

EDITED BY

Raymonde Tickner, Amea Wilbur, Zahida Rahemtulla,
and Kerry Johnson

*Geographies
of the
Heart*

Stories from Newcomers to Canada



Sample Materials © UBC Press 2024

CONTENTS

Foreword: Bearing Witness | vii

Ava Homa

Acknowledgments | x

Introduction | 3

Part 1: Stories of Risk and Exile

1 “Passport, Please” | 21

Akberet Beyene

2 Beyond the Mountain | 33

Deea Badri

3 Saddam, the Fallen God | 37

Diary Marif

4 What the Poppies Know | 49

Shanga Karim

5 The Power of Perseverance | 62

Muhaladin Bakini

Part 2: Stories of Change and Exploration

6 Decolonizing Forced Displacement | 79

Sofia Noori

7 A New Form of Colonialism | 92

Nuria Sefchovich

8 Licensed to Drive | 105

Sushila Sharma

9 Becoming the Person I Admire | 114

Yuki Yamazaki

Part 3: Stories of Belonging and Exclusion

10 Finding My Place | 129

Ana I. Vargas

11 Amaluna | 141

Angela Manetti

12 Canada Reimagined | 154

Camille McMillan Rambharat

13 Travels to My Here and Now | 169

Taslim Damji

Part 4: Stories of Displacement

14 Child Soldier | 187

Albino Nyuol

15 An Uncertain Journey | 196

Jummeiz Kambidi

16 Hiraeth | 211

Malena Mokhovikova

17 A Journey to Safety | 224

Rasha Haj Ibrahim

18 Between Two Worlds | 234

Venera Loshaj-Balaj

Afterword: From Both Sides of the Desk | 246

Hamoudi Saleh Baratta

Reader's Guide | 248

Further Reading | 259

About the Authors | 261

Introduction

The arts are an invitation to listen, with all our senses, to experiences and voices often ignored, giving an opportunity to deepen that true democratic spirit and enliven a dynamic and pluralistic public space with unheard voices.

– Shauna Butterwick and Carole Roy, “View of Introduction to Finding Voice and Listening: The Potential of Community and Arts-Based Adult Education and Research,” *The Canadian Journal for the Study of Adult Education* 30, 2 (2018):1–9

IN HER FAMOUS 2009 TED Talk, “The Danger of a Single Story,” Nigerian novelist Chimamanda Ngozi Adichie warns that if individuals hear only a single story about another individual or country, we risk a critical misunderstanding.¹ She also cautions that in hearing about a people, place, or situation from a single point of view, there is a risk of accepting that viewpoint as the whole truth. Similarly, Caroline Lenette, a leading interdisciplinary researcher whose work focuses on participatory methods and social justice research with refugees, argues that “single stories can not only turn into dominant stereotypes but represent narratives in *unfinished* forms, because they exclude diversity of experiences and the intersectionality of individuals’ issues.”²

This book sets out to challenge ideas of the singularity – of what it means to be a newcomer in Canada. Through a narrative life story approach, *Geographies of the Heart: Stories from Newcomers to Canada* highlights the diversity and complexity of what brings individuals

and families to Canada and their experiences of living on these lands. Stories can help us better understand experiences of migration and post-migration, and extend media representations. They create opportunities for readers to explore identity, investigate ideas, and inspire a shift from a single narrative.

The contributors intentionally chose to use the word “newcomer” to include the experiences of both immigrants and refugees, and to be inclusive of the many diverse reasons for coming to Canada.

Contributors came to Canada seeking asylum, escaping war, fleeing economic hardship, and seeking better lives for themselves and their families, sometimes without a choice, and sometimes with choice. Some were professionals in their countries of origin – educators, journalists, scientists. Others were students, activists, or migrated as children to Canada. For several contributors, this is the first time they have spoken or written about their migration story. All of them seek to share their lived experience with other newcomers, settlers, and Indigenous peoples here in Canada, to help others understand the diversity of what it is like to be a newcomer to these lands.

Why Read About the Experiences of Newcomers to Canada?

According to current statistics from the United Nations Refugee Agency (UNHCR), as of the end of 2022, an unprecedented 108.4 million people around the world have been forcibly displaced from their homes as refugees and asylum seekers, have been internally displaced, or are in need of international protection.³ Among the forcibly displaced, nearly 36.5 million are children.⁴ There are also millions of stateless people who have been denied a nationality and access to basic rights such as education, healthcare, employment, and freedom of movement.

Canada currently boasts one of the highest per-capita immigration rates in the world.⁵ According to the 2021 Canadian Census, immigrants currently represent 23 percent of Canada’s total population.⁶ According to the 2021 Census, from 2016 to 2021, 218,430 new refugees were admitted to Canada as permanent residents.⁷ Many immigrants to Canada come from Asia and Africa, and the majority of refugees come from Syria, Eritrea, Pakistan, Iraq, Ukraine, and Afghanistan.⁸ Most recently, since the Taliban took over in August 2021, Canada has accepted more than thirty thousand

Afghans to the country.⁹ Additionally, more than 153,493 Ukrainian refugees have arrived in Canada under the Canada-Ukraine Authorization for Emergency Travel (CUAET) measures, which help Ukrainians and their family members in coming to Canada as quickly as possible.¹⁰

Newcomers arrive in Canada from many different backgrounds and for many different reasons. They cross borders hoping for new beginnings, and upon arrival, start the ongoing process of reconstructing their lives. Despite the wealth of knowledge, work, and lived experiences newcomers bring, they are not always welcomed or valued in their communities, places of work, or even classrooms, often being dismissed out of hand, ignored, or feared. As well, newcomers may experience deskilling as part of their immigration to Canada,¹¹ since the non-recognition of immigrants' prior credentials and experience has long been seen as one of Canada's "most outstanding social policy issue[s]."¹²

Canada is a relatively young country, and the vast majority of Canadians who are not Indigenous nor migrants themselves can trace their ancestry to immigrants. Because of this history and the diversity of its population, Canada is one of the most multicultural countries in the world. For many Canadians, its multiculturalism is a source of pride. Even though multiculturalism is one of the ways in which Canada defines itself as a nation, in an article published in the *Canadian Review of Sociology*, race and labour scholar Maureen Kihika pointed out that Canada's multiculturalist policy "reinforces socio-economic boundaries of belonging and unbelonging, by marketing ideals of a post-racial society."¹³

The concept of multiculturalism itself is also highly contested because of Canada's long history of racism – including the genocide of Indigenous peoples and immigration policies that included the Chinese Head Tax and the Chinese Immigration Act, as well as Canada's ongoing exclusionary approach to refugees as evidenced by the government's refusal to take in Jewish refugees fleeing Nazi persecution in the 1930s. There was also the internment of Japanese Canadians during the Second World War, Bill 21, and the ongoing systemic barriers faced on a daily basis by Indigenous, Black, and racialized Canadians.

Some newcomers, as expressed by some contributors to this collection, feel that most Canadians are accepting and welcoming. They are surprised by polls that suggest that public narratives about newcomers have become increasingly negative, indicating that only a "thin veneer of tolerance"

exists in Canada.¹⁴ However, there is mounting evidence that Canada is part of the rising tide of nationalism and xenophobia currently sweeping the globe. A 2020 research study found that Canadians are among the most active in online right-wing extremism globally.¹⁵ The increasing clamour of racist and anti-immigration discourse in Canada and worldwide underlines the importance of promoting values that affirm diverse voices. Cognizant that discourse regarding Canadian multiculturalism serves in part as an idealized view and “legitimizing myth” that often camouflages discrimination, inequity, and injustice, Canadians

continue to interrogate it domestically through different lenses that range from identity politics to the politics of recognition in which recognition of cultural diversity paves the way toward “revaluing disrespected identities

Canada is part of the rising tide of nationalism and xenophobia currently sweeping the globe.

and changing dominant patterns of representation and communication that marginalize certain groups.”¹⁶

On an international front, Canada’s image as a humanitarian country also often contrasts with realities on the ground and must similarly be interrogated. The legacy and ongoing effects of western imperialism in the Global South mean that Canada has played and continues to play a role in global displacement.

Root causes of displacement, however, are often overlooked in media and scholarship. As migration and social policy researcher Themrise Khan observes in a piece for the London School of Economics blog:

The causes or drivers of migration from South to North, and more so, the socio-economic impact they are having on the South, have been vastly understudied by Western scholars and practitioners. In Western scholarship, the focus remains on how receiving countries in the West have been and are dealing with the influx of migrants. In turn, such scholarship influences migration and immigration policies in receiving countries.¹⁷

Since the paradigms through which we perceive forced migration have a direct impact on public policy, it is important to understand Canada’s

role in displacement within a wider context and a longer trajectory. In recent years, for example, Canadian forces have been part of militarized missions in Afghanistan, Libya, Sudan, Mali, and Iraq.¹⁸ Canada also plays a covert role in international warfare through its sales of arms and ammunition. A recent and ongoing example is Canada's sale of arms to Saudi Arabia in its prolonged bombing campaigns and blockade against Yemen. Canada's weapons transfers are frequently used to commit or facilitate violations of international humanitarian law, and Canada itself has been directly accused of violating international law via these deals.¹⁹ In 2019, Canada sold weapons amounting to almost \$4 billion. Many of the parties Canada sold weapons to in the Middle East and North Africa have been charged with violating humanitarian law.²⁰

Canada's involvement in global free trade and capitalistic enterprises has also contributed to displacement. The opening of markets to powerful multinational foreign firms has weakened states throughout the Global South, undermining local businesses and markets who are unable to compete. Canadian mining companies and the resource extraction industry often contribute to forced migration, with Indigenous peoples often being the most affected.²¹ In 2019, the Conversation published a piece about the extensive role of Canadian mining in the displacement of migrants and the destruction of communities in Central America.²²

Canada has also played a large role in the increasing number of climate refugees. As a member of the G8, Canada finds itself among seven other nations who collectively are responsible for 85 percent of the world's total emissions.²³ According to the United Nations High Commissioner for Refugees, since 2008 an average of 21.5 million people annually have been forcibly displaced by climate-related events: floods, storms, wildfires, and extreme temperatures.²⁴ And by 2050, there could be 1.2 billion climate refugees.²⁵ While many of these issues can seem far removed and abstract, they often contribute to the reasons newcomers end up migrating to Canada.

According to the 2021 Canadian Census, one in every four people counted were or had been a landed immigrant or permanent resident in Canada.²⁶ Therefore, it is likely anyone working in a helping profession will find themselves working directly with immigrants and refugees. This book was written to help foster understanding of the realities encountered by newcomers to Canada and the forces that brought them to these lands.

It intends to facilitate discussion and exploration that prepares the way for working toward a more equitable society, bridging the classroom with public and local communities.

Currently, narratives written by newcomers to Canada exist in the form of novels, memoirs, and articles within the media landscape, including: *Finding Refuge in Canada: Narratives of Dislocation*, edited by George Melnyk and Christina Parker (2021); *The Good Immigrant*, edited by Chimene Suleyman and Nikesh Shukla (2019); *Putting Family First: Migration and Integration in Canada*, edited by Harald Bauder (2019); *Refugees in America: Stories of Courage, Resilience and Hope in Their Own Words*, by Lee T. Bycel (2019); *Homes*, by Abu Bakr al Rabeeah with Winnie Yeung (2018); *Intolerable*, by Kamal Al-Solaylee (2015); *The Illegal*, by Lawrence Hill (2009); and *A Family Matter: Citizenship, Conjugal Relations and Canadian Immigration Policy*, by Megan Gaucher (2018), to name just a few.

These books have much to offer readers. There is, however, a dearth of non-fiction stories that can be adapted to the classroom for those wishing to work with or understand newcomer populations in the Canadian context. Furthermore, many existing narratives are written by professional writers who occupy middle- to upper-class backgrounds and have often lived in Canada for many years before finally putting pen to paper. In contrast, the contributors to this book come from all different walks of life, and many of the authors have lived in Canada for fewer than ten years.

Thus, this book provides a way to rethink and engage deeply with newcomers through their own experiences. Each chapter provides a different perspective on the experiences of immigrants and refugees. The stories in this volume shed light on the processes of deskilling, discrimination, and resilience required to deal with challenges and day-to-day life in a new country.

How This Book Came to Be

This book arose out of numerous conversations between teachers, students, friends, co-workers, and strangers. In 2019, the first conversation took place between one of the editors, Raymonde Tickner, and one of the contributors, Muhi Bakini, about the latter's journey to Canada as a former refugee from Sudan. Muhi had been a student in the TESL program at the University of the Fraser Valley. Muhi shared the following about the beginnings of the book:

As someone who taught English as a Foreign Language (EFL) to refugees in Egypt and Israel before coming myself to Canada as a refugee, I was overwhelmed by the requirements to enter a classroom again as an ESL instructor in Canada. When I met my teacher Raymonde, we started a conversation leading to the inception of this book. I was at the happiest of times then – I had just received a BA and TESL certificate from UFV, and I was teaching ESL. I felt as if I had reinvented myself. I wondered how other newcomers were experiencing Canada. I wanted to write my story to encourage newcomers, who may be overwhelmed by all that is required to rebuild their future here in Canada, that it is possible to achieve their dreams. I also wanted to write my story to honour the kindness I have experienced on my own journey as a refugee.

This interaction led to many more conversations and the inception of this project, as Raymonde and Muhi continued to think about what experiences have been for other newcomers. Many of the storytellers included here are people the editors worked with or had known prior to this project, through educational initiatives, working in the non-profit sector, or being in the same friend networks.

The result of this original impetus is a book written by a group of twenty-four people who worked together for over two years to workshop, write, and edit the stories you now hold in your hands. By reading this book, readers will understand the backgrounds of the people who created it. As well, it is of interest to be aware of the process through which it came into being. With this in mind, and to be reflexive about the many positionalities underlying this project, the following pages offer a brief summary of who we are.

There is a long history of the curation of voices of racialized and Indigenous peoples.

In undertaking this work, the editors recognized the power differences that can exist between editors and storytellers in the writing process. There is a long history of the curation of voices of racialized and Indigenous peoples that is troubling in its development, content, aesthetics, and circulation.²⁷ The editors see their work here as dialogical work – an attempt

to mitigate and unsettle the power relationship by developing a relational approach to our work and encouraging solidarity.

Solidarity and allyship can be complex processes; however, through trauma-informed methods, the editors centred community-based consensus building to promote horizontal relationships and prevent harm. There are multiple ways to define solidarity, but in this book the editors used a framework that is informed by adult education, which includes thinking about social solidarity as the “interdependence between people in a society, which makes them feel that they can improve the lives of others.”²⁸ Social solidarity has a deep history in community-based adult education, and can be fostered through reciprocal dialogue and learning exchanges.

Backgrounds of Contributors

The contributors to this anthology range from twenty years old to their late fifties, and are from fourteen countries. They have lived in Canada for different lengths of time – some arrived as young people or children. The most recent member of the group arrived in Canada in 2014, while some have lived in Canada for over twenty-five years. A few of the writers worked as journalists before arriving in Canada. For most, however, contributing to this book was the first time they had engaged in personal life-writing.

Many of the writers now work in the community to support other recently arrived migrants and their families. They include early childhood educators; two TESL instructors; a university professor working in migration studies; settlement workers; an Equity, Diversity, and Inclusion coordinator; a newcomer women’s creative writing coordinator; and post-secondary students.

The editors – Raymonde Tickner, Amea Wilbur, Zahida Raheemulla, and Kerry Johnson – each have years of experience working with newcomers. They are from different generations and backgrounds. Three are descended from European ancestry and one from South Asian ancestry. Their families came to Canada as refugees and economic migrants, fleeing famine or religious persecution. They range in age from thirty to seventy-five. They have different professional backgrounds in academia, as English language instructors, adult educators, community developers, and those working in the arts, including storytelling. All are at different stages of their teaching careers. They are all settlers on this land called Canada and are working to decolonize their practices and processes as adult educators through

indigenizing their curriculums, building relations, working in restorative justice, actively working on reconciliation, and reflecting on their positions and social locations.²⁹

Process and Scope

The editors met with the writers individually and as a group over the course of two years, beginning in February 2020. During Covid, this work was accomplished over Zoom. The group started organically, open to anyone who wished to write, meet other newcomers, and become part of a community. The process was self-selective, which we hoped would provide a more welcoming, less hierarchical structure. In this same vein, the writers also worked as peer editors, providing feedback to one another throughout the process. Over time, professional writers were introduced to the group, and guest coaches were invited including Ava Homa, Carmen Aguirre, and Aislinn Hunter.

It was important to the writers and editors that this book represent diverse migration experiences. This approach to diverse stories and reasons for migrating allowed for a deeper understanding of the different pathways through which people come to Canada and their settlement processes. Although there are many excellent books written by and about newcomers, what makes this book unique is that it offers a diverse range of perspectives, including stories of both forced and non-forced displacement. This allows for a more nuanced understanding of the forces that bring people to this land – by offering diverse and wide-ranging perspectives, much can be learned about what brought us here. Many of the writers in the group found they also learned from being in a diverse group. As Shanga Karim explained:

I have never thought that I would share my stories and journeys in Canada. Writing my daily new experiences and facing all the new things Canadian culture made me find a hidden skill, which is creativity to write. Even though I struggled a lot from not being myself, losing my career, friends, and family, I could find courage and sweetness in all the bitters that I tasted in my new chapter of life. Listening to my new friends here and their life experience shocked me about how can be our live experiences so different? Why? How? I mean why? There are many untold stories that I think we can tell. It's not just my stories.

Whilst seeking to provide wide-ranging and varied experiences of migration, it is important to note that there are some limitations in the scope of this volume. Since contributors often learned of the project via word-of-mouth while participating in settlement programs and community networks, there are limits in the types of migration experiences covered in the volume. This book isn't a quantitative summary of migrants' journeys. It's a snapshot of experiences held by a small number of people (eighteen to be exact). So, while this anthology offers insights into some individuals' stories, these certainly do not represent all migrants' experiences. Notably for example, Temporary Foreign Workers (TFWs), who inhabit spaces that are often different from other migrants, may not have access to the same supports and community networks that other newcomers use to find out about initiatives such as this one. Since the population of TFWs in Canada is significant, (777,000 as of 2021),³⁰ we felt it important to recognize this omission.

Additionally, due in part to privacy and safety reasons, we don't have stories by undocumented migrants in this volume. Although there are no accurate figures representing the number or composition of the undocumented migrant population in Canada, estimates range between 20,000 and 500,000 persons. They form a significant portion of Canada's population, and their experiences as newcomers and interactions with Canadian systems and authorities often diverge greatly from the experiences of other migrants. Since this is a population that already faces marginalization and exclusion when it comes to discussions of migration, funding, and support for newcomers, we felt it important to highlight this limitation.

Although we welcomed and encouraged peoples of diverse sexual orientations, classes, and abilities to join the group, there are limitations in this regard as well, which impact and intersect with the positionality of being a migrant. With this in mind, we hope that readers will engage with the stories in this volume with an understanding that the lived experiences in this book are but small pieces of a much larger, ever-changing, and complex picture of Canada's migration landscape.

As readers engage with these lived experiences and narratives, it is important to be cognizant of context and the complex histories that contribute to global displacement. In the writing workshops and community meetings, editors and visiting authors stressed that stories need not follow the arc of showing gratitude or painting the country as a benevolent place,

given Canada's complicit and complex role in displacement. However, several writers did express gratitude, explaining that such feelings for one's host country can co-exist alongside gratitude for being alive, for living without fear, imprisonment, death, or in protracted refugee situation.

The editors were committed to a trauma-informed approach to their work with the writers, viewing their stories and experiences through a strengths-based framework that recognizes the need to be responsive to the impact of trauma and the importance of creating a safe environment.

An empathetic, trusting, and collaborative approach to the writing and editing process was encouraged by the editors, who met both individually and collectively over a year-and-a-half to promote the well-being of the contributors through check-ins, community building, and a sense of purpose. The contributors themselves set the pace for the writing and individual coaching sessions. The writing was not intended to be therapeutic, yet many of the contributors noted that sharing their stories was beneficial, healing, and created a sense of community. The stories were often rooted in painful experiences, and as such, we all recognized that many of the contributors had experienced trauma and violence. It was, therefore, critical that as a community we all respected not moving into territory or stories the writers were not ready to share.

To preserve authenticity and to respect personal style and tone, the editing team did minimal editing to the stories, focusing primarily on organization and clarity of expression. Thus, a reader may encounter uncommon phrasing, word choices, or uncommon syntax.

It is worth noting that these stories were written during the peak of a global pandemic that impacted racialized low-income people and newcomers disproportionately.³¹ It was also a time when many Canadians found themselves having conversations about systemic racism and injustice precipitated by the Black Lives Matter and Indigenous rights movements. For many Canadians it was a time of changing perceptions and reckoning with our colonial past, figuring out how to move forward with respect and reciprocity. The movement that continues around indigenizing and integrating equity, diversity, and inclusion in post-secondary and other institutions responds to this time of reflection and change.

Geographies of forced migration and colonial domination often overlap. Despite their distinct histories and geographies, and different positions, refugees, immigrants, and Indigenous peoples often have experiences of displacement in common. There is much work being done

in recent times to explore the relationship between reconciliation and immigration.³² Many conversations relating to colonization took place in our writing workshops over the two years of this project. Over that time, announcements regarding residential schools – in particular, the graves of 215 children discovered at the Kamloops Indian Residential School just four hours north of us – were in the news. These developments figured prominently in one of our workshop discussions, as the editors and writers discussed the legacy of colonialism and genocide in Canada. This also opened up a conversation about connections to other displaced people, including the Kurds, with contributors Shanga Karim, Deea Badri, and Diary Marif. In their stories, writers like Sofia Noori and Taslim Damji touch on the complex relationship between displacement, settlement, and Indigenous relations.

With this collection, the writers and volume editors are also responding to these calls for change. Educators and those working within social services can be, and often are, tasked with identifying the changes needed to build more equitable, empathetic, and diverse communities and societies. For those engaged in teaching and learning in adult education, education, the social services, settlement, immigration, and migration studies, as well as other helping professions, this book provides a narrative pedagogical approach to understanding the lived experiences of newcomers through the written text.³³

Mapping the Terrain

The contributors recounted their stories of coming to Canada across a consistent theme: journeys toward reimagining oneself. The contributors and editors further organized the stories under four specific sub-themes. **Part 1:** Stories of Risk and Exile includes five stories written by former journalists and activists from Eritrea, Kurdistan, and Sudan who had to flee their countries due to their work. **Part 2:** Stories of Change and Exploration highlights those who came to Canada to build a new life, be it for education, safety, freedom, personal development, or better lives for their children. In **Part 3:** Stories of Belonging and Exclusion, immigrants describe the challenges of living in Canada as a newcomer, post-settlement, through systemic exclusion and barriers encountered in education, healthcare, and the Canadian workplace. **Part 4:** Stories of Displacement brings together tales of forced displacement from Sudan, South Sudan, Kosovo, Syria,

Afghanistan, and Russia, allowing for a deeper understanding of the range of experiences that fall under the broad heading of “forced displacement.”

The stories in this book provide new perspectives and can help raise awareness for readers and other newcomers, who may see their own experiences reflected within. They do not provide simple answers to the complexities of migration and settlement. They are not intended to do so. The goals of this compilation are to stimulate dialogue in this important area of study; to prompt educators, service providers, and the general readership to expand their knowledge and understanding of the experiences of newcomers to Canada; and for readers to appreciate a diversity of experience – for there is always more than a “single story.”

Notes

- 1 Chimamanda Ngozi Adichie, “The Danger of a Single Story,” filmed July 2009 at Oxford, UK, video, 18:33, https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story?language=en0.
- 2 Caroline Lenette, *Arts-Based Methods in Refugee Research: Creating Sanctuary*, (Singapore: Springer, 2019), 235.
- 3 The United Nations High Commissioner for Refugees (UNHCR), “Refugee Data Finder,” 2023, <https://www.unhcr.org/refugee-statistics/#:~:text=At%20the%20end%20of%202022%2C%20of%20the%20108.4%20million%20forcibly,below%2018%20years%20of%20age.&text=Between%202018%20and%202022%2C%20an,born%20as%20refugees%20per%20year>.
- 4 Ibid.
- 5 Lucille Proulx and Michelle Winkel, “Art Therapy with Families,” in *Multicultural Family Art Therapy*, ed. Christine Kerr (New York: Routledge, 2015), 22.
- 6 Statistics Canada, “Immigration, place of birth, and citizenship – 2021 Census promotional material,” last updated on December 13, 2022, <https://www.statcan.gc.ca/en/census/census-engagement/community-supporter/immigration>.
- 7 Ibid.
- 8 Ibid.
- 9 CBC, “More than 300 Afghans Arrive in Canada as Ottawa Inches Closer to 40,000 Resettlement Goal,” April 13, 2023, <https://www.cbc.ca/news/politics/afghan-resettlement-over-30000-1.6808123>.
- 10 Government of Canada, Immigration, Refugees and Citizenship Canada, “Canada-Ukraine Authorization for Emergency Travel: Key Figures,” August 29, 2023, <https://www.canada.ca/en/immigration-refugees-citizenship/services/immigrate-canada/ukraine-measures/key-figures.html>.
- 11 Abdul-Bari Abdul-Karim, “Deskilling of Internationally-Educated Immigrants: Critical Evaluation of the Processes in the Foreign Credential Recognition in

- Canada,” July 21, 2018, <https://isaconf.confex.com/isaconf/wc2018/webprogram/Paper92114.html>.
- 12 Shibao Guo, “Difference, Deficiency, and Devaluation: Tracing the Roots of Non-Recognition of Foreign Credentials for Immigrant Professionals in Canada,” in *Canadian Journal for the Study of Adult Education* 22, 1 (2009): 37–52.
 - 13 Maureen Kihika, “‘Good Intentions’ that ‘Do Harm’: Canada’s State Multiculturalism Policy in the Case of Black Canadians,” in *Canadian Review of Sociology/Revue Canadienne De Sociologie* 59, 4 (2022): 436–50.
 - 14 Angela Johnston, “Majority of Canadians against Accepting More Refugees, Poll Suggests,” *CBC News*, last updated July 3, 2019, <https://www.cbc.ca/news/canada/manitoba/refugees-tolerance-1.5192769>.
 - 15 Thomas Daigle, “Canadians among Most Active in Online Right-Wing Extremism, Research Finds,” *CBC News*, last updated June 19, 2020, <https://www.cbc.ca/news/science/canadian-right-wing-extremism-online-1.5617710>.
 - 16 Sarah Song, “Majority Norms, Multiculturalism, and Gender Equality,” *American Political Science Review*, 99, 4 (2005): 473–1489.
 - 17 Themrise Khan, “The Global South Must Create a Reverse Narrative on Migration – Soon,” *Social Policy*, March 2, 2020, <https://blogs.lse.ac.uk/social-policy/2020/03/02/the-global-south-must-create-a-reverse-narrative-on-migration-soon/>.
 - 18 Alison Bodine and Tamara Hansen, “Imperialist Made Crisis of Migrants and Refugees,” *Common Dreams*, July 23, 2019, <https://www.commondreams.org/views/2019/07/23/imperialist-made-crisis-migrants-and-refugees>.
 - 19 “Canada Violating Int’l Law by Selling Arms to Saudis: Report,” *Al Jazeera*, August 11, 2021, <https://www.aljazeera.com/news/2021/8/11/canada-violating-intl-law-by-selling-arms-to-saudis-report>.
 - 20 Kelsey Gallagher, “Analyzing Canada’s 2019 Exports of Military Goods,” *The Ploughshares Monitor* 41, 3 (2020), <https://www.ploughshares.ca/reports/analyzing-canadas-2019-exports-of-military-goods-report>.
 - 21 Canadian Council for Refugees, “Canadian Companies Must be Held Accountable for Contributing to Forced Displacement,” media release, August 23, 2019, <https://ccrweb.ca/en/media/canadian-companies-accountability-forced-displacement>.
 - 22 Tyler Morgenstern, “The Role of Canadian Mining in the Plight of Central American Migrants,” *The Conversation*, August 15, 2019, <https://theconversation.com/the-role-of-canadian-mining-in-the-plight-of-central-american-migrants-120724>.
 - 23 Sarah Lazare, “Colonizing the Atmosphere: How Rich, Western Nations Drive the Climate Crisis,” *In These Times*, September 14, 2020, <https://inthesetimes.com/article/climate-change-wealthy-western-nations-global-north-south-fires-west>.
 - 24 United Nations High Commission for Refugees.

- 25 Sean McAllister, “There Could be 1.2 Billion Climate Refugees by 2050: Here’s What You Need to Know,” *Zurich Magazine*, June 23, 2023, <https://www.zurich.com/en/media/magazine/2022/there-could-be-1-2-billion-climate-refugees-by-2050-here-s-what-you-need-to-know>.
- 26 Statistics Canada, “Immigration, place of birth, and citizenship – 2021 Census promotional material.”
- 27 Elena Gonzales, *Exhibitions for Social Justice* (London: Routledge, 2019), 154.
- 28 Chinmayee Mishra and Navaneeta Rath, “Social Solidarity during a Pandemic: Through and beyond Durkheimian Lens,” *Social Sciences & Humanities Open* 2, 1 (2020): 2, <https://doi.org/10.1016/j.ssaho.2020.100079>.
- 29 Cindy Hanson and JoAnn Jaffe, “Decolonizing Adult Education,” in *The Handbook of Adult and Continuing Education*, ed. Tonette S. Rocco, M. Cecil Smith, Robert C. Mizzi, Lisa R. Merriweather, and Joshua D. Hawley, 341–49 (New York: Routledge, 2023); and Verna J. Kirkness and Ray Barnhardt, “First Nations and Higher Education: The Four R’s – Respect, Relevance, Reciprocity, Responsibility,” in *Knowledge across Cultures: A Contribution to Dialogue among Civilizations*, ed. Ruth Hayoe and Julia Pan, 1–15 (Hong Kong: Hong Kong University Press, 2001).
- 30 Statistics Canada, “Immigration as a Source of Labour Supply,” *The Daily*, last modified June 22, 2022, <https://www150.statcan.gc.ca/n1/daily-quotidien/220622/dq220622c-eng.htm>.
- 31 Public Health Agency of Canada, “CPHO Sunday Edition: The Impact of COVID-19 on Racialized Communities,” statement, February 21, 2021, <https://www.canada.ca/en/public-health/news/2021/02/cpho-sunday-edition-the-impact-of-covid-19-on-racialized-communities.html>.
- 32 Soma Chatterjee, “Teaching Immigration for Reconciliation: A Pedagogical Commitment with a Difference,” *Intersectionalities* 6, 1 (2018): 1–15.
- 33 Carolyn M. Clark and Marsha Rossiter, “Narrative Learning in Adulthood,” *New Directions for Adult and Continuing Education* 2008, 119 (2008): 61–70.

Copyright © 2024 Purich Books, an imprint of UBC Press

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, without prior written permission of the publisher, or, in Canada, in the case of photocopying or other reprographic copying, a licence from Access Copyright, www.accesscopyright.ca.

UBC Press is a Benetech Global Certified Accessible™ publisher. The epub version of this book meets stringent accessibility standards, ensuring it is available to people with diverse needs.

Library and Archives Canada Cataloguing in Publication

Title: Geographies of the heart : stories from newcomers to Canada / edited by Raymonde Tickner, Amea Wilbur, Zahida Rahemtulla, and Kerry Johnson.

Names: Tickner, Raymonde, editor. | Wilbur, Amea, editor. | Rahemtulla, Zahida, editor. | Johnson, Kerry (Educator), editor.

Description: Includes bibliographical references.

Identifiers: Canadiana (print) 20240300920 | Canadiana (ebook) 20240301013 | ISBN 9780774881012 (softcover) | ISBN 9780774881029 (PDF) | ISBN 9780774881036 (EPUB)

Subjects: LCSH: Immigrants—Canada—Biography. | LCSH: Canada—Emigration and immigration. | LCSH: Immigrants—Canada—Social conditions. | LCGFT: Biographies.

Classification: LCC FC104 .G36 2024 | DDC 305.9/06912092271—dc23



Canada Council
for the Arts

Conseil des arts
du Canada

Canada



BRITISH COLUMBIA
ARTS COUNCIL



BRITISH
COLUMBIA

UBC Press gratefully acknowledges the financial support for our publishing program of the Government of Canada, the Canada Council for the Arts, and the British Columbia Arts Council.

UBC Press is situated on the traditional, ancestral, and unceded territory of the xʷməθkʷəy̓əm (Musqueam) people. This land has always been a place of learning for the xʷməθkʷəy̓əm, who have passed on their culture, history, and traditions for millennia, from one generation to the next.

Purich Books, an imprint of UBC Press
University of British Columbia
www.purichbooks.ca