The Three Rs: Resistance, Resilience, and Reconciliation in Canada and Ireland

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Resistance, resilience, and reconciliation are three under-recognized themes in response to British colonization's global imprint. Britain developed its methods of colonization in Ireland, and used further refined methods in Canada such as the Indian Residential Schools (IRSs). Colonization and repeated trauma continue intergenerationally for Indigenous peoples in multiple ways, as do also resistance and resilience that can lead to reconciliation through the generations with stories, family life, and spirituality. The Three Rs (resistance, resilience and reconciliation) are identified as Indigenous contributions to peacebuilding in Ireland and Canada. This study addresses the long-term social legacy of colonialism in conflict, in relation with potential positive peacebuilding within Peace and Conflict Studies (PACS).

"We're still here" is an anthem of Indigenous peoples in Ireland[1] and Canada.[2] After centuries of direct, structural and cultural violence including forced assimilation, there have been and still are multiple acts of resistance, resilience and reconciliation (the Three Rs) in response to the actions of the British Empire. These inherent strengths within the Indigenous peoples of Ireland and Canada[3] are sources of Indigenous peacebuilding.

Colonization is a dominant part of Britain's history and resulting wealth,[4] yet it is more than a political or economic act; it is also a combination of social and cultural processes that continue into the twenty-first century. Colonization even leads to disparity over the definitions of Indigenous.

In this article, Ireland refers to the whole island, which is currently divided between the Republic of Ireland and the six counties of Northern Ireland (NI). This perspective is a Celtic Indigenous one, which is based on historical Celtic views of the island in its whole, albeit with externally imposed divisions such as the 1921 creation of NI.[5]

The most recent political conflict continued primarily in NI, arguably with British influence and armed involvement.[6] While descendants of the Protestants who were planted by the British in the 1600s consider themselves Indigenous to Ireland, they arguably might not meet the international understanding of Indigenous peoples including the United Nations Secretariat of the Permanent Forum on Indigenous Issues[7] as the plantations were part of the process of British colonization of an island inhabited by a 9,000 year-old Gaelic Celtic nation. The Planters and their descendants have also suffered from British colonization, especially during the Irish famine of 1845-1852.[8]

The term Canada, refers to the British colony that became the Dominion of Canada through the Crown of England beginning in 1867 and constitutionalized in 1982, while recognizing that there are hundreds of Indigenous nations that claim sovereignty in varying forms, including the M/metis, the descendants of Indigenous women and early colonizers.[9] Canada is a continuation of British colonization as it began as a British colony and continues within the British Commonwealth.[10]

The intergenerational social and cultural impacts of colonization and of the Three Rs are too often overlooked. This article identifies the roles of the three Rs within Irish and Canadian Indigenous contexts as positive forms of peacebuilding that lead to the continued survival of Indigenous peoples.

COLONIALISM: RACIAL DIVIDE, EXCLUSIONARY TACTICS, AND FORCED ASSIMILATION

Colonialism is a form of violence, including both direct and structural violence,[11] with the coercive use of power over Indigenous people when the colonial power overtakes another group of people on a different land-base. The two sites of Ireland and Canada are very different geographically, yet colonization has been relatively similar[12] and was "justified" within the structural and cultural violence shaping both places.[13] British colonialism in Ireland and Canada is complex with tactics that can appear contradictory with its use of enforced ethnic divides and exclusion combined with forced

assimilation.[14] Both processes were used to "justify" Britain's economic and political expansion onto the lands and peoples that Britain required.[15]

Direct violence occurred within armed conflicts.[16] Structural violence still impacts through imposed systemic inequalities that have become normalized within NI[17] and Canada to the point of cultural violence.[18] Assimilation is a primary British colonial tactic used in both Ireland and Canada,[19] whereby Britain imposed its own political, legal, economic, cultural and educational systems.[20] Schools were used to remove the Indigeneity out of the children by imposing the English language and trying to remove students' inherent identities.[21] The goal of the British colonizers through the Commissioners of National Education in Ireland (CNEI) "was to assimilate Irish people of all religions into the 18l0 union of Britain and Ireland."[22] Assimilation processes were further refined in Canada as the stated objective of the Indian Residential Schools (IRSs) in Canada was "to continue until there is not a single Indian in Canada that has not been absorbed into the body politic."[23]

The assimilation tactics continue, as the Canadian Truth and Reconciliation Commission (TRC) identified in the twenty-first century; "Canada's child-welfare system has simply continued the assimilation that the residential school system started."[24] Indigenous children in Canada continue to be removed by child welfare from their families, languages and lands at rates greater than the IRS removals.[25] Thus, it is critical to study the effects of British colonialism with the goal of helping to prevent modern colonization.

The social and cultural inequities, such as assimilation, that result from political conflict have left their impact on Indigenous peoples. In NI, direct and cultural violence through systemic inequalities have existed since its creation in 1921.[26] Even after the 1998 Good Friday Agreement (GFA), multiple socio-economic and political challenges exist.[27] Socially, it is probable that mental health in NI "has been significantly affected by the Troubles"[28] and the suicide rate has been rising in NI since the GFA, arguably because the rate is "connected to the undischarged trauma of those who were children at the height of the Troubles."[29] Sectarianism remains a potent force. The GFA's substantive change has only partially addressed the political division leaving "an amalgam of a range of problems—political, social, cultural, economic, and historical—all of them a consequence of community division."[30] The end of political violence is only the first step in determining positive peace, i.e., creating a just society for all.[31]

Canada also exemplifies the need to move beyond political responses to conflict such as the treaties with the Crown,[32] for colonization continues to exist in complex structural and cultural violence. In Canada, there are not only structural social inequalities,[33] but legislated inequalities that continue colonization, such as the 1876 Indian Act, which keeps First Nations as wards of the government and controls every aspect of their lives,[34] and modern Land Claims processes.[35] Both NI and Canada are examples of the need to fully implement peacebuilding processes beyond formal political agreements that constitute negative peace[36] and inherently lack justice.[37] They require social, economic, cultural, and structural transformations to develop comprehensive, socially just, and lasting peace.[38] Both sites can also provide examples of the need for Indigenous-based peace processes where the peaceful reconstruction and transformations are determined by Indigenous peoples, those most affected by the conflict, according to their own criteria.[39]

Both positive and Indigenous peacebuilding require the social, economic, and cultural areas of the conflict to be directly addressed, with peace that includes justice coming from the local and bottom-up, in relation to top-down and neoliberal approaches.[40] To address the aftereffects of colonialism, including the transgenerational psychological damage done to communities[41] from internalized trauma,[42] Indigenous peace is developed through Indigenous resistance and resilience, laying the foundations for deep reconciliation to institutionalize a meaningful and sustainable long-term peace.[43]

This article seeks to address the long-term legacy of colonialism in conflict within Peace and Conflict Studies (PACS). The only way to move past colonization in Ireland and Canada is to build on the positive albeit rarely acknowledged Indigenous peacebuilding that can be identified through the Three Rs that have kept Indigenous peoples alive and provide hope for the future.[44] In localized contexts, people lived their lives of resistance and resilience not only to survive but to retain the core of their pre-colonial identities. Decolonization, reconciliation, and positive peace require the resurgence of original identities and cultures.[45] Thus identifying and focusing on the strengths of the original peoples through their resistance and resilience provide pathways for reconciliation.

INTERGENERATIONAL TRANSMISSION OF TRAUMA

Colonialism's direct, structural, and cultural violence, including the assimilation and exclusionary tactics experienced in Ireland and Canada, leave lasting impacts that carry on through the generations. The generational traumas of colonialism create a "nervous condition" among Indigenous peoples that permeates traumatic challenges into all aspects of their lives.[46] The effects of violent conflict still directly impact Indigenous peoples in NI and Canada, and the historical occurrences still affect the descendants of victims from historical traumas.[47]

Ireland's historical past is often described as "traumatic" and "the experience of trauma has defined the very essence of the story of Ireland."[48] The trauma of colonization for Indigenous peoples in Canada through the various forms of violence has been documented in detail through primary research.[49] Traumas in both sites include the histories of direct violence,[50] dislocation from traditional lands and livelihoods with disruptions of family systems,[51] religious/spiritual suppression,[52] loss of languages,[53] and resulting social inequities between Indigenous and non-Indigenous peoples.[54]

These colonial-based injustices are currently occurring for Indigenous peoples in NI and Canada, along with the historical effects from the centuries of colonialism, which still affect Irish and Indigenous peoples in Canada.[55] Colonization occurs over time, existing within a time-collapse "in which the interpretations, fantasies, and feelings about a past shared trauma commingle with those pertaining to a current situation."[56] Even when the mind understands the separateness of events over time, "emotionally the two events are merged" and colonization is not limited to a particular moment in time as it is carried forward.[57]

"It would seem that we can map the psychological effects of trauma onto the cultures that undergo colonization."[58] The various forms of violence affect not only individuals, but become a "shared language" amongst the targeted group which differentiates them from others, the potential enemy. Just as an individual who has suffered repeated or chronic violence can develop complex trauma, so too a society with years and centuries of trauma can also experience complex trauma.[59] Consequently, the effects of British colonization can be defined as a socially complex trauma due to its infliction of trauma with a breadth of tactics and long-term acts of interlocking violence (direct, structural and cultural) and forced assimilation onto Irish and Canadian Indigenous peoples. Judith Herman[60] identifies

that trauma is often further exasperated because the victims are not believed or are misunderstood and the survivors' traumatic reactions then increase. Those with the power are not as subject to denial and silencing as the victims of colonization are.[61] Denial is still ongoing in Ireland and Canada; there are still nit-picking debates over the severity of and responsibility for the Irish Famine[62] and in Canada, the TRC was enacted due to the society-wide denial, disbelief, and minimization of the IRSs, which further traumatized the survivors and their families.

The Irish still carry the scars of prior conflict[63] because "the effects of the colonial past are far from over in Ireland."[64] Trauma and the memory of trauma continue long past the atrocity and through the generations even when some colonizing acts have ended.[65] Ireland's own identity through the Republic of Ireland and NI is still deeply determined by the historical trauma and how the trauma continues to enact itself today.[66]

Indigenous peoples in Canada still suffer from the traumas of both historical and continuing colonization. There are raw traumas as First Nations are still living under the confines of the Indian Act,[67] at significantly lower socio-economic levels,[68] and suffer greater rates of violence combined with intergenerational effects of trauma.[69] The effects of the IRSs, which closed in 1996, lead to greater rates of Indigenous families suffering from neglect today, perpetuating the ongoing cycles of trauma.[70] The physical health of Indigenous peoples in Canada and others who have suffered from hunger is now being recognised as not only having profound consequences for children's development, but intergenerationally as well. Adult grandchildren of victims are still suffering from elevated risk of obesity and early-onset insulin resistance and diabetes through the effects of their chronic hunger and malnutrition.[71] Thus, it is reasonable that the mental, emotional, and spiritual effects can also be carried intergenerationally.

There is a combination of overlapping and intermingling current and historical traumas.[72] People who have been traumatized by colonialism in any way, unconsciously externalize their "traumatized self onto a developing child's personality. . . . It becomes the child's task to mourn, to reverse the humiliation and feelings of helplessness pertaining to the trauma of his [sic] forebears."[73] There are direct transferences of trauma in the form of repeating the same trauma and the subtle but just as painful types of trauma through subconscious memory carried through generations. "The transmission of traumatized self-images occurs almost as if psychological DNA were planted

in the personality of the younger generations through its relationship with the previous one."[74]

Canadian traditional Indigenous teachings have for millennia referred to such concepts as blood memory and they have their own culturally based theories.[75] Dr. Amy Bombay M.D. (Anishinaabe) is examining the traditional concepts of intergenerational transmissions including trauma from colonialism, in relation to Western medical perspectives. Bombay, Kimberley Matheson and Hymie Anisman,[76] and others[77] have further investigated beyond long-term individual effects to the intergenerational effects of colonization which show themselves within survivors and their descendants.[78] "Traumatic events exact an enormous psychological and physical toll on survivors, and often have ramifications that must be endured for decades. This includes emotional scars, and in many cases standards of living are diminished, often never recovering to levels that existed prior to the trauma."[79]

Studies are also correlating the overlap of integrated multiple factors such parental attendance at an IRS, potential child abuse, role of compensating addictions, the impact of social discrimination, resulting depression, and PTSD based on personal experiences and familial conflict.[80] In addition, "there are still other potential effects on the mental health of First Nations that have not been evaluated, such as loss of culture and languages, loss of identity, including pride and a sense of kinship with other First Nations peoples. These consequences occur at the individual, family, and community levels, all of which are connected and interrelated."[81]

Living within the tangle of colonization means that historical trauma can occur in the intra- and interpersonal, inter- and intragroup, and societal and political spheres. If an individual hasn't suffered direct trauma, yet parents suffering from trauma raise that person, then it can cause similar effects within the children; living within an environment affected by trauma can in and of itself cause trauma through an ongoing transmission of trauma.[82] Even when a child is removed from the environment, the transmission of trauma continues as the seeds are carried with her/him.[83] To remove an Indigenous child from his or her environment is in itself traumatic and assimilative as evidenced by the IRS.[84]

Repressed family and communal history "re-enacts itself generation after generation. Traumas are transmitted. Ghosts emerge, demanding revenge. Only the truth can set us free. Who could be better qualified to give this message than the descendants?"[85] Herman identifies that speaking

the unspeakable of one's experiences is an important first step in recovery.[86] As Vamik Volkan notes, "humans cannot accept change without mourning what has been lost" and this usually occurs through sharing stories.[87] "Narrative is crucial because voice validates identity, shifts power, and restores one's humanness,"[88] as the ability of disenfranchised people to tell their story is empowering and humanizing.[89] The traumatic generational impacts of British colonialism are deeply ingrained into the life of the Irish and Canadian Indigenous peoples, yet they are not only affected traumatically through the generations—they also share in generational transmission of resistance, resilience, and "posttraumatic growth"[90] that can lead into reconciliation in response to their colonial experiences.

HOW THE INTERCONNECTIONS OF RESISTANCE, RESILIENCE, AND RECONCILIATION HAVE HELPED IRISH AND CANADIAN INDIGENOUS PEOPLES TO SURVIVE

Even in the face of one of the world's most destructive colonizing forces, i.e., Britain, there are survivors as evidenced by the continued existence of Indigenous peoples in Ireland and Canada. Even with the deep bruises and pain that still exist today from the traumas of the past that are both intergenerational and personal, some survived, (as evidenced by their living descendants) and in both Ireland and Canada Indigenous ways continued, hidden from the British.[91] There also have been and continue to be cultural resurgences in both Ireland and Canada.[92] Irish and Canadian Indigenous peoples survived thanks to the three Rs: the resistance, resilience, and acts of reconciliation of the ancestors in the face of the loss of life; direct, structural, and cultural violence; and enforced assimilation. The three Rs all work together in formal or informal, interconnected, and interdependent ways. They can be state or leadership-driven, and all can occur informally in groups, families and clans, as well as internally within individuals. Contemporary generations are still carrying the historical trauma of colonization; however, a focus on the positive reactions from people's experiences in the face of British colonialism is a concrete and potentially productive form of inquiry and appreciation.[93]

Resistance
Resistance refers to both violent and nonviolent economic, political, cultural, and military acts to change the system in response to conflict and

structural violence. In Ireland, there are clear indicators of resistance over the centuries including the political emancipatory movement to empower the tenant farmers, the Fenian movement to achieve independence for Ireland through armed struggle, the work for Home Rule for Ireland, and the Land War with absentee British landlords, all taking place in the 1800s.[94] Events became stridently more militant during 1891-1921 with the Irish Volunteers' armed revolt against Britain during the 1916 Rising in Dublin.[95] The 1919-1921 War for Independence witnessed the IRA's use of guerrilla warfare against the British Black and Tan shock troops.[96] The violence of the 1968-1998 Troubles in NI started from the Protestant Unionist Loyalist majority backlash against protests in the 1960s against the restrictive laws that the Stormont parliament in Belfast set with support from Britain.[97] The Stormont government used the police to try to stop the civil rights movement that led to riots and pogroms as violence escalated, resulting in direct rule from London in 1972 and British troops being sent onto the streets to protect Catholic Nationalist Republicans from Loyalist pogroms. Compounding NI's issues was the support for NICRA from some ultra-Republicans in the Republic of Ireland, which escalated the conflict.[98]

Through the Irish diaspora, NORAID provided weapons and economic resources to the Provisional Irish Republican Army (PIRA) which was in the middle of its long war with Britain.[99] This is an example of how strong intergenerational memory can be, as some diaspora descendants may never have even set foot in Ireland themselves, yet were immersed in the conflict of their grandparents. Military resistance ended with the willingness of PIRA and Loyalist paramilitaries to lay down their arms in 1994[100] resulting in the 1998 GFA that is tenuous, yet still politically effective, requiring that systemic inequalities be addressed.[101]

In Canada, the 1885 Northwest Rebellion, the 1990 Oka crisis, and the less-publicised acts of nonviolent defiance in defense of Indigenous lands are acts of Indigenous resistance to the violence of the state.[102] Extensive armed resistance is not viable in Canada because Indigenous peoples constitute a marked minority of the total population (approximately three percent) due to the earlier direct violence from the British.[103] The vastness of the land and long distances between Indigenous communities make it very challenging to resist politically and many Indigenous peoples are still too busy struggling to survive due to ongoing structural violence.[104] In 2012, urban-based Indigenous peoples began nonviolent resistance in the Idle No More movement.

Spontaneous Round Dances erupted in shopping malls, major transportation routes, and government sites, where Indigenous and non-Indigenous people joined hands and danced to the beat of traditional hand drums. This movement united Indigenous people and supporters across the vast land of Canada, bringing stark reminders that Indigenous peoples are still here and are not going anywhere.[105]

Resilience

Resilience is the ability of people to positively adapt beyond challenges, trauma, and even colonization.[106] It is the process whereby the Irish and the Indigenous peoples in Canada are revitalizing themselves today. Resilience is the maintenance of high levels of positive feelings and wellbeing in the face of stress and adversity. It is a habit of true hope that can be self-reinforcing;[107] resilience does not require a constantly cheery mood or optimism that ignores the harshest of realities.[108] The strength of resilience can only be fully understood in relation to the depths of the impacts of the brutalities of British colonization's historical, intergenerational, and current forms, and in relation to the drive to carry on with the resulting bruises, scars, and challenges.

The fact that Indigenous peoples are still alive in Ireland and Canada is proof positive of their inherent resilience.[109] Speaking Indigenous languages is a form of resistant resilience within Indigenous territories in Ireland and Canada.[110] With Gaelic and most Indigenous languages in Canada under threat of dying off,[111] every time words are uttered in heart-languages, Indigenous people are resisting the colonial mandate to assimilate and the victims of the schools who were tortured for speaking their own language are vindicated. Religious and spiritual freedom returned in Ireland[112] and, in Canada, cultural ceremonies of many types are also coming out of the darkness of secrecy.[113]

Resilience has an internal individual component as it comes forth from within, yet resilience is also relationship-based; one person's actions of resilience directly and deeply impact those around them.[114] A localized context of resistance is the day-to-day parenting of children during the midst of conflicts and structural violence; it is what has kept generations alive. If a mother were to renege on her responsibility to nurture and raise her baby in love, there are resulting physical, mental, and emotional delays, and disorders or death (failure to thrive).[115] The mother's resilience that awakens

her at night to feed her child, even during times of violence, hunger, and despair, positively impacts her baby and the future.

Through these acts of resilience[116] of the oft-overlooked everyday people,[117] there is survival of generations in the face of colonization. While the public acts of resistance are often credited, the more personal, less public, and often female activities of resilience kept people alive with at least some sense of Indigenous identities in the face of enforced assimilation.[118] Both the Irish and Canadian Indigenous peoples are tribal, clan-based family people and it is in these interdependent family systems that the everyday acts of resilience have supported their survival.[119] These family systems were under direct attack when the British forced relocations upon the Irish and Canadian Indigenous peoples[120] and when they ripped Canadian Indigenous children from their parents' arms to be sent hundreds or thousands of miles away to residential schools to be assimilated and abused.[121] Yet through resilience, Indigenous family systems have remained, albeit in altered states.[122] The stories told around the fires and the kitchen tables kept the memories alive in the face of British denial, silencing and attempts at assimilation. Lessons under the shade of the hedgerows from travelling teachers imparted traditional wisdom in Ireland, while teachings continued in the shelter of forests in Canada. Accessing spiritual strength from religious and traditional leaders also kept the spirits alive, even when it was done in hiding. The well-known traits of storytelling and humor have aided the survival of Irish and Canadian Indigenous cultures and identities, and provided resiliency going forward through the generations.[123]

Political agreements and legislations alone cannot keep a people alive without the resilience of the basic care, nurturing, and instilling of identity provided by the parents and community, tribal, and clan members. The fruits of this resilience are evident in the emergence of the Republic of Ireland in 1948 as an independent state free from British colonial rule, a state that has developed economically and has witnessed a resurgence in Celtic culture and language.[124] It is the personal resilience of the everyday peacemakers who have continued Irish identity and brought life to those policies that have led to comparative peace in the Republic and even to NI. In Canada, all the highly valuable work of the TRC and other initiatives would be hollow if it were not for the resilience of the individuals and families affected by the residential schools[125] who still carry the effects of the trauma, yet remain resilient by simply being alive in the face of great adversity[126] and continuing

to forge ahead while they carry the pain of their relatives.[127]

Individuals' acts and lives of resilience and resistance cannot be underestimated because the ripple effects of resistance and resilience have as far reaching effects as the colonization process itself. Indigenous peoples are strengthened in resisting British colonization when they take care of and nurture their children, speak their own languages, and pray in their own ways, even in the face of deadly opposition. The resistance and resilience of the generations have laid the groundwork for reconciliation.

Reconciliation: The Result of Indigenous Resistance and Resilience
Reconciliation, the development of new relationships between Indigenous peoples and colonizing forces, is only an option due to the physical, social, and cultural resistance and resilience of prior and contemporary generations. The forces of British colonialism would have annihilated Indigenous peoples and destroyed Indigenous identities were it not for the resistance and resilience of the peoples. The strengths of Indigenous peoples allow for reconciliation to become possible; Indigenous-based concepts of identities and self-determination are required for reconciliation to be actualized.

The process of reconciliation takes on many different forms around the world and is a complex and long drawn out process, without a predetermined how-to manual because the parties' unique experiences cannot be reproduced or applied to every conflict party.[128] Reconciliation can range from completely voluntary and deeply personal to community and macro state-level reconciliation in a process of transitional justice.[129]

Formal attempts at reconciliatory peace can be found in peace accords in Ireland such as the 1921 Anglo-Irish Treaty, and the 1998 GFA in NI,[130] and in treaties enacted in Canada.[131] Attempts at reconciliation can also be specific and legally mandated such as court or state mandated truth and reconciliation commissions (TRCs) (for e.g., Argentina, Chile, Colombia, El Salvador, Rwanda, and South Africa), and can range from voluntary as in Canada, to including elements of involuntary participation and enforcement as in Rwanda.[132] "TRCs, perhaps more than any other function, serve to answer the many unanswered questions generated" and identify the truths about the conflict because all parties need to know their own stories, histories, and truths as well as those of the other "sides."[133] TRCs can provide important educational opportunities through the facts and information that they gather and create safe places for healing to occur individually and

between parties. NI is currently considering the viability of TRC within its context.[134] A TRC is one option within an already large number of formal and informal peacebuilding NI activities that are aimed at reconciliation and that can also be used together to promote reconciliation.[135]

Canada had a formal TRC (completed in 2015) with its focus on the IRSs, defining reconciliation as "an ongoing process of establishing and maintaining respectful relationships."[136] This includes repairing damaged trust, reparations, concrete actions for social and legal change, and using Indigenous approaches "to resolving conflict, repairing harm, and restoring relationships [to] inform the reconciliation process."[137] It is a far-reaching and complex process, not a quick-fix solution. The word "respect" is integral within the TRC and permeates Indigenous teaching in Canada[138] and is a critical notion for Canada's TRC. As per Indigenous teachings, respectful relationships amongst all the conflict parties, including relationships with non-humans such as the land, water, and the environment, are the only way to actualize reconciliation.[139]

Change, even positive, by its very nature, creates controversy and challenges. Politicians and the "grassroots" need to be prepared for the different perspectives that are required as part of the process of transformation.[140] The potential for further conflict that arises from volatile emotions needs to be considered along with potential preventive processes.[141] The crux of reconciling change needs to come from more than formal processes like TRCs, but also from individuals, families, communities, and societies.[142] Just as than formal or political acts are only a part of resistance and resilience, TRCs alone are insufficient to reconcile and build a sustainable peace; information sharing and the changing of people's behavior needs to permeate all aspects of societies for the full benefits of reconciliation to be fully actualized.[143]

Canada's TRC explicitly stated that there is a need for transformative structural rebuilding in all spheres. This is completely consistent with positive peace or social justice as a cornerstone of peacebuilding, requiring more than the absence of direct violence, but also the transformation of unjust structures and systems into those that respect and empower everyone to live full and rich lives.[144] While British colonization's impact will never be fully eliminated, Canadian society can be transformed as Indigenous rights, political and economic systems, languages, and cultures regain their rightful places on this land.

CONCLUSION

There are many points to consider in conclusion. First and foremost, British colonization of Ireland and Canada was an intentional choice by the British Crown and its leaders. Second, colonialism is a complex process whose trauma continues intergenerationally and has continued through the governing bodies in NI and Canada. Third, colonization against Indigenous peoples in Canada compared to Catholic Nationalist Republicans living in NI appears to be harsher with its continuance into the twenty-first century through political, economic, cultural, and social structural imbalances. Fourth, the political systems are still in transformation in NI and Canada and this can mean that there is hope that the change can transform both the historical effects and contemporary colonial violence into true reconciliation. Fifth, reconciliation through structural changes should be based within Indigeneity that has survived through resistance and resilience. Anything less is still colonialism.

There are indicators of successful work for countering against British colonization in both Ireland and Canada. In Ireland, an independent twenty-six county Republic is a major step beyond the past British control of the whole island,[145] and the GFA (1998) is a strong sign of hope for the people of NI. In Canada, there are newer land claims and modern forms of treaties that pay greater homage to self-determination than past policies, even though their enactments and realizations are still dependent on the will of the government of the day.[146] In the social sphere, there are strong cultural revitalizations in both Ireland and Canada[147] that keep the peoples' spirits alive. Indigenous or non-Indigenous, one can choose what to do today, and everyone can choose resistance and resilience in the face of colonial traumas and work for reconciliation. What is required is the centrality of choices[148] by individuals, communities, groups, systems, and governments to make a positive decision to work and live together in balance, rather than to continue removing agency, which is contemporary colonialism.

The greatest indicator that resistance, resilience, and work for reconciliation has had some success is the fact that after centuries of British colonization, Indigenous peoples not only exist, but are showing signs of thriving through living in "posttraumatic joy,"[149] through growing cultural awareness, and through specific works for reconciliation.[150] As Indigenous peoples use the colonizers' English language and tools, the forces of colonization had better be wary, as the heretofore-underground stories and knowledge of

Indigenous peoples come into the mainstream arena.[151]

Indigenous voices are no longer silenced. The prophecies of many Indigenous teachings are coming to be; the People of the Earth, Indigenous peoples, are regaining their place in the world, and others will turn to Indigenous peoples and their teachings for effective peace leadership. The prophecies claim that Indigenous ways can provide political, economic, and social alternatives to the global quagmires of neo-capitalism, communism, and religious extremism. The Circle, the symbol of many Indigenous cultures, is coming around.

ENDNOTES

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