

Sacred Memories, Decolonial Futurities

by

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## **Author's Declaration**

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

## Abstract

Employing a collective memory work research methodology, this thesis narrates discussions between four Settler-Christians as they grapple with notions of travel, tourism, Christianity, divinity, and settler colonialism. Informed by settler colonial theory and postcolonial theology, the purpose of this collective memory work study was to collaborate in understanding, critiquing, and ultimately enhancing Indigenous-Settler relationships as storied in and through the travel experiences of Settler-Christian students at a Canadian university. Memory texts demonstrated how notions of divinity are tied to broader Christian discourses, specifically relating to divinity as connected to service, land, evangelism, and material expressions of religiosity. Analyses revealed the ways in which memory texts both *do* and *undo* settler colonialism in tourism contexts. Participating in the collective memory work process encouraged co-participants to consider the diversity of Christian theology and religious interpretation, thus creating space for the emergence of theologies oriented to uplift Indigenous ways of being and Indigenous expressions of Christianity. This study also demonstrated how theological inquiry might be deployed in tourism research to enrich and complicate analyses, especially those related to religious tourism experiences.

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## **Dedication**

For Shelley Ann Letteri – thank you for all the sacred memories.

## Table of Contents

Author’s Declaration.....	ii
Abstract .....	iii
Acknowledgements.....	iv
Dedication .....	vi
PART I.....	1
Chapter 1 Introduction .....	2
Chapter 2 Conceptual Framework .....	10
2.1 Conceptualizing Key Concepts .....	10
2.1.1 Religion.....	11
2.1.2 Spirituality.....	11
2.1.3 Christianity.....	11
2.1.4 Divinity .....	11
2.2 Social Constructionism .....	12
2.3 Theoretical Perspective.....	13
2.3.1 Settler Colonial Theory.....	13
2.3.2 Postcolonial Theology.....	14
2.4 Background .....	17
2.4.1 Settler Colonialism in Canada.....	17
2.4.2 Religion and Settler Colonialism in Canada.....	19
2.4.3 Tourism and Settler Colonialism .....	22
2.4.4 Religion and Tourism.....	25
2.5 Addressing the Gaps: Scholarly and Social Implications .....	28
Chapter 3 Methodology .....	31

3.1 Collective Memory Work .....	31
3.1.1 History of Collective Memory Work .....	32
3.1.2 Collective Memory Work as an Unsettling Methodology .....	33
3.2 Research Setting.....	34
3.2.1 The Co-participants.....	34
3.3 Methods.....	35
3.3.1 Demographic Information.....	36
3.3.2 Collective Memory Work Phase 1: Memory Writing.....	36
3.3.3 Collective Memory Work Phase 2: Collective Analysis of Memory Texts .....	37
3.3.4 Collective Memory Work Phase 3: Further Theorization and Analysis.....	39
3.4 Data Analysis and Interpretation.....	40
3.4.1 Discourse Analysis.....	40
3.4.2 Working with the Data.....	42
3.4.3 Ethical Considerations .....	43
Chapter 4 Representing Christianity .....	45
PART II.....	48
Chapter 5 Data Analysis .....	49
5.1 Memory Text 1: ‘A life of service’ .....	49
5.2 Memory Text 2: ‘God’s unfolding architecture’ .....	57
5.3 Memory Text 3: ‘The Lord’s work’ .....	64
5.4 Memory Text 4: ‘Home to her ancestors’ .....	74
Chapter 6 Future Considerations.....	78
References .....	85
Appendix A Guide for Preparing Written Memories.....	96



Appendix B Compilation of Memory Texts .....	97
Appendix C Group Analysis Discussion Guides .....	102
Appendix D Memory Texts in Lines and Stanzas .....	103
Appendix E Examples of <i>Nvivo</i> Annotations .....	115
Appendix F Gee's (2005) Seven Building Task Questions (p. 110-113) .....	117
Appendix G Examples of Responses to Gee's (2005) Focused Questions.....	121
Appendix H Mind Maps .....	123
Appendix I Final Mind Maps.....	128
Appendix J Information Letter.....	130

## **PART I**

### **RATIONALE, LITERARY FOUNDATIONS AND RESEARCH DESIGN**

# Chapter 1

## Introduction

My sister, a singer-songwriter and poet, describes our hometown as, ‘the place where our bones are buried.’ This *place* my sister sings of is Saugeen Shores – a growing beach town in Bruce County, Ontario, situated on the eastern shore of Lake Huron. Bruce County is comprised of largely homogenous, insular, and rural communities. For these reasons, some of my childhood friends harbour feelings of animosity or resentment towards the region and its citizens. However, for me, Saugeen Shores has always evoked feelings of belonging and safety. Of course, this positive sentiment is indicative of my privilege within Bruce County. Dimensions of my identity, including gender expression, ethnicity, sexuality, and faith, made my hometown a safe place for *me* to grow up. This safety and sense of belonging is certainly not afforded to everyone in Bruce County, especially those whose identities transcend the hegemonic norms of Euro-Canadian society. Afterall, it was the Bruce-Grey federal government official, Larry Miller, who during the 2015 election cycle stated that niqab-observing women ought to abandon their religious practices or, “stay the hell where [they] came from” (Levitz & Bryden, 2015). Miller held office from 2004-2019. Seemingly, a significant portion of Bruce-Grey’s constituency exhibit tolerance and even support for racist, Eurocentric, and Islamophobic rhetoric. Thus, I am left to grapple with my love for a community that reciprocates such fondness for only *certain* citizens. The contentiousness of this notion is further complicated by the settler colonial history of Bruce and Grey County.

Saugeen Shores is situated on the Traditional Territory of the Anishinabek Nation: The People of the Three Fires known as Ojibway, Odawa, and Pottawatomie Nations. My hometown is adjacent to the mouth of Zaagiing (Saugeen River), which feeds into Odauwah Gummauh (Lake Huron). These lands are cared for by the Chippewas of Saugeen and the Chippewas of Nawash, known collectively as Saugeen Ojibway Nation. The community of Saugeen First Nations borders the northern edge of Saugeen Shores. ‘Border’, denoting fixed boundaries, is perhaps an inadequate term to describe the relationship between

these communities. Indeed, the lives of Bruce County Settlers, and the peoples of Saugeen Ojibway Nation are intertwined through families, schools, sports, workplaces, neighbourhoods, social groups, etc. Yet, within this entangled web there are threads of unequivocal difference. Notably, these communities carry distinct and frequently contradictory land histories.

In the 1990s, employment opportunities at the Bruce Nuclear Generating Station motivated my parents to relocate from their hometowns in Windsor-Essex County. At this time, the land now referred to as Bruce-Grey had already undergone over a hundred years of treaty negotiations (See Table 1 and Figure 1).

**Table 1**

*Saukiing Anishnabekiing: Saugeen Ojibway Nation Treaties*

Year	Treaty	Description
1836	Saugeen Treaty No. 45 ½	Negotiated with the Crown. Saugeen Ojibway Nation agreed to open up 1.5 million acres of land for settlement in exchange for economic assistance and protection from settler encroachment “...upon which proper houses shall be built for you, and proper assistance given to enable you to become civilized and to cultivate land, which you Great Father engages for ever to protect for you from the encroachments of the whites.”
1851	Half Mile Strip Treaty No. 67	Negotiated with the Crown. Surrendered over 4,000 acres for a road to join Owen Sound and Southampton.
1854	Saugeen Peninsula Treaty No. 72	Negotiated with the Crown. Interpreted by settler governments as the surrender of the Saugeen Peninsula in exchange for reserves - certain tracts of land set aside - and proceeds from the sale of the land “...agreed that it will be highly desirable for us to make a full and complete surrender unto the Crown of that Peninsula known as the Saugeen and Owen Sound Indian Reserve, subject to certain restrictions and reservations to be hereinafter set forth.”
1857	Owen Sound/Nawash Treaty No. 82	Negotiated with the Crown. 10,000 acre Nawash Reserve to the northwest of Owen Sound was surrendered, with residents moving to Cape Croker, although many did not want to.

1861	Colpoy's Bay Treaty No. 93	Negotiated with the Crown. The Colpoy's Bay Reserve (6,000 acres) was surrendered. Some residents moved to Neyaashiinigmiing and Saugeen, but the majority moved to Christian Island.
1885-1899	Islands	The Fishing Islands, Cape Hurd Islands, Griffith Island, Hay Island and White Cloud Island were surrendered.
1968	Return of the Islands	Approximately 90 fishing islands in Lake Huron were returned to the Saugeen Ojibway Nation.
1994	Treaty 72 Claim	Argues that Treaty 72 is not equitably valid, Crown breached its duty to <i>"for ever to protect for you from the encroachments of the whites."</i>
2003	Aboriginal Title Claim	Claiming Aboriginal Title to parts of the Lake Huron and Georgian Bay waterbeds.
2019	Treaty 72 Claim in Court	Start of the Treaty 72 Land Claim being seen in the Court of Law.

*Note.* Contents of this table are directly quoted from Saugeen Ojibway Nation (n.d.).

Figure 1

## Saukiing Anishnaabekiing Saugeen Ojibway Nation Treaties



*Note.* Map of treaties developed by Saugeen Ojibway Nation (n.d.).

This treaty history demonstrates that my hometown is built upon highly contested lands, entrenched with histories of colonial violence, Indigenous displacement, and land dispossession. My identity as a Settler is

further complicated and problematized by my involvement in and affiliation with the Roman Catholic Church.

Following Roman Catholic tradition, in my youth I fulfilled four of the seven holy sacraments: baptism, holy communion, reconciliation, and confirmation. With my family, I participated in weekly masses, served on the alter, and attended Roman Catholic elementary and secondary schools. I share this personal history with the intention of emphasizing the ways in which Roman Catholic faith profoundly influenced my upbringing. Those familiar with settler colonial history in Canada and elsewhere will recognize the Roman Catholic Church as an aggressive perpetrator of assimilative and genocidal ideologies and processes, especially in relation to the *Doctrine of Discovery* and the Residential School System. Such assessments are certainly founded. Yet, my experience of Catholic education, particularly in elementary school, involved learning from Ojibway knowledges, songs, and dances. On pray tables, sacred medicines sat adjacent to a Madonna; school assemblies began with singing, drumming and prayer; all students participated in school-wide powwows. I do not wish to idealize Catholic education or absolve Catholic schools from complicity in settler colonial processes. Afterall, attempts to syncretize Catholic and Ojibway beliefs systems at my school was inconsistent at best. Yet, my elementary school's flawed efforts to hold Catholic and Ojibway traditions in tandem underscores the complex relationship between settler colonialism, Catholicism, and Christianity more broadly.

I understand myself – a Catholic-Settler and beach town local – to embody the very intersection my research seeks to explore. That is, the intersection of Christianity, settler colonialism, and tourism. My sister's lyric – 'the place where our bones are buried' – narrates our profound spiritual connection with land that continues to nurture and shape us. However, the assertion that *our* bones are buried *here* raises questions about identity, and the ongoing impacts of settler colonialism. Indeed, ancestors of Saugeen Ojibway Nation were embraced by *this* land aeons before the planting of me and my sisters' metaphorical

(and one day literal) remains. Thus, this research involves unearthing the complex meanings of Settler's spiritual connections to land.

Beginning with this personal narrative serves dual purpose: (1) to locate myself within this research (2) to emphasize the power of stories. As Sičháŋǵu Oyáte member and Christian leader, Richard Twiss (2015) states, "stories are people, people are their stories, and stories are alive" (p. 191). This notion is echoed by Cherokee scholar and author, Thomas King (2003) who explains, "the truth about stories is that that's all we are" (p. 2). For the religiously devout, "human stories are connected with stories of and about God or gods" (Ganzevoort, 2014, p. 1). Ganzevoort (2014) continues, "liturgy and rituals embody and re-enact narratives from spiritual traditions, allowing contemporary congregants to join in with their own life stories" (p. 1). Connecting human stories to the divine is an exercise that should be approached with great trepidation. Indeed, claims of religious righteousness, superiority, and inferiority are called upon to sanction and justify death, abuse, suffering, oppression, and persecution. Yet, notions of the divine can also provide inspiration and ideological grounding to resist oppressive and unjust social conditions (Calhoun-Brown, 2000). Notably, the American Civil Rights Movement was strongly tied to Black Churches (Calhoun-Brown, 2000). Historized narratives related to religion and social justice are complex, and at times paradoxical. My research engages these complexities, exploring the ways in which notions of the divine are related to settler colonialism.

Employing a collective memory work research methodology, my thesis narrates discussions between four Settler-Christians as they grapple with notions of travel, tourism, Christianity, divinity, and settler colonialism. Informed by settler colonial theory and postcolonial theology, the purpose of this collective memory work study was to collaborate in understanding, critiquing, and ultimately enhancing Indigenous-Settler relationships, as storied in and through the travel experiences of Settler-Christian students at a Canadian university. The research questions guiding this inquiry were:



1. What notions of divinity are conveyed in the travel memories of Settler-Christian students?
2. How are the notions of divinity conveyed in the travel memories of Settler-Christian students related to settler colonialism?
3. How does participating in a collective memory work process encourage Settler-Christians to adopt a theology oriented towards decolonial futurities?

The term ‘travel’ was employed to emphasis movement, interaction, and process with and across land. The term ‘tourism’ could have been used in its place. However, for those unfamiliar with the relevant literature (i.e., potential co-participants), ‘tourism’ may be more likely to invoke meanings or memories associated with specific destinations or events marketed as ‘tourism’. Therefore, the use of the term ‘travel’ was intended to broaden memories shared. Moreover, ‘travel’ suggests a process or journey which is symbolic of experiences related to religion, identity development, and (de)colonization. By ‘decolonial theology,’ I mean an approach to religious interpretation that embraces multi-vocality and uplifts Indigenous ways of being, and especially Indigenous expressions of Christianity. Theology as a concept will be addressed in later chapters.

The remaining chapters in Part I outline the conceptual and methodological frameworks that ground this research. Chapter 2 details the onto-epistemological and theoretical perspectives that inform this research. Additionally, Chapter 2 situates this research in historical and literary contexts. Chapter 3 provides an overview of collective memory work, describing the historical significance of the methodology, outlining the methodological process, and highlighting methodological innovation, especially regarding the adoption of collective memory work as an unsettling research approach. Chapter 4 explains my approach to data representation, remaining particularly attentive to the contention associated with representing religious experiences in academic literature. Part II presents data and analyses generated throughout the collective memory work process. Chapter 5 employs an integrated analysis approach to present insights generated from the collective memory work process. Chapter 6

addresses the limitations of this research, summarizes significant insights from the collective memory work process, and suggests pathways for future areas of inquiry.

## **Chapter 2**

### **Conceptual Framework**

Informed by settler colonial theory and postcolonial theology, the purpose of this collective memory work study was to collaborate in understanding, critiquing, and ultimately enhancing Indigenous-Settler relationships, as storied in and through the travel experiences of Settler-Christian students at a Canadian university. The research questions guiding this inquiry were: (1) What notions of divinity are conveyed in the travel memories of Settler-Christian students? (2) How are the notions of divinity conveyed in the travel memories of Settler-Christian students related to settler colonialism? (3) How does participating in a collective memory work process encourage Settler-Christians to adopt a theology oriented towards decolonial futurities?

In this chapter, I situate my research within onto-epistemological and theoretical framings. First, I conceptualize key concepts explored throughout this collective memory work process. Second, I ground my research in a social constructionist epistemological perspective. Third, I underpin my research with the theoretical perspectives of settler colonial theory and postcolonial theology. Finally, I provide social and scholarly context for my research, particularly focusing on the intersections of settler colonialism and Christianity in Canada.

#### **2.1 Conceptualizing Key Concepts**

This collective memory work process explored several complex concepts, particularly, religion, spirituality, Christianity, and divinity. Conceptualizations detailed below are unique to this research project and should not be interpreted as the *only* way to understand these concepts.

### **2.1.1 Religion**

For the purposes of this research, religion refers to a system of beliefs in divine beings, tied to “institutions with formalized rituals and dogma” (Shrubsole, 2019, p. xv; also see Oppy, 2021).

Institutions in this case, refer to church bodies (e.g., Roman Catholic Church, United Church of Canada, Pentecostal Assemblies of Canada). To accept an interwoven conceptualization of religion and institution is also to accept that religion cannot be practiced in spiritual isolation. Decisions made about whether one crosses themselves, or which/if prayers are recited, or where/when candles are lit, demonstrates that even a religious person who prays silently cannot sever themselves from the institution.

### **2.1.2 Spirituality**

For the purposes of this study, spirituality denotes “personal and experiential phenomenon” related to notions of the divine, or transcendental (Shrubsole, 2019, p. xv). Unlike religion, one’s spiritual practice is not prescribed by religious institutions. However, one’s spirituality will always be shaped by socio-cultural context and personal subjectivities. In other words, spiritual practice cannot transcend all worldly matters – it’s a historically and culturally mediated practice.

### **2.1.3 Christianity**

For the purposes of this study, Christianity refers to any “religion based on the person and teachings of Jesus Christ, or its beliefs and practices” (Lexico, n.d.). The ways in which Christian denominations understand and apply the teachings of Jesus of Nazareth varies widely. Some expressions of Christianity are rejected and considered heretical by other church bodies (Twiss, 2015). Therefore, my conceptualization of Christianity is intentionally broad, avoiding requisites of belief, practice, or ritual.

### **2.1.4 Divinity**

This research explores notions of divinity as expressed by Settler-Christians. Therefore, in this research, *divinity* broadly refers to notions of Christian faith, particularly beliefs, practices, and rituals relating to

the Hebrew God and Jesus of Nazareth. Beliefs about the nature of divinity and God can significantly shape responses to social issues (i.e., reproductive rights) (Putnam & Campbell, 2010). Therefore, while divinity is primarily concerned with more-than-worldly matters, beliefs about divinity profoundly influence worldly behaviours. Thus, this study also conceptualizes divinity as a world-making force. That is, beliefs about divinity shape socio-economic, -culture, and geopolitical conditions on earth. This concept will be further explored through theological interpretations of memory texts.

## **2.2 Social Constructionism**

This study is grounded in a social constructionist epistemology. According to Schwandt (2015), epistemology is “the study of the nature of knowledge and justification” (p. 89). Epistemology calls us to question how we *know* what we know (or think we know) (Berbary, 2017). A social constructionist epistemology “asserts that knowledge is social in origin” (Allen, 2017, p. 1624). That is, knowledge is constructed through interaction. Allen (2017) identifies three core tenets of social constructionism:

[1] Reality is intimately linked to subjective experience; [2] subjective experience, while assimilated at the individual level, is nevertheless defined by broader social forces and effects; and subsequently [3] understanding of one’s personal experiences corresponds to socially constructed concepts that shape, direct, and normalize the meaning of such experiences. (p. 1628)

According to social constructionism, conceptualizations of phenomena are primarily reinforced, reproduced, and normalized through language (Allen, 2017). Building upon this notion, social constructionism argues that humans do not individually ascribe meaning to phenomenon. Rather, meaning is shaped by social forces, and therefore historically and culturally situated (Allen, 2017). In other words, social constructionism contends that understandings of reality are culturally situated, and thus manifold. Accordingly, research grounded in social constructionism does not attempt to locate

objective truth. Instead, social constructionism calls for the scrutinization of social processes that privilege and bring certain interpretations of reality into being (Allen, 2017).

## **2.3 Theoretical Perspective**

Broadly defined, theoretical perspectives provide “an approach to understanding and explaining the human world, and grounds a set of assumptions” (Crotty, 1998, p. 3). Theoretical assumptions inform and provide justification for methodological decisions made throughout research processes (Crotty, 1998). My research is underpinned by principles of settler colonial theory and postcolonial theology.

### **2.3.1 Settler Colonial Theory**

Stemming from postcolonial theories, settler colonial theory is concerned with understanding the nature of contemporary settler colonial societies (Lowman & Barker, 2015). Wolfe (1999) famously observed, “invasion is a structure not event” (p. 2), meaning that colonial processes and particularly land acquisition tactics are ongoing and carried out through a variety of complex systems. Macoun and Strakosch (2013) argue that settler colonial theory provides Settler scholars with self-reflexive approaches to better understand these systems:

...settler colonial theory can be productively understood as a framework that improves on previous theoretical narratives by explaining settlers to ourselves. When used in a politically reflexive way, settler colonial theory can reveal settler colonialism as only one way of understanding and framing a complex reality. The settler colonial project presents itself in a range of ways (as completed, as inevitable, as non-existent and so on). Settler colonial theory allows us a more sophisticated understanding of these self-representations and of this project – showing it to be a set of practices as well as an ideology, and an ongoing present as well as a past. (p. 437)

Although settler colonial theory provides a framework through which to trouble and challenge settler colonial narratives, “emphasizing continuities in colonial relationships between the past and the present can tend to construct existing political relationships as inevitable and unchanging” (Macoun & Strakosch, 2013, p. 427). In other words, settler colonial theory struggles “to narrate its own ending” and therefore fails to illustrate how new relationships between Indigenous and Settler peoples might be established (Macoun & Strakosch, 2013, p. 435). Furthermore, settler colonial theory assumes that Settler scholars are capable of troubling and critiquing their own narratives (Macoun & Strakosch, 2013). This assumption may problematically reinscribe Settler scholars as the academic authority of Indigenous-Settler relationships (Macoun & Strakosch, 2013). Therefore, when utilizing settler colonial theory, “Settler scholars must remain attentive to [their] own positions within colonial relationships” (Macoun & Strakosch, 2013, p. 427).

### **2.3.2 Postcolonial Theology**

Theology is an academic discipline that employs various research methods to explore questions relating to the nature of God and divinity (Zachhuber, 2021). Mainly, theology involves the interpretation of religious texts. In turn, these interpretations inform religious beliefs, rituals, and practices. There are many subfields within theology that orient inquiry towards specific religious questioning (e.g., eco-theology, Queer theology, Black theology, feminist theology, liberation theology, etc.). Many critical approaches to theology provide a dual critique – a critique of the way Christianity has impacted the issue of focus and a Christian critique of the issue (Conradie, 2020). For instance, postcolonial theology might explore the ways in which religious texts are weaponized to advance colonial projects and/or draw from theological insights to substantiate arguments against colonialism. Dormor (2021) explains the broader context and theoretical intentions of postcolonial theology:

Postcolonial theology is shaped fundamentally by a consideration of the dynamics of power; by the context it identifies – Empire. Clearly the immediate focus is colonial modernity, on the impact of the European imperial and colonial expansionism of the last 500 years. However, there is a wider frame and an eschatological perspective at work here. Empire has been *the* context for mission from the beginning. The experience of Exodus and Exile, of the exploitative and military power of Egypt and Babylon, gave way to the power of Rome and the birth of Jesus in occupied territory, a refugee as an infant who as a colonized person is brutally tortured to death by the imperial machinery of state. In the face of this context, postcolonial must be understood primarily – like Liberation theology – as a practical and liberative theology: its concern is with the agency of the marginalized, with the voices and experiences of those excluded from the structures of power and privilege. (p. 330-331)

For Heaney (2019), post-colonial theology involves balancing different cultural interpretations of religious texts and unveiling the ways in which certain interpretations are oppressive and perpetuate hate. Heaney’s (2019) post-colonial theology is intercultural, multi-vocal, encourages critique, and “grapples with the complexities, contradictions, and complicities of the church and its mission amidst hate and even as an agent of hate” – it’s a theology of discomfort (Heaney, 2019, p. 6).

Post-colonial feminist theology further concentrates this approach, analyzing the “use of theological symbols for the colonization of women’s minds and bodies, as well as the reappropriation of such symbols for resistance, subversion, and empowerment” (Pui-lan, 2005, p. 144). According to Pui-lan (2005), postcolonial feminist theology exposes “the historical contingency of theological thoughts and show that they are not timeless” (p. 146). In other words, postcolonial feminist theology unravels the taken-for-granted assumptions of theological interpretation (Pui-lan, 2005). Like all textual interpretation, theological insights are shaped by the socio-cultural and historical contexts from which they emerge (Pui-



lan, 2005; Kim, 2020). For Pui-lan (2005), “the most important contribution of postcolonial feminist theology will be to reconceptualize the relation of theology and empire through the multiple lenses of gender, race, class, sexuality, religion, and so forth” (p. 144). For instance, Pui-lan (2005) argues that a postcolonial feminist theology asks critical questions about Jesus of Nazareth that push the boundaries of Eurocentric theology and Christology:

How does belief in the uniqueness of Christ justify the superiority of Christianity and condone colonization as the “civilizing mission of the West,” often seen as the “white man’s burden”? Why did the image of Jesus sent by missionaries look more like a white man with a straight nose and blue eyes than a Jewish man? How does the Aryan Christ contribute both to the colonization of the Other living outside Europe and also to the oppression of the Other living inside Europe – the Jews?...What is at stake when the colonizers, the dominant theologians, and the Vatican all take for granted that the Christ figure must be masculine? How has the masculinity of Jesus been constructed? Even if Jesus’ masculinity is presupposed, why has Jesus’ sexuality been regarded as taboo? (p. 169)

Postcolonial feminist theology reveals the subjective and culturally contingent nature of religious understanding. This theological outcome echoes Williams (1973) much earlier assertion that, “the task of exegesis involves, more than most of us would like to admit, the baring of the exegete’s soul” (p. 226). In other words, theological scholarship tells readers as much or more about the interpreter, than the text being interpreted. Like all texts, religious texts are susceptible to (mis)interpretation for the purposes of power accrument. The following sections illustrate the detrimental consequences of theological (mis)interpretation. Particular attention will be given to the ways in which Eurocentric theologies have and continue to harm Indigenous peoples and ways of being in Canadian contexts.

## 2.4 Background

### 2.4.1 Settler Colonialism in Canada

The beginnings of settler colonialism in Canada and elsewhere can be traced to a series of papal bulls used to justify European sovereignty over ‘non-Christian’ lands. Fontaine and Craft (2016) detail the contents of these declarations:

In 1493, Pope Alexander VI issues the first of four orders, referred to as “papal bulls”...that granted most of North and South America to Spain, the kingdom that had sponsored Columbus’s voyage of the preceding year. These orders helped shape the political and legal arguments that have come to be referred to as the “Doctrine of Discovery,” which was used to justify the colonization of the Americas in the sixteenth century. In return, the Spanish were expected to convert the Indigenous peoples of the Americas to Christianity. (p. 19-20)

While the Americas were not granted to Spain, the Doctrine of Discovery was adopted by other European countries to justify colonial expansion (Fontaine & Craft, 2016). Colonial nations were primarily exploited for resource extraction – a practice understood to have an expiry date (Fontaine & Craft, 2016). However, in settler colonial nations, such as Australia, the United States, and Canada, the colonial project involved permanently supplanting European culture on different soil (Fontaine & Craft, 2016). Of course, Indigenous nations in these lands already had a diverse mosaic of established civilizations, political relationships, cultural practices, languages, etc. (Fontaine & Craft, 2016).

Manuel and Derrickson (2017) explain that Canada was built on precarious legality that can be reduced to the argument, “we stole it fair and square” (p. 92). Therefore, the mere presence of Indigenous peoples and cultures are a threat to Canadian sovereignty. Accordingly, “settler colonialism requires the death of Indigenous peoples *as such*” (Lowman & Barker, 2015, p. 30). In other words, the legitimization of Canadian sovereignty is conditional on repressing, co-opting, and extinguishing “Indigenous alterities”

(Veracini, 2011, p. 3). Lowman and Barker (2015) expand on this concept, outlining settler colonialism's systemized approach to Indigenous obscuration – elimination, indigenization, and transcendence:

Settler societies seek to eliminate competing assertion of sovereignties having existed, but support Settler claims to the land and obscuring the violence and criminal nature of colonial dispossession. Settler societies then seek to claim an “indigenous” status by right of being the only legitimate peoples on the territories, posing as post-colonial societies. Finally, colonialism is transcended – put into the past – when Settler societies fully replace Indigenous sovereignties on the land. (p. 31)

Settler colonial societies attempt Indigenous erasure by reconfiguring and manipulating spaces, systems, and stories (Lowman & Barker, 2015). In Canada, this erasure has been largely carried out through the *Indian Act*.

Established in 1876, the *Indian Act* “defines who is an Indian and regulates band membership and government, taxation, lands and resources and money management, among other matters” (Hurley, 2009, p. 1). The reserve system, established under the *Indian Act*, is the most obvious example of spatial manipulation in Canada. Wilson (2018) explains:

Under the Indian Act, the Canadian government defined a reserve as land that has been set aside (not apart) by the government for the use and benefit of an Indian band. Reserve land is still classified as federal land, and First Nations do not have title to reserve land. Reserves were often created on less valuable land and sometimes located outside the traditional territory of the particular First Nation. If the First Nation had lived traditionally by hunting and gathering in a particularly rich area, confinement to a small, uninhabitable place was a very difficult transition. Allotted reserves were always small compared to the First Nations' traditional territory. (p. 53)

The inherent paternalism of the reserve system perpetuates harmful narratives about Indigenous peoples' capacity for autonomous decision making. By intentionally limiting Indigenous autonomy, the reserve system suppresses Indigenous cultural practices, and impedes possibilities of Indigenous economic systems.

Evidently, the manipulation of spaces, systems, and stories has devastating impacts for Indigenous communities. However, Indigenous peoples in Canada have always resisted colonial land encroachment and are reclaiming land, and in-turn their stories. Resistance to land encroachment is evident in contemporary grassroots movements such as, 1492 Land Back Lane (Ottenhof, 2021) and O:se Kenhionhata:tie (O:se Kenhionhata:tie, n.d.). Additionally, Indigenous nations demonstrate further resistance by putting forth land claims, dozens of which are currently being processed in Ontario (Ministry of Indigenous Affairs, 2022). Reclamation of stories instills a sense of cultural connection and pride among current and future generations of Indigenous peoples (Hare, 2012).

#### **2.4.2 Religion and Settler Colonialism in Canada**

In addition to the harmful impacts previously addressed, the *Indian Act* also suppressed and attempted extinguishment of Indigenous spiritualities. In 1884, an amendment to the *Indian Act* criminalized the practice of Indigenous ceremonies such as “the west-coast Potlatch and the Prairie Thirst Dance (often referred to as the ‘Sun Dance’)” (Fontaine & Craft, 2016, p. 29). This amendment was justified on the grounds that such ceremonies were anti-Christian, heretical, and thus posed a threat to Canadian society (RCAP, 1996). During the ban, Indigenous peoples continued to practice ceremonies in secrecy, risking imprisonment to keep ceremonial knowledges alive (Cole & Chaikin, 1990). Practicing Indigenous ceremonies in Canada remained illegal until the Indian Act was again amended in 1951 (RCAP, 1996). As previously mentioned, the Residential School System was established under the *Indian Act*. Christian churches of various denominations operated the schools, which were grossly underfunded, and subjected

children to deplorable living conditions, malnutrition, neglect, and abuse (Fontaine & Craft, 2016). The Constitutional Act of 1982 was established to protect the religious rights and freedoms of all Canadians. Ironically, the last residential school did not close until 1996 (Fontaine & Craft, 2016).

Despite the establishment of the Constitutional Act, Schrubsole (2019) argues that Indigenous religious freedoms remain elusive:

...Indigenous religious freedom is currently an impossibility in contemporary Canada, where the mechanisms of the colonial project continue to manifest. Assumptions, institutions, and systems persist that exclude Indigenous perspectives and mask culturally specific ideas regarding religion generally and Indigenous religions specifically. Legally, politically, and socially, these assumptions, institutions, and systems continue the colonial project of the marginalization, forced reshaping, and erasure of Indigenous cultures and ways of life (p. 7).

In an analysis of *Ktunaxa Nation v. British Columbia* (2017), Schrubsole (2019) concludes that Canadian law and judicial processes are incapable of protecting Indigenous religious rights and freedoms. “In 1991, Glacier Resort Ltd proposed the construction of a year-round ski resort near Invermere, British Columbia” (p. 92). The proposed resort was to be in an area the Ktunaxa refer to as Qat’muk, which they consider to be the home of the Grizzly Bear Spirit (Schrubsole, 2019, p. 92). In 2012, despite minimal support from the Ktunaxa, “the minister approved the master development plan for the ski resort” (p. 94). The minister concluded that plans for the development could proceed because most ceremonial practices took place on the Ktunaxa reserve and one other site, and “continued access to portions of the controlled recreation area was sufficient accommodation” (Schrubsole, 2019, p. 94). The Ktunaxa Nation appealed to the Supreme Court of Canada, claiming that “the province’s decision to approve the Jumbo Glacier Resort infringed their freedom of religion under the *Charter of Rights and Freedoms*” (*Ktunaxa v. British Columbia*, 2017). The Supreme Court of Canada dismissed the appeal. This case is emblematic of

a wider issue in Canadian legal processes. That is, the *Charter of Rights and Freedoms* was crafted within a settler colonial framework and thus, is reflective of Judeo-Christian understandings of religion. Consequently, the *Charter of Rights and Freedoms* will always fail to adequately account for Indigenous spiritualities.

Based on evidence presented thus far, Christianity appears to have overwhelmingly detrimental impacts on the lives of Indigenous peoples in Canada. However, some scholars argue that the legacy of Christian missionary work from the 16<sup>th</sup> to 19<sup>th</sup> centuries is more nuanced than one might assume (Scott, 2005). Early missionaries were guilty of perpetuating *terra nullius* ideologies (Scott, 2005). That is, the notion that authentic land ownership only occurs when land is cultivated using European agricultural methods (Scott, 2005). For some missionaries, evangelical work was couched “in the language of landscape and cultivation” (Scott, 2005, p. 23). Anglican priest, Rev. John West (posted to the Red River Settlement in 1820 as the Hudson’s Bay Company chaplain) argued that “to cultivate the heath is to convert the heathen, and vice versa” (Scott, 2005, p. 23). Christian scripture related to themes of cultivation (Genesis 3:23; Mark 4:1-10; John 15:8) were invoked to justify this missiology. Again, Christianity has ostensibly negative impacts on Indigenous peoples and cultures. Still, missionary work placed Christian leaders and Indigenous peoples in “close communal contact” (Costello, 2005, p. 17). For this reason, Sugirtharajah (2001) argues that missionary work sometimes humanized the *Other* for both missionaries and Indigenous peoples. According to Sanneh (1993), the use of Indigenous languages in missionary work also resisted colonial logics. The translation of Biblical texts into Indigenous languages “ran counter to the colonial claim that Western culture is inherently superior” (Costello, 2005, p. 17). Costello (2005) writes, “the missionary use of vernacular language, whether intentional or not, made the counter claim that Indigenous culture is of equal value and able to carry a message of eternal significance” (p. 17).

Historical narratives suggest that Christianity has been imposed on Indigenous peoples (Costello, 2005). Such assumptions enact European missionaries as active agents and Indigenous peoples as passive victims (Costello, 2005). Sanneh (2003) argues that this line of thinking perpetuates colonial ideologies that assume Indigenous subservience. Drawing from post-colonial literature, Sanneh (2003) suggests this narrative to be reframed, focusing on the “*Indigenous discovery of Christianity* rather than the *Christian discovery of Indigenous societies*” (p. 10). Echoing this notion Neylan (2005) writes, “religious encounters between [Indigenous peoples] and missionaries were dialogic meetings in which both parties changed through the process of translating and communicating their opinions and positions” (p. 101). However, “while Christianity was not directly imposed upon [Indigenous peoples], it is important to acknowledge that the relationship was never equal in power, and Christian identities were not always easy ones to define or maintain” (Neylan, 2005, p. 101). As a result, Indigenous expressions of Christianity were stifled or rejected as heretical and “incongruous with ‘Biblical’ faith” (Twiss, 2015, p. 23). Despite oppressive colonial systems, Indigenous Christian leaders have continued to explore and reframe the “Gospel narrative as part of a larger narrative of postcolonial decolonization” (Twiss, 2015, p. 15). Indigenous Christians theologians produce scholarship that demonstrates how Christianity might be expressed in their cultural contexts (see e.g., Nelson, 2010; Minniecon, 2016; Titizano, 2020).

### **2.4.3 Tourism and Settler Colonialism**

Critical tourism scholars have long critiqued the ways in which colonial power is manifested by and connected to tourism (Wijesinghe, 2020; Everingham, et al., 2021). These critiques address practices in the tourism industry, as well as theory and knowledge production in tourism scholarship (Wijesinghe, 2020). The tourism industry and tourists themselves contribute to colonial processes by perpetuating inequities that economically and culturally degrade and oppress Indigenous peoples and communities in the Global South (Everingham et al., 2021). For instance, iconic wilderness destinations, such as Banff

National Park, are celebrated as symbols of Canadian freedom and natural beauty (Grimwood et al., 2019a). However, “the establishment of Banff was made possible through the displacement of the Siksika and Nakoda peoples, who were banned from hunting and gathering within the park’s boundaries, crowded onto a reserve, and pushed into sedentary occupations” (King et al., in press). Consequently, the establishment of Banff National Park and other Parks in Canada, made the traditional economic systems of Indigenous peoples impossible – Indigenous peoples no longer had access to land required for physical and cultural survival, and did not reap economic benefits from the newly established Parks Canada system. By celebrating and memorializing Banff and other National Parks, tourists (knowingly and unknowingly) contribute to myths of pristine Canadian wilderness and Indigenous erasure. When Indigenous peoples and communities in the Global South *do* engage in the tourism industry, it is often out of necessity, rather than the desire to host tourists (Everingham et al., 2021). Everingham et al. (2021) write:

Communities in the Global South and Indigenous peoples have been forced into catering to tourists through the pressures of the global economy, debt, and need for capital, with the result that very few communities are off the well-worn paths of the tourism circuit. (p. 2)

However, Indigenous nations are increasingly reversing this precedent by using tourism systems, such as Parks, as a “political tool to protect lands from unwanted natural resource extraction, revitalize culture, foster sustainable livelihoods, and regain authority over territories through co-management bodies” (King et al., in press). For instance, since 1985, the Anangu have co-managed Uluru-Kata Tjuta National Park in central Australia (Everingham et al., 2021). Uluru, a monolith considered to be sacred by the Anangu, is iconic to the Park and Australia more broadly. Despite ongoing discouragement from the Anangu, citing concerns related to cultural respect, safety, “environmental degradation, pollution, and hazardous weather conditions,” tourists continued to climb Uluru (Everingham et al., 2021, p. 7). In 2017, the co-



management board announced the closure of the Uluru climb (Everingham et al., 2021). Uluru officially closed for climbing on October 26, 2019. Everingham et al., (2021) explain the significance of this closure:

Rather than taking a monological colonial perspective of conquest, the closure could provide opportunities for tourists to have an intimate encounter with Country that extends beyond just the visual gaze from the top of ‘the Rock’ that could work to unsettle the power of coloniality through transformative encounters that centre Anangu ontologies. The closure of the climb gives the Anangu more agency in representing their place and their living culture and represents possibilities for doing tourism otherwise, offering tourists experiences that go beyond nature/culture/human/spirit binaries. (p. 8)

While industry reform addresses a significant component of *undoing* tourism’s entanglement with settler colonialism, tourism scholarship must also undergo a process of disentanglement with research processes and theory that manifest from settler colonial onto-epistemologies.

Wijesinghe (2020) observes, “tourism knowledge is predominantly colonial in nature, where Western ontologies, epistemologies, and methodologies are applied across cultures for understanding, planning and developing the tourism arena” (p. 3). Echoing this notion, Chambers and Buzinde (2015) argue, even *critical* tourism literature emanates “primarily from Western scholars and it is not readily apparent that there is any engagement with Indigenous and local peoples and epistemologies in the co-creation of tourism knowledge” (p. 2). Chambers and Buzinde (2015) thus propose the adoption of decolonial theory, which centres onto-epistemologies and knowledge systems of Indigenous communities and communities in the South. Answering this call, King et al. (in press) employed land-based methodologies in their research project with Łútsël K’é Dene First Nation, which revolved around a community-based canoe trip:

Research methodologies employed within the academy are often predicated on objectivity, generalizable truth-claims, causal relationships, and colonial desires to know and predict. Such research processes and outcomes are often (but not always) incongruent with Indigenous knowledges and cosmologies. Against the grain of conventions and values in much academic research, we interpret land-based methodologies as orienting research to decolonizing work that is community-driven, experiential and place-based, and tethered to Indigenous knowledges, stories animated by land, and the cultivation of community benefits and capacities. (n.d.)

In their application of land-based methodologies, King et al. (in press) elevate Indigenous land monitoring observations, the sharing and preservation of stories, and strengthened community capacities as legitimate and valuable research outcomes. Evidently, the tourism industry, tourists themselves, and tourism scholarship are involved in both the *doing* and *undoing* of settler colonialism.

#### **2.4.4 Religion and Tourism**

Religiously motivated travel is one of the oldest and most common forms of tourism (Collins-Kreiner, 2020). Religious tourism can be understood as encompassing a “range of activities such as pilgrimage, missionary travel, faith-based events, gatherings,” among other pursuits (Collins-Kreiner, 2020, p. 1). In a comprehensive review, Collins-Kreiner (2020) identified trends, themes, and gaps in current religious tourism literature. Over the past ten years, there has been a significant increase in the production of religious tourism literature (Collins-Kreiner, 2020). In the *Web of Science* database, Collins-Kreiner (2020) searched the key terms, *religio-* (retrieving results for religion, religious, religiosity, etc.), and *tourism* in a range from 2010-2018. The search generated 776 results; nearly half (47%) of relevant papers were written after 2016, indicating a growing scholarly interest in the field of religious tourism (Collins-Kreiner, 2020). With the assistance of graduate students, Collins-Kreiner (2020) randomly selected and reviewed 40 papers relating to religious tourism. Papers were published in a variety of

journals from 2015-2019, originated from several countries, and addressed religious tourism in the context of numerous world religions (Collins-Kreiner, 2020). Based on the papers reviewed, Collins-Kreiner (2020) found that scholars within religious tourism almost equally employ qualitative and quantitative methodologies. However, methodologies employed within religious tourism literature were limited. Collins-Kreiner (2020) writes:

While the field is divided between quantitative and qualitative methodologies, stagnation still exists in the usage of either questionnaires, interviews, or observations, leaving combined methods almost non-existent. Ninety percent of items (36 out of 40) offered practical recommendations, attesting to the highly practical character of the field. (p. 17)

Thus, there is a need to diversify applications of research methodologies within religious tourism scholarship. Religious tourism often involves intangible experiences, such as feelings of connection with divinity and encounters with spiritual phenomena. Surely, developing insight about, and representing such experiences would lend well to arts-based, narrative-based, and other alternative methodologies.

In the review, Collins-Kreiner (2020) identified four major themes currently emerging from religious tourism literature. These themes include: (1) De-differentiation (i.e., the blurring boundary between religion and tourism) (2) Religious tourism as “exonomy” (i.e., religious tourism as part of the ‘experience economy’) (3) Religion as a product (i.e., the marketing and ‘selling’ of meaning, purpose, salvation, etc.) (4) Expansion into current topics of tourism research (i.e., sustainability, over-tourism at religious sites, impacts on host communities) (Collins-Kreiner, 2020, p. 17-18). From the review, Collins-Kreiner (2020) concludes:

The field of tourism and religion is in need of a holistic conceptualization of the overall topic and a better understanding of the universalistic components of the field, which is currently particularistic, fragmented, and scattered. To this end, we must consider adopting new agendas

with broad perspectives that are focused neither on case study research nor pure tourism research, as most studies of religion and tourism are today. (p. 21)

Since the publishing of Collins-Kreiner (2020) review, religious tourism scholars have begun diversifying methodologies and broadening concepts addressed in the field. Related to religious tourism scholarship, scholars of pilgrimage studies are producing critical papers with a social justice orientation. For instance, Eppig (2018) argues that pilgrimage is an effective intervention in increasing awareness of and advocacy related to socio-ecological issues. More relevant to my research, Wilson and Anderson (2021) explore the adoption of pilgrimage as way for Settlers to engage in embodied territorial acknowledgements.

The term *pilgrimage* typically describes a journey that is religiously or spiritually motivated, often taken by foot. Co-author and Settler, Ken Wilson, embarked on a 335-kilometre pilgrimage across the Haldimand Tract to better understand the magnitude of land and treaty made to Six Nations (Wilson & Anderson, 2021). The other co-author and Settler, Matthew Anderson, participated in a similar walking territorial acknowledgement along the St. Lawrence Seaway as part of his university department's 'Theology in the City' conference (Wilson & Anderson, 2021). Although walking territorial acknowledgements may have a positive "role to play in the political mobilization of Settlers," Wilson and Anderson (2021) also acknowledge the limitations of the practice (p. 53). Wilson and Anderson (2021) explain that walking territorial acknowledgements have the potential to re-centre whiteness and prioritize Settler conciseness rather than the relinquishment of land to Indigenous communities. Regarding these short-comings, Wilson and Anderson (2021) encourage Settlers to follow the guidance of local Indigenous groups when contemplating their own participation in walking territorial acknowledgements. Wilson and Anderson (2021) write, "their [local Indigenous groups] judgement of such undertakings should be the crucial factor in deciding whether such journeys go ahead" (p. 53). The work of Wilson and

Anderson (2021) is reflective of increased (albeit still limited) scholarly activity pertaining to intersections of religion, tourism, and settler colonialism.

## **2.5 Addressing the Gaps: Scholarly and Social Implications**

This study makes several scholarly and social contributions. From a scholarly perspective, this study will contribute to a growing body of literature aiming to unsettle tourism research methodologies (see e.g., Chambers & Buzinde, 2015; Wilson & Anderson, 2021; King et al., in press;). Building upon the work of Grimwood and Johnson (2021) and Fortin et al. (2021), this study provides an additional example of collective memory work as an unsettling methodology. Unique from previous studies, this research adds the dimension of religion into memory texts and group discussions. In addition to advancing the use of collective memory work as an unsettling methodology, this research also addresses gaps in religious tourism literature. Tourism literature is saturated with scholarly activity pertaining to religious travel motivations (Collins-Kreiner, 2020). However, outcomes of current literature frequently focus on the practicalities and tourism management (Collins-Kreiner, 2020). Moreover, both qualitative and quantitative research within religious tourism studies typically employ conventional methodologies such as questionnaires, surveys, and semi-structured interviews (Collins-Kreiner, 2020). My study contributes to methodological innovation and development in religious tourism research by demonstrating how collective memory work can be utilized both as a pedagogical tool and an effective methodological approach that provides insight into the deeper meanings of religious travel memories. This study also makes theoretical contributions, demonstrating the ways in which drawing from post-colonial theology in tourism studies enriches and complicates analyses. Settler colonial theory provides a useful framework through which to critique the ways in which Settler memories relate to settler colonialism (Macoun & Strakosch, 2013). However, when working with religious memories, theological meanings must also be considered. In other words, stories that seemingly perpetuate settler colonial ideologies may do so, while

simultaneously echoing ancient near eastern discourses of an occupied people. Thus, employing principles of post-colonial theology (i.e., multi-vocal, critical, discomfoting) allows for the emergence of multiple and conflicting analyses.

Currently, there is limited Canadian-based research that explores intersections of tourism, religion, and settler colonialism. My study helps to address this literature gap, thereby providing pathways for future areas of inquiry. Critical tourism scholarship is critiqued for emanating “primarily from Western [i.e., Settler] scholars” and failing to adequately engage with Indigenous peoples and onto-epistemologies (Chambers & Buzinde, 2015). In this way, Settler scholars are deceptively framed as experts of (de)colonization. My research *undoes* this assumption. Co-participants who participated in the collective memory work process were students at the graduate level. Their participation in the study is an indication that they nor any other scholar is consciously aware of how *all* their lived experiences might relate to settler colonialism. Thus, my study confutes assumptions about Settler scholar’s expertise in understanding and identifying instances of settler colonialism.

From a social perspective, my research supports the calls to action put forth by the Truth and Reconciliation Commission of Canada (TRC, 2015). Specifically, my research supports calls to action 48, 49, 58-61, and 64. These calls to action petition religious institutions to acknowledge and apologize for the role they played in the Residential School System, develop educational strategies to help congregates learn about churches’ roles in colonization, and fund healing and cultural revitalization programs in Indigenous communities (TRC, 2015). My research supports these calls to action by encouraging Settler-Christians to engage in critical, reflexive, and likely discomfoting dialogue relating to their own complicity in settler colonialism. The hope is that these conversations encouraged co-participants to continue similar dialogue with members of their respective faith communities. Provided that such dialogue continues, this collective memory work study could be the starting point that inspires co-

participants to take steps towards addressing the TRC calls to action within their faith communities. Moreover, this study demonstrates the pedagogical potential of collective memory work processes and offers a framework for Settler-Christian institutions, organizations, conferences, and small groups to emulate when engaging in critical dialogue about settler colonialism. Grimwood and Johnson (2021) write:

[Collective memory work] can foster enhanced understanding of systemic forms of privilege across a participant's singular identity. By collectively analyzing aggregated experiences of individuals who share identity categories, we can create meaning that works to avoid singularizing, while not shying away from discomfort. It allows us to explore and disrupt experiences across shared identities without shaming them, which is suggestive of [collective memory work's] potential when focusing in on Settler stories. (p. 25)

Collective memory work processes are intentionally designed to foster non-judgmental environments where co-participants collectively support each other in unraveling the deeper meanings associated with personal memories (Grimwood & Johnson, 2018). Given the contentious history of Christianity and settler colonialism, critical interventions are required to awaken Settler-Christians to the ways in which their faiths might be implicated in perpetuating ongoing harm to Indigenous peoples and cultures. However, discussions about ties between Christian institutions and settler colonialism often dissolve into altercations, which are counterproductive to reconciliation projects (see e.g., Kav, 2021). This collective memory work project presents one framework that Settler-Christians may emulate in their faith community to engage in critical discussions about settler colonialism, while avoiding shaming or blaming a particular individual or faith group.

## **Chapter 3**

### **Methodology**

Informed by settler colonial theory and post-colonial theology, the purpose of this CMW study was to collaborate in understanding, critiquing, and ultimately enhancing Indigenous-Settler relationships, as storied in and through the travel experiences of Settler-Christian students at a Canadian university. The research questions guiding this inquiry were: (1) What notions of divinity are conveyed in the travel memories of Settler-Christian students? (2) How are the notions of divinity conveyed in the travel memories of Settler-Christian students related to settler colonialism? (3) How does participating in a collective memory work process encourage Settler-Christians to adopt a theology oriented towards decolonial futurities?

In this chapter, I situate my research within methodological framings. First, I address the history of collective memory work, and explain recent methodological developments. Specifically, I focus on the ways tourism scholars have adopted collective memory work as an unsettling methodology. Second, I describe the research setting and the co-participants who partook in the collective memory work process. Third, I detail the three phases of collective memory work, which involve data generation and analysis processes. Finally, I describe my approach to discourse analysis, which was employed to further analyze and theorize data generated during earlier phases of the collective memory work process.

#### **3.1 Collective Memory Work**

Grounded in social constructionism and informed by feminist theories, collective memory work is a participant-focused research methodology that examines the social meanings embedded and imbued within individual experience (Johnson et al., 2018; Grimwood & Johnson, 2021). Collective memory work encourages and assists “participants to make sense of how, unconsciously and through the internalization of taken-for-granted beliefs, they have created social and ideological dimensions of



identity, including gender, race, sexual orientation, and other socially relevant categories” (Johnson et al., 2018, p. 4). In other words, collective memory work draws attention to, and facilitates the unravelling of interwoven personal and political spheres (Grimwood & Johnson, 2021). This unraveling exposes the ways in which personal identities, experiences, and memories are implicated in broader social discourses, thereby allowing “us to see hegemonic identities at work” (Grimwood & Johnson, 2021, p. 8).

### **3.1.1 History of Collective Memory Work**

Collective memory work was developed in the 1980s by German “sociologist/psychologist, Frigga Haug, in conjunction with a group of female collaborators” (Wales, 2006, p. 28). As an emancipatory, social constructionist and feminist methodology, collective memory work was developed to explore “the depths of women’s experiences, and [provide] a voice to their lived experiences contextualized by the social realities of their lives” (Johnson et al., 2018, p. 9). Haug envisioned that collective memory work would assist women in making sense of their own identities and experiences, while potentially inspiring resistance to patriarchal structures (Johnson et al., 2018; Wales, 2006).

As a research methodology, collective memory work was first published in detail in Haug et al.’s (1987) *Female Sexualization: A Collective Memory Work* (this book was translated from the German version, *Sexualisierung: Frauenformen 2*, published in 1983). Guided by Marxist feminisms, Haug et al. (1987) aimed to “[reconstruct] scientific work along feminist lines, and that of remodeling Marxism to open up a place within it for issues concerning women” (p. 23). Using collective memory work methodology, Haug et al. (1987) explored the socialization of women, focusing on “the lived experiences of women, the legitimization of women’s experiences as valid historical data, and proper representations of reality” (Johnson et al., 2018, p. 9). Since its inception, scholars from various fields have used collective memory work to explore the experiences of women, educators, LGBTQ2+ folk, Settler

Canadians, among others (see e.g., Wales, 2006; Johnson et al., 2014; Clark, 2020; Grimwood & Johnson, 2021).

### **3.1.2 Collective Memory Work as an Unsettling Methodology**

Haug et al. (1987) initially developed collective memory work as an emancipatory feminist methodology. Pivoting from this methodological objective, Grimwood and Johnson (2021) proposed reorienting collective memory work “as a methodological and pedagogical process to disrupt settler colonialism” (p. 12). Fortin et al. (2021) explain, “as an unsettling methodology, collective memory work engages with placed-based stories and identities to reveal and interrogate the ways in which they are – necessarily – partial, contingent, and contested” (p. 10).

Between 2016-2018, Grimwood and Johnson (2021) conducted a collective memory work pilot project with a group of graduate students. Informed by Grimwood and Johnson (2021), Fortin et al. (2021) conducted a second iteration of the study with a group of upper-year undergraduate students. Students who engaged in these studies attended a comprehensive university in Canada. Throughout the collective memory work process, these students were exposed to diverse ways of thinking about and relating to land (Fortin et al., 2021). For instance, co-participants discussed how colonial borders divide land in arbitrary ways, and yet, these divisions shape “taken-for-granted beliefs about nationhood” and national identity (Fortin et al., 2021, p. 6). Insights from Grimwood and Johnson (2021) and Fortin et al. (2021) demonstrate the ways in which collective memory work facilitates critical discussions and reflexive questioning. Thus, collective memory work is a pedagogical methodology, helping co-participants unravel the ways in which their personal memories and identities are entangled with broader social narratives, especially those related to settler colonialism.

## **3.2 Research Setting**

This study took place at a comprehensive university in a mid-size Canadian city. Data shows that there has been a consistent decline in “religious affiliation, the frequency of participation in group religious activities, the frequency of engaging in religious or spiritual activities on one’s own, and the importance place on religious and spiritual beliefs in one’s life” (Cornelissen, 2021, p. 5-6). Census data shows that, “in 1985, 90% of people aged 15 and older reported having a religious affiliation, compared with 68% in 2019” (Cornelissen, 2021, p. 6). While Christianity, and religiosity more broadly, is declining in Canada, a significant proportion of the Canadian population is still affiliated with Christianity. In 2019, approximately 63.2% of Canadians 15 and older reported having a religious affiliation with a Christian religion (Cornelissen, 2021). The largest Christian denomination in Canada is Catholicism, with 32% of Canadians 15 and older reporting affiliation (Cornelissen, 2021).

The Canadian university where this study took place has over 42,000 full and part-time students enrolled in undergraduate and graduate programs. International students comprise approximately 22% and 40% of undergraduate and graduate student populations respectively.

### **3.2.1 The Co-participants**

To engage in this study participants had to satisfy the following criteria: (1) affiliated with a Christian religion (2) identified as a Settler (3) enrolled as a graduate student in a particular department.

Participants were to be affiliated with a Christian religion to limit the scope of the study, and ensure discussions primarily focused on the intersection of Christianity, settler colonialism, and tourism. The term ‘affiliated’ was employed with the intention of opening participation to individuals who relate to Christianity in a variety of ways, whether through past participation, familial affiliation, or current observance. It was important for participants to identify as Settlers, as this identity indicator suggests participants had some awareness of and/or willingness to learn about settler colonial history in Canada,

which was essential to the fruitfulness of this collective memory work process. Collective memory work literature suggests that pre-established trust between collective memory work participants often results in more critical and in-depth analyses (Johnson et al., 2018). Recruiting participants from one graduate department helped to establish trusting relationships with and between co-participants.

Co-participants for this study were recruited using snowball purposive sampling (Tongco, 2007). The purposive snowball sampling began when I reached out to one graduate student who I suspected satisfied the participation criteria. This student suggested other graduate students who might be interested in engaging in the study. Including myself, four graduate students were recruited and participated in all phases of the collective memory work process. Three co-participants identified as women; one co-participant identified as a man. One co-participant was an international student from a West-African country; the other co-participants were Canadian students of European, South American, and Greek descent. Each co-participant was affiliated with a different denomination of Christianity including Catholicism, Greek-Orthodox, Charismatic, and Christadelphian. Although they provided denominational affiliation, one co-participant expressed dislike for disclosing this information, arguing that such practices can be divisive.

### **3.3 Methods**

The collective memory work process is comprised of three phases – Haug et al. (1987) developed the first two phases: memory writing, and collective analysis of memory texts; Crawford et al. (1992) later introduced a third phase, which involves further analysis and theorization. During the collective memory work process, co-participants collaboratively contribute to data generation and analysis. The collaborative nature of collective memory work is an intentional methodological design, aiming to dismantle hierarchical orderings of researchers and participants (Onyx & Small, 2001). Reflective of this methodological objective, Haug et al. (1987) refer to participants as *co-researchers*. I did not employ

Haug's terminology in this report because participants were not involved in all stages of the research project. In my case, participants did not collaboratively develop a research topic, purpose statement, questions, or conceptual framework. Independently, I completed the foundational groundwork for this research project, and later consulted participants about these decisions. Therefore, while my engagement was more equal to other participants during the memory writing and group analysis phases, I held greater decision-making power during other phases of this project. Therefore, in this report I employ the term *co-participant* when referring to all participants involved in this study, including myself. This term is meant to recognize co-participants' contributions to data generation and analysis, while acknowledging that I, the primary researcher, had greater decision-making power in some phases of the research process. My role as a researcher will be further detailed throughout the following sections.

### **3.3.1 Demographic Information**

Demographic information of co-participants was collected through an anonymous online survey. This survey collected information about co-participants' gender identity, ethnicity, education, and religious affiliation. This survey was administered immediately prior to the submission of memory texts.

### **3.3.2 Collective Memory Work Phase 1: Memory Writing**

During the first phase of the collective memory work process, all co-participants received an email containing instructions for memory writing (see Appendix A). In a collective memory work process, co-participants write about a personal memory guided by a prompt (Onyx & Small, 2001). The use of a prompt limits "the breadth of memories presented by [co-participants] in order to focus the analysis later in the project's development" (Johnson et al., 2018, p. 10). In this case the prompt was: 'a personal memory of a travel experience that you feel had a genuinely Christian quality to it.' Johnson et al. (2018) summarize Haug's four rules for memory writing:

(1) write one to two pages using the [prompt] as a focal point; (2) write in the third person and use a pseudonym – the purpose of this is to anonymize the experience for the reader and allow for thorough analysis without the layering of pre-conceived understandings about the writer; (3) the writing must be as detailed as possible for the author, including details that might seem mundane or trivial; (4) the memory text should be a description of the event, which are factual accounts, as void as possible of personal interpretation or analysis. (p. 11)

These rules are intended to set parameters for the memory texts (i.e., focus and length), foster a non-judgmental environment for group analysis processes, and emphasize the ways in which broader social narratives are present in all elements of lived experience – even those typically interpreted as mundane and unimportant. Co-participants were instructed to follow the first three memory writing rules. During research design, I concluded that the fourth guiding rule was not applicable to this collective memory work process. First, interpretation would be inherent in the generated memory texts because co-participants would be ascertaining religious meaning out of travel experiences. Moreover, factuality is typically associated with meanings of tangibility and reason. Religious experiences may not be tangible or appear factual to outside audiences. Therefore, to mitigate feelings of judgement and encourage co-participants to fully express their religious travel experiences, the fourth memory writing rule was not enforced. Co-participants submitted their memory texts using an online submission form. I compiled all the memory texts into a single document (See Appendix B) in preparation for the second phase.

### **3.3.3 Collective Memory Work Phase 2: Collective Analysis of Memory Texts**

Phase two of the collective memory work process began approximately one week after co-participants submitted their memory texts. Phase two involved co-participants engaging in a collective analysis of the memory texts. According to Johnson et al. (2018):

This group analysis forms the important participatory crux of the method, as it is the point where the participation of the group and the collective analysis of the memories of each participant creates a collective memory space, as well as a collective analysis of the meaning of the memories and the memory trigger for the group. (p. 11)

Due to COVID-19 and other logistical barriers, collective analysis sessions occurred through an online video platform. All co-participants met twice, each analysis session lasting approximately two hours. Discussion 1 began with one co-participant reading a memory text aloud. Using guiding questions (See Appendix C), I then facilitated a group discussion to prompt further analysis of the memory text. My facilitation style was minimalistic; I read the discussion questions aloud, asked co-participants if they had additional comments before we addressed other discussion questions, and time managed. After addressing the discussion questions for one memory text, a different co-participant would read another memory text aloud and we would address the discussion questions again. This process repeated for all four memory texts.

Discussion 2 occurred approximately two weeks after Discussion 1. This time gap was due to conflicting schedules of co-participants. Discussion 2 followed the same procedures as Discussion 1, guided by a different set of questions (See Appendix C). Both discussion sessions largely reflected group analysis procedures detailed by Crawford et al. (1992):

1. Each memory-work group member expresses opinions and ideas about each written memory in turn.
2. The collective looks for similarities and differences between the memories. The group members look for continuous elements among the memories whose relation to each other is not immediately apparent. Each member should question particularly those aspects of events that do not appear amendable to comparison, without resorting to biography.

3. Each member identifies cliches, generalizations, contradictions, cultural imperatives, metaphors, etc. This is one way of identifying the markets of the “taken-for-granted” social explication of the meaning of recurring events.
4. The group discusses theories, popular conceptions, sayings, and images about the topic, again as a way of identifying common social explication of meaning around the topic
5. The group also examines what is not written in the memories (but that might be expected to be). Silences are sometimes eloquent pointers to issues of deep significance but are painful or particularly problematic to the author.
6. The memory may be rewritten (p. 49)

Although an often-overlooked stage in the collective memory work process, rewriting memories provides an important opportunity for co-participants to mitigate potentially problematic interpretations of memory texts and improve clarity (Johnson et al., 2018). Time constraints prevented co-participants from responding to all discussion questions or engaging in rewriting processes. These time constraints will be further addressed when I discuss the limitations of this study. Group analysis sessions were audio recorded for further analysis and theorization.

### **3.3.4 Collective Memory Work Phase 3: Further Theorization and Analysis**

Building upon Haug et al.’s (1987) collective memory work phases, Crawford et al. (1992) introduced a third phase – theorization and analysis. During this phase, data generated from the memory texts and group discussions is related “back to academic theory and literature” (Johnson et al., 2018, p. 13). Guided by Gee (2005), I independently completed a discourse analysis of the memory texts and group discussions. This discourse analysis was completed independently because other co-participants could not allocate the necessary amount of time and energy to engage with relevant theory and literature.



Approximately two months into my analysis process, I intended to present preliminary insights to the co-participants. During this presentation, I planned to give co-participants the opportunity to provide feedback, insight, and additional layers of analysis. The feedback was to be recorded and taken into consideration as I continued the analysis and theorization phase. Due to unforeseen personal circumstances, this meeting was abruptly canceled. The cancellation of this meeting will be further discussed when I address the limitations of this research.

### **3.4 Data Analysis and Interpretation**

#### **3.4.1 Discourse Analysis**

Guided by Gee's (2005) approach, I independently completed a discourse analysis of memory texts and group discussions. Broadly defined, discourse analysis involves a "process of deconstructing and critiquing language use and the social context of language use" (Salkind, 2010, p. 369). Gee (2005) argues that there are two synergistic functions of human language, "to support the performance of social activities and social identities and to support human affiliation within cultures, social groups, and institutions" (p. 1). Continuing, Gee (2005) explains, "these two functions are connected. Cultures, social groups, and institutions shape social activities and identities" (p. 1). Gee (2005) suggests that language is the primary medium through which humans express their perspective of reality. However, discourse is not limited to language. Discourse refers to all aspects of communication including "one's body, clothes, gestures, actions, interactions, symbols, tools, technologies..., values, attitudes, beliefs, and emotions" (Gee, 2005, p. 7). Together, shaped by culture, social groups, and institutions, these dimensions of communication enact identities and social activities.

Language is reflective of the situation in which we are communicating, but also "creates that very situation" (Gee, 2005, p. 10). Expanding on this concept, Table 2 details Gee's (2005) *seven building*

tasks of language, each of which give rise to a question that can be posed when engaging in a discourse analysis.

**Table 2**

*Gee's (2005) Seven Building Tasks of Language*

Areas of reality	Definition	Discourse analysis question
Significance	We use language to make things significant (to give them meaning or value) in certain ways, to build significance	How is this piece of language being used to make certain things significant or not and in what ways?
Activities	We use language to get recognized as engaging in a certain sort of activity, that is, to build an activity here-and-now.	What activity or activities is this piece of language being used to enact (i.e., get others to recognize as going on)?
Identities	We use language to get recognized as taking on a certain identity or role, that is to build an identity here-and-now.	What identity or identities is this piece of language being used to enact (i.e., get others to recognize as operative)?
Relationships	We use language to signal what sort of relationships we have, want to have, or are trying to have with our listener(s), reader(s), or other people, groups, or institutions about whom we are communicating; that is, we use language to build social relationships	What sort of relationship or relationships is this piece of language seeking to enact with others (present or not)?
Politics	We use language to convey a perspective on the nature of distribution of social goods, that is, to build a perspective on social goods	What perspective on social goods is this piece of language communicating (i.e., what is being communicated as to what is taken to be “normal,” “right,” “good,” “correct,” “proper,” “appropriate,” “valuable,” “the way things are,” “the way things ought to be,” “high status or low status,” “like me or not like me,” and so forth)?
Connections	We use language to render certain things connected or relevant (or not) to other things, that is, to build connections or relevance	How does this piece of language connect or disconnect things; how does it make one thing relevant or irrelevant to another?

Sign systems and knowledge	We can use language to make certain sign systems and certain forms of knowledge and beliefs relevant or privileged, or not, in given situations, that is to build privilege or prestige for one sign system or knowledge claim over another	How does this piece of language privilege or deprivilege specific sign systems (e.g., Spanish vs. English, technical language vs. everyday language, words vs. images, words vs. equations) or different ways of knowing and believing or claims to knowledge and beliefs?
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*Note.* Contents of Table 2 directly quote Gee (2005, p. 11-13).

Gee's (2005) *seven building tasks* provided a framework through which to analyze memory texts and group discussions. Details of this process are explained in the following section.

### 3.4.2 Working with the Data

To begin discourse analysis, I first familiarized myself with the data by transcribing and reading the transcripts and memory texts. Next, I deconstructed each memory text into lines and stanzas, identifying significant plot points and statements from each text (Gee, 2005) (see Appendix D). Memory texts were then imported into qualitative analysis software, *Nvivo*. Guided by Gee's (2005) seven major building task questions (See Table 2), I reviewed each memory text line-by-line and recorded insights using Nvivo's annotation feature (see Appendix E). To synthesize these insights, I then responded to Gee's (2005) focused questions (see Appendix F) about each of the building tasks. Gee's (2005) focused questions assisted me in connecting the memory texts to broader discourses (see Appendix G). I then revisited the focus group transcripts and followed a similar, albeit less intensive analysis process. Unlike memory texts, focus group transcripts were not deconstructed into lines and stanzas. The group analysis discussions unfolded akin to a conversation. Thus, most insights were already separated into discernible topics and statements. Moreover, the main purpose of this research was to analyze deeper meanings present in memory texts. Therefore, transcripts from group discussions were primarily used as contributing analytical insights, rather than *analyzable* data. After responding to Gee's (2005) seven building task and focused questions, I then used mind maps to better visualize and organize data (see

Appendix H). Following a series of mind map iterations, I established areas of insights that are explored in the following section of this report (see Appendix I).

### **3.4.3 Ethical Considerations**

This collective memory work process explored how personal memory narratives are connected to broader settler colonial discourses. Co-participants who engaged in this study partook in discussions about the ways in which Settler-Christians and Christian institutions are implicated in the advancement of settler colonialism. These discussions may have left some co-participants feeling discomfort, shame, or embarrassment. Several safeguards were put in place to mitigate the psychological and emotion risks and harms associated with the study. First, prior to participating in this study potential co-participants received an information letter (See Appendix I). This information letter provided an in-depth description of the study procedure. Accordingly, potential participants were made aware that participating in the study involved engaging in critical and possibly discomfoting dialogue. Providing this information allowed participants to make an informed decision about their psychological and emotional preparedness to engage in the study. Second, participants were given opportunities to provide input related to the study procedures and outcomes. As previously mentioned, I conducted one-on-one consultations with potential co-participants. During these consultation meetings, I reviewed the information letter and addressed questions or concerns related to the research project. Third, when facilitating the focus group discussion, I reiterated the potential of discomfoting discussions. I also explained that the collective memory work process is not about shaming or venerating co-participants (Fortin et al., 2021). Rather, I explained that this research process seeks to unravel the ways in which Settler-Christian memories are connected to broader social narratives, especially those related to settler colonialism.

Co-participants in this study were graduate students from the same university department. Given the research area of this collective memory work process, it was likely that contentious topics of

conversation could arise during the group analysis sessions. Diverging perspectives had the potential to strain relationships among co-participants. Accordingly, several safeguards were put in place to mitigate the social risks or harms associated with this research. During the group analysis sessions, I emphasized that the intention of collective memory work processes is to collaborate in generating a collective analysis of the memory texts. I encouraged co-participants to co-create a collaborative and non-judgmental learning environment for all co-participants. All co-participants who engaged in the study fully embraced this suggestion and made analytical contributions that were critical, yet respectful of other co-participants.

The co-participants who participated in this study graciously entrusted me with their memory texts to analyze and derive insight. I recognize that sharing personal memories can be a vulnerable experience, especially when memories are of emotional and spiritual significance. Grimwood et al. (2019b) write, “stories tend to defy dissection. They stand on their own, valid in integrity and fidelity to narrative style and meanings communicated across tellers and readers” (p. 7). In some cases, the process of analyzing stories is ethically contentious. For instance, “disassembling and scrutinizing Indigenous stories could be considered disrespectful and offensive to storytellers, especially Elders and knowledge holders” (King et al., in press). However, settler colonial histories in Canada substantiate the need for Settlers, and particularly Settler-Christians to consider how personal memories are contributing to narratives that continue to harm and suppress Indigenous ways of being. The following section provides additional insight into how I balanced the need to engage in critical analysis while also maintaining the integrity of each memory text.

## Chapter 4

### Representing Christianity

*Being* Christian in Canada is accompanied by several privileges. For instance, Christians are part of the Canadian religious majority (Cornelissen, 2021), Canadian holidays are aligned with most Christian observances, and Christians are the least-likely among religious communities in Canada to report hate crimes (Wang & Moreau, 2022). However, Canadian Christians do not experience these privileges equally. Orthodox Churches follow the Julian calendar, opposed to the Roman calendar. Accordingly, Orthodox Christians typically observe religious holidays a week later than their Roman Catholic or Protestant counterparts. Therefore, Orthodox Christians do not experience the convenience of having public holidays align with their religious observances. Denominational differences have also resulted in more severe consequences for certain Christian groups in Canada. Jehovah's Witnesses are an evangelical Christian sect, whose origins can be traced to the Advent Movement of the 1800s. Unique from dominant Christian sects in Canada, Jehovah's Witnesses abstain from military service and expressions of patriotism. Due to this abstinence, Jehovah's Witnesses experienced religious persecution in Canada during World War I and II (Buckingham, 2014). In 1918, Jehovah's Witnesses literature was banned, and from 1941-1943 the War Measures Act made it illegal to be a Jehovah's Witness (Buckingham, 2014). During this time, some Jehovah's Witnesses were imprisoned for pacifism and expressions of anti-nationalism (Buckingham, 2014). Today, Christians in Canada continue to target each other because of theological differences. In 2017, two Queer-affirming churches in Waterloo, Ontario were vandalized (Flanagan, 2017). Both church properties were spray painted with, 'Rom 1:32,' which references a Biblical verse frequently used to condemn LGBTQ+ identities (Booth, 2017).

I have dual purpose for outlining these instances of religious persecution and hatred: (1) to highlight tensions in and between Christian denominations in Canada (2) to emphasize the diverse

theological discourses of Christian denominations in Canada. After the second group discussion concluded, one co-participant expressed concerns surrounding the ways in which Christianity would be represented in this research:

**Co-participant:** I just had a question...This is more of like a comment based on my own experience, and it's like a worry, like an anxiety...I kind of mentioned this when we were talking today. I notice...that...we all talk about Christianity...as if it's just one definition...I just wanted to mention that when you're writing, I hope that it's presented in a way that's not so surface level – like complex. We've mentioned that we're all coming from different experiences, different, you know, denominations, if we are in one, and, and different childhood experiences, and that kind of thing, and so the way we talk about Christianity may be different than one another...And so, like my worry is that it will be represented in a way that suggests I view Christianity the same way someone else does, which isn't necessarily a bad thing, it's just not true. I'm saying this because I've read other work on Christianity, and it essentializes Christians, who Christians are and what Christians think...But there's so much complexity in that, as there is in everything.

Although most practices, beliefs, and rituals, are based in the same source text, the ways in which Christians understand and apply this text is diverse, and ever-changing. The memory text of each co-participant is reflective of a different Christian discourse. Often, reports of collective memory work processes opt for integrated and thematically organized data representation (see e.g., Fortin et al., 2021). This method of data representation effectively demonstrates the ways in which memory texts are related to each other and jointly sustain particular social narratives. However, I chose to organize analyses around each of the four memory texts – I discuss and analyze each of the memory texts separately. I chose this method of representation to avoid conflating and diminishing differences in Christian discourses. Allocating a chapter section to the analyses of each memory text was intended to convey respect for the

author's individual Christian discourse and religious understanding, while also maintaining the integrity of the memory text. In other words, the presentation of analyses was a choice based in ethics.

Accordingly, the intention of the following analysis is not to resolve or collapse Christian discourses.

Rather, the way in which I represent this data intends to hold these differences in unresolved tension, encouraging readers to sit in the discomfort of critical religious dialogue.



## **PART II**

### **ANALYSIS OF DATA: DISCUSSIONS, DISCOURSES, AND INSIGHTS**

## **Chapter 5**

### **Data Analysis**

Informed by settler colonial theory and post-colonial theory, the purpose of this collective memory work study was to collaborate in understanding, critiquing, and ultimately enhancing Indigenous-Settler relationships, as storied in and through the travel experiences of Settler-Christian students at a Canadian university. The research questions guiding this inquiry were: (1) What notions of divinity are conveyed in the travel memories of Settler-Christian students? (2) How are the notions of divinity conveyed in the travel memories of Settler-Christian students related to settler colonialism? (3) How does participating in a collective memory work process encourage Settler-Christians to adopt a theology oriented towards decolonial futurities?

Memory texts demonstrated how notions of divinity are tied to broader Christian discourses. Specifically, memory texts conveyed divinity as connected to service, land, evangelism, and church institutions. The memory text of each co-participant is reflective of a Christian discourse that carries unique notions of divinity. The aim of this collective memory work process was not to resolve or collapse these diverse discourses. Rather, co-participants were encouraged to hold these differences in tension, grappling with the ways in which theological and religious understanding may relate to or resist settler colonial logics. The following sections illuminate notions of divinity that emerged from personal memory texts about travel experiences with a *genuinely* Christian quality. Most quotes from co-participants are verbatim. However, some quotes have been minorly edited to protect co-participants' identities, eliminate excessive fillers, and enhance the clarity and flow of the analysis.

#### **5.1 Memory Text 1: 'A life of service'**

The first memory text that co-participants analyzed connected notions of divinity to service, especially assisting those who are houseless or precariously housed. This memory text told a story about Sarah and

Michael's visit to the Notre Dame Basilica in Montreal. While Michael was taking pictures of the Basilica, Sarah noticed an unhoused man circling the square and asking women for change:

In the peripheral of the wedding, excited tourists, and pedestrians, Sarah watched as a man, whom she assumed to be homeless, circle the square asking passersby for spare change. The juxtaposition of this scene against the lavishness of Notre-Dame startled Sarah.

When asked the question, 'what is the memory text about?,' Joseph highlighted the failure of the church to address the needs of local citizens:

**Joseph:** Notre-Dame is noted as a centre for religious activity, which is accompanied by principles of Christianity like caring for the poor or providing for the needy. Still, on the premise of this Basilica, you can see people who by human standards could be described as needing help but must rely on people who do not necessarily associate with the church or the Basilica for survival.

This memory text and Joseph's insights relate to broader conversations surrounding the absence of religious institutions in addressing issues of growing economic disparity (Putnam & Campbell, 2010). Putnam and Campbell (2010) note that religious institutions have been important actors in bringing about social change, such as civil rights. While serving the economically disadvantaged is a core tenant of many faith groups, Christian institutions have remained largely silent in contemporary public conversations about poverty and ways to address it (Putnam & Campbell, 2010). Like church institutions, Sarah also struggled to embody the values she claimed to hold:

Sarah noticed that the man mostly approached women for offerings. She wondered why that was. Were women more likely to give? Did this man trust women more? Was this man a

predator?...Sarah felt bad for having this thought – casting judgement, jumping to conclusions about a man she'd never met.

Sarah felt guilty for making assumptions about a man with whom she was unfamiliar. Based on Sarah feeling 'bad' for 'casting judgement,' co-participants inferred the memory text to be about resisting the urge to draw hasty conclusions:

**Joseph:** I think for me, the key message for this text is, before we run to conclusions and judging people, it's always good take a step back and put ourselves in people's shoes to try to understand people's perspectives, where they're coming from and not necessarily based on physical characteristics and things we can see on face value.

**Chloe:** Just adding to what Joseph said, this memory text is reminding us that there's more to the story than what we see on the surface.

Building on this discussion, co-participants later suggested that Sarah's concerns about the unhoused man were valid, and she was arguably too self-critical:

**Joseph:** Sarah is asking very interesting questions here. Should we say that Sarah was actually too judgmental? I don't know if we can say that because these are very genuine questions to ask and feelings to have about the homeless person, based on what she had observed or witnessed.

**Jessica:** Fear can really influence what you do. I agree, based on what she saw, maybe she was doing what she felt was the most important thing to protect herself. Fear is an immediate reaction a lot of the time, and fear is complicated. There are a lot of factors that contribute to fear. And her questions aren't unrealistic because you never know what could happen.

Jessica's statement, 'you never know what could happen,' is reflective of broader feminist discourses related to threats of violence and danger that women face during travel and their daily lives (McNamara

& Prideaux, 2010). Arguably however, this statement also fuels public discourses that perpetuate unwarranted fear of unhoused people (Gaetz, 2009). Gaetz (2009) notes that unhoused people are more likely to be victims, rather than perpetrators, of violence. Later in the memory text, Sarah's attitude towards the unhoused man shifts from fear to regret:

Eventually, the man approached Sarah. He spoke to Sarah in French and asked her if she had spare change. Sarah apologized, "I'm sorry, I can't speak French," "Why did I say that?!" thought Sarah. Sarah's French wasn't great, but she knew exactly what the man was asking her. The man then responded in English, "Sorry Madame, do you have spare change?" – what happened next, Sarah still can't recall. Did she give him change? If so, how much? Surely, not enough. How could Sarah not remember what had just happened?

Concerning this excerpt, co-participants discussed the concept of 'giving enough':

**Jessica:** The amount and type of offering seems to be very important to Sarah. In my opinion, I think helping someone, as little or as small as it is, is still helping someone, and is still pleasing in God's eyes. But I think in Sarah's perspective here, a small thing was not enough. I think for Sarah, being Christian means doing a lot more all the time, even if it means ignoring fear.

Here, Jessica observes that Sarah feels her offerings are insufficient, resulting in feelings of guilt. Guilt is an emotion commonly associated with Christian religions, and especially Catholicism. While empirical evidence remains inconclusive, the concept of 'Catholic guilt,' "is well established in popular religious imagination" (Vaisey & Smith, 2008, p. 416). The phrase typically refers to, "feelings of shame, remorse, self-doubt, or responsibility of a unique tone and persistence, rooted in particular in a Catholic spirituality that is said to emphasize obedience, sin, damnation, confession, and penance" (Vaisey & Smith, 2008, p. 415). Vaisey and Smith (2008) explain that the phrase is often used to criticize Catholic teachings as, "obsolete, erroneous, and...unduly burdensome" (p. 415). From the perspective of Catholic guilt

discourse, Sarah's feelings of inadequacy and regret can be attributed to an oppressive institution that holds its patrons to an unreasonable and archaic moral code. Conversely, Sarah's anxiety could also be understood to reflect broader Christian discourses that emphasize the importance of performing 'good works.'

According to Catholic doctrine, salvation is achieved through a combination of performing good works and faith (Petit, 2015). Traditionally, Protestant doctrine "espoused the belief that salvation is attained only through faith in Jesus and his atoning sacrifice on the cross (*sola fide*)" (Pew Research Center, 2017, p. 8). Although disagreements in soteriology were key in instigating the Reformation, studies show that most Christians in the United States presently believe "both faith in God and good deeds are necessary to get into heaven" (Pew Research Center, 2017, p. 8). Considering Catholicism's influence on Canadian culture, it is reasonable to hypothesize that most Canadian-Protestants espouse a 'faith *and* works' soteriology. The significance and challenge of performing 'good works' was expressed by several co-participants:

**Jessica:** Sarah was really struggling between theory and living that out in real life. Assuming that Sarah was knowledgeable about the idea of doing good works in Christianity, you can see that you can have such a strong knowledge of something, but then when you're really faced with it, and the reality of it, maybe your fears come first, maybe your doubts come first.

**Joseph:** It's very easy to say that 'I understand what scripture is,' or 'I understand what it means to be a good Christian,' but when we are faced with realities of life, then the action component can disappear.

**Chloe:** I think one of the things that really stuck out to me the most as I was reading was the juxtaposition between being a Christian individual and a person of faith, and then confronted with

this encounter. Your faith gets put to the wayside for a second while you worry about danger, and then it almost becomes an afterthought.

Of course, what qualifies as ‘good works’ is theologically dependent. A ‘good work’ in one church may be considered a ‘sin’ in another. However, most Christian groups, and particularly the Catholic Church, considers serving the poor as unequivocally ‘good work.’ This notion is reflected in Sarah’s lamentation about her failure to provide adequate aid to the unhoused man:

Sarah clutched Michael as she thought about the man she should’ve given more to, and countless other homeless people she had encountered on their trip. She wondered where their salvation was and if they felt loved – how could they in a city that has forgotten them?

The author suggests that the city of Montreal demonstrates negligence towards its unhoused citizens. This perspective is reflective of Catholic Social Teaching that advocates on behalf of marginalized populations. The phrase, ‘Catholic Social Teaching’ refers “to a body of work derived from various Vatican documents and grounded in scripture which embodies the Catholic Church’s response to social issues” (Dann & Dann, 2016, p. 413). One of the key principles of Catholic Social Teaching is the ‘preferential option for the poor’ (also called the ‘option for the poor’) (Stabile, 2008; Dann & Dann, 2016). Dann and Dann (2016) further elaborate on this concept:

Catholic Social Teaching argues that the purpose of economic activity is to advance all members of society including the most poor and vulnerable...The principle applies not only to how society treats those who are poor in material terms but also the vulnerable, the marginalized and victims of injustice and oppression. (p. 414)

The concept of the preferential option is rooted in Biblical texts (see e.g., Exodus 22:20-26; Isaiah 58: 5-7; Matthew 25: 34-40; Luke: 4:16-21). Theologians particularly recognize the Gospel of Luke for

advocating on behalf of poor and marginalized peoples (McKinney, 2018). In the Gospel of Luke, “the use of the manger for the birth [of Jesus of Nazareth] highlights the poverty of the circumstances of his early life and this is contrasted...with the importance of the emperor Augustus who has called the census” (McKinney, 2018, p. 100). Further, Luke’s Gospel depicts Jesus interacting with, helping, and befriending marginalized people, including those who are blind, paralyzed, sick, poor, and regarded as sinners (McKinney, 2018). In summary, Christian discourses largely connect serving poor and marginalized people to acts of godliness and a means of achieving salvation. Thus, from Christian, and particularly Catholic perspectives, failing to aid unhoused peoples could have salvific implications. From this perspective, Sarah is justified in feeling anxiety, regret, and sadness after her encounter with the unhoused man.

Unexpectedly experiencing an intense reaction to a situation can leave one feeling emotionally paralyzed or overwhelmed. However, for Sarah, the encounter evoked a reflexive response, followed by a promise to act:

[Sarah] felt her own faith wavering and questioned her place in existence. What does it mean to live well? Live justly? Live the faith? In this moment, she knew she needed to commit to a life of service – it felt like a calling, a vocation.

Based on this excerpt, co-participants discussed how the memory text was about reflection and internal deliberation:

**Jessica:** I thought it was interesting that this situation allowed Sarah to really look at herself, and basically her subjectivities and what might be wrong with that, and where that might come from. I think what I got out of the story is about reflection. Because not everybody would react the same way that Sarah did. And like Sarah took this as an opportunity to look really inward at herself and look at why she was so judgmental. I found that was interesting, because it allowed her to ask



really difficult questions that maybe don't even have an answer. But after all this questioning, Sarah then says she wants to commit to a life of service, but she doesn't explain what 'a life of service' means.

**Anne:** What I'm hearing too Jessica, regarding how much questioning Sarah does through this story, maybe part of the author's theory on what it means to be Christian involves living in a space of questioning or constant grappling, and the 'service' that Sarah talks about is informed by this questioning.

Anne and Jessica identify that despite intense questioning and grappling, Sarah unwaveringly commits to 'a life of service.' However, Sarah fails to articulate what 'service' she is referencing. While the precise nature of such service remains unknown, it's reasonable to infer that Sarah intends to engage in work that aids unhoused populations. Sarah does not attempt to address or find answers to the questions she poses. As a result, Anne suggests that Sarah's future acts of 'service' will be informed by reflexive questioning.

Memory Text 1 emphasizes the moral and salvific significance of performing good works, such as assisting unhoused or precariously housed individuals. By accusing the city of negligence, the author suggests that houselessness is a structural issue, requiring a collective response. However, Sarah's reaction to the unhoused man primarily focuses on her personal moral dilemma. In other words, Sarah's response is individualistic – the belief that *she* must be the *one* to help. Dej (2020) argues that neoliberalism mobilizes personal autonomy “to downplay the constraints placed on people's choices...and to stifle discussions about broader systematic causes of [houselessness] that would require us to make changes” (p. 51). Building upon this argument, I propose that neoliberalism and notions of personal autonomy are also mobilized and sustained when Settlers approach issues of social injustice as an *individual* calling, vocation, mission, etc. Such means of addressing social injustice centre Settlers as the actors *capable* of bringing about change. Insights from this memory text suggest that encountering

social injustice during travel can inspire Settlers to commit to life-long service that benefits marginalized populations. However, Settlers must remain attentive to the ways in which their conceptualization of their *calling* might re-centre themselves and re-instill notions of individualism and saviorism, thereby detracting attention from and perpetuating ideologies which are often incongruent with decolonial projects.

## **5.2 Memory Text 2: ‘God’s unfolding architecture’**

The second memory text that co-participants analyzed connected notions of divinity to land. Particularly, this memory text highlights the ways in which connecting divinity to land can inspire tourists to engage in reflexive questioning about land (in)justice. This memory text told a story about Lila’s trip to the Rocky Mountains:

Lila had the wonderful opportunity to visit the Alberta Rocky Mountains with a friend who was quite familiar with the area. Lila spent much of her time imagining a time lapse through which this beautiful creation was crafted, born, and formed.

The author’s use of ‘crafted, born, and formed,’ suggests they understand land to be a result of intentional design, rather than solely evolutionary processes. This notion is reflective of both Biblical creation stories (Genesis 1 and 2), which provide accounts of the Hebrew God creating the heavens and the earth. On the drive through the mountains, Lila notices that the landscape is different than her home:

The surrounding trees had such narrow structures, almost replicating stretched and squashed Christmas trees. Lila felt like she existed in a Dr. Seuss themed snow globe. As they inched closer to the mountains, the clouds became thicker and sunk lower. Lila stared out her car window at the grey, ominous outlines of massive mountains scattered with chaotic patches of narrow, dark green trees.

In this excerpt, the author describes the land as other-worldly, ‘ominous,’ and ‘chaotic.’ Interestingly, in the following paragraph the author admires the same land’s ‘intention’:

[Lila’s] friend began to speak about how much each tree relies on its neighbours. She mentioned that the mountains cast great shadows over the trees, restricting their growth. As a result, the trees form an underground network, nurturing and sustaining the fresh, smaller trees until they are tall enough to gather sunlight. ‘Unfathomable,’ Lila thought. The intricacy, dedication, intention, creativity; ‘God’s maturing, unfolding architecture is unfathomable’ she thought. The mountains, and the trees were unfathomable, even when viewed through a car window and scattered between thick white sheets of falling snow.

The contrast in description – from land as ‘intentional’ to land as ‘chaotic’ – occurs when the author connects ecological processes to Godly order. This *intentional* design, as described in Christian discourses, has been criticized by scholars for being hierarchical and perpetuating notions of human domination and exploitation over other earthly creatures (White, 2004; Haught, 2004). Echoing these critiques, co-participants argued that this memory text perpetuated potentially problematic notions of land:

**Chloe:** Well, I almost hate to say it, but I do feel like this memory text represents a Christian worldview, where people or God is at the top, and everything else is separate from that. It doesn’t really take into consideration the relationality of everything.

**Anne:** Yeah, it kind of reinforces the concept of the ‘Great Chain of Being’ I guess.

Some scholars argue that the concept of the human soul makes Christian conceptualizations of land and creation innately anthropocentric (Haught, 2004). Peterson (2004) explains:

The pre-eminent source for Christian claims about the soul, of course, is the Bible, especially creation stories. The Hebrew Bible offers two accounts of God's creation of the world and humanity. The best known and most influential, found in Genesis 1:26-28, clearly distinguishes humans from the rest of God's creatures. Humans alone are created in God's likeness and, not incidentally, given dominion over the rest of creation. (p. 115)

Unlike ephemeral earthly bodies, Christianity asserts that the human soul is eternal (Peterson, 2004). Therefore, for some Christians, "humanity's real home does not lie among the rest of creation but rather with God in heaven" (Peterson, 2004, p. 116). Peterson (2004) explains, the concept of the human soul "also means that humans' most important relationship is the vertical stretch to the divine rather than – or at least before – horizontal ties to other people or creatures" (p. 116). Building upon this notion, Haught (2004) writes, "many Christians...continue to interpret the physical world as though it were little more than a 'soul school' wherein we are challenged to develop our moral character but which itself has little intrinsic significance and no share in human destiny" (p. 232). According to White (2004), the concept that humans are created in the likeness of God and carry a soul makes Christianity, especially in its Western form, "the most anthropocentric religion the world has seen" (p. 197). Further, White (2004) argues that Christianity promotes human-nature dualism, which is the root cause of current ecological crises. White (2004) writes, "by destroying pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects" (p. 197). However, Hiers (1984) argues that such accusations give Christianity too much credit in influencing global socio-economic conditions. Further, Hiers (1984) suggests that White's reading of Judeo-Christian creation stories oversimplifies and misrepresents a complex tradition.

First, White's thesis blends and confuses Genesis 1 and 2, which present two distinct accounts of creation (Hiers, 1984). Genesis 2 provides a much more embodied account of creation, wherein God

crafts humans from the earth (Genesis 2:7-15). In neither creation story are humans given permission to dominate other earthly creatures (Hiers, 1984). For instance, both creation stories depict humans as vegetarians (Hiers, 1984; also see e.g., Genesis 1:29; 2:16). Further, Hiers (1984) asserts that Judeo-Christian creation stories affirm the intrinsic value of all creation:

[White's] summary is also noteworthy for what it omits, in particular God's repeated affirmation of the value of terrestrial being – animal, vegetable, and mineral – climaxing in the astounding world-and-life affirming declaration: 'And God saw everything that he had made, and behold it was very good.' (p. 45)

Themes of ecological care and integrity are found throughout Biblical texts. For instance, Hiers (1984) explains that God's care for creation is also evident in the New Testament:

God feeds the birds of the air and adorns the grass of the fields with lilies (Matt. 6:28-30). He does not forget a single sparrow (Lk 12:6); sparrows and sheep are precious to God, although Jesus' followers are more so (Matt. 10:31; 12:12). (p. 49)

Similar themes of care and admiration for creation are reflected throughout this memory text. Returning to the previous excerpt, Lila appreciates interconnected tree systems, and the 'intricacy, dedication, intention,' and 'creativity' of creation. When discussing the meaning of this memory text, co-participants suggested that the author's conceptualization of Christianity and divinity transcends human-God connections:

**Joseph:** Lila's understanding or interpretation of Christianity is beyond the human, right, it's beyond people, it relates to how mountains are formed, how trees form a network of support. So, I think Lila makes sense of what is happening in the physical environment through Christianity.

**Anne:** I really like your point Joseph, about the inclusion of land in their concept of Christianity. That wasn't evident much at all in Memory Text 1, it was all about interactions between humans. Whereas the main focus of this text was about interaction between humans and land and connecting that to divinity. It seems that for Lila, Christianity is very fundamental and attached to the way she analyzes every situation.

This memory text, and Joseph and Anne's analysis, echo Franciscan discourses, which urge Christians "to see God in all things," and especially nature (Haught, 2004, p. 232). *Seeing* God in nature disrupts human-nature and earth-divine dualism, awakening humans to "the fact that our own entanglement in this living world is having fatal consequences for it" (Gedge, 2019, p. 511). For Lila, *seeing* God in land prompts her to reflect upon the socio-cultural impacts of tourism for Indigenous peoples.

At the end of the memory text, Lila visits a hotel near Lake Louise. Here, Lila connects past and contemporary Indigenous struggles for land in tourism spaces with Judeo-Christian creation stories:

[Lila's friend] told us that the hotel has a deep history, having been built on traditional and sacred land regularly visited by many groups of Indigenous Peoples. Lila thought, 'I wonder what that would feel like, seeing crowds of people slowly begin to come to a place that is so important to you?' She pictured the Garden of Eden with crowds of people, not thinking of what they are standing on, staring at the beauty in front of them through a dulled camera lens.

For Lila, thinking through Judeo-Christian creation stories allowed her to empathize with Indigenous peoples' history of encroachment, land dispossession, and the sacrilege of their traditional territories. Building upon this notion, Jessica explains that this memory text could have been framed differently:

**Jessica:** This memory text is interesting because I think it could have gone in a different direction. The author could have framed it as, 'well this is God's land, so it doesn't matter who

it's sacred to or whatever because God owns it.' But the author didn't do that. Instead, the author recognizes that dynamic. They recognize that it's God's creation, but they also recognize that the land means something more to certain people.

Rather than perpetuating notions of domination or control over land – to which White (2004) suggests Christianity is always culpable – the author instead recognizes Indigenous peoples' unique and significant connection to land.

While empathy is a significant motivator for engaging in solidarity work and allyship, co-participants discussed the ways in which assessing others' feelings and experiences based on personal perspectives is potentially problematic:

**Jessica:** This story shows that Lila's view of Christianity involves putting yourself in other people's shoes, similar to Memory Text 1. But there's a tension in relating other peoples' experiences back to your own. In my opinion, it can take away from the experiences of other people. So, you're not actually seeing the perspective of others. Instead, you're seeing their experience reflected in your own experience.

As Jessica suggests, 'putting yourself in another's shoes,' does not provide a complete understanding of others' experiences or feelings. One's ability to empathize with another is always shaped and limited by personal subjectivities. Equating one's experience to another's subdues the uniqueness of all life, culture, language, tradition, beliefs, etc. Echoing this notion, Apache philosopher, Viola Cordova (2007), writes about cultural incommensurability:

An attempt to understand the matrix of another society is complicated by the fact that we try to fit the strange ideas of a "strange people" into our own frame of reference without realizing that no such fit exists. Another complication is an attempt to bring to the "other" concepts from within

our own context. In the first case we see the other's action and say "that this is just like this..." In the second case we set out to see what the other thinks about a specific concept from within our own cultural context. In both cases one looks for similarities and ends by ignoring crucial differences that, despite apparent similarity, ensure continued lack of communication. (p. 63)

According to Cordova (2007), true cross-cultural understanding starts with recognizing that the other is "not simply a distortion of oneself" (p. 75). While Settler-Christians can empathize, they will never completely understand Indigenous peoples' connection to land and experiences of dispossession.

Finally, co-participants observed that although Lila alludes to the problematic history of Banff National Park, she fails to elaborate upon this history or behave in a way that's *different* from other Settler tourists:

**Chloe:** Lila thinks about the Rockies as being sacred land to Indigenous communities and groups, but then, in the next breath continues to be one of these spectators gazing upon you know their sacred lands and taking advantage of their sacred space, so it almost makes me question, not the authenticity, but like, how much thought actually like went into it afterwards...because Lila just kept on going on with her daily business, right after recognizing that, she continued to be that tourist, even after thinking about how it would feel if she was witnessing the same thing in the Garden of Eden, she's still continued to be that tourist, to play that role.

Although Lila recognizes the land as sacred to Indigenous peoples, she does not suggest ways in which to rectify dispossession, displacement, or further land encroachment. This failure of action relates to Tuck and Yang's (2012) Settler moves to innocence. According to Tuck and Yang (2012), Settlers make moves to alleviate guilt and shame associated with colonization, while simultaneously absolving themselves from responsibility to relinquish land. In her analysis, Chloe identified that reflection does not always



lead to action. This observation relates to a Settler move to innocence Tuck and Yang (2012) label, ‘conscientization.’ Tuck and Yang (2012) write:

Yet we wonder whether another settler move to innocence is to focus on decolonizing the mind, or the cultivation of critical consciousness, as if it were the sole activity of decolonization; to allow *conscientization* to stand in for the more uncomfortable task of relinquishing stolen land. We agree that curricula, literature, and pedagogy can be crafted to aid people in learning to see settler colonialism, to articulate critiques of settler epistemology, and set aside settler histories and values in search of ethics that reject domination and exploitation; this is not unimportant work. However, the front-loading of critical consciousness building can waylay decolonization, even though the experience of teaching and learning to be critical of settler colonialism can be so powerful it can feel like it is indeed making change. (p. 19)

In the memory text, Lila appears to engage in the decolonization of the mind, which Tuck and Yang (2012) identify as an important process. However, Memory Text 2 fails to articulate how reflection might translate into land restitution, and in turn, Indigenous cultural resurgence. Memory Text 2 demonstrates the ways in which connecting Christian conceptualizations of divinity to land offers potential pathways for Settler-Christian tourists to empathize with past and current Indigenous struggles for land. However, practicing empathy does not enable Settlers to fully understand the experiences of Indigenous peoples. Moreover, this memory text fails to illustrate how Settler-Christian tourists might engage in embodied decolonization. That is, the literal relinquishment and return of land to Indigenous peoples.

### **5.3 Memory Text 3: ‘The Lord’s work’**

The third memory text that co-participants analyzed connected notions of divinity to evangelizing missionary work. Particularly, this memory text prompted co-participants to question the meaning of ‘responsible’ missionary work and reconsider the *true* beneficiaries of evangelization. This memory text

told a story about Cecil’s university student-led trip to the town of Wilderness, where he and his peers preached the Gospel to local peoples. Short-term missionary travel typically involves a group of religious affiliates visiting an unfamiliar destination for a week or more where they engage in a variety of activities such as, sharing the Gospel with local community members, providing medical aid, and helping with construction projects (Occhipinti, 2016). Short-term missionary is an international phenomenon boasting “annual participation rates of over 1.5 million” (Hancock, 2014, p. 156). Since the 1990s, short-term missionary work has been a popular activity among Christian youth around the world (Hancock, 2014). Aligned with this discourse, Cecil, along with a group of university peers who were members of a ‘student-led Christian group,’ embarked on a short-term missionary trip:

In the summer of 2016, Cecil and twelve other Christian university students set out to a town called “Wilderness” to spread the Word of God and to evangelize the Gospel to the people of Wilderness.

Co-participants concluded that this memory text was about carrying out ‘God’s work,’ which they understood to involve spreading the Gospel:

**Chloe:** I think this memory text is a lot about sharing what it means to be a good Christian, and what it means to carry out God’s work.

**Jessica:** In this memory text, being Christian means doing good works, and being Christian means missionary work.

The perspective that ‘God’s work’ is connected to spreading the Gospel relates to Evangelical discourses (Nagel, 2021). While its origins can be traced to an earlier date, Evangelicalism gained momentum as a prominent Christian sect in the 18<sup>th</sup> century (Nagel, 2021). Drawing from and adapting Enlightenment thought, “Evangelicalism was a spiritual revival movement that embraced the individualization of

religious faith brought forth by the Protestant Reformation” (Nagel, 2021, p. 111). Although Evangelical traditions vary, Nagel (2021) explains that Evangelical theologies are underpinned by several common convictions:

Underpinning varied Evangelical traditions are a belief in the timeless authority of the Bible; an emphasis on the individual’s acceptance of Christ as Savior (being ‘born again’); a propensity to distinguish between genuine faith and ‘superstition’ (or rote creeds); and an active commitment to the sharing of the Gospel with others. (p. 110)

Evangelical traditions ground their practices in Christian texts that emphasize the importance of spreading the Gospel (see e.g., Acts 13:47; Mark 16:15; Matthew 28:19-20). Despite attempts to compel local peoples to adopt their religious perspectives, Evangelical missionaries typically do not intentionally (albeit sometimes unsuccessfully) partake in colonial activities such as language suppression or cultural denigration (Nagel, 2021). Similar principles of cultural non-interference are reflected in this memory text:

After a six-hour drive by road, the students arrived at the town. Recognizing that these visitors were not known faces, some members of the town met with the student[s] at the public square (also the same as the main bus station) to welcome them and to ask what they had come to do. The students asked to be taken to the chief’s palace so they could seek the necessary permission to do the Lord’s work in the community. To enter the chief’s palace, Cecil and the rest of the students were met by several men (chief’s guards and the chief traditional priest) who asked them to take off their shoes before entering the palace. They obliged, discussed why they had come, and were given the go ahead to carry out their purpose of travel.

In response to this excerpt, co-participants discussed the ways in which Cecil and his peers respected the cultural practices of the town of Wilderness. As a result, co-participants suggested that this memory text is an example of a ‘responsible’ approach to missionary work:

**Anne:** I think for me, this memory text is about doing missions work responsibly. What struck me in particular was the line that said, ‘the students asked to be taken to the chief’s palace so they could seek the necessary permission to be able to do the Lord’s work.’ This memory text doesn’t assume that communities want the missionaries to be there.

**Joseph:** I thought it was interesting how the students, recognizing that they are going to a place they were not familiar with, required them to seek permission and required them to do things not necessarily in line with Christian values, like specifically being asked by chief priests to take off their sandals and things like that, which a lot of cultural groups and Christian groups may interpret in different ways. They did not question, but just obliged because it was what was required of them at the time.

Obliging to local cultural norms is a common practice among Evangelical missionaries. Nagel (2021) explains, Evangelical missionaries in the 18<sup>th</sup> and 19<sup>th</sup> centuries, “professed little immediate interest in changing ‘local’ culture by establishing Western-style schools and institutions, and they focused instead on rooting out fetishism and idolatry” (p. 112). Similarly, Cecil and the other students on the trip primarily focused on sharing the Gospel with the community members of Wilderness:

Altogether, Cecil and the students spent six days in the town visiting community member’s homes, engaging them and sharing the Word of God with them as they had planned. They also spent time to participate in some community activities that were ongoing at the time of their visit. Some of these activities included community soccer games, clean up exercises, and food festivals.

Relating to earlier observations about cultural non-interference and consensual community engagement, co-participants discussed the ways in which language used in this memory text demonstrated respect and consideration for the local community:

**Jessica:** I thought that the use of verbs is very interesting. To me...the words are very respectful, you know the use of ‘travel,’ just to me, sounds different than ‘explore.’ It just seems like the choice of verbs is very intentional and respectful. It makes me think of language related to Christianity, and this is my own interpretation, but when I think about how Jesus would preach to others, and you know he would preach, but he wouldn’t force, he wouldn’t force anything on people.

**Chloe:** Adding on to what Jessica said, I feel like there’s a lot of balance going on. A balance between being a good Christian and relaying God’s message while at the same time respecting different norms, different cultural norms that you encounter when going to spread God’s word. It’s about creating that balance to relieve maybe some of the tensions that could exist.

Chloe suggests that the ways in which Cecil and his peers approached missionary work ‘relieved’ tensions. However, missionary work is laden with tensions and complexities, specifically related to identity, and relationships between missionary workers and host communities. First, the identity of a missionary worker oscillates between that of a volunteer and tourist. Short-term missionary workers claim their travel to be inspired by God and thus salvifically significant, especially when compared to the hedonistic and secular goals of tourism (Occhipinti, 2016). Moreover, “short-term missionaries adamantly differentiate themselves from tourists, claiming a greater authenticity of experience based largely on the relationships that they have with those they intend to help” (Occhipinti, 2016, p. 263). However, short-term missionary workers *act* like tourists; they take pictures, go on daytrips, and eat at local restaurants

(DeTemple, 2006; Hancock, 2014). Joseph similarly suggests that by taking photographs, Cecil and his peers enact a 'tourist gaze':

**Joseph:** The idea of photography for me, general in travel, speaks a lot to like the tourist gaze. So basically what the tourist considers different. And so for that matter, there's a need to document using photography, right? So, I know that photos have become part of our lives these days, but using that also as establishing relationship in Wilderness speaks a lot for me to colonialist ways of doing things.

Further, co-participants discussed the briefness of Cecil's trip and questioned whether long-term relationships between workers and local community members could have possibly developed. The end of the memory text describes the students' last day in the town of Wilderness:

At the end of their six-day stay in a new town, meeting new people, and learning to experience the culture and way of life of Wilderness, the students shared their last moments saying goodbyes, donating Christian books, and taking group photographs with some of the people they had [become] acquainted with over the short period of time. As they journey back to their school, they shared the nice memories and experiences and relationships they had built over this short period of time with the people of Wilderness.

Regarding this excerpt, Anne contrasts principles of consultation demonstrated at the beginning of the text with the potentially problematic reality of short-term missionary work:

**Anne:** There's a contradiction between all the Christian principles presented of consultation and sharing and reciprocity, and then it being such a short amount of time, being six days. And I think the idea that you can learn about a culture, learn about people, in six days and create meaningful

relationships does kind of relate to settler colonial narratives. The idea that you can *know* another culture in such a short period of time.

Anne's skepticism is echoed by scholarly literature that questions the depth of cultural learning that occurs during short-term missionary travel. Freidus and Caro's (2018) study explore the cultural learnings of American-Protestants who volunteered on a short-term missionary trip at an orphanage in Malawi. Even after the trip, "most of the interviewed volunteers demonstrated limited knowledge about Malawi" (p. 354). This lack of knowledge has potentially problematic implications for communities that host short-term missionary workers (Freidus & Caro, 2018). For instance, short-term missionary trips to orphanages can be destabilizing for children and cause attachment disorders (Freidus & Caro, 2018). Relatedly, co-participants discussed how the long-term implications of Cecil's trip were a notable silence in the memory text:

**Anne:** I guess I'm left wondering, was this relationship ongoing? Did the students ever go back to Wilderness? And that relates to tourism narratives I think, because you kind of visit a place, and then you come back and that's it, and that relationship isn't extended any further.

**Joseph:** I'm guessing six days, maybe it's because of the time they had at their disposal. So, then I was questioning this whole quality of work and my own understanding of Christianity and if they were thinking six days was enough to do the actual Lord's work, and think that that's just the end of it?...Can we even describe that as an acquaintance? Just over a period of six days? Or it's just because they needed to do something to show that they come to do their work and that was it, right?

**Chloe:** One of those silences that really sticks out to me is, what are the long-lasting benefits for the people of Wilderness, and experiencing this group coming for the six days? What happened after the group left the community? Did they continue on and read their Christian books? Did

they change their way of living? Did anything happen? Like, who actually benefitted the most out of the experience? Was it the students? Or was it the community of Wilderness?

Based on a review of several studies, Occhipinti (2016) “found that [missionary trip] participants nearly always describe their experience, even years later, as profound, transformative, and significant” (p. 265). However, as co-participants alluded, such benefits are likely not experienced by host communities (Occhipinti, 2016). Based on this observation, co-participants concluded that the memory text was primarily about the students’ relationship with Christianity, rather than with the people of Wilderness:

**Anne:** If I’m understanding you correctly Jessica, you’re saying that this narrative is telling us more about a relationship between the students and the Gospel than it’s telling us about the relationship between the students and the people of Wilderness?

**Jessica:** Yeah, and it seems like, their relationship with the Gospel is steadfast, but then the relationship with the community is short lived.

Anne and Jessica’s observations relate to scholarly critiques, which suggest that short-term missionary travel perpetuates imaginations of placelessness (Occhipinti, 2016). As co-participants inferred and scholars have noted, short-term missionary workers have limited and flawed knowledge of host communities (Freidus & Caro, 2018). According to Occhipinti (2016), short-term missionary travel places emphasis on the condition, rather than the land or culture of the community in which missionary work is conducted. Therefore, in this sense, missionary work is placeless; the town of Wilderness is interchangeable with any other community ‘devoid’ of Christianity (Occhipinti, 2016). While the author may not assume the interchangeability of Wilderness, this memory text speaks to broader issues relating to the obscuration of culturally unique communities and peoples.



The author of Memory Text 3 did not state where the story took place. Therefore, co-participants could not speak to its histories of Christianization or colonization. However, when applied to a Canadian context, Memory Text 3 emphasizes the complex, and problematic tensions that undergird missionary travel. Cheryl Bear (2020), who is Nadleh Whut'en from the Dakelh Nation and Dumdenyoo Clan (Bear Clan), argues for the eradication (at least temporarily) of missionary work in Indigenous communities in Canada. Arriving at this work as a Christian leader, Bear (2020) instructs Settler-Christians seeking to engage in missions with Indigenous peoples to stop. According to Bear (2020), missions in Indigenous communities are hurtful, perpetuate the same harms of the past, and therefore are against the Gospel (Bear, 2020). This idea is radical for some Christians, particularly Evangelical Christians who assert that spreading the Gospel is their primary earthly duty (Nagel, 2021). However, after 500 years of colonization and assimilation by way of the Gospel, Bear (2020) advises Settler-Christians to stop missionizing and start listening. Informed by this memory text and insights from co-participants, I propose a *new* mission for Settler-Christians.

Empirical evidence has identified workers as the primary beneficiaries of missionary travel. Rather than responding to this evidence with denial or defensiveness, Settler-Christians would better serve themselves and others by intentionally embracing the role of (un)learner. Some Settler-Christians may arrive at this role with anxiety and trepidation, particularly related to fears of syncretism. Syncretism refers to the mixing of religious beliefs, practices, rituals etc. (Twiss, 2015). For some Settler-Christians, this *mixing* is considered heretical and dangerous (Twiss, 2015). However, since its inception, Christianity has always been expressed in a multitude of ways, influenced, reformed, and reshaped by various cultures (Twiss, 2015). Therefore, fears of syncretism are arguably rooted in otherness, rather than actual spiritual threat (Twiss, 2015). Twiss (2015) further articulates the power of embracing syncretism:

Rather than creating categories of true and false, I think we would be better served if we considered syncretism to be the exploration of the synthesis of faith, belief and practice in a dynamic process of blending, adding, subtracting, changing, testing, and working things out. This process does not take anything away from the authority of Scripture or orthodoxy. The critical dynamic for this process of producing loving and mature followers of Jesus, however, is that it is not an individualistic venture. It is thoroughly rooted in a community of fellow seekers. This is where safety and balance are found. (p. 33)

Twiss (2015) describes how syncretism can deepen and enrich faith, manifesting in more critical followers of Jesus of Nazareth. Settler-Christian institutions are shaped by Eurocentric onto-epistemologies. After all, Christian institutions justified participation in the Residential School System by asserting European-Christian righteousness. While some reform has occurred, none of these institutions have been dismantled. Therefore, residual settler colonial ideologies permeate discourses of Canadian churches and Christian institutions. When Settler-Christians fail to recognize the syncretism of their own faith (i.e., blending of Eurocentric onto-epistemologies and Christianity), they risk perpetuating the oppression of Indigenous spiritualities and expressions of Christianity. Therefore, to truly benefit Indigenous peoples in Canada, Settler-Christians ought to learn *from* Indigenous onto-epistemologies, so that they can comprehend the ways in which the beliefs, practices, and rituals of their respective faith communities might support Indigenous resurgence. Embracing syncretism will help create space for Indigenous expressions of Christianity, thereby contributing to missionization much more than short-term travel. It is important to note that I am not condoning active efforts to convert Indigenous peoples to Christianity. Rather, I support Indigenous peoples seeking to explore Christianity in spaces that also affirm and embrace Indigenous cultural knowledges.

#### 5.4 Memory Text 4: ‘Home to her ancestors’

The final memory text that co-participants analyzed connected notions of divinity to material and embodied expressions of religiosity, such as church structures and pilgrimage. Particularly, this memory text illustrated the complex relationships between individuals, communities, religious institutions, and states. The memory text told a story about Zoe’s trip to an island in the Aegean Sea, which ‘was the home to her ancestors.’ With her boyfriend, Zoe embarks on spontaneous pilgrimages to various churches around the island:

While Zoe lived on the island, she had many opportunities to explore her Christian faith. She had gained access to the local community who offered up sacred secrets of keys hidden to the tiniest most isolated churches in the wild uninhabited parts of the island.

Prompted by this excerpt, co-participants argued that coding land as ‘wild’ or ‘uninhabited,’ is potentially problematic:

**Joseph:** The expression, ‘wild, uninhabited parts of the island’; so when I read that part, I wondered, what do they mean by ‘uninhabited’ in the first place? Is there actually a place which is really uninhabited? So, for the author, is their definition of ‘inhabit’ is just in connection with humans? Because I was looking at the word ‘inhabit,’ and even the English dictionary just talks about a place that people or animals live, so what about the plants, what about the inanimate?

Joseph’s insights critique anthropocentric conceptualizations of land, especially those that enact settler colonial ideologies. The author’s description of land as ‘wild,’ and ‘uninhabited,’ echo notions of *terra nullius*, conceptualizing land as pristine and ripe for human intervention (Grimwood et al., 2019a).

However, this excerpt could also be interpreted to reflect Biblical depictions of land. In several occurrences, Biblical texts present meanings of godliness and wilderness in opposition. For instance, embodiments of evil often materialize in the ‘wilderness’ (see e.g., Matthew 4:1-25; Mark 1:12-13). Yet,

Biblical texts also demonstrate God's providence in the wilderness. In the wilderness, God provides sustenance for the Israelites during their 40-year exile (Exodus 16:4-16). Thus, while this memory text may perpetuate settler colonial land discourses, it can also be read to reflect ancient Israelite land discourses. That is, the land discourses of an occupied, exiled, and oppressed peoples (Stratton, 2017).

Later in the memory text, the author addresses the reason as to why hundreds of churches were built on the island:

The reason there are so many churches on this island is back in the day families would build churches in their families' name. So, there would be a church for every religious saint and figure that had a holiday which is nearly everyday of the year.

Here, the author's explanation relates to Greek Orthodox beliefs about embodied spirituality. Unique from Protestantism, Greek Orthodoxy asserts that "holy relics and miraculous icons acquire special graces as the Holy Spirit, the living God, is believed to dwell in them" (Terzidou et al., 2017, p. 120). Fouka et al. (2012) explain, unlike Protestant traditions, the Greek Orthodox Church was unaffected "by the rationalizing reformations of the 16<sup>th</sup> century" (p. 1059). Therefore, while Protestant traditions "regard only scripture as the ultimate authority for their dogma, the Greek Orthodox Church has kept the tradition of Christian antiquity" (Fouka et al., 2012, p. 1059). Fouka et al. (2012) write:

Liturgical directives in the Greek Orthodox Church are based not only on the Holy Scriptures, but also on oral tradition, the apostolic tradition, Church customs, the writings of the church fathers and the canons of the seven ecumenical councils. (p. 1059)

These liturgical directives account for ritualistic practices unique to Greek Orthodoxy, such as the adoration of icons and relics. The significance of icons and relics to Greek Orthodoxy is further highlighted throughout the author's explanation of the Greek holiday, Panagia:

During Zoe's time on the island, she worked as a waitress. The biggest holiday of the year for this community and the entire country takes place on August 15<sup>th</sup> and is named the "Agia Panagia" more commonly known as the Virgin Mary. Although there were 365 churches on the island the Agia Panagia stood at the tallest spot on the island and was the biggest church they had.

When analyzing the memory text, co-participants discussed the ways in which Zoe's observance of Panagia was indicative of her, and the community's relationship to the church:

**Anne:** I think that the relationship that connects to other Christian narratives for me is the relationship between Zoe and the church. I think, at least in like Catholic discourses, there's a lot of discussion about like um your relationship to the church, repairing your relationship to the church, or reconciling your relationship to the Church.

**Joseph:** Yeah, I also see the relationship between the entire community and the church. So, this is obviously clear to me that this is a religious community. So, it says that day is actually even a 'holiday,' right? The biggest holiday of the year, and it's the entire community that participates.

Panagia commemorates the Assumption of the Virgin Mary – Mary's ascension into heaven. The events described by the author likely took place in Tinos, Cyclades, with the liturgy occurring at The Church of Panagia Megalochari. Haland (2012) explains the historical significance of this church:

In 1823 the inhabitants of Tinos found the miraculous holy *icon* (image) of the Annunciation (*Euangelismos*) of the Panagia (*Megalochare*, *megalo*: great, *chare*: grace, i.e., the Blessed Virgin). According to tradition, an islander – the nun Pelagia – had repeated visions of the Panagia, who ordered her to inform the elders to start excavations for her icon in an uncultivated field, and to build her "house" (church) on that site. On 30 January 1823, the icon was unearthed in that field where it had been buried 850 years earlier in the 10<sup>th</sup> century CE, when a church built

on the ruins of the pagan temple of Dionysos was destroyed and burned down by the Saracens.

Two years before the icon was found, the great Greek War of Independence (1821) broke out. (p. 92)

The icon of the Annunciation is believed to have contributed to Greece's victory in securing national independence (Haland, 2012). Thus, in Greece, religious icons, relics, and symbols are representative of faith, liberation, and Greek nationalism. Co-participants were founded in their observation that the memory text was about the relationship between Zoe, the community, and the church. However, historical contextualization reveals this memory text to also tell a narrative about the intricate ties between religion and state.

This memory text connected notions of divinity to material and embodied expressions of religiosity, such as religious structures and pilgrimage. In Canada, church institutions and pilgrimage are often associated with meanings of imperialism and conquest (Fontaine & Craft, 2016). However, in Greece these structures and practices are symbols of cultural survivance and liberation. Visiting churches in Greece connected Zoe to the land of her ancestors, Panagia bridged contemporary pilgrims to Greece's historical struggle for independence, and adoration of the icons is reflective of Greek Christians' steadfast faith in God's providence. When contextualized in historical discourses, this memory text demonstrates that Christianity is not merely an instrument of colonization. Such conceptualizations discount the experiences of peoples who have found liberation, freedom, and cultural connection through Christianity. In a Canadian context, understanding Christianity as a religion of exclusive European imposition disregards Indigenous peoples' autonomy in adopting, syncretizing, and reshaping the religion (Costello, 2005). Thus, this memory text stresses divinity as a dynamic concept, subject to socio-political and -cultural influence. When divinity is conceptualized in this way, God's providence might be re-imagined to protect Indigenous, rather than settler colonial, ways of being.

## Chapter 6

### Future Considerations

Informed by settler colonial theory and post-colonial theology, the purpose of this collective memory work study was to collaborate in understanding, critiquing, and ultimately enhancing Indigenous-Settler relationships, as storied in and through travel experiences of Settler-Christian students at a Canadian university. Three questions guided this research study: (1) What notions of divinity are conveyed in the travel memories of Settler-Christian students? (2) How are the notions of divinity conveyed in the travel memories of Settler-Christian students related to settler colonialism? (3) How does participating in a collective memory work process encourage Settler-Christians to adopt a theology oriented towards decolonial futurities?

Memory texts demonstrated how notions of divinity are tied to broader Christian discourses. Specifically, memory texts conveyed divinity as connected to service, land, evangelism, and material expressions of religiosity. Interpreting memory texts through a theological lens revealed the complexities in determining how the memory texts relate to settler colonialism. For instance, the use of the terms ‘wilderness’ and ‘uninhabited’ in Memory Text 4 ostensibly relates to principles of *terra nullius*. However, this interpretation is arguably shortsighted, especially when considering Biblical depictions of Wilderness in relation to God’s providence, and ties between Christianity and liberation in Greece. Thus, theological insights enriched and deepened analyses of memory texts and how they might relate to settler colonialism. Participating in the collective memory work process encouraged co-participants to consider the diversity of Christian theology and religious interpretation, thus creating space for the emergence of theologies oriented to uplift Indigenous ways of being.

Lowman and Barker (2015) argue that settler colonial societies attempt Indigenous erasure by reconfiguring and manipulating spaces, systems, and stories. Building upon settler colonial literature, this

collective memory work process demonstrated how settler colonial logics are re-enacted and dismantled in the travel memories of Settler-Christians. Memory Text 1 conveyed how encountering social injustice during travel can inspire Settler-Christians to commit to life-long acts of service. Settler-Christians may connect service with notions of divinity, godliness, and salvation. However, Settler-Christians must remain attentive to the ways in which their conceptualizations of service might re-centre themselves as *savoir-like* and reinscribe notions of individualism, thereby detracting attention from and perpetuating ideologies that are incongruent with decolonial projects. Memory text 2 conveyed how some Christian conceptualizations of land offer potential pathways for Settler-Christian tourists to empathize with Indigenous struggles for land. However, Settler-Christians' capacity for empathy does not mean they are capable of fully understanding the experiences of Indigenous peoples. Moreover, this memory text fails to illustrate how Settler-Christian tourists might engage in embodied decolonization. That is, the literal relinquishment and return of land to Indigenous peoples. Memory text 3 conveyed how ostensibly *responsible* short-term missionary travel, which is referenced as an activity connected to divinity or God, often falls short of long-term and meaningful cross-cultural exchange and relationship building with host communities. Consequently, I proposed a new *mission* for Settler-Christians – stop missionizing to Indigenous communities (Bear, 2019), learn from Indigenous onto-epistemologies, and in-turn, support the creation of space for Indigenous expressions of Christianity. Finally, Memory text 4 conveyed how notions of divinity are tied to material and embodied expressions of religiosity, such as church structures and pilgrimage. For Indigenous peoples in Canada, church institutions are frequently connected to notions of colonialism, violence, and abuse. Yet for Greece, church institutions are representative of cultural survivance, and hope for liberation from imperialism. Informing this research with principles of post-colonial theology illuminated the multitude of ways contemporary religious travel memories might be interpreted to connect to Biblical texts. The resulting analyses thus gave voice to numerous theologies



which helped to provide context and explanation to the beliefs, practices, and behaviours of characters in the memory texts.

Tourism scholarship has been critiqued for emanating primarily from Western scholars, who ground research in Western onto-epistemologies (Chambers and Buzinde, 2015; Wijesinghe, 2020). Yet, what constitutes *Western* culture and knowledge is often poorly defined. Moreover, *Western* culture is discussed as a singularity. Especially in critiques regarding social justice, Christianity and Western culture are used synonymously (see e.g., White, 2004). This practice is not unfounded – Western culture and Christianity are invariably linked, and Canada remains an overwhelmingly Christian society (Cornelissen, 2021). However, as, one co-participant, noted, ‘Christianity,’ described as a singular is incorrect. Building upon this notion, I argue that referring to ‘Christianity’ as a singular, fuels dominant Christian theologies while obscuring diverse theologies, and particularly those that emerge outside ‘Western’ onto-epistemologies. This collective memory work process demonstrates the plurality of Christian interpretation and belief. Only four co-participants participated in the study. Yet, their memory texts and group analyses connected to multiple Christian theologies and traditions, including Catholic social doctrine, Francian theologies, Evangelical theologies, Greek Orthodoxy, and certainly more not identified in the scope of this study. Decolonization in Christian spaces calls for an understanding of Christianity that embraces a manifold of theologies. The recognition of multiple theologies strips power from harmful theologies used to justify Indigenous oppression, while simultaneously creating space for Indigenous expressions of Christianity and re-theologization oriented towards decolonial futurities. This study has demonstrated that collective memory work, in tandem with settler colonial theory and post-colonial theology, elevates critical, grappling, and multi-vocal Christianities. Future inquiry that explores the intersection of settler colonialism, tourism, and religion should thus employ research methodologies that encourage the emergence of multiple theologies, especially those that embrace Indigenous

expressions of Christianity. Likewise, Christian institutions, organizations, and groups seeking to unpack the ways in which their respective faiths are implicated in settler colonialism might find collective memory work to be an effective intervention. However, collective memory work should only be carried out in spaces that are supportive of multiple theological interpretations of personal memories. Embracing the multi-vocal, grappling, and discomfiting nature of the collective memory work process is perhaps an appropriate venue for Settler-Christians to consider how their respective faith groups might address and transcend the calls of the TRC.

This project could potentially be used as a guide for future collective memory work projects that explore intersections of settler colonialism, Christianity, and tourism. Accordingly, it may be useful to outline the challenges encountered in this research and potential research design choices that might enhance future projects. In this study, co-participants had conflicting schedules and time limitations, which posed challenges when arranging group analysis sessions. Both group discussion sessions ran longer than the two hours that was scheduled. Moreover, co-participants did not have time to respond to all discussion prompts during the group analysis sessions nor did they collaborate in rewriting memory texts. While much fruitful discussion took place, longer or increased frequency of discussion sessions would have allowed all co-participants to engage in a more comprehensive analysis process. When group analysis sessions occurred, co-participants were in different geographical regions. COVID-19 also limited possibilities of gathering safely in-person. Thus, group analysis sessions were hosted on an online video platform. While convenient, computer-mediated discussions made it more difficult for co-participants to assess the (dis)comfortability of each other. As a result, co-participants may have presented their analytical contributions differently than if the discussions took place in-person. In future iterations of this study, co-participants should collectively determine an appropriate setting for group analysis sessions, taking into consideration and advantages and disadvantages of online platforms.

When I proposed this study, I intended to consult other co-participants throughout *Phase 3* (further analysis and theorization) of the collective memory work process. At the end of April 2022, I had a meeting scheduled with co-participants where I intended to present a summary of preliminary analytical insights. However, external circumstances led me to abruptly cancel this meeting. Due to ongoing external circumstances, this consultation meeting was not rescheduled. It was not my intention to exclude the analytical insights of co-participants. Failing to do so likely diminished the depth and criticality of the analysis. Analyses were shared with co-participants in September 2022, with the intention of gathering feedback, and addressing questions or concerns. Co-participants were contacted via email. I did speak with some co-participants about the analyses; however, no concrete or actionable feedback was received. Researchers conducting future collective memory work projects may consider integrating more opportunities for co-participants to provide input and feedback throughout the analysis and theorization phase.

During *Phase 3*, I focused my analysis primarily on the four memory texts. However, transcripts produced from the focus group discussions also provide fruitful data relating to Settler-Christian's interpretation of travel memories. Thus, future collective memory work projects could centre an analysis of group discussion transcripts, rather than memory texts.

The scope of this thesis could not possibly capture each co-participant's relationship to and understanding of Christianity. Thus, analyses presented may have drawn connections or conclusions from the memory texts that are misaligned with the authors' perspectives. Each co-participant who participated in this process has a different Christian background. This diversity was helpful in generating connections to and insights about multiple Christian discourses. However, there are many Christian voices missing from this dialogue. Notably, none of the co-participants stated affiliation with prominent Protestant institutions such as the United Church of Canada or the Anglican Church of Canada, both of whom were

involved in the Residential School System and have since initiated long-term reconciliation strategies (Anglican Church of Canada, n.d.; United Church of Canada, n.d.). Additionally, no co-participants self-identified as Indigenous-Christians. Future iterations of this study could employ purposive sampling to invite Indigenous-Christians to partake in collective memory work processes, thereby providing further insight into how Indigenous expressions of Christianity might be better supported by Settler-Christians.

This study affirmed the use of collective memory work as an effective methodology to increase awareness of settler colonialism in tourism contexts. However, my application of the methodology remained limited in its ability to inspire or initiate decolonization. That is, the literal relinquishment of land (Tuck & Yang, 2012). Tuck and Yang (2012) remind us, “until stolen land is relinquished, critical consciousness does not translate into action that disrupts settler colonialism” (p. 19). Thus, future applications of collective memory work oriented towards decolonization may consider framing discussion questions and analyses in ways that directly relate to land restitution. For instance, questions that guide discussions in future studies might directly address the ways in which memory texts gatekeep land. In the context of this study, such questions may have helped co-participants consider the ways in which their faith communities might contribute to land back movements.

Entering this research, I anticipated I might emerge feeling increased animosity and disdain for the church in which I was raised. While this is true in some ways, I also leave this research with a deeper understanding and appreciation for the complexity of Biblical texts. In preparation for this research, I met with an Indigenous Anglican Priest. They suggested that one of the most important questions a Settler can ask themselves is, ‘What clay am I made of?’ The lands where I may be considered indigenous to place have significant histories with Christianity. Therefore, regardless of my current affiliation with Christian institutions, I understand that learning about all the places ‘where my bones are buried’ may involve theological questioning. This collective memory work process has demonstrated how Biblical texts and

knowledges are theologized and re-enacted in ways that both perpetuate and resist settler colonialism. Furthermore, the line between perpetuation and resistance is complicated by multiple theological interpretations. This study has demonstrated how adopting theological interpretation in tourism scholarship enriches and complicates analyses in ways that help Settler-Christian's grapple with what it means to feel a spiritual connection to colonized land, and in turn adopt theologies oriented towards decolonial futurities.

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# Appendix A

## Guide for Preparing Written Memories



*When you saw only one set of footprints, was it colonization that carried you?: Memories of religious travel on stolen lands*

### Guide for Preparing Written Memories

[Note: The following provides an illustration of the information shared with co-researchers to prompt their written memory contributions.]

#### **Please read all instructions prior to writing your memory text.**

Informed by settler colonial theory, the purpose of this collective memory work study is to collaborate in understanding, critiquing and ultimately enhancing Indigenous-Settler relationships, as storied in and through the travel experiences of Settler Christian graduate students who attend a Canadian university.

Please write a short story (no more than one page single spaced) about:

- (a) a memory of a travel experience that you feel had a genuinely Christian quality to it

This story should be written in the third person, leaving out any identifying information specific to yourself or others. Make sure to select and use a pseudonym for yourself and any others you refer to in your story. Please write your story/memory in as much detail as possible and with as much description as possible (include people, emotions, etc.). Allocate approximately 30 minutes to writing the memory narrative.

#### **Please read the instructions below for details about how to upload your memory text:**

Prior to uploading your memory text, you will be prompted to complete a short demographic survey. Note, collected demographic information will not be associated with your memory text.

Your memory text may be handwritten or typed. Please name your file 'MemoryText'. If handwritten, please take a picture or scan the memory text and upload the file in a .jpeg, .png, or .pdf format. If typed, please upload the file in a .docx or .pdf format.

Please complete the demographic survey here: [Qualtrics link].

Following completion of the demographic survey, you will be automatically redirected to a form where you will be prompted to upload your memory text.

Please complete the demographic survey and upload your memory text by no later than April 7, 2022\*.

\*Date subject to change depending on availability of participants and researchers.

## **Appendix B**

### **Compilation of Memory Texts**

#### **Memory Text 1**

By this time, Sarah and Michael had already been in Montreal for a few days. They were watching the sunset behind the Notre-Dame Basilica. Sarah was relieved to have a bench to sit on and rest her legs – they had been walking for hours in the middle of a heat wave. Sarah sat and examined Notre-Dame’s ornate stonework.

The church acted as a backdrop for the various scenes that Sarah witnessed unfolding. To the left, there was a small wedding ceremony. A bride walked towards her new life partner while being accompanied by a cello. Tourists – or those Sarah assumed to be tourists – were snapping pictures in front of a lavish fountain. Sarah and Michael both took pictures of the basilica – majestically framed by the sunset, light beamed off the old stonework. After taking pictures, Sarah went back to sit on the bench.

In the peripheral of the wedding, excited tourists, and pedestrians, Sarah watched as a man, whom she assumed to be homeless, circle the square asking passersby for spare change. The juxtaposition of this scene against the lavishness of Notre-Dame startled Sarah. Sarah noticed that the man mostly approached women for offerings. She wondered why that was. Were women more likely to give? Did this man trust women more? Was this man a predator?...Sarah felt bad for having this thought – casting judgement, jumping to conclusions about a man she’d never met. Eventually, the man approached Sarah. He spoke to Sarah in French and asked her if she had spare change. Sarah apologized, “I’m sorry, I can’t speak French,” “Why did I say that?!” thought Sarah. Sarah’s French wasn’t great, but she knew exactly what the man was asking her. The man then responded in English, “Sorry Madame, do you have spare change?” – what happened next, Sarah still can’t recall. Did she give him change? If so, how much? Surely, not enough. How could Sarah not remember what had just happened?

What Sarah could remember was the man’s kind eyes, gentle and unassuming demeanor. She was struck by the man’s fluency in French and English – a skill she wished to possess. Michael, who had been taking pictures, came back and sat beside Sarah. “Are you ready to head out?” asked Michael.

While leaving the Notre-Dame, Sarah desperately hoped to see the man again so she could give him something and be certain about her offering. But the man had gone. The song, “God help the outcasts” rang through Sarah’s ears. “God help the outcasts, or nobody will” – Sarah repeated this line in her head,

first as a thought, then a plead, then a prayer. Overwhelmed with grief, anxiety, and a sense of worldly sadness, Sarah asked Michael if she could hold his arm on their walk. Sarah clutched Michael as she thought about the man she should've given more to, and countless other homeless people she had encountered on their trip. She wondered where their salvation was and if they felt loved – how could they in a city that has forgotten them? She felt her own faith wavering and questioned her place in existence. What does it mean to live well? Live justly? Live the faith? In this moment, she knew she needed to commit to a life of service – if felt like a calling, a vocation.

### **Memory Text 2**

Lila had the wonderful opportunity to visit the Alberta Rocky Mountains with a friend who was quite familiar with the area. Lila spent much of her time imagining a time lapse though [through] which this beautiful creation was crafted, born, and formed.

On the first day, Lila and her friend drove the windy, snowy road into the mountains. It was a cloudy day, with small bursts of sunlight beaming down onto the smooth, snow-covered ground around them. The surrounding trees had such narrow structures, almost replicating stretched and squashed Christmas trees. Lila felt like she existed in a Dr. Seuss themed snow globe. As they inched closer to the mountains, the clouds became thicker and sunk lower. Lila stared out her car window at the grey, ominous outlines of massive mountains scattered with chaotic patches of narrow, dark green trees. Her friend noticed her taking thousands of pictures of the outlines, pointing out that they could barely even see the mountains yet. Although Lila was disappointed about the clarity, she could not help but feel overwhelmingly amazed at the mere shapes of the mountains. Lila's mind went back to the trees, their structure so interesting and different from the trees back home. Her friend began to speak about how much each tree relies on its neighbours. She mentioned that the mountains cast great shadows over the trees, restricting their growth. As a result, the trees form an underground network, nurturing and sustaining the fresh, smaller trees until they are tall enough to gather sunlight. 'Unfathomable,' Lila thought. The intricacy, dedication, intention, creativity; 'God's maturing, unfolding architecture is unfathomable' she thought. The mountains, and the trees were unfathomable, even when viewed through a care [car] window and scattered between thick white sheets of falling snow.

As the car shifted closer to Banff, Lila saw a sign called "Bow Valley." Since she did not immediately recognize any significance in the name, she looked past it, gazing at the mountainous outlines and narrow trees. Lila and her friend had made plans to meet another friend at a hotel near Lake Louise, where they

would all go skating. While ignoring the thought of huge crowds of people that come to stare at the mountains surrounding Lake Louise, she imagined capturing the most wonderful picture to take home and share with her family.

Lila and her friend walked into the hotel, feeling tiny and out of place. The main entrance was monstrous and gorgeous, the walls covered in paintings of mountains crafted by local artists. The friend that Lila met at the hotel was slightly less amazed, as she had been there many times. She told us that the hotel has a deep history, having been built on traditional and sacred land regularly visited by many groups of Indigenous Peoples. Lila thought, ‘I wonder what that would feel like, seeing crowds of people slowly begin to come to a place that is so important to you?’ She pictured the Garden of Eden with crowds of people, not thinking of what they are standing on, staring at the beauty in front of them through a dulled camera lens. Lila turned her head to the hotel window, where her and her friends peaked over some dining guests, taking in the beauty of the Rocky Mountains.

### **Memory Text 3**

Cecil is a child of a priest who has spent all his life in the ‘mission house’ (the residence of the family of the priest, which is situated on the church premise). As a young boy, Cecil would always see his parents travel almost every weekend to many different cities and towns around his community for church duty. This was only an indication to Cecil that, a time would come when he would, as his service to God, engage in similar church-related travels.

When Cecil got to the university, he found himself actively part of a student-led Christian group. At the end of every academic term, interested students would travel to a town of their choosing to do what they would call [call] the Lord’s work. In the summer of 2016, Cecil and twelve other Christian university students set out to a town called “Wilderness” to spread the Word of God and to evangelize the gospel to the people of Wilderness. After a six-hour drive by road, the students arrived at the town. Recognizing that these visitors were not known faces, some members of the town met with the student at the public square (also the same as the main bus station) to welcome them and to ask what they had come to do. The students asked to be taken to the chief’s palace so they could seek the necessary permission to be able to do the Lord’s work in the community.

To enter the chief’s palace, Cecil and the rest of the students were met by several men (chief’s guards and the chief traditional priest) who asked them to take off their shoes before entering the palace. They obliged, discussed why they had come, and were given the go ahead to carry out their purpose of travel.

Altogether, Cecil and the students spent six days in the town visiting community member's homes, engaging them and sharing the Word of God with them as they had planned. They also spent time to participate in some community activities that were ongoing at the time of their visit. Some of these activities included community soccer games, clean up exercises, and food festivals. In all, the community members were fully receptive not only to the group of young students, but also to the message they had brought.

At the end of their six-day stay in a new town, meeting new people, and learning to experience the culture and way of life of Wilderness, the students shared their last moments saying goodbyes, donating Christian books, and taking group photographs with some of the people they had become acquainted with over the short period of time.

As they journey back to their school, they shared the nice memories and experiences and relationships they had built over this short period of time with the people of Wilderness.

#### **Memory Text 4**

There once was a girl named Zoe. And Zoe, had a major passion for travel. You could not get this girl to sit still for more than a second. One time when Zoe was feeling bored trying to choose where she wanted to go next, she settled for a tiny island in the Aegean Sea in the country that was home to her ancestors. Being of Christian faith Zoe was always interested in how faith was presented in different places around the world. And although she didn't know it when she first arrived, she was pleased to find out as much as it was a party island there was a local community surrounding her so strong in their faith that they had built 365 churches on this tiny little island. One for each day of the year. Zoe was very excited to make this island her home for the next 4 months.

While Zoe lived on the island, she had many opportunities to explore her Christian faith. She had gained access to the local community who offered up sacred secrets of keys hidden to the tiniest most isolated churches in the wild uninhabited parts of the island. In between work shifts Zoe and her boyfriend Nick would often go exploring on his old moped and stop at each of the churches. As they visited various beaches they would stop at as many churches as they could along the way. Keys were often hidden in similar spots, so it wasn't too hard to find them. Some of the churches are so small only one person could fit in it at a time. The reason there are so many churches on this island is back in the day families would build churches in their families' name. So, there would be a church for every religious saint and figure that had a holiday which is nearly everyday of the year.

During Zoe's time on the island, she worked as a waitress. The biggest holiday of the year for this community and the entire country takes place on August 15th and is named the "Agia Panagia" more commonly known as the Virgin Mary. Although there were 365 churches on the island the Agia Panagia stood at the tallest spot of the island and was the biggest church they had. On this day, Zoe was especially busy at work but could not help but feel an intense urge to make it to the church for the all-night vigil. As Zoe served guests outside, she would watch people start the pilgrimage to the church. The path up is not for the meek, full of steep, narrow, cobble stone stairs, with white lines painted across. It takes the average person 45-minutes to make it to the top as long as they did not get lost along the way. The church was sacred to the island, and everyone could feel the energy and light from it on that blessed day.

Finally, it was Zoe's turn. Her bosses understanding the importance of this holiday to the young girl that worked for them ensured she finished in time to have a bite to eat and take a rest, before heading up the mountain for the all-night vigil. Zoe started to make her way up the steep steps, painted white and wondered about what she would find when she got to the top. Although Zoe had been to many churches, she was waiting for a special occasion to visit this specific one. Zoe huffed, and she puffed, and she sweat a whole lot, but eventually she made it to the top. The church was full, there must have been 500 people there. In the front were Godly women giving gifts of bread to those that made the pilgrimage. The church was grand! Zoe was mesmerized at the sight of the candles and the smell of incense coming from priest as he blessed parishioners. Zoe sat in awe of the church which was painted from top to bottom with holy images from the bible in rich colours of red and gold. She felt at peace. On her way-out Zoe lit a candle for her family members and said a prayer, then she headed back down the mountain. After all, there was a party taking place in the village and people were waiting on her.

# Appendix C

## Group Analysis Discussion Guides



*When you saw only one set of footprints, was it colonization that carried you?: Memories of religious travel on stolen lands*

### Focus Group Facilitation Guide

#### Discussion 1

**Analysis of each story begins with these questions:**

1. What is the memory text about – what does it mean?
2. What is the author’s theory on what it means to be Christian in the memory text? (Theory should be explained as a way of explaining the phenomenon)
3. What relationships to land are conveyed in this memory text?

After gaining consensus from the group on these questions, the facilitator moves on to the literal interpretation of the text of each memory narrative. Participants are asked to underline verbs (actions) and circle adjectives (emotions), and to consider each of the following

Activity of the author (Verbs)	Emotions of the author (Adjectives)	Interests/ Wishes of the author	Activity of others	Emotions of others	Interests/Wishes of others	Contradictions	Empty spaces/silences	Observations about the use of language

#### Discussion 2

**Analysis of each story begins with these questions:**

1. How has the author/narrator been created in this memory text?
2. How has land been created in this memory text?
3. How can the author’s understanding of land, and what it means to be Christian inform our perspectives of settler colonialism? What’s the larger message of the story behind the author’s individual experience?

**Once all the stories have been analyzed, the facilitator should ask:**

1. How does this group of memory texts inform our understanding of Canadian land? Settler identity? Christian identity? What are the implications of those messages (individually, structurally, etc.)?

## Appendix D

### Memory Texts in Lines and Stanzas

#### Memory Text 1

*Setting the scene: At Notre Dame Basilica*

1. By this time,
  - 1.1. Sarah and Michael had already been in Montreal for a few days.
2. They were watching the sunset behind the Notre-Dame Basilica.
3. Sarah was relieved to have a bench to sit on and rest her legs
  - 3.1. – they had been walking for hours
    - 3.1.1. in the middle of a heat wave.
4. Sarah sat and examined Notre-Dame’s ornate stonework.

*What’s happening at Notre Dame*

5. The church acted as a backdrop
  - 5.1. for the various scenes that Sarah witnessed unfolding.
  - 5.2. To the left, there was a small wedding ceremony.
    - 5.2.1. A bride walked towards her new life partner
      - 5.2.1.1. while being accompanied by a cello.
    - 5.2.2. Tourists
      - 5.2.2.1. – or those Sarah assumed to be tourists –
    - 5.2.3. were snapping pictures in front of a lavish fountain.
6. Sarah and Michael both took pictures of the basilica
  - 6.1. – majestically framed by the sunset, light beamed off the old stonework.
7. After taking pictures, Sarah went back to sit on the bench.

*First impressions*

8. In the peripheral of the wedding, excited tourists, and pedestrians,
  - 8.1. Sarah watched as a man,
  - 8.2. whom she assumed to be homeless,
  - 8.3. circle the square asking passersby for spare change.
9. The juxtaposition of this scene against the lavishness of Notre-Dame startled Sarah.
10. Sarah noticed that the man mostly approached women for offerings.
  - 10.1. She wondered why that was.
    - 10.1.1. Were women more likely to give?
    - 10.1.2. Did this man trust women more?



- 10.1.3. Was this man a predator?...
- 10.1.4. Sarah felt bad for having this thought –
  - 10.1.4.1. casting judgement, jumping to conclusions about a man she'd never met.

*The Encounter*

- 11. Eventually, the man approached Sarah.
- 12. He spoke to Sarah in French and asked her if she had spare change.
  - 12.1. Sarah apologized, "I'm sorry, I can't speak French,"
    - 12.1.1. "Why did I say that?!" thought Sarah.
    - 12.1.2. Sarah's French wasn't great,
      - 12.1.2.1. but she knew exactly what the man was asking her.
  - 12.2. The man then responded in English,
  - 12.3. "Sorry Madame, do you have spare change?" –
    - 12.3.1. what happened next, Sarah still can't recall.
      - 12.3.1.1. Did she give him change?
      - 12.3.1.2. If so, how much?
      - 12.3.1.3. Surely, not enough.
      - 12.3.1.4. How could Sarah not remember what had just happened?

*Second impression*

- 13. What Sarah could remember was the man's kind eyes,
  - 13.1. gentle and unassuming demeanor.
- 14. She was struck by the man's fluency in French and English
  - 14.1. – a skill she wished to possess.

*Michael returns*

- 15. Michael, who had been taking pictures, came back and sat beside Sarah.
- 16. "Are you ready to head out?" asked Michael.

*Leaving Notre-Dame*

- 17. While leaving the Notre-Dame,
  - 17.1. Sarah desperately hoped to see the man again
  - 17.2. so she could give him something
  - 17.3. and be certain about her offering.
- 18. But the man had gone.

*God help the outcasts*

19. The song, “God help the outcasts” rang through Sarah’s ears.

19.1. “God help the outcasts, or nobody will” –

19.2. Sarah repeated this line in her head,

19.2.1. first as a thought,

19.2.2. then a plead,

19.2.3. then a prayer.

### *Seeking comfort*

20. Overwhelmed with grief, anxiety, and a sense of worldly sadness,

20.1. Sarah asked Michael if she could hold his arm on their walk.

### *Reflection*

21. Sarah clutched Michael as she thought about the man she should’ve given more to,

21.1. and countless other homeless people she had encountered on their trip.

22. She wondered where their salvation was and if they felt loved –

22.1. how could they in a city that has forgotten them?

### *Questioning*

23. She felt her own faith wavering

23.1. and questioned her place in existence.

24. What does it mean to live well?

24.1. Live justly?

24.2. Live the faith?

### *Action*

25. In this moment, she knew she needed to commit to a life of service – if felt like a calling, a vocation.

## **Memory Text 2**

### *Introducing the scene*

1. Lila had the wonderful opportunity

1.1. to visit the Alberta Rocky Mountains

1.2. with a friend

1.3. who was quite familiar with the area.

2. Lila spent much of her time imagining

2.1. a time lapse [

2.2. through] which this beautiful creation was crafted, born, and formed.

### *Describing the drive*

3. On the first day,
  - 3.1. Lila and her friend drove
  - 3.2. the windy, snowy road
  - 3.3. into the mountains.

#### *Describing the weather*

4. It was a cloudy day,
  - 4.1. with small bursts of sunlight beaming down
  - 4.2. onto the smooth, snow-covered ground around them.

#### *Describing the landscape*

5. The surrounding trees had such narrow structures,
  - 5.1. almost replicating stretched and squashed Christmas trees.
  - 5.2. Lila felt like she existed in a Dr. Seuss themed snow globe.

#### *Landscape changes*

6. As they inched closer to the mountains,
  - 6.1. the clouds became thicker and sunk lower.
7. Lila stared out her car window
  - 7.1. at the grey, ominous outlines
  - 7.2. of massive mountains
  - 7.3. scattered with chaotic patches
  - 7.4. of narrow, dark green trees.
8. Her friend noticed her
  - 8.1. taking thousands of pictures of the outlines,
  - 8.2. pointing out that they could barely even see the mountains yet.
9. Although Lila was disappointed about the clarity,
  - 9.1. she could not help but feel overwhelmingly amazed
  - 9.2. at the mere shapes of the mountains.

#### *The trees*

10. Lila's mind went back to the trees,
  - 10.1. their structure so interesting and different
  - 10.2. from the trees back home.
11. Her friend began to speak
  - 11.1. about how much each tree relies
  - 11.2. on its neighbours.
12. She mentioned that the mountains cast great shadows over the trees,
  - 12.1. restricting their growth.

13. As a result,
  - 13.1. the trees form an underground network,
  - 13.2. nurturing and sustaining the fresh,
  - 13.3. smaller trees
  - 13.4. until they are tall enough
  - 13.5. to gather sunlight.

#### *God's unfathomable creation*

14. 'Unfathomable,' Lila thought.
15. The intricacy, dedication, intention, creativity;
  - 15.1. 'God's maturing, unfolding architecture is unfathomable' she thought.
16. The mountains, and the trees were unfathomable,
  - 16.1. even when viewed through a [car] window
  - 16.2. and scattered between thick white sheets of falling snow.

#### *Bow Valley*

17. As the car shifted closer to Banff,
  - 17.1. Lila saw a sign called "Bow Valley."
18. Since she did not immediately recognize any significance in the name,
  - 18.1. she looked past it,
  - 18.2. gazing at the mountainous outlines and narrow trees.

#### *Later Plans*

19. Lila and her friend had made plans
  - 19.1. to meet another friend at a hotel near Lake Louise,
  - 19.2. where they would all go skating.

#### *Perfect picture*

20. While ignoring the thought of huge crowds of people
  - 20.1. that come to stare at the mountains
  - 20.2. surrounding Lake Louise,
  - 20.3. she imagined capturing the most wonderful picture
  - 20.4. to take home and share with her family.

#### *At the hotel*

21. Lila and her friend walked into the hotel,
  - 21.1. feeling tiny and out of place.

22. The main entrance was monstrous and gorgeous,
  - 22.1. the walls covered in paintings of mountains crafted by local artists.
23. The friend that Lila met at the hotel was slightly less amazed,
  - 23.1. as she had been there many times.
24. She told us that the hotel has a deep history,
  - 24.1. having been built on traditional and sacred land
  - 24.2. regularly visited by many groups of Indigenous Peoples.
25. Lila thought,
  - 25.1. ‘I wonder what that would feel like,
  - 25.2. seeing crowds of people slowly begin to come to a place that is so important to you?’
26. She pictured the Garden of Eden with crowds of people,
  - 26.1. not thinking of what they are standing on,
  - 26.2. staring at the beauty in front of them
  - 26.3. through a dulled camera lens.
27. Lila turned her head to the hotel window,
  - 27.1. where her and her friends peaked over some dining guests,
  - 27.2. taking in the beauty of the Rocky Mountains.

### Memory Text 3

#### *Son of the priest*

1. Cecil is a child of a priest
  - 1.1. who has spent all his life in the ‘mission house’
    - 1.1.1. (the residence of the family of the priest, which is situated on the church premise).
2. As a young boy,
  - 2.1. Cecil would always see his parents travel
  - 2.2. almost every weekend
  - 2.3. to many different cities and towns around his community
  - 2.4. for church duty.

#### *Destined for ‘church-related travels’*

3. This was only an indication to Cecil that,
  - 3.1. a time would come when he would,
  - 3.2. as his service to God,
  - 3.3. engage in similar church-related travels.

#### *Cecil’s student Christian group*

4. When Cecil got to the university,
  - 4.1. he found himself
  - 4.2. actively part of a student-led Christian group.
5. At the end of every academic term,
  - 5.1. interested students would travel to a town of their choosing

- 5.2. to do what they would [call] the Lord's work.

### *Summer 2016*

6. In the summer of 2016,
  - 6.1. Cecil and twelve other Christian university students
  - 6.2. set out to a town called "Wilderness"
  - 6.3. to spread the Word of God
  - 6.4. and to evangelize the gospel to the people of Wilderness.

### *Arriving in Wilderness*

7. After a six-hour drive by road,
  - 7.1. the students arrived at the town.
8. Recognizing that these visitors were not known faces,
  - 8.1. some members of the town met with the student[s] at the public square
  - 8.2. (also the same as the main bus station)
  - 8.3. to welcome them and to ask what they had come to do.
9. The students asked to be taken to the chief's palace
  - 9.1. so they could seek the necessary permission
  - 9.2. to be able to do the Lord's work in the community.

### *The Chief's Palace*

10. To enter the chief's palace,
  - 10.1. Cecil and the rest of the students were met by several men
  - 10.2. (chief's guards and the chief traditional priest)
  - 10.3. who asked them to take off their shoes
  - 10.4. before entering the palace.
11. They obliged,
  - 11.1. discussed why they had come,
  - 11.2. and were given the go ahead
  - 11.3. to carry out their purpose of travel.

### *Preaching in Wilderness A*

12. Altogether,
  - 12.1. Cecil and the students spent six days in the town
  - 12.2. visiting community member's homes,
  - 12.3. engaging them
  - 12.4. and sharing the Word of God with them
  - 12.5. as they had planned.

*Community Activities in Wilderness*

13. They also spent time
  - 13.1. to participate in some community activities
  - 13.2. that were ongoing at the time of their visit.
14. Some of these activities included
  - 14.1. community soccer games,
  - 14.2. clean up exercises, and
  - 14.3. food festivals.

*Preaching in Wilderness B*

15. In all,
  - 15.1. the community members were fully receptive
  - 15.2. not only to the group of young students,
  - 15.3. but also to the message they had brought.

*Leaving Wilderness*

16. At the end of their six-day stay in a new town,
  - 16.1. meeting new people,
  - 16.2. and learning to experience the culture
  - 16.3. and way of life of Wilderness,
  - 16.4. the students shared their last moments
  - 16.5. saying goodbyes,
  - 16.6. donating Christian books,
  - 16.7. and taking group photographs
  - 16.8. with some of the people they had [become]
  - 16.9. acquainted with over the short period of time.

*Journey back to school*

17. As they journey back to their school,
  - 17.1. they shared the nice memories
  - 17.2. and experiences
  - 17.3. and relationships
  - 17.4. they had built over this short period of time
  - 17.5. with the people of Wilderness.

**Memory Text 4**

*Girl who couldn't sit still*

1. There once was a girl named Zoe.
  - 1.1. And Zoe, had a major passion for travel.
2. You could not get this girl to sit still
  - 2.1. for more than a second.
3. One time when Zoe was feeling bored
  - 3.1. trying to choose where she wanted to go next,
  - 3.2. she settled for a tiny island in the Aegean Sea
  - 3.3. in the country that was home to her ancestors.

### *Being of Christian faith*

4. Being of Christian faith
  - 4.1. Zoe was always interested in how faith was presented
  - 4.2. in different places around the world.
5. And although she didn't know it when she first arrived,
  - 5.1. she was pleased to find out as much as it was a party island
  - 5.2. there was a local community surrounding her
  - 5.3. so strong in their faith
  - 5.4. that they had built 365 churches
  - 5.5. on this tiny little island.
  - 5.6. One for each day of the year.
6. Zoe was very excited to make this island her home
  - 6.1. for the next 4 months.

### *Sacred secret*

7. While Zoe lived on the island,
  - 7.1. she had many opportunities to explore her Christian faith.
8. She had gained access to the local community
  - 8.1. who offered up sacred secrets
  - 8.2. of keys hidden
  - 8.3. to the tiniest
  - 8.4. most isolated churches
  - 8.5. in the wild uninhabited
  - 8.6. parts of the island.

### *Exploring the churches*

9. In between work shifts
  - 9.1. Zoe and her boyfriend Nick
  - 9.2. would often go exploring
  - 9.3. on his old moped
  - 9.4. and stop at each of the churches.
10. As they visited various beaches



- 10.1. they would stop at as many churches as they could along the way.
- 11. Keys were often hidden in similar spots,
  - 11.1. so it wasn't too hard to find them.
- 12. Some of the churches are so small
  - 12.1. only one person could fit in it at a time.

*Explanation of the churches*

- 13. The reason there are so many churches
  - 13.1. on this island is
  - 13.2. back in the day
  - 13.3. families would build churches
  - 13.4. in their families' name.
- 14. So, there would be a church
  - 14.1. for every religious saint and figure
  - 14.2. that had a holiday
  - 14.3. which is nearly everyday of the year.

*Agia Panagia*

- 15. During Zoe's time on the island,
  - 15.1. she worked as a waitress.
- 16. The biggest holiday of the year
  - 16.1. for this community
  - 16.2. and the entire country
  - 16.3. takes place on August 15<sup>th</sup>
  - 16.4. and is named the "Agia Panagia"
  - 16.5. more commonly known as the Virgin Mary.
- 17. Although there were 365 churches on the island
  - 17.1. the Agia Panagia stood at the tallest spot
  - 17.2. of the island
  - 17.3. and was the biggest church they had.
- 18. On this day,
  - 18.1. Zoe was especially busy at work
  - 18.2. but could not help but feel an intense urge
  - 18.3. to make it to the church
  - 18.4. for the all-night vigil.
- 19. As Zoe served guests outside,
  - 19.1. she would watch people start the pilgrimage to the church.
- 20. The path up is not for the meek,
  - 20.1. full of steep, narrow, cobble stone stairs, with white lines painted across.
- 21. It takes the average person
  - 21.1. 45-minutes to make it to the top
  - 21.2. as long as they did not get lost along the way.
- 22. The church was sacred to the island,

- 22.1. and everyone could feel the energy and light from it
- 22.2. on that blessed day.

*Zoe's pilgrimage*

- 23. Finally,
  - 23.1. it was Zoe's turn.
- 24. Her bosses
  - 24.1. understanding the importance of this holiday
  - 24.2. to the young girl that worked for them
  - 24.3. ensured she finished in time
  - 24.4. to have a bite to eat and take a rest,
  - 24.5. before heading up the mountain
  - 24.6. for the all-night vigil.
- 25. Zoe started to make her way up the steep steps,
  - 25.1. painted white
  - 25.2. and wondered about what she would find
  - 25.3. when she got to the top.
- 26. Although Zoe had been to many churches,
  - 26.1. she was waiting for a special occasion
  - 26.2. to visit this specific one.
- 27. Zoe huffed,
  - 27.1. and she puffed,
  - 27.2. and she sweat a whole lot,
  - 27.3. but eventually
  - 27.4. she made it to the top.
- 28. The church was full,
  - 28.1. there must have been 500 people there.
- 29. In the front were Godly women
  - 29.1. giving gifts of bread
  - 29.2. to those that made the pilgrimage.
- 30. The church was grand!
- 31. Zoe was mesmerized at the sight of the candles
  - 31.1. and the smell of incense
  - 31.2. coming from priest
  - 31.3. as he blessed parishioners.
- 32. Zoe sat in awe of the church
  - 32.1. which was painted from top to bottom
  - 32.2. with holy images from the bible
  - 32.3. in rich colours of red and gold.
- 33. She felt at peace.
- 34. On her way-out
  - 34.1. Zoe lit a candle for her family members
  - 34.2. and said a prayer,
  - 34.3. then she headed back down the mountain.
- 35. After all,

- 35.1. there was a party taking place in the village
- 35.2. and people were waiting on her.

# Appendix E

## Examples of Nvivo Annotations

**Annotation List (Left Panel):**

Annotation	#	File Name
Intertextuality - a lot of Bible s...	1	Memory Text 1
Indicates socially situated ide...	2	Memory Text 1
Indication that they aren't fro...	3	Memory Text 1
Non-Christians might not kno...	4	Memory Text 1
Indicates socially situated ide...	5	Memory Text 1
Indicates socially situated ide...	6	Memory Text 1
This indicates that they are in...	7	Memory Text 1
Tourist discourse - walking for...	8	Memory Text 1
Travel usually involves a lot of...	9	Memory Text 1
Meaning of 'ornate stonework'...	10	Memory Text 1
The meaning of backdrop is in...	11	Memory Text 1
Indicates social situated identi...	12	Memory Text 1
Enacts social situated identity...	13	Memory Text 1
Intitutional discourse of marr...	14	Memory Text 1
'Small wedding ceremony' will...	15	Memory Text 1
We can picture what this woul...	16	Memory Text 1
Use of the term 'life partner' in...	17	Memory Text 1
Liberal because there's a lack...	18	Memory Text 1
Enacts socially situated identit...	19	Memory Text 1
Enacts identity of musician or...	20	Memory Text 1
Intitutional discourses of civic...	21	Memory Text 1
Not assuming knowledge - int...	22	Memory Text 1
Really interesting quote - as is...	23	Memory Text 1
Why did Sarah assume this ...	24	Memory Text 1
Pictures as fundamental to tra...	25	Memory Text 1
Enacts Sarah and Michaels sit...	26	Memory Text 1
Non-language symbol system...	27	Memory Text 1
Discourse of the church (disco...	28	Memory Text 1
Enacts Sarah's situated identit...	29	Memory Text 1
Identified homeless man as 'ot...	30	Memory Text 1
Similar to tourists, why did Sar...	31	Memory Text 1
Situated meaning here - what...	32	Memory Text 1

**Text Document (Right Panel):**

1 **By this time,**  
 1.1 Sarah and Michael had already been in Montreal for a few days.  
 the Notre-Dame Basilica.  
 sit on and rest her legs  
 rs  
 re.  
 ornate stonework.

5.1 for the various scenes that Sarah witnessed unfolding.  
 5.2 To the left, there was a small wedding ceremony.  
 5.2.1 A bride walked towards her new life partner  
 5.2.1.1 while being accompanied by a cello.  
 5.2.2 Tourists  
 5.2.2.1 - or those Sarah assumed to be tourists -  
 5.2.3 were snapping pictures in front of a lavish fountain.

6 Sarah and Michael both took pictures of the basilica  
 6.1 - majestically framed by the sunset, light beamed off the old stonework.  
 7 After taking pictures, Sarah went back to sit on the bench.

*First impressions*

8 In the peripheral of the wedding, excited tourists, and pedestrians,  
 8.1 Sarah watched as a man,  
 8.2 whom she assumed to be homeless,  
 8.3 circle the square asking passersby for spare change.  
 9 The juxtaposition of this scene against the lavishness of Notre-Dame startled Sarah.  
 10 Sarah noticed that the man mostly approached women for offerings.  
 10.1 She wondered why that was.  
 10.1.1 Were women more likely to give?  
 10.1.2 Did this man trust women more?  
 10.1.3 Was this man a predator?...

**Annotation List (Left Panel):**

Annotation	#	File Name
Intertextuality - a lot of Bible s...	1	Memory Text 1
Indicates socially situated ide...	2	Memory Text 1
Indication that they aren't fro...	3	Memory Text 1
Non-Christians might not kno...	4	Memory Text 1
Indicates socially situated ide...	5	Memory Text 1
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Intitutional discourses of civic...	21	Memory Text 1
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Enacts Sarah's situated identit...	29	Memory Text 1
Identified homeless man as 'ot...	30	Memory Text 1
Similar to tourists, why did Sar...	31	Memory Text 1
Situated meaning here - what...	32	Memory Text 1

**Text Document (Right Panel):**

1 **By this time,**  
 1.1 Sarah and Michael had already been in Montreal for a few days.  
 2 They were watching the sunset behind the Notre-Dame Basilica.  
 3 Sarah was relieved to have a bench to sit on and rest her legs  
 3.1 - they had been walking for hours  
 3.1.1 in the middle of a heat wave.  
 4 Sarah sat and examined Notre-Dame's ornate stonework.

*What's happening at Notre Dame*

5 The church acted as a backdrop  
 5.1 for the various scenes that Sarah witnessed unfolding.  
 5.2 To the left, there was a small wedding ceremony.  
 5.2.1 A bride walked towards her new life partner  
 5.2.1.1 while being accompanied by a cello.  
 5.2.2 Tourists  
 5.2.2.1 - or those Sarah assumed to be tourists -  
 5.2.3 were snapping pictures in front of a lavish fountain.

6 Sar  
 6.  
 7 Af  
 Intitutional discourses of civic life - even out of the ordinary  
 events like weddings are dismissed as 'normal' or something  
 Sarah can relate to. It's this discourse of a homeless person  
 that Sarah recognizes as 'different', 'other'

*First impress*

8 In  
 8.  
 8.  
 8.3 circle the square asking passersby for spare change.  
 9 The juxtaposition of this scene against the lavishness of Notre-Dame startled Sarah.  
 10 Sarah noticed that the man mostly approached women for offerings.  
 10.1 She wondered why that was.  
 10.1.1 Were women more likely to give?  
 10.1.2 Did this man trust women more?  
 10.1.3 Was this man a predator?...

Annotation	#	File Name
Discourses of otherness	26	Memory Text 2
Scientific / ecological discours...	27	Memory Text 2
Enacts friend as a knowledg...	28	Memory Text 2
Scientific explanation of tree's...	29	Memory Text 2
Relates to Conversations abou...	30	Memory Text 2
Enacts mountains as powerful,...	31	Memory Text 2
Enacts trees as clever, resilien...	32	Memory Text 2
Settler / Western explanation...	33	Memory Text 2
Enacts Lila as a Christian who...	34	Memory Text 2
Enacts God as creator, unfath...	35	Memory Text 2
Connecting nat	36	Enacts Lila as a Christian who believes in God's almighty power and intentional design.
Exoticization - that the unkno...	37	Memory Text 2
Degree of uncertainty and hu...	38	Memory Text 2
In the context of this text (and...	39	Memory Text 2
Relates to Conversations arou...	40	Memory Text 2
Creationism discourses?	41	Memory Text 2
Empty annotation	42	Memory Text 2
When trees are connected to...	43	Memory Text 2
Connecting nature to the divine.	44	Memory Text 2
'God's' (possessive) creation...	45	Memory Text 2
Enacts mountains and trees as...	46	Memory Text 2
Common experience for Anglo...	47	Memory Text 2
Enacts Lila as a tourist and a S...	48	Memory Text 2
Common middle-class Canadi...	49	Memory Text 2
Interesting that Lila is part of t...	50	Memory Text 2
Interesting language use 'crow...	51	Memory Text 2
Christian family values.	52	Memory Text 2
Responsibility as a women to...	53	Memory Text 2
Enacts Lila as a family member	54	Memory Text 2
Insignificance of humans in the...	55	Memory Text 2
Enacts Lila as a small person	56	Memory Text 2
Relates to discourse of Christi...	57	Memory Text 2
Connected to 'God's almighty...	58	Memory Text 2

Memory Text 2

7.1 at the grey, omnious outlines  
 7.2 of massive mountains  
 7.3 scattered with chaotic patches  
 7.4 of narrow, dark green trees.

8 Her friend noticed her  
 8.1 taking thousands of pictures of the outlines,  
 8.2 pointing out that they could barely even see the mountains yet.

9 Although Lila was disappointed about the clarity,  
 9.1 she could not help but feel overwhelmingly amazed  
 9.2 at the mere shapes of the mountains.

*The trees*

10 Lila's mind went back to the trees,  
 10.1 their structure so interesting and different  
 10.2 from the trees back home.

11 Her friend began to speak  
 11.1 about how much each tree relies  
 11.2 on its neighbours.

12 She mentio  
 12.1 rest  
 13 As a resul  
 13.1 the  
 13.2 nurt  
 13.3 sma  
 13.4 unfi  
 13.5 to g

*God's unfathomable creation*

14 'Unfathomable,' Lila thought,  
 15 The intricacy, dedication, intention, creativity,  
 15.1 'God's maturing, unfolding architecture is unfathomable' she thought  
 16 The mountains, and the trees were unfathomable,  
 16.1 even when viewed through a [car] window  
 16.2 and scattered between thick white sheets of falling snow.

Created: Mar 29, 2022 By: KEF  
 Enacts Lila as a Christian who believes in God's almighty power and intentional design.

Delete

1 Item selected

DATA > Files > Memory Text 2

Annotation	#	File Name
Discourses of otherness	26	Memory Text 2
Scientific / ecological discours...	27	Memory Text 2
Enacts friend as a knowledg...	28	Memory Text 2
Scientific explanation of tree's...	29	Memory Text 2
Relates to Conversations abou...	30	Memory Text 2
Enacts mountains as powerful,...	31	Memory Text 2
Enacts trees as clever, resilien...	32	Memory Text 2
Settler / Western explanation...	33	Memory Text 2
Enacts Lila as a Christian who...	34	Memory Text 2
Enacts God as creator, unfath...	35	Memory Text 2
Connecting nature to the divine.	36	Memory Text 2
Exoticization - that the 'unkno...	37	Memory Text 2
Degree of uncertainty and hu...	38	Memory Text 2
In the context of this text (and...	39	Memory Text 2
Relates to Conversations arou...	40	Memory Text 2
Creationism discourses?	41	Memory Text 2
Empty annotation	42	Memory Text 2
When trees are connected to...	43	Memory Text 2
Connecting nature to the divine.	44	Memory Text 2
'God's' (possessive) creation...	45	Memory Text 2
Enacts mountains and trees as...	46	Memory Text 2
Common experience for Anglo...	47	Memory Text 2
Enacts Lila as a tourist and a S...	48	Memory Text 2
Common middle-class Canadi...	49	Memory Text 2
Interesting that Lila is part of t...	50	Memory Text 2
Interesting language use 'crow...	51	Memory Text 2
Christian family values.	52	Memory Text 2
Responsibility as a women to...	53	Memory Text 2
Enacts Lila as a family member	54	Memory Text 2
Insignificance of hu	55	Responsibility as a women to attend to family desires / maintain connections to family.
Enacts Lila as a small person	56	Memory Text 2
Relates to discourse of Christi...	57	Memory Text 2
Connected to 'God's almighty...	58	Memory Text 2

Memory Text 2

12.1 restricting their growth.

13 As a result,  
 13.1 the trees form an underground network,  
 13.2 nurturing and sustaining the fresh,  
 13.3 smaller trees  
 13.4 until they are tall enough  
 13.5 to gather sunlight.

*God's unfathomable creation*

14 'Unfathomable,' Lila thought  
 15 The intricacy, dedication, intention, creativity,  
 15.1 'God's maturing, unfolding architecture is unfathomable' she thought.  
 16 The mountains, and the trees were unfathomable,  
 16.1 even when viewed through a [car] window  
 16.2 and scattered between thick white sheets of falling snow.

*Bow Valley*

17 As the car shifted closer to Banff.  
 17.1 Lila saw a sign called "Bow Valley."  
 18 Since she did not immediately recognize any significance in the name,  
 18.1 she looked past it,  
 18.2 gazing at the mountainous outlines and narrow trees.

*Later Plans*

19

*Perfect pict*

20  
 20.2 surrounding Lake Louise,  
 20.3 she imagined capturing the most wonderful picture  
 20.4 to take home and share with her family.

Created: Mar 29, 2022 By: KEF  
 Responsibility as a women to attend to family desires / maintain connections to family.

Delete

1 Item selected

DATA > Files > Memory Text 2

## Appendix F

### Gee's (2005) Seven Building Task Questions (p. 110-113)

110 *Discourse analysis*

by leaving her as “free” as possible, led to her being constructed as not making sense, when, in fact, she was making sense at several levels in a deeply paradoxical setting created by the researchers.

Note, then, too, how the details of the transcript are rendered relevant in the analysis and how the transcript is as detailed as it needs to be, no more, no less (other details in the transcript could well have been brought into the analysis). Of course, it is always open to a critic to claim that details we have left out *are* relevant. But some details will always have to be left out (e.g., should we mark just how much vowels are adapted to final consonants or just how much pitch declines across a tone unit?) and, thus, such a criticism cannot mean that we must attempt to put in all the details. The burden simply falls on the critic to show that details we have left out are relevant by adding them in and changing the analysis (thus, discourse analysts must always be willing to share their data).

#### 7.7 An “ideal” discourse analysis

Before discussing, in the next section, what constitutes validity for a discourse analysis, let me summarize the components of an “ideal” discourse analysis. Actual analyses, of course, usually develop in detail only a small part of the full picture. However, any discourse analysis needs, at least, to give some consideration, if only as background, to the whole picture. Essentially, a discourse analysis involves asking questions about how language, at a given time and place, is used to construe the aspects of the situation network as realized at that time and place and how the aspects of the situation network simultaneously give meaning to that language (remember reflexivity). A discourse analysis involves, then, asking questions about the seven building tasks we listed above, using the tools of inquiry we have discussed (situated meanings, social languages, Discourse models, intertextuality, Discourses, and Conversations) and thinking about any other language details of the data that appear relevant.

Some of these questions using the categories we have discussed in this chapter are sketched out below.

#### *Questions to ask about building tasks*

##### *Building significance*

How and what different things mean – the sorts of meaning and significance they are given – is a component of any situation.

- 1 What are the situated meanings of some of the words and phrases that seem important in the situation?
- 2 What situated meanings and values seem to be attached to places, times, bodies, people, objects, artifacts, and institutions relevant in this situation?

- 3 What situated meanings and values are attached to other oral and written texts quoted or alluded to in the situation (intertextuality)?
- 4 What Discourse models seem to be at play in connecting and integrating these situated meanings to each other?
- 5 What institutions and/or Discourses are being (re-)produced in this situation and how are they being stabilized or transformed in the act?

*Building activities*

Some activity or set of activities is a component of any situation (the specific social activity or activities in which the participants are engaging; activities are, in turn, made up of a sequence of actions).

- 6 What is the larger or main activity (or set of activities) going on in the situation?
- 7 What sub-activities compose this activity (or these activities)?
- 8 What actions compose these sub-activities and activities?

*Building identities*

Any situation involves identities as a component, the identities that the people involved in the situation are enacting and recognizing as consequential.

- 9 What identities (roles, positions), with their concomitant personal, social, and cultural knowledge and beliefs (cognition), feelings (affect), and values, seem to be relevant to, taken for granted in, or under construction in the situation?
- 10 How are these identities stabilized or transformed in the situation?
- 11 In terms of identities, activities, and relationships, what Discourses are relevant (and irrelevant) in the situation? How are they made relevant (and irrelevant), and in what ways?

*Building relationships*

Any situation involves relationships as a component, the relationships that the people involved enact and contract with each other and recognize as operative and consequential.

- 12 What sorts of social relationships seem to be relevant to, taken for granted in, or under construction in the situation?
- 13 How are these social relationships stabilized or transformed in the situation?
- 14 How are other oral or written texts quoted or alluded to so as to set up certain relationships to other texts, people, or Discourses?

112 *Discourse analysis*

- 15 In terms of identities, activities, and relationships, what Discourses are relevant (and irrelevant) in the situation? How are they made relevant (and irrelevant), and in what ways?

*Building politics (the distribution of social goods)*

Any situation involves social goods and views on their distribution as a component.

- 16 What social goods (e.g., status, power, aspects of gender, race, and class, or more narrowly defined social networks and identities) are relevant (and irrelevant) in this situation? How are they made relevant (and irrelevant), and in what ways?
- 17 How are these social goods connected to the Discourse models and Discourses operative in the situation?

*Building connections*

In any situation things are connected or disconnected, relevant to or irrelevant to each other, in certain ways.

- 18 What sorts of connections – looking backward and/or forward – are made within and across utterances and large stretches of the interaction?
- 19 What sorts of connections are made to previous or future interactions, to other people, ideas, texts, things, institutions, and Discourses outside the current situation (this has to do with “Intertextuality”; see Chapter 3)?
- 20 How is intertextuality (quoting or alluding to other texts) used to create connections among the current situation and other ones or among different Discourses?
- 21 How do connections of the sort in 18, 19, and 20 help (together with situated meanings and Discourse models) to constitute “coherence” – and what sort of “coherence” – in the situation?

*Building significance for sign systems and knowledge*

In any situation, one or more sign systems and various ways of knowing are operative, oriented to, and valued or disvalued in certain ways.

- 22 What sign systems are relevant (or irrelevant) in the situation (e.g., speech, writing, images, and gestures)? How are they made relevant (and irrelevant), and in what ways?
- 23 What systems of knowledge and ways of knowing are relevant (or irrelevant) in the situation? How are they made relevant (and irrelevant), and in what ways?



- 24 What languages in the sense of “national” languages like English, Russian, or Hausa, are relevant (or irrelevant) in the situation?
- 25 What social languages are relevant (or irrelevant) in the situation? How are they made relevant (and irrelevant), and in what ways?
- 26 How is quoting or alluding to other oral or written texts (intertextuality) used to engage with the issues covered in questions 22–25?

## 7.8 Validity

I have held off until now discussing the question of what constitutes validity for a discourse analysis. This question could not be answered until enough of the “tools of inquiry” used in a discourse analysis had been laid out. However, now we are ready to deal with the issue of validity, an issue that has continually vexed so-called “qualitative research.”

Validity is not constituted by arguing that a discourse analysis “reflects reality” in any simple way (Mishler 1990; Carspecken 1996). And this is so for two reasons. First, humans *construct* their realities, though what is “out there” beyond human control places serious constraints on this construction (so “reality” is not “only” constructed – see Ian Hacking’s excellent book, *The Social Construction of What*, 2000). Second, just as language is always reflexively related to situations so that both make each other meaningful, so, too, a discourse analysis, being itself composed in language, is reflexively related to the “language-plus-situation” it is about. The analyst interprets his or her data in a certain way and those data so interpreted, in turn, render the analysis meaningful in certain ways and not others.

These two considerations do not mean that discourse analyses are “subjective,” that they are just the analyst’s “opinion.” I take validity to be something that different analyses can have more or less of, i.e., some analyses are more or less valid than others. Furthermore, validity is never “once and for all.” All analyses are open to further discussion and dispute, and their status can go up or down with time as work goes on in the field.

Validity for discourse analysis is based on the following four elements:

- 1 *Convergence*: a discourse analysis is more, rather than less, valid (i.e., “trustworthy”), the more the answers to the twenty-six questions above *converge* in the way they support the analysis or, put the matter the other way round, the more the analysis offers *compatible* and *convincing* answers to many or all of them.
- 2 *Agreement*: answers to the twenty-six questions above are more convincing the more “native speakers” of the social languages in the data and “members” of the Discourses implicated in the data agree that the analysis reflects how such social languages actually can function in such settings. The native speakers do not need to know why or how their social languages so function, just that they

## Appendix G

### Examples of Responses to Gee's (2005) Focused Questions

**Memory Text 4 - Social language**

**March 31, 2022**

**What social language(s) are involved? What sorts of "grammar 2" patterns indicate this? Are different social languages mixed? How so?**

Social languages involved in this memory text include Christian language and tourism language. Different from the other memory texts, this Christian language is attracted to traditions and customs, rather than personal convictions. E.g., lighting candles, visiting churches, etc. Tourism language is also a bit different in this memory text. The author indicates that Zoe is visiting the 'home of her ancestors' - so it's clear that Zoe has a personal connection to the geographic location and culture - this wasn't indicated in previous memory texts. The author also indicates that Zoe is living in Greece for the next four months - this is a much longer stay than what is depicted in other memory texts which suggest a brief visit (e.g., 6 days). Christian language and tourism language are mixed - 'most isolated churches in the wild uninhabited parts of the island' - religion is connected to unknown. Similarly, later when Zoe is travelling up the mountain, the author indicates that she doesn't know what she'll find at the top. This memory text depicts religion as something to be discovered, something mysterious, etc.

**What socially situated identities and activities do these social languages enact? What Discourse or Discourses are involved? What is "stuff" other than language ("mind stuff" and "emotional stuff" and "world stuff" and "interactional stuff" and non-language symbol systems, etc.) relevant in indicating socially situated identities and activities?**

These social languages enact Zoe as a tourist, explorer, and adventurer. Throughout the memory text, language (e.g., wild, uninhabited) enact Zoe's adventurous spirit. This is further highlighted at the beginning of the memory text when Zoe is described as a girl "who couldn't sit still." By way of her relationship with Nick, Zoe is enacted as a girlfriend - which carries particular assumptions. There are also unleft questions - is Nick from Greece? Is he local? This information would have implications for the nature of their relationships (e.g., power dynamics). The language of 'work' enacts Zoe as somewhere in-between a tourist and

**Memory Text 3 - Situated Meanings**

**April 18, 2022**

**What situated meaning or meanings given for a word or phrase is it reasonable to attribute to the "author," considering the point of view of the Discourse in which words were used?**

Situated meanings of 'school term,' and 'drive' can be attributed to the author. As well, we can attribute the 'Lord's work' to being related to evangelization (specifically, spreading the word of God). We also know that this author considers the Word of God to be the Gospel's - that is, the Gospel's (Matthew, Mark, Luke, John), take precedents over other books in the Bible - the Gospel's are 'God's word.'

**What situated meaning or meanings for a given word or phrase is it reasonable to attribute to those who are listening to or reading these words or phrases, again, considering the Discourse in which these words are used?**

The meaning of the 'Word of God,' 'Lord's work,' 'mission,' 'priest,' are all situated meanings. Even a Christian reader will have different understandings of what each these words mean. What is involved in 'church-related activities' is different and up for interpretation based in the readers' understanding of church.

The idea of 'necessary permission' wasn't explained - therefore, this is left to the readers' interpretation. The reader will have to assign the meaning of 'necessary permission.' Additionally, the 'chief's palace' was not described - the reader is left to give meaning to the significance of the palace and consultation process.

The 'community activities' are not explained, the reader must interpret what 'community activities' are referred to. The reader would fill in these gaps with their own understanding of 'community activities,' thus the meaning of community activities can be attributed to the reader.

Name	Nodes	References	Cre
Memory Text 1 - Discours...	0	0	20
Memory Text 1 - Situated...	0	0	20
Memory Text 1 - Social la...	0	0	20
Memory Text 2 - Discours...	0	0	20
Memory Text 2 - Situated...	0	0	20
Memory Text 2 - social la...	0	0	20
Memory Text 3 - Discour...	0	0	20
Memory Text 3 - Situated...	0	0	20
Memory Text 3 - Social la...	0	0	20
Memory Text 4 - Discour...	0	0	20
Memory Text 4 - Discour...	0	0	20
Memory text 4 - Situated...	0	0	20
Memory Text 4 - Social la...	0	0	20

**March 29, 2022**

**What social language(s) are involved? What sorts of "grammar 2" patterns indicate this? Are different social languages mixed? How so?**

Social languages involved include: tourist, Settler, middle class, Christian, and Anglo-Canadian. Notably, tourist and Christian language are mixed. Tourist language is enacted to exoticise the land - identify otherness and novelty to the author. This otherness is then connected to notions of the divine - the unfathomable nature of land. Nature is attributed to God and His creation; as something that has been crafted and formed, rather than evolved and developed.

**What socially situated identities and activities do these social languages enact? What Discourse or Discourses are involved? How is "stuff" other than language ('mind stuff' and 'emotional stuff' and 'world stuff' and 'interactional stuff' and non-language symbol systems, etc.) relevant in indicating socially situated identities and activities?**

These social languages enact identities of tourist, Christian, Settler, local and family member. Interestingly, there is overlap between identities as Christian and tourist and Settler and tourist. Lila's connection to and understanding of sacred land makes her empathize with Indigenous peoples who regard the land surrounding Lake Louise as sacred. Christian and tourist identities overlap throughout the text. Lila's amazement with the land (attributed to her lack of familiarity with the land) is connected to her view of the land as being a product of God's creation. The act of driving (road trip) is relevant in Canadian tourism practices. Idea of taking pictures - pictures as the main method of interaction between humans and land is an interesting interaction to note. Afterall, pictures are a simulation of the real thing.

**In considering this language, what sorts of relationships among different Discourses are involved (institutionally, in society, or historically)? How are different Discourses aligned or in contention here?**

In this language, Christian Discourses and tourism discourses overlap and are sustained by each other. For instance, tourism Discourses of the exotic, unknown, romanticized land are

1 item selected

Name	Nodes	References	Cre
Memory Text 1 - Discours...	0	0	20
Memory Text 1 - Situated...	0	0	20
Memory Text 1 - Social la...	0	0	20
Memory Text 2 - Discours...	0	0	20
Memory Text 2 - Situated...	0	0	20
Memory Text 2 - social la...	0	0	20
Memory Text 3 - Discour...	0	0	20
Memory Text 3 - Situated...	0	0	20
Memory Text 3 - Social la...	0	0	20
Memory Text 4 - Discour...	0	0	20
Memory Text 4 - Discour...	0	0	20
Memory text 4 - Situated...	0	0	20
Memory Text 4 - Social la...	0	0	20

**April 26, 2022**

**What Discourse models are relevant here? What must I, as an analyst, assume that people feel, value, and believe, consciously or not, in order to talk (write), act, and/or interact this way?**

Discourse model of Christianity involving works that address the poor (Jamesian perspective of Christianity). Jamesian Christian Discourse model is relevant here. Canadian Christian Discourse model is relevant here - what modern Christians believe about salvation, faith, etc. Discourse model about weddings, what they look like, and what they mean (life partner, life-long commitment). Discourse model about lavishness - what's assumed or understood to be fancy. Feminist discourse model - being concerned about homeless man.

**Are there differences here between the Discourse models that are affecting espoused beliefs and those that are affecting actual actions and practices? What sorts of Discourse models, if any, are being used here to make value judgements about oneself or others?**

This is where the conflict of the story lies. Sarah is distressed because she fails to act out what she believes about Christianity or faith, that is, faith is empty with out acts - those acts referring to helping the poor.

**How consistent are the relevant Discourse models here? Are there competing or conflicting Discourse models at play? Whose interests are the Discourse models representing?**

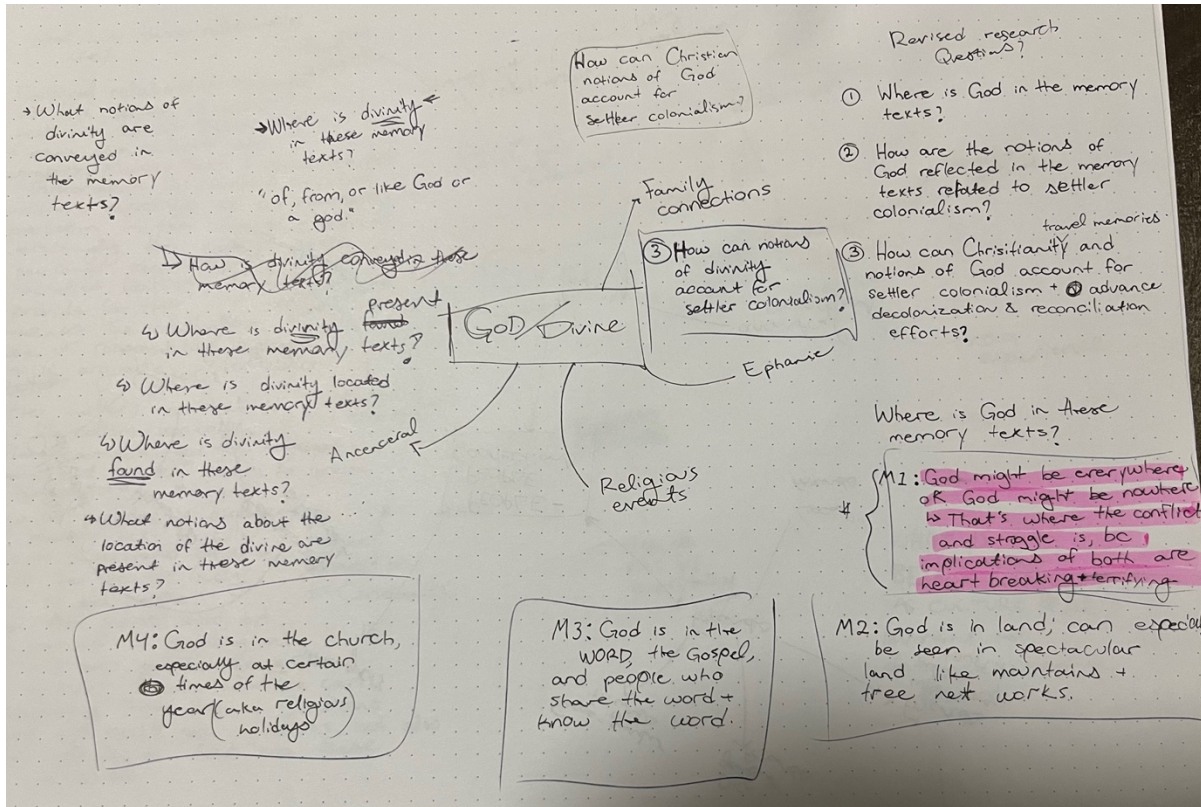
Conflicting discourse models around responsibility of individual and 'city that forgot them.' Sarah feels an individual responsibility for a societal, systemic problem. She recognizes that this problem is larger than her (indicated in the phrase, city that forgot them, where is their salvation), yet she feels an individual responsibility to help them - like *she* must be the one to help. A bit of saviour complex at work here.

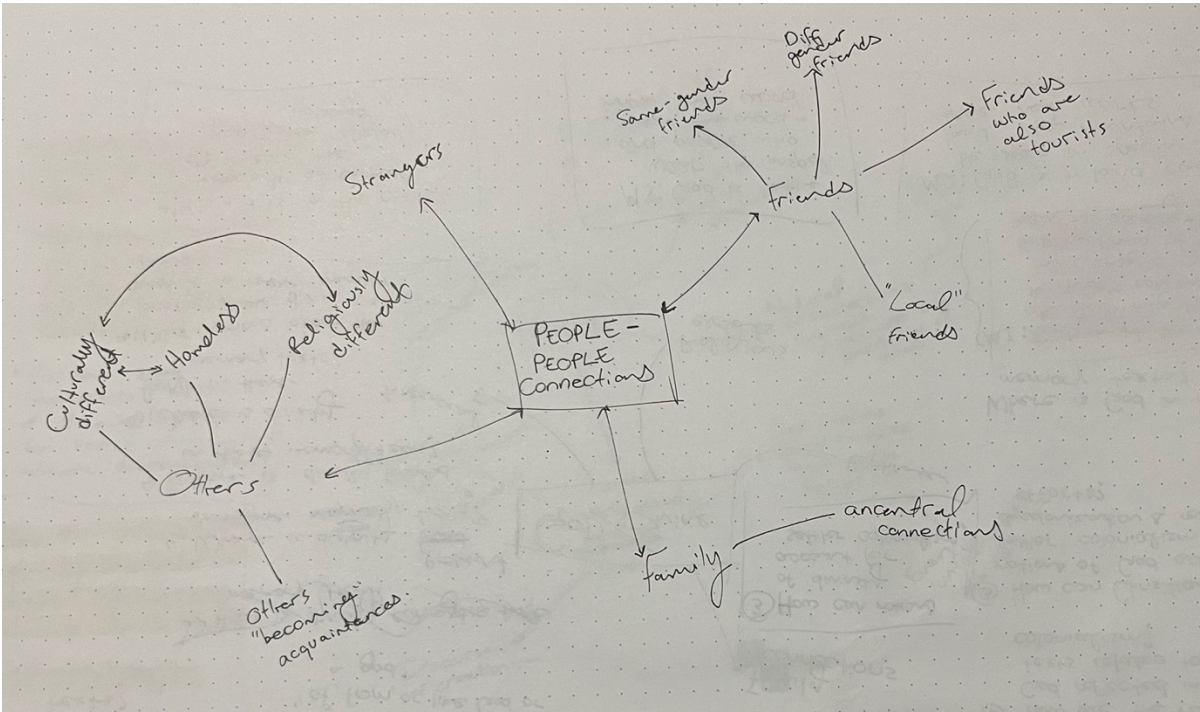
Conflicting Discourse models around Sarah enacting herself as the person in power, the person capable of material giving while also recognizing her lack of power as a woman in a

0 item selected

# Appendix H

## Mind Maps



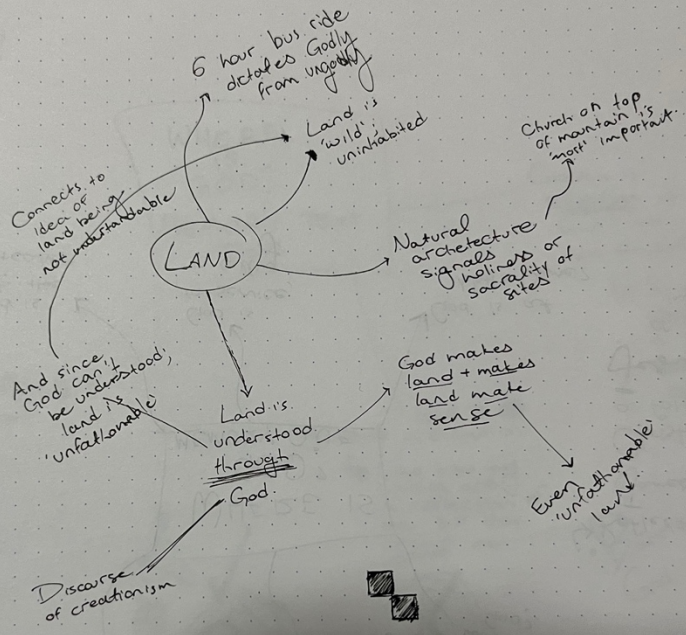


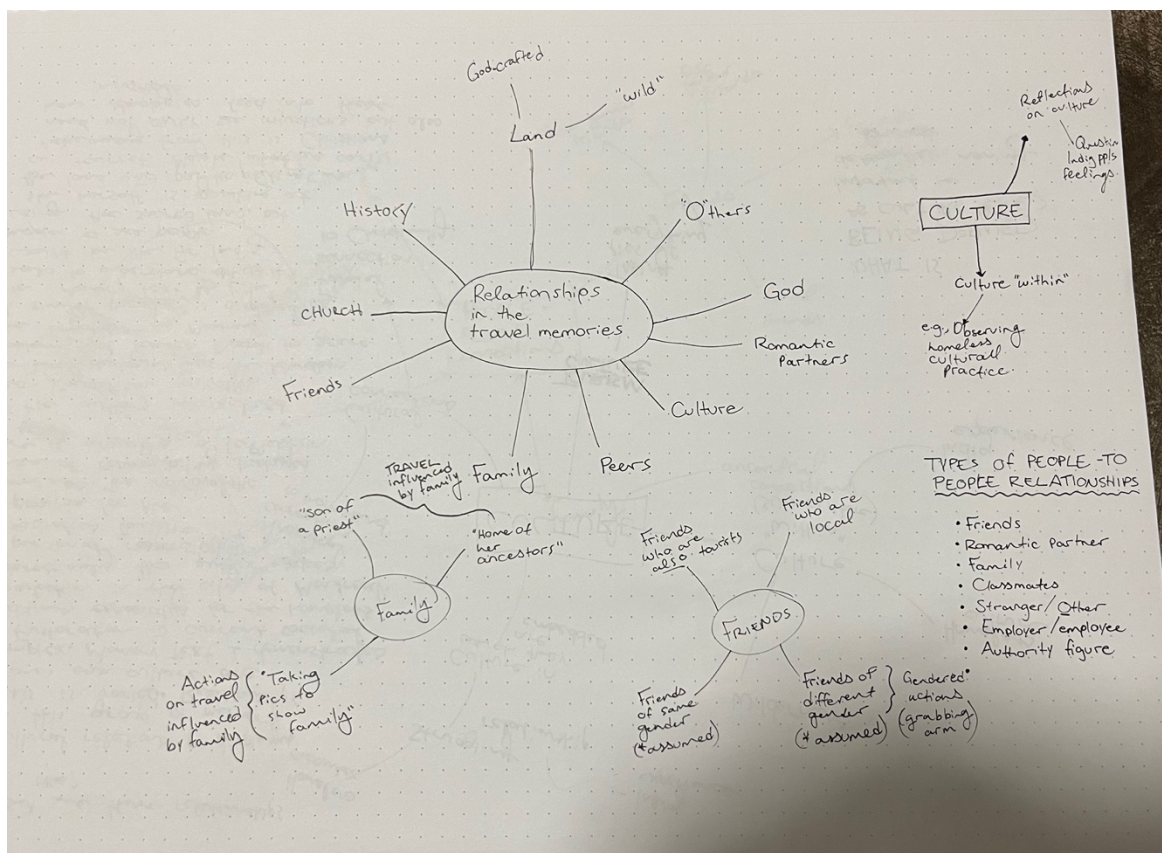
What notions of divinity are conveyed in the memory texts?

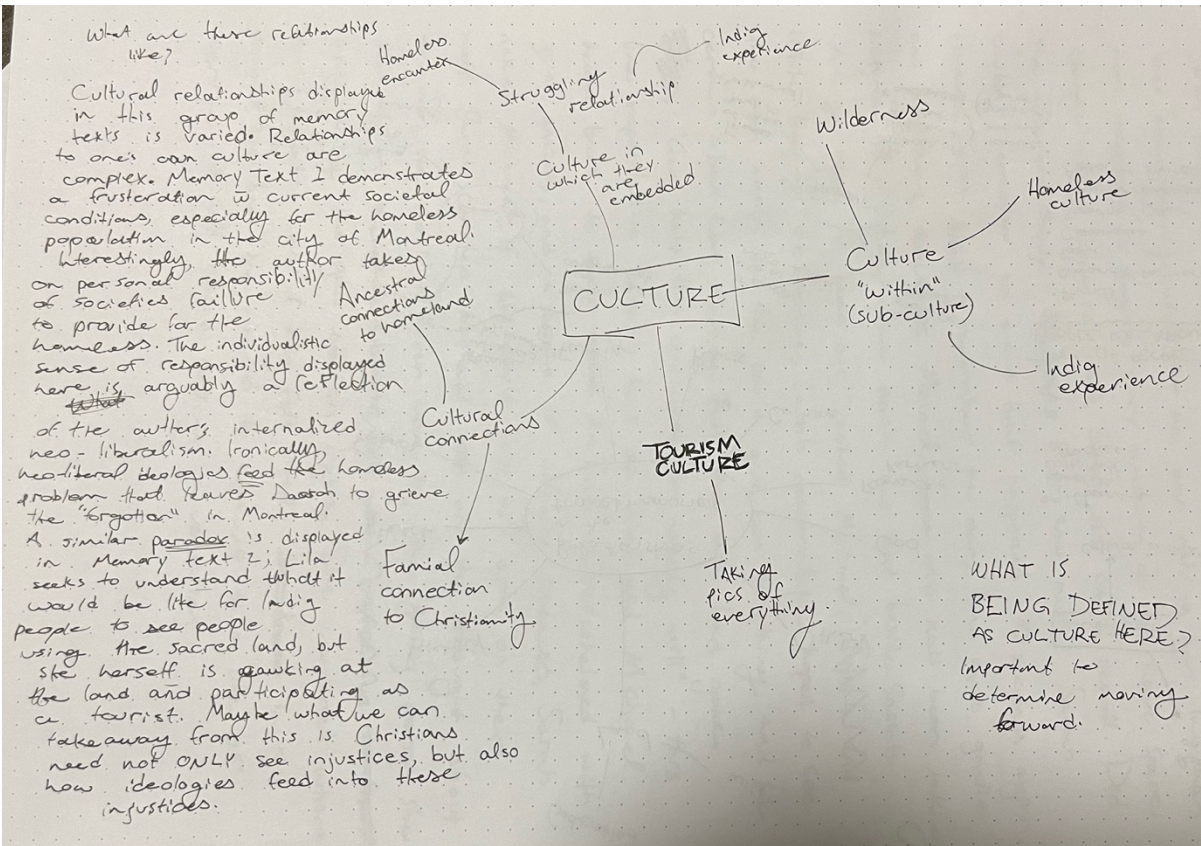
How are notions of divinity conveyed in the memory texts related to settler colonialism?

How can travel memories + notions of divinity account for settler colonialism and advance decolonization?

How can notions of divinity conveyed in travel memories account for settler colonialism?



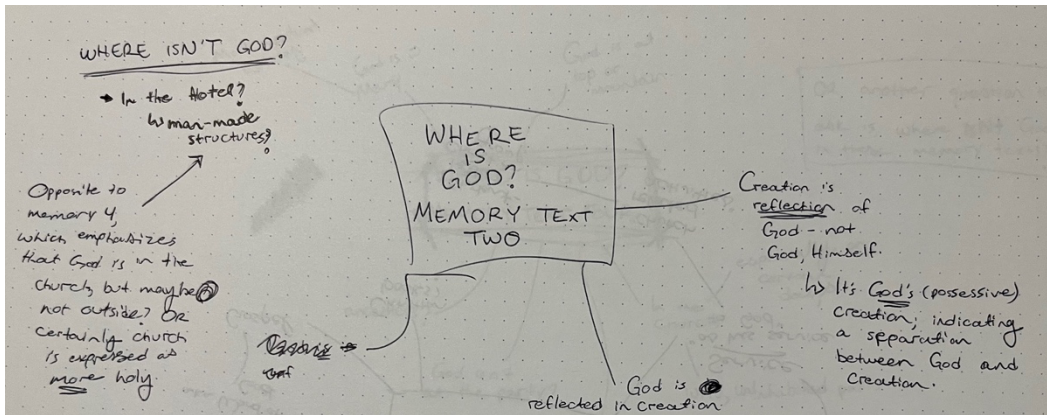
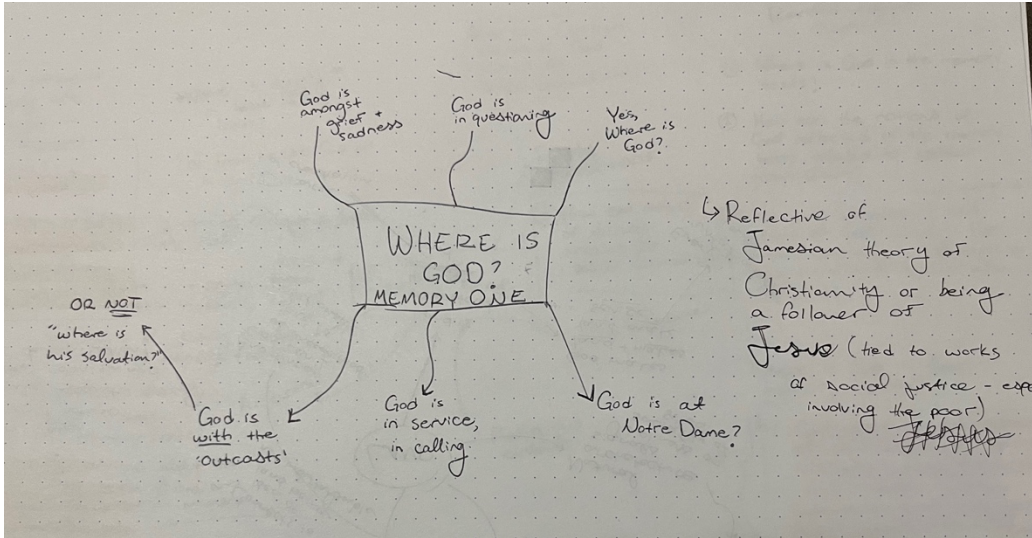


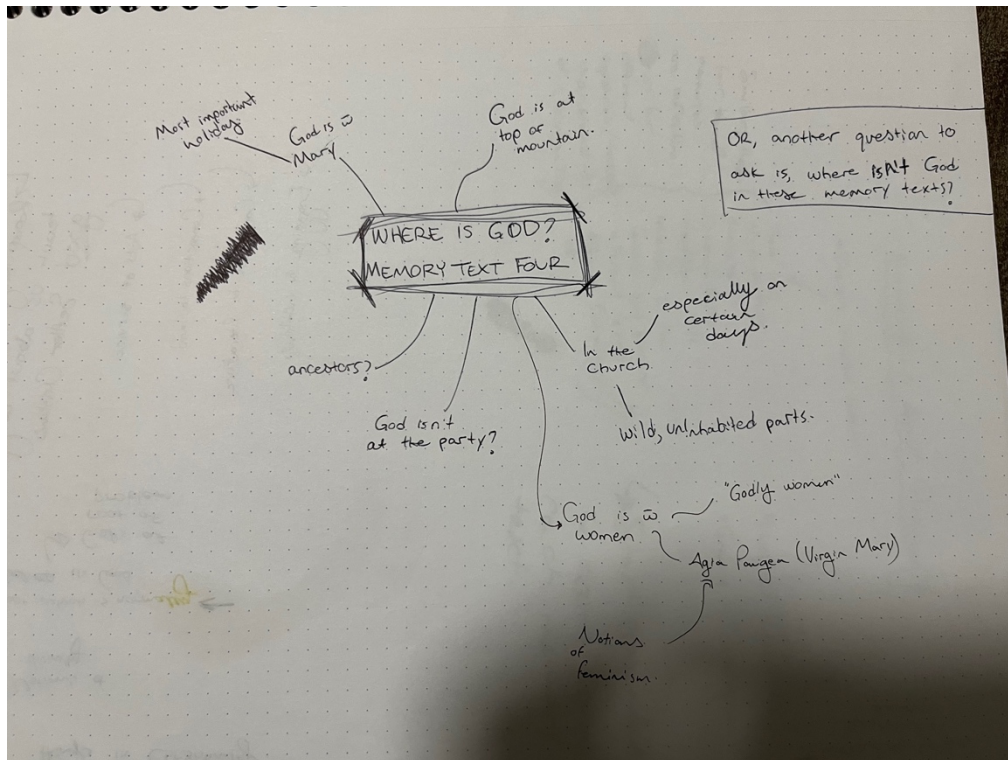
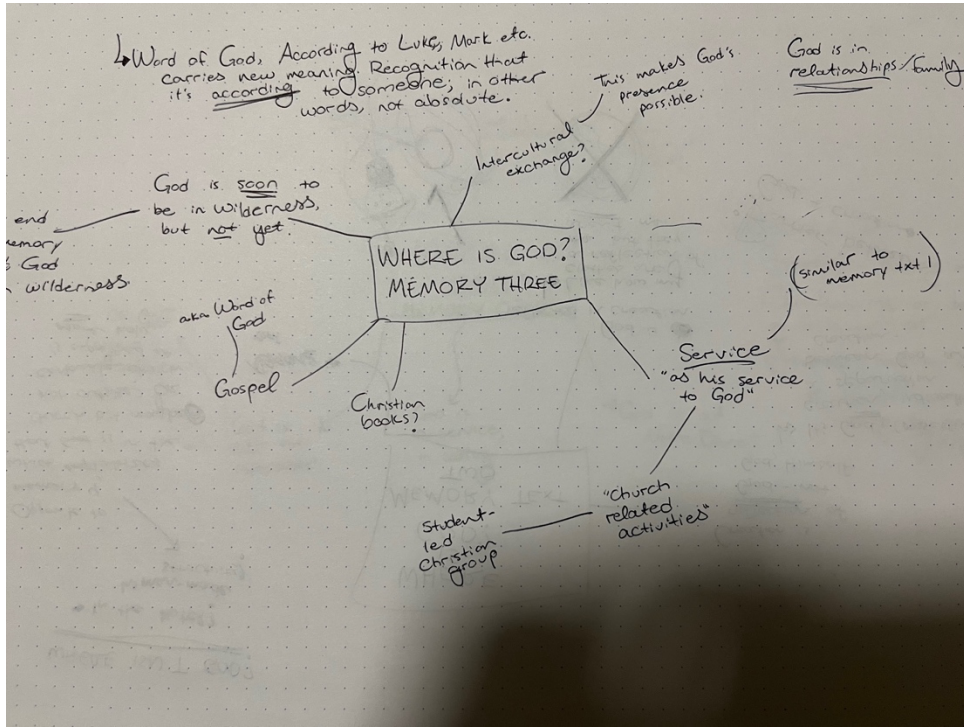




# Appendix I

## Final Mind Maps





# Appendix J

## Information Letter

### Information Letter

**Title of the study:** When you saw only one set of footprints, was it colonization that carried you?: Memories of religious travel on stolen lands

**Faculty Supervisor:** Dr. Bryan Grimwood, PhD, Department of Recreation and Leisure Studies, University of Waterloo. Phone: 519-888-4567, ext. 42612, Email: [bgrimwood@uwaterloo.ca](mailto:bgrimwood@uwaterloo.ca)

**Student Investigator:** Kendra Elizabeth Fortin, BA, Department of Recreation and Leisure Studies, University of Waterloo. Email: [kefortin@uwaterloo.ca](mailto:kefortin@uwaterloo.ca)

To help you make an informed decision regarding your participation, this letter will explain what the study is about, the possible risks and benefits, and your rights as a research participant. If you do not understand something in the letter, please ask one of the investigators prior to consenting to the study. You will be provided with a copy of the information and consent form if you choose to participate in the study.

#### 1.0 What is the study about?

You are invited to participate in a research study about Indigenous-Settler relationships and memories associated with religious travel experiences. Informed by settler colonial theory, the purpose of this collective memory work study is to collaborate in understanding, critiquing and ultimately enhancing Indigenous-Settler relationships, as storied in and through the travel experiences of Settler Christian graduate students who attend a Canadian university. This study will be guided by three research questions: (1) How are the travel memories of Settler Christian graduate students related to settler colonialism? (2) What relationships to land (implicit and explicit) are conveyed in the travel memories of Settler Christian graduate students? (3) How can Christian travel memories convey land in ways that account for settler colonialism and work towards reconciliation? The study involves co-researchers writing memories about personal travel experiences and analyzing these collectively in focus group discussions. Through this participatory research process – which is referred to as collective memory work – our study aims to identify and unravel how common-sense assumptions embedded and imbued in individual tourism experiences are welded to powerful social narratives, ideologies, and discourses. Please note that participating in this study is voluntary. If you have any questions about the study or your participation, please direct these to the Student Investigator, Kendra Fortin, at any time prior to providing your consent.

This research project is being undertaken as part of Kendra Fortin's Master's thesis research.

#### 2.0 Your responsibilities as a participant

##### 2.1 What does participation involve?

Participation in this study will involve engaging as a co-researcher in a collective memory work process. The collective memory work process is comprised of three phases: memory writing, collective analysis of memory texts, and further analysis and theorization.

### **2.1.1 Phase 1 - Memory Writing**

In the first phase of the collective memory work process, co-researchers will write a narrative recounting a personal memory of a travel experience that they feel had a *genuinely* Christian quality to it. When writing the memory texts, participants will follow a series of rules: memory texts should be 1-2 pages in length; memory texts must use pseudonyms and be written in the third person; and memory texts should be written in as much detail as possible. Co-researchers will receive approximately one week to write their memory texts. Approximately 30min should be allocated to writing the memory text. Co-researchers will submit their completed memory text through an online survey platform. Prior to submitting their completed memory texts in the online survey platform, co-researchers will also be prompted to complete a short demographic survey. It should be noted that the collected demographic information will not be associated with the memory narratives.

Kendra will compile the memory texts into one document. One week prior to Phase 2 of the collective memory work process, co-researchers will receive an email containing a password-protected document with all the memory texts and discussion questions that will be explored in the first collective analysis session. Co-research will be encouraged to review the memory texts and select one memory text that they did not author to examine further, guided by the provided discussion questions.

### **2.1.2 Phase 2 - Collective Analysis of Memory Texts**

During the second phase of the collective memory work process, Kendra will arrange a time and meeting place for co-researchers to engage in focus group discussions. Dependent on the state of COVID-19, and provincial, municipal, and university guidelines, these group discussions may occur in-person and/or on the Zoom video platform.

Co-researchers will participate in two group discussions, each approximately 2 hours in length. Discussion 1 will occur approximately 1-2 weeks after the memory texts have been submitted. During Discussion 1, co-researchers will collectively read and analyze the memory texts. Kendra will provide discussion questions that will guide this analysis process.

Shortly after Discussion 1, Kendra will provide co-researchers with questions via email that will be addressed during Discussion 2. Co-researchers will have approximately 1 week between Discussion 1 and 2 to review these questions. During Discussion 2, co-researchers will read the memory texts and discuss the questions provided by Kendra. These memories and focus group discussions will be used to disrupt settler colonial narratives embedded in individual tourism experiences and contribute critical insights into processes of reconciliation among Indigenous and Settler peoples.

Your participation in this study will involve granting us permission to use as qualitative data the written memories you contribute during phase one of the collective memory work process, as well as the subsequent focus group discussions that will be documented in Kendra's notes and/or by audio-recording devices. If focus group discussions occur online, video will automatically be recorded by Zoom. Immediately following group discussions, Kendra will permanently delete these video recordings.

### 2.1.3 Phase 3 - Further Analysis and Theorization

After facilitating the first and second phase of the collective memory work process, Kendra will further analyze and theorize the data, relating findings to academic literature. During the third phase of the collective memory work process, Kendra will meet with co-researchers as a group in-person or on the Zoom video platform to present the preliminary findings generated from the analysis process. Co-researchers will be invited to provide feedback, contributing additional layers of analysis, which Kendra will take into consideration as she continues the analysis process. Feedback will be documented in Kendra's notes and/or by audio-recording devices. If this phase occurs online, video will automatically be recorded by Zoom. Immediately following group discussion, Kendra will permanently delete these video recordings. Co-researchers will also be able to provide anonymous feedback through the Qualtrics online survey platform by an agreed upon date. By way of email, a Qualtrics link will be sent to all co-researchers prior to the in-person meeting.

### 2.1.4 Timeline, Task, and Time Commitment Summary

Below is a summary of the approximate timeline, tasks, and time commitment required to participate in this study.

Month	Task	Approx. time commitment (hours)
Mar 2022*	Review information letter and consent form	0.5
Mar 21-5, 2022*	Write and submit memory text	0.5
Mar 28-Apr 1, 2022*	Review memory texts and Discussion 1 questions	1
Apr 4, 2022*	Participate in Discussion 1	2
Apr 5-8, 2022*	Review Discussion 2 questions	0.5
Apr 11, 2022*	Participate in Discussion 2	2
May 2022*	Provide analysis and theorization feedback	1
Total:		<b>7.5 hours</b>

\*Dates subject to change depending on availability of participants and researchers.

A summary of findings and Kendra's Master's thesis will be made available to all co-researchers who wish to access it.

### 3.0 Rights as a Participant

Your participation in this study is voluntary. You may decline the inclusion of your memories and contributions to focus group discussions. You may also withdraw your participation and request that your data be deleted by advising the researchers (Kendra or Bryan) of this decision at any time up until the study is submitted for Kendra's master's thesis. It is anticipated that

Kendra's thesis will be submitted in August 2022. Please note that due to the anonymous submission of your demographic data and the group discussion format, it may not be possible to remove all data associated with you. All focus groups will be audio-recorded and transcribed to facilitate collection of information; however only with your permission will your contributions be analyzed for research purposes.

By participating in the collective memory work exercise, you will be given the opportunity to critically examine yourself and connect your travel-related memories/stories to those of others, as well as social structures and systems that enable privilege. Consenting to the use of your memories and focus group contributions in this study, and agreeing to follow-up focus group discussions, will provide further insight into how these memories and this type of methodology can be used to decolonize tourism and foster reconciliation among Indigenous and Settler peoples living in Canada.

### **3.1 Risks to Participating**

COVID-19 social distancing protocols will be strictly followed to minimize physical risks associated with participating in this study. Due to the small number of individuals involved in this collective memory work exercise, and the open discussion of memories, it's possible that others involved in this exercise may be able to identify which memories belong to you, even with the use of pseudonyms. The risk associated with this would be equivalent to sharing your stories openly and within a public venue. Therefore, participants may consider only writing memory texts that they are comfortable with sharing with all other participants in engaging in the collective memory work process. Additionally, participation includes the potential risk of feeling embarrassment or shame when analyzing meanings of memories, including personal memories. Unravelling one's complicity to settler colonialism likely requires Settlers to discuss discomfiting topics. However, this collective memory work process is not about shaming or ventering study participants. Therefore, participants in this study are encouraged not to dwell on feelings of embarrassment or shame, rather, focus their energy on unraveling the ways in which Settler memories are connected to broader social narratives, especially those related to settler colonialism.

### **Protecting your Confidentiality**

Participation in this study will be considered confidential, although as mentioned above there is a risk of identification due to small group size and focus group style of analysis. Neither your name nor your academic institution will be used in any paper or publication resulting from this research; however, with your permission, quotations may be used with a pseudonym in place of your real name. Any identifiers will be eliminated from the data and stored separately. Collected data will be securely stored for a minimum of 1 year on password protected computers. Please note that the de-identified data set may be shared with other researchers. Given the group format of the study sessions, we ask everyone to keep in confidence information that identifies or could potentially identify another participant and/or their comments. However, please note that we cannot guarantee everyone will honour this request.

Focus group interviews may be conducted over an online platform, Zoom. Zoom has implemented technical, administrative, and physical safeguards to protect the information

provided via the Services from loss, misuse, and unauthorized access, disclosure, alteration, or destruction. However, no Internet transmission is ever fully secure or error free.

**Is participation in the study voluntary?**

Your participation in the study is voluntary. You may decide to leave the study at any time by communicating this to Kendra. Any information you provided up to that point will not be used. You may decline to answer any question(s) you prefer not to answer.

**Will I receive anything for participating in this study?**

As a token of appreciation for your time and engagement, you will receive a \$25.00 gift card to Indigo (<https://www.chapters.indigo.ca/>). The amount received is taxable. It is your responsibility to report this amount for income tax purposes.

This study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Board (REB #43635). If you have questions for the Board, contact the Office of Research Ethics at 1-519-888-4567 ext. 36005 or [reb@uwaterloo.ca](mailto:reb@uwaterloo.ca).

If you have any further questions, or would like further clarification, feel free to contact the researchers.

Sincerely,

**Kendra Elizabeth Fortin**

Master's Student, Department of Recreation and Leisure Studies, University of Waterloo  
Email: [kefortin@uwaterloo.ca](mailto:kefortin@uwaterloo.ca)

**Dr. Bryan Grimwood**

Associate Professor, Department of Recreation and Leisure Studies, University of Waterloo  
Phone: (519) 8880-4567, ext. 32612. Email: [bgrimwood@uwaterloo.ca](mailto:bgrimwood@uwaterloo.ca)