, 2014) and their use of colonial place names (see Duhamel, 1964).

The written Treaty Six document (available from Duhamel, 1964), when read through a lens informed by the interplay amongst the academic areas housed in the Schmeiser Centre and its normative commitments, is also paternalistic in its orientation (compare Kesteven et. al, 2022, on infantilization and colonial projects as unfolded below). This paternalism is magnified in the power the treaty grants to the Indian Agent assigned to particular communities. Notwithstanding, the written document articulates several imperatives resting on the settler side beyond the aforementioned notion of consent tied to boundary making. To summarize the results of my critical reading the treaty text from settler-allyship perspective informed by the centre's distinctive area programming, these include but are not limited to:

(1) The duty to support schools and vocational training on reserves when asked to do so, and a general commitment to empowering education. Despite recent improvements in this regard, this duty is lacking in many terms, including access to educational opportunities and funding.

Furthermore, the way settler institutions tend to devalue Indigenous knowledges endangers integral ways of the being and reproduces the racism and discrimination prevalent in the larger society. Below, transformative learning in support of integral human development is offered as antidote oriented towards healing this malaise.

(2) A qualified right to hunt and fish on all surrendered land, a right that remains qualified in favour of resource development. Yet the gap here is evident in Elder Alma's comment shared above. As Peter Kulchyski (2019), a full professor of Native Studies at the University of Manitoba, expressed when speaking as a guest during a seminar I helped to organized for the Canadian chapter of the Global Catholic Climate Movement (now Laudato Si' Movement Canada, one of the Schmeiser Centre's community partners), the last thing on policy makers' minds is to leave the bush alone for a hunting, gathering, and fishing economy because 'Canada was built on destroying bush. Cut it, burn it, flood it, clear it. Do anything but leave it for hunting and gathering cultures' (Kulchyski, 2019).

(3) An agreement to provide what may be framed as a significant amount of compensation and tools of the trade in support of what a Catholic perspective recognizes as integral human development. This is something that has not been indexed to inflation. For instance, as a member of Thunderchild First Nation, Lee (2020) can annually collect a five-dollar bill and, in her words, 'one of the smallest possible sacs of flour'. In terms of the larger ethics of integral human development in play here, this is a significant level of responsibility that as we shall see below is also explicitly supported by the *STM college plan 2025* at the core level of the college's mission statement (see STM staff, 2020).

(4) A duty to provide assistance for quality health care and wellbeing. Again, despite recent improvements, the gaps in this regard between settler and Indigenous folks is deplorable. Discrepancies include basic measures like access to potable water on reserves (see Todd, 2017 for a multidimensional analysis), or the fact that a large range of measures related to the social determinants of health. These issues are recurrent throughout the numbered treaties one to eleven (compare, on the Treaty One context in my home city of Winnipeg, McCallum and Perry, 2018). However, Treaty Six is unique for including ‘the medicine chest’ clause. This entails assistance in times of famine, and offering substantive assistance to transition to agriculture. These terms reflect the astute negotiation skills and agency of the Chiefs, which earned Alexander Morris (the Lieutenant-Governor of the North-West Territories and chief negotiator for the Government of Canada at the time Treaty Six was first signed) reprimand from the privy council for being too generous (see Krasowski, 2018) but should also now apply across all treaties one to eleven (Sanderson, 2023).

(5) A connected duty to offer focussed and effective support in times of famine and pestilence. This duty, as Lee (2020) points out, should be active at a time of pandemic like we have been facing with COVID-19. In these circumstances, health care access disparities are compounded, and thus Indigenous communities face greater threats, which are in this case disproportionate in its effects on their Elders, many of whom have been through trauma associated with residential schools (see Fontaine, 2010). As Lafond (2020) summarizes, the abuses and resultant trauma was particularly virulent for resident school survivors from Treaty Six territory. Furthermore, many of these institutions were run by Catholic religious orders as part of problematic Church-state relations and agreements.

2.2.4 Some paths for grounding Treaty Six responsibilities

These five named duties are all based upon observations that pertain to the text, which generate a key set of duties when read through a settler-allyship lens informed by the Schmeiser Centre's academic fields and normative commitments. They also provide a scope and a moral imperative for exercising a preferential option for Indigenous folks (see also the next chapter of this thesis) in Treaty Six that fosters integral human development. However, as noted above, the oral history of the treaties is highly pertinent to understanding their fuller meaning. Hearing the oral history at public events—in dialogue with Lee (2020) and Lafond (2020) and reading the careful rendering of the oral history in Cardinal and Hilderbrandt (2000/2019)—my overwhelming impression as a Catholic-settler returns to the aforementioned image of being invited to be a treaty person as generous to the point of being unmerited. Returning to these understandings, settlers opening not only our minds but also our hearts to what has been missed in our colonist and modernist myopia offers a real path of tangible healing and (re)conciliation. If folks holding religious and/or spiritual worldviews—including many of those whom the Schmeiser Centre is meant to serve—can understand the treaties as sacred in accord with the oral histories, then that lends further weight to these duties and particularly does so for settlers.

Taking Treaty Six as a reference point also shifts the moral imagination (compare Laderach, 2005). As noted above, it sets a new type of boundary for Saskatchewanians whose provincial boundaries are essentially rectangular, longitudinal and latitudinal, rather than according with any natural system or feature. Although not without its tensions—notably a lack of admission of institutional guilt by the Catholic Church-as-an-institution—the visit of Pope Francis (r.2013-the time of writing) to Treaty Six on his pilgrimage of penance in July 2022 (see Butigan, 2022) served to shine a new light on Catholic responsibility for a continuing legacy of participation in

colonial projects in Treaty Six territory. This included Catholics acting as perpetrators of oppressive actions in residential schools that merited a national truth and reconciliation commission, the deployment of forms of physically and structurally violent evangelization, and complicity in accruing benefits from the colonial systems. These alliances and complicities require apology, repentance, and change of behaviour on the part of settler-Catholics and their institutions (compare Hrynkow, 2021b).

As a partial response to this imperative for apology, repentance, and change, the *STM college plan 2025*, names 'authentic Indigenization' as its first of five priority areas, the others being 'vital liberal arts', 'hospitable Catholicism', 'stewardship of resources', and 'holistic community' (see STM staff, 2020). The Schmeiser Centre, as unfolded below, is meant to support the college's current strategic plan. Voluntarily (in both instances in my case) and uniquely taking on roles in more than one action group, my co-director and I sit on both the hospitable Catholicism and the authentic Indigenization action groups for the *STM college plan 2025*. Given that the Schmeiser Centre is one of the main arms of STM for incarnating the hospitable Catholicism priority, the accompanying unity of perspective is a crucial prerequisite for offering the Schmeiser Centre's support for Indigenization initiatives as expanded upon in this thesis' concluding chapter.

In part because Lafond and other solidarity-oriented colleagues were consulted in its writing, the *STM college plan 2025* includes a fairly robust—but by no means perfect—articulation of the authentic Indigenization as one of its priority areas (STM staff, 2020). As the process itself to write the plan was consultative and those who were interested in any given area could contribute, in the faculty case on a voluntary basis, I am able to give some insight into the considerations and meaning behind the published, publicly available version in the areas of

authentic Indigenization (and further below) and hospitable Catholicism, which are highly relevant to this thesis.

The first area of the plan opens by affirming that: 'We will be a reconciling community led by the ideals of holistic interconnectedness and accountability as represented by the Cree concept of *wahkohtowin*' (STM staff, 2020, p.1). This thesis will return to the Nehiyaw concept of *wahkohtowin*, which has parallels and even equivalences in other First Nations and Métis communities in Treaty Six (see above). Employing this idea prioritizes a non-settler worldview and the framework of a reconciling community, in which it is the settlers who take the lead on reconciliation, when invited to do so. When trusted allies do some of the legwork towards the goal of decolonization, members of the oppressed community can more fruitfully direct their energies within their own communities in the service of what this thesis names as integral human development. This assurance that members of the oppressed community need not have to always take the lead is an important aspect of settler-allyship, which I have heard expressed by many Indigenous friends of STM. For example, that legwork could include planning, organization, offering space, and educational activities, inclusive of those aimed at fostering settler solidarities as the Schmeiser Centre does. However, these initiatives must be undertaken via invitation and in dialogue with Indigenous community partners and in the spirit of never replacing Indigenous voices on issues such as (re)conciliation.

The moral instincts underlying such connected responsibilities and accountabilities are also present in Catholic Social Teaching (see below), as, of course, is a concept of 'reconciliation', which has for the most part replaced penance as the preferred Catholic name for the sacrament whereby relationships are repaired though, in this case, acknowledging and repenting from public, personal, and corporate transgression and harm (compare Grayland, 2004). Although in

this case both terms have relevance, as active penance on the part of settler-Catholics may remain necessary given the severity of the colonialist harms and their continuing legacies.

A key point here being that, from a settler-allyship perspective, informed by the centre's distinctive area programming, for reconciliation to be meaningful there is need for both personal and corporate restitution and a corresponding building and rebuilding of positive relationships by Catholics and their institutions, inclusive of STM and the Schmeiser Centre. As one part in these efforts in Treaty Six, it is now necessary to privilege Indigenous knowledges and recognize the need for the epistemological humbleness in a context where Catholic education had tethered itself to colonial projects with the aforementioned deadly and genocidal results (see, also, below).

It follows that contributing to the *STM college Plan 2025* is important for the Schmeiser Centre in the action areas of authentic Indigenization, hospitable Catholicism, holistic community, and vital liberal arts (specifically of the variety that is not epistemically imperialist, if and when, it recognizes contextual wisdom from Treaty Six such as that on offer by Lee [2022] and Sayseweham [2015]). It is thus an imperative of being in Treaty Six that the Schmeiser Centre support Indigenous folks and their knowledges as part of a further duty to foster integral human development across these action plan areas. These interlocking imperatives are unfolded further below in chapters eight and nine. Another way to understand these imperatives on an ontological level is as striving to embody an allyship process aimed at incarnating a (re)conciling community as a preferred way of being-in-the-world.

To build up our capacity as a (re)conciling community marked by authentic Indigenization, the college publicly committed, in part, to three specific strategies under the authentic Indigenization action area in the *STM college plan 2025*. The first of these was a commitment to provide an opportunity for all staff and faculty to take a least one module with Indigenous content in the

period 2020-2025. This has proved difficult to actualize as taking a module for credit would cost over \$700 (including tuition and other fees) and faculty at STM, in contrast to those at the University of Saskatchewan, do not have a provision for one course with tuition waived in their collective agreement (although, as vice-president of the STM Faculty Union, I can confirm that at the time of writing we are working to include that commitment in the present negotiations, our collective agreement having expired on June 30, 2022).

Further, the college administration does not have a formalized path for staff to take such a course. Of course, staff and faculty could pay for such a module themselves, but the language in the plan rested on the notion that this opportunity would be made available by STM to its employees. The principal motivation here was to support STM employees learning in Indigenous Studies at University of Saskatchewan, where many of the faculty are junior, in a spirit of reconciliation and humbleness. The for-credit option would mean even full professors and senior administrators would go 'back to school' to address gaps in their knowledge and engage the material in a substantive manner and thus validate and hopefully be transformed by Indigenous insights and knowledges that have been marginalized in academia for so long. Indeed, marginalization of Indigenous knowledges is a process that has by no means been completely transformed and requires further attention and training to be overcome (see Battiste, 2016; Schnellert, Davidson, and Donovan, 2022; Raffoul et al., 2022). Here, as with many of these initiatives, it is absolutely necessary to realize that the type of commitment required runs against academic norms about relationship. It requires time to build relationship and a certain surrendering of space and often a reconsidering of authority and hierarchies that prevail in academia.

The second of the strategies for authentic Indigenization is a commitment to form an effective strategy to hire and retain Indigenous staff (STM staff, 2020). This is of course a bit removed

from actually hiring Indigenous staff and faculty. At the moment, we have only one full-time and one permanent part-time Indigenous employee at STM. One is the aforementioned STM Indigenous Education Scholar, Harry LaFond, reporting to the president in a position that was created for him when he became available after retiring from the treaty commissioner's office. The other is Jennifer Briere, who is Métis and an assistant professor in the STM Psychology department. She has just applied for tenure and promotion. At present, Indigenous staff and faculty with formal qualifications are in high demand at Canadian post-secondary institutions. Attracting such folks to the college without a cohort hire will be difficult, especially during a time when existing and recent positions are not being replaced with permanent folks upon retirements due to financial constraints. Thus, any such strategy will require creativity and a reallocation of resources making it difficult to enact, though a possible path forward that is actively being pursued the time of writing is named below with discussion of a strategy to populate STM's now partially endowed Chair in Indigenous Spirituality and Reconciliation.

The last commitment in this subsection of the *STM college plan 2025* is to support curriculum development to authentically integrate both Indigenous insights and pedagogies into our course offerings. This has already been occurring at STM but is dependent on instructors being adopters. Given that academic freedom at the University of Saskatchewan is understood to include the freedom to teach modules with any programming the instructor deems appropriate and accords with the module's title and academic calendar description, this will likely require either: (1) explicit placement of Indigenous knowledges and pedagogies in all module descriptions, something that can only happen through revising the calendar description via a complex course challenge process or (2) greater levels of adoption amongst instructors, with the instructors associated with the Schmeiser Centre's course offerings being a good kernel to grown wider adoption as the example of the Introduction to Peace Studies module unfolded below begins to illustrate.

Next, the *STM college plan 2025* moves on to address themes of collaboration, consultation, and honouring of Indigenous cultures. In practical terms, this includes consultations with Indigenous students and community groups, and a commitment to allowing our Advisory Circle for the (unpopulated) Chair in Indigenous Spirituality and Reconciliation to suggest and give input into the range of Indigenization efforts at STM. It also commits STM to participation in community and university events, supporting Indigenous people and their cultures, with STM to take the lead in organizing certain events like a Treaty Day celebration. In this regard, the STM's authentic Indigenization action group hosted a Round Dance in September 2022 (see Sinkewicz, 2022b) that I will return to discussing below for which one of the partners was ITEP (Indian Teacher Education Program, which trains First Nations folks to become teachers) at the University of Saskatchewan (see ITEP staff, 2022; Wallin and Scribe, 2022).

There is also a written commitment to integrate Indigenous ceremony into STM's processes and celebrations, something that has the potential to educate, invigorate, or alienate college community members. This has been the subject of several pastoral conversations, including with donors (see section 2.2.5 below). Additionally, the *STM college plan 2025* encodes an explicit commitment to 'support ecological justice and environmental movements led by Indigenous communities' (STM staff 2022, p.4), which is a significant normative statement especially given the importance of extractive industry for Saskatchewan's settler economy as named above. As mentioned above, my co-director and I serve on both the hospitable Catholicism and authentic Indigenization action groups for the corresponding areas of the strategic plan. Literacy in subtitles of both action areas means, and help us to justify, as a cogent expression of situatedness in Treaty Six, encoding these commitments and values related to authentic Indigenization into the Schmeiser Centre's terms of reference. To better understand the nature of this educational policy-building infused task, it is necessary to go deeper into the context of STM and the centre, the subject of this thesis' next section. First,

however, the present section will end with an epilogue, which unfolds a post-current strategic plan example of Indigenization at STM that serves to further ground the college's location within the Treaty Six context of responsibilities.

2.2.5 Epilogue to section: the teepee in the chapel as a symbol of grounding Treaty Six responsibilities

In this epilogue to the present section, so named because it was penned after the writing moment of this thesis (that is, December 2022, see above) to engage a topic that interested my examiners at the viva, engages the story of the teepee in the chapel as it stood in late September 2023. This story is engaged as it is a significant illustration of how STM college navigates the complexities of integrating Treaty Six as a context of responsibilities for a Catholic institution in the present socio-politico-relational landscape. Even before the current strategic plan was published, Elders AJ and Patricia Felix of Sturgeon Lake and with whom the college has a long relationship expressed to then Associate Dean Darrell McLaughlin that it would be good if STM could have a teepee on its portion of the campus, as has been the case at the First Nations University of Canada in Regina (our provincial capital). These first conversations took place around the year 2013. They resulted in McLaughlin acquiring a set of teepee poles but not the canvas or animal skins to go with them. In the spirit of doing things in a good way, McLaughlin wanted to ensure that the teepee was raised in a ceremony (Rompré, 2023).

At this point in the story of why STM now has a teepee in the chapel, as the aforementioned former Treaty Commissioner and current STM Scholar in Indigenous Education, Harry Lafond (2023), emphasizes it is important to understand that the teepee has come in recent years to hold deep value as a spiritual and cultural place of being. In this sense, the teepee has, since the 1960s, come to be viewed as a sacred space for Nehiyaw (Cree) people in Treaty Six and

beyond. Lafond (2023) began the teaching he gifted me on this matter to help me write this subsection of the thesis by explaining that the teepee had great practical value for Nehiyaw people.

In our part of the world, it was the preferred dwelling before contact with settlers. He continued that the teepee teachings have a high level of commonality, connected to fire teachings, with some differences detectable between the diverse Indigenous communities within the Prairies (Lafond, 2023), the bioregion which spans lands in present day southern and central Manitoba, Saskatchewan, and Alberta. To expand upon a point named above, it should also be noted that what is presently considered the international border on the Prairies is a colonial construction. It is literally the 49th parallel. Its arbitrary character from a bioregional perspective served to disrupt the free movement of Indigenous peoples and their wisdom across their traditional territories (see Hoy, 2021). To connect the pieces here, this is the same bioregion that United States Americans tend to call the Great Plains. Across the bioregion, teepees were common traditional dwellings from time immemorial until European settlement and the accompanying displacement to reserves and reservations (see Holley, 2007).

After contact, Indigenous people in the Prairies adopted or were forced to adopt more European style dwellings. In part in reaction and 'push back' to the now infamous *White paper* (see Efimoff, 2022), which proposed the complete cultural assimilation of Canada's Indigenous peoples, the teepee began to be viewed as an anchor and pedagogical tool for Nehiyaw culture in the Prairies (Lafond, 2023). This movement is summarized by Lafond (2023) as an interconnected 'transformation about our Cree belief systems and their connection to the teepee'. Out of this transformation came a curriculum centred a 'common sharing...with subtle differences' around symbols and responsibilities, connected to key features of Indigenous worldviews including family, community, language, seasons, creation, and the Creator (Lafond, 2023; compare Daniels, 2014). The 1970s also saw the emergence of formal educational

institutions that built on a legacy of informal arrangements characterized by resilience in sharing Indigenous wisdom about life cycles and living in this world in the spirit of growing the vitally Indigenous knowledges (Lafond, 2023). In Saskatchewan, a key example of a formal institution fostered by important Indigenous leaders like Harold Cardinal (see Cardinal, 1969) was SICC, the Saskatchewan Indian Cultural College (see Crum, 2015), which sought to accrue benefits from organizing with the minimal possible conformity to the mode of settler society, so as to receive government funding (Lafond, 2023). With the aid of this financial battery (see Crum, 2015) the Cultural College was able to access, share, and develop the worldviews of different Indigenous knowledge in the province of Saskatchewan (Lafond, 2023).

It is in that context that the teepee emerged as a strong teaching vehicle, what Lafond (2023) calls 'a living curriculum', which in the case of Saskatchewan spread from the Cultural College back to communities in a more coherent and complete way and also out to schools both on and off reserve (Lafond 2023). For Lafond (2023), at this time the teepee was transformed into the aforementioned living curriculum, driven by a desire for people to explain themselves to each other and the wider communities on the levels of who they are and what they believe. In this way, the teepee became an accessible and sharable ceremony. It is this accessibility and shareability that is one of the major reasons that AJ and Patricia Felix recommend that STM have a teepee on its campus, a recommendation that was endorsed by the rest of the advisory circle for the Chair in Indigenous Spirituality and Reconciliation.

Its need to find a home at STM then clear, some ways the teepee came to have a place in the chapel for practical reasons. As smudging, which includes the burning of a sacred plant like sage or sweetgrass to generate smoke for the smudge, is a common feature of Indigenous Spirituality in the Prairies and the teepee is offered as location for smudging, it was necessary to have a placement of the teepee that did not set off fire alarms and sprinklers (Rompré, 2023).

Due to the Catholic liturgical use of incense, the fire control systems in the chapel tolerates smoke (MacLean, 2023). The roof of the chapel is also high enough accommodate the teepee pools for the large canvas teepee that the Patricia Felix sewed specifically for the STM community (Rompré, 2023) and, most precisely, as a gift to the women of the community who are traditionally considered responsible for the keeping of the teepee (Lafond, 2023). The teepee was raised by the Felix family in a ceremony as part of the preparations for the *Achimo* (teel a story) 2022 storytelling event and in consultation with the Campus Ministers they chose a place for it in the chapel directly underneath a ceiling light, so that light might shine through the open smoke flap.

The specific location of the teepee is on the northwest side of the present chapel, where the choir used to sit in recent times. That place also served as the alter was from its opening in 1956 prior to the reconfiguration of the chapel in 1980s, which was undertaken in the Spirit of Vatican II, to make the chapel space less hierarchical (Woloschuk, 2023). The reconfiguration shifted the alter to the west side of the budling and allowed for an assembly-like shape for the pews, with moveable chairs placed on the previous alter space. This area of the chapel is slightly elevated still and, until the teepee was placed in the chapel, was dominated by the Kurelek Mural.

This art piece, painted by the well-know Ukrainian-Canadian turned Catholic artist William Kurelek (1927-1977), which was originally placed as an altarpiece, was commissioned the Basilian Fathers who ran STM from its founding in 1936 until 2013 (see below). It was complete by early 1976 and depicts a Prairies-themed scene of the feeding of the multitude with Jesus at the centre, and in a nod to its funders, the actual Basillians of Saskatoon depicted in the role of the apostles distributing nourishment to the crowd (see Sanche, 1986).

However, the Indigenous folks are depicted problematically under a dark thunder cloud, which against the artist's stated intention opens itself to the reading that the Indigenous peoples of the Prairies are on the wrong side of progress, as illustrated in a photograph of that portion of the mural that I took on September 27, 2023. Notable in this regard is an empty Red River Cart (a symbol of Métis identity and the Indigenous crowd under the cloud include depictions of some famous historical Indigenous leaders, including the Catholic Métis leaders, Gabriel Dumont and Louis Riel). The Red River cart is presented closer to the depiction of St. Thomas More and a clear divide between Indigenous folks and the mass of settlers with the agrarian settler culture depicted in the light on the far right (from the viewers perspective), and, perhaps not so ironically occupied more space on the other side of the mural (see the other photos below):



While it is no longer possible to take a photo of the scene above without the teepee breaking in, which I take as a sign of hope, the effect of the entire mural overwhelmingly chooses to contextualize the Prairies in an agrarian settler manner. Due to my twelve-year experience of attending mass and college events in the space, I can confirm that this effect was even more pronounced before the teepee was erected. As such, it is significant that the teepee now disrupts that narrative, bringing a sort of three-dimensional presence of Indigenous culture to forefront of the space (Rompré, 2023), which is perhaps the happiest result of the current placement of the teepee: in terms of how it mediates the reception mural. Although there was some initial brainstorming about moving the teepee seasonally, the ceremony and practicalities of its raising mean that the consensus now seems to be that the teepee will remain in its present location (MacLean, 2023). Some additional digital photographs I took while the chapel was fairly empty for piano tuning on September 27th, 2023 will help transmit the overall effect, which in accord with what students and colleagues have shared with me, invariably strikes folks entering the chapel for the first time or after time away from the space (Woloscuk, 2023) and thus represents a stimulus for dialogue:







The original guiding principles for the teepee's present location that MacLean (2023) shared widely with folks on tours of the chapel are:

Given that the teepee is located within the STM Chapel space it is integrated into the liturgical space. This opens up potential for its use within the Eucharistic liturgy. The following principles guide its eventual integration into the liturgical life of the College:

- i. The process will move slowly, gently, and with respect;
- ii. The use of the teepee will be discerned in relationship with Indigenous communities and partners;
- iii. Liturgical innovation will be accompanied by appropriate educational moments to ensure that these are meaningful and respectful;
- iv. Indigenous Elders and Knowledge Keepers will be consulted to ensure appropriate use of the teepee within STM's worship space;
- v. Teepee teachings, when shared, will be brought into dialogue with Hebrew and

Christian scriptural traditions. Dialogue is the operative principle which protects the community from both inappropriate cultural appropriation and naïve syncretism;

vi. Smudging ceremonies may, in time, be more regularly integrated into the Eucharistic liturgy. This will be done with the guidance of Elders, Knowledge Keepers, and the pastoral leadership of St. Thomas More College (MacLean, 2023).

One reason to come into chapel now is to hear teepee teachings, which are now given at various times of the year and led by a community-recognized knowledge keeper. The teepee is also offered to anyone who wants to use it to pray and those who identify as qualified to do so can pick up an appropriate ceremonial bundle, to, for example, smudge in the teepee (Woloschuk, 2023). Those who come to the chapel alone, or otherwise encounter the teepee without a guide can engage with text of the sign beside the teepee, which currently reads (though there are plans to improve the signage in consultation with the advisory circle for the Chair in Indigenous Spirituality and Reconciliation, whose original Indigenous members are named in the text transcribed below):

The STM Chapel, and indeed all of St. Thomas More College, is situated on Treaty Six Lands, Nehiyaw Territory, and the Homeland of the Métis.

The teepee before you was installed on March 1st, 2022.

While it was a key part of the Achimo 2022: Engaging through Storytelling event, it also represents a long process of discernment. For years now, we have been encouraged by our STM Indigenous Advisory Circle (Elders AJ and Patricia Felix, Candace Wasacase Lafferty, Gordon Martell, Jennifer Briere, and Harry Lafond) to house the teepee here in the chapel, as it is a sacred place of prayer and reflection. Guided by the Circle, we are committed to respectfully using this space and to ongoing education about the sacred teepee teachings.

Reconciliation is the work we must take on as a Catholic Church in Canada, and we take that work seriously here at STM.

We respect and reaffirm our relationship with the First Nations and Métis people of this area, as we acknowledge that we are all treaty people.

As indicated above, given this background and the traditional gender roles associated with the teepee on the Prairies (Lafond, 2023), including as a reconciling symbol, the particular teepee is best understood as a gift from Elder Patricia through Felix family of Sturgeon Lake to the women of STM for caretaking. That caretaking duty thus falls principally but not exclusively to

the women members of the chaplaincy team, Rompré and Woloschuk, not only because of the teepee's location in the chapel but also because of their deep personal commitment to Indigenization and (re)conciliation. A gifted Métis student, Samantha Mills who is working towards her education degree in the Saskatchewan Urban Native Teacher Education Program (SUNTEP) took my summer 2023 offering of Introduction to Catholic Studies. She wrote about the Kurelek Mural in the chapel for her final paper. When viewing the chapel space with myself and Woloschuk as part of her research for paper, she pointed out that right now the form of the teepee speaks to Nehiyaw culture and spirituality. She went on to share with Rompré and Woloschuk, her recommendation that if Patricia Felix was agreeable, a large Métis sash could be placed around the base of the teepee to represent her people (STM also being in the Métis homeland as acknowledged above). This recommendation will be brought for consideration to the next meeting of the aforementioned Advisory Circle for the Chair in Indigenous Spirituality and Reconciliation, which is Chaired by Lafond and includes Rompré and the Felixes as members.

Integration of Indigenous spirituality into the liturgical life of the college has already been in motion. For example, when our new STM President was installed during a liturgical celebration in September 2020, Elder AJ Felix offered a teaching and smudged the President. Prior to that mass, during the summer of the 2018, Elder AJ also hosted us at Sturgeon Lake First Nation for a sweat lodge and feast that helped to show the compatibility of Catholic liturgical forms and Nehiyaw spirituality. That experience helped generate momentum for a series of integrative elements carefully and respectfully including Indigenous spirituality when guided to do so by our partners. The teepee is a symbol of that integration. To give one of the latest liturgical examples, at our last academic mass, co-presided over by the Bishop of Saskatoon, the teepee was a focal point. Indeed, the teepee was mentioned by several speakers, with the chapel as full as it has been since prior to the start of the COVID-19 pandemic. A special feature of the

mass held on September 13, 2023 was the teaching of Jasmyn Albert, who identifies as Plains Cree and Métis living on Treaty Six territory and is from Chitek Lake. The younger knowledge keeper delivered an excellent teaching on smudging that was both spiritual and practical. For example, more on the practical side, she explained how to approach the bowl and direct the smoke over one's body. Albert then offered a chance for all in attendance to smudge. Our Ukrainian Catholic chaplain, who was also co-presiding along with the Bishop, took the invitation as did most faculty, staff, and community members in attendance.

Yet, there are also resistance to these (re)conciliation efforts. There are, of course, several Indigenous folks who want nothing to do with Catholic institutions for very good reasons flowing from those institutions' historic involvement with violent evangelisation and oppressive systems (see above). That wish must be respected and hence all (re)conciliation outreach work at the college proceed within an invitational dynamic, symbolized by, for example, offering (not giving or placing) tobacco (so that they physically take the pouch from our hands) to Indigenous folks who use that protocol before they share wisdom at the college. When I am acting as a host in such cases, as per Elder Maria Campbell's (2017) recommendation to me, I will always take the tobacco down to the river and pray over it for good intention before offering it in this manner.

It is also important that our work in this regard is not seen as usurping other (re)conciliation work being done under other Catholic banners in the city. For example, although not named in the current sign, we were very careful to engage in consultation with members of leaders of the Our Lady of Guadalupe Community (Lafond, 2023), which is active as Saskatoon's First Nations and Métis Roman Catholic Parish. Arguably much more problematic was that the new Roman Catholic Sacramental Chaplain and another of the co-presiders who, as I know from being on the examiners for his Masters of Arts thesis in Philosophy, is a great admirer of St. Thomas Aquinas as a bulwark of the faith tradition (see Smith-Windsor, 2023) and is teaching philosophy

at the college as a new sessional both politely refused the smudge when it was directly offered to them by Jasmine Albert despite her welcoming and invitational teaching. This is a small but relationally-symbolic important indication of the resistance that is still felt, despite the 94 calls to action offered as part of the final reporting of Truth and Reconciliation of Canada as they pertain to post-secondary and Christian institutions (see Truth and Reconciliation Commission of Canada staff, 2015). Such instances, combined with the idea that major donors to Catholic post-secondary institutions tend to be conservative (compare Schlumpf, 2022; Rendon, 2023) may mean that Catholic Indigenization efforts may represent a costly witness. Indeed, some of the college's major donors have expressed dissatisfaction for or are assumed to be unsupportive of authentic Indigenization as one of the core priorities and action areas in the STM's strategic plan. This dissatisfaction is seemingly expressed more often to settler staff, faculty, and administrations. As such, for example, while Lafond (2023) heard of no settler resistance to the teepee being the in the chapel, Rompré (2023) and her campus ministry team (MacLean, 2023; Woloschuk, 2023) have had to manage reactions and I have had dissatisfaction expressed to me. However, costly a witness it may be, taking Treaty Six as a primary context of responsibilities means that the relationship building underlying the reasons the chapel now features a teepee is representative of an absolutely necessary witness. The resultant ethical imperative for both STM and Schmeiser Centre, the dual-focus of the next section, is to encourage conversion towards wider acceptance of authentic Indigenization and to embody themselves as essentially located within the Treaty Six context of responsibilities, including by animating another priority area from the *STM College Plan 2025* that is unfolded in the next section of this thesis, namely, a hospitable Catholicism that authentically features Indigenous spirituality.

2.3 St. Thomas More College and its Schmeiser Centre

2.3.1 St. Thomas More, a Catholic liberal arts college with purpose federated with the University of Saskatchewan

Measured by number of full-time faculty, STM is the largest Catholic post-secondary educational institution in Canada. According to the STM Manger of Human Resources (Stefaniuk, 2022), there 37 full-time faculty (including tenured, tenure track, term, the President, the Dean, and the Associate Dean), 31 staff and 33 different sessional instructors projected for the Fall and Winter Terms that form the 2022-2023 regular academic year. Unusually for Canadian colleges and universities, sessional instructors are both part of a single faculty union (rather, than a faculty association [as is more common at major universities in Canada], a point of solidarity underlies this commitment and we even attempted to bring support staff into a renamed STM Union but the province would not certify the common bond), while the President, Dean, and Associate Dean are out of scope of union when acting in those upper administrative roles. At present, in contrast to some stereotypes about Catholic colleges, the majority of the faculty are not practising Catholics and I am the sole current fulltime faculty member with either undergraduate or graduate degrees in Theology. Expressed in terms of negations, we are not a theological college, we teach very few young men who would like to become priests (less than a handful in my 11 years at STM), and we do not teach theology as a subject but do teach about theological viewpoints, along with their social, ethical, and ecological implications in the departments, including in Philosophy and Religion and Culture.

Founded in 1936 by the Congregation of St. Basil (commonly known as the Basilian Fathers), we are the sole federated college of the University of Saskatchewan. The model of federation and governance is loosely based on the Oxbridge model (see Sanche, 1986). A liberal arts college, STM is administratively independent but academically integrated with the University of

Saskatchewan. Our college buildings have been constructed upon land covered under a long-term lease arrangement on the main University of Saskatchewan campus in Saskatoon.

Most of STM's teaching focus is at the undergraduate level, but full-time faculty members can choose (as I do) to apply to be members of College and Postdoctoral Studies at the University of Saskatchewan and then teach graduate modules and supervise students (on a voluntary, non-stipendiary basis). In most cases, STM departments have a corresponding unit in the College of Arts and Science at the University of Saskatchewan. As such, there are History, Philosophy, Languages and Literature, Political Studies, English, Psychology, Economics, Interdisciplinary Studies, and Sociology, along with Classical, Medieval, and Renaissance Studies modules offered at STM and in College of Arts and Science.

These modules are governed by an agreement based on historical percentages of enrolment so that, if STM is teaching more than a certain percentage of the total enrolment in specific subject areas on campus, then they do not earn any additional portion of tuition for the additional students. That is the case at the time of writing, for example, in Psychology due to the main department's budget for sessional instructors being cut, and the University of Saskatchewan itself offering fewer Psychology modules. This is representative of an important consideration because although STM receives an operating grant directly from the province and can accept donations (though there is not a strong philanthropic tradition in play in Saskatchewan), the one source of revenue the administration feels we can control, normally by raising our enrolments, is the income from the percentage of tuition the college receives per module per student.

Sometimes with a high degree of collegiality and in other cases with a measure of animosity, the STM department heads and Art and Science program chairs in these areas work out a slate of modules to be approved by their respective deans in advance of each academic year.

The exception to these arrangements is the STM distinctive area programming in Catholic Studies, Peace Studies, Critical Perspectives on Social Justice and the Common Good, Religious Studies, and Ukrainian Studies. Fully approved through an intricate course challenge process, these areas remain University of Saskatchewan course offerings, but the college now could theoretically grow enrolment numbers in these areas without constraints (should students be keen to take these classes). With exception of Catholic Studies, each of these programs previously had shared course codes with the University of Saskatchewan; Peace Studies and Critical Perspective on Social Justice and the Common Good were INTS (Interdisciplinary Studies) modules. This was changed after academic leadership for those modules helped me realize the constraint in place, and I lead the process of getting a new course code approved that emerged, after consultations, as CPSJ (Critical Perspectives on Social Justice), which came online in May 2022. The CPSJ code placed these modules outside of the agreement governing enrolment in shared courses, as is the case with CTST (Catholic Studies), which had been in effect since 2005-2006 academic year and is also now administered by the Schmeiser Centre. 2009 was the first year a STM distinctive area module was offered with a unique course code, CTST 200 Introduction to Catholic Studies, which was able to be taken for credit in the College of Arts and Science programs. Although, there had been two Catholic Studies for Teachers modules that could be taken in various forms between 1997-2018, these were only available as electives to School of Education students (Dahl, 2022), most of whom were aspiring to teach in the province's publicly funded Catholic schools.

Previously, Religious Studies and Ukrainian Studies had corresponding units but were unwanted programs for the College of Arts and Science at the University of Saskatchewan due to lower enrolment and are now run by STM on behalf of the university, subject to oversight agreements. Religious Studies is the one full program we run with a distinctive course code (RLST) outside of the agreement governing enrolment revenue sharing. It has honours, majors,

minor, graduate, and certificate programs. The other four areas are all interdisciplinary certificates or minors on their way to becoming certificates (Peace Studies and Catholic Studies are already offered as certificates as noted above). Further, they either already are or are planned as interdisciplinary certificates, meaning they need the cooperation of other departments, some with shared units at STM, at the larger university to ensure module offerings are sufficient to allow that students can have a path through to certificate completion. The Vice-Dean Academic at the University of Saskatchewan serves as the program chair for these five programs, and his approval is necessary for the annual offerings, new professors, term positions or instructors, and any new modules or program changes.

When I first came to work at STM in 2011, the stated goal of the administration was to achieve a personnel level of 40 full-time tenured or tenure-track faculty (not counting the Dean, President, and Associate Dean); this was a vision that was appealing in a time of increasing precarity of academic work in my home province of Manitoba. However, the goal of 40 full-time tenured or tenure-track faculty was never reached and the precarity of academic work now has a much stronger hold in Saskatchewan. In a point returned to in this thesis' conclusion and as alluded to above, financial pressures on the college due to de facto cuts to the college's operating grant from the Government of Saskatchewan have meant that it is increasingly difficult to even replace retiring professors with any manner of full-time appointment, and faculty renewal will be a challenge into the future. As such, finding the balance between institutional values and financial sustainability will be a major task of the college community going forward. Given the pressures on departments for building up enrolments taking up a great deal of concerned faculty's non-research and formal administrative time, a result here is that the Schmeiser Centre will be one of the principal arms of STM working to incarnate the college's vision and mission.

Drawing upon language with resonance in Catholic Cultures, STM's vision statement asserts that 'St. Thomas More College will nurture its identity as a Catholic liberal arts college and fulfil its a calling as an exemplary embodiment of the Catholic intellectual tradition in Canada' (STM staff, 2020, p.2). It is important to highlight here that even on this level of vision, embodiment is explicitly named. This naming implies, in accord with Edmund O'Sullivan's vision for transformative learning unfolded below, the mandate that abstraction should lead to transformative practice and application via an educational praxis. Comparably, the language of call suggests a need for a response, in this case in the service of an educational ethos and a set of institutional ethics drawing the STM community towards its substantive purpose.

To give more specificity to this vision statement and citing *Ex corde ecclesiae*—the apostolic constitution that governs the norms for Catholic universities and colleges (see John Paul II, 1990)—the *STM College Plan 2025* names the college's mission as one of:

courageously explor[ing] the 'riches of revelation and of nature so that the united endeavour of intelligence and faith will enable people to come to the full measure of their humanity' (STM staff, 2020, p.2).

As will be unfolded further below, this phrase concerning the fostering of the fullness of humanity fits well with the notion of integral human development. The mission statement also includes a commitment, befitting a publicly funded Catholic liberal arts college to be 'an inclusive community open to all persons' (STM staff, 2020, p.2). Notably, this commitment is followed by a normative assertion that 'the work of our college is not an end in itself, but must find application for the good of humanity' (STM staff, 2020, p.2). Thus, a key meaning of the vision of the college and as clarified via its mission statement is that ultimately STM's educational and outreach work is to move beyond the abstraction of the ivory tower to tangibly support the development of whole persons and to work for the good of humanity. Those tasks, as we shall see below, can fruitfully be named as supporting transformative learning for integral human development within the Treaty Six context of responsibilities.

2.3.2 (Co)Directing the Schmeiser Centre as a chance to contribute to STM's vision and mission

Always keen to contribute something in this regard, I was glad to be appointed founding director of the centre with effect on July 1, 2020. Once the above-mentioned donation from Ositis-Schmeiser was made public, I transitioned to a co-director relationship in January 2022 with Rompré, who, as mentioned above, is the Director of Mission and Ministry at STM and thus responsible for the process of embodiment of values named in the preceding paragraph.

Rompré had already been working with me closely on the centre as (1) my main liaison with the administration, (2) someone who genuinely cared about the establishment of a robust Centre for Faith, Reason, Peace, and Justice at STM, (3) a gatekeeper with deep institutional and long-term knowledge, and (4) innovative thinker highly literate in both Catholic traditions and social justice praxis.

Co-writing the centre's terms of reference affords us the rather unusual opportunity of curating the results of our consultations and drafting a job description for our roles and our work. We are undertaking this task with care and acknowledging that we are recasting roles within the college that are held dear by certain members of the college community who may not initially be keen to see this work consolidated under one entity. The general effort at careful consultation, in accord with participatory dimensions favoured by transformative learning theory and peace pedagogy as surveyed below, is thus employed in part to ensure the long-term sustainability of the Schmeiser Centre.

In our co-written terms of reference and in a position arrived at in consultation with several stakeholders, we state that the Director of the Schmeiser Centre will normally be appointed for a term of three years with the possibility of renewal for a second term. While, in a point I return to below, Rompré (as mentioned in this thesis' dedication above) does hold an EdD, and, as part of her contract with the college revised after completing that qualification in 2018, has the ability

to teach a module every second year, she remains part of the STM upper administrative team. Thus, she is out of scope for the faculty union. Given the types of arguments they have to make in college governance and the prickly nature of some educational leadership decisions, as is presently the prerequisite to be an STM department head, the future sole directors of Centre should likely have to possess the protection of tenure. With this consideration in mind, we state in the draft terms of reference that the centre director will normally be a tenured faculty member of STM.

We further wrote that the centre director is responsible for ensuring that the Schmeiser Centre's objectives and work are aligned with those of the college's strategic plan (currently *STM college plan 2025*, see STM staff, 2020). This is a reality given the aims and scope of that plan as they relate to subject matter and application of Catholic Studies, Peace Studies, and Critical Perspectives on Social Justice and the Common Good. However, stating the need for such alignment explicitly also creates a measure of responsibility to that plan, which is important to both justify and inform the Schmeiser Centre's work. We also name the director as having responsibility for preparing an annual workplan for the centre. This workplan strategy, already in effect, is very helpful. We can distribute it to various stakeholders, and it means that all major events are approved well in advance so that faculty can be invited build them into their module planning and other arms of the college can join the Schmeiser Centre team in the task of inviting students and community members to outreach events as appropriate.

The director is further tasked with preparing a budget for the Schmeiser Centre. Rompré and I have developed a practice whereby after various consultations—including with the STM Controller to see the amount available from the endowment and other sources—we then meet with the Dean and the Controlling Financial Officer to present a narrative of the budget and demonstrate how it supports the workplan. Once passed by the budget committee, it is the

responsibility of the director to ensure that expenses align with the approved annual budget allotment for the Schmeiser Centre. While the centre budget itself is very specific in its itemization, there is flexibility to move around budget items as the actual allocation is considered more global after allocation. For example, our September 2022 events, featured an Islam, Peace and Justice Conference (see Sinkewicz, 2022a) that had initially been planned for September 2020 but was delayed due to COVID-19. In the interim, the cost of bringing in our two keynote speakers in terms of their airfare had more than doubled due to airlines cutting the number of flights and suspending routes to Saskatoon in the face of the global pandemic but we reallocated money earmarked for receptions at the public events to cover the shortfall.

Explicitly naming a fairly obvious aspect of this work, we also write the director will also take on the supervision of the day-to-day activities of the Schmeiser Centre. Presently, this includes hosting lectures and events that support the centre's vision and mission, through partnerships whenever possible. In practice, we have yet to run a public event without a partner. Further, this aspect of the work requires answering a surprising number of queries directed to the centre from media relating to the issues that fall within the centre's scope. It also encompasses recruiting and supervising what are, at the moment, three graduate student project administrators (a title designed to enhance their CVs) via bi-weekly meetings. These graduate student project administrators also receive mentorship in academic outreach, which they may not otherwise access.

All three of the present graduate student project administrators are Religion and Culture graduate students. Through their involvement with the centre, they earn an income as they do not have access to departmental funding, unlike their peers in other academic departments at the University of Saskatchewan. Recall here that STM has taken over responsibility for this program from the university and thus far these, what are at the hourly graduate student rate,

salaries are the only college income source we have been able to generate for Religion and Culture graduate students beyond marking budgets, which are also at the hourly graduate student rate and that rarely come into play given the enrolment levels for Religion and Culture courses difficulty in meeting the STM threshold for marking support in upper level undergraduate courses (normally the only ones in which the additional cost for graduate student markers will be authorize by the administration). Each graduate student project administrator is supervised on tasks but encouraged to bring their own insights into projects, including, at the time of writing, by developing the Schmeiser Centre's branding and website in consultation with the Schmeiser Centre co-directors and STM's Director of Communications and Marketing. They offer support for centre events, whenever possible, engaging tasks that can be put on their CVs such as moderating panel presentations at centre conferences (for bios of the current group of impressive graduate student project administrators see STM staff, 2022b, p.14).

In line with the wishes of the Dean's office to move three of the distinctive area programs into the academic purview of the centre, we also write that the centre director is to serve *ex officio* on STM Academic Program Committee, which is a primary decision-making body of the college that includes department heads, the President, Dean, and Associate Dean. The director is thus also committed to providing academic and administrative leadership for the interdisciplinary and distinctive area programs in Catholic Studies, Peace Studies, and Critical Perspectives on Social Justice and the Common Good. This includes tasks like, whenever possible, recruiting present full-time faculty to teach modules. Full time faculty are desired in this regard for both continuity reasons and because they are generally better qualified than sessional instructors to teach in these programs. Recruitment has the best chance of being successful prior to assignment of teaching duties. Such recruitment must be undertaken according to the faculty member's wish, in dialogue with department heads' priorities for their home department module offerings, and in consultation with the advisory committee chairs. Academic leadership in this

area further means overseeing the recruitment and hiring of sessional instructors. It also includes reviewing and approving course outlines and final grades, arranging peer evaluations of teaching, and handling any student complaints that cannot be resolved by an instructor. In a related manner, the director must be an advocate for and promoter of the Schmeiser Centre's distinctive area programs. As mandated in dialogue with the Dean, this duty includes a formal responsibility to serve *ex officio* on the Catholic Studies, Peace Studies, and Critical Perspectives on Social Justice and Common Good program advisory committees.

We further wrote that the directors also need to engage the task of fostering, supporting, and enacting the College's community outreach in the distinctive program areas. In my case, this realm of engagement includes serving on advisory circles and boards and otherwise participating in volunteer work that supports these areas both in terms of professional associations and community groups. We are formalizing that a director must actively seek community and academic partnerships that support the Schmeiser Centre's vision and mission. This will include recruiting and coordinating planned Faculty Associates, Research Affiliates, Staff Associates, and Community Affiliates. It also means working with Campus Ministry to foster connections between the intellectual and pastoral life of the college and with STM's Engaged Learning Coordinator to facilitate relationships with external partners.

Moreover, seeking such partnerships includes promoting community service learning (see Ward, 2022) in the Schmeiser Centre's course offerings, whereby, and upon the agreement of the Engaged Learning Coordinator, instructors can choose to offer students the option commit to between two and three hours of volunteer work a week for the thirteen weeks that the teaching portion of a module runs. As I frame it, for those that chose the community service-learning stream (the other stream being the library-research stream) option, their volunteering experience, in effect, becomes the outside (ethnographic-type) research for that module. I ask

them to generate 'fieldnotes' after each visit, which they are advised to date (as a student's perception of placement and how they mediate it through the course material invariably changes during the thirteen weeks of a volunteer placement interplaying with the formal learning from the readings, classroom activities, and any Schmeiser Centre events I build into a module) and then cite as part of a synthesis assignment for the module. The STM Engaged Learning Office, organizes a placement that reflects how a student wishes to direct their community service energies. These placements are often with one of the Schmeiser Centre's community partners. If both the instructor and the Engaged Learning Coordinator agree, student-initiated placements (possibly inclusive of a student's current volunteer commitments) are also possible.

Returning to the position description, it is there delineated that the director is charged with working in coordinated efforts with the Development Office and the President's Office to raise external funds for the Schmeiser Centre and to maintain the relationship with our named donor. This presently includes 'impact reporting' (compare Carmona, 2018) lunches where my co-director and I both socialize with and update Irene Ostitis-Schmeiser on the centre and its activities. In terms of publicity, we wrote that the centre director must also work with the Director of Communications and Marketing, who is responsible for the brand of the college, to promote the activities of the Schmeiser Centre. This includes requesting and approving event posters and social media posts for centre events. Moreover, we wrote that the director has a responsibility to highlight and foster teaching, research, and community and professional service that supports the centre's vision and mission, including collaborative and interdisciplinary research where possible.

This publicizing can be accomplished in part by continuing the current practice of providing an annual report on the work of the Schmeiser Centre to the Dean of STM and to Faculty Council. Concerning this area of reporting, we also write that the director must report to the Schmeiser

Centre Advisory Committee (see the description of this body below) on the activities, accomplishments, finances, and future plans of the centre. This imperative is connected to the expressed need to work collaboratively with the Schmeiser Centre's Advisory Committee, express the interests of the centre internally with senior administration, and to generally enhance the relevance of the Schmeiser Centre and, by extension, STM, through its outreach activities and communication with the wider community. This category of relevance is a primary consideration in motivating my co-director and mine's participation in the Schmeiser Centre.

I end the description of the centre director role here by returning to the difficulty of the structures in terms of directorship succession. Although a faculty member committed to good work is necessary to ensure the functioning of the centre in line with STM's and Schmeiser Centre's own vision and mission (the latter articulated more fully below), getting other faculty interested in taking on the director role will prove challenging. This challenge is compounded by the situation whereby tenure, promotion, and related merit pay processes, which are tied to salary and rank at the college, tend to value peer reviewed research over outreach and volunteer work, even of the sort that draws on a faculty member's professional skills and can be framed as the scholarship of community service (i.e., applying academic expertise in service of community groups and non-profit organizations). Given that reality, the fact that it is difficult to maintain a productive research program while doing this work, and the current offer from the administration of a single module teaching release for this work, it will be difficult to recruit the next director unless something shifts, as we were advised by a faculty member who is a possible successor at the end of our co-directorship when she reviewed the draft terms of reference as part of our consultations.

2.3.3 Dialogically crafting the vision, mission, and scope of the Schmeiser Centre

Drawing upon earlier consultations and connections, and after it was clear that the global pandemic would not be receding anytime soon in Saskatchewan, on January 28, 2021, the yet to be dedicated St. Thomas More College's Centre for Faith, Reason, Peace, and Justice was launched via a lunchtime webinar. The Centre was presented as the academic home for (1) three of the college's distinctive area programs (Catholic Studies, Critical Perspectives on Social Justice and the Common, and Peace Studies), (2) the Leslie and Irene Dubé Chair in Catholic Studies, and (3) for STM's community outreach work in areas related to Catholic identities, peace, and social justice that is supportive of the common good. On the day, we heard from the President of STM about the history and genesis moments of the centre. The Dean of STM then provided further context.

Next, community partners representing Catholic healthcare in our region, the Diocese of Saskatoon, and Greater Saskatoon Catholic Schools gave the audience an overview of their respective visions for a mutually-enhancing relationship with STM's Centre for Faith, Reason, Peace, and Justice. The launch event ended with a commissioning of the centre (see Rogal et. al., 2021). This event was helpful for the work that followed it, as it gave a first public accountability to the goals set for the centre, particularly as articulated by our community partners. I will now move to parse some sections from the draft terms of reference's vision and mission section as a way to elucidate and navigate the normative dimensions of the centre's work that began to be publicly clarified and reinforced in a manner that engendered accountability that day in January 2021.

Since before that time and building upon an earlier document connected to the proposed Centre for Faith, Reason, and Justice, I have been working, more recently with Rompré, on these draft terms of reference. These draft terms of reference have taken shape as part of the

aforementioned curated dialogical processes, including by consulting with several college and community stakeholders. At the time of writing, in December 2022, they are near complete and ready to start either the formal approvals stage or go through further consultative processes (see below). We are just 'paused' in terms of these next steps waiting to see if the President's office wishes to remove the Dubé Chair from the centre's responsibilities. The President's office may wish to make that change, principally as a strategy to complete the endowment as proposal to do so went out to donor in early autumn and there is a suspicion that the donor is not keen to have his named Chair be located within a named centre (see below on the Dubé Chair). The draft terms are now a lengthy document that has already been influenced, in something of a positive feedback loop of the hermeneutical variety, by the writing of this thesis that is taking place simultaneously. The vision and mission section begins as follows:

The Irene and Doug Schmeiser Centre for Faith, Reason, Peace, and Justice at St. Thomas More College (STM) acts as a catalyst for vibrant dialogue amongst diverse perspectives on faith, reason, peace, justice, and social action. As a college shaped by its Basilian heritage and charism, STM's mission engages Catholic intellectual traditions. The Schmeiser Centre invigorates the College's mission by extending its reach to engage social issues affecting local and global communities (Hrynkow and Rompré, 2022).

Here, the underlying idea is to capture the diversity of points of view and the outreach character of the Schmeiser centre. Crafted with intentionality, this is a way to invite what is now the majority of teaching faculty who are not practicing Catholics into the college's mission on the level of principles that can be agreed upon for daily life and common action. This opening also references STM's founding congregation, the aforementioned Basilian Fathers, who ceased appointing priests to college in 2007 in the face of dwindling vocations. Specifically, in terms of what we discern as going forward (see Lonergan, 1957/1992, 1972/2017) in this history, we acknowledge their charism and commitment to dynamic education avowedly oriented towards growing in knowledge and goodness (see Sanche, 1986).

Also note the plural of Catholic intellectual traditions in the above selection, which is a nod to the diversities in play within Catholic cultures. In this regard, as the faith and reason in the Schmeiser Centre's title signals both a common phrase within and an emic understanding of Catholic education (see Doyle, 2007; John Paul II, 1998b), then peace, justice, and social action elements in this vision statement serve as balance and insurance against another triangulation represented in insular, dogmatic, exclusivist takes on Catholic education, which as we saw above, have been the cause of much structural and direct violence in Treaty Six. Comparably and in a similar spirit of balance, the Schmeiser Centre's vision statement includes the imperative to engage local and global social issues. Further, it does so in manner that shades that task as invigorating for the college's mission.

Going deeper into the mission, shortly after my initial appointment as director and in dialogue with college stakeholders, I crafted the following brief description that is both found in the draft terms of reference and is intended to be printed on the back of calling cards for the centre:

The Schmeiser Centre is dedicated to fostering excellence in teaching, research, and community outreach in three of STM's interdisciplinary and distinctive program areas:

- **Catholic Studies**, engaging the intersections of faith, reason, and culture in Catholic traditions.
- **Critical Perspectives on Social Justice and the Common Good**, exploring expressions of justice and solidarity across diverse cultures and contexts.
- **Peace Studies**, concerned with the analysis and creative transformation of conflict (now found in Hrynkow and Rompré, 2022).

Note here also the plurals emphasizing diversity again. The intention here is to give students and community members a good understanding of the Schmeiser Centre's aims and scope, which purposefully, even in this brief form, include an emphasis on community outreach. I also know that this description was used by STM's Manager of Development and Alumni Relations in her talks with Irene Osis-Schmeiser about the pledged donation. In this case, it is helpful to know that the main donor supports such an expansive and open vision and mission for the centre. We then come to the above-named link to integral human development, invoking the

college mission statement's citation of *Ex corde ecclesiae* (see John Paul II, 1990), the aforementioned apostolic constitution, which sets the norms for Catholic colleges and universities:

The Schmeiser Centre provides a structure linking course offerings, scholarship, and community service in these areas. The work of the Schmeiser Centre builds upon the collaboration of STM's multiple disciplines, reflecting the holistic thinking that is a marker of Catholic intellectual traditions. In the spirit of *Ex Corde Ecclesiae*, the College embraces its mission of enabling 'people to come to the full measure of their humanity' (# 5). The Schmeiser Centre supports integral human development by bringing together multiple wisdoms and recognizing the many dimensions of the human person (Hrynkow and Rompré, 2022).

Here again the diversity is emphasized, this time setting the support of integral human development (see below) as a goal for the centre and, in particular, for its teaching, research, and outreach work as mentioned in the previous paragraph. That work is given more specificity in the next paragraph:

As a visible link uniting STM with the communities it serves, the Schmeiser Centre initiates dialogue to address key questions that emerge at the intersections of faith, reason, peace, and social justice. It fosters conversations on issues relating to faith and society. It also seeks common ground amongst major faith traditions and secular systems of thought. The Schmeiser Centre will model social transformation and reconciliation by fostering an exchange of ideas across diverse positions and points of view.

As a forum of conversation about the role of a Catholic liberal arts college in society, the Schmeiser Centre helps STM reflect on what it means to be a Catholic institution of higher learning within society today and for future generations.

Some paths for achieving these goals include:

- Animating in STM students a passion for learning and service in the areas of faith and reason along with peace and justice.
- Sponsoring and partnering to deliver engaging conferences, lectures, and panel that integrates one or more of the Schmeiser Centre's key areas.
- Hosting film nights introduced for their relevance to the Schmeiser Centre's key fields and followed by a short panel and open conversation.
- Acting as a link between (1) non-profit organizations, community groups, and Catholic institutions active in one or more of the Schmeiser Centre's areas, and (2) STM faculty whose expertise can benefit those organizations and groups.
- Teaching, research, and outreach support for STM faculty undertaking community-based projects in Saskatchewan relating to the Schmeiser Centre's key areas.

- Recruiting students as well as managing and delivering academic programs in Catholic Studies, Critical Perspectives on Social Justice and the Common Good, and Peace Studies.
- Celebrating the work and experiences of STM students involved with Schmeiser Centre's programming.
- Friend-raising to create a core contact list of people and groups interested in the Schmeiser Centre and its activities.
- Establishing a social media presence to promote the Schmeiser Centre's activities and share information related to the Schmeiser Centre's three fields.

As much as possible and is reasonable St. Thomas More College will support the functioning of the Schmeiser Centre for Faith, Reason, Peace, and Justice so as to enable intersecting and mutuality enhancing visions and missions (Hrynkow and Rompré, 2022).

This last paragraph is meant to represent a commitment on the part of the college to the Schmeiser Centre and vice-versa. Such commitment is important in times, like the present, of financial stress at the college when it is even more evident that STM's chief managers, the senior administrators, must be key allies for this work. Significantly, amongst the senior administrators, the Schmeiser Centre's work is overseen by the Dean of STM, with whom the co-directors have a regular, dedicated meeting at least once each month. This location in Dean's office makes the centre a faculty and academic initiative, one that is further informed by an advisory committee, with friend-raising preferred to fund-raising even before Osis-Schmeiser gift afforded more space in this regard.

As per a working agreement arrived at through dialogue, the college members on this advisory committee are the Dean, the Director, and the Chairs of the Catholics Studies, Peace Studies, and the Critical Perspective of Social Justice and the Common Good program committees.

These chairs are all faculty members at STM and are available on an ad hoc basis to the director who consults them on decisions like assigning teaching duties, program reform, and the hiring of sessional instructors, all of which are ultimately approved by the Dean or the STM appointments committee on which the Dean sits. There are also community representatives on the Schmeiser Centre's advisory committee. This includes one each from the Mennonite Central

Committee, the Roman Catholic Diocese of Saskatoon, St. Paul's Hospital, the Ukrainian Catholic Eparchy of Saskatoon, and Greater Saskatoon Catholic Schools. These community partners have staggered three-year terms. The committee normally meets three times per year to give feedback on the Schmeiser Centre activities during the current academic year, to give input into the workplan for the following year, and to approve that workplan. They will also review the performance of the director prior to their final year of each three-year term and report to the Dean on that matter. The terms of reference summarize the aims and scope of this work by stating, in part that the committee:

provides academic and administrative direction to the director. It ensures that the Schmeiser Centre aligns with STM College priorities and responds to the needs of its community partners. Members advocate for the Schmeiser Centre within the College and the broader community (Hrynkow and Rompré, 2022).

This combined dynamic of advice and advocacy for the centre has been extremely helpful and appreciated as the Schmeiser Centre has come into being, and it is hoped that the terms of reference, once fully approved, will represent educational policy that helps institutionalize that dynamic in both the STM and wider communities. That consideration along with the basic contours of the structure and functioning of the Schmeiser Centre within the college (see appendix b for an organizational chart developed by Rompré from Hrynkow and Rompré, 2022), university, and Treaty Six contexts unfolded, this thesis now moves to the aforementioned overview of the recently established Dicastery for Promoting Integral Human Development at the Vatican and the University of Toronto's Transformative Learning Centre, along with a mapping of the discourses driving very specific outreach activities from the two largest institutions in the Catholic and academic-Canadian socio-political worlds respectively.

Chapter three: Integral human development and transformative learning

3.1 Introduction

The present chapter essentially unfolds the main title of this thesis and simultaneously begins a focus upon considerations relevant to transformative learning within the Treaty Six context of responsibilities. Because of the hold of Vatican examples on imaginations within Catholic educational and institutional cultures, like the ones in which the Schmeiser Centre operates, I elect to start with an overview of the vision, mission, and work new Dicastery for Promoting Integral Human Development. Next, this chapter turns to unfold a treatment of integral human development as a complex term, understood within this thesis as purposefully fostering the development of whole persons in all their social, ecological, psychological, spiritual, personal, and cultural dimensions.

The present chapter then turns to an explanation of my selection of transformative learning, in the strand associated with the work of Edmund O'Sullivan, for its role as an appropriate, praxis-informed, and dynamic, theoretical lens in this thesis, due to the manner in which it supports normative education for social justice, substantive peace, and ecological health while taking context seriously. With the help of the associated educational lenses, a transformative, understood-as-in-process, integral human development is being presented in this chapter as a learning outcome aspired to in the work of the Schmeiser Centre. Transformative learning's preference for grounded hope (see Transformative Learning Centre staff, 2016a) is further engaged by a mapping of the vision, mission, and work of the Transformative Learning Centre, located within the Ontario Institute for Studies in Education at the University of Toronto. As will be demonstrated more fully below, both the Dicastery for Promoting Integral Human

Development and the Transformative Learning Centre hold lessons that can, and have been as a result of writing this thesis, applied in the process of formally establishing and ensuring a robust future for the Schmeiser Centre.

3.2 The Dicastery for Promoting Integral Human Development

In line with the values-infused character of the work of the Schmeiser Centre, the normative nature mission of the Holy See's (essentially, the Catholic Church's government) newest dicastery can be summarized in line with transformative educational imperative (see below) to promote, actualize, and support an engaged Catholic ethic for fostering substantive peace, ecological health, and social justice. The recent pastoral constitution *Praedicate evangelium*, promulgated in March 2022, reorganized the Holy See's Curia (the Curia, essentially being the Vatican's civil service) with effect from June 5, 2022. That document succinctly articulates the aims, goals, and ethos of the office as follows:

The Dicastery for Promoting Integral Human Development has the task of promoting the human person and the God-given dignity of all, together with human rights, health, justice and peace. It is principally concerned with matters relating to the economy and work, the care of creation and the earth as our 'common home', migration and humanitarian emergencies (Francis, 2022, #163).

In simpler terms—comparable to the Schmeiser Centre but on with a much greater magnitude—the Dicastery is a branch of a larger institution 'for' something. The Dicastery for Promoting Integral Human Development had been announced in 2016 during the Jubilee Year of Mercy as proclaimed by Pope Francis, and came into effect on January 1, 2017 (marking the annual World Day of Peace, according to Catholic observance). Premised in part upon giving specific focus to applications of mercy in the world, this office of the Holy See is meant to actively promote integral human development (see below on this concept). In accord with the emerging vision and mission for the Schmeiser Centre, this normative focus joins together the work that

was previously overseen by four pontifical councils: the Pontifical Council for Justice and Peace, Pontifical Council Cor Unum for Christian and Human Development, Pontifical Council for the Pastoral Care of Migrants and Itinerant People, and Pontifical Council for Health Care Workers (see Francis, 2016).

While there is certainly a compatibility active in such purposeful conglomeration, the risk here is of diluting important specific functions, something that is also active in the life of the Schmeiser Centre, where colleagues have criticized the centre as being tasked with too broad a remit. Indeed, at many Catholic post-secondary institutions, a centre for Catholic Studies is often separate from the Peace and Justice Studies-type program or a centre dedicated to the promotion peace or justice. So, for instance, St. Paul's College, Winnipeg—my alma matter and former place of part-time employment—is affiliated with the University of Manitoba. It is much smaller than STM with only four full-time faculty and, amongst those, back down to two tenured appointments (both in Peace and Conflict Studies). Nevertheless, St. Paul's College houses the Arthur V. Mauro Institute for Peace and Justice (formerly the Mauro Centre [rather than 'institute'] from 2004-2019) and a separate Jesuit Centre for Catholic Studies (see Butterill, 2015). In this case, in contrast to the Schmeiser Centre's policy that the director has the protection of tenure, the Director of the Jesuit Centre is afforded no such safeguard. Indeed, the Catholic Studies faculty at St. Paul's do not have the protection nor the possibility tenure, which is not enviable given the passions that religious sentiments can stir in college, university, and community contexts.

Larger institutions too also often divide these functions between Catholic Studies and Peace or Justice Studies, including in the areas of community outreach. To cite the prime example amongst Catholic post-secondary institutions, at the University of Notre Dame, where endowment and reputation generate more freedom, there are at least twenty centres and

institutes covering the remit of the Schmeiser Centre (see University of Norte Dame staff, 2022). Nonetheless, a wide remit is also present in the case of the Transformative Learning Centre discussed below. Viewed as located within a web of inter-connectivity amongst local and global issues, this scope is not necessarily a problem. While the tension with and pull towards dilution should not be ignored, these wide remits open multiple paths for dialogue, collaboration, and transformation that cannot only be authentically accommodated within a centre's mandate, for instance, but also brought together in mutually-enhancing ways to form a strong basis for work and action that is coherent for that centre's constituencies.

In part as an effort to discern advantages emerging from the tasks we have been assigned by the STM administration, at the Schmeiser Centre, we seek to positively activate such mutually-enhancing dynamics. Thus, we are working on the premise that a colligation effect is buttressed, and indeed reinforcing for the structure of a centre, when it is fuelled by a praxis. Moreover, this point ought to ring true in an academic context marked by its valuing of insight, ideas, and research. Also informative is the manner in which the new dicastery describes its work in listening, dialogical, and reflective terms, seeking to employ methodologies of listening-dialogue, research-reflection, and communication-restitution to consult and communicate with various stakeholders in the service of deepening and putting into action values associated with Catholic Social Teaching (see below and Vatican News staff, 2022). In the dicastery's communicated emic understandings and public statements, these dialogical methods are given a location at the administrative core of Catholicism. This centring of a communicative method, in turn, helps to justify the dialogical approach of the Schmeiser Centre team and the accompanying efforts of the centre to be a learning institution, marked by hermeneutic of reflexivity (compare Rompré, 2018) whereby listening aids in the discernment of authentic paths of dialogue and action as described above.

Presently, the dicastery, like the Schmeiser Centre, is also essentially run by a leadership team that helps navigate their larger institution's norms. The current Prefect of the Dicastery for Promoting Integral Human Development is Michael Czerny, the Canadian Cardinal who presented at a centre partner event on the Synod on the Amazon (see Diocese of Saskatoon staff, 2021), and Sister Alessandra Smerilli serves as Secretary. This division of labour, although more hierarchical, can be placed in rough parallel with our co-director arrangement as it relates to the need for a tenured professor to run certain academic components of the Schmeiser Centre under STM's present governance policies, while the same is true concerning institutional functions in regards to a Cardinal and ordained men having certain privileges that enable specific functions within the Holy See's Curia (on the functioning of the Vatican's curia and the promise of recent reforms see Faggioli, 2022).

Czerny and Smerilli working together to direct various practical and charitable projects for integral human development leads to the result that the dicastery's programming is both education and outreach oriented. For example, a webinar in May 2022 was entitled 'No more biodiversity collapse: rebalancing social systems with nature' (see Ardler et. al, 2022). That session included Smerilli and the well-known academic activist Vandana Shiva (see Hrynkow, 2018d) who addressed the biodiversity crisis partly in anticipation of the United Nations (UN) Biodiversity Conference (COP 15), which is taking place at the time of writing in Montréal during December 2022 and included a presentation by one of the Schmeiser Centre's partner organizations, Laudato Si' Movement Canada, for which I sit on the advisory circle. That presentation could, in turn, draw upon insights put forward by the dicastery on that day in May 2022, and other occasions when forming its own statements (see Richard, 2022).

In this area of integral ecology, another recent example of the dicastery's outreach work is the Laudato Si' Action Platform, launched on the World Day of Prayer for the Poor in 2021 (see

Laudato Si' Action Platform staff, 2021). This initiative provides practical resources and set normative goals for Catholic families, individuals, groups, businesses, and institutions (Laudato Si' Action Platform staff, 2021) in order bring alive the socio-ecological ethics articulated in Pope Francis' (2015) encyclical on caring for our common home (see Hrynkow, 2019b). For example, the initiative as filtered through the Association of Catholic Colleges and Universities in Canada combined with rising energy prices helped to move STM to commit to installing solar panels on our roof in the summer of 2023. This will serve a witness function in being visible to passers-by on College Drive, one the busiest thoroughfares in Saskatoon for both transit and private vehicles, along with pedestrian traffic entering and exiting the University of Saskatchewan campus. In accord with such acts of witness, the goals of the action platform are set as growing: responses to the cry of Earth and the coupled responses to the cry of the poor, ecological economics, adoption of sustainable lifestyles, ecological education, ecological spirituality, and community resilience and empowerment (Laudato Si' Action Platform staff, 2021).

Taking up an educational imperative for integral ecology (see Hrynkow, 2020) and engaging the other areas as concepts, the Schmeiser Centre's first partnership event in January 2023, in line with our mandate articulated in the terms of reference, will be an evening with a feature film on the Encyclical, *The Letter: A Message for our Earth* (2022). This screening will be accompanied by popcorn and pizza and followed by a panel that includes three Catholic women with deep eco-justice entanglements that will also (re)introduce the Dicastery for Promoting Integral Human Development's Laudato Si' Action Platform initiative. Our partner for the evening will be Laudato Si' Movement Canada and the national coordinator will be one of the panellists.

The dicastery also forms its own partnerships, for example, on the occasion of a 'Sport for All' conference held at the Vatican in October 2022 in advance of the COVID-19-delayed Football World Cup, Czerny issued a joint appeal that was signed by the International Olympic

Committee President, Thomas Bach; the Prefect of the Dicastery for Culture and Education, Cardinal José Tolentino de Mendonça; and the Prefect of the Dicastery for the Laity, the Family and Life, Cardinal Kevin J. Farrell. The main text of the appeal included an interdisciplinary argument for solidarity and peace of a type favoured in the Schmeiser Centre's distinctive areas programming, connecting faith and human endeavour in support of the imperative to journey upon paths for peace. The content of that joint appeal invoked the costs of war, climate change, and the present global health crisis as they are born by marginalized folks before moving to the following conclusion, which gives a feel for the types of discourses coming from a Vatican office that even many of my faculty colleagues at STM would likely find surprising:

We are convinced that it is only with...a spirit of solidarity in our hearts that we can effectively face the many challenges threatening humanity and our planet today. In this spirit of solidarity, we urge world leaders to seek just and peaceful solutions to all disputes and conflicts. We call on them to foster dialogue, understanding and fraternity [sic.] among peoples, and to uphold the dignity of every man, woman and child, especially the poor, the vulnerable, the marginalized and those suffering from the violence of war and armed conflict.

God wills the peace and unity of our human family. The Olympic and Paralympic Games are a great symbol of such unity, for they bring individuals and peoples together in healthy competition and encourage our world to see in athletic competition a genuine path to peace, founded on personal discipline and commitment to teamwork in the pursuit of excellence. United in this conviction, we appeal to world leaders to follow this path, for the benefit of every nation and people (Bach et. al, 2022).

In a comparable spirit of moving beyond the narrow bounds stereotypically associated with Catholic cultures in the service of substantive peace, ecological health, and social justice, the dicastery also takes on ad hoc tasks that align with its mission and vision. To cite a prime example here, the dicastery is running the Vatican's COVID-19 commission, and thus is able to bring social and ecological justice concerns to the forefront when curating the Holy See's response to the global pandemic in favour of efforts to build sustainable, inclusive, and regenerative economies. For example, at a press conference in July 2020, the then Prefect of the Congregation for the Promotion of Integral Human Development, Cardinal Peter Turkson of

Ghana, reporting on a round of the commissions' findings, offered a framing of an authentic response to the global pandemic in just peacebuilding terms supportive of common goods (see Vatican News staff, 2020). In such efforts, Vatican's newest dicastery is also underpinned by a praxis-informed and significant thread in Catholic Social Teaching—integral human development. It is to that thread that this thesis now turns its attention, ultimately, in order to provide an ethically informed learning outcome understood as both a telos and in process, and thus one never reached, for the Schmeiser Centre and its activities.

3.3 Situating integral human development in papal teaching

Because of the hold the Vatican has on the imagination in Catholic cultures, pointing to the Dicastery for Promoting Integral Human Development as an arm of Catholicism's largest institution is helpful in the task of opening up spaces for the Schmeiser Centre's work at our college and with a number of our community partners. Also helpful in this regard is tracing the genealogy of the dicastery's titular term in the teaching of the head of the Holy See, the pope. Indeed, in accord with the advice of my Doctor of Theology supervisor, Dennis Patrick O'Hara, regarding how to best proceed when given talks on ecological issues to Catholic audiences, I personally find that quoting popes is always helpful in such conversations. Such citations serve to ease Catholic's fears about the catholicity of participating in work propelled by the values associated with the mission and vision of the Schmeiser Centre. In terms of integral human development specifically, Paul VI (r.1963-1978) set the tone for the term's use with Catholic cultures in a quite concise manner, when asserting that for development of peoples 'to be authentic, it must be well rounded; it must foster the development of each man[sic.] and of the whole man' (#4).

Building on a thread also found in secular philosophy, the study of the human person in that spirit within Catholic academic circles associated with both theological and philosophical ethics is frequently termed 'anthropology' (see, for example, Wagner, McGregor, and Naumann, 2022). One cord linking the popes' teaching about the Schmeiser Centre's titular areas of faith, reason, peace, and justice regarding anthropology is the dignity of the human person, which is also foundational for understanding integral human development.

The dignity of the human person is understood as multidimensional in papal teaching. One way to think about this in ecoethical terms is to summarize that papal teaching upholds a view of human persons as existing in a series of intertwined relationships with the self, our neighbours (here understood in a large communitarian and social sense), the rest of creation, and God, with implications for Transformative Learning theory (see Hrynkow, 2016a). For example, as Pope Francis teaches:

Disregard for the duty to cultivate and maintain a proper relationship with my neighbour, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth. When all these relationships are neglected, when justice no longer dwells in the land, the Bible tells us that life itself is endangered (Francis, 2015, #70).

Charity is relevant to this duty, but must, to be authentically transformative within the contemporary world, be understood in a fuller social justice-oriented sense of *caritas* as an expansive form of love. As Benedict XVI (r. 2005-2013, d. 2022) taught when connecting *caritas* to truth in his encyclical concerning integral human development and charity in truth, *Caritas in veritate* (2009):

Charity in truth, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity. Love — *caritas* — is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace...Charity is at the heart of the Church's social doctrine...It gives real substance to the personal relationship with God and with neighbour; it is the principle not only of micro-relationships (with friends, with family members or within small groups) but

also of macro-relationships (social, economic and political ones) [Benedict XVI, 2009, #s 1-2].

What is commonly called social justice is thus an essential component of Catholic action, as *caritas* pours across all areas of existence. Hence, in the spirit of this teaching, whenever possible, choices should not be contained within in any one of the four areas of self, neighbours, the rest of creation or God, but should involve the integration of all four aspects of the essential relationships marking our existence from an integral perspective on anthropology (in the sense named above in this section).

A relevant concept here, first proposed in papal teaching by Pope John Paul II (r.1978-2005) is ecological conversion. As John Paul II explains:

We must...encourage and support the 'ecological conversion' which in recent decades has made humanity more sensitive to the catastrophe to which it has been heading (John Paul II, 2001, #4).

According to John Paull II's (1989) social teachings, the ecological crisis is only one expression of a larger moral crisis of broken relationships within the created order. Such broken relationships are by definition sin but, as Francis teaches, they can be healed by cultures of encounter and dialogue that serve to build up the human family in the face of comingling social and ecological crises, which result in cultures of exclusion and marginalization negatively effecting our relationships with ourselves, our human neighbours, the rest of creation, and God. It is this culture of exclusion that commodifies the essential goods and relationships of life, wasting people and food. As Francis explains:

Human beings are themselves considered consumer goods to be used and then discarded. We have created a 'throw away' culture which is now spreading (Francis, 2013, #53).

In this light, it can be said that for the contemporary popes work for social justice needs to engage the fullness of relationships with our self, our human neighbours, the rest of creation, and God. Francis is much clearer that the aforementioned concept of ecological conversion is a

turning to the world, one that opens the heart and mind to such concerns (see Hanchin and Hearlson, 2020). For example, in accord with the expanded boundaries of transformative leaning theory surveyed in the next section, Francis' challenge to support cultures of encounter and dialogue calls those who take his teaching seriously towards something more, inclusive of growing extended conversations with communities that are needed to support a paradigm of integral human development, which is connected to forming local participatory partnerships that move beyond the atomic individualism associated with modernity.

As an important precursor to the emergence of integral human development in *Gaudium et spes* (the pastoral constitution addressing the Catholic Church role in the contemporary world), as part of their treatment of peace and justice issues, the council fathers (Bishops with voting and teaching power at the Second Vatican Council) offer a normative challenge that problematizes such individualism, setting a much less contained challenge for trans-boarder action aimed at development. As promulgated by Paul VI (1965), the bishops assembled at Vatican II teach:

An outstanding form of international activity on the part of Christians is found in the joint efforts which, both as individuals and in groups, they contribute to institutes already established or to be established for the encouragement of cooperation among nations. There are also various Catholic associations on an international level which can contribute in many ways to the building up of a peaceful and fraternal community of nations. These should be strengthened by augmenting in them the number of well qualified collaborators, by increasing needed resources, and by advantageously fortifying the coordination of their energies. For today both effective action and the need for dialogue demand joint projects. Moreover, such associations contribute much to the development of a universal outlook—something certainly appropriate for Catholics. They also help to form an awareness of genuine universal solidarity and responsibility (Paul VI, 1965, #90).

Adding additional communitarian foundations to the call of the council fathers articulated in *Gaudium et spes*, Paul VI's landmark encyclical that as we saw above serves as the kernel bringing the term into papal teaching, *Populorum progressio* situates integral human development as properly multidimensional, much more a relational than an economic

endeavour, and requiring strong solidarity within the human community. As Paul VI (1967)

teaches when addressing the ties amongst all people:

Each man [sic.] is also a member of society; hence he belongs to the community of man. It is not just certain individuals but all men who are called to further the development of human society as a whole... We are the heirs of earlier generations, and we reap benefits from the efforts of our contemporaries; we are under obligation to all men. Therefore we cannot disregard the welfare of those who will come after us to increase the human family. The reality of human solidarity brings us not only benefits but also obligations (#17).

On the 50th anniversary of this teaching, Pope Francis addressed a conference organized by the Dicastery for Promoting Integral Human Development. He used the occasion to unfold the meaning of the integral human development in order to 'identify a fundamental direction for the new Dicastery' (Francis, 2017). Specifically, Francis teaches that integral human development:

is a matter of *integrating the diverse peoples of the earth*. The duty of solidarity obliges us to seek just ways of sharing, so there may not exist that tragic inequality between those who have too much and those who have nothing, between those who reject and those who are rejected. Only the path of integration among peoples allows humanity a future of peace and hope.

It is a matter of offering *feasible models of social integration*. Everyone has a contribution to offer to the whole of society; everyone has a trait that can be useful in living together; no one is excluded from contributing something for the good of all. This is, at the same time, a right and a duty. It is the principle of subsidiarity that guarantees the need for everyone's contribution, whether as individuals or as groups, if we want to create a human coexistence open to all.

It is also a matter of *integrating in development all those elements that render it truly such*. The various systems: the economy, finance, work, culture, family life, religion are, each in its own way, a fundamental circumstance for this growth. None of them can be an absolute, and none can be excluded from the concept of integral human development which, in other words, takes into account that human life is like an orchestra that performs well if the various instruments are in harmony and follow a score shared by all.

It is also a matter of *integrating the individual and the community dimensions*. It is undeniable that we are children of a culture, at least in the Western world, that has exalted the individual to the point of making him as an island, almost as if he could be happy alone. On the other hand, there is no lack of ideological views and political powers that have crushed the person; they have depersonalized the individual and deprived him of that boundless freedom without which man no longer feels he is man. There are also economic powers interested in this conformity; they seek to exploit globalization instead of fostering greater sharing among people, simply in order to impose a global market of which they themselves make the rules and reap the profits. The 'I' and the community are not in competition with each other, but the 'I' can mature only in the presence of

authentic interpersonal relationships, and the community is productive when each and every one of its components is such. (Francis 2017).

Balance in the service of integral human development is a key feature of this teaching. In a related manner, the connection amongst solidarity, integration, and a future of peace and hope is crucial in demonstrating that integral human development is a social concept, which moves far beyond any ontology associated with atomic individualism. At the same time, integral human development in this mode of being seeks to empower persons-in-relationship in line with the principle of subsidiarity, so that higher authorities should not overreach to take agency away from people and communities but rather only exercise their power when more local or subordinate actors fail to employ their agency in the service of substantive justice and peace (see, Hrynkow and O'Hara, 2011). Francis' (2017) teaching further upholds integral development undertaken in a spirit of solidarity and subsidiarity as a path to ensure that participatory coexistence is open to all people. In terms of such accessibility to fruitful coexistence, Pope Francis' above-mentioned notion of integral ecology is one that has deep educational implications (see Hrynkow, 2020), which he frequently mentions in his teachings, and which point back to understanding the essential nature of our existence within the connectivity of all things. This teaching has benefited from and can be further enhanced by engagements with Indigenous Wisdom traditions (see Hrynkow, 2018b).

With such integral connectivity in mind, we can now arrive at the working definition that we are proposing to bring into the work of the Schmeiser Centre and that is explicitly named as such in the centre's draft terms of reference (see Hrynkow and Rompré, 2022), namely, that responding to the papal call for integral human development includes supporting the development of the human person in all her, his, or their intertwined personal, social, spiritual, cultural, psychological, moral, and ecological dimensions. Of course, this imperative cannot be neatly contained within the international development context. Moreover, I would contend it is 'glocal'

(see Roudometof, 2015) in nature so there remains value and a call to action that cries out for response, in local actors, like those associated with the Schmeiser Centre, supporting the integral development of human persons in their intertwined personal, social, spiritual, cultural, psychological, moral, and ecological dimensions. Indeed, it is my grounded hope (see (Transformative Learning Centre staff, 2016a), to borrow a term from Edmund O’Sullivan whom this chapter now moves to discuss, that our particular centre for faith, reason, peace, and justice must derive a large measure of its relevance in the Treaty Six context from responding to a call to action in support of transformative integral human development.

3.4 Edmund O’Sullivan and transformative learning

If I may dip a little deeper into reflective autoethnography at this point, one of my further reasons for choosing Edmund O’Sullivan’s (1938-2022) articulation of transformative learning is relational. O’Sullivan was the Doctor of Education advisor for one of the folks who influenced me most in my life, both professional and personal, the late David Creamer (1946-2021, see also this thesis’ dedication). Both Creamer and O’Sullivan integrated their professional and personal lives in ways that supported future educators. That authenticity shined through for their students. I need to focus on Creamer for a few lines as he mentored me and gave me individual-crafted modules throughout my undergraduate degrees (Bachelor of Education, Bachelor of Arts) and mentored me at the graduate level (as my advisor for both my Master of Education and PhD in Peace at Conflict Studies) at St. Paul’s College, University of Manitoba.

When I first met him in the late 1990s, he was an associate professor in both Education and Arts (both, without tenure due to the particularity of his appointment, making his orientation all the more remarkable in the Canadian context as he acted in the rather prophetic manner he did without the security of tenure). A Jesuit priest, he was missioned by his education-oriented order

to work at St. Paul's College and the Faculty of Education at the University of Manitoba. At the former, he started the Catholic Studies program and at the latter he taught modules on values and philosophy in education. His personal mentorship was holistic, from sharing countless meals, to guiding me through the application process for my first work as a sessional instructor at the universities in Winnipeg, to strongly encouraging me to teach for the Jesuit intercommunity program in India, to bringing me along on various social justice endeavours in Manitoba, to co-presiding with a Christian Reformed minister on behalf of the Ukrainian Catholic church at my marriage, and to writing one of the references that helped me secure my employment at STM. The concerns raised in this thesis for social justice, ecological health, and substantive peace were nurtured by him. He brought me to India to teach in community development-oriented secondary schools there (see Hrynkow and Creamer, 2015a, Hrynkow and Creamer, 2015b). Creamer also brought me into his work with Project Hope, wherein he got permission from his religious order to live at Quixote House in the core area of Winnipeg with men who had been in prison as they struggled to heal broken relationships and flourish within a society that marginalized them (see Soto Parra, 2017).

In all this, Creamer frequently affirmed that he took his example of how to be a professor from O'Sullivan. Thus, I eagerly read O'Sullivan's (1999) *Transformative learning: education for the 21st century* when Creamer recommended it to me. To that point, I had studied education, social justice, and ecology but largely in silos. O'Sullivan was the first educational theorist I read who united these concerns in a coherent and systematic manner, which had the added dimensions of being informed by his interactions with peace studies and Indigenous wisdom. As mentioned briefly above, I was able to complete O'Sullivan's graduate module, 'Introduction to Transformative Learning Studies', at OISE by getting special permission to take education courses as my cognate area when completing by Doctor of Theology course work in Ecological Ethics at the University of Toronto. Getting this permission was aided by the fact that one

O'Sullivan's interlocutors was the self-styled geologist and Roman Catholic priest, Thomas Berry of the Passionist order (1914-2009), who was influential in ecotheological discourses on the University of Toronto and some of its federated college campuses (see Dalton and Simmons, 2010). Berry had come up to Ontario from Fordham University in New York City during multiple summers spent at the former Passionist Centre for Theology and Ecology at Port Burwell in the 1980s and 1990s. Berry also directed his own Riverdale Center for Religious Research on the banks of the Hudson River in the northeast Bronx (see Tucker, Grim, and Angyal, 2019). Berry and O'Sullivan were to have many exchanges in this period, including writing an unpublished volume on ecological education, which predated *Transformative learning: education for the 21st century* (1999). Creamer gifted me a spiral-bound copy of O'Sullivan and Berry's draft volume.

Also given to me by Creamer to read, Thomas Berry's (1988) *The dream of the Earth* asserted the urgent need for a paradigmatic shift in Western values and consciousness as a necessary adaptation to the reality of what Berryite Heather Eaton (2013) names as the socio-ecological crisis. Berry argued that, as part of this malaise, we had broken the essential relationships within the Earth community that nourished and sustained our humanity (Berry and Clark, 1991). As antidote, he asserted we needed a new story and dream to drive the action that embraced the interconnectedness of all things (Berry, 1996a) via an Earth consciousness and cosmological literacy that celebrated the grandeur, dynamism, drama and beauty of a dynamic nature of evolving universe (see Swimme and Berry, 1992). Berry (2005) presented the universe as both the primary educator and a sacred reality (2009b). He continued that the great work of our time was to bring the human establishments into a creatively functioning relationship with the natural world (Berry, 1999). In this light (Berry, 2006), he argued for the reform of these establishments, including, as he named them: politics (Berry, 1999), religion (Berry, 2009a),

education (Berry, 1988), and law (see Cullinan, 2011). Berry (1996b) felt the university was the prime location for fostering a functional cosmology.

As O'Sullivan and Creamer both shared with me, in a myriad of ways Berry acted as catalyst in transforming O'Sullivan's worldview and uniting his ethical concerns in the mid-to-late 1980s. At that point in their careers, Berry and O'Sullivan also collaborated on the aforementioned draft volume that the latter employed in his teaching but never published. It was also at this time that O'Sullivan, working in partnership with Manda Handa, founded the Transformative Learning Centre at OISE in 1987 with the simple act of placing a sign outside his office door. Another collaboration with Budd Hall helped to get funding for the centre from the University of Toronto for a three-year period (1993-1996). Subsequently, all other funding came from donations or events. The centre's programming included learning circles, community events, conferences, workshop and summer institutes (see Transformative Learning Centre staff, 2016b).

The Transformative Learning Centre's 'five main programs of research, teaching and action' were named as:

- Peace and Human Rights Education
- Environmental Education
- Popular Education and Community Development
- Spirituality and Education
- Citizenship Learning and Participatory Democracy (Transformative Learning Centre staff, 2016a)

The backgrounder posted on one of the archived Transformative Learning Centre's webpages helps to further summarize the aims, visions, activities, and theoretical influences on their work:

The Transformative Learning Centre (TLC) was created.... when several OISE professors, students and community partners decided to come together and combine resources and energies to create a stronger sense of community and collaboration in areas such as environmental, feminist, anti-racist, aboriginal, adult and popular education. The Centre was unique because from its inception there was a powerful interest in planetary consciousness influenced by the work of Thomas Berry. Our interest in peace education was inspired by Dr.Madan Handa, Johann Galtung and Anne Goodman. In the area Democracy and Education, Daniel Schugurensky's work was

profoundly influenced by the work of Paulo Freire. The Four Spirit Matters Gatherings inspired by Edmund O'Sullivan and Eimear O'Neill marked the beginning of honouring spirituality as core to transformative learning. We have partnered with organizations globally. We have worked with such institutions as the Peace University in Costa Rica, partnered with the Institute de Paulo Freire at two World Social Forums in Brazil, partnered with Interchange Peace Building, we are part of the Earth Charter Initiative Worldwide, affiliated with Schumacher College in England, worked with Maynooth University in Ireland and with Mpambo the Multiversity in Uganda. (Transformative Learning Centre staff, 2016a).

The Transformative Learning Centre goals, like those of Schmeiser Centre, were centred on community engagement, namely:

- To provide an interdepartmental structure for community-university partnerships in research and field development.
- To provide a forum for the discussion of interdisciplinary issues related to learning in community and global transformation
- To provide a means for faculty and students to participate in specific networks requiring membership from a community-university base rather than formal academic structures.
- To support interdepartmental instruction in Transformative Learning Studies and related areas (Transformative Learning Centre staff, 2016a).

I shall return to the fate of the Transformative Learning Centre below. Presently, to better unfold the academic literature within the strand of transformative learning theory under consideration in this thesis, I now move to present a lightly revised survey of that literature from one my earlier publications (Hrynkow, 2014) written just before the Transformative Learning Centre was reconstituted after O'Sullivan's deeper retirement in 2013. In this strand, transformative learning builds on O'Sullivan's collaboration with Berry, and the insights of other influences such as those of Buddhist peace educator Joanna Macy. This branch of transformative learning theory seeks to clarify areas in which educational projects can participate in what Macy (who influenced O'Sullivan) names as the 'great turning' towards a sustainable and just future (see Macy and Johnstone, 2012). In doing so, O'Sullivan's work encourages educators to form

critical but normative commitments (compare Rouse, 2007) supportive of social justice, substantive peace, and ecological health.

From a transformative learning perspective, the task of an educator is then to be an activist and an advocate working for a greener, more peaceful, and socially just world. This normative triadic affirmation recalls an important point made by Canadian philosopher and educator, Mary Jo Leddy, who helped to mentor one of the Schmeiser Centre's current Graduate Student Project Administrators, James Powell (see above, on his thesis work), into reflective community practice (see also STM staff, 2022b). Based on her experience of living in solidarity with refugees in Toronto, Leddy (2011) asserts: 'What a difference to be not only against violence but for peace' (p.92). Such an orientation informs the normativity of the Schmeiser Centre. In a similar normative spirit, a group of transformative learning theorists and practitioners offer the following summative definition, 'not as a fixed definition [of O'Sullivan's term], but as a way to stimulate dialogue' (Morrell and O'Connor, 2002, p.xvii):

Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and irreversibly alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body awarenesses, our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy (Collaborative Definition, as cited in Morrell and O'Connor, 2002, p.xvii).

To highlight its connection to integral ecological ethics and Berry's thought, we can note how transformative learning views our essential location and mode of being within diverse relationships with each other and the rest of the Earth community. Further, O'Sullivan's deep commitment to fostering socio-political equality is firmly located within his sense of the larger cosmological context, what he labels 'the Big Picture', and is simultaneously sustained by 'emancipatory hope' (O'Sullivan, 2005, p.71). Such a perspective is well poised to question cultural values that are ultimately destructive of positive ethical relationships. Building upon

O'Sullivan's (1999) mode of media and social analysis, transformative learning perspectives, for instance, might problematize aspects of a culture that supports shopping as a leisure activity or question what is happening when children's imaginative play is branded by corporate categories. In light of such issues, transformative learning praxis strives to establish sets of more nourishing cultural stories. It is also deeply respectful of diversity, and indigeneity, in particular, for the way Indigenous cultures often represent a sustainable model of deep relationality (see Ridgeway and Jacques, 2014).

A principle focus here is on the celebration of hope and joy—understood to exist in accord with Berry's (1999) geological thought within diverse relationships with individuals, across cultures and with the larger natural world. As the nomenclature of O'Sullivan's (1999) methodological approach indicates, an essential goal is the transformation (not, where other transformative options are possible, the destruction) of systems and relationships to bring them in line with creative functioning (O'Sullivan, 1999). Following Berry's lead, this goal is cast as bringing the aforementioned human establishments to a place where they foster creative, not destructive, tension. As such, transformative educators actively promote and seek to establish the cultural conditions necessary for ecological health, social justice, and substantive peace (O'Sullivan, 1999). The Transformative Learning Centre at the OISE emphasized that this teacher-activism is centred on a grounded hope for positive socio-ecological change, summarizing its titular term as follows:

In sum, transformative learning makes us understand the world in a different way, changing the way we experience it and the way we act in our day-to-day lives. Transformative learning has an individual and a collective dimension, and includes both individual and social transformation. In the Transformative Learning Centre we are inspired by the notion of grounded hope. We believe that one of the best ways to predict the future is to actively create it, moving together towards our collective visions by developing viable alternatives that recognize the limitations and possibilities (especially the possibilities!) of each particular context (Transformative Learning Centre staff, 2016a).

Such grounded hope—focussed on integral possibilities and respectful of particular contexts like Treaty Six—can be usefully employed in the normative educational task of fostering mutuality-enhancing socio-ecological relationships. The implications here are profound; the above-referenced possibilities extend in many directions. The reach of the multifaceted collaborative definition of transformative learning has been explored by a diverse group of scholars. These scholar-practitioners often hold similar worldviews that share a meta-concern for social change and emancipation (e.g., Schugurensky, 2002). Nonetheless, they take different approaches to fostering shifts in consciousness and practice.

For example, Takahashi (2004) provides a helpful series of consideration for linking personal and social transformative change in regard to many of the issues surveyed above. Within such processes, Miles (2002) emphasizes the importance of transformative learning allying itself with social movements presenting an alternative to global capitalism. In a complementary manner, Kovan and Dirkx (2004) note the value of a transformative learning framework for nurturing the passions of environmentalists and avoiding activist burnout. For her part, Goodman (2002) reinforces the insight that both critical and visionary perspectives are required in transformative activism. Working from a feminist perspective, Ettlign and Gillian (2004) name a significant set of considerations surrounding embodied identity, race, class and white privilege for those ‘midwifing’ transformative change. Providing further support for an integral perspective, Selby (2002) firmly connects failures in worldview with the present global environment crisis by contrasting an individualist billiard-ball model with a web image of relationality. While highlighting the importance of cultivating a sense of place, Daloz (2004) expands on the value of bioregional citizenship for nurturing transformative work. Dei (2002) adds that the uprooting and separating people from the land harms their identity formation and educational prospects. Notably, Cajate (2004) provides a unifying set of points through noting how two key basic questions about relationships his Pueblo ancestors asked are still essential for educators today.

These questions are centred on concerns about how to best get along with each other on the social level and how to properly deal with our relationship to the Earth community (Cajate, 2004).

3.5 Conclusion

Binding these concerns together in the work of the Schmeiser Centre is encouraged by its commitment to integral human development, which we can now conclude enters into a symbiotic relationship with transformative learning theory thus naming a certain unity in this thesis' main title. As we shall see below this unity also extends to the subtitle. Concomitantly with the process of writing this thesis, both transformative learning and integral human development now feature as key concepts in the Schmeiser Centre's draft terms of reference (see Hrynkow and Rompré, 2022), which is further informed by insights sourced from the selected secular discourses on human rights education, learning for sustainability, and peace pedagogies that are mapped in chapters five, six, and seven. Moreover, in a point unfolded further below, bringing transformative learning and integral human development into conversation helps to set a teleological goal for the Schmeiser Centre in terms of a learning outcome, one in process but never reached, for the centre's teaching and community outreach work.

There remains however, an important tension here: the literatures, the dicastery, and the main centre introduced in this chapter all exhibit such wide remits that, without careful attention, they can leave themselves vulnerable to a charge of being unfocussed. On the local level, as I note above, part of that is my fault as the original initiative at STM from the mid-2010s was for a centre for Faith, Reason, and Justice. Recall here, I insisted on the inclusion of the Peace Studies program in STM's centre as a condition of taking on the role as founding director. On

the other hand, uniting these concerns proved beneficial in a pragmatic sense, as our donor was attracted to the three areas being brought together in the teaching and outreach work of the centre. Rompré, the Schmeiser Centre's other co-director who came on board in that role after Ositis-Schmeiser's pledged donation, also sees accord here.

Indeed, this accord is not novel for Rompré, Ositis-Schmeiser, Creamer, and O'Sullivan, who all see such unity as essential to their own worldviews—something I know from extended dialogues with each. That unity is also, or in the case of Creamer and O'Sullivan was, best expressed in a lived, ethical integrity. A parallel here is found in terms of my main research agenda from my appointment in the area of Christianity and Ecology in the united contextual and ethical concern, expressed in theo-ecoethical terms via the concept of 'JPIC' (justice, peace, and the integrity of creation), which has resonance for a number of people who have inspired that research by their academic and practical contributions (see Castro, 1992 and Hrynkow, 2018a).

I do not usually favour acronyms, but I appreciate this one as JPIC serves to closely couple these three intertwined relational concepts. In Peace Studies terms, a comparable concept is 'peace ecology' (see Amster, 2015; Brauch, 2021), whereby peace is understood as incarnated not only through a necessary absence of war but also positively defined conditions including gender equality, social justice, socio-ecological flourishing, and mutuality-enhancing dialogue and encounter across divides (compare Hrynkow and O'Hara, 2016; Hrynkow and Westlund, 2015).

Perhaps better suited to a broader audience like the one we are working to serve in the case of the Schmeiser Centre, the interlocking social justice, ecological health, and substantive peace dimensions understood as at once a summation of transformative learning goals and as a values statement is helpful here. These concepts can help readers of this section in binding

together, as the Schmeiser Centre brings intention towards achieving through its teaching activities and outreach work, the ethical content 'going forward' from the theory and applications presented below in the unity that emerges when a project or subject is in development (see Lonergan, 1957/1992, 1972/2017) via dialogue with a context.

To help in that process its development, I have engaged new (to me) literatures to inform the work of the Schmeiser Centre. In choosing these literatures, I have selected particular dimensions of social justice, ecological health, and substantive peace that resonate with O'Sullivan's value-driven legacy, namely, the human rights education, learning for sustainability, and peace pedagogies approaches to educational projects. The corresponding academic literatures will each be treated in a chapter below, but first, this thesis unfolds my specific educational institution's embeddedness in Catholic Social Teaching and that corpus' treatment of these three areas of educational projects.

Chapter four: Catholic Social Teaching

'Educating – from the Latin *educere* – means leading young people to move beyond themselves and introducing them to reality, towards a fullness that leads to growth' (Benedict XVI, 2011).

4.1 Introduction: what is Catholic Social Teaching?

Sometimes labelled the Catholic Church's 'best kept secret' (see DeBerri, Hug, Henriot, and Schultheis, 2003) due to its underutilization in Catholic life and cultures, Catholic Social Teaching is most often understood as an exercise of the magisterial (teaching) office accorded to Catholic bishops. This teaching office is part of a tradition that sees bishops as the primary educators in their specific diocese. Indeed, on a certain reading of Catholic traditions, the notion of the *ecclesia docens*, can be understood in the sense of the assembly's servant-leader teaching but is more frequently tethered to a more vertical understanding of church. On the more vertical understanding, the hierarchy's primary function rests in teaching not governing, other than as an extension of their teaching office to ensure the content of a teaching is properly received (see Meszaros, 2018 and O'Collins, 2021). The magisterial office can be exercised alone by any Catholic bishop or as a group as is often presently the case with Catholic national bishops' conferences (for example the Bishops of England and Wales) or in trans-national assemblies as happened at Vatican II, although the council's documents were still promulgated by the sitting pope in final stages of the council, Paul VI (see Hrynkow, 2018a).

It remains a debate amongst moral theologians with differing commitments as to whether a council or a pope is most authoritative in their teaching. Less controversially, varying weightings are also assigned to specific exercises of the teaching office. To cite an example relevant to this thesis, at the time of writing, Pope Francis holds his teaching office as the sitting

Bishop of Rome, understood by orthodox Catholics to be the successor of St. Peter and thus heir to his original teaching remit that came directly from Jesus. Francis releases various statements with differing levels of authority, with an encyclical being the most authoritative of his normal teaching modes (see Sullivan, 2002).

As introduced above, showing that a pope has taught something can be helpful in easing lay Catholics fear about its catholicity and thereby its tenability and acceptability for Catholics who take the papal voice seriously. In my further experience, the same dynamics often ring true the case of bishops with more local remits. In terms of the papal teaching voice, most powerful and, therefore, helpful in this regard are encyclicals as they are said to be binding on Catholic conscience, meaning that the first reaction to an encyclical is meant to be assent to its teachings and only after following the educational and prayerful process of forming an informed conscience is dissent permissible (Gaillardetz, 2003).

It was such a document—Leo XIII's (1891) encyclical *Rerum novarum* (on new things, dealing notably with the proper relationship between labour and capital)—that is often said to have launched the contemporary period of Catholic Social Teaching (see, for example, Hunnes, 2022). Since that time many themes have emerged in the various documents and speeches that form that contemporary corpus. Out of the plethora of themes found in the corpus of Catholic Social Teaching, the present chapter focusses on the three themes that correspond with the secular literatures explored in the next chapters. First, however, continuing with the unfolding of my professional educational context, which writing this thesis has already influenced in a positive manner, this chapter maps the primary entry point of the *STM college plan 2025* into Catholic Social Teaching: the hospitable Catholicism priority area.

4.2 An entry point from the *STM college plan 2025*: hospitable Catholicism

Although Catholic Social Teaching is sprinkled throughout the *STM college plan 2025*, of the five intertwined areas it features most prominently in the action area that is listed second: hospitable Catholicism (see STM staff, 2020). As the STM strategic plan that is in place while the Schmeiser Centre is being constituted is meant to feature prominently in the centre's programming, mission, and vision, it follows that the approach to Catholic traditions that the centre should align itself with is signalled in this priority. Further, with its mandate to undertake teaching and community outreach related to Catholic Studies, the Schmeiser Centre is in many ways well positioned to help bring such hospitable Catholicism alive, working in partnership, including with campus ministry, as and when appropriate (see below for the most recent example of a partnership with campus ministry and their Justice Generation programming).

As such, this area of the *STM college plan 2025* is worth unfolding as an entry point into both Catholic Social Teaching and as an additional path to name some of the contextual influences on my professional life. This is something of circular exercise in a positive and momentum generating sense as the college plan, the Schmeiser Centre's work, and my professional context are informed by Catholic Social Teaching, which, for instance, has featured in my teaching, research, and scholarship of community service (see, to cite intercultural and international education examples, Hrynkow and Creamer, 2015a and Hrynkow, 2017a).

Moreover, in the act of naming some of the strands going into the framing of 'hospitable Catholicism' in the current college plan, it helps that both my co-director, as hinted at above, and I are aligned on the level of personal commitments and biases in terms of our own involvement with Catholic intellectual, faith, justice, and peace traditions. As such, the hospitable Catholicism action area of the *STM college plan 2025* happily accords with, and in many cases articulates, the values we hope to bring forward in our involvement in liberal arts

education, community outreach, and other aspects of the life of the college. In fact, Rompré is the lead for this area of the plan and was the main curator of the data generated by the relevant consultations, and her orientations come through in the published, publicly available document. In turn, the hospitable Catholicism action area, as articulated in the *STM college plan 2025*, acts as the lens, key, and code for navigating the corpus of magisterial teachings. Thus, this action area helps to highlight what ought to be significant and relevant to the college community from Catholic Social Teaching, including with a view toward how its principles can be applied within the STM community and, by extension, in the formal education and community outreach work of the Schmeiser Centre. As such, it is helpful for this thesis' purposes to unfold the content of hospitable Catholicism action area presented in the *STM college plan 2025*.

This area of the plan is summarized in the opening by the following phrase: '*Nourished by our faith, we will live out STM's distinctively Catholic identity and mission, advancing the Catholic Intellectual Tradition to foster the integration of faith and reason, social justice, interfaith respect, and conversation*' (STM staff, 2020, p.3. Emphasis in the original). This is a helpful opening which gives support, meaning, and can even help generate content for the Schmeiser Centre's distinctive areas, including in the way they are linked to the college's emic understandings of its mission and identity and further connected to interfaith respect and the spirit of conversation.

The plan names three goals centred on: (1) building capacity to incarnate STM's Catholic identity and mission, (2) engaging with partners associated with diverse faith traditions, and (3) creating 'spaces for respectful and insightful dialogue around contemporary social and moral issues' (STM staff, 2020, p.3). The document lists strategies to achieve these goals, including the launching of what became the Schmeiser Centre. Helpfully, a number of these goals, with support from Catholic Social Teaching, fall within the remit of the Schmeiser Centre's and its work. For example, an imperative to 'communicate the diversity of our community so that people know we are an inclusive community open to all' is named (STM staff, 2020, p.3). There are

also listed several strategies, which lie at the intersection of Catholic Social Teaching and the centre's formal and community education offerings:

- Create forums for dialogue on contemporary social and moral issues that model respect across difference
- Stay attuned to the current teachings of the Catholic Church including those emerging out of recent Synods on Youth, the Family, and the Amazon
- Explore links between Catholic teachings on ecological justice and contemporary eco-justice movements
- Initiate conversations about decolonizing Catholicism
- Courageously and with integrity explore those issues where Catholic teaching and secular society are in tension (STM Staff, 2020, p.3).

These are important strategies for incarnating a hospitable Catholicism, which takes Catholic traditions seriously while looking towards engaging diversities. It removes the basis for a closed system and fixed view of Catholicism associated with dogmatism (in its negative connotations) and easily incorporates support for integral human development and its connected transformative learning imperatives for social justice, substantive peace, and ecological health. As such, the Schmeiser Centre finds another realm of support in the *STM college plan 2025* when its programming aligns with these strategies. Comparable alignments in support of the mission and vision of the Schmeiser Centre can also be discerned within Catholic Social Teaching's support for the other areas mentioned in the sub-title of this thesis, namely human rights education, learning for sustainably, and peace pedagogies. To demonstrate some of this potential, the present thesis now turns to address Catholic Social Teaching related to these areas of educational projects, commencing with human rights and human rights education.

4.3 Catholic Social Teaching on human rights and human rights education

Catholic Social Teaching was initially hesitant to embrace the framing of human rights, preferring instead the language of human dignity (see Hrynkow and O'Hara, 2011), which nonetheless remains a central feature of human rights discourse. For example, one human

rights educational theorist framed a prominent view on the success of getting the vast majority of states to sign and ratify the *United Nation's Universal Declaration of Human Rights* (1948), as corresponding with 'creating a better world where human dignity is the central Value' (Lohrenschei, 2002, p.174).

While emic understandings of their teaching include the duty to support a better world where human dignity is of central value, part of Catholic bishops' hesitation about employing human rights language undoubtedly rested on displacements and marginalization of the Vatican and other Catholic institutions by governments and movements associated with foundational history of human rights, to cite the prime example, the French Revolution and its *Declaration of the rights of man and citizen* (1789). While John Paul II (1979) is able to characterize Pius XII (r.1939-1958) as a champion of human rights (see also Pius XII, 1954), this context began to shift with the turning towards the world prior to the Second Vatican Council (see John XXIII, 1961). Yet, even in *Gaudium et spes*, the aforementioned conciliar document dealing with the relationship of the Catholic Church to the cotemporary world, the term human rights is not employed (see Paul VI, 1965; Hrynkow, 2018a). Nonetheless, the proverbial floodgates were opened in the post-conciliar period when efforts were made to incarnate the spirit of Vatican II (see O'Malley, 2010). As a result, since the mid-1960s human rights is mentioned in Catholic Social Teaching with a high frequency.

In short, the contemporary Catholic bishops, the popes amongst them, have become supporters and advocates for human rights, which they see as safeguarding and promoting a range of freedoms and responsibilities. For example, the first use of the term human rights I have located in papal teaching is found in an address of Pius XII (1954) to representatives of the International Labour Organization. This address offers both the then pope's take on the goals of the organisation and his reflection on how the spirit of human rights can contribute, beyond its formulation in positive law, to the flourishing of society:

These [goals] propose, first of all, to establish living conditions that will safeguard inviolable human rights contained in the natural law or formulated in positive law. By itself, however, law is an inanimate norm, a barrier to fend off deviations; what is essential is the spirit that animates those who defend human rights, the impetus that goes beyond existing perspectives. These are, no doubt, better than those of the past, but they are still lacklustre in many respects and always encumbered by the uncertainty of human weakness. To engage with enthusiasm in building a temporal city where private initiative may flourish without fear; where, in full respect for all persons, the aptitudes and resources of each may unfold and flower; where people can wholeheartedly adhere to higher principles, both moral and religious, it is important to believe in spiritual values and to have a firm expectation that they will be victorious over all the forces of dissolution and discord (Pius XII, 1954).

John XXIII's (r.1958-1963) *Mater et magistra* (1961), which sowed some of the seeds that would bring life to the Second Vatican Council, was the first encyclical to mention human rights. In that document, while teaching on the obligations of wealthy nations within a reality of interconnected world the pope writes:

Probably the most difficult problem today concerns the relationship between political communities that are economically advanced and those in the process of development. Whereas the standard of living is high in the former, the latter are subject to extreme poverty. The solidarity which binds all men [sic.] together as members of a common family makes it impossible for wealthy nations to look with indifference upon the hunger, misery and poverty of other nations whose citizens are unable to enjoy even elementary human rights. The nations of the world are becoming more and more dependent on one another and it will not be possible to preserve a lasting peace so long as glaring economic and social imbalances persist (John XXIII, 1961, #157).

John XXIII is asserting here that ensuring basic functioning is a prerequisite for enjoying basic human rights. Also, helpfully for the treatment of peace and peace pedagogies below in this thesis, he sets another prerequisite, this time for sustainable peace requiring the elimination of glaring social and economic inequalities (on a link here with education for change, see Novelli and Sayed, 2016).

A consistent theme in contemporary Catholic Social Teaching has been the realization of rights to support human flourishing, especially as warranted by marginalized persons, and a duty to see those necessary rights integrated into policy and practice. For example, when addressing a conference on the tensions and promises associated with human rights hosted by the Dicastery for Promoting Integral Human Development, Francis taught:

each person is called to contribute with courage and determination, in line with the specificity of his or her proper role, to the respect of the fundamental rights of every person, especially of those who are 'invisible': of the many who are hungry and thirsty, who are naked, sick, strangers or prisoners (cf. Mt 25:35-35), who live at the margins of society or who are discarded from it (Francis, 2018).

It is no accident that a conference exploring the nature of that call and its accompanying duties was hosted by the Dicastery for Promoting Integral Human Development. Indeed, human rights are specifically related to integral human development in Catholic Social Teaching. To cite an important example, after the end of the cold war, John Paul II (1993) engaged the continuing challenges of poverty and exclusion in an address welcoming the new ambassador to the Holy See from the United States:

Tragically, the fall of the walls which separated East and West into two camps has made more evident the scandalous walls of poverty, violence and political oppression which still divide vast sectors of humanity. The new era now opening before us calls for a *renewed sense of collective moral responsibility* in the work of promoting an integral human development, safeguarding human rights and freedom, encouraging more participatory forms of government, and establishing effective structures for the equitable solution of disagreements between nations and different ethnic and social groups (John Paul II, 1993).

This holistic view of the importance of human rights as connected to collective moral responsibility and global harmony informs the treatment of human rights education in Catholic Social Teaching. Note what immediately follows concerns the general topic of education in support of human rights, rather than the specialist employment of the term surveyed in chapter five of this thesis.

Catholic Social Teaching tends to emphasize education writ large as an important human right that cannot be abrogated (e.g., Francis 2018). In terms of education for human rights itself, near the beginning of his papacy, John Paul II hosted a delegation from the International Institute for Human Rights. In his address to that group, he affirmed the importance of human rights promotion, connecting that work to the interests of the Catholic Church and embracing a tri-partite approach to human rights education of teaching, research, and awareness-raising that

fits well, again on a smaller scale, with the vision, mission, and mandate of the Schmeiser Centre:

I am happy to express my esteem to the International Institute for Human Rights.... the three great directions fixed for your patient work are plainly of topical interest: to teach human rights wisely and perseveringly, to promote researches [sic.] in this field, to arouse the awareness of public opinion, tactfully and opportunely. Your work interests the Catholic Church and, I must say, it interests all Christians who are clearly conscious of the sacred character of every human person, so strongly emphasized from the first pages of the Bible: 'God created man in his own image' (John Paul II, 1979).

John Paul II was also specific in terms of the trans-cultural nature of human rights as rooted in their ability to underpin a way of being on the level of culture (compare, Hrynkow, Byrne, and Hendzel, 2010) at a time when the International Criminal Court was being established and on the occasion of the meeting of an international congress on the pastoral application of human rights being hosted at the Vatican. That address, offered the most focussed treatment of education for human rights that I have been able to locate in papal teaching:

Today the *educational dimension* is assuming particular importance in the pastoral promotion of human rights. Education in respect for human rights will naturally lead to the creation of a *true culture of human rights*, necessary if the *state of rights* is to function and if international society is truly to be based on respect for rights. The Diplomatic Conference of the United Nations is currently taking place in Rome to set up an international criminal court. I hope, as everyone hopes, that this conference will conclude with the creation of a new institution to protect the culture of human rights on a world scale. It will in fact be possible for total respect for human rights to be integrated in every culture. Human rights are by nature *universal*, for their source is the equal dignity of every person. While recognizing the cultural diversity that exists in the world and the different levels of economic development, it is appropriate to reiterate forcefully that *human rights concern every person* (John Paul II, 1993, #5, emphasis in the original).

This notion of education reinforcing responsibility and institution-building for ensuring the enforceability of accompanying norms is also present in Catholic Social Teaching on sustainability and learning for sustainability (e.g. Francis, 2015), to which this thesis now moves to survey.

4.4 Catholic Social Teaching on sustainability and learning for sustainability

The present pope, Francis, has been a prominent faith leader in what may be termed environmental politics in the service of sustainability, including encouraging binding and effective global governance to combat the climate crisis (see Hrynkow, 2017b). His teachings include a strong socio-ecological dimension to sustainability that connects the cry of Mother Earth with the cry of the poor and argues that any ecological approach properly expresses itself a social approach (see Francis, 2015). In all this, Francis (2015) has been careful to show that he is not introducing anything novel in his teaching on sustainability, consulting widely and purposely footnoting the contributions of his contemporary predecessors and the national bishops conference, including the Canadian bishops (who have jurisdiction over STM), who have addressed topic of ecology and care for creation in the past (see CCCB, 2003/2004). These exercises of the magisterial office can be surveyed to situate Catholic Social Teaching on learning for sustainability.

Often cited as a key moment in the development of a Catholic ethic for sustainability is Pope John Paul II's message for the 1990 World Day of Peace (e.g., Taylor, 2009). In that message, John Paul II (1989) situated the ecological crisis as moral crisis with profound ethical implications for human life on the planet. In the aftermath of this message, many religious congregations—particularly those with charisms centred upon the education like the School Sisters of Notre Dame with EarthRise Farm at Madison, Minnesota (see Taylor, 2009), the Sisters of St. Dominic Caldwell, New Jersey with Genesis Farm (see Hrynkow and O'Hara, 2016), the Jesuits of Upper Canada with the Jesuit Ecology Project in Guelph at the historic site of their novitiate, the former Ignatius College (see Dalton and Simmons, 2010), and the St. Peter's Benedictine Community in Muenster, Saskatchewan (see Hrynkow, Ward, and Ward,

2017)—constituted spaces for sustainability education, model communities, and ecological action.

National bishops' conferences released their own statements on sustainability and its importance for Christian life, including the Episcopal Commission for Social Affairs of the Canadian Conference of Catholic Bishops who took advice from Canadian theologians to helpfully craft a threefold suggestion for responding to the ecological crisis based on 'three inter-related forms of active response: the Contemplative, the Ascetic and the Prophetic' (CCCB, 2003/2004, p.39). The implications for education were recognized in the fact that this statement, as cited, was re-published in the academic journal *Catholic education* in full and without commentary. Transformative learning for sustainability would have to include all three dimensions with the ascetic, which is learning to live simply so that others can have abundant life, being a particularly noteworthy inclusion (see CCCB, 2003/2004).

Returning to the general topic in play here of education in support of sustainability, in slight contrast to the arguments found in the specialist learning for sustainability literature surveyed in chapter six, we can see that Catholic Social Teaching has made a few noteworthy points and recommendations informing pedagogical practice. For example, reflecting on the purpose of post-secondary education in run up to the Conference of the Parties Meeting in Glasgow and on the occasion of the dedication of a UNESCO chair committed to 'futures of education for sustainability' at the Pontifical Lateran University, Francis taught:

The complexity of the ecological crisis demands responsibility, practicality and competence. I was so struck by the fact that one of the scientists, in the meeting we had with them and also with religious leaders [this October 4], this scientist, president [of the Pontifical Academy of Sciences], said: 'My granddaughter, who was born last month, will have to live in an uninhabitable world if we don't change things'. These choices recall the original mission of the *Universitas*, as a privileged place of training and preparation, where different areas of knowledge meet, where students and teachers come together to reflect and creatively develop new ways forward. The University is also the place where efforts are made to form an ecological conscience and develop research to protect the common home. Academic activity is called upon to foster integral ecological conversion

in order to preserve the splendour of nature, first and foremost by reconstructing the necessary unity between the natural and social sciences with what is offered by theological, philosophical and ethical reflection, so as to inspire legal standards and a sound economic vision (Francis, 2021a).

Given the above-discussed ways that popes can influence the imaginations of Catholics and their institutions, this teaching is both an excellent justification and education outcome-setting goal for the learning for sustainability dimension of the Schmeiser Centre's work coming from Pope Francis.

Although Francis' immediate and controversial predecessor has been considered quite conservative and a hero for the more right of centre Catholics in Saskatchewan who decry Catholic liberalism (see, for example, Rebuilding Catholic Culture staff, 2023), it is notable that the late Pope Benedict XVI nonetheless made a strong contribution to a Catholic ethic supporting learning for sustainability through his teaching. For example, when writing a public letter to Patriarch Bartholomew on the occasion of the patriarch's symposium on religion, science, and the environment, Benedict XVI places educational efforts alongside international solidarity in support of an ethics of ecological responsibility:

the international and multi-disciplinary nature of the symposium attests to the need to seek global solutions to the matters under consideration. I am encouraged by the growing recognition that the entire human community – children and adults, industry sectors, States and international bodies – must take seriously the responsibility that falls to each and every one of us. While it is true that industrializing countries are not morally free to repeat the past errors of others, by recklessly continuing to damage the environment (cf. *ibid.*, 10), it is also the case that highly industrialized countries must share 'clean-technologies' and ensure that their own markets do not sustain demand for goods whose very production contributes to the proliferation of pollution. Mutual interdependence between nations' economic and social activities demands international solidarity, cooperation and on-going educational efforts (Benedict XVI, 2007).

As Christianity and Ecology is the named area of specialization for my academic appointment, I would here note that I particularly appreciate Benedict's contribution. Inclusive of such critiques of polluting industries in the context of Treaty Six (Saskatchewan and Alberta being the Canadian bible belt, see Bibby, 2017 and home to many extractive industries in rural areas and

their administrative apparatus in the bigger cities), I find quoting all of John Paul II, Benedict XVI, and Francis together helps open spaces for dialogical learning by partly removing sustainability issues from divisive left and right political categories both on the Prairies and in the Catholic communities when speaking to church groups or doing workshops on sustainability, particularly in rural Catholic parishes, where I have encountered many Catholics who are climate change deniers. Further, emphasizing that the social and ecological dimensions are inseparable within Catholic Social Teaching (see Hrynkow, 2019b) also helps with community education for settlers within the Treaty Six context of responsibilities.

Including such a socio-ecological dimension, along with a focus on ecological education, Francis' (2015) encyclical on integral ecology is addressed to everyone but, recall as framed above, is binding on Catholic conscience. Therein, he teaches that 'it is essential to show special care for indigenous communities and their cultural traditions. They are not merely one minority among others, but should be the principal dialogue partners' (Francis, 2015, no.146). This strand of teaching—that can be called upon to support a preferential option for Indigenous folks (see immediately below)—lies behind the reason that the Amazonian synod, which was conducted in the Fall of 2019 and was the subject of a series of events cohosted by the centre (see, for example, Roman Catholic Diocese of Saskatoon staff, 2021), can seek to make Indigenous knowledges transformative for a church, inclusive of its educational institutions, now called by its pope to take on an Amazonian face (see Francis, 2020).

When viewed as an act of and call towards contextualisation, it follows that the corresponding work to Indigenize should be place specific. In this light and in a framing the present thesis returns to in its conclusion, one realm of contextual concern for learning for sustainability is what Catholic educational initiatives with a Treaty Six face would look like. Also notably articulated in community-orientated ethical terms, in both form and function, Francis' teaching here recalls the naming of a fundamental option for the poor within Catholic Social Teaching, which is further

connected to social and ecological sustainability via his encyclical on integral ecology (see Francis, 2015).

The idea of a preferential option for the poor has biblical roots related to stories of liberation (notably the Exodus story) and to God hearing 'the cry of the poor'. It comes to the fore in contemporary Catholic social thought through a letter of Pedro Arupe (1907-1991) who is often considered an inspirational superior general of the Society of Jesus, especially for those enlivened by social justice and transformative community action connected to the Jesuit communities in Latin America (see Hrynkow 2017a). Sometimes termed a 'fundamental' option, the option for poor is frequently named as one of the main principles of Catholic Social Teaching (see Dorr, 2016). It is also associated with liberation theologies, for example as in the premise that the experience of the 'crucified peoples' is primary (therefore, in Christian terms, revelatory) in understanding what the larger Christian community mission and spirituality ought to be today (see Lassalle-Klein, 2009). In light of transformative learning considerations, this notion of a preferential option for the poor is a helpful framing in an emic sense, within the STM context and for local Catholic community outreach work, as it provides foundations with resonance in Catholic cultures highlighting the ethical imperative to employ privilege in solidarity with marginalized communities, something at the heart of Schmeiser Centre's vision and mission undertaken with a Treaty Six face coupled to a context of responsibilities.

The principle is perhaps better rendered as a preferential option for those living in poverty in order to erase the well-known ambiguity between (1) a spiritual poverty (read deficit) amidst affluence, and (2) the originally intended invocation of the need to take into account the needs of people experiencing the violence of economic poverty, when making social and political decisions. Ultimately, the goal when traveling along this second path as privileged pilgrims is to support the flourishing of all people under the conditions transformative learning seeks to incarnate of social justice, ecological health, and substantive peace. This support for socio-

ecological flourishing (see Hrynkow, 2018c) unsurprisingly flows into contemporary Catholic Social Teaching connecting with peace and peace education, the topic of the next section.

4.5 Catholic Social Teaching on peace and peace pedagogies

Benedict XVI (2012) specifically addressed the importance of peace pedagogy in his last message for the Word Day of Peace:

we see clearly the need to propose and promote a pedagogy of peace. This calls for a rich interior life, clear and valid moral points of reference, and appropriate attitudes and lifestyles. Acts of peacemaking converge for the achievement of the common good; they create interest in peace and cultivate peace. Thoughts, words and gestures of peace create a mentality and a culture of peace, and a respectful, honest and cordial atmosphere. There is a need, then, to teach people to love one another, to cultivate peace and to live with good will rather than mere tolerance.....The pedagogy of peace...implies activity, compassion, solidarity, courage and perseverance (#7).

Here, Benedict is building upon Catholic Social Teaching's embrace of a number of concepts of peace, in both aspirational and descriptive senses, along with its encouraging of peace praxis (see Power and Hrynkow, 2020). For example, since the breaking in of the atomic age, there has been a developing papal peace witness against the deployment and now the very existence of nuclear weapons (see Hrynkow, 2019c). As summarized in the *Catechism of the Catholic Church*, Catholic Social Teaching encompasses what peace theorists term positive peace (recall here also my reflection on JPIC above):

Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on earth without safeguarding the goods of persons, free communication among men [sic.], respect for the dignity of persons and peoples, and the assiduous practice of fraternity [sic.]. Peace is 'the tranquillity of order.' Peace is the work of justice and the effect of charity (Holy See staff, 1993, #2304).

In the academic sphere, the concept of positive peace is often traced to Johan Galtung (see 1969) a Norwegian Sociologist and patriarch of Peace Studies. Showing another accord in the threads of this thesis, a keen reader will recall he is listed as an inspiration for the

Transformative Learning Centre's (staff, 2016a) approach to peace education. Galtung also endorsed O'Sullivan's (1999) treatise on transformative learning. In my own peace education efforts and scholarship, I like to work with term 'substantive peace'. That is, to emphasize a nourishing peace as comparably consisting of more than the mere absence of war but including positively defined conditions like a culture of human rights, social justice, ecological health, deep actualized respect for Indigenous folks, along with racial and gender equality (see Hrynkow and O'Hara, 2016; Hrynkow, 2016a; Hrynkow, 2018a; Power and Hrynkow, 2020). Catholic Social Teaching endorsed fuller concepts of peace that align well with this notion of substantive peace. Comparably with the coupling of the social and the ecological in the case of integral ecology as unfolded above, one way to understand the arc of papal teaching in this regard is as a movement towards JustPeace, where the social and ecological dimension of peace become intractable from any substantive peace (see Hrynkow and Power, 2019).

As is demonstrated earlier, these teachings supporting substantive peace are further connected to integral human development, the above articulated imperative for the fostering of whole persons in all their intertwined personal, spiritual, social, moral, cultural, psychological, and ecological dimensions. These are interconnected concerns that also inform peace pedagogies and feature in Catholic Social Teaching. The latter specifically focusses on peace education at few notable points. Here, I observe that the terms 'peace education' and 'peace pedagogy' are used rather interchangeably in the academic literature (see chapter seven), and thus with greater ease than in the last two sections of this thesis, the present chapter now moves to survey some representative Catholic Social Teaching on education for peace in the critically normative sense described above.

In the World Day of Peace Message for 1979, the first of his long reign, John Paul II (1978) focussed on teaching peace as a path for reaching peace. Therein, the then new pope extolls

the duties of range of actors—including media, teachers, and politicians—to live and teach an ethic of what I have called above substantive peace (see above). He further extolls the popular and formal dimensions of this learning and acting for peace: ‘All this education for peace - peace between peoples, in one's own country, in one's neighbourhood, and within oneself - is intended for all men and women of good will’ (John Paul II, 1979). In this teaching and in accord with O’Sullivan’s (1999) philosophy of transformative learning, John Paul II extolls the wisdom of involving multiple actors within diverse peace pedagogies and highlights the contributions they can make and, thus examples they can provide, in building up the cultures of peace in accord with Schmeiser Centre’s vision and mission:

Education for peace can then benefit also from a renewed interest in the everyday examples of simple builders of peace at all levels: the individuals and families who by controlling their passions and by accepting and respecting each other gain their own inner peace and radiate it; the peoples, often poor and sorely tried, whose age-old wisdom has been forged on the anvil of the supreme good of peace and who have succeeded in repeatedly resisting the deceptive seductions of rapid progress obtained by violence, convinced that such gains would bring with them the poisonous seeds of fresh conflicts (John Paul II, 1979).

Also teaching in a World Day of Peace Message, this one for 2012, Benedict XVI addresses the importance of educating young folks into peace and justice due to the conviction that younger people, like many of the undergraduate students who engage the Schmeiser Centre’s programming, offer ‘enthusiasm and idealism...[and] new hope to the world’ (Benedict XVI, 2011). While Benedict focusses on youth here and in the quotation that opens this chapter, the Schmeiser centre’s module and community programming, in particular, serve a wide demographic and are meant to help foster transformative learning theory’s grounded hope across a range of ages. One way to express this in terms of Peace Studies norms in the above virtue ethics sense is the grounded hope that folks associated with the centre would become peacemakers. This call to be peacemakers is a central feature of what Benedict XVI shades as a biblical foundation for peace education:

Peace, however, is not merely a gift to be received: it is also a task to be undertaken. In order to be true peacemakers, we must educate ourselves in compassion, solidarity, working together, fraternity, in being active within the community and concerned to raise awareness about national and international issues and the importance of seeking adequate mechanisms for the redistribution of wealth, the promotion of growth, cooperation for development and conflict resolution. 'Blessed are the peacemakers, for they shall be called sons of God', as Jesus says in the Sermon on the Mount (Benedict XVI, 2011).

In the Message for the Day of Peace for 2022, Francis reflects on education as a tool for growing the number of peacemakers in the world and building peace. Therein and very much in accord with this thesis's approach, the present pope challenges the commercialization of education and helps to situate integral human development as a primary learning outcome in support of hope so that people become 'artisans' for peace:

In recent years, there has been a significant reduction worldwide in funding for education and training; these have been seen more as expenditures than investments. Yet they are the primary means of promoting integral human development; they make individuals more free and responsible, and they are essential for the defence and promotion of peace. In a word, teaching and education are the foundations of a cohesive civil society capable of generating hope, prosperity and progress... To government leaders and to all those charged with political and social responsibilities, to priests and pastoral workers, and to all men and women of good will, I make this appeal: let us walk together with courage and creativity on the path of intergenerational dialogue, education, and work. May more and more men and women strive daily, with quiet humility and courage, to be artisans of peace. (Francis, 2021b).

In support of the spirit of walking together as equals that also has resonance with Indigenous wisdom, as we saw above, in Catholic Social Teaching, human rights are presented as a primary basis for a substantively peaceful society. Human rights education is thus an appropriate place to start this thesis' focussed engagement with bodies of secular educational literatures, which can be called upon to support transformative learning for integral human development within the Treaty Six context of responsibilities. As a result, human rights education is the subject of this thesis' next chapter.

Chapter five: human rights education

5.1 Introduction

Writing from a position of widely acknowledged expertise more than a decade and a half before this thesis was composed, Tibbitts (2005) succinctly described human rights education:

Human rights education is a newly emerging practice, uniquely sanctioned at the intergovernmental level, as well as in some cases at the national and regional level, and most certainly by dedicated individuals and organizations at the grassroots level worldwide. It is an emerging area of practice that aspires to promote and protect human dignity and encourages trainers to involve learners in what can be termed an 'empowerment process' (p.107).

While human rights education now may be more established, it is evident in the selected representative literature surveyed below that these features of reference to intergovernmental and sometimes more local norms, the connection to activist and community groups, and a general orientation toward emancipatory learning remain active. Further, human rights education is notable for its ability to accommodate many hopes and visions, which sometimes exist in tension with each other rather like human rights regimes themselves (see Lohrenscheit, 2002).

It follows from engaging this wide remit—not surprisingly and in line with the methodological approach of the three distinctive areas programs housed in the Schmeiser Centre—that human rights education is interdisciplinary seeking to overcome the obscuring nature and exclusivity of specialisation (see Suhner, 2022). Perhaps due to this interdisciplinary nature or its normative and rather concrete content, human rights education is rarely taken seriously by academics outside of education scholars (see Mihr and Schmitz, 2007). Yet at the secondary level, in my experience teaching in all of the Winnipeg, March (Cambridgeshire), Kolkata, and Darjeeling contexts, human rights discourse frequently appeals to the imagination of adolescent students. I have also observed a passion and reverence for human rights and their realization amongst

university students. Furthermore, when done well, human rights education can be a means of linking cross cultural concerns (see Hrynkow and Creamer, 2015b) in a manner that has significant implications for post-secondary education and should, from a transformative leaning perspective, be integrated into everyday life and most curricula. In a basic sense, international human rights regimes, though not without their tensions in relation to social, economic, cultural, and Indigenous rights (e.g., Kulchyski, 2013) nonetheless represent a significant, if minimal, normative cross-cultural consensus. The Schmeiser Centre's distinctive programming areas easily accommodate human rights and human rights education in the service of building up cultures of peace (see Boulding, 2000). This is particularly true in the case of Peace Studies, with its core of critical, but relative to its cognate disciplines quite open, normativity (see Lawler, 2008).

In any case, human rights education rarely limits itself to individualistic human rights and integrates more communitarian perspectives, including social, economic, and religious rights regimes. For example, analysing intersections of human rights education and religious education encourages 'questions regarding freedom of religion and belief, non-discrimination, minority rights, the right to identity, and the rights to intercultural education as well as to moral and spiritual development' (Skeie and Stokke, 2022, p.2.) Indeed, including in United Nation-associated documents on human rights education, there is an increasing consensus that human rights education must meet the need to address issues of gender, ethnicity, and the worldview and situation of Indigenous peoples (Suárez, 2007).

Moreover, in accord with a transformative learning ethos, human rights regimes offer a path to teacher-activism based on norms that have force in positive and soft law. If less frequently taken up, this potential is also present for academic educators at post-secondary colleges and universities who can adopt something akin to a transformative learning ethos in their pedagogy and thus bridge formal teaching with activist concerns, including those expressed by invited

community members and Indigenous folks within Treaty Six, in accord with the vision and mission of the Schmeiser Centre.

As McGregor and Christie (2021) point out in reporting on their exploratory research concerning views on climate justice education held by educators and activists in Scotland, there can be tension with integrating activist concerns into formal learning, especially amongst instructors who may be ambivalent about activist programming and learning. This ambivalence remained present despite learning for sustainability being promoted by Education Scotland as both an entitlement for learners and as a required element of the practice of educational professionals (see chapter six; McGregor and Christie, 2021). That situation of ambivalence stands in contrast to O'Sullivan's (1999) above-named recommendation that educators become activists for more socially just, substantively peaceful, and ecologically healthy world. Human rights are highly valued in a transformative learning approach in support of integral human development. The subtleties in play when trying to hold these commitments together in creative tension are a focus of this chapter.

5.2 Some promises of human rights education

In our present international context, human rights are valued globally by activists and by national governments, as evidenced by the number of signatories and ratifications by UN member states of the organization's human rights treaties. Yet, they can also be characterized negatively as utopian due to a reality of continued abuses (see Lohrenscheit, 2002), including perhaps most problematically on the part of governments who committed to support human rights. In terms inspired by O'Sullivan's and Berry's examples, this insight-action gap (see Hrynkow, 2019a) cries out to be addressed by educators. As 'human rights education' became more concrete and ambitious between 1987-1995, when the term gained a specific foothold in international governmental organizations and curricula worldwide, debate, discussion, and

sharing of practice, pedagogy, and theory began to emerge in more considered and contextually relevant forums (see Suárez, 2007). Within a comparable timeframe, Tibbitts (2002) notes the extension of human rights education within and across regional blocks of nations, inside educational non-governmental organizations, amongst teachers, ministries of education, and into human rights groups.

As Bajaj (2011) highlights, there are diverse perspectives on what human rights education is and what it is properly meant to achieve. This diversity exists beyond a few small points of consensus, for example, that it should include both content and process connected to human rights (Bajaj, 2011). Here the preference is for approaches that are at once psychosocial, consciousness-raising, and participatory, as reflected in most of the formal literature on human rights education (Tibbitts, 2005). In order to help human rights educators better understand their practice within realities where every society struggles with human rights, Tibbitts (2002) suggests three approaches to human rights education that are found in practice amongst educators and have greater frequency depending on the political context.

She argues that awareness of these models can help further professionalize human rights education so that it can be effectively linked to strategies for change (Tibbitts, 2002). These three approaches are: (1) the Values and Awareness Model, focussing on awareness of the development of human rights and their integration into consciousness, including through creative pedagogical techniques, (2) the Accountability Model, creating the conditions in which folks having undertook human rights education will support them within all of their spheres of influence, incentivising and appropriately sanctioning others in service of their realization, and (3) the Transformational Model, that is holistic in approach and will engender a range of insights and skills to bring about a human rights culture (Tibbitts, 2002). Considering his own framing of a transformative model, Simpson (2021) argues that what it allows for is compatible with critical pedagogies that can help decolonize human rights education. Such a decolonizing approach,

Simpson (2021) continues, is necessary given the presence of Western ideologies and assumptions in the *Universal Declaration of Human Rights* (1948). In his estimation, this potential for decolonization as aided by a transformative model also extends to other human rights regimes (Simpson, 2021).

As part of her contribution, Bajaj (2011) extrapolates on three non-mutually exclusive models organized around principles associated with (1) global citizenship, where the content is UN documents and the like, presented in the support of a cosmopolitan ethic drawing upon the universal nature of human rights, (2) coexistence, focussed upon the potential of the recognition of human rights to overcome ethic and cultural conflicts, and (3) transformative activism, which generally works with marginalized communities by drawing upon critical pedagogies and centred on concepts of agency and solidarity. She asserts that these three distinct models are active in both her home context of India and further afield (Bajaj 2011).

For their part, Mihr and Schmitz (2007) see human rights education as working on three levels, namely (1) cognitive, giving insight into the history and development of human rights regimes, (2) emotional awareness, fostering personal and emotive responses to human rights violations, and (3) active, characterized by the ability to prevent and contest human rights violations. In a general sense and grafting on to the work of Martha Nussbaum (see 1997), Pyy (2021) goes deeper into this second area in order to articulate a strong potential for narrative imagination to drive transformative human rights education by nourishing political emotions. In this regard, she is drawn to 'the nature of compassion as a particularly moral emotion, associated with a substantive understanding of justice' (Pyy, 2021, p.26). Pyy (2021) further situates such compassion as means to strengthen both human rights regimes and democracy. She cites Harper Lee's (1960/1997) *To kill a mockingbird* as an instructive, if imperfect, example of a frequently contested book well positioned to activate a transformative narrative imagination in support of human rights, particularly amongst upper secondary and university students. She

sees comparable potential in the works of Angie Thomas or Toni Morrison, when combined with a capable instructor who is able to foster a certain necessary humility when examining the stories of others (Pyy 2021). Helpfully, one of instructors working with the Schmeiser Centre, Cynthia Wallace, who is an associate professor of English and will be teaching a module for the centre based on Nussbaum's (1997) notion of cultivating humanity (see below) in autumn of 2023, fits the capacities described here and is an expert on literary ethics with an attention to how they apply to Toni Morrison's work (see Wallace, 2016 and below).

In contrast with some of Wallace's (2016) literary ethical insights about shame, Mihr and Schmitz (2007) see value in human rights education as moving towards prevention rather than the shaming tactics commonly employed by transnational human rights activist organizations like Human Rights Watch and Amnesty International and directed toward political actors for the latter's transgressions against human rights norms. They also note these organizations themselves have begun to integrate aspects of human rights education into their work (Mihr and Schmitz, 2007). Jasmine Suhner (2022) discerns another realm of value at the intersection between public religious education and the concerns it best represents in her pluralistic Swiss context with human rights education. Mihr and Schmitz (2007) further argue that good human rights education is both local and global and should consequently promote exploring not only specific violations but also systematic issues.

Such a multilevel approach serves to dispel the contentious nature of human rights regimes by the helpful move of accepting these regimes into a broader human rights culture with a life beyond governmental organizational structures. Interestingly, this is both a contextual endeavour and trans-contextual one, in accord with the notion of cultures of peace being brought alive in specific cultures (see Hrynkow, Byrne, and Hendzel, 2010). Against its detractors, this progression is aided when it is realized that human rights principles and language 'are both a condition and a consequence of the differentiation and pluralisation of

cultures and of the global interlinking of the different public spheres' (Suhner, 2022, p.92). In this regard, it is important that human rights education is not colonizing as it moves from universal principles, which are often easier to agree with, to the particular applications which can disrupt unjust privileges entangled with status quo situations.

Human rights education, much like versions of revealed Western religions that are enthusiastically dogmatic, can be presented as a closed, complete system to the detriment of its effectiveness (see Alnufaishan and Alanezi, 2021). When failing to integrate insights that come into view through a critical theoretical lens, human rights educators are also susceptible to an assumption that global human rights regimes as promoted by the United Nations are unproblematic and devoid of their own power relations (see Coysh, 2014). In light of these two considerations, helpfully, as part of their consideration of decolonizing both human rights education and religious education, Alnufaishan and Alanez (2021) position a correspondence between banking education (see Freire 1970) and colonizing universalism.

An antidote to such colonizing universalism is discernible in local, inculturated applications (compare Hrynkow, Byrne, and Hendzel 2010) in places like Treaty Six, which are facilitated, in the case of the example at hand, by the Schmeiser Centre's named remit by holding faith, reason, peace, and justice in creative tension. Comparably Adami (2021) sees the most effective response to the critique of human rights and human rights education as universally monist in the framing and praxis of human rights and human rights education as 'universally pluralistic' and thus able to integrate counternarratives against injustice expressed by post-colonial subjects. Such contributions have represented what Osler and Stokke (2021) call a maturing of the human rights education field in critical-theoretical and contextual directions.

Incarnating these mature results of critical human rights education research can also be challenging when the results are applied in local contexts where systematic human rights

abuses can be coupled to an accepted but unjust status quo, which we have seen above is a moral malaise active in Treaty Six. Considering a comparable tension, Mihr and Schmitz (2007) argue that human rights education should be not about civility in interaction but rather about full participation. Indeed, it seems that most human rights education practitioners are attracted by and motivated to ensure a socialization in responsible and participatory citizenship (Suárez, 2007). In this regard, human rights education is both a politics and a pedagogy aimed at fostering active citizenship, and by extension, democratization (compare Bajaj, 2011). In the terms of this thesis, such an intersection of politics and pedagogy can be characterized as normative in being oriented towards transformation.

On the level of formal politics, Mihr and Schmitz (2007) assert that governments ought to ensure the integration of human rights education into school and other curricula. This integration is not only about advocacy for the inclusion of holistic human rights education but is also said to be best affected by an epistemic community of human rights educators animating a 'curricular movement' (Suárez, 2007, p.48). Human rights education must also avoid a problematic decoupling that may subvert its rootedness in such activist origins (see Bajaj, 2011), as it is adopted into formal frameworks with their own governmentalities (compare Pavlich, 2005). This is a crucial consideration, one that is helpful in ensuring that human rights education does not end up reinforcing an unjust status quo.

In this regard, Watkin (2022) asserts that closing the aforementioned gap between rights and their realization is the purview of transformative human rights educators. As a concrete step to do so, he upholds the possibility of students and their representatives employing formal legal means to ensure the realization of actionable rights under domestic legislation where a legal remedy is possible, naming some cases in the United Kingdom whereby this has already occurred (Watkin, 2022). Making them more likely to act, students can then learn about their

rights and discern concrete paths for their realization, with more informal non-legal means preferred but legal remedy sought when those means fail to produce a just result (Watkin, 2022) in accord with the aforementioned Catholic Social Teaching principle of subsidiarity. For their part, Catanzaro, Pretto, and Rampazzo (2021) suggest another path for bridging the gap between codified laws and law in action through ‘transdisciplinary companionship’, where within the primary example provided insights connected to law, face-to-face encounter with refugees seeking asylum, art, and dance are brought together in the spirit of shared journey to unsettle assumptions that mitigate against the realization of human rights. The interdisciplinary nature of the Schmeiser Centre’s academic programming and connected community outreach make such companionship in the service of unsettling universalizing colonialism possible.

5.3 Conclusion

At this point, it is emerging as obvious that ‘human rights education’ is an umbrella term incorporating a number of approaches to learning and diverse ideologies. However, as Bajaj (2011) argues this malleability is also a strength. Indeed, this might be characterized as bringing a strength particularly appropriate to the interdisciplinary fields of Catholic Studies, Peace Studies, and Critical Perspectives on Social Justice on the Common Good that are housed in the Schmeiser Centre. Human rights educators themselves often dip into these confluences in order to illustrate their importance for transformation of the sort encouraged by transformative learning praxis oriented towards integral human development. For example, opening her analysis of transformative learning’s intersections with human rights education, Tibbitts (2005) writes: ‘A working definition of justice needs to be focused on peace building, and personal and social transformation’ (p.107). This justice-infused approach to substantive peace can be read as representing emancipatory education compatible with the mode inspired by the see-judge-act model as an educative process underlying Catholic action in the world (see Brecht, 2019 on

anti-racist education implications) and given broader application in the work of Paulo Freire (1970).

The implication here is that personal transformation is best connected to social transformation in the service of positive change. Helpful, in this regard, is that these disciplines learned from critical pedagogies in the spirit of Simpson's (2021) aforementioned treatment of their potential to decolonize human rights education and to help educational projects in general meet global challenges including climate change, pandemic, and stratified inequality. Hence, the invocation of critical in this thesis' subtitle.

Considering field work in Social Work education but in a point with resonance for the Schmeiser Centre's community service learning offerings (see above), Steen (2021) identifies a way forward in 'the rich diversity of opportunities to apply new pedagogical models, restructure and strengthen field education, and explore and resolve human rights-related dilemmas within the field setting' (p.3). In my experience offering a community service learning stream in the modules I teach (see above), students struggling with such dilemmas in their placements related to applying insights related to the Schmeiser Centre's distinctive area course offerings often have transformative experiences that they recount in their synthesis assignments.

Approaching community service learning with intentionality in this regard can only have positive implications for contextual insight generation. Such insight generation is a key feature of the aspirational learning outcome for community service learning, which, in turn, supports the Schmeiser Centre's invocation of integral human development as a learning outcome.

The interdisciplinary nature of each of the Schmeiser Centre's distinctive area programs and the corresponding remit for community engagement in those areas, mean it is well positioned to integrate many of the insights going forward in this area as named in the above-presented survey of representative literature concerned with human rights education. Some of these insights and their resultant lessons will be discussed further below. As a way to conclude the

present chapter, I would like to name a few of these points of learning from human rights education literature and how they relate to the work of the Schmeiser Centre.

A key goal of the Schmeiser Centre is to be a place of transformative learning in accord with O'Sullivan's use of the term. This is certainly related to the duty to support empowering education that is read above as emerging from the Treaty Six context of responsibilities. Including when working with folks from marginalized constituencies, this requires, for example, engagement on all three of the levels that Tibbitts (2002) names.

Crucially, the Schmeiser Centre is able to support what Tibbitts (2002) labels as a transformative model of human rights education precisely because of the interdisciplinary nature of its programming and the resultant possibilities for cross-fertilization. For instance, she specifically names conflict resolution as a skill that supports the transformative model, and the Peace Studies program can place human rights activism and leadership in conversation and relationship with that skill. Indeed, Tibbitts' (2002) first category of the Values and Awareness model when teaching human rights education will be particularly important to include if the Schmeiser Centre's distinctive areas are to be taken seriously amongst faculty given how what is understood as rigorous knowledge at U15 Universities in Canada certainly includes analysing the origins and history of ideas.

That task is not necessarily devoid of application. For example, when navigating the history of the *Universal declaration of human rights* an instructor can help students consider the implications of the premise, raised by Lohrenscheit (2002), that the declaration itself is both a multipoint curriculum and representative of a global learning process. In that example, it is the prospect that a global transformative agenda can gain a moral foothold which can then be employed by an instructor to introduce other global issues and challenges, while also fostering the development of a praxis for transforming them in service of transformative learning's agenda

for social justice, ecological health, and substantive peace. For instance, a focus for such transformation could be on the issues surrounding 'environmental racism', a term with a deeper meaning that helps learners to see the situation of marginalized communities, who endure having their social, culture, and human rights violated, will also disproportionately bare the effects of ecological harms (see Atallah and Ungar, 2020). Within the Treaty Six context of responsibilities, and more broadly in Saskatchewan and Alberta, settler colonialism coalescing with environmental racism is an active issue for Indigenous communities (see Van Sant, Milligan, and Mollett, 2021). Seeking to transform such injustice, human rights education could also offer pathways into another focus of this thesis: learning for sustainability.

Here it is helpful to consider the activist nature of teaching in line with O'Sullivan's above-referenced asserted need for educators to become activists for a more green, just, and substantively peaceful world. In a reflection on their own teaching praxis, Roda and Parry (2022) offer a helpful articulation of a path forward in this regard as it relates to human rights education:

We view teaching human rights as a form of activism which often requires embracing and harmonizing conflicting approaches and methodologies. On the one hand, there is the detached perspective and long-term analytical insights of academic research, while on the other the engaged loyalty to a human right cause and the need for immediate relevancy and direct language of activist action (p.692).

Not only in the specific instance of engaging human rights education but also in terms of this creative, almost paradoxical tension with both the colligated remit of the centre and normative interdisciplinarity in general, it is important to the distinctive areas of teaching and community outreach undertaken by the Schmeiser Centre that they relate to both academic rigour and contextual relevance. In support of the Schmeiser Centre's vision and mission, fields like human rights education also serve to couple these categories of academic insight and normative commitments, providing a cogent response to those who would see them as disparate. Another area of educational projects that the Schmeiser Centre can help vitalize via the dynamics of such a creative synthesis is learning for sustainability, the focus of this thesis' next chapter.

Chapter six: learning for sustainability

'We might have used different words and arguments, but the overall criticism remains that we can—and must—do better for the sake of our own survival (p.854)'—Reis (2021), summarizing general scholarship and practice of learning for sustainability's intersections with citizenship education in light of a failure to achieve global sustainability.

6.1 Introduction

Returning to another instance of the 'code' of dedication to normative commitments being indicated by the term 'for' (as is the case regarding the Iren and Doug Schmeiser Centre *for* Faith, Reason, Peace, and Justice), the past few decades have seen the emergence of the sub-field of 'education for sustainability' (see Sterling, 2010). A branch of environmental education, this approach has made space for an ethical core: education with a purpose of promoting sustainability, which works on the basic premises that (1) a sustainable society will include many members who are literate in sustainability, and (2) learning is the way to achieve such literacy (see Martins, Mata, and Costa, 2006). I became aware of the term, as employed in the subtitle of this thesis, 'learning for sustainability' from fellow online stream students at the University of Edinburgh who shared that the Scottish national curriculum employs that framing with benefit for the social and ecological transformation work of teachers and activists (see McGregor and Christie, 2021). Helpfully, the current Education Scotland action plan for implementing learning for sustainability offers a concise, yet rich, definition of learning for sustainability. That action plan situates it, with resonances for the Schmeiser Centre's vision and mission, along with its knitting task of bringing together its threes and fours (see above) as:

a cross-curricular approach which enables learners, educators, schools and their wider communities to build a socially-just, sustainable and equitable society. An effective

whole-school and community approach to...[learning for sustainability] weaves together global citizenship, sustainable development education and outdoor learning to create coherent, rewarding and transformative learning experiences (Education Scotland staff, 2019, p.1).

The introduction to that document continues to prescribe that learning for sustainability is a key component of the national curriculum's commitment to excellence,

an entitlement for learners [as we saw above,] and a core part of teachers' professional standards. It supports the development of knowledge, skills and the values at the heart of the curriculum's four capacities and provides a mechanism for promoting and working towards the United Nation's Sustainable Development Goals (Education Scotland staff, 2019, p.1).

In accord with both Berry's (1988) instinct that universities are the prime institutional site for integral ecological education and several points of commitment in the *STM college plan 2025*, Žalėnienė and Pereira (2021) argue that post-secondary institutions can be agents of learning for sustainability by working towards implementing the Sustainable Development Goals. These goals also link education and action for peace and human rights with sustainability (see Rieckmann and UNESCO staff, 2017), providing another point of colligation for the discourses mapped in this thesis. The Holy See—including through the above discussed Dicastery for the Promotion of Integral Human Development along with Pope Francis himself—advocates for the UN's Sustainable Development Goals. In fact, the drafting process of these goals influenced the writing of the aforementioned encyclical on caring for our common home, *Laudato Si'* (see Hrynkow, 2017a). Further, Pope Francis' apostolic journey to the United States of America in 2015, just before he went before the UN general assembly, was specifically crafted to emphasize this official Catholic support for the Sustainable Development Goals, including via his addresses to the joint session of congress in Washington, DC and the UN general assembly in New York City (see Hrynkow, 2017a).

Much like the human rights regimes engaged in chapter five of this thesis, these goals are also inherently oriented towards transformation of currently harmful situations, and they represent a

normative basis with a significant measure of global consensus that can be applied in values-based education. It is thus not surprising that the Millennium Development Goals receive mention in the Education Scotland action plan concerned with education for sustainability (see Education Scotland staff, 2019). They further represent a strong secular touchstone for the normative mission and vision of the Schmeiser Centre. Discerning such connections is one of the primary motivations for researching the representative literature survey that follows in the next section.

6.2 Normative environmental education: learning for sustainability

Echoing the sense of urgency of ubiquitous social, ecological, health, and moral crises identified in transformative learning theory and Catholic Social Teaching, Marouli (2021) emphasizes that these crises point back to a need to challenge many of the ways our societies are organized (compare Huckle, 1991). Hence, the frequently invoked urgent need for a critical transformative education for sustainability, which moves beyond the paradoxes concerning economic sustainable development to more fully recognize the key integral points of the finite nature of energy and the reality of interconnectivity within the universe (Marouli, 2021; compare O'Sullivan, 1999; Berry, 1999). In this regard and drawing upon social practice theory, Marouli (2021) encourages transformative education to enter into the structure-agency debate in order to bring focus upon social practices and often taken-for-granted assumptions that literally shape our world, for example, in terms of the many physical spaces that exclude, discourage, or marginalize sustainable practices. In expressing a moral sentiment that accords with the Schmeiser Centre's vision in terms of distinctive area programming and the imperative for empowering education mandated in Treaty Six context of responsibilities, Marouli (2021) continues that: 'Education should aim to empower learners to act for the common good and not

harm anyone' (p.10) and be oriented toward the creation of a new life philosophy that activates a socioecological imagination exercised within a communitarian and interconnected reality. Indeed, employing a language of call, familiar to framings of religious moral imagination and providing a creative reframing of the transformative learning imperative to become teacher-activists for a more socially justice, ecologically healthy, and substantively peaceful world, Marouli (2021) writes of a duty to 'become philosopher-activists working for a good life for all' (p.13).

Also seeking to support the realization of an integral common good, taking an explicitly cited measure of inspiration from O'Sullivan's (1999) use of Berry (1988), and based in a survey of the work humanities faculties at universities in the United Kingdom, the Netherlands, Switzerland, and Germany undertaken while he was reading the education for sustainability literature, Jucker (2002) argued that education for sustainability ought to be a transdisciplinary core in all formative education. He continues that it should be necessary learning for all including experts who need to more fully recognize the problematic effects of Western knowledge upon sustainability (compare Orr, 1994). He summarised the task at hand for post-secondary education:

- (1) We need to rigorously assess our unsustainable present and the reasons why it is unsustainable.
- (2) We need to establish the principles on which a sustainable society ought to be built and identify what it clearly untenable in such a society.
- (3) Finally, we have to assess what part education realistically can play in a transition from (1) to (2) [Jucker, 2002, p.9].

On this issue of a realistic roles for education, interdisciplinary perspectives like the ones advocated by the Schmeiser Centre have been strong when demonstrating the connectedness of local and global challenges. Deep learning engaging interdisciplinarity when studying sustainability issues also tends to support more holistic understandings of the type strived for in any notion of transformative learning in support of integral human development.

Such a deep learning outcome can be placed in contrast with a step-by-step serialist style of education, which is, for instance, associated with the defining disciplinary methods of many of the natural sciences (see Warburton, 2003). Interdisciplinary perspectives, however, are charged with being notoriously weaker on producing tangible results. This problem of ethical integration that is mentioned above and framed as an insight-action gap, mitigates against deep sustainability (see Hrynkow, 2019a) and is particularly pronounced in the difficulty environmental education has had in producing measurable and systematically effective behaviour change (see Yanniris, 2021).

Taking a cue from Warburton's (2003) conclusions, widenings of the insight-action gap can be guarded against with a pedagogical approach when learning for sustainability effectively combines (1) mastery learning where the instructor retains control of the sequencing and planning of the curriculum, with (2) discovery learning whereby the instructor acts as a facilitator for self-directed learning. Deep learning in this mode is further activated by the learning of principles that can be applied to navigate further facts, rather than a memorization of the facts themselves, and recognizing that the goals of learning for sustainability are better understood as processes, rather than fixed results. In accord with a transformative learning approach in support of integral human development, educational outcomes of such deep learning will be rooted in dialogue, have engaged discourses, and be critical and emancipatory in prompting students towards a style of reflective learning that changes attitudes (Warburton 2003).

Against certain trends in the learning for sustainability literature that downplay inner transformation as too personal, Wamsler (2019) argues there is great potential in inner transformation brought about by expanded consciousness that is characterized by mindfulness, compassion, empathy, and self-awareness. Notably, she proposes that the subject-object dichotomy that favours a focus directed towards systems as more objective should be broken

down via an integral approach to learning for sustainability (Wamsler, 2019). It can be posited that such an integral approach would recognize the possibility of an authentic subjectivity influencing and possessing an epistemological objectivity and, further, the common division between these two categories as rather fanciful and potentially problematic for sustainability (compare Ormerod and Vanin. 2016; Lonergan, 1957/1992, 1972/2017). In this regard, the transformative learning instinct is that personal and social transformation are best closely coupled and equally legitimate when called upon to support an educational praxis for a more sustainable world (see O'Sullivan, 1999).

Examining an effort to ground such transformative green insight, Stones, Collacott, and Christie (2022) examine a campus-wide approach to learning for sustainability at an educational institution serving students ages two to eighteen. They offer a general framework to reproduce successes focussed upon values of collegially, fostering a culture of learning and shared responsibility, and attentiveness to positive change processes, which are also important to the Schmeiser Centre and STM, including having a designated lead for each values-based initiative in support of the larger goals (as we saw above is the case for the action areas in the *STM college plan 2025*). Specifically, they source the following recommendations from their research:

(1) Organisational leaders should engage with suitable learning prior to developing a leadership of change model for their organisation, which includes a distributed model of leadership.

(2) Methods of professional learning for all practitioners should include an engagement with reflective activities, which enables them to access deeper and more transformational learning.

(3) Large organisations should work with community-led groups and be sensitive to local contexts to establish a vision, which clearly articulates the imperative is the responsibility of all (Stones, Collacott and Christie, 2022, p./25).

Building on the foundations provided by elementary and secondary schools, post-secondary institutions hold great potential to foster integral sustainability through educating future leaders

and by influencing popular discourse. Furthermore, because as large institutions they can model the type of ecological practices that are necessary for a verdant future, they can align their values with their institutional example in areas like ethical investing (see Hrynkow, 2015). Engaging university contexts in the United Kingdom, Greece, and Australia, the collective research reporting of Littledyke, Manolas, and Littledyke (2013) suggests a systems approach to education for sustainability can aid in achieving tangible results. Informed by a symbolic interactionist research methodology, which views interaction with actors and the world as key to knowledge generation, their interview data helped them to develop some main features of a system for supporting effective learning for sustainability at universities via three areas that offer mutual support for each other: (1) structures, processes, and decision-making, including vision, leadership, values, and culture, (2) sustainable practice, encompassing infrastructure and modelling sustainable practice, and (3) learning about and experiencing sustainability, including through research, formal and informal curriculum, and interdisciplinary collaboration (Littledyke, Manolas, and Littledyke, 2013).

Deev et. al (2021) suggests a convergence model of education for sustainability can be helpful in meeting labour market demands for socio-ecological literacy in a digital economy during what they frame as a transition to a fourth industrial age. Nonetheless, this technocratic approach (see Francis, 2015) stands in opposition to more holistic and critical approaches to learning for sustainability (compare Huckle, 1991) that, for example, challenge Western education and economic models and the assumptions of the market (see Orr, 1994; compare Swanson and Gamal, 2021). Indeed, there are significant turbulences here in university contexts where trends toward commercialisation and tightly monitored research outcomes that devalue the local are present. As such, Vargus (2021) argues that relatively new features of the university landscape premised upon accountability, like the United Kingdom's Research Excellence Framework, can in fact obscure the resultant negative effects on sustainability.

Amplifying Littledyke, Manolas, and Littledyke's (2013) points about interdisciplinary collaboration as a helpful solution in this regard, one the barrier that Yanniris (2021) suggests needs to be overcome for education for sustainability to be effective is the division of knowledge into silos. If it is a tension in schools that teachers are reluctant to stray from their distinct specializations even, as we saw above, to fulfil a government mandate to enact learning for sustainability to which their students are entitled (see McGregor and Christie, 2021), then the problem is all the more rarefied at the university level in anglophone North America. Here, tenure and promotion pressures, rather than resulting in an integrated ethic of learning for sustainability, much more often than not make faculty accountable to disciplinary perspectives that sometimes define themselves in opposition to other disciplines. Yanniris (2021) articulates a possible solution drawing upon Kuhn's theory of paradigm shift, as influenced by an east Asian reality where diverse religious-philosophical traditions simultaneously exist in same context. More specifically, Yanniris (2021) argues in favour of an urgent paradigm shift in education that embraces the urgent need to be purpose and problem based.

It is that type of interdisciplinarity that the Schmeiser Centre is particularly well positioned to support. Indeed, the kernel of this interdisciplinarity is already active in a more contained sense when recruiting current faculty at STM (who, as we saw above, all have specific home discipline-based departments) and inviting them to engage diverse perspectives and interdisciplinarity to teach one of the Schmeiser Centre distinctive area modules as part of their regular teaching load. In turn, students in these modules then get of taste of interdisciplinarity with a moral purpose, which is also frequently problem based in accord with Yanniris' (2021) advocacy for a robust learning for sustainability.

Adding a measure of vigour to comparable points made by O'Sullivan (1999) and Francis (2015), Swanson and Gamal (2021), as part of their efforts to steer global citizenship education

in a critical direction, offer learning for sustainability as a vector that can help orient learners towards radically hopeful alternative socio-ecological futures, which lie beyond the apocalyptic trajectory that will result if what they characterize as inept governments continue to enact weak policies on sustainability (compare Skrimshire's [2010], edited volume on future ethics, the apocalyptic imagination, and sustainability). Engaging this issue of the need for substantive change and after examining how learning outcomes are related to educational processes in preparing one hundred teaching-candidates to be real-world agents of change within the Sustainability Science for Teachers program at Arizona State University, Brandt et. al (2020) recommend fostering four levels of connection as part of any robust pedagogical effort at learning for sustainability: personal, professional, social, and structural. Here, they offer another helpful framing of the need for the Schmeiser Centre's educational and outreach work to be multimodal in order to address all four of these levels of change. In this task, due to their ability to shape and inform mentalities, post-secondary educational institutions, like STM, have the great potential to enact transformative learning for sustainability and thus influence the necessary transition to more sustainable societies (Žalėnienė and Pereira, 2021).

Adding a certain focus to O'Sullivan's (1999) notion of ecological consciousness as engendering transformation towards such sustainability, Bonnett (2002) encourages imaging education for sustainability as a frame of mind, rather than placing sustainable development as a policy at the centre of environmental education. In his analysis, both sustainable development as a policy and education for sustainability offer challenges to Western rationality and its aptitude for understanding and responding to environmental challenges. Bonnett (2002) argues against anthropocentrism or ecocentric solutions to such challenges, in favour of an eco-critical perspective that understands nature as a primary aspect of human identity (compare Berry, 1988, O'Sullivan, 1999).

For Bonnett (2002), this understanding of nature allows education and learning to foster receptive and responsive relationships with the things of human consciousness, in contrast to what he considers as an arbitrary narrowing in the case of anthropocentrism and an arbitrary widening in the case of ecocentrism. This refocusing on integral relationships allows for traditional notions of the Western curriculum to be expanded to include experiential learning for sustainability that activates receptive and responsive learning dynamics very much in accord with the remit of the Schmeiser Centre, as highlighted in the draft terms of reference (see Hrynkow and Rompré, 2022), that supports cultivating the moral imagination and the integral human development of the ecological self, including via ecological conversion as a learning outcome in the virtue ethics sense discussed above.

6.3 Conclusion

After surveying many of the complexities and subtleties in play at the time, Huckle (1991) is nonetheless able to conclude that the pathway forward for sustainability education is relatively clear. In fact, based as it is in tangible real-world problems of socio-ecological, climate, and biodiversity crises, learning for sustainability can bring clarity to other efforts at greening established institutions and to other approaches to values-based education (compare Hrynkow and O'Hara, 2011; Hrynkow, 2014). As such, Swanson and Gamal's (2021) above-referenced contribution in dealing with the juridical contradiction at centre of global citizenship education and offering learning for sustainability as a vector in the mode of antidote to avoid co-option by segmented interests leading to the planetary doom, offers another illustration of the potential of interdisciplinary dialogue with a purpose to pull the Schmeiser Centre's education back into a transformative learning ethos that supports integral human development within the Treaty Six context of responsibilities.

Moreover, their general approach to critique also serves to remind us that there are real contradictions, sometimes even clashing underlying worldviews, and other forces pulling the Schmeiser Centre's work towards co-option by segmented interests. Here, it is important to be cognizant of ways in which some of these forces can be manifest in the Schmeiser Centre's constituent discourses, notably including Catholic intellectual traditions and lived ethics 'shadow sides' that are not always hospitable in the sense invoked and aspired to in the *STM college plan 2025*. Here, the basic balance and creative tension offered by the centre's four titular commitments to be 'for' faith, reason, peace, and justice are once again helpful. The Schmeiser Centre's draft terms of reference's commitment to integral human development and transformative learning (see Hrynkow and Rompré, 2022), seek such balance and creative tension, invoking related claims to be in favour of empowering education, within the Treaty Six context of responsibilities, for ecological health, social justice, and substantive peace. Peace pedagogies' ability to help foster another interlocking piece of this puzzle is the focus of the next chapter of this thesis, to which it now turns.

Chapter seven: peace pedagogies

7.1 Introduction

As the Co-Director of the Schmeiser Centre with academic leadership responsibility for Peace Studies, part of the team (often in the leadership role, except during my sabbatical in 2018-2019) that ensured the modules and certificate were approved, and as my PhD is in the field of Peace and Conflict Studies, one might think that I would have engaged the peace pedagogies literature at some point prior to the writing of this thesis. However, up to the point of writing the present thesis, I had not done so in any concentrated manner. Thus, writing this chapter was also a professional development opportunity for my teaching in Peace Studies, with the other representative literatures reviewed for this project helping there and in my teaching in the other distinctive area programs housed in the Schmeiser Centre.

A certain literacy in peace pedagogies discourses is, of course, also helpful for the developing the Schmeiser Centre's terms of reference, exercising academic leadership in its distinctive area programs, and strengthening its community partnerships, including the partnerships with (1) the Roman Catholic Diocese of Saskatoon's Justice and Peace Office, whose coordinator, Myron Rogal, sits on our advisory circle and with whom we have partnered multiple times, (2) the Eparchial Human and Environmental Development Program, whose coordinator, Lesya Sabada, teaches for us in both Peace Studies and Catholic Studies and has also taught at the University for Peace (UPEACE) in Costa Rica, the only degree granting arm of the UN, with which, as we saw above the Transformative Learning Centre also partnered, and (3) the local office of the Mennonite Central Committee (MCC Saskatchewan), with which the centre has partnered as well. Furthermore, MCC Saskatchewan's Peacebuilding Coordinator, Heather Peters is, as part of a special arrangement with her supervisor, teaching two sections of CPSJ

112: Introduction to Peace Studies as a sessional instructor during the 2022-2023 academic year.

Peters is tasked with leading peace, trauma, restorative justice, and reconciliation education for MCC Saskatchewan. She also earned a professional Master of Arts in Human Security and Peacebuilding at Royal Roads University, which qualifies her to teach at the University of Saskatchewan and STM. Additionally, she sits on the Schmeiser Centre's advisory committee. As she was preparing her module outlines in July 2022, we met together along with the current chair of the Peace Studies Committee and Associate Professor of English, Cynthia Wallace (see above), to brainstorm about how CPSJ 112 could be taught in a manner that draws upon Peters' expertise and experience and in a manner that the instruction corresponds with the ethos and values of not only the centre but also the field itself, which, as demonstrated above, is normatively committed to building peace in the world and approaching that task with a critical consciousness that is open to revision and insight (see Hrynkow and O'Hara, 2014).

When I am assigned teaching in the field, I also strive to teach in that spirit for both the Intro to Peace Studies module and the capstone seminar for the certificate, CPSJ 310: Peace Theory and Praxis, which was offered for the first time as this thesis was being completed in the autumn of 2022. In undertaking those teachings duties, I strive for a match between (1) the ethos and ethics of the field, and (2) the mode, manner, and content of the educational programming as delivered to the Schmeiser Centre's students. Here, I am drawn to the circle as one of the most appropriate forms for a transformative learning praxis geared towards integral human development in the Treaty Six context of responsibilities. To have a space to incarnate the circle, I always request a classroom that features moveable desks and chairs. These classrooms allow for pushing tables to the side of the room in seminar classes to form (1) circles without the barrier of the seminar table, (2) larger circles for integration discussion in higher

enrolment classes, and (3) for multiple smaller circles, what I call 'dialogue pods' (initially inspired by mixing of ecological imagery and readings of liberation theologians, Freire, and Habermas) where students engage questions generated by themselves and questions crafted by me to align with content and ethically-themed learning outcomes in smaller groups before a synthesis discussion. This pedagogical strategy is an approach to activating and bridging instructor and student expertise via inquiry learning (compare Warburton, 2002 as cited in chapter six).

As a happy accident of this strategy, students often bond and go deeper into the class content during the cooperative act of re-arranging the classroom in circular forms and putting it back into its more colonial shape. When weather permits and there are no mobility issues in the module-specific learning community, then I will take students outside STM to form a truly grounded circle on the grass. This is only feasible in the early autumn, spring, and summer. Whether indoors or outside, I have found that in accord with a transformative learning ethos, the form of the circle encourages dialogue, ownership of the material, and discursive learning while mitigating against banking education (compare Freire, 1970). A keen interest in such efforts to match teaching form and content is my entry point into peace pedagogies. Writing the present chapter presented a chance to deepen the foundations for that reflective practice through a survey of representative literature addressing peace pedagogies.

7.2 Teaching with intension: peace pedagogies

In another instance of the normative employing of 'for', peace pedagogy lends itself to being a shorthand in place of pedagogies for peace, both the plural, representing resilient diversity and the intention of being for peace are significant here. A prime example in this regard is offered by Katerina Standish, a fellow alumni of the Peace and Conflict Studies PhD program at the

University of Manitoba, who is now a part-time Senior Lecturer at the National Centre for Peace and Conflict Studies, University of Otago in New Zealand. She will also be teaching, via online learning, the first Distance Education Unit version of Intro Peace Studies in Saskatchewan history for the Schmeiser Centre in the winter term of 2023. She has built a career around analysing and developing peace pedagogies. In accord with the mandate for empowering education for the Treaty Six context of responsibilities named above, Standish (2015) argues for the importance of critical pedagogies in peace education. In making her argument, she, in accord with many other scholars named in this chapter, draws upon the example of Paolo Freire, who, as we have seen, was so important to transformative learning theory as well. Crucial to Standish's (2015) contribution in this area is that critical peace pedagogies allow for a strong solidarity incarnated through taking the side of the oppressed (compare Francis, 2015). For Standish (2015), this is the work toward positive peace, which includes an ecological dimension (compare Hrynkow and O'Hara, 2014). Peace pedagogies are helpful in this regard due to their ability to illuminate taken-for-granted instances of violence, like patriarchy and discrimination that are at once normalized and tend to permeate our structures and cultures (Standish, 2015). This illumination is then meant to translate into reflective and responsive practices that serve to work towards overcoming structural and cultural violence (Standish, 2015). According to Standish's analysis (2015), critical pedagogy adds to the contributions of critical literacy and critical theory, emphasizing a measure of nonviolent transformative love and hope, in spirit of M.K. Gandhi and Maria Montessori, that de-essentializes identities, including through relational interactions.

It was a relational interaction, the seemingly simple act of an Indian citizen crossing the Indo-Pakistani border after investigating the teaching of history on both sides of the partition line, which inspired another research programme on peace pedagogies. The researcher, Kumar

(2021), was on a Delhi-Lahore bus in 1998 that had been introduced as a symbolic gesture for the purposes of building peace. The event of crossing the international boundary and seeing Pakistani boys playing cricket (also a passion in India) inspired the insight that the border was epistemic watershed, either side of which a prevalent teaching of contested histories adds fuel to the continued hostilities between India and Pakistan, which have yet to be positively interrupted by sustainable peace. Kumar (2021) draws upon Bertrand Russell, Rabindranath Tagore, Mahatma Gandhi, and J. Krishnamurti to illustrate how the contemporary mixing of education with nationalism, including religious and cultural nationalisms, has been a threat to peace. He emphasizes that the simple notion that education promotes peace is problematized again and again by history, including the fact that the USA has high educational attainments but a very uneven record on peace promotion (Kumar, 2021). This point rings true especially, as also holds true for the colonial state of Canada, when a substantive peace lens like the one linked to transformative learning theory above is employed to judge the peaceful nature of the society. The implication of Kumar's (2021) analysis, in accord with the ethos of transformative learning in support of integral human development that is so important to Schmeiser Centre's work, is that education must be approached with intention in order to actually foster substantive peace. For Kumar (2021), child-centred learning that recognizes the agency of children and allows them to inquire into sedimented pasts, along with global citizenship models that necessarily devalue religio-cultural nationalisms, are part of the necessary solution and should feature in peace pedagogies.

Expanding upon the role of agency and agents in peace pedagogies that foster a just society, the long-time editor of *In factis pax: journal of peace education and social justice*, Dale T. Snauwaert (2021) draws upon the contributions Martha Nussbaum and John Rawls to articulate considerations for developing politically and morally effective citizens via a capacity-building approach to education. He argues that, at their base, peace pedagogies should develop moral

capacities through reflective and dialogical inquiry that is empathetic and necessarily moves into the political realm, including by eroding arbitrary consent to power that occasions violence (Snauwaert, 2021). Given that such violence concomitantly effects marginalized persons and the larger Earth community, Snauwaert (2021) offers another thread that unifies the concerns of transformative learning theory in support of integral human development.

Also focussing on an inquiry methodology, this time with the purpose of offering, via artistic education, a pedagogy and curriculum for peace, reconciliation, and conflict transformation as needed in Mumbai after the additional fracture in Indo-Pakistani relations caused by the Indian collective memory of the 26/11 attacks, De (2022) offers three connected inquiry processes influenced by John Paul Lederach's (see 2015) work: (1) Examine, aimed toward accessing the viewpoints of othered folks and communities, (2) Envision, activating desired relationships, solutions, and systems concerning other(s) and the conflict, and (3) Envisage, thinking through and then enacting change processes for budling peace with the other(s). In a trial of the Examine-Envision-Envisage approach, with a cohort of 13–15-year-old students and a sympathetic Art teacher delivering the curriculum occasioned what can be characterized as student-generated wisdom for peace (compare McGeror 2022), ranging from quality art pieces to points of reflection that problematize othering, like upon the humanity of Indian cricketers. Specifically in relation to the context, De (2022) found the peace-oriented pedagogical intervention, also influenced by Freire, to be 'largely effective in shifting students' emotional orientations and repertoires regarding 26/11' (p.67). This is a promising general framework that I will rework with Treaty Six face into one of the assignments during my next time teaching CPSJ 112: Introduction Peace Studies for the Schmeiser Centre. I will do so on a trial basis in Spring of 2023 and share my experience with the other Peace Studies instructors if it goes well.

Similarly focussing on a curricular framework, this time based on somewhat problematic and what they admit were largely unsuccessful efforts at implementation in an Indonesian school setting, Setiadi, Kartadinata, and Nakaya (2017) recommend that to achieve fruitful peace education, skilled educators must be willing to learn a great deal about peace pedagogies and be supported by a whole school environment touching on the concerns of all educational stakeholders in support of cultures of peace. With a view towards aiding such learning on peace pedagogies, McGregor (2022) considered three approaches: education about peace, education for peace, and peace through education. For McGregor (2022) peace education, in parallel with the conception of positive peace (see above) it upholds, should have a wide remit (compare Groppe, 2021). Her favoured peace through education pedagogy is informed by wisdom open to dialogue and characterized as an emptying of the self to unlock learning as a ground for morality, for conscience formation beyond book learning, and for moral consumption as path to achieving a sustainable and peaceful world. This reflection on wisdom adds a secular ethics-informed understanding to the Schmeiser Centre's initial emic understanding of the importance of wisdom and Sophia as presented in the newer logo featuring the Celtic knot (see above), which itself guards against slips into proselytising by a normative 'for' approach to transformative learning in support of integral human development. As McGregor (2022) states the case, peace through education requires:

a particular pedagogical collection: inquiry-based learning, project-based learning, collaborative learning, an issues-based approach, authentic learning, democratic education, moral development education, teaching controversial and sensitive issues; and thematic and integrative curricula (p.49, compare Gürsel-Bilgin, 2021 on how teachers are ill equipped in their training to deal with controversial issues).

These elements are already present in various aspects of the Schmeiser Centre's programming, and bringing attention to their cultivation can increase the prospects for a robust transformative learning approach oriented towards incarnating integral human development.

If folks are to build up transcultural cultures of peace, attention in this regard should not just be placed on wars, but also on the structural violence that permeates our cultures (see Hrynkow, Byrne, and Hendzel, 2010). In this effort, it has to be true that any nourishing education for peace does not lessen or downgrade local cultures and diversities (see Lamanuskas, 2015). From this point of view, an imperative for peace pedagogies is that they are contextual in striving to build up substantive or positive peace.

Furthermore, as Standish (2015) noted, positive peace, being so central to most articulations of peace education, gives peace pedagogies a wide remit. Dutta, Andzenge, and Walkling (2016) combine such insights to focus on peace pedagogies for the peace of the everyday. Their peace of the everyday does not ignore global and macro-social causes of processes of violence but rather is focussed upon the realization of positive peace through human rights, conflict transformation, and critical pedagogy (Dutta, Andzenge, and Walkling, 2016). Dutta, Andzenge, and Walkling (2016) further explain:

Our concept of everyday peace includes both process (e.g., democratic engagement and community building processes) and outcome (e.g., shared vision of peace grounded in local contexts) components in an iterative relationship' (p.5).

This explanation adds layers of consideration to the above-presented reflections on having the means of the Schmeiser Centre's programming align with its ends and on how integral human development as a learning outcome is both connected to process and related to formative education and virtue ethics.

A comparable insight rings true when reading Shapiro's (2021) reflections presented as part of his consideration of how the intersections of globalisation and peace pedagogies engage moral, spiritual, and social aspects of lived human experience that can cultivate transformation towards peace. Adding a few pragmatic justifications (like the ability of peace to engender economic wealth) and motivated to name a pedagogy of hope that was also important to O'Sullivan

(1999), Shapiro (2021) discerns seven points for transformative peace pedagogies: (1) *Ubuntu*, the concept popularized by Desmond Tutu in Peace Studies that holds isolated atomic individualism of humans as an impossibility (compare Selby, 2002 on the web of relationships and transformative learning), (2) *Tikkun Olam*, the Jewish philosophical concept, so important to field of Religion and Ecology, of the essential duty to repair the world, (3) *Parrhesia*, the critical voice raised in resistance to the world's avoidable suffering brought forward in the work of Cornel West, (4) *Es Muss Sein*, the German philosophical concept employed here to challenge the givenness of an unjust status quo, (5) *Hermes*, the messenger with a divine purpose, who is taken as illustrative of the need to walk in others' shoes in the service of peacebuilding across seemingly intractable divides because humans do not possess divine omniscience, (6) *Koyaanisqatsi*, the Hopi concept of the world suffering the negative effects of imbalance and unsustainability that cries out to be addressed, and (7) hope itself as an indispensable aspect of positive change.

In support of one of the previously stated goals for this chapter, these concepts move beyond content to process in accord with above-mapped everyday peace framing of Dutta, Andzenge, and Walkling (2016). Similarly, Jenkins (2016) asserts method and approach in peace pedagogies are as important as what is taught in terms of peace education. Growing from his experience in leadership roles at the Peace Education Center at Columbia University and International Institute on Peace Education, which is committed to an ethics of learning together to foster critical and effective peace pedagogies (see Jenkins, 2008), he further argues for a transformative peace pedagogy as a preferred pedagogy for peace education (Jenkins, 2016). He helpfully adds that there are multiple entry points that can be categorized around the psychological and structural aspects of peacebuilding, with praxis that is reflective and critical acting a bridge between these two aspects:

From a transformative pedagogical perspective, the inner, strategic and constructive are equally valid entry points into the transformative work. The point at which an agent enters is largely contingent upon context, experience and worldview. The path taken is one that helps give meaning to the violence or conflict that is or has been experienced. While there may be contextually relevant points of entry, a transformative pedagogical approach to the teaching of peace studies would emphasize developing capacities of holistic, inclusive, critical and reflective thinking. Such capacities are the basis for both personal growth and socially transformative action (Jenkins, 2015, p.3).

Such transformative peace pedagogies, bridging the psychological and the structural, can be hindered by colonial practices, which affected and continue to affect folks in Treaty Six on both levels. Here, Keste et. al (2022), working with a focus on Korean contexts, expand upon a critique that sees a white, patriarchal bias as active, particularly in university Peace Studies pedagogy. They continue by arguing that these dynamics can serve to infantilise Southern and Eastern places and people who are concomitantly caricatured as in the 'need' of 'help' from white, Western saviours (Kestet et. al, 2022). As part of their solutions to this infantilization of legitimate actors, they challenge peace educators to consider the benefits of peace pedagogies that decouple themselves from being based solely upon Western ontologies (Keste et. al, 2022) and thus admit other worldviews as foundational. In accord with such decoupling Keste et. al (2022) are able to offer two strategies:

first, the re-contextualisation of peace education so that there is inclusion of indigenous and other local traditions related to peace; and, second, a critical relationship with Western theory and practice in peace education programs and their enrichment with decolonial thinking and praxis (p.12).

These strategies can be placed in light of a general imperative to problematize hegemonies inherent in critical Peace Studies praxis. They are thus fittingly called upon when employing peace pedagogies to transform colonial and hegemonic epistemologies of peace and peacebuilding (compare Cruz, 2021). In this light, and in accord with a transformative learning ethos in support of integral human development, the Schmeiser Centre must adopt comparable strategies and bring attention to the need to never infantilize acting subjects who have been mistreated as objects of colonial violence. These strategies are in line with the above-discerned

imperative sourced in the context of responsibilities within Treaty Six to be decolonizing in method and approach.

7.3 Conclusion

Building upon the contributions of the well-known peace pedagogue, Betty Reardon, Brantmeier (2003) emphasizes that in any substantive effort at peace education:

knowledge of the requirements of peace must be gained; obstacles and possibilities of peace must be transmitted; a training in skills of interpretation must be part of peace education; development of reflective and participatory capacities must be enhanced; and a focus on applied knowledge for overcoming real life problems and actualizing alternative possibilities is crucial (p.4).

This chapter has added subtitles to those considerations. Applied to my professional context, these subtitles have demonstrated the need for the Schmeiser Centre to integrate critical peace pedagogies that are transformative, and particularly, that are decolonizing and empowering, and thus aligned with the educational duties required by the Treaty Six context of responsibilities as named above. For Standish (2015), the basic questions of whose knowledge is taught and how that knowledge is engaged are connected to whose power is maintained in educative processes. The implication is that nonviolent transformation in accord with a goal of living out transformative learning for integral human development is hindered by unproblematically presenting the canons of Western knowledge in any of the centre's classes (compare Crux, 2021).

This is a key point in the Treaty Six context of responsibilities, where the above-discerned duties require a recasting of privileges along with acts of solidarity by settler educators so that Indigenous knowledges and practices have a place of integral prominence in the centre's programming. It is also a problem for Catholic Studies in general that has been taught in a

canonical way in the past, but whose new location in the Schmeiser Centre where faith and reason are brought into conversation with concepts of peace and justice along with its critical interdisciplinarity can help mitigate against instructors taking narrow paths that at once exclude marginalized voices and reinforce an unjust status quo. In the area of nationalism mixing with education identified by Kumar (2021), each of the centre's distinctive areas has key threads available to instructors that displace exclusionary and colonial nationalisms.

For example, at the level of *STM College Plan 2025*, the hospitable Catholicism action area discussed above includes a commitment to support literacy in the pluralistic qualities of both Catholic and other faith traditions. Such pluralistic understanding of religious or spiritual history and worldviews are thus meant to be promoted by the Schmeiser Centre in its programming, including in Catholic Studies. Teaching that takes this commitment seriously will necessarily name religious and spiritual worldviews that decentre the importance of the nation-state. In that very act of naming, the Schmeiser Centre's instructors offer other-than-nationalistic religious and spiritual identities that can be part of the solution in this regard.

These are not abstract reflections. Recently, colonial and exclusionary nationalism, including of the religio-cultural sort, of comparable varieties as those named by Kumar (2021) had to be addressed in the light of the trucker-fuelled 'freedom convoy 2022' protests that notably occupied downtown Ottawa in early 2022 (compare McLaren, 2022) and continue to be active at the time of writing, albeit with less popular support, including on the Canadian prairies. While these protests were for the most part, as I shared with my Introduction to Peace Studies students while the larger ones were taking place, pragmatically nonviolent, they lacked in principled nonviolence and its connection to widely emancipatory goals (see Hrynkow, 2016b) active in Kumar's (2021) invocation of Gandhi and that is incorporated into a transformative learning ethic in support of integral human development. Moreover, as Kumar (2021) reminds

us, Gandhi very much supported alternatives to religious, colonizing, and cultural nationalisms, ones based on cooperation, cross-communal self-sufficiency, and coexistence. These favoured values of Gandhi have explicitly informed and lent energy to transformative learning and integral human development. It is to the grounding of such energy in the Treaty Six context of responsibilities to which this thesis now turns its attention.

Chapter eight: transformative learning in support of integral human development for the Treaty Six context of responsibilities

8.1 Introduction

The above chapters presented, I now have the ingredients at my disposal to better address what formal post-secondary learning and community education that is relevant and supportive of integral human development for the Treaty Six context of responsibilities might look like in a transformation incarnation that can be fostered through the Schmeiser Centre. There are no neat and tidy divisions here; the knitting that has taken place above and is concentrated below will not produce a unicolour fabric with a uniform texture. Notwithstanding, some of the considerations for transformative leaning in support of integral human development for the Treaty Six context of responsibilities have already been unfolded above. Moreover, others will flow into the conclusion. For its part, this chapter begins with an articulation of what a grounded education might look like for supporting integral human development within the Treaty Six context of responsibilities, in the sense invoking the above-referenced grounded hope of transformative learning, before moving to focusing upon some paths via which the Schmeiser Centre's reflective praxis might support such contextual education.

8.2 Grounded education for the Treaty Six context of responsibilities

As we saw above, transformative learning theory centres itself on grounded hope. In the spirit of both transformative learning and the mission and vision of the Schmeiser Centre, the four discourses surveyed in chapters three to six cry out for grounding in relevant and transformative ways. Simply put, what is at stake in these areas of educational projects is too important to remain an abstraction. One way to think about this is in terms of learning outcomes, as they

regard graduate students choosing to affiliate with the Schmeiser Centre and undergraduate students taking the centre's course modules and certificate programs.

Perhaps because of what can be described as strong tradition in virtue ethics, within Catholic contexts these outcomes frequently move beyond skills and competencies to the character of the learner (see Lapsley and Kelley, 2022). Looking back upon my coursework for the EdD, this focus directed towards character recalls the International Baccalaureate (IB) learner profile to which I was introduced by Dr. Tristan Bunnell during the International education: philosophy and practice module at the University of Bath. Note here that within the IB learner profile framework and in accord with the general framing of integral human development, attributes of the learner are upheld as characteristics engendered through an IB education, which is named as aimed at developing 'internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.' (See IB staff, 2022). As listed and named in the IB learning profile, the attributes that support these values are present when learners are inquirers, knowledgeable, thinkers, communicators, principled, open-minded, caring, risk-takers, balanced, and reflective, with each of these qualities then given meaning through a short paragraph (IB staff, 2022; compare Bunnell, 2021).

Further, learning outcomes in this virtue ethics sense invoke for me the Jesuit pedagogy in which I was formed as a layperson, summarized in the imperative that graduates of Ignatian educational institutions become Men-and-Women for Others. Indeed, the goal is that this commitment be integrated on the level of students and graduates core identities as a way of being in the world (see Hrynkow, 2017a). Integral human development understood as a learning outcome can be framed in a comparable virtue ethics manner brought about by a considered and deliberate approach to transformative education as socialization into cultures of sustainability, social justice, and peace.

In these regards, integral human development literally mandates continuous learning and support for all members of community in a world where nobody is perfectly holistic, and all require learning and mentorship to more fully develop the different aspects of their social, cultural, spiritual, moral, personal, and ecological selves in integral relationship. Important here is a certain epistemological humbleness. Such humbleness can recognize that, in this world, transformative integral human development in support of social justice, ecological health, and substantive peace is a learning outcome that is never fully obtained by any human actor. Rather, it is a commitment to process and a way of being, much like settler-allyship as articulated above, which it is able to be seamlessly integrated into a transformative learning approach, including in the work of Schmeiser Centre.

This work for transformative integral human development is a highly relevant task in Treaty Six, where it takes on a particular character because of damaged Indigenous-Settler relationships, in part because of intergenerational trauma affected by formal schooling in residential and day schools aimed infamously at 'killing the Indian in the Child'. This is a discourse that, combined with other colonizing policies and ideologies, effected, and continues to effect, cultural genocide through institutional racism and discrimination (see Woolford and Benvenuto, 2015). The recent discoveries of unmarked graves at the sites of former residential schools, most of which were run by Catholic religious orders (see above) in a problematic partnership with the Canadian colonial state, can serve to plainly illustrate the link of this cultural genocide with 'regular' or 'full-blown' genocide (compare Thorne, 2022; Amir, 2018).

If progress-driven education in a narrow technocratic sense was a primary cause of these genocides, then part of their healing can be found in the exercise of authentically transformative education for integral human development, which necessarily supports and fosters spaces for Indigenous cultures and spiritualities. Integral human development thus is both contextually

appropriate and contextually beneficial for the Treaty Six context of responsibilities. Further, it is helpfully framed as both: (1) a learning profile-like outcome for the students associated with the centre and (2) a normative, yet never fully obtainable, goal for the Schmeiser Centre's academic programming and community outreach work. That assertion made in the forum of a professional doctorate thesis begs for praxis-based application. Incarnating integral human development in the Treaty Six context of responsibilities is a massive task requiring many paths of dialogue and action even within the remit of formal education. In providing further justification for this work, it is noteworthy that this task of supporting integral human development is set for Catholic education and Catholic institutions in the above-mentioned Laudato Si' Action Platform initiative of the Dicastery for the Promotion of Integral Human Development (see Laudato Si' Action Platform staff, 2021). As we saw above it is also supported in STM's publicly available policy documents and in the Schmeiser Centre's draft terms of reference. As such, on a number of different levels, integral human development is something that STM ought to be committed to promoting and incarnating as a learning outcome. What the Schmeiser Centre can and does contribute on a reflective praxis level to this moral educational project is the subject of the next subsection.

8.3 Focussing on one small piece of puzzle: what might the Schmeiser Centre do or continue to do?

Despite Berry's (1996b) faith in the university as a site for fostering a functional cosmology, it must also be acknowledge, in line David Orr's (1994) well known point, that it is for the most part folks with university education that have engineered and fuelled much of current ecological ill-health. This point also rings true for human rights abusers and those who feed and design cultures and technologies of violence: most hold higher education degrees. Moral neutrality would tend to leave this malaise intact. This is one set of reasons to take seriously the

normative dimension of university education and outreach and be careful, critical, and deliberate in the values promoted in the classroom and the wider community by educational efforts.

Indeed, on an epistemological level, a general framing of critical conversation (as invoked in this thesis's title) underpinning a carefully chosen normativity is representative of how we are attempting to proceed with the Schmeiser Centre and its work. Recognizing that an effort at moral neutrality also has ethical implications and is indeed an ethical position in its own sense, we have discerned an imperative to be careful, critical, deliberate, and publicly honest about values the Schmeiser Centre stands for and is seeking to promote through its formal education and community outreach work, in accord with Lonergan's (see 1957/1992, 1972/2017) notions of unconditioned result and authentic subjectivity (compare Rouse, 2007).

As such, for example, in terms of Bajej's (2011) three models of human rights education, we would want to be deliberate in attempting, in line with O'Sullivan's model of transformative learning, to ensure that, even when we dip into other approaches, we guide their non-distinct nature back to the transformative dimension. This orientation towards transformation is active in working not only with Indigenous folks as per what Bajej (2011) presents as the most common deployment of critical pedagogy but also our more privileged settler students and community partners. Of course, as Bajej (2011) further notes, many educational efforts proposit to be transformative in their orientation. It follows that it will take careful attention (in terms inspired by Weil, see Wallace [2019]) to ensure that the Schmeiser Centre is, in application, transformative in its praxis-based work.

In this regard, it is crucial that we are contextual in our values-based education. Because of the way Canadians are taught to value their contribution and moral leadership in the international community (notably as United Nation peacekeepers, to cite the prime example when I was in school), for instance, it is important to remain cognizant of Tibbitts' (2002) point that every

society struggles with human rights issues and thus can benefit from human rights education. We want and attempt to build international solidarity from within the Schmeiser Centre's sphere of action, but we cannot do so at the expense of the demonization of those further away, so that unjust conditions in Treaty Six remain unexamined in terms of the many status quo supported failures to integrate the ethics flowing from a context of responsibilities. These failures have resulted in human rights abuses, especially as they relate to Indigenous folks that too frequently go unchallenged and unnoticed by settlers. Human rights education and action connected to the Schmeiser Centre must integrate that point wholeheartedly within the Treaty Six context of responsibilities.

Further, that point holds across the commitments implied by the Schmeiser Centre three academic areas. For example, Catholic complicity, cooperation, and guilt in the continuing aforementioned realities of settler colonialism on the Prairies cannot be ignored or downplayed in the Catholic Studies program. Comparably, the overrepresentation of Indigenous folks in prison in Treaty Six and within the larger Canadian criminal justice system (see Barmaki, 2022) and the lack of equal provision of common goods, like aforementioned clean drinking water, across settler and Indigenous communities cannot be side-lined when teaching in the Critical Perspectives on Social Justice and the Common Good program. Additionally, the premise that Canada is a peaceful society compared to overseas locations needs to be problematized when teaching Peace Studies by engaging the learning community in an analysis of a range of cases of structural and direct violence affecting people in their bodies and that manifest themselves around members of the STM and University of Saskatchewan communities each day.

Of particular concern here, building upon Shapiro's (2021) reflection on points for a pedagogy of peace, is the violence of injustice of the sort that is relatively easily avoidable and yet continues to negatively affect people's bodies (compare Hrynkow and O'Hara, 2014). A deplorable

example in this regard being the 'starlight tours' practice for which the Saskatoon Police Service became infamous, where they would pick up intoxicated or 'rowdy' Indigenous folks and, rather than booking them, drive them outside the built-up area of the city for a long walk back 'to sober up'. This practice persisted even on the coldest nights and frequently without regard to for the protection any such person had from the elements. The 2003-2004 inquiry into the 1990 death of 17-year-old Neil Stonechild, while he was wearing one shoe and a, inadequate for the conditions, letterman jacket on a night that dipped to -28.1 Celsius, helped to reveal this practice as active from the 1980s until the early 2000s. His death and the passing of both Rodney Naistus and Lawrence Wegner are known collectively as 'the Saskatoon freezing deaths', illustrative of how the practice was, in fact, lethal (see Razack, 2015).

Human rights education is of course one solution to mitigate against racism being felt in people's bodies, offering a path to foster integral human development. In this holistic regard, Tibbitts (2002) recommends that all human rights education undertake participatory pedagogy that engages a social change framework, which fosters and enhances leaders who can develop specific objective-based change strategies for their context, allows for coalition building, and creates the conditions for a communally and social change oriented personal empowerment. While they accord well with O'Sullivan's (1999) vision for transformative learning and the goals of the Schmeiser Centre, Tibbitts (2002) asserts that this social change-oriented dimension is missing from traditional education.

In this sense the Schmeiser Centre, like the Transformative Learning Centre before it, is setting itself a non-traditional set of roles in terms of mainstream academic culture. In order to do so with a certain degree of legitimacy in relation to the academic life of STM, it must proceed with a purpose that values both Catholic intellection traditions and the liberal arts' pedagogical traditions (broadly understood within STM to include both humanities and social sciences). As

the survey of Catholic Social Teaching presented above begins to show, there are ways to set transformative and normative agendas within traditions. Indeed, it is possible to construct a strong, personally empowering, and communitarian ethic of transformative participation sourced in Catholic Social Teaching, as evidenced by the example of Creamer cited above. He found much solace in Catholic Social Teaching to justify and motivate his work. This point also rings true in the work of Sister Cyril Mooney at Loreto Sealdah School in Kolkata, where Catholic Social Teaching was never far from the surface, and, simultaneously, conversion to Catholicism was off the table in favour of personal empowerment of girls that continues to be oriented toward transformation (see Hrynkow and Creamer, 2015a and Hrynkow and Creamer, 2015b).

These examples of two educators who touched me deeply are informative for the Schmeiser Centre's work in the Treaty Six context of responsibilities. Indeed, their examples have contributed to (1) how the centre's terms of reference focus on partnership in delivery of events and workshops, and (2) why we have acted on a number of occasions to book college spaces for progressive community, and student groups, including whenever possible those run by Indigenous folks. Some of these groups are also our formal partners like the Saskatoon Peace Coalition. One result is that we have been able to offer free meeting spaces, by using our ability to book rooms at the college, in a rather central place in the city from which to organize local initiatives for positive social change. Creamer and O'Sullivan also were crucial in encouraging me to consider the type of knowledge and cultures which are most commonly privileged in universities and to think through the consequences of such privileging. In accord with their example, the Schmeiser Centre is interested in fostering a virtue-incarnated global consciousness in line with the aforementioned IB learner profile and the Catholic Social Teaching principle of solidarity.

This needs to be a strong solidarity, one that does not ignore the context of Treaty Six and the gaps in integral human development here. Linking these two themes is the concept of decolonizing education, one the key innovators in this regard being Marie Battiste, a long serving faculty member at the University of Saskatchewan who has been a dialogue partner for STM, helping inform our Indigenization work. Battiste is a Mi'kmaq educator from Potlotek First Nation who was a Full Professor (now Professor Emerita) in the School of Education. She is likely University of Saskatchewan's most well-known academic for her work on decolonizing education and is a recipient of the order of Canada. Further, in another context in which her and I interacted, Battiste was also active in union issues at the national level.

In the creatively and appropriately titled, *Decolonizing education: nourishing the learning spirit*, Battiste (2013) conclusively argues that decolonization is essential for all Canadian post-secondary education and is not something solely for Indigenous scholars and students. In this moral educational project, it is important to make way and foster spaces for Indigenous knowledges and cultures, especially in Catholic contexts where Catholics and Catholic institutions has been responsible for so much harm. In this regard, the Schmeiser Centre has been careful to ensure Indigenous voices and cultures are given privileged places even in the absence of formal Western credentials that Battiste, for example, worked so hard to earn in the face of discrimination. Further, we support Indigenous businesses and social enterprises whenever possible, for instance, when purchasing gifts for guest speakers.

As such, a major conference planned for June 2023 will focus on decolonizing Christianity in partnership with some of the theological colleges on campus. This will be the first focussed ecumenical conference on the topic and will include not only academics but also Elders and community members. In line with the aforementioned commitment to support local Indigenous businesses, the conference will be catered by Bannock Express. This has the added advantage

of providing traditional and wild foods for the Indigenous folks to repower, in line with Lee's (2020) comment reported above. Additionally in October and November 2022, the Schmeiser Centre partnered with Campus Ministry's in support of their own Justice Generation partnership with three other Catholic College ministry teams for four weekly sessions carefully moderating recordings from Indigenous and settler folks actively working on Indigenous-Catholic reconciliation and then participating in focussed dialogues engaging the speakers' insights and themes of identity, place, and responsibility in attempt to activate the narrative imagination of participants in accord with Pyy's (2021) above-cited reflections. These dialogues were facilitated on three occasions by the Schmeiser Centre's Graduate Student Project Administrators (see MacLean, 2022).

Given the present state of affairs, such initiatives cannot be authentic unless they precipitate true transformation in terms of what is valued as knowing and insight, along with changes in the way an institution is structured and functions. There is still much work to be done in this regard at the college and there will likely always be a certain tension in this area for those who equate academic excellence with being a caricature of the University of Toronto, the Ivy League, or Oxbridge (even when these institutions, as evidenced by O'Sullivan's example are also reconsidering what counts as knowledge and knowledge production). However, the Schmeiser Centre, while not seeking to control the work of authentic Indigenization at the college (see section 9.3 below for more on this point), can support Indigenization at STM and work within its limited scope to incarnate a decolonizing reality, recognizing, in line with the relevant grammar, that this is a process that will not be completed or even adequately addressed without much more substantive change (see Battiste, 2013).

Such decolonization also applies to the complex mixture of colonialism and post-colonialism in play amongst the settler population and their cultures. Here, it is important to consider—in line

with Alnufaishan and Alanezi's (2021) above-cited argument—the realities that precipitate the decoupling of values as they enter particularities. These acts of decoupling include those precipitated by traumas and displacements amongst settler folks, which are not always apparent to those communities.

For example, most of the large Ukrainian-heritage population in Treaty Six, to cite my own background, trace their origins to forced migration and displacement due to famine (particularly the Holodomor) or war (including the current conflict), and yet also benefit from the privileges accorded to whites by a settler-colonial system. Such privilege also accrues to recent immigrants and refugees, even to racialized folks. Hence, the importance of newcomer-Indigenous solidarities (see Mittal, 2022), which was one of the topics engaged at the Islam, Peace, and Justice Conference co-hosted by the Schmeiser Centre in September 2022 (see Sinkewicz, 2022a; compare Desai, 2021 on Muslim-Indigenous solidarities). And, also for example, the significance of Black-Indigenous solidarities, which have inspired and been educative for many local organizers. These solidarities can engage, against certain stereotypes of Prairie settler whiteness, what are sometimes multi-generational Black cultures in the Canadian Prairies (see Lee, 2021; and on this larger ethical project Paris, 2020; Brant and Webber, 2022).

In accord with (1) Batiste's (2013) above-discussed reflections on the importance and vitality of Indigenous knowledges to decolonization efforts, and (2) the *STM college plan 2025's* remit to honour Indigenous folks by integrating Indigenous knowledges, the Schmeiser Centre must be a place of integral learning. This is one of the senses in which my co-director and I are trying to craft the Schmeiser Centre's terms of reference so that it is a learning-oriented body and is humble and reflexive (compare Rompré, 2018) in relationship to Indigenous folks and their knowledges within its functioning, course offerings, and community outreach.

As such, for example, the Intro Peace Studies module—as it went through the course challenge system as crafted in dialogue by Wallace (see above, who had come with myself and a gifted student to the University of Norte Dame for a summer institute on establishing Peace Studies programs in the summer of 2018) and as I taught it for the first time in the province’s history in Fall of 2019—starts with a week focussed upon the nonviolent activism of the Idle no More movement, which was founded in Saskatoon (see John, 2015). This is done to commence the module by honouring local Indigenous knowledges and contributions to the field. The module ends with a week, once students have mastered the vocabulary of Peace Studies, analysing the Truth and Reconciliation Commission of Canada (see Truth and Reconciliation Commission of Canada staff, 2015). In both instances, time is devoted to unfolding the role of settler efforts to stand, walk, and work in solidarity with Indigenous folks seeking substantive peace.

Prior to that initial offering, I got a small first-year experience grant to bring in Lee (see 2022), who was active in the Idle no More movement, as a guest lecturer for one of the module sessions in the first week. This also had the advantage of providing a local voice before subsequently introducing peace theory and vocabulary with a rich case study to refer to for the learning community. In the next offering I am teaching, during Spring 2023, we will further consider the Truth and Reconciliation Commission of Canada’s outreach work and Idle no More’s teach-ins as examples of peace pedagogies in light of the material surveyed chapters five to seven of this thesis. To emphasize the point, starting and ending the module with powerful Indigenous examples was chosen with intention to honour Indigenous folks and their wisdom. This represents a preferred approach for the Schmeiser Centre’s curricular offerings, one that is also supported by the *STM college plan 2025*.

8.4 Conclusion

In line with Tibbitt's (2002) recommendations to professionalize peace education, we are building into the Schmeiser Centre's terms of reference a requirement for reporting upon the tangible ways in which the centre is incarnating its vision and mission. The underlying intention of this reporting is that it would continue our current practice of being much more qualitative than quantitative. Moreover, on the level of ethical relationships, this reporting is not only about accountability to our college constituency and community partners but also about accountability to Treaty Six. As a result of imperatives flowing from the Treaty Six context of responsibilities named for this thesis, we are now building into our draft terms of reference a reporting on how the Schmeiser Centre relates to our primary location of responsibility. The accountability is proposed to be measured against the treaty duties identified above, the commitment to authentic Indigenization presented in the *STM college plan 2025* (see above), and the aforementioned Truth and Reconciliation Commission of Canada's 94 calls to action, some of which pertain directly to and call for specific action from both Catholic and post-secondary institutions (see Truth and Reconciliation Commission of Canada staff, 2015).

Helping us in navigating these issues, the knowledge of this place has been shared by Indigenous Elders, including those whom we have hosted at the college and sought out at the University of Saskatchewan and, when invited to visit, in their home communities, offering a worldview within which to educate and act when settlers take up the above-mapped treaty duties. Ultimately, the Schmeiser Centre committing to reporting back on its accountabilities to the Treaty Six context of responsibilities, and thus committing to having positive instances to report, offers another normative path to realize its mission and vision. This path is further connected to holistic worldview as per the example of O'Sullivan's transformative learning

theory and the aspirations of Catholic Social Teaching, including, particularly, how they pertain to integral human development.

In this regard, Treaty Six is helpful in not being a Catholic document or Catholic oral tradition, so as to make better sense for some of the centre's internal and external partners. As a consequence, while not by any means reducible to a common worldview, understanding Treaty Six as a context of responsibilities offers a path to come together with different motivations for common transformative goals, inclusive of those associated with human rights education, learning for sustainability, and peace pedagogies. In this light, being accountable to treaty wisdom increases the potential of the centre to act as a catalyst for transformation. In that regard, the ethics flowing from Catholic Social Teaching and the secular literatures surveyed above help to illustrate the importance of concepts like *pimacihowin* (making a good living, right livelihood) based in *miyo-wicehtowin* (right relations, good way), and *witaskewin* (living together with and on the land), which provide much appreciated energies to drive the necessary transformation.

A relevant partnership from just before the establishment of the centre, but which has carried into its work was forged with Stryker Calvez, then Educational Development Specialist (Aboriginal Engagement and Education) at the University of Saskatchewan and then Senior Director, Office of the Vice-Provost Indigenous Engagement. We worked together on a version of University of Saskatchewan's Indigenous Voices programme, tailor-made for the STM community. What followed was an effort to entice faculty and staff to commit to full attendance at a series of multi-year educational and professional development opportunities lead by Indigenous Elders and academics. This initiative gathered a critical mass of over 20 folks to commit, including the then president of the college, which helped build support for indigenization efforts at STM. During the sessions and in the lead up to planning, Calvez frequently spoke

about (echoing *miyo-wicehtowin*) proceeding in 'a good way' (for an example, see Calvez and Roberts, 2020), which in our case included respecting Elder Maria's (see below) wishes to actively listen and not take notes, offering a meal at each session with the food blessed by an Elder, and a series of practical projects to bring, where permission was granted, and share the insights we learned at our sessions in our classrooms.

If difficult to quantify, the resultant learning was transformative and relationship-building, ingraining in me, and in several colleagues sympathetic to the work of the Schmeiser Centre, the importance of proceeding in a good way that challenges some of the norms of both time allocation and relative importance in Western academic cultures. Indeed, such insight may require more than allyship for settler instructors and academic leaders. Relatedly, Raffoul et. al (2022) recently argued: 'it is time for educational leaders to be more than allies; it is time for them to be accomplices, drawing on their own power, and privilege to challenge dominant systems' (p.170). Such settler-allyship, then, is a process (as indicated above as well) and includes a myriad of changes from hiring practices, to pedagogical strategies, to recasting tenure and promotion standards, to the way meetings are conducted (compare Raffoul et. al, 2022).

More broadly and as a result, this task of proceeding in a good way is essentially underpinned by escaping a colonized structuring of institutions and mindsets, which are too often taken as natural in North America (see Coulthard, 2014). Calling upon the example and wisdom of Elder Maria Campbell (see above and Reder, 2022, on Campbell's contribution to autobiographical methods and Voth, 2018, on Elder Maria's decolonizing politics), another friend of the college whom I met through the Indigenous Voices programme and with whom I have broken bread on many occasions, Métis scholar Kim Anderson illustrates a good way out of colonialist mentality via transforming structures is one properly 'always in the spirit of

wahkotowin, an interconnected web of relations in which everyone has responsibilities' (Anderson, 2019, viii). It is this spirit of *wahkotowin*, to which, as we saw above, the college community is committed to in the *STM college plan 2025*, that the concluding chapter of this thesis centres itself upon lessons for the Schmeiser Centre.

Chapter nine: conclusion, lessons for the Schmeiser Centre

9.1 Introduction

This thesis has offered a unique grounding of more universal frameworks informing transformative learning for integral human development in the particularity of my professional context at a federated Catholic college in the Treaty Six context of responsibilities. More specifically, it has dialogued with several informative threads of representative literatures and practices to articulate an imperative for integral human development, inclusive of how it can be (1) grounded in accord with a transformative learning ethos in the Treaty Six context of responsibilities and (2) incarnated in my most pertinent professional context of teaching and educational leadership, the work of Schmeiser Centre. In the process, this project has unfolded the examples of the Dicastery for Promoting Integral Human Development at the Vatican and the Transformative Learning Centre at OISE, University of Toronto. The present thesis has also surveyed, through a review of primary sources and representative literature, discourses surrounding transformative learning as connected to the work and example of Edmund O'Sullivan, Catholic Social Teaching, human rights education, learning for sustainability, and peace pedagogies.

Especially as the last three areas are new literatures to me, this has been a helpful project at a time when the Schmeiser Centre co-directors are engaged in a consultative, capacity and consensus building, and dialogical process to draft and have accepted the Schmeiser Centre's terms of reference. Although select lessons that have and can translate into that document and to supporting the general effort of establishing a robust centre have already been named somewhat organically at appropriate points above, by way of conclusion to this thesis, the present chapter now moves to articulate some lessons for the Schmeiser Centre's praxis that have come into focus as a result of this educational research. After a section dedicated to that

task, the present chapter, and by extension, this thesis ends with some concluding thoughts on what lies ahead for the work of the centre.

9.2 Select lessons for the Schmeiser Centre's educational praxis

As the material on the Treaty Six context of responsibilities presented above serves to illustrate, the work of the Schmeiser Centre must primarily be placed within a web of relationships that encompasses our human and ecological neighbours. Settler Catholics have particular responsibilities in this regard and whether the centre director or employees are settlers, as is currently the case, or Indigenous folks, it is crucial that the Schmeiser Centre take on allyship and other appropriate roles to work for (re)conciliation and healing of Indigenous-Catholic relationships. Taking on these roles is particularly important because Catholic educational institutions and their employees have affected so much relational harm.

Key here, re-contextualizing the framing of my co-director's own Doctor of Education work on Catholic identity and reflexivity in Canadian higher education undertaken at the University of Liverpool (see Rompré, 2018), is that the Schmeiser Centre embody a characteristic as a learning organization, allowing relevant insights, especially those related to social justice, ecological health, and substantive peace to be integrated into the life and culture of the centre in accord with a transformative learning methodology that seeks to practice listening as a mode of discernment (compare, on learning organizations, Edmondson and Bertrand, 1998). All the distinctive area programs housed in the centre have, within their fields, the interdisciplinary resources to understand such an application to accord with the demands of justice that the college community sets amongst its key orientations in the *STM college plan 2025* (STM staff, 2020). Applied within a worldview that takes location seriously, the Schmeiser Centre needs to learn, be contextual, and be reflexive in relation to the Treaty Six context of responsibilities and

the larger context of Indigenous life on Turtle Island without ever appropriating Indigenous cultures, knowledges, or ceremonies.

A Catholic college should be particularly open to the above-mentioned spirit of the treaties as *kihci-asotamatowin* (sacred promises and undertakings), most especially as it can support the duties flowing from Treaty Six as named in chapter two. In particular, the Schmeiser Centre should encourage empowering educational opportunities, when invited to do so; both those that support Indigenous folks in their educational goals, and those that educate settlers into a process of allyship. A small example of this was evident in our webinar conducted in partnership with the Global Catholic Climate Movement Canada (now the aforementioned Laudato Si' Movement Canada), which brought together some powerful voices whom I have worked with in other contexts: renowned Métis Elder Maria Campbell (see above), Erica Violet Lee (see above), Deacon Rennie Nahanee of the Squamish First Nation (who has been active in bringing Squamish spirituality into Catholic liturgies [see Elbers, 2022] in an act of what I would call essential recovery, see Hrynkow, Ward, and Ward [2017]), and Archbishop Don Bolen of Regina (former Roman Catholic Bishop of Saskatoon, who has been a leader on Indigenous-Settler reconciliation) to talk about Indigenous-Settler ecoactivism as a path transform the troubling legacy of terra nullius (the notion that the land was empty of legal actors at contact, which the TRC asked churches and educational institutions to repudiate).

This webinar was our best attended virtual event and it took place in June 2021 just after the unmarked graves of over 200 children were found at the site of a former Catholic residential school in Kamloops that was run by the Oblates of Mary Immaculate (who previously, but after the residential school era, stationed priests at STM). The discovery of those graves, which we marked with 215 seconds of silence accompanied by a slide show of available photographs of students at the school that we elected not to include on the recording (following the advice of

Elder Maria Campbell), was another 'wake-up' moment for settler Canadians (see Campbell, Nahanee, Lee, and Bolen, 2021).

That webinar was very powerful, and to continue to facilitate such insight-generation, as expanded upon in section 9.3 below, we have made a standing offer to collaborate on any events, module development, and outreach activities with the college's authentic Indigenization action group, which as mentioned above both of the current co-directors of Schmeiser centre sit upon. As such, for example, we have participated in organizing and hosting the aforementioned fall Round Dance in collaboration with Muskeg Lake Cree Nation, the Indian Teacher Education Program (ITEP), SaskCulture, and Saskatoon Tribal Council in September 2022, which was the best attended event the college has hosted in living memory (see Sinkewicz, 2022b).

At the event our two Muslim feminist keynotes from the Islam, Peace, and Justice Conference (hosted by the centre in collaboration with the department of Religion and Culture, see Sinkewicz, 2022a), Asma Afsaruddin and Azeezah Kanji, happily stayed an extra day to attend and, with a little encouragement from my middle son, participated in the dances and dialogue with many of the participants including the marshal, who announced them as honoured guests along with many of the Indigenous Elders in attendance. This evening thus served to illustrate another confluence with the centre's programming. It is such moments of practical transformative education, connecting settler and Indigenous folks in common action, whether it be shared conversation and planning needed for cross-cultural ecojustice activism or dancing and socializing, that are essential to the reflective praxis of the Schmeiser Centre as a placed initiative. This point and its corresponding lessons, some which are unfolded above and below, should never be lost in the centre's work.

Furthermore, the spirit of *wahkohtowin* as named above necessitates fostering more spaces for Indigenous folks and their voices in all college processes. This corresponds with a duty for the

Schmeiser Centre directors to employ their insider status to open such spaces in the spirit of solidarity and work towards a time when the director will be Indigenous. As such, we have committed to work with the aforementioned STM Scholar in Indigenous Education, Harry Lafond, to ensure a module that can be taught at centre is approved on Christian-Indigenous relations. Any such approval will require much dialogue, consultation, and relationship building to get through the course challenge process given the historical and continuing failure of the Catholics and their church to support the integral human development of Indigenous folks and their communities. Indeed, offering other possibilities for Catholic traditions is precisely one of the reasons why this module is cogent. We will then move back through the course challenge process to incorporate the module as one of the optional courses in the Schmeiser Centre's certificate programs to incentivise our undergraduate students engaging the relevant cogent insights that a well-crafted learning experience in Christian-Indigenous relations, including guest lectures by Indigenous folks from diverse backgrounds and experiential learning dimensions will provide.

To address the major issue of hiring equality, we are employing our (still incomplete) insider knowledge to address the equity gap as compared to the general and Catholic populations of our city and province. In this regard, one needs to be aware that the college currently has two approximately half endowed chairs: (1) a Chair in Indigenous Spirituality and Reconciliation which have been supported principally from the consolidation of withheld taxes related to the members of the Congregation of St. Basil (the Basilian Fathers, who ran STM from 1936 until 2013), members of other religious congregations who taught at the college, and from a donation from the Ursulines of St. Angela's Convent in 2021, and (2) the aforementioned Leslie and Irene Dubé Chair in Catholic Studies that is primarily supported by a donation from the Leslie Dubé and through the sale of our residence, dating back to 2010-11 academic year. The interest accrued from the former endowment was used to fund events and cover portions of mine and

my co-director's salary in the absence of a completed donation and was initially supposed to be the financial battery for the Centre Faith, Reason, and Justice (from before peace was included).

At the time of writing, with the advantage of our pledged donation from Ositis-Schmeiser and after giving time for a final request to Leslie Dubé to complete his endowment, we are encouraging the administration to look at the possibility of populating the Dubé Chair with an internal appointment as St. Mary's University, Calgary did with their Chair in Catholic Studies, and then commit to using the savings generated from applying the Dubé endowment to cover the better portion of the allocation of a currently tenured faculty member in order to populate the Chair in Indigenous Spirituality and Reconciliation as an Indigenous hire. Part of my argument here is that having dynamic people populating the chairs and being honest with the public that the endowments are incomplete could help complete the donation.

Beyond the pragmatic, the Schmeiser Centre co-directors really do need to do everything in our power to support additional Indigenous hires at the college, including in my current position as a member the Academic Program Committee that sets the hiring priorities for non-endowed positions, so that STM eventually has a cohort of faculty and staff representing the diversities within the First Nations and Métis communities we serve. Taking Indigenous Catholics as part of our core community and the province as the reference would mean we should have approximately a third of all faculty and staff as Indigenous folks with connections to the land that now forms the province of Saskatchewan. Alternatively, taking the entire population of the province as a reference point, then about a quarter of the staff and faculty should be Indigenous at present with the percentage of the population who are Indigenous only projected to grow larger. Taking Treaty Six as the reference point lowers the percentages in play due to the

relatively large settler population in Alberta, but STM is still well short of even that benchmark as a college community in proportional hiring.

Cohort hires also have clear advantages in terms of retention and, in this case, of not placing too much of a burden for the hard work of Indigenization on a single college employee (compare Sgoutas-Emch, et. al., 2016). We have only had one tenure track hire for teaching faculty since 2016, despite multiple retirements, and since the aforementioned re-discovery of unmarked children's graves at the former Kamloops Indian Residential School in the spring of 2021 along with many subsequent sites, including in some 751 unmarked graves at the site of the former Marieval Indian Residential School within Treaty Four territory in Saskatchewan, there is a deeper recognition of the importance of authentic Indigenization. As such, this recognition may be opening spaces for creative ways to embody *wahkohtowin* in the future. Drawing a lesson to carry forward from the material presented above, the centre is building such a commitment into its foundation ethos, as a key expression of being located within the Treaty Six contexts of responsibilities.

To unfold an aforementioned event that is pertinent here, O'Sullivan helped to organize dialogue about his own Celtic ecospiritual roots (an expression of which, Creamer shared, was the re-addition of the 'O' to his legal and professional name, whereas previously he had been known as Ed Sullivan [as such, the change had the added advantage of avoiding collapsing his identity of the famous TV host]) to source common ground with Indigenous folks in the Spirit Matters gatherings. The larger story of the Transformative Learning Centre is informative in a number of ways for the work of the Schmeiser Centre. It provides a Canadian model of a centre that is values-driven and engaged in community outreach beyond the delivery of formal academic lectures and rarefied scholarly research, and, relatedly, takes part of its mission to be the support of community action groups. These features are carefully built into the foundational

documents of the Schmeiser Centre and, should they be questioned, we have an example to cite from arguably the most prestigious Canadian post-secondary institution, the University of Toronto, which is ranked 'best overall' university for 2022 by the influential *Maclean's* news magazine, including taking first spot in both the 'highest quality' and 'leaders of tomorrow' categories and coming second in third area, 'most innovative' (see Maclean's staff, 2021, compare, on the University of Toronto's international reputation, Bunnell, 2022).

Yet there are also cautionary lessons to learn here. First of all, in dialogue with the Dean of STM and as reflected in the draft terms of reference, it was determined that the term of a director of the Schmeiser Centre would be for three years, with only one renewal possible. This was, in both mine and Rompré's considered opinion, a positive development. We have specifically discussed O'Sullivan's example in a meeting with the Dean of STM. Even after O'Sullivan retired and was granted Professor Emeritus status, it was his labour and charisma that kept the Transformative Learning Centre active in accord with its founding vision. When he developed a health condition that made his continued contributions to the centre impossible on a consistent basis and he was forced into deeper retirement by health issues in 2013, the Transformative Learning Centre first changed focus to become solely an interface for community activist groups and, I have been told, in part because that work is not valued in tenure, promotion, and merit processes at the University of Toronto, the Transformative Learning Centre slowly disintegrated, in relation to its previous contributions, and then petered out to become dormant well before the global COVID-19 pandemic.

Of course, the Transformative Learning Centre may yet still make a comeback. However, with the Schmeiser Centre we want to ensure that even shorter periods of decline and dormancy are carefully avoided. Thus, succession thinking is built into foundations of the Schmeiser Centre and robust policy development is crucial. In this regard, we think of ourselves as taking

somewhat overlapping academic and pastoral leadership roles in helping to build something that is healthy enough to pass along in a flourishing state.

In short, although Rompré and I might be the two best positioned folks to do this work at STM at the moment, we are also looking to build capacity for others to take over the director position. Indeed, we hope that the Schmeiser Centre can serve as a catalyst to transform the college so that the scholarship of community service is better valued amongst faculty and the values of the centre, already present in the college plan, gain a stronger foothold amongst the constituencies of faculty, staff, and the community partners we serve.

Analysing the example of the Transformative Learning Centre at the University of Toronto, from a faculty point of view, it may be helpful to incentivize the scholarship of community service via tenure, promotion, and merit process. As the director is also meant to be a faculty member, it may also be necessary to increase the teaching release incentive for those unwilling or unable to reduce their research outputs (which are primary in promotion and merit processes in STM's current practice) in order to take on what they may nonetheless be considered as good work at what, under current funding models, can only remain a teaching-focussed institution.

A general point about unrealistic time expectations has been suggested to us by perhaps the most obvious faculty member to succeed as Director of the Schmeiser Centre, who is also worried about not being Catholic and taking on this role because of the community engagement dimension of the work despite her research expertise encompassing the centre's three distinctive area programs. While some things do have to shift for this director position to be more palatable to other tenured faculty, we also now have the advantage of the unrestricted endowment coming into play to help in the process. In contrast, other than the above-mentioned three years of funding from the University of Toronto, the Transformative Learning Centre had to work out its funding on piecemeal basis. While something comparable was going to be the case

when I applied for the position of founding director, now the security and its accompanying financial battery for programming that Irene Ostitis-Schmeiser's pledged donation has provided in the interim can only help in finding the next director.

Addressing the second concern related to the perceived need for the Schmeiser Centre's director to be Catholic and in accord with Jasmine Suhner's (2022) above-rendered point about the potential of public religious education sharing mutual learning with human rights education, we seek to navigate the tensions between the three fields represented by Schmeiser Centre's distinctive areas by invoking the normative core elements that serve to link them and, in the case of Catholic Studies, help guard against an overly dogmatic and exclusivist Catholicism coming to characterize the program, with damaging results for the federated relationship with the University of Saskatchewan. While it is perhaps simplest to see human rights education as a common concern between Peace Studies and Critical Perspectives on Social Justice and the Common Good, the nature of Catholic Studies as a field open to both Catholics and non-Catholics alike (and deliberately taught and crafted that way at STM, in part so it was acceptable as a field of study at the course challenge stage) is crucial here.

As such, Alnufaishan and Alanezi's (2021) informed suggestion to move both religious education and human rights education away from banking education into a critical engagement with the local (compare Freire, 1970) is cogent in the Treaty Six context of responsibilities. To emphasize the point and its relationship to the category of contextual relevance, this is true because the exclusivism associated with a study of absolutist and dogmatic Catholicism is something from which the college has steered away (even banning a student group promulgating such a vision of Catholicism from operating on the STM premises). Essentially, we then have critical and public Catholic religious education on offer, and one way to demonstrate that is to engage in human rights education across all three of the Schmeiser Centre's

distinctive areas, helping to colligate once again both those three fields and, ultimately, also the centre's titular areas of faith, reason, peace, and justice in support of integral human development.

A new way of linking the pre-existing Critical Perspectives on Social Justice and the Common Good program with this support of integral human development also comes into focus thanks to a stimulus from Pyy's (2021) aforementioned reflection on narrative imagination as a means to drive transformative human rights education. The entry level module for both the existing minor and proposed certificate in that program is CPSJ 203: Cultivating Humanity. That course takes its title from Nussbaum's (1997), *Cultivating humanity: a classical defense of reform in liberal education*. Such a framing of a liberal arts educational project accords well with the Schmeiser Centre's mission to support integral human development. For Nussbaum (1997) this is a skills-based enterprise that leads to a form of moral conversion, which connects action and intellectual insight (compare Giddy, 2011). Naming integral human development as an educational outcome in a teleological sense places moral conversion in line with human knowing and learning (compare Lonergan, 1957/1992, 1972/2017) in such a virtue ethics sense, as crucial to the fostering of a fuller humanity-in-relationship. Highlighting these points of convergence and divergence with my colleagues who initially developed the Cultivating Humanity module, those who teach it, or those who worked with me to revise it in line with inquiry-learning model in 2012, is a well-positioned approach to building support for the Schmeiser Centre and its normative mission.

As surveyed above, Tibbitts (2002) argues that unless there is a deliberate move to substantively support and enact human rights, all educational efforts both in the school and community, will remain too contained. The values and accountability aspect of education at the university level is already present and important to the work of the Schmeiser Centre and I

would add is not without its controversies even in the college context due its normative nature. However, the Schmeiser Centre is further committed to supporting the enactment of human rights. For example, last academic year, we organized, in partnership with the Jesuit Refugee Service, STM Campus Chaplaincy, the Social Justice Office of the Roman Catholic Diocese of Saskatoon (whose director, as we saw above, sits on our centre advisory committee), and St. Andrew's College (the United Church theological college affiliated with the University of Saskatchewan) a virtual (because of the global pandemic) session of the A Journey into Exile experience, which encourages understanding and empathy for refugees through participatory and role-based learning (see STM staff, 2022a).

In line with human rights educators, Roda and Perry's (2022), praxis-informed preference for embodied teaching in order to ensure fair and equal access, mitigate against other demands on the learning community's attention, and generally provide a more substantive experience for learners, we have booked tickets and accommodation for February 2023 to bring two of the A Journey into Exile facilitators to Saskatoon. They will complete an embodied version of their simulation exercise with students in person at STM and three additional sessions with the Schmeiser Centre's community partners. The situation here is, however, growing from existing practice. Several of those partners have already sponsored refugees, including members of the STM community, who sponsored a male Syrian refugee who was university student (a single male being the most difficult category to navigate in terms of federal regulations), gained his citizenship in November 2022, and is now getting married to a local woman. We are in the process of raising the resources to sponsor another refugee to come to Saskatoon.

The Greater Saskatoon Catholic Schools have also been involved. For example, my sons' school also sponsored a family from Burundi (see Lesko, 2018) and the school division will be partners for one of the in-person offerings of A Journey into Exile in February, bringing together

teachers and students from several schools who work with the JustYouth groups for a session at the most culturally diverse secondary educational institution in the city (Bethlehem Catholic School). JustYouth groups are education and action groups for youth, at the secondary and post-secondary level. They are associated with the Canadian Catholic Organization for Development Peace, which is the international agency of the Canadian Catholic bishops dedicated to promoting integral human development (see Baltutis, 2012). Both STM and all Greater Saskatoon Catholic Schools high schools for regular-aged students have JustYouth groups. The A Journey into Exile facilitators are also bilingual and will hold a session in French at one of the francophone parishes who are underserved in terms of social justice programming in Saskatoon. Thus, the A Journey into Exile sessions will build upon previous collaborations to reach across age, linguistic, and location boundaries with sessions at schools, STM, and in the wider community on both sides of the river, in a less formal way activating comparable dynamics to the above-referenced 'transdisciplinary companionship' in service of moving human rights from the abstract into a life-giving application (see Catanzaro, Pretto, and Rampazzo, 2021). This move from abstraction to application, as we saw above, is central to Catholic Social Teaching's vision of human rights as connected to substantive peace and socio-ecological flourishing (see, e.g., Francis, 2018).

Perhaps even more substantively on this point, the Schmeiser Centre is committed to deepening partnerships with the Engaged Learning Office (see Ward, 2022) at the college as a structural path to ensure that students apply insights from the Schmeiser Centre's courses through reflective practice. For example, taking advantage of the course-work heavy Canadian post-secondary liberal arts education norms, all instructors are encouraged to build a community service learning stream into their module outlines, whereby students are given an alternative set of assignments to their peers enrolled in the academic stream. In this regard, I ask to students to think of their volunteer placements as comparable to field research and then

do not require them to complete extra research, beyond the normal module readings and classroom learning. They are then given scope to write on their reflective practice in dialogue with the module materials (see above). Incentivized as a different mode of learning for which students still receive credit, this work is often excellent and, in some cases, has been beneficial to community partners' policy and advocacy work through the mandatory volunteer hours formally logged by students in, under the normal range of health orders, what is a direct face-to-face service experience with STM's community partners.

In a related area, addressing the insight-action gap in interdisciplinary learning, something comparable to Warburton's (2003) recommended effective combination of mastery and discovery learning approaches to ground a sustainability ethic is active in my teaching of Peace Studies and Critical Perspectives on Social Justice and the Common Good modules for the Schmeiser Centre. In these modules, students' coursework and final assignments are geared towards answering an inquiry question, which engages the seminar and lectures topics that I must choose due to university regulations, but also allows students chances for instructor and peer feedback. This is done through a draft of an inquiry question, an assessed proposal, a mini-conference featuring student presentations on their research in progress and that includes feedback received on a review form completed by peers and guests, and a final assignment answering their chosen inquiry question that is framed as a take-home learning opportunity (take-home exams are an accepted means of fulfilling the exam requirement of the university).

Students can combine the above with an aforementioned community service learning stream to add a structured experiential dimension to their learning. Other colleagues have their own strategies in centre courses to attempt to achieve a creative balance between what, as seen above, Warburton (2003) names as mastery and discovery learning, including for fostering learning for sustainability in line with the normative content of the Peace Studies and Critical

Perspectives on Social Justice and the Common Good programs. These efforts are underpinned by pedagogy aimed at effective education in the sense articulated by Warburton (2003) and thus represent an attempt to address the insight-action gap (see Hrynkow, 2019a) in the centre's values-based module and program offerings.

The aid of the discourses surveyed in thesis is also helpful both in terms of (1) employing Catholic Social Teaching for emic curation and navigation purposes within STM as a Catholic institution and (2) for those of the centre's partners for whom catholicity matters. Further regarding the secular academic sources surveyed above, a certain level of literacy has already proved useful, in dialogues with colleagues at STM and the wider University of Saskatchewan context, towards growing spaces for the Schmeiser Centre's work. Additionally, these sources have already informed my teaching in Peace Studies, Catholic Studies, and Critical Perspectives on Social Justice and the Common Good. Moreover, they have positively contributed to more robust policy development for the Schmeiser Centre.

As noted in several senses within the pages of this thesis, this policy has preceded in a critically normative manner. McGregor's above-discussed division amongst peace pedagogies (2022) problematizes this thesis' reflection on the normative value 'for' but can also be seen as re-emphasizing a dimension concerning process to the mix, as she asserts a pull toward an ideological, divisive and even a proselytizing outcome is possible under 'for' as a rubric. The Schmeiser Centre team and their collaborators have to consider this note of caution in the centre's programming and mitigate against that pull in order to better foster transformative learning for integral human development being incarnated in a fuller and participatory manner. Here, a guard is offered by the above-mentioned methodology of normativity proposed to underlie the Schmeiser Centre's work being careful, critical, dialogical, contextual, cooperative, decolonizing, and consultative to the point that when the associated pedagogical, community

outreach, and educational leadership tasks are engaged with intentionality in this regard they reach a certain compatibility with McGregor's (2022) preferred 'peace through education' perspective with comparable results for the Catholic Studies and Critical Perspectives on Social Justice and the Common Good programs. In particular, and crucially, a commitment to *miyo-wicehtowin* as articulated above helps to ensure that any 'for' of the Schmeiser Centre is not colonizing due to striving, with praxis-influenced intention, to proceed in a good way within the relational nexus of Treaty Six and its accompanying responsibilities.

9.3 Future directions

This thesis has drawn upon a basic method common in the humanities by bringing bodies of literature, in this case ones sourced in both Catholic Social Teaching and educational research, into conversation. The conversation has also notably included Treaty Six, presented as a context of responsibilities. As several of the above-named event planning, professional development, and curricular development initiatives, and the story of the teepee presented in sub-section 2.2.5 begin to illustrate, relationship building across Indigenous-settler divides is essential for a Catholic institution within the Treaty Six context of responsibilities. While, composed as it is of influential Indigenous actors (whose influence has been accorded and voice endorsed by their communities) and to help guard against colonializing good intentions of the sort that helped to drive the harms of Indian residential school system, it is the advisory circle for the Chair in Indigenous Spirituality and Reconciliation that is the most appropriate lead in most (re)conciliation work at the college. Here, the Schmeiser Centre can follow the basic methodology encouraged by the circle and the authentic Indigenization action group as a fitting way to contribute to (re)conciliation, namely, listen, learn show up, and share (MacLean, 2023). Indeed, this is the underlying meaning of integrating the framing of Treaty Six as a context of

responsibilities into the Schmeiser Centre's terms of reference. In animating the imperatives that flow from this context of responsibilities, it is imperative that that the Schmeiser Centre must follow the lead of the circle and the authentic Indigenization action group. In short, to not usurp but to accompany and walk in solidarity. It must be there to collaborate when invited to do so with Indigenous folks, and its co-directors must continue to work on building the relationships and practising the dialogue that are necessary so that such invitations continue to come in from Indigenous actors and community partners in general. Indeed, the reflexive practice encouraged by the present thesis' autoethnography methodology leads me to conclude that Schmeiser Centre must allow its realm of action to be guided in this manner to incarnate anything approaching an authentic Catholic entity within the Treaty Six context of responsibilities.

A grounded illustration of this imperative and how it functions in the life of the Schmeiser Centre can be found in recent initiatives in which myself and my-co director have participated. For example, accepting an invitation from Harry Lafond, we went with him and a group of faculty and staff from the college to visit St. Frances Cree bilingual school on September 20th, 2023 in preparation for their visit to STM and the University of Saskatchewan, which we helped to host on September 29th, 2023. This school is run by one of the Schmeiser Centre's community partners, Greater Saskatoon Catholic Schools, and will soon be moving to a purpose-built building now under construction at the site of the former Sisters of Zion academy only a few kilometres from STM (see Greater Saskatoon Catholic Schools staff, 2023). Students who elect to attend St. Frances Cree Bilingual School, which charges no fees, receive complimentary busing from anywhere in the city.

The purpose of these visits is to help elementary school children, in line with Lafond's (2023) passion, realise that the University of Saskatchewan and STM are and can be a place for them and not just settlers. On that day we sang songs together, received a teaching and smudge

from the school's Elder Jocelyn Josphe of Beardy's & Okemasis Cree Nation, played a traditional ball game, and sat in small circles with students so they would feel more comfortable with us. In a larger circle, Harry asked the children, schoolteachers, and STM community members to share about their family's home communities. This autoethnographic-style exercise helped to break the ice in a manner that Indigenous folks on the Prairies often proceed when meeting each other for the first time, namely sharing the basic identities of their relatives and communities (Lee, 2020).

We learned of the large variety of communities and relatives represented at St. Frances Cree Bilingual School, most of whom were not *nēhiyawēwin* (Cree) speakers, but whose parents and guardians had chosen to send them to St. Frances for the cultural experience, which includes, as a prominent feature, Indigenous spiritualities. Most importantly, this sharing helped us have good conversations with the children, who started asking us a variety of questions in a lively manner. This basic exercise in relationship building, buttressed by the more substantive relationships that underly it for myself and Rompré with Lafond and Greater Saskatoon Catholic Schools are representative of the ethical content going forward in the above-presented Lonerganian sense that must be integrated into the Schmeiser Centre's essential praxis on the level of its DNA.

Indeed, that experience mixes with several of the events named above that we have helped organize or attended such as the Round Dance, a public event on what a Catholic college needs to know to be truly welcoming to Indigenous people (wherein the public sharing of knowledge brings with it responsibilities), the multi-year and tailored Indigenous Voices program, the sweat and feast at Sturgeon Lake, my regular 'lunch reparations' with Erica Violet Lee, our attendance at the Truth and Reconciliation commission of Canada's national events, hosting Indigenous guests in our Centre's distinctive area programming (eg., Sanderson, 2023),

learning from our Indigenous colleges and students along with from the teepee teachings and Indigenous storytelling events, hosting academic conferences that purposely include Indigenous presenters and perspectives, and developing, as these words are being written, in consultation with various stakeholders a course for the Catholic Studies program on Indigenous-Catholic relationships that will include a special budget for stipends for Elders and other Indigenous knowledge keepers to serve as guests sharing their wisdom for the benefit of the learning community.

We in no way forget these encounters and the accompanying insights they generate when acting co-directors. They are representative of the never complete work of settler-allyship as articulated above. Further, they serve to shape us in significant ways and they represent the principle, relational reason that the Schmeiser Centre's terms of reference name the Treaty Six Context of responsibilities as its primary context.

In the case of the thesis, a dialogue with sources has been undertaken with a normative purpose to discern insights that are supportive of transformative learning praxis that fosters integral human development, that should become a defining feature of life for all peoples within the Treaty Six context of responsibilities. Drawing upon a sort of snapshot of the context as it existed in December 2022, this professional development research is presented as being at the beginning of a journey. It is thus, of course, limited in scope, suffering from the limitations of any preparatory theoretical-argumentative project employing aspects of an auto-ethnographic method, mediated by a single learner who is certainly not omniscient but is mustering insights, curating content, and mediating a context invariably viewed differently by other stakeholders. Nonetheless, this thesis remains representative of a reflective approach that has been influenced by relationships to texts and actors relevant to the Treaty Six context of responsibilities and thus may be considered representative of a careful and critical attempt to

approach authentic subjectivity (see Lonergan, 1957/1992, 1972/2017), including because of an inherent recognition of the limitations of the present project which leaves its conclusions and assumptions open to revision in the service of transformative learning supporting integral human development.

Following upon Andeweg and Slob's (2017) above-referenced reflection, there may be a value in pursuing, most certainly in dialogue with other academics, the value of articulating considerations for teaching and practicing interdisciplinary humanities approaches like one employed in this thesis. This value may lie in making these approaches more democratic via open access publications, so that it is possible to by-pass a rather gnostic mentorship process. The goal of such collaborative research would not so much be oriented towards prescription and standardization but rather to give emerging and established academics access to what I called above the spectrum of acceptable methodologies in interdisciplinary humanities, with a view towards retaining the flexibility that would allow them to make their own methodological contributions to humanities approaches to interdisciplinary fields, including in the Schmeiser Centre's distinctive areas of Catholic Studies, Peace Studies, and Critical Perspectives on Social Justice and the Common Good.

Perhaps more substantively, this thesis' basic methodology, as part of that attempt, guides the insights and reflections shared in these pages organically towards the conclusion that the future of the project focussed up herein will rest in application, including bringing more faculty, staff, students, and community members aboard as they engage and help to both ground and craft the vision and mission of the Schmeiser Centre. Future professional research activities could include moderated focus groups (see Breen, 2006) for stakeholders with results recorded by one of the graduate student project administrators to help formalize consultation, and in turn allow the co-directors to integrate that feedback and better craft the Schmeiser Centre terms of

reference so more faculty, staff, and students can see roles for themselves in its work. Such formal consultation can soon take place in person and without masks as we emerge from COVID-19 restrictions at the time of writing (although in person learning returned fully in the autumn of 2022, many students, staff, faculty, and community partners are still masking, including for reasons of solidarity that accord with the Schmeiser Centre's vision and mission). This consultation is needed because, in several ways, the pandemic has served to intensify and reveal conflicts between peers in the college community (compare Groppe, 2021). The Schmeiser Centre might now act as a bridge to allow, for example, faculty who disagree with each other on certain issues a sphere of common action encompassing different motivations for joint work. Further, such consultation seems well poised to helpfully inform the myriad of other policy generation tasks that are required by STM's norms of governance and will be necessary to formalize the structure and functioning of the Schmeiser Centre, its staff, director, associates, and affiliates as they relate to the college, university, and community partners.

Following upon such further consultation and when the terms of reference for the Schmeiser Centre receive final approval that process will be solidified in a certain sense. At that time, reporting will take on a new function with not only the *STM college plan 2025* available as a public document to reference in that process but also the centre's own terms of reference. At present, the reporting of the centre is mostly in narrative form and, as such, is descriptive and broadly qualitative in relation to events, with the exceptions of the financials (which are themselves presented as a narrative budget), enrolment numbers in the distinctive area modules, and graduating numbers in the certificate and minor programs. However, a shift in this regard may be on the horizon and required in terms of new reporting structures that are rumoured to be coming down the line from a provincial government known for preferring that private business models be applied in the public sector. As such, although on one level associated with a preference for interdisciplinary humanities approaches, I hope this moment of

required quantifiability does not arrive, future research may be required in terms of how to make the vision, mission, ethical contribution elements of the Schmeiser Centre's work quantifiable for reporting purposes without diminishing their integrity.

There is something of a tension in play, here. For example, quantifying integral human development as a learning outcome may push against the learning paradigm it represents. Nonetheless, if it becomes essential to continue the good work of the Schmeiser Centre and builds upon the confluence identified in section 8.2 above, then examples of quantitative reporting from IB-granting institutions tuned into the IB learner profile can be sought out as we engage that process. Also helpful in this regard may be the framework of key performance indicators, which, if constructed in manner admitting holistic vision and mission in terms of a driving educational philosophy that can take on the role of a yardstick to measure success against, could provide of means of quantifying the centre's successes and areas for improvement (compare O'Connell, 2022; Camilleri, 2021).

To have such success accumulate, it will be best to have a college-wide approach to transformative learning for integral human development suitable for the Treaty Six context of responsibilities. Although it would be somewhat difficult to establish given demands on full-time faculty and staff along with the need for stipends for any participating sessional instructors, a place to start could be with optional professional development sessions, like we did with the Indigenous Voices programme (see above). A first exploratory session could be conceptual and invite faculty and staff to see entry points for themselves in this project of fostering transformative learning for integral human development. Future sessions could work initially with a creative minority of faculty and staff, who could then help to recruit others, bringing in a college-wide demographic. In this regard, the above-surveyed framework articulated by Stones, Collacott and Christie (2022), part of which is already in motion at the Schmeiser Centre, for

implementing a robust campus-wide learning for sustainability offers a good starting point in an effort to ground transformative learning for integral human development at our Catholic college correspondingly understood as essentially located within the Treaty Six's context of responsibilities.

9.4 Conclusion: the work that will never be done

I have promised my wife that whatever the result, this thesis will be my last effort in terms of formal, assessed education working towards a degree. In a way this is daunting for me as I have been a post-secondary student at least one institution or another since September 1995. Furthermore, assuming (1) the concomitant capacity and consensus building work is successful, and (2) the relevant aspects of the draft terms of reference are accepted by all stakeholders, the practical, professional project described in this thesis must be handed over to another colleague in at most four years.

These changes seem like endpoints and in a certain sense they certainly will be. However, they are also challenges to pre-lay and find new paths to continue the spirit and ethos of lifelong learning and, more crucially, to support the mission of the Schmeiser Centre and its underlying values. For example, I hope to continue as a lifelong learner and not stagnate in that regard, something that should not be too hard as I have seven gifted graduate students to supervise at the moment, who are constantly feeding my addiction for learning new insights, including three of them presently serving in the role as graduate student project administrators for the centre (see STM staff, 2022b). Additionally, there is the promise of many continued interactions with undergraduate students that will also be educative. Moreover, there are varied modules to teach in support of both the Department of Religion and Culture's and the centre's course offerings well into the future, with the associated preparation also involving a learning experience. And of

course, sharing in the struggles of my three sons whom my wife and I had to educate during the pandemic even as STM continued with more intensive remote learning than that offered by their school.

More substantively, it will be hard to set aside the values associated with the Schmeiser Centre, for instance, supporting the above articulated concern for the integral development of whole persons in all their intertwined personal, spiritual, social, moral, cultural, psychological, and ecological dimensions. In this regard, one advantage of setting up the centre to allow for different levels of involvement of faculty is that even as Rompré and I step out of an educational leadership role, if things are done correctly, with processes, procedures, and programs in place and relieved of administrative duties, we may be even better placed to contribute to the transformative work of the Schmeiser Centre undertaken with a Treaty Six face. Indeed, one advantage setting up a structure for fostering a transformative learning ethos for substantive peace, social justice, and ecological health in the service integral human development appropriate to the Treaty Six context of responsibilities as the animating ethical force behind the Schmeiser Centre, is that there will be many paths of dialogue and action available to any member of the STM community wishing to contribute to the centre's work.

This animating force is both (1) descriptive of what is already happening with the Schmeiser Centre in December 2022 before its work is formalized with fully ratified terms of reference, and (2) aspirational in the hope that work might grow into effecting tangible transformation. The aspirational aspect should not be underplayed here because Catholics and Catholic institutions have too often fallen short of incarnating vital transformation. As such, an animating ethical force for transformation in the sense upheld in this thesis, as long as it is kindled, will never be complete in terms of its work-generating imperatives in Catholic settler institutions. Indeed, the Schmeiser Centre will continue to provide a pathway for the STM community to be responsible

to its constituencies in the Treaty Six context of responsibilities and further afield; a path to relevance for staff and faculty to exit the ivory tower, bringing their professional training, insight, and service work alive for students, centre partners, and the larger community. In this sense, the centre, constituted well, will provide a structure that supports, facilitates, and encourages expressions of formal and community education, in line with the STM mission statement's closing clause that 'the work of our college is not an end itself, but must find application for the good of humanity' (STM staff, 2020, p.2).

Whatever your worldview as it related to religiosity and anthropology (in the above-described sense unfolded in section 3.3), it follows that in this world, this work will never be done and therefore there will always be something needed from willing collaborators as the Schmeiser Centre strives to support and motivate integral human development and aid in the incarnation of the positive values that come into focus at the nexus of its distinctive area programming, teaching, and engaging in community outreach work related to Peace Studies, Catholic Studies, and Critical Perspectives on Social Justice and the Common Good within the Treaty Six context of responsibilities.

This commitment to transformative learning for values-infused integral human development gives holistic meaning to the imperative of ensuring that the Irene and Doug Schmeiser Centre for Faith, Reason, Peace, and Justice has a Treaty Six face. Indeed, understanding the treaty context as one of connected responsibilities that includes duties in support of transformative learning for integral human development requires nothing less. As such, I end this thesis with a petition, that is animated by commitments from my college and community colleagues: may that transformative work be grounded and done vitally in the Treaty Six context of responsibilities. Any reader that has made it this far can rest assured that the reflective praxis encouraged by the exercise of writing this thesis has, as things stand in December 2022, and will continue to

contribute to this effort to incarnate a vital Schmeiser Centre with a Treaty Six face in a mutually-enhancing manner for faculty, staff, students, and community partners.

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Appendix a: acronyms employed in this thesis

CPSJ Critical Perspectives on Social Justice and the Common Good (University of Saskatchewan course code that came on online in May 2022 for the Schmeiser Centre's distinctive area programs in Peace Studies and Critical Perspectives on Social Justice and the Common Good, which may also encompass future STM distinctive areas like the planned capstone course for Labour Studies and a planned seminar on ethical leadership).

IB International Baccalaureate.

CCCB Canadian Conference of Catholic Bishops, the corporate group for Catholic Bishops, Archbishops and Cardinals based in Canada.

CTST Catholic Studies (University of Saskatchewan course code, which was established prior to my time at STM in 2005).

ITEP Indian Teacher Education Program (University of Saskatchewan).

JPIC Justice, Peace, and the Integrity of Creation, an acronym used by many groups and thinkers working from a faith-inspired perspective for integral sustainability.

MCC Mennonite Central Committee, a relief, service, and peace agency supporting by a broad coalition of Anabaptist church conferences, congregational, and individual donations. MCC Saskatchewan is one of the Schmeiser Centre's community partners.

OISE Ontario Institute for Studies in Education that is essentially, to borrow the framing employed by instructors there, the faculty of education at the University of Toronto.

STM St. Thomas More College, University of Saskatchewan.

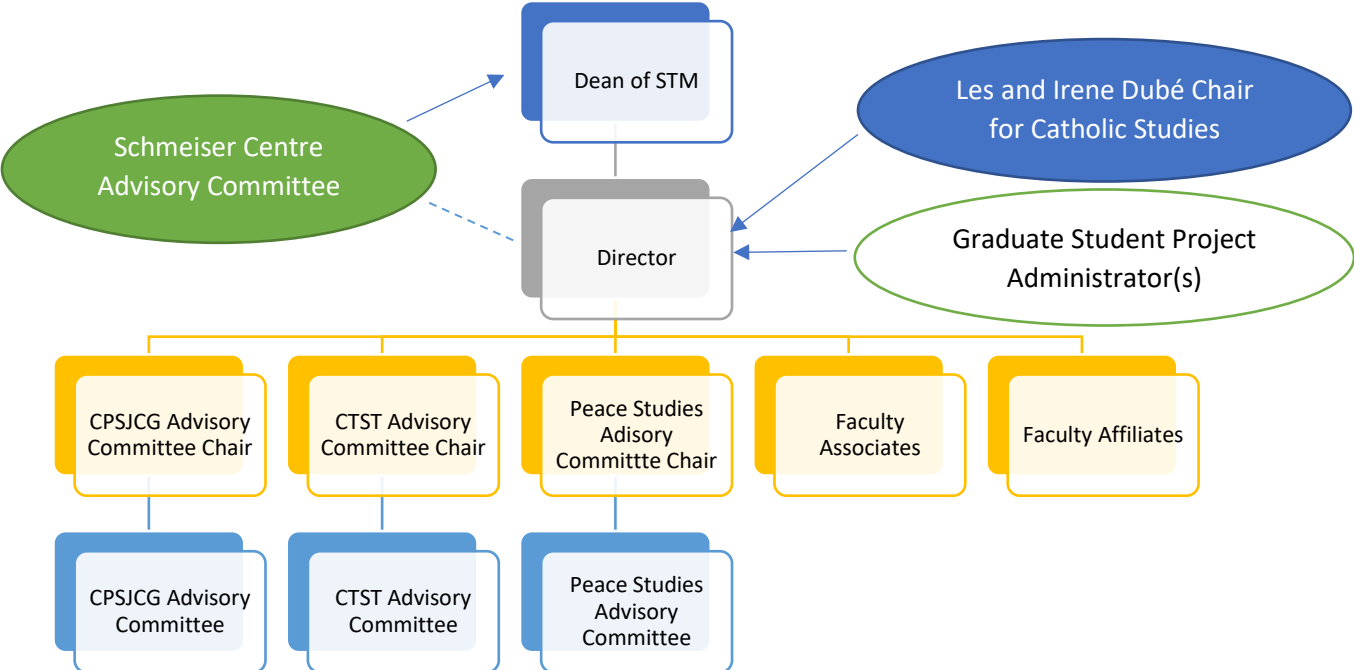
INTS Interdisciplinary Studies (University of Saskatchewan course code employed by both the main university and STM).

UN United Nations

UNESCO United Nations Education and Scientific Organization

UPEACE The University for Peace (operated by the United Nations).

Appendix b: the Irene and Doug Schmeiser Centre for Faith, Reason, Peace, and Justice at STM draft organizational chart



Note CPSJCG = Critical Perspectives on Social Justice and the Common Good. All other abbreviations are as rendered in appendix A (edited version of organization chart designed by Rompré from Hrynkow and Rompré, 2022).